

COMPENDIOUS SYRIAC GRAMMAR.

COMPENDIOUS SYRIAC GRAMMAR

BY

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WITH A TABLE OF CHARACTERS

BY

JULIUS EUTING.

TRANSLATED

(WITH THE SANCTION OF THE AUTHOR)

FROM THE SECOND AND IMPROVED GERMAN EDITION

BY

JAMES A. CRICHTON, D.D.



LONDON:

WILLIAMS & NORGATE, 14 HENRIETTA STREET, COVENT GARDEN.

1904.

PRINTED BY W. DRUGULIN, LEIPZIG (GERMANY).

TRANSLATOR'S PREFATORY NOTE.

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

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

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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 considerable measure of success, the typographical difficulties, which a work of this nature must present.

JAMES A. CRICHTON.

PREFACE TO THE FIRST EDITION.¹

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

I have taken my material from the best sources within reach, entirely disregarding Amira and the other Maronites. Besides the Jacobite and Nestorian grammarians and lexicographers now in print, I have made use of Severus of St. 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

(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 Graecism, which looks like one. The Greek idiom exercised its influence with all the greater force and effect, precisely at those points where Syriac itself exhibited analogous phenomena.

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

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

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

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

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

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

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

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

Strassburg i. E. 30th 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

⁽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).

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 '𐤀𐤍 = ܐܡܝܢ "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.

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

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

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

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

Usual Syriac Character.				Estrangelo.	Nestorian.	Names.	Sound-Value and Transcription.	Hebrew Equivalents.	Numerical Value.
1. Unconnected— (Detached finals).	2. Connected on right— (United finals).	3. Connected on left.	4. Connected right and left.						
ܐ	ܐ	ܐ	ܐ	ܐ	ܐ	Ālaf (Ōlaf)	Spiritus lenis (ʿ)	א	1
ܒ	ܒ	ܒ	ܒ	ܒ	ܒ	Bēth	b; v (β)	ב	2
ܓ	ܓ	ܓ	ܓ	ܓ	ܓ	Gāmal (Gōmal)	g (hard); gh (γ)	ג	3
ܕ	ܕ	ܕ	ܕ	ܕ	ܕ	Dālath or Dāladh (Dōlath or Dōladh)	d; dh (ð)	ד	4
ܗ	ܗ	ܗ	ܗ	ܗ	ܗ	Hē	h	ה	5
ܘ	ܘ	ܘ	ܘ	ܘ	ܘ	Wau	w	ו	6
ܙ	ܙ	ܙ	ܙ	ܙ	ܙ	Zain, Zēn, or Zai	soft s (z)	ז	7
ܠ	ܠ	ܠ	ܠ	ܠ	ܠ	Hēth	hard h (ħ)	ח	8
ܬ	ܬ	ܬ	ܬ	ܬ	ܬ	Tēth	emphatic t (ṭ)	ט	9
ܝ	ܝ	ܝ	ܝ	ܝ	ܝ	Yōdh (Yūdh)	y	י	10
ܟ	ܟ	ܟ	ܟ	ܟ	ܟ	Kāf (Kōf)	k; kh	כ	20
ܠܡ	ܠܡ	ܠܡ	ܠܡ	ܠܡ	ܠܡ	Lāmadh (Lōmadh)	l	ל	30
ܡ	ܡ	ܡ	ܡ	ܡ	ܡ	Mīm	m	מ	40
ܢ	ܢ	ܢ	ܢ	ܢ	ܢ	Nūn, Nōn	n	נ	50
ܫ	ܫ	ܫ	ܫ	ܫ	ܫ	Semkath	s	ס	60
ܥ	ܥ	ܥ	ܥ	ܥ	ܥ	Ē	peculiar gut- tural (ʿ)	ע	70
ܦ	ܦ	ܦ	ܦ	ܦ	ܦ	Pē	p; f, ph	פ	80
ܨ	ܨ	ܨ	ܨ	ܨ	ܨ	Ṣādhē (Ṣōdhē)	emphatic s (ṣ)	צ	90
ܩ	ܩ	ܩ	ܩ	ܩ	ܩ	Qōf	guttural k (q)	ק	100
ܪ	ܪ	ܪ	ܪ	ܪ	ܪ	Rēsh (Rīsh)	r	ר	200
ܫܝܢ	ܫܝܢ	ܫܝܢ	ܫܝܢ	ܫܝܢ	ܫܝܢ	Shīn	sh	ש	300
ܬܐ	ܬܐ	ܬܐ	ܬܐ	ܬܐ	ܬܐ	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. 𐎠 with { is generally written 𐎡 (𐎢), but initial { with 𐎠 thus, 𐎣. For { 𐎣 one sometimes puts 𐎤, and thus draws in this case two words together. In Nestorian script 𐎥 is given for final 𐎢 (𐎢).

For 𐎦, 𐎧 as single letters or as ciphers, one generally writes 𐎨, 𐎩.

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

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

Pronun-
ciation.

𐎠 is always the vowel-sounding English *w*, never the German *w*, and accordingly it quiesces easily and completely into a *u*. 𐎡 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 𐎦 and 𐎧.

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

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

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

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

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

ʕ = ' 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 *ʁ*, and even to the Spiritus lenis (ʔ). Those who render it by the latter sound will make the least considerable mistakes.

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

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

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

DISPOSITION OF WORDS.

Disposition
of words.

§ 3. Particles, which consist of only a single letter, *i. e.* of a consonant with a short vowel, are attached as prefixes to the following word, thus *ḥmalkā* *bēmalkā*, “in rege”, not *ḥmalkā*, *waqtal*, “and killed”, not *waqtal*, &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 *āf lā* *āf lā* “neither”, “not even”; *bar nāš* *bar nāš*, “son of man”, *i. e.* “man”; *kul yōm* *kul yōm* “every day”; *kul meddem* *kul meddem* “quicquid”; *rūḥ quḏšā* *rūḥ quḏšā* “spirit of holiness”, “the Holy Ghost”; even *māran Ješū mēšihā* instead of *māran Ješū mēšihā* “our Lord Jesus Christ”, appears. On the fusion

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

VOWEL EXPRESSION (A) BY VOWEL LETTERS.

§ 4. A. The letters **𐤁** — **𐤅** are frequently made use of by the Syrians to express vowel sounds.

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

𐤁 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 **𐤁** *mā* (*mō*); **𐤁𐤀** *malkā* (*malkō*), **𐤁𐤀𐤁** *mamsē*; **𐤁** *nē* (*nō*); **𐤁𐤀𐤁** *pēran* (*pīran*).

𐤂 denotes every *ī* in the middle and end of a word, also certain cases of *ē* in the middle: **𐤂** *bīš*; **𐤂** *bī*; **𐤂** *dēn*; **𐤂** *ēn* (*īn*). For *ē* there appears also **𐤂**: **𐤂** or **𐤂** *kēn* (§ 46). In an open syllable *ē* is frequently not expressed at all, e. g. **𐤂𐤀𐤁** *meskēnā* (*meskīnā*); in ancient MSS. it is sometimes unindicated even in a closed syllable, e. g. **𐤂𐤀𐤁** *hērēn*.

𐤃 in the middle and end of a word denotes any long or short *u* or *o*: **𐤃** *qūm*; **𐤃𐤀𐤁** *purqānā*; **𐤃𐤀** *neylōn* (*neylūn*); **𐤃𐤀𐤁𐤀** *teš-bohtā* (*tešbuhtō*); **𐤃𐤀** *malkū*; **𐤃** *ō*. Only the very common words **𐤃𐤀** *kol*, *kul* “all”, “every”, and **𐤃𐤀𐤁** *mettol*, *mettul* “because of” are often in old times, and always in later times, written without **𐤃**, thus **𐤃𐤀**, **𐤃𐤀𐤁**. The Cod. Sin. frequently leaves out the **𐤃** even in other words, e. g. **𐤃𐤀𐤁** for **𐤃𐤀𐤁** *luqval*.

𐤄 and **𐤅** farther express the diphthongs *au* and *ai*: **𐤄** *lau*; **𐤄𐤀** *baitā*; the diphthongs *īu* and *ēu* are written **𐤄**: **𐤄** *gallū*; **𐤄𐤀** *neylēu*.

B. A final and originally short *a* in Greek words is expressed by **𐤁**: in pronunciation it was doubtless always lengthened. Greek *α* in the middle of a word is also often written **𐤁**, e. g. **𐤁𐤀𐤁** or **𐤁𐤀𐤁** *dōg-mata* &c. Even the Syriac *a* is sometimes thus expressed, e. g. **𐤁𐤀𐤁** *tallā* for the usual **𐤁𐤀**. In the very same way **𐤂** appears pretty often for *ī* in the middle of a word, e. g. **𐤂𐤀𐤁𐤀𐤁** (or **𐤂𐤀𐤁𐤀𐤁**) *episkopā*, *ἐπίσκοπος*; **𐤂𐤀𐤁𐤀𐤁** (**𐤂𐤀𐤁𐤀𐤁**) *ḡrḡs*. In quite isolated examples this happens even in Syriac words, as **𐤂𐤀𐤁** (**𐤂𐤀𐤁**) *gišrā*; **𐤂𐤀𐤁** (**𐤂𐤀𐤁**) *šiyre*.

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

Greek *ο* on the other hand is frequently left entirely unexpressed, e. g. *Βασιλειος*, alongside of *Βασιλει*; *ἐπίσκοπος*. Thus the placing of the vowel letters in Greek words is far more fluctuating than in native ones.

Apparent
use of *l*.

§ 5. A distinction is to be made between the employment of *l* 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. *malakhā* “angel”, from *מַלְאָךְ*; *bērā* (*bīrō*) “a well” from *בְּאֵר* (Hebrew *בְּאֵר*); *‘allin* “enter” (pl. part.), because of the sing. *‘āl* “enters” (sing. part.) &c.

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

VOWEL EXPRESSION (B) BY OTHER SIGNS.

§ 6. This insufficient representation of vowel sounds was gradually made up for by new signs. At first, in some words which might be pronounced in various ways, a *point over* the letter concerned was employed to signify the fuller, stronger pronunciation, and a *point under* it to denote the finer, weaker vocalisation, or even the absence of vowel sound. Thus there was written (and is written) *‘evādā* “a work”, set over against *‘avdā* “a servant”; *mān* “what?” and *man* “who?”, *men* “from”; *qātel* “he kills” (part.) and *qattēl* “he murdered” (Paël), *qētal* “he killed” (Peal); *ša(n)tā* “a year”, *senthā* “sleep”; *malkā* “king”, *melkā* “counsel”; *tāvā* “good”; *tebbū* “fame”; *hau* “that” (masc.), *hū* “he”; *hāi* “that” (fem.), *hī* “she”; *hānōn* “those”, *hennōn* “they” &c. Frequently it is held to be sufficient to indicate by the upper point the vowels *ā*, *a*,—e. g. in *sēyāmā* “setting”, *aidā* “what?” (fem.), *dahhīl* “timorous”, without giving also to words written with the same consonants the under point proper to them, viz:—*sīmā* “set”, *īdā* “a hand”, *dēhīl* “terrible”. Here too we must note the employment of *ā* almost without exception to signify the suffix of the 3rd pers. fem. sing., e. g. *bāh* “in her” as set over against *bēh*

“in him”; **مقتلتها** *qetaltāh* “thou hast killed her”; and so also **مقدمه** *qedāmēh* “before her”; **يقتلها** *neqtēlāh* “he is slaying her” (Impf.), &c.

In the latter case this system has already in part given up the exact, and relatively phonetic significance of the ‘points’. That significance, however, came to be abandoned in many other cases besides, as when, for instance, one began to write **سما** *sām* “he placed”, because it is a Perfect like **مقتل** *qetāl*. 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. **مقتلت** *qetleth* “I killed” (*interfeci*). The points, upper and under,—particularly the former,—are often wrongly placed; thus **خخ** is found for **خ** ‘āved “does”, and **ههه** for **هه** *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 **خجلا** ‘*evdeth*, **حجلا** or (East-Syrian) **حجلا** ‘*evdath* “she did”; **منه** *manū* “who is?” compared with **منه** *mānau* “what is?”; **خا** *bērē* “creatus” as distinguished from **جا** *bērā* “creavit” and **خا** *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:—

— ā *Pēthāhā*, e. g. **ا** *bā*.

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

— ē, ĩ *Rēvāšā arrīkhā* or *Zēlāmā pēšīqā*: **ا** *bē*.

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

— ī *Hēvāšā*: **ا** *bī*.

— u, ū *Ēšāšā allīšā*: **ا** *bu*.

— o, ō *Ēšāšā rēwīhā*: **ا** *bo*.

Combina-
tion of
points.

System
of vowel-
marking
by points.

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 حِيل “built”. In old manuscripts —̣̣̣ is largely interchangeable with —̣̣̣ or —̣̣̣ . —̣̣̣ is also found in isolated cases for —̣̣̣ , particularly for an initial —̣̣̣ . —̣̣̣ 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* *Pêthōhō*.
- —̣̣̣ *ō* (older *ā*) *Zêqōfō*.
- —̣̣̣ *e* *Rêvōšō*.
- —̣̣̣ *ī* (partly for old *ē*) *Hêvōšō*.
- —̣̣̣ *u* (partly for old *o*) *Êšōšō*.

Rem. Sometimes *i* or *ι* is found for —̣̣̣ *i. e.* *H*, *η*, following later Greek pronunciation; for —̣̣̣ or —̣̣̣ there appears *ε*, and *ω* too for *ο*. This *ω* has been in use with the interjection ὦ! “O!” from very ancient times: a later and disfigured form is ὦ! . The diphthongs *au* and *ai* are written —̣̣̣ , —̣̣̣ ; —̣̣̣ is an earlier form for —̣̣̣ ; 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 = —̣̣̣ .
- —̣̣̣ , —̣̣̣ or merely —̣̣̣ = —̣̣̣ , —̣̣̣ .
- —̣̣̣ or —̣̣̣ without any certain distinction = —̣̣̣ .

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

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

§ 13. A. Examples: *Nestorian*: ܫܘܬ ܠܡܠܠܐ *šūth lēmille* ܕܡܠܟܐ ܕܝܠܗܢ *dēmalkā dīlhōn*. *Greek*: ܫܘܬ ܠܡܠܠܐ ܕܡܠܟܐ ܕܝܠܗܢ *šūth lēmelē dēmalkō dīlhūn*. *Mixed*: ܫܘܬ ܠܡܠܠܐ ܕܡܠܟܐ ܕܝܠܗܢ. The blending might be contrived in many other ways besides, for instance, ܫܘܬ ܠܡܠܠܐ &c.

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

Diacritic point in ī and ʔ.

The feminine plural-forms of the finite verb and of the predicative adjective take —, *e. g.* **كُتِبْنَ** “they (fem.) wrote”, **يَكْتُبْنَ** “they (fem.) write” (Impf.), **لَهُنَّ** “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 *ī* generally take —; farther, all which end in *ē*,—in particular **اِثْنَيْنِ**, **اِثْنَيْتَيْنِ** “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 **لُعِنُوا** “they (masc.) found”; **يُسَبِّحُونَهُ** “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 *ī* the plural sign generally blends into *ī*, *e. g.* **اَئِمَّةٌ** “lords”; **حَقِيقَةٌ** “true”; still there are found also **يُحَقِّقُونَ** “revered”, **اِثْنَيْتَيْنِ** “twenty”, **اَقْدَامُهُنَّ** “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.* **فُجِّعَ** *pēley* “were divided”, as contrasted with **فُجِّعَ** “distributed”; **لَحْمِي** *lahm* “my bread”. Oftener this — stands as a sign that a consonant is to be omitted in the pronunciation, *e. g.* **مَدِينَتَا** *mēdītā* “town”, **بِثْ** *bath* “daughter”, **وَأَ** *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 **لَيْلٍ** “night” (sing. abs. st.) and over Greek words in **لَيْ** like **لَيْسَ** *lā*.

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.* **ܡܚܝܕܐ** = **ܡܚܝܕܐ** for **ܡܚܝܕܐ** “wisdom” (§ 52 C) &c. So also **ܝܥܠܝܚܝ** = **ܝܥܠܝܚܝ** for **ܝܥܠܝܚܝ** they ask (§ 34).

INTERPUNCTUATION AND ACCENTS.

Interpunct-
uation.

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

Accents.

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

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

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

II. PHONOLOGY.

1. CONSONANTS.

GENERAL STATEMENT.

§ 20. *Every word and every syllable commences with a consonant.* Beginning of the syllable. That no word can begin with a vowel sound is expressed clearly in Semitic writing by ܠ [preceding such sound], *e. g.* ܠܐܬܗ ܐܬܗē, or rather ܐܬܗē “comes”; ܠܘܪܗܐ ܐܘܪܗܐ “a way”; ܠܝܕܐ ܝܕܐ “hand”, &c. In cases like ܠܡܝܪܐ “knew”, the word is spoken as if it stood ܠܝܕܐܐ, 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 ܫܬܐ, ܫܬܐܐ *štā, štān* (as well as ܫܬܐܐܐ, ܫܬܐܐܐܐ) “six”, “sixty” (in East-Syriac also, ܫܬܐܐܐܐ “the sixth”; cf. the forms for *sixteen* § 148 B); in the later pronunciation still oftener, and even in other cases, as perhaps in ܠܟܫܐ *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 ܥܡܡܐ “people”; ܥܡܡܐ *amō*, the latter ܥܡܡܐ *ammā*. Nearly every consonant then is to be held as doubled, which is preceded by a short vowel and followed by any vowel, thus ܡܡܐ “murdered”, ܢܢܐ “takes” are pronounced *qattel, nessav*.

The absence of doubling may be relied on only when a softened consonant continues soft, *e. g.* ܐܬܗ ܐܬܗ *ethā* “came”, not ܐܬܗܬܗ *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

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.* **ܡܚܝܕܐ** = **ܡܚܝܕܐ** for **ܡܚܝܕܐ** “wisdom” (§ 52 C) &c. So also **ܝܥܠܝܝܐ** = **ܝܥܠܝܝܐ** for **ܝܥܠܝܝܐ** they ask (§ 34).

INTERPUNCTUATION AND ACCENTS.

Interpunct-
uation.

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

Accents.

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

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

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

II. PHONOLOGY.

1. CONSONANTS.

GENERAL STATEMENT.

§ 20. *Every word and every syllable commences with a consonant.* Beginning of the syllable. That no word can begin with a vowel sound is expressed clearly in Semitic writing by ܠ [preceding such sound], *e. g.* ܠܐܬܗ *āthē*, or rather *’āthē* “comes”; ܠܘܪܗܐ *’urhā* “a way”; ܠܝܕܐ *’idā* “hand”, &c. In cases like ܠܝܕܐ “knew”, the word is spoken as if it stood ܠܝܕܐ *’idā*, 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 ܫܬܐ, ܫܬܢ *štā, štān* (as well as ܫܬܐ, ܫܬܢ “six”, “sixty” (in East-Syriac also, ܫܬܐ “the sixth”; cf. the forms for *sixteen* § 148 B); in the later pronunciation still oftener, and even in other cases, as perhaps in ܬܫܐ *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 ܥܡܝ “people”; ܥܡܐ *’ammā*, the latter ܥܡܡܐ *’ammā*. Nearly every consonant then is to be held as doubled, which is preceded by a short vowel and followed by any vowel, thus ܡܪܕܐ “murdered”, ܝܬܐ “takes” are pronounced *qattēl, nessav*.

The absence of doubling may be relied on only when a softened consonant continues soft, *e. g.* ܐܬܐ *’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

token of doubling, *e. g.* نَظَّفَ *nappiq* “gone forth”. How far the gutturals ܐ and ܐ 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. נָפַץ, נָפַץ). The case is similar with ܐ, 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 ܐܠܠܗܐ *allāhā* “God”, ܐܕܒܒܐܗ *eddabbah* “I sacrifice”.

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

C. A very ancient dissolving of the doubling in the case of *r*, with compensation in lengthening the vowel, appears to occur in ܐܪܐ *gērā* “arrow” from *garrā*; ܐܪܐ *hērē* (*hērīn* &c.) “free”, from *harrē*; ܐܪܐ *bērāthā* “streets” from *barryāthā*. Thus perhaps also ܐܪܐ *“with”* from *šadd*.

D. Consonants written double were originally separated by a vowel, though very short, *e. g.* ܐܪܐܐ *phārumaka samāmē*, later *sammē*; ܐܪܐ *“waves” galālē*, later *gallē*; ܐܪܐ *“wormwood” gedādē*, later *geddē*. By a false analogy even ܐܪܐܐ *phārumaka sammānē* is accordingly often written instead of ܐܪܐ, and in fact ܐܪܐ for the singular instead of ܐܪܐ *sammā*; and similarly in like cases. An actual exception to that rule is furnished only by cases like ܐܪܐܐ or ܐܪܐ *ettēšim* “was set”; ܐܪܐ or ܐܪܐ *ettēir* “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.* Φίλιππος often instead of Φίλιππος or Φίλιππος.

Assimila-
tion.

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

a *media* into a *media*, and so forth. ܠ was pronounced like ܠܐ (e. g. ܠܐܪܥܐ “vehemently angry” like ܠܐܪܥܐܐ), for ܐ is a *media* and ܠ a *tenuis* like ܠ (in spite of the assibilation); ܪܕ like ܪܕܐ (e. g. ܪܕܐ “conquers” like ܪܕܐܐ; “of Zacharias” like ܪܕܐܐܐ); *vice versa* ܠܐ like ܠܐܐ (e. g. ܠܐܐ “disgrace” like ܠܐܐܐ). Farther ܐ was given like ܐܐ (e. g. ܐܐܐ “greedy” like ܐܐܐܐ), and even ܐܐܐ, with suppression of the emphasis before the unemphatic ܐ, like ܐܐܐ (e. g. ܐܐܐܐ “sorrowful” like ܐܐܐܐܐ). The East-Syrians went much farther in this process, for they prescribed e. g. ܠܐܐܐܐܐ even for ܠܐܐܐܐܐ “to break”; ܐܐܐܐܐܐܐܐ for ܐܐܐܐܐܐܐܐ “they burn”; and they gave to ܐ immediately before ܐ, ܐܐ, ܐܐܐ, the sound of the French *j, ge* (Pers. ܐܐ), e. g. in ܐܐܐܐܐ “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 *shēva* (ē).—The written language exhibits only a few traces of these changes.⁽¹⁾

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

RUKKĀKHĀ AND QUŠŠĀYĀ.

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

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

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

⁽²⁾ ܐܐܐܐ “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 ܐ. 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 ܐ.

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

C. ܐ ܐ ܐ ܐ ܐ 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 ܡܝܬܐ, ܡܝܬܐ, ܡܝܬܐ, ܡܝܬܐ, ܡܝܬܐ &c.

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

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

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

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

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

D. But many a *sh'va mobile* fell away (*sh'va mobile* transmuted into *sh'va 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 (*Quššāyā*) in turn ap-

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

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

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

G. Like **أَضْبَلُ** “anger” we also have **أَضْبَلُ**, **أَضْبَلُ** “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 **أَضْبَلُ**, **أَضْبَلُ** “my, their gold”, following **أَضْبَلُ** “gold” (from *dahāvā*), and many others. Thus the **ل** of the 3. sing. fem. in the Perf. (at least according to the usual pronunciation) remains always soft: **أَضْبَلُ** “she has killed him”, **أَضْبَلُ** “she has killed me” (as against **أَضْبَلُ** “I have killed him”, &c.). On the other hand the **ل** of the 2. pers. in the Perf. is kept hard in all circumstances, thus **أَضْبَلُ** “thou hast killed” (and **أَضْبَلُ** “thou”), as well as **أَضْبَلُ** “thou hast revealed”, **أَضْبَلُ** “thou (f.) hast revealed”; **أَضْبَلُ**, **أَضْبَلُ** “Ye (m. and f.) have revealed” &c.

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

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

H. Original doubling in the termination preserves Q. in **قَدْ** (like **قَدْ** “great”, **قَدْ** “a pit”, **قَدْ** (from **قَدْ**) “side”, **قَدْ** “place”; so too **أَنْتَ** *at* = *att* from *ant* “thou”; so also **لَبَّ** *leb* “my heart” (like **لَبَّ** *lebbā*), **غَدَّ** *gad* “my good fortune” (like **غَدَّ**) and the like. On the other hand we have **سِتْ** “six” (its doubling early disappeared), **سِتْ** “side” (also **سِتْ** “my side”) and verbal forms like **جَدَّ** “lowered”, **جَدَّ** “longed for” (and also in the plural **جَدَّ** &c.).

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

J. Words, which are otherwise like-sounding, are often distinguished through R. and Q., as **أَخْبُرُ** “thou hast revealed”, and **أَخْبُرُ** “I have revealed”; **قَشْتَا** *qešthā* from *qeššēthā* (f. of Hebr. **שָׁקַף**) “stubble”, and **قَشْرَا** (נֶשֶׁר) “a bow”, &c.

§ 24. R. appears in the beginning of a word, when this word is closely associated with a preceding one which ends in a vowel, thus **أَقْبُ**, John 16, 8; **أَقْبُ**, John 16, 16; **أَقْبُ**, 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: **أَقْبُ** **أَقْبُ** *massabbappē* (instead of **أَقْبُ** **أَقْبُ**) “playing the hypocrite”; **أَقْبُ** **أَقْبُ** “hypocrite”; **أَقْبُ** **أَقْبُ** “ink-bottle”.

R. and Q.
in closely
associated
words.

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

Greek
words.

scription on the part of the Schools. Thus against all rules, they would have us say **أَقْبُ** “I dye”, but **أَقْبُ** “I dip into”; farther **أَقْبُ** “shut”, but **أَقْبُ** “hold”, although these words are identical. The distinction, besides, between **أَقْبُ** “resurrection” and **أَقْبُ** “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.

An ʕ or ʔ falls away before the ʕ of a suffix in cases like ܐܒܒܝܬܐ *abbitā* (or *abbittā*?; West-Syr. doubtless *abitō*) “thick (f.)”; ܐܒܒܝܬܐ *abbitā* “simple (f.)”; ܐܒܒܝܬܐ *abbitā* “ye despised”; ܐܒܒܝܬܐ *abbitā* “thou didst curse”; ܐܒܒܝܬܐ *abbitā* “gavest him power”; ܐܒܒܝܬܐ *abbitā* “Church”; ܐܒܒܝܬܐ *abbitā* “net”; ܐܒܒܝܬܐ *abbitā* “work”; ܐܒܒܝܬܐ *abbitā* “ye (f.) perished”; ܐܒܒܝܬܐ *abbitā* “I commanded you”; ܐܒܒܝܬܐ *abbitā* “didst”, and many others. In just the same way a pair of ʕ’s coalesce, in words like ܐܒܒܝܬܐ *abbitā* *avhet* for *avhetht* “madest ashamed”; ܐܒܒܝܬܐ *abbitā* “madest us ashamed” &c. The marking with R. and Q. varies; in effect, in all these cases only hard ʕ remains. For ܐܒܒܝܬܐ *abbitā* *hēdattā* “nova”, one writes ܐܒܒܝܬܐ straight away, and ܐܒܒܝܬܐ “bride” for ܐܒܒܝܬܐ.

Radical ʔ falls away before ʕ in ܐܒܒܝܬܐ, ܐܒܒܝܬܐ, ܐܒܒܝܬܐ: pronounce *hathā* &c., “novus” &c.

C. A final ʕ has early dropped off in the absolute state of Feminines: *ā* coming from *ath*, *ū* from *ūth*, *ī* from *īth*, e. g. ܐܒܒܝܬܐ “bona”; ܐܒܒܝܬܐ “bonitas”; ܐܒܒܝܬܐ “confession”; in their construct state the ʕ remains: ܐܒܒܝܬܐ, ܐܒܒܝܬܐ, ܐܒܒܝܬܐ; and so also in the singular case of ܐܒܒܝܬܐ “a certain (f.)”, and in many adverbs (§ 155).

D. Unusual is the assimilation found in ܐܒܒܝܬܐ “wing” from *geðpā*, as also the falling out in ܐܒܐ “this” from *hādēnā*, and in other pronouns (§§ 67 *Rem.* 1; 68 *Rem.* 2).

LABIALS.

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

Liquids.

LIQUIDS.

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

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

Farther, *n* loses its sound in many cases before **لُم** of the feminine ending: **فُم** *gefettā* from *gefentā* “vine”; **جُم** “cheese”; **حُم** “brick”; **حُم** “a field-measure”; **لُم**, **لُم** (¹) “fig”; and with *n* still written, in **مُم** “town”; **مُم** “ship”; **رُم** “a time”; **عُم** “year”; and in **حُم** “incense”, the *n* of which is still pronounced by others.

In **تُم** *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 **مُم** *mamlā* “speech”, written also in fact **مُم**; and in **مُم** *matlā* “covering”. Thus most Syrians say **مُم** *govlā* “countenance” (others *govelā*).

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

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

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

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

Unusual
Abbrevia-
tions with
Liquids.

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

n becoming
l in foreign
words.

GUTTURALS.

Gutturals.

§ 32. **ʾ** 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: **ܐܢܐ** or **ܐܢܐ**, **ܐܢܐ**, **ܐܢܐ** “man”, “men”, &c.; **ܐܢܐ** or **ܐܢܐ**, &c. “another”; **ܐܢܐ** or **ܐܢܐ** “last”, **ܐܢܐ** “his last”, &c.; **ܐܢܐ** “related”; **ܐܢܐ** or **ܐܢܐ** in certain cases for **ܐܢܐ** “I”. Even in writing, this **ʾ** is without exception wanting in **ܐܢܐ** “end”; **ܐܢܐ**, **ܐܢܐ** “one” (m. and f.); **ܐܢܐ** “sister”; **ܐܢܐ** “pocket” (bag), and “bearing beam” (rafter) (v. **ܐܢܐ**); **ܐܢܐ**, &c. “come”; **ܐܢܐ**, &c. “go”; **ܐܢܐ**, **ܐܢܐ** “goose”, from **ܐܢܐ**; **ܐܢܐ** (properly “there”) = **ܐܢܐ**.

Falling
away of
initial **ʾ**.

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

Treatment
of medial **ʾ**.

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

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

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

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

Auxiliary
vowel
of the *ʾ*.

§ 34. An *ʾ*, which in the beginning of the syllable ought to receive a vocal *shēva*,—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 *ā* or *ē*, and the latter even in many cases where it was originally *a*. Thus *سَمَك* “spoke”, compared with *مَتَل* “killed” 3. s. (originally *amar*, *qatal*); *سَمَك* “spoken”, compared with *مَتَل* “killed” (from *qatīl*); *أَكَل* “eat”, like *مَتَل* “kill”,—*يَكُلْ* “is being eaten” (like *يَمُوت* “is being killed”); *مَلَكَل* “angel” = *مَلَكَل*; *مَحْجَم* “afflicted” *machevē* (East-Syrian *مَحْجَم*) &c. The Nestorians occasionally write in these cases — (§ 17) *e. g.* *يَكُلْ*, which is even improperly used for regular vowels, as in *مَهْجَم* = *مَهْجَم* (§ 45) “her foundations”. An *o* (perhaps lengthened?) has been thus maintained in *مَهْجَم* (Plural of *مَهْجَم* “manger”) from *ōrawāthā*. Such an *ʾ* with a *shēva* disappears without leaving a trace in *مَهْجَم*, *مَهْجَم* “their multitude” from *مَهْجَم* for *soyā*.

Ortho-
graphic
Note on *ʾ*.

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

manuscripts, *e. g.* **ܡܕܝܚܡܐ** for **ܡܕܝܚܡܐ** “food”; **ܬܥܡܐ** for **ܬܥܡܐ** “eats”; **ܠܐ** for **ܠܐ** “face”. On the other hand **ܠ**, even when a manifestly superfluous letter, is yet placed in words where it should not have appeared at all,—as in **ܡܡܠܐ** for **ܡܡܠܐ** “to take”; **ܠܠܡܐ** for **ܠܡܐ** “ye enter”; **ܠܠܐ** for **ܠܐ** “report”; **ܡܠܡܢܐ** for **ܡܠܡܢܐ** “stand” (pl.); **ܠܠܐܠܐ** for **ܠܐܠܐܠܐ** “delay”; **ܡܡܡܐ**, **ܡܡܡܐ** and even **ܡܡܡܡܐ** for **ܡܡܡܐ** or (West-S.) **ܡܡܡܐ** “pity”, &c.; or it stands in the wrong place, like **ܠܡܡܠܐ** for **ܠܡܡܠܐ** “uncleanness”; **ܡܠܐ** for **ܡܠܐ** “question”; **ܠܡܠܐ** for **ܠܡܠܐ** “demanded” (part.) &c.; or it is doubled instead of being written once, as in **ܠܠܐ** for **ܠܐ** “comforts”, and the like. The superfluous **ܠ** is a good deal in favour in certain causative forms, particularly in short ones, *e. g.* **ܡܠܐ** = **ܡܠܐ** “gives life”; **ܬܠܐ** “injures”.

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

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

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

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

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

B. **o** and **u** have both of them too much of the nature of vowels to be able to stand as true consonants in the end of a syllable; they always form in that case simple vowels or diphthongs, thus: ܐܘܕܐ “promise” (with ܐܘܕܐ *šaudi* “promised”) *šūdāyā*, not *šuvdāyā*, for it was frequently even written with just one **o**⁽¹⁾; ܐܘܠܐ *lau* “not”, not *lav* (from *lā-ū*, *lahū* § 38); ܐܘܪܐ (East-Syrian ܐܘܪܐ) “called” *qērau*; ܐܘܪܐ “revealed” (3 pl.) *gallū* (not *gallū*)⁽²⁾; ܐܘܪܐ “house” *baitā*; ܐܘܪܐ “rise” *qāimūn*; ܐܘܪܐ “Edessena” *Orhāitā*, &c.

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

So too, within the word, ܐܘܪܐ “is given”, from ܐܘܪܐ; ܐܘܪܐ “their breast”, from ܐܘܪܐ; ܐܘܪܐ “cap”, from ܐܘܪܐ; ܐܘܪܐ “their commotion”, from ܐܘܪܐ, &c.

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

For ܐܘܪܐ “Jesus” the Nestorians say ܐܘܪܐ *Īsō*.

(1) *Vice versa*,—because **oe** was pronounced like **oe**, the words pronounced *šukōnō*, *šudōlō* were in later times written ܐܘܪܐ, ܐܘܪܐ, where the doubled **o** 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 **u** in the end of a syllable like a German *w* or indeed an *f*, instead of giving it a vowel sound (e. g. ܐܘܪܐ *afīu*, ܐܘܪܐ *mēlākhāu*), should be given up in Hebrew too.

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

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

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

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

H. The Greek *α*, *ω*, &c. are sometimes treated as monosyllables, sometimes as dissyllables, for instance: **وْهْ** *Idiōtēs*; **وْهْ** *ξενία*,

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

(²) Accordingly they like to put a small **ل** over such a **و**.

ܡܪܩܝܘܢ *Marqīwōn*, together with ܡܪܩܝܬܐ; ܡܪܩܝܬܐ *diathēkē* (along with ܡܪܩܝܬܐ); ܡܪܩܝܬܐ *παῖτόριον* (and ܡܪܩܝܬܐ) &c.

§ 41. In Semitic inflection *ā* appears instead of a theoretical *aya*, ^{o and — as representing the 2nd and 3rd radical.} or *awa*, e. g. *qām(a)* “stood”, like *qatal(a)* “killed”; *galāt* (Syriac *gēlāth*) “she revealed”, like *qatalat*: *ī* instead of *awī*, e. g. *qīm* “stood (part.)” for *qawīm*, &c.

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 ^{Long vowels.} however has closed syllables with long vowels, even in the middle of the word, e. g. ܡܘܨܬܐ “ye stood” (2. m. pl.), ܡܪܩܝܬܐ “ye raised”, and later formations like ܡܪܩܝܬܐ (first from *bērīkhēthā*) “*benedicta*”, ܡܪܩܝܬܐ “sit” (part.), ܡܪܩܝܬܐ “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 ܡܪܩܝܬܐ “eternities”, for ܡܪܩܝܬܐ, &c., and so too in the final syllables of ܡܪܩܝܬܐ for ܡܪܩܝܬܐ “she came”, (ܡܪܩܝܬܐ), &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 ܡܪܩܝܬܐ “she threw it (m.)” for ܡܪܩܝܬܐ.

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

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

“are kings” (sing. **ܡܠܟܝܢ**), &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 **ܪܒܒܝܢ** (*rabbī*, West-Syrian *rabī*) “brought up”; **ܕܢܝܒܐ** “interest”; **ܡܚܬܡܐ** (*mahhem*) “heats”; **ܡܩܬܠܐ** (*quttālā*) “murder”; and so even **ܥܠܐ** “asked”; **ܥܬܠܐ** “question” (for theoretical *ša^eel*, *šu^eālā*). 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. **ܡܠܐܟܐ** for **ܡܠܐܟܬܐ** “angel”; in the secondary forms **ܡܩܬܡܐ**, **ܡܩܬܡܐ** “stands”, “sets” (§ 177 C); in many later forms like **ܡܬܬܡܐ**, **ܡܬܬܡܐ** (§ 158 D); and in the forms of the Imperative with Object-suffixes like **ܕܢܝܒܐ** “lead me” (§ 190), &c. So also is it in forms like **ܬܪܝܒܐ** “she revealed it” (§ 152), a recent formation from **ܬܪܝܒܐ** + **ܬܪܝܒܐ**. 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 **ܕܐܚܐ** from *dahavā* “gold”; **ܕܐܚܐ** from *dakharā* “a male”; **ܕܐܚܐ** from *qatalath* “she killed”, &c.

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

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

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

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

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

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

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

SOME OF THE MOST IMPORTANT VOWEL-CHANGES.

Some of the most important vowel-changes. *ā*.

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

Before *n* the transition from *ā* to *ō* is partly found even earlier; thus in the sporadically occurring ܡܠܐ , ܡܠܐ , ܡܠܐ , &c., for ܡܠܐ “there”, ܡܠܐ “eight”, ܡܠܐ “spices”, ܡܠܐ “menstruans”; in

אוּ = אִּי “also”⁽¹⁾; still more usual are **ܡܝܬܬܠܐ** “temptation” (from **ܡܝܬܬܠܐ** though somewhat different in signification [“test or trial” 2 Cor. 2. 9]); **ܡܝܬܬܠܐ** as well as **ܡܝܬܬܠܐ** “revelation”; **ܡܝܬܬܠܐ** “vegetables” &c. (§ 74).

- a. § 45. *a* has frequently become *e*, e. g. **ܡܠܬܬܐ** “she killed”, from *qatalath* (cf. **ܡܠܬܬܐ** “he killed him”); **ܡܠܬܬܐ** “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 **ܐܠܐ** *alas* for **ܐܠܐ** “afflicted” (§ 174 A); **ܡܠܬܬܐ** for **ܡܠܬܬܐ** “foundation”; **ܡܠܬܬܐ** for **ܡܠܬܬܐ** “cavern”; **ܡܠܬܬܐ** for **ܡܠܬܬܐ** “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*: **ܡܠܬܬܐ** instead of *aškah*, *maškah* “find” (§ 164); **ܡܠܬܬܐ** “texture”, contrasted with **ܡܠܬܬܐ** “course”; **ܡܠܬܬܐ** “feast” (but **ܡܠܬܬܐ** the same) overagainst **ܡܠܬܬܐ** “chastisement”; **ܡܠܬܬܐ** “bed”, **ܡܠܬܬܐ** “service”, contrasted with **ܡܠܬܬܐ** “covering”, **ܡܠܬܬܐ** “petition” (but **ܡܠܬܬܐ** “narration”)⁽²⁾: notice farther **ܡܠܬܬܐ**, **ܡܠܬܬܐ**, **ܡܠܬܬܐ** (§ 51). Similarly *s* in **ܡܠܬܬܐ** “behind”, from **ܡܠܬܬܐ** + **ܕ**, 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 **ܡܠܬܬܐ** “well”; **ܡܠܬܬܐ** or **ܡܠܬܬܐ** “head”; **ܡܠܬܬܐ** “says” (§ 53): and sometimes it has been produced in other ways, as in **ܡܠܬܬܐ** “stone”, **ܡܠܬܬܐ**, **ܡܠܬܬܐ**, or **ܡܠܬܬܐ**, “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 **ܡܠܬܬܐ** *qērsā* = *καίρος*), while in a closed syllable **ܐ** (or even **ܐ**) is set down by preference: In later times **ܐ** is more prevalent; e. g. the old form **ܡܠܬܬܐ**, becomes later **ܡܠܬܬܐ** *nēfēšā* “refreshment, recovery”; and **ܡܠܬܬܐ** *λιμένα* “harbour” takes later the form **ܡܠܬܬܐ**, &c.

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

(2) **ܡܠܬܬܐ** “a pledge” is a borrowed word from the Assyrian, and accordingly does not belong to this class.

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

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

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

A short $\bar{e}$ may often be lengthened in the concluding syllable through the (original) tone: thus **ܕܝܐܬܝܟܝܢ** "terrifies", **ܕܝܐܬܝܟܝܢ** "I killed" (in which cases the second vowel is written by the East-Syrians with $\bar{e}$) should perhaps be pronounced *dāhēl̄*, *qetlēth̄*: It is the same perhaps with the monosyllabic **ܕܝܐܬܝܟܝܢ** "suddenly" and **ܕܝܐܬܝܟܝܢ** "six", for which **ܕܝܐܬܝܟܝܢ** and **ܕܝܐܬܝܟܝܢ** 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 **ܕܝܐܬܝܟܝܢ** "my son" (§ 146) has a long $\bar{e}$.

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

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

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

ܡܝܬܐܝܗ, **ܡܝܬܐܝܗ** “their, my death”, **ܥܝܢܐܝܗ** “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 **ܡܠܟܝܗܐܝܗ** (from *malkaiḥā*), **ܡܠܟܝܗܐܝܗ** (from *malkaiḥā*) “thy, our kings”, and in verbal forms like **ܠܝܪܝܝܐܝܗ** and **ܠܝܪܝܐܝܗ** (from *gēlāitā*, *gēlāinā*) “thou didst reveal”, “we revealed”. In **ܠܝܪܝܐܝܗ** “is not”, from **ܠܝܪܝܐܝܗ**, the diphthong is of more recent origin. On the other hand we have simplification in **ܠܝܪܝܐܝܗ**, **ܠܝܪܝܐܝܗ** “cow”, from *taurēthā*, and in East-Syrian **ܠܝܪܝܐܝܗ**, **ܠܝܪܝܐܝܗ**, West-Syrian **ܠܝܪܝܐܝܗ**, usually **ܠܝܪܝܐܝܗ** from *laīlēyā* “night”. So too in **ܠܝܪܝܐܝܗ**, **ܠܝܪܝܐܝܗ** “egg” from *baīēthā*, pl. **ܠܝܪܝܐܝܗ**, **ܠܝܪܝܐܝܗ**.

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

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

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

LOSS OF VOWELS.

Loss of
vowels.

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

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

(1) *ū* of the plural in the Perfect and Imperative after consonants: **مُتَّح** *qētal* from *qētālū*; **مُتَّح**, **مُتَّح**, **مُتَّح**; **مُتَّح** “they praised”, &c. (but we have the full sound in **مُتَّح** *gēlau*, **مُتَّح** *gallāu* “revealed”, &c.).

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

(3) *ī* of the suffix of the 3rd sing. m. **مُتَّح** with the noun: **مُتَّح** *malikau* from *malikauhī* “his kings”, and with the Verb in cases like **مُتَّح**, **مُتَّح**, **مُتَّح**, no doubt from *gēlāihī* &c.

(4) *ī* of the 2nd fem. sing. in **مُتَّح** *at* from *a(n)ti* “thou” (f.); **مُتَّح** *malikēkh* from *malikēkhī* (both with *ē*?); **مُتَّح**; **مُتَّح**; **مُتَّح**; &c.

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

B. Even in very ancient MSS. the unpronounced **مُتَّح**’s are often wanting: a similar **مُتَّح** is more rarely omitted. Conversely **مُتَّح**, 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 **مُتَّح** for **مُتَّح** “God” (Construct State); **مُتَّح** for **مُتَّح** “August”; **مُتَّح** for **مُتَّح** “spirit”. Occasionally it is

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

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

NEW VOWELS AND SYLLABLES.

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

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

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

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

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

B. Essentially the same thing takes place frequently within the word. Especially when a consonant without a full vowel follows one that has no vowel, a short vowel is inserted often between the two to facilitate pronunciation. Thus $\text{ܡܝܫܠ} = \text{ܡܝܫܠ}$ “sunrise”; $\text{ܫܚܝܐ} = \text{ܫܚܝܐ}$ “fear”; $\text{ܐܝܚܦܝܐ} = \text{ܐܝܚܦܝܐ}$ “you permit *or* remit”; $\text{ܐܝܫܝܥ} = \text{ܐܝܫܝܥ}$ “thou fearest (f.)”; $\text{ܝܪܚܝܡ} = \text{ܝܪܚܝܡ}$ “they buy”; also $\text{ܡܝܫܠܐ} = \text{ܡܝܫܠܐ}$ “she swears”; $\text{ܡܝܫܠܐ} = \text{ܡܝܫܠܐ}$ “quaking”; and $\text{ܡܝܫܠܐ} (= \text{ܡܝܫܠܐ})$ v. *infra* C) “question”. Particularly does this occur when one of the letters is a liquid or ܠ ܡ ܢ ܐ ; 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 *marhētānā* “the hastener”, as the sign of the shorter (§ 17). Yet often the full vowel is also written instead of the former, thus ܡܝܫܠܐ or $\text{ܡܝܫܠܐ} = \text{ܡܝܫܠܐ}$ “I empowered”.

The sign — stands sometimes too in cases where the vowel which is supposed to be inserted is an original vowel, *e. g.* in $\text{ܡܝܫܠܐ} = \text{ܡܝܫܠܐ}$ 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 ܡܝܫܠܐ “scorpion”, has come the West-Syrian ܡܝܫܠܐ and then the East-Syrian ܡܝܫܠܐ .

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

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

INFLUENCE OF THE CONSONANTS UPON THE VOWELS.

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

On the other hand the $\dot{\text{h}}$ becomes $\bar{a}$ in חָלָה "small cattle", through the influence of the neighbouring gutturals from חֲלָהִים "battlements" from חֲלָהִים ; חָלָה "a certain thorny shrub" from חֲלָהִים ; and similarly חֶלֶם "bosom" from חֲלָהִים for original חֲלָהִים .

§ 54. **ا** **و** **ي** and **;** as final radicals, especially when they close the syllable, transform an *ě* into an *ā*; thus, **يَنْبُ** “knows” (compared with **يُتِ** “sits”); **يُضِ** “sacrificed”, compared with **يُضِ** “arose”, for *nēveh*; **يُذِ** “leads”, for *nedabber*; **يُذِ** “we made known”; **يُذِ** “you arose”; **يُذِ** “a bird”; **يُذِ** “you led”, &c. (§ 170).

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.

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

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

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

4. Tone.

4. TONE.

§ 56. The Nestorians now put the tone on the penult throughout, and that very distinctly. The Maronites⁽¹⁾, on the other hand, put the tone always, or almost always, on the last syllable, when it is a closed syllable, *e. g.* ܐܙܝܐ *ōzél*, ܩܬܠܐ *qetlât*, ܢܝܕܩܝܐ *nezdqéf*, ܝܥܡܝܢ *yaumîn*, ܝܥܫܐ *Ještî*, and so also in endings with a diphthong, *e. g.* ܐܬܐ *etâu*, ܬܠܡܝܕܐ *talmidâu*, ܫܒܩܐ *šabqûi*, ܐܒܢܐ *ebnêu*. On the other hand they always, or nearly always, put the tone on the penult, when the word ends in a simple vowel: ܐܬܐ *étô*, ܢܬܐ *nîte*, ܫܒܐ *šôbê*, ܢܗܘܐ *nêhwê*, ܐܡܐ *âmô*, ܡܠܐ *mêlê*, ܫܫܐ *sófrê*, ܚܢܐ *hônô* &c. Occasionally a secondary tone also becomes perceptible. At an earlier time the final syllable invariably had the principal accent.

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

PART SECOND.

MORPHOLOGY.

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

Variation
of weak
roots

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

Roots med.
gem.

§ 59. Forms *med. gem.* in Syriac attain like weight with that of the strong forms, by doubling not the second radical, but the first, when it is possible, *i. e.* when a prefix ending in a vowel precedes it. Thus from **גז** “to shear” **אֿגֿגז** (*aggez*, answering to **אֿגֿגז**); **אֿגֿגז** (*eggoz* (= **אֿגֿגז**); **נֿגֿזון**, properly *neggēzūn* (= **נֿגֿגֿזון**); **אֿתֿבֿג** “you (fem. pl.) love” (= **אֿתֿבֿג** from **חבב**); **מֿסֿגֿל** “boiler” (from **חם** “to warm”; **מֿגֿל**, **מֿגֿל**, **מֿגֿל** “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 **מֿשֿל** “needle” (not **מֿסֿל**); **מֿגֿל** or **מֿגֿל** (East-Syrian) “shield”; **מֿגֿל** “a booth” (*mētalthā*, properly *mētallēthā*), pl. **מֿגֿל** (*mētallē*); **מֿגֿל** “sieve”; **מֿגֿל** “a cave”; and **מֿגֿל**, **מֿגֿל**, &c., mostly used adverbially, “completion” (**חם**), “continually”.

Two *l*’s stand beside each other like two different consonants⁽¹⁾ in **מֿשֿל** “speech”; **מֿגֿל** “cover, shelter” (§ 46); and the quadriliteral form **מֿגֿל** “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 **מֿגֿל**, **מֿגֿל** &c. “to lament”⁽²⁾. The following appear to be later formations: **מֿגֿל** “mockery”, from **מֿגֿל** (**מֿגֿל**); and from **מֿגֿל** “a prayer”. Thus, farther, regularly in the Ethpeel **מֿגֿל** “was shorn” (as compared with **מֿגֿל** “shore”).

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

(2) **מֿגֿל** “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.* سَتِنَ “pardoned”; مَنَنَ “favour”, &c., as well as when the first of the two is itself doubled, *e. g.* اِثَّهَنَّانَ *ethhannan* “begged for pardon”.

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

Quadrilateral roots.

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

Nouns and verbs.

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

Interjections

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

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

Nouns.

I. NOUNS.

Pronouns.

1. PRONOUNS.⁽¹⁾

Personal
Pronouns.
Subject-
Forms.

PERSONAL PRONOUNS.

§ 63. (a) *Subject-Forms.*

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

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

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

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

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

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

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

1. f. **أَنَا مُكِلَّةٌ**; **كَلُّنَا**; **عَقِبُنَا**; **جَلُّنَا**.

2. m. **مُكِلِّكَ**; **كَلِّكَ**; **عَقِبُكَ**; **جَلُّكَ**; or without coalescing: **مُكِلٌّ** **أَنْتَ**; **كَلٌّ** **أَنْتَ**; **عَقِبٌ** **أَنْتَ**; **جَلٌّ** **أَنْتَ**.

2. f. **مُكِلَّةٌ** **أَنْتِ** or separately **مُكِلَّةٌ** **أَنْتِ**; **كَلُّكَ** **أَنْتِ**; **عَقِبُكَ** **أَنْتِ**; **جَلُّكَ** **أَنْتِ**.

Plural 1. m. **مُكِلِّبِ**; **كَلِّبِ**; **عَقِيبِ**; **جَلِّبِ**; or written separately, though pronounced in exactly the same way: **مُكِلِّبِ** **سَيِّ** (**مُكِلِّبِ** **أَسَمِ**); **كَلِّبِ** **سَيِّ**; **عَقِيبِ** **سَيِّ**; **جَلِّبِ** **سَيِّ**.

1. f. **مُكِلَّةٌ** **سَيِّ** (**قُلُوبِ** **سَيِّ**; **كُلِّبِ** **سَيِّ**; **عَقِيبِ** **سَيِّ**; **جَلِّبِ** **سَيِّ**) (say *qāt-lānan*, &c.).⁽¹⁾

2. m. **مُكِلِّبُكُمْ**; **كَلِّبُكُمْ**; **عَقِيبُكُمْ**; **جَلِّبُكُمْ**; or written separately, though spoken in the same way:—**مُكِلِّبُكُمْ** **أَنْتُمْ**; **كَلِّبُكُمْ** **أَنْتُمْ**; **عَقِيبُكُمْ** **أَنْتُمْ**; **جَلِّبُكُمْ** **أَنْتُمْ**.

2. f. **مُكِلَّةٌ** **أَنْتُمْ**; **كَلِّبُكُمْ** **أَنْتُمْ**; **عَقِيبُكُمْ** **أَنْتُمْ**; **جَلِّبُكُمْ** **أَنْتُمْ**.

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

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

(2) When the participle or adjective ends in **لٌ**, the 2nd fem. pl. form of the enclitic, and the participle are written separately.

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

written **ب**, through confusion between it and the object-suffix: *Masc.* after **ل**: **أَدْعِي** = **أَدْعِي** "I call"; **أَعْتَرِفْ** "I acknowledge", **أَشِيرُ** "I point out", &c.⁽¹⁾: *Fem.* **أَجْزِي** = **أَجْزِي** "I pass over"; **أَقُولُ** "I say"; **أَتَحَذَّرُ** "I am alarmed", **أَتَمَنَّى** "I wish", **أَتْرَكُ** "I am forsaken".

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

Possessive
suffixes.

Possessive suffixes.

Singular.	1. pers.	أَ (§ 50 A)	"my"
	2. pers.	m. أَفْ	and after vowels أَفْ "thy"
		f. أَفْ	" " " أَفْ "thy"
	3. pers.	m. أَفْ	" " " أَفْ "his"
		f. أَفْ	" " " أَفْ "her"
	1. pers.	أَفْ	" " " أَفْ "our"
Plural.	2. pers.	m. أَفْ	"your"
		f. أَفْ	"your"
	3. pers.	m. أَفْ	"their"
		f. أَفْ	"their"

§ 66.

Object
suffixes.

Object suffixes.

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

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

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

DEMONSTRATIVE PRONOUNS.

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

Rem. A rarer secondary form from **هَـذَا** is **هَـذَا**.

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

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

Rem. 1. **هَـذَا**, **هَـذَا** “*illi, illae*” must not be too closely associated with **هَـذَا** “*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 **هَـذَا** “*illi*”, **هَـذَا** “*illae*”, and **هَـذَا** “*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 **هَـذَا** = ***هَـذَا** “*hi, hae*”.

INTERROGATIVE PRONOUNS.

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

Interrogative pronouns.

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

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

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

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

THE RELATIVE PRONOUN.

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

and the possessive suffixes (§ 65); **ܐܝܬܝ** “my”; **ܐܝܬܝܟܝ** “thy” *m.*; **ܐܝܬܝܗܝ** “thy” *f.*; **ܐܝܬܝܗܝܬܝ** “his”; **ܐܝܬܝܗܬܝ** “her”—**ܐܝܬܝܢ** “our”; **ܐܝܬܝܚܝܢ** “your” *m.*; **ܐܝܬܝܚܝܬܝܢ** “your” *f.*; **ܐܝܬܝܗܝܬܝܢ** “their” *m.*, **ܐܝܬܝܗܬܝܢ** “their” *f.*

2. Nouns in
the stricter
sense.

(Substan-
tives and
adjectives.)

A. Gender,
Number,
State.

General
statement:
Paradigm
of the sim-
plest forms.

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

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

is *ūn*, 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 **كَب** “wicked”.

Singular.			Plural.		
St. abs.	St. constr.	St. emph.	St. abs.	St. constr.	St. emph.
m. كَب	كَب	كَبَل	كَب	كَب	كَبَل
f. كَبَل	كَبَل	كَبَل	كَب	كَبَل	كَبَل

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 **كَب** and **كَب** v. § 23 E.

§ 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 **مُجَلِّج** “murdering”, the feminine sing. abs. state is **مُجَلِّجَان**, the constr. state **مُجَلِّجَان**, the emphatic state **مُجَلِّجَان**; the feminine plural abs. state **مُجَلِّجَان**, the constr. state **مُجَلِّجَان**, the emph. state **مُجَلِّجَان**. So from **مُحَمِّدَان** *regulus*, we have the feminine **مُحَمِّدَان**, &c. This analogy is followed in such old borrowed words as **مُحَمِّدَان** *τεγγίτις*, and **مُحَمِّدَان** *πτωχή*, pl. **مُحَمِّدَان**, **مُحَمِّدَان** (but emphatic state fem. **مُحَمِّدَان**).—*Exceptions*, **أَسْنَان** fem. from **أَسْنَان** “related”, and **أَسْنَان** fem. from **أَسْنَان** *secundus*.

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

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

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

Insertion of
— before the
feminine
ending.

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

Pl. emph.
st. in *aiyā*.

§ 72. The plural-ending in the emphatic state was properly *aiyā* (from *ai* + *ā*): this ending **يَا** is still shown in the short words **بَنِي** “sons”; **سِنِي** “years”; **زِنِي** “kinds”; **بُرِي** “breasts”; **بُرِي** (= **بُرِي** § 40 C) as well as **يُنِي** “hands”; **يُنِي** “curtain” (= **يُنِي** “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: **مَعِي** “hard” (Emph. st. **مَعِي**), **قَعِي**, **عَفِي** (st. abs. **عَفِي**) “fool”, **قَعِي**; **مَعِي** “lamed”, **مَعِي**, &c.

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

Abs. and
constr.
states (cor-
respond-
ing).

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

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

Plur. from
enlarged
forms in *ān*.

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

ܐܬܪ "fruit"; ܐܬܪܐ (ܐܬܪܐ § 21 D), seldom ܐܬܪ. ⁽¹⁾

ܐܬܪܐ ܦܐܪܡܝܟܘܢ; ܐܬܪܐ (ܐܬܪܐ § 21 D).

ܐܬܪܐ "fragrance"; ܐܬܪܐ (also ܐܬܪܐ § 44) and ܐܬܪܐ.

ܐܬܪܐ "scent"; ܐܬܪܐ.

ܐܬܪܐ "frankincense"; ܐܬܪܐ and ܐܬܪܐ. ⁽²⁾

ܐܬܪܐ "salve"; ܐܬܪܐ.

ܐܬܪܐ "wine"; ܐܬܪܐ (also ܐܬܪܐ § 44). ⁽³⁾

ܐܬܪܐ "colour"; ܐܬܪܐ, usually ܐܬܪܐ.

ܐܬܪܐ "dyed stuff"; ܐܬܪܐ and ܐܬܪܐ.

ܐܬܪܐ "wool"; ܐܬܪܐ "woollen stuffs".

ܐܬܪܐ "flesh"; ܐܬܪܐ, together with ܐܬܪܐ. ⁽⁴⁾

ܐܬܪܐ "race" (γένος); ܐܬܪܐ, also with ܐܬܪܐ.

ܐܬܪܐ "foliage"; ܐܬܪܐ.

ܐܬܪܐ "ruler"; ܐܬܪܐ and ܐܬܪܐ. From that form (ܐܬܪܐ)

the singular ܐܬܪܐ has been derived anew.

ܐܬܪܐ "priest"; ܐܬܪܐ, usually ܐܬܪܐ.

ܐܬܪܐ "teacher"; ܐܬܪܐ (very rarely indeed a sing. from it occurs ܐܬܪܐ);

ܐܬܪܐ "magnates" (v. § 146). ⁽⁵⁾

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

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

(2) Singular ܐܬܪܐ is "tar".

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

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

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

“*pura*”, the absolute state is **مِلْ**, the construct, **مِلِي**. In the plural all have the consonantal *y*: **مِلِي**, **مِلِي**, &c.

Fem. in *ūthā*.

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

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

From **مِلْ** “manliness” comes the plural **مِلِي** “wonders”.

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

Fem. in *ōthā*.

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

Fem. in *āthā*.

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

(¹) But of course the Abstract Noun **مِلْ** = **مِلِي** “liveliness”, which is formed by **مِلْ** “living”, combined with the suffix *ūth* (§ 138),—although in outward appearance it coincides with **مِلْ** = **مِلِي** “animal”—has **مِلْ** in the Abs. st. and **مِلِي** 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) **مِلْ**, pl. **مِلِي**, properly an Abstract noun, is masculine, when it means “associate”.

as if the **l** belonged to the stem and they were masculine: thus **حَجَّالٌ** “seeking for”, **حَجَّالٌ**; **لُجٌّ** “dirt” (for **لُجٌّ** § 33 A), **لُجٌّ**.

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

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

§ 79. A. A number of masculine substantives in **l** form their plural **Pl. in wāthā** in **لُجٌّ**^{*}, instead of following § 72.⁽¹⁾

Thus in particular:

أُكُولٌ “manger”, **أُكُولٌ**⁽²⁾ (§ 34); **أُزِيلٌ** “lion”, **أُزِيلٌ** (§ 146); **كَمَحَلٌ** “pipe”, **كَمَحَلٌ**; **كَبْعَةٌ** “breast”, **كَبْعَةٌ** (and **كَبْعَةٌ**); **سَمْعٌ** “serpent”, **سَمْعٌ**; **قُرْمٌ** “crane”, **قُرْمٌ**; **كُرْسِيٌّ** “throne”, **كُرْسِيٌّ**; **جَبَلٌ** “heap”, **جَبَلٌ**; **حَجَلٌ** (for **lailéyā** § 49 A) “night”, **حَجَلٌ**; **حُجَلٌ** “bowels”, **حُجَلٌ**, generally **حُجَلٌ** (§ 72); **رُزْلٌ** “rent”, **رُزْلٌ** (as well as **رُزْلٌ**); **يَعْمَلٌ** “extracting-fork”, **يَعْمَلٌ**; **هَمْعٌ** “horse”, **هَمْعٌ**⁽³⁾; the compound **جَبْهَلٌ** “pillow” (§ 141), with the irregular plural, **جَبْهَلٌ**⁽⁴⁾; and the substantive participles: **حُجَلٌ** “shepherd”, **حُجَلٌ**; **إِهْلٌ** “physician”, **إِهْلٌ**; **لُجٌّ** “Lord”, **لُجٌّ** (§ 146); **عَمْلٌ** “cup-bearer”, **عَمْلٌ**.

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

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

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

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

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

⁽³⁾ A late formation is **هَمْعٌ**.

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

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

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

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

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

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

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

Feminine-
ending
treated as
a radical.

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

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. **اِفْرَجَات** “ell”, **اِفْرَجَات**; **اِفْرَجَات**, **اِفْرَجَات**; **اِفْرَجَات**, **اِفْرَجَات**; **اِفْرَجَات** “wall”, **اِفْرَجَات**; **اِفْرَجَات** (commonly **اِفْرَجَات** § 51) “a patch”, **اِفْرَجَات**; **اِفْرَجَات** “garden”, **اِفْرَجَات**; **اِفْرَجَات** “egg”, **اِفْرَجَات** (along with **اِفْرَجَات** “vaults”); **اِفْرَجَات** “ship”, **اِفْرَجَات** (with **اِفْرَجَات**);

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

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

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

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

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

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

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

Assumption
offem. end-
ing in pl.

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

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

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

Feminine-
ending: *ai*.

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

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

List of
feminines
not having
a fem.
ending.

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

(2) Some doubtful words like فَعْدًا = נָדָם 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*.

كؤا bowl.	كؤا troop. (4)
كؤا ear, <i>āthā</i> (handle &c.) and <i>ē</i> .	كؤا stick. (4)
كؤا way, <i>āthā</i> .	كؤا vine.
كؤا hand (Plurals v. § 146).	كؤا column in book. (4)
كؤا rib.	كؤا wheel.
كؤا ship.	كؤا wādy.
كؤا mother (Plurals v. § 146).	كؤا north.
كؤا cloak.	كؤا tail.
كؤا σατῆρ.	كؤا side, rib, <i>āthā</i> and <i>ē</i> .
كؤا (properly pl. or rather dual from كؤا “nose”) face.	كؤا a skin, bottle.
كؤا hyena.	كؤا handful.
كؤا earth, <i>āthā</i> .	كؤا axe.
كؤا stone (1) (testic.).	كؤا little finger.
كؤا field. (2)	كؤا field, <i>āthā</i> .
كؤا she-ass.	كؤا bird of prey.
كؤا spring.	كؤا finger-nail, claw.
كؤا knee.	كؤa right hand.
كؤa herd. (3)	كؤa jackal.
	كؤa stone.

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

(1) Besides, كؤا, pl. كؤا.

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

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

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

لِجَبَا liver.

لِجَبَا (لِجَبَا, &c.) ark (probably a foreign word).

لِجَبَا bee-hive.

لِجَبَا tunic (pl. v. § 71).

لِجَبَا talent.

لِجَبَا raft.

لِجَبَا wing, *āthā* and *ē*.

لِجَبَا handful, bowl.

لِجَبَا body, belly, *āthā*.

لِجَبَا shank.

لِجَبَا shoulder, *āthā*.

لِجَبَا tablet.

لِجَبَا sickle. ⁽¹⁾

لِجَبَا shield.

لِجَبَا rising (of the sun), east.

لِجَبَا load.

لِجَبَا calf.

لِجَبَا needle.

لِجَبَا salt.

لِجَبَا copper-coin.

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

لِجَبَا fire (pl. § 79 B).

لِجَبَا, لِجَبَا thread (seemingly *λυέα*).

لِجَبَا soul, *āthā*.

لِجَبَا sheep (pl. § 79 A).

لِجَبَا knife, *āthā*, *ē* (and لِجَبَا § 71, 4).

لِجَبَا shield.

لِجَبَا left-hand.

لِجَبَا locks (of hair).

لِجَبَا bit.

لِجَبَا goat.

لِجَبَا side, hip, *āthā*.

لِجَبَا eye, *āthā*, (source, &c.) and *ē*.

لِجَبَا storm.

لِجَبَا small cattle.

لِجَبَا cloud.

لِجَبَا boughs. ⁽³⁾

لِجَبَا sprout.

لِجَبَا heel, track. ⁽⁴⁾

لِجَبَا (v. § 52) scorpion.

لِجَبَا trough.

لِجَبَا bed, *āthā*.

لِجَبَا mist.

لِجَبَا yoke.

لِجَبَا idolatrous altar (from the As-

لِجَبَا finger, *āthā* and *ē*. [syrian].

لِجَبَا dish.

لِجَبَا a little bird.

لِجَبَا pot.

لِجَبَا hedgehog.

لِجَبَا cat, pl. لِجَبَا (foreign word of unknown origin).

لِجَبَا louse, weevil.

لِجَبَا a liquid measure. ⁽⁵⁾

⁽¹⁾ More rarely لِجَبَا.

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

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

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

⁽⁵⁾ The ل here is altered from 1: the word originally had the fem.-ending.

𐤇𐤍 horn, *āthā* and *ē*.

𐤇𐤍𐤁 grated cover. ⁽¹⁾

𐤇𐤍𐤁 foot, *āthā* (bases) and *ē*.

𐤇𐤍𐤁 spear.

𐤇𐤍𐤁 mallow.

𐤇𐤍𐤁 mill (pl. § 79 A).

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

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

𐤇𐤍𐤁 corpse (from the Assyrian).

𐤇𐤍𐤁 tooth *āṣ-ā* (peaks) and *ē*.

𐤇𐤍𐤁 navel.

𐤇𐤍𐤁 worm.

𐤇𐤍𐤁 south.

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

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

Fluctuation
of gender in
names of
animals.

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

𐤇𐤍𐤁 frog.

𐤇𐤍𐤁 hare.

𐤇𐤍𐤁 bear.

𐤇𐤍𐤁 partridge.

𐤇𐤍𐤁 stork.

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

Radical 𐤇
treated as
fem.-end-
ing.

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

⁽¹⁾ From *cracē*, 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”; **ܡܥܬܐ** “bow” (pl. **ܡܥܬܐܐ**); **ܫܒܐ** “bag” (§ 80). The feminine termination is doubtless also present in the feminine **ܡܕܢܐ** “home”, “village” (Assyrian word); **ܡܥܬܐ** “sting”, (§ 80); **ܡܥܬܐ** or **ܡܥܬܐ** “pitch”. Cf. p. 57, Note (5). But **ܡܥܬܐ** “dirt”, and **ܡܥܬܐ** “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 1:—**ܡܥܬܐ** “ground”; **ܡܥܬܐ** “glue”; **ܡܥܬܐ** “mote (**ܡܡܬܐ**?)”; **ܡܥܬܐ** “anise” (foreign word); **ܡܥܬܐ** “cypress”; **ܡܥܬܐ** “disposition” (**ܡܡܬܐ**); **ܡܥܬܐ** “leek”; **ܡܥܬܐ** “self-sown grain” (foreign word?); **ܡܥܬܐ** “rust”; **ܡܥܬܐ** “sediment”, “lees”. In isolated cases the otherwise masculine nouns which follow are employed in the feminine: **ܡܥܬܐ** (East-Syrian **ܡܡܬܐ**) “abyss”; **ܡܥܬܐ** “truth”; **ܡܥܬܐ** “adornment” (from which even appears a pl. **ܡܥܬܐܐ**, as if in accordance with § 75) ⁽¹⁾; **ܡܥܬܐ** “terror” (but only masculine **ܡܥܬܐ**, and many others). **ܡܥܬܐ** “being” is almost always fem.

§ 87. *Other words are common to both genders:*—**ܡܥܬܐ**, **ܡܥܬܐ**. Nouns of common gender.

“orange”, m. and f., (foreign word).

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

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

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

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

ܡܥܬܐ “a rod” m., very rarely f.

ܡܥܬܐ (**ܡܡܬܐ**) “palate”; pl. **ܡܡܬܐ** m. and f.

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

ܡܥܬܐ “companion” m. and f.

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

ܡܥܬܐ “source”, f. (pl. **ܡܡܬܐ**, more rarely **ܡܡܬܐ**); rarely m.

ܡܥܬܐ “moon”, m. and f.

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

ܩܥܝܠ “weevil”, m. and f.

ܕܢܨܐ “copy (of a writing)” m. and f.

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

ܐܘܠ “wind”, “spirit”, preponderatingly f., especially in the sense of “wind”; pl. ܐܘܠܐ and ܐܘܠܐܝܬ (this only f.).

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

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

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

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

ܩܥܝܠ “sun”, m. and f.

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

ܩܥܝܠ “leg”, “stem” f., seldom m.

ܩܥܝܠ “flood” (Hebrew) m. and f.

ܩܥܝܠ “brook” m. and f.

Gender of
Greek
words.

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

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

Greek
plural-
endings.

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

§ 90. Proper names suffer no change in the plural in cases like **اَدَمَ** "two Adam's"; **مَرْيَمَ** "four Mary's"; **جَفَلُ** "many Lot's" &c. So too for the most part is it with names of letters of the alphabet, *e. g.* **نُونُ** "two Nūn's", although **ثَنَانُ** is also found, &c. Thus too **جَـ** "five *gēr's*", *i. e.* five times the particle *gēr*. Also **اَوْبُ** "two woes", as well as **وَبُ**; for which others have **اَوْبُ** as well as **وَبُ**.

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 ab-
stracts ex-
pressed by
plurals.

§ 91^b. An Abstract expressed by the pl., is found in **سَئِل** “life”; **قَسَمِل** “compassion”; **سَفْهَل** “emancipation”; **مَكْهَل** “marriage”; **هَتَبَل** (East-Syrian **هَتَبَل**) “betrothal”.

B. Survey
of the no-
minal
forms.
Preliminary
observa-
tions.

B. SURVEY OF THE NOMINAL FORMS.

§ 92. We deal here only with forms consisting of three or more radicals, and with bi-radicals which have become quite analogous to those forms;—as **فَمَل** “mouth”, **بَمَل** “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. **مَدَلَج**, **مَدَلَج**, **مَدَلَج**, &c., which in the Emphatic state become, according to § 43 A, **مَدَلَج**, **مَدَلَج**, **مَدَلَج**. 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 (**مَدَلَج**; Absolute and Construct states, **مَدَلَج** for *mark* § 93). In certain respects feminine formations also are exceptions, like **مَدَلَج**; constr. st. **مَدَلَج**, &c.

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

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

THE SHORTEST FORMS.

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

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

The insertion of an *ä* after the 2nd radical in the plural (Hebrew *mēlāchīm*, *malēchē* from *malakīm*, *malakai* from *malk*) is still shown in a few traces. On this rests the double writing in **ܩܕܝܫܐ**, **ܩܕܝܫܐ**, &c. (§ 21 D), which springs from a time when the plural '*amāmē*' was still formed from the singular **ܩܕܝܫܐ**. Some few of these nouns, farther, 'soften' the 3rd radical in the plural as if it followed a vowel: thus **ܥܫܒܐ** "herb"; **ܥܫܒܐ** (East-Syrian) from '*esāvē*'; **ܥܫܒܐ** "theft", **ܥܫܒܐ** (East-Syr. tradition); **ܐܠܦܐ** "thousand"; **ܐܠܦܐ**, **ܐܠܦܐ**; and **ܥܝܪܐ** "stock", **ܥܝܪܐ**, &c. The influence of the original vowel in these cases is evident in some examples; *e. g.* in **ܥܠܡܐ** "ways, journeys", from *halakhāthā* from **ܥܠܡܐ** 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) **ܡܠܟܐ** "king", absolute and construct states **ܡܠܟܐ**; pl. **ܡܠܟܐ**, absol. st. **ܡܠܟܐ**, constr. st. **ܡܠܟܐ**, &c. With *a* and *e* of strong root.

In the constr. and abs. states of the sing. an *e* appears in these cases throughout: **ܥܬܐ** "bone"; **ܥܬܐ**; **ܥܬܐ** "lord"; **ܥܬܐ**; **ܥܬܐ** "soul"; **ܥܬܐ**. So **ܥܬܐ** "belly"; **ܥܬܐ** "servant"; **ܥܬܐ** "evening"; **ܥܬܐ** "image"; **ܥܬܐ** "taste"; **ܥܬܐ** "rope", and many others.

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

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

B. (b) With *e*: **ܥܕܝܢܐ** “half”, abs. and constr. st. **ܥܕܝܢ**; pl. **ܥܕܝܢܐ** (the East-Syrians **ܥܕܝܢܐ** § 93), **ܥܕܝܢܐ**, **ܥܕܝܢܐ**, &c.—In the abs. and constr. states of the sing., here also *e* appears throughout, e. g. **ܥܕܝܢܐ** “foot”, **ܥܕܝܢܐ** “silver”; **ܥܕܝܢܐ** “herb”:—but of course **ܥܕܝܢܐ** “flesh”, &c.

With feminine ending: **ܥܕܝܢܐ** “plant”, **ܥܕܝܢܐ** (ܥܕܝܢܐ § 52 B) “fear”, &c. But also **ܥܕܝܢܐ** “brook” (others **ܥܕܝܢܐ**); **ܥܕܝܢܐ** “calf” (or **ܥܕܝܢܐ** § 52), constr. st. **ܥܕܝܢܐ**, pl. **ܥܕܝܢܐ**; **ܥܕܝܢܐ** for **ܥܕܝܢܐ** “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 **ܥܕܝܢܐ** “gold” (from *dahāvā* § 23 D), abs. and constr. st. **ܥܕܝܢܐ**; **ܥܕܝܢܐ** “milk”⁽¹⁾; **ܥܕܝܢܐ** “raven”; **ܥܕܝܢܐ** “town”; **ܥܕܝܢܐ** “bread”, &c.; and with transition to *e*: **ܥܕܝܢܐ** “wing” (from *kanafā*); **ܥܕܝܢܐ** “dampness” (West-Syrian **ܥܕܝܢܐ**), and many others. That words like **ܥܕܝܢܐ** “hope”, **ܥܕܝܢܐ**; **ܥܕܝܢܐ** “mas”, **ܥܕܝܢܐ**; **ܥܕܝܢܐ** “flesh”, **ܥܕܝܢܐ**; **ܥܕܝܢܐ** “husk”; **ܥܕܝܢܐ** “prey”; **ܥܕܝܢܐ** “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 **ܥܕܝܢܐ** “beard”, **ܥܕܝܢܐ**; **ܥܕܝܢܐ** “time”, **ܥܕܝܢܐ**; **ܥܕܝܢܐ** “camel”, **ܥܕܝܢܐ**, manifestly refers them to this class.

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

There was an original *e* also in **ܥܕܝܢܐ** “shoulder”, **ܥܕܝܢܐ**, and in **ܥܕܝܢܐ** “liver”; probably also in **ܥܕܝܢܐ** “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: **ܥܕܝܢܐ** “soul”, abs. st. **ܥܕܝܢܐ**, constr. st. **ܥܕܝܢܐ**, pl. **ܥܕܝܢܐ**; **ܥܕܝܢܐ** “expenditure”, **ܥܕܝܢܐ** (also **ܥܕܝܢܐ**); **ܥܕܝܢܐ** “level place”, **ܥܕܝܢܐ**; **ܥܕܝܢܐ**.

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

"time", **زَمَانٌ**, &c. So of adjectives: **مَعْقِلٌ** "humble (f.)", **مَعْبِلٌ** "hungry (f.)", **حَمِيمٌ** "difficult (f.)", **سَبِيٌّ** "new (f.)" (§ 26); to which add **سَجِيٌّ** "socio", &c.; all these have in the pl. **مَعْقِلٌ**, &c., with *a* of 1st radical. Other adjectives have always *a* with the 1st: **مُتَغَفِّلٌ** "unclean (f.)"; **تَبْخُلٌ** "waste" (pl. **تَبْجُلٌ**, with soft *د*); **يَمْفِلٌ** "modest"; **جَهْلٌ** or **جَهْلٌ** (§ 52 B) "pregnant", &c. So the East-Syrians have **تَبْلٌ**, the West-Syrians **زَبْلٌ** "unclean" (f.).

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

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

Feminines: **زَمِلٌ** "testicle"—**زَمِلٌ** "groan" (pl. will be **زَمِلٌ**); **زَمِلٌ** "what is lost" (West-Syrian **زَمِلٌ**, constr. st. **زَمِلٌ**).

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

§ 97. *Mediae l*: **زَمِلٌ**, **زَمِلٌ** "head"; **زَمِلٌ**, **زَمِلٌ** (§ 53)—**زَمِلٌ** "well"; **زَمِلٌ** "wolf"; **زَمِلٌ** "pain", **زَمِلٌ**—**زَمِلٌ**, **زَمِلٌ** "fig" (§ 28)—**زَمِلٌ** "weariness", **زَمِلٌ**; **زَمِلٌ** "luxus" (only in pl.); **زَمِلٌ**, constr. st. **زَمِلٌ** "butter"—**زَمِلٌ** "question" (§ 52 B), **زَمِلٌ**. With *a* and *e* of roots *mediae l*.

§ 98. *Mediae o* (and u). To the simplest formations with *a*, there correspond forms like **زَمِلٌ** "end", **زَمِلٌ** (§ 49 A); **زَمِلٌ** "day", **زَمِلٌ**; **زَمِلٌ** "death"—**زَمِلٌ** "house", **زَمِلٌ**; **زَمِلٌ** "eye", **زَمِلٌ**; **زَمِلٌ** "summer". (and u). With *a* and *e* of roots *mediae o*.

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

With *i*: **زَمِلٌ** "judgment" (17); **زَمِلٌ** "yoke", &c.

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

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

C. A special class is formed by words with *ē* (*ī*) like **جار** "stone"; **فس** "fragrance"; **جار** "demon"; **فار** "fruit"; **جار**, **ج**, **جار** "just"; **فار**, **فار** "deaf"; **فار** "falsehood", and some others, which in part at least spring from roots *med.* **o** and follow their analogy.

With *a* and
e of roots
with
middle *n*.

§ 99. *With middle n.* The shortest forms here in part assimilate the *n*, according to § 28; thus **جد** "oppression"; **فد** "countenance"; **فس** "palate" ⁽¹⁾ &c. But otherwise **فس** "assembly". The constr. st. of **جد** "goat" is **جد**. From **جد** "side" with **جد** comes the expression **جد** (the throwing out of *n* being only a later alteration).

With *a* and
e of roots
tertiae l.

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

With *a* and
e of roots
tert. — (**o**).

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

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

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

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

(abs. st. **قَمِلَ**, constr. st. **قَمِي**; pl. **قَمِلَ**); **مَقِيلَ**, &c. Similarly the substantives **حَيَاة** “creation”, pl. **حَيَات**; **قِيَامَ** “direction”, **قِيَام**; **إِيَابَ** (East-Syrian **إِيَاب**) “fat-tail”; **مَنْبَا** “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*: **حَبَا** “seeking”; **هَفَا** “smell”; **لِلْ** (for **لِلْ**) “dirt”, &c., as well as those spoken of in § 77, like **رَحَفَا** “prayer”, &c.,—to which farther belong **حَجَفَا** “dung-cake” (**حَجَفَا**⁽¹⁾ appears as its plural, with constr. st. **قَجَب**), **مَحَفَا** (as well as **مَحَفَا**) “rennet—calf’s paunch—for curdling milk”, and **عَفَا** “wax”.

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

§ 103. With *u*. The forms *quṭl* and *quṭul* were never so separated as, for instance, *qatl* and *qatul*. 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: **عَمَلَا** “body”; **عَمَلَا**, &c.; **قَمَلَا** “holiness”; **قَمَلَا** “remoteness”; **قَمَلَا** “bribery”; **قَمَلَا** “length”; **قَمَلَا** “knee”; **قَمَلَا** “desolation”; **قَمَلَا** “strength”; **قَمَلَا** “trembling” (without assimilation of the *n*), &c.: abs. and constr. st. **عَمَلَا**, **عَمَلَا**, **عَمَلَا**, **عَمَلَا**. So also the adjectival **عَمَلَا** “uncircumcised” (originally formed differently, it would seem), **عَمَلَا**; as well as **عَمَلَا** *ἀμφοτεροδύξιος*, and **عَمَلَا** “limping”, “*claudus*”⁽²⁾. But **عَمَلَا** “way” and **عَمَلَا** “meeting” have **عَمَلَا** and **عَمَلَا**.

(1) Others read **حَجَفَا**.

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

Feminines (to some extent at first formed differently): **كَمَسَجِلَا** “whispering”, **كَمَتَعَلَا**; **كَهَنَلَا** “blessing”, **كَهَنَلَا**; **كُهَنَلَا** “tail”, **كُهَنَلَا** (and **كُهَنَلَا** § 71); **كُهَنَلَا**, **كُهَنَلَا** (§ 52 B) “cleft”; **كَمَعَمَلَا**, **كَمَعَمَلَا** “kiss”, **كَمَعَمَلَا**; **كَمَعَمَلَا**, **كَمَعَمَلَا** “riddle”, **كَمَعَمَلَا**; **كَمَعَمَلَا** (perhaps **كَمَعَمَلَا**) or **كَمَعَمَلَا** (§ 51) “patch”, pl. **كَمَعَمَلَا** and **كَمَعَمَلَا** &c. But **كَمَعَمَلَا** “measure”, **كَمَعَمَلَا**, **كَمَعَمَلَا**, **كَمَعَمَلَا**; **كَمَعَمَلَا** “coal”, **كَمَعَمَلَا**; **كَمَعَمَلَا** “vertebra”, **كَمَعَمَلَا** and **كَمَعَمَلَا** (§ 81); **كَمَعَمَلَا** = **كَمَعَمَلَا** “tail”.

With u of
weak roots.

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

Tert. **ل**: **لَهَفَلَا** “multitude”, constr. st. with feminine ending **لَهَفَلَا**.

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

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

With fal-
ling away
of 1st rad.

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

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

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

WITH $\bar{a}$ AFTER THE FIRST RADICAL.

§ 106. (a) a after the 2nd radical is or was found in the case of: دَجَم , ⁽¹⁾ دَجَمَل , دَجَلَق , دَجَلَقَت “eternity”, world”; دَسَمَل “seal” ⁽²⁾; and perhaps دَسَجَل “axe” (East-Syrian دَسَجَل). The usual form of the Act. Part. of the simple stem of the verb has e after the 2nd: دَسَم “loving”; دَسَجَل , دَسَجَل , &c.— دَسَج “flying”; دَسَج “breaking” (§ 54)— دَسَم “standing”, دَسَج ; دَسَج “hating”, دَسَج “hater, enemy” (§§ 33 A; 172 C); دَسَج “revealing”, دَسَج ; دَسَج “beautiful”, دَسَج — دَسَجَل “entering” (دَسَجَل), دَسَج or دَسَج &c. Sometimes the Participial form is purely substantive, thus دَسَج “a fuller”, دَسَج “doorkeeper” (which have no verb supporting them).—Feminines: Abs. st. دَسَجَل ; دَسَجَل ; دَسَجَل ; دَسَجَل ; دَسَجَل or دَسَجَل or دَسَجَل or دَسَجَل . In the Emph. st. mostly substantive: دَسَجَل “eating”, “consuming”; دَسَجَل “column”, &c.— دَسَجَل . With the 3rd rad. a guttural: دَسَجَل “bird”; دَسَجَل “island”, &c. (§ 54); but so also with a دَسَجَل “nape of the neck”; دَسَجَل “waggon” (others دَسَجَل).— دَسَجَل “whore”, دَسَجَل ; دَسَجَل “beam”, Abs. st. دَسَج (§ 75), دَسَجَل , &c.— دَسَجَل .

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

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

With $\bar{o}$ after
2nd rad.

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

With $\bar{i}$ after
2nd rad.

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

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

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

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

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

For example we have Abstract nouns, particularly numerous *Nomina actionis* from verbs of the simple stem: **سَدِّمًا** “confirming by seal”; **قَرَارًا** “decision”; **مِجَادًا** “war”; **حَدًّا** “deed”; **حَجَلًا** “swallowing”; **سَنًا** “looking at”, “regard”; **مِصْعَدًا** “covenant”; **فَوْزًا** “exulting”; **زَجَلًا** “inclination”; **بَدْعًا** “becoming”; **إِمْفًا** “honour” (§ 40 C); **إِغْبًا** “pouring out”; **إِغْبًا** (East-Syrian **إِغْبًا**) “fetter”⁽¹⁾. Also **إِيلًا** “help” probably belongs to this class. Add **عَجَلًا** “cough”; **عُيْلًا** “weakness of the eyes”, and several other names of bodily ailments.

Farther, **سَعْفًا** “ass”; **حَهْفًا** “wild-ass”; **أَنَفًا** &c. “man” (§§ 32; 146), and **إِلَهًا** “god”.—Add to these, adjectives like **مَجَدًا** “smooth”; **مَهَبًا** “bald”; **خُصَالًا** “baldheaded”; **هَجْدًا** “hairy”; **خُفَالًا** “hook-nosed”; **عُثْمًا** “swarthy”; **حَجَلًا** “worn out”; **عَلَبًا** “out of one’s mind”; **دُهَبًا** “impaired in mind”⁽²⁾.—Feminines: **مُصْعَدًا** “resurrection”; **عُصْبًا** “discovery”, “invention”; **مِهْبًا** “appeal”, &c. Farther, **بُهْبًا** “sawdust”; and several other words for “parings”, “filings”.

With short vowel of the 1st and i(e, ai) of the 2nd rad.:
With i of 2nd rad.

WITH SHORT VOWEL OF THE 1ST AND $\bar{I}$ ($\bar{E}$, AI) OF THE 2ND RADICAL.

§ 110. All Passive participles belonging to the simple stem (excepting those of *tert.* ب) have $\bar{i}$ after the 2nd radical (and originally *a* after the 1st); so also have many adjectives: thus—**مُهْلًا**, **مُهْلًا** &c. “killed”; **إِقْنًا** “said”; **إِجْنًا** “day-labourer”; **إِجْلًا** “sad”, “an ascetic”; **تَجِبًا** “born”; **شَرًا** “shorn”. From *med.* **رَبًا** “caught”; **تَسًا** “mild”; **قَمَرًا** “placed” (f. **قَمَرًا** “treasure”) &c.; but **وَسًا** “wide”; **حَقَبًا** “blind”.—From *tert.* farther, the pl. **هَتَّارًا**, **هَتَّارًا**, fem. sing. **هَتَّارًا** “hated” (cf. § 172 C; the sing. abs. state would be **هَتَّ**). Thus also many substantives, like **مُكَلَّلًا** “crown”; **مُفَتَّلًا** “ship”, &c.

With e of 2nd rad.

§ 111. An $\bar{e}$, which generally becomes $\bar{i}$ with the West-Syrians, is exhibited by **إِذًا** “terror”; **بِقَالًا**, West-Syrian **بِقَالًا** or **بِقَالًا**, **بِقَالًا** “recovering breath”, “recreation”; **مِقَالًا**, **مِقَالًا** “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 **مِلَالًا** for **مِلَالًا** “fulness” (**فَالًا** “flood” is an Assyrian).

§ 112. Diminutives were formed by a *u* after the 1st, and an *ai* after the 2nd radical. Whence we have in Syriac still ܚܚܡܐ “young man”, and f. ܚܚܡܬܐ “young girl”; ܨܝܬܐ “sucking-pig”; and with *u* still ܕܡܝܬܐ “gazelle”. ̣ܡܝܬܐ “hostage” has been turned into a like form: ܕܡܝܬܐ.

With *ai* of 2nd rad.

WITH SHORT VOWEL OF THE 1ST AND $\bar{u}$ ($\bar{o}$) OF THE 2ND RADICAL.

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

With short vowel of the 1st and $\bar{u}$ ($\bar{o}$) of the 2nd rad.

A few exhibit the signification of a Passive Participle (as in Hebrew): ܡܠܝܬܐ “loved”, f. ܡܠܝܬܐ; ܡܠܝܬܐ “hated” m., ܡܠܝܬܐ, ܡܠܝܬܐ “an unloved woman”; ܡܠܝܬܐ “concubine” (“*quae calcatur*”), pl. ܡܠܝܬܐ; ܡܠܝܬܐ “thing stolen” (†); ܡܠܝܬܐ “report”, pl. ܡܠܝܬܐ. Farther, ܡܠܝܬܐ “garment”; ܡܠܝܬܐ “virgin”, ܡܠܝܬܐ, &c.; ܡܠܝܬܐ “little” (§ 71); ܡܠܝܬܐ “synagogue”, ܡܠܝܬܐ, ܡܠܝܬܐ; ܡܠܝܬܐ “burial”; ܡܠܝܬܐ “circumcision”; ܡܠܝܬܐ (for ܡܠܝܬܐ § 26) “bride”—ܡܠܝܬܐ “ringlet”; ܡܠܝܬܐ “skirt”; ܡܠܝܬܐ “bunch of grapes”—ܡܠܝܬܐ “vomiting”; ܡܠܝܬܐ “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*: ܡܠܝܬܐ “small bird”, abs. st. ܡܠܝܬܐ, pl. ܡܠܝܬܐ; ܡܠܝܬܐ;

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

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

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

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

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

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

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

§ 115. (2) With *a* after the 1st and *ā* after the 2nd radical. Adjectives of degree, *Nomina agentis*, and names of occupations,—throughout: مَحْلَا “pure”, “victorious”, مَحْلَا, مَحْلَا, &c., مَحْلَا “contentious”; مَحْلَا “firm”, from קָדַם, but with *w*, מَحْلَا “keenly eyeing, greedy”; مَحْلَا “thief”; مَحْلَا “butcher”; מַחְשֵׁל “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) מַחְשֵׁל “speaking” (מַחְשֵׁל to speak); מַחְשֵׁל “destructive”; מַחְשֵׁל “liar”; מַחְשֵׁל “liar”; מַחְשֵׁל “leader”; מַחְשֵׁל “babbling”. —מַחְשֵׁל “hero” (§ 28).—So too מַחְשֵׁל “pit”; מַחְשֵׁל (others מַחְשֵׁל) “fly”.

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

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

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

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

(1) מַחְשֵׁל “left hand” is quadriliteral (= מַחְשֵׁל).

(2) So too is formed מַחְשֵׁל, מַחְשֵׁל, which, however, must be *κράνεις*. To these names of colours, מַחְשֵׁל (§ 116) belongs. מַחְשֵׁל (f. st. abs. מַחְשֵׁל § 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 **يَفِيس** “gone out”; **اَزَلَّ** “gone”; **اَضَبَ** “lost”; **يُنِيت** “sitting” (“having set oneself, seated”); **جَتَبَ** “parted, departed”; **مِنِد** “near”; **يُتَسَف** “far”; **اُزِبَ** “long”; **زَفِيس** “soft”; **عَجَلُ** “mighty”; **هِنِب** “much”; **هِنِبَلَا**, **هِنِبَلَا**, **هِنِبَلَا**, &c.; **اُزِبَ** “come”, **اُزِبَلَا**, **اُزِبَلَا**, **اُزِبَلَا**; **اُزِبَلَا** “been”, **اُزِبَلَا**; **مَتَلَا** or **مَتَلَا** (§ 40 E) “dead”; **فَرَس** “fragrant”, &c. To distinguish these from the form **مُهَلَا** they are commonly written with the upper point (§ 6), e. g. **مُهَس** = **مُهَس** “humble”, compared with **مُهَس** or **مُهَس** = **مُهَس** “spread under”. The active signification is remarkable in **اُزِبَلَا**, **اُزِبَلَا** “guide”.

§ 119. (6) *With a after the 1st and ū after the 2nd radical*, appear many adjectives like **جَعَفَلُ** “dull, dark”; **تَعَفَر** “sour”; **بَسَد** “lean”; **عَجَلَا** “lying still”, and many others:—**يَكُهَلَا** “child”, f. **يَكُهَلَا**; **جَعَفَلَا** “pillar”; **عَجَمَلَا** and **عَجَمَلَا** “rod”; **اُزَلَا** “oven”, “furnace”, &c. So also **مُهَمَلَا** “cucumber” (for **קמחא**) § 146.

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

§ 121. WITH DOUBLING OF THE 3rd RADICAL.

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

With doubling of the 3rd rad.

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

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

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

To the former belong *e. g.* **مَحْدَلًا** from **قَدَلَ** **مَجْمَعًا** from **سَلِمَ**; **حَمْدًا** from **دَلَل**: to the latter **مَعْدُونًا** from **دَهَرَ**; **شَمَمًا** from **حَمَمَ**, &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: **ثَنَنًا** “threshing-sledge”; **مِنْجَلًا** “skull”; **وَيْدًا** “widow”;—**حَدَلًا** “iron” (originally with *e* of the *z*); **حِنْزَلًا** “corn, kernel”—**قَقْعِيلًا** “bugs”—**قُدْنَةً** “throne”, constr. st. **قُدْنَيْه** (pl. **قُدْنَاهُمْ**); **حَمْضَةً** “mouse”; **مُؤَنَزَلًا** “knuckle, ankle”; **مَعْدِلًا**, **مَعْدَلًا** “countenance”—**حَدْفَلًا** “mist”—**مِقْعَمًا** “meeting” (from **مَعْدَلًا**); **يَمِيْبًا**—**يَمِيْمًا** “milliped” or “centiped” (lit. “hand-hand”); **حَنْزَلًا** “hut”, “tabernacle”; **حَجَلًا** “storm”; **بِيْحَنًا** “nourishment”—**زَيْنًا** “ray of light”—**زَيْنُونًا** “a kind of locust”; **حِنْزَلًا** “crumb of bread”; **سَكَمًا** “scarecrow”; **حَدَفَلًا** “a slender thread” (forms of this kind have occasionally a diminutive signification)—**لُحْفَلًا** “lentils”, and many others.

To this class belong also the forms spoken of in § 31, like **ثَنَنًا** “throat” for *gargartā*; **حَنْجَلًا** “wheel”, from *gilgēlā*, &c.: as well as **نُجْمًا**, &c. from **نَجْمًا** (§§ 27; 146), and perhaps **نُجْمًا** “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 **مَوْجَلًا** stands to **مَجَلًا**, so stands **حَمْنَجَلًا** “sifting” to **حَمَجَلًا**, as well as **عَمْدَنَجَلًا** “subjection” to **عَمْدَنَجَلًا**, &c. Thus *e. g.* we have **اَلْحَقْلُ** “instruction”; **كَمَحْلًا** “perplexity”; **اَلْمَعْدَلُ** “exaltation”; **اَلْمَعْدَلُ** “constancy”; **اَلْمَعْدَلُ** “haughtiness” (connected with reflexive **اَلْمَعْدَلُ**); **اَلْمَعْدَلُ** “nourishment, food” (with **اَلْمَعْدَلُ**); **اَلْمَعْدَلُ** or **اَلْمَعْدَلُ** “promise” (with **اَلْمَعْدَلُ** § 40 B, and retaining the ‘hard’ *h*); **اَلْمَعْدَلُ** “announcement” (exactly similar); **اَلْمَعْدَلُ** “kindling, vehemence” (with **اَلْمَعْدَلُ**); **اَلْمَعْدَلُ** (for **اَلْمَعْدَلُ** § 40 B) “twittering” (with **اَلْمَعْدَلُ**) &c.

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

§ 124. *Five-lettered nouns* have mostly sprung from the repetition of the last two radicals. Thus the adjective **ܡܚܡܬܐ** (&c.) “complete”; **ܫܚܝܬܐ** “ivy”; **ܫܘܢܘܬܐ** “cataract”, “*gutta serena*”; **ܥܡܡܐ** a kind of bird (“piper”); **ܦܫܬܐ** “spark”.

§ 125. Among the multiliterals some old compounds may be hiding, as for instance **ܦܫܬܐ** “bat”, and the much mutilated form **ܠܫܢܐ** “frog” (the Aramaic original form being **ܥܦܪܪܥ**). Besides, some of these nouns may be suspected of being foreign words, e. g. **ܥܝܬܐ** “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 **ܡܡܝܠ**, pass. **ܡܡܝܠ**; **ܡܡܝܠ**, **ܡܡܝܠ**; **ܡܡܝܠ**, &c. For these v. Verb *infra*. So too the Infinitives, like **ܡܡܝܠܐ**, &c.

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

From forms *med. gem.*, **ܡܡܝܠ** and **ܡܡܝܠ** “entrance”—**ܡܡܝܠ** “speech” (§ 29)—**ܡܡܝܠ**, **ܡܡܝܠ** “shield” (ܡܕܢܐ); **ܡܡܝܠ** “hone” (ܡܕܢܐ) (§ 59).

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

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

Five-lettered nouns.

Presumptive compounds.

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

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

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

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

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

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

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

WITH *T*.

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:

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

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

(1) **ܡܰܚܰܚܰܡܰܐ** also appears (§ 52).

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

dition" (لَعْنَة); — لَعْنَة "service" (عَمَل); — لَعْنَة "glory", "praise" (مَجْد, pl. لَعْنَة; لَعْنَة "wonder", "miracle" (عَجَب, لَعْنَة; لَعْنَة "trade" (تِجَارَة, لَعْنَة. To this section also belong probably لَعْنَة "urine", and لَعْنَة "skeleton":—With vowel originally short, also—لَعْنَة "clothing" (كَمَل); لَعْنَة "education" (تَعْلِيم); لَعْنَة "narrative" (قِصَّة, لَعْنَة; لَعْنَة "praising" (تَعْزِيز); لَعْنَة "foundations" (أَسَاس), &c.—لَعْنَة "camp" (مَعْقَب).

So perhaps لَعْنَة "atonement" (إِزْجَل) and لَعْنَة "corruption" (مُفْسَد), if they stand for *لَعْنَة, *لَعْنَة 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 لَعْنَة, لَعْنَة "worm".

§ 127*.

OTHER PREFIXES.

Other prefixes.

Some of these are matter of doubt. We have:

(1) *o*, *i* in لَعْنَة, لَعْنَة "palace"—لَعْنَة "threshold" (here *i* is perhaps a mere starting sound, in accordance with § 51), لَعْنَة; لَعْنَة "flute" (نَدَب); لَعْنَة "manuscript" (from لَعْنَة, root نَدَب); لَعْنَة *concentus* (لَعْنَة, root نَدَب).

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

(DD) FORMATIONS WITH SUFFIXES.⁽¹⁾

WITH ĀN (ŌN).

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

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

(b) With *u*: لَعْنَة "oppression"; لَعْنَة "gain"; لَعْنَة "command"; لَعْنَة "doctrine"; لَعْنَة "refuse" (*tert. i*); and many other abstract

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

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

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

(c) With *e* **جِنَل** “building”; **يُجِنَل** “harm”; **زُحِنَل** “thought”; **اُحِنَل** “pronouncing”; **زُجِنَل** “will”; and many other abstract nouns from *tert.* ب.—So also **شَرَل** “look”. A few besides, like **يُشَل** “distinction”; **جُهَل** “sloth” (perhaps **جُشَل** “time” for **עֲתִידָא**?).

Rem. Of such doubling as we have in **הַזִּיז**, **הַקָּדִין**, 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 **يُصَدَل** “temptation”, “affliction” a secondary form to **يُصَل** “experiment”, “trial”; **يُحَصَل**, **يُحَل** “revelation”; and, according to East-Syrian pronunciation, **دَوُون** (*dawōnā*) “pity”, West-Syrian **دَوُون** (*duwōnō* = *duwānā*); v. § 44.

C. Of substantives with prefixes in this class:—**يُحَمَجَل** “decamping”; **يُحَجَل** “entry”; **يُصَفَل** (דָּלָ § 183) “ascent”, &c. So too, **قَصَرَل** “girths”. Perhaps also **يُأَوَل** “alarm” (from **דָּוַי**?)⁽¹⁾.

Adjectives.

§ 129. *ān* (f. *ānyā*, *ānithā* &c. § 71) is attached to a great variety of words, to form *adjectives*. Thus **يُنَج** “earthly, earthy”; **نُفَي** “fiery”; **يُفَن** “talkative”; **يُأَوَل** “one who is possessed” (from **يُأَوَل** “demon”); and so **يُفَل** (from the Persian **يُفَل** “demon”); **يُعَفَن** “heavenly”; **يُفَن** “slandorous” (from *ταραχή*?); **يُفَعَفَن** “menstruans” (from **يُفَعَل** “menstruation”); **يُفَن** “whitish”; a feminine from it is **يُفَن** “white poplar”. So **يُفَن** “shadow”.

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

⁽¹⁾ The meaning of the word in Is. 16, 3 is not quite certain: later writers employ it according as they severally understood this passage.

شَبِيحٌ (§ 52 B) “strong”; جَائِعٌ “painful”; مُبَشِّرٌ “indicating a *σχημα*” (مُبَشِّرٌ), &c.

Specially in favour are adjectives of this form like مُفْهِمٌ “intelligent”; زَيْغَرٌ “angry”; وَهَّابٌ “crafty” (from وَهَّابٌ, *πόρος*, like وَهَّابٌ “to be cunning”); تَوَّابٌ “anxious”, and many others. In these cases no Abstract noun like مَفْهِمٌ 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, جَسَمٌ “flatterer” (جَسَمٌ “to flatter”) (1).

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

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

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

DIMINUTIVES.

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

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

mone” “little bride” from **مَجْدِل** and **خَيْمَة** (to be pronounced no doubt as **جَيْمَة**) “curricie” from **جَيْمَة**. From the pl. **مَجْدِلَات** (sg. **مَجْدِلَة**) appears in this way **مَجْدِلَات** “short words”.

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

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

Others. § 134. *Rem.* **مَجْدِلَة** *ὀδρίσκῃ* from **مَجْدِل** 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, **مَجْدِلَة** “a little hill”, pl. **مَجْدِلَات**, from **مَجْدِل** “hill”⁽¹⁾, alongside of **مَجْدِلَة**.

With *ai*.

WITH *AI*.

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

⁽¹⁾ Is **اِي** (in Arabic dress **اِي**) “street” *ῥόμη* by any chance an old Diminutive from **اِي** “broad street” *πλατεία*?

⁽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.

“of *Garmaq*”; **جَرْمَان** “barbarian” from *βάρβαρος*; **أَرْسَاق** (along with **أَرْسَاق**) §§ 42 and 52 B) “royal” from the royal name **أَرْسَاق** *Arsaces*; **دِمَشَق** “from *دِمَشَق*” (locality-name); cf. **دِمَشَق** “from *Damascus*”; **كَاپْپَاڊُوكِيا**; and **مِدْهَڤَل** “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 **إِدْح** is doubtless **إِدْحَان**, not **إِدْحَان**, &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 **دِلْهَم** “from *Dēlōm*”. From **مِدْخَف** come **مِدْخَفَان** and **مِدْخَفَان**.

More decided abbreviations we have in **بَرْسِي** from **بَرْسِي** (river at Edessa), as well as from **بَرْسِي** (*Bardesan*); **سِيدُون** from **سِيدُون** (*Sidon*); **هَرَّارَان** “from *Harrān*”, **هَرَّارَان** (also **هَرَّارَان**), from **هَرَّارَان**; **مِدْجَب** “from *مِدْجَب*”; **مِدْجَب** “from *مِدْجَب*”.

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

As shown by several of the foregoing examples, the ending may be attached even to compounds: thus,—to give farther instances—**إِسْمَاعِيلِي** (late formation) *ἐλεφάντινος*, from **إِسْمَاعِيلِي** “bone of the elephant”, i. e. “ivory”; **مِدْجَبَان** “from *مِدْجَب*”, &c. Yet along with these we have **مِدْجَبَان** “Mesopotamian”, from **مِدْجَب**; **مِدْجَبَان**, from **مِدْجَب**; **مِدْجَبَان** “overseer of the refectory” (**مِدْجَبَان**); **مِدْجَبَان** “of *Bardesan*”—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 **مِدْجَبَان** “from *مِدْجَب*”, and probably **مِدْجَبَان** “from *مِدْجَب*” (along with it, but occurring more rarely, **مِدْجَبَان**).—From **مِدْجَب** comes **مِدْجَبَان** (probably *Karmōnāyē*).

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

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

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

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

WITH *ī*, *y*.

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

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

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

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

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

WITH *ŪTH*.With *ūth*.

§ 138. A. This suffix serves to form Abstract nouns from nouns of all kinds (for inflection v. § 76). Thus *e.g.* ملكوت *“kingdom”*; شجاعة *“heroism”*; إرث *“inheritance”*; موت *“mortality”*; خارج *“externality”*, “exterior”; خيرة *“goodness”*, “good”; صفة *“property, attribute”*; هجر *“abandonment”* (from هجر *nomen agentis* from هجر *“was abandoned”* § 130); كشف *“revelation”*; موافقة *“consent”* (موافق), &c. So even دكتوراة *oikonomia*. The extension of this mode of formation is unlimited: particularly in scientific diction new examples are constantly appearing. Many of these forms, however, are very old, such as قديم *χάρις*; عترة *“extreme old age”*; إيمان *“belief”*, their primitive words being no longer extant. Infinitives in *o* also belong to this section (v.—Verb’). From plurals are formed أبوة *“fatherhood”*, alongside of أبوة *“patrocinium”*, and عذوبة *“maidenhood”* (cf. herewith § 135).

B. From roots *tert.* — there are formed عترة *“equality”* (from عترة, عترة); طهارة *“purity”*; عظمة *“magnificence”*; زنا *“fornication”* (from زنا, زنا); عقم *“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: براءة *“innocence”* (from براءة); طرد *“banishment”*; عشاء *“a meal”*; حكمة *“petition”*.—In صفة *“form”*, and ركن *“thing”* (§ 76 B), and likewise in تصحيح *“correction”* (تصحيح, تصحيح); عقاب *“censure”*; سقي *“watering”*; محاربة *“fight”*; ضعة *“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 إكفالة *“atonement”*, and إفساد *“corruption”* (§ 127).

Traces of
other word-
forming
suffixes.

§ 139. TRACES OF OTHER WORD-FORMING SUFFIXES.

Traces of suffixes, like *ām, el, n* (فlea *“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 **بانيارىس** “bath-master”, and some others,—has also been joined to the Persian but adopted word **پيل** “pillar”, the Persian **خار** “falcon”, and the pure Syriac **الاج** “ship”, thus: **پيل** **ستوليتيس**; **خار** “falconer”; **الاج** “ship-master”. The Persian *kān* is added to the Syriac **سفن** “ass”; **سفن** (properly **سفن**) “ass-driver”, and to the Greek **κοιτων**: **سفن** “chamberlain”. So, in addition, we have **βουτροδης** from the Syriac **هفلا** “a bunch of grapes”. From **لعب** “played” is formed, after the fashion of Greek words like *εὐθηνία* or *σαφήνεια*, **لعبة** “a game”. Cf. **لها** “luxury”, “wantonness” [I Tim. 5, 6] **στρηνος** (or rather a secondary form—not yet, it is true, otherwise authenticated—*στρηνεία*).

Foreign
suffixes.

C. COMPOUNDS.

C. Com-
pounds.Genitive-
com-
pounds.

§ 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 **لها** (constr. st. of **لها** “ground” § 146) forms with **لها** (pl. **لها**) “wall” a firm compound **لها** “foundation”, of which the plural is **لها**; from this quite a new verb then originates, **لها** (also written **لها**) “he founded”. So too are treated several compounds of **لها** “house”, *e. g.* **لها** **مخنة** “tombs”, “graves built inside”; **لها** **مخنة** “storehouses”; **لها** **مخنة** “houses of nativity”, *i. e.* “constellations of nativity” (*γενέσεις*), &c.; and also other compounds, such as **لها** (“lord of...”?) “enemy”, **لها** “enemies”, **لها** “female enemy”, **لها** “enmity”; **لها** “beginnings of a month”; **لها** “*capra montis*”, “steinbock”, pl. **لها** “steinbocks”; **لها** “wild goats”; **لها** “sentence” (“judicial decision”), pl. **لها**; **لها** “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.* **لها** **ملا** “*filia vocis*”, *i. e.* “word”,

pl. **جَنَامِلَا**, and so with all compounds of **جَا** “son” and **جَلَا** “daughter”, however close the combination may sometimes be.

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

Gender of
such com-
pounds.

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

Compounds
with *lā*.

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

Remark on
the treat-
ment of
Greek
proper-
names.

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

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

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

(1) Vocalisation not settled.

well as **حدها**, **چها** *Báσσos*; **الههه** *Ártwvivos*. Of course there are found, besides, many deviations from the accurate Greek forms, which are not limited to the terminations.

E. ATTACHMENT OF THE POSSESSIVE SUFFIXES.

Attachment
of the pos-
sessive suf-
fixes.

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

Suffixes of the Plural.	{ "my"	هه	"our"	هه
	{ "thy (m.)"	ههه	{ "your (m.)"	هههه
	{ "thy (f.)"	ههه	{ "your (f.)"	هههه
	{ "his"	هههه (هههه § 49 B)	{ "their (m.)"	ههههه
	{ "her"	ههه	{ "their (f.)"	ههههه

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

Example: **ههه** "judgment" (constr. and abs. st. **ههه**; pl. **ههههه**, **ههههه**, **ههههه**).

Singular:

ههه my judgment	هههه our judgment
هههه thy (m.) judgment	ههههه your (m.) judgment
ههههه thy (f.) "	ههههه your (f.) "
ههههه his "	هههههه their (m.) "
ههههه her "	هههههه their (f.) "

Plural:

ههههه my judgments	هههههه our judgments
هههههه thy (m.) judgments	ههههههه your (m.) judgments
ههههههه thy (f.) "	ههههههه your (f.) "
ههههههه his "	هههههههه their (m.) "
ههههههه her "	هههههههه their (f.) "

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

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

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

Rem. No difference of treatment is exhibited here between words of the simplest formation with originally one short vowel, and those with originally two short vowels. Like **دَاهَوَا** (from *dahāvā*), we have not merely **دَاهَوَا**, but also **دَاهَوَا**, **دَاهَوَا**⁽⁴⁾. If,—besides **أَيَّ**, **أَيَّ** from **أَيَّ** (for *atharā*) “place”,—**أَيَّ**, **أَيَّ** 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 **أَيَّ** (= **أَيَّ**), **أَيَّ**, **أَيَّ**.

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 **أَيَّ** “queens” we read, for instance, **أَيَّ**, **أَيَّ**; **أَيَّ**, &c. It is the same with those of the pl. m.,—with the exception of many forms *tertiæ* — for which *v. infra*, K. Like **أَيَّ** “kings”, **أَيَّ** “witnesses”, we have **أَيَّ**, **أَيَّ**, **أَيَّ**; **أَيَّ**, **أَيَّ**, **أَيَّ**, &c.

D. Even with forms which have a short vowel before the final consonant, including the feminine termination *ath* (**أَيَّ**) 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 **أَيَّ** “taking”, from **أَيَّ**, and **أَيَّ**, from **أَيَّ**, so too **أَيَّ**, **أَيَّ**, **أَيَّ**, **أَيَّ**, **أَيَّ**, **أَيَّ**; **أَيَّ**, **أَيَّ**, **أَيَّ**, **أَيَّ**, **أَيَّ**, **أَيَّ**.

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

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

(2) Thus **أَيَّ**, **أَيَّ**, **أَيَّ**, **أَيَّ**, &c.

(3) Thus **أَيَّ**, **أَيَّ**, &c.

(4) Thus **أَيَّ**. Cf. farther **أَيَّ**, **أَيَّ**, **أَيَّ**, &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 **مِجِد** (مِجِدْ, مِجِدِ &c.); **مِجِدْ**, **مِجِدِ**, **مِجِدِ**, **مِجِدِ**, **مِجِدِ**, **مِجِدِ**. So **مِجِدْ** “my burden”; **مِجِدْ** “my speech”; **مِجِدْ** “their seat”; **مِجِدْ** “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 **اِجِدْ** “vengeance”, **اِجِدْ**, and **اِجِدْ**, **اِجِدْ**; **اِجِدْ** “watch”, **اِجِدْ**; **اِجِدْ** “thought”. **اِجِدْ** “service”, **اِجِدْ**; **اِجِدْ** “praise”, **اِجِدْ**; **اِجِدْ** “a mother”, **اِجِدْ**; **اِجِدْ** “throat”, **اِجِدْ**; **اِجِدْ** “eating”, **اِجِدْ**, &c. So **اِجِدْ** “vine” (for **اِجِدْ**), **اِجِدْ**, &c.

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

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

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

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

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

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

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

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

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

K. In the pl. short adjectives may treat the radical *y* as a strong consonant, but they may also fashion shorter forms: **يُتَبَيَّنُونَ** “those who see you”, alongside of **مُتَبَيِّنُونَ** “their captors”, **مُتَبَيِّنُونَ** “our captors”; **مُتَبَيِّنُونَ** “those who drink it”; **مُتَبَيِّنُونَ** and **مُتَبَيِّنُونَ** “his pious ones”; **مُتَبَيِّنُونَ** and **مُتَبَيِّنُونَ** “his young men”. Pure substantives have always the shorter form: **مُتَبَيِّنُونَ**, **مُتَبَيِّنُونَ**, **مُتَبَيِّنُونَ** “bowels”; **مُتَبَيِّنُونَ** “*catuli ejus*”, &c. So **مُتَبَيِّنُونَ** “heaven”: **مُتَبَيِّنُونَ**, &c. Compare with all this § 73.

L. Greek words in **αὐτός**, **αὐτός** (pl.), **αὐτός**, &c. do not take suffixes (§ 225).—**διαθήκη** takes suffixes, as if it were a plural, without however being construed as a plural: **διαθήκη** “his testament”; **τιμή** (sg. f.) &c. In the very same way occur **τιμή**, **τιμή** “my, his price” from **τιμή** as a sing. fem. Perhaps there are still other Greek words in *η*, which are thus treated.

F. LIST OF ANOMALOUS NOUNS.

F. List of
anomalous
nouns.
Substan-
tives and
adjectives.

§ 146. **أَبٌ** “father”
أَخٌ “brother”
سَوْءٌ “father-in-law” } end properly in *ū*:

Accordingly we have **أَبٌ**, **أَخٌ**, **سَوْءٌ**, **أَبٌ**, **أَخٌ**, **سَوْءٌ**, **أَبٌ**, **أَخٌ**, **سَوْءٌ**. So **أَبٌ**, **أَخٌ**; **أَبٌ**, **أَخٌ**; **أَبٌ**, **أَخٌ**. But, **أَبٌ** “my father”, **أَبٌ** “my brother”, **أَبٌ** “my father-in-law”. Abs. and constr. states are wanting.—Pl. **أَبٌ** (**أَبٌ**, **أَبٌ**, &c.), but **أَبٌ** or **أَبٌ**.

أَبٌ “sister” (without constr. or abs. st.); **أَبٌ**, **أَبٌ**, &c.; pl. **أَبٌ**.—**أَبٌ** “mother-in-law” (plur.?):

أَبٌ “mother”; **أَبٌ**, **أَبٌ**, &c.; pl. **أَبٌ**.

أَبٌ “son”; emph. st. **أَبٌ**. With suff. **أَبٌ**, **أَبٌ**, **أَبٌ**, &c., but **أَبٌ**, **أَبٌ**; pl. **أَبٌ**, **أَبٌ**, **أَبٌ**, &c. With suff. **أَبٌ**, &c.

أَبٌ “daughter”; wanting abs. st.; constr. st. **أَبٌ**, **أَبٌ**, **أَبٌ**, &c.; but **أَبٌ**; pl. **أَبٌ**, **أَبٌ**, &c.).

أَبٌ “name”; **أَبٌ**, **أَبٌ**, **أَبٌ**, &c.; pl. **أَبٌ**, **أَبٌ**, and **أَبٌ**.

أَبٌ “blood”; **أَبٌ**, **أَبٌ**; pl. **أَبٌ**.

ܪܬܐ “kind, species”; constr. st. ܪܬܐ (West-Syrian ܪܬܐ); pl. ܪܬܐܬܐ, ܪܬܐܬܐ, ܪܬܐܬܐ, &c. An early naturalised Persian word.

ܡܡܐ “mamma”; abs. ܡܡܐ; pl. ܡܡܐܬܐ, ܡܡܐܬܐ, ܡܡܐܬܐ.

ܝܡܐ “hand” (for ܝܡܐ § 40 C); constr. st. ܝܡܐ, particularly in transferred application and adverbial use (ܝܡܐ “by means of”, “owing to”; ܝܡܐ ܒܝܢܐ “by the side of the river”, &c.), and ܝܡܐ (substantively); thus before suffixes:—ܝܡܐܬܐ, ܝܡܐܬܐ, ܝܡܐܬܐ, &c. (ܝܡܐܬܐ “through them”: In West-Syrian appears indeed the artificial formation ܝܡܐܬܐ ܕܐܠܐܬܐ). Pl. ܝܡܐܬܐܬܐ, ܝܡܐܬܐܬܐ, ܝܡܐܬܐܬܐ; with suffix, ܝܡܐܬܐܬܐ, &c. ܝܡܐܬܐܬܐ (East-Syrian ܝܡܐܬܐܬܐ “handles”).

ܥܡܡܐ “heaven”; ܥܡܡܐ (§ 73), ܥܡܡܐ, ܥܡܡܐ, &c.: In form always plural.

ܡܝܬܐ “water”; ܡܝܬܐ, ܡܝܬܐ. With suffixes, at pleasure either ܡܝܬܐܬܐ, ܡܝܬܐܬܐ, ܡܝܬܐܬܐ, ܡܝܬܐܬܐ, ܡܝܬܐܬܐ, or ܡܝܬܐܬܐ, ܡܝܬܐܬܐ, ܡܝܬܐܬܐ, &c.

ܥܡܡܐ “ground, bottom”; constr. st. ܥܡܡܐ, East-Syrian ܥܡܡܐ, (almost never occurring except in combinations like ܥܡܡܐ ܥܡܡܐ “foundation”; ܥܡܡܐ ܥܡܡܐ “waste from storehouses”). With suff. ܥܡܡܐܬܐ, ܥܡܡܐܬܐ; Pl. ܥܡܡܐܬܐܬܐ; and with suff. ܥܡܡܐܬܐܬܐ; and also ܥܡܡܐܬܐܬܐ “their seats”, &c.

ܥܡܡܐ “year”; abs. st. ܥܡܡܐ; constr. st. ܥܡܡܐ (doubtful whether used with suffixes): pl. ܥܡܡܐܬܐ, ܥܡܡܐܬܐ, ܥܡܡܐܬܐ; with suff. ܥܡܡܐܬܐ, &c.

ܥܡܡܐ “maid-servant” (probably without abs. or constr. state); ܥܡܡܐܬܐ, ܥܡܡܐܬܐ, &c.—ܥܡܡܐܬܐܬܐ, ܥܡܡܐܬܐܬܐ.

ܥܡܡܐ “lip”: abs. st. ܥܡܡܐ; constr. st. ܥܡܡܐܬܐ, ܥܡܡܐܬܐ, &c.—ܥܡܡܐܬܐܬܐ.

ܥܡܡܐ, ܥܡܡܐ “side, face”; ܥܡܡܐܬܐ. Defective parts supplied from ܥܡܡܐ “face”, ܥܡܡܐܬܐ, ܥܡܡܐܬܐ, &c.; (properly Dual of ܥܡܡܐ “nose” § 28).

ܥܡܡܐ, ܥܡܡܐ (better ܥܡܡܐ “lungs”. Pl. ܥܡܡܐܬܐ: according to others (perhaps more correctly) ܥܡܡܐܬܐ, i. e. ܥܡܡܐܬܐ).

ܥܡܡܐ “house”: abs. st. ܥܡܡܐ (§ 26 C); constr. st. ܥܡܡܐܬܐ, ܥܡܡܐܬܐ, &c.: pl. ܥܡܡܐܬܐܬܐ, ܥܡܡܐܬܐܬܐ, ܥܡܡܐܬܐܬܐ, &c.

ܥܡܡܐܬܐ, ܥܡܡܐܬܐ (two different modes of writing down the same pronunciation of the word *attā, atō*) “woman”: constr. st. ܥܡܡܐܬܐܬܐ, ܥܡܡܐܬܐܬܐ, &c.

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

أَنَع, **أَنَع**, **أَنَع** “one”, **أَنَع** (“man”); pl. **أَنَع**, **أَنَع** “several”, “certain” **أَنَع**. The emph. st. **أَنَع** 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.: **أَنَع** “the people of the town”, &c.; **أَنَع** “his people”, &c. “Man” is more accurately expressed by “son of man” or “a son of men” **أَنَع**, **أَنَع**, **أَنَع**; pl. **أَنَع**, **أَنَع**. Very rarely we meet with **أَنَع** “man”; rarely with **أَنَع** “woman”.

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

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

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

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

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

(1) In **أَنَع** 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) **مَهْزِيْ**, **مَهْزِيْ**, (2) more frequently **مَهْزِيْ**, **مَهْزِيْ**, **مَهْزِيْ**, **مَهْزِيْ**, &c.—As secondary forms of the pl., **مَهْزِيْ** and **مَهْزِيْ** (§ 89, end).—Cf. besides the purely artificial imitation **مَهْزِيْ مَهْزِيْ** *κωμοπόλεις* [“village-towns”, or “country towns”].

سَهْزِيْ “ass”; pl. **سَهْزِيْ**, but also (when a collective, like **مَهْزِيْ**) **سَهْزِيْ**.

With suff. **سَهْزِيْ**, **سَهْزِيْ**, &c.

اَهْزِيْ “folk”; pl. **اَهْزِيْ**, **اَهْزِيْ**; in isolated cases, **اَهْزِيْ**, **اَهْزِيْ**.

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

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

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

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

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

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

Pro-
nominals.

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

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

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

3. Numerals.

Cardinal
numbers.
Leading
forms.

Leading
forms.

m.	f.	m.	f.
1. شَدَّ	سَدَّ	6. اِعْدَا، عَدَا	عَدَا
2. لَمَّقَ	لَمَّ	7. عَجَّجَا	عَجَّجَا
3. اَلْجَدَا	اَلْجَدَا	8. اَصْنَدَا	اَصْنَدَا
4. اَوْضَحَا	اَوْضَحَا	9. اِعْدَا	اِعْدَا
5. تَصَفَّعَا	تَصَفَّعَا	10. جَمَّعَا	جَمَّعَا

B. The numerals 11—19 show secondary forms of many sorts, fluctuate in their vocalisation. Various modes of expressing the 10s, which are occasionally found, are very doubtful or to be rejected either.

m.

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

(²) In all expressions of the numeral 16 attested by ancient authorities (*ṣe-ta'sar*, *ṣetta'sērē*; *ṣētha'sar*, *ṣētha'sērē*; (*e*)*ṣta'sar*) only one 1 is taken into account:

	m.	f.
17. مَجْدَحِي (rarely)	مَجْدَحِي , commonly مَجْدَحِي	مَجْدَحِي (& مَجْدَحِي) & مَجْدَحِي (rarely).
18. أَمْصِيحِي (rarely)	أَمْصِيحِي	أَمْصِيحِي (& أَمْصِيحِي).
19. أَعْدَحِي (rarely).	أَعْدَحِي , commonly أَعْدَحِي	أَعْدَحِي (& أَعْدَحِي).

C. *Tens*. The tens are:

20. جِصِي	60. عِصِي , عِصِي
30. أَجِصِي	70. عَجِصِي
40. أُذِصِي	80. أَمْصِي , also written أَمْصِي
50. نُصْقِي	90. أَعِصِي

100 is **مُأَلَا** (**جُصْلَا**) v. § 43 E).

200 is **مِأَلَا** (others **مِأَلَا**).

300 is **أَلْجَمْلَا**, &c.

1000 is **أَلْإِ**.

10,000 is **أَلْإِ** (better perhaps **أَلْإِ**).

From **مُأَلَا** appears in the emph. st. **مِأَلَا** “one hundred”, pl. **مِأَلَا**. So **أَلْإِ** from **أَلْإِ**, pl. **أَلْإِ** (¹); and **أَلْإِ** from **أَلْإِ**; pl. **أَلْإِ**. The plurals of **أَلْإِ** and **أَلْإِ** 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. **أَلْإِ** 4000; **أَلْإِ** 5000; **أَلْإِ** 50,000.

E. With the larger numbers the higher order always comes first: **أَلْإِ**, 421 (f.); **أَلْإِ**, 386 (f.); **أَلْإِ**, 7337 (Ezra 2, 65); **أَلْإِ**, 1017 (2, 39); **أَلْإِ**, 42,360 (2, 64); **أَلْإِ**, 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 **أَلْإِ**, **أَلْإِ**, **أَلْإِ**, the last the f. of *ēšta'sar* and certainly to be pronounced *ēšta'serē* or *ēšta'esrē*.—The form usual in print **أَلْإِ** (after the analogy of **أَلْإِ**, &c.) appears to be met with only in pretty late manuscripts.

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

2. **اَيْنِ** “we two”; **اَيْنِغَ** “you two”; **اَيْنِغَ** “they two”. This number alone has in addition a feminine form used in this meaning **اَيْنِغَ**, &c.

3. **اَيْنِغَ** “they three”⁽¹⁾

4. **اَيْنِغَ**

5. **اَيْنِغَ**

6. **اَيْنِغَ**

7. **اَيْنِغَ**

8. **اَيْنِغَ** (?)

9. **اَيْنِغَ** (?)

10. **اَيْنِغَ**

§ 150. The abs. st. of the masc. numbers from 2 to 19(?) appears in the meaning of “the *n*th day of the month” (always, to be sure, with prep. **د**):

Days of the months.

2. **دِ** “on the 2nd day of the month”.

3. **دِ** “on the 3rd day of the month”.

4. **دِ**

5. **دِ**

6. **دِ**, **دِ**

7. **دِ**

8. **دِ**

9. **دِ**

10. **دِ**

11. **دِ**

12. **دِ**

13. **دِ**

14. **دِ**

15. **دِ**

17. **دِ**

§ 151. Another substantive-form is **اَيْنِغَ** “the Twelve” (Apostles or a similar company); **اَيْنِغَ** “his Twelve”; also—**اَيْنِغَ** “quaternion”, “four together”, and **اَيْنِغَ** “decade”.

Another substantive-form.

§ 152. Forms of the constr. st. in **ل** appear occasionally for the purpose of denoting things which are closely associated: **اَيْنِغَ** “the ten cities” (*Δεκάπολις*); **اَيْنِغَ** *επτάπυργος*; **اَيْنِغَ** “their six wings”; **اَيْنِغَ** “the four winds”; **اَيْنِغَ** “a week”; **اَيْنِغَ** “her four points”; **اَيْنِغَ** “his four corners”.—For **اَيْنِغَ** “the Hexameron (of the Creation)” **اَيْنِغَ** is doubtless better. From the somewhat forced formation **اَيْنِغَ** *τετράποδον* there is current as pl. **اَيْنِغَ** or **اَيْنِغَ**.

Numerals in compound expressions.

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

(2) Also **اَيْنِغَ**, like **اَيْنِغَ**.—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 **لَا تَبِ مَقْلَا** (say **لَا تَبِ مَقْلَا**) *δυσφυσίται*; **لَا تَبِ مَقْلَا** *ἀμφοτεροδέξις*, &c.

Ordinal numbers.

§ 153.

ORDINAL NUMBERS.

1 st مَقْلَا (also مَقْلَا , abs. st. مَقْلَا).	6 th مَقْلَا (W.-Syrian مَقْلَا).
2 nd مَقْلَا , f. مَقْلَا ; more rarely مَقْلَا , f. مَقْلَا (§ 71).	7 th مَقْلَا .
3 rd مَقْلَا .	8 th مَقْلَا .
4 th مَقْلَا .	9 th مَقْلَا .
5 th مَقْلَا .	10 th مَقْلَا .

Sometimes this formation is carried still farther, and one says, for instance, **مَقْلَا** “the 15th”; **مَقْلَا** “the 20th”. So even **مَقْلَا** “the ten-thousandth”; but there are no such forms from **مَقْلَا** 100 or **مَقْلَا** 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.* **مَقْلَا** “with four wings”.

Other forms derived from numerals.

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

4. Particles.

4. PARTICLES.

ADVERBS AND CONJUNCTIONS.

Adverbs and conjunctions.

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

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

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

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

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

ܐܠܐ “above”.

ܐܠܐ, **ܐܠܐ** “below”.

ܐܠܐ ⁽¹⁾, **ܐܠܐ** “downward”.

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

So **ܐܠܐ**; and **ܐܠܐ**, **ܐܠܐ** ⁽¹⁾.

ܐܠܐ “overagainst”.

ܐܠܐ, **ܐܠܐ** “now” (present time).

(1) Notice the peculiar plural-ending.

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

هَٰذِهِ يَوْمَ “to-day”; هَٰذِهِ يَوْمَ “to-morrow”; هَٰذِهِ يَوْمَ “yesterday”; هَٰذِهِ يَوْمَ “two days ago”.

هَٰذِهِ يَوْمَ “last year”; هَٰذِهِ يَوْمَ “next year”. هَٰذِهِ يَوْمَ “when?”; هَٰذِهِ يَوْمَ (1) “then”.

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

هَٰذِهِ يَوْمَ “now”; هَٰذِهِ يَوْمَ “up till now”, “still”, “yet”; هَٰذِهِ يَوْمَ “now”, “thus”.

هَٰذِهِ يَوْمَ “at all times”.

هَٰذِهِ يَوْمَ “already”, “perhaps”, “possibly”, &c.

هَٰذِهِ يَوْمَ “sufficiently”, “already”.

هَٰذِهِ يَوْمَ “already”.

The phrases هَٰذِهِ يَوْمَ (“son of his day”) هَٰذِهِ يَوْمَ (“on the same day”) هَٰذِهِ يَوْمَ “at the same hour” and هَٰذِهِ يَوْمَ “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*:

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

(1) Also, هَٰذِهِ يَوْمَ “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.

بَيْنَ (no suff.); بَيْنَ; بَيْنَ “between”.

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

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

مَعَ “with”.

مَعَ “with”, “to”.

مَعَ (§ 21 C) pl. “with”, “to”.

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

مُتَوَكِّفٌ (not with suff.), مُتَوَكِّفٌ “round”, “about”.

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

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

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

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

مُتَمَثِّلٌ (from مَتَّى + م “on the track of”) “after”.

مُتَمَثِّلٌ (مَتَّى + م “hiding from”) “behind”.

مُتَمَثِّلٌ pl. “without”.

مُتَمَثِّلٌ “against”: مَتَّى pl. (§ 49 A) “coram”.

مُتَمَثِّلٌ “in conformity with”.

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

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

(1) Not to be confounded with the like-sounding مَتَّى 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 مَتَّى “according to the mouth”, مَتَّى “in the eye”,—while others might be added, like مَتَّى “by the hand of”, “by means of”.

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

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

§ 157. With suffixes: (1) Singular Forms; ܥܠܝܢ, ܥܠܝܢܐ, ܥܠܝܢܐ, &c., Preposition with suffixes according to § 145 A. So ܥܠܝܢ, ܥܠܝܢܐ, ܥܠܝܢܐ, &c.; but ܥܠܝܢ and ܥܠܝܢܐ. (2) Plural Forms: ܥܠܝܢܐ, ܥܠܝܢܐ, ܥܠܝܢܐ, ܥܠܝܢܐ, &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 ܥܠܝܢ for *ܥܠܝܢ, sg.): ܥܠܝܢܐ, ܥܠܝܢܐ, &c. (ܥܠܝܢܐ, &c.).

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

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

II. VERBS.

II. Verbs.

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

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

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

C.		Perfect.	
Sg. 3 m. —		Pl. 3 m. � (silent); � ⁴	
3 f. � ^x		3 f. — (or silent ٰ); � ⁽¹⁾	
2 m. �		2 m. �	
2 f. � (the ٰ silent)		2 f. �	
1. �		1. � �	
		Imperfect. ⁽²⁾	
Sg. 3 m. �		Pl. 3 m. � — �	
3 f. �		3 f. � — �	
2 m. �		2 m. � — �	
2 f. � — �		2 f. � — �	
1. � }		1. � ⁽³⁾	

Imperative.

Sg. m. —	Pl. m. � (silent), � ⁴
f. � (silent)	f. � ⁽⁴⁾ , � (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      ,       (sg.     ,     ) with      ,       (sg.      ,      );       with      .     is also found written for  , e. g.       =     . 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   (and  ) in later West-Syrian texts; but the old orthography is retained with the East-Syrians,

(¹) In more ancient MSS.   is also found written without  , e. g.     for       “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   alone, e. g.     for       “hear ye”.

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

TRI-RADICAL VERBS.

Tri-radical verbs.

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

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

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

VERBS WITH THREE STRONG RADICALS.

Verbs with three strong radicals.
Peal.

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

Of strong verbs with *e* in the Impf. and Impt. the only examples are **حجى**, and **رجى** “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 **عجى**, **يعجى** “to rule”; **حصى**, **يحصى** “to be tired out”; **هجم**, **يهجم** “to be enough”; **زجر**, **يزجر** “to exult”, and the other verbs which treat *w* as a firm consonant; **نظم**, **ينظم** “to happen”; and several others.⁽²⁾ We exclude from this list verbs *secundae* or *tertiæ gutturalis* (§ 169 sq.).

Several have secondary forms: thus **سهم**, **يسهم** and **سهم**, **يسهم** “to be strong”, “to overpower”, although **سهم** in the Perf., and **يسهم** 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.: **هجم**, **يهجم** “to reverence”; **علم**, **يعلم** “to keep silence”; **مجت**, **يمجت** “to be near” (cf. **نسب**, **يسب** “to descend”, and, it is said, **سبد**, **يسبد** “to be lean”, § 175 B).⁽³⁾

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

Hardness
and soft-
ness of the
radicals.

§ 161. The letters **د** **ذ** **ظ** [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) **يدان**; **يدان**. (2) (a) **يدان**, **يدان**, **يدان**; (b) **يدان**, **يدان**, &c. (3) (a) **يدان**, **يدان**, &c.; (b) **يدان**, **يدان**, **يدان**.

Ethpeel.

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

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

(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—: **اَلْاَفْعَلْ**, &c., but **اَلْاَفْعَلْ**, **اَلْاَفْعَلْ**, and **اَلْاَفْعَلْ**.

§ 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: **اَلْاَفْعَلْ**, &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 **اَلْاَفْعَلْ**, West-Syrian **اَلْاَفْعَلْ** (usually written **اَلْاَفْعَلْ** or **اَلْاَفْعَلْ**). Still even the West-Syrians retained in some cases the original form, e. g. always **اَلْاَفْعَلْ** (take (thou) pity on”⁽²⁾).

§ 164. The characteristic of the *Aphel* is a foregoing **اَلْ** of which the guttural sound [ʔ] falls away, however, after prefixes; on **اَلْاَفْعَلْ** “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. **اَلْاَفْعَلْ**; sg. f. **اَلْاَفْعَلْ**; pl. m. **اَلْاَفْعَلْ**; pl. f. **اَلْاَفْعَلْ**. The Part. pass. has an *i* after the 2nd rad. (§ 110): **اَلْاَفْعَلْ**, **اَلْاَفْعَلْ**, &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 **اَلْاَفْعَلْ** “shake thyself” Is. 52, 2, for which Ephr. III, 537 B still has **اَلْاَفْعَلْ**.

of the finite verb, *e. g.* **يُحْمَلُونَ**, **يُحْمَلُونَ**, like **يُحْمَلُونَ**, **يُحْمَلُونَ**; **يُحْمَلُونَ**, **يُحْمَلُونَ**; **يُحْمَلُونَ**; **يُحْمَلُونَ**, &c. The participles passive of Pael and Aphel have *a* in place of *e* after the 2nd rad.: **يُحْمَلُونَ**, **يُحْمَلُونَ**. When this *a* comes into an open syllable, it falls away exactly like the *e* of the Active form, and so **يُحْمَلُونَ**, **يُحْمَلُونَ**, 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 **مُحْمَلُونَ** (**مُحْمَلُونَ**, **مُحْمَلُونَ**, &c., § 107); and by the other stems by attaching *ān* to the Participles: Ethpeel **مُحْمَلُونَ**; Pael **مُحْمَلُونَ**; Ethpaal **مُحْمَلُونَ**; Aphel **مُحْمَلُونَ**; Ettaphal **مُحْمَلُونَ** (§ 130).

Infinitive.

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

§ 168.

REGULAR VERB.

	Peal.	Ethpeel.	Pael.
Perf. sg. 3 m.	مَلَّ	مَلَّ	مَلَّ
3 f.	مَلَّتْ	مَلَّتْ	مَلَّتْ
2 m.	مَلَّ	مَلَّ	مَلَّ
2 f.	مَلَّتْ	مَلَّتْ	مَلَّتْ
1	مَلَّ	مَلَّ	مَلَّ
pl. 3 m.	مَلَّوْا	مَلَّوْا	مَلَّوْا
3 f.	مَلَّتْنَ	مَلَّتْنَ	مَلَّتْنَ
2 m.	مَلَّوْا	مَلَّوْا	مَلَّوْا
2 f.	مَلَّتْنَ	مَلَّتْنَ	مَلَّتْنَ
1	مَلَّوْا	مَلَّوْا	مَلَّوْا
Impf. sg. 3 m.	يَمْلُكُ	يَمْلُكُ	يَمْلُكُ
3 f.	يَمْلُكُ	يَمْلُكُ	يَمْلُكُ
2 m.	يَمْلُكُ	يَمْلُكُ	يَمْلُكُ
2 f.	يَمْلُكُ	يَمْلُكُ	يَمْلُكُ
1	يَمْلُكُ	يَمْلُكُ	يَمْلُكُ
pl. 3 m.	يَمْلُكُونَ	يَمْلُكُونَ	يَمْلُكُونَ
3 f.	يَمْلُكْنَ	يَمْلُكْنَ	يَمْلُكْنَ
2 m.	يَمْلُكُونَ	يَمْلُكُونَ	يَمْلُكُونَ
2 f.	يَمْلُكْنَ	يَمْلُكْنَ	يَمْلُكْنَ
1	يَمْلُكُونَ	يَمْلُكُونَ	يَمْلُكُونَ
Impt. sg. m.	مَلِّ	مَلِّ	مَلِّ
f.	مَلِّ	مَلِّ	مَلِّ
m.	مَلِّ	مَلِّ	مَلِّ
f.	مَلِّ	مَلِّ	مَلِّ
Part. act. m.	مَلِّ	مَلِّ	مَلِّ
f.	مَلِّ	مَلِّ	مَلِّ
pass. m.	مَلِّ	مَلِّ	مَلِّ
f.	مَلِّ	مَلِّ	مَلِّ
Inf.	مَلِّ	مَلِّ	مَلِّ

	Ethpaal.	Aphel.	Ettaphal.
Perf. sg. 3 m.	﴿اَمْحَى﴾	﴿اَمْحَى﴾	﴿اَمْحَى﴾
3 f.	﴿اَمْحَتْ﴾	﴿اَمْحَتْ﴾	﴿اَمْحَتْ﴾
2 m.	﴿اَمْحَا﴾	﴿اَمْحَا﴾	﴿اَمْحَا﴾
2 f.	﴿اَمْحَا﴾	﴿اَمْحَا﴾	﴿اَمْحَا﴾
1	﴿اَمْحَى﴾	﴿اَمْحَى﴾	﴿اَمْحَى﴾
pl. 3 m. {	﴿اَمْحَوْا﴾	﴿اَمْحَوْا﴾	﴿اَمْحَوْا﴾
3 f. {	﴿اَمْحَيْنَا﴾, ﴿اَمْحَيْتُمْ﴾	﴿اَمْحَيْتُمْ﴾, ﴿اَمْحَيْنَا﴾	﴿اَمْحَيْنَا﴾, ﴿اَمْحَيْتُمْ﴾
2 m.	﴿اَمْحَاكُمْ﴾	﴿اَمْحَاكُمْ﴾	﴿اَمْحَاكُمْ﴾
2 f.	﴿اَمْحَاكُمْ﴾	﴿اَمْحَاكُمْ﴾	﴿اَمْحَاكُمْ﴾
1 {	﴿اَمْحَاكُمْ﴾	﴿اَمْحَاكُمْ﴾	﴿اَمْحَاكُمْ﴾
Impf. sg. 3 m.	﴿يَمْحَى﴾	﴿يَمْحَى﴾	﴿يَمْحَى﴾
3 f.	﴿يَمْحَى﴾ (﴿يَمْحَتْ﴾)	﴿يَمْحَى﴾ (﴿يَمْحَتْ﴾)	﴿يَمْحَى﴾ (﴿يَمْحَتْ﴾)
2 m.	﴿يَمْحَى﴾	﴿يَمْحَى﴾	﴿يَمْحَى﴾
2 f.	﴿يَمْحَى﴾	﴿يَمْحَى﴾	﴿يَمْحَى﴾
1	﴿يَمْحَى﴾	﴿يَمْحَى﴾	﴿يَمْحَى﴾
pl. 3 m.	﴿يَمْحَاكُمْ﴾	﴿يَمْحَاكُمْ﴾	﴿يَمْحَاكُمْ﴾
3 f.	﴿يَمْحَاكُمْ﴾	﴿يَمْحَاكُمْ﴾	﴿يَمْحَاكُمْ﴾
2 m.	﴿يَمْحَاكُمْ﴾	﴿يَمْحَاكُمْ﴾	﴿يَمْحَاكُمْ﴾
2 f.	﴿يَمْحَاكُمْ﴾	﴿يَمْحَاكُمْ﴾	﴿يَمْحَاكُمْ﴾
1	﴿يَمْحَاكُمْ﴾	﴿يَمْحَاكُمْ﴾	﴿يَمْحَاكُمْ﴾
Impt. sg. m.	﴿اَمْحُ﴾ (﴿اَمْحْ﴾)	﴿اَمْحُ﴾	﴿اَمْحُ﴾
f.	﴿اَمْحْ﴾ (﴿اَمْحْ﴾)	﴿اَمْحْ﴾	﴿اَمْحْ﴾
pl. m. {	﴿اَمْحُو﴾ (﴿اَمْحُو﴾)	﴿اَمْحُو﴾	﴿اَمْحُو﴾
f. {	﴿اَمْحِي﴾ (﴿اَمْحِي﴾)	﴿اَمْحِي﴾	﴿اَمْحِي﴾
Part. act. m.	﴿مَمْحٍ﴾	﴿مَمْحٍ﴾	﴿مَمْحٍ﴾
f.	﴿مَمْحٍ﴾	﴿مَمْحٍ﴾	﴿مَمْحٍ﴾
pass. m.	﴿مَمْحٍ﴾	﴿مَمْحٍ﴾	﴿مَمْحٍ﴾
f.	﴿مَمْحٍ﴾	﴿مَمْحٍ﴾	﴿مَمْحٍ﴾
Inf.	﴿مَمْحْ﴾	﴿مَمْحْ﴾	﴿مَمْحْ﴾

VERBS WITH GUTTURALS. (1)

Verbs with
gutturals.
Mediae
gutturalis.

§ 169. A guttural (א, ו, ח) 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.⁽³⁾ Thus we have **חָדַל**, **יָחַד** (as well as **יַחְדָּם**) “to step”; **רָחַם**, **יָרַחַם** “to cry out”; **לָחַץ** (West-Syrian **لَحِץ** ⁽³⁾), **יָלַחַץ** “to grind”; **נָחַץ**, **יָנַחַץ** “to rebel”; **חָצַב**, **יָחַצַב** “to set (of heavenly bodies)”, (but **חָצַב**, **יָחַצַב** “to sift” and “to give security”); **חָדַר**, **יָחַדַר** (§§ 37; 174 G), **יָחַדַר** “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.* **هَضَمَ**, **يَهْضِمُ** “to overthrow”; **هَجَمَ**, **يَهْجُمُ** “to flee”; **هَدَمَ**, **يَهْدِمُ** “to testify”, &c.

§ 170. A guttural (א, ו, ע) or *r*, as 3rd radical, when it closes the syllable, always changes *e* into *a* (§ 54). Thus, for example, **פָּעַס**, **פָּעַס**, **פָּעַס**, **פָּעַס**, **פָּעַס**, **פָּעַס**, **פָּעַס**, **פָּעַס**, **פָּעַס**, **פָּעַס**, which correspond respectively to the forms **פָּעַס**, **פָּעַס**, **פָּעַס**, **פָּעַס**, **פָּעַס**, **פָּעַס**, **פָּעַס**, **פָּעַס**, **פָּעַס**, **פָּעַס**. The difference in sound between the Active and Passive Participles accordingly falls away in Pael and Aphel; *e. g.* **פָּעַס** is the Act. Part. Pael (equivalent to **פָּעַס**) as well as the Pass. (equivalent to **פָּעַס**).

*Tertiae
gutturalis.*

This rule is illustrated also in the Peal of many Intransitives, which properly would have *e* in the Perfect. To this class belong the great majority of those verbs *tért*, *guttur*, and *r*, which have *a* in the Perf., Impf.,

(1) Exclusive of t.

(2) *Translator's Note:* For instance, in the example **مَدِيحِي**, **مَدِيحِي**—is this form a result of the influence of the guttural upon an original form **مَدِيحِي**, **مَدِيحِي**, or upon an original form **مَدِيحِي**, **مَدِيحِي**? 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.* **عَمِيَ** (for *šēme*), **يَعْمِي** “to hear”; **هَجَّ**, **يَهْجِي** “to sink in, to be immersed” (Trans. **هَجَّ**, **يَهْجِي** “to set in, to immerse”); **زَلَّ**, **يَزِلُّ** “to seethe”; **سَمِيَ**, **يَسْمِي** “to be wanting”, and all that have *o*, *e. g.* **أَمِيَ**, **يَأْمِي** “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:—**رَمِيَ**, **يَرْمِي** “to remember”; **رَمِيَ**, **يَرْمِي** “to drag away”; **أَجَّ**, **يَأْجِي** and **أَحَفَّ**, **يَأْهَفِي** “to break”; **أَفَّ**, **يَأْفِي**, rarely **أَعَفَّ** “to open”; **أَفَّ**, **يَأْفِي**, rarely **أَعَجَّ** “to serve, to cultivate”; **أَجَّ**, **يَأْجِي** and **أَحَفَّ**, **يَأْهَفِي** “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 **أَعَفَّ**, a secondary form to **أَعَجَّ**, “to strip off” (but only **أَعَفَّ** “to send”); **أَحَفَّ** (more rarely) alongside of **أَجَّ** “to seek”; **أَحَفَّ** alongside of **أَجَّ** “to devour”; **أَحَفَّ**, more rarely **أَحَفَّ**, “to grow less” (only **أَحَفَّ** “to remove”).

Rem. The practice of treating as exceptions, cases of *o* in verbs *tert. guttur.* and *r* is accordingly incorrect: such verbs surpass in number not only (by a large majority) those transitives which have *a* in the Impf., but even those intransitives, of which the *a* of the Impf. is original.

VERBA MEDIAE {.

*Verba
mediae {.*

§ 171. A. These verbs present no difficulty, if the rules given in § 33 are attended to. The { falls away in pronunciation whenever it stands in the end of a syllable. The same thing happens, at least according to the usual pronunciation, when the { comes after a consonant without a full vowel. The vowel of the { in the latter case is transferred to the 1st radical. This applies also to the vowel which has to appear with { in place of the mere *shēva* [§ 34]. Thus:

In the Perf. Peal **جَالَّ** (= **جَالَل**) “demanded”, **جَالَّ**, **جَالَّ**, **جَالَّ**, &c.—Impf. **يَجَالِّ**, **يَجَالِّ** (= **يَجَالِل**) &c.—Impt. **جَالَّ**, **جَالَّ** &c.—Part. act. **جَالِّ**, **جَالِّ**; Passive **جَالَّ**, **جَالَّ**.—Inf. **جَالَّ**.—

Ethpeel ܐܝܥܠܐ (¹), ܐܝܥܠܐ—ܐܝܥܠܐ; Impt. ܐܝܥܠܐ—Inf. ܐܝܥܠܐ, &c.—Aphel ܐܝܥܠܐ, ܐܝܥܠܐ—ܐܝܥܠܐ, &c.

Rem. In the Ethpeel the West-Syrians read ܐܝܥܠܐ for ܐܝܥܠܐ.—Part. pass. of Aphel in the emph. st. ܐܝܥܠܐ; East-Syrian ܐܝܥܠܐ (§ 34). In the Peal is found ܐܝܥܠܐ, ܐܝܥܠܐ, ܐܝܥܠܐ with hard ܐ (through blending with the otherwise like-sounding forms *mediae gem.* § 178); but the more original form with soft ܐ, ܐܝܥܠܐ &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: ܐܝܥܠܐ (“to ask”), ܐܝܥܠܐ, ܐܝܥܠܐ, ܐܝܥܠܐ, ܐܝܥܠܐ; ܐܝܥܠܐ, ܐܝܥܠܐ.

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

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, ܐܝܥܠܐ “to comfort” is of specially frequent occurrence. It has the following inflection, exactly like ܐܝܥܠܐ for instance, with the exception of the falling away of the ܐ in pronunciation:—

*Verba
tertiaae ܐ.*

<i>Pael</i> : Perf. sg. 3 m.	ܐܝܥܠܐ	pl. 3 m.	ܐܝܥܠܐ
3 f.	ܐܝܥܠܐ	3 f.	ܐܝܥܠܐ (ܐܝܥܠܐ)
2 m.	ܐܝܥܠܐ	2 m.	ܐܝܥܠܐ
2 f.	ܐܝܥܠܐ	2 f.	ܐܝܥܠܐ
1	ܐܝܥܠܐ	1	ܐܝܥܠܐ

Impf. ܐܝܥܠܐ, ܐܝܥܠܐ, ܐܝܥܠܐ.

Impt. ܐܝܥܠܐ, ܐܝܥܠܐ, ܐܝܥܠܐ.

Part. act. and pass. ܐܝܥܠܐ, ܐܝܥܠܐ.—Inf. ܐܝܥܠܐ.

Ethpaal ܐܝܥܠܐ; ܐܝܥܠܐ; ܐܝܥܠܐ, &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. **جِلا** (§ 35), **مَجْلَأَه** (§ 33 B), &c.

B. In rare cases, however, there appear transitions to the inflection of verbs *tert.* **ـ** (§ 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 **جِلاه**, **لِجِلاه**, equivalent to **جِلاه**, **لِجِلاه** are occasionally pronounced with an audible **ه** (like **جِيه**; with the diphthong). Farther there appears **لِجِلا** Impt. sg. f. instead of **لِجِلا** (like **لِجِلا tert.** **ـ**), **لِجِلا** Perf. 3 pl. f. instead of **لِجِلا** “were polluted” (like **لِجِلا**), where, but for the mere retention of a written **ل**, the form of *tert.* **ـ** is completely attained. Thus **لِجِلا** alternates directly with **لِجِلا** (“to be proud”; **لِجِلا** with **لِجِلا** (also written **لِجِلا**, § 33 B) “to pollute”.

C. Quite isolated is an example of a similar formation for the *Peal* in the finite verb, viz.—**مَلَّاه** (like **وَجَّاه**) “were dark-coloured” (properly from *κυάσος* § 117, *Rem.*); from this verb also there is an Ettaphal **لِجِلا** and what is like a Part. pass. Pael (pl. f.) **فَجِلا**.—Participles of *Peal* are found in the substantive forms **لِجِلا** “tutor”, pl. **لِجِلا** (from *θεωρία*?)—to which belong the Pael **لِجِلا**, and Ethpaal **لِجِلا** (also written **لِجِلا**, **لِجِلا**), with the *nomen agentis* **مَلِّلا** “tutor”—, and **جِلا** “hater”, “enemy”, pl. **جِلا**, f. **جِلا**, and the adjective Part. pass. **مَلِّلا** “hated (f.)”, pl. m. **مَلِّلا**, **مَلِّلا** (verbal Part. **مَلِّلا**, **مَلِّلا**, **مَلِّلا**, constr. st. **مَلِّلا** ⁽¹⁾). **لِجِلا** “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 **ل** is still treated as a guttural. Otherwise Verbs, which originally were *tert.* **ل**, pass completely over to the formation *tert.* **ـ** (as even **فلا** “to be beautiful”, which is usually reckoned as belonging to this section).

(¹) In Aphr. 286, 5, for **مَلِّلا** “who hate reproof” there is a variant **مَلِّلا** “haters (enemies) of reproof”.—Cf. farther **مَلِّلا** “hated” § 113 (and **مَلِّلا** “hatred” § 100). The other derivatives look as if from *tert.* **ـ**.

VERBA PRIMAE J.

§ 173. A. The *n* as 1st rad. is assimilated to the following one, if *Verba primae* it comes directly upon it (§ 28), which can happen only in the Peal, Aphel and Ettaphal,—thus from **يُخْرَجُ** “to go out”, **يُخْرَجُ** = **يُخْرَجُ**; **يُخْرَجُ** = **يُخْرَجُ**, &c. Several verbs are excepted, which have *ay* as 2nd rad.; *e. g.* from **يُضَيِّقُ** “to be bright”, we have **يُضَيِّقُ**, **يُضَيِّقُ**; and from **يُصَوِّقُ** (the West-Syrians, it seems, have **يُصَوِّقُ**) “to roar”, **يُصَوِّقُ**, **يُصَوِّقُ**. So from **يُصَوِّقُ** “to be barefooted”, **يُصَوِّقُ** (but from **يُصَوِّقُ** “to descend”, **يُصَوِّقُ**, **يُصَوِّقُ**, &c.).

Rem. Rare cases, like **يُصَوِّقُ** for the usual **يُصَوِّقُ** “vows”; **يُصَوِّقُ** = **يُصَوِّقُ** “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 **يُخْرَجُ** “to take”, **يُخْرَجُ**; **يُخْرَجُ** “to blow”, **يُخْرَجُ**; and of course the intransitives *tert. gutt.* **يُخْرَجُ** “to come forth”, **يُخْرَجُ**; **يُخْرَجُ** “to well forth”, **يُخْرَجُ**; **يُخْرَجُ** “to fall off”, **يُخْرَجُ** &c. Only a few preserve the intransitive pronunciation in the Perf., like **يُخْرَجُ** “to adhere to”, **يُخْرَجُ**.

Of transitives: **يُخْرَجُ** “to keep” has *a* in the Impf., **يُخْرَجُ**, but **يُخْرَجُ** is met with also. *O* is found besides in the Impf. with *tert. gutt.* in **يُخْرَجُ** “to vow”, **يُخْرَجُ**; **يُخْرَجُ** “to dig or cut through”; **يُخْرَجُ**; **يُخْرَجُ** “to blow or sound”, **يُخْرَجُ**; **يُخْرَجُ** “to bark”, **يُخْرَجُ**.

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

In the Impf. (Impt.) the following have *e*:—**يُخْرَجُ** “to fall”; **يُخْرَجُ**; **يُخْرَجُ** “to draw”, **يُخْرَجُ**; **يُخْرَجُ** “to shake”, **يُخْرَجُ**; **يُخْرَجُ** “to cast lots”, **يُخْرَجُ**; add to these **يُخْرَجُ** “gives” (of which **يُخْرَجُ** serves as the Perf. § 183).

Notice farther **يُخْرَجُ** “to step down”, “to descend”, **يُخْرَجُ**, and **يُخْرَجُ** “to be lean”, **يُخْرَجُ** (not certain) § 160 A.

C. In many of these verbs the Impt. Peal loses the *n* altogether. Thus **يُخْرَجُ** “take”; **يُخْرَجُ** “blow”; **يُخْرَجُ** “adhere to”; **يُخْرَجُ** or **يُخْرَجُ** “keep”; **يُخْرَجُ** “fall”; **يُخْرَجُ** “draw”; **يُخْرَجُ** “shake”; **يُخْرَجُ** “step down”; **يُخْرَجُ** “perforate”; **يُخْرَجُ** “strike”; **يُخْرَجُ** “sift”; **يُخْرَجُ** “plant”; **يُخْرَجُ** “slay”; **يُخْرَجُ** “kiss”; **يُخْرَجُ** “pour”; **يُخْرَجُ** “put away”; **يُخْرَجُ** “go out”.

On the other hand the *n* is retained in the Impt. in *e. g.*, **نَبَذَ** “vow”, **بَعَضَا** “bite”, and perhaps in the most of those which have *a* in the Impf., (farther in those which are at the same time *tert. ٣*, like **نَزَبَ**, from **نَزَا** “to quarrel”) and in those which do not assimilate the *n*, like **بَدَا** “become clear”, “dawn”⁽¹⁾.

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

Peal.

Perf. بَعَدَ , بَعَدَ , بَعَدَ .			Impt.		
Impf.			Impt.		
بَعَدَ	بَعَدَ	بَعَدَ	فَعَمَ	هَجَمَ	نَجَمَ
بَعَدَ	بَعَدَ	بَعَدَ	فَعَمَ	هَجَمَ	نَجَمَ
بَعَدَ	بَعَدَ	بَعَدَ	فَعَمَ	هَجَمَ	نَجَمَ
بَعَدَ	بَعَدَ	بَعَدَ	فَعَمَ	هَجَمَ	نَجَمَ
بَعَدَ	بَعَدَ	بَعَدَ	فَعَمَ	هَجَمَ	نَجَمَ

بَعَدَ &c. **بَعَدَ** &c. **بَعَدَ** &c.

Aphel **بَعَدَ**, **بَعَدَ**; **بَعَدَ**, **بَعَدَ**—**بَعَدَ**, **بَعَدَ**.

Ettaphal **بَعَدَ**, **بَعَدَ** &c.

E. *Rem.* In these verbs softness or hardness in the consonants depends in every case absolutely on the general rules given in § 23, and that which is noted in § 161 *et sqq.* A consonant to which *n* is assimilated has the value of a double consonant, and must accordingly be hard, while the one that follows can never be hard.

VERBA PRIMAE {.

§ 174. A. The { must, in accordance with § 34 take a full vowel in place of a *sh'va*, and this vowel is *e* in the Perf. Peal and in the whole of Ethpeel: **بَعَدَ**, **بَعَدَ**, while it is *a* in the Part. pass. Peal: **بَعَدَ**.

Rem. The East-Syrians use *a* even in the Perf. Peal of some verbs: **بَعَدَ** “oppressed”; **بَعَدَ** “was angry”; **بَعَدَ** “met”;—farther, **بَعَدَ** “mourned”, and **بَعَدَ** “baked”, which are at the same time *tertiæ ٣*. But in other cases they too have **بَعَدَ**, &c.

⁽¹⁾ In many verbs *primæ* 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 *l*, an *ē* (§ 53), which for the most part becomes *a* (¹) with the West-Syrians in those verbs that have *a* in the Impf., as well as in those verbs that are at the same time *tert.* *ب*,—while in verbs with *o* it remains *ē*. With *a* in the Impf. and Impt. are *بَلِّجْ* “to perish”, *بَلِّجْ*; *بَلِّجْ*; *بَلِّجْ*; and perhaps two or three more: add thereto *بَلِّجْ* “to go”, *بَلِّجْ*, but Impt. *بَلِّجْ* (§ 183). To this class belong also *بَلِّجْ* “to bake”, *بَلِّجْ*; *بَلِّجْ* “to mourn”, *بَلِّجْ*; *بَلِّجْ*; *بَلِّجْ* “to come”, *بَلِّجْ*, but Impt. *بَلِّجْ* (§ 183). On the other hand with *o* are *بَلِّجْ* “to hire”, *بَلِّجْ*; *بَلِّجْ* “to hold”, *بَلِّجْ*; *بَلِّجْ*; *بَلِّجْ* “to eat”, *بَلِّجْ*, and many others.

Verbs with *o* take *a* as the vowel of the *l* in the Imperative: *بَلِّجْ*, the others take *e*: *بَلِّجْ*.

C. In the Ethpeel notice the application of § 34, according to which, in certain forms the *e* which *l* must take instead of the *sh^eva* is thrown forward on the *l*; the same thing is done with the regular *a* of the other forms of Ethpeel, as well as of all those of Ethpaal: *بَلِّجْ* and *بَلِّجْ* “to be oppressed”; *بَلِّجْ* (or *بَلِّجْ* §§ 17; 34 *Rem.*); f. *بَلِّجْ*, Impt. *بَلِّجْ*. In the Ethpeel of *بَلِّجْ* “to take”, however, the *l* is assimilated to *l* instead, the *l* becomes hard and the *e* falls away (§ 36): *بَلِّجْ* (written also *بَلِّجْ* merely), *بَلِّجْ*, &c. Others too have sometimes a like formation, e. g. *بَلِّجْ* “you are bound” (say *بَلِّجْ*). It is exactly the same with *بَلِّجْ* “to groan” (²).

D. For the Pael it has to be noted that the 1st sing. Impf. is not *بَلِّجْ*, like *بَلِّجْ*, but simply *بَلِّجْ*. Of course the *a* of the *l* passes over to the prefixes in cases like *بَلِّجْ*, *بَلِّجْ*. In *بَلِّجْ* “to teach” this *l* is almost always parted with, even in writing, e. g. *بَلِّجْ* = *بَلِّجْ* &c. Individual cases of this kind are found also with other verbs, e. g. *بَلِّجْ* “goes away”, instead of *بَلِّجْ* (= *בָּלַחַת* Denominative from *לָחַץ* “way”).

(¹) There are sporadic exceptions in accordance with § 46, like *בָּלַחַת* Sap. 14, 10 as variant for *בָּלַחַת*; *בָּלַחַת*, Deut. 4, 26 as var. for *בָּלַחַת*; and various forms from *בָּלַחַת* (§ 183) (*בָּלַחַת* *Septuaginta* John 16, 20 BERNSTEIN).

(²) The language takes *בָּלַחַת* as root and sometimes even forms derivatives from it, like *בָּלַחַת* “groaning”.

Pael.

Perf. أَجَرَ .—Impf. تَجِرُ , $\text{تَجَرُّ$.— أَجِرُ (1st sing.).—Impt. أَجَرْتُ .—Part. act. مُجَرِّجٌ ; pass. مُجَرَّجٌ .—Inf. مُجَرِّجَةٌ .

Ethpaal.

Perf. أَجَرْتُ , أَجَرْتُ , &c.—Impf. يُجَرِّجُ , يُجَرِّجُ .—Impt. أَجَرْتُ (أَجَرْتُ).—Part. مُجَرِّجٌ , مُجَرِّجٌ .—Inf. مُجَرِّجَةٌ .

Aphel أَجَرْتُ }
Ettaphal أَجَرْتُ } v. Inflection of verbs *primae* °.

VERBA PRIMAE ° AND ُ.

§ 175. A. In verbs of this sort, which besides are not numerous, *Verba primae* ُ appears throughout, except in Aphel and Ettaphal, (and setting aside ° & ُ. the exceptions mentioned in § 40 A, viz: Part. act. Peal أَجَرْتُ “it is fitting”, and the Pael أَجَرْتُ “to appoint”, along with Ethpaal أَجَرْتُ both for original ُ and for original ° (and in part for ل, v. § 174 F).

Instead of ُ with *sh^eva*, ُ ī has to appear (§ 40 C) in Peal and Ethpeel, thus:— أَجَرْتُ , أَجَرْتُ , أَجَرْتُ , &c. ل is often written instead of it, in the beginning of the word, e. g. أَجَرْتُ = أَجَرْتُ “they inherited”, &c.⁽¹⁾

In the Perf. Peal, those verbs which do not end in a guttural or r (with the exception of أَجَرْتُ §§ 38; 183) have e, thus أَجَرْتُ “inherited”; أَجَرْتُ “bare”; أَجَرْتُ “sat”; أَجَرْتُ “burned”; but of course أَجَرْتُ “knew”; أَجَرْتُ “was heavy”.

In the Impf. and Inf. Peal the two most frequently occurring verbs of this class, أَجَرْتُ and أَجَرْتُ , lose their ُ, but instead double (and harden) their 2nd rad., and so become here like to verbs *primae* ُ. They farther lose the ُ in the Impt. Peal (as also does أَجَرْتُ which does not appear in the Impf.), thus: أَجَرْتُ , أَجَرْتُ ; أَجَرْتُ , أَجَرْتُ ; أَجَرْتُ , أَجَرْتُ , &c. (cf. أَجَرْتُ , أَجَرْتُ § 126 B). The rest pass over entirely, in the Impf. and Inf. Peal, to the analogy of those verbs *primae* ل, which have a in the Impf., e. g.

(¹) An individual case is found even of أَجَرْتُ “I have gained” = أَجَرْتُ Apost. Apocryph. 306, 7; also أَجَرْتُ “she knew” = أَجَرْتُ Spicileg. Syr. 40, 8 (both cases after أَجَرْتُ).

VERBA TERTIAE .

§ 176. A. Verbs *tertiæ* — 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 **فُتِلَ** “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. **سَبَّ** and **سَبَّيْ** “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 $\bar{i}$, which, like the $\bar{i}$ of the intransitive Peal, is retained even before endings, and with $\bullet$ forms the diphthong $\text{يه} \bar{u}$. The later West-Syrians often attach an additional ـ , of course a silent one, to the 3rd pl. f. as a diacritic mark, *e. g.* كشـتو = كشـتو "they (f.) are revealed".

Notice the difference between the 1st sing. $\dot{\mathbf{A}}_{\underline{\mathbf{A}}}$ with soft **l** and the 2nd sing. m. $\dot{\mathbf{A}}_{\underline{\mathbf{A}}}$ with hard **l** in all classes⁽²⁾; in the transitive Peal, at least with the East-Syrians, it farther happens that the 1st sing. has $\bar{e}$ ($\mathbf{A}_{\underline{\mathbf{A}}}$).

C. The *Impf.*, when without any of the endings, terminates in ܠܝܢ in all classes; the same is the case with the active *Participles*. With that ܠܝܢ the ending *ūn* blends into ܠܝܢܝܢ (West-Syrian *ūn*), and the ending *in* into *ēn*.

D. The *Impt.* sing. m. ends in *ā* in the Pael, Ethpaal, Aphel, (and Ettaphal?).—In the Impt. Ethpeel the ending with the West-Syrians is *ai*, *e. g.* **اِيْلِيْج** “reveal thyself”; **اِيْلِيْش** “show thyself”; the East-Syrians vocalise the 1st rad., after the analogy of the strong verb, and write a double, but silent **ب**, thus: **اِيْلِيْشِب**, **اِيْلِيْشِب**. The West-Syrians

(¹) So **ܬܠܐ** "swore", alongside of the less frequent **ܬܥܒ**. As variants of the West- and East-Syrian tradition, without consistency on either side, **ܬܥܒ** and **ܬܥܡ**; along with **ܬܥܒ** is found **ܬܥܡܐ** &c.

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

also often say **لَا اُحِبُّ** as well as **لَا اُحِبُّ** “repent”, and even in very early times it is found written⁽¹⁾ plainly **لَا اُحِبُّ**.

The intransitive form of the Impt. sing. m. Peal was properly *ai*. But this form is authenticated with certainty still only in **لَا اُحِبُّ** “swear” (of the class *primae* — at the same time), occurring alongside of **لَا اُحِبُّ**, and in **لَا اُحِبُّ** “drink” (with prefix **لَا**, according to § 51) from **لَا اُحِبُّ**. In other cases the form throughout is **لَا اُحِبُّ** “rejoice”, &c. (On **لَا اُحِبُّ** “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: **لَا اُحِبُّ** (**لَا اُحِبُّ**, **لَا اُحِبُّ**) = **لَا اُحِبُّ**; **لَا اُحِبُّ** = **لَا اُحِبُّ**; **لَا اُحِبُّ** = **لَا اُحِبُّ**; **لَا اُحِبُّ** = **لَا اُحِبُّ**, &c.; there is also written instead, **لَا اُحِبُّ**, **لَا اُحِبُّ**, **لَا اُحِبُّ** &c. For **لَا اُحِبُّ** of the Imperative pl. f. there is also found **لَا اُحِبُّ**, e. g. **لَا اُحِبُّ** i. e. **لَا اُحِبُّ** “pray ye” (§ 40 E). More rarely we meet here with the short forms in **لَا** (probably *āi*) like **لَا اُحِبُّ** “rejoice ye” (f.); **لَا اُحِبُّ** “be ye like” (f.). In the 1st pl. perf. we meet with **لَا اُحِبُّ**, **لَا اُحِبُّ**, **لَا اُحِبُّ** &c. as well as **لَا اُحِبُّ** &c.

F. The *Ettaphal* does not occur with sufficient frequency to call for its consideration in the Paradigm. Besides, the only form open to doubt is the Impt. sing. m.; all the other forms follow the analogy of the other reflexives.

On the blending of the Participles in *ē*, and pl. *ēn*, with affixed subject-pronouns v. § 64 A.

Rem. Verbal forms, which showed **o** as 3rd rad. no longer appear.

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

PARADIGM OF VERB TERTIAE ب.

	Peal.		Ethpeel.	
Perf. sg. 3. m.	فَعَّلَا	سَبَّ	فَعَّلَا	فَعَّلَا
3. f.	فَعَّلَتْ	سَبَّيْ	فَعَّلَتْ	فَعَّلَتْ
2. m.	فَعَّلَا	سَبَّ	فَعَّلَا	فَعَّلَا
2. f.	فَعَّلَتْ	سَبَّيْ	فَعَّلَتْ	فَعَّلَتْ
1.	فَعَّلَا	سَبَّ	فَعَّلَا	فَعَّلَا
pl. 3. m.	فَعَّلُوْهُ	سَبَّوْهُ	فَعَّلُوْهُ	فَعَّلُوْهُ
3. f.	فَعَّلْنَ	سَبَّيْنَ	فَعَّلْنَ	فَعَّلْنَ
2. m.	فَعَّلُوْهُ	سَبَّوْهُ	فَعَّلُوْهُ	فَعَّلُوْهُ
2. f.	فَعَّلْنَ	سَبَّيْنَ	فَعَّلْنَ	فَعَّلْنَ
1.	فَعَّلُوْهُ	سَبَّوْهُ	فَعَّلُوْهُ	فَعَّلُوْهُ
Impf. sg. 3. m.	يَفْعُلُ		يَفْعُلُ	يَفْعُلُ
3. f.	يَفْعُلُ		يَفْعُلُ	يَفْعُلُ
2. m.	يَفْعُلُ		يَفْعُلُ	يَفْعُلُ
2. f.	يَفْعُلُ		يَفْعُلُ	يَفْعُلُ
1.	يَفْعُلُ		يَفْعُلُ	يَفْعُلُ
pl. 3. m.	يَفْعُلُوْهُ		يَفْعُلُوْهُ	يَفْعُلُوْهُ
3. f.	يَفْعُلْنَ		يَفْعُلْنَ	يَفْعُلْنَ
2. m.	يَفْعُلُوْهُ		يَفْعُلُوْهُ	يَفْعُلُوْهُ
2. f.	يَفْعُلْنَ		يَفْعُلْنَ	يَفْعُلْنَ
1.	يَفْعُلُوْهُ		يَفْعُلُوْهُ	يَفْعُلُوْهُ
Impt. sg. m.	فَعِّلْ		فَعِّلْ	فَعِّلْ (فَعِّلْ)
f.	فَعِّلْ		فَعِّلْ	فَعِّلْ
pl. m.	فَعِّلُوْهُ		فَعِّلُوْهُ	فَعِّلُوْهُ
f.	فَعِّلْنَ		فَعِّلْنَ	فَعِّلْنَ
Part. act. sg.	فَعْلٌ	فَعْلٌ	فَعْلٌ	فَعْلٌ
pl.	فَعْلٌ	فَعْلٌ	فَعْلٌ	فَعْلٌ
pass. sg.	فَعْلٌ	فَعْلٌ	فَعْلٌ	فَعْلٌ
pl.	فَعْلٌ	فَعْلٌ	فَعْلٌ	فَعْلٌ
Inf.	فَعِّلْ		فَعِّلْ	فَعِّلْ

	Pael.	Ethpaal.	Aphel.
Perf. sg. 3. m.	וָּעָבַד	וָּעָבַדְתָּ	וָּעָבַדְתָּ
3. f.	וָּעָבַדְתָּ	וָּעָבַדְתָּ	וָּעָבַדְתָּ
2. m.	וָּעָבַדְתָּ	וָּעָבַדְתָּ	וָּעָבַדְתָּ
2. f.	וָּעָבַדְתָּ	וָּעָבַדְתָּ	וָּעָבַדְתָּ
1.	וָּעָבַדְתָּ	וָּעָבַדְתָּ	וָּעָבַדְתָּ
pl. 3. m.	וָּעָבַדוּ	וָּעָבַדוּ	וָּעָבַדוּ
3. f.	וָּעָבַדוּ	וָּעָבַדוּ	וָּעָבַדוּ
2. m.	וָּעָבַדְתֶּם	וָּעָבַדְתֶּם	וָּעָבַדְתֶּם
2. f.	וָּעָבַדְתֶּם	וָּעָבַדְתֶּם	וָּעָבַדְתֶּם
1.	וָּעָבַדְתֶּם	וָּעָבַדְתֶּם	וָּעָבַדְתֶּם
Impf. sg. 3. m.	יָעָבֵד	יָעָבֵדְתָּ	יָעָבֵדְתָּ
3. f.	יָעָבֵדְתָּ	יָעָבֵדְתָּ	יָעָבֵדְתָּ
2. m.	יָעָבֵדְתָּ	יָעָבֵדְתָּ	יָעָבֵדְתָּ
2. f.	יָעָבֵדְתָּ	יָעָבֵדְתָּ	יָעָבֵדְתָּ
1.	יָעָבֵדְתָּ	יָעָבֵדְתָּ	יָעָבֵדְתָּ
pl. 3. m.	יָעָבֵדוּ	יָעָבֵדוּ	יָעָבֵדוּ
3. f.	יָעָבֵדוּ	יָעָבֵדוּ	יָעָבֵדוּ
2. m.	יָעָבֵדְתֶם	יָעָבֵדְתֶם	יָעָבֵדְתֶם
2. f.	יָעָבֵדְתֶם	יָעָבֵדְתֶם	יָעָבֵדְתֶם
1.	יָעָבֵדְתֶם	יָעָבֵדְתֶם	יָעָבֵדְתֶם
Impt. sg. m.	עָבֵד	עָבֵדְתָּ	עָבֵדְתָּ
f.	עָבֵדְתָּ	עָבֵדְתָּ	עָבֵדְתָּ
pl. m.	עָבֵדוּ	עָבֵדוּ	עָבֵדוּ
f.	עָבֵדְתֶם	עָבֵדְתֶם	עָבֵדְתֶם
Part. act. sg.	עֹבֵד, עֹבֵדָה	עֹבֵדְתָּ, עֹבֵדְתָּ	עֹבֵדְתָּ, עֹבֵדְתָּ
pl.	עֹבְדִים, עֹבְדֹת	עֹבְדִים, עֹבְדֹת	עֹבְדִים, עֹבְדֹת
pass. sg.	עֹבֵד, עֹבֵדָה	עֹבֵד, עֹבֵדָה	עֹבֵד, עֹבֵדָה
pl.	עֹבְדִים, עֹבְדֹת	עֹבְדִים, עֹבְדֹת	עֹבְדִים, עֹבְדֹת
Inf.	עֲבֹד	עֲבֹדְתָּ	עֲבֹדְתָּ

VERBA MEDIAE ○ AND ـــ.

§ 177. A. Verbs, whose 2nd rad. is looked upon as a ○, 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. Verba
medine
○ & ـــ.

In *Peal* they have *ā* in the Perf. between the two firm radicals (مَمَّ “stood”), and *ū* in the Impf. and Impt. (مَمُّ, مَمِّ). The intransitive מוֹת “to die” alone has *ī* in the Perf. (מִיתָ).⁽¹⁾ In the Part. act. they have *ā-e*, and with lengthening, *āi-* (מִמֵּל, מִמֵּל): in the Part. pass. *ī* (מִמֵּל), and in the Inf. *ā* (מִמֵּל). The Inf. is sometimes written inaccurately مَمَمَم. The only verb which still exhibits middle ـــ, has *ī* in the Impf. and Impt. (مَمِّ, مَمِّ)⁽²⁾; in other respects it is exactly like those with middle ○.

B. In the *Aphel* *ī* appears throughout (مَمِّ, مَمِّ), except in the Part. pass. and the Inf. (مَمِّ, مَمِّ).—It is the very same in *Ettaphal*, where only the Inf. has *ā* (مَمِّ, مَمِّ—مَمِّ). 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 ـــ may be written for the double ـــ (§ 36). The frequently occurring reflexive of مَمِّ “to persuade” (with Greek π § 15, from πείσαι) is written مَمِّ, مَمِّ, and oftenest مَمِّ (*etris*), by assimilation of the ـــ to the π. So by a wrong use, in a few rare cases even مَمِّ “to burst out in anger” (“to boil”).

C. The prefixes ـــ ـــ ـــ 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 مَمِّ, مَمِّ, مَمِّ “wakens up”, مَمِّ; rarely we have Infinitives like مَمِّ “to remain”. Whether forms of three syllables like مَمِّ occurred also, is not certain.

⁽¹⁾ Very rarely indeed מִיתָ is said to appear.

⁽²⁾ But not in the Perf., where only *sām* occurs, not *sīm*. In verbs *med. ○* 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 **إِنْبِ** “made ready”, and in **إِنْفِ**⁽¹⁾ “measured”, while the softness of the 1st rad. may be held certain in **إِنْبِ** “gave back”, **إِنْبِ** “beheld”, **إِنْبِ** “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 **مِيم** “to maintain”, **إِمِيم**; **تَبِد** “to charge”, &c., but sometimes a double **و** (*auw*), as **تَبِد** “to bedaub” (East-Syrian manner of writing is **تَبِد** § 49 B); **جِي** “to set right”, “to admonish” (alongside of **جِي** “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. **زُور** “to exult”, **زُور**, **زُور**, &c.; **أَلَا** “to add to” (Denominative from **أَلَا** “by, on to”), **أَلَا**, **أَلَا**, &c.; **أَحْوَا** “to act wickedly” (from **أَحْوَا** “iniquity”); **زُوب** “to be wide”, **زُوب**, **زُوب** “to widen” (contrasted with **زُوب** “to smell”, **زُوب** “to soften, to appease”); **سُور** “to be white” (**سُور** § 116, — contrasted with **سُور** “glanced”). They are mostly Denominatives, and by no means the remains of a formation more original than that of verbs properly *med. o*.

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

Pael.

Perf.		Impf.	
مُم (مُم)	مُمِب	مُمِم (مُمِم)	مُمِم
مُمِب	مُمِب	مُمِم	مُمِم
مُمِب	مُمِب	مُمِم	مُمِم
مُمِب	مُمِب		
مُمِب	مُمِب		
مُمِب	مُمِب		
مُمِب	مُمِب		
Part. act. مُمِب (مُمِب , مُمِب , مُمِب)	مُمِب		
pass. مُم (مُم).			

Pael.

Impf.		Impt.	
مُمِم (مُمِم)	مُمِم	مُمِم	مُمِم
مُمِم	مُمِم	مُمِم	مُمِم
مُمِم	مُمِم	مُمِم	مُمِم

Pael.

Impf.		Impt.	
مُمِم (مُمِم)	مُمِم	مُمِم	مُمِم
مُمِم	مُمِم	مُمِم	مُمِم
مُمِم	مُمِم	مُمِم	مُمِم

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

	<i>Aphel.</i>	
Perf.	Impf.	Impt.
قَمِمَ	نَقِمَ	قَمِمَ
قَمِمَ	قَمِمَ	قَمِمَ
قَمِمَ	نَقِمَ	قَمِمَ
قَمِمَ	Part. act. مَقِمٌ	
قَمِمَ	pass. مَقِمٌ	
قَمِمَ	Inf. مَقِمٌ	

Ettaphal and Ethpeel.

قَمِمَ, قَمِمَ, قَمِمَ — قَمِمَ, قَمِمَ, قَمِمَ — قَمِمَ, قَمِمَ, قَمِمَ.

VERBA MEDIAE GEMINATAE.

§ 178. A. Verbs which restore the 3rd rad. by doubling the 2nd are in their origin closely related to verbs *med.* ٥, and they still repeatedly give and take to and from them (§ 58). They double the 1st rad. after prefixes, otherwise the 2nd if it is preceded and followed by a short vowel. When there is no ending, and immediately before consonants, the 2nd consonant remains without doubling. Only Peal, Aphel, and Ettaphal fall to be considered here.

In the Perf. Peal all these verbs of course have *a*, and in the Impf. and the Impt. sometimes *o*, sometimes *a*: e. g. جَلَّ “to enter”, جَلَّ; جَفَّ “to shear”, جَفَّ; جَفَّ “to grope”, جَفَّ, &c. — تَمَّ “to be hot”, تَمَّ; مَمَّ “to be old”, مَمَّ; يَمَّ “to be abominable”, يَمَّ; يَمَّ “to covet”, يَمَّ, and many others. The latter set are plainly intransitives. Only جَمَّ “to err” has جَمَّ with *e*.

B. The Part. act. is like that in verbs *mediae* ٥: جَمَّ, جَمَّ; but doubling makes its appearance whenever the Participle is lengthened: جَمَّ, جَمَّ, &c. Also in these forms, particularly in جَلَّ “to enter”, an *l* is usually written, which however has no significance for pronunciation: جَلَّ or جَلَّ; جَمَّ or جَمَّ. A superfluous *l* is also sometimes written in the Aphel (§ 35) e. g. جَلَّ “to love” for جَلَّ (Inf.).

desire to distinguish it from اَجَمَّ “eaten” (§ 23 G. Rem.). At the same time it is stated that, “in the land of Harrān”, that is, in the very home of the dialect, they say اَجَمَّ. Thus always اَجَمَّ &c.

C. In forms furnished with prefixes (Impf. and Inf. Peal, and the whole of Aphel and Ettaphal), hardening always appears: thus **دُخِر** “robs”; **دُفِد** “hatched”, &c. In this, as also in other respects, these forms (and the Impt. Peal likewise) agree entirely with the formations of verbs *primae*, 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 **دَفِر** “dashed in pieces”, **دُفِد**, **دُفِد**, also **دُفِد** and even in the later formations **دُفِد**, **دُفِد**; but **دُفِد**, **دُفِد**. In the Impt. it is always correspondingly soft: **دُفِر**, **دُفِر**.

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. **دُفِر** for **دُفِر** (like **دُفِر**); **دُفِر** for **دُفِر** (like **دُفِر**) from **دُفِر** “to be robbed”, **دُفِر** “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 **دُفِر** (properly *paqqêqath*) allowed of a simplification (to *paqqath* or even *paqath*).

E. We give in what follows a complete paradigm of the *Peal* (short only of the secondary forms).

<i>Perf.</i>		<i>Impf.</i>	<i>Impt.</i>
sg. 3. m.	دُفِر	دُفِر	sg. m. دُفِر
3. f.	دُفِر	دُفِر	f. دُفِر
2. m.	دُفِر	دُفِر	pl. m. دُفِر
2. f.	دُفِر	دُفِر	f. دُفِر
1.	دُفِر	دُفِر	
pl. 3. m.	دُفِر	دُفِر	Part. act. دُفِر, دُفِر
3. f.	دُفِر, دُفِر	دُفِر	pass. دُفِر
2. m.	دُفِر	دُفِر	
2. f.	دُفِر	دُفِر	Inf. دُفِر
1.	دُفِر	دُفِر	

The Ettaphal would run $\frac{1}{2}$ &c.

A. Verbs, which contain two weak radicals, present almost
difficulties. Verbs *primae* 1, which are at the same time
by the peculiarities of both classes, e. g. from 12: "to damage" Verbs weak
in more
than one
radical.

B. Verbs *primae* 1, which are at the same time *tert.* 2, correspond: ܐܠܠ “to wail”; ܐܒܠ “to bake” (East-Syrian ܐܠܠ, ܐܒܠ; ܐܠܠܐ, ܐܒܠܐ; ܐܠܠܝܢ, ܐܒܠܝܢ (also ܐܠܠܝܢ § 174 B, *Rem.*); Impt. ܐܒܠܝܢ; f. ܐܠܠܝܢ (East-Syrian ܐܠܠܝܢ); Ethpeel ܐܠܠܝܢ, &c. (For a third verb of this kind, which appears in the Peal, ܐܠܠܝܢ, v. § 183). Pael ܐܠܠܝܢ “to heal”, ܐܠܠܝܢ &c.

C. Verbs *tert.* ۛ, which have a *w* as 2nd rad., *e. g.* ۛاۛ “to accompany”; ۛاۛ “to be equal”, keep it always as a consonant, and accordingly do not diverge at all from the usual type of verbs *tert.* ۛ: *e. g.* ۛاۛ; ۛاۛ; ۛاۛ; ۛاۛ, &c.

5

fault with", f. **فَارَب**, pl. **فَارَاه**; Impt. **قَارَب**, f. **قَارَب**; Inf. **مَجْبِلًا**. Ethpeel **إِبْجَاب**. — Intrans. Perf. **لَاب** "to grow tired", **لَابَّ**, **لَابَّ**, **لَابَّ**, **لَابَّ**, **لَابَّ** and **لَابَّ**; Impf. **يَلَاب**, **يَلَاب**, **يَلَاب**; Part. **لَابَّ**, **لَابَّ**; Inf. **جَلَاب**. Aphel **إِلَاب**; Part. f. **جَلَاب**, &c.

E. Several other combinations, which however occur very seldom indeed,—such as *primae* **ل** and *med. gem.* in **لَابَّ** (لَابَّ) "thou art groaning", or *prim.* **ل** and *med.* **و** in **لَابَّو** (لَابَّو) "she longed for", or *primae* **و** and *secundae* **ل** as in **لَابَّو** "she longs for", **لَابَّو** (improperly written **لَابَّو** § 33 B) "he longed for", and the triple weakness in **لَابَّو** (Pael) "to restore to harmony", Ethpaal **لَابَّو** (also written, to be sure, **لَابَّو**)—need no special explanation. **لَابَّو** "to lament" (§ 175 B) has its two *l*'s always separated: **لَابَّو**, &c.

QUADRILITERAL AND MULTILITERAL VERBS.

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

(1) Causatives formed with *ša*, like **فَجَّ** "to enslave"; **فَجَّ** "to suspend"; **فَجَّ** "to complete"; and (from *primae* **و** or **ل**) **فَجَّ** "to proclaim"; **فَجَّ** "to stretch forth"; **فَجَّ** "to promise"; **فَجَّ** "to delay" (אָהַר).

(2) The few quadrilaterals formed with *sa* **פָּהַד** "to hasten"; **פָּהַד** "to bring against"; **פָּהַד** "to tend or nurse" (probably from אָהַר).

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

(4) Denominatives in *i*: **פָּהַד** from **פָּהַד** "foreign"; **פָּהַד** *olksēōn* from **פָּהַד** *olksēōs* (from **פָּהַד** "house").

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

(5) Denominatives formed by reduplication of the 3rd radical, like **ܕܕܒ** “to make a slave of” (**ܕܕܒܐ**); **ܕܕܪ** “to wrap in swaddling clothes” (**ܕܕܪܐ**).

(6) Reduplicated forms like **ܕܕܠܥ** “to chew the cud” from **ܕܪ**; **ܕܕܠܡ** “to become stupid” from **ܕܪ**.

(7) Reduplicated forms like **ܕܕܠܐ** “to complicate”, and **ܕܕܠܐ** “to drag”, from **ܕܠܐ**; **ܕܕܠܐ** “to shake”; and **ܕܕܠܐ** “to raise up” from **ܕܠܐ**.

(8) Forms like **ܕܕܠܐ** “to maintain”, “to nourish”, from **ܕܪ**; **ܕܕܠܐ** “to be wreathed”, from **ܕܪ**; **ܕܕܠܐ** “to lean upon a staff” (**ܕܪܐ**). And so too, others of all sorts.

To these may be added simple Denominatives like **ܕܕܠܐ** “to teach” from **ܕܠܐ** “disciple”; **ܕܕܠܐ** “to pledge”, from the Assyrian borrowed-word **ܕܕܠܐ** “pledge”; **ܕܕܠܐ** “to become a proselyte”, from the Jewish word **ܕܕܠܐ**; **ܕܕܠܐ** “to give form” (**ܕܕܠܐ**), &c.; and, along with these, even compounds like **ܕܕܠܐ** “to become man”, from **ܕܠܐ** (**ܕܠܐ** + **ܕܠܐ**), &c. Along with these Quadrilaterals there are many also from Greek words, like **ܕܕܠܐ** “to accuse”, from *κατήγορος*; **ܕܕܠܐ** “to remove”, “to depose”, from *καταίρεσις*, &c.; **ܕܕܠܐ** “to rob” from *λῆστές*.

The Quadrilaterals have an Active form, and a Reflexive form: **ܕܕܠܐ** “to roll” (trans.), **ܕܕܠܐ** “to roll” (intrans.); **ܕܕܠܐ** “to teach”, **ܕܕܠܐ** “to be taught”; **ܕܕܠܐ** “to estrange”, **ܕܕܠܐ** “to become estranged”; **ܕܕܠܐ** “to notify”, **ܕܕܠܐ** “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: **ܕܕܠܐ** like **ܕܕܠܐ**, **ܕܕܠܐ**, **ܕܕܠܐ**; Impf. **ܕܕܠܐ**, **ܕܕܠܐ**; Impt. **ܕܕܠܐ**, **ܕܕܠܐ**; Part. act. **ܕܕܠܐ**, **ܕܕܠܐ**; pass. **ܕܕܠܐ**, **ܕܕܠܐ**; Inf. **ܕܕܠܐ** (*Nomen actionis* **ܕܕܠܐ** § 123).— Reflexive **ܕܕܠܐ**, **ܕܕܠܐ**; Impf. **ܕܕܠܐ**, **ܕܕܠܐ**; Impt. **ܕܕܠܐ**, **ܕܕܠܐ**; Part. **ܕܕܠܐ**, **ܕܕܠܐ**; Inf. **ܕܕܠܐ**.

It makes no difference whether the 2nd letter be a **o** or a **u**, as, for instance, in **هَيَّجَ** “to support”; **عَهَّدَ** “to announce”.

Those which end in *i* follow entirely the analogy of the Pael of *tert.* **u**, e. g. **مَمَّجَ** “to complete”, **مَمَّجِي**, **مَمَّجِي** (2nd sing. m.), **مَمَّجِي** (1st sing.), **مَمَّجِي**; Impf. **يَمَمِّجُ**, **يَمَمِّجِي**; Impt. **يَمَمِّجْ**.— Reflexive **مَمَّجِي**, **مَمَّجِي**, **مَمَّجِي**, &c. Of an Impt. of the Reflexive of such verbs I know only the forms **مَمَّجِي**⁽¹⁾ (?) and **مَمَّجِي**⁽²⁾; and these do not end in *ā*, 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 **لَمَّجَمَجَ** “to have bad dreams”, from **لَمَّجَ** “a dream”, and **عَمَّجَنِي** “to stir up fancies”, the reflexive of which, **لَمَّجَنِي** “to have fancies”, (from **لَمَّجَ** “a little lamp”, a borrowed-word from the Persian) occurs frequently. Farther, words occur like **لَمَّجَ** (سَلَّ) “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 **لَمَّجَ** “to be at law” (**لَمَّجَ**); **لَمَّجَ** “to be a *κυβερνήτης*”, and even **لَمَّجَ** “to be an enemy” (**لَمَّجَ**), and **لَمَّجَ** “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) **لَمَّجَ** “to find” (Aphel) instead of **لَمَّجَ**; so **لَمَّجَ**, **لَمَّجَ** (Part.), **لَمَّجَ**. Only the Part. passive is transferred to the Peal: **لَمَّجَ**⁽³⁾. A new Aphel, certified only in later times, appears perhaps in **لَمَّجَ** “to cause to find” Job 7, 2 Hex.

⁽¹⁾ LAGARDE, Anal. 20, 28 (6 Codd.).

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

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

(2) **ܐܠܝܐ** “to come”. Impt. **ܐܠܝܐ** (with loss of the **ܐ** and with **ā**), f. **ܐܠܝܐ**; pl. **ܐܠܝܐ**, f. **ܐܠܝܐ** (**ܐܠܝܐ**).—Aphel **ܐܠܝܐ**. Ettaphal **ܐܠܝܐ**.

(3) **ܐܠܝܐ** “to run”. Impt. **ܐܠܝܐ**⁽¹⁾.

(4) **ܐܠܝܐ** “to go”. The **ܐ** falls out (§ 29), as often as it would otherwise have to follow a vowel-less **ܐ**, and take a vowel itself, thus **ܐܠܝܐ** (1st sg.): **ܐܠܝܐ** (3 f. sing.); **ܐܠܝܐ**; **ܐܠܝܐ**, &c., but **ܐܠܝܐ**, **ܐܠܝܐ**⁽²⁾ &c. Impt. **ܐܠܝܐ** (with falling away of the **ܐ** and with **e**), **ܐܠܝܐ**, **ܐܠܝܐ**. Only the Peal occurs.

(5) **ܐܠܝܐ** “to ascend”. The **ܐ** is assimilated to the **ܐ**, 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 **ܐܠܝܐ**, thus: **ܐܠܝܐ**, **ܐܠܝܐ**, **ܐܠܝܐ**; **ܐܠܝܐ**, **ܐܠܝܐ**, **ܐܠܝܐ**; **ܐܠܝܐ**, **ܐܠܝܐ**, **ܐܠܝܐ**, &c. (Pael and Ethpaal are regular **ܐܠܝܐ**, **ܐܠܝܐ**.) The Impt. too runs as if from **ܐܠܝܐ** (§ 173 C): **ܐܠܝܐ**, **ܐܠܝܐ**, **ܐܠܝܐ**, **ܐܠܝܐ**.

(6) **ܐܠܝܐ** “to give” (with poets also dissyllabic, thus **ܐܠܝܐ** doubtless) loses its **ܐ** in the forms **ܐܠܝܐ**, **ܐܠܝܐ**, **ܐܠܝܐ**, **ܐܠܝܐ**, **ܐܠܝܐ** (**ܐܠܝܐ**), **ܐܠܝܐ**, **ܐܠܝܐ**, **ܐܠܝܐ**; but **ܐܠܝܐ**, **ܐܠܝܐ** (the East-Syrians throw it out in these forms also, § 38). Impt. **ܐܠܝܐ**, **ܐܠܝܐ**, **ܐܠܝܐ** (the **a** occurring on account of the guttural, by § 169). Part. act. **ܐܠܝܐ**, **ܐܠܝܐ**;—pass. **ܐܠܝܐ**. For the Inf. (only as Inf. absol., along with forms from **ܐܠܝܐ**) **ܐܠܝܐ**; but usually a **ܐܠܝܐ**, from **ܐܠܝܐ** appears instead, which also supplies the Impf.; one says only **ܐܠܝܐ**, **ܐܠܝܐ**, &c.—Ethpeel is regular, **ܐܠܝܐ**, **ܐܠܝܐ**, &c. No other conjugations from **ܐܠܝܐ** or **ܐܠܝܐ** are in use.

(7) **ܐܠܝܐ** “to live”. The Perf. is regular: **ܐܠܝܐ**, **ܐܠܝܐ**, **ܐܠܝܐ**, **ܐܠܝܐ**, **ܐܠܝܐ**.—So too the Impt.: **ܐܠܝܐ**, **ܐܠܝܐ**, **ܐܠܝܐ**. But the Impf. is formed as if from a verb *med. gem.*: **ܐܠܝܐ**, **ܐܠܝܐ**, **ܐܠܝܐ** (and no

(1) The pronunciation *haʿ* with the falling away of the *r* appears to be known neither to the ancient tradition of the East-Syrians, nor to that of the West-Syrians.

(2) In BERNSTEIN'S *Johannes* are varying forms like **ܐܠܝܐ**, **ܐܠܝܐ**, &c. which have *ē*, alongside of those like **ܐܠܝܐ** &c. which have *l*— (§ 174 B. *Rem.*).

doubt **يَتَنَبَّ**, **يَتَنَبِّ**). Now this readily passes into the form of verbs *primae* l: even at a pretty early date there is found written **يَتَنَبَّ**, and the later West-Syrians at least have **يَتَنَبَّ**, **يَتَنَبَّ**, &c. The Inf. too is **يَتَنَبُّ** (**يَتَنَبُّ**, **يَتَنَبُّ**).—Part. **يَتَنَبِّ**, f. **يَتَنَبِّ**; pl. **يَتَنَبِّ** or **يَتَنَبِّ**, f. **يَتَنَبِّ** ⁽¹⁾. The Aphel too is formed as if from *med. gem.*: **يَتَنَبِّ**, **يَتَنَبِّ**, **يَتَنَبِّ**; **يَتَنَبِّ**, **يَتَنَبِّ**, **يَتَنَبِّ** (Part. pass.); **يَتَنَبِّ** (*Nomen agentis* **يَتَنَبِّ**). The mode of writing which is preferred for these Aphel forms is **يَتَنَبِّ**, **يَتَنَبِّ**, &c. (§ 35). So with the Ettaphal **يَتَنَبِّ**.

(8) **يَتَنَبِّ** “to be”. The Perf. **يَتَنَبَّبَ**, **يَتَنَبَّبَ**, &c. is quite regular: as an enclitic, however, it loses (v. §§ 38; 299) its **يَتَنَبَّبَ**, **يَتَنَبَّبَ**, &c. The Impf. also is usually quite regular: **يَتَنَبَّبُ**, **يَتَنَبَّبُ**, **يَتَنَبَّبُ**, &c.; still, the following secondary forms occur, in which the **يَتَنَبَّبَ** has fallen out, and with no difference of meaning: **يَتَنَبَّبُ**, **يَتَنَبَّبُ**, **يَتَنَبَّبُ**, **يَتَنَبَّبُ**, **يَتَنَبَّبُ** (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. **يَتَنَبَّبُ**, **يَتَنَبَّبُ** “being, becoming”, the Part. pass. **يَتَنَبَّبُ**, **يَتَنَبَّبُ**, pl. **يَتَنَبَّبُ** (Emph. st. **يَتَنَبَّبُ**) “existing” (or “created”) and the verbal adjective **يَتَنَبَّبُ**, **يَتَنَبَّبُ** “been” (§ 118).

VERBS WITH OBJECT-SUFFIXES.

§ 184. V. *supra* § 66.

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

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 **يَتَنَبَّبُ**, or **يَتَنَبَّبُ** supplies its place.

يَتَنَبَّبُ,—which comes in room of **يَتَنَبَّبُ** after a vowel-ending,—becomes, with **يَتَنَبَّبُ**; with **يَتَنَبَّبُ** it becomes **يَتَنَبَّبُ**; with **يَتَنَبَّبُ** (§ 50 A. (3)).

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

يَتَنَبَّبُ of the 2nd sg. f. Perf. into **يَتَنَبَّبُ**;

يَتَنَبَّبُ of the 1st pl. Perf. into **يَتَنَبَّبُ**;

⁽¹⁾ Not to be confounded with the adjective **يَتَنَبَّبُ**, **يَتَنَبَّبُ**, &c. “living”, “active”.

⁽²⁾ The only exception known to me is the poetical expression **يَتَنَبَّبُ**; “that I might see myself”, Ephr. II, 506 C.

the ending ڤ (ڤ) into ڤ (ڤ);

the ending ڤ into ڤ (more rarely ڤ);

the ending ڤ into ڤ;

the ending ڤ (ڤ) into ڤ (ڤ);

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. ڤ, 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. (ڤ) 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 *i* before the suffixes of the 3rd sing.; the Impf. 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 ڤ and ڤ 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 ڤ of the 3rd sing. fem.

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

Seeing that these suffixes ڤ and ڤ 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

<i>Perfect Peal.</i>	Sg. 1 st .	Sg. 2. m.	Sg. 2. f.
Sg. 3. m.	مَلَّحِب	مَلَّحِب	مَلَّحِب
3. f.	مَلَّحِب	مَلَّحِب	مَلَّحِب
2. m.	مَلَّحِب	—	—
2. f.	مَلَّحِب	—	—
1.	—	مَلَّحِب	مَلَّحِب
Pl. 3. m.	مَلَّحِب	مَلَّحِب	مَلَّحِب
3. f.	مَلَّحِب	مَلَّحِب	مَلَّحِب*
2. m.	مَلَّحِب	—	—
2. f.	مَلَّحِب	—	—
1.	—	مَلَّحِب	مَلَّحِب*
<i>Impf. Peal.</i>			
Sg. 3. m.	تَمَلَّحِب	تَمَلَّحِب	تَمَلَّحِب
2. m.	{ تَمَلَّحِب تَمَلَّحِب	—	—
2. f.	تَمَلَّحِب	—	—
Pl. 3. m.	تَمَلَّحِب	تَمَلَّحِب	تَمَلَّحِب
3. f.	تَمَلَّحِب	تَمَلَّحِب	تَمَلَّحِب*
<i>Impt. Peal.</i>			
Sg. m.	مَلَّحِب	—	—
f.	مَلَّحِب	—	—
Pl. m.	{ مَلَّحِب مَلَّحِب	—	—
f.	{ مَلَّحِب* مَلَّحِب	—	—
<i>Inf. Peal.</i>	مَلَّحِب	مَلَّحِب	مَلَّحِب
<i>Pael.</i>	مَلَّحِب	مَلَّحِب	مَلَّحِب

Observa-
tions on the
Perfect.

§ 186. *On the Perfect*: For the 3 pl. m. there appears also before suffixes, although rarely, the lengthened form in *ūn(ā)*, as **هَمَّهْنِيَّة** “they laid him”; **سَبَّهْنِي** (no doubt **سَبَّهْنِي**) “they encompassed me”:—Overbeck’s ‘Ephraim Syr. &c.’ 137, 9; **أَلَحَّهْنِي** “they entrusted thee”.—Julianus 90, 25; **أَلَقَّهْنِي** “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 **خَجَّيْنِي** (also written **حَجَّيْنِي**, which has been inaccurately understood as **حَجَّيْنِي**; hardly perhaps to be pronounced **حَجَّيْنِي**).

For the 3rd sg. f., with suffix of the 2nd pl. there is found as a variant for **حَلَّيْجِي** “conceived you” Is. 51, 2, the doubtless more original **حَلَّيْجِي** (from the intrans. **حَلَّيْ**).

The 3rd pl. m. sometimes remains without ending before the suff. of the 2nd pl.: **أَلَّيْجِي** (East-Syrian **أَلَّيْجِي** § 174 A) Judges 10, 12 “they oppressed you”; and **أَلَّيْجِي** *ἐτάραξαν ὑμᾶς*, Acts 15, 24 (also Hark.).

Examples
of varia-
tions.

§ 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*; **أَلَّيْجِي** “she loved her”; **أَلَّيْجِي** “she conceived me”.—*Weak*; **أَلَّيْجِي** “he held her”; **أَلَّيْجِي** “he met you”; **أَلَّيْجِي** “she held me”; **أَلَّيْجِي** “began”; **أَلَّيْجِي** “she brought thee forth”; **أَلَّيْجِي** “I knew you”; **أَلَّيْجِي** “they knew thee”; **أَلَّيْجِي** “he gave her”; **أَلَّيْجِي** “I gave thee” (§ 183); **أَلَّيْجِي** “he begged thee”; **أَلَّيْجِي** “they begged thee” (others—**أَلَّيْجِي**, **أَلَّيْجِي**, cf. § 171); **أَلَّيْجِي** “he heard you”; **أَلَّيْجِي** (others—**أَلَّيْجِي** § 184) “she set her”; **أَلَّيْجِي** “thou didst set me”; **أَلَّيْجِي** “I set thee”; **أَلَّيْجِي** “I set you”; **أَلَّيْجِي**, **أَلَّيْجِي** “they set him”; **أَلَّيْجِي** “he dug it (f.)”; **أَلَّيْجِي** “she dashed it (m.) in pieces”; **أَلَّيْجِي** “I desired her”; **أَلَّيْجِي** “they dragged him forth”.

Pael and Aphel: **أَلَّيْجِي** “he blessed him”; **أَلَّيْجِي** “he received us”; **أَلَّيْجِي** “he ordered you”; **أَلَّيْجِي** “he reached him, or came up with him”; **أَلَّيْجِي** “she received him”; **أَلَّيْجِي** “she dipped me”; **أَلَّيْجِي** “I strengthened thee”; **أَلَّيْجِي** “thou (f.) didst make me angry”;

The very rare forms in **ع** instead of **ه** before suffixes are hardly certain, like **يُصَمِّعُونِي** “they support me” Apost. Apocr. 316, 4 *ab. inf.* and **يُصَمِّعُونِي** according to Martin in a *Karkafish* gloss of a Parisian Codex of Jer.

Examples
of varia-
tions.

§ 189. *Examples of variations* ⁽¹⁾: With *a*: **يُتَّخِذُ** “he takes you away”; **أَتَخِذُ** “I break you”; **أَتَّخِذُ** “I take you”; **أَتَّخِذُ** “I take her”; **أَتَّخِذُ** “I kiss him”; **أَتَّخِذُ** “keep (3 pl.) him”; **أَتَّخِذُ** “thou (f.) plantest her”;—**أَتَّخِذُ** “I give thee (f.)”; **أَتَّخِذُ** “I give you (f.)”;—**أَتَّخِذُ** “she eats you”; **أَتَّخِذُ** “I hold him”; **أَتَّخِذُ** “they hold him”; **أَتَّخِذُ** “they inherit it (f.)”; **أَتَّخِذُ** “you know her”;—**أَتَّخِذُ** **أَتَّخِذُ** § 34 “I beg him”; **أَتَّخِذُ** “you beg me, or ask me”;—**أَتَّخِذُ** “I judge thee (f.)”; **أَتَّخِذُ** “we judge him”; **أَتَّخِذُ** “I judge you”; **أَتَّخِذُ** “they judge thee (f.)”; **أَتَّخِذُ** “they (f.) listen to him”; **أَتَّخِذُ** “they place him”;—**أَتَّخِذُ** “lusts after her”.

Pael and *Aphel*: **أَتَّخِذُ** “blesses us”; **أَتَّخِذُ** “thou causest me to dwell”; **أَتَّخِذُ** “I gather thee (f.)”; **أَتَّخِذُ** “they give thee (f.) gain”; **أَتَّخِذُ** **أَتَّخِذُ** “they glorify him”; **أَتَّخِذُ** “they (f.) glorify thee”; **أَتَّخِذُ** “thou (f.) provokest me to anger”; **أَتَّخِذُ** “he brings tidings of good to you”; **أَتَّخِذُ** “baptises you”;—**أَتَّخِذُ** “I cast him out”; **أَتَّخِذُ** “they cast you out”; **أَتَّخِذُ** “they comfort you”;—**أَتَّخِذُ** “he asks thee”; **أَتَّخِذُ** “they ask him”; **أَتَّخِذُ** “I ask you”;—**أَتَّخِذُ** “I teach thee”; **أَتَّخِذُ** “I teach you”;—**أَتَّخِذُ** “I establish him”;—**أَتَّخِذُ** “he awakens him”; **أَتَّخِذُ** “they (f.) awaken us”; **أَتَّخِذُ** “he establishes you”; **أَتَّخِذُ** “they establish him”;—**أَتَّخِذُ** “thou directest me aright”; **أَتَّخِذُ** “he profanes it (her)”; **أَتَّخِذُ** “thou (f.) lovest him”; **أَتَّخِذُ** “thou (f.) vexest me”; **أَتَّخِذُ** “they shatter him (or it) in pieces”.

On the Im-
perative
and the 2nd
Sing. m.
Impf.

§ 190. A. *On the Imperative*: Besides the two forms of the pl. m. noted in the Paradigm, there are other two secondary forms occurring here and there, as, for instance, **أَتَّخِذُ** “leave him”, and **أَتَّخِذُ**

(1) For 2nd form of the 2nd sg. m. v. on the Imp. § 190 C.

“sacrifice him” (v. under F). There are some traces found of a form of the sg. f. like **ܡܠܚܝܬܐ** or even **ܡܠܚܝܬܐ**.

B. The sg. m. *always* retains the vowel immediately before the 3rd rad., thus not merely in **ܡܠܚܝܬܐ**; **ܡܠܚܝܬܐ** “hear me”; **ܚܕܐܝܬܐ** (East-Syrian **ܚܕܐܝܬܐ** § 174 G) “think on me”, “remember me”; **ܚܕܐܝܬܐ** “love her”; **ܚܕܐܝܬܐ** “buy her”; **ܚܕܐܝܬܐ** “make him”:—**ܚܕܐܝܬܐ** “learn it” (and of course **ܚܕܐܝܬܐ** “place her”; **ܚܕܐܝܬܐ** “curse him”), &c., but also in the *Pael* and *Ethpaal*, as **ܚܕܐܝܬܐ** “fix his bounds”: **ܚܕܐܝܬܐ** “observe her”; **ܚܕܐܝܬܐ** “teach me”; **ܚܕܐܝܬܐ** “comfort me”; **ܚܕܐܝܬܐ** “cherish her”; **ܚܕܐܝܬܐ** “deliver him up”; **ܚܕܐܝܬܐ** “make known to me”; **ܚܕܐܝܬܐ** “make known to her”; **ܚܕܐܝܬܐ** “lead me in”.

So too verbs *primae* **ܐ** and **ܐ**, with falling away of the 1st rad.: **ܚܕܐܝܬܐ**, **ܚܕܐܝܬܐ** “kiss him”, “kiss me”; **ܚܕܐܝܬܐ** “follow me”; **ܚܕܐܝܬܐ** “take her”; **ܚܕܐܝܬܐ** “draw me”; **ܚܕܐܝܬܐ** “give her”; **ܚܕܐܝܬܐ** “give him”⁽¹⁾; **ܚܕܐܝܬܐ** “acknowledge him”.

C. Exactly the same vocalisation holds good also in the 2nd form of the 2nd sg. m. *Impf.* **ܚܕܐܝܬܐ** “thou deliverest me”; **ܚܕܐܝܬܐ** “thou art choking her”; **ܚܕܐܝܬܐ** “thou lovest him”;—**ܚܕܐܝܬܐ** “thou art drawing her”; **ܚܕܐܝܬܐ** “thou givest him”;—**ܚܕܐܝܬܐ** “thou sprinklest me”;—**ܚܕܐܝܬܐ** “thou deliverest me up”; **ܚܕܐܝܬܐ** “thou teachest me”; **ܚܕܐܝܬܐ** “thou destroyest me”; **ܚܕܐܝܬܐ** “thou ledest us in”, &c.

D. Such a vowel, however, is not found in the shorter form of the pl. m. Notice that the vowel *u* stands here, in the *Peal*, even with verbs which have *a* or *e* in the *Impf.* and *Impt.*: *e. g.* **ܚܕܐܝܬܐ** “take ye him away”; **ܚܕܐܝܬܐ** “make him”; **ܚܕܐܝܬܐ** “hear ye me”; **ܚܕܐܝܬܐ** “say ye of him” (and of course **ܚܕܐܝܬܐ** “judge ye him”; **ܚܕܐܝܬܐ** “curse ye her”), &c.—*Pael* and *Aphel*: **ܚܕܐܝܬܐ** “save me”; **ܚܕܐܝܬܐ** “make him secure”; **ܚܕܐܝܬܐ** “take him”; **ܚܕܐܝܬܐ** “lead us away”; **ܚܕܐܝܬܐ** “lead him away”; **ܚܕܐܝܬܐ** “cast him out”; **ܚܕܐܝܬܐ** “comfort ye him”, &c. But in **ܚܕܐܝܬܐ** “put shoes upon him”, a vowel is of course needed for

⁽¹⁾ Barh., for Ex. 22, 26 and 1 Sam. 21, 9, would have **ܚܕܐܝܬܐ**, but that is hardly correct.

the *l* (§ 34). This is the formation adopted by some writers even in the case of very short forms **ܐܝܬܝܗ**, **ܐܬܝܬܗ** “give ye him”, “give her”; **ܐܬܝܬܗ** “take ye her”; while others say **ܐܬܝܬܗ**, **ܐܬܝܬܗ**; and even **ܐܬܝܬܗ** (= **ܐܬܝܬܗ**) occurs.

So too in the sg. f. of Pael and Aphel there should be no vowel before the 3rd rad., thus: **ܦܠܝܬܝܐ** “praise me”; **ܦܠܝܬܝܐ** “entice him”; **ܦܠܝܬܝܐ** “suckle him”; **ܦܠܝܬܝܐ** “cause me to hear”; still we find also **ܦܠܝܬܝܐ**; **ܦܠܝܬܝܐ**; **ܦܠܝܬܝܐ** “take him”; and in fact this corresponds to the vocalisation of the Peal (as **ܦܠܝܬܝܐ** “hold him”). Cf. the fluctuation between **ܦܠܝܬܝܐ** and **ܦܠܝܬܝܐ** “believe me” (§ 197). Thus **ܦܠܝܬܝܐ** (others **ܦܠܝܬܝܐ**), and **ܦܠܝܬܝܐ** “preserve her”.—For a longer form in *mā* as in the Impf. v. § 198 A.

E. Altogether, only a few examples occur of the pl. f., as **ܦܠܝܬܝܐ** “praise him” (without any vowel before the 3rd rad.), or of the longer form **ܦܠܝܬܝܐ** “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 **ܦܠܝܬܝܐ** “bury me”; **ܦܠܝܬܝܐ** “take him”; **ܦܠܝܬܝܐ** “hear me”,—and the less common one, with the vowel before the 3rd rad., like **ܦܠܝܬܝܐ**; **ܦܠܝܬܝܐ** “slay him”; **ܦܠܝܬܝܐ** “taste me”. The forms *primae* follow the second of these two modes, like **ܦܠܝܬܝܐ**, **ܦܠܝܬܝܐ** “take me”, “take him”; **ܦܠܝܬܝܐ**, **ܦܠܝܬܝܐ** “preserve him”, “preserve her” (cf. in addition **ܦܠܝܬܝܐ** “listen to me”; **ܦܠܝܬܝܐ** “judge him”, &c.). The vowel is always retained in the Pael and Aphel: **ܦܠܝܬܝܐ** “receive me”; **ܦܠܝܬܝܐ** “guard her”; **ܦܠܝܬܝܐ** “make known to me”; **ܦܠܝܬܝܐ** “clothe him”; **ܦܠܝܬܝܐ** “cast ye him out”.

G. For **ܦܠܝܬܝܐ** (sg. m.) the East-Syrians write **ܦܠܝܬܝܐ** (§ 84 B).

On the
Infinitive.

§ 191. *On the Infinitive*: In the Peal cf. farther **ܦܠܝܬܝܐ**, **ܦܠܝܬܝܐ** “to give her”, “to give thee”; **ܦܠܝܬܝܐ** “to judge her”.

Occasionally forms are met with, which, following the analogy of the Impf., insert an *i* before the suff. of the 3rd sg. m.:—**ܦܠܝܬܝܐ** “to take

him" (in place of **ܡܥܡܕܐ**); **ܕܥܝܬܐ ܕܥܝܬܐ** "to pay him"; **ܕܥܝܬܐ ܕܥܝܬܐ** "to set her free"; **ܕܥܝܬܐ ܕܥܝܬܐ** "to enchant⁽¹⁾ him".

The forms of the Aphel, as **ܡܥܡܕܐ ܕܥܝܬܐ**, &c. correspond to those of the Pael; in verbs *mediae* **ܥ**, we have **ܡܥܡܕܐ ܕܥܝܬܐ** "to lead thee back", &c.

§ 192. *Verbs tertiae* **ܥ** 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 **ܕܥܝܬܐ**, and **ܕܥܝܬܐ**. Notice the transmutations of the diphthongs peculiar to each: *au* into *a(w)ū* **ܐܘܪܐ** (also written **ܐܘܪܐ**, **ܐܘܪܐ**: East-Syrian **ܐܘܪܐ**, &c. § 49 B): *iu* into *yū*; *āi* (Impt. sg. f.) into *ā(y)ī* **ܐܝܐ** (or written **ܐܝܐ**). For orthographic differences also with *ē* in these cases, v. *infra*.

Verba tert. — with Suffixes. Leading rules.

§ 193. We give the forms of the Perf. complete in the *Paradigm*, *Paradigm*. for Peal and Pael, and from the latter the corresponding forms of the Aphel are easy to construct. Only we omit the 2nd pl. f. (in **ܐܝܐ**) 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 **ܐܝܐ**, seeing that the forms with other endings follow the analogy of the strong verb.

(¹) Geop. 95, 22; Clemens 136, 18; Is. 37, 34, Hex.; Clemens 140, 13, 14 (twice); three examples from the Codex of 411 A. D.

PARADIGM OF VERB TERT. ^ن
(Peal and ^{١٩}

<i>Perfect.</i>		Sg. 1.	Sg. 2. m.	Sg. 2. f.
Sg. 3. m.	Peal	جس	جس	جس
	Pael	جس	جس	جس
3. f.	Peal	جس	جس	جس
	Pael	جس	جس	جس
2. m.	Peal	جس	—	—
	Pael	جس	—	—
2. f.	Peal	جس	—	—
	Pael	جس	—	—
1.	Peal	—	جس	جس
	Pael	—	جس	جس
Pl. 3. m.	Peal	لاس	لاس	لاس
	Pael	لاس	لاس	لاس
3. f.	Peal	جس	جس	جس
	Pael	جس	جس	جس
2. m.	Peal	جس	—	—
	Pael	جس	—	—
1.	Peal	—	جس	جس
	Pael	—	جس	جس
<i>Impf.</i>	Peal	جس	جس	جس
<i>Impt.</i> sg. m.	Peal	جس	—	—
	Pael	جس	—	—
sg. f.	Peal	لاس	—	—
pl. m.	Peal	لاس	—	—
pl. f.	Peal	جس	—	—
<i>Inf.</i>	Peal	جس	جس	جس
	Pael	جس	جس	جس

Pael).

[illegible]

On the
Perfect.

§ 194. *On the Perfect*: The **l** 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 **l** 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. **أَؤْمِنْدِي** “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: **سَؤْنِي** “they saw him” Mark 6, 49 S.; and **مَشَّؤْنِي** “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 **سَؤْنِي** “they (f.) saw him” = **سَؤْنِي**.

Forms of Aphel: **أَؤْمِنْدِي** “he threw him”; **أَهْجَجِي** “he increased you”; **أَهْجَجِي** “I adjured you (f.)”; **أَهْجَجِي** “they rejected her”;—**أَسْبِي** “he enlivened me”; **أَسْبِي** “she enlivened me”; **أَسْبِي** “thou didst enliven me”.

On the
Imperfect.

§ 195. *On the Imperfect*: The *ē* before the suff. of the 2nd pl. is often not expressed through **ب**: **أَسْهَجِي** = **أَسْهَجِي** “I show you”, &c. The forms which do not end in **ل** follow closely the analogy of the strong verb; cf. **أَعْمَدِي** “they call upon him”, alongside of **أَعْمَدِي** “they drink it (m.)”; **أَعْمَدِي** “they call thee”; **أَعْمَدِي** “they deliver thee (f.)”; **أَعْمَدِي** “they (f.) see him”, alongside of **أَعْمَدِي** “they (f.) revile him”; **أَعْمَدِي** “you (f.) call me”; **أَعْمَدِي** “they (f.) bewail her”;—**أَعْمَدِي** “thou (f.) callest me”; **أَعْمَدِي** “thou (f.) bringest him up”, and even **أَعْمَدِي** “thou (f.) seest her”, which can only be **أَعْمَدِي** (§ 188).

Answering to the forms cited above (§ 188) there are found, without **و**, in Cod. Sin. a few like **أَسْهَجِي** “I see him” (= **أَسْهَجِي**); **أَسْهَجِي** “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, **أَسْهَجِي** “I see him”.

Rem. A poet (in Barh. gr. I, 151, 19) says once **أَعْمَدِي** (instead of **أَعْمَدِي**) “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 هَإِثْوَئِئ , alongside of هَإِثْوَئِئ “loose me”; جِوْأِئِئ (جِوْأِئِئ for proper جِوْأِئِئ) “accompany me”; إِجْهَإِئِئ “heal him”. Forms of the 2nd pl. f. without *n* before the suffix hardly ever occur. Modes of writing are found like جِوْأِئِئ = جِوْأِئِئ “cover (f.) us”; مِثْوَئِئ “call ye (f.) upon him”.—For the 2nd sg. f. a shorter style of writing is found, as إِعْطِئ “give (f.) me to drink” = إِعْطِئ .

On the Imperative.

As in the Impf., so here also, forms occur without *o*, though very rarely indeed: هَإِثْوَئِئ “throw him” (Lagarde, Anal. 11, 11), and حَئِئ (Wright, Catal. 897 *b*, 19) “answer him” (for هَإِثْوَئِئ , حَئِئ). Farther, there occurs in the refrain of an ancient Church Hymn⁽¹⁾ حَئِئ “answer her”, a dissyllable, thus doubtless حَئِئ according to the analogy of مِثْوَئِئ .

§ 196*. *A transition of verbs tert. to the formation of verbs tert.* is indicated by the expressions جِوْأِئِئ “they comforted him” (Perf.), and “comfort ye him” (Impt.); جِوْأِئِئ “comfort ye me”,—which occur as secondary forms of جِوْأِئِئ , جِوْأِئِئ (cf. § 172 B).

Transition of Verbs tertiae to Verbs tertiae before Suffixes. Quadriliteral's before Suffixes.

§ 197. *The Quadriliterals* (taken in the wide sense of the term adopted above, § 180) bear themselves before suffixes also, exactly like the Pael forms. A few examples will suffice: Perf. جِوْأِئِئ “he reduced her to slavery”; جِوْأِئِئ (or جِوْأِئِئ § 52 B) “they exalted thee”; جِوْأِئِئ “were stubborn against him”; جِوْأِئِئ “ye believed in him”. With *in* جِوْأِئِئ “they tore him in pieces”.⁽²⁾

Impf. جِوْأِئِئ (or جِوْأِئِئ § 52 B) “she raises thee up”; جِوْأِئِئ “he supports him”; جِوْأِئِئ “I support you”; جِوْأِئِئ “they enslave him”, &c.

Impt. (with retention of the vowel before the last radical) جِوْأِئِئ “set him or it forth”; جِوْأِئِئ “save me”; and thus too the 2nd form of the 2nd sg. m. Impf. جِوْأِئِئ “thou enslavest him”.—Plural جِوْأِئِئ

⁽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).

to the original ending *ai*, in the very same way as to the *ai* of the pl.
(§ 145 A). Thus:

أَنَا — I am.	هَـمَّا — We are.
أَنْتَ — Thou art.	أَنْتَ هَـمَّا — You are.
أَنْتَ هَـمَّا — Thou (f.) art.	أَنْتَ هَـمَّا — You (f.) are.
هُوَ — He is.	هُوَ هَـمَّا — They are.
هِيَ — She is.	هُوَ هَـمَّا — They (f.) are.

Besides this usage, **أَنَا** may be combined with the separate Personal pronouns.—v. § 302.

With a foregoing **لَا** we have **أَنَا لَا** or **لَا أَنَا** “is not”. The contracted form also takes suffixes, *e. g.* **لَا هُوَ** “he is not”, &c.

PART THIRD.

S Y N T A X.

I. THE SEPARATE PARTS OF SPEECH.

The separate parts of speech. Preliminary observations.

§ 200. In this branch of the subject we adhere to the division, which has already been adopted in the “Morphology”, of all the words of the language into *Nouns* and *Verbs*. This is a division, however, in which there cannot be any sharp line of demarcation. Participles, for instance, which in origin belong to the Noun, must on account of their essentially Verbal treatment be taken with the Verb; and it appears a proper course farther, to associate with them in certain cases even the Predicative Adjective (§§ 254 D; 314).—With the Noun we again reckon Adverbs and Prepositions; and the treatment of Copulative Conjunctions will come up farther on in dealing with combinations of two or more sentences.

1. NOUNS.

A. GENDER.

1. Nouns.
A. Gender.

§ 201. A real distinction betwixt *Neuter* (what is inanimate) and what has gender, is known to Syriac, only in the interrogative pronouns “what?” **ܩܕܐ**, **ܩܕܐܐ**, **ܩܕܐܐܐ**, and “who?” **ܩܕܐܐܐܐܐ**. In the short-hand use of the adjective or pronoun standing alone, the Feminine usually takes the place of our Neuter: Thus, *e. g.* **ܐܢܝܐ** “something else” Jos. St. 5, 7;

ܐܝܢ “*id quod*”; ܐܝܢ “*hoc*”; ܥܡ ܐܝܢ “*therewith, in addition to this*” Ov. 176, 5; ܐܝܢ ܥܡ “*this however*” Jos. St. 12, 11; ܐܝܢ ܕܥܝܢ “*that which happened*” Moes. II, 68, 25; ܐܝܢ ܕܥܝܢ ܕܥܝܢ ܕܥܝܢ *ἐνός δὲ ἐστὶ χρεία* Luke 10, 42; cf. Aphr. 250, 19; ܐܝܢ “*the good*”; ܥܡ “*the evil*” Gen. 2, 9 and frequently; ܥܡ “*properly*”, “*in a fitting manner*” Aphr. 460, 5, &c. Cf. cases like ܥܡ . . . ܥܡ “*and that which still more . . . can &c.*” Spic. 19, 10 (where the relative ܐ 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 ܥܡ “*finely*”; ܥܡ “*well*”; ܥܡ “*ill*” &c. (§ 155 A). This is farther shown by instances like ܥܡ ܥܡ Aphr. 424, 22 or ܥܡ ܥܡ ܥܡ Aphr. 170, 13 “*they discern not good from evil*”; and farther ܥܡ ܥܡ “*either to good or to evil*” Spic. 3, 6; ܥܡ ܥܡ “*crafty for what is good*” Aphr. 190, 4; in the Emph. st. ܥܡ ܥܡ ܥܡ “*takes neither too little nor too much*” Ephr. II, 485 B; ܥܡ ܥܡ “*and judge what is hateful and what is beautiful*” Ephr. II, 316 C. Thus frequently ܥܡ “*what is bad*”; ܥܡ “*what is good*”, &c. = “*the bad*”, “*the good*”. With the Pronoun, cases like ܥܡ “*this is what*” are not abundant (Aphr. 211, 8; 396, 3); but they occur often after prepositions, as in ܥܡ “*on that account*”; ܥܡ “*therefore*”. And ܥܡ “*that is*”; ܥܡ “*but that is*” = “*namely*” are of very frequent occurrence.

In the Plur. however the Fem. is exclusively employed: ܥܡ “*goods*”, “*bona*”; ܥܡ *taura* (only construed as fem.); ܥܡ “*all this*”; ܥܡ ܥܡ “*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 ܐ in Hebrew]: ܡܠܟ was “*a king*”, ܡܠܟܐ “*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 ܡܠܟܐ “*a few days*” Spic. 1, 1, and by the circumstance that a

B. Absolute
State: Em-
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very large number of substantives appear now only in the emph. st. Add to this, that the Abs. St., even where it still survives, may almost always have the emph. st. substituted for it in the Substantive, and that it appears repeatedly even in determined words. But if the difference of meaning in the two states is in this way as good as lost completely for the language, there are still many cases⁽¹⁾ in which the abs. st. appears in the substantive often, or indeed preponderatingly, on the ground of its original signification. It occurs in the following cases:

B. (1) In several genuine Syriac Proper-names, which being determined in themselves required no determining sign. Thus names of localities like **ܒܝܬܝܢ** **ܕܡܝܢܐ** “Pillars”; **ܡܝܢܐ** (also **ܡܝܢܐ**) = *gen nešrîn* “Eagles’-nest”; **ܡܬܢܐ** **ܕܥܠܡܐ** “Mountain of the Servants (of God?)”; **ܡܝܢܐ** **ܕܝܡܝܢܐ** “Image-town” (near Edessa, Jos. St. 58, 2); **ܡܝܢܐ** **ܕܡܝܢܐ** “Thirsty Hill” Anc. Doc. 73, 13, and many others; but, along with these, many appear in the emph. st. like **ܡܝܢܐ** **ܕܡܝܢܐ** “Wall”; **ܡܝܢܐ** **ܕܡܝܢܐ** “Fortress”, &c. Names of Persons: **ܡܝܢܐ** **ܕܡܝܢܐ** “Beloved”; **ܡܝܢܐ** **ܕܡܝܢܐ** “Patricius” (together with **ܡܝܢܐ** **ܕܡܝܢܐ**); **ܡܝܢܐ** **ܕܡܝܢܐ** “Seunior”; **ܡܝܢܐ** **ܕܡܝܢܐ** “Justificata” (f.) &c.; but here too the emph. st. preponderates, as in **ܡܝܢܐ** **ܕܡܝܢܐ** “Little”; **ܡܝܢܐ** **ܕܡܝܢܐ** “Humble”; **ܡܝܢܐ** **ܕܡܝܢܐ** “Brother” &c. Thus the poets make use even of **ܡܝܢܐ** **ܕܡܝܢܐ** “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 **ܡܝܢܐ** **ܕܡܝܢܐ** &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 **ܡܝܢܐ** **ܕܡܝܢܐ** or **ܡܝܢܐ** **ܕܡܝܢܐ** “Tešrî First” (= October); **ܡܝܢܐ** **ܕܡܝܢܐ** “Kānōn Second (= January) &c.

C. (2) In distributive repetition: **ܡܝܢܐ** **ܕܡܝܢܐ** **ܕܡܝܢܐ** “every year” Sirach 47, 10; Jos. St. 26, 18; **ܡܝܢܐ** **ܕܡܝܢܐ** **ܕܡܝܢܐ** “from day to day” frequently; **ܡܝܢܐ** **ܕܡܝܢܐ** **ܕܡܝܢܐ** “from time to time” frequently; **ܡܝܢܐ** **ܕܡܝܢܐ** **ܕܡܝܢܐ** “at times” Aphr. 45, 5; **ܡܝܢܐ** **ܕܡܝܢܐ** **ܕܡܝܢܐ** **ܕܡܝܢܐ** “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 *ũth* the Abs. st. occurs much more frequently than elsewhere; the characteristic forms (in *in*, *ān*; *ũ*) may still be fashioned here in every case.

D. (3) After **حَا**, with Numerals and in similar connections: **حَا** **كُلِّ شَيْءٍ** “all good, beautiful and excellent kinds” Aphr. 297, 8; **حَا** **بِقُلُوبِهِمْ** “with all zeal” Ov. 178, 7; **حَا** **مَالِهِمْ** “all possessions” Ov. 166, 24; **حَا** **زَعِيمِهِ** “with all caution” Prov. 4, 23; **حَا** **كُلِّ شَيْءٍ** “with all evils” Prov. 5, 14; **حَا** **كُلِّ شَيْءٍ** “every shoulder (f.) has been stripped” Ezek. 29, 18; **حَا** **كُلِّ مَكَانٍ** “all remedies in every place” Ephr. III, 251 A; **حَا** **كُلِّ حِينٍ** “in every time of distress” Sirach 2, 11; **حَا** **كُلِّ شَيْءٍ** *πᾶσαν αἰρίαν* Matt. 19, 3—and very often thus. More rarely the emph. st. occurs here, and particularly in the pl., *e. g.* **حَا** **كُلِّ نَهْرٍ** “all the streams” Eccl. 1, 7; **حَا** **كُلِّ مُؤْمِنٍ** “to all believers” Aphr. 202, 1 &c. For **حَا** **كُلِّ شَيْءٍ** “to all pains” Aphr. 135, 3 there is a variant **حَا** **كُلِّ شَيْءٍ**.

Along with numerals; (a) when the numeral precedes: **سَبْعِينَ يَوْمًا** *ἑβδομήκοντα* Acts 4, 32; **ثَلَاثِينَ يَوْمًا** *ἐξ ἑνὸς αἵματος* Acts 17, 26; **اِثْنَيْ عَشَرَ جَلَقَتِ** *καρδία καὶ ψυχὴ μία* Acts 17, 26; **يَوْمَيْنِ** *two worlds* Ephr. III, 111 C; Ov. 135, 7, 8; **يَوْمَيْنِ** *the days of the twenty-two reigns of Judah* Aphr. 84 *ult.* and very often thus;—(b) When the numeral follows: **يَوْمًا** *ἑκὼν* Acts 9, 33; **يَوْمًا** *ἑκὼν* “a hundred days” Aphr. 483, 4; **يَوْمًا** *ἑκὼν* “seven hundred years” Land II, 277, 3 &c. In like manner also **يَوْمًا** *ἑκὼν* “on any pretext” Ov. 187, 10; **يَوْمًا** *ἑκὼν* “on a day” Ov. 167, 26 &c. Even when strict determination is

present, the Abs. st. may be retained alongside of the numeral: **أَرْبَعَةُ أَشْهُارٍ** “these four months” Sim. 276, 5; **فِي أَرْبَعَةِ أَشْهُارٍ** *ἐν ταύταις ταῖς δυσὶν ἐντολαῖς* Matt. 22, 40 (Aphr. 24, 4, 9); **ثَلَاثَةٌ مِنْ أَهْلِ الْبَيْتِ** *ἀπὸ τῶν τριῶν πλεγγῶν [τούτων]* Rev. 9, 18 (Gwynn); **ثَلَاثَةٌ مِنْ أَهْلِ الْبَيْتِ** “these three righteous ones” Aphr. 453, 12; **ثَلَاثَةٌ مِنْ أَهْلِ الْبَيْتِ** “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. **أَنْفُسًا وَفِكَارًا** “one soul (abs.) and one mind (emph.)” Moes. II, 72, 12; **حَسْبَ فَمًا** “with one voice” Acts 19, 34; **ثَبَّ جَنْفًا تَقَطَّلَ** “one wise man” Aphr. 394, 12; **سَبْعَةَ كَنِيصَاتٍ** “seven kine” Gen. 41, 3 (v. 2 **سَبْعَةَ كَنِيصَاتٍ**); **عَشْرَةَ أَسْمَاءَ شَرِّينَ** “ten thousand wicked names” Jul. 76, 24 (together with **عَشْرَةَ أَسْمَاءَ شَرِّينَ** “ten thousand villanies and crimes” *ibid.* 34, 4) and countless others.—**أَرْبَعَةَ عَشَرَ** Ephr. III, 303 B; cf. Aphr. 481 *sqq.* where **عَشْرَةَ** appears oftenest with the numeral following, but sometimes **عَشْرَةَ**; so too **أَرْبَعَةَ عَشَرَ** *ὥς ὥρας ἐνάτης* Matt. 27, 45 P. S., alongside of **أَرْبَعَةَ** *περὶ τὴν ἐνάτην ὥραν* *ibid.* 46.—**ثَبَّ فِي جَهَنَّمَ** “one of the stars” Spic. 3, 18.—For **ثَلَاثَةٌ مِنْ أَهْلِ الْبَيْتِ** “of those three men” Aphr. 16, 19 there is a variant **ثَلَاثَةٌ مِنْ أَهْلِ الْبَيْتِ**, and the emph. st. in itself suits the passage better.

E. Similarly, with **كَمْ** “how much?” and “some”: **كَمْ زَمَانًا** “how many times?” and “several times”—frequently; **كَمْ زَمَانًا** *πόσας σπυρίδας* Matt. 16, 10; **كَمْ زَمَانًا** *τοσαῦτα ἔτη* Luke 15, 29; so Sim. 348 mid.; but **كَمْ زَمَانًا** “how much expense?” Jos. St. 15, 17; **كَمْ زَمَانًا** “how many wantons?” Sim. 344, where there are farther examples. **كَمْ زَمَانًا** *πόσοι μίσθιοι* Luke 15, 17 P. C., but S. **كَمْ زَمَانًا**.

Sometimes also with **أَيُّ** *أَيُّ* “what pain?” Spic. 40, 20; **أَيُّ شَيْءٍ** “on what thing?” Zingerle, Chrest. 407 v. 33 (Isaac); **أَيُّ شَيْءٍ** “in what things?” Aphr. 8, 14 &c.; but **أَيُّ شَيْءٍ** *ποία ἐντολή* Matt. 22, 36 &c.; and **أَيُّ شَيْءٍ** *ἐν ποίᾳ ἐξουσίᾳ* alternates with **أَيُّ شَيْءٍ** Matt. 21, 23, 24 and 27; Luke 20, 2 (cf. C. and S.) (¹).

(¹) Similarly **أَيُّ نِعْمَةٍ** “what sort of use (abs.) and advantage (emph.)?” Aphr. 204, 20, if the text is quite accurate.

F. (4) Often, in negative expressions; **وَلَا تَدَّحِي** “without sparing” Ov. 170, 8; **وَلَا تَنْلَحِي** “without sin (pl.)” frequently; **وَلَا حَسْبِي** “without number” frequently; **وَلَا مَهْجِي** “without money” Ex. 21, 11; and often in this way with **وَلَا**; But **وَلَا يَهْجِلُ وَلَا يَهْتِي** “without money (emph.) and without price (abs.)” Is. 55, 1; **وَلَا قَوْلًا وَلَا بَدَلًا** “without trial (emph.) and without admonition (abs.)” Aphr. 252, 2; **وَلَا إِيمَانًا** “without faith” Aphr. 214, 1, together with **وَلَا إِيمَانًا** *ibid.* 206, 21, and frequently; and thus the emph. st. is not unfrequently found with **وَلَا**. For **وَلَا حَسْبًا** *ἀτεκνος* Luke 20, 29 *sq.*, C. and S. have **وَلَا حَسْبٌ** — **وَلَا حَسْبٌ** “there is no profit” Prov. 10, 2; **وَلَا حَسْبٌ** Hebr. 7, 18; **وَلَا حَسْبٌ** “and let there be no remembrance of Jeroboam” Sirach 47, 23 (Var. **وَلَا حَسْبًا**); **وَلَا حَسْبٌ** “the world of death [or the abode of destruction] has no covering” Job 26, 26; **وَلَا حَسْبٌ** “who has no pity” Prov. 17, 11 (and often with **وَلَا حَسْبٌ**); **وَلَا حَسْبٌ** “and to no place do they go out” Ov. 212, 14; **وَلَا حَسْبٌ** “and he answered never a word to his judges” Aphr. 222, 8. Cf. Luke 1, 33 and many a like example. Thus farther **وَلَا حَسْبٌ** “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 **وَلَا حَسْبٌ** “for if a wicked man happen to meet us” Aphr. 297, 1; this however is unusual.

G. (5) In certain adverbial expressions like **وَلَا حَسْبٌ** “on foot”; **وَلَا حَسْبٌ** “from one end to the other”; **وَلَا حَسْبٌ** “once”; **وَلَا حَسْبٌ** and **وَلَا حَسْبٌ** “for ever”; **وَلَا حَسْبٌ** “out of quiet”, *i. e.* “unexpectedly, suddenly” (also **وَلَا حَسْبٌ**) and many others. So **وَلَا حَسْبٌ** *ἐν πνεύματι* in various uses Matt. 5, 3 P. (C. and S. different); 22, 43 P. (C. **وَلَا حَسْبٌ**); Philox. 106, 9; Rev. (Gwynn) 1, 10; 4, 2; 17, 3; 21, 10 (the later version has always **وَلَا حَسْبٌ**).

H. (6) In some combinations the Abs. St. is always retained. Thus **وَلَا حَسْبٌ** “the image of the word”, “the written text” (definite); **وَلَا حَسْبٌ** “a *νοχθήμερον*” (§ 146) ⁽¹⁾; **وَلَا حَسْبٌ** *θεάνθρωπος*; **وَلَا حَسْبٌ** = *κωμόπολις*

(1) Indeclinable: **وَلَا حَسْبٌ** May, *Nova Coll.* X, 341 a = Land III, 208, 23, for which line 20 has **وَلَا حَسْبٌ**

Mart. I, 100, 24 &c.; and after these patterns later writers have formed more of the same kind, as **ܡܢ ܕܡܠܚܐ** *κυνάθρωποι* (as pl.) &c. **ܡܢ ܕܡܠܚܐ** “*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: **ܡܢ ܕܡܠܚܐ ܕܡܠܚܐ** &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: **ܠܐ ܠܐ**; **ܠܐ ܠܐ** *τις, τινες* (§ 146); **ܡܠܚܐ ܡܠܚܐ** “Peace!”, “Peace be to thee!”, frequently; **ܡܠܚܐ** “in kindness” Aphr. 448, 15; **ܡܠܚܐ** “from youth to the grave” (emph. st.) Ephr. III, 225 B; **ܡܠܚܐ** “at another time” Aphr. 461, 10, for which *ibid.* 458, 15 **ܡܠܚܐ**; **ܡܠܚܐ** “redeemed by precious blood” Aphr. 260, 10; **ܡܠܚܐ** “keep thou with care faith in the Son of God, and with purity (emph.) baptism” Jac. Sar., Thamar v. 407; **ܡܠܚܐ** “for another day” Ov. 136, 2; and thus **ܡܠܚܐ** frequently as a substantive “another” [ein Anderer] *e. g.* Matt. 11, 3; John 4, 37; 5, 7; 21, 18; **ܡܠܚܐ** “a good remembrance be to . . .” Aphr. 305, 2; **ܡܠܚܐ** “glory [be] to . . .” frequently, (along with **ܡܠܚܐ** “glory [be] to . . .”); **ܡܠܚܐ** “the rich man is anxious about years in which he is no longer to be alive” Aphr. 268, 1 &c.⁽¹⁾ Philox. has frequently **ܡܠܚܐ** “spiritual” (like **ܡܠܚܐ** 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 **ܡܠܚܐ** *עֲבַד עַבְדִּים* **ܡܠܚܐ** *ܡܠܚܐ* Gen. 9, 25; **ܡܠܚܐ** *אֱלֹהִים* **ܡܠܚܐ** Ps. 50, 1; 84, 7; 136, 2; **ܡܠܚܐ** *אֵשׁ לֹהֵט* **ܡܠܚܐ** Ps. 104, 4 *אֱלֹהִים* **ܡܠܚܐ** Dan. 4, 8, 9, 18; 5, 11 hardly conform to the genuine Syriac usage. On the other hand the rather more frequent use of the abs. st. in so ancient a writing as the letter of Mārā bar Serapion (Spic. 43 sqq.) must be regarded as a genuine record of antiquity.

K. But when the realisation of the difference in meaning between

⁽¹⁾ For **ܡܠܚܐ** “with bodily strength” Spic. 5, 14, the MS. has **ܡܠܚܐ**.

M. (9) Syriac Feminines in *ai* (§ 83) stand always in the abs. st.; thus **ܐܬܝܬܐ** "error", "the error".

Yet there are also cases like *ܠܗܘܢ ܠܡܫܬܬܐ ܫܠܡܐ* “to these three true witnesses” Aphr. 461, 3 (where variant is *ܠܗܘܢ ܠܡܫܬܬܐ*), cf. Eus. Ch. Hist. 146, 1; *ܠܗܘܢ ܠܡܫܬܬܐ ܫܠܡܐ* “those (these) three righteous men” Aphr. 16, 19; 454, 3 (in both passages a variant *ܠܗܘܢ ܠܡܫܬܬܐ*); *ܠܗܘܢ ܠܡܫܬܬܐ ܫܠܡܐ* “these ten small books” Aphr. 200, 15, where the

(¹) These are all the undoubted examples which I have been able to collect. In Ephr. also the emph. st. with  is far more frequent.

signification is determined; **وَلِكُلِّ مَقَاتِلٍ فِيهَا** “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 **عَجَا تَوَسَّلَ أَسْبَبُ** *ἑπτα ἑτερα πνεύματα* Matt. 12, 45 (C. **تَوَسَّلَ**; S. without **أَسْبَبُ**); **عَجَا يَأْهَوِي إِيَّاهُ يَمُوتُ حَيَّاهُ** “seven kine fat in their flesh” Gen. 41, 18 (otherwise in v. 2 and v. 19); and in very loose connection **وَأَفْ يَمُوتُ يَمُوتُ** *“ἡμέρας ἱκανάς”* Acts 9, 43; **إِلَّا رَحْفُ** *“γυναικῶν τε τῶν πρώτων οὐκ ὀλίγαι”* Acts 17, 4; and oftener still in the singular: **إِلَّا رَحْفُ** *“ἀργύρια ἱκανά”* Matt. 28, 12; **إِلَّا رَحْفُ** “not a little gold” Jos. St. 37, 5; **جَنَلُ** *“not a short time”* Aphr. 165, 13; Sim. 363 *inf.* Thus often **أَسْبَبُ** when standing before the noun: **أَسْبَبُ فِيهَا** “another body” Ephr. Nis. p. 96 v. 54 &c. (§ 211 B); and even when standing after it **إِلَّا أَسْبَبُ** “another god” Jac. Sar., Constantin v. 28. 632.—The peculiar substantives **أَسْبَبُ** (§§ 83; 202 M) always indeed take their adjectives in the emph. st., e. g. **أَسْبَبُ عَيْنُهَا** “on the rigorous condition” Moes. II, 74, 3. An incongruity, no longer felt, exists in rare cases like **أَسْبَبُ شَتَجٍ مَفْهُمُهَا** “a man that is a worker of miracles, a solver of difficulties [knots]” Land III, 213, 14 (the 2nd epithet is from the passage in Dan. 5, 12, unskilfully translated);—**كُلُّهُمْ أَتَمُّ أَعْيُنُهُمْ** “all discerning people who know good from evil” Bedjan, Mart. II, 572, 10. In these cases the undetermined genitives occasion the proper indeterminateness of the constr. st. In the immensely preponderating mass of cases, a substantive, furnished with an adjective, stands like the adjective itself in the emphatic state.

§ 204. A. The Abs. St. however, in the *adjective* is the proper form of the *predicate*. Thus e. g. **جَسَعًا مَلْعَمًا** *جَهِشَم* “bread hidden is pleasant” Prov. 9, 17; **إِلَّا عَمِيءٌ سَلْبٌ** “his sin is not great” Aphr. 45, 8; **شَعْلًا زَمٌ فِي وَجْهِهَا** “love is high above dissension” Aphr. 256, 15; **مِنْهَا مَتْنٌ سَعِي** “stolen waters are sweet” Prov. 9, 17; **أَفْ ثَالِثُ** *ὁ φθάλμος σου πονηρός ἐστιν* Matt. 20, 15 (a question); **سَبًا تَقْصِي** *ἐν σοὶ λείπει* Luke 18, 22; **إِلَّا تَهْوِي** *“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 ? : cf. *e. g.* **ܠܚܝܬܐ ܕܢܗܝܪܐ** “by the strait gate and the way which is narrow” Aphr. 447, 2, where **ܠܚܝܬܐ ܕܢܗܝܪܐ** or **ܠܚܝܬܐ ܕܢܗܝܪܐ** might stand as well.

Very seldom indeed in good texts are there cases like **ܠܚܝܬܐ ܕܢܗܝܪܐ** “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.* **ܐܢܬܐ ܐܬܠܥ** “[you] who are evil persons” Matt. 7, 11; 12, 34; **ܥܠܝܬܐ ܣܝܒܐ** πολλοί ἐσμεν Mark 5, 9; **ܥܝܢܐ ܬܬܢܟܐ ܐܬܠܥ** “while you are guilty (guilty persons)” Aphr. 144, 7; **ܥܠܝܬܐ ܬܬܢܟܐ ܐܬܠܥ** “we are honest men” Gen. 42, 11, 31; **ܐܢܬܐ ܬܬܢܟܐ ܐܬܠܥ** “you are wise persons” Aphr. 293, 16; **ܐܢܬܐ ܐܬܠܥ** “am I a great man?” Joseph 26, 14 [Ov. 282, 1]; **ܐܢܬܐ ܐܬܠܥ** “he also is a mortal” Ov. 67, 9; **ܐܢܬܐ ܐܬܠܥ** “the Egyptians are circumcised persons” Aphr. 210, 10; **ܐܢܬܐ ܐܬܠܥ** “that these things are true (or that this is the truth)” Spic. 18, 7; **ܐܢܬܐ ܐܬܠܥ** “invisible is the nature of the Godhead” Ov. 84, 18; **ܐܢܬܐ ܐܬܠܥ** **ܐܢܬܐ ܐܬܠܥ** “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.* **ܐܢܬܐ ܐܬܠܥ** “I am naked, thou art naked” Gen. 3, 10 and 11; **ܐܢܬܐ ܐܬܠܥ** “I am powerful” Aphr. 269, 12; **ܐܢܬܐ ܐܬܠܥ** “we, who are poor” Aphr. 119, 22; **ܐܢܬܐ ܐܬܠܥ** “there, with him (Death) are they naked” Aphr. 426, 1; **ܐܢܬܐ ܐܬܠܥ** “his weapons are weaker than ours” Aphr. 137, 21 &c. Cf. cases like **ܐܢܬܐ ܐܬܠܥ** “the sinner, even while he is alive, is a dead man⁽²⁾ for God, but

(¹) The reading is certain; even the Roman edition does not note any variants. There can hardly be any suggestion of metrical exigency in this case, for the deficient syllable might easily have been made up otherwise, *e. g.* by a **ܐܐܐ**.

(²) Thus pretty often **ܐܬܠܥ** and **ܐܬܠܥ** in the Predicate. Cf. C.

the righteous man, even when he is dead, is a living man for God" Apher. 168, 17. For **ܐܬܝܠܚܐ ܕܡܫܝܚܐ** **ܥܠܘܓܡܐ** **ܥܕ ܥܢ ܓܘܢܐܝܝܢ** Luke 1, 42 P., S. has **ܕܥܠܡܐ** = **ܐܬܝܠܚܐ**.

In like manner pure Participles are always in the abs. st.; v.
§ 269 *sqq.*

C. With **לֹא** the Adj. stands throughout in the Abs. St. where Persons are not concerned, *e. g.* **וְשֵׁלָא רִבְּרָא** “but dreadful was his word” Ov. 178, 25; **וְנִיחָא דְּמַלְּכָא** “their intelligence was alert and attentive” Ov. 100, 1; **καὶ γίνεταί τὰ ἔσχατα αὐτοῦ χεῖρονα** Matt. 12, 45 &c. With persons sometimes the abs. st. is employed, and sometimes the emph. st. Thus **וְהָיָה** “in his course he was fleet” Sim. 269 mid.; **ὅτι οἱ Παλιλαῖοι οὗτοι ἁμαρτωλοὶ . . . ἐγένοντο** Luke 13, 2. But **וְהָיָה** “who had been blind (a blind man)” John 9, 13; **וְהָיָה** “was dead” Luke 15, 24 and 32; **וְנִיחָא דְּמַלְּכָא** “and now let them through this be cautious” Ov. 85, 7; **וְנִיחָא דְּמַלְּכָא** . . . **וְנִיחָא** “women who had been ill-treated by their husbands” Isaac I, 244 v. 407. So with animals **וְנִיחָא דְּמַלְּכָא** . . . **וְנִיחָא** “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 **וְנִיחָא דְּמַלְּכָא** “but his mother was a believer” Ov. 160, 16; **וְנִיחָא** would mean only “believed”. How the two states shift about here is shown by **וְנִיחָא דְּמַלְּכָא** “and thou be in need of conversion” Aphr. 144, 15, contrasted with **וְנִיחָא דְּמַלְּכָא** *ibid.*, line 17. This is farther shown by the fact that for **וְנִיחָא** *δικαιος ὢν* Matt. 1, 19 P., or **וְנִיחָא** C., there stands in S. **וְנִיחָא**. So for Matt. 10, 16 P. has the emph. st. and S. the abs. st.

D. On the other hand the Predicative Adjective with **لَا** stands quite regularly in the emph. st.: **لَا يُفِيدُ شَيْءٌ** "everything which is useful" Ov. 84, 17; **لَا يَكُنْ لِي كَلِمَةٌ زَيْدًا** "had the word been redundant" Ov. 75, 23; **لَا يُقَالُ لِي شَيْءٌ** "I (m.) am despised and insignificant" Ov. 281, 26; **وَلَا شَيْءٌ إِلَّا** "and, besides, it

(f.) is immortal" Aphr. 125, 10; **مَعْتَلًا إِيسَاحَ مَدَحِيَّةً** "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.: **إِسْرَافَ سَجِيٍّ** "showed himself brave" Ov. 159, 9; **إِعْلَامِيٍّ ثَقِيْلًا** "was found victorious" *ibid.* line 10; **بِعِلْمِيٍّ** "who are called wise men" Aphr. 506, 17 &c., but **إِعْلَامِيَّةً** *ἐν γαστρὶ ἔχουσα* Matt. 1, 18; **فَعْلَامِيَّةً** *ἐν γαστρὶ ἔχουσα* Matt. 1, 18; **بِعِلْمِيٍّ** "are found devoid of all knowledge" Spic. 2, 18; **بِعِلْمِيٍّ** "your words proved false" Joseph 38 *ult.* [Ov. 288, 7]. For **فَعْلَامِيَّةً** "*φαίνονται ὥραιοι*" Matt. 23, 27 P., Aphr. 307, 5 has **مَدْعَامِيٍّ**; the reading is different in S.

F. The Predicative Adjective, however, stands of necessity in the emph. st. when it is quite definitely determined: **يَحْمَدُ** **بِعِلْمِيٍّ** **وَبِعِلْمِيٍّ** "Jacob is the persecuted, and Esau the persecutor" Aphr. 403, 14 (v. *ibid.* 403 *sqq.* for several other such sentences); **أَنَا** **أَوَّلًا** **وَأَنَا** **آخِرًا** "I am the first, and I am the last" Is. 48, 12; **أَنَا** **أَوَّلًا** **وَأَنَا** **آخِرًا** "for he was certainly the most distinguished person in all the kingdom" Aphr. 55, 3; **بِعِلْمِيٍّ** **وَبِعِلْمِيٍّ** "the last testament, which is the first" Aphr. 28, 9; **أَنَا** **أَوَّلًا** **وَأَنَا** **آخِرًا** "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: **مَدْحِيٍّ خُجَلًا** "king of Babylon" Aphr. 468, 18 (along with **مَدْحِيٍّ خُجَلًا** *ibid.* 471, 16 as well as 2 Kings 20, 12, and frequently); **بِلُحَا** **تِلْمَا** "*belua dentis*" i. e. "rending animal" ["carnivorous animal", "wild beast"] frequently; **خَمِيٍّ** **مَدْحِيٍّ** "remembrance of his master" Ov. 185, 12; **خَمِيٍّ** **مَدْحِيٍّ** "in the overflowing of the measure of debts" Aphr. 462, 3; **خَمِيٍّ** **مَدْحِيٍّ** "by reason of the uncleanness of the lust after his sister" (i. e. "his unclean lust after &c.") Aphr. 354, 6; **مَدْحِيٍّ** **مَدْحِيٍّ** "the sound of songs" Aphr. 229, 18; &c. In all these cases the emph. st. with **؟** might likewise

C. Genitive
and Con-
struct State
Genitive
Connection
by the
Constr. St.
and by **؟**.

be used. But this is not permissible in specially close combinations, like **ܥܕܝܗܘܐ** “enemy”; **ܥܦܠܐ ܠܗܝܠܐ** “taking up the burden”, *i. e.* “zeal”; **ܥܡܠܐ** “judgment”; **ܥܡܠܐ ܕܡܢܐ** “refectory” (and in other combinations with **ܥܡܠܐ**); **ܥܡܠܐ ܕܡܢܐ** “son of his nature” *i. e.* “of the same nature as he is”; **ܥܡܠܐ** (ܥܡܠܐ, ܥܡܠܐ, ܥܡܠܐ) &c. “a freeman” [“son of the free”] (and others with **ܥܡܠܐ**, **ܥܡܠܐ**, **ܥܡܠܐ**) &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: **ܥܡܠܐ ܕܡܢܐ** or **ܥܡܠܐ ܕܡܢܐ** “taken or bereft of understanding” *i. e.* “without understanding” Aphr. 53, 13; Jul. 47, 10, and frequently; **ܥܡܠܐ ܕܡܢܐ** “whose heart has been torn out”, *i. e.* “without understanding” Mart. I, 35 mid.; **ܥܡܠܐ ܕܡܢܐ** “clothed in splendour” Joseph 196, 6 [Ov. 296, 10]; **ܥܡܠܐ ܕܡܢܐ** “whose life is accursed” Aphr. 110 *ult.*; **ܥܡܠܐ ܕܡܢܐ** “of many forms” Ov. 168, 23; **ܥܡܠܐ ܕܡܢܐ** “πολύτιμον” Matt. 13, 46 [lit. “heavy or costly in price (pl.)”] &c. With affixed (reflexive) Personal pronoun, **ܥܡܠܐ ܕܡܢܐ** “he of murderous anger” Ephr. Nis. 1, 149 &c.; **ܥܡܠܐ ܕܡܢܐ** “from any that is close to them in blood” Aphr. 232, 15 (cf. § 224*). And thus even **ܥܡܠܐ ܕܡܢܐ** “the completely pure man” (‘the man whose totality is pure’) Ephr. Nis. 31, 122, and **ܥܡܠܐ ܕܡܢܐ** “the completely troubled one” *ibid.* 123. Cases like **ܥܡܠܐ ܕܡܢܐ** “strong in body (pl.)” Spic. 5, 19 are rare; the emph. st. in that instance was occasioned by **ܥܡܠܐ** 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.* **ܕܡܢܐ ܕܡܢܐ** and **ܕܡܢܐ ܕܡܢܐ** “the spirit of holiness” *i. e.* “the Holy Spirit”; **ܕܡܢܐ ܕܡܢܐ** and **ܕܡܢܐ ܕܡܢܐ** “the holy city”; **ܕܡܢܐ ܕܡܢܐ** “in the deceitful world” Aphr. 462, 6; **ܕܡܢܐ ܕܡܢܐ** “bitter fruits” Aphr. 473, 11; **ܕܡܢܐ ܕܡܢܐ** “everlasting liberty” Ephr. III, 250 B; **ܕܡܢܐ ܕܡܢܐ** “the blessed vine” Aphr. 446, 3; **ܕܡܢܐ ܕܡܢܐ** and **ܕܡܢܐ ܕܡܢܐ** “counterfeit money” Aphr. 301 *ult.*, 285 *ult.*; **ܕܡܢܐ ܕܡܢܐ** “true love” Spic. 7, 1; **ܕܡܢܐ ܕܡܢܐ** “considerable store-chambers” Land III, 215, 13; and many like cases. So too in cases like **ܕܡܢܐ ܕܡܢܐ** “Mt. Sinai” Ephr.

II, 488 B, and elsewhere, alongside of **ܐܡܝܢ ܕܥܝܪܐ** Ephr. II, 433 F; **ܐܝܬܐ ܕܡܝܪܝܢ** “in the land of Egypt” Aphr. 313, 5, together with the more usual **ܐܝܬܐ ܕܡܝܪܝܢ** *ibid.* line 4, &c. (where even the relation of Apposition would be allowable). But the Construct State can never stand before the **ܐ** 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.* **ܒܢ ܕܐܠܗܐ** “the Son of God” frequently, as well as **ܒܢܐ ܕܐܠܗܐ**; **ܒܢܐ ܕܡܫܝܚܐ** τὸ ἄλφας τῆς γῆς Matt. 5, 13 P. C. Aphr. 457, 7 (**ܡܫܝܚܐ ܕܐܠܗܐ**); **ܒܢܐ ܕܡܫܝܚܐ** “the God of the Christians” Ov. 161, 13; **ܒܢܐ ܕܡܫܝܚܐ** “the children (adherents) of the Church” Ov. 221, 2 = **ܒܢܐ ܕܡܫܝܚܐ** *id.* 216, 16 and often; as well as innumerable other instances. But the following would hardly be admissible—**ܐܝܬܐ ܕܡܝܪܝܢ** “the land of Egypt” (Genitive of identity); **ܐܡܝܢ ܕܡܫܝܚܐ** “the Holy Spirit” (Genitive of quality). **ܐܡܝܢ ܕܡܫܝܚܐ** could only mean “the fathers of Egypt” (the latter being thought of as their child); “the Egyptian fathers” is **ܐܡܝܢ ܕܡܫܝܚܐ** Jul. 56, 23. It is true there is no sharp line of demarcation here. Thus we have even **ܐܡܝܢ ܕܡܫܝܚܐ** “the prisoners from the city” Jul. 58, 18.

D. Examples, in which several forms of Genitive connection are associated, are **ܒܢܐ ܕܡܫܝܚܐ** “the birth of the human nature of the Son of God” Jul. 155, 15; **ܐܡܝܢ ܕܡܫܝܚܐ** “the time of the end of the administration of the sons of Shem” Aphr. 88, 13; **ܐܡܝܢ ܕܡܫܝܚܐ** “the Kenites of the house of Moses’ father-in-law” Aphr. 254, 15; **ܐܡܝܢ ܕܡܫܝܚܐ** “the northern half of the wall of the sanctuary in the Church of his town” Ov. 190, 13; **ܐܡܝܢ ܕܡܫܝܚܐ** “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. **ܐܡܝܢ ܕܡܫܝܚܐ** Aphr. 323, 4 is only an apparent exception; it means “by the name—‘those of the house of Jacob’” (§ 209 A): So **ܐܡܝܢ ܕܡܫܝܚܐ** “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. **עֲמִדוֹתָיו בְּאֶמְתָּיו וְקִשְׁיוֹ מִלְּקַחָהוּ** "Israel's boasting about the distinction of meats" Aphr. 313, 12; **חַטְּ אָדָם** "the transgression of the ordinance by Adam" Aphr. 419, 13; **חֲבִיתוֹ הַיּוֹם** "for it was Abraham's daily custom" Aphr. 391, 8; **רוּחַ קֹדֶשׁ אֲבִיכֶם** "the Holy Spirit of your Father" Aphr. 415, 8; **יְמִינוֹ הַיָּמִינִי** "his hand of the left" i. e. "his left hand", and thus frequently with **יְמִינוֹ** and **יְמִינוֹ** "right" and "left"; **סֵפֶר חַיִּיךָ** "thy book of life" Ps. 69, 28; **טִבְּנוֹ מִלְּבָב** "our nature which is of dust" Aphr. 41, 17 &c. A different construction, and one of a Hebrew type, is found in **גִּבּוֹרֵיהֶם** "their visible body" Aphr. 179, 1.

Constr. St.
before Pre-
positions.

§ 206. Adjectives often stand in the Constr. St. before prepositions, especially when that which is governed by the prepositions is closely connected in thought with the adjectives. Thus **יָפִי (1) חָדָשׁ** "beautiful in appearance" Gen. 12, 11; **אֶחָד הַגָּדוֹל** "the great physician, excelling in everything" Ov. 193, 21; **אֲכִיפִי** "accipientes vultum", i. e. "hypocrites", frequently; **מֶלֶךְ הָאֵלֹהִים** "master of himself", "free" Spic. 19, 8; **מֶלֶךְ הָאֵלֹהִים** "their divine nature concealed from all" Jul. 41, 10; **כְּאֲחֵרֵי הַמִּשְׁמָעִים** "like others, despised by their hearers" Ov. 179, 11; **אֶחָד הַנְּבִיִּים** "the time determined by the prophets" Mart. I, 11, 2; **נִשְׁתַּחֲוֶה לְךָ** "who look keenly to 'give me'" Aphr. 286, 8; **כֹּחַ הַחֲמִסָּה** "who has put on Christ" Ov. 397, 12; **καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν** Matt. 23, 37; Luke 13, 34, and a great many other instances. A very large number, e. g. occur in Philox. 366. Notice farther **מִלְּכָהּ** "a word of potency like it" Ov. 21, 18; and so even **יָלְדָהּ בְּלֹא אֵמָלָהּ** "born without connection" Ov. 91, 21. This construction in the case of the substantive is limited to one or two constant combinations like **אֲכִיפִי** "acceptatio vultus" i. e. "hypocrisy"; **יָצֵא לְרוּחַ** (or **יָצֵא לְרוּחַ**) "going forth into the wind(?)" "defence, excuse"; cf. **מִשְׁמָעִים** "the laying upon the head" (Inf.) i. e. "punishment"; **מִשְׁמָעִים** "thought".

(1) Var. **חָדָשׁ**.

§ 207. In rare cases Adjectives stand thus in the Constr. St. before adverbs also, which in fact resemble a combination of preposition and substantive: **مُتَيِّبٌ مَجَالًا** “who die quickly” Mart. I, 79, 10; **هَوَّزٌ رُزًا** “that leap nimbly over its valleys” Mart. I, 47, 1; **جَلًا يَسِجَةً** “leading a miserable life” (*κακόβιοι*) Jul. 112, 13; **صَوِّفَتٌ عَقِبًا** “persons well-experienced in all things” Jul. 162, 10; **مَلُتًا فِي سَنَانٍ** . . . **مَيِّتًا فِي سَنَانٍ** “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.* **نَقِبٌ عَقِبًا** *ἐπαθούντες* Ps. 91, 15 Hex.; and indeed the whole of this construction is modelled upon the Greek. Similarly occur the circumlocutions for “self”, like **حَدَفٌ فِي سَبَبِ رَأْسِهِ** *φίλαυτοι* 2 Tim. 3, 2, Hark. Even Cyrillona ZDMG XXVII, 573 v. 267 has thus **جَدَفَ عَلَى رَأْسِهِ** “the serpent that has crushed himself”.

§ 208. A. The Construct State must stand *immediately* before the Genitive. Only short words like the postpositive particles **فَ**, **فِي**, **فِي** &c., as well as **أَمَّا** and such like, may sometimes interrupt the succession: **أَلَهُمْ عَيْنًا** *filii vero Balae* Land III, 39, 16; **إِلَهُمْ عَيْنًا** “*deus enim coeli*” Jul. 54, 28; **جَدَفَ فِي سَبَبِ رَأْسِهِ** “now the cause of the abolishing” Ephr. II, 124 B; **جَدَفَ فِي سَبَبِ رَأْسِهِ** “the cause, to wit, of the pain” Ephr. II, 108 A; **وَسَلَّيْتُ أَعْيُنَهُمْ فِي سَبَبِ رَأْسِهِ** “and farther those who are vain of their litigiousness” Statuti della Scuola di Nisibi (Guidi) 15, 10; **وَسَلَّيْتُ أَعْيُنَهُمْ فِي سَبَبِ رَأْسِهِ** “that they are the sons of the righteous” Ephr. II, 384 D; **وَسَلَّيْتُ أَعْيُنَهُمْ فِي سَبَبِ رَأْسِهِ** “he was a mighty man of strength” Judges 11, 1 &c. More remarkable is **جَلًا مَدَّةً خَلْفَهُ** *لِأَرْبَعِ* “for a distance of two stadia from it” Jul. 229, 4.

Cf. farther § 327.

As a somewhat isolated instance stands **فَتَلَّحِبُ مَقَرِّبَ عَقْبَتِهِ** “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 **فِي** is employed. Not only may the latter have an attributive word with it, as in **شَعْلَانِيَّةٌ سَجْثًا فِي سَبَبِ رَأْسِهِ** “the sweet allurements of sin” Ov. 159, 15 (which might also stand thus: **سَعْلَانِيَّةٌ**

Constr. St.
before
Adverbs.

Separation
of Genitive
from
Governing-
word.

تَحِلُّ (تَحِلُّ), but additional words are also allowed to intervene. Cf. **تَحِلُّ** **أَوَدَ** **أَوَدَ** **أَوَدَ** “and he was, again, a companion of the mourning” Ov. 207, 21; **جَلَّ** **أَحْزَلْ** **حَكَمَ** **أَلَلَا** **أَوَدَ** **أَوَدَ** **أَوَدَ** “because after the image of God the lordly reason has been made” Moes. II, 94 v. 296; **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** “accusations were brought against a man before Narsi Tamšābōr” Mart. I, 123; **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** “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; **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** “thus also of all our faith the foundation is that firm stone” Aphr. 6, 16; **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** “supplies even for only one year” Sim. 346 mid.

Nouns with
?, when
Governing-
noun is not
expressed.

§ 209. A. In these cases already the superior independence of ?, properly a Demonstrative-(Relative-)Pronoun (“that of”), is shown. This becomes still more conspicuous when no governing word is expressed; **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** *μετὰ τῶν Ἡρωδιανῶν* Matt. 22, 16 P. (**أَلَلَا** **أَلَلَا** C. S.); **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** “those of the house of Jacob” frequently; **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** “on the adherents of Marcion” Ov. 193, 17; **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** “the season of the forty-days’ fast” Sim. 376, sq.; **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** “from the district of the Mar’ashenes” Sim. 356, 1; **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** “those rejoice who are of the fire and the spirit” Ephr. (Lamy) I, 57 Str. 7; **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** “for it was a matter of terror and amazement” Sim. 355, 3; **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** “is worthy of blame” Philox. 544, 9; **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** “every one who is the Lord’s” Ov. 168, 19; **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** “are called those of the right hand (= ‘the just’)” Spic. 12, 4; **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** “those on the left” *ibid.* 12, 6; **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** “was common” Ov. 167, 24; **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** *ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι* Matt. 22, 21; **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** “from that which belongs to the poor” Ov. 190, 16; **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** “who has robbed the property of his companion” Aphr. 423, 19; **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** “made of wood” Jac. Sar. in ZDMG XXIX, 109 v. 30; **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** *πρόσκαιροί εἰσιν* Mark 4, 17; **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** “their toil, which had become (the property) of others” Aphr. 506, 3, and frequently ? **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** and many like instances. To this place belongs also **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** **أَلَلَا** *καὶ ἔλαβεν ὁ δεύτερος τὴν γυναῖκα* Luke 20, 30 P. S. (where C. reads differently,

B. To this section may be joined certain adverbial applications of **?**, such as the following: **بَعْدُ** “for the moment”, “for the nonce”, “now”; **بَعْدُ** “immediately” (both occurring frequently); **بَعْدُ** *σήμερον* Matt. 6, 11 C.; **بَعْدُ** *اثنان* “twice”, or “a second time” Gen. 43, 10; Eccl. 6, 6; Matt. 26, 42; John 3, 4; Sim. 300, 2; 317 mid.; **بَعْدُ** “for the second time” Bedjan, Mart. II, 562, 6; 605, 17. Farther we have the favourite construction of **بَعْدُ** with **?** “to be concerned for that which is of . . .” i. e. “to be concerned about”: **بَعْدُ** *μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν* Luke 12, 22 C. (**بَعْدُ** S.); **بَعْدُ** *بَعْدُ* “cared for the combat” Ephr. in Wright’s Cat. 689 a, 3; **بَعْدُ** *وَهُمْ يَرْقُبُ بَنِيهِمْ* “and they must care for them as for their own members” Ov. 216, ult.; **بَعْدُ** *يَرْقُبُ كُلَّ شَيْءٍ* “care for everything” Jos. St. 3, 11, and frequently thus, with **?** (and **بَعْدُ** § 225). Thus too **بَعْدُ** is used sometimes: **بَعْدُ** *كُلُّ شَيْءٍ* “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 **بَعْدُ** *φρονῶν ἡμέραν* Rom. 14, 6; **بَعْدُ** *ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ* Matt. 16, 23. All these combinations with **?** may, for the rest, have been suggested by Greek Genitive constructions.

Even the Constr. St. before the Emph. St. is not necessarily determined: **بن سنة** "*filius anni*" "a (person, animal or thing, which is) one-year old" (often); **بنات الملك** "*two king's-daughters*" Aphr. 408, 3, 4; **بن العالم** "*a son of the world*" i. e. "a layman" Sim. 286, 6;

“the wicked (sg.)”; **جَمِيلًا** “the accursed (sg.)” &c., *e. g.* **أَمَامَ إِيْمَقِي** “the splendid Akakios” Ov. 162, 21; **مَيِلًا فِي هِيْنَتَيْ** “but the excellent Sergius” Jos. Styl. 84, 6; **لَعْنَتِيَا مَيِم** “the Blessed Mary” Aphr. 180, 2; **أَمَامَ جَمِيلًا تَمَشْفَحِي** “this accursed Tamšābör” Mart. I, 124, 2; **يُقْبِلُ عَدِيْفِي** “the godless Julian” Ov. 160, 14 &c.; also in accumulations of adjectives like **حَمِيْلًا هَدِيْلًا هَدِيْلًا** “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: **لَعْنَتِيَا مُب مَصْفِي مَيِلًا** “the blessed Mār Simeon, the holy” Sim. 269 *supr.*

The attributive Adjective may be separated from its substantive: **أَمَامَ حَمِيْلًا أَمَامَ هِيْنَتَيْ** “*opus est enim pulchrum hoc*” Spic. 1, 20; **أَمَامَ هَدِيْلًا هَدِيْلًا هَدِيْلًا هَدِيْلًا هَدِيْلًا هَدِيْلًا** “for all things, great and small, lie in the hands of men” Spic. 9, 9 &c.

§ 212. *The Apposition* may be either before or after the principal word: **مَيِلًا أَمَامَ إِيْمَقِي** “the emperor Anastasius” Jos. Styl. 28, 2; 42, 3; 90, 10; **إِيْمَقِي مَيِلًا** “Anastasius the emperor” *ibid.* 26, 7; **مَيِلًا مَدِيْمِيَا** “the believing emperor Anastasius” *ibid.* 8, 8; 16, 18. Upon the whole, additional forms indicating respect incline to precede the leading word (thus always **مُز** “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 **مَيِلًا هَدِيْلًا مَيِلًا إِيْمَقِي** “the excellent, Christ-loving, Mār Timotheus the Bishop” Aphr. Pref. 12, and many such.

§ 213. *The Apposition* may be loose, and may become a mere substitution or parallelism. Examples like **هَدِيْلًا مَيِلًا فِي تَمَشْفَحِي** “and he satisfied distressed, hungering people with five loaves and two fishes—five thousand men” Aphr. 42, 17; **جَانِجَا فِي جَانِجَا حِيْجَا** “in the land of his enemies, in the land of Moab” (notice the repetition of the prep.) Aphr. 161, 12; **فَرِيْلًا فِي يَمِيْلًا أَمَامَ هَدِيْلًا** “for the Passover of the Jews is the fourteenth day of the month,—in fact its night and

Loose
Apposition.

day" Aphr. 223, 11; **ܩܕܪܝܝܢܐ ܬܥܒܐ ܥܕܐ ܝܬܝܝܢ ܚܝܢܐ** "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 **ܡܠܐ ܝܬܝܝܢ ܡܥܨܐ** *ἑκατον βάτους ἐλαίου* Luke 16, 6, cf. v. 7; **ܟܬܝܒܐ ܝܬܝܝܢ ܝܬܝܝܢ ܝܬܝܝܢ** "for with three ounces of bread" Ov. 182, 10; **ܟܬܝܒܐ ܝܬܝܝܢ ܬܠܬܐ** "thirty measures of wheat" Jos. St. 21, 20; **ܟܬܝܒܐ ܝܬܝܝܢ ܬܠܬܐ** "ten loads of silver-pieces" Jos. St. 10, 21; **ܟܬܝܒܐ ܝܬܝܝܢ ܬܠܬܐ** "a measure and a-half of pulse" Sim. 360 *inf.*; **ܟܬܝܒܐ ܝܬܝܝܢ ܬܠܬܐ** "a handful of dust" Aphr. 154, 5, and many similar cases. The genitive connection with **ܝܬܝܝܢ** would also be allowable here.

Apposition
of "much",
"little";
"many",
"few".

§ 215. **ܟܬܝܒܐ** and **ܟܬܝܒܐ** often remain, unaltered in form, like adverbs, and standing either before or after the qualified word: **ܟܬܝܒܐ ܟܬܝܒܐ** "many fishes" Sim. 273, 14; **ܟܬܝܒܐ ܟܬܝܒܐ** "many leopards" Land III, 335, 17; **ܟܬܝܒܐ ܟܬܝܒܐ** "many pearls" *ibid.* line 21; **ܟܬܝܒܐ ܟܬܝܒܐ** "many things" Spic. 6, 6; **ܟܬܝܒܐ ܟܬܝܒܐ** "many wars" Sim. 282 *mid.*; **ܟܬܝܒܐ ܟܬܝܒܐ** "a little consolation" Jos. St. 32, 10; **ܟܬܝܒܐ ܟܬܝܒܐ** "this brief exhortation" Aphr. 331, 2; **ܟܬܝܒܐ ܟܬܝܒܐ** *ὀλίγα ἰχθυῖδια* Matt. 15, 34 P. (S. merely **ܟܬܝܒܐ ܟܬܝܒܐ**); **ܟܬܝܒܐ ܟܬܝܒܐ** *ὁ πολλὰς ἡμέρας* John 2, 12 (for the same in Luke 15, 13, **ܟܬܝܒܐ ܟܬܝܒܐ**); **ܟܬܝܒܐ ܟܬܝܒܐ** "this short demonstration" Aphr. 244, 7; **ܟܬܝܒܐ ܟܬܝܒܐ** "these few words of peace" Aphr. 298, 19; **ܟܬܝܒܐ ܟܬܝܒܐ** "a little sun" Aphr. 130, 18; cf. **ܟܬܝܒܐ ܟܬܝܒܐ** "a little of Satan" Aphr. 130, 19; and **ܟܬܝܒܐ ܟܬܝܒܐ** "these few things out of many" Jos. St. 91, 15; Jul. 98, 13; and similar instances. The abstract word **ܟܬܝܒܐ** is also employed in this way: **ܟܬܝܒܐ ܟܬܝܒܐ** "many men" Ephr. I, 520 *ult.*—521, 1; **ܟܬܝܒܐ ܟܬܝܒܐ** "many Levites" *ibid.* 544 F.; **ܟܬܝܒܐ ܟܬܝܒܐ** *עבדה הרבה מאד* Job 1, 3; **ܟܬܝܒܐ ܟܬܝܒܐ** *ܟܬܝܒܐ ܟܬܝܒܐ* "for, wisdom and understanding and insight in much abundance" Ov. 191, 13;—**ܟܬܝܒܐ ܟܬܝܒܐ** "horses and chariots in very great number" Land III, 331, 8. ⁽¹⁾

(1) On **ܟܬܝܒܐ** "very", "much" v. § 243.

§ 216. A mode of Apposition is formed also by cases like **ܡܠ ܕܗ** Expressions of condition or state ("as").
ܡܠ ܕܗ ܡܠܚܝܩܐ ܕܡܠܚܝܩܐ "and he first (as the first) entered" Ephr. (Lamy) I, 535, 15;
ܡܠ ܕܗ ܡܠܚܝܩܐ ܕܡܠܚܝܩܐ "he was the first to show good will" Jos. St. 23, 17;
ܡܠ ܕܗ ܡܠܚܝܩܐ ܕܡܠܚܝܩܐ "Isaac, when sixty years of age, begat Jacob" Aphr. 464, 10;
ܡܠ ܕܗ ܡܠܚܝܩܐ ܕܡܠܚܝܩܐ "Haman had been left remaining as one who had escaped" Aphr. 52, 15;
ܡܠ ܕܗ ܡܠܚܝܩܐ ܕܡܠܚܝܩܐ "and has been given as nutriment to believers" Aphr. 114, 2;
ܡܠ ܕܗ ܡܠܚܝܩܐ ܕܡܠܚܝܩܐ "Jephthah, the persecuted, came forward as the head of his people" Aphr. 407, 14, and many others.

E. ܡܠ.

E. ܡܠ.

§ 217. **ܡܠ (ܡܠܐ)** may be used in the Abs. St. as a substantive In Abs. and Emph. St.
for "everything", "everybody". Thus, in particular, expressions like **ܡܠ ܡܠܚܝܩܐ** "the Redeemer of all" Ov. 208, 24; **ܡܠ ܡܠܚܝܩܐ** "παντοκράτωρ" frequently;
ܡܠ ܡܠܚܝܩܐ "the Lord of all" Aphr. 22, 12; for the same we have **ܡܠ ܡܠܚܝܩܐ** Spic. 27, 24; **ܡܠ ܡܠܚܝܩܐ** Aphr. 63, 10; farther **ܡܠ ܡܠܚܝܩܐ** "put all things into his hands" Aphr. 123, 2 (from John 3, 35, where P. and C. have the more usual **ܡܠ ܡܠܚܝܩܐ**); **ܡܠ ܡܠܚܝܩܐ** "that thou mayest be all things to all men" Ov. 266, 15; **ܡܠ ܡܠܚܝܩܐ** "we would be everything" Spic. 20, 22; **ܡܠ ܡܠܚܝܩܐ ܡܠܚܝܩܐ** "while every one rejoices in his own house" Ephr. III, 651 A; **ܡܠ ܡܠܚܝܩܐ** "we demand of every man, that . . ." Jul. 15, 5 &c. On rare occasions it appears as an adverb "quite", "thoroughly": **ܡܠ ܡܠܚܝܩܐ** "and roared on continually" Sim. 393, 12; **ܡܠ ܡܠܚܝܩܐ** "whose eye was wholly lifted up to heaven" Ephr. II, 415 F.

In this way the Emph. St. **ܡܠܐ** is used for "the whole", "the universe": **ܡܠܐ ܡܠܐ ܡܠܐ** "does not everything (ܡܠܐ) go to one place?" Eccl. 6, 6 Ceriani; **ܡܠܐ ܡܠܐ** "worshipped by all" Ephr. III, 532 C; f. **ܡܠܐ ܡܠܐ** *ibid.* 530 F; **ܡܠܐ ܡܠܐ** "the Architect of the universe" Ephr. Nis. p. 97 v. 110; **ܡܠܐ ܡܠܐ** "everything depends on peace" Ephr. Nis. p. 4 v. 46 &c.

§ 218. Much oftener **ܡܠ** stands in the Constr. St. We saw it before substantives both sg. and pl., § 202 D; cf. **ܡܠ ܡܠܚܝܩܐ** In Constr. St. and with Suf.

in every way" Jul. 69, 12 (§ 208 A). With undetermined words 𐤌 means "every", "all" ("all" pl.). It may even stand before determined substantives: 𐤌 𐤕𐤕𐤁𐤓 𐤕𐤓𐤕𐤓 (𐤕𐤓𐤕𐤓𐤕𐤓) "all the days of thy (his) life" Jul. 14, 14, (Eccl. 8, 15).

In its favourite connection with the relative pronoun 𐤓 it means "every one, who", "all who", "all which": 𐤌 𐤁𐤍𐤁𐤓 "every one, who pleased . . ." Aphr. 328, 14; 𐤌 𐤁𐤕𐤁𐤓 𐤕𐤓 "all, who seek him" Aphr. 198, 10; 𐤌 𐤁𐤕𐤁𐤓 𐤕𐤓 "all that he had acquired" Ov. 165, 25 &c.

So also 𐤌 𐤁𐤓, 𐤌 𐤕𐤓 "every one who" [whoever], and similar combinations (§ 236 D). Farther, as adverbially used: 𐤌 𐤕𐤓 "quite near to" Cyrillona ZDMG XXVII, 578 v. 81 sq.; 𐤌 𐤁𐤓 "precisely as" Jul. 92, 7; 𐤌 𐤕𐤓 "just as much as"; 𐤌 𐤁𐤓𐤕𐤓 "as often as", and the like.

Very often a substantive has 𐤌 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.*: 𐤌 𐤕𐤓𐤕𐤓 "the whole town" Jer. 4, 29; 𐤌 𐤕𐤓𐤕𐤓 𐤓𐤕𐤓𐤕𐤓 𐤓𐤕𐤓𐤕𐤓 Mark 2, 13; 𐤌 𐤕𐤓𐤕𐤓 "the whole town" Ov. 207, 3, for which lin. 6 gives 𐤌 𐤕𐤓𐤕𐤓; 𐤌 𐤕𐤓𐤕𐤓 "my whole soul" Ov. 164, 21; 𐤌 𐤕𐤓𐤕𐤓 "the whole way" Joseph 192, 12; 214, 5 (in both passages Var. 𐤌 𐤕𐤓𐤕𐤓); 𐤌 𐤕𐤓𐤕𐤓 𐤌 𐤕𐤓𐤕𐤓 "they are above the whole law" Aphr. 30, 12.—*Plur.*: 𐤌 𐤕𐤓𐤕𐤓 𐤓𐤕𐤓𐤕𐤓 . . . 𐤓𐤕𐤓𐤕𐤓 Mark 2, 28; 𐤌 𐤕𐤓𐤕𐤓 "every valley" Is. 40, 3; Luke 3, 5 (Eccl. 1, 3 𐤌 𐤕𐤓𐤕𐤓); 𐤌 𐤕𐤓𐤕𐤓 𐤕𐤓𐤕𐤓 "all these things" Aphr. 9, 10; 𐤌 𐤕𐤓𐤕𐤓 𐤕𐤓𐤕𐤓 "to all Clerics" Ov. 206, 11 &c. In other uses also the word has the pronominal suffixes attached: 𐤌 𐤕𐤓𐤕𐤓, "we all", "you all"; 𐤌 𐤕𐤓𐤕𐤓 "in him wholly, in him everywhere" Ov. 165, 9; 𐤌 𐤕𐤓𐤕𐤓 𐤕𐤓𐤕𐤓 "it remains entire with me" Aphr. 200, 1; 𐤌 𐤕𐤓𐤕𐤓 𐤕𐤓𐤕𐤓 "a tree, which is all life" Ov. 399, 22; 𐤌 𐤕𐤓𐤕𐤓 . . . "but they all answered" Sim. 321 mid., and many such. Also before relative-clauses 𐤌 𐤕𐤓𐤕𐤓 "omnia, quae dixit" Joseph 256 *paen.* [Ov. 328, 7]; 𐤌 𐤕𐤓𐤕𐤓 𐤕𐤓𐤕𐤓 "in all things which are worthy of God" Ov. 173, 18 &c.

Notice, besides, the adverbial phrases: 𐤌 𐤕𐤓𐤕𐤓 "entirely", which appears often; 𐤌 𐤕𐤓𐤕𐤓 ("completely so") "very much so", "to that

extent", for which on stray occasions appear also **ܐܝܬܐ ܕܥܡܐ**, **ܐܝܬܐ ܕܥܡܐ**. So also **ܡܥܐ ܕܡܢ ܕܡܢ** with relative-clause following: **ܡܥܐ ܕܡܢ ܕܡܢ** "in all that they did, they distinguished themselves by faith" Aphr. 20, 8; **ܡܥܐ ܕܡܢ ܕܡܢ** "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. **ܡܢ**.

F. **ܡܢ**.

§ 219. **ܡܢ** "something" is very often employed as a substantive; also in distributive repetition **ܡܢ ܡܢ** "all sorts of things". Thus it may even stand in the Genitive: **ܡܢ ܡܢ** "everything"—frequently; **ܡܢ ܡܢ** "fear of any thing" Jul. 39, 9; **ܡܢ ܡܢ** "in greed for all manner of things" Aphr. 289, 17; **ܡܢ ܡܢ** "on any pretext whatever" Aphr. 292, 2; or it may be followed by a genitive with **ܕ**: **ܡܢ ܡܢ** "something eatable" Ov. 221, 9. It has often an attributive adjective along with it: **ܡܢ ܡܢ** "something evil"; **ܡܢ ܡܢ** "something more" Spic. 2, 20. Sometimes the adjective has the ending **ܐ**, and it is a matter of uncertainty whether it is then the Abs. St. f. (according to § 201) or the Emph. St. m.: **ܡܢ ܡܢ** Ov. 210 ult. = 214, 21; **ܡܢ ܡܢ** "something great" Moes. II, 104, v. 428; 156 v. 1241. But the relative construction is more usual in that case **ܡܢ ܡܢ** &c.

Not seldom **ܡܢ** stands in apposition to a substantive, and with the meaning "any one or thing whatever", or qualified by the negation "no, none": **ܡܢ ܡܢ** "in which lies no advantage" Aphr. 230, 6; **ܡܢ ܡܢ** "no pollution whatever approaches their mind" Aphr. 428, 4; **ܡܢ ܡܢ** "a little" often; **ܡܢ ܡܢ** "a certain enmity" Jos. St. 45, 5;—**ܡܢ ܡܢ** "that he demand a gift" Jos. St. 78, 10; **ܡܢ ܡܢ** "many a thing that was not written" Aphr. 343, 17; **ܡܢ ܡܢ** **ܬܝܠܝܢ ܕܝܠܝܢ** Luke 23, 8; **ܡܢ ܡܢ** "a word" Matt. 27, 12 (there S. **ܡܢ**); Luke 23, 9; **ܡܢ ܡܢ** "that they had a vision of some sort" Isaac II, 218 v. 318; **ܡܢ ܡܢ** "several men" Ephr. I, 549 F; **ܡܢ ܡܢ** "among some dead bodies which . . ." Ephr. I, 161 E &c.

ܡܕܡ, meaning “something which”, and then directly “that which”— is very common in an attributive relative-clause (§ 236 C).

ܡܕܡ also stands in negative sentences adverbially: ܡܕܡ ܐܠ ܐܩܒܐ ܐܢܝ ܐܢܝ “did not injure them at all” Jos. St. 89, 13; ܡܕܡ ܐܠ ܐܢܝ ܐܢܝ “no man hurt him at all” Sim. 357 mid.; ܡܕܡ ܐܠ ܡܕܡ ܐܢܝ ܡܕܡ “no man whatever helped him” Sim. 312 *ad inf.*; ܡܕܡ ܐܠ ܡܕܡ ܡܕܡ ܡܕܡ ܡܕܡ “he was not in the least in need of sacrifices” Aphr. 315, 9 and the like. So in the interrogative sentence ܡܕܡ ܡܕܡ ܡܕܡ ܡܕܡ “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 conjoined with the finite verb: ܡܕܡ ܡܕܡ “we (with no special emphasis) have heard” Aphr. 354, 8; ܡܕܡ ܡܕܡ ܡܕܡ “if we have done wickedly and have provoked thee, be thou merciful” Aphr. 491, 5; ܡܕܡ ܡܕܡ “if only you are willing” Ov. 117, 15; ܡܕܡ ܡܕܡ “and I am to show it to thee” Aphr. 7, 9; ܡܕܡ ܡܕܡ “let us not be unthankful towards [do wrong to] his mercy” Isaac I, 22 v. 462; ܡܕܡ ܡܕܡ “as he used to tell us” Ov. 162, 8; ܡܕܡ ܡܕܡ “they were asleep” Ov. 168, 8; ܡܕܡ ܡܕܡ “that because of Daniel they saw the light” Aphr. 67, 9, and many such instances. Necessarily of course the pronoun becomes specially conspicuous through adverbial adjuncts, as in ܡܕܡ ܡܕܡ “they alone remained” Sim. 269, 1, and thus, frequently, ܡܕܡ ܡܕܡ, ܡܕܡ ܡܕܡ, &c.

B. Un-emphatically even ܡܕܡ may be placed after the verb in place of ܡܕܡ ܡܕܡ: ܡܕܡ ܡܕܡ “that they have stumbled against a stone” Ephr. I, 404 F; ܡܕܡ ܡܕܡ “whether haply they had dealt in subtlety” Ephr. I, 496 F; ܡܕܡ ܡܕܡ “that they should recognise” Ephr. I, 498 E; ܡܕܡ ܡܕܡ “and they flew” Ephr. in Zingerle’s Chrest. 279, 5; ܡܕܡ ܡܕܡ “they are coming” Jac. Sar. in Bedjan, Mart. V, 619, 3.

C. On the Personal Pronoun in a Nominal sentence (§ 309) as subject and copula, v. § 311 *sq.*

§ 221. An enclitic **وَا** often gives prominence only to the word, Enclitic
 her noun or verb, which it follows: **حَسْبُ وَا إِلَهُ مَجِيدٍ** “we adore **وَا** for
 God” Mart. I, 227 *paen.*; **حَسْبُ وَا لَهَا** “for it (f.) resembles **وَا** Emphasi-
 sing pur-
 poses.

Enclitic
em for
Emphasi-
sing pur-
poses.

**Pronominal
Suffixes for
emphasi-
sing Deter-
mined
Nouns.**

(2) Along with prepositions, the attachment being contrived thus:—

(a) As in the Genitive reference by means of **بِ**, e. g. **بِأَمْرِ** **بِأَمْرِ** **بِأَمْرِ**

(b) Through repetition of the prep., e. g. حَيْثُ جَاءَ جَاءَهُ "upon that stone" Aphr. 6 ult., or by placing the prep. which has the suffix after the other, مَجِئًا يَسُوعَ وَجِيئًا يَحْشَوٰهُ "and of Jesus [or Joshua] it is farther thus written" Aphr. 112, 9. Thus are construed جَمْعٌ، جَاءَ، جِمٌّ، دَ، ذُ (also to mark the Object; v. § 287 sqq.). Repetition is used also in cases like اَدْبَعُ اَدْبَعُ مَتَّحِلًا مَحَلِّ اَدْبَعُ اَدْبَعُ

هوچومو "Moses was a leader to *them*, and Jesus was Guide and Redeemer to *us*" Aphr. 223, 25. We have even ܐܝܬܐ ܕܗܘ ܕܡܪܝܬܐ ܕܥܡܗ "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 ܐܝܬܐ ܕܗܘ ܕܡܪܝܬܐ); ܐܝܬܐ ܕܗܘ ܕܡܪܝܬܐ "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).

Reflexive
Pronouns.

§ 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 ܐܝܬܐ ܕܗܘ ܕܡܪܝܬܐ "he led them to himself" Ov. 193, 14; ܡܕܒܝܢ ܕܡܕܒܝܢ "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. ܕ with the suffix of that pronoun attached thereto: ܐܝܬܐ ܕܗܘ ܕܡܪܝܬܐ "and he introduced himself" Anc. Doc. 90, 18; ܐܝܬܐ ܕܗܘ ܕܡܪܝܬܐ "she wronged herself" Ephr. III, 2 C (and so, frequently ܐܝܬܐ ܕܗܘ ܕܡܪܝܬܐ); ܐܝܬܐ ܕܗܘ ܕܡܪܝܬܐ "baptise thyself" Ephr. (Lamy) I, 126, 10; ܐܝܬܐ ܕܗܘ ܕܡܪܝܬܐ "I have let myself be caught by his hands" Ephr. III, 382 A &c. Compare farther ܐܝܬܐ ܕܗܘ ܕܡܪܝܬܐ "he hides in himself" Ephr. III, 10 C. In the last case the clearer phraseology ܕܡܪܝܬܐ would probably have been used in prose. In fact, ܐܝܬܐ "soul" and,—though more rarely—ܡܪܝܬܐ "person" are very often employed with personal suffixes to express the reflexive relation with accuracy, *e. g.* ܐܝܬܐ "to myself"; ܐܝܬܐ "in himself" &c.; ܐܝܬܐ ܕܡܪܝܬܐ ܒܐܝܬܐ ܕܡܪܝܬܐ Matt. 4, 6; ܐܝܬܐ ܕܡܪܝܬܐ "they separated (refl.)" Ov. 194, 10; ܐܝܬܐ ܕܡܪܝܬܐ "is divided against itself" Luke 11, 17 P. (C. is different); ܐܝܬܐ ܕܡܪܝܬܐ "they procured for themselves a priesthood" Ov. 194, 11;—ܐܝܬܐ ܕܡܪܝܬܐ "spoke to himself" Ov. 281, 23. Thus also ܐܝܬܐ ܕܡܪܝܬܐ and ܐܝܬܐ ܕܡܪܝܬܐ "themselves" stand in parallel clauses in Ov. 207, 25 *sq.*; but such plurals are rare. Cf. too ܐܝܬܐ ܕܡܪܝܬܐ "my own blood" Joseph 26, 9 [Ov. 281, 23], and even ܐܝܬܐ ܕܡܪܝܬܐ "sibi*met ipsi*" Aphr. 455, 2. Even ܐܝܬܐ "essence" is similarly employed; ܐܝܬܐ ܕܡܪܝܬܐ "she suffices for herself" Ephr. I, 428 E; ܐܝܬܐ ܕܡܪܝܬܐ "self-

contradiction" Ov. 60, 15; **ܐܝܬܐ ܡܢ ܕܝܗܐ ܡܢ ܕܝܗܐ** "who guides and rules herself" Ephr. II, 451 B; **ܐܝܬܐ ܡܢ** parallel with **ܡܢ ܝܥܡܐ** and **ܡܢ ܡܢܝܢ** Ov. 59, 4; **ܐܝܬܐ ܡܢ** "is at variance with himself" Ov. 45, 6 &c. **ܡܢ** and **ܡܢܝܢ** stand also in apposition with the Subject, e. g. **ܐܝܬܐ ܡܢ ܡܢܝܢ**, **ܐܝܬܐ ܡܢ ܡܢܝܢ** "he himself", "they themselves"; **ܡܢܝܢ ܡܢܝܢ** "they themselves" Jul. 30, 3. **ܡܢܝܢ** is sometimes much the same as "quite", "at all", "altogether": **ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ** *μή ὁμοῖαι ὅλως* Matt. 5, 34 C. S. (P. **ܡܢܝܢ**); **ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ** *ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλως* John 9, 34 S. (P. **ܡܢܝܢ**); **ܡܢܝܢ ܡܢܝܢ** *ἡ ἀρχὴ οὐκ ἔστιν* "Fate has no existence at all" Spic. 9, 9; **ܡܢܝܢ ܡܢܝܢ** *ὅσοι οὐκ ἔρχονται* "who do not at all approach women" Spic. 8, 1. Cf. farther **ܡܢܝܢ ܡܢܝܢ** *ἡ οὐκ ἔστιν* "what sort of house had they at all?" Aphr. 352, 16.

§ 224. The preposition **ܡܢ** with reflexive personal pronoun often stands alongside of a verb, without essentially modifying its meaning (*Dativus ethicus*); **ܡܢ ܡܢܝܢ** "he went away" Acts 12, 19; **ܡܢ ܡܢܝܢ** *ἀνίστασθαι* Acts 10, 26; **ܡܢ ܡܢܝܢ** "she ran" Ov. 161, 15, and thus very frequently with verbs of motion; **ܡܢ ܡܢܝܢ** "they are dead" Matt. 2, 20; Ov. 170, 8; **ܡܢ ܡܢܝܢ** *μαίνηται* Acts 12, 15; **ܡܢ ܡܢܝܢ** *ἐμ-προσθέν μου γέγονε* John 1, 15 and 30; **ܡܢ ܡܢܝܢ** *ἡ ἀρχὴ οὐκ ἔστιν* "there were many Gods" Aphr. 121, 1, and thus frequently with **ܡܢܝܢ** and **ܡܢܝܢ**; **ܡܢ ܡܢܝܢ** *ἡ ἀρχὴ οὐκ ἔστιν* "servitude was foretold for his seed" Aphr. 27, 10, and thus in Aphr. often directly used with passive verbs &c.

Pleonastic
ܡܢ with
Pronominal
Suffixes.

§ 224*. The mode of placing a reflex Possessive-Suffix in Genitive connections is peculiar, as in the frequently occurring **ܡܢܝܢ ܡܢܝܢ** "St. Simon Stylites" ("St. Simon of his pillar"), for which also often stands **ܡܢܝܢ ܡܢܝܢ** ("of the pillar"). So **ܡܢܝܢ ܡܢܝܢ** "the hot July" Ephr. III, 593 F; **ܡܢܝܢ ܡܢܝܢ** "the renowned", pl. **ܡܢܝܢ ܡܢܝܢ** Ov. 160, 4, 9; **ܡܢܝܢ ܡܢܝܢ** *ὁ δαιμονιζόμενος* Mark 5, 15, 16, 18; **ܡܢܝܢ ܡܢܝܢ** "she that had the issue of blood" Ephr. III, 554 E; **ܡܢܝܢ ܡܢܝܢ** "the shaggy barbarians" John Eph. 117, 13 (cf. 398, 16) and many similar instances (cf. § 205 A).

Reflexive
Pronominal
Suffix
with the
Genitive.

§ 225. A. The *Separate Possessive-Pronouns* with **ܡܢ** stand both **ܡܢ** as substantives and adjectives. **ܡܢ ܡܢܝܢ** "let us give to time

the (said) Pērōz” Jos. St. 11, 9; **ܡܡܪ ܕܝܗܝܬܐ ܕܡܠܟܐ** “before the court of the (fore-mentioned) Temple” Sim. 271 mid.; **ܕܡܠܟܐ ܕܝܗܝܬܐ** “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 **ܕܡܠܟܐ ܕܝܗܝܬܐ ܕܡܠܟܐ** “the good is man’s own” Spic. 6, 11.

B. Farther **ܕ** also occurs frequently after prepositions with the suffix, to add emphasis to the latter: **ܕܡܠܟܐ ܕܡܠܟܐ** *ἐμοί* Matt. 25, 40 in Aphr. 381, 2 (in P. merely **ܕܡܠܟܐ**); **ܕܡܠܟܐ ܕܡܠܟܐ** “from me” Jos. St. 3, 14; **ܕܡܠܟܐ ܕܡܠܟܐ** “at his house” Ov. 208, 19; **ܕܡܠܟܐ ܕܡܠܟܐ** “to him” often; **ܕܡܠܟܐ ܕܡܠܟܐ** “without us” Aphr. 172, 7 &c. We have even **ܕܡܠܟܐ ܕܡܠܟܐ** “to us he gave” Aphr. 181, 5. Farther it occurs with substantives: **ܕܡܠܟܐ ܕܡܠܟܐ** “under the (fore-mentioned) altar” Sim. 272, 9; **ܕܡܠܟܐ ܕܡܠܟܐ** “with the saint” Sim. 274, 13; **ܕܡܠܟܐ ܕܡܠܟܐ** “before this Mōpet” Mart. I, 181 *inf.*, &c.

Just as **ܕ** is construed with **ܐ** (§ 209 B), so is it also with **ܕ**: **ܕܡܠܟܐ ܕܡܠܟܐ** or **ܕܡܠܟܐ ܕܡܠܟܐ** *μεριμνήσει τὰ ἑαυτῆς* Matt. 6, 34; **ܕܡܠܟܐ ܕܡܠܟܐ** *ἐπιμελήθητι αὐτοῦ* Luke 10, 35; . . . **ܕܡܠܟܐ ܕܡܠܟܐ** “he was concerned for those, who . . .” Sim. 333 mid.; **ܕܡܠܟܐ ܕܡܠܟܐ** “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: **ܕܡܠܟܐ ܕܡܠܟܐ** or **ܕܡܠܟܐ ܕܡܠܟܐ** “this king”; **ܕܡܠܟܐ ܕܡܠܟܐ** and **ܕܡܠܟܐ ܕܡܠܟܐ** “that country”; **ܕܡܠܟܐ ܕܡܠܟܐ** “this counsel of ours” Aphr. 293, 2; **ܕܡܠܟܐ ܕܡܠܟܐ** “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⁾

(1) With the Edessan Joshua St. the method of putting the demonstrative second preponderates; with Rabbîlâ’s biographer, on the contrary,—also an Edessan of a date not much earlier,—the prior position prevails.

§ 227. The Personal Pronoun of the 3^d person, which is always substantive, serves often to give greater prominence to a substantive by being placed before it: e. g. **וְהָיָה לַחֹדֶשׁ הַשְּׂמִינִי** “thus it,—the law—was the guardian” Aphr. 26, 5; **וְעַתָּה יֵצֵא מִן הַבַּיִת**, “again he,—Jere- miah—said” Aphr. 34, 1; **וְהָיָה אֲכָלָם כְּפֶסַח** “while even his nourishment itself was a complete fast” Ov. 182, 5 &c. Also before farther demonstratives: **וְהָיָה חֶטְאוֹ כְּחַטְאוֹתָיו** ἢ δὲ σάβ- βατον ἐν ἐκείνη τῇ ἡμέρᾳ John 5, 9; **וְהָיָה סֵרַסְרָא** “and when this evildoer saw him” Sim. 331, 3 (*Cod. Lond.*, without **וְהָיָה**);—**וְהָיָה בְּעֵת הַזֶּה** “but when these blessed ones went away” Sim. 332, mid. (*Cod. Lond.*, otherwise); **וְהָיָה בְּעֵת הַזֶּה** “this bene- diction” Aphr. 465, 13 &c. This pronoun may even stand here as Ob- ject: **וְהָיָה לוֹ** οὐχὶ καὶ οἱ τελῶσαι τὸ αὐτὸ ποιοῦσιν; Matt. 5, 46 sq. (C. S. quite different); **וְהָיָה לָנוּ** “the Church holds fast to this number” ZDMG XXXI, 377 ult. (Jac. Sar.); **וְהָיָה לוֹ** “informed him of this” Sim. 311 mid.; **וְהָיָה לוֹ** “David also has said this” Ov. 123, 19; **וְהָיָה לוֹ** “to do this” Jos. St. 3, 22; **וְהָיָה לוֹ** . . . **וְהָיָה לוֹ** “but when he learned this (*haec*)” Sim. 312, 1 &c. Compare in addition **וְהָיָה לוֹ** “it, the truth, makes itself known to thee” Ov. 163, 16.

§ 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 **أُولَئِكَ** being very often employed as correlative: **أُولَئِكَ** “those, who”, exactly like **هَؤُلَاءِ** “he, who”, **أُولَئِكَ** “she who”, while **هَؤُلَاءِ**, **أُولَئِكَ**, **هَؤُلَاءِ** 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 **هَؤُلَاءِ** **أُولَئِكَ** **هَؤُلَاءِ** **أُولَئِكَ** “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. **هَؤُلَاءِ**, **أُولَئِكَ** do not occur so often as **أُولَئِكَ**.—In other respects also **أُولَئِكَ** shares with **هَؤُلَاءِ** &c., the tendency to weaken its demonstrative signification. Compare the cases **أُولَئِكَ** **هَؤُلَاءِ** **أُولَئِكَ** cited above (§ 224*); farther **أُولَئِكَ** **هَؤُلَاءِ** “yours” Mart. I, 182, 8; **أُولَئِكَ** **هَؤُلَاءِ** “to the first” Sim. 340 mid.; **أُولَئِكَ** **هَؤُلَاءِ** “but the adherents of Illus” Jos.

St. 14, 1, like *ܐܝܢܐ ܕܥܡܐ ܕܥܡܐ* “the prisoners” Moes. II, 69, 26 &c.; whereas *ܐܝܢܐ ܕܥܡܐ* Ov. 314, 17 is “this affair of the cup”. It is apparent that *ܐܝܢܐ*, *ܐܝܢܐ*, *ܐܝܢܐ*, *ܐܝܢܐ* and *ܐܝܢܐ* 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 *ܐܝܢܐ—ܐܝܢܐ* Ov. 119 *ult.*; Jul. 223, 24 *sq.*; Moes. II, 100 v. 371; *ܐܝܢܐ ܕܥܡܐ ܕܥܡܐ* *ibid.* v. 383, like *ܐܝܢܐ ܕܥܡܐ* Ov. 119, 14; *ܐܝܢܐ ܕܥܡܐ* Moes. II, 84 v. 117; *ܐܝܢܐ ܕܥܡܐ ܕܥܡܐ* Aphr. 450, 16 &c.

§ 230. “The very same” is expressed by repetition of the Personal Pronoun with *ܐܝܢܐ* interposed, which here has still the meaning “as”: *ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ* “one and the same nature is there” Ov. 80, 4; *ܐܝܢܐ ܐܝܢܐ* “she is the same” Moes. II, 90 v. 237; Ov. 67, 7; *ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ* “they are the same” Mart. I, 11, 9; *ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ* “God, who is (always) the same” Moes. II, 106, v. 482; *ܐܝܢܐ ܐܝܢܐ* “to this very companion of his” Sim. 370, 4 (*Cod. Lond.* *ܐܝܢܐ ܐܝܢܐ*); *ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ* “in that very chariot” Sim. 301, 11 (*Cod. Lond.* merely *ܐܝܢܐ*); *ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ* “belonging to the same” frequently, &c. With additional emphasis we have *ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ* “it is exactly the same people” Ephr. (Lamy) I, 467, 11.

INTERROGATIVE PRONOUNS.

§ 231. *ܐܝܢܐ*, *ܐܝܢܐ* (= *ܐܝܢܐ*) “who?”; *ܐܝܢܐ*, *ܐܝܢܐ*, *ܐܝܢܐ* “what?” have a substantive character. Yet sometimes we have *ܐܝܢܐ* &c. placed beside a substantive, and signifying “what sort of?”: *ܐܝܢܐ ܐܝܢܐ* = *ܐܝܢܐ ܐܝܢܐ* “what sort of advantage?”, “what profit?” Eccl. 1, 3; *ܐܝܢܐ ܐܝܢܐ* “what kind of penalty?” Aphr. 261, 6; *ܐܝܢܐ ܐܝܢܐ* “what sort of good now?” Aphr. 468, 16; *ܐܝܢܐ ܐܝܢܐ* “what kind of distinctions exist?” Assemani I, 449 (Isaac Ninivita) &c. Such a use of *ܐܝܢܐ* is quite exceptional, as in *ܐܝܢܐ ܐܝܢܐ* “to what rich man would it be easy?” Jac. Sar. in Zingerle’s Chrest. 374.

§ 232. A. The simple *ܐܝܢܐ* is considerably circumscribed in use, through the forms which have *n*. It stands (1) in short questions like *ܐܝܢܐ ܐܝܢܐ* &c. “how stands it with him, with thee?” &c.

(properly: "what is the news of him?" &c.) Ruth 2, 5; 3, 10; Ephr. II, 505 D; Mart. I, 112, 2 &c.; **مَلَّ جَص** "what aileth thee, that . . . ?" Gen. 21, 17; **جَ مَلَّ جَ** *τί πρὸς ἡμᾶς*; "what is that to us?" Matt. 27, 4: similarly (2) as a Correlative, **مَلَّ** "that, which"; also in the meaning "when" "if" (§ 258, &c.): (3) As an adverb, —like **مَلَّ جَلَّ** *τί στενή ἡ πύλη*; Matt. 7, 14; **مَلَّ يَزْتَبِعْ** *مَحْتَم* "how noble are thy words!" Ov. 155, 22 (Var. *مَعْل*); **مَلَّ مَعْل** *مَعْل* "how foolish his book is!" Ephr. II, 456 D &c.: (4) In compounds like **مَعْل** "how much?"; **مَعْل** "why?" (also **مَعْل**, frequently **مَعْل**) and, like **مَعْل**, "if haply", "perhaps", "lest perchance" (§ 373) and several like compounds.

B. **مَعْل** too is used adverbially in various ways, *e. g.* **مَعْل مَعْل** *فَيَم* *بَعْل* "how then would man be different . . . ?" Spic. 3, 7; **مَعْل** *بَعْل* "why should it be necessary, that . . . ?" Aphr. 350 *ult.*; cf. Ov. 67, 12; **مَعْل مَعْل** "why standest thou?" Moes. II, 70, 10; **مَعْل مَعْل** *πῶς ἔχουσιν* Acts 15, 36; **مَعْل مَعْل** "for in what way did the blessing help?" Aphr. 347, 11, for which 346, 19 gives **مَعْل** *بَعْل* like **مَعْل مَعْل** "why is thy face without shame?" Aphr. 318, 9; **مَعْل مَعْل** *بَعْل* "why, said he, do you appear in this sordid dress?" Jul. 42, 12.

§ 233. **مَعْل** signifies "who?" like **مَعْل مَعْل** "who will maintain" Jul. 15 *ult.*; **مَعْل مَعْل** *بَعْل* "whose books are these?" Sim. 269 *inf.*; **مَعْل مَعْل** "for who counts up?" Sim. 368 *inf.* &c.

But the *بَعْل*, which is involved in **مَعْل**, may also serve as copula: then **مَعْل** is "who is?" *e. g.* Jul. 43, 5; 56, 2 &c.

§ 234. A. **مَعْل**, **مَعْل**, **مَعْل** may be used substantively, *e. g.* **مَعْل** (= *بَعْل*) "who is?" often (amongst others Ephr. III, 359 A) exactly = **مَعْل** (but differently in **مَعْل** *بَعْل* "which (mouth) then is the mouth, which . . . ?" Ephr. III, 593 D); **مَعْل** *بَعْل* "who may be just, who violent, who sinful" Ephr. III, 310 F; **مَعْل** *بَعْل* *τίσι δὲ προσώχθισας* . . . ; "with whom had he vexation?" Hebr. 3, 17.

More frequently however the word is used adjectively, v. § 202 E; see, as farther examples, **مَعْل** *بَعْل* "which religion is true?"

Mart. I, 182, 6; **إِنَّمَا هَؤُلَاءِ** “which writers?” Sim. 368 mid.; **فَمِنْ أَمَّا** “for, what mouth?” *ibid.*;— **إِنَّمَا هَؤُلَاءِ** “of what commandments then?” Aphr. 318, 11 &c. The separation of the interrogative from the substantive is more marked in **هَؤُلَاءِ** “and from what convent art thou?” Land II, 141 *paen.*; **فَمِنْ أَمَّا** “of what seed art thou?” Apost. Apocr. 198, 1; **إِنَّمَا هَؤُلَاءِ** *οἱ τοῦ πνεύματος ἐστε ὑμεῖς* Luke 9, 55; **إِنَّمَا هَؤُلَاءِ** “what cause produced the laws?” Ephr. II, 453 E.

B. All the Interrogative Pronouns may be employed as Correlatives also (§ 236 A).

THE RELATIVE PRONOUN.

§ 235. The general Relative **الَّذِي** betokens of itself the attributive relative-clause: **الَّذِي** “the king, who” (“whom” &c., according to the internal construction of the relative-clause, v. § 341 *sqq.*),—and so also **الَّذِي** “he, who” or “one, who”; **الَّذِي** “*est, qui*”, “*sunt, qui*” often; **الَّذِي** “for He who is almighty is one only” Spic. 9, 22; **الَّذِي** “he who has exerted himself, is glad” Aphr. 114, 15; **الَّذِي** “and those who so wish” Aphr. 496, 12; **الَّذِي** “him, who honours her” Aphr. 497, 3; **الَّذِي** “to do what is good” Spic. 5, 1;— **الَّذِي** “what his ears have not heard, he sees” Aphr. 281, 5; **الَّذِي** “from that which is evil” Aphr. 497, 2; **الَّذِي** “*super ea (talía), quae praestant*” Ov. 179, 6 &c. In particular this shorthand mode of expression is a favourite one with Aphraates.

§ 236. A. Very often, however, in cases where there is no substantive antecedent, a Correlative takes its place. Thus with demonstratives, **الَّذِي** with interrogatives **مَنْ**; with **مَنْ** and **مَنْ**; with **مَنْ** and **مَنْ**; and **مَنْ** “that which”. So for instance **الَّذِي** and **الَّذِي** “he who” interchange without any difference in meaning: Spic. 5, 1, 2, and frequently. But indeed these words are often heaped together before **الَّذِي**. Thus for example, **الَّذِي** “he who”; “one who” Aphr. 138, 2; Spic. 3, 6, 11 &c., for which in Spic. 4, 7, appears even **الَّذِي** “he who” = “one who” (universal statement)—**الَّذِي** “he who” (de-

The Relative Pronoun.
By itself.

With Correlative.

finite) Spic. 12, 19; (general) Spic. 2, 2 &c. Plur. ? **أُولَئِكَ** "those who" Aphr. 132, 15; 136, 19, 22 &c.; Ov. 78, 5 (*ea, quae* f.); rarely ? **أُولَئِكَ** "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 **أُولَئِكَ** cited above, one might also say **أُولَئِكَ**, **أُولَئِكَ**, **أُولَئِكَ**, **أُولَئِكَ**; similarly with the Pl.—Thus too ? **أُولَئِكَ** *e. g.* Ephr. in Zingerle's Chrest. 327 v. 177 (var. ? **أُولَئِكَ**).

B. The Demonstratives and **أُولَئِكَ**, followed by ?, also appear often alongside of substantives, *e. g.* **أُولَئِكَ** **بِهِ** **أُولَئِكَ** "by means of his knowledge, which is unerring" Jos. St. 6, 9; ? **أُولَئِكَ** **أُولَئِكَ** "the chiefs and leaders, who" Spic. 12, 2; ? **أُولَئِكَ** **أُولَئِكَ** "to all the male children, who" Spic. 16, 23; ? **أُولَئِكَ** **أُولَئِكَ** "the convents, which" Sim. 277 *ad inf.*; ? **أُولَئِكَ** **أُولَئِكَ** "the good, which" Spic. 4, 5; **أُولَئِكَ** **أُولَئِكَ** "the chastisements, which" Jos. St. 2, 6; ? **أُولَئِكَ** **أُولَئِكَ** "the stars, which" Spic. 14, 14 &c. Cf. farther ? **أُولَئِكَ** **أُولَئِكَ** "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 ? **أُولَئِكَ** **أُولَئِكَ** **أُولَئِكَ** **أُولَئِكَ** "especially for the poor, afflicted ones, he showed great zeal,—those who" Ov. 203, 25; ? **أُولَئِكَ** **أُولَئِكَ** "the writings . . . which" Jos. St. 1, 1 &c.

C. For the pure Neuter there comes in very often ? **أُولَئِكَ** "something which", "that which", *e. g.* **أُولَئِكَ** **أُولَئِكَ** "something which would be foreign to God" Ov. 176, 5. Instead of this, there appears also ? **أُولَئِكَ**, *e. g.* 1 Cor. 15, 37 (Aphr. 155, 8); Spic. 10 *ult.*; thus too ? **أُولَئِكَ** **أُولَئِكَ** Ov. 121, 20. **أُولَئِكَ** and **أُولَئِكَ** may also come before ? **أُولَئِكَ**: **أُولَئِكَ** **أُولَئِكَ** "hear this, which I write to thee" Aphr. 79, 14;— ? **أُولَئِكَ** **أُولَئِكَ** "has pleasure in that, which" Spic. 1, 7; **أُولَئِكَ** **أُولَئِكَ** "haec, quae scripsi tibi" Aphr. 200, 12; **أُولَئِكَ** **أُولَئِكَ** "ea, quae decent" Aphr. 116, 11.

D. The variety of expression becomes still greater here from the possibility of adding, in many cases, a **أُولَئِكَ**. Cf. *e. g.* ? **أُولَئِكَ** "every one,

“who” Ov. 164, 11; **كُلُّا يَجِي** “all those, who” Aphr. 133, 17; **كُلُّهُم**
بِهَ اَجِي اَجِي “*omnia vero, quae prosunt*” Ov. 78, 5 &c.

H. NUMERALS.

§ 237. The numeral stands, by way of apposition, either before or after that which is numbered. Thus the variants in Aphr. 467, 1 **اَضْبِدِحِي** **مِلْحَتِي** and **مِلْحَتِي** **اَضْبِدِحِي** “18 kings” are equally correct grammatically; and thus **كُلُّا عَتِي** Jul. 220, 23; 223, 4; 244, 24; **قَبِلَا** Jul. 247, 2, 22; 248, 3; and **قَبِلَا** **كُلُّا** Jul. 222, 5; 223, 6 are interchangeable expressions for “100 years”. Placing the numeral first is the more usual practice. The numbered object takes either the Abs. or the Emph. State, as these examples also indicate. For farther instances v. § 202 D. Except with **سَبْ**, the noun is always in the plural. Notice however **جَهِي** **سَبْ** **يَهْ** Aphr. 56, 21; 57, 1; **جَهِي** **سَبْ** **يَهْ** Sim. 272 *ult.*, “twenty-one days”, where **سَبْ** calls forth the sing.; but of course the plural is retained when the numbered object comes first: **كُلُّا** **قَبِلَا** **اَضْبِدِحِي** Aphr. 466, 17.

The pl. of **اَلْقِي** sometimes governs a Genitive with **؟**: **عَلَا اَلْقِي ؟** **اَضْبِدِحِي** “six thousands of years” = “6000 years” Aphr. 36, 20, and frequently thus with **قَبِلَا**; **اَضْبِدِحِي** **اَضْبِدِحِي** “2000 men” Edessan Chron. ed. Hallier 146, 6 (Doc. of 201). In the same fashion **جَهِي** **اَضْبِدِحِي** “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 **اَو**, in the phrase “*filius n erat annorum*”, e. g. **جِهْ** **كُلُّا** **اَو** **قَبِلَا** “he was a hundred years old” Aphr. 235, 18; farther **اَو** **جَهِي** **جِهْ** **قَبِلَا** **جَهِي** “twenty years have I been in thy house” Gen. 31, 41; **اَو** **جَهِي** **اَضْبِدِحِي** “it is 400 shekels” Gen. 23, 15; **كُلُّا** **سَبْ** **اَو** **جَهِي** “for they were one people” Aphr. 207, 22 &c. A particle comes into the midst of the statement of number itself in **اَضْبِدِحِي** **اَضْبِدِحِي** **قَبِلَا** “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 **اَضْبِدِحِي** **اَضْبِدِحِي** **اَضْبِدِحِي** “at the completion of his nine” = “when he was nine years old” Jesussabran (Chabot) 509 *ult.*

Determi-
nation of
that which
is num-
bered.

§ 238. The simple numbers may always be used even in “determination”, *e. g.* **لَايَ حَكْمَقَاتَ** “his two cloaks” Aphr. 404, 21; **لَايَ لَحَقَتَاتَ** “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.* **لَايَ لَحَقَتَاتَ** “these three views (opinions)” Spic. 9, 14; **لَايَ لَحَقَتَاتَ** “these three things” Aphr. 319, 15 (by the side of which, line 13 **لَايَ لَحَقَتَاتَ** “for in these three things”); **لَايَ لَحَقَتَاتَ** “the two worlds” Aphr. 493, 2; **لَايَ لَحَقَتَاتَ** “the five kings” Josh. 10, 22; **لَايَ لَحَقَتَاتَ** “smote the five (women)” Mart. I, 126, mid.

Cardinal
numbers
used for
Ordinal
numbers.

§ 239. The *Cardinal numbers* in the genitive are often employed for the *Ordinal numbers*: **لَايَ لَحَقَتَاتَ** = **لَايَ لَحَقَتَاتَ** “the second day” &c. Thus for **لَايَ لَحَقَتَاتَ** “in the eighth generation” Aphr. 474, 21 the var. is **لَايَ لَحَقَتَاتَ**. In numbers above 10 the genitive association either quite preponderates (according to § 153), or alone is in use, *e. g.* **لَايَ لَحَقَتَاتَ** “to the year (of) 421” Aphr. 475, 2 &c. The repetition of the numbered object at the end of the clause, as in **لَايَ لَحَقَتَاتَ** “up to the six-hundredth year” Aphr. 476, 2 &c. is a Hebraism.

Distributive
Expression.

§ 240. A. *Doubling* the word to convey the idea of *distribution* (or *Distributive Repetition*) is a favourite practice in the case of numerals, *e. g.* **لَايَ لَحَقَتَاتَ** “by sevens” or “every seven” (f.); **لَايَ لَحَقَتَاتَ** “by seventies”.

Grouping.

B. By means of the preposition **لَايَ** “between”, *numbers* are sometimes *taken together as a group*: **لَايَ لَحَقَتَاتَ** “seven women together shall take hold of one man” Ephr. II, 26 A; **لَايَ لَحَقَتَاتَ** “while four persons together carried him” Mark 2, 3; **لَايَ لَحَقَتَاتَ** “for two of them together” Jos. St. 85, 10.

Approxi-
mate num-
bers.

C. *Approximate numbers* are indicated by two numbers following each other without being otherwise connected: **لَايَ لَحَقَتَاتَ** “two or three eunuchs” 2 Kings 9, 32; **لَايَ لَحَقَتَاتَ** “thirty or forty of them” Land II, 48, 13.

§ 241. The Cardinal numbers in the feminine, even without an accompanying **آحل**, **آحل**, denote the numeral adverbs of time: **سب** "once"; **سب** "twice". Thus **سب سب** "once or twice" Mart. I, 135, 9, and often; although **سب سب سب** "for the first, second, and third time" appears. So too **سب سب** "again and again" Land II, 356, 7. "For the *n*th time" may be signified also by means of **?** (§ 209 B): **سب** Aphr. 19, 16: 31, 15. The *time within which* something regularly recurs, is expressed by means of **د**: **سب لآوچ قتب** "once in the four years" Jos. St. 26, 8; **سب حوچل بققب** "once in the seven days", or "every seven days" Spic. 19, 19; cf. **سب سب** *σπανως* (literally, "one in ten thousand [times]") Lagarde Anal. 145, 14; **سب سب** *ἐκ διαλειμμάτων* ("once in a long time", "at long intervals") Sachau, Ined. 90 *ult.*; **سب سب** "sometimes" Joh. van Tella (Kleyn) 23, 16 (var. **سب** merely): 61, 2, and frequently.⁽¹⁾ Instead of this (*i. e.* **د** to express recurrence) we have **د** similarly used in **سب سب** "once a-year" Ephr. I, 223 E.

Multiplicity is expressed by means of **سب** set before the number concerned, with or without **د**: **سب سب** "double" Ex. 22, 3, (6 **سب سب**); **سب سب** *ἐκατονταπλασίονα* Matt. 19, 29; Mark 10, 30; Luke 8, 8; **سب سب** "tenfold" Jul. 115 *ult.*; **سب سب** *μυριοπλασίως ἥλιον* Sir. 23, 19; **سب سب** *τριπλασίως* Sir. 43, 4; **?** **سب سب** "twice as much as that which" Ex. 16, 5 &c. Thus, often **سب سب** "how much more".

Rem. In Ephr. II, 227 C, **سب سب** stands for "for the 2nd time".

Manifoldness may also be expressly denoted by means of **سب** (**سب**) "doubling": **سب سب . . . سب سب** "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 **سب** **سب** "One another". **سب سب** *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.

ܬܒ ܕܬܒ “one behind the other” Aphr. 507 *ult.* and frequently: ܬܒ ܕܬܒ ܕܬܒ “they are opposed to one another” Spic. 12, 3; ܕܬܒ ܕܬܒ “through mutual intermixture” Spic. 4, 23; ܕܬܒ ܕܬܒ “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 ܬܒܐ, as if the foregoing expressions might be read ܬܒܐ ܬܒܐ, ܬܒܐ ܬܒܐ &c. Thus we find ܬܒܐ ܬܒܐ Luke 4, 36 P., where S. has ܬܒܐ ܬܒܐ like Luke 2, 15 P., and thus too ܬܒܐ often with prepositions; farther compare ܬܒܐ ܬܒܐ “they reside in the neighbourhood of one another” or “they are neighbours” Moes. II, 84 v. 115; ܬܒܐ ܬܒܐ “if there is honour, it is ours, and if there is disgrace, it again is on both sides” Ov. 151, 17 &c. Notice ܬܒܐ ܬܒܐ “and their strokes differ from one another” Sim. 296 *mid.*, and ܬܒܐ ܬܒܐ “their odours are different from each other” Sim. 382, 8; ܬܒܐ ܬܒܐ “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 ܬܒܐ, f. ܬܒܐ “fellow, mate (m. and f.)” has been greatly in use in Syriac even from ancient times, *e. g.* ܬܒܐ ܬܒܐ “one step is higher than the other” Aphr. 434, 17; ܬܒܐ ܬܒܐ “from one place to the other” John 5, 13 C. S.; Land II, 349, 2 &c.—Or the word itself is repeated: ܬܒܐ ܬܒܐ “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 ܬܒܐ 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.* ܬܒܐ ܬܒܐ *ἐπὶ τὸ τελώνιον* “at the receipt of custom” (E. v.) Matt. 9, 9; ܬܒܐ ܬܒܐ P. S. or ܬܒܐ C. S. *ἐν τοῖς τοῦ πατρὸς μου* Luke 2, 49; ܬܒܐ ܬܒܐ *ἐν Βηθλεέμ* Matt. 2, 1 C. S. (P. ܬܒܐ); 2, 16 C. S. (P. otherwise); ܬܒܐ ܬܒܐ “in the sanctuary of the noble martyrs” Ov. 163, 25; ܬܒܐ ܬܒܐ “in the country

of the Samaritans" Jul. 100 *ult.* &c. Also "into the place of": **إِزْمِيه** "threw him into prison" Jul. 129, 7 &c. Farther **إِهْمَزَة** "at his head" 1 Sam. 26, 7; ZDMG XXV, 342, 453 and frequently (also **ع** ' John 20, 12)—**فَرَجَة** "in the midst of heaven" Spic. 13, 24 (15, 18 **فَرَجَة**, and in this way **فَرَجَة** and **فَرَجَة** are frequently interchanged)—**إِزْمِيه** "in the place where" (§ 359) and several others.

Much more frequently there occurs an analogous use of Nouns of Time: **عَمِيه** **عَمِيه** **عَمِيه** *ὑπὸ τὸν ὄρθρον* Acts 5, 21; **عَمِيه** **عَمِيه** "at midnight" Jos. St. 28, 19; **فَلَسَم** "every day" often; **عَمِيه** **عَمِيه** "at sunset" Matt. 8, 16 C.; Mark 1, 32 S.; Ov. 168, 1; **عَمِيه** **عَمِيه** "at the beginning of the fast" Sim. 282 mid. (*Cod. Lond.* otherwise; cf. **عَمِيه** 2 Kings 11, 5, 9); **عَمِيه** **عَمِيه** "many times" Ov. 167, 24 and frequently (and similar cases); **عَمِيه** **عَمِيه** "during the day time always" Ov. 183, 8; **عَمِيه** **عَمِيه** "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; **عَمِيه** **عَمِيه** "throughout both night and day" Sim. 275, 3 (not in the *Lond. Cod.*); **عَمِيه** **عَمِيه** "for a definite time" Ov. 167, 15; **عَمِيه** **عَمِيه** "for a long time" Ephr. II, 127 A; III, 423 B; **عَمِيه** **عَمِيه** "a very long time" Spic. 22, 5; **عَمِيه** **عَمِيه** "for long years" Sim. 390, 8 (*Lond. Cod.* different); **عَمِيه** **عَمِيه** **عَمِيه** "but after he had been at this work for one or two years" Sim. 279 mid. (wanting in *Lond. Cod.*); **عَمِيه** **عَمِيه** "during the whole fast" Sim. 282 mid., and many like instances. Compare besides **عَمِيه** **عَمِيه** "for forty days" Ov. 186, 1; **عَمِيه** **عَمِيه** *βραχύ τι* "for a short time" Acts 5, 34.

So too with other expressions of Measure of various kinds: **عَمِيه** **عَمِيه** "they rejoiced the whole way" Joseph 192, 11, cf. 214, 5 [Ov. 294, 6; 305, 16]; **عَمِيه** **عَمِيه** **عَمِيه** "the stone runs a long distance" Moes. II, 88 v. 197; **عَمِيه** **عَمِيه** **عَمِيه** "which was four miles distant from the enclosure of the blessed one" Sim. 391 *inf.* (*Cod. Lond.* **عَمِيه**) and similar cases. So too **عَمِيه** **عَمِيه** "in large quantity", "very", "very much", *e. g.* **عَمِيه** **عَمِيه** "hurts thee much" Ov. 87, 21; **عَمِيه** **عَمِيه** "who are very sinful" Ov. 102, 22 &c. In the very same way are used the adjectives **عَمِيه** "much", "very"; **عَمِيه** "little"; **عَمِيه** "little", "less" (*e. g.* **عَمِيه** **عَمِيه**).

حَرْبَ يَهْمَعُ إِذْجِعْ “thirteen years less forty days” John Eph. 320, 21; حَرْبَ مَجْجَا “with very little exception”, “nearly” often); يَهْمَعُ “more” &c. An expression of measure is also implied in يَهْمَعُ جَهْلًا “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 سَجَرَ جَارًا “he dug a well”, and, in like manner, cases like يَهْمَعُ أَمْنًا “he went into the wind(?)” *i. e.* “he sought to excuse himself”. Farther, to this section belongs the construction of words like غَمْلًا “worth”, تَلْبًا “guilty”, and several others, used with a Noun: غَمْلًا (read thus) يَهْمَعُ “which is worth an obolus” Spic. 15, 23; تَلْبًا يَهْمَعُ “deserving of death” frequently; سَبًا لِحَدِّهَا يَهْمَعُ شَيْئًا “for, one good thing I am lacking in” Jesussabran (Chabot) 568, 5 &c.

Adjectives
as Adverbs
of Quality.

§ 244. Adverbs of Quality of the following kind occur, but they are not numerous: حَرْبًا يَهْمَعُ “they went naked” Job 24, 10; يَهْمَعُ يَهْمَعُ بِعَدْفَةٍ “they leave thee (f.) naked” Ezek. 16, 39; ... يَهْمَعُ يَهْمَعُ ... حَرْبًا يَهْمَعُ ... حَرْبًا يَهْمَعُ “he shall lead away the captives ... young and old ... naked and barefooted” Is. 20, 4 &c. In cases like سَبًا يَهْمَعُ يَهْمَعُ “but one had been born paralytic” Sim. 291, 11; يَهْمَعُ يَهْمَعُ يَهْمَعُ “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 يَهْمَعُ يَهْمَعُ &c.; *v. § 216.* But usually there is a special clause, with يَهْمَعُ “while”, for such indications of condition; thus *Lond. Cod.* has in that passage يَهْمَعُ يَهْمَعُ.

Adverbs
belonging
to an Ad-
jective or
another
Adverb.

§ 245. An adverb belonging specially to an adjective or another adverb may stand either before or after it: يَهْمَعُ يَهْمَعُ ὁρος ὑψηλὸν λίαν Matt. 4, 8; يَهْمَعُ يَهْمَعُ “very strong” Sim. 269 mid. (*Cod. Lond.* without يَهْمَعُ); يَهْمَعُ يَهْمَعُ “which was much polished” Sim. 271, 8; يَهْمَعُ يَهْمَعُ “more bright” = “brighter” Ov. 150, 18, for which there is a variant (Roman edition) يَهْمَعُ يَهْمَعُ.

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 **ܒܥܕ ܕܝܢ ܕܡܪܝܬܐ** “but instead of Kosbi” Ephr. Nis. p. 71 v. 65; **ܕܠܝܢ ܕܡܪܝܬܐ ܕܡܪܝܬܐ** “for without the First-born” Ephr. II, 411 E; **ܕܠܝܢ ܕܡܪܝܬܐ ܕܡܪܝܬܐ** “on the palms of my hands, as the saying goes” Ephr. II, 267 B; **ܕܠܝܢ ܕܡܪܝܬܐ ܕܡܪܝܬܐ** “for in the interval between” Ephr. II, 3 B; farther **ܕܠܝܢ ܕܡܪܝܬܐ ܕܡܪܝܬܐ** “because of the captivity of Adam, O Lord” Ephr. III, 383 E; **ܕܠܝܢ ܕܡܪܝܬܐ ܕܡܪܝܬܐ** “after my affliction, O Lord” Ephr. Nis. p. 18 v. 72 (cf. § 327). Such a separation however is impossible with **ܕ** and **ܕ**.—Compare besides, on the Construction of Prepositions, § 222, 1 *a* and *b*.

§ 247. In what follows we mean to say something about the use of the most important of the Prepositions, viz—**ܕ**, **ܕ**, **ܕ**, **ܕ**, as well as about **ܕܝܢ** &c. “between”.

ܕ, the Preposition of *direction towards*, employed in manifold fashion both with reference to space, and as marking the Dative, serves also to designate the Object (§ 287 *sqq.*). Cases like **ܕܡܪܝܬܐ ܕܡܪܝܬܐ** “and Adam became a living soul” Gen. 2, 7 are to be regarded as Hebraisms.⁽¹⁾ But we have relevant examples in **ܕܡܪܝܬܐ ܕܡܪܝܬܐ** “who has bought a pea [bright Indian seed] for a (instead of a) pearl” Isaac II, 12, 135, and **ܕܡܪܝܬܐ ܕܡܪܝܬܐ** “if one buys a slave as a good slave” Land I, 40, 5. As **ܕ** repeatedly indicates *the end*, so does it in certain cases indicate *the cause*: **ܕܡܪܝܬܐ ܕܡܪܝܬܐ** “is dying of hunger” Jer. 38, 9; **ܕܡܪܝܬܐ ܕܡܪܝܬܐ** “thou art dying of thirst” Aphr. 74, 12; **ܕܡܪܝܬܐ ܕܡܪܝܬܐ** “thou art dying because of thy cold, or of cold &c.” *ibid.* line 17; **ܕܡܪܝܬܐ ܕܡܪܝܬܐ** “thou art in distress through thy cold” *ibid.* line 15.—With considerable frequency **ܕ** serves to denote *time*:

⁽¹⁾ Notice how the Pesh. employs circumlocutions to express “to anoint (him) king [ܕܡܪܝܬܐ]” and the like.

ܠܚܝܬܐ “on the 7th day” Judges 14, 17; ܠܫܢܐ “at last” often; ܠܚܝܬܐ “in summer” Land III, 210, 10; ܠܚܝܬܐ “in process of time”, “late” Land III, 106, 25 and in other passages: also “after a long time” Ephr. I, 55 F = 152 B; ܠܫܢܐ “on the second Sunday” Sim. 269 *inf.*; — ܠܫܢܐ “after three days”, “on the third day” in the Credo; ܠܫܢܐ “they arrived a year and a month after” Sim. 351, 12 &c.

Direction in space or time is farther denoted in expressions like ܠܫܢܐ “to the north of the enclosure” Sim. 290 mid.; ܠܫܢܐ “thirty months after his departure” Mart. I, 70 mid.; ܠܫܢܐ “the third day after their coronation” Moes. II, 72, 5 &c. Cases like ܠܫܢܐ “in the hundred-and-first year of Abraham’s life” Aphr. 479, 4, and those of the same nature, — probably arise out of the Hebrew idiom.

With the Passive participle Δ *very often denotes the agent*, — the logical Subject (§ 279). In the connection of this preposition with certain reflexive verbs the same conception suggests itself, but in reality Δ signifies in that case a direction, or a dative relation. The common Δ ܠܫܢܐ is properly, not “to be seen by”, but “to appear to one” (like ܠܫܢܐ — near it in meaning is ܠܫܢܐ). So ܠܫܢܐ “how is the word intelligible for thee?” Aphr. 209, 4; ܠܫܢܐ “and their form is perceptible even to the blind” Jos. St. 66, 13; ܠܫܢܐ “how she liked the blood” (“how the blood tasted to her”) Simeon of Bēth Arshām 6, 5 *ab inf.*; ܠܫܢܐ “may they (f.) be thus esteemed by thee” Spic. 26, 2; ܠܫܢܐ “that it may not appear to thee (as if . . .)” Jos. St. 34, 18; ܠܫܢܐ “let it not be put for thee in place &c.” Spic. 26, 3; ܠܫܢܐ “let them be found for the truth” Philoxenus, Epistola (Guidi) fol. 29 a, 2 mid.; ܠܫܢܐ “because that men surrender themselves prisoners to the longing for it” [*i. e.* “are made captive by their lust for it”] Spic. 46, 7; ܠܫܢܐ “they fell to the share of his apostles as their catch” Aphr. 284, 2; ܠܫܢܐ “I yield to thy persuasion”, “I give way to thee” Spic. 13, 6; ܠܫܢܐ “they

became his disciples" Ephr. III, XXXIX, 3; ܐܠܐܝܢ ܚܚܝܩܐ; "that it may appear to Sapor, that" Jul 181, 13. And similarly is it with several other verbs. Of those which have been adduced, ܐܠܐܝܢ, ܐܠܐܝܢ, ܐܠܐܝܢ, for instance, occur frequently. Also ܐܠܐܝܢ ܚܚܝܩܐ, 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 ܐܠܐܝܢ ܚܚܝܩܐ Josh. 6, 26.

§ 248. ܐ is the proper preposition to indicate locality and time, and farther, to express instrumentality, for which often the clearer ܒܐ, "by means of", "through",—appears. Thus also it indicates the medium of exchange, the price, and farther it signifies absolute equivalence of value: ܐܠܐܝܢ ܚܚܝܩܐ ... ܐܠܐܝܢ ܚܚܝܩܐ *πραβῆναι πολλοῦ* Matt. 26, 9; ܐܠܐܝܢ ܚܚܝܩܐ ... ܐܠܐܝܢ ܚܚܝܩܐ "were sold for a denarius" Jos. St. 33, 18; ܐܠܐܝܢ ܚܚܝܩܐ ܐܠܐܝܢ ܚܚܝܩܐ "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.

ܐ, like ܐܠܐܝܢ, 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 ܐܠܐܝܢ ܚܚܝܩܐ "and denominated them (*or* designated them) rich persons" Aphr. 382, 7; ܐܠܐܝܢ ܚܚܝܩܐ ... ܐܠܐܝܢ ܚܚܝܩܐ "they were called wild goats" Isaac II, 326 v. 1513.

Notice farther: ܐܠܐܝܢ ܚܚܝܩܐ ܐܠܐܝܢ ܚܚܝܩܐ ܐܠܐܝܢ ܚܚܝܩܐ "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. ܐܠܐܝܢ 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, ܐܠܐܝܢ ܚܚܝܩܐ "on his right hand"; ܐܠܐܝܢ ܚܚܝܩܐ *πρὸς τῇ κεφαλῇ* "at his head" John 20, 12; ܐܠܐܝܢ ܚܚܝܩܐ "after"; and in a great many combinations with adverbs and prepositions.—The starting point of the direction is denoted by ܐܠܐܝܢ when associated with ܐܠܐܝܢ, like ܐܠܐܝܢ ܚܚܝܩܐ "from the other side of the Euphrates and to the East", *i. e.* "eastward from the Euphrates" Spic. 15, 25; ܐܠܐܝܢ ܚܚܝܩܐ "from Adam and up till

also of time like **ܡܥ ܕܝܥܝܪܐ** “in (a portion of) the morning,—or evening”, frequently occurring; **ܡܥ ܡܝܬܐ** “in summer-time”; **ܡܥ ܬܝܩܐܬܐ**, **ܡܥ ܝܩܝܬܐ** “at any time in his, or in my life” frequently.

D. Farther **ܡܥ** denotes, generally, the starting point of the action, *i. e.* the *agent*, with the passive construction ⁽¹⁾ as in **ܡܥ ܡܝܬܐ ܕܡܝܬܐ** he was killed “by him” &c.; but with the Part. pass. **ܕ** is oftener used for this purpose, v. §§ 247; 279.

E. As being the preposition of ‘removal from’, **ܡܥ** 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 **ܡܥ ܕܡܝܬܐ** “excelling”, or **ܡܥ ܕܡܝܬܐ** “much”; **ܡܥ ܕܡܝܬܐ ܕܡܝܬܐ** “for his goodwill was stronger than the vigour of his nature” Ov. 181, 25; **ܡܥ ܕܡܝܬܐ ܕܡܝܬܐ** “who is more insolent than he” Ephr. III, 658 B; **ܡܥ ܕܡܝܬܐ ܕܡܝܬܐ** “who was fairer than the sun” Sim. 272, 11; **ܡܥ ܕܡܝܬܐ ܕܡܝܬܐ** and **ܡܥ ܕܡܝܬܐ ܕܡܝܬܐ** “and more than they” frequently in Sim.; **ܡܥ ܕܡܝܬܐ ܕܡܝܬܐ** “he was nearer than all his companions” Anc. Doc. 42, 13; **ܡܥ ܕܡܝܬܐ ܕܡܝܬܐ** “this folly is worse than Rehoboam’s” Aphr. 251, 19; **ܡܥ ܕܡܝܬܐ ܕܡܝܬܐ** “and Noah was better in his trifling number than the whole race” Aphr. 347, 4; **ܡܥ ܕܡܝܬܐ ܕܡܝܬܐ** “thou hast loved me more than thyself” Jos. St. 2, 17; **ܡܥ ܕܡܝܬܐ ܕܡܝܬܐ** “and he loved honour . . . rather than glory” Mart. I, 166 *inf.*; **ܡܥ ܕܡܝܬܐ ܕܡܝܬܐ** “was stronger than” Jul. 170, 4 &c.—So also **ܡܥ ܕܡܝܬܐ ܕܡܝܬܐ** “he was too young for sins” Aphr. 221, 12; **ܡܥ ܕܡܝܬܐ ܕܡܝܬܐ** “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 **ܕ**, *e. g.* **ܡܥ ܕܡܝܬܐ ܕܡܝܬܐ** “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 **ܡܥ ܕܡܝܬܐ ܕܡܝܬܐ** *χαίρει ἐπὶ αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐνεγόντοι καὶ ἐννέα* Matt.

(¹) My attention has been directed by Siegm. Fraenkel to the fact that **ܡܥ** stands even with intransitives used in passive meaning, *e. g.* **ܡܥ ܕܡܝܬܐ** . . . **ܡܥ ܕܡܝܬܐ** “was consumed by thee” Simeon of Bēth Arshām 10, 13.

18, 13; **ܐܠܗܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “moreover she pleased him more by fasting than *by* perfume” Ephr. III, 668 A; **ܐܠܗܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “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 **ܐܠܗܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “more than me” Matt. 10, 37; **ܐܠܗܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “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 **ܕܐܠܗܐ** “upon” we only bring forward a few. It means in the intellectual sense “resting upon”. Thus, often **ܕܐܠܗܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “upon hope of”, *i. e.* “in the hope of”; **ܕܐܠܗܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “in reliance upon thy benignity” Aphr. 492, 10; **ܕܐܠܗܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “in this confidence” John Eph. 359, 3. Similarly **ܕܐܠܗܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “why?”; **ܕܐܠܗܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “therefore” &c. Farther it denotes often the being that has been affected by anything pleasant or unpleasant: **ܕܐܠܗܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** *ὅτι πανταχοῦ ἀντιλέγεται* Acts 28, 22; **ܕܐܠܗܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “was acceptable to his master” [Ov. 287, 23] Joseph 38, 1; **ܕܐܠܗܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “were beloved by their husbands” Isaac I, 244 v. 414; **ܕܐܠܗܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “is burdensome to you” Ov. 173, 27; **ܕܐܠܗܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “beloved by” often; **ܕܐܠܗܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “dreadful to the universe” Moes. II, 98 v. 336, and in like usage,—frequently; **ܕܐܠܗܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “who was odious to him” Ov. 161, 20; similarly **ܕܐܠܗܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “who were considered by men as righteous” Isaac II, 192 v. 633.—**ܕܐܠܗܐ** denotes the subject of speech or thinking &c.—“about” (= Latin “*de*”); **ܕܐܠܗܐ** is often similarly used. It occurs in data of measurement, in cases like **ܕܐܠܗܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “at a place, 2 miles from the prophet” Land II, 345, 9; **ܕܐܠܗܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “who found him-

⁽¹⁾ **ܐܠܗܐ**, in imitation of the Greek *ᾗ*, sometimes takes the place of this phrase of comparison **ܐܠܗܐ**. 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. **ܐܠܗܐ**); 10, 14 P. (C. S. **ܐܠܗܐ**); 15, 7 P. S. (C. and Aphr. 142, 9 **ܐܠܗܐ** without **ܐܠܗܐ**); 18, 25 P. C. S. So with a complete sentence **ܐܠܗܐ** instead of **ܐܠܗܐ** is found in Luke 16, 17 P. S.; 17, 2 S. (P. C. **ܐܠܗܐ**). Thus too in rare cases even in ancient original writings, *e. g.* Ov. 175, 22. Servile versions accordingly use this **ܐܠܗܐ** = *ᾗ* even for the simple comparative **ܐܠܗܐ**, *e. g.* John 5, 1 Hark.; Is. 13, 12 Hex.

§ 251. The construction of the words **حَا**, **حِئ**, **حِب** has con- "Between".

siderable variety. They may have a simple noun following, as in **בין** “between the houses” Ov. 212, 9; **בין** “between the wings” Moes. II, 146 v. 1081; **בין** “among them” often; **בין** “in his thought” Aphr. 338, 2; **בין** “amongst the Powers” Spic. 12, 10 &c. But when various members are concerned, these may be connected by a **ו** merely, as in the Testament of Ephr. **בין** “between the Father, the Son, and the Spirit” (where Overbeck’s text 147 *ult.* has **בין**); and thus frequently in the O. T., but no doubt a Hebraism. The usual practice is to mark the second member by **ו**, with or without **ו**. 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 **בין**, cannot take a suffix directly but only through the interposition of **ו**. (1) **בין** “between the Romans and the Persians” Jos. St. 9, 4; **בין** “between life and death” *ἡμετέρας* Luke 10, 30 C. S.; **בין** “between the man and the woman” Matt. 19, 10; **בין** “between me and thee” Zingerle’s Chrest. 411 v. 46 (Jac. Sar.); **בין** “between him and the tree” Aphr. 448, 6 &c.—**בין** “between him and his father” Ov. 400, 19; **בין** (Var. **בין**) “between thee, thy mother, and thy brother” Joseph 225 *ult.* (= Ov. 311, 21) &c. (2) **בין** “between the higher and the lower” Moes. II, 122, v. 724; **בין** “between sleeping and waking” Zingerle’s

Chrest. 396 v. 7; **ܕܝܢܐ ܕܡܪܝܢ ܕܫܡܝܐ** “between Mars and Saturn” Spic. 17, 17; **ܕܝܢܐ ܕܝܢܐ** “between me and thee” 1 Kings 15, 19, and frequently; **ܕܝܢܐ ܕܝܢܐ** “by himself alone” Ov. 122, 26; **ܕܝܢܐ ܕܝܢܐ ܕܡܪܝܢ** “between them and the ark” Ephr. I, 294 F.—**ܕܝܢܐ ܕܝܢܐ ܕܡܪܝܢ** “between him and the Romans” Sim. 327 mid.; **ܕܝܢܐ ܕܝܢܐ** “between him and them” Ephr. I, 101 F &c. A modification of this method is met with in **ܕܝܢܐ ܕܝܢܐ** “between thee and him” ZDMG XXV, 339 v. 348 (with “also” for “and”). (3) More rarely with **ܕܝܢܐ**: **ܕܝܢܐ ܕܡܪܝܢ ܕܡܪܝܢ** “between Rehoboam and Jeroboam” 1 Kings 14, 30; **ܕܝܢܐ ܕܡܪܝܢ ܕܡܪܝܢ** “between the water above the firmament and the water under it” Aphr. 282, 13. (4) With repetition of **ܕܝܢܐ**: **ܕܝܢܐ ܕܡܪܝܢ ܕܡܪܝܢ** “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 **ܕܝܢܐ ܕܡܪܝܢ** *κατ' ἰδίαν* “they with him apart” Matt. 17, 19 C. S.;⁽¹⁾ **ܕܝܢܐ ܕܡܪܝܢ** *ἐν ἑαυτοῖς* John 11, 38; so Ov. 122 v. 26 quoted above; **ܕܝܢܐ ܕܡܪܝܢ** “by himself” Mart. I, 243 mid.;—farther, **ܕܝܢܐ ܕܡܪܝܢ ܕܡܪܝܢ** “twenty five, however, between men and women” Mart. I, 137 *inf.*; **ܕܝܢܐ ܕܡܪܝܢ ܕܡܪܝܢ** “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. **ܕܝܢܐ ܕܡܪܝܢ** “that which is between the eyes” [*τὰ μέτωπα*], **ܕܝܢܐ ܕܡܪܝܢ** *Μεσοποταμία* &c. are treated altogether like substantives, *e. g.* **ܕܝܢܐ ܕܡܪܝܢ** “on his brow” Sim. 282 *inf.*; **ܕܝܢܐ ܕܡܪܝܢ** “on his neck” Bedjan, Mart. II, 229, 10 &c.—The expression **ܕܝܢܐ ܕܡܪܝܢ** in Ov. 185, 3 is of the very same character, and means “something sufficient under his head”, or “something large enough for being under his head”, *i. e.* “as a support for his head”.

(1) In Matt. 18, 15, even the Greek text has the Aramaic idiom *μεταξὺ σοῦ καὶ αὐτοῦ*; Syr. **ܕܝܢܐ ܕܡܪܝܢ**.

A. PERSON AND GENDER.

[illegible]

258, 4 (= Ov. 328, 25); **ܐܢܬܐ ܕܢܚܢܐ** “she was full of complaints” Ov. 155, 10, and thus frequently (as **ܐܢܬܐ ܕܢܚܢܐ** Joseph 206, 4 *ab inf.*) &c. Cf. farther **ܐܠܐ ܕܢܚܢܐ ܐܠܐ ܕܢܚܢܐ** “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 **ܐܠܐ ܕܢܚܢܐ ܐܠܐ ܕܢܚܢܐ** “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 **ܐܢܬܐ ܕܢܚܢܐ** *περίλυτός ἐστιν ἡ ψυχὴ μου* Matt. 26, 38.

In other cases, however, the Masc. appears. Thus **ܐܢܬܐ ܕܢܚܢܐ** “something pains me”; **ܐܢܬܐ ܕܢܚܢܐ** “he mourned sincerely for those who” Ov. 180, 5; **ܐܢܬܐ ܕܢܚܢܐ** “I was eager for” (literally: “I had leisure for”); **ܐܢܬܐ ܕܢܚܢܐ** “I am zealous for”; **ܐܢܬܐ ܕܢܚܢܐ** “it is spacious for me”, “I have freedom”; **ܐܢܬܐ ܕܢܚܢܐ** “it is pleasing to me”,—“it is displeasing to me” &c. One says **ܐܢܬܐ ܕܢܚܢܐ** “I am offended”, “I am vexed” (with **ܐܢܬܐ ܕܢܚܢܐ** and **ܐܢܬܐ ܕܢܚܢܐ** “about”), and along with these the personal form **ܐܢܬܐ ܕܢܚܢܐ** is also used.

B. In meteorological occurrences we have in the fem. **ܐܢܬܐ ܕܢܚܢܐ** “it has become clear”, “it has become dark”, but also **ܐܢܬܐ ܕܢܚܢܐ** (m.) “it has become clear”. So too **ܐܢܬܐ ܕܢܚܢܐ** “before it was yet making for daylight” Sim. 313 *inf.* (Lond. Cod. quite different), overagainst **ܐܢܬܐ ܕܢܚܢܐ** *ibid.* 306, 6 (Lond. Cod. merely **ܐܢܬܐ ܕܢܚܢܐ**) (cf. **ܐܢܬܐ ܕܢܚܢܐ** “before it was yet making for evening” *id.* 306, 4). Similarly **ܐܢܬܐ ܕܢܚܢܐ** “it is coming near the darkening”, it is drawing toward nightfall” Luke 24, 29 C. S. Cases like **ܐܢܬܐ ܕܢܚܢܐ** “it rained” and **ܐܢܬܐ ܕܢܚܢܐ** “that it rain” James 5, 17 Hark. do not appear to occur in ancient original writings. Notice however **ܐܢܬܐ ܕܢܚܢܐ** ⁽¹⁾ **ܐܢܬܐ ܕܢܚܢܐ** “as if it dropped heavenly dew upon him” Sim. 382, 3. Cf. farther **ܐܢܬܐ ܕܢܚܢܐ** *ψυχὴς ἦν* “it was cold” John 18, 18; Aphr. 343, 10; **ܐܢܬܐ ܕܢܚܢܐ** *σκοτίας ἔτι ὄσσης* John 20, 1.

C. When an indefinite “it” is comprised in a phrase it is generally expressed by the fem. sing.: **ܐܢܬܐ ܕܢܚܢܐ** “but if it is

(1) The correct reading in Lond. Cod.; the printed Ed. gives **ܐܢܬܐ ܕܢܚܢܐ**.

possible, and is not burdensome to you" Ov. 173, 26; **إِيسَ إِأَلَال** "as it comes", "any way" frequently; **إِلَهِ يَحْرَبُ أَوَل** "if it had been possible" Ov. 201, 1; **إِلَهِ يَحْرَبُ غَالِو** "for it does not suit Saul" Aphr. 342, 4; **مَعْمَلُ خَاتَبَوَت** "it was possible for him", "he could" (literally "there was room in his hands"), *e. g.* **مَعْمَلُ خَاتَبَوَت** **وَلَا حَمَلُيَلَعَه** "and they could not fight" Ov. 89 *ult.*, and even **مَعْمَلُ خَاتَبَوَت** **مَعْمَلُ** "whatever he can provide" Lev. 14, 30; **مَعْمَلُ أَوَل خَاتَبَوَت** "whatever he could" Jos. St. 23, 16, Note 2; and also with the phrase enclosed, **مَعْمَلُ خَاتَبُ إِأَحْبِ** "what can I do?" Kailag and Damnag, 52, 16, and many like cases. Along with **مَعْمَلُ خَاتَبَوَت** "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 **مَعْمَلُ خَاتَبَوَت** Spic. 5, 13. The masculine occurs also in passive forms of expression like **إِلَعَلَمَ دَه** "it has been forgiven him" Aphr. 40, 8; **إِلَعَلَمَ إِأَلَسَب مَبَر أَو** "as it seemed good to that being" Spic. 12, 19; **دَوَثَرَسَتَاي إِمِين** **لَحَف** Matt. 7, 7; **مَتَرَسَتَاي إِمِين** **لَحَف** Matt. 7, 2. Cf. farther **إِلَهِ فُلَ إِأَلَسَب** "how it is" Aphr. 31, 6; **إِلَهِ** "thus is it" Aphr. 154, 8; **وَلَا إِأَلَسَب لَمَعَلَا** "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 **?** "that" takes the place of the Subject: **مَعْمَلُ** "it happens, that" Aphr. 505, 15, and **مَعْمَلُ** Ov. 63, 21; **مَعْمَلُ** Aphr. 68, 12, and frequently; **مَعْمَلُ** and **مَعْمَلُ** "it stands written, that" frequently; **مَعْمَلُ** **إِلَهِ إِأَلَسَب دَه** "it did not seem to him, that" Jos. St. 57, 16, but **مَعْمَلُ** **إِلَهِ إِأَلَسَب دَه** "it thus appeared (good) to us, that" Aphr. 304, 14; **مَعْمَلُ** **إِلَهِ إِأَلَسَب دَه** "that thou mightest not think, that" Jos. St. 34, 18; **مَعْمَلُ** "it is well known, that" Ov. 63, 12, but **مَعْمَلُ** *ibid.* 73, 1 and 4; **مَعْمَلُ** and **مَعْمَلُ** "it is said, that"; **مَعْمَلُ** **إِلَهِ مَعْمَلُ** "it is impossible, that" Luke 17, 1; **مَعْمَلُ** **إِلَهِ دَه** "that it may be to thee certain, that" Aphr. 168, 7; and thus frequently **مَعْمَلُ** **إِلَهِ دَه** "although it be thought, that" Jos. St. 8, 2. It is always masculine, however, in **مَعْمَلُ** **إِلَهِ دَه** "it is fitting, that".

The masculine prevails in the case of the Inf. with **د**, *e. g.* **مَعْمَلُ دَه** **حَمَلُيَلَعَه** "and it is not enjoined thee to tire thyself out" Aphr. 230, 5; except in established phrases, as in **مَعْمَلُ خَاتَبَوَت** (*v. supra*).—

Thus too the fem. is retained in verbs like ܐܢܝ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ “I am vexed, that...” or “I am vexed to...”; ܐܢܝ ܕܥܝܢܐ ܕܥܝܢܐ “I desire”; “that”, ܕ “to” (cf. ܐܢܝ ܕܥܝܢܐ ܕܥܝܢܐ “this I desire,—to go to Jerusalem” Ov. 164, 23).

D. In such cases pure Adjectives also are treated like Participles: ܐܢܝ ܕܥܝܢܐ ܕܥܝܢܐ “he is not convinced, that” Aphr. 498, 6, but ܐܢܝ ܕܥܝܢܐ ܕܥܝܢܐ *ibid.*, *ult.*, and frequently; ܐܢܝ ܕܥܝܢܐ ܕܥܝܢܐ “it is well to learn” Aphr. 446 *paen.*; ܐܢܝ ܕܥܝܢܐ ܕܥܝܢܐ... ܐܢܝ ܕܥܝܢܐ ܕܥܝܢܐ “his commands... to tell,—is too much” (“his injunctions... are too numerous to mention”) Ov. 178, 16; ܐܢܝ ܕܥܝܢܐ ܕܥܝܢܐ... ܐܢܝ ܕܥܝܢܐ ܕܥܝܢܐ “to speak of the prudence... would be too much” Ov. 190, 24. But the masc. preponderates in such cases.

Compare with this section, § 201 *supra*.

B. TENSES AND MOODS.

PERFECT.

§ 255. The Perfect denotes past action; accordingly it is the tense of *Narration*, the proper *Tempus historicum*: every narration from the first verse of Genesis onward supplies examples in abundance.

§ 256. It farther denotes the *completed result* (the *pure Perfect*): ܐܢܝ ܕܥܝܢܐ ܕܥܝܢܐ... ܐܢܝ ܕܥܝܢܐ “thy letter I have received” Aphr. 6, 1; ܐܢܝ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ “and so the Lord has farther said thus to his disciples” Aphr. 7 *ult.*; ܐܢܝ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ “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 ܐܢܝ “has become” γέγως often = “is” (but also “was”); ܐܢܝ ܕܥܝܢܐ “is not”, *e. g.* Aphr. 84, 12, 19; 158, 20 &c.; ܐܢܝ ܕܥܝܢܐ “desire has come to me”, “I desire”; ܐܢܝ ܕܥܝܢܐ “I am (become) weary of my life” Gen. 27, 46 (§ 254 A); ܐܢܝ ܕܥܝܢܐ “novimus, we know” Aphr. 497, 17; ܐܢܝ ܕܥܝܢܐ “now I know” Mart. I, 244, 8 &c. Yet upon the whole this use is not of frequent occurrence in Syriac; with ܐܢܝ in particular the more distinct active participle is employed in preference.

Tempus
Historicum.

Pure
Perfect.

κάρπον Luke 13, 9; **ܐܝܢ ܐܝܡܝܢ** “*si potuerimus*”, “if we can” Spic. 13, 2; **ܐܝܢ ܐܝܡܝܢ ܐܝܢ ܐܝܡܝܢ** “unless thou enter, I do not let thee go”, that is, “thou must enter” Sim. 286 mid.; **ܐܝܢ ܐܝܡܝܢ ܐܝܢ ܐܝܡܝܢ** “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); **ܐܝܢ ܐܝܡܝܢ** “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 **ܐܝܢ ܐܝܡܝܢ** “and if not, thou restorest him” Jul. 217, 26.

In the same way the Perf. stands in sentences with **ܐܝܢ ܐܝܡܝܢ**—**ܐܝܢ ܐܝܡܝܢ** “either ... or”; “whether ... or whether”: **ܐܝܢ ܐܝܡܝܢ ܐܝܢ ܐܝܡܝܢ** “that thou mayest not again have to weary thyself in seeking him, whether thou find him or not” Aphr. 144, 22; **ܐܝܢ ܐܝܡܝܢ ܐܝܢ ܐܝܡܝܢ** “he either greatly exalts our consideration, or he humiliates us to the very depth” Joseph 196 *ult.* [Ov. 296, 17]; **ܐܝܢ ܐܝܡܝܢ ܐܝܢ ܐܝܡܝܢ** “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).

In Hypo-
thetical
Clauses.

§ 259. The Perfect is very extensively employed in hypothetical sentences like **ܐܝܢ ܐܝܡܝܢ ܐܝܢ ܐܝܡܝܢ** “if we had not delayed, we should already have returned” Gen. 43, 10 &c. (§ 375 A). With these are ranked cases like **ܐܝܢ ܐܝܡܝܢ ܐܝܢ ܐܝܡܝܢ** “O that one would roll away!” Mark 16, 3; **ܐܝܢ ܐܝܡܝܢ ܐܝܢ ܐܝܡܝܢ** “O that one would say to me!” Sim. 301 *inf.*; **ܐܝܢ ܐܝܡܝܢ ܐܝܢ ܐܝܡܝܢ** “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; **ܐܝܢ ܐܝܡܝܢ ܐܝܢ ܐܝܡܝܢ** “when might it indeed be evening?” = “would that it were evening at last!” Deut. 28, 67; cf. Ps. 41, 6; **ܐܝܢ ܐܝܡܝܢ ܐܝܢ ܐܝܡܝܢ** frequently in the O. T. To this class also belong **ܐܝܢ ܐܝܡܝܢ ܐܝܢ ܐܝܡܝܢ** “then would I have been ended and no eye would have seen me” Job 10, 18; **ܐܝܢ ܐܝܡܝܢ ܐܝܢ ܐܝܡܝܢ** “then would I have sent thee” Gen. 31, 27; **ܐܝܢ ܐܝܡܝܢ ܐܝܢ ܐܝܡܝܢ** “then wouldest thou (f.) have been bound to be afraid ... and to be zealous” Aphr. 48, 10; thus even **ܐܝܢ ܐܝܡܝܢ ܐܝܢ ܐܝܡܝܢ** ταῦτα δὲ ἔδει ποιῆσαι κακῆσαι μὴ ἀφιέναι Matt.

§ 260. The Perf. ܐܕܝܢ often stands before an Adj. or Part. to ܐܕܝܢ
denote a Wish, an Advice, or a Command. Originally the Perf. was
meant to indicate the accomplishment of the action as completely
certain,—as good as already done. This occurs particularly in the
 2^{nd} pers. Thus often ܠܥܕܝܢ ܬܦܪܫܝܗܘܢ “farewell”, ܬܦܪܫܝܗܘܢ ; ܠܥܕܝܢ ܬܦܪܫܝܗܘܢ
 ܬܦܪܫܝܗܘܢ ܬܦܪܫܝܗܘܢ Luke 10, 37; ܠܥܕܝܢ ܬܦܪܫܝܗܘܢ ܬܦܪܫܝܗܘܢ Hebr. 13, 7;
 ܠܥܕܝܢ ܬܦܪܫܝܗܘܢ ܬܦܪܫܝܗܘܢ “take pains (take thou the burden) and
curse me” Sim. 316 ult.; ܠܥܕܝܢ ܬܦܪܫܝܗܘܢ ܬܦܪܫܝܗܘܢ “but instead
of this, be ye assiduous in fasting” Ov. 174, 14; ܠܥܕܝܢ ܬܦܪܫܝܗܘܢ “but know”
Philox. 570, 11; ܠܥܕܝܢ ܬܦܪܫܝܗܘܢ ܬܦܪܫܝܗܘܢ “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 3^{rd} pers.: ܠܥܕܝܢ ܬܦܪܫܝܗܘܢ ܬܦܪܫܝܗܘܢ “the priests are not to
use force”; Ov. 215, 11 (where there are more cases, varied with ܬܦܪܫܝܗܘܢ);
 ܠܥܕܝܢ ܬܦܪܫܝܗܘܢ ܬܦܪܫܝܗܘܢ “let her be esteemed” Addai 44 ult.; ܠܥܕܝܢ ܬܦܪܫܝܗܘܢ
 ܬܦܪܫܝܗܘܢ Gal. 6, 9; ܠܥܕܝܢ ܬܦܪܫܝܗܘܢ ܬܦܪܫܝܗܘܢ “they are to be constantly with
them” Ov. 215, 11; ܠܥܕܝܢ ܬܦܪܫܝܗܘܢ ܬܦܪܫܝܗܘܢ “they must receive blame”
Statuti della Scuola di Nisibi 25. 9.

§ 261. So also *loah* with a participle following is often placed in a dependent clause, to express an action merely purposed or aimed at:
...*وَقَامُوا فِي الْبُيوتِ لَيْلًا وَنَهَضُوا حَتَّى أَصْبَحَ يَوْمَهُمْ*. “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
هَمَّ بِشِدَّةٍ أَنْ يُرَى نَارُهُمْ فِي كُلِّ رَكْعَةٍ مِنْ صَلَاتِهِمْ, “let us take delight to observe the fourteenth day of every month” Aphr. 230, 1; *وَكَانَتْ لَهُمُ الْمَسْكَنَةُ كَمَا أَنَّهَا تَصْنَعُ بِنَاؤَهَا*, “they wished to carry it [the Ark]” Aphr. 264, 6;
فَلَمْ يَقْضِ عَلَيْهِمْ أَنْ يَأْتِيُوهُنَّ فَحْدَاهُنَّ وَلَا يَخْلُقْنَ مَعْزِلَةً بَيْنَهُمَا وَأَنْ لَا يَدْخُلَنَّ إِلَّا بِالْمَرْءِ الَّذِي هُوَ مُعَيَّنٌ بِهِ, “they shall not allow the deaconesses [daughters of the ordinance] to come singly to the church” Ov. 217, 9; *أَوْ كَانَ ذَلِكَ قَدْرًا لِلَّذِينَ فِيهِ سُرَرٌ*, “that they might be placed in it” Jos. St. 23, 14; *وَالْحَائِرُ مَنْ خَالَطَهُمْ فَوَجَدَهُمْ فِي دَابِقَةِ الْحَبْلِ*, “and induces them to

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: **ܝܬܝܗܘܐ ܕܥܝܪܝܐ ܕܥܝܪܝܐ ܕܥܝܪܝܐ** “they gave him baptism” Sim. 268; **ܡܡ ܕܥܝܪܝܐ ܕܥܝܪܝܐ** “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 **ܕܥܝܪܝܐ ܕܥܝܪܝܐ ܕܥܝܪܝܐ** “the righteous judgment of God in which he will render account” Ov. 200, 13; **ܕܥܝܪܝܐ ܕܥܝܪܝܐ ܕܥܝܪܝܐ** “there will not again be a flood” Gen. 9, 11; “these three things I have explained to thee by letter” (ܕܥܝܪܝܐ ܕܥܝܪܝܐ): ‘other matters’ **ܕܥܝܪܝܐ ܕܥܝܪܝܐ** “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 **ܕܥܝܪܝܐ**, in which case it is the participle which appears for the most part in the apodosis: **ܕܥܝܪܝܐ ܕܥܝܪܝܐ ܕܥܝܪܝܐ** “if thou turnest away thy countenance, the inhabitants thereof come to an end” Aphr. 493 ult.; **ܕܥܝܪܝܐ ܕܥܝܪܝܐ ܕܥܝܪܝܐ** “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 **ܕܥܝܪܝܐ ܕܥܝܪܝܐ** “if we speak, we come short” Aphr. 496, 8; **ܕܥܝܪܝܐ ܕܥܝܪܝܐ ܕܥܝܪܝܐ** “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 **ܕܥܝܪܝܐ**: — **ܕܥܝܪܝܐ ܕܥܝܪܝܐ** “fishes die, when they come up into the air” Aphr. 494, 9; **ܕܥܝܪܝܐ ܕܥܝܪܝܐ ܕܥܝܪܝܐ** “and not even when one stands on a high mountain, does his eye reach to everything far and near” Aphr. 199, 12 &c. But in these cases the Participle is, throughout, the more usual form (cf. § 271).

Imperfect
in Condi-
tional
Sentences.

Modal
Colouring.

§ 266. For the simple statement of the momentary or the continuous Present the Impf. is not readily used: on the other hand it is common whenever any reference to the future, or the slightest modal colouring, appears, *e. g.* **إِنِّى** “I will begin” Spic. 13, 19; **دَجِ أَنَّهُ يَلْمِزُ** “now some one may say” Spic. 6, 21; **إِنِّى أَنَّهُ يَلْمِزُ** “as one might say” “as if, for instance, one should say” frequently; **يَجِبُ لَّا تَلْمِزُ** “who would not wonder?” Anc. Doc. 103, 13; **مَلَّا بَعْدَ يَلْمِزُ** “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, **يَلْمِزُ** **إِنِّى** “*dicas mihi*” Aphr. 313, 12 (mocking request); **وَمِنْ بَعْدَ يَلْمِزُ** “and then may you promise” Aphr. 71, 21; **لَمَّا** “let us await” Aphr. 103, 4; **يَلْمِزُ بَعْدَ يَلْمِزُ** “let us then humble ourselves” Aphr. 119, 5; **يَلْمِزُ** “let him accept” Aphr. 86, 13; **وَمِنْ بَعْدَ يَلْمِزُ** “and let not revilings come out of our mouth” Aphr. 105, 2; **يَلْمِزُ** **وَلَّا تَلْمِزُ** “let him suffer oppression, but not oppress” Aphr. 117, 9 &c.

The 2nd pers. of the Impf. with **لَا** is the direct contrary of the Imperative: **لَا يَلْمِزُ** “fear thou not” &c. Without **لَا** 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: **وَيَقُولُ لَهُمْ** **يَلْمِزُ** “and they will urge him to pray for them” Sim. 290 mid.; **حَبْلًا يَلْمِزُ يَلْمِزُ** **وَلَا يَلْمِزُ** “for this is an admirable thing, that one should know how to ask questions” Spic. 1, 20; **لَا يَلْمِزُ** **وَلَا يَلْمِزُ** “if thou canst not justify thyself” Aphr. 270, 5; **يَلْمِزُ** **وَلَا يَلْمِزُ** “I wish to explain to thee” Aphr. 345, 1; **وَلَا يَلْمِزُ** **وَلَا يَلْمِزُ** “love peace that ye may receive the reward” Aphr. 304, 17—**يَلْمِزُ** **وَلَا يَلْمِزُ** *ἤμελλεν αὐτὸν ἀγαιρεῖν* Acts 16, 27; **وَلَا يَلْمِزُ** **وَلَا يَلْمِزُ** “Mordecai advised that Esther should fast” Aphr. 414, 5; **يَلْمِزُ** **وَلَا يَلْمِزُ** “while he wanted to give them blood to eat” Mart. I, 122, 6; **يَلْمِزُ** **وَلَا يَلْمِزُ** “began to attack” Moes. II, 64, 1; **يَلْمِزُ** **وَلَا يَلْمِزُ** “for it is not commanded them . . . to worship” Anc. Doc. 43, 25; **يَلْمِزُ** **وَلَا يَلْمِزُ** “he obliged

him to take" Ov. 167, 17; **مِلَّ بِعَدِيٍّ جِه هِم** "he set himself to become agreeable to him" Mart. I, 122, 16, and thus in many other instances. So too after the words which mean "until, before, ere": **لَ نَبْ إِيْمَلُ لَ** "Noah did not take a wife until God had spoken to him" Aphr. 235 *ult.*; **لَ بِلَهْم جَ لَ بِلَهْم** "he kept the righteousness which is in the law, before the law had yet been given" Aphr. 25, 5; **جَ لَ لَ يِلْ جِد يَدَ وِيَه** "gave his blood before he was crucified" Aphr. 222, 5; **وَاَمَحْه جَانْجَلْ ؟! دَم مِمَّ وِيَصْج** "who reigned in the land of Edom before there reigned a king over the children of Israel" Gen. 36, 31; **لَ ؟! دَمَ وِيَه** "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 **فَ جَ لَ بِحَفْ** "before we entered" Jul. 45, 2.—Cf. farther **جَ مَكْلاَ أَحْلاَ وِيَعْفَد فَهْمَلا** "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: **لَ لَ بِتَ أَتْلاَ أَحْلاَ** "I do not know how to build" Sim. 271, 4; **لَ وِمَلاَ جَ مَبْعَدَلاَ إِيْزْلاَ حِيْمَلاَ** "if thy holiness commands me to go down to the sea" Sim. 336, 13; **بَ نَ وِيَسَ إِحْدَلاَ** "leaves me in shame" ZDMG XXIX, 116 *ult.*; **لَ (يَمْنَل) إِعْمَلاَ** *ὁός μοι πεισίν* John 4, 7 and 10; **عَفْهَمِيَسَ إِيْمَ؟** "let me send" ("grant me that I send") Jos. St. 76, 5; **لَ إِفْ جَ بَ نَعْمَلاَ** "bring out thy son (that) he may die" Judges 6, 30 (similarly Judges 20, 13); **لَ بَرَأَحْمَ** *ἀπολύσον τοὺς ὄχλους, ἵνα ἀπελθόντες κ. τ. λ.* Matt. 14, 15 C. (P. **وَلَرَحْم**), 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. **لَ** appears sometimes in conditional clauses, to denote an action frequently repeated: **لَ أَنْعَ بَامْجَ دَ؟** "si quis dicebat" Land II, 97 *ult.*; **لَ ؟! جَلاَ جَهْمَ بِأَهْدَ دَ؟** "et si plus quam viginti sumebat" *ib.* 93 *ult.*, and so **لَ ؟! حَسْبَ فَ لَ إِزْ؟! بَرَأْلاَ** "for as often as he came to any place" *ib.* 251, 14; **لَ ؟! جَ بَ نَ ؟!** "whenever he was angry" Ov. 186, 21 &c. Similarly **لَ ؟! حَفْلاَ رَحْ** "in every thing . . . which was required" Land II, 201, 7. For such cases the Part. with **لَ** is far more

Imperfect
with **لَ**.

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 definite time. Such a condition generally represents itself to us as a *present condition*; and in this respect the Active Participle is not distinguishable from any other predicative adjective: **قَاتِلٌ أَنَا** “killing (am) I” is exactly like **أَنَا** **قَاتِلٌ** “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 statement of what is momentary: **أَنزَلَ لِّلْهَيْوَةِ أَكَلٌ** **فَمِنْهُ** “for the lion by its nature eats flesh (always)” Spic. 7, 14; **يَهْدِيهِ يَهْدِيهِ إِلَى بَيْتِهِ** **فَمِنْهُ** “he ruins himself whoever accepts a bribe, but he who hates to take a bribe lives (يحيا)” Prov. 15, 27; **يَسْبِي** **فَمِنْهُ** **فَمِنْهُ** **فَمِنْهُ** **فَمِنْهُ** “for as soon as his friends hear the dear name of Rab-bulā, love for him is inflamed in their hearts and their bosoms glow” Ov. 202, 12; **إِنِّي أَسْمِعُ** **فَمِنْهُ** **فَمِنْهُ** **فَمِنْهُ** “now also I receive his command” Ov. 172, 5; **فَمِنْهُ** **فَمِنْهُ** **فَمِنْهُ** **فَمِنْهُ** “we figure (for you herewith) the image” Ov. 159, 4 &c.

§ 270. The Participle stands plainly in direct antithesis to the past Future in **فَمِنْهُ** **فَمِنْهُ** **فَمِنْهُ** **فَمِنْهُ** “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-

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: **چ** **حَتَّىٰ لَا يَرْجِعَ** "till his body rise again" Ov. 208, 21; **حَتَّىٰ لَا يَأْتِيَ** "until love for him come" Aphr. 39, 13; **حَتَّىٰ لَا يَذْبَحُوا** "till they should offer incense" Guidi, Sette Dormienti 24 v. 43; **وَمَعَهُ عِتِلًا** "and he ministered for many years till he was taken up" Aphr. 273, 2; **حَتَّىٰ لَا يَذْبَحُوا** "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 **حَتَّىٰ** — **حَتَّىٰ لَا يَذْبَحُوا** "that we confidently assume that we shall live" Aphr. 459, 18; **وَلَا تُعَقِّمْنَا** "give me hostages that you will not come in pursuit of me" Jos. St. 61, 2: **أَتَاكَ مَقَمَّرٌ وَلَا يَأْتِيكَ هُجْرٌ** "dost thou engage, not again to do . . . ?" Sim. 292 *supr.*; **وَمَعَهُ يَحْمِلُ** "while he thought that they would restore to him his iniquitous possession" Mart. I, 127, 11; **وَأَيُّ جَلٍّ أَوْتَرَبَ مَعَهُ جَلٌّ** "who thought that the enemy would also seize upon Edessa (Orhāi)" Jos. St. 7, 18; **وَلَا تَبْحَثُ** "and the fools did not know and did not perceive that sorrow and regret would soon overtake them" Sim. 388 *mid.*; **وَأَيُّ جَلٍّ أَوْتَرَبَ مَعَهُ جَلٌّ** "for he had come to understand beforehand, what grievous harm would befall" Ov. 197, 6; **وَأَيُّ جَلٍّ أَوْتَرَبَ مَعَهُ جَلٌّ** "the Holy Spirit made choice of him (Noah) that from his seed even the Messiah should be born" Aphr. 236 *paen.*; **وَأَيُّ جَلٍّ أَوْتَرَبَ مَعَهُ جَلٌّ** "that they had promised to turn again unto God" Sim. 321 *mid.*; **وَأَيُّ جَلٍّ أَوْتَرَبَ مَعَهُ جَلٌّ** "let not vanity issue from thy mouth, lest He withdraw from thee and cease to dwell in thee" Aphr. 185, 20; **وَأَيُّ جَلٍّ أَوْتَرَبَ مَعَهُ جَلٌّ** "lest perhaps he find fault with me when he comes" Aphr. 340, 19; **وَأَيُّ جَلٍّ أَوْتَرَبَ مَعَهُ جَلٌّ** "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.

In Depend-
ent Clauses.

ἐνέχουσιν, Luke 11, 53 P., for which C. S. have **عزب صلاطه** **عزب صلاطه** (cf. § 277 Concl.).

In like manner the Part. appears, connected however with o, in جڤ اُنْزِلْ لِيْ نَصْرًا مِّنَ السَّمَاءِ "show me this, and then I shall be convinced by thee" Spic. 13, 6; هَلْ يَنْصُرُهُمُ اللّٰهُ اَوْ لَا يَنْصُرُهُمْ "let one go to them from the dead, and they repent [= then they would repent]" Aphr. 384, 3; وَلَقَدْ قَالُوا كَبُلْتُمَا بِرَأْسِنَا أَوْلَىٰ بِهِمَا فَلَهُنَّ أَفْئِدَتُنَا فَنُحْيِيَنَّاهُمْ وَيَعْلَمَنَّ أَنَّ اللَّهَ سَابِقٌ كُلَّهُ "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 **جَبَّ مَعَهُ أَتَحَلَّ بِفُلٍ** “when the time came for him to die” Aphr. 312, 6; **لَاخُلَ بِمَعْمَدٍ مَخْمَرٌ دَبَّعًا** “they led him away to where he was to suffer punishment” Mart. I, 246 mid. (a like case *ib. inf.*); **يَمُضُّ بِفُلَيْسَ دَبَّ إِزْجًا وَتَسَم** **لَوَّ** “the day on which the door was to be opened was still distant” Sim. 363 mid. But the addition of **لَوَّ** is more usual in this case (§ 277).

§ 274. Narration scarcely ever employs the Active Participle (as historical present) except in the case of **قَالَ**; but this **قَائِلٌ، قَائِلَةٌ، قَائِلِينَ**, or **قَائِلِي**, "he or she said"; "they (m. or f.) said"—is very common. Thus **قَائِلِي وَجِيبِهِ** *καὶ ἀποκριθέντες εἶπαν* Matt. 21, 27, and frequently; accordingly the form **حَالٌ قَائِلٌ** common in the N. T. must properly have been **حَالًا قَائِلًا**. Something different is the Part. in lively description of dreams, as in **رَأَيْتُ... حُلُمًا** *وَجَلَلًا* **فَبَدَأْتُ أَرْكَبُ** *أَنَا حَيَّصَعْلًا نَسَا أَنَا* **فَرَأَيْتُ** "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 *ἀποκριθεὶς* ... *ἀγανακτῶν* Luke 13, 14; *καταβαινόντων αὐτῶν* ... *ἐντείλατο* Matt. 17, 9; *ἔδωκε ἑαυτὸν τοῖς δαίμονι* "he sacrificed himself to the demons, to wit, when he descended" Ov. 160, 15; *ἔστη ἐν τῷ ναῷ* "and while he stood in the temple, he saw" Ov. 163 *ult.*; *ἔβη* "to meet death he ran with joy" Anc. Doc. 90 *paen.*; *ἔβη*

Contemporary Condition in the Past.

مَنْزِلًا... بِمَنْزِلِهِ... "accusations were brought against a man, while they said" Mart. I, 123; جَاءَهُ مَعْلُومٌ "while he yet spake" Gen. 29, 9; Matt. 26, 47, and frequently thus, after جَاءَ "while yet". Cf. جَاءَهُ حَقٌّ... بِمَنْزِلِهِ... εἶδεν Λευὴν... καθήμενον Mark 2, 14; جَاءَهُ عِلْمٌ "and when he heard that the epistles were read" Sim. 269 *ad inf.* (Cod. Lond. جَاءَهُ مَدْعَاةٌ); جَاءَهُ لَهَا... بِمَنْزِلِهِ... "they began to watch that they might see if he moved his feet" Sim. 275, 15 &c. Notice the contrast with the Perf. in جَاءَهُ حَبْرَةٌ... بِمَنْزِلِهِ... "when she saw that Jehu had become king, and was coming" Aphr. 273, 9. In all these instances لَهَا might have been added to the Part.

§ 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 προσδοκῶμεν "have we to look for?" Matt. 11, 3; Luke 7, 19, 20; جَاءَ لَهَا... "why is he to die?" 1 Sam. 20, 32; جَاءَ لَهَا... "why wilt thou die?" Guidi, Sette Dorm. 22 v. 142 = 28 v. 168; جَاءَ لَهَا... "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.

§ 277. The Part., properly expressing only a condition, is distinctly referred to the past by subjoining لَهَا or, though not so frequently, by placing that word before it. Thus there arises a form expressing continuance or repetition in past time; جَاءَ لَهَا... is nearly = *faciebat*. The لَهَا 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 لَهَا alone, instead of لَهَا... as *erat*. The combination is very common: προσέφερον... "Mark 10, 13 (S. جَاءَهُ...); ἐπίπρασκον... Acts 2, 45 (and in v. 47, farther instances); "auxilium ab eo rogabant" Mart. I, 122, 10; "edebant enim" Sim. 274 mid.; جَاءَهُ...

Modal Colouring.

Active Participle with لَهَا.

ܐܰܠܰܐ ܠܰܐܰܢܰܐ ܠܰܐܰܢܰܐ “used to light a fire and place on it (incense)” Sim. 269, 9;
 ܕܰܡܰܢܰܐ ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ
 “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 ܕܰܡܰܢܰܐ, takes ܠܰܐܰܢܰܐ, though the simple Part. would have been
 sufficient (§ 275). It is somewhat different when a condition is entered
 upon suddenly: ܕܰܡܰܢܰܐ ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ
 “while he was still seeking to persuade him, the gold was (suddenly) sent” Jos.
 St. 35, 9. Similarly ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ
 “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 ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ “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 ܐܰܠܰܐ § 273): ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ
 “to the place where they were to be put to death” Mart. I, 91, 3; 99, 1;
 ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ
 “when the day arrived on which the departure of the king was to take place” Mart. I, 106 *inf.*;
 ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ
 “why he grieved in his sickness that he was to die” Aphr. 468, 14 &c.—ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ
 ܐܰܠܰܐ “he wanted to put Persia to shame and build up Singara” Ov. 9, 25.

It stands also hypothetically in ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ “why should
 the physician flee?” Anc. Doc. 90, 23 (close beside ܐܰܠܰܐ § 268 A);
 ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ “would that
 thou didst reverence” Mart. I, 26 *inf.*; ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ “and what
 means of conveyance would be sufficient?” Moes. II, 112 v. 550; ܐܰܠܰܐ
 ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ “how could I have undone the loads?” Joseph 229, 14
 (Ov. 313, 24); ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ “could he not have &c.?” Sim. 374, 7; ܐܰܠܰܐ
 ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ “as if he were carrying them (his wars) on,
 in their interest” Jos. St. 9, 18; ܐܰܠܰܐ ܐܰܠܰܐ ܐܰܠܰܐ “for thereby
 his will would be fulfilled” Spic. 1, 9, and like cases. Thus too in clauses
 with ܐܰܠܰܐ “if” (§ 375 A).

Similarly also *ܐܠܗܐ ܕܡܠܟܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ* “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 *ܐܠܗܐ* is wanting.

This combination stands in a dependent position,—amongst other instances,—in: *ܐܠܗܐ ܕܡܠܟܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ* “while all were grieved for him, that he was dying” Anc. Doc. 20, 14 = Addai 48, 8; *ܐܠܗܐ ܕܡܠܟܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ* “the holy men made a sign that they would not offer sacrifice” Anc. Doc. 103, 20 (line 25 has merely *ܐܠܗܐ ܕܡܠܟܐ*). And thus it sometimes stands, even when the dependence is not given expression to by ? (§ 272): *ܐܠܗܐ ܕܡܠܟܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ* “and they commenced to beg of him” Luke 24, 29 C. S. and even *ܐܠܗܐ ܕܡܠܟܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ* “they were not able to keep” Aphr. 15, 2; *ܐܠܗܐ ܕܡܠܟܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ* “which they had been accustomed to worship” Aphr. 312, 21; *ܐܠܗܐ ܕܡܠܟܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ* “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 *ܐܠܗܐ* beside the dependent verb might throughout have been dispensed with.

Passive
Participle.
For the
Perfect.

§ 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: *ܕܡܠܟܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ* Matt. 2, 5, and often in the N. T. and elsewhere; *ܐܠܗܐ ܕܡܠܟܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ* “in that liberty which has been given them by God (= *ܐܠܗܐ ܕܡܠܟܐ*)” Spic. 13, 17; *ܐܠܗܐ ܕܡܠܟܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ* “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; *ܐܠܗܐ ܕܡܠܟܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ* . . . “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.

§ 279. A. A favourite mode of employing this Part. includes mention
of the agent introduced by ܠ (§ 247): ܚܕܝܐ “(has been) done by
me” = “I have done”. A logical object may stand with it as gram-
matical 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: ܡܬܥܝܢ ܗܘܝܬ ܕܒܪܟܬܐ Luke 1, 34; ܡܬܥܝܢ ܗܘܝܬ ܕܒܪܟܬܐ
“hast thou read the books?” Spic. 13, 8; ܡܬܥܝܢ ܗܘܝܬ ܕܒܪܟܬܐ
“whom I have prepared for thee” Mart. I, 182 inf.; ܡܬܥܝܢ ܗܘܝܬ ܕܒܪܟܬܐ
ܠܗܘܝܬܐ ܕܗܝܬܐ ܕܡܬܥܝܢ ܗܘܝܬ ܕܡܬܥܝܢ ܗܘܝܬ ܕܡܬܥܝܢ
ܠܗܘܝܬܐ ܕܗܝܬܐ ܕܡܬܥܝܢ ܗܘܝܬ ܕܡܬܥܝܢ ܗܘܝܬ ܕܡܬܥܝܢ
“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); ܡܬܥܝܢ
ܗܘܝܬ ܕܡܬܥܝܢ ܗܘܝܬ ܕܡܬܥܝܢ ܗܘܝܬ ܕܡܬܥܝܢ ܗܘܝܬ ܕܡܬܥܝܢ
ܠܗܘܝܬܐ ܕܗܝܬܐ ܕܡܬܥܝܢ ܗܘܝܬ ܕܡܬܥܝܢ ܗܘܝܬ ܕܡܬܥܝܢ
“as we have heard” Spic. 16, 22; ܡܬܥܝܢ ܗܘܝܬ ܕܡܬܥܝܢ ܗܘܝܬ
“it has not been stood by me (= I have not stood) before great ones”
Kalilag and Damnag 88, 8; ܡܬܥܝܢ ܗܘܝܬ ܕܡܬܥܝܢ ܗܘܝܬ
“he stood” Hoffmann, Märtyrer 108, 973; ܡܬܥܝܢ ܗܘܝܬ ܕܡܬܥܝܢ ܗܘܝܬ
“I have walked” Spic. 43, 7; ܡܬܥܝܢ ܗܘܝܬ ܕܡܬܥܝܢ ܗܘܝܬ
“and I have had no experience of domestic ties” [lit. ‘with
marriage I have not met’] Ephr. (Lamy) II, 599, 8; ܡܬܥܝܢ ܗܘܝܬ ܕܡܬܥܝܢ ܗܘܝܬ
ܠܗܘܝܬܐ ܕܗܝܬܐ ܕܡܬܥܝܢ ܗܘܝܬ ܕܡܬܥܝܢ ܗܘܝܬ ܕܡܬܥܝܢ
“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; ܡܬܥܝܢ ܗܘܝܬ ܕܡܬܥܝܢ ܗܘܝܬ ܕܡܬܥܝܢ ܗܘܝܬ ܕܡܬܥܝܢ
“true and straightforward have I been” Mart. I, 27, 5. Cf. the troublesome sentence ܡܬܥܝܢ ܗܘܝܬ ܕܡܬܥܝܢ ܗܘܝܬ
ܡܬܥܝܢ ܗܘܝܬ ܕܡܬܥܝܢ ܗܘܝܬ ܕܡܬܥܝܢ ܗܘܝܬ ܕܡܬܥܝܢ ܗܘܝܬ ܕܡܬܥܝܢ
“from those quarters ܡܬܥܝܢ ܗܘܝܬ ܕܡܬܥܝܢ ܗܘܝܬ ܕܡܬܥܝܢ ܗܘܝܬ ܕܡܬܥܝܢ ܗܘܝܬ ܕܡܬܥܝܢ
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.

These words, however, may also be used in a true passive sense, *e. g.* **مَقْدَمٌ** “taken”; **مُنْزَعٌ** “pulled, torn away”.

PARTICIPLES USED AS NOUNS.

§ 281. We disregard in this place such participles (Peal act.) as **صَاحِبٌ** “friend”, **رَاعٍ** “shepherd”, **أُكْلٍ** and **أُكْلٍ** *ἡ οἰκουμένη*, **أُكْلٍ** “a pillar”, **أُكْلٍ** “a bird”, **أُكْلٍ** “herb”, **أُكْلٍ** *τὸ 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 **أ**:—prepositions too may at times come after the Part. in the Constr. St. (§ 206): **أُكْلٍ** *مَنْقِلٌ* “he who concludes the covenants” Aphr. 214, 14; **أُكْلٍ** *لِعَدَمٍ* “lawgiver” frequently; **أُكْلٍ** *لِحَبْصٍ* “he who eats my bread” Ps. 41, 9; **أُكْلٍ** *لِأَنْتِ* “O thou who diest an evil death!” Mart. I, 180 *inf.*; **أُكْلٍ** *لِأَنْتِ* “Justice which demanded doom” Aphr. 462, 5; **أُكْلٍ** *لِأَنْتِ* “she who gave hateful advice” Aphr. 110, 10; **أُكْلٍ** *لِأَنْتِ* “those who fear thy name” Ps. 61, 5; **أُكْلٍ** *لِأَنْتِ* “lovers of money,—covetous persons” Ov. 190, 2; **أُكْلٍ** *لِأَنْتِ* “are flesh-eaters” Spic. 7, 15; **أُكْلٍ** *لِأَنْتِ* “are grass-eaters (f.)” *ibid.* 16.—**أُكْلٍ** *لِأَنْتِ* *φιλόχριστος* frequently; **أُكْلٍ** *لِأَنْتِ* “thy God-loving holiness” Jos. St. 1, 1; **أُكْلٍ** *لِأَنْتِ* “trumpeters” Aphr. 260, 4 = **أُكْلٍ** *لِأَنْتِ* Aphr. 147, 13; **أُكْلٍ** *لِأَنْتِ* “who lead to destruction” Aphr. 271 *ult.*; **أُكْلٍ** *لِأَنْتِ* “those who rush into the fight” Aphr. 149, 18; **أُكْلٍ** *لِأَنْتِ* “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); **أُكْلٍ** *لِأَنْتِ* “who love Christ in everything” John van Tella (Kleyn) 3, 8; 11, 9 (same form).—**أُكْلٍ** “his rider” Ps. 33, 17; **أُكْلٍ** “those who fear him” frequently; **أُكْلٍ** “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.* **أُكْلٍ** *لِأَنْتِ* “an erring spirit” Is. 19, 14; **أُكْلٍ** *لِأَنْتِ*

“is a devouring fire” Deut. 4, 24; 9, 3; Heb. 12, 29; **نَهْزَا بِمِجْزَا** “a burning fire” Daniel 3, several times; **فَعْدَمَا حَقْتَبَا هَلْجَتَا** “idols fashioned and false” Anc. Doc. 42, 22. Thus too **فَعْلَانَا** f. **فَعْلَانَا** “foolish”; **هَعْمَلَا** “sufficient”, “dexterous”; **نُعْمَلَا** “fitting”.⁽¹⁾

B. For all those uses in which the Participle but rarely appears, the *Nomen agentis* comes in: **فَبَدَمَجْ** “thy redeemer” Ps. 35, 3; **جَبَدَوَه** “his helper” Ps. 10, 14; **فَلَفَسَه** “he who sent him” Aphr. 289, 8; **بَانِهَه لِإِفْعَلْهَفْ** “nourish ye that (f.) which devours you”⁽²⁾ Mart. I, 194, 10 &c. Thus in particular, as independent substantive, and as attribute **نَهْفَزَا** “watchman” &c.

Other
Active
Participles,
and *Nomen*
Agentis.

§ 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: **بِمِجْزَا** “he who produces everything” Ephr. (Lamy) II, 247, 3; **مِجْزَا جَهْلَانَا** “who makes his cursing ineffective” Aphr. 236 *ult.*; **مِجْزَا رِجْعَانَا** “who offers prayers” Aphr. 66, 17; **فَحْلَانَا** **مِجْزَا** **بِمِجْزَا** “salt, that breaks up rottenness” Aphr. 485, 16; **مِجْزَا** **بِمِجْزَا** “the shield which intercepts the arrows” Aphr. 44, 2; **مِجْزَا** **بِمِجْزَا** “those who accept money” Aphr. 260, 16; **مِجْزَا** **بِمِجْزَا** “who exhibit a profit” Aphr. 287, 2; **بِمِجْزَا** **مِجْزَا** **بِمِجْزَا** “women, who subjugate their husbands” Spic. 15, 19; **مِجْزَا** **بِمِجْزَا** **مِجْزَا** “weak passions that yet subdue heroes under the hard yoke of the need of them” Ov. 182, 18.—**مِجْزَا** **بِمِجْزَا** **مِجْزَا** “who urge on their people hurriedly” Mart. I, 16, 6; **مِجْزَا** **بِمِجْزَا** **مِجْزَا** “those who fight vigorously (with all their might)” Moes. II, 75, 5; Mart. I, 159 *mid.*; **مِجْزَا** **بِمِجْزَا** “who are strong in pride” Aphr. 430 *ult.* (cf. Is. 13, 3); **مِجْزَا** **بِمِجْزَا** “oil, that revives the wearied ones” Ephr. (Lamy) II, 179, 4 &c.

(¹) Notice that Abstract Nouns in **لَا**, Relative Adjectives in **أَ**— and Adverbs in **أَ**— can be formed from those Active Participles only which are also used as Adj. or Subst.

(²) Or **بِمِجْزَا** without **أَ** (§ 145 F.)?

مَجْمَعًا حَبَارًا “how can I know?” *Ov.* 163, 2; حَبَارًا “ye have neglected to go” *Jul.* 123, 5; حَبَارًا... “began to build” *Jos. St.* 24, 11; لَا إِهْمَ وَلَا إِهْمَ “and no longer continued to seek her” *Jul.* 98, 11 &c.

Thus too the Inf. with Δ , as a kind of epexegetis which specifies direction, represents even the Subject. Compare حَبَارًا مِمَّنْ جَمَعَ “it still remains appointed for Israel, to be brought together” *Aphr.* 359, 3; 367, 5 (حَبَارًا مِمَّنْ جَمَعَ); 367, 11; حَبَارًا لَا يُمْكِنُ جَمْعُهُ “it is not possible for Israel yet to be brought together” *Aphr.* 359, 7; *τί με δεῖ ποιεῖν* Acts 16, 30, and many other instances. Cf. § 254 C.

In all these cases the Inf. with Δ might be replaced by the finite verb with ؟ : Compare, besides the examples already given, حَبَارًا مِمَّنْ جَمَعَ “he is able to love, and to bless, and to speak the truth, and to pray for what is good” [last member of sentence being in finite form] *Spic.* 5, 11 &c. There are even rare instances of a blending of both constructions, namely ؟ and thereafter Δ with the Inf.: مِمَّنْ جَمَعَ حَبَارًا *ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγείραι τέκνα* Luke 3, 8 C. (where P. merely has حَبَارًا, and S. مِمَّنْ... ؟); حَبَارًا “if thou desirest to learn these things with diligence” *Spic.* 48, 16; مِمَّنْ جَمَعَ حَبَارًا “he dared to do this on the first day of the week” *Apost.* *Apocr.* 197 *ult.*⁽¹⁾

Of necessity ؟ must be prefixed to Δ when the Inf. depends on a farther preposition (almost always مِمَّنْ; cf. § 249 E): مِمَّنْ جَمَعَ “deliver me from seeing thee” *Mart.* I, 126, 10; مِمَّنْ جَمَعَ “that one is saved from observing” *Aphr.* 22, 18; مِمَّنْ جَمَعَ “it is easier to do good than to keep from evil” *Spic.* 6, 10 &c. More frequent is the form مِمَّنْ جَمَعَ... “he did not cease to teach” *Ephr.* III, XXXIII *ult.* (or the completely

(¹) However little I am disposed to guarantee the integrity of the individual passages, the instances are so numerous, that the idiom must be recognised.

verb. Occasionally, however, this method of indicating the Object is exchanged for another,—that, namely, which is contrived by Δ , followed by the Pron. Suff.—It is true it is a less exact method than the former, because it serves other purposes besides. Examples: يَعِيْمُ ج “he may torture us” Joseph 204, 4 [Ov. 300, 12]; يَحْصِلُ ج “has received us” *ibid.* 194, 13 [Ov. 295, 15]; رَبَّاهُ حَصَفَ “I have conquered them” Mart. II, 233, 1 (Jac. Sar.); لَاحَ ج “have escaped (3 pl.) me” Ephr. Nis. p. 62 v. 83 &c. We have the form set before the verb in $\text{وَحَبَّ يَمْنَانِي}$ “and me ye have honoured” Ov. 141, 17 (var. وَمِنْهَانِي); وَحَصَفَ جَحْطًا “and I made you thieves” Joseph 220, 4 [Ov. 308, 17]; مَجِبَ قَبْرِي “and accompany me (to the grave)” Ov. 142, 23 (var. otherwise) &c. With the Participle, however, which does not take Object Suffixes, the personal pronoun as Object, is of necessity denoted by Δ , when the combination proper to Nouns is not preferred (§ 281).

§ 288. A. The Δ serves besides as a means of indicating a Definite Object. The Determination is more emphatic when the Object Suffix, answering to the Substantive, is, besides, added to the verb. In the latter case the Δ may even be omitted. The personal pronoun may be still more emphasised (§ 225 B); or it may be construed like an independent noun. Typical cases may be given thus:—

Object designated by means of Δ in the case of Determined Substantives.

(a) Without Determination [Indefinite Object]: “he has built a house” بَنَى حِلًّا or بَنَى حِلًّا ج (there being no Object-sign).

(b) With Determination [Definite Object]: “he has built *the* house”:

(1) بَنَى حِلًّا or بَنَى حِلًّا ج (without any Object-sign, just as in a).

(2) $\text{بَنَى حِلًّا حِجْطًا}$ or $\text{بَنَى حِلًّا حِجْطًا ج}$.

(3) $\text{بَنَى حِلًّا حِصْفًا}$ or $\text{بَنَى حِلًّا حِصْفًا ج}$.

(4) $\text{بَنَى حِلًّا حِصْفًا}$ or $\text{بَنَى حِلًّا حِصْفًا ج}$.

In the case of the Part. taking the place of the finite Verb, Δ with possessive suffix is used instead of the object-suffix; thus in our example حِصْفًا حِجْطًا is the regular equivalent of حِصْفًا .

in the Apost. Apocr. 279, 7 (يَحْطِلُ “he took me”). It was completely obsolete in the 4th century. The reflexive use of Δ (§ 223) is quite distinct from this.

A few examples may suffice for all these cases:

(a) *ܕܥܣܡܥܘܨܝܢ ܕܥ ܦܘܪܬܝܐ ܒܐܪܥܐ* Matt. 23, 4; *ܐܬܝܬ ܠܝܬܠ ܬܬܝܬ* “he raised three dead persons to life” Aphr. 165, 14; *ܕܥܨܐ ܕܥܥܥܐ ܕܥܥܥܐ ܕܥܥܥܐ ܕܥܥܥܐ* “only acquire thou forbearance and patience” Sim. 270 *ad inf.*

(b) (1) *ܐܬܝܬ ܠܥܠܝܐ ܠܐ ܬܝܥܝܐ ܕܥܠܝܐ* “he who receives the spirit of Christ” Aphr. 108, 3; *ܐܬܝܬ ܠܥܠܝܐ ܕܥܠܝܐ* “they have not seen his light” Aphr. 15, 13; *ܕܥܠܝܐ ܕܥܠܝܐ* “let him adorn his inner man” Aphr. 108, 4; *ܐܬܝܬ ܕܥܠܝܐ* “thou restorest Nisibis to me” Jos. St. 17, 3; *ܕܥܠܝܐ ܕܥܠܝܐ* “his villages he sold” Ov. 166, 14; *ܐܬܝܬ ܠܥܠܝܐ ܕܥܠܝܐ* “thy letter, (my) beloved, I have received” Aphr. 6, 1; *ܐܬܝܬ ܠܥܠܝܐ ܕܥܠܝܐ* “these three winds he held” Aphr. 93, 9.

(2) *ܐܬܝܬ ܠܥܠܝܐ ܕܥܠܝܐ* “he who grieves the spirit of Christ” Aphr. 108, 5; *ܐܬܝܬ ܠܥܠܝܐ ܕܥܠܝܐ* “ye have forsaken the Creator” Mart. I, 124 *inf.*; *ܐܬܝܬ ܠܥܠܝܐ ܕܥܠܝܐ* “that he may ruin Jerusalem” Aphr. 249, 16; *ܐܬܝܬ ܠܥܠܝܐ ܕܥܠܝܐ* “and John saw heaven opened” Aphr. 124, 2 (immediately after *ܐܬܝܬ ܠܥܠܝܐ ܕܥܠܝܐ* “Elijah opened heaven”); *ܐܬܝܬ ܠܥܠܝܐ ܕܥܠܝܐ* “and the lambs of thy flock thou slayest” Mart. I, 125 mid. (and parallel to it *ܐܬܝܬ ܠܥܠܝܐ ܕܥܠܝܐ* “and the sheep of thy flock thou destroyest”); *ܐܬܝܬ ܠܥܠܝܐ ܕܥܠܝܐ* “the world will I forsake” Ov. 164, 22 &c. Compare *ܐܬܝܬ ܠܥܠܝܐ ܕܥܠܝܐ* “them the flame devoured” Aphr. 183, 19.

(3) *ܐܬܝܬ ܠܥܠܝܐ ܕܥܠܝܐ* “they surrounded” Matt. 27, 27; *ܐܬܝܬ ܠܥܠܝܐ ܕܥܠܝܐ* “and they surrounded his house and took him prisoner” Mart. I, 123 (and then *ܐܬܝܬ ܠܥܠܝܐ ܕܥܠܝܐ* “and plundered his house”); *ܐܬܝܬ ܠܥܠܝܐ ܕܥܠܝܐ* “have received circumcision” Aphr. 210, 1; *ܐܬܝܬ ܠܥܠܝܐ ܕܥܠܝܐ* “smote all the five (f.)” Mart. I, 126 mid.; *ܐܬܝܬ ܠܥܠܝܐ ܕܥܠܝܐ* “the tyrant flattered the inhabitants of Constantinople” Jul. 99, 21; *ܐܬܝܬ ܠܥܠܝܐ ܕܥܠܝܐ* “the people of Edessa held this letter

in very great regard" Jul. 125, 18; **لَا حَيْلَ لِيْهِ وَفِيْهِ اِيْرَجَا** "Jezebel persecuted Elijah" Aphr. 123, 18; **وَلَحَقْنِيْهِ مِنْهَا بِقِيْلَ مَدْرَدُوْا اَوْ لَا حَيْلَ** "and he warned the whole of the female orders" Ov. 177, 7; **وَاَوْ كَلَمَاتًا وَهَمَّ** "and he likewise commanded the priests" Aphr. 112, 13 &c. Cf. farther **سَلَوْنِيْ-وَهْ جَوَ حَيْلَ مَعْمُفَلَا** "they saw that deacon" Sim. 294, 4; **جَوَ اِنْفِ حَيْلَ حَيْلَ** "he took these" Jul. 72, 21 (a similar construction occurs often); **اِمْدَا اِنْفِ حَيْلَ** "it (f.) devoured them" Aphr. 62, 7; **وَاَفْرِجْنِيْ مِنْ مِلْلًا جَلْجَلْتِيْ** "and I rescue from death all three of you" Mart. I, 56, 13; **وَاَوْ حَيْلَ اَوْفَد اِنْفِ** "he also brought them out" Mart. I, 32 mid., as also **وَحَيْلَ وَهَمَّ مَدْرَدُوْا** "and the Lord commanded me" Deut. 4, 14.

(4) **اِتْلَا اِيْلَ لِسْمِيْ-وَهْ** ἀφῆκεν τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ Matt. 22, 25 P. (different in C. and S.); **رَبَّطَا اِيْلَ اِيْلَ** ῥύψας τὰ ἀργύρια Matt. 27, 5; **اِيْلَ اِيْلَ** "I threw the dust of it (m.) away" Deut. 9, 21; **اِيْلَ اِيْلَ** "changed his hands" Gen. 48, 14; **اِيْلَ اِيْلَ** "when he uttered this word" Aphr. 420, 18; **اِيْلَ اِيْلَ** "closed my mouth" Ephr. Nis. p. 57 v. 73; **اِيْلَ اِيْلَ** "that he take all these parts" Ov. 71, 10; **اِيْلَ اِيْلَ** "cast his face upon the earth" Jul. 131, 3; **اِيْلَ اِيْلَ** "the dogs licked his blood" Aphr. 183, 16; **اِيْلَ اِيْلَ** "all pledges he had fulfilled in himself" Aphr. 459, 19; **اِيْلَ اِيْلَ** "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 **اِيْلَ اِيْلَ اِيْلَ اِيْلَ** "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: **اِيْلَ اِيْلَ** "they

awaken some one" Moes. I, 103, 28; ⁽¹⁾ cf. *ibid.* 102, 12.— **يَمَعْلَا حَتْبَ** *σκανδαλισθῃ ἓνα* Matt. 18, 6; Luke 17, 2; **يَم سَا حَتْبَ مَعْ خَيْبِ جَمِيه** "when he saw one of his fellow-countrymen" Mart. I, 12, 21; comp. Spic. 13, 26 and other passages (but Spic. 14, 25 **مِم مَفْلَا تَب مَعْ اَوَجِ** "whoever kills one of these"); **اُتَب جَسِبَا** "revived the one (f.)" Mart. II, 237 *inf.* (Jac. Sar.); **يَهَنَزَا ... حِينِ رَحْبَا تَب** "he sent a Marzbān (Satrap)" Jos. St. 17, 10; 65, 2 (but 64, 1 **تَب مَحِينِ رَحْبَا تَب**); **وَلَا يَهَكَم جَحْبَا مَحِينِ تَا جَسِبَا** (يَهَنَزَا ... حِينِ رَحْبَا تَب) "that many men take not one wife" Spic. 17, 23 (but 16, 12 **جَحْبَا مَحِينِ تَا**); **اُتَب جَسِبَا** "raised every single one of them" Aphr. 165, 16; **حَفَلَا تَب تَب مَحِينِ مَحِينِ اَوَه** "he endowed every single one of them" Ov. 166, 18. For **سَاه جَحْبَا اَوَهْم** "they saw a black man" Sim. 333, 6 *ab inf.* (the Lond. Cod. has **سَاه جَحْبَا س** *سَاه*). Thus **حَكَلَم** "every one" John 2, 25; Ov. 179, 2 and frequently. **اِسْبِنِ لَا جَبَد: اَلَم** "he nominated no other" Ephr. II, 554 F; cf. 555 B. So **اِسْبِنَا** "*alios*" overagainst **لَانَقَم** Ov. 190, 1.

مَحِينِ تَا (*oi πολλοί*), as an Object, also frequently takes **ا**, e. g. **مَحِينِ تَا حَمِينِ تَا** "and let us enrich many" Aphr. 105, 10, cf. 124, 17; 134, 12 &c.; also with substantive: **وَحَمِينِ تَا مَحِينِ تَا مَلِكَا** "and they slew many Persians" Jos. St. 60, 13; still we find also **مَحِينِ تَا مَحِينِ تَا** "they destroyed many of them" Aphr. 242, 14.

§ 289. The **ا** of the Object may occur by the side of another **ا** of the [a true prep.]: **حَكَلَم اِجْمَا اِجْمَا اِجْمَا** *ἀπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον* John 3, 17; **وَحَكَلَم اِجْمَا اِجْمَا** "the fish brought Jonah safe to dry land" Aphr. 66, 18; **وَحَكَلَم اِجْمَا اِجْمَا** "and bring the ship to the place of quietness" Aphr. 458, 6; **اِعَقَد اِجْمَا** "led away the children of Israel captive to Babylon" Aphr. 36, 2; **اِجْمَا اِجْمَا** "they shall not admit heretics to baptism" Ov. 220, 19; **اِجْمَا اِجْمَا** "that he bring even the Arians into subjection to the

⁽¹⁾ Cf. **اَلَم اِجْمَا** "one's knowledge" Ephr. (Lamy) I, 91, 9; **اَلَم اِجْمَا** "what is dear to one" Jul. 221, 6 (and thus frequently **اَلَم اِجْمَا**) where the determination by means of the personal suffix is clear.

truth of the exalted Trinity" Ov. 193, 13 &c. We have even as many as *three* א, and these, besides, depending upon an Inf. with א, in אֲנִי לֹא אֶשְׁתָּבֵשׁ בְּחִמְיָם אֶתְּחַנֵּן אֶתְּחַנֵּן אֶתְּחַנֵּן "we shall not be ashamed to take this woman under our instruction" Ov. 102, 15; cf. אֶתְּחַנֵּן אֶתְּחַנֵּן אֶתְּחַנֵּן "ἀφορίσατε δὴ μοι τὸν Βαρνάβαν καὶ τὸν Σαῦλον εἰς τὸ ἔργον" Acts 13, 2; and אֶתְּחַנֵּן אֶתְּחַנֵּן אֶתְּחַנֵּן "but they hired them Balaam, the son of Beor, to curse them" Aphr. 213, 7. In אֶתְּחַנֵּן אֶתְּחַנֵּן אֶתְּחַנֵּן "and were wont to call on him for help in their loneliness" Mart. I, 122, 9, אֶתְּחַנֵּן is indispensable on account of the participle; while in אֶתְּחַנֵּן אֶתְּחַנֵּן "that he may bring them to the service of Christ" Ov. 175, 19, in spite of the second א, אֶתְּחַנֵּן occurs in an unusual fashion in room of אֶתְּחַנֵּן. But of course, alongside of another א, the א of the Object is often wanting, e. g. אֶתְּחַנֵּן אֶתְּחַנֵּן "and that man gave him that staff" Sim. 272 *inf.* &c.

Double
transitive
Construc-
tion.

§ 290. Examples of double transitive construction: אֶתְּחַנֵּן אֶתְּחַנֵּן אֶתְּחַנֵּן *ὃν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρον* Matt. 7, 9; אֶתְּחַנֵּן אֶתְּחַנֵּן אֶתְּחַנֵּן *καὶ (ὁότε) αὐτῷ ὑποδήματα* Luke 15, 22; אֶתְּחַנֵּן אֶתְּחַנֵּן אֶתְּחַנֵּן "he overlaid it with brass" ZDMG XXIX, 109 v. 27 (but v. 26 with prep. אֶתְּחַנֵּן אֶתְּחַנֵּן אֶתְּחַנֵּן "overlaid his god with silver"); אֶתְּחַנֵּן אֶתְּחַנֵּן אֶתְּחַנֵּן "I asked him of the words" Aphr. 395, 2; אֶתְּחַנֵּן אֶתְּחַנֵּן אֶתְּחַנֵּן "he showed him the future" Sim. 371 *inf.*; אֶתְּחַנֵּן אֶתְּחַנֵּן אֶתְּחַנֵּן "laid severe afflictions upon him" Sim. 337, 9; אֶתְּחַנֵּן אֶתְּחַנֵּן אֶתְּחַנֵּן "he showed them, what" Aphr. 160, 18; אֶתְּחַנֵּן אֶתְּחַנֵּן אֶתְּחַנֵּן "makes physicians hateful to us" Ephr. III, 658 F; אֶתְּחַנֵּן אֶתְּחַנֵּן אֶתְּחַנֵּן "show me his Lord" Ov. 296, 2; אֶתְּחַנֵּן אֶתְּחַנֵּן אֶתְּחַנֵּן "and they stripped me of the splendid apparel" Apost. Apocr. 274, 16 (Gnostic Hymn); אֶתְּחַנֵּן אֶתְּחַנֵּן אֶתְּחַנֵּן "caused them to cross the Jordan, and gave it (the land) to them for a heritage" Aphr. 357, 8; אֶתְּחַנֵּן אֶתְּחַנֵּן אֶתְּחַנֵּן "and it (faith) gave water to drink to those who were athirst" Aphr. 22, 6; אֶתְּחַנֵּן אֶתְּחַנֵּן אֶתְּחַנֵּן "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; אֶתְּחַנֵּן אֶתְּחַנֵּן אֶתְּחַנֵּן might, for instance, mean also "makes us hateful to the physicians"; and אֶתְּחַנֵּן אֶתְּחַנֵּן אֶתְּחַנֵּן might even

more readily suggest the conception "show me to his Lord". Moreover, keeping certain verbs out of view, we do not often, upon the whole, meet with such double transitive constructions, especially with two substantives. The theoretically possible employment of the Aphel as Causative of a transitive verb, which already has an object, is applied only within a limited range. It is doubtful whether both the Objects in a double transitive construction can receive **Δ**.

§ 291. Apart from the participles treated of in § 280 (آييه الحقيق ^{Passive with Object.}) "they wear his armour" Aphr. 100, 17; **فَعَصَلَا حَلِيَّ اَنَا** "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: **يَلْبِصُفِي هِيَقَلَا** "they shall cover themselves with sackcloth" Aphr. 49 *ult.*; **اَلَفِيَحْدَا قَعَلَا** "thou didst receive retribution for thy wickedness" 2 Sam. 16, 8, and, differently, **اَلَفِيَحْدَا اَمَلَا جَلَا** "they received righteous judgment as a retribution" Aphr. 49, 3⁽¹⁾ (but line 6 **حَلَا جَلَا**); **اَمَلَا اَمَلَا** "he was filled with great wrath" Mart. I, 18, 5; **يَحَلَا مَلَا اَمَلَا** "he was full of cunning" Aphr. 61, 11 (and so, frequently, with **اَمَلَا** and **مَلَا**, but they are also often construed with **ح**). Cases like **مَصْعَرَا حَبَلَا اَمَلَا اَمَلَا** "he incurs [is condemned in] the severe punishment of retaliation" Spic. 14, 26 we have already noticed in § 243.⁽²⁾

§ 292. It must be kept in view here generally, that apart from the personal pronoun, Syriac has no clear mark or form for the Objective, nor even a clear notion of it, so that these Object-relations are at bottom treated always as mere adverbial adjuncts to the verb, whether with or without the preposition **Δ**. This prep. as an objective sign, is of course distinguished from its other applications, by this circumstance amongst others, that it is bound to disappear, with transformation into the Passive. That the syntactical relation in **مَلَا مَصْعَرَا لَلْاَمَلَا** is a different one

Character
of Object-
designation
in Syriac.

(¹) **فِي** "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 **אֶבְרָהָם הָרָצַח** 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 **אֶבְרָהָם הָרָצַח**, the latter **אֶבְרָהָם הָרָצַח**. 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 **ל**, as an objective sign, from **ל**, as a dative preposition.

INFINITIVE WITH OBJECT.

Verb-Con-
struction.

§ 293. The Infinitive, just like the finite verb, may have an object subordinated to it. Thus *e. g.* **לְהַרְגוֹנִי** “to kill me” Acts 26, 21, and frequently; **לְהַמְנוֹתוֹ** “to put him to death” Anc. Doc. 89, 14; **לְשַׁמְרָתִי** “to serve me” Ezek. 44, 13 &c. (cf. the forms with **עָבַד**, § 191); besides cases like **לְלַמְּדָם** “to teach them” Ex. 24, 12; **לְשָׁמְעָם** “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 **ל**.

(a) Without being determined: **לְהַסֵּד מְאֹד** “*ἐγείρει τέκνα*” Matt. 3, 9; **לְהַסֵּד מְאֹד** “to set in order many things” Jos. St. 81, 11 &c.

(b) Determined: (1) **לְהַסֵּד מְאֹד** “to take the entire treasure of the king” Aphr. 199, 10; **לְהַסֵּד מְאֹד** “thou canst make good the dreams” Joseph 31, 11 [Ov. 284, 16]; **לְהַסֵּד מְאֹד** “I have been ordered to have this done” Jos. St. 3, 21; **לְהַסֵּד מְאֹד** “to learn and understand the investigation of words is an admirable thing” Aphr. 446, 15.—(2) **לְהַסֵּד מְאֹד** “to kill myself” Ps. 40, 14; **לְהַסֵּד מְאֹד** “to tend his people [as a flock]” Aphr. 193, 6; **לְהַסֵּד מְאֹד** “thou canst understand the saying of our Lord” Aphr. 71, 6; (= **לְהַסֵּד מְאֹד**) “they wanted to keep fast hold of the Astabedh” [“general”] Jos. St. 89, 8.—(3) **לְהַסֵּד מְאֹד**

§ 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.: **أَجْعَلُنِي** "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 **أَجْعَلْنِي**. It is found rather more frequently with the 3rd pl.: **أَحْرِقْهُمْ** "to burn them up" Ov. 126, 2 (instead of **أَحْرِقُهُمْ**); **أَخْرِجْهُمْ** "to deliver them up" Mart. I, 153, 15; **أَجْعَلْهُمْ** "to render them (f.) ineffectual" John van Tella (Kleyn) 46, 12; **أَجْعَلْهُمْ** "to make them (f.)" Aphr. 319, 5; **أَحْفَظْهُمْ** "to preserve them (f.)" *ibid.* line 6.

§ 295. The [indeterminate] general object,—the Inf. Abs.—is not Placed before the Verb. 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: **يُحْكِمُهُ خَلًا** “that he builds up” Aphr. 201, 5 (in antithesis to ‘throwing down’); **يَسْأَلُونَ عَنْهُمْ فَأَجَابَهُمْ أَمْ لَا سَأَلَهُمْ فَمَنْ سَأَلَ عَنْهُمْ أَفَرَّغَ مِنْهُمْ لِيَكُونَ لَهُمُ مَعَالِمٌ وَمِثْلَ نَارٍ يُتَّقَىٰ فَإِذَا فِيهَا جُمُوعٌ مُّذْمُونَةٌ مُّطَهَّرَةٌ وَهُمْ يَقُولُونَ الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا يَحْكُمُونَ** “for teachers are asked questions; they do not ask them” Spic. 1, 17; **جَنَّتْهُنَّ مَذْمُومَاتُهُنَّ** **وَيُسَبِّحْنَ بِحَمْدِهِ** Luke 8, 50 C. (= Aphr. 21, 1; P. S. without Inf.); **وَيُسَبِّحْنَ بِحَمْدِهِ** “even when they are victorious” Jos. St. 15, 18; **وَيُسَبِّحْنَ بِحَمْدِهِ** **إِلَّا فَخْصًا** “the prophet was very sorry” Aphr. 453, 11; **وَيُسَبِّحْنَ بِحَمْدِهِ** “but they destroyed (what he had built)” Aphr. 10, 20; **وَيُسَبِّحْنَ بِحَمْدِهِ** **وَيُسَبِّحْنَ بِحَمْدِهِ** “overthrow it” Aphr. 201, 6; **وَيُسَبِّحْنَ بِحَمْدِهِ** **وَيُسَبِّحْنَ بِحَمْدِهِ** “and while they are continually bestirring themselves” Aphr. 497, 7; **وَيُسَبِّحْنَ بِحَمْدِهِ** **وَيُسَبِّحْنَ بِحَمْدِهِ** “but saw no man” Sim. 304 mid.; **وَيُسَبِّحْنَ بِحَمْدِهِ**

“why hast thou then [so greatly] sinned?” Aphr. 270, 5; ܐܚܝܠ ܒܪܝܢܐ “was she then troublesome to him?” Joseph 293, 2. With the Part. pass.: ܡܡܬܐ ܡܠܝܐ “killed is he” Gen. 44, 28; ܡܠܝܐ ܡܠܝܐ “torn in pieces is Joseph” Gen. 37, 33; ܡܠܝܐ ܡܠܝܐ “was it (m.) then sharpened?” Mart. I, 126 mid.; ܡܠܝܐ ܡܠܝܐ “ouχ ἐσπράκει ποτὲ τὴν Τύρον Sachau, Ined. 2, 14 (§ 279) &c. Thus also with verbal Adjectives (§ 118) like ܡܠܝܐ ܡܠܝܐ “that he would have fled” Anc. Doc. 91, 3; ܡܠܝܐ ܡܠܝܐ “that you would altogether keep silence!” Job 13, 5. Similarly ܡܠܝܐ ܡܠܝܐ “that we keep good watch” Ephr. II, 401 B; ܡܠܝܐ ܡܠܝܐ “and is not sick” Synodes (Chabot) 28, 17, 22.

§ 296. Less frequently the Inf. Abs. stands *after* the verb, in which case the emphasis is even stronger: ܡܠܝܐ ܡܠܝܐ “and he did not see this water at all” Sim. 313, 12; ܡܠܝܐ ܡܠܝܐ “it is for thee to speak” Sim. 315 *ad inf.*; ܡܠܝܐ ܡܠܝܐ “arise!” Sim. 271, 6 (and such construction is frequently found in Sim.); ܡܠܝܐ ܡܠܝܐ “flew [swiftly]” Dan. 9, 21 (= Aphr. 370, 19); ܡܠܝܐ ܡܠܝܐ “then, as often as he merely *thought* on his sanctity” Ov. 189, 14; ܡܠܝܐ ܡܠܝܐ “only *believe*” Spic. 2, 13; ܡܠܝܐ ܡܠܝܐ “only give command, O king!” Joseph 117, 11.

§ 297. In very rare cases with the Inf. abs. the finite verb is left out altogether: ܡܠܝܐ ܡܠܝܐ “and sometimes they put Paul in bonds, and at other times they stoned him” Aphr. 300, 20.

§ 298. The Inf. Abs. cannot take either attribute, or numeral, or attributive relative-clause nor can it stand in the plural or genitive, or govern a genitive. If the general object requires a measure of determination of that kind, (1) then an Abstract, of another form, answering to the verb, must be chosen. This however is sometimes done even where

(1) Syriac is commonly satisfied with a simple adverb of quality, e. g. ܡܠܝܐ ܡܠܝܐ “he did not find fault with them severely” Aphr. 261, 19, where also ܡܠܝܐ ܡܠܝܐ might have been used.

Placed
after the
Verb.

Without
Finite Verb.

Abstracts,
of another
form, taking
the part of
General
Object.

the Inf. Abs. might stand. Examples: **إِلْأَوْوِجِدْ إِيْلَيْسَرِ دَقْعَمِلْ إِخَا** "Antioch experienced a violent earthquake" Land III, 244, 18; **مَتَّ دَمِلْ جَمِلْ حَفْلْ وَصَلْ** "he died an evil and painful death" Sim. 333, 3 (a construction like this is common with **مَتَّ**); **وَبْنِجْ شَرَجْ شَعْنُخْ أَسِنْلْ** "then was it destroyed for the last time" Aphr. 399, 6; **إِلْأَخْبِلْ يَوْقِنْلْ** "he had been well brought up" Ephr. I, 110 E; **إِلْأَخْمُفْلْ** "lo, I have blessed thee with a manifold blessing" Joseph 297, 9; **جَمِلْ** "for lo, I have twenty times been slain" Mart. I, 253 *ad inf.*; **إِلْأَخْمُفْلْ** "for not once only shall he be put to death, or five times, or ten times" Mart. I, 246, 9; ⁽¹⁾ **بَلْ خَاتَمْلْ** "that they circumcise the heart of stone with the circumcision which is not [made] with hands" Ov. 125, 26; **لَحْمُفْلْ** "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 **مُفْلْ** **مُفْلْ** **حَفْلْ** "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 **مُفْلْ** **بَفْمَحْ** "when men lie down in this sleep" Aphr. 170, 12; and **مُفْلْ** **بَفْمَحْ** "they fell asleep" Joseph 105, 11.

Such an Abstract noun may also be represented, where the connection is clear, by the relative ; referring thereto, or by a personal suffix: **خَالْلْ يَقْعَمِلْ إِخَا** "the feeble reprimand which he employed" Aphr. 262, 5; **مُفْلْ** **بَجَمِلْ** **بَفْمَحْ** **أَنَّا شَحْنُخْ** "the wicked murders in which men destroy their brethren" Ov. 132, 14; **خَمُفْلْ** **بَجَمِلْ** "the blessings with which thou hast blessed me" Joseph 201 *ult.*—202, 1 [= Ov. 299, 9—10]; **زَمُفْلْ** **بَزَمْ** "the fast which they kept" Aphr. 49, 12, and frequently; and so **زَمُفْلْ** **بَزَمْ** "they kept it (the fast)" Aphr. 44, 5. Cf. farther—where the words are from different roots—**مُفْلْ** **بَفْمَحْ** "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: **بَجَمِلْ يَمُفْلْ** **بَفْمَحْ** *Offic. Sanctor. Maron. Hyemal.* (Romae 1656) p. 366b (cf. *Aestiv.* 74b *ult.*).

πίνη Matt. 24, 48—49; and quite independently **ܐܢܝܢ ܕܝܚܝܢ**, literally following the text *ἔσονται ἀλήθουσαι* Matt. 24, 41. With the subject-pronoun attached to the participle, thus **ܐܢܝܢ ܕܝܚܝܢ** “if only we may enter and be blessed by thee” Sim. 308, 1; **ܐܢܝܢ ܕܝܚܝܢ** “thou shalt remember the oath” *ibid.* 323, 2. So too with Part. Pass.: **ܐܢܝܢ ܕܝܚܝܢ** *ὑμᾶς δὲ [ὁψεσθε]* *ἐκβαλλομένους* *ἔξω* Luke 13, 28; **ܐܢܝܢ ܕܝܚܝܢ** “that they are continually taken up with fasting” Ov. 177, 2; **ܐܢܝܢ ܕܝܚܝܢ** “stand” Spic. 17, 17; **ܐܢܝܢ ܕܝܚܝܢ** “it shall be made and prepared and placed at the door” Sim. 377, 8.

Rem. On **ܐܢܝܢ** with other verbal forms v. §§ 261; 263; 268; 277; 278 B.; 279 B.; cf. farther §§ 260; 324 E.; 338 C. On **ܐܢܝܢ** with the Inf. v. § 286, and with adverbs § 308.

E. **ܐܢܝܢ**.

Preliminary
Observations.

§ 301. **ܐܢܝܢ** and its negative **ܐܢܝܢ ܠܐ** or **ܐܢܝܢ ܠܐ** (§ 199) are, in their syntax, essentially alike. In the matter of Tense, **ܐܢܝܢ** (as Noun) resembles the Part.; when it is strengthened by an enclitic **ܐܢܝܢ**, the resulting combination then answers to that of the Part. with **ܐܢܝܢ**; thus **ܐܢܝܢ ܐܢܝܢ** is nearly equal to “*erat*”. This **ܐܢܝܢ** does not necessarily require to be inflected according to gender and number, seeing that **ܐܢܝܢ** is properly a masculine substantive in the sg.

With separate Personal Pronouns.

§ 302. Sometimes **ܐܢܝܢ**, and more rarely **ܐܢܝܢ**, is found with the independent personal pronoun following: **ܐܢܝܢ ܐܢܝܢ** “and I am no longer in being” Job 7, 21; **ܐܢܝܢ ܐܢܝܢ** “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 **ܐܢܝܢ ܐܢܝܢ ܐܢܝܢ** *οὐκ εἰσὶ* Matt. 2, 18 C. (P. S. **ܐܢܝܢ ܐܢܝܢ**); **ܐܢܝܢ ܐܢܝܢ** “*non sunt qui veniant*” Ephr. III, 418 E; **ܐܢܝܢ ܐܢܝܢ** “those who are not in being” (set overagainst **ܐܢܝܢ ܐܢܝܢ**) Aphr. 274, 6; **ܐܢܝܢ ܐܢܝܢ** “and if for the moon they do not exist” Ov. 70, 3 (for which l. 1 **ܐܢܝܢ ܐܢܝܢ**); **ܐܢܝܢ ܐܢܝܢ** “in the trouble of man they are not [involved]” Ps. 73, 5. **ܐܢܝܢ** is a mere copula in the original passage **ܐܢܝܢ ܐܢܝܢ** “who are you Christians” Land III, 258, 17 (so in **ܐܢܝܢ ܐܢܝܢ** “they are his agents” Land

III, 53, 26; and **أَنَا أَنَا** 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 **أَنَا أَنَا** "I am nothing" Land III, 281, 13; **أَنَا أَنَا** "where I am" *ibid.* 285, 7).

§ 303. Far more common is the combination of **ᠠᠨᠢ** with possessive suffixes for the 1st and 2nd persons; while for the 3rd person **ᠠᠨᠢ** is used either alone, or with the possessive suffix. The usage here, in some meanings, is made to follow strict rules; in others it varies.

اِذَا in the sense of “exists”, “is extant *or* at hand” appears most frequently by far without any suffix: اِذَا جِبَالٌ؟ “in every church that there is” Ov. 217, 4; اِذَا مَجَلٌ (var. اِذَا) “and there was no water there” Ex. 17, 1; اِذَا جِبَالٌ؟ “if there are no righteous persons” Aphr. 458, 9; اِذَا “est, qui”, “sunt, qui” frequently; اِذَا “est, ubi” frequently; اِذَا “it is long, till” Aphr. 33, 2 &c. But it occurs with the suffix also: اِذَا اِذَا “its sting still exists” Aphr. 135, 2; اِذَا اِذَا “he created what was not in being” Ephr. Nis. p. 55 v. 144; اِذَا اِذَا “or fate has no existence at all” Spic. 9, 9; اِذَا اِذَا “she, who did not even exist at all before” Ov. 203, 16; اِذَا اِذَا “when Adam did not yet exist” Aphr. 158, 11; اِذَا اِذَا “for every one who exists” Spic. 4, 15 &c.

The bare form predominates also with Δ in the signification “belongs to”, “is the property of”: ܐܢܝܢ ܕܥܠܝܟ “when thou hast something” Prov. 3, 28; ܐܢܝܢ ܕܡܚܝܬܐ ܕܠܗܘܢ $\pi\alpha\nu\tau\iota \tau\tilde{\omega} \epsilon\chi\omicron\nu\tau\iota$ (“unto every one which hath”) Luke 19, 26; $\text{ܐܢܝܢ ܕܥܠܝܟ ܕܡܚܝܬܐ ܕܠܗܘܢ}$ “whoever has anything denies it, and whoever has nothing, struggles to get possession of something” Spic. 47, 2. In none of these three examples is there any definite subject. Compare ܐܢܝܢ ܕܡܚܝܬܐ ܕܠܗܘܢ “he has to do with the judge” Isaac II, 42, 104. Farther, $\text{ܐܢܝܢ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ}$ “he, who has it (ܡܚܝܬܐ 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; $\text{ܐܢܝܢ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ}$ “they had golden ear-rings” Judges 8, 24; $\text{ܐܢܝܢ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ}$ “but he had believing parents” Sim. 268; $\text{ܐܢܝܢ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ}$ “and his

save the sword of Gideon" Judges 7, 14; **ܝܫܥܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ** "Joseph was fifty-six years old" Aphr. 465, 11 (in the parallel passages merely **ܝܫܥܝܐ**); **ܝܫܥܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ** "but this blessed Rabbulā was from his childhood a heathen [had been brought up as a heathen]" Ov. 160, 11; **ܝܫܥܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ** "his work there, however, was only this" Ov. 168, 15; **ܝܫܥܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ** "and her inward part, which is wasted, is Jerusalem" Aphr. 98, 9; **ܝܫܥܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ** "and the sons of peace are the brethren of Christ" Aphr. 305, 5 &c.

With suff. of the 1st and 2nd person: **ܝܫܥܝܐ ܕܥܠܝܐ ܕܥܠܝܐ** **ܝܫܥܝܐ ܕܥܠܝܐ ܕܥܠܝܐ** "if thou art willing, so are we" Aphr. 493, 18; **ܝܫܥܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ** "as long as we are still in the world" Ov. 195, 19; **ܝܫܥܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ** "I am a Christian" Moes. II, 73, 18; **ܝܫܥܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ** "as I was" ZDMG XXIX, 116 *paen.*; **ܝܫܥܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ** "we are robbers" Sim. 365 mid.; **ܝܫܥܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ** "we are no magicians" Mart. I, 182, 3; **ܝܫܥܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ** "as thou art now also the head" Jul. 18, 3; **ܝܫܥܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ** "in what anxiety and fear you were" Jul. 21, 15.

§ 304. Examples of the uninflected state of **ܝܫܥܝܐ** with **ܝܫܥܝܐ**: **ܝܫܥܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ** "she had an handmaid" Gen. 16, 1 (Ceriani **ܝܫܥܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ**); **ܝܫܥܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ** "but there were no brethren, who dwelt there" Sim. 286 mid.; **ܝܫܥܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ** "other things which he had" Sim. 276, 7; **ܝܫܥܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ** "and in the midst of the fire was the form of four beasts, and every one had four faces" Moes. II, 98 v. 358; **ܝܫܥܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ** "there was no water" Aphr. 452, 13 (var. **ܝܫܥܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ**); **ܝܫܥܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ** "the gleaners, the poor and the strangers, who were there" Sim. 276 *inf.* Often too in translations from the Greek **ܝܫܥܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ** alongside of **ܝܫܥܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ**.

§ 305. That **ܝܫܥܝܐ** answers, as regards syntax, to the Part. (of **ܝܫܥܝܐ**), **ܝܫܥܝܐ** employed like a Participle; and with Forms of **ܝܫܥܝܐ**. is shown also in constructions like **ܝܫܥܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ** "before I was in existence, thou didst fashion me" Ephr. III, 342 E; **ܝܫܥܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ** "he sold all that he had" Ov. 165, 24; **ܝܫܥܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ** "they learned where and how he was" Ov. 169, 23; ... **ܝܫܥܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ**

end), &c.—**ܐܝܬܐ ܕܥܝܠܐ ܕܥܝܠܐ** “it would be better for him” Ephr. in Zingerle’s Chrest. 257, 8; **ܐܠܐ ܕܥܝܠܐ ܕܥܝܠܐ ܕܥܝܠܐ** “and his coming was not in vain” Aphr. 150, 15; **ܐܠܐ ܕܥܝܠܐ ܕܥܝܠܐ ܕܥܝܠܐ** “and it went badly with them in the end” Aphr. 293, 5; **ܐܠܐ ܕܥܝܠܐ ܕܥܝܠܐ ܕܥܝܠܐ** “our chastenings were manifold” Jos. St. 4, 14.

§ 308^b. A very rare construction and one pronounced by BA **ܐܠܐ ܕܥܝܠܐ** no. 650 to be old and rude, is **ܐܠܐ ܕܥܝܠܐ** = simple **ܐܠܐ ܕܥܝܠܐ** **ܐܠܐ ܕܥܝܠܐ** “and the writing is thus” Land III, 327, 24; **ܐܠܐ ܕܥܝܠܐ** “whether this observance comes from the time of the Apostles” Jac. Ed. in Lagarde, *Rel. Jur. Syr.* 144, 4. Cf. BB p. 151, 4.

II. THE SENTENCE.

1. THE SIMPLE SENTENCE.

A. THE SIMPLE SENTENCE IN GENERAL.

§ 309. The Nominal sentence,—that is, the sentence which has a Substantive, an Adjective, or an Adverbial expression as a predicate,—is not very sharply distinguished in Syriac from the Verbal sentence. The Participle,—becoming a pure Verbal form, but yet betraying its Nominal origin,—which is widely employed as a predicate, and **ܐܠܐ** 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 **ܐܠܐ** can scarcely be regarded as truly Verbal sentences. Farther the inner constructions severally of Nominal and Verbal sentences in Syriac do not greatly differ.

§ 310. A Nominal predicate, when set beside a Subject—without a copula—may form a sentence, just like a verb: **ܐܠܐ ܕܥܝܠܐ ܕܥܝܠܐ** ^{Copula wanting.} “love (is) far removed from vainglory” Aphr. 256, 14 (v. farther examples, with Predicative Adjective § 204 A, and with Participle § 269 *sqq.*); **ܐܠܐ ܕܥܝܠܐ ܕܥܝܠܐ** “love is light” Aphr. 257, 22; **ܐܠܐ ܕܥܝܠܐ ܕܥܝܠܐ**

إِنجِل رَاقِبِل رَاقِبِل “for the just and the upright are the salt of the earth” Aphr. 457, 5; مَن إِنف رَاقِبِل “who are these?” Sim. 271 mid.; مَن رَاقِبِل “what then is this?” Aphr. 13, 12; and frequently مَن رَاقِبِل “who is?”; مَن رَاقِبِل “what is?”; مَن رَاقِبِل “this is” &c. It occurs, though rarely, with the Part., as in رَاقِبِل رَاقِبِل رَاقِبِل “the just and the upright are always found on the earth” Aphr. 455, 11; 457, 2; مَن رَاقِبِل “these chastenings are sufficient” Jos. 5, 16.

§ 312. A. When the subject is a personal pronoun, it is sufficient to set it down once; and in fact it stands oftenest as an enclitic after the most important word in the predicate: أَنَا رَاقِبِل “I am innocent” Job 33, 9; إِنف رَاقِبِل “we are thy people” Aphr. 488, 9; أَنَا رَاقِبِل “am I then my brother’s keeper?” Gen. 4, 9; إِنف رَاقِبِل “if thou art wise” Prov. 9, 12; إِنف رَاقِبِل “that thou art either God, or the son of God” Addai 3 *ult.*; إِنف رَاقِبِل “ye are the sons of Cain” Aphr. 331, 9; إِنف رَاقِبِل “he is my brother” Gen. 20, 5; إِنف رَاقِبِل “that he is the Son of God” Ov. 163, 12; إِنف رَاقِبِل “she is precious” Prov. 3, 15; إِنف رَاقِبِل “she is a tree of life” Prov. 3, 18; إِنف رَاقِبِل “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.* إِنف رَاقِبِل رَاقِبِل رَاقِبِل Matt. 11, 4 P. (C. إِنف رَاقِبِل رَاقِبِل رَاقِبِل); إِنف رَاقِبِل رَاقِبِل رَاقِبِل “thou art exceeding angry and wrathful” Jesussabran (Chabot) 554, 11; إِنف رَاقِبِل رَاقِبِل رَاقِبِل “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: إِنف رَاقِبِل “when I was still but a little boy” Apost. Apocr. 274, 9 (Gnostic Hymn); إِنف رَاقِبِل “whilst thou art uplifted, vainglorious and proud” Aphr. 270, 8; similarly ll. 10, 11; إِنف رَاقِبِل “for thou art waiting and hoping” Aphr. 341, 6; إِنف رَاقِبِل & *ἀκούετε* Luke 10, 24 P. S. (C. إِنف رَاقِبِل) immediately after إِنف رَاقِبِل & *ὕμεις βλέπετε*; إِنف رَاقِبِل & *οὐ γὰρ ὑμεῖς ἐστὲ οἱ λαλοῦντες* Matt. 10, 20 P. S.;

أَنْتُمْ لَا تَقُولُونَ لَكُمْ (a question) John 4, 35 P. S. (C. أَنْتُمْ أَنْتُمْ); أَنْتُمْ لَا تَقُولُونَ لَكُمْ (a question) Matt. 23, 14 C. S. (P. أَنْتُمْ أَنْتُمْ); أَنْتُمْ لَا تَقُولُونَ لَكُمْ (a question) John 4, 32 C. (P. S. أَنْتُمْ أَنْتُمْ); أَنْتُمْ لَا تَقُولُونَ لَكُمْ (a question) “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: وَأَنْتُمْ لَا تَقُولُونَ “and she leaped” Sim. 273 *inf.* (Cod. Lond. adds *Loon*) &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: أَنَا أَنَا “I am the Lord”, occurring often; أَنَا أَنَا “and I am dust and ashes” Gen. 18, 27; أَنَا أَنَا “I am as thou” Job 33, 6; أَنَا أَنَا “ἐγώ εἰμι ὁ Χριστός” Matt. 24, 5; أَنَا أَنَا “we are the sons of Abraham” Aphr. 331, 5 (l. 15 أَنَا أَنَا); أَنَا أَنَا “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 أَنَا أَنَا “and art a rod for striking with”); أَنَا أَنَا “σὺ τίς εἶ” John 1, 19; أَنَا أَنَا “μὴ σὺ μεῖζων εἶ τοῦ πατρὸς ἡμῶν” John 8, 53 &c. In particular this use is often found with the Part. as in أَنَا أَنَا &c. So أَنَا أَنَا “ἐγώ εἰμι” 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: أَنَا أَنَا “he is the chief of all created things” Job 40, 19; أَنَا أَنَا (or أَنَا) “she is the woman” Gen. 24, 44; أَنَا أَنَا “ἐτι 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: أَنَا أَنَا “I am thy son” Gen. 27, 18; أَنَا أَنَا “thou art my hope” Job 31, 24; أَنَا أَنَا “thou (f.) art my confidence” *ibid.*; أَنَا أَنَا “σὺ εἶ ὁ Χριστός” Matt. 16, 16 (cf. 26, 63); أَنَا أَنَا “we are the people of God” Aphr. 331, 4 and 15 (cf. *supra* C);

ἀντὶς ὑμεῖς ἐστε τὸ ἄλλας τῆς γῆς Matt. 5, 13; ἀντὶς
 “ye are the stones of the field” Ov. 115, 12, and thus
 frequently ἀντὶς Aphr. 286 sq.

§ 313. The Copula may farther be expressed by **א** with suffix **א** as
 (§ 303), while **א** 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:—**א**
א and **א**, the sentence might also have run
 thus: **א** or **א** or merely **א** or,—
 slightly emphasizing the subject,—**א**.

§ 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.*:
א “who are in need” (“to whom it is insufficient”) Ov.
 217, 14; **א** “what he was due” Matt. 18, 30; **א**
א Luke 1, 22; **א** Luke 2, 5; **א**
 “and when he was on the point of entering, he saw” Sim. 271 mid.
 (and frequently thus with **א**) &c. Farther in short sentences, rhetorically
 pointed with **א**: **א** “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; **א**
א “they struck him, and (he was) cheerful, lashed
 him, and (he was) proud, lacerated him and (he was) pleased” Moes. II,
 56 v. 124; **א** “lacerating combs
 (were) in his sides, lashes on his back, and (they were) trifling to him”
ibid. 57 v. 175; **א** “and (he is) in need of alms” Aphr.
 8 *ult.*; **א** “and for avarice (that is) but little” Aphr. 268, 5
 (where there are additional examples). Farther **א** “for
 they are circumcised and uncircumcised” Aphr. 204, 4 (where the Part.
 influences the Adj.);—**א** “but over some
 things they have power, and over others none” Spic. 9, 23; cf. 10, 22.

א as
 Copula.
 Wide
 choice in
 expressing
 the Copula.

Subject
 wanting.

§ 316. The separation of the Subject from the Predicate by means of **وَ**, in short successive clauses, is a purely rhetorical device, exemplified in **تَبَوَّهَ وَجَنِبَ وَفَرَّشَهُ وَاعْدَمَجَا مَجْزِلَ وَالْهَيْبَ عَمِلَ وَانْقَضَ وَجَا** '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 **يَقْلُ وَفَقَتَمَ كَمَتِلَ وَصَمِعَلَتِي وَجَا وَصَمِلَحَسَ جَلْعَلِي وَفَقَتَمَ** '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.*

§ 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 **بُنيَ البيتُ** “the house, he built it” (§ 288); on this also rests the employment of **و** as copula together with other devices described in § 311 *sq.* In particular, we have in this class cases

like **ܡܢ ܠܝܬܐ ܕܝܫܘܥ** “the clear light,—that is Christ” Aphr. 14, 10; **ܡܢ ܠܝܬܐ ܕܝܫܘܥ** “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⁾: **ܡܢ ܠܝܬܐ ܕܝܫܘܥ** “to all these their purity was a complete fast” Aphr. 45, 17; **ܡܢ ܠܝܬܐ ܕܝܫܘܥ** “of this great city the king of Assyria laid the foundations” Moes. II, 63 *inf.*; **ܡܢ ܠܝܬܐ ܕܝܫܘܥ** “now the ram’s horns are broken” Aphr. 83, 20; **ܡܢ ܠܝܬܐ ܕܝܫܘܥ** “for in Jacob’s prayer the mystery was prefigured, of...” Aphr. 63, 17; **ܡܢ ܠܝܬܐ ܕܝܫܘܥ** “for Abel’s offering was accepted for the sake of his faith” Aphr. 18, 4; **ܡܢ ܠܝܬܐ ܕܝܫܘܥ** “and whoever is not ashamed,—his wound is healed (= **ܡܢ ܠܝܬܐ ܕܝܫܘܥ**)” Aphr. 136, 3; **ܡܢ ܠܝܬܐ ܕܝܫܘܥ** “and those who press on and approach him, into their secret ears his savour distills” Aphr. 449, 15; **ܡܢ ܠܝܬܐ ܕܝܫܘܥ** “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: **ܡܢ ܠܝܬܐ ܕܝܫܘܥ** “I have this to say” Aphr. 486, 5; **ܡܢ ܠܝܬܐ ܕܝܫܘܥ** “since we stand high, the whole people look to us, and let themselves be guided by us” Ov. 173, 11 &c. With Demonstrative pronoun: **ܡܢ ܠܝܬܐ ܕܝܫܘܥ** “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 **ܡܢ ܠܝܬܐ** “villages”, **ܡܢ ܠܝܬܐ** “asses”, and **ܡܢ ܠܝܬܐ** when it signifies “men”, are regarded as true plurals and are always construed with plural forms. The collective nouns denoting animals vary. Thus

Collectives
as Sing.
and Plur.

⁽¹⁾ In short sentences, however, it is comparatively rare.

⁽²⁾ Read thus.

? هُمَا with a plural genitive is perhaps always construed as plural, *e. g.* هُمَا جَعْنِي رَجُلٌ رَومِيٌّ “a large number of Romans (*i. e.* soldiers) lived there” Sim. 273 mid. (contrasted with هُمَا رَجُلٌ “the great mass of the people [Sing. Gen.] was alarmed and terrified” Sim. 357 mid., and هُمَا رَجُلٌ “the great body of the town marched along” Land II, 388, 6, where the Genitive determines the number and gender). Similarly هُمَا رَجُلٌ رَومِيٌّ “more than two thousand men perished” Chron. Edess. (Hallier) 146, 5 (Document of 201); هُمَا رَجُلٌ رَومِيٌّ “the most of the people of the town remained with him” Addai 31, 8. — هُمَا with plural is construed as pl. only. With these are joined cases like هُمَا رَجُلٌ Assemani I, 357 (Simeon of Bēth Arshām); هُمَا رَجُلٌ “all who have come” *ibid.*, and frequently thus; but the sing. is more usual here, and it occurs even in that passage.

§ 319. Even when the plural subject is resolved into its parts by means of سُبُ (S 242, cf. § 351), it may be construed as pl., and that even when it is itself omitted: تَبْ أَهْلًا هَؤُلَاءِ كِتَابَاتِي خُذْنَ مِنْ بَيْنِهِنَّ “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; تَبْ حَسْبُ كُلِّهِمْ “they plunder each other” Ov. 119, 16; تَبْ هُنَّ الَّتِي “which are different from one another” Spic. 17, 19; يَوْمَئِذٍ سَأَلَهُ جِبْرِائِيلُ أَنْ يَقْرَأَ عَلَيْهِمُ الْبَرَكَاتِ John 21, 25: تَبْ تَبْ هَذِهِ هِيَ طَرِيقُهُمْ “but they adhered to their several ways” Ov. 160, 21; تَبْ تَبْ تَبْ هُمُ أَسْفَلُ آبَائِنَا “all our ancestors were humble” Aphr. 188, 17; مَوْجِدُهُمْ حِسْبَتُهُمْ جِلَّةٌ صَيِّفَةٌ تَبْ تَبْ هُمْ وَجَعَلَ عَصَاهُمْ “and these seven [planets] have each of them power [severally] over the divisions” Spic. 18, 9 &c. (But also in the sg.: سُبُّ سُبٍّ هُوَ مُصَوِّرٌ إِنْ شَاءَ اللَّهُ “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 هَذَا كُلُّهَا سُبٌّ مُتَضَمِّنٌ “and all things stand opposed to each other” Aphr. 303 ult.—And thus even a simple سُبٌّ with a plural following, is frequently construed in negative

sentences as a plural: **وَحَيْبُهُمْ وَأُجِبَ سُبُّا فِي أَوْجَحِ لَا بَقَّةَ** “and among these there is no single one of them” Spic. 14, 5; **وَسُبُّا هُنَّ لَا خَرَبَ** “and no one of them resists his will” Aphr. 284, 4; **وَلَا يَسْرِقُ تَبْ** “and no one of these men... shall see the land” Deut. 1, 35 &c. Farther examples: Philipp. 4, 15; Philox. 543, 26; Apoc. Baruch 83 (fol. 551 *c ult.*); John van Tella (Kleyn) 50, 18; Euseb. Ch. Hist. 260, 4 *ab inf.* (But sing. *e. g.* in **لَا يَأْزِلُ سُبُّا هُنَّ** “and let none (f.) of them go out” Ov. 177, 11). Similarly in a conditional clause: **لَوْ يَكُنْ جِبْ سُبُّا فِي يَعْذَلِيهِ وَتَبْ فِي الْإِلَهِي** “if any one of the stories about one of thy gods is true for thee” Anc. Doc. 55, 2; **لَوْ يَعْذَلِيهِ وَتَبْ فِي بِلْسَةِ قَوَّ وَجَحْظَا أَوْ** “if one of the joys of this world takes him captive” John van Tella 31, 1 (var. **يَعْذَلِيهِ**). Except in Negative, and Conditional clauses, I know of the occurrence of this construction only in **لَا يَكُنْ سُبُّا فِي حَكَّةَ جَدَّ** “one of the maidens may come” Land III, 36, 18, and in **لَا يَكُنْ سُبُّا فِي أَوْجَحِ حَكَّةَ جَدَّ يَكُنْ فِي جِبْ** “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 **سِبْ سِبْ**, we have also **يَهْمَدَجْنِي وَجَحْ** “they are opposed, but peaceful, the one toward the other” Moes. II, 84 v. 127; **وَيَقْبِقِي أَوَّو أَوْ حَوَّو** “and they were attached to one another” Moes. II, 100 v. 371.

Prep. with
Substantive
as Subject.

§ 320. In the rather uncommon case, in which a substantive, dependent upon a preposition, has the position of subject, it is construed according to its gender and number. Thus in **وَفِي أَوَّو إَادَ وَجَحْ** “and farther there is poured out to-day of the spirit of Christ upon all flesh” Aphr. 122, 18; **إُفِي هُنَّ فِي** “even should some of the words not agree with those of another speaker” Aphr. 441, 12. So also **وَفِي** “and from their eyes there darted as it were quick flashes of lightning” Sim. 271 *paen.*; **جِبْ جِبْ** “for with him there was sleeping in bed the likeness of a woman” Sim. 292 *mid.*; **بَشْ جِبْ جِبْ** “something like a flash of lightning shot down” Mart. I, 73, 6.

§ 321. In other cases the verb agrees throughout with the subject. In particular a plural subject requires a plural verb.⁽¹⁾ It is no real exception to this rule that **ܐܘܠܐ** may stand even with a fem. or pl. (§ 304), for the properly-nominal character of the sg. m. **ܐܠܐ** "existence" still operates here. On the other hand there is an exception in the construction, occurring occasionally, of the uninflected passive Participle with **ܐ** indicating the agent, in conjunction with a feminine or plural subject. In this case the language has begun to conceive the form **ܚܚܒ** **ܚܐ** (§ 279) as quite equivalent to an active verb "I have made". Thus: **ܚܚܒ ܚܐ ܐܘܪܫܠܐܝܡ ܐܠܐ ܐܠܐ** "and hymns and psalms he made" Jos. St. 52, 1 (immediately after **ܚܚܒ ܚܐ ܐܠܐ ܐܠܐ** "by whom many poems had been composed"); **ܚܚܒ ܚܐ ܐܠܐ** "I have heard this" Kalilag and Damnag 10, 16; 15, 23; **ܚܚܒ ܚܐ ܐܠܐ ܐܠܐ** "and upon them were written hieratic characters" Ephr. II, 145 A (Jac. Ed.?).

Rem. The Singular-construction **ܐܠܐ ܐܠܐ ܐܠܐ** *ἐν αὐτῷ ὡς 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 **ܐܠܐ**, when it signifies "Logos".⁽²⁾

Rem. On the Gender of Compounds cf. § 142.

§ 321^b. **ܐܠܐ ܐܠܐ**, literally "son of his moment" has wholly stiffened into an adverb and stands unchanged with the fem., with the pl., &c.

⁽¹⁾ Of course orthographical inadvertencies of author, copyist or even editor,—when, for instance, **ܐܠܐ** stands for the similarly-pronounced **ܐܠܐ**,—can form no ground for questioning this rule.

⁽²⁾ Thus **ܐܠܐ ܐܠܐ** "is life" Joseph 304, 8 is perhaps correct. Philoxenus (Budge II, CV, 11) ventures upon **ܐܠܐ** "one life".

and even with the 1st and 2nd Persons: **וַיִּשְׁתַּחֲוֹּי וַיִּנָּחֵם** *καὶ ὡς ἰάθῃ παραχρῆμα (ἡ γυνή)* Luke 8, 47 C. S. (P. **وَقَسِبَ**), cf. v. 55; **وَمَا كَانُوا يَتَنَبَّأُونَ بِهِ** “but they withdrew, as soon as they saw it” 2 Macc. 14, 44; **وَمَتَّحْنَ عَيْنَهُنَّ** “they (the women) forthwith washed themselves and painted their eyes” Ezek. 23, 40; **وَمَتَّحْنَ** “set forth immediately” Clem. 9, 18 &c. It is the same with **وَمَتَّحْنَ** “the same day give him the hire” Deut. 24, 15; **وَمَتَّحْنَ** “we came the same day” Clem. 146, 32; **وَمَتَّحْنَ** “they took her away the same day” John Eph. 222, 15.— So also **وَمَتَّحْنَ** “they went backward” Gen. 9, 23.

Gender and
Number of
a Group of
Nouns
coupled
with **ו** or **א**
like Con-
junction.

§ 322. When two or more nouns, connected by means of **ו** or **א** like conjunction, combine to form one member of a proposition, then, as regards concord, various cases become possible. If the members of the combination are all plural and of the same gender, naturally the connection is construed in accordance therewith. But when there are differences in gender and number, it is sometimes the position, sometimes the assumed importance of one or more of the members, that determines the case. Besides, when several singulars are combined, they are sometimes treated as a singular, sometimes as a plural.

Singular: **וְהָאָרֶץ וְהָעִיר** “our land and our city remained” Jos. St. 31, 3; **וְהָזָכָר וְהָאִשָּׁה** “male and female are not discriminated there” Aphr. 429, 1; **וְהַמִּדָּה וְהַמִּסְפָּר** “and measure and number are full” Spic. 12, 18; **וְנֹחַ וְבָנָיו** “then went forth Noah and his sons” Aphr. 477, 9; **וְהָאִשָּׁה וְהָאֵלֶּיךָ** “he and his seed were blessed” Aphr. 328, 16; **וְהָאִשָּׁה וְהַבֵּית** “she and her father’s house received an inheritance” Aphr. 329, 3 (and often thus, when there is a *principal person* concerned); **וְהָאִשָּׁה וְהַבֵּית** “procreation and children are from nature” Spic. 11, 20; **וְהָאִשָּׁה וְהַבֵּית** “in which troop or order?” Ephr. III, 245 D; **וְהָאִשָּׁה וְהַבֵּית** “and when there was earthquake, famine, pestilence and war” Jos. St. 1, 4; **וְהָאִשָּׁה וְהַבֵּית** “there did not rise in their heart wrath or impurity” Aphr. 428, 6; **וְהָאִשָּׁה וְהַבֵּית** “that quickly grief

close beside **ḡāḡāḡā ḡāḡāḡā ḡāḡāḡā ḡāḡāḡā** “that by thy hand the laws and ordinances of the holy Church be maintained”; **ḡāḡāḡā ḡāḡāḡā ḡāḡāḡā ḡāḡāḡā ḡāḡāḡā ḡāḡāḡā** “and let his mind glow in the spirit of his God, and let his praying comfort him in his loneliness” Ov. 185, 12.—*Participle*: **ḡāḡāḡā ḡāḡāḡā ḡāḡāḡā ḡāḡāḡā ḡāḡāḡā ḡāḡāḡā** “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); **ḡāḡāḡā ḡāḡāḡā ḡāḡāḡā ḡāḡāḡā ḡāḡāḡā ḡāḡāḡā** “all these things faith demands” Aphr. 9, 10, alongside of **ḡāḡāḡā ḡāḡāḡā ḡāḡāḡā ḡāḡāḡā ḡāḡāḡā ḡāḡāḡā** “and these works are required for the king Christ” l. 12 (where the logical parallelism is set above the grammatical, as often happens); **ḡāḡāḡā ḡāḡāḡā ḡāḡāḡā ḡāḡāḡā ḡāḡāḡā ḡāḡāḡā** “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 **ḡāḡāḡā ḡāḡāḡā ḡāḡāḡā ḡāḡāḡā ḡāḡāḡā ḡāḡāḡā** “Jovian, who was Roman Emperor after him, preferred peace to everything else” Jos. St. 8, 17.

C. *Nominal Sentences*: **ḡāḡāḡā ḡāḡāḡā ḡāḡāḡā ḡāḡāḡā ḡāḡāḡā ḡāḡāḡā** “heaven is small and filled with thee” Moes. II, 80 v. 75, beside **ḡāḡāḡā ḡāḡāḡā ḡāḡāḡā ḡāḡāḡā ḡāḡāḡā ḡāḡāḡā** “small for thee is the world, and the parts of the earth are not sufficient for thee” v. 77; **ḡāḡāḡā ḡāḡāḡā ḡāḡāḡā ḡāḡāḡā ḡāḡāḡā ḡāḡāḡā** “the sun is more excellent than the moon, and greater is the moon than the stars which attend it” Aphr. 434, 19 &c. In **ḡāḡāḡā ḡāḡāḡā ḡāḡāḡā ḡāḡāḡā ḡāḡāḡā ḡāḡāḡā** “a powerful commander is fasting” Ov. 99, 19, the subject is postponed in an unusual way, to obtain rhetorical effect.

D. The position of **ḡāḡāḡā** 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 **ḡāḡāḡā ḡāḡāḡā ḡāḡāḡā** “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 **ḡāḡāḡā ḡāḡāḡā ḡāḡāḡā ḡāḡāḡā ḡāḡāḡā ḡāḡāḡā** “Canaan’s children became slaves” Joseph 43, 4 [Ov. 290, 12]; **ḡāḡāḡā ḡāḡāḡā ḡāḡāḡā ḡāḡāḡā ḡāḡāḡā ḡāḡāḡā** “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: **بِمَعْقُودًا سِيبَ الْإِلَهِ** “that we are God’s servants” Ov. 173, 18; **أَمَّا وَهُوَ جَمْعًا قَسَمًا** “it is a weapon against the wicked one” Aphr. 44, 2; **بِحِلْطٍ أَتَى حِلْطًا** “since thou art a greedy dog” Mart. I, 183 mid. &c. The reverse happens in **أَتَدَا بِهَ إِدَا** “he had, however, believing parents” Mart. II, 268.

§ 325. The *Object* stands most frequently after the governing word, Position of
the Object. but often too before it, v. § 287 *sqq.* Even in the case of the Inf. with **د**, it is not uncommon to put the object first, v. § 293. In these cases, at bottom, there is a true Involution.

§ 326. In simple, plain speech adverbial qualifications most frequently follow that leading member of the sentence, to which they specially belong, *e. g.* **بِمَ يَدَيْهِمْ حَقًّا يَحْبِطُونَ** “when they came to the altar” Sim. 272, 8, but often too they precede it, *e. g.* **وَحَدَّثَهُ إِذَا الْإِلَهُ** **إِعْلَامِي** “and he had been initiated [had been made perfect] in the whole Divine mystery” Ov. 165, 16; **مَعَ نَمْعًا يَقِلُّ بِأَوْفَعٍ فَيَنْقَمِ** “from intercourse with women ye shall keep yourselves separate” Ov. 173, 24; **بِمَ إِفْلًا حَقًّا قَدْ جَدَّ مَسْتَعْدًا جَلًّا خَدَّيْهَا بِأَوْفَعِيَّةٍ بِفِيهَا عَقْلًا حَقًّا** “while not even about simple fare for the due supply of nourishment to the body, shall ye take any trouble” Ov. 174, 8; **بِمَ** **بِحِشْنًا مَحْصِيًا حَصِيًا** “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 **خَبَّرَنَا يَدَامِي نَحْبًا** “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 **نُفُورًا** “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, **خَبَّرَنَا يَدَامِي نَحْبًا** **حَيْثُ يَحْقِقُ** “the Creator prepares the wine in the vines”, the number of possible arrangements is very considerably increased; but, provided that the genitive association of **حَيْثُ يَحْقِقُ** is kept together, all other conceivable interchanges of position are permissible, although the placing of the words **حَيْثُ يَحْقِقُ** in the very beginning of the sentence, for

ibid. l. 13; **ܐܠܐ ܡܠܐ ܕܡܝܬܐ ܕܝܗܘܕܐܝܢ** “while he killed none of the Goths” Jos. St. 85, 16; **ܐܠܐ ܡܠܐ ܕܡܝܬܐ ܕܝܗܘܕܐܝܢ** “because the city did not suffice for the Goths” *ibid.* 86, 21; **ܐܠܐ ܡܠܐ ܕܡܝܬܐ ܕܝܗܘܕܐܝܢ** “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 **ܐܠܐ ܡܠܐ ܕܡܝܬܐ ܕܝܗܘܕܐܝܢ** “but they did not die” Ov. 170, 17; **ܐܠܐ ܡܠܐ ܕܡܝܬܐ ܕܝܗܘܕܐܝܢ** “for he never submitted to this, that” Ov. 179, 8; **ܐܠܐ ܡܠܐ ܕܡܝܬܐ ܕܝܗܘܕܐܝܢ** “for I have not in all my days erected any building” Sim. 271, 4; **ܐܠܐ ܡܠܐ ܕܡܝܬܐ ܕܝܗܘܕܐܝܢ** “for never is thy goodness vanquished by our wickedness” Aphr. 493, 7; **ܐܠܐ ܡܠܐ ܕܡܝܬܐ ܕܝܗܘܕܐܝܢ** “for there was no flesh (meat) at all within the city” Jos. St. 69, 4. Less common are cases like **ܐܠܐ ܡܠܐ ܕܡܝܬܐ ܕܝܗܘܕܐܝܢ** “on whom God’s righteousness, in his jealousy, would not have been revealed for his punishment” Ov. 187, 16 &c.

ܐܠܐ stands also where the predicate is an adjective: **ܐܠܐ ܡܠܐ ܕܡܝܬܐ ܕܝܗܘܕܐܝܢ** “it is not well that [he] be . . .” Gen. 2, 18; **ܐܠܐ ܡܠܐ ܕܡܝܬܐ ܕܝܗܘܕܐܝܢ** “it is not true for him, that” Aphr. 498, 6, 13; **ܐܠܐ ܡܠܐ ܕܡܝܬܐ ܕܝܗܘܕܐܝܢ** “over some things they have no power” Spic. 9, 23; **ܐܠܐ ܡܠܐ ܕܡܝܬܐ ܕܝܗܘܕܐܝܢ** “this is not beautiful, like that” Anc. Doc. 87, 9; **ܐܠܐ ܡܠܐ ܕܡܝܬܐ ܕܝܗܘܕܐܝܢ** “but their sufferings were not less than [*i. e.* nothing short of] a martyrdom” Ov. 170, 5 (where however **ܐܠܐ ܡܠܐ ܕܡܝܬܐ ܕܝܗܘܕܐܝܢ** 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 **ܐܠܐ**) has to be rendered negative,—**ܐܠܐ** is strengthened by means of an enclitic **ܐܠܐ** (thus **ܐܠܐ ܐܠܐ**) or by means of **ܐܠܐ** (in that case always written **ܐܠܐ**). The first method is the more frequent of the two in ancient writings: some avoid **ܐܠܐ** 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 negating the verb, or merely to negative a single word or phrase; thus the mere separation of the **ܐܠܐ** from the verb may, amongst other effects, account for the appearance of the corroborating Form, while an additional

Aphr. 441, 7, and in other passages; **ܠܐ ܕܠܝܒ ܕܝܐ ܠܐ** “*quod utinam non (fuisse)*” Assem. II, 44b (Philoxenus); **ܠܐ ܕܠܝܒ ܕܝܐ ܠܐ** “I have written for those who are amenable to persuasion [sons of persuasion], not for scoffers” Aphr. 441, 8; **ܠܐ ܕܠܝܒ ܕܝܐ ܠܐ** *kai oux ws oi grammatēis autōn* Matt. 7, 29; and, in a similar use, the word often occurs.

F. Again, it constantly presents itself in certain combinations, like **ܠܐ ܠܐ**, **ܠܐ ܠܐ**, **ܠܐ ܠܐ** “without” (and “that not”, “lest”, *ne*). So in Nominal compounds like **ܠܐ ܠܐ** “immortal”; **ܠܐ ܠܐ** *ἀφθαρσία* 1 Cor. 15, 53 &c.; also in cases like **ܠܐ ܠܐ** “O foolish and unintelligent people!” Mart. I, 113 *inf.* So too **ܠܐ ܠܐ** “no one”, **ܠܐ ܠܐ** “nothing”.

G. Here and there occurs also **ܠܐ** for **ܠܐ ܠܐ** or **ܠܐ**. Thus **ܠܐ ܠܐ** “did we not cast *three* men?” Dan. 3, 24; **ܠܐ ܠܐ** “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 ܠܐ**] is shown by **ܠܐ ܠܐ** *οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν νόμον*; John 7, 19); **ܠܐ ܠܐ** “and there was nothing else revered in the vehicle” Moes. II, 166 v. 1397; **ܠܐ ܠܐ** “not merely men do they injure” Spic. 12, 7; **ܠܐ ܠܐ** “not merely she who commits adultery is put to death” Spic. 15, 20; **ܠܐ ܠܐ** “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 ܠܐ** “she was not born, but came forth” Ov. 403, 22, where in a way quite unusual **ܠܐ** stands immediately before the verb.

Position
of the
Negative.

§ 329. **ܠܐ** and its strengthened forms **ܠܐ ܠܐ**, **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.

Double
Negative.

§ 330. That a double negative may even in Syriac have the force of an affirmative, we have seen in several examples which embody restrictions; cf. farther **ܠܐ ܠܐ** “she was not born, but came forth” Ov. 403, 22, where in a way quite unusual **ܠܐ** stands immediately before the verb.

INTERROGATIVE SENTENCES.

B. The special interrogative words (which enquire about the subject or its attributes or other relations, or again after individual parts of the predicate), stand mostly at the beginning of the sentence: **مَعَاذُكَ** “how long art thou to keep running after what never stops?” Ov. 119, 10; **مَنْ هُوَ الَّذِي كَانَ غَنِيًّا وَكَانَ فَقِيرًا** “whom hast thou ever seen, that had grown rich and was satisfied?” Ov. 119, 11; **وَمَا كَانَ الَّذِي عَلَيْهِ السَّلَامُ لَمَّا قَامَ يُخَاطِبَهُمْ أَنْ يَلْتَمِسَ لِنَفْسِهِ عِلًّا** “and how did he make him to be sin?” Aphr. 134, 6; **أَيُّ دِينٍ هُوَ الْحَقُّ** “which religion is true?” Mart. I, 182, 6 &c. There is

no essential divergence in cases like **וְאֵלֶּיךָ יָבֹא עַד מְעַבְרָהּ וְיָבֹא** “of what commands and judgments then did Ezekiel say that . . .?” Aphr. 318, 11; **ἕως πότε ἔσομαι μετ’ 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: **כֵּן חֵבֶב בָּרַךְ מִלֵּא לֵאמֹר מָה** “what supports this stone?” Moes. II, 88 v. 182; **וְהָיָה כֵּן וְכֵן** “his constant exhortations to the clergy under vows of chastity, who can recount?” Ov. 176, 14; **וְכֵן** “but to the mighty proportions of his renunciation, which of the monks could compare himself?” Ov. 184, 22; **וְכֵן** “the blessing, which . . . (long relative sentence), why has it not passed from me?” Aphr. 469, 1; **וְכֵן** “above the heavens what is there?” Aphr. 496, 2; **וְכֵן** “how can this apply to Saul?” Aphr. 342, 17; **וְכֵן** “what is her race?” Moes. II, 110 v. 538; **וְכֵן** “wherefore and to what end is the face of the lion?” Moes. II, 104 v. 431; **וְכֵן** “whose are these books?” Sim. 269 *inf.* &c.

For sentences with **וְכֵן** 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 **וְ** or **וְ**.⁽¹⁾ If there are more members than two, the conjunction need only appear before the last of them, as in **וְהָאֵלֶּיךָ יָבֹא עַד מְעַבְרָהּ וְיָבֹא** “land, the vine, and the olive stand in need of careful attention” Ephr. Nis. p. 8 v. 91 &c. Two or more nouns are combined to form one member of a sentence, while the association of several verbs properly constitutes, on

(¹) On **וְ** 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: **וְעַל כֵּן יָסַד וְבָנָה הַבַּיִת** “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: **וְעַל כֵּן יָסַד הַבַּיִת וְעַל כֵּן בָּנָה הַבַּיִת** “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: **וְיָסַד לְהֵמָּה וְיָסַד לְהֵמָּה** “and there were born to him of Leah, Reuben, Simeon &c., and of Rachel, Joseph and Benjamin” Aphr. 480, 8; **וְיָסַד לְהֵמָּה וְיָסַד לְהֵמָּה** [יָסַד לְהֵמָּה] “and their aspect was like fire, and their faces like gleams of flame” Sim. 271 *inf.*; **וְיָסַד לְהֵמָּה וְיָסַד לְהֵמָּה** “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; **וְיָסַד לְהֵמָּה וְיָסַד לְהֵמָּה** [נָא] “haughtiness and pride do not beseem the lowly, nor does a crown [beseem] the head of the poor” Aphr. 180, 15; **וְיָסַד לְהֵמָּה וְיָסַד לְהֵמָּה** “thy contemplation may cleave to the dust, thy search to the mire, thy course to the earth” Moes. II, 96 v. 328; **וְיָסַד לְהֵמָּה וְיָסַד לְהֵמָּה** [נָא] “the same tense as that at the beginning of the clause could not stand here (§ 260).

(¹) The same tense as that at the beginning of the clause could not stand here (§ 260).

[*وَجَاهِدُوا فِي حَيْثُ مَا كُنْتُمْ*] “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; *وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا* [وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا] “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: *وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا* [وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا] “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: *لَا تَكُنْ مِثْلَ بَنِي إِسْرَءِيلَ* [وَلَا تَكُنْ مِثْلَ بَنِي إِسْرَءِيلَ] “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 *وَلَا* is more usual as a connecting particle than *وَلَكِنْ*, unless the second clause is at bottom rather an expansion or inference than a purely parallel clause. Sentences with . . . *وَلَا* . . . instead of . . . *وَلَا* . . . : *لَا أَفْعَلُ إِلَّا مَا أَمَرْتُ* [وَلَا أَفْعَلُ إِلَّا مَا أَمَرْتُ] “I (f.) am not to bear and endure everything which” Spic. 3, 20; *لَا تَقْبَلُوا فِي الْبَيْتِ مَرْبُوعَةً* [وَلَا تَقْبَلُوا فِي الْبَيْتِ مَرْبُوعَةً] “do not ye accept for any one a forged letter (*φάλσον falsum*), and do nothing on that account beyond justice” Ov. 220, 10; *لَا تَأْخُذْ بِلَهْفٍ* [وَلَا تَأْخُذْ بِلَهْفٍ] “you are not to take and go” [*i. e.* “you are not to carry off”] John Eph. 399, 15; *لَا تَكُنْ مِثْلَ بَنِي إِسْرَءِيلَ* [وَلَا تَكُنْ مِثْلَ بَنِي إِسْرَءِيلَ] “do not sin and speak evil of me” Mart. I, 75 *inf.*; *وَلَا تَكُنْ مِثْلَ بَنِي إِسْرَءِيلَ* [وَلَا تَكُنْ مِثْلَ بَنِي إِسْرَءِيلَ] “and by no means swear falsely [*lit.* “swear and be false”]” Ephr. II,

(¹) V. § 260.

337 E; لا اذبح حصص حمزتي فاجزه حسب افعلي⁽¹⁾ وبعوثي “search not in me for my faults, so as to requite me as I have deserved” Ephr. III, 522 E; لا اذبحل فؤنبي مع ذمعتاب ساوجه حجبنا حبعفنا “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 **ol**: لا اذبحل حبر او الا فله لا اذبحل “and grieve not or be desponding in thy thought” Sim. 301, 4 (Cod. Lond. otherwise); and many similar instances. Cf. لا بوجهي فمعتل مصفقتل اذبح منقل اقل: وقل. او فلتل لا اذبح خلقل او بفحك حدهي. بقل. وقل. ببعدهي او وقل. “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 **o**, in part by **ol**, 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 **o** 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: ضح اذبح بعه. Copulative Sentence for a Contemporaneous circumstance or for a Consequence. لا اذبحل حبله لا اذبحل حبله لا اذبحل حبله “what should I have done, to hinder the sun?” ZDMG XXX, 117 v. 235; لا اذبحل حبله لا اذبحل حبله لا اذبحل حبله “whither had we all withdrawn ourselves, that thou didst arise?” Joseph 227, 4 [Ov. 312, 12]; لا اذبحل حبله لا اذبحل حبله لا اذبحل حبله “and to him who has set his building upon a rock, whereon it is not swayed by winds and waves” Sim. 395, mid.; لا اذبحل حبله لا اذبحل حبله لا اذبحل حبله “the mouth which said “God”, at which the reins of beings created trembled” Ov. 138, 24; لا اذبحل حبله لا اذبحل حبله لا اذبحل حبله “the curtain which the priest raises and (through which he then) enters” Apost. Ap. 176, 18 (Gnost. Hymn); لا اذبحل حبله لا اذبحل حبله لا اذبحل حبله “as he produced

(1) V. § 64.

Simeon of Bēth Arshām (Guidi) 11, 4 = Knös, Chrest. 44 *inf.*; **فېم** “showed before” Aphr. 451, 9; **فېمده موبله** “died before” Euseb. Ch. Hist. 128 *paen.*; **مخېم لول موبله** “was said beforehand” *ibid.* 14, 14, 18; 275, 6 *ab inf.* (more frequently **فېم** occurs in this application without the **o**, § 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 **لموبله موبله**, there occurs also **فېمه** **لموبله** “who ventures to say?” Aphr. 430, 12, and **لموبله لموبله** “he ventured to say” Ov. 196, 15.

§ 336. In the case of two closely combined verbs, the substantive Object, which is governed by both, needs to appear once only, § 332 (*e. g.* **فېلا موبله وخبه** “that he reveal and make known his mind” Jul. 83, 9; **نم موبله موبله موبله** “he ennobled, elevated and glorified the sons of men” Aphr. 336, 3, where no fewer than three verbs have only one expressed object). Not only so, but an Object-suffix which belongs to both verbs is occasionally attached to one only: **موبله موبله موبله** “ἐξέλε αὐτὸν καὶ βάλε ἀπὸ σοῦ” Matt. 5, 29 C. (P. **موبله موبله موبله**; S. **موبله موبله موبله**); **موبله موبله موبله** “and they dragged and threw him down” Aphr. 471, 12; **نم موبله موبله** “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: **موبله موبله موبله** “while he rises up and numbers the stars of heaven” Aphr. 199, 13; **موبله موبله موبله** “the cup ye have had the daring to steal from me” Joseph 238, 9 [Ov. 318, 14]; **موبله موبله موبله** “he referred this to him beforehand” Aphr. 12, 3; **موبله موبله موبله** “because the Romans entered and set up the eagle in the temple, together with the image of their emperor” Ephr. II, 222 E; **موبله موبله موبله** “and he hastens to practise iniquity” Isaac I, 266 v. 362; **موبله موبله موبله** “they had craftily dug mere pits” Land III, 257, 3; **موبله موبله موبله** “Moses, here below, brought himself down to the lower people in Egypt and prepared the Passover” ZDMG XXVII, 571

Government of
such Com-
binations.

v. 103 (cf. *ibid.* v. 109); **ܠܠܐ ܣܚܝܬܐ** “she comes carrying her companions” (f.) *ibid.* 598 v. 274; and **ܠܗܝܥ ܡܥܪܝܬܐ** “he goes bearing his deeds” *ibid.* v. 276 &c. Similarly too with the passive: **ܡܥܪܝܬܐ ܡܥܪܝܬܐ** “but many vessels of silver, which (—long relative clause . . .), were on a sudden sold at his command” Ov. 172, 20. Cf. with Prep.: **ܡܥܪܝܬܐ ܡܥܪܝܬܐ** “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 Com-
bination 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) **ܠܗܝܥ ܡܥܪܝܬܐ** “Gideon went in and made ready” Judges 6, 19; **ܠܗܝܥ ܡܥܪܝܬܐ** “and if any man doth come and enquire of thee” Judges 4, 20; **ܠܗܝܥ ܡܥܪܝܬܐ** *προσόντες προσεκύνησαν αὐτῷ* Matt. 2, 11 P. C. (S. ‘**ܡܥܥܝܐ**’); **ܠܗܝܥ ܡܥܪܝܬܐ** *προσέρχεται ζητῶν* Luke 13, 7; **ܠܗܝܥ ܡܥܪܝܬܐ** “he arose and led him away” Ov. 162, 20; **ܠܗܝܥ ܡܥܪܝܬܐ** “he went out and beheaded them” Mart. I, 122, 23; **ܠܗܝܥ ܡܥܪܝܬܐ** “up! go and come” Sim. 293 *inf.*; **ܠܗܝܥ ܡܥܪܝܬܐ** “that he go and pray” Ov. 163, 25; **ܠܗܝܥ ܡܥܪܝܬܐ** “that he go there and see the land” Aphr. 455, 3, and frequently thus with verbs of motion; **ܠܗܝܥ ܡܥܪܝܬܐ** *ἀποστείλας ἀνείλεν* Matt. 2, 16; **ܠܗܝܥ ܡܥܪܝܬܐ** “he sent and fetched his daughter to Nisibis” Jos. St. 89, 18, and thus frequently **ܠܗܝܥ ܡܥܪܝܬܐ** “to send for”, “to fetch”; **ܠܗܝܥ ܡܥܪܝܬܐ** “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; **ܠܗܝܥ ܡܥܪܝܬܐ** “the world is laid hold of and abandoned” Aphr. 458, 1. (b) **ܠܗܝܥ ܡܥܪܝܬܐ** *προεῖρηκα* Matt. 24, 25; **ܠܗܝܥ ܡܥܪܝܬܐ** “they named him before” Aphr. 7, 8; **ܠܗܝܥ ܡܥܪܝܬܐ** “for Isaiah placed judges over them before” Aphr. 97, 6; **ܠܗܝܥ ܡܥܪܝܬܐ** “they had come beforehand” Land III, 350, 7; **ܠܗܝܥ ܡܥܪܝܬܐ**

(1) The last couple **ܠܗܝܥ ܡܥܪܝܬܐ** ranks rather under (b).

ܠܡܢ “had been promised before” Aphr. 26, 4, and many other verbs with ܡܢ and ܡܢܐ, and particularly in translating Greek verbs compounded with *προ-*; in passive forms like ܡܢܐ ܠܡܢ “had been pointed out before” Aphr. 63, 18, or (more rarely) like ܡܢܐ ܡܢܐ ܠܡܢ “is prefigured” Isaac II, 136 v. 600 &c. So too in another sense ܡܢܐ ܡܢܐ ܡܢܐ “that they ascended in the morning (the next morning)” Sim. 293 mid.—ܡܢܐ ܡܢܐ ܡܢܐ *αὐτὸν ὑπερῴψασεν* Phil. 2, 4; ܡܢܐ ܡܢܐ ܡܢܐ “strongly convinced him” Sim. 279 mid.; ܡܢܐ ܡܢܐ “loved much” Ephr. in Wright’s Cat. 689 a, 14; ܡܢܐ ܡܢܐ ܡܢܐ “thou speakest a great deal” Job 15, 4 &c. This verb too (ܡܢܐ) is often put second: ܡܢܐ ܡܢܐ “thou heapest up much treasure” Isaac II, 92 v. 67; ܡܢܐ ܡܢܐ “abuse greatly” Joseph 213, 12 [Ov. 305, 8] (var. ܡܢܐ ܡܢܐ “exclaim loudly”) &c. (cf. *supra* § 335).—ܡܢܐ ܡܢܐ ܡܢܐ “they are farther cultivated” Aphr. 458, 1 &c.—ܡܢܐ ܡܢܐ “he by chance forgets” Aphr. 296, 8.—ܡܢܐ ܡܢܐ “he built anew” Land III, 246, 14; ܡܢܐ ܡܢܐ “was laid down anew” Land III, 177, 27—ܡܢܐ ܡܢܐ “he begins again” Aphr. 439, 3 &c.—ܡܢܐ ܡܢܐ “they buried him in haste” Ov. 207, 26—ܡܢܐ ܡܢܐ “she speedily gained health” Ephr. III, 554 E; ܡܢܐ ܡܢܐ “he eagerly flung off every burden” Ov. 166, 7—ܡܢܐ ܡܢܐ “he placed him in the midst” Ephr. III, 569 A—ܡܢܐ ܡܢܐ “they shot, in corresponding fashion” Mart. I, 79, 12; and so too with other verbs, particularly in translations from the Greek, like ܡܢܐ ܡܢܐ, ܡܢܐ ܡܢܐ, ܡܢܐ ܡܢܐ “again”; ܡܢܐ “late”; ܡܢܐ “long” &c. Very probably in all these cases other constructions might have been employed, for instance with ܐ, or with subordination effected by means of ܐ or ܐ.

B. The construction of ܡܢܐ has a special ranking of its own in this section: ܡܢܐ ܡܢܐ “they could draw out” (“they were able, they drew out”) Sim. 365 mid.; ܡܢܐ ܡܢܐ “has (he) been able to save thee?” Dan. 6, 20; and even negatively, ܡܢܐ ܡܢܐ ܡܢܐ *ὥστε μηκέτι χαρῆν* Mark 2, 2; ܡܢܐ ܡܢܐ ܡܢܐ “could not cut it (m.)” Mart. I, 129 ult.; ܡܢܐ ܡܢܐ ܡܢܐ “could not save him” Jul. 96, 17; ܡܢܐ ܡܢܐ “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. ܡܢܐ ܡܢܐ ܡܢܐ “how could he drive her away?” Joseph 100, 5.

Apost. Apoc. 274, 11 (Gnostic hymn); (var. **אנישם אנישם**) **אנישם אנישם** "I am writing and submitting demonstrations to you, my beloved friend, about these leading points" Aphr. 446, 1 &c.

C. There is a Hebraism, which is occasionally imitated in original writings,—the placing of a **וְיָדִי** (**וְיָדִי**) devoid of any special meaning, at the beginning of the clause,—and which is followed by a Perf. with or without an **ו**-connection, *e. g.* **וְיָדִי וְיָדִי וְיָדִי** **וְיָדִי וְיָדִי וְיָדִי** "and, a few days after, Jovianus entered" Jul. 86, 1; **וְיָדִי וְיָדִי וְיָדִי** **וְיָדִי וְיָדִי וְיָדִי** "and the next day, in the morning season, the whole of the people assembled together" Jul. 95, 9 &c.

§ 339. The conjunction **ו** does not serve the purpose of introducing Note upon
• the apodosis (like the German "so" &c.). Where it seems to stand for this in the O. T., it is a literal translation of the Hebrew **וְ**; in other passages its appearance is due to corruption of the text. ⁽¹⁾ **ו** has, however, taken possession of nearly the whole compass of the signification of the Greek **καί**, and often means "also", "even" ["auch"], and then it is interchangeable with **וְ** or **וְ**. Such an **ו** ("auch") may have a place in the most diverse positions of the sentence, and even at the very beginning of the apodosis. Farther **ו** is everywhere allowable in the sense of exclusion before negations, in cases like **וְלֹא** "not even one"; **וְלֹא** "nothing at all" &c. In the same sense we find **וְלֹא** &c.

§ 340. In rare cases, when several members of a sentence, or • and •
doubled. several sentences, are put together, **ו** is 'placed even before the first of these ("both . . . and"), *e. g.* in **וְלֹא וְלֹא** "she conquered both the Jews and the infidels" Ephr. III, 161 B; **וְלֹא וְלֹא** . . . ? "that . . . we overcome thy fire, trample thy menaces underfoot, mock at thy threatenings" Jul. 48, 1. Cf. *ibid.* 21, 7, 14. So **וְלֹא—וְלֹא** "neither—nor" *ibid.* 106, 1. More frequent is **וְלֹא—וְלֹא** "either—or": **וְלֹא וְלֹא** "either chastise to the length of frightening, or

(1) Copyists often dealt rather carelessly with these very common particles **ו** and **וְ**—of little significance to their minds.

send the erring ones to the civil magistrates" Ov. 219, 10; **אֵלֶּם אֶלְהֵם חַדְלָה** "either bring to us (the writings of the heretics), or burn them in the fire" Ov. 220, 19; **אֵלְהֵם אֶלְהֵם אֶלְהֵם** "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 **אֶלְהֵם**—**אֵלְהֵם** was first brought about through *kai*—*kai*, **אֵלְהֵם**—**אֵלְהֵם**; cf. *e. g.* Luke 16, 13.

B. RELATIVE CLAUSES.

ATTRIBUTIVE RELATIVE CLAUSES.

Relative
Pronoun
and Refer-
ring Form.

§ 341. What was originally the demonstrative pronoun **אֵל** 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.* **מֶלֶךְ מֵדִי וּפֶרְסִי אֵלְהֵם** "the king of Media and Persia, who is Darius" Aphr. 83, 5 (but **אֵלְהֵם אֶלְהֵם אֶלְהֵם** "the overshadowing cherub, who is Nebuchadnezzar" Aphr. 87, 2); **בֵּית אֵלְהֵם** "thy house, which is the temple of God" Aphr. 46, 1; **נָבִיא אֵלְהֵם** "that prophet, who has informed us of this" Ov. 75, 10; **אֶלְהֵם אֶלְהֵם** "to Moses, who separated the kinds of food for Israel" Aphr. 310, 8; **אֶלְהֵם אֶלְהֵם** "the last testament, which is the first" Aphr. 28, 9; **אֶלְהֵם אֶלְהֵם** "nor even is there in them the fear of Him (God), which delivers them from every (other) fear" Spic. 2, 25; **בְּנֵי אֶלְהֵם** "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 **אֶלְהֵם אֶלְהֵם אֶלְהֵם** "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 **אֶלְהֵם אֶלְהֵם** "*id quod accidit*" Ephr. (Lamy) I, 217, 5;

ܐܝܢ ܐܝܬ ܗܡ ܕܠܗ ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ “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 *ܐܝܢ* 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.* ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ Luke 1, 73; ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ “the word of God, which he had received” Ov. 166, 9; ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ “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 ܐܝܢ ܐܝܬ ܗܡ ܕܡܠܟܐ “whom we have mentioned” Ov. 164, 17; ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ “in the Church of God, which he gained with his blood” Ov. 172, 17; ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ “for to Adam, whom God blessed” Aphr. 346, 12; ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ “for those whom his love did not persuade” Ov. 175, 5 &c. The Referring form is usual with the participle: ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ “the sons of men, whom their cupidity still beguiles” Spic. 8, 14; ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ “people, whom grace calls” Jul. 27, 27 &c. With a dependent Infinitive: ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ “that thing, which I did not wish to write” Ov. 21, 7; ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ “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 ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ “the false gods [idols of falsity], which our fathers made us heirs to” Jer. 16, 19 (Aphr. 321 *ult.*); ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ “that which thou hast commanded us” Sim. 397, 12; ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ “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 ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ “the blessed Eusebius, whom the holy Rabbūlā made a bishop” Ov. 167, 20. We have a Passive from the double transitive verb, in ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ “something that was ordered thee” Moes. II, 70, 11; but such an expression perhaps can only occur in brief

Referring
Form in
the case of
the Object.

unequivocal sentences. To this perhaps we may add, that **ܡܠܬܝܬ** "(is) satisfied, contented" is sometimes employed like a transitive verb, in a short relative clause: **ܒܝܬܐ ܡܠܬܝܬ ܡܕܝܐ** "that he should say what he wanted" ("wherewith he was satisfied") Joseph 11 *paen.* [Ov. 275, 5] (var. **ܕܝܬܐ** "what we wished"); **ܡܠܬܝܬ ܕܡܠܬܝܬ** Ephr. III, 674 F; **ܡܠܬܝܬ ܡܠܬܝܬ** *ibid.* 675 A; **ܡܠܬܝܬ ܡܠܬܝܬ ܡܠܬܝܬ** "let him order them whatever he wishes" Sim. 369, 8. Similarly **ܕܝܬܐ ܡܠܬܝܬ** "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 **ܡܠܬܝܬ ܡܠܬܝܬ** "the bounty, which he was wont to dispense" Ov. 205, 19.

Referring
Form with
Genitive
and Pre-
positions.

§ 344. The Referring form, however, is necessary with the Genitive relation and with Prepositions: **ܡܠܬܝܬ ܡܠܬܝܬ ܡܠܬܝܬ** "one, whose house thieves break into" Aphr. 145, 11; **ܡܠܬܝܬ ܡܠܬܝܬ ܡܠܬܝܬ** "this gift, the like of which does not exist in the whole world" Aphr. 356, 3; **ܡܠܬܝܬ ܡܠܬܝܬ ܡܠܬܝܬ** "through a little sign, by means of which he was caught for life" Ov. 162, 1; **ܡܠܬܝܬ ܡܠܬܝܬ ܡܠܬܝܬ** "to the grotto, in which he was born" Ov. 165, 3; **ܡܠܬܝܬ ܡܠܬܝܬ ܡܠܬܝܬ** "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 **ܡܠܬܝܬ ܡܠܬܝܬ ܡܠܬܝܬ** "in the fathers, the delineations of whose virtues are set forth both in the Old Testament and in the New" Ov. 160, 9; **ܡܠܬܝܬ ܡܠܬܝܬ ܡܠܬܝܬ** "Abraham . . . , by the moderate brightness of one of whose signs the blessed Rabbūlā was attracted" Ov. 167, 12—14.

Referring
Form in a
second
clause.

§ 345. The Referring form may, in certain circumstances, occur explicitly or implicitly, only in a farther attributive or dependent clause: **ܡܠܬܝܬ ܡܠܬܝܬ ܡܠܬܝܬ** *οὐκ εἰμι ἐγὼ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος* John 1, 27; **ܡܠܬܝܬ ܡܠܬܝܬ ܡܠܬܝܬ** "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;

“commandments, such as every one can fulfil” Spic. 5, 24; *וְכָל אֶחָד מֵאֵלֶיךָ* “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; *וְעֲשָׂהָם בְּיָדְךָ* “the well-ordered glories, which the book-learned man has a difficulty in describing” Moes. II, 158 v. 1266; *וְהֵיוּ לָנוּ . . . וְכִבְיָנוּ* “the moon, to which they think that now they very specially belong” Ov. 70, 3; *וְכִבְיָנוּ וְיָצֵא יָמֵינוּ* “one path, by which not even two persons could ascend together” Jos. St. 15, 6; *וְכִי יִשְׁכַּח אֶתְּךָ לֹא אֵל* “*hic est amor, quo qui major sit, non est*” Jac. Sar. in Zingerle’s Chrest. p. 375—*וְחֻקֵּי אֱמֻנָה* “the things, of which I have said, that they rest upon ordinance” Spic. 4, 17; *וְעָשָׂה אֱמֻנָה* “this thing, which you have been commanded to do” Spic. 1, 7; *וְכִי יִשְׁכַּח אֶתְּךָ לֹא אֵל* “what the Lord was about to do with him” Sim. 309 mid. &c. Cf. *וְכִי יִשְׁכַּח אֶתְּךָ לֹא אֵל* “*ubi scriptum est nasci viros*” Spic. 15, 9. Notice farther *וְכִי יִשְׁכַּח אֶתְּךָ לֹא אֵל* “these doings, which I will recount to thee” Jos. St. 8, 6; *וְכִי יִשְׁכַּח אֶתְּךָ לֹא אֵל* “*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 *וְכִי יִשְׁכַּח אֶתְּךָ לֹא אֵל* “*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 *וְכִי יִשְׁכַּח אֶתְּךָ לֹא אֵל* [יִשְׁכַּח] “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 *וְכִי יִשְׁכַּח אֶתְּךָ לֹא אֵל* “*quod absit a vobis*” Addai 44, 16, the *וְכִי*—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 ex-
pressed by
a Demon-
strative.

ندرا إنا حذا سب جحسا ؟إس وب ؟مولا لا تبرا حد
 "I see a glorious man, the like of whose form has never yet been seen by me" Sim. 328, 7, and
 أألا ؟إس وب لا إوما حوما ؟أخرا
 "a sign, the like of which has not happened in these times" Sim. 379, 12.—
 ؟مولا ؟إس فمب ببع ؟أنا
 "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
 حتب ؟مولا ... ؟إس حوما ؟أنا
 "kinsmen . . . , people who possessed an army" Jul. 152, 21; ؟إس ؟أنا حم
 "who had just met with the emperor" Jul. 235, 25; ؟إس ؟أنا ؟أنا
 "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, ؟أنا "there":
 ؟أنا ... ؟أنا
 "at a place, which even the word does not reach" Moes. II, 156 v. 1247; ؟أنا ؟أنا ؟أنا
 "there, where all sins are expiated" Aphr. 243, 2; حم ؟أنا ؟أنا
 "with its own like, where (= in which) it had been fettered" Ov. 63, 10; ؟أنا ؟أنا
 "ubi utinam mansisset mens" Moes. II, 98 v. 334.

Relative
 Clauses
 attached to
 Adverbial
 Expressions.

§ 347. Even as several nouns of place, and especially nouns of time, may, without any preposition, stand as adverbs (§ 243), so also, in a relative clause which serves as attribute to a noun of that kind, the mere relative-word [؟] may suffice, without any preposition or Referring form, *e. g.* ؟أنا ؟أنا ؟أنا *αἱ τοῦ ἡμέρας εἰσῆλθαι Νῶε* Matt. 24, 38 P. (= ؟أنا; S. merely ؟أنا); ؟أنا *ἐν ἡμέρας ἡ* Matt. 24, 50 (and thus, frequently); ؟أنا *ἐν ὥρα ἡ* *ibid.*; ؟أنا
 ؟أنا "on the eighth day, when they are circumcised" Spic. 19, 17; ؟أنا ؟أنا
 "at the very moment, when" Aphr. 129, 6; ؟أنا ؟أنا
 "from the time of the sixth hour, when they crucified him" Aphr. 15, 17; ؟أنا ؟أنا
 "till the fourth year of the reign of Solomon, when he began to build" Aphr. 482, 9; ؟أنا ؟أنا
 "but that day, when they crucified him, when there was darkness at midday" Aphr. 343, 6; ؟أنا ؟أنا
 "when the time came, that Moses was to die" Aphr. 161, 7; ؟أنا ؟أنا "in the

three months, during which they besieged it" Jos. St. 50, 11; **חַדְשֵׁי חַדְשֵׁי** "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 **חַדְשֵׁי חַדְשֵׁי** "long, after tongues had been confused" Aphr. 463 *ult.*; **חַדְשֵׁי חַדְשֵׁי** "fifty years, after he had come to Hāran" Aphr. 465, 9; **חַדְשֵׁי חַדְשֵׁי** "five years, before Isaac had taken Rebecca" Aphr. 479, 16, and many like examples (but **חַדְשֵׁי חַדְשֵׁי** "for after twenty days, during which he had continued fasting" Sim. 273, 8). Thus also **חַדְשֵׁי חַדְשֵׁי** "two years, after God had spoken with him" Aphr. 237, 4 &c.—With expressions of place: **חַדְשֵׁי חַדְשֵׁי** "wherever they are" [*lit.* "in every place that they are"] Spic. 20, 15; **חַדְשֵׁי חַדְשֵׁי** "in the place where they were crowned [*i. e.* suffered martyrdom]" Mart. I, 159 *inf.*; **חַדְשֵׁי חַדְשֵׁי** "*est locus, ubi*" Aphr. 69, 12 (but **חַדְשֵׁי חַדְשֵׁי** "in the place, where he had been laid hold of" Aphr. 222, 3); **חַדְשֵׁי חַדְשֵׁי** "there are many districts in the kingdom of the Partlians, where men put their wives to death" Spic. 14, 24; **חַדְשֵׁי חַדְשֵׁי** "in all lands and climes, where they are" Spic. 14, 20 &c.

This mode of expression comes most readily, when the same preposition is found before the words of time and place, that would have had to stand before the Referring form. Under such a condition, even in the case of other words, the Referring form is on rare occasions omitted. Thus particularly in cases like **בְּכְמוֹל** “in the form, that”, “just as” Ov. 163, 22; 192, 7; Philox. 531, 19; and **כְּכְמוֹל** Sim. 330 *inf.*; Philox. 384, 11, and often in Philox.; **כְּכְמוֹל** “as” *ibid.* 343, 20; **כְּכְמוֹל** “in the order, in which” *ibid.* 589, 24; **כְּכְמוֹל** “in the way, in which” *ibid.* 573, 19. More remarkable are the following: **אֲנִי נָפְתִּי אֲנִי מָוֶלַח צַח בְּנִפְלֵי אֵלֵי אֲנִי אֲנִי מָוֶלַח צַח אֲנִי מָוֶלַח צַח** “thou sinnest, because of that for which (= **מָוֶלַח צַח**) thou sinnest; and we die, because of that for which we die” Mart. I, 126, 2; **חַוָּל** **אֲנִי אֲנִי מָוֶלַח צַח** “in all the evil, to which thou hast set hand” Isaac I,

132 v. 1117; **ܕܗܘܐ ܡܥܡ ܦܥܠܝܗ** “in that matter, over which they have power” Spic. 9, 24 (cf. line 25).

Relative
Clauses at-
tached to
Adverbs.

§ 348. In the same series with such expressions of place and time, stand the adverbial forms, some of them of frequent occurrence, like **ܝܥܬܝܐ** “to-day, when”; **ܐܬܝܢܐ** “now, when”; **ܥܬܝܢܐ** or **ܥܬܝܢܐ** “as soon as”; **ܥܬܝܢܐ** “as soon as” (§ 155 B); **ܥܬܝܢܐ** “now that” Aphr. 484, 14; **ܥܬܝܢܐ** “when”, “as often as”; **ܥܬܝܢܐ** “now that”, “but now that” Land III, 60, 13; **ܐܬܝܢܐ** “where”; **ܥܬܝܢܐ** “from that place, where” Gen. 12, 1; Ex. 5, 11; **ܥܬܝܢܐ** “so as”; **ܥܬܝܢܐ** “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; **ܐܬܝܢܐ** is only found occasionally, as above, § 346; **ܐܬܝܢܐ ܐܬܝܢܐ ܥܬܝܢܐ** “where no body is present” Moes. II, 136 v. 939, and **ܐܬܝܢܐ ܐܬܝܢܐ ܥܬܝܢܐ** “and there is no place where it (f.) might not be” Moes. II, 92 v. 239.

Placing be-
fore the
Relative
Clause the
Preposition
proper to
the Refer-
ring Form.

§ 349. A. The preposition, which of right should have been attached to the Referring form, is sometimes found prefixed to the Noun, to which the relative clause belongs, particularly in the case of the Adverbial Noun of place, **ܐܬܝܢܐ ܐܬܝܢܐ ܥܬܝܢܐ ܐܬܝܢܐ ܐܬܝܢܐ** “the palace has not been built in the place, to which I have sent gold” ZDMG XXV, 340 v. 403; **ܐܬܝܢܐ** “there, whither”, “whithersoever” 1 Sam. 14, 47, and thus, frequently; **ܐܬܝܢܐ** “there, whence” Matt. 12, 44 (C. S. **ܐܬܝܢܐ**); Chron. Edess. (Hallier) 145 *paen.* (Doc. of 201); Jul. 242, 22; Sim. 325, 8. So too with the construct state **ܐܬܝܢܐ** (§ 359); **ܐܬܝܢܐ** “whithersoever” Judges 2, 15; 2 Sam. 8, 14 (where there is a var. **ܐܬܝܢܐ**); Aphr. 438, 18; 439, 8; **ܐܬܝܢܐ** “from whatever place” Aphr. 121, 14; Jul. 21 *ult.* In these cases a referring form is inadmissible. But **ܐܬܝܢܐ** may mean also “to that place, whither” ZDMG XXV, 337 v. 297; Jul. 15, 13; and “to that place, where” Aphr. 46, 15; **ܐܬܝܢܐ** “from the place, where” Aphr. 222, 1; Ephr. I, 36 B; and **ܐܬܝܢܐ** “from the place, whence” Ephr. II, 117 F. It is the very same in the case of several combinations with **ܐܬܝܢܐ**: **ܐܬܝܢܐ ܐܬܝܢܐ ܐܬܝܢܐ ܐܬܝܢܐ** “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 **ܐܬܝܢܐ ܐܬܝܢܐ ܐܬܝܢܐ** “in every place to which they

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 **ܐܢܝ ܕܢܚܝܐ ܕܡܝܬܐ ܕܢܚܝܐ ܕܡܝܬܐ ܕܡܝܬܐ** “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. **ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** would hardly be wrong here. In the same way **ܐܢܝ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** “and you are (such as are), the masters of their own freedom” Jul. 73, 13; **ܐܢܝ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** “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: **ܐܢܝ ܕܢܚܝܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** “I am Habib, whom ye have sought” Anc. Doc. 90 *ult.*; **ܐܢܝ ܕܢܚܝܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** *ὁ υἱὸς μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα* Matt. 3, 17 C. S.; **ܐܢܝ ܕܢܚܝܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** *ἵνα ἡ ζωὴ ἡ ζωὴ ἡ ζωὴ ἡ ζωὴ ἡ ζωὴ* “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; **ܐܢܝ ܕܢܚܝܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** “thou art he, who hast made known to us” Aphr. 492, 18 &c. Cf. **ܐܢܝ ܕܢܚܝܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** “and we are found to be men who are led” Spic. 10, 20, and **ܐܢܝ ܕܢܚܝܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** “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: **ܐܢܝ ܕܢܚܝܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** “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 Relative Clause substitute for the Subject may occur even in a relative clause, by means

ܐܢܝ ܕܢܚܝܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ

(¹) Like Mark 1, 11; Luke 3, 22 (where S. also has **ܐܢܝ ܕܢܚܝܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ**). Our text here has *οὗτός ἐστιν*, and P. agrees with it.

of separating it into its parts through *سب—سب* and suchlike forms: *فحقلا* “things which are different from one another” Spic. 11, 14 &c. And still more freely: *فحقلا* *فحقلا* *فحقلا* “two brothers, however, of whom the one was called Barhādhabeshabbā, and the other Samuel” Mart. I, 157 *ult.*; *فحقلا* *فحقلا* *فحقلا* “of whom the one was called Samuel, and the other Jonathan” Land II, 277, 14, and thus, frequently, with *فحقلا* . . . *فحقلا*.

Relative
Clause pre-
ceding 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: *فحقلا* *فحقلا* *فحقلا* “and the things, which lie before their eyes, are despised by them” Aphr. 426, 18; *فحقلا* *فحقلا* *فحقلا* “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; *فحقلا* *فحقلا* *فحقلا* “no man existed, who thought . . .” Jul. 194 *ult.* The words *فحقلا* *فحقلا* *فحقلا* 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 *فحقلا* is an Epexegetis, and not “and just this zeal which he &c.”.

B. Very frequently there stand, at the commencement of the clause, only compounds of *فحقلا* with demonstratives or interrogatives: *فحقلا* *فحقلا* “sufferings, which are as these” = “such sufferings” Ov. 168, 1; *فحقلا* *فحقلا* “in such a deed” Isaac II, 216 v. 251 and v. 280; *فحقلا* *فحقلا* *فحقلا* “for in such borrowed beauties” Ephr. II, 171 E; *فحقلا* *فحقلا* *فحقلا* “such a token, then” Jos. St. 41, 7 &c.; *فحقلا* *فحقلا* *فحقلا* “what sort of pilot?” Sim. 384 *mid.*; *فحقلا* *فحقلا* *فحقلا* “a *qualibus mortibus*” Assem. 2, 44 (Philoxenus) &c. It is, however, permissible to place the demonstrative forms at the end, *e. g.* *فحقلا* *فحقلا* “such afflictions” Jos. St. 4, 17 &c.

Rem. The *فحقلا* may also be wanting here: *فحقلا* *فحقلا* “such a word” Aphr. 77, 6; *فحقلا* *فحقلا* “such a thing” Sim. 292, 10 &c. . . *فحقلا* may also stand as a substantive: *فحقلا* *فحقلا* *فحقلا* “*per haec enim et talia*” Isaac I, 248 v. 511 &c. After the Greek pattern several

combinations are formed, like $\text{אִשָּׁה} \text{וְאֶת} \text{וְאֶת} \text{וְאֶת}$ “for example” and many others.

§ 353. Interrogatives with ܐܝܬܐ and the pronoun of the third person ^{“Who-soever” &c} are employed adjectively and substantively in the sense of “whosoever, whatsoever”, “any (one), any (thing)” &c.: $\text{ܐܝܬܐ} \text{ܕܥܠܡܐ}$ “for anything whatsoever” Jos. St. 80, 16; $\text{ܐܝܬܐ} \text{ܕܥܠܡܐ} \text{ܕܥܠܡܐ}$ “in any way or for any cause whatever” Philox. Epist. (Guidi) fol. 10 a, 1, 2; $\text{ܐܝܬܐ} \text{ܕܥܠܡܐ}$ “in any city you please” Land II, 240, 10; $\text{ܐܝܬܐ} \text{ܕܥܠܡܐ}$ “in any distress or illness whatsoever” Moes. II, 73, 26; $\text{ܐܝܬܐ} \text{ܕܥܠܡܐ}$ “and any kind of death whatsoever, that we may die, is for us a comfort” Ephr. II, 175 C; $\text{ܐܝܬܐ} \text{ܕܥܠܡܐ}$ “any grave whatever” Jos. St. 39, 10; $\text{ܐܝܬܐ} \text{ܕܥܠܡܐ}$ *ἐπιδόντες ἐφερόμεθα* (*lit.* “we let her go wherever she would”) [E. V. “we let her drive”] Acts 27, 15; $\text{ܐܝܬܐ} \text{ܕܥܠܡܐ}$ “of any one you please” Ov. 218, 11 &c. So frequently $\text{ܐܝܬܐ} \text{ܕܥܠܡܐ}$ “whensoever”; $\text{ܐܝܬܐ} \text{ܕܥܠܡܐ}$ “wherever”, and many others. In accordance with these forms we have even $\text{ܐܝܬܐ} \text{ܕܥܠܡܐ}$ “from whatever quarter” Euseb. Ch. Hist. 332, 12.

§ 354. The omission of the ܐܝܬܐ in a complete attributive relative clause occurs perhaps only as a Hebraism, in the O. T., as in $\text{ܐܝܬܐ} \text{ܕܥܠܡܐ}$ ^{Omission of the ܐܝܬܐ .} “whose name was Job” Job 1, 1.—Formulae of blessing,—as in $\text{ܐܝܬܐ} \text{ܕܥܠܡܐ}$ “Josiah, whose memory be blessed!” [*lit.* “Josiah—his memory (is) with blessing!”] Aphr. 470, 15 (cf. Sim. 392 mid.); $\text{ܐܝܬܐ} \text{ܕܥܠܡܐ}$ “the Lord—to Him be adoration paid!” Sim. 358, 1; 363 *inf.* (Cod. Lond. $\text{ܐܝܬܐ} \text{ܕܥܠܡܐ}$)—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 ^{Short Adverbial Qualifications as Relative Clauses.} into the form of relative clauses, by means of ܐܝܬܐ ; $\text{ܐܝܬܐ} \text{ܕܥܠܡܐ}$ “in hard combats with the powers (of hell)” Ov. 159, 9; $\text{ܐܝܬܐ} \text{ܕܥܠܡܐ}$ “with the Divine wisdom, which (was) in him” Ov. 172, 18; $\text{ܐܝܬܐ} \text{ܕܥܠܡܐ}$ “over his error, which had lasted till then” Ov. 164, 7; $\text{ܐܝܬܐ} \text{ܕܥܠܡܐ}$ “through anxiety solely for himself” Ov. 177, 22; $\text{ܐܝܬܐ} \text{ܕܥܠܡܐ}$ “their reverence for him” Ov. 183, 26; $\text{ܐܝܬܐ} \text{ܕܥܠܡܐ}$ “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: **مَدَّجَهُمْ إِلَى مِصْرَ** “their immigration into Egypt” Aphr. 27, 13 &c. But even to adjectives the adverbs **بِشَدَّةٍ**, **بِجَدَّةٍ** “very” are often attached by means of the relative particle: **ضَرْبًا شَدِيدًا** “a very severe blow” Judges 11, 33; **جَعَلَهُ نَظَرًا عَظِيمًا** “our very great toil” Ov. 320, 9, where of course the **؟** 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: **أَمَّا قَدْ رَغِبَ الظُّلُمَةُ إِلَى النُّورِ؟ وَحَسْبُكَ حَقِيلٌ** “he said, that the darkness longed after the light,—a thing which (*id quod*) lies not in nature” Ov. 59, 13; **أَبْ حَبْرَةَ مَعْلَمَتِ سَعْدًا أَبْ وَحَلَّالًا أَبْ** “and if the darkness is put in pain through what belongs to itself,—a notion which is difficult to accept” Ov. 60, 9; **أَبْ؟ أَيْ يَحْدُثُ** (after a rather long passage) “a thing which, however, actually happened” Sim. 284 mid.; 290 mid.; **أَبْ؟ جَعَلَ لَهُ عَمَلًا عَظِيمًا** “was perhaps burdensome to him,—a thing which is difficult to believe” Joseph 293, 2; **أَبْ؟ جَعَلَ لَهُ عَمَلًا عَظِيمًا** “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 **أَبْ؟**). 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 **؟** 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 **أَبْ؟**, 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 **?**, take the place of Relative Clause as Subject, Object, Predicate.
Subject: **חַבְּזָא דְּמַעְלָא דְּמַעְלָא דְּמַעְלָא** “it is of advantage that support should be gained for the word from other things” Ov. 162, 19;
חַבְּזָא דְּמַעְלָא דְּמַעְלָא דְּמַעְלָא “to him belongeth life, but to us, that we should flee from death” Aphr. 487, 11; **חַבְּזָא דְּמַעְלָא דְּמַעְלָא דְּמַעְלָא** “he, to whom it is not by nature fitting that he should suffer” Ov. 198, 3: ... **חַבְּזָא דְּמַעְלָא דְּמַעְלָא דְּמַעְלָא** “and that the animals* were not excited at coming out, was owing to the circumstance that ...” Moes. II, 126 v. 787; **חַבְּזָא דְּמַעְלָא דְּמַעְלָא דְּמַעְלָא** “but why, dear friend, was it that ... was written?” Aphr. 26, 20 &c. in countless available forms.

Still more frequently a clause with **?** takes the part of *Object*. To this section belong all constructions with **?** **חַבְּזָא** “to be willing, that”; **?** **חַבְּזָא** “to seek, that”; **?** **חַבְּזָא** “to see, that”; **?** **חַבְּזָא** “to say, that”; **?** **חַבְּזָא** “to know, that” &c. Even a second *Object* may be represented in this way, in cases like **חַבְּזָא דְּמַעְלָא דְּמַעְלָא דְּמַעְלָא** *εἶδεν αὐτὴν κλαίουσαν* John 11, 33; **חַבְּזָא דְּמַעְלָא דְּמַעְלָא דְּמַעְלָא** “his mother saw (him), that his colour was altered” Ov. 162, 12.

B. In certain circumstances a clause with **?** (without a copula) may even constitute the *Predicate*; of course it has always in that case a sense of *purpose* (§ 366 A): ⁽¹⁾ **חַבְּזָא דְּמַעְלָא דְּמַעְלָא דְּמַעְלָא** *τοῦτο δὲ ἔλον γέγονεν ἵνα πληρωθῶσιν* Matt. 26, 56 P. (similarly S.); cf. Matt. 1, 22; **חַבְּזָא דְּמַעְלָא דְּמַעְלָא דְּמַעְלָא** ⁽²⁾ **חַבְּזָא דְּמַעְלָא דְּמַעְלָא דְּמַעְלָא** “and these things have I narrated of this man, that you may see” John van Tella 73, 1; **חַבְּזָא דְּמַעְלָא דְּמַעְלָא דְּמַעְלָא** “this which I have written to thee, dear friend, (is to this end), that one should do the will of God” Aphr. 75, 6; **חַבְּזָא דְּמַעְלָא דְּמַעְלָא דְּמַעְלָא**

(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”.]

ܐܠܝܗܐ ܕܐܠܝܗܐ “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 ܐܠܝܗܐ ܕܐܠܝܗܐ, in the meaning “only with this purpose, in order that” [or “only to the end that”] Aphr. 184, 5; Ov. 65, 17; Ephr. Nis. p. 8 v. 109; p. 87 v. 113; Ephr. (Lamy) I, 253 *ult.*; III, 689 str. 13 &c. (cf. § 360 B).

Relative
Clause in
the posi-
tion of a
Genitive.

§ 359. The immediate subordination of a clause, to a noun in the construct state by means of ܐܠܝܗܐ, is limited to some few cases. ܐܠܝܗܐ and ܐܠܝܗܐ “in the locality (of the circumstance) that” = “there, where” (ܡܩܝܡܐܐܝܗܐ); ܐܠܝܗܐ “in the time (of this) that”,—are by the speech itself already treated as equivalent to the attributive constructions ܐܠܝܗܐ, ܐܠܝܗܐ. Not merely are they interchanged without distinction (cf. ܐܠܝܗܐ “at the time when it is rent in pieces” Aphr. 451, 1, alongside of ܐܠܝܗܐ “at the time when she died” *ibid.* 452, 13), but the Referring form through ܐܠܝܗܐ may stand at least with ܐܠܝܗܐ and ܐܠܝܗܐ (§ 346), and even the form through ܐܠܝܗܐ with ܐܠܝܗܐ: ܐܠܝܗܐ “in the place where the just are at rest” Aphr. 389, 11; ܐܠܝܗܐ ܐܠܝܗܐ ܐܠܝܗܐ “where our treasure is” Aphr. 506, 15; cf. 176, 19; ܐܠܝܗܐ ܐܠܝܗܐ “wherever they are” Spic. 20, 14, 18 (for which 19, 19 ܐܠܝܗܐ ܐܠܝܗܐ, cf. 20, 5 ܐܠܝܗܐ ܐܠܝܗܐ “wherever we are”).—ܐܠܝܗܐ “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, ὥς ἄν*).—This use of the Constr. st. is illustrated farther in very rare cases only: ܐܠܝܗܐ “at the time that they (f.) go out” Gen. 24, 11; ܐܠܝܗܐ “by reason of this, that”, “on this account, that” Aphr. 505, 5; ܐܠܝܗܐ “what gain is there from this, that” Job 22, 3.

Relative
Clause de-
pendent
upon a Pre-
position.

§ 360. A. Complete clauses are widely rendered dependent upon *Prepositions*, by means of ܐܠܝܗܐ. Above all, the exceedingly common ܐܠܝܗܐ must be mentioned here (from ܐܠܝܗܐ “as”, “like”, which is no longer extant in Syriac in its uncompounded state, and ܐܠܝܗܐ “when, since, while”; constantly implying time (for exceptions v. § 230), often with a causal or

conditional secondary meaning.—So too we have **ܕܝܢܐ**, from **ܕ** + **ܝܢܐ** “while”, “through this, that” (Ov. 180, 9), generally “seeing that”:—**ܕܝܢܐ** “from”, “from this, that” (Ov. 199, 1 &c.), also in comparisons (§ 249 E **ܕܝܢܐ ܕܝܢܐ** “and he has more greed for them, than they had [for riches]” Aphr. 431, 2), usually “since”, for which also appears **ܕܝܢܐ**;—**ܕܝܢܐ** “because”, also “in order that” (Aphr. 455, 8, and frequently);—**ܕܝܢܐ** “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”: **ܕܝܢܐ ܕܝܢܐ** “within twelve days” Jos. St. 61, 7; so **ܕܝܢܐ ܕܝܢܐ** “in so many days” John Eph. 193, 7; 406, 7; Land III, 206, 24 (cf. Jer. 28, 11 Hex. **ܕܝܢܐ ܕܝܢܐ**)—**ܕܝܢܐ** “after that” (conj.) &c.

Similarly, **ܕܝܢܐ** “through this, that”, “because” Ov. 145, 18; 190, 27 &c., and **ܕܝܢܐ** “according as”, “just as” Ephr. I, 66 D; II, 27 D; 269 F; 271 A. Farther, **ܕܝܢܐ** “towards the time, that—” Qardagh (Feige) 87, 7 (= Abbeloos 97, 1).

B. Clauses with **ܕܝܢܐ**, and the like, appear as predicates,—just as those with **ܕ** only (§ 358), and convey purpose and cause, in cases similar to **ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ** “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; **ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ** “the victory has not been given us, only because” Jul. 199, 22; **ܕܝܢܐ ܕܝܢܐ** “I have written this to thee, because they think” Aphr. 359, 1; **ܕܝܢܐ ܕܝܢܐ** Aphr. 166, 1; **ܕܝܢܐ ܕܝܢܐ** . . . **ܕܝܢܐ** Aphr. 403, 10; ⁽¹⁾ **ܕܝܢܐ ܕܝܢܐ** “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.

(¹) Cf.: **ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ** “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 **ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ** “all this happened through the influence of Jovian” Jul. 171, 2.

(²) Read **ܕܝܢܐ** instead of **ܕܝܢܐ**.

C. Apart from the conditional particles **إِذَا** and **إِنَّمَا** and in many cases **حَتَّى** is the only relative conjunction which stands without **؟**, both in its meaning of “as long as” and in that of “until”, “before that”. In the latter sense **حَتَّى** is often employed to bring into prominence the negative force of the conjunction, *e. g.* **حَتَّى لَا أُرَى إِيَّاهُ** “before I go” Ps. 39 *ult.* &c., but also **حَتَّى يَفْتَحَ ابْنُ الْبَابِ** “before the door is opened” Sim. 366, 25; 377, 8. **حَتَّى** only occurs in very rare instances, as in **حَتَّى إِسْمَاعِيلُ** “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; **حَتَّى أَقُولَ** “till I say” Joseph 322, 10; **حَتَّى لَا تَمُوتِ** “before she dies” Simeon of Bēth Arshām (Guidi) 13, 4. **حَتَّى** “until” is more usual.

Abriding-
Substantive
before
Relative
Clause.

§ 361. Clauses with **؟** are widely made to serve as explanatory additions [*Epexeges*es, — parenthetical explanations] for abstract substantives; cf. *e. g.* **أَنْفَعُ دَيْسُحَةٍ لَا مَسَمَحَةٍ إِيَّاهُ حَالَةُ حَرْبٍ** “he perceived my weakness, (which is *or* consists in this) that I cannot support calamities” Ov. 168, 5; **؟ حَالُهُ** “the curse, that” Aphr. 447 *ult.* &c. And thus occasionally, to ensure a better connection, the non-significant word **شَيْءٌ** “thing” (“circumstance”, “fact”) is joined with the **؟** which is acting as subject; and for this word the clause then forms an *Epexegesis*: **وَمِنْ حَالِهِ** “and the fact is well known, that he who moves it, moves it as *he* wills” Spic. 3, 6; **لِمَا لَمْ يَكُنْ** “why was it necessary that he should be allowed to live?” Ov. 67, 12; **؟ مَنَافِعُهُ** “that it is an excellent thing, that” Aphr. 45, 19; **لَا يُمْكِنُ لَهُ أَنْ يَكُونَ بِحَقِّهِ** “it would not have been possible for us to be truly needy persons” Ov. 25, 25 &c. With **شَيْءٌ** placed after the clause: **يَفْعَلُ أَمْرًا سَهْلًا** “it is an easy thing for one to praise and bless his friend” Spic. 6, 14; **وَلَا يَكُونُ كُلُّ شَيْءٍ كَمَا نَحْنُ نُرِيدُ** “and that everything does not happen according to our will, is (a fact) seen from this” Spic. 9, 26 &c. ⁽¹⁾

⁽¹⁾ **شَيْءٌ** is found with this force even along with the Inf. with **لَا**: **لَا يَجِبُ لَهُ** “if it is necessary to reply” Aphr. 374, 18 &c. So also, put absolutely: **لَا يَكُونُ كُلُّ شَيْءٍ كَمَا نَحْنُ نُرِيدُ** “as it appears to us” Aphr. 375 *ult.*, cf. 234, 19.

**Abriding-
Demon-
strative
Pronoun
before
Relative
Clause.**

in his temptations" Sim. 395 *inf.*; *ܐܡܝܢ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ* "and before God his intelligence continued, after the manner of the angels in their service in heaven" Ov. 169, 21 &c. Yet *ܐܡܝܢ* is more usual, at least when the Object is put at the commencement of the clause: *ܐܡܝܢ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ* "and carried him off from Judaism to his own faith, as Rabbulā also from heathenism to Christianity" Ov. 161, 23; ⁽¹⁾ *ܐܡܝܢ ܕܥܡܪܐ* "as the enemy (acc.);" Anc. Doc. 105, 11.

E. In some cases, however, *ܐܡܝܢ* "as if" without *ܐܡܝܢ* appears also before a short but complete clause. Thus frequently *ܐܡܝܢ ܕܥܡܪܐ* "as one says" ("as if one should say"); *ܐܡܝܢ ܕܥܡܪܐ* "as if thou shouldst say" = "that is" Isaac I, 184 v. 129; *ܐܡܝܢ ܕܥܡܪܐ ܕܥܡܪܐ* "not as if they had any righteousness" Aphr. 309, 12; *ܐܡܝܢ ܕܥܡܪܐ ܕܥܡܪܐ* "not as if anything had been revealed to me" Aphr. 101 *paen.*, and with special readiness in the case of Participles and Adjectives: *ܐܡܝܢ ܕܥܡܪܐ* "and (it was) as if he bore a grudge" Moes. II, 116 v. 635; *ܐܡܝܢ ܕܥܡܪܐ* "*accesserunt homines ut qui eos miserarentur*" Mart. I, 197, 15; *ܐܡܝܢ ܕܥܡܪܐ ܕܥܡܪܐ* "for he was as if he did not know" Joseph 259, 2 [= Ov. 329, 10]; *ܐܡܝܢ ܕܥܡܪܐ ܕܥܡܪܐ* "be as if thou wert quarrelling and wert angry" Ephr. (Lamy) I, 259, 10; *ܐܡܝܢ ܕܥܡܪܐ* "as if they wanted . . ." Jos. St. 56, 19; *ܐܡܝܢ ܕܥܡܪܐ* "he was as if pleased", *i. e.* "he looked pleased" Jul. 143, 2, and thus frequently. We may often render this *ܐܡܝܢ* by "as if". Answering thereto, we have *ܐܡܝܢ ܕܥܡܪܐ* "who, while he is, (is) as if he were not" (*or* "as though he were not") Ov. 70, 2; and thus often *ܐܡܝܢ ܕܥܡܪܐ*; also *ܐܡܝܢ ܕܥܡܪܐ* Ephr. II, 339 C.⁽²⁾

⁽¹⁾ Thus an object may farther be found standing even after *ܕܥܡܪܐ* "in the likeness *or* form of", "as", and its genitive: *ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ* "thou hast loved me, as David (did) Saul" Jos. St. 3, 5; *ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ* "for his prayers held creation together, as rafters do buildings" Sim. 384 *ult.* &c.; cf. *ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ* "and come in before the judges, as lambs to the slaughter" Ov. 394, 14.

⁽²⁾ The construction of *ܐܡܝܢ*, 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.

Other Ad-
verbs as
Correla-
tives.

C. ? 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: **وَبَشِّرِ الصَّالِحِينَ** '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; **وَبَشِّرِ الصَّالِحِينَ**

C. INDIRECT INTERROGATIVE CLAUSES.

§ 372. A. In many cases in Syriac, indirect questions cannot be distinguished from direct. Even the presence of the relative particle **ܐܢܝܢ**, marking dependence, does not prove that an interrogative clause is indirect, seeing that this **ܐܢܝܢ** 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 { ("if") "whether".

حَبْ سِبْرُ { أُنَا صَحْبُا حَبْ "we shall see if it comes and helps thee" Sim. 332, 3; هَلَا { حِصْلُ عِبْرُ يَعْمُو. هَلَا { جَهَنَّمُ الْإِلَهِيَّةُ. هَلَا { حِصْلُ عِبْرُ يَعْمُو. ... { "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 لَا {, may also be denoted by هَلَا { هَلَا { حِصْلُ عِبْرُ يَعْمُو. هَلَا { "the thief does not know whether the master of the house is within it or not" Aphr. 129, 13 &c. ? هَلَا { often stands for { (§ 374 B): اَنْتَعِدْ لِحَمْدِهِمْ حِينَ تَحْسِبُ اَيْسَهُ وَغَفَرَ اِنْ اَنْتَعِدْ "consider first in thy thoughts whether thou dost forgive" Aphr. 71, 21.

The dependence is more emphatically expressed by prefixing ? to
 ⲉⲓⲥⲁϣⲏⲧⲟⲩⲛ ⲙⲁⲗⲱⲃⲟⲩⲥⲓ ⲉⲓ ⲕⲣⲓⲥⲧⲓⲛ ⲡⲟⲓⲫⲓ ⲑⲉⲣⲁⲡⲉϥⲥⲁⲓ Matt. 12, 10
 (C. ? ⲙⲁⲗⲱⲃⲟⲩⲥⲓ); ⲁⲛⲭⲁ ⲛⲉⲧⲉⲙⲁⲛⲁ ⲛⲉⲧⲉⲙⲁⲛⲁ ⲛⲉⲧⲉⲙⲁⲛⲁ
 “thou hast farther asked me, whether righteous and just persons have at
 all times been found on the earth” Aphr. 446, 6; ⲕⲣⲓⲥⲧⲓⲛ ⲙⲁⲗⲱⲃⲟⲩⲥⲓ
 ⲙⲁⲗⲱⲃⲟⲩⲥⲓ ⲙⲁⲗⲱⲃⲟⲩⲥⲓ ⲙⲁⲗⲱⲃⲟⲩⲥⲓ ⲙⲁⲗⲱⲃⲟⲩⲥⲓ “that I may know Christ, whether he is the pure
 truth” Ov. 163 14 (where the interrogative clause is a kind of ‘epexegetis’
 or rather second object; v. above, § 358 A, and several examples in
 what follows).

C. Even when the interrogative concerns the Subject, or individual points in the Predicate, ? may precede: **ܒܠܢܥܡܝ ܕܡܢܝܢ ܡܐܡܚܝ ܐܝܚܡܥܠ ܠܚܐܢܘܬܐ** “that they deliberate as to whom they should institute as bishop in Edessa” Ov. 170 *ult.*; **ܒܠܢܥܡܝ ܕܡܢܝܢ ܡܐܡܚܝ ܐܝܚܡܥܠ ܠܚܐܢܘܬܐ** “his fellow-monks learned where and how he was” Ov. 169, 23; **ܡܢܥܡܝܐ ܡܢ ܥܢܐ ܕܡܢܥܡܝܐ** “and the truth knows, how to hold thee to herself” Ov. 163, 12; **ܡܢ ܢܪܐ ܡܢ ܡܢܥܡܝܐ ܕܡܢܥܡܝܐ ܕܡܢܥܡܝܐ ܕܡܢܥܡܝܐ** “while he saw his dignity,—with what a humble demeanour he stood at the head of the people” Ov. 189, 22; **ܕܡܢܥܡܝܐ ܕܡܢܥܡܝܐ** “when” Aphr. 19, 6; 170, 1; **ܕܡܢܥܡܝܐ ܕܡܢܥܡܝܐ** “whence” Ov. 190, 4; **ܡܢܥܡܝܐ ܕܡܢܥܡܝܐ** “how rich” Ov. 191, 20 &c. With the interrogative placed in the end of its clause: **ܡܢܥܡܝܐ ܕܡܢܥܡܝܐ ܕܡܢܥܡܝܐ ܕܡܢܥܡܝܐ** “who is it that says, what are these wheels?” Moes. II, 104 v. 438; and with the ? placed at the same time at the commencement: **ܐܢܝܢܐ ܕܡܢܥܡܝܐ ܕܡܢܥܡܝܐ ܕܡܢܥܡܝܐ ܕܡܢܥܡܝܐ** “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: **ܡܢܥܡܝܐ ܕܡܢܥܡܝܐ ܕܡܢܥܡܝܐ ܕܡܢܥܡܝܐ** “How the blessed Rabbulā became Bishop in the town of Edessa” Ov. 170, 21 &c. ⁽¹⁾

D. But this ? may also be wanting: **ܐܢܝܢܐ ܕܡܢܥܡܝܐ ܕܡܢܥܡܝܐ ܕܡܢܥܡܝܐ ܕܡܢܥܡܝܐ** “(that) thou show me, what works are demanded” Aphr. 5, 4; **ܡܢܥܡܝܐ ܕܡܢܥܡܝܐ ܕܡܢܥܡܝܐ ܕܡܢܥܡܝܐ** “let him see, what will be suitable for the service... and by what things he will please him” Aphr. 8, 13 (together with... **ܡܢܥܡܝܐ ܕܡܢܥܡܝܐ ܕܡܢܥܡܝܐ ܕܡܢܥܡܝܐ** “man becomes concerned, as to what is requisite for him (who)...” Aphr. 8, 2); **ܡܢܥܡܝܐ ܕܡܢܥܡܝܐ ܕܡܢܥܡܝܐ ܕܡܢܥܡܝܐ** “wherein is written, what...” Spic. 13, 8; **ܡܢܥܡܝܐ ܕܡܢܥܡܝܐ ܕܡܢܥܡܝܐ ܕܡܢܥܡܝܐ** “it is not known what became of him” Jos. St. 11, 5; **ܡܢܥܡܝܐ ܕܡܢܥܡܝܐ ܕܡܢܥܡܝܐ ܕܡܢܥܡܝܐ** “and see thou, how they have distinguished themselves” Aphr. 60, 5; **ܡܢܥܡܝܐ ܕܡܢܥܡܝܐ ܕܡܢܥܡܝܐ ܕܡܢܥܡܝܐ** “that he may show how great honour he has bestowed [dispensed]” Sim. 391 *inf.* (Cod. Lond. **ܡܢܥܡܝܐ**); **ܡܢܥܡܝܐ ܕܡܢܥܡܝܐ ܕܡܢܥܡܝܐ ܕܡܢܥܡܝܐ** “thou art desirous to learn this thing, by what causes it (the war) was stirred up”

⁽¹⁾ Notice farther **ܡܢܥܡܝܐ ܕܡܢܥܡܝܐ ܕܡܢܥܡܝܐ ܕܡܢܥܡܝܐ** “because” John 5, 16 C. S. (P. has merely ܡܢܥܡܝܐ).

Jos. St. 7, 22 (notice the demonstrative before the interrogative clause) &c. In all these cases, may also be found.

E. Just as, in many cases, a direct question is really an expression of wonder, so too is it with many an indirect question: **هل ازدي نعمه؟** "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 **منصفحت للرحم؟** **هل اطر عجل منعه؟** **هل لا انا منعه؟** **هل منعه؟** **هل منعه؟** **هل منعه؟** "and praised God, that such a stern and rapacious father had begotten such a just, generous and compassionate son" Land II, 159, 24; **سختة** **لحم لاصحه؟** **هل منعه؟** **هل منعه؟** **هل منعه؟** **هل منعه؟** "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" **هل منعه؟** **هل منعه؟** **هل منعه؟** **هل منعه؟** "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 **نَحْنُ أَنتَ أَقْوَمُ بِأَيِّهِمَا مَعَهُ** "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. **حَظًّا**, **مُحْتَاحًا**, originally “for what?”, then “if perhaps”, “that perhaps” or even, when it is an expression of doubt “lest perhaps” [*ne forte*]—is properly an indirect interrogation. The **يَا** 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 **يَا** may be prefixed to the **يَا** (which has here become grammatically indistinct) in order to express the dependence more clearly. **حَظًّا** 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: **بَرَبِ حَظًّا لَّانِي** ὁρα, μηδενὶ εἰρηγς Matt. 8, 4 P. (C. S. **وَحَظًّا**); **حَظًّا يٰ اِهْلٰى**

سَلَفَتْهُ يَوْمَهُ “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 **بَلَا** (without **ب** before it).

D. CONDITIONAL CLAUSES.

§ 374. A. The condition which is set forth as possible is expressed by **إِ**. With the negative we say **لَا** **إِ** or **لَا**. The **إِ** which introduces a clause occasions no farther change in its construction. The Act. Part. mostly serves as its verb (§ 271), the Impf. not so often (§ 265). When the past is referred to, which of course occurs much less frequently in these clauses, the Perf. is employed (cf. § 258), or the Part. act. with **لَمَّا** (§ 277), or even, though not often, the Impf. with **لَمَّا** (§ 268 A). Besides, **إِ** 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.* **وَلَا تَفْرَحْ بِمَغْلَبَتِكَ إِنَّ أَوْلَادَكَ يُنْقَضُونَ مِنْكَ** “and if thou gloriest in thy sons, they are torn away from thee” Aphr. 84, 13; **وَلَا تَفْرَحْ بِمَغْلَبَتِكَ** “if he (the dog) does not run out and bark at it, the master of the sheep beats him” Ov. 138, 20 (compare § 271). So with **أَلَا** and **أَلَا**, e. g. **أَلَا جَاءَتْكَ أَرْبَعُ خَفَلَا** “if there are no righteous persons, (even) the wicked perish” Aphr. 458, 9.—*Impf.*: **إِذَا كَانَ يَصُومُ** “for if he is fasting . . . , let him not mingle . . .” Aphr. 45, 22; **إِذَا لَمْ يَكُنْ يَصُومُ** “but if you will not be convinced, but continue to resist, then you will be held in contempt by us” Ov. 175, 3; **إِذَا كَانَتْ أَعْيُنُهُ** “if it becomes blind, the (whole) body has grown useless” Aphr. 457, 11; **وَلَا تَفْرَحْ بِمَغْلَبَتِكَ** “the truth makes itself known to thee, if thou dost renounce thine own knowledge” Ov. 163, 16 (and thus very frequently, a Part. in the principal clause, overagainst an Impf. in the conditional clause; cf. § 265). Both *Impf.* and *Part.* alternating: **إِذَا**

D. We have another ellipsis in **ܐܝܢܐ ܕܝܠܐ ܕܝܠܐ** or **ܐܝܢܐ ܕܝܠܐ** “if not” *e. g.* **ܐܝܢܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ** (var. **ܐܝܢܐ**) “if not, I have to say” Aphr. 441, 7; so 117, 14; Ov. 214, 11. Cf. **ܐܝܢܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ** “otherwise (if it were not so,) I would not have done it” Jul. 245, 26.

After **א** "if not", "excepting", "except that", "other than", sentences which are incomplete are very common. In this application a farther **ל** often comes in after **א**. Examples: **לֹא אִנְכֶם חַבְדִּים חֲבִידִים** "for men have not been commanded to do anything, except that which they are able to do" Spic. 5, 2; **חַבְדִּים אֵלֶּיךָ נִשְׁחָכִים אֲנִי וְכָל הָעָם** "and why is it, dear friend, that...there was written for them 'four hundred and thirty years', except because...?" Aphr. 26, 20; **חַבְדִּים אֵלֶּיךָ נִשְׁחָכִים אֲנִי וְכָל הָעָם** "and not one image made they for themselves to worship, excepting the image of the calf" Aphr. 312, 20; **חַבְדִּים אֵלֶּיךָ נִשְׁחָכִים אֲנִי וְכָל הָעָם** "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 **חַבְדִּים אֵלֶּיךָ נִשְׁחָכִים אֲנִי וְכָל הָעָם** "it was not permitted him to prepare the Paschal lamb, save at Jerusalem only"; **חַבְדִּים אֵלֶּיךָ נִשְׁחָכִים אֲנִי וְכָל הָעָם** *καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ πατήρ* Matt. 11, 27; **חַבְדִּים אֵלֶּיךָ נִשְׁחָכִים אֲנִי וְכָל הָעָם** *οὐδεὶς ἀγαθὸς εἰ μὴ εἰς θεός* Luke 18, 19; **חַבְדִּים אֵלֶּיךָ נִשְׁחָכִים אֲנִי וְכָל הָעָם** "and what are the stones of fire but the children of Zion?" Aphr. 85, 7, where there is a var. **חַבְדִּים אֵלֶּיךָ נִשְׁחָכִים אֲנִי וְכָל הָעָם** without the **ל**; **חַבְדִּים אֵלֶּיךָ נִשְׁחָכִים אֲנִי וְכָל הָעָם** "who are the builders except the priests?" Aphr. 10, 18; **חַבְדִּים אֵלֶּיךָ נִשְׁחָכִים אֲנִי וְכָל הָעָם** "no one of them remained alive but the bishop... and two other men" Jos. St. 29, 4; **חַבְדִּים אֵלֶּיךָ נִשְׁחָכִים אֲנִי וְכָל הָעָם** "in what... except in...?" Aphr. 57, 11; **חַבְדִּים אֵלֶּיךָ נִשְׁחָכִים אֲנִי וְכָל הָעָם** "who understands... except the perfect?" Ov. 185, 19; and thus frequently. *With these Particles beginning the sentence:* **חַבְדִּים אֵלֶּיךָ נִשְׁחָכִים אֲנִי וְכָל הָעָם** "and only one way was there, which led up to it" Jos. St. 15, 5. An

they persecute) us” Aphr. 484, 15; v. also farther sentences there of like character. Other ellipses occur in **לִי אִמְנָה וְכִי הוּא שִׁמְעָה לֹאד וְתִתְּנֵנִי** “if (there is) honour, it is ours, and if discredit, it is also on both sides” Ov. 151, 17.

G. **לִי** is found almost always at the beginning of its clause. Very seldom do we meet with cases like **חַלָּה נִשְׁבַּחְתָּ בְּמַלְכוּתִי וְעַל כָּל מְעַלְמֵי עוֹלָם** “if I stand upon the summit of all heights” Moes. II, 82 v. 83; and thus also 80 v. 79 and 81.

Exceptionally **לִי** is set down twice in **לִי חַיִּים חַלָּה לְחֻמֵּי חַיִּים וְלִי חַיִּים חַלָּה לְחֻמֵּי חַיִּים** “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 **לִי** in relative clauses to express the indeterminate (“any”, “somehow”) is an imitation of the later Greek style, *e. g.* **מִיָּדָא לִי אִמְנָה חַיִּים וְלִי אִמְנָה חַיִּים** *ὅστις ἐάν ἐπιστηρίχθῃ* Is. 36, 6 Hex.; **חַיִּים חַיִּים חַיִּים חַיִּים** *ὅτι ἐάν λέγῃ ὑμῖν* John 2, 5 Hark.; **חַיִּים חַיִּים חַיִּים חַיִּים** *ἐκτός ἐκτός . . . ἐμποδίζοιτο* Lagarde, Reliquiae 57, 5 &c., and similarly, here and there, even in ancient original writings. Thus in particular **חַיִּים חַיִּים** “how much soever”, “although”; **חַיִּים חַיִּים** “however much he exerts himself” Jul. 9 *ult.*; **חַיִּים חַיִּים** “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 **חַיִּים חַיִּים**, Land III, 210, 19, 21; 211, 6 &c.; and even **חַיִּים חַיִּים** Philox. Epist. fol. 13 a, 1, 4.

§ 375. A. The condition which is set forth as impossible is expressed by **אִם**. This particle is generally followed by the Perf. which is so much in use for hypothetical clauses (§ 259), or by the Part. with **הוּא** (§ 277); the Perf. is also strengthened occasionally by **הוּא**. In the principal clause the Part. with **הוּא** 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: **אִם הוּא חַיִּים חַיִּים חַיִּים חַיִּים** *καὶ εἰ μὴ ἐκαλοβώθησαν αἱ ἡμέραι ἐκβαῖν οὐκ ἂν ἐσώθη πᾶσα σάρξ* Matt. 24, 22; **אִם הוּא חַיִּים חַיִּים** *חַיִּים* “if the soul abandoned the body, it (the body) would not continue in existence” Moes. II, 90 v. 221; **אִם הוּא חַיִּים חַיִּים** *חַיִּים* “if laws belonged to climes, this would be

[illegible]

(¹) I would not like to maintain confidently that even in $\lambda \rightarrow 0$...; $\lambda \rightarrow 0$ "if I did not ... think" Jul. 132, 12, the , is correct.

الله for ل

§ 376. In rare cases ل occurs instead of الله with conditions clearly assumed as impossible, *e. g.* in **لَئِنْ مَدَّ يَدَهُمْ إِلَىٰ هَٰذَا يَكُونُوا رَٰسُومًا لِّكُلِّ فِتْنَةٍ** “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); **وَلَوْ كُنَّا فِي بُرُوزٍ مِّنْهُ لَأَدْنَىٰ أَعْيُنُنَا** “for if it were not in the power of our hands to do anything, we would be the instruments of others” Spic. 20, 22 (in the parallel clause الله).

Clauses which resemble Conditional Clauses.

§ 377. The great variety of Conditional Clauses could only be represented here by a few leading types. But, besides, there are associated more or less with Conditional Clauses proper, the Disjunctive Conditional, with **أَمْ—أَمْ** (§ 258), the Temporal Conditional, with **مَتَىٰ** (§ 258), as well as the Temporal, with **مَتَىٰ** (§§ 258; 265 &c.) and many others. **مَتَىٰ** takes a concessive meaning by the addition of **وَلَوْ**, more rarely **مَتَىٰ** “much, greatly, even” (“even while”)—“however much”, “although”, *e. g.* **وَلَوْ بَنَىٰ خُزَاعٌ مِّثْلًا** “and although he builds it up, it is still called a crack” Aphr. 145, 10; **مَتَىٰ** **وَلَوْ** **بَنَىٰ خُزَاعٌ مِّثْلًا** “although Xenāyā [Philoxenus] was at the time in Edessa” Jos. St. 25, 11 and frequently thus.—**مَتَىٰ** **وَلَوْ** **بَنَىٰ خُزَاعٌ مِّثْلًا** “however much he tried and punished them, still they did not do well” Aphr. 402, 13.

* * *

STRUCTURE OF PERIODS. INVOLUTION AND OTHER IRREGULAR FORMS.

Structure of Periods.

§ 378. The fondness of the Syrians for the construction of rather long *Periods*, founded on the genius of their language—has been not a little fostered by the model which the Greek Style presented. Those periods are produced by the co-ordination and subordination of such clauses as have been already described, or others like them. The number of possible ways, in which the known elements may in these individual cases be combined, is unbounded.

§ 379. The license given in the arrangement of words in a clause is in part also extended to the arrangement of the clauses, which serve as members of a period. For the purpose of being brought into stronger relief, the governed clause is occasionally placed a long way before the governing; and not seldom an express *Involution* or enclosing of one clause within another, makes its appearance. Cf. **ܡܝܢ ܗܝܘܢ ܕܝܡܝܢ ܡܝܢ ܗܝܘܢ** “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; **ܕܝܡܝܢ ܡܝܢ ܗܝܘܢ** “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; **ܕܝܡܝܢ ܡܝܢ ܗܝܘܢ** “*ei, qui vult, dixi et dico eos faciles esse*” Spic. 6, 4; **ܕܝܡܝܢ ܡܝܢ ܗܝܘܢ** “*et quum haec mirabilia magna audiverim te facere*” Addai 3, 3 *ab inf.*; **ܕܝܡܝܢ ܡܝܢ ܗܝܘܢ** “those of the monks, who wish to make for themselves stone chests for the dead” Ov. 214, 12; **ܕܝܡܝܢ ܡܝܢ ܗܝܘܢ** “but we have not now come to stir up the mud of Bardesanes” Ov. 64, 12; **ܕܝܡܝܢ ܡܝܢ ܗܝܘܢ** “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: **ܕܝܡܝܢ ܡܝܢ ܗܝܘܢ** “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.* **ܕܝܡܝܢ ܡܝܢ ܗܝܘܢ** “I am afraid, says the servant, to mention what you have stolen” Joseph 218, 3 [= Ov. 307, 14] &c.

§ 381. The construction of the Nominative Absolute (§ 317) belongs at bottom to the *Anacoluthon*, and the same may be said of several other constructions which we have met with above. But true *Anacolutha*,—*i. e.* those which are felt to be such,—are not very common. They belong, moreover, rather to the department of rhetoric than that of grammar.

Ellipsis.

§ 382. The range of the *Ellipsis* is very extensive. We have already in foregoing sections dealt with various instances of its employment, cf. *e. g.* §§ 374 E; 375 C. To the Ellipsis belongs the omission of individual words and groups of words, which may be supplied from the contents of corresponding clauses (§§ 332; 374 F); thus farther **إِسْمًا وَفِعْلًا** “it is one thing for a man to write with pathos, and another thing (for him to write) with truth” Jos. St. 5, 7; **وَمِنْهُمْ مَن يَخْتَصِمُونَ** “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; **وَمِنْهُمْ مَن يَخْتَصِمُونَ** “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, **هـ**, **و**, **٦**, **٧**, **٨**, 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 $\overline{\text{ل}}$ = 400 frequently appear also, thus: $\overline{\text{لف}}$ = 500; $\overline{\text{لذ}}$ = 600; $\overline{\text{له}}$ = 700; $\overline{\text{لل}}$ 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: $\overline{\text{في}}$ = 23; $\overline{\text{في}}$ = 209; $\overline{\text{في}}$ = 394; $\overline{\text{نمر}}$ ($\overline{\text{نمر}}$) or $\overline{\text{اممر}}$ = 527; $\overline{\text{فهد}}$ ($\overline{\text{فهد}}$, $\overline{\text{فهد}}$) = 1862; $\overline{\text{بن}}$ = 5550 &c.

Farther, the thousands are very often written out in full, with numeral letters accompanying, *e. g.* $\overline{\text{الاف هزج}}$ = 1944; $\overline{\text{الاف مئد}}$ = 2152 &c. And, besides, there occur combinations of numerals written out in full and numerals represented by letters, *e. g.* $\overline{\text{الاف ه مئد}}$ = 1967; $\overline{\text{ف ه مئد}}$ = 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 ~~أَنْفَع~~, read—~~أَنْفَع~~.
- P. 46, l. 4 of § 66; for—f. ~~جَب~~—, read—f. ~~جَب~~.
- P. 52, l. 11 from top; read last word—~~بِأَمَلٍ~~.
- P. 64, l. 10; for ~~جَبَا~~, read—~~جَبَا~~.
- P. 64, l. 11; for ~~جَبَا~~, read—~~جَبَا~~.
- P. 74, l. 4; for—syllables—, read—letters.
- P. 87, l. 11; for—~~سَب~~, read—~~سَب~~.
- P. 87, l. 20, 2nd col.; for—~~بَسَج~~, read—~~بَسَج~~.
- P. 87, l. 26, 2nd col.; for—~~تَبَسَج~~, read—~~تَبَسَج~~.
- P. 88, 4th footnote; for—~~أَجَدَف~~, read—~~أَجَدَف~~.
- P. 94, l. 9 from foot; for—~~أَقْبَلَا~~, read—~~أَقْبَلَا~~.
- P. 95, l. 3 from foot of text; for—~~مَدَّأَحِي~~, read—~~مَدَّأَحِي~~.
- P. 97, margin; for—months—, read—month.
- P. 98, l. 2 from foot of text; after—“ill”;—, insert—~~لَد~~ “well”, “much” (adv.);—.
- P. 103, margin; for—Preposition—, read—Prepositions.
- P. 107, l. 8; read first word as—~~أَخْبَر~~.
- P. 114, 1st line of footnote; for—~~هَيَلَا~~—, read—~~هَيَلَا~~.
- P. 128, l. 2; read last word as—~~يَخْفَر~~.
- P. 128, l. 9; for—~~وَجَدَا~~—, read—~~وَجَدَا~~.
- P. 128, *ult.*, mid. col.; for—~~يَخْفَر~~—, read—~~يَخْفَر~~.
- P. 133, *ult.*; for—~~بَشَلَا~~—, read—~~بَشَلَا~~.
- P. 140, l. 10; for—~~نَابَغْهَلَا~~—, read—~~نَابَغْهَلَا~~.

- P. 144, last column; read 3rd word as—ܥܒܕܐ.
- P. 182, l. 16; read last word as—ܡܢܗ.
- P. 209, l. 8; read 3rd Syriac word as—ܡܢܗܝܢ.
- P. 212, ll. 10 & 9 from foot; read—Sentences.
- P. 222, l. 11 from top; after—§ 283—, insert—A.
- P. 229, l. 15; for—ܡܢܗܝܢ—, read—ܡܢܗܝܢ.
- P. 232, l. 5 from foot; for—ܡܢܗܝܢ—, read—ܡܢܗܝܢ.
- 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—28a, *inf.*
- P. 255, l. 19; read—consigned to writing.
- P. 257, l. 16; for—ܡܢܗܝܢ—, read—ܡܢܗܝܢ.
- P. 271, l. 9 from foot; for—XXX—, read—XXIX.

Note.—A vowel-mark, or a point or other sign, has fallen out in the Syriac portion of the type, much oftener than could have been wished. It would appear that the occasional occurrence of such an accident, immediately before the final impression, is exceedingly difficult to avoid in this particular type, however careful the manipulation may be; and, happening when it does, it is of course beyond the control of any proof-reading. In the above list of "Additions and Corrections", only those instances of such a fault have been pointed out, which stand in Paradigms or similarly important situations. The others are left to the discernment of the reader to discover and correct, and to his indulgence to condone.

TABLE OF THE SYRIAC WRITTEN-CHARACTER. DRAWN BY J. EUTING.

hebr.	phonik.	Sendschrift 800 v. Chr. Teima 500 v. Chr.	aram. Siegel- 6-400 Jahr v. Chr.	nabatäisch 1-100 n. Chr.	palmyren. 1-270 n. Chr.	ägypt. aram. Papirusse 3-1. Jahr v. Chr.	paläst.-syn. Mss. XII (1) Jahrh. n. Chr. (n. Wright & Land)	A.D. 411 edessenisches Estrangelo Pal. See. 2. Pl. XI.	A.D. 509 Wright. (Catsyr Br. Mus.) Pl. IV.	nach A.D. 509 W. Pl. IV. Note.	A.D. 675? W. Pl. V.	A.D. 700 W. Pl. VI.	A.D. 790 W. Pl. VIII.	A.D. 866 W. Pl. IX.	A.D. 899 altnebstorianisch W. Pl. XIII.	A.D. 1206-07 nebstorian. W. Pl. XIV.	A.D. 1046 malkitisch W. Pl. XV.	A.D. 1087 malkitisch W. Pl. I. Randnote	A.D. 1213 malkit. W. Pl. XVI.	XIII-XIV Sec. malkit. händlicher Typus Z. 246. 1873. 33. p. 666	modernes nebstorianisch
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