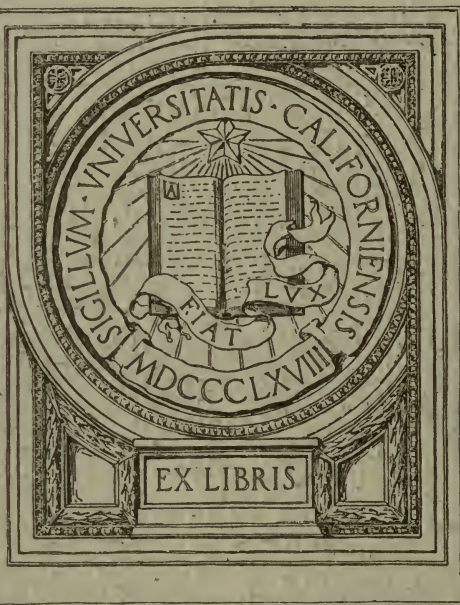


ELEMENTS OF SYRIAC GRAMMAR

WILSON

GIFT OF

Aaron Isaacs.



~~877
W 52~~

Annie Ethel Isaac
U. C. '12.

ELEMENTS

OF

SYRIAC GRAMMAR

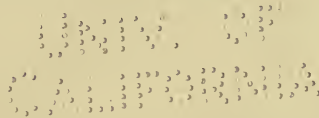
BY AN

INDUCTIVE METHOD

BY

ROBERT DICK WILSON, PH.D.

PROFESSOR OF OLD TESTAMENT LANGUAGES AND HISTORY IN THE WESTERN
THEOLOGICAL SEMINARY, ALLEGHENY, PA.



NEW YORK

CHARLES SCRIBNER'S SONS

1891

REVISION

THE HISTORY OF THE

UNITED STATES

COPYRIGHT, 1891, BY

ROBERT DICK WILSON.

*Gift of
Baron James*
JMU
ALBANY

Press of J. J. Little & Co
Astor Place, New York

1891
main

TO
PROFESSOR EDUARD SACHAU,
WHO HAS DONE SO MUCH FOR THE PROMOTION
OF SEMITIC STUDIES,
THIS BOOK IS AFFECTIONATELY DEDICATED
BY ONE OF HIS AMERICAN STUDENTS

PREFACE.

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

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

Thanks for aid in preparing the manuscript of this work are

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

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

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

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

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

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

In the citations, the following abbreviations occur :

A. A. or Ad. Ap. = Addai the Apostle ;

J. S. or Jos. Sty. = Joshua the Stylite ;

Spic. Syr. = Spicilegium Syriacum ;

Aphr. = Aphraates, by Professor W. Wright ;

Overbeck = S. Ephraemi Syri aliorumque opera selecta, by J. J. Overbeck.

TABLE OF CONTENTS.

Part First—Orthography.

- | | |
|--|--|
| <ol style="list-style-type: none"> 1. The Alphabet. 2. Signs with two Sounds. 3. Pronunciation of Certain Signs. 4. Peculiarities of Form of Letters. 5. Classification of Letters. 6. Vowel Signs. 7. Vowel Sounds. 8. Diphthongs. 9. Unvowelled Conscnants. 10. Rukhokh and Kushoy. 11. Linea Occultans. 12. Mehagyono and Marhetono. 13. Rebbuy. 14. Accent. 15. The Accents. 16. Syllables. 17. Kinds of Syllables. 18. Assimilation. 19. Occultation. 20. Addition. 21. Transposition. 22. Permutation. 23. Rejection. 24. Otiose Letters. 25. Quiescence. 26. Peculiarities of Gutturals. 27. Peculiarities of Wau and Yudh. 28. Quantity of Vowels. 29. Euphony of Vowels. 30. Loss of Vowels. 31. The Half-Vowel. 32. Shifting of Vowels. 33. New Vowels. | <ol style="list-style-type: none"> 37. Demonstrative Pronouns. 38. Relative and Possessive Pronouns. 39. The Interrogative Pronouns. 40. The Strong Verb. 41. Verb Stems. 42. General View of the Verb Stems. 43. The P^eal Perfect. 44. The Remaining Perfects. 45. The P^eal Imperfect. 46. P^eal Imperfects in A and E. 47. The Remaining Imperfects. 48. The Imperative. 49. The Infinitives. 50. The Participles. 51. The Verb with Suffixes. 52. Guttural Verbs. 53. Pê Nun Verbs. 54. Ê Ê Verbs. 55. Pê Olaph Verbs. 56. Ê Olaph Verbs. 57. Lomadh Olaph Guttural Verbs. 58. Pê Yudh Verbs. 59. Ê Wau Verbs. 60. Lomadh Olaph Verbs. 61. Lomadh Olaph Verbs with Suffixes. 62. Doubly Weak Verbs. 63. Quadrilaterals. 64. Anomalous and Defective Verbs. 65. <i>'Ith</i> and <i>Layl</i>. 66. Inflection and Classification of Nouns. 67. Nouns with one Short Vowel. 68. Nouns with two Short Vowels. 69. Nouns with one Short and one Long Vowel. 70. Nouns with one Long and one Short Vowel. 71. Nouns with two Long Vowels. |
|--|--|

Part Second—Etymology.

34. Inseparable Particles.
35. Personal Pronouns.
36. Pronominal Suffixes.

| | |
|--|---|
| 72. Nouns with the Second Radical Doubled. | 105. The Reflexive Pronoun. |
| 73. Nouns with one or more Radicals Doubled. | 106. The Possessive Pronoun. |
| 74. Nouns formed by Prefixes. | 107. The Indefinite Pronoun. |
| 75. Nouns formed by Affixes. | 108. Uses of <i>Kul</i> . |
| 76. Gender, Number, and State. | 109. Uses of <i>Medhem</i> . |
| 77. Nouns with Suffixes. | 110. Numerals. |
| 78. Declension. | 111. The Verb. |
| 79. First Declension of Masculines. | 112. The Perfect. |
| 80. Second Declension of Masculines. | 113. The Imperfect. |
| 81. Third Declension of Masculines. | 114. The Imperfect Continued. |
| 82. First Declension of Feminines. | 115. The Imperative. |
| 83. Second Declension of Feminines. | 116. The Participle Active. |
| 84. Third Declension of Feminines. | 117. The Passive Participle. |
| 85. Fourth Declension of Feminines. | 118. Participles as Nouns. |
| 86. Anomalies of Gender and Number. | 119. The Infinitive Absolute. |
| 87. Peculiar Anomalies of Nouns. | 120. The Infinitive Construct. |
| 88. The Numerals. | 121. The Subject of the Verb. |
| 89. The Particles. | 122. Impersonal Verbs. |
| | 123. The Object of the Verb. |
| | 124. The Verb with Indirect Object. |
| | 125. The Verb with two or more Objects. |
| | 126. Passives, etc., with Objects. |
| | 127. Uses of <i>hwo</i> . |
| | 128. Uses of <i>'Ith</i> . |
| | 129. <i>'thidh</i> and other Auxiliaries. |
| | 130. Verbal and Nominal Sentences. |
| | 131. Simple Sentences. |
| | 132. The Interrogative Sentence. |
| | 133. Compound Sentences, Conjunctive. |
| | 134. Alternative and Adversative Sentences. |
| | 135. Complex Sentences. |
| | 136. Adjectival or Relative Sentences. |
| | 137. Adverbial Clauses or Sentences. |
| | 138. Conditional Sentences. |
| <i>Part Third—Syntax.</i> | |
| 90. The Collective Noun. | |
| 91. Gender of Noun. | |
| 92. Number of Noun. | |
| 93. Determination. | |
| 94. Apposition. | |
| 95. The Nominative Absolute. | |
| 96. The Genitive. | |
| 97. The Genitive with <i>d</i> . | |
| 98. The Genitive with Prepositions. | |
| 99. The Adjective. | |
| 100. Comparative and Superlative. | |
| 101. The Personal Pronoun. | |
| 102. The Demonstrative Pronoun. | |
| 103. The Interrogative Pronoun. | |
| 104. The Relative Pronoun. | |

ELEMENTS OF SYRIAC.

ALPHABET.

| Names of the Signs. | Jacobite. | | | | Estrangelo. | Numerical Value. | REMARKS: English Equivalent of the sound. |
|------------------------|----------------------------|----------------------------|---------------------------|------------------------------------|-------------|------------------|--|
| | Unconnected (or final). | Connected to the right. | Connected to the left. | Connect. to the right and left. | | | |
| <i>Olaph</i> | | | | | Ⲁ | 1 | Spiritus lenis, <i>h</i> in <i>hour</i> . |
| <i>Bêth</i> | Ⲃ | Ⲃ | Ⲃ | Ⲃ | Ⲃ | 2 | <i>b</i> , <i>bh</i> . |
| <i>Gomal</i> | Ⲅ | Ⲅ | Ⲅ | Ⲅ | Ⲅ | 3 | <i>g</i> , <i>gh</i> . |
| <i>Dolath</i> | Ⲇ | Ⲇ | | | Ⲇ | 4 | <i>d</i> , <i>dh</i> . |
| <i>Hê</i> | Ⲉ | Ⲉ | | | Ⲉ | 5 | <i>h</i> , always as in <i>home</i> . |
| <i>Wau</i> | Ⲑ | Ⲑ | | | Ⲑ | 6 | <i>w</i> , as in <i>wowwow</i> . |
| <i>Zain</i> | Ⲓ | Ⲓ | | | Ⲓ | 7 | <i>z</i> . |
| <i>Hêth</i> | Ⲕ | Ⲕ | Ⲕ | Ⲕ | Ⲕ | 8 | <i>ch</i> , as in <i>loch</i> . |
| <i>Têth</i> | Ⲗ | Ⲗ | Ⲗ | Ⲗ | Ⲗ | 9 | Emphatic <i>t</i> . |
| <i>Yudh</i> | Ⲙ | Ⲙ | Ⲙ | Ⲙ | Ⲙ | 10 | <i>y</i> , as in <i>your</i> . |
| <i>Koph</i> | Ⲛ | Ⲛ | Ⲛ | Ⲛ | Ⲛ | 20 | <i>k</i> or <i>kh</i> , as in <i>workhouse</i> . |
| <i>Lomadh</i> | Ⲝ | Ⲝ | Ⲝ | Ⲝ | Ⲝ | 30 | <i>l</i> . |
| <i>Mîm</i> | Ⲟ | Ⲟ | Ⲟ | Ⲟ | Ⲟ | 40 | <i>m</i> . |
| <i>Nân</i> | Ⲡ | Ⲡ | Ⲡ | Ⲡ | Ⲡ | 50 | <i>n</i> . |
| <i>Semkath</i> | Ⲣ | Ⲣ | Ⲣ | Ⲣ | Ⲣ | 60 | <i>s</i> . |
| <i>Ê</i> | Ⲥ | Ⲥ | Ⲥ | Ⲥ | Ⲥ | 70 | Peculiar guttural. |
| <i>Pê</i> | ⲧ | ⲧ | ⲧ | ⲧ | ⲧ | 80 | <i>p</i> , <i>f</i> . |
| <i>Șodhê</i> | ⲉ | ⲉ | | | ⲉ | 90 | Like <i>ss</i> in <i>hiss</i> . |
| <i>Koph</i> | Ⲃ | Ⲃ | Ⲃ | Ⲃ | Ⲃ | 100 | Guttural <i>k</i> . |
| <i>Rîsch</i> | Ⲅ | Ⲅ | | | Ⲅ | 200 | <i>r</i> . |
| <i>Shîn</i> | Ⲇ | Ⲇ | Ⲇ | Ⲇ | Ⲇ | 300 | Always <i>sh</i> as in <i>show</i> . |
| <i>Tau</i> | Ⲉ | Ⲉ | | | Ⲉ | 400 | <i>t</i> , <i>th</i> . |

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

‡ 2. (1) (a) ܐܠܘܗܝܘܘܬܐ ‘aloho’ *God* (1:1); ܐܪܥܐ ‘ar’o’ *earth* (1:1).

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

(c) ܕܠܘܝܘܪܐ d’lo’yor (1 Cor. 9:26); ܡܠܘܝܘܢܐ m’lo-yo’ (1 Cor. 10:26); ܟܘܝܡܐ

ko-yem (Matt. 13:1) (R. ܥܘܕܐ); ܫܘܝܠܐ sho-yel (Matt. 5:42)

(R. ܫܘܠܐ); ܘܝܠܐ ‘o-yel (Matt. 15:11) (R. ܫܘܠܐ).

(2) ܒܪܝܫܝܬܐ b’rîshith (1:1); ܗܫܫܫܘܟܠܐ heshshukho’ (1:2); ܬܘܠܘܒܗܘܘܬܐ

tuh w’bhuh (1:1); ܐܦܘܢܐ ‘ap-pay (1:2).

Some signs stand for two or more sounds.

(1) ܐ (Olah) is generally—

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

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

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

(2) ܥ ܩ ܦ ܚ ܣ ܬ with a point under them are aspirated; with a point above them they are unaspirated. See ‡ 9.

‡ 3. ܗܘܐ hu (21:5); ܠܗܘܢ l’hun (21:5); ܡܘܫܐܝܐ peş-ħo’, (21:8); ܪܘܗܐ ru-ħeh (1:2); ܡܫܠܠܐ mash-lem (21:2); ܐܪܘܐ ‘ar-’o’ (1:1).

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

‡ 4. 1. ܟܘܠܠܐ kulleh (5:9); ܐܟܗ akh (2:18); ܐܠܘܗܝܘܘܬܐ ‘aloho’ (1:1); ܐܠܐ ‘al (1:2);

ܫܘܡܝܝܘܬܐ sh’mayo’ (1:1); ܪܝܡܐ ‘rîm (5:9); ܢܗܘܘܐ nehwe’ (1:3); ܡܢܐ

men (1:8); ܐܠܐ ‘al (1:2); ܕܝܕܗܐ dîdha’ (5:14).

2. (1) ܠܘܢܐ d'lo' (5:9); ܠܘܠܐܘܠܐ lugh'lilo' (24:5).
 (2) ܠܘܠܐܘܠܐ (1:1); ܠܘܠܐ (23:14).
 (3) ܠܘܠܐ (14:4).
3. (1) ܠܘܠܐ (23:12); ܠܘܠܐ (3:5).
 (2) ܠܘܠܐ (23:1); ܠܘܠܐ (23:2).
 (3) ܠܘܠܐ (23:7); ܠܘܠܐ (30:1).
 (4) ܠܘܠܐ (24:2); ܠܘܠܐ (24:12).
 (5) ܠܘܠܐ (23:8); ܠܘܠܐܘܠܐ (24:1).
 (6) ܠܘܠܐ (24:16); ܠܘܠܐ (24:16); ܠܘܠܐ (24:17); ܠܘܠܐ (24:9).
4. ܠܘܠܐ (1:1); ܠܘܠܐ (1:4); ܠܘܠܐ (1:6); ܠܘܠܐ (1:1); ܠܘܠܐ (1:1); ܠܘܠܐ (1:2); ܠܘܠܐ (1:3); ܠܘܠܐ (1:13); ܠܘܠܐ (1:5); ܠܘܠܐ (1:6); ܠܘܠܐ (1:1); ܠܘܠܐ (1:1); ܠܘܠܐ (1:1); ܠܘܠܐ (1:1).

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

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

3. To be carefully distinguished are,

- (1) Olaph, ܐ, and Zain, ܙ;
- (2) Bêth, ܒ, and Koph, ܟ;
- (3) Dolath, ܕ, and Rîsh, ܪ;
- (4) Wau, ܘ, and Koph, ܟ (Wau can be joined only to a letter which precedes, but Koph to a letter preceding or following);
- (5) Yudh, ܝ, and Shin, ܫ; and
- (6) Lomadh, ܠ, and ܐ, ܐ, since they differ as to size only.

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

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

ܐ, ܟ, ܟ, and ܐ are called gutturals.

among the Jacobites, its equivalent $\overset{\circ}{\text{—}}$ was pronounced like *o* in “note.” The Jacobite Rebhošo and ‘Ešošo were separated into two signs and sounds among the Nestorians.]

2. The names of the vowels are of Syriac origin, and are derived from the position taken by the lips and teeth in their pronunciation. Pethoḥo means *opening*, the mouth being wide open when it is pronounced; Zeḳofo means *raising*; ‘Ešošo, *narrowing*; Rebhošo, *compression*; and Hebhošo, *depression*.

3. (1) $\overset{\circ}{\text{ܐܠܘܗܐ}}$ 'aloho (1:1); $\overset{\circ}{\text{ܫܡܝܐ}}$ sh'mayo (1:1); $\overset{\circ}{\text{ܐܪܘܐ}}$ 'ar'o' (1:1).
 (2) $\overset{\circ}{\text{ܗܫܫܘܟܗܘ}}$ heshshukho (1:2); $\overset{\circ}{\text{ܦܫܘܐ}}$ pešho (23:8); $\overset{\circ}{\text{ܡܢ}}$ men (23:19); $\overset{\circ}{\text{ܗܘܕܝܢ}}$ hoydên (24:2); $\overset{\circ}{\text{ܓܝܪ}}$ gêr (24:3); $\overset{\circ}{\text{ܘܢܐ}}$ 'onê (24:4); $\overset{\circ}{\text{ܗܪܒܐ}}$ 'erbê (24:4).
 (3) $\overset{\circ}{\text{ܒܪܝܫܝܗܝܬ}}$ b'rîshîth (1:1); $\overset{\circ}{\text{ܠܝ}}$ lî (23:2); $\overset{\circ}{\text{ܕܝܝܬܝܗܝܟܝ}}$ dîyathîkî (23:18); $\overset{\circ}{\text{ܕܒܝܕܗܗ}}$ d'bhîdheh (23:13); $\overset{\circ}{\text{ܪܘܗܗ}}$ ruḥeh (1:2); $\overset{\circ}{\text{ܟܘܠܟܗܢ}}$ kull'khun (23:18).
 (1) Pethoḥo was pronounced like *a* in “hat;” Zeḳofo, like *o* in “note.”
 (2) Rebhošo was pronounced like *e* in “met.” When followed by Yudh, it was pronounced like *ey* in “they;” as, also when followed by Olaph.
 (3) Hebhošo was pronounced like *i* in “machine;” ‘Ešošo, like *oo* in “foot” or “fool.”
 4. $\overset{\circ}{\text{ܦܫܘܐ}}$ (23:8); $\overset{\circ}{\text{ܘܫܘܐ}}$ (23:17); $\overset{\circ}{\text{ܘܢܐ}}$ (23:1); $\overset{\circ}{\text{ܐܡܢܐ}}$ (23:7); $\overset{\circ}{\text{ܥܡܕܝܗܘܢ}}$ (23:13); $\overset{\circ}{\text{ܗܪܒܐ}}$ (24:4); $\overset{\circ}{\text{ܐܝܡܢܐ}}$ (Rom. 8:2); $\overset{\circ}{\text{ܐܝܨܘܗ}}$ (23:2); $\overset{\circ}{\text{ܘܢܐ}}$ (1:2); $\overset{\circ}{\text{ܥܢ}}$ (23:5).

All the vowels except ‘Ešošo may be written either above or below the line.

5. (1) $\overset{\circ}{\text{ܐܝܡܢܐ}}$ (Acts 23:20); $\overset{\circ}{\text{ܘܫܘܐ}}$ (23:3); $\overset{\circ}{\text{ܦ}}$ (23:5); $\overset{\circ}{\text{ܠܝ}}$ (23:2); $\overset{\circ}{\text{ܥܢ}}$ (23:5).
 (2) $\overset{\circ}{\text{ܗܫܫܘܟܗܘ}}$ (1:2); $\overset{\circ}{\text{ܘܢܐ}}$ (1:5); $\overset{\circ}{\text{ܘܫܘܐ}}$ (2:11); $\overset{\circ}{\text{ܘܢܐ}}$ (17:4); $\overset{\circ}{\text{ܘܫܘܐ}}$ (17:14); $\overset{\circ}{\text{ܘܫܘܐ}}$ (J. S. 11:19); $\overset{\circ}{\text{ܐܠܘܗܐ}}$ (1:1).

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

Êṣoṣo is always written fully, except in ܘܠ *all* and ܘܠܗܘܢ *on account of*; and sometimes it is written fully even in these instances.

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

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

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

(3) Olaph was written for a final ä, and sometimes for a medial ä, in Greek words, e. g. ܕܘܓܡܪܐ dogmara.

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

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

(6) Wau was written everywhere for u (except in ܘܠ and ܘܠܗܘܢ) and also for Nestorian o.

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

(8) ܐܘ was found for î (ê); ܘܘ for îu or êu, e. g. ܕܘܠܝܢ = kîn (Mt. 1:19), ܘܠܗܘܢ Ethh'nîu (J. S. 3:11), ܘܠܗܘܢ n'shamlêu (J. S. 30:1).

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

6. (1) ܡܠܝܚܐ (J. S. 7:11) = ܡܠܝܚܐ *king*; ܡܠܝܚܐ = ܡܠܝܚܐ *counsel*;

ܐܢܝܐ = ܐܢܝܐ; ܡܠܝܚܐ (J. S. 6:4) = ܡܠܝܚܐ; ܘܠܗܘܢ (J. S. 8:16) = ܘܠܗܘܢ;

ܘܠܗܘܢ (J. S. 9:5) = ܘܠܗܘܢ; ܘܠܗܘܢ (J. S. 23:20) = ܘܠܗܘܢ; ܘܠܗܘܢ (J. S.

23:21) = ܘܠܗܘܢ; ܘܠܗܘܢ (J. S. 4:11) = ܘܠܗܘܢ; ܘܠܗܘܢ (J. S.

3:19) = ܘܠܗܘܢ.

(2) ܘܠܗܘܢ (J. S. 9:19) = ܘܠܗܘܢ; ܘܠܗܘܢ (J. S. 2:11) = ܘܠܗܘܢ; ܘܠܗܘܢ

(S. S. 23:16) = ܘܠܗܘܢ; ܘܠܗܘܢ = ܘܠܗܘܢ (or ܘܠܗܘܢ); ܘܠܗܘܢ (or ܘܠܗܘܢ) =

ܘܠܗܘܢ; ܘܠܗܘܢ (J. S. 8:3) = ܘܠܗܘܢ; ܘܠܗܘܢ (J. S. 6:5) = ܘܠܗܘܢ;

ܘܠܗܘܢ (J. S. 9:4) = ܘܠܗܘܢ; ܘܠܗܘܢ (J. S. 6:11) = ܘܠܗܘܢ;

(J. S. 6:9) = ܘܠܗܘܢ; ܘܠܗܘܢ (J. S. 3:22) = ܘܠܗܘܢ.

(3) ܪܚܘܒ (J. S. 2:11) = ܪܚܘܒ ; ܥܘܕܢܐ (J. S. 4:18) = ܥܘܕܢܐ ;
 ܐܡܠܟܘܢܐ (J. S. 10:2) = ܐܡܠܟܘܢܐ ; ܥܘܒܐ (S. S. 1:15) =
 ܥܘܒܐ *thou art willing* ; ܥܘܕܐ (J. S. 1:9) = ܥܘܕܐ ; ܥܘܒܐ =
 ܥܘܒܐ (cf. ܐܡܠܟܘܢܐ J. S. 2:17) ; ܥܘܒܐ (J. S. 1:2) ; ܥܘܒܐ ; ܥܘܒܐ
(J. S. 1:1) = ܥܘܒܐ .

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

- (2) In general, it may be said that the point above a letter stands
 (a) for ä as distinguished from e, î, u, or the half-vowel ;
 (b) for ô (â) as distinguished from all other vowels.

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

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

‡ 7. Classification of Vowel Sounds.

1. (1) ܐܘܘܐ (1:2) ; ܐܘܘܐ (1:2) ;
 ܐܘܘܐ (1:8) ; ܐܘܘܐ (1:13).
 ܐܘܘܐ (1:5) ; ܐܘܘܐ (2:6).
- (2) ܐܘܘܐ (1:1) ; ܐܘܘܐ (1:1) ; ܐܘܘܐ (1:11).
 ܐܘܘܐ (1:7) ; ܐܘܘܐ (1:9) ; ܐܘܘܐ (22:1).
 ܐܘܘܐ (1:1) ; ܐܘܘܐ (2:11) ; ܐܘܘܐ (2:16).
 ܐܘܘܐ (1:2) ; ܐܘܘܐ (1:2) ; ܐܘܘܐ (22:5).
- (3) ܐܘܘܐ b'ro' (1:1) ; ܐܘܘܐ sh'mayo (1:1).

1. As to quantity vowels are—

- (1) Short, ܐ ܐ ܐ ܐ
- (2) Long, ܐ ܐ ܐ ܐ ܐ ܐ

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

2. (1) ܘܒܝܢܐ; ܘܒܝܢܐ; ܘܒܝܢܐ holiness; ܘܒܝܢܐ beloved.
- (2) ܘܒܝܢܐ (ܘܒܝܢܐ); ܘܒܝܢܐ wing; (ܘܒܝܢܐ 1:2).
- (3) ܘܒܝܢܐ (1:7); ܘܒܝܢܐ eye (ܘܒܝܢܐ); ܘܒܝܢܐ judgment; ܘܒܝܢܐ (1:1); ܘܒܝܢܐ
(ܘܒܝܢܐ Nestorian) end (ܘܒܝܢܐ); ܘܒܝܢܐ he shall stand (ܘܒܝܢܐ).
- (4) ܘܒܝܢܐ thousand; ܘܒܝܢܐ (24:14); ܘܒܝܢܐ (24:5); ܘܒܝܢܐ (6:11); ܘܒܝܢܐ
or ܘܒܝܢܐ snare; ܘܒܝܢܐ (Ps. 1:3).

2. As to origin, vowels are—

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

Note.—The letter in brackets is no longer found; the letters in parentheses are found in the Nestorian, but not in the Jacobite, or West Syriac. The Nestorians pronounced — (Rebhâsâ arrihâ) sometimes as ě, sometimes as ŷ.

3. (1) ܘܒܝܢܐ, but ܘܒܝܢܐ king; ܘܒܝܢܐ he killed, but ܘܒܝܢܐ she killed;
ܘܒܝܢܐ, but ܘܒܝܢܐ holiness; ܘܒܝܢܐ, but ܘܒܝܢܐ queen.
- (2) (a) ܘܒܝܢܐ, ܘܒܝܢܐ pure; ܘܒܝܢܐ he stood, ܘܒܝܢܐ she stood.
(b) ܘܒܝܢܐ, ܘܒܝܢܐ end; ܘܒܝܢܐ, ܘܒܝܢܐ eye.
(c) ܘܒܝܢܐ pure; ܘܒܝܢܐ wasp.
(d) ܘܒܝܢܐ from herro free; ܘܒܝܢܐ from hâppo violence.

3. As to value in inflection, vowels are—

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

(2) *Unchangeable*, to wit:

- (a) Vowels long by nature or contraction, except (b), those derived from diphthongs.
- (c) Short vowels in sharpened syllables, with a few exceptions (d).

§ 8. Diphthongs.

1. (1) $\overset{\circ}{\text{ܘܐ}}$ (1:6); $\overset{\circ}{\text{ܘܝܘܪܝܢܐ}}$ (23:7).
- (2) $\overset{\circ}{\text{ܘܥܣܬܐ}}$ (6:13); $\overset{\circ}{\text{ܘܐܡܢܐ}}$ (24:1); $\overset{\circ}{\text{ܘܥܠܡܐ}}$ (26:7).
- (3) $\overset{\circ}{\text{ܘܠܝܕܝܢܐ}}$ (Mt. 21:38); $\overset{\circ}{\text{ܘܥܢܐ}}$ (25:10).
2. (1) $\overset{\circ}{\text{ܘܩܬܐ}}$ (1:2); $\overset{\circ}{\text{ܘܚܬܝܒܐ}}$ (25:1); $\overset{\circ}{\text{ܘܠܝܢܐ}}$ (25:9).
- (2) $\overset{\circ}{\text{ܘܝܘܪܝܢܐ}}$ (6:5); $\overset{\circ}{\text{ܘܐܝܢܐ}}$ (25:12); $\overset{\circ}{\text{ܘܐ}}$ (25:9).
- (3) $\overset{\circ}{\text{ܘܥܡܐ}}$ *sign of plural.*

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

1. (1) Waw after *a*, pronounced like *ow* in “how.”
- (2) $\overset{\circ}{\text{ܘܐ}}$ pronounced $\overset{\circ}{\text{ê-oo}}$, or like Italian *eu* in “eufonia.”
- (3) $\overset{\circ}{\text{ܘܐ}}$, like *ew* in “mew.”
2. (1) $\overset{\circ}{\text{ܘܝ}}$, like the English adverb “ay.”
- (2) $\overset{\circ}{\text{ܘܝܘ}}$, like *owi* in “owing.”
- (3) $\overset{\circ}{\text{ܘܝܘܪܝܢܐ}}$, like *uoy* in “buoy,” when you give the *o* the sound of *o* in “do.”

§ 9. Unvowelled Consonants.

1. $\overset{\circ}{\text{ܐܪܘܐ}}$ ‘ar-’o’ (1:1); $\overset{\circ}{\text{ܢܘܚܪܐ}}$ nuh-ro’ (1:3); $\overset{\circ}{\text{ܪܡܫܘܐ}}$ ram-sho’ (1:5).
2. B^rrîshîth b^rc’ sh^rmayo’ w^ryoth (1:1).
3. $\overset{\circ}{\text{ܐܦܘܪܝܢܐ}}$ (1:4); $\overset{\circ}{\text{ܐܝܘܪܝܢܐ}}$ (1:7); $\overset{\circ}{\text{ܐܠܝܢܐ}}$ (1:7).

Note.— $\overset{\circ}{\text{ܐܦܘܪܝܢܐ}}$ joy; $\overset{\circ}{\text{ܐܝܘܪܝܢܐ}}$ ways; $\overset{\circ}{\text{ܐܠܝܢܐ}}$ wisdom; $\overset{\circ}{\text{ܐܠܘܐ}}$ God.

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

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

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

† § 10. Orthographic Signs. Rukhokh and Kushoy.

1. (1) مَمْبُ (1:1); بُ (1:1); مَمْدُ (1:2); بُ (1:6).
 (2) مَمْدُ (1:2); مَمْدُ (1:7); مَمْدُ (1:13); مَمْدُ (1:2).
 (3) مَمْدُ (1:4); مَمْدُ (1:6).
 2. (1) مَمْدُ (1:1); مَمْدُ (1:1); مَمْدُ (1:2); مَمْدُ (1:10); مَمْدُ (1:12); مَمْدُ (2:12); مَمْدُ (2:13).
 (2) مَمْدُ (1:2); مَمْمُ (1:10); مَمْمُ (3:12); مَمْمُ (5:15); مَمْمُ (25:6).
 (3) مَمْمُ (2:18); مَمْمُ (5:15); مَمْمُ (2:6); مَمْمُ (3:5).
 (4) مَمْمُ (24:10); مَمْمُ (24:17); مَمْمُ (24:1); مَمْمُ (24:2).

1. Rukhokh (*softening*) is a point placed under the letters כ , ק , פ , צ , and ז , to show that they are to be aspirated. It occurs whenever one of these letters is preceded either (1) by a full vowel, or (2) by a half-vowel.

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

2. Kushoy (*hardening*) is a point above the letters כ , ק , פ , צ , and ז , to show that they are unaspirated. It occurs—

- (1) When the aspirates are not preceded by a vowel or half-vowel.
 (2) When they are preceded by a full vowel and are doubled.
 (3) After all diphthongs, except in אָב .

Note.— מִמְּ (3:8) and similar words are no exception, since the Yudh is doubled, and we read *hāy-y'thō*.

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

§ 11. The Linea Occultans

1. מִמְּ (2:6); מִמְּ (5:10); מִמְּ (2:17); מִמְּ (11:2).
 2. מִמְּ (2:17); מִמְּ (6:5); מִמְּ (22:2); מִמְּ (26:15); מִמְּ (26:19).

3. ܐܘܪܘܫܝܡ (21:7); ܥܘܪܘܫܝܡ (22:9); ܚܘܪܘܫܝܡ (22:11); ܚܘܪܘܫܝܡ (23:13);
ܚܘܪܘܫܝܡ (23:16).
4. ܘܪܘܫܝܡ (Lk. 1:72); ܘܪܘܫܝܡ (John 15:4); ܘܪܘܫܝܡ (1 Cor. 11:2).
5. ܘܪܘܫܝܡ (1 Tim. 6:11); ܘܪܘܫܝܡ (1 Cor. 14:1); ܘܪܘܫܝܡ (Mt. 21:5).
- R.—ܘܪܘܫܝܡ (Acts 23:11); ܘܪܘܫܝܡ (Mt. 21:21); ܘܪܘܫܝܡ (Heb. 13:17).

A line, called the *linea occultans*, is put under certain letters to show that, though written, they are not to be pronounced.

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

Remark.—In the Ethpe'el Imperative, a line occurs under the second radical among the Jacobites and over it among the Nestorians. This line has the force of Marhetono rather than of the *Linea Occultans* (cf. ‡ 12.2).

‡ 12. Mehagyono and Marhetono.

1. ܘܪܘܫܝܡ (6:9); ܘܪܘܫܝܡ (2:3); ܘܪܘܫܝܡ wisdom (= ܘܪܘܫܝܡ); ܘܪܘܫܝܡ
they shall ask (= ܘܪܘܫܝܡ).
2. (1) ܘܪܘܫܝܡ (2:15); ܘܪܘܫܝܡ they have divided; ܘܪܘܫܝܡ six; ܘܪܘܫܝܡ sixty.
(2) ܘܪܘܫܝܡ = ܘܪܘܫܝܡ (Kirsch, "Chrest.," p. 134); ܘܪܘܫܝܡ fifty (J. S. 21:20);
ܘܪܘܫܝܡ (J. S. 1:1); ܘܪܘܫܝܡ (Kirsch, "Chrest.," p. 64:7).

1. Mehagyono is a sign placed under a letter to show that it is to be pronounced with a short vowel.

2. (1) Marhetono is a line placed above a letter to show that it is to be pronounced without a vowel.

(2) A diacritical line is used also to denote an abbreviation or a number. On the ܘ of the interjection ܘܪܘܫܝܡ we find either a line or the Greek Omega, to distinguish it from ܘܪܘܫܝܡ or.

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

§ 13. Sign of the plural.

1. $\overset{\vee}{\text{أَقْت}}$ (1:2); $\overset{\vee}{\text{مَنْتَا}}$ (1:3); $\overset{\vee}{\text{مَنْتَمْنَا}}$ (1:12); $\overset{\vee}{\text{لِزَّة}}$ (2:3); $\overset{\vee}{\text{كَمَنْتَا}}$ (2:3).
2. $\overset{\vee}{\text{فَاتَا}}$ (1:13); $\overset{\vee}{\text{لَمَنْتَا}}$ (2:2); $\overset{\vee}{\text{خَمْتَا}}$ (24:4).
3. $\overset{\vee}{\text{سَكَمْتَمْنَا}}$ (24:11); $\overset{\vee}{\text{زَمْتَا}}$ (1:9).

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

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

3. Rebbuy may stand with the dual also.

§ 14. Accent.

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

1. The accent is generally on the penult.
2. The ultima receives it,
 - (a) In monosyllables.
 - (b) When it is a closed syllable with a long vowel.
 - (c) When the first of two vowels is a helping vowel.
3. The antepenult never receives the accent, except when the second vowel is a helping vowel.

✓ § 15. The Accents.

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

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

§ 16. Syllables.

1. ܐܠܘܚܘ 'a-lo-ho' (1:1); ܫܡܝܝܘ sh'ma-yo' (1:1); ܘܫܫܫܘܚܘ w'heshsh-shu-kho' (1:2).

2. ܐܪܘܘ 'ar-'o' (1:1); ܠܘܘܬ h'woth (1:1); ܥܘܫܘܥܘܢܐ (1:2).

Remark 1.— ܫܝܫ six; ܫܝܫܝܬܐ sixty; ܩܫܩܐ covered; ܠܘܘܬ three; ܠܘܘܬܐ here; ܠܘܘܬܐ they were foolish.

Remark 2.— ܐܠܘܚܘ (15:8); ܫܡܝܝܘ (15:8); ܐܠܘܚܘ (17:15); ܐܠܘܚܘ (17:11).

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

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

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

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

3. ܥܘܫܘܥܘܢܐ (15:7); ܠܘܘܬ (15:5); ܐܠܘܚܘ (16:11); ܘܫܫܫܘܚܘ (16:15); ܐܠܘܚܘ (1:7).

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

§ 17. Syllables.

1. ܐܠܘܚܘ (1:1); ܫܡܝܝܘ (1:1); ܘܫܫܫܘܚܘ (1:2).

2. ܐܠܘܚܘ (1:1); ܠܘܘܬ (1:1); ܥܘܫܘܥܘܢܐ (1:6).

3. ܐܠܘܚܘ (1:2); ܐܠܘܚܘ (1:2); ܥܘܫܘܥܘܢܐ (1:4).

4. ܐܠܘܚܘ (1:7); ܐܠܘܚܘ (1:7); ܐܠܘܚܘ she made thee; ܐܠܘܚܘ he killed you; ܐܠܘܚܘ your kings; ܐܠܘܚܘ leper; ܐܠܘܚܘ gold; ܐܠܘܚܘ

wing; ܘܒܝܢܘܬܐ goodness; ܘܒܝܢܘܬܐ gospel; ܘܒܝܢܘܬܐ breath; ܘܒܝܢܘܬܐ
bird; ܘܒܝܢܘܬܐ tribes.

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

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

§ 18. Euphony of Consonants. *Assimilation.*

1. ܘܩܘܡܐ (R. ܘܩܘܡ) (24:1); ܘܩܘܡܐ brick (11:3).
ܘܩܘܡܐ (1:2); ܘܩܘܡܐ it shone (Lk. 6:11); ܘܩܘܡܐ he shall keep (Lk. 11:21);
ܘܩܘܡܐ (3:17); ܘܩܘܡܐ let shine (Mt. 5:16).
 2. ܘܩܘܡܐ (5:5); ܘܩܘܡܐ (6:10); ܘܩܘܡܐ (15:9).
 3. ܘܩܘܡܐ church; ܘܩܘܡܐ new; ܘܩܘܡܐ simple; ܘܩܘܡܐ he assented;
ܘܩܘܡܐ he prepared.
- Remark.—ܘܩܘܡܐ it was broken; ܘܩܘܡܐ and that which was like.
4. ܘܩܘܡܐ (Mt. 13:2); ܘܩܘܡܐ (Mt. 17:1).

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

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

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

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

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

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

‡ 19. Occultation.

1. (1) ܐܢܐ (2:17); ܐܢܐ (14:5; 22:14); ܐܢܐ (14:1).
 (2) ܐܢܐ *my enemy*; ܐܢܐ *your enemy*.
2. (1) a. ܐܢܐ ܫܘܒܐ (3:17); ܐܢܐ ܫܘܒܐ (5:9); ܐܢܐ ܫܘܒܐ ܥܘܢ *he was a priest* (Gen. 14:18).
 b. ܐܢܐ ܫܘܒܐ (25:7); ܐܢܐ ܫܘܒܐ (27:6).
 (2) ܐܢܐ (6:7); ܐܢܐ (28:7); ܐܢܐ (29:14).
 (3) ܐܢܐ (8:2); ܐܢܐ (11:8); ܐܢܐ (22:3); ܐܢܐ (22:13).
 (4) ܐܢܐ (22:12); ܐܢܐ (22:15).
 (5) ܐܢܐ *Rome*; ܐܢܐ (Eph. 3:12).
3. ܐܢܐ (1:12); ܐܢܐ (17:13); ܐܢܐ (11:16).
4. ܐܢܐ *we are killing*.
5. ܐܢܐ (Mt. 18:17); ܐܢܐ (Mt. 9:17); ܐܢܐ (Mk. 16:17).
6. ܐܢܐ (6:10); ܐܢܐ (5:9); ܐܢܐ (12:9); ܐܢܐ (32:14).
 ܐܢܐ (Lk. 12:16); ܐܢܐ (Acts 7:21); ܐܢܐ (1 Cor. 9:24).
7. ܐܢܐ (10:12); ܐܢܐ (10:15); ܐܢܐ (32:12).

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

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

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

(2) In parts of ܐܢܐ *to give*.

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

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

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

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

4. With ܐ in ܐܘܪܝܢ when employed for the verb *to be*.

5. Sometimes with ܐ before ܐ .

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

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

§ 20. Addition.

1. ܐܘܪܝܢ (1:8); ܐܘܪܝܢ (Mk. 13:19).

Rem. 1.— ܐܘܪܝܢ (23:18); ܐܘܪܝܢ *stadium*; ܐܘܪܝܢ *foundation*.

Rem. 2.— ܐܘܪܝܢ (1:5); ܐܘܪܝܢ (18:19).

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

Rem. 1.—Before ܐ and foreign words beginning with ܐ the vowel is ܐ .

Rem. 2.—Before ܐ the prosthetic Olaph takes ܐ in which the ܐ qui-
esces.

2. ܐܘܪܝܢ (6:4); ܐܘܪܝܢ (from ܐܘܪܝܢ) (1 Tim. 4:16); ܐܘܪܝܢ (*r* inserted)

(5:7); ܐܘܪܝܢ (R. ܐܘܪܝܢ) *he changed*; ܐܘܪܝܢ (ܐ inserted) (1 Cor. 7:29).

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

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

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

§ 21. Transposition.

1. ܐܘܪܝܢ (1:13); ܐܘܪܝܢ (Mt. 11:19); ܐܘܪܝܢ (Mt. 16:12); ܐܘܪܝܢ

(Heb. 10:23); ܐܘܪܝܢ (Lk. 9:36).

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

3. ܐܘܪܝܢ (1 Cor. 14:1).

Transposition occurs,

1. In the passives of the simple and intensive species when the first radical is a sibilant. Before ʾ the ʿ is changed into ʔ before ʿ into ʔ.

‡ 22. 4.

2. In the Ethpe'el of ܠ verbs.

3. In the Imperative of ܘܢܝ to run.

‡ 22. Permutation.

1. (1) ܐܘܨܝܘܢ (Mt. 22:7); ܐܘܨܝܘܢ (5:3); ܐܘܨܝܘܢ (5:4); ܐܘܨܝܘܢ (R. 11:3) to make unclean; ܐܘܨܝܘܢ (23:8); ܐܘܨܝܘܢ (Ps. 5:3).

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

2. ܐܘܨܝܘܢ (Mt. 23:23); ܐܘܨܝܘܢ (32:21); ܐܘܨܝܘܢ ܕܘܢܝܝܘܢ (John 11:23); ܐܘܨܝܘܢ (Mt. 24:15); ܐܘܨܝܘܢ ܕܘܢܝܝܘܢ they struck me (Sym. Job 16:10).

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

3. ܐܘܨܝܘܢ (Mt. 5:42); ܐܘܨܝܘܢ (Mt. 6:27); ܐܘܨܝܘܢ (1 Cor. 15:50); ܐܘܨܝܘܢ (Eccl. 9:4).

4. ܐܘܨܝܘܢ (1:13); ܐܘܨܝܘܢ (Mt. 9:17); ܐܘܨܝܘܢ (Lk. 24:7); ܐܘܨܝܘܢ (Mt. 11:19).

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

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

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

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

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

4. In the passive conjugations of verbs beginning with ܥ or ܥ , transposition having first taken place, according to § 21. 1, Taw is changed to ܥ after ܐ and to ܥ after ܥ .

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

§ 23. Rejection.

1. (1) ܐܘܨܐ (Mt. 28:19); ܐܘܨܐ (11:1); ܐܘܨܐ (32:8); ܐܘܨܐ (23:9);
 ܐܘܨܐ (26:3); ܐܘܨܐ (Lk. 10:39).
- (2) ܐܘܨܐ (Prov. 3:6); ܐܘܨܐ (Mt. 5:42); ܐܘܨܐ (Mt. 22:44).
- (3) ܐܘܨܐ (30:3); ܐܘܨܐ (Mt. 19:17).
- (4) ܐܘܨܐ (Rom. 1:30); ܐܘܨܐ *president*.

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

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

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

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

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

2. (1) ܐܘܨܐ (= ܐܘܨܐ) (Gen. 31:22); ܐܘܨܐ (Mt. 8:7); ܐܘܨܐ (Mt. 5:19);
 ܐܘܨܐ (Ps. 45:1); ܐܘܨܐ (25:17); ܐܘܨܐ (for ܐܘܨܐ) (16:14);
 ܐܘܨܐ (= ܐܘܨܐ) (Judges 11:25).
- (2) ܐܘܨܐ (26:7); ܐܘܨܐ (25:15); ܐܘܨܐ (Mt. 6:5); ܐܘܨܐ (Jn. 5:21).
- (3) ܐܘܨܐ (for ܐܘܨܐ) (James 3:6); ܐܘܨܐ (for ܐܘܨܐ) (Rom. 3:13); ܐܘܨܐ for ܐܘܨܐ (Ps. 45:3); ܐܘܨܐ (for ܐܘܨܐ) (24:1);
 ܐܘܨܐ (for ܐܘܨܐ) (Rev. 4:1).
- (4) ܐܘܨܐ (for ܐܘܨܐ) (24:1); ܐܘܨܐ (Hex. Ruth 1:13); ܐܘܨܐ
(Sym. Job 41:4); ܐܘܨܐ (Judges 6:18),

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

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

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

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

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

3. (1) ܐܘܠܦܐ (= ܐܘܠܦܐ) (28:14); ܐܘܠܦܐܘܢܐ (= ܐܘܠܦܐܘܢܐ) (6:3); ܐܘܠܦܐܘܢܐ
 (J. S. 26:13); ܐܘܠܦܐܘܢܐܘܢܐ (= ܐܘܠܦܐܘܢܐܘܢܐ) (6:1); ܐܘܠܦܐܘܢܐܘܢܐ
 (J. S. 15:10).

(2) ܐܘܠܦܐܘܢܐ (1:2); ܐܘܠܦܐܘܢܐ (1:12); ܐܘܠܦܐܘܢܐ (1:15); ܐܘܠܦܐܘܢܐ (23:7); ܐܘܠܦܐܘܢܐ
 (23:1); ܐܘܠܦܐܘܢܐ (23:2); ܐܘܠܦܐܘܢܐ (32:12).

(3) ܐܘܠܦܐܘܢܐ (Mt. 12:25); ܐܘܠܦܐܘܢܐ *queen*; ܐܘܠܦܐܘܢܐ (Ephr. 3:427); ܐܘܠܦܐܘܢܐ
house (Mt. 12:25).

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

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

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

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

4. (1) ܐܘܠܦܐܘܢܐ (= ܐܘܠܦܐܘܢܐ) (24:5); ܐܘܠܦܐܘܢܐ (= ܐܘܠܦܐܘܢܐ) (Mt. 12:12); ܐܘܠܦܐܘܢܐ
 (= ܐܘܠܦܐܘܢܐ) (24:4); ܐܘܠܦܐܘܢܐ (18:12); ܐܘܠܦܐܘܢܐ (= ܐܘܠܦܐܘܢܐ)
 ܐܘܠܦܐܘܢܐ (1 Thess. 3:3); ܐܘܠܦܐܘܢܐ (Lk. 4:36); ܐܘܠܦܐܘܢܐ (= ܐܘܠܦܐܘܢܐ) (23:17);
 ܐܘܠܦܐܘܢܐ (6:9); ܐܘܠܦܐܘܢܐ (= ܐܘܠܦܐܘܢܐ) (Mt. 13:27); ܐܘܠܦܐܘܢܐ (23:19); ܐܘܠܦܐܘܢܐ
 (= ܐܘܠܦܐܘܢܐ) (Judith 1:5).

| | | |
|-----|-------|-------|
| (2) | ܡܢܟܢܐ | ܡܢܟܢܐ |
| | ܡܢܟܢܐ | ܡܢܟܢܐ |
| | ܡܢܟܢܐ | ܡܢܟܢܐ |
| | ܡܢܟܢܐ | ܡܢܟܢܐ |
| | ܡܢܟܢܐ | ܡܢܟܢܐ |
| | ܡܢܟܢܐ | ܡܢܟܢܐ |

(3) ܐܘܢܟܢܐ fountain; ܡܢܟܢܐ seventeen; ܡܢܟܢܐ nineteen.

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

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

(3) When a number ending in 'Ē combines with ܟܣܪܐ ten, one 'Ē is dropped.

§ 24. Otiose Letters.

1. ܐܘܢܟܢܐ (1:12); ܡܢܟܢܐ (Mt. 19:29); ܡܢܟܢܐ (Mk. 1:23); ܡܢܟܢܐ (3 John :6); ܡܢܟܢܐ (14:15).
2. ܡܢܟܢܐ (6:2); ܡܢܟܢܐ (6:1); ܡܢܟܢܐ (6:1).
3. ܡܢܟܢܐ (32:12); ܡܢܟܢܐ (John 20:17); ܡܢܟܢܐ (6:9); ܡܢܟܢܐ (6:15); ܡܢܟܢܐ (6:14); ܡܢܟܢܐ (Mt. 2:6); ܡܢܟܢܐ (6:8); ܡܢܟܢܐ (6:9); ܡܢܟܢܐ (22:5); ܡܢܟܢܐ (13:3); ܡܢܟܢܐ (19:9).

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

1. Olaph final when preceded by another Olaph.
2. Waw at the end of verbs, when not preceded by a vowel.
3. Yudh, in the 3d fem. plur. of verbs; in the 2d fem. sing. of verbs and pronouns; and in the pronominal suffixes of the 1st sing. (except when preceded by a vowel), 2d fem. sing., and of the 3d masc. sing. when it ends in Yudh.

2. (1) Waw quiesces at the end of a syllable after the homogeneous vowel w^{h}

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

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

3. (1) w^{h} (5:2); w^{h} (18:19); w^{h} (5:6); w^{h} (11:10); w^{h} (23:2).

(2) w^{h} (23:14); w^{h} (32:23); w^{h} *their breast* (Thes. Syr. 1201).

(3) w^{h} (26:3); w^{h} (18:13); w^{h} (18:7); w^{h} (15:8); w^{h} (15:9).

Rem. 1.— w^{h} (1:5); w^{h} (25:11); w^{h} (17:15).

Rem. 2.— w^{h} (14:3); w^{h} (14:13); w^{h} (17:1).

(4) w^{h} (1:4); w^{h} (1:7); w^{h} (1:9); w^{h} (1:10).

3. (1) At the end of a syllable, Yudh quiesces after the homogeneous vowel y^{h} .

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

(3) At the beginning of a word, when it would have a half-vowel, it quiesces in y^{h} .

Rem. 1.—This y^{h} at the beginning of a word often takes prosthetic Olaph (§ 20. 1).

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

(4) When a vowel-letter, Yudh quiesces in y^{h} or y^{h} .

4. y^{h} (1:2); y^{h} (1:2); y^{h} (1:1);

y^{h} gensoh (2:12).

4. Hé never quiesces in Syriac.

§ 26. Peculiarities of Gutturals.

1. (1) ܘܢܐ (Acts 20:1); ܐܘܢܐ (Acts 8:11); ܘܢܐ (Acts 7:41);
 ܩܘܢܐ (Lk. 12:3); ܘܢܐ (Mt. 19:5); ܘܢܐ (Mt. 19:6).

(2) ܘܢܐ (Rom. 14:19); ܘܢܐ (Lk. 1:8); ܘܢܐ (2 Cor. 10:9);
 ܘܢܐ (Heb. 11:34).

1. (1) Final gutturals and Rîsh prefer the vowel ܘ

(2) Medial gutturals are treated like other letters.

2. (1) ܘܢܐ (1:1); ܘܢܐ (12:17); ܘܢܐ (13:6).

(2) ܘܢܐ (Mt. 22:41); ܘܢܐ (23:8); ܘܢܐ (Is. 16:6).

(3) ܘܢܐ (Acts 20:2); ܘܢܐ (Gen. 5:29); ܘܢܐ (Acts 4:36);

ܘܢܐ (Judith 1:16); ܘܢܐ (Acts 10:14); ܘܢܐ (Rev. 17:4).

2. Olaph preserves its full consonantal force,—

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

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

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

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

23. 4. (1); 24. 1; 25. 1.

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

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

§ 27. Peculiarities of Waw and Yudh.

1. ܘܢܐ n·bhîyo (23:1); ܘܢܐ (Lk. 1:70); ܘܢܐ (25:18).

1. Yudh sometimes stands at once for a vowel-letter and a consonant.

2. For a connected view of the peculiarities of Waw, see §§ 19. 7; 22. 1, 2; 23. 2. (2), 3. (1); 24. 2; 25. 2.

3. For the peculiarities of Yudh, see §§ 19. 7; 22. 1, 2, 3; 23. 1. (2), 2. (2), 3. (1); 24. 3; 25. 3.

§ 28. Quantity of Vowels.

1. (1) ܘܨܢܘܢܝܐ (1 Cor. 15:1); ܘܨܢܘܢܝܐ (John 15:16); ܘܨܢܘܢܝܐ
 (2) ܘܨܢܘܢܝܐ *blessed*; ܘܨܢܘܢܝܐ (1 Cor. 7:36); ܘܨܢܘܢܝܐ (29:17);
 ܘܨܢܘܢܝܐ (Mt. 9:4); ܘܨܢܘܢܝܐ (Mt. 24:15).

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

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

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

2. (1) ܘܨܢܘܢܝܐ (27:6); ܘܨܢܘܢܝܐ *eaten*; ܘܨܢܘܢܝܐ (Lk. 1:59); ܘܨܢܘܢܝܐ (Acts 10:13).
 (2) ܘܨܢܘܢܝܐ (Lk. 11:12); ܘܨܢܘܢܝܐ (Prov. 26:7); ܘܨܢܘܢܝܐ (1 Tim. 6:15).
 (3) ܘܨܢܘܢܝܐ (32:2); ܘܨܢܘܢܝܐ (Lk. 14:21); ܘܨܢܘܢܝܐ (Ps. 25:19).
 (4) ܘܨܢܘܢܝܐ (4:8); ܘܨܢܘܢܝܐ (22:6); ܘܨܢܘܢܝܐ (1:7); ܘܨܢܘܢܝܐ (1:10);
 ܘܨܢܘܢܝܐ (1:11).

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

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

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

(3) In syllables which were originally closed.

(4) In half-open syllables.

3. (1) ܘܨܢܘܢܝܐ (2 Pet. 3:8); ܘܨܢܘܢܝܐ (8:4); ܘܨܢܘܢܝܐ (24:4); ܘܨܢܘܢܝܐ (7:11); ܘܨܢܘܢܝܐ
 (3:1); ܘܨܢܘܢܝܐ (3:3).
 (2) ܘܨܢܘܢܝܐ (1:4) from *parasha*; ܘܨܢܘܢܝܐ (1:6) from *raḳî'o'*;
 ܘܨܢܘܢܝܐ (2:3) from *manharîn*; ܘܨܢܘܢܝܐ (2:5) from *za'ûro*;
 ܘܨܢܘܢܝܐ (2:18) from *neshlaṭun*.

- (3) ܛܘܕܐ (Mk. 3:27); ܫܘܥܕܐ (Gen. 27:2); ܡܚܘܦܐ (John 19:24);
 ܛܘܕܐ (Mt. 9:30); ܛܘܕܐ (Mt. 13:2); ܘܘܦܘܥܐ (1:12); ܘܘܦܘܥܐ (1:14);
 ܫܘܥܘܕܐ *she showed me*; ܫܘܥܘܕܐ 6;19; ܫܘܥܘܕܐ (3:15);
 ܫܘܥܘܕܐ (Mt. 1:18).

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

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

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

Remark.—The ܐ in such forms as ܫܘܥܘܕܐ and ܫܘܥܘܕܐ is anomalous.

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

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

(b) In a few 'Ê Olaph verbs.

(c) In the Pe'al Imperfect and Infinitive of ܫܘܦܘܥܐ and ܫܘܦܘܥܐ , the ܘ being dropped.

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

(e) In some compound words.

‡ 29. Euphony of Vowels.

1. (1) ܘܘܦܘܥܐ (1:1); ܘܘܦܘܥܐ (1:8); ܘܘܦܘܥܐ (1:2); ܘܘܦܘܥܐ (1:2); ܘܘܦܘܥܐ (1:10).
 (2) ܘܘܦܘܥܐ (1:7); ܘܘܦܘܥܐ (1:10); ܘܘܦܘܥܐ (1:11); ܘܘܦܘܥܐ (4:8);
 ܘܘܦܘܥܐ *milk*; ܘܘܦܘܥܐ (4:2).
 (3) ܘܘܦܘܥܐ (1:1); ܘܘܦܘܥܐ (23:19); ܘܘܦܘܥܐ (Mt. 3:3).
 (4) ܘܘܦܘܥܐ (17:8); ܘܘܦܘܥܐ (17:9); ܘܘܦܘܥܐ *go ye* (32:10).
 (5) ܘܘܦܘܥܐ (1:1); ܘܘܦܘܥܐ (1:3); ܘܘܦܘܥܐ (2:3); ܘܘܦܘܥܐ (Rev. 6:15);
 ܘܘܦܘܥܐ (Eph. 1:21).
 (6) ܘܘܦܘܥܐ *Asia*; ܘܘܦܘܥܐ *Arabia*; ܘܘܦܘܥܐ *Adana*; ܘܘܦܘܥܐ *ἀρα*.

1. Short *a*, or Pethoho, is found,—

- (1) In closed syllables.
- (2) In half-open syllables, mostly after the inseparable prefixes.
- (3) In an open syllable caused by euphonic changes in the word.
- (4) In an open syllable caused by the coalescing of two words by the addition of a syllable.
- (5) In nominal plurals ending in ܐܘܪܐ or ܐܘܪܐܘܢ .
- (6) In an open syllable in many foreign words.

2. (1) ܐܘܪܐ (1:2); ܐܘܪܐ (1:6); ܐܘܪܐ (1:14); ܐܘܪܐ (1:14);
 ܐܘܪܐ *she killed*; ܐܘܪܐ *he will kill*; ܐܘܪܐ (24:16).

(2) ܐܘܪܐ (23:5); ܐܘܪܐ (6:1); ܐܘܪܐ (17:15); ܐܘܪܐ (24:17).

(3) ܐܘܪܐ (= ܐܘܪܐ); ܐܘܪܐ (3 f. pl. Pa'el); ܐܘܪܐ (32:8).

(4) ܐܘܪܐ (Mt. 4:5); ܐܘܪܐ *moisture*; ܐܘܪܐ (Mt. 7:16).

(5) ܐܘܪܐ (1:2); ܐܘܪܐ (1:6); ܐܘܪܐ (1:12); ܐܘܪܐ (6:8).

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

- (1) In closed syllables.
- (2) In an open syllable, when there is preservation of initial Olaph.
- (3) In an open syllable, arising from changes in the body of the word or from sufformatives.
- (4) Sometimes in half-open syllables.
- (5) The *e* of the ultimate of such forms as are given in (5) are written with *·* in East Syriac, perhaps because this syllable had originally the accent. See Nöldeke, *Syrische Grammatik*, § 47.

3. (1) ܐܘܪܐ (1:4); ܐܘܪܐ (1:6); ܐܘܪܐ (1:9); ܐܘܪܐ (1:12); ܐܘܪܐ (1:13).

(2) ܐܘܪܐ (from *gerro*) *arrow*; ܐܘܪܐ *relaxation*; ܐܘܪܐ *snares*.

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

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

4. (1) ܡܠܢܝܢܐ (2:3); ܘܥܡܢܐ (1:6); ܢܨܡܡܐ (1:11); ܡܠܥܐ (23:18).
 (2) ܐܝܡܡܢܐ (2:5); ܡܠܥ (26:3); ܡܠܐ (14:15); ܡܠܥܝܢܐ (14:3).
 (3) ܡܠܐ (3:6); ܡܠܥܝܢܐ (11:1); ܡܠܥܐ (24:16); ܡܠܥܝܢܐ (11:10); ܡܠܥܝܢܐ (14:16); ܡܠܥܝܢܐ *snare*.
 (4) ܡܠܥܝܢܐ (24:19); ܡܠܥܝܢܐ (11:11); ܡܠܥܝܢܐ (16:7); ܡܠܥܝܢܐ (14:16); ܡܠܥܝܢܐ (2:2); ܡܠܥܝܢܐ (Rom. 6:10).

4. ܡ is always long. It is written ܡ , ܡ , ܡ , ܡ , or ܡ . It is found,
 (1) As formative in many nouns.
 (2) As the vowel in which a ܡ at the beginning of a word quiesces.
 (3) Heightened in an open syllable, especially before an Olaph which has become quiescent.
 (4) Contracted from *ay, iy, yi, iw, and wi*.

5. (1) ܡܠܥܝܢܐ (16:2); ܡܠܥܝܢܐ (16:4); ܡܠܥܝܢܐ (1:1); ܡܠܥܝܢܐ (1:6); ܡܠܥܝܢܐ (2:3); ܡܠܥܝܢܐ (2:4); ܡܠܥܝܢܐ (2:5).
 (2) ܡܠܥܝܢܐ *thousand*; ܡܠܥܝܢܐ (24:14); ܡܠܥܝܢܐ *my brother*; ܡܠܥܝܢܐ (2:16); ܡܠܥܝܢܐ (6:11); ܡܠܥܝܢܐ (24:5); ܡܠܥܝܢܐ (16:2).
 (3) ܡܠܥܝܢܐ (*m^enawath*) *portion*; ܡܠܥܝܢܐ (23:10); ܡܠܥܝܢܐ (25:3); ܡܠܥܝܢܐ (26:7); ܡܠܥܝܢܐ (18:18); ܡܠܥܝܢܐ (6:5).
 (4) ܡܠܥܝܢܐ (7:11); ܡܠܥܝܢܐ (24:4); ܡܠܥܝܢܐ (3:1); ܡܠܥܝܢܐ (3:3); ܡܠܥܝܢܐ (26:19).
 (5) ܡܠܥܝܢܐ (1:3); ܡܠܥܝܢܐ (1:2); ܡܠܥܝܢܐ (1:5); ܡܠܥܝܢܐ (1:5); ܡܠܥܝܢܐ (1:6).

5. (1) When not final, ܡ generally represents an originally long *a*.
 (2) In a few nouns, before certain suffixes (when the vowel was most probably heightened by the original accent; see Duval, § 157), and perhaps in the 3d sing. masc. Perf. of "ܡ verbs, it seems to have been heightened from an originally short *a*.
 (3) In verbal forms and nouns derived from "ܡ and "ܡ verbs, ܡ often represents a contraction from *awa*.

(4) In a few cases, it was contracted from $\overset{\text{v}}{\text{ā}}$ or $\overset{\text{v}}{\text{ā}}$. In the absolute feminine singular, it was heightened in compensation for the elided *Taw*.

(5) In the emphatic state, the final $\overset{\text{v}}{\text{ā}}$ is naturally long, being derived from the demonstrative particle $\overset{\text{v}}{\text{ā}}$. See Duval, § 259. *a*.

Remark.—In foreign words, $\overset{\text{v}}{\text{ā}}$ is frequently followed by *Waw*, e. g. $\overset{\text{v}}{\text{ā}}\overset{\text{v}}{\text{ā}}$ (1 Pet. 1:1).

6. (1) $\overset{\text{v}}{\text{ā}}\overset{\text{v}}{\text{ā}}$ *youth* (form *fu'ail*); $\overset{\text{v}}{\text{ā}}\overset{\text{v}}{\text{ā}}$ *vase* (form *fu'ûl*);
 $\overset{\text{v}}{\text{ā}}\overset{\text{v}}{\text{ā}}$ (form *nektulun*); but $\overset{\text{v}}{\text{ā}}\overset{\text{v}}{\text{ā}}$ *write*; $\overset{\text{v}}{\text{ā}}\overset{\text{v}}{\text{ā}}$ *fawn*.
 (2) $\overset{\text{v}}{\text{ā}}\overset{\text{v}}{\text{ā}}$ (17:10); $\overset{\text{v}}{\text{ā}}\overset{\text{v}}{\text{ā}}$ (18:2); $\overset{\text{v}}{\text{ā}}\overset{\text{v}}{\text{ā}}$ (18:8); $\overset{\text{v}}{\text{ā}}\overset{\text{v}}{\text{ā}}$ (18:14);
 $\overset{\text{v}}{\text{ā}}\overset{\text{v}}{\text{ā}}$ (12:7); $\overset{\text{v}}{\text{ā}}\overset{\text{v}}{\text{ā}}$ (12:15).
 (3) $\overset{\text{v}}{\text{ā}}\overset{\text{v}}{\text{ā}}$ (11:5); $\overset{\text{v}}{\text{ā}}\overset{\text{v}}{\text{ā}}$ (11:1); $\overset{\text{v}}{\text{ā}}\overset{\text{v}}{\text{ā}}$ (14:1); $\overset{\text{v}}{\text{ā}}\overset{\text{v}}{\text{ā}}$ (14:1).

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

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

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

7. (1) $\overset{\text{v}}{\text{ā}}\overset{\text{v}}{\text{ā}}$ (11:1); $\overset{\text{v}}{\text{ā}}\overset{\text{v}}{\text{ā}}$ (11:5); $\overset{\text{v}}{\text{ā}}\overset{\text{v}}{\text{ā}}$ (14:1); $\overset{\text{v}}{\text{ā}}\overset{\text{v}}{\text{ā}}$ (14:1).
 (2) $\overset{\text{v}}{\text{ā}}\overset{\text{v}}{\text{ā}}$ (25:17); $\overset{\text{v}}{\text{ā}}\overset{\text{v}}{\text{ā}}$ *end* (emph. $\overset{\text{v}}{\text{ā}}\overset{\text{v}}{\text{ā}}$); $\overset{\text{v}}{\text{ā}}\overset{\text{v}}{\text{ā}}$ *cow*; $\overset{\text{v}}{\text{ā}}\overset{\text{v}}{\text{ā}}$
 (13:4).
 (3) $\overset{\text{v}}{\text{ā}}\overset{\text{v}}{\text{ā}}$ (24:17); $\overset{\text{v}}{\text{ā}}\overset{\text{v}}{\text{ā}}$ (*Spic. Syr.* 33:20); $\overset{\text{v}}{\text{ā}}\overset{\text{v}}{\text{ā}}$ (*Neh.* 11:24).
 (4) $\overset{\text{v}}{\text{ā}}\overset{\text{v}}{\text{ā}}$ (1:2); $\overset{\text{v}}{\text{ā}}\overset{\text{v}}{\text{ā}}$ (1:2); $\overset{\text{v}}{\text{ā}}\overset{\text{v}}{\text{ā}}$ (3:8); $\overset{\text{v}}{\text{ā}}\overset{\text{v}}{\text{ā}}$ (4:18);
 $\overset{\text{v}}{\text{ā}}\overset{\text{v}}{\text{ā}}$ (24:2); $\overset{\text{v}}{\text{ā}}\overset{\text{v}}{\text{ā}}$ (2:18).

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

(2) In a few cases, in West Syriac, by contraction from *aw* (East Syriac $\overset{\text{v}}{\text{ā}}$).

(3) In a few cases, it comes through $\overset{\text{v}}{\text{ā}}$ from $\overset{\text{v}}{\text{ā}}$.

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

§ 30. Loss of Vowels.

1. ܠܚܘܒܐ (from kathabhath) she wrote; ܠܚܘܒܐ it was written; ܠܚܘܒܐ be written; ܘܥܝܘܒܐ I awaked him; ܘܥܝܘܒܐ they shall bear; ܘܥܝܘܒܐ bad; ܘܥܝܘܒܐ leprous; ܘܥܝܘܒܐ writing; ܘܥܝܘܒܐ sleeping.
2. (1) ܠܘܐ (from kathabha); ܠܘܐ; ܠܘܐ; ܠܘܐ; ܠܘܐ; ܠܘܐ; ܠܘܐ.
- (2) ܠܘܐ; ܠܘܐ; ܠܘܐ; ܠܘܐ.
- (3) ܠܘܐ; ܠܘܐ; ܠܘܐ; ܠܘܐ; ܠܘܐ.
- (4) ܠܘܐ king; ܠܘܐ thousand; ܠܘܐ writing; ܠܘܐ bad.
- (5) ܠܘܐ (24:14); ܠܘܐ (24:12); ܠܘܐ (24:1); ܠܘܐ (24:15); ܠܘܐ (6:9); ܠܘܐ (6:9); ܠܘܐ (6:14); ܠܘܐ (6:15); ܠܘܐ (Lk. 2:13); ܠܘܐ (Mt. 24:3); ܠܘܐ (John 4:52).

1. A vowel is frequently lost in the middle of a word.

2. A vowel is lost at the end of a word,—

(1) In all forms of the Perfect, except the 3d sing. fem.

(2) In all forms of the Imperfect.

(3) In all forms of the Imperative, except the 2d masc. sing.

(4) In the absolute of all nouns, adjectives, and participles.

(5) Final Yudh is written but not pronounced, in the suffix 1st sing. after consonants (but see § 31. Rem. 1); in the suffix 3d sing. masc.; in the 2d fem. sing.; and in a few other cases.

§ 31. The Half-vowel.

1. ܠܘܐ (1:1); ܠܘܐ (1:1); ܠܘܐ (1:1); ܠܘܐ (1:2); ܠܘܐ (1:2); ܠܘܐ (1:4); ܠܘܐ (1:10); ܠܘܐ (1;13).

But ܠܘܐ six; ܠܘܐ sixty.

✓ ‡ 33. New Vowels.

1. ܠܳܘܳܠ (11:12); ܐܳܡܳܘܳܬܳܐ (12:13); ܐܳܢܳܐ (12:17); ܥܳܝܳܡ (15:9); ܐܳܠܳܘܳܝܳܐ (17:5); ܐܳܠܳܘܳܝܳܐ (18:7); ܐܳܠܳܘܳܝܳܐ (23:5); ܐܳܠܳܘܳܝܳܐ (24:10); ܐܳܠܳܘܳܝܳܐ (25:11).
2. ܐܳܠܳܘܳܝܳܐ (1:4); ܐܳܠܳܘܳܝܳܐ (1:7); ܐܳܠܳܘܳܝܳܐ (1:7).
3. ܐܳܠܳܘܳܝܳܐ (23:14); ܐܳܠܳܘܳܝܳܐ (Mt. 27:9); ܐܳܠܳܘܳܝܳܐ (16:10).
4. ܐܳܠܳܘܳܝܳܐ (Lk. 6:48); ܐܳܠܳܘܳܝܳܐ (Syr. Thes. 2504); ܐܳܠܳܘܳܝܳܐ *ear of corn*.

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

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

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

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

PART SECOND.—ETYMOLOGY.

‡ 34. Inseparable Particles.

1. $\text{ذِي} (1:1)$; $\text{مِ} (1:1)$; $\text{فِي} (1:4)$; $\text{مِنْ} (1:4)$.
 2. $\text{أَنَّ} (1:1)$; $\text{كَيْ} (1:2)$; $\text{عِنْدَ} (1:6)$; $\text{عَلَى} (2:2)$; $\text{لِ} (5:4)$;
 $\text{عِندَ} (13:15)$.
 3. $\text{عِندَ} (1:3)$; $\text{سِ} (1:3)$; $\text{مِنْ} (2:2)$; $\text{عَلَى} (2:3)$; $\text{عِندَ} (2:19)$.
- Remark 1.*— $\text{أَنَّ} (3:9)$; $\text{عَلَى} (2:2)$.
- Remark 2.*— $\text{عَلَى} (Mt. 9:30)$; $\text{عِنْدَ} (John 21:18)$.
4. $\text{عَلَى} (1:5)$; $\text{عِنْدَ} (24:7)$; $\text{عَلَى} (24:11)$.
 5. $\text{عِنْدَ} (24:7)$; $\text{عِنْدَ} (25:3)$; $\text{عِنْدَ} (Mt. 3:16)$; $\text{عِنْدَ} (Jn. 19:18)$.

The Inseparable Particles are the prepositions ع and ع , the conjunction ع , and the relative ع . They are always prefixed.

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

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

3. Before unvoweled consonants, they receive ع .

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

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

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

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

‡ 35. The Personal Pronoun.

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

| | | | |
|------------------|--------|------------------|--------|
| <i>He</i> | ܥܘܬܐ | <i>They (m.)</i> | ܥܘܬܐܢ |
| <i>She</i> | ܥܘܬܐܝܗ | <i>They (f.)</i> | ܥܘܬܐܢܗ |
| <i>Thou (m.)</i> | ܐܢܝܐ | <i>Ye (m.)</i> | ܐܢܝܐܢ |
| <i>Thou (f.)</i> | ܐܢܝܡܐ | <i>Ye (f.)</i> | ܐܢܝܡܐܢ |
| <i>I</i> | ܐܢܐ | <i>We</i> | ܥܡܢܐ |

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

| | | | | |
|--------|---------|----|-----------|-------------------------------|
| ܐܢܐ | ܡܘܬܐܘܪܐ | or | ܡܘܬܐܘܪܐܢܐ | <i>I am killing.</i> |
| ܐܢܐ | ܡܘܬܐܘܪܐ | or | ܡܘܬܐܘܪܐܢܐ | <i>Thou (m.) art killing.</i> |
| ܐܢܝܡܐ | ܡܘܬܐܘܪܐ | or | ܡܘܬܐܘܪܐܢܐ | <i>Thou (f.) art killing.</i> |
| ܥܡܢܐ | ܡܘܬܐܘܪܐ | or | ܡܘܬܐܘܪܐܢܐ | <i>We are killing.</i> |
| ܥܡܢܐ | ܡܘܬܐܘܪܐ | | | <i>We (f.) are killing.</i> |
| ܐܢܝܐܢ | ܡܘܬܐܘܪܐ | or | ܡܘܬܐܘܪܐܢܐ | <i>Ye (m.) are killing.</i> |
| ܐܢܝܡܐܢ | ܡܘܬܐܘܪܐ | or | ܡܘܬܐܘܪܐܢܐ | <i>Ye (f.) are killing.</i> |

Note.—The contracted forms from the participles of “ ܐ ” verbs are,

| | | | | | |
|-------|---------|-----------------------------|-------|---------|------------------------|
| ܐܢܐ | ܡܘܬܐܘܪܐ | <i>I reveal.</i> | ܥܡܢܐ | ܡܘܬܐܘܪܐ | <i>We reveal.</i> |
| ܐܢܐ | ܡܘܬܐܘܪܐ | <i>Thou (m.) revealest.</i> | ܐܢܝܐܢ | ܡܘܬܐܘܪܐ | <i>Ye (m.) reveal.</i> |
| ܐܢܝܡܐ | ܡܘܬܐܘܪܐ | <i>Thou (f.) revealest.</i> | | | |

Remark 1.—These pronouns are used with adjectives also, e. g.—
ܐܢܝܡܐܢ ܡܘܬܐܘܪܐ *ye are beautiful* ; ܐܢܐ ܡܘܬܐܘܪܐ *thou art pure*.

Remark 2.—ܥܘܬܐܢ and ܥܘܬܐܢܗ often become ܥܘܬܐܢܗ and ܥܘܬܐܢܗ. See Mt. 11:14 ; Judith 1:5 ; but see also Col. 3:5.

1. ܐܘܘܐ is found instead of ܐܘܘܐܘܐ .
2. The forms ܐܘܘܐܘܐ , ܐܘܘܐܘܐ are found occasionally instead of ܐܘܘܐܘܐ ; and ܐܘܘܐܘܐ instead of ܐܘܘܐܘܐ .
3. *This is* is ܐܘܘܐܘܐ (contracted from ܐܘܘܐܘܐܘܐ ; see § 23. 4. (1)), ܐܘܘܐܘܐܘܐ (hoday) from ܐܘܘܐܘܐܘܐܘܐ .

§ 38. The Relative and Possessive Pronouns.

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

2. ܐܘܘܐ has been shortened from an original ܐܘܘܐܘܐ which is yet found in the possessive ܐܘܘܐܘܐܘܐ, compounded of ܐܘܘܐ *which* and ܐܘܘܐ *to*. It is used with the pronominal suffixes to express the independent possessive pronoun; e. g. ܐܘܘܐܘܐܘܐ *mine*; ܐܘܘܐܘܐܘܐ *thine*; ܐܘܘܐܘܐܘܐ *his*; ܐܘܘܐܘܐܘܐ *ours*.

§ 39. The Interrogative Pronouns.

1. ܐܘܘܐ *who?* ܐܘܘܐ , ܐܘܘܐ , ܐܘܘܐ *what?*
2. ܐܘܘܐ (m.), ܐܘܘܐ (f.), ܐܘܘܐ (m. or f. plural) *who? which? what?*

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

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

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

Remark 4. — *Who is?* is ܐܘܘܐܘܐ (from ܐܘܘܐܘܐܘܐ), ܐܘܘܐܘܐܘܐ . *What is?* is ܐܘܘܐܘܐ from ܐܘܘܐܘܐܘܐ .

✓ § 40. The Strong Verb.

1. ܘܢܐ (1:1); ܘܢܝܢܐ (1:3); ܘܢܝܘܢܐ (1:4); ܘܢܝܘܢܐ (1:7).
2. ܘܢܝܘܢܐ (1:4); ܘܢܝܘܢܐ (2:7); ܘܢܝܘܢܐ (2:12); ܘܢܝܘܢܐ (3:3).
3. (1) ܘܢܝܘܢܐ (4:7); ܘܢܝܘܢܐ (1:13); ܘܢܝܘܢܐ (28:3).
 (2) ܘܢܝܘܢܐ (1:14); ܘܢܝܘܢܐ (4:2); ܘܢܝܘܢܐ (4:2).
 (3) ܘܢܝܘܢܐ (26:3); ܘܢܝܘܢܐ (Lk. 22:17); ܘܢܝܘܢܐ (Gal. 4:14).
 (4) ܘܢܝܘܢܐ (1:1); ܘܢܝܘܢܐ (1:4); ܘܢܝܘܢܐ (1:3); ܘܢܝܘܢܐ (2:22); ܘܢܝܘܢܐ (3:11); ܘܢܝܘܢܐ (4:3); ܘܢܝܘܢܐ (3:16); ܘܢܝܘܢܐ (7:4).

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

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

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

- (1) Those whose last radical is a guttural or Rîsh; and those any one of whose radicals is an Olaph.
- (2) Those whose first radical is Nun.
- (3) Those whose second and third radicals are alike.
- (4) Those any one of whose radicals was a Yudh or Waw.

✓ § 41. Verb Stems.

1. (1) ܘܢܝܘܢܐ (1:4); ܘܢܝܘܢܐ (1:7); ܘܢܝܘܢܐ (14:14).
 (2) ܘܢܝܘܢܐ (3:10); ܘܢܝܘܢܐ (3:17); ܘܢܝܘܢܐ (11:4); ܘܢܝܘܢܐ (11:9).
 (3) ܘܢܝܘܢܐ (Ps. 119:120); ܘܢܝܘܢܐ (Nahum 2:10).
2. ܘܢܝܘܢܐ (3:10); ܘܢܝܘܢܐ (3:12); ܘܢܝܘܢܐ (24:2); ܘܢܝܘܢܐ (4:12).
3. ܘܢܝܘܢܐ (7:3); ܘܢܝܘܢܐ (5:3); ܘܢܝܘܢܐ (13:12).

4. ܐܢܦܫܐ (7:6); ܐܢܠܥܡܐ (24:5); ܐܢܠܡܐܦ (12:5); ܐܢܠܡܠܟܐ (6:15);

ܐܢܠܡܘܬܐ (25:10); ܐܢܠܡܘܬܐ (*Theo. Syr.*, p. 120).

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

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

Rem. 2.— ܐܢܠܡܘܬܐ to breathe, ܐܢܠܡܘܬܐ id.; ܐܢܠܡܘܬܐ to approach, ܐܢܠܡܘܬܐ id.

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

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

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

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

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

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

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

5. *I wrote*.....ܩܒܘܠܬܝܢ = ܘܠܘܬܝܢ with ܠܐ (compare ܩܒܘܠܬܝܢ).
6. *They (m.) wrote*.....ܩܒܘܠܬܝܢ = ܘܠܘܬܝܢ with ܘܠܘܬܝܢ (not spoken) from earlier *ûna*.
7. *They (f.) wrote*.....ܩܒܘܠܬܝܢ = ܘܠܘܬܝܢ with ܘܠܘܬܝܢ (not spoken) from earlier *ûna*.
8. *Ye (m.) wrote*.....ܩܒܘܠܬܝܢ = ܘܠܘܬܝܢ with ܩܒܘܠܬܝܢ a fragment of the pronoun ܩܒܘܠܬܝܢ
9. *Ye (f.) wrote*.....ܩܒܘܠܬܝܢ = ܘܠܘܬܝܢ with ܩܒܘܠܬܝܢ a fragment of the pronoun ܩܒܘܠܬܝܢ
10. *We wrote*.....ܩܒܘܠܬܝܢ = ܘܠܘܬܝܢ with ܩܒܘܠܬܝܢ a fragment of the pronoun ܩܒܘܠܬܝܢ

TABLE B.

| | Masculine Singular. | Feminine Singular. | Masculine Plural. | Feminine Plural. |
|----------------|---------------------|--------------------|-------------------|------------------|
| Third Person, | ܩܒܘܠܬܝܢ | ܩܒܘܠܬܝܢ | ܩܒܘܠܬܝܢ | ܩܒܘܠܬܝܢ |
| Second Person, | ܩܒܘܠܬܝܢ | ܩܒܘܠܬܝܢ | ܩܒܘܠܬܝܢ | ܩܒܘܠܬܝܢ |
| First Person, | ܩܒܘܠܬܝܢ | | ܩܒܘܠܬܝܢ | |

Remarks.

1. ܩܒܘܠܬܝܢ (6:9); ܩܒܘܠܬܝܢ (6:9); ܩܒܘܠܬܝܢ (6:9); ܩܒܘܠܬܝܢ (6:10).
2. ܩܒܘܠܬܝܢ (5:17); ܩܒܘܠܬܝܢ (Lk. 24:24); ܩܒܘܠܬܝܢ (6:9); ܩܒܘܠܬܝܢ (Gen. 31:6).
3. ܩܒܘܠܬܝܢ (5:17) (= ܩܒܘܠܬܝܢ = ܩܒܘܠܬܝܢ); ܩܒܘܠܬܝܢ (6:8) (= ܩܒܘܠܬܝܢ = ܩܒܘܠܬܝܢ).
4. ܩܒܘܠܬܝܢ (1:4); ܩܒܘܠܬܝܢ (6:2); ܩܒܘܠܬܝܢ (6:9); ܩܒܘܠܬܝܢ (26:13); ܩܒܘܠܬܝܢ (32:12).
5. ܩܒܘܠܬܝܢ (32:10); [ܩܒܘܠܬܝܢ] (Jos. Styl. 2:7); ܩܒܘܠܬܝܢ (for ܩܒܘܠܬܝܢ) (J. S. 4:10); ܩܒܘܠܬܝܢ (for ܩܒܘܠܬܝܢ) (Legends of St. Mary 26:20); ܩܒܘܠܬܝܢ (Acts 28:2); ܩܒܘܠܬܝܢ *we should go* (Lk. 9:13).

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

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

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

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

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

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

| | | SINGULAR. | | | | | PLURAL. | | | | |
|------|---|-----------|------|------|------|------|---------|------|------|------|--------------|
| | | 3 m. | 3 f. | 2 m. | 2 f. | 1 c. | 3 m. | 3 f. | 2 m. | 2 f. | 1 c. |
| Syr. | — | ܐܢܝܢ | ܐܢܝܢ | ܐܢܝܢ | ܐܢܝܢ | ܐܢܝܢ | ܐܢܝܢ | ܐܢܝܢ | ܐܢܝܢ | ܐܢܝܢ | ܐܢܝܢ or ܐܢܝܢ |
| Heb. | — | ܐܢܝܢ | ܐܢܝܢ | ܐܢܝܢ | ܐܢܝܢ | ܐܢܝܢ | ܐܢܝܢ | — | ܐܢܝܢ | ܐܢܝܢ | ܐܢܝܢ |

Note 2.— ܐܢܝܢ (Mt. 8:2); ܐܢܝܢ (Mt. 20:20); ܐܢܝܢ (Mt. 25:25); ܐܢܝܢ (1 Cor. 11:17); ܐܢܝܢ (32:13); ܐܢܝܢ (32:22); ܐܢܝܢ (Acts 27:2); ܐܢܝܢ (John 16:27).

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

‡ 44. The Remaining Perfects.

| | Ethp ^e el. | Pa ^e el. | Ethpa ^a al. | Aph ^e el. | Ettaph ^a al. |
|------------|-----------------------|---------------------|------------------------|----------------------|-------------------------|
| 3 m. sing. | ܐܘܒܝܢܐ | ܦܘܒܝܢܐ | ܐܘܒܝܢܐ | ܐܘܒܝܢܐ | ܐܘܒܝܢܐ |
| 3 f. sing. | ܐܘܒܝܢܐ | ܦܘܒܝܢܐ | ܐܘܒܝܢܐ | ܐܘܒܝܢܐ | ܐܘܒܝܢܐ |
| 3 m. pl. | ܐܘܒܝܢܐ | ܦܘܒܝܢܐ | ܐܘܒܝܢܐ | ܐܘܒܝܢܐ | ܐܘܒܝܢܐ |
| 1 sing. | ܐܘܒܝܢܐ | ܦܘܒܝܢܐ | ܐܘܒܝܢܐ | ܐܘܒܝܢܐ | ܐܘܒܝܢܐ |

ܐܘܒܝܢܐ (12:5); ܐܘܒܝܢܐ (6:19); ܐܘܒܝܢܐ (Rev. 13:12); ܐܘܒܝܢܐ (32:18);
 ܐܘܒܝܢܐ (Rev. 11:18); ܐܘܒܝܢܐ (29:18); ܐܘܒܝܢܐ (7:3); ܐܘܒܝܢܐ
 (Gal. 4:12); ܐܘܒܝܢܐ (4:12); ܐܘܒܝܢܐ (Acts 23:30); ܐܘܒܝܢܐ (Acts 4:15); ܐܘܒܝܢܐ
 (Acts 15:24); ܐܘܒܝܢܐ (25:10); ܐܘܒܝܢܐ (Heb. 9:20); ܐܘܒܝܢܐ
 (Col. 4:10); ܐܘܒܝܢܐ (12:17); ܐܘܒܝܢܐ (6:1); ܐܘܒܝܢܐ (Lk. 20:23).

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

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

Remark 2.—Notice the transposition of the *Taw* in the Ethp^eel and Ethpa^aal of verbs whose first radical is a sibilant, and the permutations of the *Taw* in those whose first radical is *Zain* or *Ṣodhé* (cf. §§ 21. 1; 22. 4).

§ 45. The P^{er}al Imperfect.

TABLE A.

1. *He will write*.....ܘܒܥܘܠܘܢܐ = ܘܥܘܠܘܢܐ with ܐ a pronom. prefix used to denote the 3d person.
2. *She will write*.....ܘܒܥܘܠܘܢܐܐ = ܘܥܘܠܘܢܐܐ with ܐ the usual fem. sign prefixed, and ܐ suffixed to distinguish it from the 2d masc. sing. Cf. § 43. Rem. 5.
3. *Thou (m.) wilt write* ܘܒܥܘܠܘܢܐܐ = ܘܥܘܠܘܢܐܐ with ܐ a fragment of ܐܘܢܐ *thou*, prefixed.
4. *Thou (f.) wilt write* ܘܒܥܘܠܘܢܐܐ = ܘܥܘܠܘܢܐܐ with ܐ prefixed, ܐ suffixed, and ܐ shortened and obscured to the half-vowel.
5. *I shall write*.....ܘܒܥܘܠܘܢܐܐ = ܘܥܘܠܘܢܐܐ with ܐ a fragment of ܐܘܢܐ *I* prefixed.
6. *They (m.) will write* ܘܒܥܘܠܘܢܐܐ = ܘܥܘܠܘܢܐܐ with ܐ prefixed for the 3d person, ܐ suffixed for the m. plural, and the vowel changed to a half-vowel.
7. *They (f.) will write*.....ܘܒܥܘܠܘܢܐܐ = ܘܥܘܠܘܢܐܐ as in the 3d m. pl., except that the ending is ܐ instead of ܐ.
8. *Ye (m.) will write*.....ܘܒܥܘܠܘܢܐܐ = ܘܥܘܠܘܢܐܐ as in the 3d m. pl., except that we have ܐ prefixed instead of ܐ.
9. *Ye (f.) will write*.....ܘܒܥܘܠܘܢܐܐ = ܘܥܘܠܘܢܐܐ as in the 3d f. pl., except that we have ܐ instead of ܐ prefixed.
10. *We shall write*.....ܘܒܥܘܠܘܢܐܐ = ܘܥܘܠܘܢܐܐ with ܐ a fragment of ܐܘܢܐ *we* prefixed.

§ 46. P^eal Imperfects in A and E.

TABULAR VIEW.

| | 3 m. sg. | 3 m. pl. |
|---------------------------|----------|----------|
| Imperfect with <i>u</i> , | ܝܒܥܘܒ | ܝܒܥܘܒܝܢ |
| Imperfect with <i>i</i> , | ܝܒܥܝܒ | “ |
| Imperfect with <i>a</i> , | ܝܒܥܘܒ | “ |

1. ܝܒܥܘܒ (2:17); ܝܒܥܘܒܝܢ (Mt. 7:12); ܝܒܥܘܒ (Lk. 22:36); ܝܒܥܘܒܝܢ (Mt. 14:15); ܝܒܥܘܒܝܢ (for ܝܒܥܘܒܝܢ) (Mt. 5:29); ܝܒܥܘܒܝܢ (Mt. 24:29); ܝܒܥܘܒܝܢ (from ܝܒܥܘܒܝܢ) (Mt. 13:2); ܝܒܥܘܒܝܢ (Mt. 20:21); ܝܒܥܘܒܝܢ (from ܝܒܥܘܒܝܢ = ܝܒܥܘܒܝܢ) *he will err*; ܝܒܥܘܒܝܢ (from ܝܒܥܘܒܝܢ = ܝܒܥܘܒܝܢ) (Mt. 19:13); ܝܒܥܘܒܝܢ (from ܝܒܥܘܒܝܢ) (John 12:32).
2. ܝܒܥܘܒܝܢ (Lk. 21:22); ܝܒܥܘܒܝܢ (Lk. 21:24); ܝܒܥܘܒܝܢ (Mt. 25:9); ܝܒܥܘܒܝܢ (Lk. 3:14); ܝܒܥܘܒܝܢ (Lk. 7:6); ܝܒܥܘܒܝܢ (Rom. 15:30); ܝܒܥܘܒܝܢ (2:18); ܝܒܥܘܒܝܢ (Mt. 18:17); ܝܒܥܘܒܝܢ (Mt. 13:15); ܝܒܥܘܒܝܢ (2:10).
3. ܝܒܥܘܒܝܢ (Mk. 10:48); ܝܒܥܘܒܝܢ (Mt. 20:31); ܝܒܥܘܒܝܢ (Mk. 8:22); ܝܒܥܘܒܝܢ (Mt. 14:36); ܝܒܥܘܒܝܢ (1 Cor. 4:25); ܝܒܥܘܒܝܢ (Jn. 4:23); ܝܒܥܘܒܝܢ (30:5).

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

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

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

Note.—There were three Perfect stems, ܝܒܥܘܒ, ܝܒܥܘܒܝܢ, and ܝܒܥܘܒܝܢ (see § 41. 1.); and three Imperfect stems, ܝܒܥܘܒ, ܝܒܥܘܒܝܢ, and ܝܒܥܘܒܝܢ; the *a* and *u* in each case being original, while the *e* has come from *ê*.

‡ 47. The Remaining Imperfects.

| | Ethp'el. | Pa'el. | Ethpa'al. | Aph'el. | Ettaph'al. |
|------------|----------|--------|-----------|---------|------------|
| 3 m. sing. | ܘܒܥܒܘܢ | ܘܒܥܒܘܢ | ܘܒܥܒܘܢ | ܘܒܥܒܘܢ | ܘܒܥܒܘܢ |
| 3 f. sing. | ܘܒܥܒܘܢ | ܘܒܥܒܘܢ | ܘܒܥܒܘܢ | ܘܒܥܒܘܢ | ܘܒܥܒܘܢ |
| 3 m. pl. | ܘܒܥܒܘܢ | ܘܒܥܒܘܢ | ܘܒܥܒܘܢ | ܘܒܥܒܘܢ | ܘܒܥܒܘܢ |
| 1 sing. | ܘܒܥܒܘܢ | ܘܒܥܒܘܢ | ܘܒܥܒܘܢ | ܘܒܥܒܘܢ | ܘܒܥܒܘܢ |

ܘܒܥܒܘܢ (29:1); ܘܒܥܒܘܢ (6:11); ܘܒܥܒܘܢ (6:15); ܘܒܥܒܘܢ (1:10); ܘܒܥܒܘܢ (5:13); ܘܒܥܒܘܢ (2:9); ܘܒܥܒܘܢ (Mt. 25:29).

Rem. 1.—ܘܒܥܒܘܢ (1:10); ܘܒܥܒܘܢ (5:13); ܘܒܥܒܘܢ (2 Pet. 2:3).

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

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

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

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

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

| | P ^e 'al. | Ethp ^e 'el. | Pa ^e 'el. | Ethpa ^a 'al. | Aph ^e 'el. | Ettaph ^a 'al. |
|----|---------------------|------------------------|----------------------|-------------------------|-----------------------|--------------------------|
| 1. | ܐ | ܕܐ | ܐ | ܕܐ | ܐ | ܕܕܐ |
| 2. | ܐ | ܐ | ܐ | ܐ | ܐ | ܐ |
| 3. | ܐ (ܐ or ܐ) | ܐ | ܐ | ܐ | ܐ | ܐ |

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

| | | | | |
|--------------------------|-----------|---|---------------------------|-----------|
| <i>He will</i> | * * * | ܐ | <i>They (m.) will</i> .. | ܐ * * * ܐ |
| <i>She will</i> | (ܐ) * * * | ܐ | <i>They (f.) will</i> .. | ܐ * * * ܐ |
| <i>Thou (m.) wilt</i> . | * * * | ܐ | <i>Ye (m.) will</i> | ܐ * * * ܐ |
| <i>Thou (f.) wilt</i> .. | ܐ * * * | ܐ | <i>Ye (f.) will</i> | ܐ * * * ܐ |
| <i>I shall</i> | * * * | ܐ | <i>We shall</i> | * * * ܐ |

§ 48. The Imperatives.

| | Imperfect. | Imperative 2 m. sg. | Imperative 2 f. sg. | Imperative 2 m. pl. | Imperative 2 f. pl. |
|--------------------------|------------|------------------------|---|------------------------|------------------------|
| P ^e 'al. | ܐܘܪܐ | ܐܘܪܐ | ܐܘܪܐ | (ܐ)ܐܘܪܐ | ܐܘܪܐ or ܐܘܪܐ |
| Pa ^e 'el. | ܐܘܪܐ | ܐܘܪܐ | The endings for gender and number are the same for all the stems. | | |
| Aph ^e 'el. | ܐܘܪܐ | ܐܘܪܐ | | | |
| Ethp ^e 'el. | ܐܘܪܐ | ܐܘܪܐ | | | |
| Ethpa ^a 'al. | ܐܘܪܐ | ܐܘܪܐ or ܐܘܪܐ | ܐܘܪܐ | | |
| Ettaph ^a 'al. | ܐܘܪܐ | ܐܘܪܐ | | | |

1. ܩܘܠܝܢܐ (31:13); ܩܘܠܝܢܐ (3:3); ܩܘܠܝܢܐ (30:13); ܩܘܠܝܢܐ (2 Tim. 4:5).

2. ܩܘܠܝܢܐ (33:3); ܩܘܠܝܢܐ (33:2); ܩܘܠܝܢܐ (Col. 3:18).

3. ܩܘܠܝܢܐ (31:17); ܩܘܠܝܢܐ (Col. 3:20).

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

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

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

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

§ 49. The Infinitives.

| P ^e al. | Ethp ^e el. | Pa ^e l. | Ethpa'al. | Aph'el. | Ettaph'al. |
|--------------------|-----------------------|--------------------|-----------------|-----------------|-----------------|
| ܩܘܠܝܢܐ | ܩܘܠܝܢܐ | ܩܘܠܝܢܐ | ܩܘܠܝܢܐ | ܩܘܠܝܢܐ | ܩܘܠܝܢܐ |

ܩܘܠܝܢܐ (2:6); ܩܘܠܝܢܐ (2:2); ܩܘܠܝܢܐ (3:13); ܩܘܠܝܢܐ (2:4); ܩܘܠܝܢܐ (27:4); ܩܘܠܝܢܐ (1 Cor. 11:32).

1. The Infinitive of the P^eal is $\text{ܩܘܠܝܢܐ} = \text{ܩܘܠܝܢܐ} + \text{ܩܘܠܝܢܐ}$.

2. The Infinitives of the derived stems are all found by prefixing ܩ to the form used in the Imperfect, except that the vowel of the second radical is always ܐ and that the abstract ending ܐ is always suffixed. This ܐ becomes ܐ before pronominal suffixes. See § 85. Rem. 2.

§ 50. The Participles.

| P ^e al. | Ethp ^e el. | Pa ^e l. | Ethpa'al. | Aph'el. | Ettaph'al. |
|--------------------|-----------------------|--------------------|-----------------|-----------------|-----------------|
| ܩܘܠܝܢܐ | ܩܘܠܝܢܐ | ܩܘܠܝܢܐ | ܩܘܠܝܢܐ | ܩܘܠܝܢܐ | ܩܘܠܝܢܐ |
| ܩܘܠܝܢܐ | — | ܩܘܠܝܢܐ | — | ܩܘܠܝܢܐ | — |

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

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

3. [ܡܘܨܘܠܘܢ for ܡܘܨܘܠܘܢ; ܡܘܨܘܠܘܢ for ܡܘܨܘܠܘܢ, 2 masc. sing. and plur. and 2d fem. plur. unchanged] ܡܘܨܘܠܘܢ (Ps. 22:1); ܡܘܨܘܠܘܢ (10:6); ܡܘܨܘܠܘܢ (John 17:25); ܡܘܨܘܠܘܢ (John 17:4); ܡܘܨܘܠܘܢ (6:7); ܡܘܨܘܠܘܢ (25:18); ܡܘܨܘܠܘܢ *ye (f.) have killed her.*

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

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

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

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

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

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

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

5. To forms ending in a consonant the suffixes are appended by means of a union vowel or half-vowel, without any variation in the suffix except in the 3^d sing. masc. (see 6. below). Before ܐܘܢܝܢ , ܐܘܢܝܬܝܢ the union vowel is always the half-vowel, except in the form ܡܠܟܝܢܐ , ܡܠܟܝܢܐ we have killed you; before ܐܘܢܝܢ thee (f.) the union vowel is always ܘ ; before ܐܘܢܝܢ her, ܐܘܢܝܢ thee (m.), ܐܘܢܝܢ me, and ܐܘܢܝܢ us, it is always ܐ except in the 3^d sing. masc. and fem. before ܐܘܢܝܢ and ܐܘܢܝܢ where we have ܐ .

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

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

FORM WITHOUT SUFFIXES.

ܐܘܢܝܢ
 ܐܘܢܝܢ

FORM WITH SUFFIXES,—SINGULAR.

| 1st. | 2d masc. | 2d fem. | 3d masc. | 3d fem. |
|-----------------|-----------------|-----------------|---------------------------------------|------------------|
| ܐܘܢܝܢ | ܐܘܢܝܢ | ܐܘܢܝܢ | ܐܘܢܝܢܐ or ܐܘܢܝܢܐ | ܐܘܢܝܢܐ |
| ܐܘܢܝܢܐ | ܐܘܢܝܢܐ | ܐܘܢܝܢܐ | ܐܘܢܝܢܐܐ ܐܘܢܝܢܐܐ | ܐܘܢܝܢܐܐ |

FORM WITH SUFFIXES,—PLURAL.

| 1st. | 2d masc. | 2d fem. |
|------------------|-------------------|-------------------|
| ܐܘܢܝܢܐ | ܐܘܢܝܢܐܐ | ܐܘܢܝܢܐܐ |
| ܐܘܢܝܢܐܐ | ܐܘܢܝܢܐܐܐ | ܐܘܢܝܢܐܐܐ |

D. The Imperfect with Suffixes.

ܬܘܚܘܒܝܢ (8:10); ܬܚܘܒܝܢ (23:14); ܬܘܚܘܒܝܢ (23:12); ܬܚܘܒܝܢ (Ps. 16:1);
 ܬܘܚܘܒܝܢܝܢ (23:3); ܬܘܚܘܒܝܢܝܢ (6:17); ܬܘܚܘܒܝܢܝܢ (4:11); ܬܘܚܘܒܝܢܝܢ
 (22:5); ܬܘܚܘܒܝܢܝܢ (31:14); ܬܘܚܘܒܝܢܝܢ (25:17).

1. The only changes in the stem are in the forms ܬܘܚܘܒܝܢ, ܬܘܚܘܒܝܢܝܢ, where the ܘ becomes a half-vowel.

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

ܬܘܚܝܢܝܢ, ܬܘܚܝܢܝܢܝܢ, ܬܘܚܝܢܝܢܝܢܝܢ, ܬܘܚܝܢܝܢܝܢܝܢܝܢ, ܬܘܚܝܢܝܢܝܢܝܢܝܢܝܢ.

3. With ܬܘܚܘܒܝܢܝܢ, ܬܘܚܘܒܝܢܝܢܝܢ, ܬܘܚܘܒܝܢܝܢܝܢܝܢ, ܬܘܚܘܒܝܢܝܢܝܢܝܢܝܢ and ܬܘܚܘܒܝܢܝܢܝܢܝܢܝܢܝܢ, the suffixes and union vowels are,—

ܬܘܚܘܒܝܢܝܢܝܢܝܢܝܢܝܢ, ܬܘܚܘܒܝܢܝܢܝܢܝܢܝܢܝܢܝܢܝܢܝܢ, ܬܘܚܘܒܝܢܝܢܝܢܝܢܝܢܝܢܝܢܝܢܝܢܝܢ.

4. The 2d masc. sing. has sometimes a second form before suffixes, to wit: ܬܘܚܘܒܝܢܝܢܝܢ, ܬܘܚܘܒܝܢܝܢܝܢܝܢܝܢ, ܬܘܚܘܒܝܢܝܢܝܢܝܢܝܢܝܢ.

E. The Imperative with Suffixes.

The following are the forms of the Imperative with Suffixes:

| | 2d masc. sing. | 2d fem. sing. | 2d masc. plur. | 2d fem. plur. |
|-------------|-----------------------|---------------------------|---------------------------|-----------------------------|
| 1 sg. suff. | ܬܘܚܘܒܝܢܝܢܝܢ | ܬܘܚܘܒܝܢܝܢܝܢܝܢܝܢ | ܬܘܚܘܒܝܢܝܢܝܢܝܢܝܢܝܢ | ܬܘܚܘܒܝܢܝܢܝܢܝܢܝܢܝܢܝܢ |
| 3 sg. m. | ܬܘܚܘܒܝܢܝܢܝܢܝܢܝܢܝܢ | ܬܘܚܘܒܝܢܝܢܝܢܝܢܝܢܝܢܝܢܝܢ | ܬܘܚܘܒܝܢܝܢܝܢܝܢܝܢܝܢܝܢܝܢ | ܬܘܚܘܒܝܢܝܢܝܢܝܢܝܢܝܢܝܢܝܢܝܢ |
| 3 sg. f. | ܬܘܚܘܒܝܢܝܢܝܢܝܢܝܢܝܢܝܢ | ܬܘܚܘܒܝܢܝܢܝܢܝܢܝܢܝܢܝܢܝܢܝܢ | ܬܘܚܘܒܝܢܝܢܝܢܝܢܝܢܝܢܝܢܝܢܝܢ | ܬܘܚܘܒܝܢܝܢܝܢܝܢܝܢܝܢܝܢܝܢܝܢܝܢ |
| 1 pl. | ܬܘܚܘܒܝܢܝܢܝܢܝܢܝܢܝܢܝܢܝܢ | ܬܘܚܘܒܝܢܝܢܝܢܝܢܝܢܝܢܝܢܝܢܝܢܝܢ | ܬܘܚܘܒܝܢܝܢܝܢܝܢܝܢܝܢܝܢܝܢܝܢܝܢ | ܬܘܚܘܒܝܢܝܢܝܢܝܢܝܢܝܢܝܢܝܢܝܢܝܢܝܢ |

ܬܘܚܘܒܝܢܝܢܝܢܝܢܝܢܝܢܝܢ (Ps. 22:11); ܬܘܚܘܒܝܢܝܢܝܢܝܢܝܢܝܢܝܢܝܢ (3:3); ܬܘܚܘܒܝܢܝܢܝܢܝܢܝܢܝܢܝܢܝܢܝܢ (Ps. 2:11); ܬܘܚܘܒܝܢܝܢܝܢܝܢܝܢܝܢܝܢܝܢܝܢܝܢ (Ps. 22:23); ܬܘܚܘܒܝܢܝܢܝܢܝܢܝܢܝܢܝܢܝܢܝܢܝܢ (id.); ܬܘܚܘܒܝܢܝܢܝܢܝܢܝܢܝܢܝܢܝܢܝܢܝܢܝܢ (Ps. 28:9).

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

2. The *u* of the 2d fem. sing. and the *o* of the 2d masc. plur. become full vowels before suffixes.

3. The *u* of the 2d fem. plur. is dropped.

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

F. The Infinitives and Participles with Suffixes.

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

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

3. The Infinitives of all the derived stems change the ending *ܐ* to *ܐܐ* and take the usual nominal suffixes. See ‡ 85.

4. Participles take the nominal suffixes.

‡ 52. Guttural Verbs.

ܘܠܗܘܢܐ (4:7); *ܘܠܗܘܢܐ* (32:1); *ܘܠܗܘܢܐ* (24:2); *ܘܠܗܘܢܐ* (5:1); *ܘܠܗܘܢܐ* (1:13); *ܘܠܗܘܢܐ*

(Ps. 19:8); *ܘܠܗܘܢܐ* (Ps. 29:9); *ܘܠܗܘܢܐ* (= *ܘܠܗܘܢܐ*) to want; *ܘܠܗܘܢܐ* for *ܘܠܗܘܢܐ*

he shall break; *ܘܠܗܘܢܐ* (Luke 6:12); *ܘܠܗܘܢܐ* (Mk. 12:17).

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

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

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

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

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

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

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

§ 53. Pê Nun Verbs.

1. ^ⲡⲛ (Mt. 19:7); ^ⲡⲛⲉ (23:18); ^ⲡⲛⲉ (Acts 10:13); ^ⲡⲛⲉ (Mk. 9:21); ^ⲡⲛⲉ (Mt. 21:21); ^ⲡⲛⲉ (Mk. 16:11).
2. ^ⲡⲛⲉ (= ^ⲡⲛⲉ) (Lk. 11:21); ^ⲡⲛⲉ (Mt. 2:6); ^ⲡⲛⲉ (Acts 16:18); ^ⲡⲛⲉ (Mt. 5:29); ^ⲡⲛⲉ (Mt. 24:29); ^ⲡⲛⲉ (Mt. 1:20); ^ⲡⲛⲉ (Mt. 17:1); ^ⲡⲛⲉ (Lk. 14:5); ^ⲡⲛⲉ (Mt. 5:31); ^ⲡⲛⲉ (Heb. 4:8); ^ⲡⲛⲉ (Jer. 6:8).

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

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

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

§ 54. 'E'E Verbs.

TABULAR VIEW.

| | P'al. | Aph'el. | Ettaph'al. | Palpel. |
|--------------|-----------------|-----------------|-----------------|-----------------|
| Perfect, | ^ⲡ ⲛ | ^ⲡ ⲛⲉ | ^ⲡ ⲛⲉ | ^ⲡ ⲛⲉ |
| Imperfect, | ^ⲡ ⲛⲉ | ^ⲡ ⲛⲉ | ^ⲡ ⲛⲉ | ^ⲡ ⲛⲉ |
| Imperative, | ^ⲡ ⲛ | ^ⲡ ⲛ | ^ⲡ ⲛ | ^ⲡ ⲛ |
| Part. Act., | ^ⲡ ⲛⲉ | ^ⲡ ⲛⲉ | ^ⲡ ⲛⲉ | ^ⲡ ⲛⲉ |
| Part. Act., | ^ⲡ ⲛⲉ | ^ⲡ ⲛⲉ | ^ⲡ ⲛⲉ | ^ⲡ ⲛⲉ |
| Part. Pass., | ^ⲡ ⲛⲉ | ^ⲡ ⲛⲉ | ^ⲡ ⲛⲉ | ^ⲡ ⲛⲉ |

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

^ⲡⲛ ^ⲡⲛⲉ ^ⲡⲛⲉ

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

^ⲡⲛⲉ ^ⲡⲛⲉ

1. سب (Acts 1:3); فبند (Acts 20:33); صفت (Lk. 24:5); فبندت (Gal. 4:14);
 ند (Mt. 6:6); ندك (Mt. 7:13).
2. ندت (John 10:9); تسب (Mt. 16:21); فبندت (Rom. 7:7); ندت (Rom. 14:11); صفت (John 19:24) [ندت from صفت , صفت from صفتت];
 فبندت (Lk. 1:35); فبندت (Mt. 9:31); فبندت (Mt. 23:12) [فبندت from فبندت].
3. فبندت [for فبندت] (Acts 16:29); ساف (1 Pet. 2:23); سفف (1 Cor. 12:26);
 فبندت (Gal. 5:17); فبندت (1 Cor. 10:6); but فبندت (Mt. 10:12); فبندت (Heb. 11:16); فبندت (John 19:42); سفف (1 Cor. 4:4); صفت (Rom. 11:10).
4. فبندت (Rev. 9:1); فبندت (1 Thes. 2:7); فبندت (Mt. 23:12); فبندت (2 Tim. 2:5); فبندت (Mt. 12:20); فبندت (Mt. 13:17); فبندت (Acts 17:16); فبندت (Phil. 1:20).

In verbs whose 2d and 3d radicals are identical the Ethp^el is regular.

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

2. In the P^eal Imperfect and Infinitive, and in the Aph^el and Ethp^eal stems throughout, the vowel of the second radical is thrown back upon the first, and the first radical is doubled and hardened.

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

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

c. The Participle Passive of P^eal is regular.

4. In the intensive stem, though we have sometimes the regular forms, we usually have the Palpel and Ethpalpal. The stem of Palpel is formed by doubling the contracted P^eal, or simple stem. Palpel and Ethpalpal are inflected like Pa^el and Ethpa^eal.

§ 55. Pê Olaph Verbs.

1. أَعْبَد (27:6); إِسْبَت (32:9); إِعْتَب (32:14); أَعَد (Acts 10:13); أَعَد (23:17); أَعَدَك (Lk. 17:23); أ (Mt. 2:20); أَح (23:6); أَحْت (32:10); أَعَم (Mt. 3:3); أَعَمِب (Acts 2:16); أَمْت (32:8). See § 64. 4.
2. أَعَدَ (4:13); أَعَدَ (5:10); أَعَدَ (5:12); أَعَد (26:9); أَعَد (32:11); أَعَد (4:13); أَعَد (23:10); أَعَد (Phil. 2:19); أَعَد (Mk. 14:14).
3. أَعَد (28:1); أَعَد (James 4:9); أَعَد (Mk. 5:26); أَعَد (Acts 20:20); أَعَد (Acts 4:18); أَعَد (Mt. 25:10); أَعَد (Rev. 18:15); أَعَد *thou hast bound thyself* (Jos. Styl. 2:13); أَعَد (Mk. 25:16); أَعَد (1:6).
4. أَعَد (Mt. 22:7); أَعَد (Mt. 21:33); أَعَد (Thes. Syr. 126); أَعَد (Acts 22:16); أَعَد

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

Note 1.—In the P^e'al Perfect this helping vowel is ~

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

Note 3.—In the P^e'al Participle Passive the Olaph takes ~

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

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

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

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

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

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

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

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

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

‡ 56. Ê Olaph Verbs.

1. ܠܟܠܘܢ (Lk. 1:40); ܫܠܠܘܢ (Heb. 3:10); ܫܠܠܘܢ (Thes. Syr. 438).
2. ܠܟܠܘܢ (31:6); ܠܟܠܘܢ (Heb. 10:6); ܠܟܠܘܢ (1 John 5:15); ܠܟܠܘܢܝܢ (John 16:24); ܠܟܠܘܢܝܢ (John 21:18); ܠܟܠܘܢܝܢ (James 1:6); ܠܟܠܘܢܝܢ (Heb. 12:13); ܠܟܠܘܢܝܢ (3 John 15); ܠܟܠܘܢܝܢ (Acts 12:8); ܠܟܠܘܢܝܢ (Lk. 14:18); ܠܟܠܘܢܝܢ (Jos. Styl. 3:15); ܠܟܠܘܢܝܢ (Acts 7:19); ܠܟܠܘܢܝܢ (22:8).
3. ܠܟܠܘܢܝܢ (Mt. 18:19); ܠܟܠܘܢܝܢ (Acts 7:6); ܠܟܠܘܢܝܢ (Lk. 6:33); ܠܟܠܘܢܝܢ (Mt. 7:9).
4. ܠܟܠܘܢܝܢ (Mt. 5:42); ܠܟܠܘܢܝܢ (Mt. 20:20); ܠܟܠܘܢܝܢ (Mt. 20:22); ܠܟܠܘܢܝܢ (Mt. 22:4); ܠܟܠܘܢܝܢ (Mt. 2:4); ܠܟܠܘܢܝܢ (Acts 25:26); ܠܟܠܘܢܝܢ (Rm. 6:19); ܠܟܠܘܢܝܢ (Ps. 5:3).

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

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

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

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

4. The Participle Active P'el and the Intensive stem throughout are regular.

Note.—For ܒܢܐ to be good, the Intensive in use is ܒܢܘܬܐ from ܒܢܐ . Compare § 59. 5.

§ 57. Lomadh Olaph Guttural Verbs.

ܐܘܘܪܐ (Rev. 22:11); ܘܘܘܪܐ (Acts 20:1); ܘܘܘܪܐ she has consoled; ܘܘܘܪܐ thou hast consoled; ܘܘܘܪܐ I have consoled; ܘܘܘܪܐ (Is. 2:12); ܘܘܘܪܐ to teach; ܘܘܘܪܐ to be adorned; ܘܘܘܪܐ (Job 18:3); ܘܘܘܪܐ (Acts 16:40); ܘܘܘܪܐ (2 Cor. 7:6); ܘܘܘܪܐ (Tit. 1:9); ܘܘܘܪܐ (Acts 15:31).

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

§ 58. Pê Yudh Verbs.

TABULAR VIEW.

| | P'e'al. | Ethp'e'al. | Aph'el. | Eshtaph'al. |
|--------------|----------------|----------------|----------------|----------------|
| Perfect, | ܐܘܘܪܐ | ܘܘܘܪܐ | ܘܘܘܪܐ | ܘܘܘܪܐ |
| Imperfect, | ܘܘܘܪܐ | ܘܘܘܪܐ | ܘܘܘܪܐ | ܘܘܘܪܐ |
| Imperative, | ܘܘܘܪܐ | ܘܘܘܪܐ | ܘܘܘܪܐ | ܘܘܘܪܐ |
| Infinitive, | ܘܘܘܪܐ | ܘܘܘܪܐ | ܘܘܘܪܐ | ܘܘܘܪܐ |
| Part. Act., | ܘܘܘܪܐ | ܘܘܘܪܐ | ܘܘܘܪܐ | ܘܘܘܪܐ |
| Part. Pass., | ܘܘܘܪܐ | | ܘܘܘܪܐ | |

Remark 1.—ܐܘܪܝܫܐ means to inherit; ܐܘܪܝܫܐ to be born; ܐܘܪܝܫܐ to burn; ܐܘܪܝܫܐ to know.

Remark 2.—The first three forms of the Perfect P^{al} are, ܐܘܪܝܫܐ, ܐܘܪܝܫܐ, ܐܘܪܝܫܐ. The 3d sing. and 3d plur. masc. of the Imperf. are, ܐܘܪܝܫܐ, ܐܘܪܝܫܐ.

1. ܐܘܪܝܫܐ (15:9); ܐܘܪܝܫܐ (Mt. 2:1); ܐܘܪܝܫܐ (Acts 28:10); ܐܘܪܝܫܐ (Lk. 21:14); ܐܘܪܝܫܐ (25:15); ܐܘܪܝܫܐ (32:21); ܐܘܪܝܫܐ to inherit; ܐܘܪܝܫܐ to burn; ܐܘܪܝܫܐ to know; ܐܘܪܝܫܐ to be heavy; ܐܘܪܝܫܐ to give; ܐܘܪܝܫܐ know; ܐܘܪܝܫܐ sit; ܐܘܪܝܫܐ give; ܐܘܪܝܫܐ (24:10); ܐܘܪܝܫܐ (23:14).

2. ܐܘܪܝܫܐ (Rev. 12:2); ܐܘܪܝܫܐ (1 Cor. 15:50); ܐܘܪܝܫܐ (Lk. 1:31); ܐܘܪܝܫܐ (Mt. 19:29); ܐܘܪܝܫܐ (Rev. 3:21); ܐܘܪܝܫܐ (Mt. 13:2); ܐܘܪܝܫܐ (Mt. 13:11); ܐܘܪܝܫܐ (Mt. 9:30); ܐܘܪܝܫܐ (Mk. 10:17); ܐܘܪܝܫܐ (Phil. 3:8).

3. ܐܘܪܝܫܐ (1 Cor. 6:8); ܐܘܪܝܫܐ (Mt. 18:31); ܐܘܪܝܫܐ (Mt. 1:1); ܐܘܪܝܫܐ (Mt. 3:12); ܐܘܪܝܫܐ (Lk. 23:39); ܐܘܪܝܫܐ (James 5:1); ܐܘܪܝܫܐ (Rev. 1:1); ܐܘܪܝܫܐ (Acts 12:11).

4. ܐܘܪܝܫܐ (Mt. 15:4); ܐܘܪܝܫܐ (John 4:44); ܐܘܪܝܫܐ (Rom. 3:7); ܐܘܪܝܫܐ (2 Cor. 9:8); ܐܘܪܝܫܐ (Rev. 8:7); ܐܘܪܝܫܐ (Is. 44:26).

Remark.—ܐܘܪܝܫܐ (3:16).

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

Rem. 1.—Pê Waw verbs take ܘ in the P^{al} Perfect.

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

(1) Quiesces in Hebhošo at the beginning of a word, except in ܐܘܪܝܫܐ to give. See ‡ 64. 7.

(2) Is dropped in the Imperative P'al of ܕܝܚܝܘܢ to know, ܕܝܫܘܢ to sit, and ܕܝܘܨܘܢ to give.

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

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

Rem. 1.— ܕܝܚܝܘܢ to know and ܕܝܫܘܢ to sit lose their first radical after the preformatives of the P'al, and by way of compensation double the first radical, hence becoming like Pê Nun Verbs.

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

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

Rem.— ܕܝܫܘܢܝܐ to suck has in the Aph'el ܕܝܫܘܢܝܐ , though ܕܝܫܘܢܝܐ is also found (see *The. Syr.*, p. 1608). ܕܝܫܘܢܝܐ to howl (from ܕܝܫܘܢܝܐ , not found in P'al) is the only other exception to the rule. ܕܝܫܘܢܝܐ is from ܕܝܫܘܢܝܐ to come (see § 64. 4).

4. The Pa'el and Ethpa'al are regular.

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

Rem. 2.—Some Pê Olaph verbs pass over in certain forms into the Pê Yudh class, e. g. ܕܝܫܘܢܝܐ to learn, ܕܝܫܘܢܝܐ to teach, ܕܝܫܘܢܝܐ for ܕܝܫܘܢܝܐ to be black, ܕܝܫܘܢܝܐ for ܕܝܫܘܢܝܐ to be long.

‡ 59. Ê Waw Verbs.
TABULAR VIEW.

| | Pe'al. | Ethp'el or Ettaph'al. | Aph'el. | Pa'el. |
|--------------|---------|-----------------------|----------|---------|
| Perfect, | فَعَلَ | فَعَّلَ | أَفْعَلَ | فَعَّلَ |
| Imperfect, | فَعْلُ | فَعْلُ | فَعْلُ | فَعْلُ |
| Imperative, | فَعَلْ | فَعَّلْ | أَفْعَلْ | فَعَّلْ |
| Infinitive, | فَعْلًا | فَعْلًا | فَعْلًا | فَعْلًا |
| Part. Act., | فَاعِلٌ | فَاعِلٌ | فَاعِلٌ | فَاعِلٌ |
| Part. Pass., | فَعْلٌ | | فَعْلٌ | فَعْلٌ |

Remark.—The first three forms of the Pe'al Perfect are فَعَلَ, فَعَّلَ, فَعَّلَ. The 3d masc. sing. and plur. of the Imperf. are فَعْلُ, فَعْلُ.

1. فَعَلَ (32:7); فَعَّلَ (Mt. 9:25); فَعَّلَ (Acts 24:20); فَعَّلَ (29:8); فَعَّلَ (19:12); فَعْلًا (Mt. 3:9); فَعْلًا (24:11); فَعْلًا (Phil. 2:26).
2. فَعْلُ (Mt. 2:13); فَعْلُ (25:4); فَعْلُ (17:16); فَعْلُ (25:13).
3. فَعْلًا (32:8); فَعْلًا (25:14); فَعْلًا (John 12:1); فَعْلًا (30:1); فَعْلًا (Mt. 12:11); فَعْلًا (23:2); فَعْلًا (24:16); فَعْلًا (20:10).
4. فَعْلًا (31:13); فَعْلًا (27:3); فَعْلًا (18:4).
5. فَعْلًا (23:8); فَعْلًا (23:5); فَعْلًا (Acts 15:32); فَعْلًا (Col. 2:13); فَعْلًا (Rev. 3:4).
6. فَعْلًا to exult; فَعْلًا to sin; فَعْلًا to join; فَعْلًا to be white; فَعْلًا to be; فَعْلًا to teach; فَعْلًا to repent; فَعْلًا to desire.

Remark.—فَعْلًا (Mt. 22:25); فَعْلًا (Rom. 7:10); فَعْلًا (Mt. 2:20).

1. Whenever in the regular verb the combinations *wă*, *wô* (from *wâ*) or *wa* (from *awa*) would arise, they are contracted into *ô* (from *â*). This takes place in the P^eal Perfect (*k'wam* = *k'ôm*), in the P^eal Infinitive (*mekwam* = *m'k'ôm*), in the Aph'el and Ethp^eel and Ettaph'al Infinitives (*makwomu* = *m'k'ôm u* and *methtakwôm u* = *mett'k'ôm u*), and in the Aph'el Pass. Part. (*makwak* = *m'k'ôm*). See § 29. 5. (3).

2. Whenever *wu*, *wu*, or *w* (from *wu*) would occur, they are changed into *û*. This change takes place in the Imperat. P^eal (*k'wum* = *k'um*), and in the Imperfect P^eal (*nekwum* = *n'k'um*, *nekw'm ûn* = *n'k'û-n ûn*).

3. Whenever *we* (from *wî*), *we* (from *awa*) or *wî* (from *awî*) would occur, the *w* is changed to *y* and contraction into *î* takes place. Throughout the Aph'el Perf., Imperf., Imperat. and Part. Act. *we* becomes *î* (*'akîm* = *'akwem*); in the P^eal Part. Pass. *wî* becomes *î* (*k'wîm* = *k'îm*); in the Ethp^eel *we* becomes *î*, and the Taw is doubled and hardened (see § 19. 3). (*Ethk'wem* becomes *Ett'kîm*, a half-vowel being inserted before the first radical.)

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

5. In the Pa'el and Ethpa'al *awwe* and *awwa* generally become *ayye*, *ayya*. Merx-Hoffmann, § 66. vi., mentions nineteen verbs which sometimes or always have Waw in the Pa'el or Ethpa'al. For ܘܝܢܘܐ see § 56. 4. Note.

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

Rem. 1.—The intransitive in *î* from *awî* is found in the P^eal Perfect of ܘܝܢܘܐ to die. Elsewhere it is like ܘܝܢܘܐ.

Rem. 2.—The only Ê-Yudh verb which differs in any respect from Ê-Waw verbs is ܘܝܢܘܐ, which has ܘܝܢܘܐ in the P^eal Imperative and ܘܝܢܘܐ in the P^eal Imperfect.

Rem. 3.—The preformatives of the P^eal and Aph'el sometimes take a short vowel, *e. g.* ܘܝܢܘܐ (Rom. 11:21). See Nöldeke, § 177. C.

§ 60. Lomadh Olaph Verbs.

TABULAR VIEW.

| | P ^e al. | Ethp ^e el. | Pa ^e l. | Aph ^e l. |
|---------------------|--------------------|-----------------------|--------------------|---------------------|
| Perfect, | זָעַן | זָעַן | זָעַן | זָעַן |
| Imperfect, | זָעֵן | זָעֵן | זָעֵן | זָעֵן |
| Imperative 2m. sg., | זָע | זָע | זָע | זָע |
| 2f. sg., | זָעֵ | זָעֵ | זָעֵ | זָעֵ |
| 2m. pl., | זָעוּ | זָעוּ | זָעוּ | זָעוּ |
| 2f. pl., | זָעֵנָה | זָעֵנָה | זָעֵנָה | זָעֵנָה |
| Infinitive, | זָעֵן | זָעֵן | זָעֵן | זָעֵן |
| Part. Active. | זָעֵן | זָעֵן | זָעֵן | זָעֵן |
| Part. Passive, | זָעֵן | זָעֵן | זָעֵן | זָעֵן |

Remark.—The following forms are to be noted: P^e al Perfect 3rd sg. fem. זָעַת, 2nd sg. masc. זָעַמְתָּ, 1st sg. זָעַבְתָּ, 3rd masc. pl. זָעַיְתָּ, 3rd fem. pl. זָעַתְתָּ, 3rd sg. fem. Ethp^e el and in all other stems ends in זָעֵן, 1st sg. in זָעֵנָה, 3rd. fem. pl. in זָעֵתְתָּ, all other forms being like those of the P^e al. In the Imperfect, the sufformatives of all the stems are the same, *e. g.* 2nd sg. fem. זָעֵנָה, 3rd masc. pl. זָעֵנָה, 3rd fem. pl. זָעֵנָה.

1. זָעֵן (1:1); זָעֵן (1:1); זָעֵן (Acts 22:15); זָעֵן (6:5); זָעֵן (5:7); זָעֵן (30:19); זָעֵן (Mk. 5:34); זָעֵן (18:8); זָעֵן (Mt. 2:2); זָעֵן (Lk. 23:56).
2. זָעֵן (Lk. 23:8); זָעֵן (14:7); זָעֵן (Acts. 11:18); זָעֵן (Lk. 23:56); זָעֵן (Phil. 1:18); זָעֵן (2 Cor. 7:13); זָעֵן (Rev. 2:2); זָעֵן (27:11); זָעֵן (11:5); זָעֵן (12:13); זָעֵן (Mt. 8:33); זָעֵן (Mt. 8:3);

1. ܐܘܢܝܢܐ (Lk. 17:14); ܐܘܢܝܢܐ (22:12); ܐܘܢܝܢܐ (11:11); ܐܘܢܝܢܐ (6:6);
 ܐܘܢܝܢܐ (18:17); ܐܘܢܝܢܐ (30:15); ܐܘܢܝܢܐ (30:18).
 3. ܐܘܢܝܢܐ (1:3); ܐܘܢܝܢܐ (11:11); ܐܘܢܝܢܐ (6:14); ܐܘܢܝܢܐ (2:3); ܐܘܢܝܢܐ (16:7);
 ܐܘܢܝܢܐ (19:9); ܐܘܢܝܢܐ (18:3); ܐܘܢܝܢܐ (6:15); ܐܘܢܝܢܐ *we will build.* (16:5).
 4. ܐܘܢܝܢܐ (11:10); ܐܘܢܝܢܐ (2:13); ܐܘܢܝܢܐ (32:8); ܐܘܢܝܢܐ (20:6); ܐܘܢܝܢܐ (Mt. 8:3);
 ܐܘܢܝܢܐ (Rev. 2:5); ܐܘܢܝܢܐ (Mt. 17:27); ܐܘܢܝܢܐ (John 21:6).
 5. ܐܘܢܝܢܐ (17:3); ܐܘܢܝܢܐ (18:18); ܐܘܢܝܢܐ (20:19); ܐܘܢܝܢܐ (Mk. 14:17);
 ܐܘܢܝܢܐ (29:3); ܐܘܢܝܢܐ (20:19); ܐܘܢܝܢܐ (20:19); ܐܘܢܝܢܐ (Lk. 23:2);
 ܐܘܢܝܢܐ (Rom. 16:18); ܐܘܢܝܢܐ (19:10); ܐܘܢܝܢܐ (19:13); ܐܘܢܝܢܐ (Mt. 15:26);
 ܐܘܢܝܢܐ (Gal. 3:23); ܐܘܢܝܢܐ (13:1).

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

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

2. The P^eal Perf. of Intransitive verbs and the Perfect of all the derived stems of all verbs have ܐ in the 3rd sing. masc. and before all endings for gender and number and person except the 3rd fem. sing., which is regular (*i.e.* ܐܘܢܝܢܐ like ܐܘܢܝܢܐ).

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

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

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

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

4. In the first form of the Imperative, the original *ā* remains unchanged in the Ethp^eel; in the Pe'al, *ay* is changed to *ū*; and in all the other species the last radical is dropped and the vowel heightened to *ô* (*â*). The 2nd fem. sing. of all the stems ends in *ū*, see § 8. 2. (2). The 2nd masc. plur. ends in *ô*, the Yudh of the root having been dropped. The 2nd fem. plur. ends in *ū*.

Remark 1.—The Pe'al Imperat. 2nd masc. sing. of *lā* to come is *lū*, see § 64. 2. The same form from *lū* to sprout, *lū* to swear, and *lū* to drink, ends in *ū*.

Remark 2.—In the 2nd masc. plur., the long forms *lū*, *lū* are sometimes used; in the 2nd fem. plur. a short form in *ū* is sometimes found.

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

5. All participles end in *ū* except the Pa'el and Aph'el passive which end in *ū*.

§ 61. Lomadh Olaph Verbs with Suffixes.

| | Pe'al | | | | Pa'el with "him". |
|--------------|------------------------|---------------------|-----------------|-----------------|----------------------|
| | Form without suffixes. | Form with suffixes. | Form with "her" | Form with "him" | |
| Perfect, | | | | | |
| 3.masc.sing. | lū | lū | lū | lū | lū |
| 3.fem.sing. | lū | lū | lū | lū | lū |
| 3.masc.plur. | lū | lū | (lū) lū | lū | lū |
| 3.fem.plur. | lū | lū | lū | lū | lū |
| Imperfect, | | | | | |
| 3.masc.sing. | lū | lū | lū | lū | lū |
| 3.masc.plur. | lū | lū | lū (lū) | lū (lū) | lū (lū) |

| | Pe'al | | | | Pa'el with "her". |
|-------------|------------------------------|---------------------------|---------------------|---------------------|----------------------|
| | Form without suffixes. | Form with suffixes. | Form with "her". | Form with "him". | |
| Imperative, | | | | | |
| sing. masc. | ܘܕܝܘܢ | ܘܕܝܘܢܐ | ܘܕܝܘܢܐܗܘ | ܘܕܝܘܢܐܗܘܢ | ܘܕܝܘܢܐܗܘܢ |
| sing. fem. | ܘܕܝܘܢܐ | ܘܕܝܘܢܐܐ | ܘܕܝܘܢܐܐܗܘ | ܘܕܝܘܢܐܐܗܘܢ | ܘܕܝܘܢܐܐܗܘܢ |
| plur. masc. | ܘܕܝܘܢܐ | ܘܕܝܘܢܐܐ | ܘܕܝܘܢܐܐܗܘ | ܘܕܝܘܢܐܐܗܘܢ | ܘܕܝܘܢܐܐܗܘܢ |
| plur. fem. | ܘܕܝܘܢܐܐ | ܘܕܝܘܢܐܐܐ | ܘܕܝܘܢܐܐܗܘ | ܘܕܝܘܢܐܐܗܘܢ | ܘܕܝܘܢܐܐܗܘܢ |

1. ܘܕܝܘܢܐ (26:19); ܘܕܝܘܢܐܐ (15:8); ܘܕܝܘܢܐܐܗܘ (12:15); ܘܕܝܘܢܐܐܗܘܢ (25:11);
ܘܕܝܘܢܐܐܗܘܢ (30:12); ܘܕܝܘܢܐܐܗܘܢ (12:14); ܘܕܝܘܢܐܐܗܘܢ (12:9); ܘܕܝܘܢܐܐܗܘܢ (12:3);
ܘܕܝܘܢܐܐܗܘܢ (20:11).
2. ܘܕܝܘܢܐܐܗܘܢ (26:7); ܘܕܝܘܢܐܐܗܘܢ (27:15); ܘܕܝܘܢܐܐܗܘܢ (2 Cor. 3:1); ܘܕܝܘܢܐܐܗܘܢ
(Rom. 7:24); ܘܕܝܘܢܐܐܗܘܢ (26:11); ܘܕܝܘܢܐܐܗܘܢ (14:2); ܘܕܝܘܢܐܐܗܘܢ (32:14);
ܘܕܝܘܢܐܐܗܘܢ (Rev. 1:7); ܘܕܝܘܢܐܐܗܘܢ (Rom. 15:21).
3. ܘܕܝܘܢܐܐܗܘܢ (Mt. 6:13); ܘܕܝܘܢܐܐܗܘܢ (John. 12:27); ܘܕܝܘܢܐܐܗܘܢ (Heb. 3:1).
4. ܘܕܝܘܢܐܐܗܘܢ (Mt. 8:2); ܘܕܝܘܢܐܐܗܘܢ (Lk. 23:8).

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

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

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

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

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

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

2. The forms of the Imperfect which end in $\dot{\text{I}}$ change this ending into $\dot{\text{U}}$ to which the suffixes are appended directly. The forms of the Imperfect which end in a consonant are regular, see § 51. B.

3. The forms of the Imperative, that end in a vowel append the suffixes without any change, except that the Olaph of the masc. sing. Pa'el is dropped. The 2nd fem. plur. adds the suffixes by means of the customary union vowels, without any change in the perfect form, ܥܘܕܝܢ becomes ܥܘܕܝܢܐ and ܥܘܕܝܢܝܢ becomes ܥܘܕܝܢܐܝܢ or ܥܘܕܝܢܝܢܐ ; the same as the 3rd masc. plur. of the Perfect.

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

4. Infinitives and Participles are inflected like nouns, see § 81 ܘܕܝܢܐ and ܘܕܝܢܝܢܐ .

§ 62. Doubly Weak Verbs.

1. ܐܘܩܝܢ [R. ܐܘܩܝܢ] (2 Cor. 13:5); ܘܕܝܢܐ [R. ܘܕܝܢܐ] (Rev. 9:19); ܘܕܝܢܐ (Rev. 11:5); ܘܕܝܢܐ [R. ܘܕܝܢܐ] (John 16:20); ܘܕܝܢܐ (Mt. 11:17); ܘܕܝܢܐ [R. ܘܕܝܢܐ] (Mk. 6:13); ܘܕܝܢܐ [for ܘܕܝܢܐ] (John 4:47); ܘܕܝܢܐ (Mt. 8:13); ܘܕܝܢܐ (Mt. 25:11); ܘܕܝܢܐ (Mt. 27:33); ܘܕܝܢܐ (Mt. 10:13); ܘܕܝܢܐ (M. 14:11); ܘܕܝܢܐ (Mt. 5:25).
2. ܐܘܩܝܢ (Heb. 4:7); ܘܕܝܢܐ (30:1); ܘܕܝܢܐ (Mt. 25:5); ܘܕܝܢܐ (Acts 13:16); ܘܕܝܢܐ , *It will be abominable.* (R. ܘܕܝܢܐ).
3. ܘܕܝܢܐ (Mt. 12:45); ܘܕܝܢܐ (Mt. 19:21); ܘܕܝܢܐ (Acts 1:3); ܘܕܝܢܐ (Heb. 9:16); ܘܕܝܢܐ (1 Tim. 4:2); ܘܕܝܢܐ (Tit. 3:13); ܘܕܝܢܐ (Rom. 1:11); ܘܕܝܢܐ (Mt. 15:32); ܘܕܝܢܐ (1 Thes. 5:7); ܘܕܝܢܐ (Lk. 20:35); ܘܕܝܢܐ (Mt. 5:25).
4. ܘܕܝܢܐ (Heb. 2:10); ܘܕܝܢܐ (Mt. 19:13); ܘܕܝܢܐ (Gal. 4:10); ܘܕܝܢܐ (Rom. 16:6); ܘܕܝܢܐ (Rev. 22:11).
5. ܘܕܝܢܐ [R. ܘܕܝܢܐ], *thou sighest*; ܘܕܝܢܐ [R. ܘܕܝܢܐ] (Is. 26:9), *I have desired*;

ܘܥܕܘܢܐ [R. איהו] (Mt. 5:25); ܘܥܕܘܢܐ [R. יהוה] (Lk. 16:21) (ܘܥܕܘܢܐ id. Philox.).

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

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

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

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

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

§ 63. Quadrilaterals.

1. ܘܥܕܘܢܐ (Rev. 1:1); ܘܥܕܘܢܐ (Acts 15:18); ܘܥܕܘܢܐ (Acts 14:20); ܘܥܕܘܢܐ (1 Cor. 1:25); ܘܥܕܘܢܐ (Mt. 6:26); ܘܥܕܘܢܐ (Acts 13:33); ܘܥܕܘܢܐ (Mt. 27:57); ܘܥܕܘܢܐ (2 Cor. 8:9); ܘܥܕܘܢܐ (Acts 12:11); ܘܥܕܘܢܐ (Mk. 9:20) "*wallowing*".

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

ܘܥܕܘܢܐ [R. ܘܥܘܢܐ] (Acts 20:16), *hastening*.

ܘܥܕܘܢܐ [R. ܘܥܘܢܐ] (Rev. 1:1), *to make known*.

ܘܥܕܘܢܐ [R. ܘܥܘܢܐ] (Heb. 12:2), *he endured*.

ܘܥܕܘܢܐ [from κατηγορέω] (John 5:45), *accusing*.

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

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

§ 64. Anomalous and Defective Verbs.

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

2. ܐܘܫܘܢ to *drink* follows the conjugation of the P^eal. The Imperative, however, is ܐܘܫܘܢ , see § 60. 4., Rem. 1. Imperf. ܐܘܫܘܢܐ , Part. Act. ܐܘܫܘܢܐ , Infin. ܐܘܫܘܢܐ . On the prosthetic Olaph, see § 20. 1, Rem. 1.

3. ܐܘܫܘܢܐ to *find*, like ܐܘܫܘܢ , follows the conjugation of the P^eal, the Olaph being prosthetic, see § 20, Rem. 1, *e. g.* ܐܘܫܘܢܐ (Mt. 8:28), Imperat. ܐܘܫܘܢܐ , Part. Pass. ܐܘܫܘܢܐ (2 Pet. 1:8). The Part. Act., however, is ܐܘܫܘܢܐ (Mt. 26:8) and the Infin. ܐܘܫܘܢܐ . Some of these forms seem to be Aph'el with the *ā* changed to *ē* according to § 20, Rem. 1 and § 29. 2.

4. ܐܘܫܘܢܐ to *come* has ܐܘܫܘܢܐ , ܐܘܫܘܢܐ , ܐܘܫܘܢܐ (see Mt. 28:6) in the Imperat. P^eal. Imperf. ܐܘܫܘܢܐ , Part. Act. ܐܘܫܘܢܐ . Aphel ܐܘܫܘܢܐ see §§ 55. 4, 58. 3, Note, 62. 1.

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

6. ܐܘܫܘܢܐ to *live* forms its Perf. and Imperat. and Part. Act. P^eal like Lomadh Olaph verbs *e. g.* ܐܘܫܘܢܐ (Lk 2:36); ܐܘܫܘܢܐ (Rev. 20:4); ܐܘܫܘܢܐ (Rom. 6:13); ܐܘܫܘܢܐ ([Imperat.] Acts. 2:40); ܐܘܫܘܢܐ (Mt. 4:4). The Infinitive and Imperfect P^eal and the Aph'el and Ettaph'al are formed as if from an *ĒE* root, *e. g.* ܐܘܫܘܢܐ (Nestorian. ܐܘܫܘܢܐ from ܐܘܫܘܢܐ as ܐܘܫܘܢܐ from ܐܘܫܘܢܐ or ܐܘܫܘܢܐ from ܐܘܫܘܢܐ , see § 54. 2), ܐܘܫܘܢܐ (Mt. 9:18); ܐܘܫܘܢܐ (Rom. 10:1); (ܐܘܫܘܢܐ is found in 1 Tim. 2:4, ܐܘܫܘܢܐ is found in 1 Thess. 2:16); ܐܘܫܘܢܐ (Mk. 10:26) is the usual form of the Infin. though ܐܘܫܘܢܐ and ܐܘܫܘܢܐ are found. Examples of the Aph'el are: ܐܘܫܘܢܐ (30:4); ܐܘܫܘܢܐ (John 5:21); ܐܘܫܘܢܐ (30:4); ܐܘܫܘܢܐ (Lk. 23:37); ܐܘܫܘܢܐ (Mt. 16:25); ܐܘܫܘܢܐ (1 Cor. 7:16).

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

8. ܐܘܫܘܢܐ to *ascend*, in forms where *ܐ* ends one syllable and Lomadh

begins another, has the Lomadh assimilated to the Semkath, § 18. 4 ܐܢܬܘܢ [for ܐܢܬܘܢܟܘܢ] (Mt. 13:2); ܐܢܬܘܢ [for ܐܢܬܘܢܟܘܢ] (Mt. 17:1). In the Imperative Pe'al the Lomadh is dropped, see § 23. 2(3), *e. g.* ܐܢܬܘܢ [for ܐܢܬܘܢܟܘܢ] (Rev. 4:1), ܐܢܬܘܢ (John 7:8).

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

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

11. As in ܐܢܘܢ , so in ܐܢܘܢ *to grieve* or *be weary*, the 3rd fem. is everywhere used impersonally in the Pe'al, *e. g.* ܐܢܘܢ (Heb. 3:7); ܐܢܘܢ ܐܢܘܢ (Heb. 12:3); ܐܢܘܢ ܐܢܘܢ (Phil. 3:1). Compare § 122.

§ 65. ܐܢܘܢ and ܐܢܘܢ .

- | | |
|-------------------------------|-------------------------------|
| 1. ܐܢܘܢ "I am" | ܐܢܘܢ "We are" |
| ܐܢܘܢ "Thou art" | ܐܢܘܢ "You are" |
| ܐܢܘܢ "Thou (f.) art" | ܐܢܘܢ "You (f.) are" |
| ܐܢܘܢ "He is" | ܐܢܘܢ "They are" |
| ܐܢܘܢ "She is" | ܐܢܘܢ "They (f.) are" |
2. ܐܢܘܢ (Mt. 3:9); ܐܢܘܢ (2 Pet. 1:3); ܐܢܘܢ (Mt. 6:30); ܐܢܘܢ (Mt. 3:4); ܐܢܘܢ (Mt. 13:13); ܐܢܘܢ (Lk. 2:7); ܐܢܘܢ (Acts 22:3); ܐܢܘܢ (Mt. 4:18); ܐܢܘܢ ܐܢܘܢ (Spic. Syr. 9:9).

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

§ 66. The Inflection and Classification of Nouns.

A. INFLECTION.

1. (1) ܠܫܢܐ (1:3) from ܫܢܐ to *shine*.
 ܠܫܢܐ (1:2) from ܫܢܐ to *be dark*.
 (2) ܠܫܢܐܘܬܐ fatherhood, from ܠܫܢܐ father.
2. (1) ܠܫܢܐܘܬܐ (2:15); ܠܫܢܐܘܬܐ (1:1).
 (2) ܠܫܢܐܘܬܐ (1:12); ܠܫܢܐܘܬܐ (2:3).
 ܠܫܢܐܘܬܐ (2:3).
3. (1) ܠܫܢܐܘܬܐ (1:2); ܠܫܢܐܘܬܐ (2:18).
 ܠܫܢܐܘܬܐ (1:6); ܠܫܢܐܘܬܐ (3:1).
 (2) ܠܫܢܐܘܬܐ (1:10); ܠܫܢܐܘܬܐ (2:3).
4. ܠܫܢܐܘܬܐ (6:2); ܠܫܢܐܘܬܐ (1:2).
 ܠܫܢܐܘܬܐ (5:11); ܠܫܢܐܘܬܐ (5:15).

The inflection of nouns includes:—

1. The formation of the noun-stems (1) from the root or (2) from other nouns.
2. The addition of affixes for (1) gender and (2) number.
3. The changes of stem and terminations in the formation of the states (1) construct and (2) emphatic.
4. The addition of pronominal suffixes.

B. CLASSIFICATION.

1. (1) ܠܫܢܐܘܬܐ evening; ܠܫܢܐܘܬܐ herb; ܠܫܢܐܘܬܐ holiness.
 (2) ܠܫܢܐܘܬܐ gold; ܠܫܢܐܘܬܐ leprous; ܠܫܢܐܘܬܐ voice.
 (3) ܠܫܢܐܘܬܐ war; ܠܫܢܐܘܬܐ Messiah; ܠܫܢܐܘܬܐ youth.
 (4) ܠܫܢܐܘܬܐ world; ܠܫܢܐܘܬܐ standing; ܠܫܢܐܘܬܐ doorkeeper.
 (5) ܠܫܢܐܘܬܐ murderer; ܠܫܢܐܘܬܐ slough; ܠܫܢܐܘܬܐ abbreviation.
2. (1) ܠܫܢܐܘܬܐ bird; ܠܫܢܐܘܬܐ bolt.
 (2) ܠܫܢܐܘܬܐ sailor; ܠܫܢܐܘܬܐ quarrelsome; ܠܫܢܐܘܬܐ labour.

- (3) ܟܠܡܐ *tongue*; ܠܦܢܐ *roof*; ܟܦܠܐ *root*.
- (4) ܕܥܘܣܪܐ *black*; ܡܢܗܘܠܐ *question*; ܟܘܠܘܘܬܐ *marriage*.
- (5) ܐܘܨܝܒܐ *lost*; ܚܘܒܝܘܬܐ *humble*; ܕܝܘܦܐ *far*.
- (6) ܕܥܘܣܪܐ *at rest*; ܕܘܠܐ *furnace*; ܟܘܠܘܘܬܐ *sceptre*.
- (7) ܟܘܠܘܘܬܐ *dark*; ܕܘܠܐ *bee*.
- (8) ܟܘܠܘܘܬܐ *mantelet*; ܟܘܠܘܘܬܐ *idle*; ܟܘܠܘܘܬܐ *altar*.
3. (1) ܟܘܠܘܘܬܐ *east*; ܕܘܠܐ *correction*; ܟܘܠܘܘܬܐ *weight*.
- (2) ܟܘܠܘܘܬܐ *scholar*; ܕܘܠܐ *service*; ܟܘܠܘܘܬܐ *combat*.
- (3) ܕܘܠܐ *divine law*; ܕܘܠܐ *frog*; ܕܘܠܐ *shoot*.
4. (1) ܟܘܠܘܘܬܐ *commandment*; ܟܘܠܘܘܬܐ *little book*.
- (2) ܕܘܠܐ *fiery*; ܟܘܠܘܘܬܐ *quail*; ܟܘܠܘܘܬܐ *robbery*.
- (3) ܟܘܠܘܘܬܐ *folly*; ܟܘܠܘܘܬܐ *little fish*.

Nouns are differentiated by internal or external means. The internal means are 1. vowels, 2. doubling of radicals.

1. Those formed by vowels may be divided into those which had originally.

- (1) one short vowel *a, i, or u*.
- (2) two short vowels.
- (3) one short and one long vowel.
- (4) one long and one short vowel.
- (5) two long vowels.

2. Those formed by doubling are such as double the second [(1)—(7)] or third radical (8). These may be subdivided according to their vowels.

3. Nouns formed by external changes may be formed by preformatives, the most usual of which are Mim and Tau or

4. By sufformatives, the most usual of which are Nun, Yudh and Waw.

§ 67. Nouns with one originally short vowel.

1. (1) ܘܨܦ (*ܘܨܦܐ*) evening; ܡܠܟܐ king; ܢܫܐ man; ܘܨܦܐ image but ܘܨܦܐ field; ܘܨܦܐ morning; ܘܨܦܐ door.
- (2) ܘܨܦܐ herb; ܘܨܦܐ silver; ܘܨܦܐ (*ܘܨܦܐ*) foot.
- (3) ܘܨܦܐ holiness; ܘܨܦܐ knee; ܘܨܦܐ bribe.
2. (1) ܘܨܦܐ earth; ܘܨܦܐ ship; ܘܨܦܐ (R. ܘܨܦܐ) end; ܘܨܦܐ (for ܘܨܦܐ) many.
- (2) ܘܨܦܐ month; ܘܨܦܐ child; ܘܨܦܐ sleep; ܘܨܦܐ care; ܘܨܦܐ knowledge.
- (3) ܘܨܦܐ soul; ܘܨܦܐ (R. ܘܨܦܐ) drop; ܘܨܦܐ (R. ܘܨܦܐ) breath.
- (4) ܘܨܦܐ grief; ܘܨܦܐ (R. ܘܨܦܐ) evil.
- (5) ܘܨܦܐ end; ܘܨܦܐ day; ܘܨܦܐ spirit; ܘܨܦܐ fire.
- ܘܨܦܐ eye; ܘܨܦܐ judgment; ܘܨܦܐ house.
- (6) ܘܨܦܐ (R. ܘܨܦܐ) face; ܘܨܦܐ (*ܘܨܦܐ*) side.
- (7) ܘܨܦܐ people; ܘܨܦܐ mother; ܘܨܦܐ dew; ܘܨܦܐ strength.
- (8) ܘܨܦܐ rest; ܘܨܦܐ appearance; ܘܨܦܐ joy; ܘܨܦܐ covering; ܘܨܦܐ likeness.
3. ܘܨܦܐ queen; ܘܨܦܐ plant; ܘܨܦܐ calf; ܘܨܦܐ tail.
- ܘܨܦܐ kiss; ܘܨܦܐ measure.

1. The vowel $\hat{}$ occurs in the absolute and construct singular of most words of this class which had originally $\check{}$, except in those whose third radical is a guttural or Rish. These nouns correspond to the *Segholates* in Hebrew and like them are divided into three classes:—the *a* class, the *i* class and the *u* class.

2. When the root contains one or more weak radicals, certain changes occur:—

(1) When the first radical is an Olaph it takes a helping vowel, except in ܘܨܦܐ when it is dropped. When the third radical is an Olaph it throws back its vowel upon the preceding radical and quiesces.

(2) When the first radical is a Yudh, it quiesces in $\bar{}$, or is dropped. Waw occurs as the first radical only in ܘܨܦܐ consultation.

(3) Nouns from Pê Nun roots are usually regular. A few, however, drop the Nun.

(4) Nouns from Ê Olaph roots throw back the vowel and quiesce. The Olaph may even be changed to Yudh as in **ܘܒܐ**.

(5) Nouns from Ê Waw and Ê Yudh roots have the following changes:—*wu* and *wv* become *û*; *iw*, *iy*, *yi* and *wi* become *î*; *aw* remains unchanged (except in **ܐܘܘܐ** *cow*), but *wa* becomes *ô* in **ܘܘܐ** and **ܘܘܘܐ** (and in Nestorian in **ܘܘܐ** *understanding*, **ܘܘܐ** *color*, which, however, in Jacobite are **ܘܘܐ** and **ܘܘܐ**); *ay* remains unchanged, (except perhaps in **ܐܘܘܐ** *egg*), but *ya* becomes *î* in **ܐܘܘܐ** *house*, (**ܐܘܘܐ** *eye*), or *ˆ* as in **ܐܘܘܐ** *eye*.

(6) Nun, when the middle radical, is so sometimes assimilated.

(7) In Ê doubled roots, the 2nd and 3rd radicals are contracted into one and the vowel of the second radical is thrown back upon the first.

(8) **ܐܘܘܐ** *rest* is the only word from a Lomadh Olaph root which preserves the absolute or construct state; the emphatic state is regular. **ܐܘܘܐ** *appearance*, **ܐܘܘܐ** *joy* and **ܐܘܘܐ** *rest* are the only masculine nouns of this class that have Waw as the third radical.

The third radical has disappeared in **ܐܘܘܐ** *breast* and in **ܐܘܘܐ** *fruit*.

3. Feminine nouns are formed by affixing the feminine ending to the primary forms, the vowel either remaining with the second or being thrown back upon the first radical.

§ 68. Nouns with two short formative vowels.

1. **ܐܘܘܐ** (ܘܘܐ) *gold*; **ܐܘܘܐ** (ܘܘܐ).

ܐܘܘܐ (ܘܘܐ) *wing*.

2. **ܐܘܘܐ** (ܘܘܐ) *old*; **ܐܘܘܐ** *time*.

ܐܘܘܐ (ܘܘܐ) *camel*.

3. **ܐܘܘܐ** (ܘܘܐ) *leprous*.

ܐܘܘܐ (ܘܘܐ) *new*; **ܐܘܘܐ** (ܘܘܐ) *low*; **ܐܘܘܐ** (ܘܘܐ) *sterile*.

4. **ܐܘܘܐ** (ܘܘܐ) *breath*; **ܐܘܘܐ** (ܘܘܐ) *low*; **ܐܘܘܐ** (ܘܘܐ) *waste*.

ܐܘܘܐ (ܘܘܐ) *hungry*; **ܐܘܘܐ** (ܘܘܐ) *companion*.

ܐܘܘܐ (ܘܘܐ) *roar*; **ܐܘܘܐ** (ܘܘܐ) *grapes*.

5. **ܐܘܘܐ** (ܘܘܐ)=*kāwālā*, *voice*.

- ܫܘܒܝܐ *hated*; ܐܫܝܘܢ (ܐܫܝܪ) *prisoner*; ܡܘܨܘܪܐ (ܡܝܪ) *right hand*.
 ܡܫܝܚܐ (ܡܫܝܚܐ) *Messiah*; ܢܒܝܐ (ܢܒܝܐ) *prophet*; ܩܘܨܢܐ *crown*.
 ܩܝܦܐ (ܩܝܦܐ) *ship*; ܟܘܨܐ (ܟܘܨܐ) *swine*; ܚܝܘܬܐ (ܚܝܘܬܐ) *beast*.
5. ܫܘܒܝܐ (ܫܘܒܝܐ) *hated*; ܫܘܒܝܐ (ܫܘܒܝܐ) *heard i. e. report*.
 ܩܘܨܢܐ (ܩܘܨܢܐ) *stolen i. e. theft*; ܩܘܨܢܐ (ܩܘܨܢܐ) *virgin*.
 ܩܘܨܢܐ (ܩܘܨܢܐ) *clothing*; ܩܘܨܢܐ (ܩܘܨܢܐ) *sepulchre*.
9. ܩܘܨܢܐ (ܩܘܨܢܐ) *youth*; ܩܘܨܢܐ (ܩܘܨܢܐ) *fawn*; ܩܘܨܢܐ (ܩܘܨܢܐ) *pig*.

The short vowel, except when preceded by Olaph, is dropped and the consonant is pronounced with a half-vowel, which may originally have been *a*, *i*, or *u*. Nouns of the form *ḵaṭail* are diminutives; those of the form *ḵaṭil* are usually passive participles *Pe'al*; a few of the form *ḵaṭîl* (ܩܘܨܢܐ) have the meaning of a passive participle.

§ 70. Nouns with one long and one short formative vowel.

1. ܩܘܨܢܐ (ܩܘܨܢܐ) *world*; ܩܘܨܢܐ (ܩܘܨܢܐ) *signet*.
 2. ܩܘܨܢܐ (ܩܘܨܢܐ) *killing*; ܩܘܨܢܐ (ܩܘܨܢܐ) *bird*; ܩܘܨܢܐ (ܩܘܨܢܐ) *breaking*.
 ܩܘܨܢܐ (ܩܘܨܢܐ) *standing*; ܩܘܨܢܐ (= ܩܘܨܢܐ) *hater*; ܩܘܨܢܐ (ܩܘܨܢܐ) *revealing*.
 ܩܘܨܢܐ (ܩܘܨܢܐ) *trumbling*.
3. ܩܘܨܢܐ (ܩܘܨܢܐ) *doorkeeper*; ܩܘܨܢܐ (ܩܘܨܢܐ) *waggon*.
 ܩܘܨܢܐ (ܩܘܨܢܐ) *harlot*; ܩܘܨܢܐ (ܩܘܨܢܐ) *beam*; ܩܘܨܢܐ (ܩܘܨܢܐ) *preast*.

1. There are but two nouns with *a* certainly after the second radical.
2. Nouns of the form *ḵaṭîl* are used as the active participles of verbs, and to denote the agent; and, in a few sporadic cases, in other senses.

§ 71. Nouns with two long vowels.

1. *ḵaṭîl* ܩܘܨܢܐ *murderer*; ܩܘܨܢܐ *oppressor*; ܩܘܨܢܐ *eater*; ܩܘܨܢܐ *jackal*;
 ܩܘܨܢܐ *table*.
2. *ḵaṭîl* ܩܘܨܢܐ *weaver's beam*; ܩܘܨܢܐ *gush of rain*; ܩܘܨܢܐ *club*; ܩܘܨܢܐ *slough*; ܩܘܨܢܐ *abbreviation*.

1. From every active participle, *Nomina Agentis* can be formed after the form *kāṭûl* (Compare in Arabic *جاسوس spy*). Certain other nouns also take this form.

2. There are a few nouns of the form *kāṭîl*.

✕

§ 72. Nouns with the second radical doubled.

1. *ܕܘܪܝܢܐ* bird; *ܚܠܡܐ* halm; *ܫܘܒܠܐ* bolt; *ܠܘܕܝܢܐ* ladder.
ܕܘܪܝܢܐ threshing-floor; *ܫܘܒܠܐ* shield; *ܚܠܡܐ* hedgehog.
- ✕ 2. (1) ä—â *kāṭṭâl* *ܫܘܒܠܐ* (ܫܘܒܠܐ) sailor; *ܠܘܕܝܢܐ* (ܠܘܕܝܢܐ) thief.
ܫܘܒܠܐ magician; *ܫܘܒܠܐ* praying; *ܠܘܕܝܢܐ* pernicious; *ܠܘܕܝܢܐ* (ܠܘܕܝܢܐ) judge;
ܠܘܕܝܢܐ (=ܠܘܕܝܢܐ) farmer.
- (2) î—â *kāṭṭâl* *ܠܘܕܝܢܐ* veil; *ܠܘܕܝܢܐ* roof.
- (3) ü—â *kūṭṭâl* *ܠܘܕܝܢܐ* question; *ܠܘܕܝܢܐ* artist; *ܠܘܕܝܢܐ* perception; *ܠܘܕܝܢܐ* black; *ܠܘܕܝܢܐ* yellow.
- (4) ä—î *kāṭṭîl* *ܠܘܕܝܢܐ* sitting; *ܠܘܕܝܢܐ* lost.
ܠܘܕܝܢܐ soft; *ܠܘܕܝܢܐ* many.
- (5) ä—û *kāṭṭûl* *ܠܘܕܝܢܐ* reclining restfully.
ܠܘܕܝܢܐ staff; *ܠܘܕܝܢܐ* stove.
- ✕ (6) î—û *kāṭṭûl* *ܠܘܕܝܢܐ* wasp.
ܠܘܕܝܢܐ darkness.

After the norm of 2 (3), a *nomen actionis* can be formed from the intensive species of any verb. Of the form (4) are many verbal adjectives, especially such as serve for participles of intransitive verbs.

§ 73. Nouns with one or more radicals reduplicated.

1. NOUNS WITH THE THIRD RADICAL REDUPLICATED.

These are few in number. They are such as

- ܠܘܕܝܢܐ* idol altar; *ܠܘܕܝܢܐ* millet; *ܠܘܕܝܢܐ* splendor; *ܠܘܕܝܢܐ* crumb.
ܠܘܕܝܢܐ appearance; *ܠܘܕܝܢܐ* bandrol; *ܠܘܕܝܢܐ* mantelet.
ܠܘܕܝܢܐ idle; *ܠܘܕܝܢܐ* ferocious.

2. NOUNS WITH TWO RADICALS REDUPLICATED.

ܐܘܪܝܢܐ threshing instrument; ܩܘܡܘܐ bug; ܡܠܦܦܠ milleped.

ܠܠܟܠܐ storm; ܠܘܠܘܠܐ locust; ܠܘܠܘܠܐ (=gargarto) throat.

ܩܘܩܘܩ (=kabkab) star; ܡܢܢܢܢܢ (=rabr^ebhin) many.

ܡܠܡܠܐ perfect; ܐܝܘܘܝܐ ivy; ܠܘܠܘܠܐ spark.



§ 74. Nouns formed by Prefixes.

1. ܐܘܪܘܪܐ (ܘܪܘܪܐ) flute; ܡܠܘܡܠܐ manuscript; ܡܘܡܘܡܐ smoke; ܦܘܦܘܦܐ frog.
2. (1) ܐ—ܐ ܦܘܦܘܦܐ (=ܦܘܦܘܦܐ) tabernacle; ܘܘܘܘܘܘܐ womb.
 ܘܘܘܘܘܘܐ (=ܘܘܘܘܘܐ) acceptance; ܘܘܘܘܘܘܐ (ܘܘܘܘܘܐ) chariot.
 ܘܘܘܘܘܘܐ (from ܘܘܘܘܘܐ) knowledge; ܘܘܘܘܘܘܐ (from ܘܘܘܘܘܐ) gift.
 ܘܘܘܘܘܘܐ (=ܘܘܘܘܘܐ) drink; ܘܘܘܘܘܘܐ (from ܘܘܘܘܘܐ) balance.
 ܘܘܘܘܘܘܐ (=ܘܘܘܘܘܐ) entrance; ܘܘܘܘܘܘܐ (from ܘܘܘܘܘܐ abs. ܘܘܘܘܘܐ) shield.
 ܘܘܘܘܘܘܐ (=ܘܘܘܘܘܐ) standing place.
- (2) ܐ—ܝ ܘܘܘܘܘܐ broom; ܘܘܘܘܘܐ (=ܘܘܘܘܐ) spring.
 ܘܘܘܘܘܐ (ܘܘܘܘܐ) net.
- (3) ܐ—ܘܘ ܘܘܘܘܘܐ food; ܘܘܘܘܘܐ acquaintance.
- (4) ܐ—ܐܘܘܘܘܐ (=ܘܘܘܘܐ) weight; ܘܘܘܘܘܐ (ܘܘܘܘܐ) saw; ܘܘܘܘܘܐ birth.
- (5) ܐ—ܘܘܘܘܐ (=ܘܘܘܘܐ) spring; ܘܘܘܘܘܐ (=ܘܘܘܘܐ) bellows.
 ܘܘܘܘܘܐ (ܘܘܘܘܐ) stumbling block.
- (6) ܝ—ܐܘܘܘܘܐ web.
- (7) ܝ—ܐܘܘܘܘܐ pawn; ܘܘܘܘܘܐ dwelling.
- (8) ܘܘ—ܐܘܘܘܘܐ spindle (=ܘܘܘܘܐ).
- (9) ܐ—ܘܘܘܘܐ food; ܘܘܘܘܘܐ city.
3. (1) ܐ—ܐܘܘܘܘܐ ܘܘܘܘܘܐ settler (R. ܘܘܘܘܐ to dwell).
- (2) ܐ—ܝܘܘܘܘܐ (ܘܘܘܘܐ) scholar; ܘܘܘܘܘܐ help.

- (3) ä—û |سككفا̇ exchange; |ؤدسا̇ flattery.
 (4) ä—ä |سندلا̇ supplication; |سماسا̇ clothing.
 (5) ä—ī |سماسا̇ shame; |سافسا̇ addition.
 (6) ä—û |سككفا̇ skeleton; |سككفا̇ reconciliation.
 (7) ī—ü |سككفا̇ praise; |سككفا̇ wonder.
 (8) ī—ä |سككفا̇ camp.

The participles of all the derived species and the infinitives of all the species are formed by prefixing ∞. Nouns with the prefix ∞ are mostly abstracts and are formed generally from the intensive species or from the Aph'el.

§ 75. Nouns formed by means of affixes.

The most common of these affixes are ʾ, ʿ, ʳ, ʳ̄, ʳ̄̄, ʳ̄̄̄, ʳ̄̄̄̄, ʳ̄̄̄̄̄, ʳ̄̄̄̄̄̄, ʳ̄̄̄̄̄̄̄ and ∞.

1. (1) |سككفا̇ enlightener; |سككفا̇ tempter.
 (2) |سككفا̇ (from |سككفا̇) earthy; |سككفا̇ (from |سككفا̇) talkative.
 |سككفا̇ (from |سككفا̇) heavenly.
- (3) |سككفا̇ pest; |سككفا̇ command; |سككفا̇ building.
 |سككفا̇ thought.
2. |سككفا̇ little son; |سككفا̇ little book; |سككفا̇ small ship; |سككفا̇ village
 village (Compare |سككفا̇): |سككفا̇ temptation; |سككفا̇ revelation.
3. |سككفا̇ early morning; |سككفا̇ file.
4. |سككفا̇ little fish; |سككفا̇ little boy; |سككفا̇ little girl.
 |سككفا̇ a small water pot.
5. |سككفا̇ fiery; |سككفا̇ royal; |سككفا̇ naked; |سككفا̇ Jew.
 |سككفا̇ motherly; |سككفا̇ nominal.
6. |سككفا̇ quail (Ex. 16:12); |سككفا̇ error (Lev. 5:18); |سككفا̇ secret
 (Eph. 5:12) § 86. 6.

- c. ܠܚܘܨܝܢܐ (Mt. 20:22); ܠܥܘܠܐ (Mk. 16:12); ܠܚܘܨܝܢܐ (1:10);
 ܠܚܘܨܝܢܐ (2:9).
3. a. ܠܚܘܨܝܢܐ (5:7); ܠܚܘܨܝܢܐ (Mt. 26:2); ܠܚܘܨܝܢܐ (Mt. 5:11).
 b. ܠܚܘܨܝܢܐ (1:3); ܠܚܘܨܝܢܐ (2:18); ܠܚܘܨܝܢܐ (5:10).
 c. ܠܚܘܨܝܢܐ (1:13); ܠܚܘܨܝܢܐ (3:15).
4. a. ܠܚܘܨܝܢܐ (Heb. 6:18); ܠܚܘܨܝܢܐ (Eph. 6:18); ܠܚܘܨܝܢܐ (Tit. 3:5); ܠܚܘܨܝܢܐ
 (Mt. 12:45).
 b. ܠܚܘܨܝܢܐ (Lk. 23:23); ܠܚܘܨܝܢܐ (John. 21:17); ܠܚܘܨܝܢܐ (Mt. 15:8);
 ܠܚܘܨܝܢܐ (1 Thess. 3:7).
 c. ܠܚܘܨܝܢܐ (2:3); ܠܚܘܨܝܢܐ (2:3); ܠܚܘܨܝܢܐ (7:2).
5. ܠܚܘܨܝܢܐ (13:8); ܠܚܘܨܝܢܐ (5:7); ܠܚܘܨܝܢܐ (1:9); ܠܚܘܨܝܢܐ (Mk. 6:27).

The Syriac noun has two genders,—masculine and feminine; two numbers,—singular and plural; and three states,—the absolute, the construct and the emphatic or definite.

Remark 1.—The emphatic or definite state is everywhere denoted by the ending ܐ .

Remark 2.—For the changes of nouns in construction with pronominal suffixes, see the declension § 79 sq.

1. The absolute and construct singular masculine have no particular indication; the emphatic is formed by appending ܐ to the root. For the changes thus occasioned in the root, see the declensions § 79 sq.

2. The sign of the feminine gender is an appended Taw. This feminine ending has a twofold treatment.

(1) It is dropped in the fem. sing. and the vowel ܐ heightened to ܐ , except in a few nouns like ܠܚܘܨܝܢܐ *part* and ܠܚܘܨܝܢܐ ; *beginning*.

(2) In the construct it is retained; as also, before pronominal suffixes and the sign of the emphatic state.

3. The ending of the absolute plural masculine is ܐ ; of the construct ܐ ; of the emphatic ܐ (from ܐ).

4. The ending of the absolute plural feminine is ܐ ; of the construct ܐ ; of the emphatic ܐ .

5. Remains of a dual appear in the words for *two* and *two hundred*. In construction they take the same form as the plural.

§ 77. Nouns with Suffixes.

| | Masc. sing. | Masc. plur. | Fem. sing. | Fem. plur. |
|-------------|-------------|-------------|------------|------------|
| Abs. | ܘܒܘܢܐ | ܘܒܘܢܝܐ | ܘܒܘܢܐ | ܘܒܘܢܝܐ |
| Const. | ܘܒܘܢܐ | ܘܒܘܢܝܐ | ܘܒܘܢܐ | ܘܒܘܢܝܐ |
| Emph. | ܘܒܘܢܐ | ܘܒܘܢܝܐ | ܘܒܘܢܐ | ܘܒܘܢܝܐ |
| Sing. 1. c. | ܘܒܘܢܐ | ܘܒܘܢܝܐ | ܘܒܘܢܐ | ܘܒܘܢܝܐ |
| 2. m. | ܘܒܘܢܐ | ܘܒܘܢܝܐ | ܘܒܘܢܐ | ܘܒܘܢܝܐ |
| 2. f. | ܘܒܘܢܐ | ܘܒܘܢܝܐ | ܘܒܘܢܐ | ܘܒܘܢܝܐ |
| 3. m. | ܘܒܘܢܐ | ܘܒܘܢܝܐ | ܘܒܘܢܐ | ܘܒܘܢܝܐ |
| 3. f. | ܘܒܘܢܐ | ܘܒܘܢܝܐ | ܘܒܘܢܐ | ܘܒܘܢܝܐ |
| Plur. 1. c. | ܘܒܘܢܐ | ܘܒܘܢܝܐ | ܘܒܘܢܐ | ܘܒܘܢܝܐ |
| 2. m. | ܘܒܘܢܐ | ܘܒܘܢܝܐ | ܘܒܘܢܐ | ܘܒܘܢܝܐ |
| 2. f. | ܘܒܘܢܐ | ܘܒܘܢܝܐ | ܘܒܘܢܐ | ܘܒܘܢܝܐ |
| 3. m. | ܘܒܘܢܐ | ܘܒܘܢܝܐ | ܘܒܘܢܐ | ܘܒܘܢܝܐ |
| 3. f. | ܘܒܘܢܐ | ܘܒܘܢܝܐ | ܘܒܘܢܐ | ܘܒܘܢܝܐ |

1. ܘܒܘܢܐ (1:13); ܘܒܘܢܝܐ (2:16); ܘܒܘܢܐ (2:18); ܘܒܘܢܐ (6:11); ܘܒܘܢܐ (3:16); ܘܒܘܢܐ (12:15); ܘܒܘܢܐ (12:16); ܘܒܘܢܐ (24:1); ܘܒܘܢܐ (5:5).
2. ܘܒܘܢܐ (12:14); ܘܒܘܢܐ (1:13); ܘܒܘܢܐ (25:12); ܘܒܘܢܐ (13:2); ܘܒܘܢܐ (13:5).
3. ܘܒܘܢܐ (2:17); ܘܒܘܢܐ (5:15); ܘܒܘܢܐ (6:12); ܘܒܘܢܐ (6:14); ܘܒܘܢܐ (23:7); ܘܒܘܢܐ (13:3).

4. ܐܘܢܘܨܐܘܢܐ (14:5); ܐܘܢܘܨܐܘܢܐ (Heb. 3:10); ܐܘܢܘܨܐܘܢܐ (Acts 13:10);
ܐܘܢܘܨܐܘܢܐ (Jam. 5:4).
5. ܐܘܢܘܨܐܘܢܐ (28:17); ܐܘܢܘܨܐܘܢܐ (28:14); ܐܘܢܘܨܐܘܢܐ (13:4); ܐܘܢܘܨܐܘܢܐ (13:9);
ܐܘܢܘܨܐܘܢܐ (14:14).
6. ܐܘܢܘܨܐܘܢܐ (13:15); ܐܘܢܘܨܐܘܢܐ (Acts 2:30); ܐܘܢܘܨܐܘܢܐ (Acts 7:49); ܐܘܢܘܨܐܘܢܐ (Acts
2:27); ܐܘܢܘܨܐܘܢܐ (Lk. 7:7).

For a tabular view of the pronominal suffixes with nouns, see § 36. The form of the noun before suffixes is in general the same as the form of the noun before the emphatic ending ܐ. It is to be noted, however, that

1. The masculine plural has the suffixes appended directly to the diphthong ܐܘ, causing ܐܘ instead of *ayi* with the 1st sing. suffix; ܐܘܢܐ instead of *ayhu* with the 3rd masc. sing.; and ܐܘܢܐ instead of *ayah* with the 3rd fem. sing.

2. The feminine singular inserts a helping vowel before the grave suffixes ܐܘܢܐ, ܐܘܢܐ, ܐܘܢܐ, ܐܘܢܐ and before the ܐ of the 1st sing.

3. The dual takes the plural form before suffixes, (see 5 above and § 76.5).

4. Some prepositions take the plural form before suffixes.

5. Nouns which end in ܐ in the emphatic sing. retain this ܐ before the suffixes of the 2nd and 3rd sing. and of the 1st plur. ܐܘܢܐ *throne*, ܐܘܢܐ *camp*, and ܐܘܢܐ *drink* have forms like ܐܘܢܐ with the 1st sing. suffix; other nouns have ܐܘ like ܐܘܢܐ *my boy*. (Nestorian ܐܘܢܐ). Before the grave suffixes, *i. e.* those of the 2nd and 3rd plural, the Jacobites have with ܐܘܢܐ &c the form ܐܘܢܐܐ (the Nestorians ܐܘܢܐܐ); with other nouns, both dialects have ܐܘܢܐܐ.

6. Short adjectives and participles, like ܐܘܢܐ, can either retain or drop the Yudh before suffixes, *e. g.* ܐܘܢܐܐ or ܐܘܢܐ *his saints*; but substantives have always the shorter form, *e. g.* ܐܘܢܐ *his bowels*.

7. Collectives, which have no plural, take the suffixes of the sing. nouns and are marked with Rebbuy; but ܐܘܢܐ, abs. ܐܘܢܐ, takes the plural form, and ܐܘܢܐ *cities* has either the sing. or the plur. form *e. g.* ܐܘܢܐ or ܐܘܢܐ.

§ 78. Declension of Nouns.

For purposes of inflection masculine nouns may be divided into three classes or declensions; feminine nouns, into four, as follows:

I. Masculine Nouns.

1. Those which have but one vowel in the absolute singular and that movable. This includes most nouns which had originally one or two short vowels.
2. Those which have one or more vowels all immovable.
3. Those which have at least two vowels,—the vowel of the ultimate being movable and that of the penult immovable.

II. Feminine Nouns.

1. Those in which the vowel before the ending is movable.
2. Those in which the vowel of the penult is immovable, but which have a vowel inserted before the emphatic singular ending and before the construct singular with suffixes.
3. Those in which all the vowels of the first form, *i. e.*, of the absolute singular, are immovable and which do not insert a helping vowel.
4. Those whose first form ends in ܐ or ܐ or which insert a Yudh in the plural.

§ 79. First Declension of Masculines.

A.

| | malk (king). | zedk (righteousness). | kudsh (holiness). | karakh (city). |
|--|-----------------|--------------------------|----------------------|-------------------|
| Abs. sing. | ܡܠܟܐ | ܙܝܕܐ | ܩܘܕܫܐ | ܩܪܚܐ |
| Cons. sing. | ܡܠܟܐ | ܙܝܕܐ | ܩܘܕܫܐ | ܩܪܚܐ |
| Emph. sing. | ܡܠܟܐ | ܙܝܕܐ | ܩܘܕܫܐ | ܩܪܚܐ |
| Const. sing. with ܐ "his". | ܡܠܟܐ | ܙܝܕܐ | ܩܘܕܫܐ | ܩܪܚܐ |
| Abs. plur. | ܡܠܟܐ | ܙܝܕܐ | ܩܘܕܫܐ | ܩܪܚܐ |
| Const. plur. | ܡܠܟܐ | ܙܝܕܐ | ܩܘܕܫܐ | ܩܪܚܐ |
| Emph. plur. | ܡܠܟܐ | ܙܝܕܐ | ܩܘܕܫܐ | ܩܪܚܐ |
| Const. plur. with "his". | ܡܠܟܐ | ܙܝܕܐ | ܩܘܕܫܐ | ܩܪܚܐ |

It will be seen that this declension includes nouns which had originally one or two short vowels.

Remark 1.—Forms Pê Olaph like ܐܝܪܐ *hire* and ܫܝܦܐ *ship*, come under this class.—The first vowel being merely a helping vowel § 33(1).

Remark 2.—Forms Pê Yudh like ܐܝܪܐܢܐ *month* are also in the class, the ܐ being a helping vowel § 33(1).

Remark 3.—Forms like ܐܝܪܐܢܐ and ܫܝܦܐܢܐ which had originally two short vowels, have come in inflection to coincide with Segholates in almost all respects. It will be noted that they preserve the half-vowel before the aspirate *e. g.* *däh'bhâ* not *däh-bâ*.—Comp. ܐܝܪܐܢܐ .

B.

| | yawm (<i>day</i>). | 'ayn (<i>eye</i>). | ṭaby (<i>gazelle</i>). | kanay (<i>cane</i>). | kashiy (<i>hard</i>). |
|-------------|-------------------------|-------------------------|-----------------------------|---------------------------|----------------------------|
| Abs. sing. | ܝܘܡܐ | ܥܝܢܐ | | | ܩܫܝܝܐ |
| Cons. sing. | ܝܘܡܐ | ܥܝܢܐ | | | |
| Emph. sing. | ܝܘܡܐܐ | ܥܝܢܐܐ | ܬܒܝܐܐ | ܩܢܝܐܐ | ܩܫܝܝܐܐ |
| Abs. plur. | ܝܘܡܝܢܐ | ܥܝܢܝܢܐ | ܬܒܝܢܐ | ܩܢܝܢܐ | ܩܫܝܝܢܐ |
| Cons. plur. | ܝܘܡܝܢܐ | ܥܝܢܝܢܐ | ܬܒܝܢܐ | ܩܢܝܢܐ | ܩܫܝܝܢܐ |
| Emph. plur. | ܝܘܡܝܢܐܐ | ܥܝܢܝܢܐܐ | ܬܒܝܢܐܐ | ܩܢܝܢܐܐ | ܩܫܝܝܢܐܐ |

1. Ê Waw and Ê Yudh segholates of the *a* class contract *aw* into ù (Nestorian ó) and *ay* into î (Nestorian ê) in the absolute and construct singular.

2. Lomadh Olaph segholates with the exception of ܩܢܝܢܐ are found in the singular only in the emphatic state. In the plural the form ܩܢܝܢܐ becomes ܩܢܝܢܐ but instead of ܩܢܝܢܐ we find ܩܢܝܢܐ as if from nouns which have two short vowels. The same is true of most nouns of this kind; we find, however, ܩܢܝܢܐ *rents* and ܩܢܝܢܐ *colds*.

Remark 4.—Like ܐܘܪܝܢܐ are ܐܘܪܝܢܐ pure and ܐܘܪܝܢܐ hard, and, in general, participles and adjectives of the form ܐܘܪܝܢܐ, ܐܘܪܝܢܐ.

Remark 5.—Instead of ܐܘܪܝܢܐ, some give the abs. sing. as ܐܘܪܝܢܐ, making it like ܐܘܪܝܢܐ Declension IV. ܐܘܪܝܢܐ bath is in the singular like ܐܘܪܝܢܐ, but in the plural it has ܐܘܪܝܢܐ.

Remark 6.—Feminine nouns in ܐܘܪܝܢܐ from masculines in ܐܘܪܝܢܐ or ܐܘܪܝܢܐ are inflected like ܐܘܪܝܢܐ, except that the vowels of the penult remain firm. So also, feminine nouns in ܐܘܪܝܢܐ from masculines of the form ܐܘܪܝܢܐ, e. g. ܐܘܪܝܢܐ little queen; ܐܘܪܝܢܐ perishable things.

Remark 7.—Nouns like ܐܘܪܝܢܐ affliction from ‘awākā have in the construct ܐܘܪܝܢܐ, emphatic ܐܘܪܝܢܐ.

§ 83. Second Declension of Feminines.

| | 'armalāth (widow). | zēdhkāth (alms). | 'āgilāth (carriage). | hāywāth (animal). | šūhyāth (opprobrium). | shāniyāth (foolish). |
|-------------|-----------------------|---------------------|-------------------------|----------------------|--------------------------|-------------------------|
| Abs. sing. | ܐܘܪܝܢܐ | ܐܘܪܝܢܐ | ܐܘܪܝܢܐ | ܐܘܪܝܢܐ | ܐܘܪܝܢܐ | ܐܘܪܝܢܐ |
| Cons. sing. | ܐܘܪܝܢܐ | ܐܘܪܝܢܐ | ܐܘܪܝܢܐ | ܐܘܪܝܢܐ | ܐܘܪܝܢܐ | ܐܘܪܝܢܐ |
| Emph. sing. | ܐܘܪܝܢܐ | ܐܘܪܝܢܐ | ܐܘܪܝܢܐ | ܐܘܪܝܢܐ | ܐܘܪܝܢܐ | ܐܘܪܝܢܐ |
| Abs. sing. | ܐܘܪܝܢܐ | ܐܘܪܝܢܐ | ܐܘܪܝܢܐ | ܐܘܪܝܢܐ | ܐܘܪܝܢܐ | ܐܘܪܝܢܐ |
| Cons. sing. | ܐܘܪܝܢܐ | ܐܘܪܝܢܐ | ܐܘܪܝܢܐ | ܐܘܪܝܢܐ | ܐܘܪܝܢܐ | ܐܘܪܝܢܐ |
| Emph. sing. | ܐܘܪܝܢܐ | ܐܘܪܝܢܐ | ܐܘܪܝܢܐ | ܐܘܪܝܢܐ | ܐܘܪܝܢܐ | ܐܘܪܝܢܐ |

It should be noticed that the only change in these nouns is the insertion of a helping vowel before the ending of the emphatic singular and before the pronominal suffixes with the singular.

Remark 1.—Active Participles from Lomadh Olaph verbs, and nouns like them, change the Yudh into the homogeneous vowel in the emphatic singular and in the singular before suffixes.

Remark 2.—Like ܐܘܪܝܘܬܐ is ܐܘܪܝܘܬܐ *joy*, perhaps, also, ܐܘܪܝܘܬܐ *part*. Like ܐܘܪܝܘܬܐ are ܐܘܪܝܘܬܐ *lamentation*; ܐܘܪܝܘܬܐ *cap*; ܐܘܪܝܘܬܐ *chant*; ܐܘܪܝܘܬܐ *city*; ܐܘܪܝܘܬܐ *recital*. For other nouns of this kind, see § 85. 3.

§ 84. Third Declension of Feminines.

| | bathûlâth (<i>virgin</i>). | zâddikâth (<i>righteous</i>). | sâhîdâth (<i>witness</i>). |
|-------------|---------------------------------|------------------------------------|---------------------------------|
| Abs. sing. | ܐܘܪܝܘܬܐ | ܐܘܪܝܘܬܐ | ܐܘܪܝܘܬܐ |
| Cons. sing. | ܐܘܪܝܘܬܐ | ܐܘܪܝܘܬܐ | ܐܘܪܝܘܬܐ |
| Emph. sing. | ܐܘܪܝܘܬܐ | ܐܘܪܝܘܬܐ | ܐܘܪܝܘܬܐ |
| Abs. plur. | ܐܘܪܝܘܬܐ | ܐܘܪܝܘܬܐ | ܐܘܪܝܘܬܐ |
| Cons. plur. | ܐܘܪܝܘܬܐ | ܐܘܪܝܘܬܐ | ܐܘܪܝܘܬܐ |
| Emph. sing. | ܐܘܪܝܘܬܐ | ܐܘܪܝܘܬܐ | ܐܘܪܝܘܬܐ |

No changes take place in this declension, the endings for gender, number and state being affixed directly to the noun stem.

§ 85. Fourth Declension of Feminines.

| | sābhwāth (thing). | bāryāth (creature). | ṣalawath (?) (prayer). | kāriyāth (beam). | mālākūth (kingdom). |
|-------------|----------------------|------------------------|------------------------------|---------------------|------------------------|
| Abs. sing. | ܘܫܘܬܐ | ܘܫܘܬܐ | ? | ܘܫܘܬܐ | ܘܫܘܬܐ |
| Cons. sing. | ܘܫܘܬܐ | ܘܫܘܬܐ | ? | ܘܫܘܬܐ | ܘܫܘܬܐ |
| Emph. sing. | ܘܫܘܬܐ | ܘܫܘܬܐ | ܘܫܘܬܐ | ܘܫܘܬܐ | ܘܫܘܬܐ |
| Abs. plur. | ܘܫܘܬܐ | ܘܫܘܬܐ | ܘܫܘܬܐ | ܘܫܘܬܐ | ܘܫܘܬܐ |
| Cons. plur. | ܘܫܘܬܐ | ܘܫܘܬܐ | ܘܫܘܬܐ | ܘܫܘܬܐ | ܘܫܘܬܐ |
| Emph. plur. | ܘܫܘܬܐ | ܘܫܘܬܐ | ܘܫܘܬܐ | ܘܫܘܬܐ | ܘܫܘܬܐ |

All nouns of this declension end in ܘܫܘܬܐ or ܘܫܘܬܐ in the abs. sing. except nouns like ܘܫܘܬܐ which, however, in the plural are formed like ܘܫܘܬܐ.

1. Like ܘܫܘܬܐ is ܘܫܘܬܐ likeness.

2. Like ܘܫܘܬܐ are ܘܫܘܬܐ choice; ܘܫܘܬܐ fat tail of a sheep; ܘܫܘܬܐ embryo, ܘܫܘܬܐ side.

3. Like ܘܫܘܬܐ are ܘܫܘܬܐ leg and ܘܫܘܬܐ sawdust.

4. Like ܘܫܘܬܐ are all nouns of two or more syllables ending in ܘܫܘܬܐ such as ܘܫܘܬܐ covering; ܘܫܘܬܐ interest; ܘܫܘܬܐ gait.

5. Like ܘܫܘܬܐ are most nouns of two or more syllables ending in ܘܫܘܬܐ such as ܘܫܘܬܐ request, ܘܫܘܬܐ testimony.

Remark 1.—ܘܫܘܬܐ healing has in the plural ܘܫܘܬܐ see Lk. 13:32. ܘܫܘܬܐ government has in the plural ܘܫܘܬܐ.

ܘܫܘܬܐ manhood has for plural ܘܫܘܬܐ wonders Acts 5:12.

ܘܫܘܬܐ inheritance; ܘܫܘܬܐ testimony, and ܘܫܘܬܐ half, have in the

plural beside the regular forms ܐܘܢܝܢܐ , ܐܘܢܝܢܐ , the forms ܐܘܢܝܢܐ , ܐܘܢܝܢܐ .

Rem. 2.—The Infinitives of the derived stems end in ܐ in the absolute and in ܐܐ in the construct state, see § 49. 2.

§ 86. Anomalies of Gender or Number or State.

1. Some masculine nouns form plurals from a lengthened form in ܐܐ .

ܐܘܢܝܢܐ fruit; ܐܘܢܝܢܐ or ܐܘܢܝܢܐ .

ܐܘܢܝܢܐ flesh; ܐܘܢܝܢܐ or ܐܘܢܝܢܐ .

ܐܘܢܝܢܐ incense; ܐܘܢܝܢܐ or ܐܘܢܝܢܐ

ܐܘܢܝܢܐ genus; ܐܘܢܝܢܐ or ܐܘܢܝܢܐ .

ܐܘܢܝܢܐ wine; ܐܘܢܝܢܐ .

ܐܘܢܝܢܐ ointment; ܐܘܢܝܢܐ .

ܐܘܢܝܢܐ odour; ܐܘܢܝܢܐ or ܐܘܢܝܢܐ .

ܐܘܢܝܢܐ teacher; ܐܘܢܝܢܐ teachers.

ܐܘܢܝܢܐ magnates.

ܐܘܢܝܢܐ medicine; ܐܘܢܝܢܐ .

ܐܘܢܝܢܐ prefect; ܐܘܢܝܢܐ or ܐܘܢܝܢܐ .

Note.—So also the feminine ܐܘܢܝܢܐ other, pl. ܐܘܢܝܢܐ , adding ܐ according to 4 below.

2. Some masculine substantives form their plural with the ending ܐܐ e. g.

(1) ܐܘܢܝܢܐ place; ܐܘܢܝܢܐ (ܐܘܢܝܢܐ)

ܐܘܢܝܢܐ power; ܐܘܢܝܢܐ or ܐܘܢܝܢܐ .

ܐܘܢܝܢܐ heart; ܐܘܢܝܢܐ .

ܐܘܢܝܢܐ river; ܐܘܢܝܢܐ .

(2) Many in ܐܐ form their plural in this manner, e. g.

ܐܘܢܝܢܐ lion; ܐܘܢܝܢܐ .

6. Feminine nouns in ܐ , § 75. 6, are indeclinable, *e. g.*

ܐܘܪܐܝܠܐ error; ܐܘܪܐܝܠܐ secret; ܐܘܪܐܝܠܐ quail; ܐܘܪܐܝܠܐ condition.

7. Many nouns of feminine gender have in the singular no feminine ending, but take one in the plural.

ܐܘܪܐܝܠܐ way; ܐܘܪܐܝܠܐ earth; ܐܘܪܐܝܠܐ body; ܐܘܪܐܝܠܐ side;
 ܐܘܪܐܝܠܐ field; ܐܘܪܐܝܠܐ soul; ܐܘܪܐܝܠܐ shoulder; ܐܘܪܐܝܠܐ bed.

8. Some feminine nouns, having originally the sense of a *nomen unitatis*, have the feminine form in the singular but the masculine in the plural. Duval gives a list of sixty-four such nouns, in § 270. Among those occurring most frequently are:

| | |
|---|--|
| ܐܘܪܐܝܠܐ ell; ܐܘܪܐܝܠܐ . | ܐܘܪܐܝܠܐ mantle; ܐܘܪܐܝܠܐ . |
| ܐܘܪܐܝܠܐ egg; ܐܘܪܐܝܠܐ . | ܐܘܪܐܝܠܐ word; ܐܘܪܐܝܠܐ . |
| ܐܘܪܐܝܠܐ garden; ܐܘܪܐܝܠܐ . | ܐܘܪܐܝܠܐ grape; ܐܘܪܐܝܠܐ . |
| ܐܘܪܐܝܠܐ tear; ܐܘܪܐܝܠܐ . | ܐܘܪܐܝܠܐ lot; ܐܘܪܐܝܠܐ . |
| ܐܘܪܐܝܠܐ wheat; ܐܘܪܐܝܠܐ . | ܐܘܪܐܝܠܐ sabbath; ܐܘܪܐܝܠܐ . |
| ܐܘܪܐܝܠܐ drop; ܐܘܪܐܝܠܐ . | ܐܘܪܐܝܠܐ hour; ܐܘܪܐܝܠܐ . |

9. Some nouns have treated the ܐ of the fem. sing. as a radical and have their plurals as if masculine, *e. g.*

| | |
|--|--|
| ܐܘܪܐܝܠܐ booty; ܐܘܪܐܝܠܐ . | ܐܘܪܐܝܠܐ tribute; ܐܘܪܐܝܠܐ . |
| ܐܘܪܐܝܠܐ request; ܐܘܪܐܝܠܐ . | ܐܘܪܐܝܠܐ sacrifice; ܐܘܪܐܝܠܐ . |
| ܐܘܪܐܝܠܐ cry; ܐܘܪܐܝܠܐ . | ܐܘܪܐܝܠܐ care; ܐܘܪܐܝܠܐ . |
| ܐܘܪܐܝܠܐ view; ܐܘܪܐܝܠܐ . | ܐܘܪܐܝܠܐ cry; ܐܘܪܐܝܠܐ . |

10. Some nouns are masculine in form but feminine in gender, *e. g.*
 ܐܘܪܐܝܠܐ well; ܐܘܪܐܝܠܐ knee. (See full list in Nöld. § 84.)

11. Some nouns have two plurals, sometimes the same, sometimes different in meaning. (See Duval § 272) *e. g.*

| | | |
|-------------------------------|-------------------------|---------------------------|
| ܐܘܪܐܝܠܐ eye, spring; | ܐܘܪܐܝܠܐ eyes; | ܐܘܪܐܝܠܐ springs. |
| ܐܘܪܐܝܠܐ ear; | ܐܘܪܐܝܠܐ ears; | ܐܘܪܐܝܠܐ handles. |
| ܐܘܪܐܝܠܐ hand; | ܐܘܪܐܝܠܐ hands; | ܐܘܪܐܝܠܐ handles. |

ܐܘܪܐܘܬܐ *wind, spirit*; ܐܘܪܐܘܬܐ *winds*; ܐܘܪܐܘܬܐ *spirits*.

ܕܘܪܐܘܬܐ *dwelling*; ܕܘܪܐܘܬܐ *dwellings*; ܕܘܪܐܘܬܐ *convents*.

ܐܘܪܐܘܬܐ *great*; ܐܘܪܐܘܬܐ or ܐܘܪܐܘܬܐ *great*; ܐܘܪܐܘܬܐ *masters*; ܐܘܪܐܘܬܐ *magnates*.

12. Some nouns are of common gender, *e. g.*

ܕܘܪܐܘܬܐ *cattle*; ܕܘܪܐܘܬܐ *dwelling*; ܐܘܪܐܘܬܐ *sword*; ܐܘܪܐܘܬܐ *moon*;

ܐܘܪܐܘܬܐ *sun*; ܐܘܪܐܘܬܐ *firmament*; ܐܘܪܐܘܬܐ *heaven*; ܐܘܪܐܘܬܐ *wind*.

13. Before the feminine ending, many nouns insert a Yudh.

(1) Words ending in ܐ or ܐ, *e. g.* ܐܘܪܐܘܬܐ *murdering*, f. ܐܘܪܐܘܬܐ; ܐܘܪܐܘܬܐ *little king*; ܐܘܪܐܘܬܐ *little queen*.

(2) Probably nouns of the form *kâṭûl e. g.* ܐܘܪܐܘܬܐ *murderer*, ܐܘܪܐܘܬܐ; ܐܘܪܐܘܬܐ *transitory things*.

(3) The adjective ܐܘܪܐܘܬܐ *small*, anywhere except in the emphatic singular which is ܐܘܪܐܘܬܐ.

14. A few nouns insert Hê before the plural ending, *e. g.* ܐܘܪܐܘܬܐ or ܐܘܪܐܘܬܐ *fathers*, sing. ܐܘܪܐܘܬܐ; ܐܘܪܐܘܬܐ *handles*, sing. ܐܘܪܐܘܬܐ; ܐܘܪܐܘܬܐ *fathers in law*, sing. ܐܘܪܐܘܬܐ; ܐܘܪܐܘܬܐ or ܐܘܪܐܘܬܐ from ܐܘܪܐܘܬܐ *name*; ܐܘܪܐܘܬܐ or ܐܘܪܐܘܬܐ *mothers* from ܐܘܪܐܘܬܐ; ܐܘܪܐܘܬܐ *anvils*, sing. ܐܘܪܐܘܬܐ.

15. Nouns which had a letter assimilated, or dropped, in the singular, often preserve it in the plural, *e. g.* ܐܘܪܐܘܬܐ *vine* ܐܘܪܐܘܬܐ; ܐܘܪܐܘܬܐ *cheese* ܐܘܪܐܘܬܐ; ܐܘܪܐܘܬܐ *brick* ܐܘܪܐܘܬܐ; ܐܘܪܐܘܬܐ *sister* ܐܘܪܐܘܬܐ; ܐܘܪܐܘܬܐ *sea* ܐܘܪܐܘܬܐ; ܐܘܪܐܘܬܐ *people*; ܐܘܪܐܘܬܐ.

16. The original emphatic plural ending ܐ is still preserved in a few nouns, *e. g.* ܐܘܪܐܘܬܐ *sons*; ܐܘܪܐܘܬܐ *water*; ܐܘܪܐܘܬܐ *heaven*; ܐܘܪܐܘܬܐ *years*; ܐܘܪܐܘܬܐ *hands*; ܐܘܪܐܘܬܐ *kinds*; ܐܘܪܐܘܬܐ *breasts*; ܐܘܪܐܘܬܐ *curtains*; ܐܘܪܐܘܬܐ *price*; ܐܘܪܐܘܬܐ *thousands*,

17. Some nouns have but one state.

(1) Feminine nouns in ܐ are always in the absolute state, *e. g.* ܐܘܪܐܘܬܐ *quail*; ܐܘܪܐܘܬܐ *contract*.

(2) Some which have Waw for the third radical are used in the emphatic state only, *e. g.* ܐܘܪܐܘܬܐ *cessation*; ܐܘܪܐܘܬܐ *splendor*.

§ 87. Peculiar Anomalies of Nouns.

1. ܐܘܪܐܘܬܐ *father*; ܐܘܪܐܘܬܐ *brother* and ܐܘܪܐܘܬܐ *father in law*, have the forms ܐܘܪܐܘܬܐ, ܐܘܪܐܘܬܐ before suffixes, except before the 1st sing. suffix where they

have **ܐܥܕ**, **ܐܡܕ**, **ܫܥܕ**. The plural are **ܐܡܐ**, **ܐܫܐ** or **ܐܫܐܐ**, and **ܫܥܫܐ**, see § 86. 14.

2. **ܐܦܐ** (for **ܐܦܐ** § 24. 3, Note 1) *hand*; in construction with **ܥܘ** or **ܥܘܟܐ**, elsewhere **ܐܦܐ**. Plur. **ܐܦܐܐ**, **ܐܦܐܐ** or in a figurative sense **ܐܦܐܐܐ**, see § 86. 14.

3. **ܐܥܘܕܐ** *nation*, see § 86. 3.

4. **ܐܫܘܐ**, pl. **ܐܫܘܐܐ** *other*, see § 86. 1, Note.

5. **ܐܠܦ** *thousand*; **ܐܠܦܐ**, Pl. **ܐܠܦܐܐ**, **ܐܠܦܐܐ**.

6. **ܐܥܘܒܐ**, **ܐܥܘܒܐ** *anvil*; Pl. **ܐܥܘܒܐܐ** § 86. 14.

7. **ܐܥܘܒܐ** *mother*; Pl. **ܐܥܘܒܐܐ** or **ܐܥܘܒܐܐ** § 86. 14.

8. **ܐܥܘܒܐ** *woman*; Pl. **ܐܥܘܒܐܐ**.

9. **ܐܦܢܐ** *face*; (R. ܦܢܐ) singular in use **ܐܦܢܐ** (Heb. פנים).

10. **ܐܦܘܢܐ** *son*; **ܐܦܘܢܐ** *his son*; **ܐܦܘܢܐ** *your son*; Pl. **ܐܦܘܢܐܐ**, **ܐܦܘܢܐܐ**, **ܐܦܘܢܐܐ**.

11. **ܐܦܘܢܐ** *daughter*, cons. **ܐܦܘܢܐ**; **ܐܦܘܢܐ** *my daughter*; **ܐܦܘܢܐ** *thy daughter*; Pl. **ܐܦܘܢܐܐ**, **ܐܦܘܢܐܐ**, **ܐܦܘܢܐܐ**.

12. **ܐܦܘܢܐ** *house* (Mt. 12. 25 **ܐܦܘܢܐ**), cons. **ܐܦܘܢܐ**; **ܐܦܘܢܐ** *his house*; Pl. **ܐܦܘܢܐܐ**.

13. **ܐܦܘܢܐ** *blood*; **ܐܦܘܢܐ** *my blood*; **ܐܦܘܢܐ** *thy blood*, Pl. **ܐܦܘܢܐܐ**.

14. **ܐܦܘܢܐ** *kind*, cons. **ܐܦܘܢܐ** (Nestorian **ܐܦܘܢܐ**); Pl. **ܐܦܘܢܐܐ**, **ܐܦܘܢܐܐ**, **ܐܦܘܢܐܐ**.

15. **ܐܦܘܢܐ** *new* **ܐܦܘܢܐ**, Pl. **ܐܦܘܢܐܐ**. Fem. sing. **ܐܦܘܢܐܐ**, Pl. **ܐܦܘܢܐܐܐ**, § 17. 3.

16. **ܐܦܘܢܐ** *sister*; **ܐܦܘܢܐ** *my sister*, Pl. **ܐܦܘܢܐܐ**; § 86. 3.

17. **ܐܦܘܢܐ** *breast*, Pl. **ܐܦܘܢܐܐ** § 86. 2 but also **ܐܦܘܢܐܐ** *their breasts* Lk. 23. 48.

18. **ܐܦܘܢܐ**, f. **ܐܦܘܢܐ** *young* forms the plural **ܐܦܘܢܐܐ** as also in the meaning "servant"; but when it means "loy", "girl", it forms the plural **ܐܦܘܢܐܐ** f. **ܐܦܘܢܐܐ**.

19. **ܐܦܘܢܐ** or **ܐܦܘܢܐ** *night* (abs. **ܐܦܘܢܐ** or **ܐܦܘܢܐ**) Pl. **ܐܦܘܢܐܐ**.

20. **ܐܦܘܢܐ** *hundred*. Nomen unitatis **ܐܦܘܢܐ** 200, **ܐܦܘܢܐܐ** (for **ܐܦܘܢܐܐ**) *hundreds*.

21. **ܐܦܘܢܐ** *oath* (R. **ܐܦܘܢܐ**), Pl. **ܐܦܘܢܐܐ**.

22. **ܐܦܘܢܐ** *water* abs. **ܐܦܘܢܐ** cons. **ܐܦܘܢܐ**. With suff. **ܐܦܘܢܐ** *my water*, **ܐܦܘܢܐ** or **ܐܦܘܢܐ** *thy water* &c.

23. ܡܠܝܚܐ or ܡܠܝܚܐ *lord*, cons. ܡܠܝܚܐ , ܡܠܝܚܐ *my lord*; ܡܠܝܚܐܗܘܢ *their lord*, Pl. ܡܠܝܚܐܘܢ or ܡܠܝܚܐܘܢ , abs. ܡܠܝܚܐ , cons. ܡܠܝܚܐ , (ܡܠܝܚܐܘܢ is also used). Fem. ܡܠܝܚܐܘܢܐ .

24. ܠܝܦܐ *lip*; ܠܝܦܐܝܘܢ , ܠܝܦܐܘܢ , § 86. 3.

25. ܡܠܝܚܐ *cucumber*, Pl. ܡܠܝܚܐܘܢ Num. 11. 5, ܡܠܝܚܐ , Also ܡܠܝܚܐܘܢ .

26. ܡܠܝܚܐ *city*; abs. ܡܠܝܚܐ , cons. ܡܠܝܚܐܘܢ or ܡܠܝܚܐܘܢ , Pl. ܡܠܝܚܐܘܢ , constr. ܡܠܝܚܐܘܢܐ . Pl. with suff. ܡܠܝܚܐܘܢܐ or ܡܠܝܚܐܘܢܐ . Other plurals ܡܠܝܚܐܘܢܐ and ܡܠܝܚܐܘܢܐ (this last is an imitation of the Greek. So also ܡܠܝܚܐܘܢܐ *gardens*). ܡܠܝܚܐܘܢܐ is a collective, see § 90. 1.

27. ܡܠܝܚܐ *great*, f. ܡܠܝܚܐܘܢܐ , Pl. ܡܠܝܚܐܘܢܐ (for ܡܠܝܚܐܘܢܐ). But in the sense of "magnates", the plural is ܡܠܝܚܐܘܢܐ , f. ܡܠܝܚܐܘܢܐ ; in the sense of "teachers", it is ܡܠܝܚܐܘܢܐ . In certain constructions ܡܠܝܚܐܘܢܐ is used, e. g. ܡܠܝܚܐܘܢܐ (27:14), ܡܠܝܚܐܘܢܐ (Gal. 4:2).

28. ܡܠܝܚܐܘܢܐ *heaven*; ܡܠܝܚܐܘܢܐ , ܡܠܝܚܐܘܢܐ . According to some, when ܡܠܝܚܐܘܢܐ has rebbuy, it means *heavens*, e. g. Mk. 1:10, Acts 7:56. According to form, it is always plural.

29. ܡܠܝܚܐ *name*; cons. ܡܠܝܚܐܘܢܐ , ܡܠܝܚܐܘܢܐ *thy name*. Pl. ܡܠܝܚܐܘܢܐܘܢܐ , § 86. 14 or ܡܠܝܚܐܘܢܐܘܢܐ .

30. ܡܠܝܚܐܘܢܐ *year*; abs. ܡܠܝܚܐܘܢܐ , cons. ܡܠܝܚܐܘܢܐ . Pl. ܡܠܝܚܐܘܢܐܘܢܐ , ܡܠܝܚܐܘܢܐܘܢܐ (ܡܠܝܚܐܘܢܐܘܢܐ Gal. 2:14 sons of my years, i. e. my contemporaries).

31. ܡܠܝܚܐܘܢܐ *foundation*, whose plural is ܡܠܝܚܐܘܢܐܘܢܐ , is cons. of ܡܠܝܚܐܘܢܐ . The Olaph is prosthetic, see § 19. 1.

32. ܡܠܝܚܐܘܢܐ *breast*, Pl. ܡܠܝܚܐܘܢܐܘܢܐ , ܡܠܝܚܐܘܢܐܘܢܐ (Rev. 1:13).

§ 88. The Numerals.

I. THE CARDINALS.

A.

| | masc. | fem. | | masc. | fem. |
|---|-------------------|----------------------|----|---|----------------------|
| 1 | ܡܠܝܚܐ | ܡܠܝܚܐܘܢܐ | 6 | ܡܠܝܚܐܘܢܐ (ܡܠܝܚܐܘܢܐ) | ܡܠܝܚܐܘܢܐܘܢܐ |
| 2 | ܡܠܝܚܐܘܢܐ | ܡܠܝܚܐܘܢܐܘܢܐ | 7 | ܡܠܝܚܐܘܢܐ | ܡܠܝܚܐܘܢܐܘܢܐ |
| 3 | ܡܠܝܚܐܘܢܐ | ܡܠܝܚܐܘܢܐܘܢܐ | 8 | ܡܠܝܚܐܘܢܐ | ܡܠܝܚܐܘܢܐܘܢܐ |
| 4 | ܡܠܝܚܐܘܢܐ | ܡܠܝܚܐܘܢܐܘܢܐ | 9 | ܡܠܝܚܐܘܢܐ | ܡܠܝܚܐܘܢܐܘܢܐ |
| 5 | ܡܠܝܚܐܘܢܐ | ܡܠܝܚܐܘܢܐܘܢܐ | 10 | ܡܠܝܚܐܘܢܐ | ܡܠܝܚܐܘܢܐܘܢܐ |

B.

| | masc. | fem. | | masc. | fem. |
|----|--------|--------|---------|---------|---------|
| 11 | ܡܘܢܘܫܐ | ܡܘܢܘܫܐ | 15 | ܡܘܨܬܐܢܐ | ܡܘܨܬܐܢܐ |
| 12 | ܡܘܢܘܫܐ | ܡܘܢܘܫܐ | 16 | ܡܘܨܬܐܢܐ | ܡܘܨܬܐܢܐ |
| 13 | ܡܘܢܘܫܐ | ܡܘܢܘܫܐ | 17 | ܡܘܨܬܐܢܐ | ܡܘܨܬܐܢܐ |
| 14 | ܡܘܢܘܫܐ | ܡܘܢܘܫܐ | 18 | ܡܘܨܬܐܢܐ | ܡܘܨܬܐܢܐ |
| | | 19 | ܡܘܨܬܐܢܐ | ܡܘܨܬܐܢܐ | |

C.

| | | | | | | | |
|----|--------|----|---------|-------|---------|------|-------------------|
| 20 | ܡܘܢܘܫܐ | 50 | ܡܘܨܬܐܢܐ | 80 | ܡܘܨܬܐܢܐ | 200 | ܡܘܨܬܐܢܐ (ܡܘܨܬܐܢܐ) |
| 30 | ܡܘܢܘܫܐ | 60 | ܡܘܨܬܐܢܐ | 90 | ܡܘܨܬܐܢܐ | 300 | ܡܘܨܬܐܢܐ |
| 40 | ܡܘܢܘܫܐ | 70 | ܡܘܨܬܐܢܐ | 100 | ܡܘܨܬܐܢܐ | 1000 | ܡܘܨܬܐܢܐ |
| | | | | 10000 | ܡܘܨܬܐܢܐ | | |

Remark 1.—For the Masculine from fourteen to nineteen, forms with a ܐ inserted may be used, *e. g.*

ܡܘܢܘܫܐܐ or ܡܘܢܘܫܐܐ *fourteen*; ܡܘܨܬܐܢܐܐ *fifteen*; ܡܘܨܬܐܢܐܐ *sixteen*;
 ܡܘܨܬܐܢܐܐ or ܡܘܨܬܐܢܐܐ *seventeen*; ܡܘܨܬܐܢܐܐ *eighteen*; ܡܘܨܬܐܢܐܐ or
 ܡܘܨܬܐܢܐܐ *nineteen*.

Remark 2.—The emphatic form ܡܘܨܬܐܢܐܐ “*the twelve*” is used of the twelve apostles. *E. g.* 25:5; John. 20:24.

Remark 3.—We sometimes find the construct in ܡܘܨܬܐܢܐ, *e. g.*

ܡܘܨܬܐܢܐܐܐܐ *Decapolis* (Mt. 4:25).

ܡܘܨܬܐܢܐܐܐܐ *four winds* (Mt. 24:31).

ܡܘܨܬܐܢܐܐܐܐ *quadrupeds* (Acts 10:12).

Remark 4.—We find the emphatic forms ܡܘܨܬܐܢܐܐ, ܡܘܨܬܐܢܐܐ, ܡܘܨܬܐܢܐܐ, ܡܘܨܬܐܢܐܐ and ܡܘܨܬܐܢܐܐ, used to denote the day of the month, *e. g.*

ܡܘܨܬܐܢܐܐܐܐܐܐ (Lev. 16:29; Num. 29:7).

§ 89. Particles.

A. ADVERBS.

1. ܘܢܝܘܢ (24:13); ܡܕܝܢܐ (25:14); ܩܘܠܘܢ (2S.14); ܩܘܠܘܢ (3:9); ܕܡܫܝܚܐ (26:5);
ܘܢܝܘܢ (Acts 11:26).
2. ܘܢܝܘܢ (Lk. 1:2); ܥܢ ܡܚܠܐ (Mk. 9:8); ܥܢ ܡܚܠܐ (Mk. 4:22);
ܥܢ ܡܚܠܐ (23:19).
3. ܘܢܝܘܢ (Acts 11:17); ܡܕܝܢܐ (Mt. 14:33); ܥܢ ܡܚܠܐ (Mt. 1:19).
4. ܘܢܝܘܢ (23:5); ܘܢܝܘܢ (23:7); ܘܢܝܘܢ (23:11); ܘܢܝܘܢ (23:5); ܘܢܝܘܢ (23:19);
ܘܢܝܘܢ (24:2); ܘܢܝܘܢ (25:18); ܘܢܝܘܢ (Mt. 11:9).
5. ܘܢܝܘܢ *and*; ܘܢܝܘܢ *or*; ܘܢܝܘܢ *also*; ܘܢܝܘܢ *if*; ܘܢܝܘܢ *that*; ܘܢܝܘܢ *until*; ܘܢܝܘܢ = $\mu\acute{\epsilon}\nu$; ܘܢܝܘܢ = $\gamma\acute{\alpha}\rho$.

1. Some masculine nouns in the absolute state and some feminines in the construct state are used as adverbs.

2. A phrase formed by a preposition with its noun may be used as an adverb.

3. Many adverbs are formed by appending ܘܢܝܘܢ to adjectives.

4. There are many proper adverbs, simple and compound, especially adverbs of place, time, affirmation, negation, hypothesis, comparison and interrogation.

5. The conjunctions are mostly adverbs. The relative ܘܢܝܘܢ is employed as a conjunction either alone or after a particle.

B. PREPOSITIONS.

1. ܘܢܝܘܢ *until*; ܘܢܝܘܢ *between*; ܘܢܝܘܢ *upon*; ܘܢܝܘܢ *from*; ܘܢܝܘܢ *with*.
2. ܘܢܝܘܢ *in the sight of*; ܘܢܝܘܢ *above*; ܘܢܝܘܢ *after*; ܘܢܝܘܢ *without*.
3. ܘܢܝܘܢ (23:7); ܘܢܝܘܢ (Mt. 4:20); ܘܢܝܘܢ (Lk. 7:38); ܘܢܝܘܢ (John. 1:15);
ܘܢܝܘܢ (Mt. 4:6); ܘܢܝܘܢ (14:14).

Prepositions are simple (1) or compound (2). They are mostly the construct of nouns. With suffixes some take the sing. others the plural construct form.

Remark 1.—For the inseparable prepositions, see § 34.

Remark 2.—For the prepositions with suffixes, see §§ 36. 3, 77. 4.

Remark 3.—Special peculiarities belong to the following prepositions.

1. **ܐܘܫ** *as, like*, takes the form **ܐܘܫܐ** before suffixes, *e. g.* **ܐܘܫܐܢܐ** (John. 8:55).

2. **ܥܡܐ** *between*, with suffixes takes a plur. cons. masculine or feminine, *e. g.* **ܥܡܐܘܢܐ** (Mt. 18:15); **ܥܡܐܢܐ** (Mt. 20:26).

3. **ܥܘܢܐ** *only*, takes pronominal suffixes like a plural noun **ܥܘܢܐܘܢܐ** (Mt. 4:10). So also **ܥܘܢܐ**, *e. g.* **ܥܘܢܐܡܐ** (John. 8:9).

4. **ܥܘܢܐ** *before*, with suffixes appended by means of a vowel becomes **ܥܘܢܐܘܢܐ** § 31. 1, but before others remains unchanged, *e. g.* **ܥܘܢܐܢܐ** (Mt. 14:24); **ܥܘܢܐܡܐ** (Mt. 21:2).

5. **ܥܘܢܐ** with suffixes usually becomes **ܥܘܢܐܘܢܐ**, *e. g.* **ܥܘܢܐܢܐ** (Lk. 5:25).

6. **ܥܘܢܐ** takes the fem. plur. form before suffixes, *e. g.* **ܥܘܢܐܢܐ** (Mt. 5:11); **ܥܘܢܐܢܐ** (Phil. 2:19).

← C. **ܥܘܢܐ**.

ܥܘܢܐ, the sign of the direct object (=Targ. **ܥܘܢܐ**, Heb. **עַל**), is found only in about a dozen places in the Old Testament in the Peshito version, *e. g.* Gen. 1:1.

SYNTAX.

§ 90. The Noun Used Collectively.

1. **ܥܘܢܐܘܢܐ** *cattle* (Gen. 2:20); **ܥܘܢܐܘܢܐ** *a herd of cattle* (Mt. 8:30).

ܥܘܢܐܘܢܐ *flock* (John. 10:12); **ܥܘܢܐܘܢܐ** *reptiles* (Gen. 1:24).

ܥܘܢܐܘܢܐ *horses* (Rev. 9:7); **ܥܘܢܐܘܢܐ** *villages* (Mt. 14:15).

2. **ܥܘܢܐܘܢܐ** (Mt. 6:26) *birds* [*i. e.* the genus, *bird*], (Rev. 18:2=*bird*);

ܥܘܢܐܘܢܐ (Jam. 3:7) *birds*; **ܥܘܢܐܘܢܐ** *the lily, a lily*, **ܥܘܢܐܘܢܐ** *the lilies* (Mt. 6:28).

3. **ܥܘܢܐܘܢܐ** *the people* (Mt. 4:16); **ܥܘܢܐܘܢܐ** (Mt. 12:18) *peoples*.

ܥܘܢܐܘܢܐ *wood*; **ܥܘܢܐܘܢܐ** *timber*.

ܥܘܢܐܘܢܐ *wheat*; **ܥܘܢܐܘܢܐ** *wheat corn*.

ܠܘܥܘܣܝܢ *locusts* (Ex. 10:12); ܠܘܥܘܣܝܢ (Mt. 3:4; Rev. 9:7).

ܠܘܥܘܣܝܢ *bread* (Mt. 4:3); ܠܘܥܘܣܝܢ *loaves* (Mt. 14:19).

4. a. ܠܘܥܘܣܝܢ—ܠܘܥܘܣܝܢ (Mt. 8:30); ܠܘܥܘܣܝܢ—ܠܘܥܘܣܝܢ (Mt. 4:16).

b. ܠܘܥܘܣܝܢ ܠܘܥܘܣܝܢ ܠܘܥܘܣܝܢ (Mt. 6:26); ܠܘܥܘܣܝܢ ܠܘܥܘܣܝܢ (Mt. 13:4).

Collective nouns are those that are singular in form but plural in sense.

1. Collective nouns which have no plural are usually marked by Rebbuy, § 13.

2. Some nouns in the singular may denote either a collective or an individual idea; and in the plural, a number of individuals.

3. Many nouns in the singular are collective, even when Rebbuy is not employed; the plural denoting either a number of individuals, or a number of collectives.

4. Collective nouns have verbs and adjectives either in the singular or plural. Compare § 121. 2.

Remark 1—Those nouns which are always collective have a different word to denote the individual, e. g. ܠܘܥܘܣܝܢ *flock* (John 10:3), but ܠܘܥܘܣܝܢ *his sheep* id. ܠܘܥܘܣܝܢ *horses*; ܠܘܥܘܣܝܢ *horse* (Rev. 6:2).

Remark 2.—ܠܘܥܘܣܝܢ in the emphatic state is used as a singular in the phrase ܠܘܥܘܣܝܢ (also written ܠܘܥܘܣܝܢ Mt. 15:20) *man* (Mt. 12:12); ܠܘܥܘܣܝܢ means “some one”, e. g. Mt. 28:35; ܠܘܥܘܣܝܢ ܠܘܥܘܣܝܢ means “some”, e. g. ܠܘܥܘܣܝܢ (John. 4:30; Mt. 27:47).

§ 91. Gender of Nouns.

1. ܠܘܥܘܣܝܢ *man*; ܠܘܥܘܣܝܢ *son*; ܠܘܥܘܣܝܢ *flesh*.

2. (1) ܠܘܥܘܣܝܢ *mother*; ܠܘܥܘܣܝܢ *she-ass*; ܠܘܥܘܣܝܢ *mare*.

ܠܘܥܘܣܝܢ *Priscilla*; ܠܘܥܘܣܝܢ *camel*; ܠܘܥܘܣܝܢ *ass*.

(2) a. ܠܘܥܘܣܝܢ *ship*; ܠܘܥܘܣܝܢ *rib*.

ܠܘܥܘܣܝܢ *bee*; ܠܘܥܘܣܝܢ *herd*; ܠܘܥܘܣܝܢ *troup*.

b. ܠܘܥܘܣܝܢ *lily*; ܠܘܥܘܣܝܢ *lentil*.

c. ܠܘܥܘܣܝܢ *ear*; ܠܘܥܘܣܝܢ *hand*; ܠܘܥܘܣܝܢ *palm*; ܠܘܥܘܣܝܢ *shoulder*.

ܠܘܥܘܣܝܢ *wing*.

(3) ܠܘܥܘܣܝܢ *ship*; ܠܘܥܘܣܝܢ *talent*.

ܒܘܪܢܐ *burden*; ܚܘܒܢܐ *handful*; ܘܠܐ *wheel*.

ܩܘܒܐ *bed*; ܘܡܠܐ *millstone*; ܚܘܒܢܐ *knife*.

ܠܘܨܐ *lance*; ܚܘܒܢܐ *tunic*.

(1) ܢܘܪܐ *fire*; ܩܘܒܐ *stone*.

ܚܘܒܢܐ *desert*; ܘܡܠܐ *south*; ܚܘܒܢܐ *cloud*.

ܘܠܐ *tempest*; ܘܡܠܐ *pleiades*; ܚܘܒܢܐ *soul*.

ܚܘܒܢܐ *breath*; ܘܡܠܐ *spirit*.

ܚܘܒܢܐ *sun*; ܘܡܠܐ *firmament*.

(5) ܠܘܨܐ (Jon. 3:3); ܘܡܠܐ (Mt. 2:6); ܘܠܐ *Olaph*.

1. The names of male beings and most nouns without a distinct feminine ending are masculine.

2. Under feminine nouns are included:—

(1) All denoting feminine beings.

Remark—ܘܡܠܐ *camel* and ܘܡܠܐ *ass*, when they denote males, are masculine.

(2) *a.* Many words which do not denote feminine beings but which have feminine endings.

b. Especially names of vegetables.

c. Members of the body.

(3) Names of vessels, weights, measures, articles of furniture, utensils, instruments and clothing.

(4) Names of the elements, of natural phenomena and objects of spirit, matter and place.

(5) Names of countries, cities and towns and the names of the letters of the alphabet.

3. (1) ܚܘܒܢܐ (Gen. 1:5); ܘܡܠܐ *good*; ܘܡܠܐ *bad* (Mt. 27:23); ܘܡܠܐ *the good*; ܘܡܠܐ (Mt. 6:34).

(2) ܘܡܠܐ *bona*; ܘܡܠܐ *these*; ܘܡܠܐ ܘܡܠܐ (2 Cor. 5:10); *omnia haecce mala*.

4. ܘܡܠܐ *enmity* (Luk. 23:12) is feminine; ܘܡܠܐ *enemy* (Mt. 13:28) is masculine.

3. The neuter is expressed in Syriac only in the Interrogative pronoun, *i. e.* ܘܡܠܐ, ܘܡܠܐ, ܘܡܠܐ=*what?* ܘܡܠܐ=*who?*

(1) In the singular either a masculine or feminine form may take its place.

(2) In the plural, the feminine is always used for it.

4. The gender of compound nouns is indicated by the second noun.

Remark—This rule is sometimes violated as in Acts 16:26 ܩܘܢܐܢܐ is masculine plural from ܩܘܢܐ f. *wall*.

5. Plural nouns whatever their ending follow the gender of the singular, *e. g.* ܩܘܢܐܢܐ and ܩܘܢܐܢܐ are masculine because their singular is masculine. ܩܘܢܐܢܐ and ܩܘܢܐܢܐ from the singulars ܩܘܢܐ and ܩܘܢܐ are feminine.

6. Nouns used figuratively are often given the gender of the things which they represent, *e. g.* ܩܘܢܐܢܐ *word*, when used for the Logos, (John. 1:1), is masculine, elsewhere, feminine. ܩܘܢܐܢܐ (Rev. 13:1) is masculine though each noun is feminine.

§ 92. Number.

1. (1) ܩܘܢܐܢܐ (Gen. 1:15); ܩܘܢܐܢܐ (Gen. 1:14); ܩܘܢܐܢܐ (Gen. 1:2); ܩܘܢܐܢܐ (Gen. 1:14); ܩܘܢܐܢܐ .
- (2) ܩܘܢܐܢܐ *flock*; ܩܘܢܐܢܐ *many*; ܩܘܢܐܢܐ *the rest*.
- (3) ܩܘܢܐܢܐ (Mt. 24:7) *in every place*; ܩܘܢܐܢܐ (Mt. 20:9) *a penny each*; ܩܘܢܐܢܐ (Mk. 2:17) *various diseases*; ܩܘܢܐܢܐ (Spic. Syr. 13:17) *in different places*; ܩܘܢܐܢܐ (Acts 10:23) *some*; ܩܘܢܐܢܐ (Spic. Syr. 2:27) *whatsoever, anything*.
- (4) ܩܘܢܐܢܐ *two Adams*; ܩܘܢܐܢܐ *two Nuns*; ܩܘܢܐܢܐ *five gers*.
2. (1) ܩܘܢܐܢܐ *water*; ܩܘܢܐܢܐ *heaven*; ܩܘܢܐܢܐ *face*.
- (2) ܩܘܢܐܢܐ (Rom. 8:2) *liberty*; ܩܘܢܐܢܐ (John. 1:4) *life*; ܩܘܢܐܢܐ (Rom. 1:31) *compassion*.
3. ܩܘܢܐܢܐ (Mt. 26:61) but ܩܘܢܐܢܐ (Mt. 28:20).
4. ܩܘܢܐܢܐ *I swear by the Lord* (Michaelis Chrest. 30).
5. (1) ܩܘܢܐܢܐ *foundations* (Lk. 6:48) [sing. ܩܘܢܐܢܐ]; ܩܘܢܐܢܐ *enemies* (Rom. 5:10).

(2) a. *ܘܡܩܘܪܐܝܢ ܘܡܩܘܪܐܝܢ* *tombs* (Mt. 27:52); *ܘܡܩܘܪܐܝܢ* (Lk. 12:18).

b. *ܘܡܩܘܪܐܝܢ ܘܡܩܘܪܐܝܢ* *his counsellors* (Acts 25:12).

c. *ܘܡܩܘܪܐܝܢ ܘܡܩܘܪܐܝܢ* *chief priests* (Mt. 27:1).

G. *ܘܡܩܘܪܐܝܢ* *womb*; *ܘܡܩܘܪܐܝܢ* *compassion*.

1. The plural idea is denoted in one of four ways.

(1) By means of the plural affixes, § 76. 3, 4.

(2) By means of words which have a collective signification, *see* § 90.

(3) By the repetition of a word without a connective.

(4) In the case of proper names, most of the letters of the alphabet, and the particle *ܘܡܩܘܪܐܝܢ*, by the numerals.

2. In a few words the plural termination is employed for the designation of ideas which are singular; especially is this the case

(1) To denote portions of space.

(2) To denote abstract ideas.

3. Some nouns have a plural of paucity, *i. e.* a plural to denote that from two to ten of a thing are meant.

4. The plural of majesty occurs only in the Hebrew word for *Lord*, *e. g.* *ܘܡܩܘܪܐܝܢ* (Did. 82:15).

5. Compound ideas form their plural either by pluralizing the second or the first or both. When the word is a true compound, the second part only is pluralized.

6. The plural form of certain nouns often conveys a shade of meaning different from the singular.

7. The feminine plural of a noun is sometimes used in a different sense from the masculine plural, *see* § 86. 11.

§ 93. Determination.

I.

1. (1) a. *ܘܡܩܘܪܐܝܢ ܘܡܩܘܪܐܝܢ* *in all evils* (Prov. 5:14); but *ܘܡܩܘܪܐܝܢ* *to all believers* (Aphr. 202:1).

b. *ܘܡܩܘܪܐܝܢ ܘܡܩܘܪܐܝܢ* *these two commandments* (Mt. 22:40).

c. *ܘܡܩܘܪܐܝܢ ܘܡܩܘܪܐܝܢ* *how many baskets?* (Mt. 16:10); *ܘܡܩܘܪܐܝܢ* *by what authority?* (Mt. 21:23); *ܘܡܩܘܪܐܝܢ* *what torment?* (Spic.

Syr. 40:20). But ܘܫܪܘܢܐ *with one voice* (Acts 19:34); ܘܫܪܘܢܐ *how much expense* (Jos. Styl. 15:18); ܘܫܪܘܢܐ *which commandment?* (Mt. 22:36).

(2) ܘܫܪܘܢܐ *the Scripture-text*; ܘܫܪܘܢܐ *the Theanthropos*.

(3) ܘܫܪܘܢܐ *to every one a penny*.

(4) ܘܫܪܘܢܐ *the quail*; ܘܫܪܘܢܐ *the error*; ܘܫܪܘܢܐ *the secret*.

2. (1) ܘܫܪܘܢܐ *death*; ܘܫܪܘܢܐ *lion*; ܘܫܪܘܢܐ *bull*; ܘܫܪܘܢܐ *heat*; ܘܫܪܘܢܐ *situation*.

(2) ܘܫܪܘܢܐ (Is. 55:1) *without money*; ܘܫܪܘܢܐ (Rom. 1:31) *unmerciful*;

ܘܫܪܘܢܐ (John. 8:1) *without sin*; ܘܫܪܘܢܐ (Ex. 21:11); ܘܫܪܘܢܐ ܘܫܪܘܢܐ

without offence (Didasc. 14:19); ܘܫܪܘܢܐ ܘܫܪܘܢܐ *without a guide*

(Sp. Syr. 43:4).

Nouns were originally made definite by putting them in the emphatic state; but in almost all cases the emphatic and absolute states have come to lose all distinction as to definiteness, so that:

1. Nouns in the *absolute* state are often definite.

(1) *a.* After ܘܫܪܘܢܐ *all*.

b. With numerals.

c. With ܘܫܪܘܢܐ *how much? how many?* and ܘܫܪܘܢܐ *which? what?*

(2) In some compound words, which are definite, the absolute state always occurs in the second noun.

(3) A noun repeated in a distributive sense is generally in the absolute state, *see* § 92. 1, (3).

(4) In nouns where the emphatic state is not found, the absolute serves for both, *see* § 86. 6.

2. Nouns in the emphatic state are often indefinite.

(1) All nouns which have lost the absolute state may be indefinite in the emphatic which has taken its place.

(2) In negative expressions the noun though indefinite is often in the emphatic state.

Remark—In most of the above cases the other state, if found, would be equally proper.

II.

1. (1) ܘܢܫܐ ܥܘܡܐ ܘܢܫܐ *the mute man spake* (Mt. 9:33).
 ܘܢܫܐ ܥܘܡܐ ܘܢܫܐ *she placed the second* (Addai the Ap. 14:10);
 ܘܢܫܐ ܥܘܡܐ ܘܢܫܐ *but the men who ate* (Mt. 14:21). (See also
 John. 18:16, 4:49.)
- (2) ܘܢܫܐ ܥܘܡܐ ܘܢܫܐ *and behold the star that they saw* (Mt. 2:9).
 ܘܢܫܐ ܥܘܡܐ ܘܢܫܐ *the brother who was with me* (Joshua the
 Sty. 29:15). (See also John. 5:9.)
- (3) ܘܢܫܐ ܥܘܡܐ ܘܢܫܐ *and the word* (John. 1:1); ܘܢܫܐ ܥܘܡܐ ܘܢܫܐ *and the
 disciples* (Mt. 14:19); ܘܢܫܐ ܥܘܡܐ ܘܢܫܐ *and the cithara knew not*
 (Sp. Syr. 4:17).
- (4) ܘܢܫܐ ܥܘܡܐ ܘܢܫܐ *and this thou art wishing* (J. S. 7:22).
 ܘܢܫܐ ܥܘܡܐ ܘܢܫܐ (Ad. Ap. 10:20); ܘܢܫܐ ܥܘܡܐ ܘܢܫܐ *these men*
 (Sp. Syr. 9:4).
2. ܘܢܫܐ ܥܘܡܐ ܘܢܫܐ *many times* (Mk. 9:22); ܘܢܫܐ ܥܘܡܐ ܘܢܫܐ *suddenly* (Lk. 2:13).

To avoid the ambiguity arising from the emphatic state's losing its power of determination, nouns were often made definite by the personal or demonstrative pronoun.

- (1) The demonstrative might precede its noun.
- (2) The demonstrative might follow its noun.
- (3) The personal pronoun preceded its noun.
- (4) ܘܢܫܐ might be put before the demonstrative pronoun in order to make it emphatic.

2. The absolute state is yet used in cases which are necessarily indefinite, especially in adverbial phrases.

3. (1) ܘܢܫܐ ܥܘܡܐ ܘܢܫܐ *the true vision* (Sp. Syr. 22:6).
 ܘܢܫܐ ܥܘܡܐ ܘܢܫܐ *to a strange people* (Ex. 21:8); ܘܢܫܐ ܥܘܡܐ ܘܢܫܐ *soft
 raiment* (Mt. 11:8); ܘܢܫܐ ܥܘܡܐ ܘܢܫܐ *many miracles* (John. 11:47);
 ܘܢܫܐ ܥܘܡܐ ܘܢܫܐ *other spirits* (Lk. 11:26).

it is a substantive or if it is an adjective or participle taken as a substantive.

4. Pronouns are always determinate. Infinitives, the names of months, and most foreign words are indeterminate in form, even when determinate in sense. **ܘܚܘܘܠܐ** when used in connection with a numeral for a day of the week is unchangeable, *e. g.* **ܘܚܘܘܠܐ ܫܒܘܬܐ** *Sunday* (Mt. 28:1); **ܘܚܘܘܠܐ ܘܥܘܠܐ** *Wednesday* (J. S. 62:2).

§ 94. Apposition.

1. **ܘܚܘܘܠܐ ܘܚܘܘܠܐ** (Mt. 10:4); **ܘܚܘܘܠܐ ܘܚܘܘܠܐ** *the west-wind* (Ex 10:19); **ܘܚܘܘܠܐ ܘܚܘܘܠܐ** (J. S. 84:7); **ܘܚܘܘܠܐ ܘܚܘܘܠܐ** *tails, burning firebrands* (Is. 7:4); **ܘܚܘܘܠܐ ܘܚܘܘܠܐ** *chickpeas were 500 numia a kab* (J. S. 34:20).
 2. **ܘܚܘܘܠܐ ܘܚܘܘܠܐ** *a hundred measures of oil* (Lk. 16:6). **ܘܚܘܘܠܐ ܘܚܘܘܠܐ** *five loads of silver coin* (J. S. 10:21).
 3. **ܘܚܘܘܠܐ ܘܚܘܘܠܐ** *very good* (Kirsch Chrest. p. 130:12); **ܘܚܘܘܠܐ ܘܚܘܘܠܐ** *very bad* (S. S. 23:14, Mt. 4:24); **ܘܚܘܘܠܐ ܘܚܘܘܠܐ** *one by one* (John. 8:9, J. S. 77:2); **ܘܚܘܘܠܐ ܘܚܘܘܠܐ** *in the land of his enemies, in the land of Moab*.
 4. **ܘܚܘܘܠܐ ܘܚܘܘܠܐ** *he was the first to save him* (J. S. 3:1). **ܘܚܘܘܠܐ ܘܚܘܘܠܐ** *Haman remained, as an escaped one* (Aphr. 52:15); **ܘܚܘܘܠܐ ܘܚܘܘܠܐ** *he first showed good will* (J. S. 23:17); **ܘܚܘܘܠܐ ܘܚܘܘܠܐ** (=lit.) *and they who first had the gospel preached [to them]*. (Heb. 4:6)
 5. **ܘܚܘܘܠܐ ܘܚܘܘܠܐ** *many things* (Sp. Syr. 6:6); **ܘܚܘܘܠܐ ܘܚܘܘܠܐ** *much earth* (Mk. 4:5); **ܘܚܘܘܠܐ ܘܚܘܘܠܐ** *a little consolation* (J. S. 32:10); **ܘܚܘܘܠܐ ܘܚܘܘܠܐ** *the little light* (J. S. 31:15).
- Rem. 1.*—**ܘܚܘܘܠܐ ܘܚܘܘܠܐ** *the mount of Olives* (Mt. 21:1); **ܘܚܘܘܠܐ ܘܚܘܘܠܐ** *id* (Mt. 26:30); **ܘܚܘܘܠܐ ܘܚܘܘܠܐ** (J. S. 65:20).

Rem. 2.— $\text{ܕܠܘܘܬܐ ܕܒܪܝܘܬܐ ܕܒܪܝܘܬܐ}$ *three measures of barley* (Rev. 6:6);
 $\text{ܕܩܒܠܐ ܕܒܒܝܬܐ ܕܩܒܠܐ}$ *a kab of beans* (J. S. 34:20).

1. The first noun denotes a person or thing, the second defines it.

2. The second denotes the principal idea, the first defining its measure, weight &c.

3. The second noun is a repetition of the first for emphasis, distribution, or multiplication (*see* § 92. 1. (3)); or the first word in a clause is repeated in order to add a new idea to it.

4. We meet occasionally with constructions similar to the Greek predicative, or modal accusative.

5. ܕܩܘܠܘܢܐ *many*; ܕܩܘܠܘܢܐ *little* and ܕܩܘܠܘܢܐ *other*, often stand before their noun; as also do other adjectives occasionally, *see* § 99. 1, *Rem. 1.*

Rem. 1.—Names of places and times are frequently connected by ܕ , or may be in simple construction, *see* § 96. A. B. The construction with ܕ is really a kind of apposition.

Rem. 2.—The thing contained may be connected with the thing containing by means of ܕ .

6. (1) $\text{ܕܕܘܠܘܬܐ ܕܩܘܠܘܢܐ ܕܩܘܠܘܢܐ}$ *all this consolation* (J S 42. 14).

ܕܩܘܠܘܢܐ ܕܩܘܠܘܢܐ *all his army* (J. S. 88. 9).

ܕܩܘܠܘܢܐ ܕܩܘܠܘܢܐ *in all the land* (Lk. 4:25).

(2) ܕܩܘܠܘܢܐ ܕܩܘܠܘܢܐ *he cast the silver* (Mt. 27:5). (So Mt. 14:10, 26:51).

ܕܩܘܠܘܢܐ ܕܩܘܠܘܢܐ *when he told this word* (Aphr. 520:18).

(3) ܕܩܘܠܘܢܐ ܕܩܘܠܘܢܐ *he should destroy the friendship* (Ined. Syr. 8:16).

ܕܩܘܠܘܢܐ ܕܩܘܠܘܢܐ *Jonathan delivered David* (J. S. 2:18). (*See also* 12:9, 21:6).

(4) ܕܩܘܠܘܢܐ ܕܩܘܠܘܢܐ *that he would deliver the city* (J. S. 56:1).

6. (1) The second noun may be in apposition with the pronominal suffix of the first. So especially after ܕܩܘܠܘܢܐ meaning „all the“.

(2) The noun may be in apposition with the pronominal suffix of the verb.

(3) The noun in apposition with the pronominal suffix of a verb is generally preceded by ܕܩܘܠܘܢܐ .

(4) Occasionally, we find a pronoun and a noun each preceded by ܐ and both in apposition with the pronominal suffix of the verb.

§ 95. The Nominative Absolute.

1. $\text{ܐܢܝܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ}$ *For when a man has been turned from the little error, there is received by him etc.* (Sp. Syr. 22:3). (lit. *For a man when etc.*); $\text{ܐܢܝܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ}$ *The stone which the builders rejected, it has become the head of the corner* (Mt. 21:42). (See also Mt. 4:10); $\text{ܐܢܝܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ}$ (lit.=) *For we, also, we have been preached the gospel* (Heb. 4:2).
2. (1) $\text{ܐܢܝܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ}$ *he hoped that he had found the time* (J. S. 18:12); $\text{ܐܢܝܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ}$ *rebellion, they know it not* (Aphr. 177ult.); $\text{ܐܢܝܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ}$ *his own blood, the dogs licked it up* (Aphr. 183:16).
- (2) $\text{ܐܢܝܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ}$ *and me, the Lord commanded me* (Deut. 4:14). $\text{ܐܢܝܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ}$ *Elijah, Jezebel persecuted him* (Aphr. 123:18).
- (3) $\text{ܐܢܝܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ}$ *to Jesus what shall I do to him?* (Math. 27:22). $\text{ܐܢܝܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ}$ *Constantine he made a general* (J. S. 45:8). (See also 91:5).
3. $\text{ܐܢܝܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ}$ *his weapon, it is weaker than ours* (Aphr. 137:21); $\text{ܐܢܝܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ}$ *Our father Abraham is he* (John. 8:39). (See also Heb. 3:4, Aphr. 7:2, 14:10, Mt. 26:48). $\text{ܐܢܝܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ}$ *he that blesses, blessed is he* (Did. 4:14); $\text{ܐܢܝܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ}$ — *all that &c. that is its name* (Gen. 2:19).
4. (1) $\text{ܐܢܝܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ}$ *For on account of Abel's faith, his gift was accepted* (Aphr. 18:4). (See also 63:17, 449:15).

(1) expressed, or (2) understood. The object is emphasized when the demonstrative pronoun is used after the preposition instead of the pronominal suffix, *see* (3).

Remark—The preposition may be used before the noun placed first in the sentence as well as before the pronoun, which assumes the usual grammatical position of the noun.

5. The nominative absolute is often the logical genitive after a noun, its grammatical place being assumed by a pronominal suffix.

6. The same rules that are true of the noun are true also of the pronoun when in the nominative absolute.

§ 96. The Genitive.

The Genitive relative may be expressed:

- I. By the construct state.
- II. By means of the relative pronoun ܩ.
- III. By means of the pronominal suffix and the relative pronoun ܩ.
- IV. By means of the preposition ܕ.

I. Construction or Annexion.

1. a. ܕܒܥܙܪܐܒܒ *Beelzebub* (Mt. 13:28); ܕܒܢ ܐܢܫܐ *son of man* (John. 2:25);
ܕܦܬܘܚܐ *openly* (Bar Heb. Sch. Mor. 1:23); ܕܦܫܬܘܢܐ *suspicion*
(1 Tim. 6:4); ܕܦܫܘܥܐ *sodomites* (Dit. 1:21).
- b. ܕܘܪܘܬܐ *orthodoxy*; ܕܘܠܘܘܩܘܪܘܨ *Athan.*
(Fest. Lett. 25:7); ܕܘܡܩܘܡܐ *εὐπαθοῦντες* (Ps. 91:15 Hex. [Nöl.]).
2. a. ܕܦܠܘܬܐ *palace* (Bar Heb. Sch. Mor. 1:14); ܕܦܘܠܘܬܐ *bitter fruits*;
ܕܦܘܠܘܬܐ *capital city* (J. S. 12.2); ܕܦܘܠܘܬܐ *mount of Olives* (Mt. 26:30);
ܕܦܘܠܘܬܐ *counsellor* (Rom. 11:34).
- b. ܕܦܘܠܘܬܐ *wanting of mind* (Gal. 3:1); ܕܦܘܠܘܬܐ *a slave*
bought for silver (Ex. 12:44); ܕܦܘܠܘܬܐ *sick of love* (Song of
Songs 2:5).

- Rem.* |ܘܚܘܒܘܢ ܘܩܘܒܘܢ| *beautiful in countenance* (Gen. 12:11); |ܘܨܘܒܘܢ ܘܩܘܒܘܢ| *ruling over himself* (Sp. Syr. 19:5).
3. |ܘܡܘܩܘܒܘܢ ܘܩܘܒܘܢ| *from the east of Paradise* (Gen. 3:24); |ܘܡܘܩܘܒܘܢ ܘܩܘܒܘܢ| *at sunrise* (Mk. 1:32); |ܘܡܘܩܘܒܘܢ ܘܩܘܒܘܢ| *many widows* (Lk. 4:25); |ܘܡܘܩܘܒܘܢ ܘܩܘܒܘܢ| *a few days* (John. 2:12); |ܘܡܘܩܘܒܘܢ ܘܩܘܒܘܢ| *through the prophet* (Mt. 27:9); |ܘܡܘܩܘܒܘܢ ܘܩܘܒܘܢ| *before the assembly* (Mt. 27:24); |ܘܡܘܩܘܒܘܢ ܘܩܘܒܘܢ| *in the name of the father* (Mt. 28:19); |ܘܡܘܩܘܒܘܢ ܘܩܘܒܘܢ| (J. S. 2:15).
4. (1) |ܘܡܘܩܘܒܘܢ ܘܩܘܒܘܢ| *king of Salem* (Gen. 14:18); |ܘܡܘܩܘܒܘܢ ܘܩܘܒܘܢ| *their sins* (Gen. 18:20); |ܘܡܘܩܘܒܘܢ ܘܩܘܒܘܢ| *the wife of his neighbor* (Did. 1:19); |ܘܡܘܩܘܒܘܢ ܘܩܘܒܘܢ| *thy soul* (J. S. 2:17); |ܘܡܘܩܘܒܘܢ ܘܩܘܒܘܢ| *his wisdom* (J. S. 4:5).
- (2) |ܘܡܘܩܘܒܘܢ ܘܩܘܒܘܢ| *fear of God* (Acts 9:31); |ܘܡܘܩܘܒܘܢ ܘܩܘܒܘܢ| *for the love of peace* (J. S. 90:5); |ܘܡܘܩܘܒܘܢ ܘܩܘܒܘܢ| *fear of him* (Sp. Syr. 2:25); |ܘܡܘܩܘܒܘܢ ܘܩܘܒܘܢ| *the love of silver* (1 Tim. 6:10); |ܘܡܘܩܘܒܘܢ ܘܩܘܒܘܢ| *the love for her entered his heart* (Sind. 4:10).
- Rem.* 1.—|ܘܡܘܩܘܒܘܢ ܘܩܘܒܘܢ| *now the cause of the destruction* (Ephr. II. 124:3 [Nöld.]); |ܘܡܘܩܘܒܘܢ ܘܩܘܒܘܢ| *he was a hero of strength* (Judges 11:1).
- Rem.* 2.—|ܘܡܘܩܘܒܘܢ ܘܩܘܒܘܢ| β(β)λ(β)α(β) α(α)ν(α)γ(α)γ(α)ρ(ρ)α(ρ)μ(μ)σ(σ)ι(ι)α (James of Edessa Z. D. M. G. XXXII, p. 488.9); |ܘܡܘܩܘܒܘܢ ܘܩܘܒܘܢ| *living miserably* (Jul. 112:13 [Nöld.]); |ܘܡܘܩܘܒܘܢ ܘܩܘܒܘܢ| *God-loving* (J. S. 1:1).
- Rem.* 3.—|ܘܡܘܩܘܒܘܢ ܘܩܘܒܘܢ| *in the month of Haziron and of Tammuz* (J. S. 40:10).

The genitive relation, called construction or annexion, is denoted by a noun in the construct state (see § 76), followed by a noun in the emphatic state. The following varieties may be noted.

1. Where two, or more, words form together but one idea, as (*a*) in compound words, and (*b*) in translations of a single Greek word.

2. Where the first word has a main idea which the second limits as to quality, origin, possession, designation &c. The first may be (*a*) a noun, or (*b*) an adjective:

Rem.—A preposition may come between the adjective and the noun.

3. Where the second noun has the main idea, which the first limits as to time, place, quantity, manner &c. Many compound prepositions are used in this construction.

4. Where two words have distinct ideas of equal value, we have (*a*) the subjective genitive, (*b*) the objective genitive.

Rem. 1.—A particle, or enclitic verb, occasionally comes between the two nouns in construction.

Rem. 2.—A participle may be in construction with an adverb, or with a governed noun preceded by ܐ.

Rem. 3.—A noun in the construct may have two nouns after it. Generally, however, in such cases the relative ܘ is employed.

§ 97 A.

II. The Genitive with ܘ.

1. ܘܡܘܨܘܦܘܣܘܩܘܦܘܩܝܬܐ ܘܥܡܐ ܘܥܡܐ *ψευδοπροφηται* (Mt. 24:24).
2. ܘܕܠܐ ܘܩܬܝܒܐ ܘܩܬܝܒܐ *the kingdom of heaven* (Mt. 13:11); ܘܩܬܝܒܐ ܘܩܬܝܒܐ *in the land of the Chaldeans* (Julianos 6:1); ܘܩܬܝܒܐ ܘܩܬܝܒܐ *the mount of Olives* (Mt. 21:1); ܘܩܬܝܒܐ ܘܩܬܝܒܐ *the Holy spirit* (Mt. 28:19); ܘܩܬܝܒܐ ܘܩܬܝܒܐ *Passover* (John. 13:1).
3. ܘܩܬܝܒܐ ܘܩܬܝܒܐ ܘܩܬܝܒܐ ܘܩܬܝܒܐ 6000 years (Aphr. 36:20); ܘܩܬܝܒܐ ܘܩܬܝܒܐ *a kab of beans* (J. S. 34:20).
4. ܘܩܬܝܒܐ ܘܩܬܝܒܐ *the glory of God* (John. 11:4); ܘܩܬܝܒܐ ܘܩܬܝܒܐ *in the way of sinners* (Mt. 5:10); ܘܩܬܝܒܐ ܘܩܬܝܒܐ *expenditures for the building* (J. S. 81:18); ܘܩܬܝܒܐ ܘܩܬܝܒܐ *on account of the leanness of their bodies* (J. S. 37:1); ܘܩܬܝܒܐ ܘܩܬܝܒܐ *the way to the tree* (Gen. 3:24).

Rem. 1.— $\text{ܘܥܘܠܘܢܐ ܕܥܘܠܘܢܐ ܕܥܘܠܘܢܐ}?$ *at the time of the end of his life* (J. S. 91:15); $\text{ܘܥܘܠܘܢܐ ܕܥܘܠܘܢܐ ܕܥܘܠܘܢܐ}$ *afflictions of locusts and famine and pestilence* (J. S. 40:16). See, also, J. S. 92:11; Did. 1:5. ܘܥܘܠܘܢܐ ܕܥܘܠܘܢܐ (Gen. 2:4). See, also, Gen. 30:37; Mt. 26:28. ܘܥܘܠܘܢܐ ܕܥܘܠܘܢܐ *thy book of life* (Ps. 69:28); ܘܥܘܠܘܢܐ ܕܥܘܠܘܢܐ *my sin and that of my fathers* (Legends of St. Mary [Ms.] p. 9:1); ܘܥܘܠܘܢܐ ܕܥܘܠܘܢܐ *the words of our Lord and of his Messiah* (J. S. 46:7); ܘܥܘܠܘܢܐ ܕܥܘܠܘܢܐ *sufferings of his soul and of the body* (Overbeck 175:26).

Rem. 2.— ܘܥܘܠܘܢܐ ܕܥܘܠܘܢܐ *any flesh of an animal* (Sp. Syr. 7:26); ܘܥܘܠܘܢܐ ܕܥܘܠܘܢܐ *from all the power of Rome* (Did. 75:6); ܘܥܘܠܘܢܐ ܕܥܘܠܘܢܐ *born without marriage* (Overbeck [Nöld. § 206]).

Rem. 3.— ܘܥܘܠܘܢܐ ܕܥܘܠܘܢܐ *Solomon's porch* (John. 10:23); ܘܥܘܠܘܢܐ ܕܥܘܠܘܢܐ *Bethlehem Judah* (Mt. 2:1); ܘܥܘܠܘܢܐ ܕܥܘܠܘܢܐ *the deceitfulness of riches* (Mt. 13:22).

Rem. 4.— ܘܥܘܠܘܢܐ ܕܥܘܠܘܢܐ *any cause whatsoever of death* (Ad. Ap. 12:13); ܘܥܘܠܘܢܐ ܕܥܘܠܘܢܐ *because the divine teaching is the seal of the mind* (Sp. Eph. Syr. Overbeck p. 22:6).

By means of the relative ܘܥܘܠܘܢܐ , all the varieties of the genitive mentioned under I. may be expressed, ܘܥܘܠܘܢܐ being in apposition with the noun preceding it, and in construction with that which follows.

Rem. 1.—The construction with ܘܥܘܠܘܢܐ is usual where there are two or more genitives. Where two or more genitives are dependent on one noun, the first may be in construction, the second with ܘܥܘܠܘܢܐ , though usually both, or all, have ܘܥܘܠܘܢܐ .

Rem. 2.—The first noun is occasionally found in the absolute state, or even the construct.

Rem. 3.—This is the construction used with foreign and indeclinable nouns, see § 86. 6.

Rem. 4.—Sometimes a word comes between the first noun and the relative, see B. Rem. 2.

§ 97 B. ✕

III. The Genitive relation denoted by the pronominal suffix and ʔ.

ܠܩܠܒܐ ܕܐܪܥܐ in the heart of the earth (Mt. 12:10).

ܥܡܠܐ ܕܡܫܝܚܐ the works of Messiah [lit. The works of him who is Messiah] (Mt. 11:2).

ܥܡܘܩܠܐ ܕܡܫܝܚܐ the reproach of Christ (Heb. 11:26).

ܦܠܝܥܐ ܕܡܠܟܐ the fear of the Lord (Did. 1:8).

Rem. 1.—ܥܘܢܐ ܕܐܝܢܐ his right ear; ܡܠܟܘܬܐ ܕܡܠܟܐ his eternal kingdom (Did. 1:5).

Rem. 2.—ܠܡܝܢ ܕܡܠܟܐ for the fear of God (Sp. Syr. 2:26);
ܦܬܪܐ ܕܐܘܪܫܐܝܡܐ for he was the father of the orphans (Overbeck 207:19);
ܐܝܢܐ ܕܡܠܟܐ if thou be the son of God (Mt. 27:40);
ܥܘܩܠܐ ܕܡܠܟܐ and he was, moreover, a companion of the sorrowing (Ov. 207:2);
ܐܝܢܐ ܕܡܠܟܐ this was the son of God (Mt. 27:55).

Rem. 3.—ܠܦܝܢ ܕܡܠܟܐ because of this (J. S. 11:19). (But Sp. Syr. 2:11 ܠܦܝܢ ܕܡܠܟܐ).

Rem. 4.—ܠܩܠܒܐ ܕܐܪܥܐ in all the earth (Lk. 4:25); ܥܡܘܩܠܐ ܕܡܠܟܐ his whole army (J. S. 10:12); ܥܡܘܩܠܐ ܕܡܠܟܐ of our whole faith (Aphr. 6:16).

When the second noun is determinate, the first often takes a pronominal suffix, agreeing in gender and number with the second noun. The second noun is really in apposition with the pronominal suffix of the first.

Rem. 1.—When the clause with ܐ is an adjective clause, limiting the noun and not the pronominal suffix, it is treated as a nominal sentence, of which ܐ is the subject and the noun, substantive or adjective, is the predicate. If this predicate is an adjective, it is in the absolute state and agrees with its antecedent in gender and number, *see* § 79. 2.

Rem. 2.—One, or two words, especially particles, pronouns, enclitic copulas may come between the pronominal suffix and the relative, *see* A, *Rem. 4.*

Rem. 3.—A preposition may take this construction.

Rem. 4.—ܐ all, takes the pronominal suffix agreeing in gender and number with the following noun. The noun, however, is put in direct apposition with the suffix, ܐ being omitted.

§ 98.

IV. Genitive with Prepositions.

1. ܠܘܢܐ ܠܘܢܐ ܠܘܢܐ *she was among the women belonging to the king of the Huns* (J. S. 19:6); ܠܘܢܐ ܠܘܢܐ *a stool for thy feet* (Acts 2:35); ܠܘܢܐ ܠܘܢܐ *composed by him* (J. S. 51:18); ܠܘܢܐ *by David* (Ps. 3 heading).

Rem.—ܠܘܢܐ ܠܘܢܐ *finisher of our faith* (Heb. 12:2); ܠܘܢܐ *the conquest of Constantinople* (Kirsch, Chrest. 136:1).

2. ܠܘܢܐ ܠܘܢܐ *he seized five of their chiefs* (J. S. 82:22); ܠܘܢܐ ܠܘܢܐ *one of the generals* (J. S. 59:13); ܠܘܢܐ ܠܘܢܐ *two of you* (Mt. 18:19).

1. The genitive of possession and of the author may be expressed by the preposition ܠ.

Rem.—Verbal and some other nouns govern another noun in the accusative, the construction being equivalent to our genitive relation.

2. The partitive genitive is expressed by means of the preposition ܠ.

X

§ 99. The Adjective.

1. $\text{ܩܘܪܝܢܐܢܐ} \text{ܩܘܪܝܢܐܢܐ}$ *great lights* (Gen. 1:16); $\text{ܩܘܪܝܢܐܢܐ} \text{ܩܘܪܝܢܐܢܐ}$ *great praises* (J. S. 1:5); $\text{ܩܘܪܝܢܐܢܐ} \text{ܩܘܪܝܢܐܢܐ}$ *great light* (Gen. 1:16); $\text{ܩܘܪܝܢܐܢܐ} \text{ܩܘܪܝܢܐܢܐ}$ *great shame* (J. S. 1:6); $\text{ܩܘܪܝܢܐܢܐ} \text{ܩܘܪܝܢܐܢܐ}$ *great wind* (Jon. 1:4); $\text{ܩܘܪܝܢܐܢܐ} \text{ܩܘܪܝܢܐܢܐ}$ *great signs* (Mt. 24:24); $\text{ܩܘܪܝܢܐܢܐ} \text{ܩܘܪܝܢܐܢܐ}$ *an erring spirit* (Is. 19:14); $\text{ܩܘܪܝܢܐܢܐ} \text{ܩܘܪܝܢܐܢܐ}$ *erring spirits* (1 Tim. 4:1).
- Rem. 1.— $\text{ܩܘܪܝܢܐܢܐ} \text{ܩܘܪܝܢܐܢܐ}$ *another parable* (Mt. 13:24); $\text{ܩܘܪܝܢܐܢܐ} \text{ܩܘܪܝܢܐܢܐ}$ *many things* (Sp. Syr. 6:6); $\text{ܩܘܪܝܢܐܢܐ} \text{ܩܘܪܝܢܐܢܐ}$ *a little time* (Rev. 12:12); $\text{ܩܘܪܝܢܐܢܐ} \text{ܩܘܪܝܢܐܢܐ}$ (Gen. 5:7); $\text{ܩܘܪܝܢܐܢܐ} \text{ܩܘܪܝܢܐܢܐ}$ *the first foundation* (Sp. Syr. 49:29); $\text{ܩܘܪܝܢܐܢܐ} \text{ܩܘܪܝܢܐܢܐ}$ *now the excellent Sergius*; $\text{ܩܘܪܝܢܐܢܐ} \text{ܩܘܪܝܢܐܢܐ}$ *holy Mary* (Aphr. 180:2); $\text{ܩܘܪܝܢܐܢܐ} \text{ܩܘܪܝܢܐܢܐ}$ *now the honored Jacob*.
- Rem. 2.— $\text{ܩܘܪܝܢܐܢܐ} \text{ܩܘܪܝܢܐܢܐ}$ *these three righteous men* (Aphr. 454:3); $\text{ܩܘܪܝܢܐܢܐ} \text{ܩܘܪܝܢܐܢܐ}$ *day one* (Gen. 1:5); $\text{ܩܘܪܝܢܐܢܐ} \text{ܩܘܪܝܢܐܢܐ}$ *seven fat kine* (Gen. 41:18).
- Rem. 3.— $\text{ܩܘܪܝܢܐܢܐ} \text{ܩܘܪܝܢܐܢܐ}$ *a great company with him* (Mt. 26:47); $\text{ܩܘܪܝܢܐܢܐ} \text{ܩܘܪܝܢܐܢܐ}$ *for this is a good thing* (Sp. Syr. 1:20); $\text{ܩܘܪܝܢܐܢܐ} \text{ܩܘܪܝܢܐܢܐ}$ *his Holy spirit* (Did. 1:6); $\text{ܩܘܪܝܢܐܢܐ} \text{ܩܘܪܝܢܐܢܐ}$ *thy energetic will* (J. S. 2:1).
- Rem. 4.— $\text{ܩܘܪܝܢܐܢܐ} \text{ܩܘܪܝܢܐܢܐ}$ *his pure and precious blood* (Did. 1:7); $\text{ܩܘܪܝܢܐܢܐ} \text{ܩܘܪܝܢܐܢܐ}$ *sad and melancholy tales* (J. S. 5:9).
2. $\text{ܩܘܪܝܢܐܢܐ} \text{ܩܘܪܝܢܐܢܐ}$ *that it was good* (Gen. 1:3); $\text{ܩܘܪܝܢܐܢܐ} \text{ܩܘܪܝܢܐܢܐ}$ *the spirit of God was brooding* (Gen. 1:2); $\text{ܩܘܪܝܢܐܢܐ} \text{ܩܘܪܝܢܐܢܐ}$ *and the serpent was cunning* (Gen. 3:1); $\text{ܩܘܪܝܢܐܢܐ} \text{ܩܘܪܝܢܐܢܐ}$ *anything that was good* (J. S. 2:17); $\text{ܩܘܪܝܢܐܢܐ} \text{ܩܘܪܝܢܐܢܐ}$ *that they are true* (J. S. 5:12); $\text{ܩܘܪܝܢܐܢܐ} \text{ܩܘܪܝܢܐܢܐ}$ *those that read or hear* (J. S. 5:12).

Rem. 1.— ܐܢܝܢܐ ܚܝܫܬܝܢܐ *I believe* (John. 9:38); ܐܢܝܢܐ ܠܥܝܢܐ *I rely* (J. S. 4:2).

Rem. 2.— $\text{ܘܟܘܠܘܢ ܥܝܢܘܢܐ ܕܘܨܬܘܢܐ ܘܕܥܘܠܘܢܐ ܕܥܘܠܘܢܐ ܕܥܘܠܘܢܐ}$ *your eyes shall be opened* (Gen. 3:5);
 $\text{ܘܕܥܘܠܘܢܐ ܕܥܘܠܘܢܐ ܕܥܘܠܘܢܐ ܕܥܘܠܘܢܐ ܕܥܘܠܘܢܐ}$ *absorbed is their light in the splendor of the sun* (Aph. 434:21).

Rem. 3.— $\text{ܘܕܥܘܠܘܢܐ ܕܥܘܠܘܢܐ ܕܥܘܠܘܢܐ}$ *who had been blind* (John. 9:13); $\text{ܘܕܥܘܠܘܢܐ ܕܥܘܠܘܢܐ ܕܥܘܠܘܢܐ}$ *we are upright* (Gen. 42:11); $\text{ܘܕܥܘܠܘܢܐ ܕܥܘܠܘܢܐ ܕܥܘܠܘܢܐ}$ *truly this is the apostle* (Addai Apost. 34:8).

1. The adjective, or participle, when used in an attributive sense, follows the noun which it modifies and agrees with it in gender, number and state.

Rem. 1.—The adjectives ܐܘܪܝܢܐ *other*, ܘܫܘܒܐ *much*, ܘܥܘܠܘܢܐ *little, few*, often precede their nouns; as, also, do other adjectives occasionally, especially words of praise or blame.

Rem. 2.—Occasionally, the noun and adjective do not agree as to state.

Rem. 3.—One, or more words, may occur between the noun and its adjective. The pronominal suffix occurs regularly between the noun and adjective.

Rem. 4.—More than one adjective may limit the same noun.

2. When the adjective or participle is predicative, it agrees with its antecedent in gender and number, but is generally in the absolute state. It usually follow the subject noun. But:—

Rem. 1.—The predicate precedes the plural pronoun which becomes enclitic.

Rem. 2.—Sometimes when emphatic the predicate precedes the subject noun.

Rem. 3.—When the definiteness of the predicate is to be emphasized, it is put in the emphatic state. The predicate is emphatic also in nouns which have no absolute state. § 86. 17 (2).

§ 100. Comparative and Superlative.

1. $\text{ܘܕܥܘܠܘܢܐ ܕܥܘܠܘܢܐ ܕܥܘܠܘܢܐ}$ *subtler than any beast* (Gen. 3:1).

$\text{ܘܕܥܘܠܘܢܐ ܕܥܘܠܘܢܐ ܕܥܘܠܘܢܐ}$ *more than thyself thou hast loved me* (J. S. 2:14).

$\text{ܘܕܥܘܠܘܢܐ ܕܥܘܠܘܢܐ ܕܥܘܠܘܢܐ}$ *more than 120000 men* (Jon. 4:11).

- (3) $\text{ܩܘܿܠܳܐ ܩܘܿܠܳܐ ܩܘܿܠܳܐ}$ *the greatest of all plagues* (Eph. 1:204c);
 $\text{ܐܢܳܝܳܬܳܐ ܩܘܿܠܳܐ ܩܘܿܠܳܐ ܩܘܿܠܳܐ ܩܘܿܠܳܐ}$ *Thou art the most
wicked and the worst of men* (Act. Martyr. 223).
- (4) a. ܩܘܿܠܳܐ ܩܘܿܠܳܐ *king of kings* (Rev. 17:14); ܥܘܿܠܳܐ ܥܘܿܠܳܐ *servant of
servants* (Gen. 9:25); ܩܘܿܠܳܐ ܩܘܿܠܳܐ *holy of holies* (Ex. 26:33).
b. ܩܘܿܠܳܐ ܩܘܿܠܳܐ *perfect liberty* (Anal. syr. 49:21).
- (5) ܩܘܿܠܳܐ ܩܘܿܠܳܐ *archangel* (1 Thess. 4:16); ܩܘܿܠܳܐ ܩܘܿܠܳܐ *my chief joy*,
(Song of Songs 4:14); ܩܘܿܠܳܐ ܩܘܿܠܳܐ *exceeding great* (Jon. 3:3);
 ܩܘܿܠܳܐ ܩܘܿܠܳܐ *mighty mountains* (Ps. 36:6).

1. The comparative of adjectives is expressed by the simple adjective with ܩܘܿܠܳܐ . The comparative idea may be strengthened by the use of such adjectives as ܩܘܿܠܳܐ , ܩܘܿܠܳܐ and ܩܘܿܠܳܐ .

Rem. 1.— ܩܘܿܠܳܐ may sometimes be translated by "too".

Rem. 2.— ܩܘܿܠܳܐ in the sense of "too" or "than" is frequently used before an infinitive with the relative § 120. 1 (6).

Rem. 3.— ܩܘܿܠܳܐ is sometimes used in a comparative sense after verbs.

Rem. 4.— ܩܘܿܠܳܐ and ܩܘܿܠܳܐ are sometimes used instead of ܩܘܿܠܳܐ .

Rem. 5.—The construct state of an adjective is occasionally found before ܩܘܿܠܳܐ .

2. The superlative degree may be expressed:

(1) By a determinate noun *i. e.* a noun in the emphatic or construct state.

(2) By means of the preposition ܥܘܿܠܳܐ .

(3) By means of ܩܘܿܠܳܐ .

(4) a. By means of a noun in the singular in the genitive relation with the same noun in the plural; or (b) by means of a noun limited by an adjective from the same root.

(5) By means of ܩܘܿܠܳܐ *chief*; and *perhaps*, in a few cases, by means of ܩܘܿܠܳܐ *God*.

§ 101. The Personal Pronoun.

A. AS SUBJECT OR COPULA.

1. (1) $\text{ܩܘܿܠܳܐ ܩܘܿܠܳܐ ܩܘܿܠܳܐ}$ *am I my brother's keeper?* (Gen. 4:9).

ܩܘܿܠܳܐ ܩܘܿܠܳܐ *I am guiltless* (Job. 33:9).

ܐܝܕܝܢܐ ܐܘܢܐ ܐܘܢܐ *thou art God* (Addai 3 ult.).

ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ *thy people are we* (Aphr. 448:9).

Rem.—ܐܘܢܐ ܐܘܢܐ *I ask* (Eph. 3:13)

ܐܘܢܐ ܐܘܢܐ *he is a debtor* (Gal. 5:3).

(2) ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ *ye shall live also* (John. 14:19).

ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ *he shall bruise thy head* (Gen. 3:15).

ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ *and he himself was taken* (Jos. St. 10:12).

ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ *now Kawid himself* (Jos. Sty. 19:4). (See also Rom. 14:9; Ephes. 4:20; Acts 19:15; Lk. 3:14; Spic. Syr. 1:7).

(3) ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ *Sihon went out to meet us, he and all his people* (Deut. 2:32); ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ *that thou shouldst fall thou and Judah with thee* (2 King 14:10). (See also Deut. 5:14, 12:7; Gen. 6:18, 13:1).

2. (1) ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ *but we say* (Jos. Sty. 42:19).

ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ *and ye are in me and I am in you* (John. 14:20).

ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ *thou art one of them* (Matt. 27:73).

Rem. 1.—ܐܘܢܐ ܐܘܢܐ *If to learn thou art willing* (Spic. Syr. 1:15).

ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ *because of these things Solomon sinned* (Neh. 15:26).

ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ *and if this word* (Spic. Syr. 2:5).

ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ *he has spoken* (Aphr. 5:1).

ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ *but the law we are establishing* (Rom. 3.31).

Note.—ܐܘܢܐ ܐܘܢܐ *this to do* (Jos. Sty. 3:32).

ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ *when this one came to Antioch* (Jos. Sty. 13:1). (See also Jos. Sty. 12:11, 7:22).

Rem. 2.—ܘܗܘ ܐܘܪܝܫܐܝܢܐ *that is Zoar* (Gen. 14:8).

ܘܗܘ ܐܘܪܝܫܐܝܢܐ ܕܥܘܪܝܫܐܝܢܐ *in the city of giants i. e. Hebron*
(Gen. 23:2).

ܘܗܘ ܐܘܪܝܫܐܝܢܐ ܕܥܘܪܝܫܐܝܢܐ *Esau i. e. Edom* (Gen. 36:19; Comp. 36:43).

Note.—ܘܗܘ ܐܘܪܝܫܐܝܢܐ ܕܥܘܪܝܫܐܝܢܐ *Nedubaal, that is Gideon rose up early*
(Jud. 7:1).

2. (2) ܘܗܘ ܐܘܪܝܫܐܝܢܐ *I am Jesus* (Acts 22:8).

ܘܗܘ ܐܘܪܝܫܐܝܢܐ *Art thou the Christ* (Luke 22:67).

A. The personal pronoun may be used separately (*compare* § 95:1).

1. (1) As the subject of a nominal sentence.

Rem.—The pronoun often coalesces with the preceding participle or adjective, *see* § 35. 2.

(2) In verbal sentences to emphasize the subject. It may then often be translated by “*self*”.

(3) If a second subject follows the verb the subject contained in the verbal form is emphasized by the corresponding personal pronoun.

2. It is used as a kind of copula, *see* § 130. 1 (2).

(1) Agreeing in person, number and gender with the subject.

Rem. 1.—(*comp.* § 95. 4) Here belongs the use of ܥܘܪܝܫܐܝܢܐ without agreement of gender or number for the putting of special emphasis upon the word which precedes it.

Note.—Sometimes the pronoun precedes the word. It is then equivalent to the article.

Rem. 2.—ܘܗܘ ܐܘܪܝܫܐܝܢܐ denotes “*that is*”, “*id est*”.

Note.—ܥܘܪܝܫܐܝܢܐ also is sometimes used for “*that is*”.

(2) Agreeing in number and gender only with the subject.

B. AS SUFFIX.

1. (1) ܘܗܘ ܐܘܪܝܫܐܝܢܐ *that they should deliver it* (Jos. St. 56:1).

ܘܗܘ ܐܘܪܝܫܐܝܢܐ *created he him* (Gen. 1:27).

ܘܗܘ ܐܘܪܝܫܐܝܢܐ *he sent it* (Ad. 1:3).

ܘܗܘ ܐܘܪܝܫܐܝܢܐ *they saw him* (Ad. 2:10).

ܘܗܘ ܐܘܪܝܫܐܝܢܐ *the serpent beguiled me* (Gen. 3:13).

ܐܘܢ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ
thou shalt bruise him (Gen. 3:15).

Rem. 1.—ܐܘܢ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ
created he them (Gen. 1:27).

ܐܘܢ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ
he blessed them (Gen. 1:28); ܐܘܢ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ
I will not accept them (Mal. 1:13).

Rem. 2.—ܐܘܢ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ
he cast the silver (Matt. 27:5).

ܐܘܢ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ
he cut off the ear of Illus (Jos. St. 12:9).

ܐܘܢ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ
he had commanded the disciples (Acts 1:2).

ܐܘܢ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ
I have written these narratives
 (Jos. St. 20:17).

Rem. 3.—ܐܘܢ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ
which I am commanding thee
and thy son and thy son's son (Deut. 6:2).

Rem. 4.—ܐܘܢ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ
and he was before me (John. 1:15).

ܐܘܢ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ
they went after her (John. 11:31).

ܐܘܢ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ
and I go to my father (Ad. 4:15;
 Acts 5:39; Acts 12:19, 10:26, 12:15; Rom. 1:22).

(2) ܐܘܢ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ
thou mayest eat of it (Gen. 3:17).

ܐܘܢ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ
who showed thee (Gen. 3:11).

2. (1) a. ܐܘܢ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ
in his image (Gen. 1:27).

ܐܘܢ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ
and between thy seed and her seed (Gen. 3:15).

ܐܘܢ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ
thy life (Gen. 3:17).

b. ܐܘܢ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ
for a memorial of me (Lk. 22:19).

ܐܘܢ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ
fear before him (Ex. 20:20).

Rem. 1.—ܐܘܢ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ
our necessary bread (Mt. 6:11; Mk. 16:14);

ܐܘܢ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ
from thy whorish ways (Ezech. 16:27).

Rem. 2.—ܐܘܢ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ
in his holy mount (Ps. 87:1).

ܐܘܢ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ
her first born son (Mt. 1:25, so also Mt. 3:17).

ܐܘܢ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ ܕܘܫܬܘܢܗ
our prevailing freedom (Overbeck 21:20).

3. (1) ܩܘܠܘܢ ܥܡܘܢܐ ܩܘܠܘܢ *with this history* (Jos. Sty. 8:7).
 ܩܘܠܘܢ ܥܡܘܢܐ ܩܘܠܘܢ *under their government* (Jos. Sty. 8:15).
 ܩܘܠܘܢ ܥܡܘܢܐ ܩܘܠܘܢ *Now in those days* (Mat. 3:1).
- (2) a. ܩܘܠܘܢ ܥܡܘܢܐ *and in the same hour* (Acts 3:7; Mt. 26:74),
 ܩܘܠܘܢ ܥܡܘܢܐ *through the same word* (Overbeck 21:20); ܩܘܠܘܢ
 ܩܘܠܘܢ ܥܡܘܢܐ *in the same place* (Luk. 2:8); ܩܘܠܘܢ ܥܡܘܢܐ *the same word*
(Matt. 26:44); ܩܘܠܘܢ ܥܡܘܢܐ ܩܘܠܘܢ *he met Illus* (Jos. Sty. 12:6).
- b. ܩܘܠܘܢ ܥܡܘܢܐ ܩܘܠܘܢ *I know not the man* (Mat. 26:74).
 ܩܘܠܘܢ ܥܡܘܢܐ ܩܘܠܘܢ *no man shall kill those*
whom I send; ܩܘܠܘܢ ܥܡܘܢܐ ܩܘܠܘܢ *to the feast.*
- Rem.— ܩܘܠܘܢ ܥܡܘܢܐ ܩܘܠܘܢ *from the ship* (Acts 27:3).
 ܩܘܠܘܢ ܥܡܘܢܐ ܩܘܠܘܢ *with Christ* (Rom. 6:8).
 ܩܘܠܘܢ ܥܡܘܢܐ ܩܘܠܘܢ *on account of this* (Acts 9:21).
 ܩܘܠܘܢ ܥܡܘܢܐ ܩܘܠܘܢ *over the stone* (Aphr. 6 ult.).

B. The pronominal suffixes are substituted for the independent pronoun in all oblique cases; except in the case of the third plural after verbs, where the enclitics ܩܘܠܘܢ and ܩܘܠܘܢ are used.

1. With verbs.

(1) The pronominal suffix is generally the direct object.

Rem. 1.—The 3rd person plural after verbs is either the independent personal pronoun or the pronominal suffix after Lomadh.

Rem. 2.—The pronominal suffix is often used after a verb to determine its object.

Rem. 3.—When a second object follows, the independent personal pronoun may be used to strengthen the suffix.

Rem. 4.—Preceded by ܩܘܠܘܢ , it forms the so-called ethical dative, which can rarely be translated into English. See § 124:5.

(2) Sometimes it is the indirect object.

2. With nouns.

(1) The pronominal suffix may be treated as a genitive (see §§ 96:98):

a. subjective when it is equivalent to an adjective or possessive pronoun.

b. objective.

Rem. 1.—In the genitive relation the pronoun is usually attached to the last noun, but sometimes to the first.

Rem. 2.—With adjectives, the pronominal suffix is attached to the noun.

3. With prepositions.

(1) The pronominal suffix is used with the preposition where the noun following it is definite.

(2) When ܐ and ܕ are used with a suffix they are repeated before the noun. In this construction

a. the suffix with ܐ sometimes denotes “*the same*”, though generally it has the force of the definite article merely, *see also* § 107. 9.

b. the suffix with ܕ often has the sense of the definite article.

Rem.—The preposition ܕ with the pronominal suffix sometimes occurs before the same preposition followed by its noun.

ܕܕ and ܕܐܕ are used in the same way.

§ 102. The Demonstrative Pronoun.

1. ܐܝܢܐ ܕܗܝܘܢܐ *at this time* (Jos. Sty. 2:3).

ܕܗܝܘܢܐ ܕܗܝܘܢܐ *these signs* (Jos. Sty. 3:17).

ܕܗܝܘܢܐ ܕܗܝܘܢܐ *on account of this word* (Spic. Syr. 20).

ܕܗܝܘܢܐ ܕܗܝܘܢܐ *on account of these deeds* (Spic. Syr. 6:2).

ܐܝܢܐ ܕܗܝܘܢܐ *this time* (5:4).

2. ܕܗܝܘܢܐ ܕܗܝܘܢܐ *Hosea, that is “the Lord is Saviour”* (Bar Heb. Sch. M. 1:7).

ܕܗܝܘܢܐ ܕܗܝܘܢܐ *this is my body* (Matt. 26:26). *See* § 36:3.

3. ܕܗܝܘܢܐ ܕܗܝܘܢܐ *that that alone which was commanded them should they do* (Spic. Syr. 3:15).

ܕܗܝܘܢܐ ܕܗܝܘܢܐ *the judgement of the world to come* (Jos. Sty. 6:4).

ܕܗܝܘܢܐ ܕܗܝܘܢܐ *until the time decreed in His unerring knowledge* (Jos. Sty. 6:8). (*So* Jon. 4:49; Matt. 14:21 and Jos. Sty. 49:64, 5:16, 29:6).

Rem.— ܕܗܝܘܢܐ ܕܗܝܘܢܐ *these our words* (Aphr. 299:2).

3. ܩܘܡܐ ܕܥܘܠܐ ܕܥܘܠܐ *in his knowledge that which is unerring* (Jos. Sty. 6:8, 1:27).
4. ܩܘܡܐ ܕܥܘܠܐ ܕܥܘܠܐ *in comparison with this of thine* (Jos. Sty. 2:19).
 ܩܘܡܐ ܕܥܘܠܐ ܕܥܘܠܐ *this of thine* (Sim. Stylites 331, Nöld.).
5. ܩܘܡܐ ܕܥܘܠܐ ܕܥܘܠܐ *at the end of it* (Addai 16:1).
 ܩܘܡܐ ܕܥܘܠܐ ܕܥܘܠܐ *on account of this* (Jos. Sty. 11:19).
 ܩܘܡܐ ܕܥܘܠܐ ܕܥܘܠܐ *for the sake of this* (Jos. Sty. 8:18).
6. ܩܘܡܐ ܕܥܘܠܐ ܕܥܘܠܐ *in the same month* (Jos. Sty. 58:6).
 ܩܘܡܐ ܕܥܘܠܐ ܕܥܘܠܐ *and the same day* (John. 5:9).
 ܩܘܡܐ ܕܥܘܠܐ ܕܥܘܠܐ *the same city* (Bar Heb. Sch. M. 1:13).
 ܩܘܡܐ ܕܥܘܠܐ ܕܥܘܠܐ *the same* (Spic. Syr. 22:18).
7. ܩܘܡܐ ܕܥܘܠܐ ܕܥܘܠܐ *of him who has obeyed* (Spic. Syr. 5:2).
 ܩܘܡܐ ܕܥܘܠܐ ܕܥܘܠܐ *those upon whom* (Spic. Syr. 12:2).
 ܩܘܡܐ ܕܥܘܠܐ ܕܥܘܠܐ *those in which thou hast commanded me* (Jos. Sty. 1:2); ܩܘܡܐ ܕܥܘܠܐ ܕܥܘܠܐ *he who shall betray me* (Matt. 26:46);
 ܩܘܡܐ ܕܥܘܠܐ ܕܥܘܠܐ *but he who has been delivered from sufferings* (Overbeck 175:26).

Of the demonstrative pronoun it may be remarked.

1. As an adjective it may be placed either before or after its substantive.
2. Before the personal enclitic pronoun it generally coalesces into ܩܘܡܐ (ܥܘܠܐ ܩܘܡܐ)=*that is, this is*, see § 37. 3.

3. It is sometimes used like ܥܘܠܐ for distinction or emphasis, or as an article.

Rem.—A demonstrative may limit a noun in construction with pronominal suffix.

4. The demonstrative may be in construction with a personal pronoun.
5. The demonstrative may be used as a genitive.
6. "The same" is generally expressed by the demonstrative pronoun preceded by the personal pronoun. *See* § 107:9.
7. The demonstrative is used before the relative in the sense of "that which", "he who" &c. *See* § 104. 2, *Rem.* 1.

§ 103. The Interrogative Pronoun.

1. (1) *ܘܚܘ ܐܘܡܝܘܢܝܘܢ ܘܘܚܘ ܐܘܡܝܘܢܝܘܢ ܘܘܚܘ ܐܘܡܝܘܢܝܘܢ* *who is my mother and who are my brethren?* (Matt. 12:48). *ܘܘܚܘ ܐܘܡܝܘܢܝܘܢ ܘܘܚܘ ܐܘܡܝܘܢܝܘܢ* *what is this salutation?* (Luke 1:29). *ܘܘܚܘ ܐܘܡܝܘܢܝܘܢ ܘܘܚܘ ܐܘܡܝܘܢܝܘܢ* *who would be he that ministered?* (Spic. Syr. 3:24).
- (2) *ܘܘܚܘ ܐܘܡܝܘܢܝܘܢ ܘܘܚܘ ܐܘܡܝܘܢܝܘܢ* *whose daughter art thou?* (Gen. 24:23).
- (3) *ܘܘܚܘ ܐܘܡܝܘܢܝܘܢ ܘܘܚܘ ܐܘܡܝܘܢܝܘܢ* *what were you saying?* (Spic. 1:5).
- (4) *ܘܘܚܘ ܐܘܡܝܘܢܝܘܢ ܘܘܚܘ ܐܘܡܝܘܢܝܘܢ* *in what have they sinned?* (Jos. St. 40:3).
- (5) *ܘܘܚܘ ܐܘܡܝܘܢܝܘܢ ܘܘܚܘ ܐܘܡܝܘܢܝܘܢ* *on account of whom* (Jonah 1:7).
ܘܘܚܘ ܐܘܡܝܘܢܝܘܢ ܘܘܚܘ ܐܘܡܝܘܢܝܘܢ *on account of what* (Jon. 1:8).

Rem. 1.—*ܘܘܚܘ ܐܘܡܝܘܢܝܘܢ ܘܘܚܘ ܐܘܡܝܘܢܝܘܢ* *how strait is the gate* (Matt. 7:14).

ܘܘܚܘ ܐܘܡܝܘܢܝܘܢ ܘܘܚܘ ܐܘܡܝܘܢܝܘܢ *what is that to us?* (Matt. 27:4).

ܘܘܚܘ ܐܘܡܝܘܢܝܘܢ ܘܘܚܘ ܐܘܡܝܘܢܝܘܢ *what have I to do with thee?* (John. 2:4).

Rem. 2.—*ܘܘܚܘ ܐܘܡܝܘܢܝܘܢ ܘܘܚܘ ܐܘܡܝܘܢܝܘܢ* *what is thy name? He saith to him*
Legion (Lk. 8:30). (See also, Ex. 3:13; Jud. 13:17).

Rem. 3.—*ܘܘܚܘ ܐܘܡܝܘܢܝܘܢ ܘܘܚܘ ܐܘܡܝܘܢܝܘܢ* *what Satan hath filled thy heart?* (Barh.

I. p. 184, l. 24 [Duv.]). *ܘܘܚܘ ܐܘܡܝܘܢܝܘܢ ܘܘܚܘ ܐܘܡܝܘܢܝܘܢ* *who are those kings?* (Chrest. Knös. p. 80 vers 10 [Duv.]).

Rem. 4.—*ܘܘܚܘ ܐܘܡܝܘܢܝܘܢ ܘܘܚܘ ܐܘܡܝܘܢܝܘܢ* *of him whosoever had done it* (Jos. Sty. 76:17).

1. *ܘܘܚܘ* “who?”, *ܘܘܚܘ* (ܘܘܚܘ) “who is?”, *ܘܘܚܘ*, *ܘܘܚܘ*, *ܘܘܚܘ* “what?”, *ܘܘܚܘ* “what is?” are used substantively and may stand:—

- (1) As subject.
- (2) As genitive.
- (3) As object direct.
- (4) As object indirect.
- (5) After prepositions.

Rem. 1.—*ܘܘܚܘ* sometimes means “how”. It is used also in certain idiomatic phrases.

Rem. 2.—ܡܢ ܗܘܘܐ is equivalent to our “*what*” in the phrase ܡܢ ܗܘܘܐ ܕܝܢܐ “*what is thy name?*”

Rem. 3.—ܡܢܐ is in a few instances used as an adjective, and occasionally for persons.

Rem. 4.—ܡܢ or ܡܢܐ may denote “*whoever*”, ܡܢܐ ܕܡܢܐ *whatsoever*. See § 107. 7 (4).

2. (1) ܡܢ ܗܘܘܐ ܕܝܢܐ ܡܢ ܗܘܘܐ ܕܝܢܐ *with whom was he grieved?* (Heb. 3:17);
 ܡܢ ܗܘܘܐ ܕܝܢܐ ܡܢ ܗܘܘܐ ܕܝܢܐ *for what is our hope?* (1 Thess. 2:19);
 ܡܢ ܗܘܘܐ ܕܝܢܐ ܡܢ ܗܘܘܐ ܕܝܢܐ *which of them should go out first?* (Jos. Sty. 26:1,
 see also 3:7).

(2) ܡܢ ܗܘܘܐ ܕܝܢܐ ܡܢ ܗܘܘܐ ܕܝܢܐ *by what authority?* (Matt. 21:23).

ܡܢ ܗܘܘܐ ܕܝܢܐ ܡܢ ܗܘܘܐ ܕܝܢܐ *of what spirit ye are* (Luke 9:55, see also Rev. 3:5);
 ܡܢ ܗܘܘܐ ܕܝܢܐ ܡܢ ܗܘܘܐ ܕܝܢܐ *from what people art thou?* (Jon 1:8).

(3) ܡܢ ܗܘܘܐ ܕܝܢܐ ܡܢ ܗܘܘܐ ܕܝܢܐ *those things which are too hard for*
(i. e. above) my strength (Jos. Sty. 3:13).

ܡܢ ܗܘܘܐ ܕܝܢܐ ܡܢ ܗܘܘܐ ܕܝܢܐ *we surrendered to that which was* (Acts 27:15).

Rem.—ܡܢ ܗܘܘܐ ܕܝܢܐ ܡܢ ܗܘܘܐ ܕܝܢܐ *praying against (him) who is turned*
unto me (Mal. 3:5).

(4) ܡܢ ܗܘܘܐ ܕܝܢܐ ܡܢ ܗܘܘܐ ܕܝܢܐ *what manner of persons ought ye*
to be? (2 Heb. 3:11).

2. ܡܢܐ, ܡܢܐ, ܡܢܐ, “*who?*”, “*which?*”, “*what?*” may be used:—

(1) Independently or substantively.

(2) As an adjective.

Rem.—The personal pronoun sometimes comes between the adjective and the noun.

(3) In connection with ܡܢ to denote “*he who*”. In this sense it is sometimes preceded by the demonstrative. Compare 1, *Rem.* 4.

Rem.—“*he who*”, “*that which*” &c. are occasionally denoted by the interrogative alone. In such cases, the whole interrogative sentence is a substantive clause. § 135.

(4) ܡܢ ܗܘܘܐ ܕܝܢܐ means “*qualis*”, “*what manner of?*”

§ 104. The Relative Pronoun.

1. (1) $\text{ܘܘܠܘܢ ܕܘܠܘܬܐ ܕܝܠܘܣ}$ *they of the house of Illus* (Jos. St. 14:12).
 $\text{ܐܘܠܘܢܐ ܕܘܠܘܬܐ ܕܘܠܘܬܐ ܕܘܠܘܬܐ}$ *the tree which is called that of knowledge.*
 $\text{ܘܘܠܘܢ ܕܘܠܘܬܐ ܕܘܠܘܬܐ}$ *the things of Caesar to Caesar* (Mt. 22:21).
- (2) ܘܘܠܘܢ ܕܘܠܘܬܐ *we are the Lord's* (Rom. 14:8).
 ܘܘܠܘܢܐ ܕܘܠܘܬܐ *those who are the left's* (Spic. Syr. 12:6; 1 Cor. 3:23; John. 1:52).
- (3) $\text{ܘܘܠܘܢܐ ܕܘܠܘܬܐ ܕܘܠܘܬܐ}$ *whose wife shall she be of them* (Mk. 12:23; Gen. 32:17; Mt. 22:20).
- (4) $\text{ܘܘܠܘܢܐ ܕܘܠܘܬܐ ܕܘܠܘܬܐ}$ *it is their part that (namely) of those who read* (Jos. St. 5:12).
 $\text{ܘܘܠܘܢܐ ܕܘܠܘܬܐ ܕܘܠܘܬܐ}$ *such as clothes and utensils* (Jos. St. 35:4).
2. ܘܘܠܘܢܐ ܕܘܠܘܬܐ *which (masc. sg.) went up in a night* (Jon. 4:10).
 ܘܘܠܘܢܐ ܕܘܠܘܬܐ *who (masc. pl.) know not.*

Rem.— ܘܘܠܘܢܐ ܕܘܠܘܬܐ *wherein was put* (Matt. 28:6).

ܘܘܠܘܢܐ ܕܘܠܘܬܐ *on which (sg.) thou hast not labored* (Jon. 4:10).

ܘܘܠܘܢܐ ܕܘܠܘܬܐ *against whom the Lord has raged* (Mal. 1:4).

ܘܘܠܘܢܐ ܕܘܠܘܬܐ *whom ye seek* (Mal. 3:1).

2. (1) See § 102. 7.

(2) ܘܘܠܘܢܐ ܕܘܠܘܬܐ *who was the chief of the island* (Acts 28:7).

ܘܘܠܘܢܐ ܕܘܠܘܬܐ *who have made themselves faithful* (Matt. 19:12).

Rem.— ܘܘܠܘܢܐ *he who sitteth* (Ps. II, 4).

ܘܘܠܘܢܐ *those who were with him* (Matt. 27:54).

ܘܘܠܘܢܐ *he who offers* (Mal. 2:12).

ܘܘܠܘܢܐ *those who served* (Mal. 3:18).

3. ܘܥܘܠܘ ܘܠܥܘܠܘܢ ܘܠܥܘܠܘܢ ܘܠܥܘܠܘܢ *they took charge of their expenses* (Jos. St. 38:12).
 ܘܠܥܘܠܘܢ ܘܠܥܘܠܘܢ ܘܠܥܘܠܘܢ ܘܠܥܘܠܘܢ *do not then take thought for the morrow*
 (Matt. 6:34).
- Rem.*—ܘܠܥܘܠܘܢ ܘܠܥܘܠܘܢ ܘܠܥܘܠܘܢ ܘܠܥܘܠܘܢ *thou didst take care of me* (Jos. St. 3:10).
 ܘܠܥܘܠܘܢ ܘܠܥܘܠܘܢ ܘܠܥܘܠܘܢ ܘܠܥܘܠܘܢ *for the morrow will take thought for
 itself* (Matt. 6:34).
4. ܘܠܥܘܠܘܢ ܘܠܥܘܠܘܢ ܘܠܥܘܠܘܢ ܘܠܥܘܠܘܢ *in the same place where they were
 abiding* (Lk. 2:8).
 ܘܠܥܘܠܘܢ ܘܠܥܘܠܘܢ ܘܠܥܘܠܘܢ ܘܠܥܘܠܘܢ *he set out from Melitine
 where he had been wintering* (Jos. Sty. 64:20).
5. ܘܠܥܘܠܘܢ ܘܠܥܘܠܘܢ ܘܠܥܘܠܘܢ ܘܠܥܘܠܘܢ *such a sign also* (Jos. Sty. 41:7).
 ܘܠܥܘܠܘܢ ܘܠܥܘܠܘܢ ܘܠܥܘܠܘܢ ܘܠܥܘܠܘܢ *such oppressions* (Jos. Sty. 4:17).
- Rem.*—ܘܠܥܘܠܘܢ ܘܠܥܘܠܘܢ ܘܠܥܘܠܘܢ ܘܠܥܘܠܘܢ *by way of witness* (Jos. Sty. 1:3).
6. ܘܠܥܘܠܘܢ ܘܠܥܘܠܘܢ ܘܠܥܘܠܘܢ ܘܠܥܘܠܘܢ *on account of anything whatsoever*
 (Jos. Sty. 16).
 ܘܠܥܘܠܘܢ ܘܠܥܘܠܘܢ ܘܠܥܘܠܘܢ ܘܠܥܘܠܘܢ *any old grave no matter what* (Jes. Sty. 39:10).
7. ܘܠܥܘܠܘܢ ܘܠܥܘܠܘܢ ܘܠܥܘܠܘܢ ܘܠܥܘܠܘܢ *who showed and called and made him to approach.*
 (L'omelia di Giac. di Sarug. 504.)

The Syriac relative pronoun ܘܠܥܘܠܘܢ was originally a demonstrative being equivalent to the Hebrew ܘܠܥܘܠܘܢ, ܘܠܥܘܠܘܢ which are also used sometimes as relative pronouns, *e. g.* Ps. 74:2; Ex. 15:13.

1. ܘܠܥܘܠܘܢ is still used as a demonstrative.

(1) In phrases which correspond to the Greek article with the genitive.

(2) In phrases which correspond to the Greek predicate or possessive genitive.

(3) In the genitive construction mentioned in § 97 A, especially noteworthy is such a use before the interrogative.

(4) Sometimes it introduces an appositional or epexegetical phrase.

Note.—ܘܠܥܘܠܘܢ also may be used in this sense, see § 101 A, Rem. 2. Note.

2. It is used as a relative pronoun for all numbers, genders, cases. See § 38. 1.

Rem.—The oblique cases are expressed, as in English, by means of prepositions, which follow with a pronominal suffix agreeing with the antecedent of the relative.

(1) *That which* is usually expressed by the demonstrative followed by the relative, see § 102. 7.

(2) For emphasis sake the relative is followed by the personal pronoun.

Rem.—The relative alone sometimes stands for “*he who*”.

3. ܐܘܢ and ܐܘܢܐ in the sense of “*to have*” and ܐܘܢܐ “*to take charge of*”, “*to have care of*”, “*to take thought for*”, take after them a noun preceded by ܐ.

Rem.—ܐܘܢܐ may also be used after ܐܘܢܐ.

4. After nouns of place, the relative is usually followed by the adverb ܐܘܢܐ.

5. ܐܘܢܐ followed by the relative pronoun means “*such*”.

Rem.—ܐܘܢܐ followed by ܐܘܢܐ means “*by way of*”.

6. ܐ preceded by the interrogative and followed by the demonstrative pronoun means “*whatsoever*”, “*no matter what*”.

7. More than one verb may be used after one relative.

8. It is used as a relative conjunction, especially in the senses “*that*” and “*because*”, see §§ 135, 136, 137.

§ 105. The Reflexive Pronoun.

1. ܐܘܢܐܐܘܢܐ *have I conducted myself* (Ad. 41:4).

ܐܘܢܐܐܘܢܐܐ *to confirm thyself* (Spic. Syr. 43:11).

ܐܘܢܐܐܘܢܐܐ *laying their blame on time* (Spic. Syr. 44:7).

ܐܘܢܐܐܘܢܐܐ *to associate themselves* (Ad. 31:6).

2. ܐܘܢܐܐܘܢܐܐܐܘܢܐܐܘܢܐܐ *reminding themselves of their sins* (Aphr. 223:19).

ܐܘܢܐܐܘܢܐܐܐܘܢܐܐ *she harmed herself* (Ephr. III. 2c.)

ܐܘܢܐܐܘܢܐܐܐܘܢܐܐ *he delivered himself* (Jos. Sty. 71:1).

ܐܘܢܐܐܘܢܐܐܐܘܢܐܐ *on his part* (Jos. Sty. 62:6).

3. ܩܘܝܢܐܢܐ ܩܘܝܢܐܢܐ *save thyself* (Matt. 27:40, see also 27:5).

$\text{ܩܘܝܢܐܢܐ ܩܘܝܢܐܢܐ ܩܘܝܢܐܢܐ}$ *fate itself does not exist* (Spic. Syr. 9:9).

$\text{ܩܘܝܢܐܢܐ ܩܘܝܢܐܢܐ ܩܘܝܢܐܢܐ}$ *it disagrees with itself* (Overbeck's Eph. 45:6).

$\text{ܩܘܝܢܐܢܐ ܩܘܝܢܐܢܐ ܩܘܝܢܐܢܐ}$ *of himself* (John. 7:18).

$\text{ܩܘܝܢܐܢܐ ܩܘܝܢܐܢܐ ܩܘܝܢܐܢܐ}$ *if thou thyself know not* (Song of Songs 1:8).

$\text{ܩܘܝܢܐܢܐ ܩܘܝܢܐܢܐ ܩܘܝܢܐܢܐ}$ *and Sarah laughed within herself* (Gen. 18:12).

$\text{ܩܘܝܢܐܢܐ ܩܘܝܢܐܢܐ ܩܘܝܢܐܢܐ}$ *he distinguished himself* (Spic. Syr. 4:1 [Duv.]. See also Lk. 2:17; 11:17).

The reflexive pronoun is expressed:—

1. Generally by the reflexive species of the verb.

2. By the personal and possessive pronoun.

3. By such words as ܩܘܝܢܐܢܐ "soul", ܩܘܝܢܐܢܐ "person", ܩܘܝܢܐܢܐ "existence", ܩܘܝܢܐܢܐ "mind", ܩܘܝܢܐܢܐ "heart", and similar words.

§ 106. The Possessive Pronoun.

1. $\text{ܩܘܝܢܐܢܐ ܩܘܝܢܐܢܐ ܩܘܝܢܐܢܐ}$ *because thine is the kingdom* (Matt. 6:13).

$\text{ܩܘܝܢܐܢܐ ܩܘܝܢܐܢܐ ܩܘܝܢܐܢܐ}$ *for our part* (Spic. Syr. 2:9).

$\text{ܩܘܝܢܐܢܐ ܩܘܝܢܐܢܐ ܩܘܝܢܐܢܐ}$ *and to set up over it a king of their own* (Jos. Sty. 17:23).

Rem. 1.— $\text{ܩܘܝܢܐܢܐ ܩܘܝܢܐܢܐ ܩܘܝܢܐܢܐ}$ *my time* (John. 7:8).

$\text{ܩܘܝܢܐܢܐ ܩܘܝܢܐܢܐ ܩܘܝܢܐܢܐ}$ *and he placed a box in front of his palace* (Jos. Sty. 24:1).

Rem. 2.— $\text{ܩܘܝܢܐܢܐ ܩܘܝܢܐܢܐ ܩܘܝܢܐܢܐ}$ *in thine own eyes* (Lk. 6:42).

$\text{ܩܘܝܢܐܢܐ ܩܘܝܢܐܢܐ ܩܘܝܢܐܢܐ}$ *to his own glory* (Rom. 3:7).

Rem. 3.— $\text{ܩܘܝܢܐܢܐ ܩܘܝܢܐܢܐ ܩܘܝܢܐܢܐ}$ *for the good is the man's own* (Spic. Syr. 6:11).

$\text{ܩܘܝܢܐܢܐ ܩܘܝܢܐܢܐ ܩܘܝܢܐܢܐ}$ *the city's own bishop* (Jos. Sty. 29:4).

ܐܢܝܢ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ *in the month Ab of this same year* (Jos. 28:1).

Rem. 4.—ܐܢܝܢ ܕܢܝܢܐ *they shall be mine* (Mal. 3:17).

1. The independent or absolute possessive is rendered by ܐܢܝܢ followed by the suffix of the person.

Rem. 1.—ܐܢܝܢ is composed of ܐܢܝܢ (primarily ܐܢܝܢ) and ܢܝܢܐ, and hence ܐܢܝܢܐ=what is to me, what I have. Hence ܐܢܝܢܐ can be used instead of the possessive adjective pronoun.

Rem. 2.—The independent possessive may be added for emphasis to a substantive or a possessive pronoun.

Rem. 3.—ܐܢܝܢܐ is sometimes used to emphasize the substantive which is usually subjoined with ܐܢܝܢ.

Rem. 4.—The preposition Lomadh with the pronominal suffix is also used to denote possession.

§ 107. The Indefinite Pronoun.

1. ܐܢܝܢ ܕܢܝܢܐ *then one said to him* (Matt. 12:47).

ܐܢܝܢ ܕܢܝܢܐ ܕܢܝܢܐ *it wounded no one there* (Jos. Sty. 25:17).

2. ܐܢܝܢ ܕܢܝܢܐ *every one* (Mk. 14:19; Matt. 26:22).

ܐܢܝܢ *every man* (Cor. 3:8, 7:2).

ܐܢܝܢ *every soul* (Rom. 13:1).

ܐܢܝܢ *every one* (Anal. Syr. 49:6 [Dur.]).

ܐܢܝܢ *every one* (Eph. 5:33).

ܐܢܝܢ *every one* (Lk. 14:33).

ܐܢܝܢ ܕܢܝܢܐ ܕܢܝܢܐ *in every one of their limbs* (Jos. Sty. 21:24).

Rem.—ܐܢܝܢ *every morning* (Am. 4:4); ܐܢܝܢ *each day* (Jer. 37:21).

3. ܐܢܝܢ ܕܢܝܢܐ *one from another* (Matt. 25:32).

ܐܢܝܢ ܕܢܝܢܐ *one on another* (John. 13:22).

ܐܢܝܢ ܕܢܝܢܐ *one another's feet* (John. 13:14).

- ܐܘܢܘܢܐ *one another* (Luke. 23:12, 4:36).
 ܐܘܢܘܢܐ ܠܘܥܘܒܐ ܠܘܥܘܒܐ *they kissed each other* (Bern. Ch. 47:12).
4. ܠܘܥܘܒܐ ܠܘܥܘܒܐ *some went out* (Jos. Sty. 60:12).
 ܐܢܐ ܐܢܐ ܐܢܐ *if some of the branches* (Rom. 11:17).
 ܐܢܐ ܐܢܐ *some of them* (Bern. Ch. 144:7; Rom. 3:3; Mk. 2:5).
 ܐܢܐ ܐܢܐ ܐܢܐ *some say* (John. 9:9).
 ܐܢܐ ܐܢܐ *some* (Phil. 1:15).
5. (1) ܐܢܐ ܐܢܐ ܐܢܐ . . . ܐܢܐ ܐܢܐ *some of them were persuaded . . . and others not* (Acts 28:24).
 (2) ܐܢܐ ܐܢܐ ܐܢܐ ܐܢܐ *some said: it is John; but others, it is Elias* (Matt. 16:14).
 (3) ܐܢܐ ܐܢܐ ܐܢܐ ܐܢܐ *some out of envy, but others in good will* (Phil. 1:15); ܐܢܐ ܐܢܐ ܐܢܐ *some mocked but others said* (Acts 17:32).
6. (1) ܐܢܐ ܐܢܐ ܐܢܐ *the one he hates and the other he loves* (Matt. 6:24).
 (2) ܐܢܐ ܐܢܐ ܐܢܐ *one soweth and another reapeth* (John. 4:37).
 (3) ܐܢܐ ܐܢܐ ܐܢܐ *some trust in chariots and others in horses* (Ps. 20:7).
7. (1) ܐܢܐ ܐܢܐ *whosoever heareth* (Matt. 13:19; Spic. Syr. 4:2).
 (2) ܐܢܐ ܐܢܐ *everyone who has* (1 John. 3:3).
 (3) ܐܢܐ ܐܢܐ *everyone who believeth* (Mk. 16:16).
 (4) ܐܢܐ ܐܢܐ *whosoever has ears* (Mk. 7:16; Mal. 1:14).
8. (1) ܐܢܐ ܐܢܐ *in whatsoever he shall speak* (Acts 3:22).
 (2) ܐܢܐ ܐܢܐ *whatsoever I say* (Matt. 10:27).
 (3) ܐܢܐ ܐܢܐ *whatsoever was in the midst of it* (Jos. Sty. 29:3).

Rem.— $\text{ܐܢܝܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ}$ *on account of anything whatsoever* (Jos. Sty. 80:16).

$\text{ܐܢܝܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ}$ *any old grave whatsoever* (Jos. Sty. 39:10).

9. $\text{ܥܥܘܪܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ}$ *they were bringing the same sacrifices* (Heb. 10:1).

$\text{ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ}$ *since we have the same spirit* (Festal Letter of Athan. 7:17).

The indefinite pronouns are expressed:—

1. *One, a certain one*, by ܐܢܝܢܐ , or ܐܢܝܢܐ .

2. *Every, every one*, by ܐܢܝܢܐ , or ܐܢܝܢܐ followed by ܐܢܝܢܐ or some similar word.

Rem.—The plural, or the repetition of the noun, or sometimes even the singular, denotes distribution, see § 92. 1c.

3. *One another, each other*, by ܐܢܝܢܐ ; but when a preposition, or the relative ܕ , comes before *another*, by ܐܢܝܢܐ followed by ܐܢܝܢܐ with the appropriate preposition, or ܕ .

4. *Some*, by ܐܢܝܢܐ or ܐܢܝܢܐ partitive.

5. *Some—others*, by ܐܢܝܢܐ or ܐܢܝܢܐ followed by ܐܢܝܢܐ ; or by repetition of the word ܐܢܝܢܐ ; or by a combination of the words for *some* mentioned under 4.

6. *The one—the other*, by ܐܢܝܢܐ — ܐܢܝܢܐ , ܐܢܝܢܐ — ܐܢܝܢܐ and ܐܢܝܢܐ — ܐܢܝܢܐ .

7. 8. *Whoever, whosoever*, by ܐܢܝܢܐ , ܐܢܝܢܐ , ܐܢܝܢܐ , ܐܢܝܢܐ ; *whatever, whatsoever*, by ܐܢܝܢܐ , ܐܢܝܢܐ , ܐܢܝܢܐ .

Rem.— ܐܢܝܢܐ or ܐܢܝܢܐ may generalize any indefinite pronoun.

9. *The same* is expressed by two demonstrative pronouns of like gender and number, separated by ܐܢܝܢܐ *as*. See also § 102. 6.

§ 108. Uses of ܐܢܝܢܐ .

1. (1) ܐܢܝܢܐ ܕܥܘܢܐ ܕܥܘܢܐ *Lord of all* (Spic. Syr. 27:24).

ܐܢܝܢܐ ܕܥܘܢܐ ܕܥܘܢܐ *he gave all over into his hands* (Aphr. 123:2).

(2) ܐܢܝܢܐ ܕܥܘܢܐ ܕܥܘܢܐ *worshipped of all* (Ephr. III. 532e).

- (3) ܘܥܢܝܗ ܘܥܢܝܗ *all who were seeking him* (Aphr. 198:10).
- (4) ܘܥܢܝܗ ܘܥܢܝܗ ܘܥܢܝܗ *in all the country of the Arabs* (Spic. Syr. 16 ult.).
 ܘܥܢܝܗ ܘܥܢܝܗ *the whole city* (Jos. Sty. 37:2).
 ܘܥܢܝܗ ܘܥܢܝܗ *always* (Matt. 28:20).
2. See § 107:7.S.
3. ܘܥܢܝܗ *all power* (Matt. 28:18).
 ܘܥܢܝܗ *all quarters* (Jos. Sty. 30:12).
4. ܘܥܢܝܗ *always when* (Kirsch. Chrest. 171:15; 1 Cor. 11:25).
 ܘܥܢܝܗ *quite all* (Kirsch. Chrest. p. 129:18; Acts 22:20).

1. ܘܥܢܝܗ may be used as a substantive

- (1) In the absolute state.
 (2) Occasionally in the emphatic state.
 (3) Before the relative pronoun.
 (4) In apposition with a noun in the sense of "all the", "the whole".
2. It may be used as an indefinite pronoun.
3. As an adjective it is used in the sense of "every" or "all".
4. As an adverb in the sense of "always", "quite", "just".

§ 109. Uses of ܘܥܢܝܗ.

1. (1) ܘܥܢܝܗ ܘܥܢܝܗ *to make known anything* (Jos. Sty. 24:2).
 ܘܥܢܝܗ ܘܥܢܝܗ ܘܥܢܝܗ *there was nothing in it that was standing*
 (Jos. Sty. 30:2).
 ܘܥܢܝܗ ܘܥܢܝܗ *nothing have I sinned* (Acts 25:10).
 ܘܥܢܝܗ ܘܥܢܝܗ *in anything else* (Jos. Sty. 50:4).
- (2) ܘܥܢܝܗ ܘܥܢܝܗ ܘܥܢܝܗ *he had clothes of different kind* (Jos. Sty. 56:7)
 ܘܥܢܝܗ ܘܥܢܝܗ ܘܥܢܝܗ *that anything whatsoever* (Spic. Syr. 2 ult.)
- (3) ܘܥܢܝܗ ܘܥܢܝܗ *whatsoever is* (Spic. Syr. 22:10).

ܐܘܢܝܢܐ ܕܥܢܝܢܐ ܕܥܢܝܢܐ *whatsoever I say to you* (Mk. 13:37).

(4) ܐܘܢܝܢܐ ܕܥܢܝܢܐ *of whatsoever* (Spic. Syr. 10 ult.).

ܐܘܢܝܢܐ ܕܥܢܝܢܐ ܕܥܢܝܢܐ *whatsoever ye are commanded* (Spic. Syr. 1:7)

ܐܘܢܝܢܐ ܕܥܢܝܢܐ ܕܥܢܝܢܐ *whatsoever thou sowest* (1 Cor. 15:39).

2. (1) ܐܘܢܝܢܐ ܕܥܢܝܢܐ ܕܥܢܝܢܐ *and they found not any evil accusation* (Acts 25:18).

ܐܘܢܝܢܐ ܕܥܢܝܢܐ ܕܥܢܝܢܐ *any other work* (Add. Aph. 32:15).

ܐܘܢܝܢܐ ܕܥܢܝܢܐ *any enmity* (Matt. 5:23).

(2) ܐܘܢܝܢܐ ܕܥܢܝܢܐ *without medicin of any kind* (Add. 7:10).

The pronominal and adjective indefinite for things is ܐܘܢܝܢܐ. It is used

1. As a pronoun:

(1) In the sense of “*anything*”.

(2) When repeated, in the sense of “*anything whatsoever*”.

(3) Before ܐ, in the sense of “*whatsoever*”.

(4) It may be emphasized by the demonstrative.

2. As an adjective:

(1) Absolutely before or after its noun in the sense of “*any*”.

(2) Preceded by ܐ, forming an adjective clause, see § 136.

§ 110. Numerals.

A. CARDINALS.

1. (1) ܥܘܣܘܢܐ ܥܘܣܘܢܐ *a hundred years* (Jul. 220:23).

ܥܘܣܘܢܐ ܥܘܣܘܢܐ *four modii of wheat* (Jos. Sty. 33:18).

ܥܘܣܘܢܐ ܥܘܣܘܢܐ *twentyone days* (Aphr. 56:21).

Rem.—ܥܘܣܘܢܐ ܥܘܣܘܢܐ *twenty thousand* (Jos. Sty. 75:12).

ܥܘܣܘܢܐ ܥܘܣܘܢܐ *three hundred* (Jos. Sty. 34:21).

ܥܘܣܘܢܐ ܥܘܣܘܢܐ *fifty and four thousand and four hundred.*

(2) ܕܠܘܬ ܠܘܘܘܬܐ three signs (Jos. Sty. 32:12).

ܠܘܘܘܘܘܬܐ ܠܘܘܘܘܘܘܬܐ fourteen generations (Matt. 1:17).

Rem.—ܠܘܘܘܘܘܘܬܐ ܠܘܘܘܘܘܘܘܬܐ forty-one years (Aphr. 466:17).

(3) ܕܠܘܘܘܘܘܘܬܐ ܠܘܘܘܘܘܘܘܬܐ a hundred and forty pounds of gold (Jos. Sty. 26:11, see also 34:21).

ܠܘܘܘܘܘܘܘܘܬܐ ܠܘܘܘܘܘܘܘܘܘܬܐ one hundred and fifty one thousand and four hundred and fifty (Num. 2:16).

(4) ܠܘܘܘܘܘܘܘܬܐ seven thousand (Num. 3:20).

ܠܘܘܘܘܘܘܘܘܬܐ six thousand years (Aphr. 36:20).

ܠܘܘܘܘܘܘܘܘܬܐ ܠܘܘܘܘܘܘܘܘܬܐ two hundred thousand Christians (Jul. 83:8).

(5) ܠܘܘܘܘܘܘܘܘܬܐ ܠܘܘܘܘܘܘܘܘܘܬܐ behold twenty years have I been in thy house (Gen. 31:41).

ܠܘܘܘܘܘܘܘܘܬܐ ܠܘܘܘܘܘܘܘܘܘܬܐ he was one hundred years old (Aphr. 235:20).

ܠܘܘܘܘܘܘܘܘܬܐ ܠܘܘܘܘܘܘܘܘܘܬܐ there are four hundred pounds (Gen. 23:15).

1. Cardinals are generally in apposition with the substantive.

(1) The numeral is generally first in order and in the absolute state; the substantive following is in the absolute or emphatic state.

Rem.—ܠܘܘܘܘܘܘܘܬܐ and ܠܘܘܘܘܘܘܘܘܬܐ follow their limiting numeral.

(2) The numeral follows in the absolute state, the noun precedes in the emphatic state.

Rem.—Sometimes, even when the noun precedes, it is in the absolute state.

(3) When two or more numerals are used the highest stands first, the lowest last.

(4) With numbers from 2 to 9 ܠܘܘܘܘܘܘܘܬܐ and ܠܘܘܘܘܘܘܘܘܬܐ are treated like any other substantive.

(5) A short word may come in between a numeral and its substantive, as also between the parts of a number.

B. ORDINALS.

ܠܘܘܘܘܘܘܘܬܐ ܠܘܘܘܘܘܘܘܘܬܐ the seventh day (Heb. 4:4).

ܠܘܘܘܘܘܘܘܬܐ ܠܘܘܘܘܘܘܘܘܬܐ the third beast (Rev. 6:5).

ܠܦܢ ܠܝܘܡܝܢܐ *the second day* (Gen. 1:5).

ܠܦܢ ܠܝܘܡܝܢܐ ܕܥܠܡܝܢܐ *to the year 400* (Aphr. 475:2).

ܠܦܢ ܠܝܘܡܝܢܐ ܕܥܠܡܝܢܐ ܠܝܘܡܝܢܐ *the year 810* (Jos. Sty. 27:11).

ܠܦܢ ܠܝܘܡܝܢܐ *on the fifth day* (Jos. Sty. 27:1).

1. (1) ܠܦܢ ܠܦܢ *seven by seven* (Gen. 7:2).

(2) ܠܦܢ ܠܦܢ ܠܦܢ *between each two of them* (Jos. Sty. 85:10).

2. (1) ܠܦܢ ܠܦܢ ܠܦܢ *until seven times* (Matt. 18:21, also Luke 17:4).

(2) ܠܦܢ ܠܦܢ ܠܦܢ *seventy-seven times* (Gen. 4:24).

As to order and agreement they are like any other adjectives, see § 99.

By putting the noun in the genitive relation (either by construction or by ?) with a following cardinal, the ordinal may be superseded.

1. The distributive sense is denoted:

(1) By the repetition of the numeral.

(2) By the preposition ܠ before ܠܦܢ.

2. For multiplication the cardinal number

(1) Can be followed by ܠܦܢ *time*;

(2) Or may be used alone.

§ 111. The Verb.

1. ܠܦܢ (Gen. 1:2); ܠܦܢ (Gen. 1:1); ܠܦܢ (Gen. 2:25); ܠܦܢ (Gen. 1:2);

ܠܦܢ (Gen. 2:18); ܠܦܢ (Gen. 2:17); ܠܦܢ (Gen. 3:10); ܠܦܢ

(Gen. 3:12); ܠܦܢ (Gen. 3:16).

2. ܠܦܢ (Mal. 1:8); ܠܦܢ (Mal. 1:10); ܠܦܢ (Mal. 1:8);

ܠܦܢ (Mal. 1:14); ܠܦܢ (Mal. 3:15); ܠܦܢ

ܠܦܢ *we are learning Him* (Overbeck 22:5).

3. ܠܦܢ (Mat. 26:1); ܠܦܢ (Matt. 26:1); ܠܦܢ (Mat. 26:2); ܠܦܢ (Mat.

26:2); ܠܦܢ (Mat. 26:2); ܠܦܢ (Mat. 26:3).

1. Genders, numbers and persons are distinguished in the Perfect and Imperfect by means of preformatives and sufformatives.

2. In the participles, the first and second person require the personal pronoun, but the third needs none.

3. In general, it may be said, that the Perfect denotes a completed action, and the Imperfect an incomplete or dependent action; while the Participles denote states or continuous or frequentative actions. As to order of time, the Perfect and Participles may be past, present, or future; as is determined from the context, or the nature of the verb. The Imperfect is perhaps always absolutely or relatively future.

§ 112. The Perfect.

1. (1) ܐܘܪܝܩܐ *he created* (Gen. 1:1).
 ܘܘܪܝܩܐ *it was* (Gen. 1:2).
- (2) ܐܘܪܝܩܐ ܕܘܪܝܩܐ *I have received the letters* (Jos. Sty. 1:1).
 $\text{ܘܘܪܝܩܐ ܕܘܪܝܩܐ ܕܘܪܝܩܐ ܕܘܪܝܩܐ ܕܘܪܝܩܐ}$ *because their iniquity has come up before me* (Jon. 1:2).
- (3) $\text{ܘܘܪܝܩܐ ܕܘܪܝܩܐ ܕܘܪܝܩܐ ܕܘܪܝܩܐ}$ *they had built small houses for themselves* (Jos. Sty. 69:20).
 ܘܘܪܝܩܐ ܕܘܪܝܩܐ *which he had made* (Gen. 2:8, so Gen. 2:1, 2:22, 3:10; Matt. 27:35).
2. (1) $\text{ܐܘܪܝܩܐ ܕܘܪܝܩܐ ܕܘܪܝܩܐ ܕܘܪܝܩܐ}$ *for we know that there is one God* (Aphr. 497:17).
 ܘܘܪܝܩܐ ܕܘܪܝܩܐ *the sky is red* (Matt. 16:2).
 $\text{ܘܘܪܝܩܐ ܕܘܪܝܩܐ ܕܘܪܝܩܐ ܕܘܪܝܩܐ}$ *why art thou angry* (Gen. 4:6).
 $\text{ܘܘܪܝܩܐ ܕܘܪܝܩܐ ܕܘܪܝܩܐ ܕܘܪܝܩܐ}$ *it grieves me unto death* (Jon. 4:9).
- (2) ܘܘܪܝܩܐ ܕܘܪܝܩܐ *who hath not walked* (Ps. 1:1).
 ܘܘܪܝܩܐ ܕܘܪܝܩܐ *the Lord looks down* (Ps. 14:2).
3. (1) a. $\text{ܘܘܪܝܩܐ ܕܘܪܝܩܐ ܕܘܪܝܩܐ ܕܘܪܝܩܐ}$ *behold I shall bless him and multiply him* (Gen. 17:20).

ܐܝܢܝܢ ܕܝܥܝܢܝܢ ܕܝܥܝܢܝܢ *he said that he would give* (Bar Heb. 80:1 [Uhl.]).

b. ܡܫܘܠܝܢ ܕܡܫܘܠܝܢ ܕܡܫܘܠܝܢ ܕܡܫܘܠܝܢ ܕܡܫܘܠܝܢ *to-morrow he shall disappear and shall not be and the memory of him shall perish and be effaced* (Jul. 9:6).

ܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ *shall see a great light* (Is. 9:2).

(2) a. ܕܡܫܘܠܝܢ ܕܡܫܘܠܝܢ ܕܡܫܘܠܝܢ ܕܡܫܘܠܝܢ *over the great change which shall have been in the world* (Jos. Sty. 92:4).

b. ܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ *when he shall have come* (John. 4:25).

ܥܘܠܝܢܝܢ ܕܥܘܠܝܢܝܢ *when he shall have received the money* (Jos. Sty. 61:15).

ܕܡܫܘܠܝܢ ܕܡܫܘܠܝܢ ܕܡܫܘܠܝܢ ܕܡܫܘܠܝܢ *and if this shall have been reported before the governor* (Mt. 25:14).

ܕܡܫܘܠܝܢ ܕܡܫܘܠܝܢ *if we shall have been able* (Spic. Syr. 13:2).

ܕܡܫܘܠܝܢ ܕܡܫܘܠܝܢ *whether thou shalt have found him or not* (Aphr. 144:22).

Rem. 1.—ܕܡܫܘܠܝܢ ܕܡܫܘܠܝܢ *I will therefore that men pray* (1 Tim. 2:8).

ܕܡܫܘܠܝܢ ܕܡܫܘܠܝܢ *constrain thyself to be humble* (Anal. Syr. p. 8. 1. 6 [Duv.]).

Rem. 2. a.—ܕܡܫܘܠܝܢ ܕܡܫܘܠܝܢ *let it not be wearisome to us* (Gal. 6:9).

ܕܡܫܘܠܝܢ ܕܡܫܘܠܝܢ *be watchful* (Mark. 13:37).

b.—ܕܡܫܘܠܝܢ ܕܡܫܘܠܝܢ *I would thou wast cold* (Rev. 3:15; Aphr. 221:22).

ܕܡܫܘܠܝܢ ܕܡܫܘܠܝܢ *O that ye did reign* (1 Cor. 4:8).

The Perfect denotes a completed action.

1. It is used for past time

(1) As the true historical tense, in the narration of events viewed as completed.

(2) Of events viewed as completed in the past.

(3) When the action expressed by the Perfect precedes another action already completed, then it corresponds to our Pluperfect.

2. It is used for present time

(1) In verbs which denote a mental or physical state or quality.

(2) In imitation of the Hebrew, in the statement of general truths.

3. It is used for future time.

(1) When the event is looked upon as certain.

a. In promises.

b. In prophecies.

Note.—This usage is mostly biblical.

(2) It may denote our future perfect, see a.

b. In this sense the Perfect is usually preceded by the hypothetical particle such as $\sqrt{\text{A}}$, c^{A} and ? c^{A} .

Rem. 1.—The perfect of lc^{A} is used with the participle in clauses denoting a purpose or result which is looked upon as certain of fulfilment.

Rem. 2.—The perfect of lc^{A} is used with an adjective or participle to express a wish or exhortation.

a. Absolutely.

b. After c^{A} or $\text{c}^{\text{A}} \text{c}^{\text{A}}$.

Rem. 3.—For the auxiliary uses of lc^{A} , see § 127.

§ 113. The Imperfect.

1. (1) $\text{lc}^{\text{A}} \text{c}^{\text{A}} \text{lc}^{\text{A}} \text{c}^{\text{A}} \text{lc}^{\text{A}} \text{c}^{\text{A}} \text{lc}^{\text{A}} \text{c}^{\text{A}}$ and before he was crucified he gave his blood to drink (Aph. 222:5).

$\text{lc}^{\text{A}} \text{c}^{\text{A}} \text{lc}^{\text{A}} \text{c}^{\text{A}} \text{lc}^{\text{A}} \text{c}^{\text{A}}$ before the law was established (Aph. 25:5), see also 2 King 6:32; Jer. 1:5; John 1:48.

Rem.— $\text{lc}^{\text{A}} \text{c}^{\text{A}} \text{lc}^{\text{A}} \text{c}^{\text{A}} \text{lc}^{\text{A}} \text{c}^{\text{A}}$ before ye asked (or shall have asked) him (Matt. 6:8), is probably meant for a literal translation of the Greek Aorist.

(2) $\text{lc}^{\text{A}} \text{c}^{\text{A}} \text{lc}^{\text{A}} \text{c}^{\text{A}} \text{lc}^{\text{A}} \text{c}^{\text{A}}$ before God spake with him (Aph. 2:35 ult.).

$\text{lc}^{\text{A}} \text{c}^{\text{A}} \text{lc}^{\text{A}} \text{c}^{\text{A}} \text{lc}^{\text{A}} \text{c}^{\text{A}}$ before he was conceived in the womb (Lk. 2:21).

(3) $\text{lc}^{\text{A}} \text{c}^{\text{A}} \text{lc}^{\text{A}} \text{c}^{\text{A}} \text{lc}^{\text{A}} \text{c}^{\text{A}}$ before the world was (John. 17:5).

- ܩܘܢܘܢܐ ܕܥܡܘܨܐ ܩܘܢܘܢܐ ܕܥܡܘܨܐ before he had taken a body to himself (St. Eph. Ov. 198:1 [Nöld.]).
2. ܩܘܢܘܢܐ ܕܥܡܘܨܐ ܩܘܢܘܢܐ ܕܥܡܘܨܐ neither sword nor spear is seen (Jud. 5:8).
ܩܘܢܘܢܐ ܕܥܡܘܨܐ ܩܘܢܘܢܐ ܕܥܡܘܨܐ his angels he accuses of folly (Joh. 4:18).
ܩܘܢܘܢܐ ܕܥܡܘܨܐ ܩܘܢܘܢܐ ܕܥܡܘܨܐ whosoever drinks of this water (John. 4:13).
ܩܘܢܘܢܐ ܕܥܡܘܨܐ ܩܘܢܘܢܐ ܕܥܡܘܨܐ thrones of honor he causes them to inherit (1 Sam. 2:8).
ܩܘܢܘܢܐ ܕܥܡܘܨܐ ܩܘܢܘܢܐ ܕܥܡܘܨܐ they are quenched (Is. 43:17).
3. ܩܘܢܘܢܐ ܕܥܡܘܨܐ ܩܘܢܘܢܐ ܕܥܡܘܨܐ there will not again be a flood (Gen. 9:11).
ܩܘܢܘܢܐ ܕܥܡܘܨܐ ܩܘܢܘܢܐ ܕܥܡܘܨܐ after that I shall have gone to heaven I will send thee (Ad. 5:22).
ܩܘܢܘܢܐ ܕܥܡܘܨܐ ܩܘܢܘܢܐ ܕܥܡܘܨܐ and we shall rejoice in this (Ad. 30:10).
ܩܘܢܘܢܐ ܕܥܡܘܨܐ ܩܘܢܘܢܐ ܕܥܡܘܨܐ it will be very pleasant to thee (Spic. Syr. 43:13).
ܩܘܢܘܢܐ ܕܥܡܘܨܐ ܩܘܢܘܢܐ ܕܥܡܘܨܐ I shall write to thee (Aphr. 6:8).

Note.—ܩܘܢܘܢܐ ܕܥܡܘܨܐ ܩܘܢܘܢܐ ܕܥܡܘܨܐ if we shall speak we shall want (Aphr. 496:8).

The Imperfect denotes an action as incomplete, either because future or because dependent on another action or state.

It is used:—

1. For past events after certain temporal participles such as ܩܘܢܘܢܐ ܕܥܡܘܨܐ and ܩܘܢܘܢܐ ܕܥܡܘܨܐ in relation to which the action denoted by the verb was viewed as incomplete, or incipient.

This corresponds to the use of the Imperfect with ܩܘܢܘܢܐ and ܩܘܢܘܢܐ in Hebrew (see Harper's Syntax § 20. 1b; Driver's Use of the Tenses in Hebrew § 27. 1β; Ges. Heb. Gram. § 127. 4a) and to the Jussive in Arabic after ܩܘܢܘܢܐ or ܩܘܢܘܢܐ (see Wright Ar. Gr. Vol. II § 12) and to the Subjunctive in Ethiopic after ܩܘܢܘܢܐ *kedma* (see Dill. Aeth. Gram. §§ 90, 120. In solchen Sätzen liegt der Sinn:—es sei etwas zu kommen oder zu werden bestimmt, nur sei es noch nicht verwirklicht, vid. p. 140).

Note.—Some claim a Perfect in other cases, *e. g.* Philips p. 163, Uhlemann § 61. 2c. Compare § 206. Philips mentions Hab. 2:1 (ܩܘܢܘܢܐ = Heb. ܩܘܢܘܢܐ a regular cohortative; see Driver § 49B and § 54). Judges 5:8 ܩܘܢܘܢܐ ܕܥܡܘܨܐ cannot be seen.

2. The use of the Imperfect for the present indicative is doubtful, except as an occasional imitation of the Hebrew.

Duval gives as examples Jud. 5:8 and Job. 4:18; Uhlemann gives John. 4:13; Philips 1 Sam. 2:8 (=Subjunct (?) comp. Uhl. 181 *Rem.* 2) and Is. 43:17 (which last Uhlemann and Cowper make Perfect or Preterite).

3. The Imperfect is sometimes used for the future Indicative.

Note.—This use of the Imperfect is especially common in conditional and hypothetical sentences. See § 138.

§ 114. The Imperfect (continued).

1. (1) ܦܝ ܐܝܢܐ ܬܕܝܐ ܐܝܢܐ *let no man forbid them* (Ad. 12:3).

ܐܡܝܢܐ ܕܝܢܐ ܕܝܢܐ *let this my daughter live* (Ad. 14:5).

ܐܝܢܐ ܕܝܢܐ *let there be light* (Gen. 1:3).

(2) ܐܝܢܐ ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ *be not as former generations which have passed away* (Ad. 22 ult.).

ܐܝܢܐ ܕܝܢܐ *take no thought* (Matt. 6:31).

Rem.—ܐܝܢܐ ܕܝܢܐ *his brother shall take his wife* (Matt. 22:24).

ܐܝܢܐ ܕܝܢܐ *every sacrifice should be salted with salt* (Mk. 9:49).

ܐܝܢܐ ܕܝܢܐ *thou shalt give to me whatsoever I shall ask of thee* (Sindban 1:17).

2. (1) ܐܝܢܐ ܕܝܢܐ *thou mayest eat* (Gen. 2:16).

ܐܝܢܐ ܕܝܢܐ *but one may say* (Spic. Syr. 6:21).

ܐܝܢܐ ܕܝܢܐ *now one may wonder* (Spic. Syr. 47:6).

(2) ܐܝܢܐ ܕܝܢܐ *who can say?* (Rev. 20:9).

ܐܝܢܐ ܕܝܢܐ *on which of possessions can a man rely* (Spic. Syr. 45:6).

ܐܫܡܐܝܠ ܠܝܚܝܘܢܝܐ ܕܥܝܢܝܐ ܕܥܝܢܝܐ *Oh that Ishmael might live before thee* (Gen. 17:18).

(2) — ܥܡܠܝܢܝܘܢ ܕܥܡܠܝܢܝܘܢ ܕܥܡܠܝܢܝܘܢ *Oh that ye had altogether held your peace* (Job. 13:5).

ܕܥܡܠܝܢܝܘܢ ܕܥܡܠܝܢܝܘܢ ܕܥܡܠܝܢܝܘܢ *Would that all of the Lord's people were prophets* (Num. 11:27).

(3) — ܕܥܡܠܝܢܝܘܢ ܕܥܡܠܝܢܝܘܢ *O that my people had heard me* (Ps. 81:14).

(4) — ܕܥܡܠܝܢܝܘܢ ܕܥܡܠܝܢܝܘܢ *Oh that one would hear me* (Job. 31:35).

ܕܥܡܠܝܢܝܘܢ ܕܥܡܠܝܢܝܘܢ *Oh that I had wings like a dove* (Ps. 55:7).

(5) — ܕܥܡܠܝܢܝܘܢ ܕܥܡܠܝܢܝܘܢ *Oh that a clean thing could come out of an unclean* (Job. 14:4).

ܕܥܡܠܝܢܝܘܢ ܕܥܡܠܝܢܝܘܢ *Oh that I might have my request* (Job. 6:8).

(6) — ܕܥܡܠܝܢܝܘܢ ܕܥܡܠܝܢܝܘܢ *Would that one had delivered this people into my hands* (Jud. 9:29).

ܕܥܡܠܝܢܝܘܢ ܕܥܡܠܝܢܝܘܢ *Would that they had made me judge in the land* (2 Sam. 15:4).

(7) — ܕܥܡܠܝܢܝܘܢ ܕܥܡܠܝܢܝܘܢ *Oh that thou wast cold* (Rev. 3:15).

ܕܥܡܠܝܢܝܘܢ ܕܥܡܠܝܢܝܘܢ *Oh that thou wast hearkening to my commandments* (Is. 48:18).

Rem. 2. — ܕܥܡܠܝܢܝܘܢ ܕܥܡܠܝܢܝܘܢ *would that we had died* (Ex. 16:3).

ܕܥܡܠܝܢܝܘܢ ܕܥܡܠܝܢܝܘܢ *O that thou wouldst hear me* (Gen. 23:13).

3. The Imperfect is used for the Optative

(1) To express a wish.

(2) To express a prayer.

(3) To express determination, or intention.

(4) To express "a self excitement toward a certain line of conduct."

Rem.—The Optative is often denoted by such particles and phrases

(1) When the first verb may be translated by one of our modal auxiliaries.

(2) When the second verb expresses the purpose or result of the action of the first, see § 137:4.

Rem. 1.—Waw and occasionally ܘܢܘܢ may be used to introduce the Subjunctive.

Rem. 2.—The conjunction before the Subjunctive may be omitted. *Comp. Ges. Heb. Gr. § 142c.*

Rem. 3.—After many verbs the Subjunctive or Infinitive may be used indifferently.

Rem. 4.—The Subjunctive may be used after adjectives.

§ 115. The Imperative.

1. ܕܘܢܘܢ ܕܘܢܘܢ ܕܘܢܘܢ ܕܘܢܘܢ ܕܘܢܘܢ *do whatever I say to thee* (Sind. 3:11).
ܘܢܘܢ ܘܢܘܢ *take war* (Jos. Sty. 16:15).
ܘܢܘܢ ܘܢܘܢ *tell me my son* (Spic. Syr. 1:11).
2. ܘܢܘܢ ܘܢܘܢ *let it be dividing* (Gen. 1:7).
ܘܢܘܢ ܘܢܘܢ *let them show their greatness* (Spic. Syr. 48:13).
ܘܢܘܢ ܘܢܘܢ *let us be obedient to the dominion* (Spic. Syr. 48:14).
ܘܢܘܢ . . . ܘܢܘܢ *let us say and show* (Spic. Syr. 10:21).
3. ܘܢܘܢ ܘܢܘܢ *let him not harden* (Addai 22:3).
ܘܢܘܢ ܘܢܘܢ *be ye not led captive* (Addai 22:4).
ܘܢܘܢ ܘܢܘܢ *thou shalt not kill* (Matt. 5:21).
ܘܢܘܢ ܘܢܘܢ *swear not at all* (Matt. 5:34).
ܘܢܘܢ ܘܢܘܢ *let us not sleep as others* (1 Thess. 5:6).
4. ܘܢܘܢ ܘܢܘܢ *farewell* (Acts 23:30).
ܘܢܘܢ ܘܢܘܢ *be faithful* (Rev. 2:10).
ܘܢܘܢ ܘܢܘܢ *be ye ready* (Matt. 5:48).
5. ܘܢܘܢ ܘܢܘܢ *enter with me* (Addai 32:19).

b. *af ṣmā mḥḥṣā ʾlnā qmḥḥḥḥ* now also I receive his commandment
(Over. 172:5).

ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ this has come unto the present (Over. 215:14).
ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ now I say to you (Acts 5:38).

(2) a. *af ḥḥḥḥ ḥḥḥḥ* thy brother shall rise (John. 11:23).

ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ I am about to
ascend and after I have ascended I shall send to thee (Ad. Ap. 4:15).

ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ thou shalt be king instead of him
(Sind. 3:12).

b. *ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ* when ye shall see the sign (Matt. 24:15).

ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ thou shalt never wash (John. 13:8).

ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ behold I shall send (Mal. 3:1).

ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ until six days be passing away
(Sind. 2:20).

ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ to-morrow I shall bring the youth
(Sindban 2:9).

ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ until the time of war should come (Jos.
Sty. 64:11).

(3) a. *ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ* was teaching him (Sind. 2:4).

ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ for they were eating (Sind. 27:4).

ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ at the place where they were
to be killed (Mart. 1:91, 3:99.1).

ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ and began and continued to
see (Greek Imperfect) everything clearly (Mk. 8:25).

b. *ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ* were heard when they prayed (Aph. 454:18).

ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ for a long time it was firmly believed
(Over. 225:15).

ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ those who were selling (John. 2:14).

ܘܘܢܘܢ ܘܘܢܘܢ ܘܘܢܘܢ and as they were going out, they found a man (Matt. 27:32).

2. (1) a. ܘܘܢܘܢ ܘܘܢܘܢ ܘܘܢܘܢ for the lion eateth flesh naturally (Spic. Syr. 7:14).

ܘܘܢܘܢ ܘܘܢܘܢ ܘܘܢܘܢ and whichever beareth fruits, he purgeth it (John. 15:2. See also Mal. 3:17).

b. ܘܘܢܘܢ ܘܘܢܘܢ ܘܘܢܘܢ whenever thou prayest (Matt. 6:6).

ܘܘܢܘܢ ܘܘܢܘܢ ܘܘܢܘܢ when thou prayest (Matt. 6:5).

(2) ܘܘܢܘܢ ܘܘܢܘܢ ܘܘܢܘܢ I know him that he will command his sons after him (Aphr. 25:14. Compare Gen. 18:19).

(3) ܘܘܢܘܢ ܘܘܢܘܢ ܘܘܢܘܢ the brethren used to go about (Jos. Sty. 37:20).

ܘܘܢܘܢ ܘܘܢܘܢ ܘܘܢܘܢ he used to kindle fire (Sind. 269:9).

ܘܘܢܘܢ ܘܘܢܘܢ ܘܘܢܘܢ and a mist used to go up (Gen. 2:6. Comp. Matt. 27:30).

1. The participle denoting a state or continuous action.

(1) a. When the time is not defined by the context the participle generally denotes the present.

b. The present may be emphasized by a particle.

(2) a. For the sake of vividness or certainty the simple participle may be used for the future.

b. The future may be emphasized by particles and phrases denoting futurity; with some of which, it can scarcely be distinguished from our future perfect.

(3) a. When the participle refers to past time it is usually accompanied by the verb ܘܘܢܘܢ "to be".

b. Without ܘܘܢܘܢ the past time is sometimes determined by the context.

2. The participle denoting a series of actions or states.

(1) In present time.

a. Especially in proverbial clauses.

b. After particles.

(2) In future time.

(3) In past time. Here the participle is accompanied by the verb ܘܘܢܘܢ.

3. (1) ܘܥܠܡܐ ܕܗܘ ܗܘܪܘܢܐ *while he was speaking* (Gen. 29:9).
 ܘܒܪܗܘܢܐ ܕܥܘܒܐ ܕܥܘܒܐ ܕܥܘܒܐ ܕܥܘܒܐ ܕܥܘܒܐ *and brought him to Abgar,*
Addai himself knowing (Add. 6:3).
 ܘܥܠܡܐ ܕܗܘ ܗܘܪܘܢܐ ܘܥܠܡܐ ܕܗܘ ܗܘܪܘܢܐ *and all who came bowed*
before him unwillingly (L'omilia di Giacomo di Saruq. 150).
 ܘܥܠܡܐ ܕܗܘ ܗܘܪܘܢܐ ܘܥܠܡܐ ܕܗܘ ܗܘܪܘܢܐ *and they went out praising God*
 (Jos. Sty. 26:14).
- (2) a. ܘܥܠܡܐ ܕܗܘ ܗܘܪܘܢܐ *he saw Levi (who was) sitting* (Mark 2:14).
 ܘܥܠܡܐ ܕܗܘ ܗܘܪܘܢܐ ܘܥܠܡܐ ܕܗܘ ܗܘܪܘܢܐ *whosoever is taken (who is) stealing* (Prov. 6:30).
 b. . . . ܘܥܠܡܐ ܕܗܘ ܗܘܪܘܢܐ *and he saw the angel of the Lord standing*
 (Num. 22:31).
 c. ܘܥܠܡܐ ܕܗܘ ܗܘܪܘܢܐ *I have made you accursed* (Mal. 2:9).
4. ܘܥܠܡܐ ܕܗܘ ܗܘܪܘܢܐ *I will let him go* (Sind. 8:13).
 ܘܥܠܡܐ ܕܗܘ ܗܘܪܘܢܐ *they have begun to judge him* (Aphr. 220:14).
 ܘܥܠܡܐ ܕܗܘ ܗܘܪܘܢܐ *let both grow together* (Matt. 13:30).
 ܘܥܠܡܐ ܕܗܘ ܗܘܪܘܢܐ *let the Persians go* (Jos. Sty. 77:6).
5. ܘܥܠܡܐ ܕܗܘ ܗܘܪܘܢܐ *why would he die?* (1 Sam. 20:32); ܘܥܠܡܐ ܕܗܘ ܗܘܪܘܢܐ
must we look (Lk. 7:20).

3. A participle may denote a state.

(1) Conditioning another verb. The participle is usually preceded by ܘܥܠܡܐ or ܘܥܠܡܐ and forms an adverbial clause of time, see § 137:2.

(2) Limiting a noun or pronoun, when:—

a. It may be preceded by ܘܥܠܡܐ and form an adjective clause.

b. Or the participle may be used as an accusative of state or condition. (Compare in Arabic مَرَوْتُ بِزَيْدٍ جَالِسًا I passed by Zaid, (as he was) sitting down (see Wright Arabic Gram. Vol. II, p. 122, sq.).

c. Or it may be an objective complement.

4. The Participle is frequently used as the objective complement of another verb.

5. The Participle may be used to denote the various moods. Compare § 114. 3, *Rem.* 1 and § 115. 6.

§ 117. The Passive Participle.

1. $\text{ܐܘܨܘܪܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ}$ as it is written: the law was not given for the righteous (1 Tim. 1:9).

ܐܘܨܘܪܐ ܕܥܘܠܡܐ behold the sea is disturbed (Overbeck 384:16).

ܐܘܨܘܪܐ ܕܥܘܠܡܐ the soul is strangled (id. 385:8).

2. $\text{ܐܘܨܘܪܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ}$ for the covenant was not sealed (Aphr. 28:8).

$\text{ܐܘܨܘܪܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ}$ which had been written thus (Ad. 3:16).

3. (1) $\text{ܐܘܨܘܪܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ}$ hymns were made by him (Jos. Sty. 52:1).

$\text{ܐܘܨܘܪܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ}$ whatsoever shall have been done by him (2 Cor. 5:10).

(2) $\text{ܐܘܨܘܪܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ}$ books were read by thee (Spic. Syr. 13:8).

$\text{ܐܘܨܘܪܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ}$ as we have heard (Spic. Syr. 16:22).

4. ܐܘܨܘܪܐ ܕܥܘܠܡܐ I possess (Ad. 4:7).

ܐܘܨܘܪܐ ܕܥܘܠܡܐ who trust (Ps. II. 12).

ܐܘܨܘܪܐ ܕܥܘܠܡܐ ye trust (Ad. 23 ult.).

ܐܘܨܘܪܐ ܕܥܘܠܡܐ having gathered water (Lk. 14:2).

Rem.— ܐܘܨܘܪܐ ܕܥܘܠܡܐ surrounding it (Lk. 21:20).

ܐܘܨܘܪܐ ܕܥܘܠܡܐ bearing them (Mk. 6:55).

ܐܘܨܘܪܐ ܕܥܘܠܡܐ he troubled the water (John. 5:4).

5. $\text{ܐܘܨܘܪܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ}$ I remember all that he has done (1 Sam. 15:2).

$\text{ܐܘܨܘܪܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ}$ ye are mindful (Spic. Syr. 18:17).

6. $\text{ܐܘܨܘܪܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ}$ nothing to be blamed (1 Tim. 4:4).

$\text{ܐܘܨܘܪܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ}$ to be blamed (Ad. 26:18).

$\text{ܐܘܨܘܪܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ}$ to be believed (Overbeck 54:9).

Rem.— ܐܘܨܘܪܐ ܕܥܘܠܡܐ to be opened (Ad. 14:18).

7. ܘܩܝܢܐ ܕܘܨܘܒܐ *clothed in Byssus* (Ez. 9:2).
 8. ܘܩܝܢܐ ܕܘܨܘܒܐ *wounded in the hand* (Barh. 170:19 [Uhl.]).

- † 1. The passive participle represents the result of an action as continuing.
 2. With ܘܩܝܢܐ this participle forms a kind of pluperfect. See § 127. 1 (2).
 3. (1) The logical subject preceded by ܕ is often put after the passive participle.
 (2) A logical object may be used as the grammatical subject.
 4. Some particles of the form ܘܩܝܢܐ are used in an active sense as well as a passive.
Rem.—The passive participle so used governs an accusative.
 5. Peculiar is the use of the passive participle of verbs like ܘܩܝܢܐ and ܘܩܝܢܐ “to remember”.
 6. Sometimes the passive participle is used like a gerundive.
Rem.—Reflexive participles are used in this sense.
 7. Passive participles of verbs which take two accusatives, take the second accusative after them.
 8. Passive participles may take after them an accusative of specification.

§ 118. Participles as Nouns.

1. ܘܩܝܢܐ *friend*.
 ܘܩܝܢܐ *pillar*.
 ܘܩܝܢܐ *bird*.
 ܘܩܝܢܐ *shepherd*.
 2. ܘܩܝܢܐ ܕܘܨܘܒܐ *eating of my bread* (Ps. 41:9).
 ܘܩܝܢܐ ܕܘܨܘܒܐ *fearers of thy name* (Ps. 61:5).
 ܘܩܝܢܐ ܕܘܨܘܒܐ *blessed be the Lord* (Ps. 37:22).
 ܘܩܝܢܐ ܕܘܨܘܒܐ *they are flesh eaters* (Spic. 7:15).
 ܘܩܝܢܐ ܕܘܨܘܒܐ *blessed of the Lord* (Gen. 24:31, 26:29).
 3. ܘܩܝܢܐ ܕܘܨܘܒܐ *deniers of beneficence (unthankful)* (2 Tim. 3:2).
 ܘܩܝܢܐ ܕܘܨܘܒܐ *lyring with males* (1 Tim. 1:10).

4. ܐܘܪܘܚܐ ܕܥܘܠܐ ܕܥܘܠܐ *a wandering spirit* (Is. 19:14).
 ܐܘܪܘܚܐ ܕܥܘܠܐ ܕܥܘܠܐ *by whose accepted prayer* (Aphr. 454:19).
 ܐܘܪܘܚܐ ܕܥܘܠܐ ܕܥܘܠܐ *erring heathen* (Addai 42 ult.).

1. Some participles have become real substantives.
2. Participles are used in construction before nouns.
3. Some participles receive a preposition between them and the noun, though the participle itself remains in construction.
4. The participle is sometimes used as an attribute.

§ 119. The Infinitive Absolute.

1. (1) *a.* ܘܡܘܬ ܘܡܘܬ *thou shalt surely die* (Gen. 3:2).
 ܘܡܘܬ ܘܡܘܬ *we are chastened* (1 Cor. 11:32).
 ܘܡܘܬ ܘܡܘܬ ܘܡܘܬ *concerning God they are doubting* (Spic. Syr. 2:25).
 - b.* ܘܡܘܬ ܘܡܘܬ *only believe* (Spic. Syr. 2:13).
 ܘܡܘܬ ܘܡܘܬ *flew swiftly* (Dan. 9:21).
 - (2) ܘܡܘܬ ܘܡܘܬ ܘܡܘܬ *for teachers are asked questions they do not ask them.*
 2. ܘܡܘܬ ܘܡܘܬ *Paul was at times imprisoned and at times stoned* (Aphr. 300:20).
- Rem. 1.* (1) — ܘܡܘܬ ܘܡܘܬ *to kill at all* (Spic. Syr. 17:20).
 ܘܡܘܬ ܘܡܘܬ *when the sons of men sleep this sleep* (Aphr. 170:12).
- (2) — ܘܡܘܬ ܘܡܘܬ *the fast that they fasted* (Aphr. 49:12).
 ܘܡܘܬ ܘܡܘܬ *the folly with which they have sinned*
 (Sim. Sty. 295:24 [Nöld.]).

1. The infinitive is used absolutely in order to intensify the meaning of the verb.

ܕܡܘܬܐ ܕܢܦܫܐܐ *to kill my soul* (Ps, 40:14).

ܕܡܘܬܐ ܕܚܝܘܬܐܐ ܕܡܘܬܐܐ *that he was ready to deliver battle* (Jos. Sty. 18:10).

ܕܡܘܬܐܐ ܕܥܡܘܬܐܐ *to curse the earth* (Gen. 8:21).

(2) ܕܡܘܬܐܐ ܕܡܘܬܐܐ *to make them* (lit. *for the making of them*) (Aphr. 319:5).

1. The infinitive construct always takes ܕ before it. It may be used:—

(1) As the subject of a verb.

(2) As the object of a verb.

(3) To denote the purpose or result or manner of an action. Compare § 137. 3, 4.

(4) As a gerundive.

(5) With ܕܡܘܬܐܐ and ܕܡܘܬܐܐ, but sometimes without to denote “can”, “must”, “have to” &c.

(6) After the comparative ܕܡܘܬܐܐ, in which case the infinitive clause is preceded by the relative ܕ. § 100, *Rem.* 2.

2. (1) Like any finite verb, the infinitive can govern an object.

(2) Like any noun, it can take a pronominal suffix in the genitive.

§ 121. The Subject of the Verb.

1. ܕܡܘܬܐܐ ܕܡܘܬܐܐ *God created* (Gen. 1:1).

ܕܡܘܬܐܐ ܕܡܘܬܐܐ *and the earth was* (Gen. 1:2).

ܕܡܘܬܐܐ ܕܡܘܬܐܐ *and the woman said* (Gen. 3:2).

2. (1) ܕܡܘܬܐܐ ܕܡܘܬܐܐ *the people saw* (Ex. 32:1; John. 5:3).

ܕܡܘܬܐܐ ܕܡܘܬܐܐ ܕܡܘܬܐܐ ܕܡܘܬܐܐ ܕܡܘܬܐܐ ܕܡܘܬܐܐ *the troops of Romans who were with them had dispersed themselves* (Jos. Sty. 47:20)

ܕܡܘܬܐܐ ܕܡܘܬܐܐ ܕܡܘܬܐܐ *the whole assembly rose* (Lk. 23:1).

ܕܡܘܬܐܐ ܕܡܘܬܐܐ ܕܡܘܬܐܐ *the rest of the army saw* (Jos. Sty. 54:18, see also Mt. 27:49; Acts 26:13). ܕܡܘܬܐܐ ܕܡܘܬܐܐ *each cried* (Jonah 1:5).

(2) ܕܡܘܬܐܐ ܕܡܘܬܐܐ *the whole city assembled* (Acts 13:44).

ܕܡܘܬܐܐ ܕܡܘܬܐܐ ܕܡܘܬܐܐ *if the whole church be assembled* (1 Cor. 14:23).

2. $\text{ܐܘܨܩܘܢܐ ܕܥܘܠܡܐ ܕܩܕܝܫܐ ܕܥܘܠܡܐ ܕܩܕܝܫܐ}$ for the multi-
tude of the people were following after him and crying (Acts 21:36).
- (4) $\text{ܕܥܘܨܩܘܢܐ ܕܥܘܠܡܐ ܕܩܕܝܫܐ ܕܥܘܠܡܐ ܕܩܕܝܫܐ}$ one after another began to say to him
 (Matt. 26:22).
- $\text{ܕܥܘܨܩܘܢܐ ܕܥܘܠܡܐ ܕܩܕܝܫܐ ܕܥܘܠܡܐ ܕܩܕܝܫܐ}$ they say to him one by one (Mk. 14:19).
- (5) $\text{ܕܥܘܨܩܘܢܐ ܕܥܘܠܡܐ ܕܩܕܝܫܐ ܕܥܘܠܡܐ ܕܩܕܝܫܐ}$ not one of these things happens (Spic. Syr. 14:5).
 $\text{ܕܥܘܨܩܘܢܐ ܕܥܘܠܡܐ ܕܩܕܝܫܐ ܕܥܘܠܡܐ ܕܩܕܝܫܐ}$ that not one of these men
should see the land (Deut. 1:35).
3. (1) $\text{ܕܥܘܨܩܘܢܐ ܕܥܘܠܡܐ ܕܩܕܝܫܐ ܕܥܘܠܡܐ ܕܩܕܝܫܐ}$ when the waters are troubled (John. 5:7).
 $\text{ܕܥܘܨܩܘܢܐ ܕܥܘܠܡܐ ܕܩܕܝܫܐ ܕܥܘܠܡܐ ܕܩܕܝܫܐ}$ the heavens gave rain (Jos. 5:18).
- (2) $\text{ܕܥܘܨܩܘܢܐ ܕܥܘܠܡܐ ܕܩܕܝܫܐ ܕܥܘܠܡܐ ܕܩܕܝܫܐ}$ in him was life (John. 1:4).
 $\text{ܕܥܘܨܩܘܢܐ ܕܥܘܠܡܐ ܕܩܕܝܫܐ ܕܥܘܠܡܐ ܕܩܕܝܫܐ}$ and there shall not be bitter absinthe (?)
 (Ezek. 28:24).
4. $\text{ܕܥܘܨܩܘܢܐ ܕܥܘܠܡܐ ܕܩܕܝܫܐ ܕܥܘܠܡܐ ܕܩܕܝܫܐ}$ and psalms and hymns were made
by him (Jos. Sty. 52:1).
 $\text{ܕܥܘܨܩܘܢܐ ܕܥܘܠܡܐ ܕܩܕܝܫܐ ܕܥܘܠܡܐ ܕܩܕܝܫܐ}$ Greek letters were written on it (Jos.
 Sty. 66:10).
5. (1) $\text{ܕܥܘܨܩܘܢܐ ܕܥܘܠܡܐ ܕܩܕܝܫܐ ܕܥܘܠܡܐ ܕܩܕܝܫܐ}$ Patricius and Hypatius besieged
Amid (Jos. Sty. 52:14).
 $\text{ܕܥܘܨܩܘܢܐ ܕܥܘܠܡܐ ܕܩܕܝܫܐ ܕܥܘܠܡܐ ܕܩܕܝܫܐ}$ But Paul and Bar-
nabas abode in Antioch (Acts 15:35).
- (2) $\text{ܕܥܘܨܩܘܢܐ ܕܥܘܠܡܐ ܕܩܕܝܫܐ ܕܥܘܠܡܐ ܕܩܕܝܫܐ}$ Mary Magdalene and the
other Mary came (Mk. 28:1).
 $\text{ܕܥܘܨܩܘܢܐ ܕܥܘܠܡܐ ܕܩܕܝܫܐ ܕܥܘܠܡܐ ܕܩܕܝܫܐ}$ and when were the earthquake
and the famine and the pestilence and the war (Jos. Sty. 1:4).
6. $\text{ܕܥܘܨܩܘܢܐ ܕܥܘܠܡܐ ܕܩܕܝܫܐ ܕܥܘܠܡܐ ܕܩܕܝܫܐ}$ and we arise, I and he (Jos. Sty. 29:13. 17).
 $\text{ܕܥܘܨܩܘܢܐ ܕܥܘܠܡܐ ܕܩܕܝܫܐ ܕܥܘܠܡܐ ܕܩܕܝܫܐ}$ thou and Joseph have concealed the day
 (Legends of St. Mary 25:3. See also J. S. 92:3; Lk. 2:48; S. S. 31:1).

Rem. 1.— $\text{ܐܢܝܢܐ ܕܥܝܡܝܢܐ ܡܝ ܡܢܐ ܐܝܠܐܘܗܝ}$ *I and Messiah are of one nature*
(Assem. 1:347. 28 [Uhl.]).

$\text{ܕܢܝܫܐ ܕܥܠܡܐ ܕܢܝܫܐ ܕܥܠܡܐ}$ *enter thou and all thy house* (Gen. 7:1).

Rem. 2.— $\text{ܘܥܠܝܢܐ ܥܘܢ ܥܘܢܝܢܐ ܕܥܠܡܐ}$ *he and Mary were going* (Legends of
St. Mary 26:10).

$\text{ܘܥܠܝܢܐ ܕܥܠܡܐ ܕܥܠܡܐ}$ *the old woman and Joseph went in* (Legends
of St. Mary 27:10).

7. $\text{ܘܥܠܝܢܐ ܕܥܠܡܐ ܕܥܠܡܐ}$ *they are asking* (Mal. 2:7); ܘܥܠܝܢܐ ܕܥܠܡܐ *why do*
we lie? (Mal. 2:10); ܘܥܠܝܢܐ ܕܥܠܡܐ *and if ye say* (Mal. 2:14).

1. Regularly, the verb conforms in gender and number with the subject.

2. (1) Collectives, or other words when denoting more than one individual, take a verb in the plural. Compare § 90. 4.

(2) But a collective noun conveying the idea of unity requires a verb in the 3rd person singular. Compare § 90. 4.

(3) Hence arises the peculiar construction when in the same sentence two verbs agreeing with one subject are put one in the plural and the other in the singular.

(4) ܘܥܠܝܢܐ ܕܥܠܡܐ „one another” takes a verb in the plural.

(5) ܘܥܠܝܢܐ ܕܥܠܡܐ before a negative takes a verb in the plural.

3. Nouns plural in form but singular in signification

(1) Generally take a verb in the plural.

(2) Sometimes they take a verb in the singular.

4. The passive participle followed by a ܕ denoting the agent sometimes is uninflected.

5. (1) When a verb has for its subject two or more distinct nouns, it is generally in the plural number.

(2) It may be put in the singular number.

6. When the subjects are of different persons the first is preferred to the second or third and the second to the third.

Rem. 1.—With two subjects, one of the first or second, the other of the third person, the verb is sometimes put in the first or second person singular as if there were but one subject.

Rem. 2.—When the subjects are of different gender, the verb prefers the masculine.

7. When the subject of a participle is a personal pronoun, it is usually not expressed, except when it is in the first or second person.

§ 122. Impersonal Verbs.

1. ܘܚܘܒܘܢ and it happened (Lk. 10:13).
 ܘܠܗܘܒܘܢ and that it may be well with us (Deut. 6:24).
 2. $\text{ܘܗܘܐ ܘܠܗܘܐ ܘܠܗܘܐ ܘܠܗܘܐ}$ it was painful to Jonah and it was grievous to him (Jon. 4:1).
 ܘܠܗܘܐ ܘܠܗܘܐ ܘܠܗܘܐ and it should not be weary to them (Lk. 18:1).
 ܘܠܗܘܐ ܘܠܗܘܐ ܘܠܗܘܐ I was grieved with that generation (Heb. 3:10, see also Gal. 1:9; 2 Thess. 3:13; Ephr. 3:13).
 3. ܘܠܗܘܐ ܘܠܗܘܐ ܘܠܗܘܐ they announced to Jacob (Gen. 48:2).
 ܘܠܗܘܐ ܘܠܗܘܐ ܘܠܗܘܐ let them write for me letters (Neb. 2:7).
 4. (1) ܘܠܗܘܐ ܘܠܗܘܐ ܘܠܗܘܐ to me it is not irksome (Phil. 3:1).
 $\text{ܘܠܗܘܐ ܘܠܗܘܐ ܘܠܗܘܐ ܘܠܗܘܐ}$ my-soul is sorrowful even unto death (Matt. 26:38).
 ܘܠܗܘܐ ܘܠܗܘܐ ܘܠܗܘܐ it is not possible (Jos. Sty. 46:6).
 ܘܠܗܘܐ ܘܠܗܘܐ ܘܠܗܘܐ it has not escaped thy knowledge (Jos. Sty. 15:16).
 (2) ܘܠܗܘܐ ܘܠܗܘܐ ܘܠܗܘܐ it is in his power (Spic. Syr. 5:13).
 ܘܠܗܘܐ ܘܠܗܘܐ ܘܠܗܘܐ so it is necessary that it should be (Matt. 26:54).
- Rem.— ܘܠܗܘܐ ܘܠܗܘܐ ܘܠܗܘܐ it is better for me to die (Jon. 4:3).
5. ܘܠܗܘܐ ܘܠܗܘܐ ܘܠܗܘܐ for certainly it has been manifested (Jos. Sty. 2:2).
 ܘܠܗܘܐ ܘܠܗܘܐ ܘܠܗܘܐ it has been commanded me by thee (Jos. Sty. 3:21).
 ܘܠܗܘܐ ܘܠܗܘܐ ܘܠܗܘܐ as we have heard (Spic. Syr. 16:22).
- Rem.— ܘܠܗܘܐ ܘܠܗܘܐ ܘܠܗܘܐ trampers have trampled them (Nah. 2:3).

ܘܢܠܚܘܦ ܕܢܘܦܐ ܘܢܠܚܘܦܐ *the treader shall not tread out* (Is. 16:10).

ܘܢܠܚܘܦܐ ܕܢܘܦܐ ܘܢܠܚܘܦܐ *if a man die* (Num. 6:9).

ܘܢܠܚܘܦܐ ܕܢܘܦܐ ܘܢܠܚܘܦܐ *a command has been issued* (Jos. Sty. 49:8).

The following forms of the verb are used impersonally. Compare § 64. 9—11.

1. The third masculine singular.

2. The third feminine singular.

3. The third plural.

4. The participles.

(1) The feminine singular.

(2) The masculine singular.

Rem.—Adjectives, also, may be used in this impersonal sense.

5. Frequently the passive is used in an impersonal verb.

Rem.—Instead of the impersonal construction we meet occasionally with a subject from the same root.

Note—Generally this is a literal translation of the Hebrew; oftener, however, the Hebrew participle is dropped in the Peshito and the subject is unexpressed or expressed by ܐܢܘܢ as in Deut. 22:8.

§ 123. The Object of the Verb.

1. (1) ܘܢܠܚܘܦܐ ܕܢܘܦܐ *he took a child* (Luke. 9:47).

ܘܢܠܚܘܦܐ ܕܢܘܦܐ ܘܢܠܚܘܦܐ *he saw a beautiful woman* (Sind. 4:9).

(2) ܘܢܠܚܘܦܐ ܕܢܘܦܐ ܘܢܠܚܘܦܐ *knowledge from the true wisdom they have not received* (Spic. Syr. 2:22).

(3) ܘܢܠܚܘܦܐ ܕܢܘܦܐ *who would blame a man* (Spic. Syr. 6:1).

ܘܢܠܚܘܦܐ ܕܢܘܦܐ *and suffered not a man* (Lk. 8:51).

(4) ܘܢܠܚܘܦܐ ܕܢܘܦܐ ܘܢܠܚܘܦܐ *and three of these Persians he pierced* (Jos. Sty. 68:4).

2. (1) ܘܢܠܚܘܦܐ ܕܢܘܦܐ *that he might see the end* (Matt. 26:58).

ܘܢܠܚܘܦܐ ܕܢܘܦܐ *I have received letters* (Jos. Sty. 1:1, see also

3:15, 4:11, et al.).

(2) ܐܠܗܐ ܠܐ ܪܝܘܢܐ ܐܢܫܐ *God, no man hath seen* (John. 1:18).

ܐܘܪܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ *my deficiency thou wast supplying* (Jos. Sty. 3:9. See also 3:12, and Matt. 27:42).

(3) ܐܘܪܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ *they persuaded the multitudes* (Matt. 27:20).

ܐܘܪܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ *when I saw the signs* (Jos. Sty. 3:17. See also Jos. Sty. 3:14, 18:5, and Matt. 26:72, 27:30).

(4) ܐܘܪܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ *Jesus, ye are seeking* (Matt. 28:5).

ܐܘܪܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ *and me hast thou begged* (Jos. Sty. 3:12. See also Mt. 26:48, 27:32).

Rem.—ܐܘܪܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ *but that they should destroy Jesus* (Matt. 27:20).

(5) ܐܘܪܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ *and he threw down the silver* (Mt. 27:5).

ܐܘܪܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ *when he told this word* (Aphr. 520:18).

(6) ܐܘܪܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ *in thy zeal thou hast said this* (Jos. Sty. 5:5).

ܐܘܪܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ *his own blood the dogs licked* (Aphr. 183:16).

ܐܘܪܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ *life and peace have I given* (Mal. 2:5).

Rem.—ܐܘܪܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ *they know not stubbornness* (Aphr. 177 end).

(7) ܐܘܪܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ *they took the silver* (Matt. 27:6).

ܐܘܪܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ *and they closed the mine* (Jos. Sty. 68:13. See also Jos. Sty. 21:18, 5:17; Matt. 26:51, 57:69, 27:59).

Rem.—ܐܘܪܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ *I beheld Satan* (Lk. 10:10).

ܐܘܪܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ *and as he was dragging away the corpse* (Jos. Sty. 68:9, see also Jos. Sty. 4:11; Syr. Spic. 6:13).

(8) ܐܘܪܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ *he would take with him the dead body* (Jos.

Sty. 68:7).

ܐܘܪܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ *and me thou didst command* (Deut. 4:14).

1. When the object is indefinite, it may be with or without ܕ and may be before or after the verb, that is the following constructions all meaning „he built a house” may occur.

(1) ܘܢܐ ܘܘܠܐ.

(2) ܘܘܠܐ ܘܢܐ.

(3) ܘܢܐ ܘܘܠܐܘܠܐ.

(4) ܘܘܠܐܘܠܐ ܘܢܐ.

2. When the object is definite and direct the following cases arise meaning „he built the house”.

(1) ܘܢܐ ܘܘܠܐ.

(2) ܘܘܠܐ ܘܢܐ.

(3) ܘܢܐ ܘܘܠܐܘܠܐ.

(4) ܘܘܠܐܘܠܐ ܘܢܐ.

Rem.—The object with ܘܠܐ may be put before the particles which connect the sentence with that which precedes.

(5) ܘܘܠܐܘܠܐ ܘܢܐ.

(6) ܘܢܐ ܘܘܠܐܘܠܐ.

Rem.—The participle does not take the pronominal suffix directly but governs it by means of ܘܠܐ. See (7) Remark.

(7) ܘܘܠܐܘܠܐ ܘܢܐܘܠܐ.

Rem.—The participle takes the pronominal suffix just as in the construction (6). See (6) Remark.

(8) ܘܘܠܐܘܠܐ ܘܢܐܘܠܐ.

✕

§ 124. The Verb with an Indirect Object.

1. ܘܢܐ ܘܘܠܐܘܠܐ ܘܢܐܘܠܐ *but they said to him* (Matt. 27:4).

ܘܢܐ ܘܘܠܐܘܠܐ ܘܢܐܘܠܐ *but we said to him* (Spic. Syr. 1:5).

ܘܢܐ ܘܘܠܐܘܠܐ ܘܢܐܘܠܐ *that was due to him* (Jos. Sty. 3:1).

2. ܘܢܐܘܠܐ ܘܘܠܐܘܠܐ ܘܢܐܘܠܐ *to you is the word sent* (Acts 13:26).

3. $\text{ܘܗܝܘܢܐ ܘܥܫܝܘܢܐ ܘܥܫܝܘܢܐ ܘܥܫܝܘܢܐ}$ *And to Jesus what shall I do* (Matt. 27:22).
 4. $\text{ܘܥܫܝܘܢܐ ܘܥܫܝܘܢܐ ܘܥܫܝܘܢܐ ܘܥܫܝܘܢܐ}$ *his servants said to the Lord* (Jos. Sty. 4:10).
 2. $\text{ܘܥܫܝܘܢܐ ܘܥܫܝܘܢܐ ܘܥܫܝܘܢܐ ܘܥܫܝܘܢܐ}$ *he went down for himself; ܘܥܫܝܘܢܐ ܘܥܫܝܘܢܐ ܘܥܫܝܘܢܐ ܘܥܫܝܘܢܐ* *I am going* (Ad. 4:15).

The Indirect object is preceded by ܘܥܫܝܘܢܐ . The following constructions occur.

1. ܘܥܫܝܘܢܐ ܘܥܫܝܘܢܐ *he said to him.*
 2. ܘܥܫܝܘܢܐ ܘܥܫܝܘܢܐ *to him he said.*
 3. ܘܥܫܝܘܢܐ ܘܥܫܝܘܢܐ *to the Lord he said.*
 4. ܘܥܫܝܘܢܐ ܘܥܫܝܘܢܐ *he said to him i. e. the Lord.*
5. The so-called ethical dative is of frequent occurrence in Syriac; but it can scarcely ever be translated into English. See § 101 B, 1 (1), *Rem.* 3.

† § 125. The Verb with Two or More Objects.

Four cases occur. The verb may govern

1. Two direct objects.
 2. Two indirect objects.
 3. Two objects, one direct, the other indirect.
 4. Three objects, one direct, two indirect.
1. (1) $\text{ܘܥܫܝܘܢܐ ܘܥܫܝܘܢܐ ܘܥܫܝܘܢܐ ܘܥܫܝܘܢܐ}$ *they asked of him a sign* (Aphr. 460:20).
 $\text{ܘܥܫܝܘܢܐ ܘܥܫܝܘܢܐ ܘܥܫܝܘܢܐ ܘܥܫܝܘܢܐ}$ *I asked him words (questions)* (Aphr. 395:2).
 $\text{ܘܥܫܝܘܢܐ ܘܥܫܝܘܢܐ ܘܥܫܝܘܢܐ ܘܥܫܝܘܢܐ}$ *I taught you laws and judgements* (Deut. 4:5).
 $\text{ܘܥܫܝܘܢܐ ܘܥܫܝܘܢܐ ܘܥܫܝܘܢܐ ܘܥܫܝܘܢܐ}$ *he has taught him the way of judgment* (Is. 40:14).
 See also Lk. 11:5, 15:22; Ex. 27:2; Lk. 23:11; John. 14:26).
 $\text{ܘܥܫܝܘܢܐ ܘܥܫܝܘܢܐ ܘܥܫܝܘܢܐ ܘܥܫܝܘܢܐ}$ *and filled it with vinegar* (Matt. 27:48).
 $\text{ܘܥܫܝܘܢܐ ܘܥܫܝܘܢܐ ܘܥܫܝܘܢܐ ܘܥܫܝܘܢܐ}$ *he will reward them indignation and wrath* (Rom. 2:8).
 (2) $\text{ܘܥܫܝܘܢܐ ܘܥܫܝܘܢܐ ܘܥܫܝܘܢܐ ܘܥܫܝܘܢܐ}$ *they clothed him with a robe* (Matt. 27:28).
 $\text{ܘܥܫܝܘܢܐ ܘܥܫܝܘܢܐ ܘܥܫܝܘܢܐ ܘܥܫܝܘܢܐ}$ *he caused them to pass over Jordan* (Aphr. 357:8).

ܠܝܫܬܘܢ ܩܘܡܘܢܐ ܕܡܝܗܘܢܐ ܠܝܫܬܘܢܐ let the waters swarm with swarms (Gen. 1:20).

(2) ܕܘܠܐ ܕܡܫܝܚܐ ܕܥܘܠܐ he experienced great agony (Sindb. 3:14).

ܕܠܥܘܠܐ ܕܡܫܝܚܐ ܕܥܘܠܐ he was commanded a command (Jos. Sty. 49:8. See § 122. 5 Rem.).

1. (1) Verbs which in the active govern two direct objects may govern one in the passive, the other becoming the subject.

Rem.—Passive participles of such verbs may also govern an object.

2. (1) The reflexives of many *verba mentis*, in the derived forms, govern an object additional to that involved in the verbal form.

Rem.—Verbs which in the P^eal involve a reflexive action come under this same rule.

(2) Verbs which in the active govern two direct objects, may in the reflexive govern one additional to that involved in the verbal form.

3. (1) Verbs signifying “to happen to” take a direct object.

(2) The impersonal verb ܕܠܥܘܠܐ (3rd fem. sing.), see § 122. 2, sometimes takes a direct object.

4. (1) Some verbs take a cognate accusative from the same or a cognate root.

(2) Reflexives and Passives sometimes take a cognate accusative: but only those of such verbs as in the active would take two direct objects (see 1. 2 (2)), or such reflexives as would come under 2 (1).

§ 127. Uses of ܘܥܘܠܐ.

1. (1) ܘܥܘܠܐ ܕܡܫܝܚܐ was going up (Gen. 2:6).

ܘܥܘܠܐ ܕܡܫܝܚܐ was cunning (Gen. 3:1).

ܘܥܘܠܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ he was the priest (Gen. 14:18).

ܘܥܘܠܐ ܕܡܫܝܚܐ because I was with thee (John. 16:4).

ܘܥܘܠܐ ܕܡܫܝܚܐ he was in the world (John. 1:14).

(2) ܘܥܘܠܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ his clothing was (Matt. 3:4).

ܘܥܘܠܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ now there was a question (Jon. 3:25).

ܘܥܘܠܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ they had not a place (Lk. 2:7).

participle (see 3. (3) b.) is put in the subjunctive, ܐܘܢ precedes instead of following the participle.

5. When a frequentative action or a state is looked upon as future, or contingent, it is expressed by means of the imperfect of ܐܘܢ and a following participle.

6. The futurity of a state, or continuous action, may be emphasized by placing the participle of ܐܘܢ before the participle of another verb.

7. (1) The pronominal suffix is placed after the principal verb.

(2) Where two, or more, participles occur, ܐܘܢ is usually formed with the first only.

Rem.—For special emphasis, especially in contrasted statements, it may be repeated.

8. An adverb may be used with ܐܘܢ.

9. ܐܘܢ accompanied by ܕ expresses our verb “to have”.

§ 128. Uses of ܕܐܘܢ.

1. (1) ܕܐܘܢ ܕܐܘܢ ܕܐܘܢ ܕܐܘܢ *there were some that fell on the wayside* (Matt. 13:4).

ܕܐܘܢ ܕܐܘܢ ܕܐܘܢ ܕܐܘܢ *in the trouble of men are they not* (Ps. 73:5).

ܕܐܘܢ ܕܐܘܢ ܕܐܘܢ ܕܐܘܢ *how many loaves have ye?* (Matt. 15:34).

ܕܐܘܢ ܕܐܘܢ *there is not a man* (Jos. Sty. 77:19).

ܕܐܘܢ ܕܐܘܢ ܕܐܘܢ ܕܐܘܢ *there are others who say* (Spic. Syr. 9:7).

(2) ܕܐܘܢ ܕܐܘܢ ܕܐܘܢ ܕܐܘܢ *who was a Galilean by race* (Jos. Sty. 69:6).

ܕܐܘܢ ܕܐܘܢ ܕܐܘܢ ܕܐܘܢ *or fortune itself does not exist* (Spic. Syr. 9:9).

ܕܐܘܢ ܕܐܘܢ ܕܐܘܢ ܕܐܘܢ *when Adam did not exist* (Spic. Syr. 4:15).

2. (1) ܕܐܘܢ ܕܐܘܢ ܕܐܘܢ *who was not with them* (Jos. Sty. 76:10).

ܕܐܘܢ ܕܐܘܢ ܕܐܘܢ ܕܐܘܢ *for they were fishers* (Acts. 22:3).

(2) ܕܐܘܢ ܕܐܘܢ ܕܐܘܢ ܕܐܘܢ *who had been blind* (John. 9:24).

Rem.—ܕܐܘܢ ܕܐܘܢ ܕܐܘܢ ܕܐܘܢ *and them who were with them he killed* (Jos. Sty. 76:15).

ܐܘܢܝܢ ܕܡܢ ܗܘܢܝܢ ܕܡܢ ܗܘܢܝܢ *and now there were there women* (Matt. 27:55. See also the examples under (1) and (2)).

3. (1) ܡܘܠܝܢ ܕܐܒܪܗܡܐ *we have Abraham* (Matt. 3:9).

ܐܘܪܝܢܝܢ ܕܥܝܢܝܢ ܕܥܝܢܝܢ *the Edessians have care* (Jos. Sty. 38:15).

ܕܡܢ ܗܘܢܝܢ ܕܡܢ ܗܘܢܝܢ *because he had no sons* (Matt. 22:25).

Rem.—ܡܘܠܝܢ ܕܡܘܠܝܢ *ye have the poor* (John. 12:8).

(2) ܡܘܠܝܢ ܕܡܘܠܝܢ ܕܡܘܠܝܢ *that he had all possible vices* (Sind. 3:21).

ܡܘܠܝܢ ܕܡܘܠܝܢ *and thou hast power* (Jos. Sty. 76:19).

ܡܘܠܝܢ ܕܡܘܠܝܢ *we have* (Kirsch Chrest. p. 80 ult.).

4. ܐܘܢܝܢ ܕܡܘܠܝܢ ܕܡܘܠܝܢ *if the word be true* (Deut. 13:14).

ܐܘܢܝܢ ܕܡܘܠܝܢ ܕܡܘܠܝܢ *if one should leave something that really exists* (Spic. Syr. 22:15).

5. ܡܘܠܝܢ ܕܡܘܠܝܢ ܕܡܘܠܝܢ *but this cannot be said* (Jos. Sty. 5:20).

ܡܘܠܝܢ ܕܡܘܠܝܢ ܕܡܘܠܝܢ *nothing could be heard* (Jos. Sty. 39:14).

ܡܘܠܝܢ ܕܡܘܠܝܢ *It cannot be said* (Aphr. 496:3).

1. ܡܘܠܝܢ is employed impersonally in the sense of “there is”, “there exists”; ܡܘܠܝܢ in the sense of “there is not”, “there exists not”. They are used (Compare § 130. 1. (3)):

(1) Uninflectedly.

(2) With pronominal suffixes. § 65.

2. ܡܘܠܝܢ or ܡܘܠܝܢ followed by ܐܘܢܝܢ is used to express, or emphasize, the past or pluperfect of “to be”, “to exist”.

Rem.—When ܐܘܢܝܢ is used with ܡܘܠܝܢ, either one or both may be either inflected or uninflected. See all the examples under 2. (1), (2) and Rem.

3. (1) The verb “to have” is generally expressed by means of ܡܘܠܝܢ followed by the preposition ܕ and a pronominal suffix. But see also § 127. 9.

(2) ܡܘܠܝܢ followed by ܐܘܢܝܢ or ܡܘܠܝܢ with a pronominal suffix may also express our verb “to have”.

4. ܡܘܠܝܢ is occasionally followed by an adverb. Compare § 127:8.

5. ܡܘܠܝܢ followed by ܕ with an infinitive may be translated by “can”.

§ 129. ܘܚܕܝܢ and Other Auxiliaries.

1. ܘܚܕܝܢ ܘܚܕܝܢ ܘܚܕܝܢ ܘܚܕܝܢ *the judgment of the world which is to come* (Jos. Sty. 6:4).
 ܘܚܕܝܢ ܘܚܕܝܢ ܘܚܕܝܢ ܘܚܕܝܢ *so shall her righteousness be avenged on the unbeliever there* (Addai 24:12).
 ܘܚܕܝܢ ܘܚܕܝܢ ܘܚܕܝܢ *Elias who was to come* (Matt. 11:14).
2. (1) a. ܘܚܕܝܢ ܘܚܕܝܢ *must they worship* (John. 4:24).
 ܘܚܕܝܢ ܘܚܕܝܢ *for the elder must be* (1 Tim. 3:2).
 ܘܚܕܝܢ ܘܚܕܝܢ *though I should have to die* (Matt. 26:35).
- b. ܘܚܕܝܢ ܘܚܕܝܢ *ought not to cover his head* (1 Cor. 11:7).
- (2) a. ܘܚܕܝܢ ܘܚܕܝܢ *God can raise up* (Matt. 3:7).
 ܘܚܕܝܢ ܘܚܕܝܢ *no one could pass* (Matt. 8:28, see also Mt. 26:9).
- b. ܘܚܕܝܢ ܘܚܕܝܢ *this I cannot do* (Jos. Sty. 5:16).
- c. ܘܚܕܝܢ ܘܚܕܝܢ *no man could quell* (Spic. Syr. 44:16).
- (3) ܘܚܕܝܢ ܘܚܕܝܢ *he would not receive them* (Jos. Sty. 17:13).
- Rem. 1.—ܘܚܕܝܢ ܘܚܕܝܢ *thanks be to God* (1 Cor. 15:57).
- 2.—ܘܚܕܝܢ ܘܚܕܝܢ *our own father is Abraham* (John. 8:39).
 ܘܚܕܝܢ ܘܚܕܝܢ *for am I my brother's keeper?* (Gen. 4:9).
- (3) ܘܚܕܝܢ ܘܚܕܝܢ ܘܚܕܝܢ ܘܚܕܝܢ *he saw people who were numberless* (Sim. Sty. 271).
 ܘܚܕܝܢ ܘܚܕܝܢ ܘܚܕܝܢ ܘܚܕܝܢ *they showed that they were disciples of Christ* (Overbeck 177:3).

1. The futurity of an action or state is emphasized by the use of ܘܚܕܝܢ *futurus* (=μελλων).

2. In regard to mood

(1) The Imperative is strengthened by the use of ܕܢܐܘܢܐ "it is necessary", ܕܡܘܨܐ "it is due" and ܕܥܘܢܐ "one has to".

(2) The Potential is strengthened by the use of ܕܡܘܨܐ "is able", ܕܥܘܢܐ "is possible" and ܕܡܘܨܐ "is sufficient".

(3) The Voluntativ is strengthened by means of ܕܡܘܨܐ, "to will", "to wish".

Rem.—The Optative (1), Indicative (2) and Subjunctive (3) moods are all found in simple nominal sentences.

§ 130. Verbal and Nominal Sentences.

1. (1) ܐܢܐ ܕܡܘܨܐ ܐܢܐ *I am thy servant* (Overbeck 383:2).

ܕܡܘܨܐ *that it was good* (Gen. 1:3).

ܕܡܘܨܐ ܕܡܘܨܐ ܕܡܘܨܐ *the gold of that land is good* (Gen. 2:12).

ܕܡܘܨܐ ܕܡܘܨܐ *love is light* (Aphr. 257:22).

Rem.—ܕܡܘܨܐ ܕܡܘܨܐ ܕܡܘܨܐ *let him lodge in the cloister if it be near* (Overbeck 212:9).

(2) ܕܡܘܨܐ ܕܡܘܨܐ ܕܡܘܨܐ *if it be that thou hast* (Spic. Syr. 2:3).

ܕܡܘܨܐ ܕܡܘܨܐ *his sin is great* (Aphr. 45:10).

(3) ܕܡܘܨܐ ܕܡܘܨܐ ܕܡܘܨܐ *all that is above me* (Spic. Syr. 3:21).

ܕܡܘܨܐ ܕܡܘܨܐ ܕܡܘܨܐ *and thou art a branch of the plague* (Aphr. 82:4).

ܕܡܘܨܐ ܕܡܘܨܐ *in which is knowledge* (Spic. Syr. 8:11).

Rem.—ܕܡܘܨܐ ܕܡܘܨܐ *whom have you i. e. who is existing among you?* (Mal. 1:10).

2. ܕܡܘܨܐ ܕܡܘܨܐ ܕܡܘܨܐ *for the sons of man are not commanded* (Spic. Syr. 5:2).

ܕܡܘܨܐ ܕܡܘܨܐ *he sent to him* (Addai 37:11).

ܕܡܘܨܐ ܕܡܘܨܐ *the saint answered* (Apec. Acts. 25:4).

ܕܡܘܨܐ ܕܡܘܨܐ *he fled from them* (Jos. Sty. 70:9).

Simple sentences, and the parts of compound and complex sentences, may be either nominal 1. or verbal 2.

1. A nominal sentence is one in which there is no verb, but in which the predicate is a noun substantive or adjective or a pronoun. In nominal sentences, the subject and predicate may be

(1) Simply placed in juxtaposition.

Rem.—The subject, as well as copula, is sometimes omitted.

(2) Connected by the pronoun used as a copula, see § 101. 2.

(3) Connected by ܕܡܝ, in which case the idea of existence is emphasized. See § 128. 1.

Rem.—Occasionally both ܥܬ and ܕܡܝ are used.

§ 131. Simple Sentences.

1. ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ *the king saw* (L'omelia di Giacomo 157).
 ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ *that there is the tree* (Overbeck 348:20).
 ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ *they took counsel* (Matt. 27:1).
 ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ *it is the price of blood* (Matt. 27:6).
 2. (1) ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ *he answered him not a word* (Matt. 27:14).
 ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ *he could not* (Add. 3:8).
 ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ *for I did not wish* (Jos. Sty. 34:17).
 ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ *the woman did not perceive* (Sindb. 16:8).
- Rem.*—ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ *the miracle is not sufficient for us* (Jos. Sty. 23:6).
 ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ *let us not hasten then my sons* (Jul. 28:23).
 ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ *for a man does not become a father* (Spic. Syr. 11:3).
- (2) ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ *it is not from his nature a man doeth wrong* (Spic. Syr. 12:21).
 ܩܘܠܘܢ ܩܘܠܘܢ ܩܘܠܘܢ *those who were not born of the blood* (John. 1:13).

(3) ܘܠܐ ܚܘܫܐ ܐܘܢ ܐܘܢ ܚܘܫܐ ܐܘܢ *it has not pleased him to be seen by any one* (Spic. Syr. 6:19).

ܘܠܐ ܘܢܐ ܘܢܐ ܘܢܐ *not as I will* (Matt. 26:39).

ܘܠܐ ܘܢܐ ܘܢܐ *not carnivorous* (Spic. Syr. 7:21).

(4) ܘܠܐ ܘܢܐ ܘܢܐ ܘܢܐ *and the body is neither restrained nor assisted* (Spic. Syr. 11:2).

ܘܠܐ ܘܢܐ ܘܢܐ ܘܢܐ *that neither death nor life nor angels* (Rom. 8:38).

Rem.—ܘܠܐ ܘܢܐ ܘܢܐ ܘܢܐ *For neither sun nor moon nor one of the stars* (Spic. Syr. 3:17).

ܘܠܐ ܘܢܐ ܘܢܐ *neither Joseph nor another* (Legends of St. Mary 25:7).

ܘܠܐ ܘܢܐ ܘܢܐ *nor height nor depth* (Rom. 8:38. 24).

ܘܠܐ ܘܢܐ ܘܢܐ *I am not envious against thee and I do (not) excuse myself* (Jos. Sty. 3:15).

(5) ܘܠܐ ܘܢܐ *not a little (=much)* (Matt. 28:12).

ܘܠܐ ܘܢܐ *without care* (Matt. 28:14).

ܘܠܐ ܘܢܐ ܘܢܐ *incorruptibility* (Rom. 2:7).

(6) ܘܠܐ ܘܢܐ *it is not good* (Gen. 2:18).

ܘܠܐ ܘܢܐ ܘܢܐ *and in some things they are not powerful* (Spic. Syr. 9:23).

Simple sentences are declarative, negative, optative, and interrogative. For optative sentences, see § 114. 3. For interrogative sentences, see § 132.

1. The declarative sentence may be either nominal or verbal.

2. (1) The negative ܘܠܐ precedes the verb to which it relates.

Rem.—A particle may intervene between ܘܠܐ and the verb.

(2) Generally, when the negative is separated from the verb which it modifies, it is reinforced by the copula ܘܢܐ (which contracts into ܘܢܐ) or by ܘܢܐ.

(3) When the negative relates to a phrase, or to a part of speech other than a verb, it immediately precedes it.

(4) When the negative is repeated and has the sense of "neither", "nor", it comes at the beginning of the sentence.

Rem.—The negative must be repeated before each noun; but it may be omitted from before each verb after the first.

(5) ܘܢ is used before substantives and adjectives in a privative sense. ("un", "in", "a", "without" &c.)

(6) ܘܢ may be used, also, when the predicate is an adjective.

§ 132. The Interrogative Sentence.

1. ܘܢ ܘܢ ܘܢ ܘܢ ܘܢ *who showed thee?* (Gen. 3:11).

ܘܢ ܘܢ ܘܢ ܘܢ ܘܢ *what is this that thou hast done?* (Gen. 3:13).

ܘܢ ܘܢ ܘܢ ܘܢ ܘܢ *why art thou displeased?* (Gen. 4:6).

ܘܢ ܘܢ ܘܢ ܘܢ ܘܢ *why trouble ye the woman?* (Matt. 26:10).

ܘܢ ܘܢ ܘܢ ܘܢ ܘܢ *where wilt thou?* (Matt. 26:17).

ܘܢ ܘܢ ܘܢ ܘܢ ܘܢ *how then should the scriptures be fulfilled?* (Matt. 26:54).

ܘܢ ܘܢ ܘܢ ܘܢ ܘܢ *what is that to us?* (Matt. 27:4).

ܘܢ ܘܢ ܘܢ ܘܢ ܘܢ *from what people art thou?* (Jon. 1:8).

ܘܢ ܘܢ ܘܢ ܘܢ ܘܢ *what is thy business, whence art thou, what is thy country and of what people?* (Jon. 1:8).

2. ܘܢ ܘܢ ܘܢ ܘܢ ܘܢ *thou hearest not?* (Matt. 27:13).

ܘܢ ܘܢ ܘܢ ܘܢ ܘܢ *hast thou brought dust to us?* (Sind. 10:13).

ܘܢ ܘܢ ܘܢ ܘܢ ܘܢ *have you read the books* (Spic. Syr. 13:8).

ܘܢ ܘܢ ܘܢ ܘܢ ܘܢ *from this art thou persuaded?* (Spic. Syr. 12 ult.).

ܘܢ ܘܢ ܘܢ ܘܢ ܘܢ *art thou going to command that he shall be killed* (Sindb. 6:9).

ܘܢ ܘܢ ܘܢ ܘܢ ܘܢ *Do you not know that baptism works miracles?* (L'omelia di Giacomo 729).

ܐܘܢܐ ܡܝܢ ܕܡܝܢܐ ܕܡܝܢܐ? *where Christ should be born?* (Matt. 2:4).

Rem.—ܐܘܢܐ ܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ *let them reveal to us what their mind is* (Add. 21:4). ܐܘܢܐ ܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ *let us see to whom she shall belong* (Legends of St. Mary 14:4).

7. ܐܘܢܐ ܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ? *art thou then only a stranger?* (Luke 24:18).

ܐܘܢܐ ܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ? *shall he then find faith* (Lk. 18:8).

1. Interrogative sentences are often denoted by interrogative pronouns or adverbs.

2. Generally, the interrogative is denoted by the inflection or connection without any particle.

3. The negative ܘܢܐ may be used in interrogative sentences, without showing whether the answer expected is dubious, positive, or negative; but always the answer "yes" is hoped for or at least desired.

4. The negative ܘܢܐ is used to express doubt in the questioner as to the answer.

(1) When the answer "yes", though half expected, is deemed scarcely possible.

(2) When the answer "surely, not" is hoped for.

5. The double negative ܘܢܐ ܘܢܐ is used, when the answer "surely, yes" is hoped for, or expected.

Rem.—In a double question, ܘܢܐ ܘܢܐ? is often used elliptically for the alternative.

6. The indirect question is introduced by ܐܘܢܐ or ܐܘܢܐ.

Rem.—The indirect question is sometimes introduced directly, without any connecting particle.

7. The particle ܘܢܐ is often used for the purpose of strengthening the interrogative.

§ 133. Compound Sentences: Conjunctive.

1. ܐܘܢܐ ܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ *he returned to the chief priests and elders* (Matt. 27:3).

ܐܘܢܐ ܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ *because of the kindness and grace and longsuffering of God* (Jos. Sty. 6:7).

2. Several verbs connected by \circ may govern a common object.

3. Of two verbs connected by \circ and in the same tense, one may be in dependence upon the other, often as an adverb or complement.

Rem.—In such cases the \circ may be omitted.

§ 134. Alternative and Adversative Sentences.

1. $\text{ܐܘܢܝܢܐ ܐܘܢܝܢܐ ܐܘܢܝܢܐ} \text{ܐܘܢܝܢܐ ܐܘܢܝܢܐ} \text{ܐܘܢܝܢܐ}$ *the law or the prophets* (Matt. 5:17).
 $\text{ܐܘܢܝܢܐ ܐܘܢܝܢܐ ܐܘܢܝܢܐ} \text{ܐܘܢܝܢܐ ܐܘܢܝܢܐ} \text{ܐܘܢܝܢܐ}$ *or to say to the king: "Take war."* (J. S. 16:15).

Rem. 1.— $\text{ܐܘܢܝܢܐ ܐܘܢܝܢܐ ܐܘܢܝܢܐ} \text{ܐܘܢܝܢܐ ܐܘܢܝܢܐ} \text{ܐܘܢܝܢܐ}$ *but either the weeping over the dead or the lamentable cries of those in pain* (Jos. Sty. 39:15).

Rem. 2.— $\text{ܐܘܢܝܢܐ ܐܘܢܝܢܐ ܐܘܢܝܢܐ} \text{ܐܘܢܝܢܐ ܐܘܢܝܢܐ} \text{ܐܘܢܝܢܐ}$ *or thinkest thou?* (Matt. 26:53).

$\text{ܐܘܢܝܢܐ ܐܘܢܝܢܐ ܐܘܢܝܢܐ} \text{ܐܘܢܝܢܐ ܐܘܢܝܢܐ} \text{ܐܘܢܝܢܐ}$ *or did I commit a sin* (2 Cor. 11:7).

2. $\text{ܐܘܢܝܢܐ ܐܘܢܝܢܐ ܐܘܢܝܢܐ} \text{ܐܘܢܝܢܐ ܐܘܢܝܢܐ ܐܘܢܝܢܐ}$ *either to the north or to the south* (Spic. Syr. 19:15).

$\text{ܐܘܢܝܢܐ ܐܘܢܝܢܐ ܐܘܢܝܢܐ} \text{ܐܘܢܝܢܐ ܐܘܢܝܢܐ ܐܘܢܝܢܐ}$ *either flute or cithara* (1 Cor. 14:7).

3. $\text{ܐܘܢܝܢܐ ܐܘܢܝܢܐ ܐܘܢܝܢܐ} \text{ܐܘܢܝܢܐ ܐܘܢܝܢܐ ܐܘܢܝܢܐ}$ *not as I will but as thou* (Matt. 26:39).

$\text{ܐܘܢܝܢܐ ܐܘܢܝܢܐ ܐܘܢܝܢܐ} \text{ܐܘܢܝܢܐ ܐܘܢܝܢܐ ܐܘܢܝܢܐ}$ *not to destroy but to fulfil* (Matt. 5:17).

$\text{ܐܘܢܝܢܐ ܐܘܢܝܢܐ ܐܘܢܝܢܐ} \text{ܐܘܢܝܢܐ ܐܘܢܝܢܐ ܐܘܢܝܢܐ}$ *that they should not be able to do wrong but that always they should be doing what is good* (Spic. Syr. 1:9).

$\text{ܐܘܢܝܢܐ ܐܘܢܝܢܐ ܐܘܢܝܢܐ} \text{ܐܘܢܝܢܐ ܐܘܢܝܢܐ ܐܘܢܝܢܐ}$ *they shall build but I will destroy* (Mal. 1:4).

1. Alternative sentences are usually connected by ܐܘܢܝܢܐ .

Rem. 1.— ܐܘܢܝܢܐ may stand at the head of each clause.

Rem. 2.—In the Peshito New Testament, ܐܘܢܝܢܐ translates η "used in an interrogative sentence which refers to a preceding categorical sentence".

- (2) It may be a dependent question.
 (3) It may be a quotation.
 (4) It may be an indirect object of a verb, or the object of a preposition.
 4. Object clauses are sometimes found after adjectives and after the participles of intransitive verbs.
 5. Substantive clauses may be in apposition with a preceding word.

§ 136. Adjectival or Relative Sentences.

1. (1) $\text{ܐܢ ܐܝܢܐ ܕܝܘܨܘܫܐ ܕܝܘܨܘܫܐ ܕܝܘܨܘܫܐ}$ reports also from far and near have terrified us (Jos. Sty. 4:20).
 $\text{ܕܝܘܨܘܫܐ ܕܝܘܨܘܫܐ ܕܝܘܨܘܫܐ}$ every tree which was pleasant to the sight (Gen. 2:9).
- (2) $\text{ܕܝܘܨܘܫܐ ܕܝܘܨܘܫܐ ܕܝܘܨܘܫܐ}$ and calamities that befell in many places (Jos. Sty. 4:21).
 ܕܝܘܨܘܫܐ ܕܝܘܨܘܫܐ the man that he had formed (Gen. 2:8).
 ܕܝܘܨܘܫܐ ܕܝܘܨܘܫܐ in the day wherein thou eatest of it (Gen. 2:17).
2. ܕܝܘܨܘܫܐ ܕܝܘܨܘܫܐ the city of Ptolemæus, that is Akka (J. S. 44:8).
 ܕܝܘܨܘܫܐ ܕܝܘܨܘܫܐ a man who did not suffer some harm from them (Jos. Sty. 81:4).
3. ܕܝܘܨܘܫܐ ܕܝܘܨܘܫܐ and him who had sent him (Jos. Sty. 91:11).
 ܕܝܘܨܘܫܐ ܕܝܘܨܘܫܐ the place in which the Lord was placed (Matt. 28:6).
 ܕܝܘܨܘܫܐ ܕܝܘܨܘܫܐ fulfilling the law (Jos. Sty. 2:2).
 ܕܝܘܨܘܫܐ ܕܝܘܨܘܫܐ they worshipped not the image which he had made.
- Rem.— ܕܝܘܨܘܫܐ ܕܝܘܨܘܫܐ over thy philosophers who are counselling thee (Sindb. 17:18).
 ܕܝܘܨܘܫܐ ܕܝܘܨܘܫܐ because of that which he said (Jos. Sty. 42:5).

4. ܘܢܘܨܘܢܐ ܕܘܥܒܘܢܐ ܕܘܥܒܘܢܐ ܕܘܥܒܘܢܐ *the price of him who is precious* (Matt. 27:9).
 ܘܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ *thy right eye* (Matt. 5:29).
5. ܘܥܘܠܘܢܐ ܕܘܥܘܠܘܢܐ ܕܘܥܘܠܘܢܐ *a Goth whose name was Illod* (Jos. Sty. 68:3).
 ܘܥܘܠܘܢܐ ܕܘܥܘܠܘܢܐ ܕܘܥܘܠܘܢܐ *whose hands are full* (Addai 43:13).
6. ܘܥܘܠܘܢܐ ܕܘܥܘܠܘܢܐ ܕܘܥܘܠܘܢܐ *the time of that*
 ܘܥܘܠܘܢܐ ܕܘܥܘܠܘܢܐ ܕܘܥܘܠܘܢܐ *festival in which heathen tales were sung* (Jos. Sty. 24:16).
 ܘܥܘܠܘܢܐ ܕܘܥܘܠܘܢܐ ܕܘܥܘܠܘܢܐ *the other peoples to whom*
 ܘܥܘܠܘܢܐ ܕܘܥܘܠܘܢܐ ܕܘܥܘܠܘܢܐ *I send thee* (Acts 26:17).
- Rem. 1.— ܘܥܘܠܘܢܐ ܕܘܥܘܠܘܢܐ *of whom ye spake to me* (Gen. 43:27).
 ܘܥܘܠܘܢܐ ܕܘܥܘܠܘܢܐ ܕܘܥܘܠܘܢܐ *on the eighth day when they were*
 ܘܥܘܠܘܢܐ ܕܘܥܘܠܘܢܐ ܕܘܥܘܠܘܢܐ *circumcised* (Spic. Syr. 19:17).
- Rem. 2.— ܘܥܘܠܘܢܐ ܕܘܥܘܠܘܢܐ ܕܘܥܘܠܘܢܐ *whithersoever he turned he was*
 ܘܥܘܠܘܢܐ ܕܘܥܘܠܘܢܐ ܕܘܥܘܠܘܢܐ *victorious.*
 ܘܥܘܠܘܢܐ ܕܘܥܘܠܘܢܐ ܕܘܥܘܠܘܢܐ *whithersoever they came* (Aphr. 339:9).
 ܘܥܘܠܘܢܐ ܕܘܥܘܠܘܢܐ ܕܘܥܘܠܘܢܐ *It is not wanting there,*
 ܘܥܘܠܘܢܐ ܕܘܥܘܠܘܢܐ ܕܘܥܘܠܘܢܐ *when thou takest and kindlest.*
7. ܘܥܘܠܘܢܐ ܕܘܥܘܠܘܢܐ ܕܘܥܘܠܘܢܐ *and those who were with him in the ark*
 ܘܥܘܠܘܢܐ ܕܘܥܘܠܘܢܐ ܕܘܥܘܠܘܢܐ *(Gen. 7:23).*
 ܘܥܘܠܘܢܐ ܕܘܥܘܠܘܢܐ ܕܘܥܘܠܘܢܐ *and to pray for that which is good* (Spic. Syr. 5:12).
 ܘܥܘܠܘܢܐ ܕܘܥܘܠܘܢܐ ܕܘܥܘܠܘܢܐ *to him who descends* (Overbeck 385:6).
8. ܘܥܘܠܘܢܐ ܕܘܥܘܠܘܢܐ ܕܘܥܘܠܘܢܐ *who might*
 ܘܥܘܠܘܢܐ ܕܘܥܘܠܘܢܐ ܕܘܥܘܠܘܢܐ *see this miracle that could restrain his mouth from praise* (Jos.
 ܘܥܘܠܘܢܐ ܕܘܥܘܠܘܢܐ ܕܘܥܘܠܘܢܐ *Sty. 66:18.)*
 ܘܥܘܠܘܢܐ ܕܘܥܘܠܘܢܐ ܕܘܥܘܠܘܢܐ *a Goth whose name*
 ܘܥܘܠܘܢܐ ܕܘܥܘܠܘܢܐ ܕܘܥܘܠܘܢܐ *was Illod and who had been made tribune* (Jos. Sty. 68:3).
- Rem.— ܘܥܘܠܘܢܐ ܕܘܥܘܠܘܢܐ ܕܘܥܘܠܘܢܐ *and there was no*
 ܘܥܘܠܘܢܐ ܕܘܥܘܠܘܢܐ ܕܘܥܘܠܘܢܐ *one who warned nor who rebuked, nor who admonished* (Jos.
 ܘܥܘܠܘܢܐ ܕܘܥܘܠܘܢܐ ܕܘܥܘܠܘܢܐ *Sty. 25:10).*

9. ܐܢܗܘܢ ܩܘܪܒܘܢܗܘܢ *whom it immerses* (Overbeck 384:17).
 $\text{ܘܠܐ ܩܘܪܒܘܢܗܘܢ ܩܘܪܒܘܢܗܘܢ ܩܘܪܒܘܢܗܘܢ}$ *for they have not the foundation of the faith upon which to built* (Spic. Syr. 2:23).
10. $\text{ܘܠܐ ܩܘܪܒܘܢܗܘܢ ܩܘܪܒܘܢܗܘܢ ܩܘܪܒܘܢܗܘܢ}$ *for it is necessary that three things [that of nature, and that of fortune, and that of purity] that they should be maintained.*
11. a. $\text{ܘܠܐ ܩܘܪܒܘܢܗܘܢ ܩܘܪܒܘܢܗܘܢ ܩܘܪܒܘܢܗܘܢ}$ *and thou Capernaum which art exalted unto heaven* (Matt. 11:23).
 $\text{ܘܠܐ ܩܘܪܒܘܢܗܘܢ ܩܘܪܒܘܢܗܘܢ ܩܘܪܒܘܢܗܘܢ}$ *or thou art God who hast come down from heaven and hast done these things* (Addai 3 ult).
 $\text{ܘܠܐ ܩܘܪܒܘܢܗܘܢ ܩܘܪܒܘܢܗܘܢ ܩܘܪܒܘܢܗܘܢ}$ *you who believe* (Spic. Syr. 2:19).
 $\text{ܘܠܐ ܩܘܪܒܘܢܗܘܢ ܩܘܪܒܘܢܗܘܢ ܩܘܪܒܘܢܗܘܢ}$ *I also whom you see* (Addai Apost. 21:18).
- b. $\text{ܘܠܐ ܩܘܪܒܘܢܗܘܢ ܩܘܪܒܘܢܗܘܢ ܩܘܪܒܘܢܗܘܢ}$ *and ye who wish to be to the Messiah obedient know* (Addai the Ap. 30:7).
 $\text{ܘܠܐ ܩܘܪܒܘܢܗܘܢ ܩܘܪܒܘܢܗܘܢ ܩܘܪܒܘܢܗܘܢ}$ *ye who wish to be under the law* (Gal. 4:21).

Adjective sentences are introduced by the relative particle ܘܠܐ and may limit any noun.

1. Adjective sentences may be

(1) Nominal.

(2) Verbal.

2. It may limit the subject.

3. It may limit the object.

Rem. 1.—It may limit a noun or pronoun, which is the object of a preposition.

4. The relative ܘܠܐ when it follows a noun with a pronominal suffix may refer to either.

5. When the relative is in the genitive relation with the noun following it, the noun must take the pronominal suffix.

6. When the relative clause is to be governed by a preposition, the

relative appears at the head of the clause and the preposition with its appropriate pronominal suffix follows, either immediately or with intervening words.

Rem. 1.—The relative sometimes stands alone where we would expect the preposition and pronominal suffix to follow; especially is this the case where it may be construed as an adverbial accusative of place or time.

Rem. 2.—The preposition is sometimes placed before the antecedent to which the relative belongs.

7. The relative may stand without an antecedent, provided that it involves a demonstrative conception. It may then be regarded as a substantive clause, see § 135.

8. When several relative phrases are joined by the copula, ܐ is often found but once, even when the relative is used in different constructions.

Rem.—It may, however, be repeated.

9. The relative is sometimes omitted, especially in servile imitation of the Hebrew.

10. When the subordinate phrase has been separated from the Dolath to which it belongs, the relative is sometimes repeated pleonastically.

11. When the antecedent is a pronoun in the first or second person, two constructions are possible in the relative phrase.

(1) The verb, or pronoun, of the relative phrase is in the person of the antecedent.

(2) The verb of the relative phrase is in the third person, although the antecedent is of the first or second.

137. Adverbial Clauses and Sentences.

1. ܐܘܘܪܝܢܐ ܕܥܘܒܪܐ ܕܥܘܒܪܐ ܕܥܘܒܪܐ *and where sin abounded* (Rem. 5:20).
ܐܘܪܝܢܐ ܕܥܘܒܪܐ ܕܥܘܒܪܐ ܕܥܘܒܪܐ ܕܥܘܒܪܐ *he stood over the place where the young child was* (Matt. 2:9).
2. (1) ܐܘܪܝܢܐ ܕܥܘܒܪܐ ܕܥܘܒܪܐ *when the locusts came* (Jos. Sty. 1:3).
ܐܘܪܝܢܐ ܕܥܘܒܪܐ ܕܥܘܒܪܐ ܕܥܘܒܪܐ *when I saw the signs* (Jos. Sty. 3:17).
ܐܘܪܝܢܐ ܕܥܘܒܪܐ ܕܥܘܒܪܐ *after that I am risen* (Matt. 26:32).

(2) Sometimes after combinations of particles.

Rem.—Sometimes we meet with elliptical sentences from which ; or some other word has been omitted.

Rem. 2.—The Infinitive with Lomadh sometimes takes the place of the Imperfect with Dolath § 120. 1 (3).

5. (1) ܠܥܡܪܢܐ ܠܐܡܢܐ *because he believed the woman* (Sindb. 4:2).

ܠܥܡܪܢܐ ܠܐܡܢܐ *because I betrayed the innocent blood* (Matt. 27:4).

(2) ܠܥܡܪܢܐ ܠܐܡܢܐ *and in that I considered the weakness of my mind* (Jos. Sty. 3:20).

ܠܥܡܪܢܐ ܠܐܡܢܐ *because I trust upon thy prayers* (Jos. Sty. 4:2).

ܠܥܡܪܢܐ ܠܐܡܢܐ *because it is the prise of blood* (Matt. 27:6).

ܠܥܡܪܢܐ ܠܐܡܢܐ *since according to my strength I shall swim* (Jos. Sty. 4:4).

ܠܥܡܪܢܐ ܠܐܡܢܐ *for he was accustomed* (Spic. Syr. 1:3).

ܠܥܡܪܢܐ ܠܐܡܢܐ *for I have suffered much* (Matt. 27:19).

ܠܥܡܪܢܐ ܠܐܡܢܐ *and since through man was death* (1 Cor. 15:21).

ܠܥܡܪܢܐ ܠܐܡܢܐ *because ye are offering* (Mal. 1:7).

ܠܥܡܪܢܐ ܠܐܡܢܐ *not because they are fixed but because they have power* (Spic. Syr. 4:21).

ܠܥܡܪܢܐ ܠܐܡܢܐ *because men are not equally governed* (Spic. Syr. 12 ult.).

6. ܠܥܡܪܢܐ ܠܐܡܢܐ *and although nothing like this has been done by me to thee* (Jos. Sty. 3:3).

ܠܥܡܪܢܐ ܠܐܡܢܐ *although they have been profited nothing by their sons* (Jos. Sty. 3:10).

ܠܥܡܪܢܐ ܠܐܡܢܐ *though all men should be offended at thee* (Matt. 26:33).

7. ܘܫܐܘ ܘܢܘܫܐ ܘܡܠܐܟܐ ܘܢܘܫܐ ܘܢܘܫܐ ܘܢܘܫܐ and he saw the angel of the Lord standing
(Num. 22:31).

ܘܡܠܐܟܐ as he was walking (Gen. 3:8).

5. Causal adverbial clauses are introduced:—

(1) By the relative ܘ.

(2) By ܘܘܢܘܫܐ in that, ܘܘܢܘܫܐ because that, ܘܘܢܘܫܐ since, ܘܘܢܘܫܐ for, ܘܘܢܘܫܐ as that, ܘܘܢܘܫܐ in this that, and ܘܘܢܘܫܐ ܘܘܢܘܫܐ from this that, ܘܘܢܘܫܐ ܘܘܢܘܫܐ on account of this.

6. Concessive adverbial clauses are introduced by ܘܘܢܘܫܐ and ܘܘܢܘܫܐ.

7. The adverbial accusative belongs here.

138. Conditional Sentences.

1. (1) ܘܘܢܘܫܐ ܘܘܢܘܫܐ . . ܘܘܢܘܫܐ ܘܘܢܘܫܐ if I have sinned, wherein have they sinned?
(Jos. Sty. 40:2).

ܘܘܢܘܫܐ ܘܘܢܘܫܐ [ܘܘܢܘܫܐ] ܘܘܢܘܫܐ ܘܘܢܘܫܐ but if well have I spoken,
why smitest thou me (John. 18:23).

ܘܘܢܘܫܐ ܘܘܢܘܫܐ ܘܘܢܘܫܐ ܘܘܢܘܫܐ ܘܘܢܘܫܐ if this stone
had been placed as foundation, how was it head also of the corner?
(Aphr. 11:13. See also Overbeck 62:6).

(2) ܘܘܢܘܫܐ ܘܘܢܘܫܐ ܘܘܢܘܫܐ ܘܘܢܘܫܐ if they have persecuted me they will
also persecute you (John. 15:20).

ܘܘܢܘܫܐ ܘܘܢܘܫܐ ܘܘܢܘܫܐ ܘܘܢܘܫܐ ܘܘܢܘܫܐ if then we have died with Christ
we believe (Rom. 6:8).

(3) ܘܘܢܘܫܐ ܘܘܢܘܫܐ ܘܘܢܘܫܐ ܘܘܢܘܫܐ if he is fallen asleep, he will be saved (John. 11:12).

ܘܘܢܘܫܐ ܘܘܢܘܫܐ ܘܘܢܘܫܐ ܘܘܢܘܫܐ ܘܘܢܘܫܐ if they persecuted him, how shall
they not persecute us? (Overbeck 223:14. See also Overbeck 67:8).

(4) ܘܘܢܘܫܐ ܘܘܢܘܫܐ ܘܘܢܘܫܐ ܘܘܢܘܫܐ ܘܘܢܘܫܐ if then a spirit
or angel has spoken with him what is there in that? (Acts. 23:9).

ܘܘܢܘܫܐ ܘܘܢܘܫܐ ܘܘܢܘܫܐ ܘܘܢܘܫܐ ܘܘܢܘܫܐ . . ܘܘܢܘܫܐ ܘܘܢܘܫܐ

(3) A Participle.

(4) A nominal sentence.

2. When there is an Imperfect in the protasis, there may be in the apodosis:—

(1) A Perfect.

(2) An Imperfect.

(3) A Participle.

(4) A nominal sentence.

3. When there is a Participle in the protasis, there may be in the apodosis:—

(1) A Perfect.

(2) An Imperfect.

(3) A Participle.

(4) A nominal sentence.

4. When there is a nominal sentence in the protasis, there may be in the apodosis:—

(1) A Perfect.

(2) An Imperfect.

(3) A Participle.

(4) A nominal sentence.

5. The impossible condition is expressed by ܕܢܝܢ or ܕܢܝܢܝܢ . In the protasis is found the Perfect, with or without ܠܥܝܢ , or the Participle with ܠܥܝܢ , or a nominal sentence; in the apodosis, the Perfect, or the Participle with ܠܥܝܢ .

INDEX.

- a-class vowels, 29. 1, 5.
 ā-ā, nouns with, 68.
 ǣ-ǣ, nouns with, 69.
 â-â, nouns with, 70. 1.
 ǣ changed to e in nouns, 67. 1.
 ǣ changed to e in verbs, 41. 2.
 ǣ-e, nouns with, 68. 3.
 ǣ-î, nouns with, 69. 4.
 ǣ-û, nouns with, 69. 5.
 â-î, nouns with, 70. 2.
 â-î, nouns with, 71. 2.
 â-û, nouns with, 71. 1.
 â becomes o, 29. 5. (1).
 ǣ, when found, 29. 1.
 ǣ obscured to e, 29. 2.
 ǣ contracted with w into ô, 29. 5. (3).
 ǣ contracted with 'a into ô, 29. 5. (4).
 ǣ contracted with y into ê, 29. 3.
 ǣ contracted with y into î, 29. 4. (4).
 â becomes û through ô, 29. 7. (3).
 ǣ volatilized, 30, 31, 42. 1, 69.
- Absolute state, masculine singular, 76. 1.
 Absolute state, feminine singular, 76. 2. (1).
 Absolute state, masculine plural, 76. 3.
 Absolute state, feminine plural, 76. 4.
 Absolute state dual, 76. 5.
 Absolute state often definite, 93. 1.
 Absolute state generally indefinite, 93. 2.
 Absolute infinitive, 49.
 Absolute infinitive used to intensify the meaning of the verb, 119. 1.
 Absolute infinitive used alone, 119. 2.
 Abstract nouns, 75. 4.
 Abstract ideas sometimes denoted by the plural, 92. 2. (2).
 Accent, 14.
 Accents, system of, 15.
 Accusative, position of, 123. 1, 2.
 Accusative, different ways of denoting it, 123. 1, 2.
 Accusative cognate, 126. 4.
 Accusative of specification, 117. 8.
 Accusative of condition, 116. 3. (2) b.
 Accusative of the pronoun, 36. 1, 51.
 Active stems, 41. 1, 2, 3.
- Active stems, how made passive or reflexive, 41. 4.
 Active signification of passive forms of intransitive verbs, 41. 5. Rem. 2.
 Active participles, how formed, 50.
 Active participle of simple stem, 50. 1, 70. 2.
 Active participles of guttural verbs, 52. 3. Rem. 1.
 Active participle of Ê Ê verbs, 54. 3.
 Active participle of Ê Wan verbs, 59. 4.
 Active participle of Ê Olaph verbs, 56. 4.
 Active participle of Lomadh Olaph verbs, 60. 5.
 Active participle, syntax of, 116.
 Addition, 20.
 Addition of Olaph, Nem, Mim, Rish, Gomal, and Hê, 20. 2. of Tau, 20. 3.
 Addition for stem, 41. 3-5.
 Additions for inflection of perfect, 43. 1.
 Additions for inflection of imperfect, 45. 2.
 Additions for noun formations, 74, 75.
 Adjective, verbal, 72. 2. (4).
 Adjective, agreement of, 99. 1.
 Adjective, definiteness of, 93. II. 3.
 Adjective, position of, 94. 5, 99. 1.
 Adjective clauses, 97. B. Rem. 1.
 Adjective predicate, 93. II. 3. (2), 99. 2.
 Adjectives with two short vowels, 68. 2.
 Adjectives ending in on, 75. 1. (2).
 Adjectives ending in oy, 75. 3.
 Adjective, syntax of, 99.
 Adjective, comparison of, 100.
 Adjective sentences, 136. (See under relative sentences.)
 Adverb, 88. II. Rem. 2, 89. A. 1-4.
 Adverb with the substantive verb, 127. 8.
 Adverb with 'Ith, 128. 4.
 Adverbial accusative. (See under Accusative.)
 Adverbial sentences, 137, 138.
 Adversative sentences, 134. 3.
 Affix. (See sufformative and suffix.)
 Agency expressed. (See Nomina agentis, and 121. 4.)
 Agreement, 121.
 Alphabet, 1.-4.

- Alternative sentences, 134. 1, 2. 132. 5. Rem.
 Annexion, 96.
 Annexion, to express the superlative degree, 100. 2. (1).
 Annexion, periphrasis for, 98.
 Anomalous nouns, 86, 87.
 Anomalous verbs, 64.
 Aph'el stem, 41. 3, 42, 44.
 Apocopation. (See Rejection.)
 Apocopation of the Tau of the feminine, 76. 2. (1).
 Apodosis, 137, 138.
 Apposition, 94.
 Apposition of a noun with a pronominal suffix, 94. 6.
 Apposition of substantive clauses, 135. 5.
 Aspirates, 2. 2.
 Aspiration, how denoted, 10.
 Aspiration of the Tau in the first person singular of Lomadh Olaph verbs, 60. 2, Rem. 3.
 Assimilation, 18, 53. 2.
 Asyndeton, 133. 1, Rem. 1.
- Beth, 1, 2, 2, 4. 3. (2), 5. 1, 10.
- Cardinals, 83. I, 110. A.
 Causative verb-stem, 41. 3, 42, 44.
 Changeable vowel sounds, 7. 3.
 Changes of vowels in the inflection of the verb, 42, 45. 1, 3, 52. 3, 58. 2, 59, 60.
 Changes of vowels in the inflection of the noun, 23. 3. (1), 67. 1, 2. (5), 63. 5, 76. 2. (1), 79. 8. 1, 82. Rem. 2.
 Characteristic of the stems, 42.
 Classification of nouns, 66. B.
 Closed syllables, 17. 2.
 Cognate accusative, 126. 4.
 Collective, 90.
 Collective with suffixes, 77. 7.
 Collective nouns, agreement of, 90. 4, 121. 2.
 Command, how expressed, 114. 1, 115.
 Commutation. (See Permutation.)
 Comparative degree, how expressed, 100. 1.
 Compound words drop letters, 23. 4.
 Compound nouns, gender of, 91. 4.
 Compound sentences, 133.
 Conditional sentences expressing possibility have sixteen constructions, 138. 1-4.
 Conditional sentences expressing an impossible condition have six constructions, 138. 5.
 Conjunctions, 89. 5.
 Conjunctive sentences, 133.
 Conjunctions with adverbial clauses, 137, 138.
 Consonants, 1.-5, 9-12.
 Consonants, euphony of, 18-27.
 Consonantal character of Olaph lost, 25. 1.
- Consonantal character of Wau and Yudh lost, 25. 1, 2.
 Construct state of nouns, 76. 1-5.
 Construct state of numerals, 88. I Rem. 3.
 Construct state of participles, 96. 4 Rem. 2.
 Construct state of prepositions, 89. B.
 Construct infinitive, 49.
 Construct infinitive with suffixes, 51. F. 74. 2, 85 Rem. 2.
 Construct infinitive, syntax of, 120.
 Construct infinitive always takes the preposition *l* before it, 120. 1.
 Construct infinitive as a gerundive, 120. 1. (4).
 Construct infinitive to denote "can," "must," "have to," etc., 120. 1. (4).
 Construct infinitive after the comparative, 120. 1. (6).
 Contraction of Wau and Yudh to form a long vowel, 29. 3. (1), 4. (4), 5. (3) (4), 7 (1) (2).
 Contract nouns, 67. (5) (7), 68. 5.
 Contraction of personal and demonstrative pronoun, 57. 3.
 Contract verbs, 54, 56-61.
- Dative ethical, 124. 5.
 Declension of nouns, 78. *sg.*
 Defective verbs, 64.
 Definiteness of nouns, how expressed, 93.
 Demonstrative pronoun, 37.
 Demonstrative contracted with personal pronoun, 37. 3.
 Demonstrative pronoun, syntax of, 102.
 Demonstrative pronoun as an article, 102. 2.
 Denominatives, 63. 2.
 Dentals, 5. 1.
 Dependent question, 135. 1, 3. (2).
 Desire, how expressed, 114. 3. (1).
 Determination of nouns, 93.
 Determination of adjectives, 93. II.
 Diacritical points, 6. 6.
 Diminutives, how formed, 69. 6, 75. 2.
 Diphthongs, 8.
 Diphthong in *iu*, 60. 2. Rem. 1.
 Direct object, 123, 125. 1, 3, 4.
 Direct objective sentence, 135. 3.
 Distribution, how denoted, 92. 3.
 Dolath, 2. 2, 4. 3. (3), 4. 4, 5. 1, 10, 18. 3, 19. 5, 21. 1, 22. 4.
 Dolath as the inseparable relative, 34.
 Doubling of consonants, 10. 2. (4).
 Doubly weak verbs, 62.
 Dropping of Olaph et al. (See Rejection.)
 Dual, 76. 5, 77. 3.
- e*, how written, 6. 1. Note, 4, 5. (1)-(8).
e, how pronounced, 6. 3. (2).
e, quantity of, 7. 1.
e, origin of, 7. 2.

- e*, value of in inflection, 7. 3.
e followed by *u*, 8. 1. (2).
e anomalous in certain forms, 28. 3. Rem.
e before doubled radical, 23. 3. (3).
ē, where found, 29. 2.
ê, how formed, 29. 3.
e heard, but not written, 31. 3. Rem. 1.
e as helping vowel, 33.
Ê, 3, 4, 1, 3. (6), 5, 1, 11, 4, 22, 5, 23, 4, 26. 3.
Ê verbs, 54.
Ê nouns, 79. B. Rem. 2, 80. Rems. 1, 2.
Ê Olaph verbs, 55.
Ê Olaph nouns, 79. B. Rem. 2.
Ê Olaph verbs which are also Lomadh Olaph,
 62. 4.
Ê Wau verbs, 59.
Ê Wau nouns, 79. B. 1, Rem. 1, 80. Rems. 2, 3,
 82. Rem. 2.
Ê Wau verbs which are also Lomadh Olaph,
 62. 3.
Ê Yudh verbs, 59.
Ê Yudh nouns, 79. B. Rem. 1, 80. Rem. 2.
 Elision. (See Rejection.)
 Emphatic state, 76. 1-4.
 Emphatic state, syntax of, 93.
 Enclitics, 23. 4, 35. 2.
 Endings for gender, number, and state of
 noun, 76.
 Endings to denote person, gender, and num-
 ber of the verb, 43, 45.
 Endings for forming noun-stems, 66. A. 1,
 B. 4, 75.
 Eshtaph'al, 41. 5.
 Ethical dative, 124. 5.
 'Ethi'ah used to emphasize the future,
 120. 1.
 Ethpa'al, 41. 4, 42, 44.
 Ethp'el, 41. 4, 42, 44.
 Ettaph'al, 41. 4, 42, 44.
 Etymology, 34-89.
 Euphony of consonants, 18-27.
 Euphony of vowels, 29.
 Exhortation or excitement, 114. 3. (4). 112. 3.
 Rem. 2.
 Feminine ending, 76. 2.
 Feminine ending dropped, 76. 2. (1).
 Feminine ending retained in the construct
 and emphatic states, and before suffixes,
 76. 2. (2).
 Feminine nouns, 78. II.
 Feminine nouns, declension of, 82-85.
 Feminine nouns, anomalies of, 86. 6-10, 13.
 Feminine nouns, syntax of, 91. 2.
 Fractional numbers, how formed, 88. II.
 Rem. 3.
 Frequentative action denoted by the partici-
 ple, 116. 2.
 Future, sometimes denoted by the imperfect,
 113. 3.
 Future may be denoted by the perfect, 112. 3.
 Future often denoted by the active participle,
 116. 1. (2), 2. (2).
 Future, emphasized by 'Ethi'ah, 129. 1.
 Future perfect denoted by the perfect,
 112. 3. (2).
 Gender of noun, 76, 78.
 Gender, anomalies of, 86. 7, 8, 10, 12.
 Gender, syntax of, 91.
 Gender, neuter, how denoted, 91. 5.
 Gender of compound nouns, 91. 4.
 Gender of plural follows that of the singular,
 91. 5.
 Gender of nouns used figuratively often that
 of the thing which they represent, 91. 6.
 Gender of verb, 43, 111. 1.
 Gender of verb having two subjects of differ-
 ent genders is masculine, 121. 6. Rem. 2.
 Genitive relation expressed in four ways, 96.
 Genitive expressed by annexion. (See An-
 nexion.)
 Genitive expressed by the relative, 97. A.
 (Used when there are two or more geni-
 tives, or with indeclinable nouns, or when
 words intervene.)
 Genitive expressed by means of the pronomi-
 nal suffix and the relative, 97. B.
 Genitive expressed by means of prepositions,
 98.
 Genitive subjective and objective, 96. 4.
 Gomal, 2, 2, 5, 1, 10, 20. 2.
 Gutturals, 4, 5, 5, 1, 26, 52, 57, 68. 5. (2). 40. 3,
 41. 2.
 Half-open syllables, 17. 4.
 Half-vowel, 7. 1. (3), 9.
 Hê, 1, 3, 4, 4, 4, 5, 5, 1, 11, 1, 18. 1 Rem. 19. 1,
 20. 2, 21. 3, 22. 5, 25. 4.
 Heightened vowel-sounds, 7. 2. (4).
 Heightening of vowels, 23. 4. (3), 29. 5. (2).
 Helping vowels, 33, 34. 3, 4.
 Hêth, 3, 4, 5, 5, 1, 19. 4.
Hwo, as enclitic, 127. 1.
Hwo before the predicate, 127. 2.
Hwo used in the perfect to emphasize the
 past tense, 127. 3. (1).
Hwo used in the perfect after an imperfect to
 emphasize a past subjunctive, 127. 3. (2).
Hwo used in the perfect after an active partici-
 ple to express a past state, 127. 3. (3).
Hwo used in the perfect before adjectives or
 participles to express a wish, command, or
 admonition, 127. 4. (1). 112. 3. (2) Rem. 2.
Hwo used in the perfect before a participle to
 express the frequentative subjunctive,
 127. 4. (2).

- Hevo* used in the perfect after an active participle to express frequentative action in the past, 127. 3. (3) b.
- Hevo* used in the imperfect with a following participle to express a future frequentative action or state, 127. 5.
- Hevo* used in the active participle before an active participle to emphasize the future of a state, 127. 6.
- i*, how written, 6. 1. Note, 4, 5, 29. 4.
- i*, how pronounced, 6. 3. (3).
- i*, quantity of, 7. 1. (2), 29. 4.
- i*, origin of, 7. 2.
- i*, euphony of, 29. 4.
- î* found in the Nestorian, 7. 2 Note.
- î*, class segholates, 67. 1, 2 (5).
- î* derived from *ê*, how written, 6. 5. (1).
- i* as first vowel in nouns, 69, 72. 2. (2) (6), 74. 2. (6) (7), 3. (7) (8).
- i* as second vowel in nouns, 69. 4, 71. 2, 72. 2. (4), 74. 2. (2), 3 (2) (5).
- Imperative, sufformatives of, 48. Note 2.
- Imperative, stem of, 48.
- Imperative with suffixes, 51. E.
- Imperative of guttural verbs, 52. 4.
- Imperative of Pê Nun verbs, 53. 1.
- Imperative of Ê Ê verbs, 54. 1.
- Imperative of Pê Olaph verbs, 55. 1. Note 2.
- Imperative of Pê Yudh verbs, 58. Rem. 2. (2).
- Imperative of Ê Wau verbs, 59. 2.
- Imperative of Lomadh Olaph verbs, 60. 4.
- Imperative of Lomadh Olaph verbs with suffixes, 61. 3.
- Imperative, syntax of, 115.
- Imperative expressed sometimes by means of *hevo* and a participle, 115. 5, 127. 4. (1).
- Imperative denoted by participle, 115. 6, 116. 5.
- Imperative expressed by imperfect, 114. 1, 115. 2.
- Imperative emphasized by means of auxiliary verbs, 120. 1. (5), 129. 2. (1).
- Imperfect, formation of, 43.
- Imperfects in A and E, 46.
- Imperfect of derived forms, 47.
- Imperfect with suffixes, 51. C. D.
- Imperfect of guttural verbs, 52. 4.
- Imperfect of Pê Nun verbs, 53. 2.
- Imperfect of Ê Ê verbs, 54. 2.
- Imperfect of Pê Olaph verbs, 55. 2, 3.
- Imperfect of Ê Olaph verbs, 56. 3.
- Imperfect of Pê Yudh verbs, 58. 2.
- Imperfect of Lomadh Olaph verbs, 60. 2, 3.
- Imperfect of Lomadh Olaph verbs with suffixes, 61. 2.
- Imperfect, person, gender, and number of denoted by preformatives and sufformatives, 111. 1.
- Imperfect denotes incomplete or dependent action, 111. 3, 113.
- Imperfect used for past events after certain temporal particles, 113. 1.
- Imperfect, use of in present time doubtful, 113. 2.
- Imperfect sometimes used for the future indicative, 113. 3.
- Imperfect denotes future, especially in conditional clauses, 138.
- Imperfect denotes most of the variations for mood, 114.
- Imperfect as imperative, 114. 1.
- Imperfect as potential, 114. 2.
- Imperfect as optative, 114. 3.
- Imperfect as subjunctive, 114. 4.
- Imperfect in conditional sentences, 138.
- Impersonal verb, 122.
- Impersonal use of adjectives, 122. 4. Rem.
- Impersonal verbs with a direct object, 126. 3. (2).
- Impersonal use of 'Ith, 128. 1.
- Impersonal use of the passive, 122. 5.
- Impersonal use of participles, 122. 4.
- Indeclinable nouns, 86. 6.
- Indeclinable nouns use the absolute state for the emphatic, 93. 1. (4).
- Indeclinable nouns use the construction with the relative, 97. A. Rem. 3.
- Indefinite pronouns, adjectives, and nouns, 107, 108. 2, 109.
- Indirect object, 124, 125. 2, 3, 4.
- Indirect object a substantive sentence, 135. 3. (4).
- Indirect question, 132. 6.
- Infinitive construct. (See Construct Infinitive.)
- Infinitive absolute. (See Absolute Infinitive.)
- Inflection of nouns, 66. A. sq.
- Inflection of verbs, 43. sq.
- Inseparable particles, 34.
- Insertion of Olaph, Nun, Mim, Rish, Gomal, Hê, and Tau, 20. 2, 3.
- Insertion of vowels, 33. 3, 4.
- Intensive stem, 41. 2, 63. 2.
- Intensive of Ê Ê verbs, 54. 4.
- Interrogative particle, 89. A. 4, 132. 1, 7.
- Interrogative pronouns, 39, 132. 1, 103.
- Interrogative adjective, 39, 103. 2.
- Interrogative contracted with personal pronoun, 39. Rem. 4.
- Interrogative sentence, 132.
- Irregular nouns, 86, 87.
- Irregular verbs, 64.
- 'Ith, inflection of, 65.
- 'Ith, syntax of, 128.
- 'Ith used impersonally, 128. 1.
- 'Ith followed by *hevo* emphasizes the past of "to be," 128. 2.

- '*Ith* followed by *l* expresses "to have," 128. 3. (1).
- '*Ith* followed by *b* or *lewoth* expresses "to have," 128. 3. (2).
- '*Ith* followed by an adverb, 128. 4.
- '*Ith* followed by the infinitive construct expresses "*can*."
- Kaph, 2, 2, 4, 1, 4, 3. (2), 5, 1, 10.
- Kul*, uses of, 108.
- Kushoy*, 10, 1, 44. Rem. 1, 47. Rem. 1.
- Labials, 5, 1.
- Lengthening, 28, 3.
- Letters at beginning of syllable, 16, 2.
- Letters at end of syllable, 16, 3.
- Letters, peculiar forms of, 4, 1-4.
- Letters, distinction of, 4, 3, 4.
- Letters, classification of, 5.
- Letters, doubling of, 10, 2.
- Linea occultans, 11, 19.
- Linguals, 5, 1.
- Linguo-dentals, 5, 1.
- Lomadh, 41, 2, 3. (1), 5, 1, 18, 4, 19, 6, 23, 2. (3).
- Lomadh as inseparable preposition, 24.
- Lomadh with pronominal suffixes, 36, 3.
- Lomadh Olaph verbs, 60.
- Lomadh Olaph verbs with suffixes, 61.
- Lomadh Olaph verbs which are also \hat{E} Olaph, 62, 4.
- Lomadh Olaph segholates, 79 B. 2-4.
- Lomadh Olaph nouns of two syllables ending in *e'* or *ay*, 81.
- Lomadh Olaph feminine segholates, 82. Rems. 3, 4, 5.
- Lomadh Olaph feminine participles, 83. Rems.
- Long and short vowel nouns, 70.
- Long vowels, 7, 1. (2).
- Long *e*, 29, 3.
- Long *i*, 29, 4.
- Long *o*, 29, 5.
- Long *u*, 29, 7.
- Long vowels in nouns, 67, 2. (5), 69, 70, 71, 72, 2, 74, 2. (4) (5) (7) (9), 74, 3. (1) (2) (3) (6), 75.
- Man*, who? 39.
- Marhitono, 12, 2.
- Masculine gender, 76, 1, 3, 78.
- Masculine gender preferred, 126, 6. Rem. 2.
- Medhem*, 109.
- Mehagyono, 12, 1.
- Middle A verbs, 41, 1. (1).
- Middle E verbs, 41, 1. (2), 43, 5, Note 2, 59, 6. Rem. 1.
- Middle U verbs, 41, 1. (3).
- Monosyllabic nouns, 67, 68, 69, 79, 80.
- Mood, generally denoted by the imperfect, 114.
- Mood sometimes denoted by the participle, 116, 5.
- Mood sometimes denoted by the perfect, 112, 3. Remarks.
- Mood emphasized by auxiliary verbs, 120, 1. (5), 122, 2. (1).
- Names of letters, 1.
- Names of vowel signs, 6, 2.
- Naturally long vowels, 7, 3. (2), 23, 3, 4, 5, 7.
- Negative commands, 115, 3.
- Negative interrogative sentences, 132, 3.
- Negative sentences, 131, 2.
- Negative double, 132, 5.
- Neuter, 91, 5.
- New vowels, 33.
- Nomina agentis, 70, 2, 71, 1, 72, 2. (1), 75, 1.
- Nominal inflection, 66, A.
- Nominative of the pronoun, 35.
- Nominative absolute, 95.
- Noun, inflection of, 66, A.
- Nouns, classification of, 66 B.
- Nouns with one short vowel, 67, 79, 80, Rems. 1, 2.
- Nouns formed with two short vowels, 63, 79, Rem. 3, 79, B. 3, 4, 80. Rem. 3.
- Nouns with one short and one long vowel, 69, 80, Rem. 4.
- Nouns with one long and one short vowel, 70, 81.
- Nouns with two long vowels, 71, 80, Rem. 5.
- Nouns with second radical doubled, 72, 80, Rem. 5, 81.
- Nouns with third radical doubled, 73, 1, 81.
- Nouns with two radicals doubled, 73, 2.
- Nouns with preformative, 74.
- Nouns with sufformative, 75.
- Nouns, anomalies of, 86, 87.
- Nouns, gender of, 76, 86.
- Nouns, number of, 73, 92, 121, B.
- Nouns, declension of, 73-85.
- Nouns indeclinable, 86, 6.
- Nouns, state of, 76, 86, 17, 93.
- Nouns, dual of, 76, 5, 77, 3.
- Nouns as adverbs, 89, 1, 2.
- Noun-stems classified, 66 B.
- Nouns plural in form but singular in signification take verb in singular, 121, B.
- Number of noun, 76.
- Number, anomalies in, 86, 1-5, 9, 11, 14, 92, 6, 7.
- Number in verb, 43, 111, 1.
- Number of verb and adjective agreeing with collective, 90, 4.
- Number of nouns denoted in four ways, 92, 1.
- Number, grammatical, sometimes different from logical, 92, 2.
- Numerals, the, 88.
- Numeral cardinal in construction, 88, I. Rem. 3.

- Numeral cardinal in emphatic, 88. I. Rem. 4.
 Numeral cardinal with suffixes, 88. I. Rem. 6.
 Numeral cardinal in dual, 96. 5.
 Numeral ordinal. (See Ordinal.)
 Nun, 4. 1, 5. 1, 11. 1, 18, 19. 6, 20. 2, 23. 1. (3),
 23. 2. (3), 3. (2), 53, 62. 1, 67. 2. (3) (6).

 Object of the verb, 123.
 Object indirect, 124.
 Objects, two or more, 125.
 Object with passive or reflexive, 126.
 Object, various positions and ways of uniting
 it when indefinite and direct, 123. 1.
 Object, when definite and direct, how written,
 123. 2.
 Object after impersonal verbs, 126. 3.
 Object as cognate accusative, 126. 4.
 Objective pronoun, 26. 1, 51.
 Obscured vowels, 7. 2. (2).
 Occultation, 11, 13.
 Olaph, orthography of, 2, 4. 1, 4. 2, 4. 3, 4. 4,
 4. 5, 5. 1, 5. 2, 6. 5, 11. 2, 13. 1, 20. 1, 21. 2,
 22. 1, 2, 3, 5, 23. 1, 2, 3, 24. 1, 25. 1,
 26. 2.
 Olaph as sign of causative stem, 41. 3.
 Olaph, for the second radical in participle of
 Ê Ê verbs, 54. 3. a.
 Olaph falls away in some forms of Pê Olaph
 verbs, 55. 1. Rem. 2. 55. 2. Rem. 55. 3.
 Rems. 1, 2, 3.
 Olaph as third radical in verbs, 57.
 Olaph written for Yudh in the participle of Ê
 Wau verbs, 59. 4.
 Olaph as vowel letter in Lomadh Olaph verbs,
 60.
 Olaph as first radical of segholates, 67. 2. (1).
 Olaph as third radical of nouns with two
 short vowels, 63. 5. (2).
 Olaph in nouns with one short and one long
 vowel retains the original vowel, 69.
 Omission. (See Rejection.)
 Open syllable, 17. 1.
 Optative, 112. 3, Rem. 2, 114. 3, 115. 6, 116. 5,
 127. 4. (1), 129. 2. (3).
 Ordinal, 88. II.
 Ordinal, formation of adverbs from, 88. II.
 Rem. 2.
 Ordinal, formation of fractional numbers
 from, 88. Rem. 3.
 Ordinal, syntax of, 110. B.
 Ordinal used for distribution, 110. B. 1.
 Ordinal used for multiplication, 110. B. 2.
 Origin of vowels, 7. 2.
 Origin of vowel signs, 6. 1.
 Original vowels in verb-stems, 42.
 Original vowels of noun-stems, 67-74.
 Orthography, 1-33.
 Otiose letters, 24.

 Pa'el stem, how formed, 41. 2, 42. 2.
 Pa'el, inflection of, 44.
 Pa'el, of guttural verbs, 52. 3. Rem. 1.
 Pa'el of Pê Nun verbs, 53.
 Pa'el of Ê Ê verbs, 54. 4.
 Pa'el of Pê Yudh verbs, 55. 3.
 Pa'el of Ê Olaph verbs, 56. 4.
 Pa'el of Lomadh Olaph guttural verbs, 57.
 Pa'el of Pê Yudh verbs, 58. 4.
 Pa'el of Ê Wau verbs, 59. 5.
 Pa'el participle of Lomadh Olaph verbs, 60. 5.
 Palatals, 5. 1.
 Participles with enclitic subject, 35. 2.
 Participles, how formed, 50. 1, 2, 69. 4. 70. 2,
 72. 2. (4), 74. 2.
 Participles, how inflected, 50. 3, 81, 83, 84.
 Participles with suffixes, 77. 6, 36. 1, 50. 3,
 51. F.
 Participles of guttural verbs, 52. 3. Rem. 1.
 Participles of Pê Nun verbs, 53.
 Participles of Ê Ê verbs, 54. 3.
 Participles of Pê Olaph verbs, 55. 1. Rem. 3,
 55. 3.
 Participles of Ê Olaph verbs, 56. 4.
 Participles of Ê Wau verbs, 59. 4.
 Participles of Lomadh Olaph verbs, 60. 5.
 Participle as predicate, 53. II. 3. (2).
 Participle in construction, 96, 4. Rem. 2.
 Participle, person of denoted by the personal
 pronoun, 111. 2.
 Participle, active, use of, 116.
 Participle as objective complement, 116. 3, 4.
 Participle denoting mood, 116. 5.
 Participle as accusative of condition, 116. 3. b.
 Participle as noun, 118.
 Participle as adjective, 118. 4.
 Participle with direct object, 123. 2. Rems.
 Participle in conditional sentences, 138.
 Participle, passive, 117.
 Participle, passive, used with *hewo* to denote
 the pluperfect, 117. 2.
 Participle, passive, used in an active sense,
 117. 4.
 Participle, passive, used like the gerundive,
 117. 6.
 Participle, passive, with accusative of specifica-
 tion, 117. 7.
 Particles, inseparable, 34.
 Particles, 59.
 Particles between nouns in construction, 96. 2.
 Rem., 97. B. Rem. 2.
 Passive stems, 41. 4, 41. 5.
 Passive participle. (See Participle, Passive.)
 Passive with object, 126.
 Passive, followed by *l* denoting the agent,
 121. 4.
 Passive with cognate accusative, 126. 4. (2).
 Passive used impersonally, 122. 5.

- Pê, 2. 2, 5. 1, 10.
 Pê Nun verbs, 53.
 Pê Nun verbs which are also Lomadh Olaph, 62. 1.
 Pê Nun verbs which are also Ê Wau or Ê Ê, 62. 2.
 Pê Nun noun forms which have the Nun dropped or assimilated, 67. 2. (3), 71. 1, 2.
 Pê Olaph verbs, 55.
 Pê Olaph nouns, 79. A. Rem. 1.
 Pê Olaph verbs in causative stems, like Pê Wau verbs, 65. 2, 58. 3.
 Pê Olaph verbs sometimes like Pê Yudh verbs, 58. 4. Rem. 2.
 Pê Olaph verbs which are also Lomadh Olaph, 62. 1.
 Pê Yudh verbs, 58.
 Pê Yudh nouns, 79. A. Rem. 2, 82 Rem. 1.
 Pê Wau verbs, 58.
 Pê'al stem, 41. 1, 42.
 Pê'al perfect, 43.
 Pê'al of guttural verbs, 52.
 Pê'al of Pê Nun verbs, 53.
 Pê'al of Ê Ê verbs, 54. 1-3.
 Pê'al of Pê Olaph verbs, 55. 1, 2.
 Pê'al of Pê Wau and Pê Yudh verbs, 58. 1, 2.
 Pê'al of Ê Wau verbs, 59. 1-4.
 Pê'al of Ê Yudh verbs, 59. 5. Rem. 2.
 Pê'al of Lomadh Olaph verbs, 60. 1-4.
 Peculiarities of gutturals and of Wau and Yudh, 26, 27.
 Perfect, inflection of, 43, 44.
 Perfect with suffixes, 51. A, B.
 Perfect of Lomadh Olaph verbs, 60.
 Perfect, persons, genders, and numbers of denoted by sufformatives, 43, 111. 1.
 Perfect denotes completed action, 111. 3.
 Perfect may be used for past, present, or future time, 111. 3, 112.
 Perfect in promise or prophecy, 112. 3. (1).
 Perfect to express wish or exhortation, 112. 3. Rem. 2.
 Perfect with *hewo* to denote purpose or result, 112. 3. Rem. 1.
 Perfect in conditional sentences, 138.
 Permutation, 22, 44 Rem. 2, 47. Rem. 3.
 Person in verb, 43, 111. 1.
 Person in participles denoted by the personal pronouns, 111. 2, 121. 7.
 Person, first preferred to second or third, and the second to the third, 121. 6.
 Personal pronoun, 35.
 Personal pronoun, syntax of, 101.
 Personal pronoun used independently, 35. 1.
 Personal pronoun, enclitic, 35. 2.
 Personal pronoun contracted with participle or adjective, 35. 2.
 Personal pronoun used as suffix, 36.
- Personal pronoun used as a possessive, 36. 1, 77.
 Personal pronoun as suffix of nouns, adjectives and participles ending in Yudh, 77. 5, 6.
P'otho, 6.
 Phrases. (See Sentences.)
 Place, sentences of, 137. 1.
 Pluperfect, 112. 1. (3), 117. 2, 127. 3 (1) ð.
 Plural, sign of, 13.
 Plural. (See Number.)
 Plural of paucity, 92. 3.
 Plural of majesty, 92. 4.
 Plural of compound ideas, 92. 5.
 Possessive, 36. 1, 38. 2, 101. 2, 104, 3. Rem. 106.
 Potential mood, 114. 2, 120. 1. (5), 128. 5, 129. 2. (2).
 Precative perfect, 112. 3. Rem. 2.
 Predicate, participle as, 93. II. 3. (2).
 Predicate adjective, agreement of, 99. 2.
 Predicate adjective, definiteness of, 93. II. 3. (2).
 Predicate in adjective clauses after the relative, 97. B. Rem. 1.
 Predicative accusative, 94. 4.
 Prefix. (See Preformative.)
 Preformative of stem, 41.
 Preformative of imperfect, 45. 2, 3, 47. Rem. 4, 5.
 Preformatives in formation of nouns, 74.
 Prepositions, 89. B.
 Prepositions with pronominal suffixes, 77. 4, 36. 3.
 Prepositions inseparable, 34.
 Prepositions between nouns in construction, 96. 2. Rem.
 Prepositions before a relative clause, 97. B. Rem. 3.
 Prepositions denoting the genitive relation, 98.
 Present, 112. 2, 113. 2, 116. 1. (1), 116. 2. (1).
 Primitive adverbs, 89. A. 4.
 Prohibition, how denoted, 115. 3, 5.
 Pronominal fragments, 35. 2, 36, 45. 2, 43. 5. Rem. 1.
 Pronoun, personal, 35, 36. (See Personal Pronouns.)
 Pronoun, possessive. (See Possessive Pronoun.)
 Pronoun, demonstrative. (See Demonstrative Pronoun.)
 Pronoun, relative, 34, 38. 1.
 Pronoun, interrogative, 39, 103. (See Interrogative Pronoun.)
 Pronoun, indefinite, 39. Rem. 1, 107, 108. 2, 109.
 Pronoun, reflexive, 105.
 Pronominal suffix, 36, 77.
 Pronunciation of letters, 2, 3.

- Prophetic perfect, 112. 3. (1).
 Prosthetic Olaph, 20. 1.
 Protasis, 137, 138.
 Pure vowels, 7, 2. (1).
 Quadriliterals, 63.
 Quiescence, 25.
 Rebbuy, 13, 77. 7.
 Reflexive stems, 41. 4. 5.
 Reflexive with object, 126. 2.
 Reflexive with cognate accusative, 126. 4. (2).
 Rejection, 23, 53, 55, 8. Rem. 3, 58. 1. (2).
 Rem. 2. (2), 60. 3, 4, 67. 2. 64. 1, 2.
 Relative pronoun, 34, 38. 1.
 Relative pronoun used to denote the genitive relation, 97.
 Relative sentences, 136.
 Resh, 4. 3. (3), 4. 4, 5. 1, 11. 5, 13. 2, 19. 6, 20, 2, 21. 3, 23. 2. (3), 26. 1.
 Roots, 40.
 Rukhokh, 10. 1, 44. Rem. 1, 47. Rem. 1, 68. 1.
 Segholates, 67.
 Sentences, verbal and nominal, 130.
 Sentences, simple, 131.
 Sentences, declarative, 131. 1.
 Sentences, negative, 131. 2.
 Sentences, interrogative, 132.
 Sentences, compound conjunctive, 133.
 Sentences, alternative and adversative, 134.
 Sentences, complex, 135-138.
 Sentences, substantive, 135.
 Sentences, adjective or relative, 136.
 Sentences, adverbial, 137.
 Sentences, conditional, 138.
 Shaph'el, 41. 5.
 Shin, 3, 4. 3. (5), 5. 1, 20. 1. Rem. 1.
 Sh'wa, 7. 1. (3), 9, 31.
 Sharpened syllables, 17. 3.
 Shifting of vowels, 32.
 Short vowels, 7. 1. (1).
 Sibilants, 5. 1, 21. 1.
 Sign, vowel. (See Vowel.)
 Sign, consonant. (See Alphabet.)
 Signs, orthographic, 10 sq.
 Sign of definite object, 89. C.
 State of noun, 76.
 State, anomalies of, 86. 17.
 State. (See Absolute, Emphatic and Construct.)
 Stative perfect, 41. 1. (2), 43. 5. Rem. 2.
 Stems, verb, 41.
 Stem, simple verb, 41. 1.
 Stem, intensive, 41. 2.
 Stem, causative, 41. 3.
 Stem, reflexive or passive, 41. 4.
 Stem, Shaph'el, 41. 5.
 Stem, Taph'el, 41. 5. Rem. 1.
 Stems, verb, general view of, 42.
 Stems, original forms of, 42.
 Stems, first forms of, 42, 43. 4, 43. Rem. 2.
 Stems, names of, 42.
 Stems, force of, 42.
 Stems, characteristics of, 42.
 Strong verbs, 40. 2.
 Subject of the verb, 121.
 Subject when a collective, 121. 2.
 Subject when plural in form and singular in signification, 121. 3.
 Subject when the predicate is a participle, 121. 7.
 Subject from cognate root, 122. 5. Rem.
 Subject, substantive sentence used for, 135. 1.
 Subject and predicate in nominal sentences, 130. 1.
 Subjects, two or more, 121. 5, 6.
 Subjunctive, 112. 3. Rem. 1, 114. 4, 127. 3. (2), 127. 4. (3), 129. 2. (3). Rem.
 Substantive clause in apposition, 135. 5.
 Substantive sentences, 135.
 Substantive sentences used as subject, 135. 1.
 Substantive sentences used as object, 135. 3.
 Substantive sentences used as predicate, 135. 2.
 Substantive sentence used as dependent question, 135. 3. (2).
 Substantive sentence used as a quotation, 135. 3. (3).
 Substantive sentence used as an indirect object, 135. 3. (4).
 Substantive object clauses after adjectives or participles, 135. 4.
 Suffix, 36, 77, 51, 61.
 Sufformative of perfect, 43. 1, 4.
 Sufformative of imperative, 48. Rem. 2.
 Sufformative of imperfect, 45. 2, 3, 47. Rems. 4, 5.
 Sufformatives of perfect, peculiar forms of, 43. 5.
 Superlative, 100. 2.
 Syllable, how formed, 16.
 Syllables, kinds of, 17.
 Table showing classification of letters, 5.
 Table showing personal pronouns, 35.
 Table showing pronominal suffixes, 36.
 Table giving general view of the verb-stems, 42.
 Table giving the formation of the perfect p^{er}al, 43.
 Table giving the first forms of the perfects of the derived stems, 44.
 Table giving the p^{er}al imperfect, 45.
 Table giving a summary of the pronominal fragments used in the perfect, 43. 5. Rem. 1.
 Table giving the pronominal fragments used in forming the imperfect, 45. 2, 47. Rem. 5.

- Table showing the p^{al}al imperfects in A and E, 46.
- Table giving the first forms of the imperfects of the derived stems, 47.
- Table giving the preformative of stem and the vowels of the stem, 47. Rem. 4.
- Table showing the formation of the imperative, 48.
- Table showing the infinitive, 49.
- Table showing the participles, 50.
- Tables giving the verb with suffixes, 51.
- Table giving the first forms of Ê Ê verbs, 54.
- Table giving the first forms of Pê Yudh verbs, 58.
- Table giving the first forms of Ê Wau verbs, 59.
- Table giving the first forms of Lomadh Olaph verbs, 60.
- Table giving the Lomadh Olaph verbs with suffixes, 61.
- Table giving 'Lh with suffixes, 65.
- Table showing the classification of nouns, 66. B.
- Table showing the changes of the noun for gender, number and state, 76.
- Table of nouns with suffixes, 77.
- Table showing the declension of the noun, 79-85.
- Tables of anomalous nouns, 86.
- Tables of numerals, 88. I.
- Taph'el stem, 41. 5. Rem. 1.
- Tau, 2. 2. 4. 4. 5. 1. 10. 18. 3. 19. 5. 20. 3. 21. 1. 22. 4. 23. 2. (4). 23. 3. (3). 41. 4. 47. Rem. 2. 60. 2. Rem. 3.
- Tense, 111. 3.
- Teth, 5. 1. 18. 3. 21. 1. 22. 4.
- Time, how expressed, 111. 3.
- Transposition, 21, 44. Rem. 2, 47. Rem. 3.
- u*, how written, 6. 1. 6. 4. 6. 5. (6).
- u*, how pronounced, 6. 3. (3).
- u*, quantity of, 7. 1.
- u*, origin of, 7. 2.
- u*, value of, 7. 3.
- û*, in an open syllable always dropped, 28. 3.
- u*, euphony of, 29. 6. 7.
- Unchangeable vowels, 7. 3.
- Union of subject and predicate, 130. 1.
- Verb, strong, 40. 2.
- Verb, sorts of, 40. 1.
- Verb, weak, 40. 3.
- Verb stems, 41.
- Verb stems, general view of, 42.
- Verb, quadriliteral, 63.
- Verb, anomalous, 64.
- Verb, defective, 64.
- Verb, syntax of, 111 sq.
- Verb, subject of, 121.
- Verb, impersonal, 122.
- Verb, direct object of, 123.
- Verb, indirect object of, 124.
- Verb with two or more objects, 125.
- Verb, passive or reflexive, with object, 126.
- Verb, substantive, 127.
- Verbs in *e*, 43. Rem. 2.
- Verbs in *u*, 41. 1. (3).
- Verbal adjective, 72. 2. (4).
- Voluntative. (See Optative.)
- Vowel letters, 4. 5. 5. 2.
- Vowel signs, 6.
- Vowel sounds, 6. 3.
- Vowels, names of, 6. 2.
- Vowels, changes of, 7. 3, 29-33, 42, Rems. 45. 1, 3.
- Vowels, defectively or fully written, 6. 5.
- Vowels, quantity of, 7. 1, 28.
- Vowels, quality of, 7. 2, 3.
- Vowel-half, 7. 1, 16. 1, 31.
- Vowel, position of, 6. 4.
- Vowel-helping, 9. 2 Rem. 32.
- Vowels, euphony of, 29.
- Vowels, loss of, 30.
- Vowels, shifting of, 32.
- Vowels, new, 33, 77. 2, 82. Rems. 1-3.
- Wau, 4. 3 (4), 4. 4, 4. 5, 5. 2, 6. 5. (6) (7) (8) (9), 8, 11. 3, 16. 2, 19. 7, 22. 1, 2, 23. 1 (2), 2, (2), 3 (1), 24. 2, 25. 2, 27. 2, 40. 2. (4), 58, 59. 60, 67. 2. (2) (5), 79. B.
- Wau, before unvowelled consonants, 34.
- Weak verb, 40. 3.
- Weakness of Wau and Yudh, 27.
- Wish, how expressed. (See Optative.)
- Yôth*, 89. C.
- Yudh, 4. 3. (5), 4. 5, 5. 1, 5. 2, 6. 5. (4), (5), (8), 8, 11. 3, 16. 2. Rem. 2, 19. 7, 20. 1. Rem. 2, 22. 1-3, 22. 5, 23. 1. (2), 2. (2), 3. (1), 24. 3, 25. 3, 26. 2. (2), 27. 1, 3, 30. 2. (5), 58, 59. 6. Rems. 1, 2, 60, 67. 2. (2) (4) (5), 75. 5, 6, 7, 77. 5, 6, 79. A. Rem. 2, 79. B.

THIS BOOK IS DUE ON THE LAST DATE
STAMPED BELOW

AN INITIAL FINE OF 25 CENTS
WILL BE ASSESSED FOR FAILURE TO RETURN
THIS BOOK ON THE DATE DUE. THE PENALTY
WILL INCREASE TO 50 CENTS ON THE FOURTH
DAY AND TO \$1.00 ON THE SEVENTH DAY
OVERDUE.

DEC 5 1943

MAR 20 1944

3/4

AUG 14 1944

JAN 9 1947

10 May '49

24 Sep '63

REC'D LD

JAN 26 '64 - 4 PM

SEP 3 1966 33

RECEIVED

AUG 20 '66 - 4 PM

LOAN DEPT.

LD 21-100m-7, '39 (4028)

314251

W. L. ...

UNIVERSITY OF CALIFORNIA LIBRARY