

Chrest. 396 v. 7; **ܘܚܘܦܝܢ ܘܥܘܠܡܝܢ** “between Mars and Saturn” Spic. 17, 17; **ܘܥܘܠܡܝܢ ܘܥܘܠܡܝܢ** “between me and thee” 1 Kings 15, 19, and frequently; **ܘܥܘܠܡܝܢ ܘܥܘܠܡܝܢ** “by himself alone” Ov. 122, 26; **ܘܥܘܠܡܝܢ ܘܥܘܠܡܝܢ** “between them and the ark” Ephr. I, 294 F.—**ܘܥܘܠܡܝܢ ܘܥܘܠܡܝܢ** “between him and the Romans” Sim. 327 mid.; **ܘܥܘܠܡܝܢ ܘܥܘܠܡܝܢ** “between him and them” Ephr. I, 101 F &c. A modification of this method is met with in **ܘܥܘܠܡܝܢ ܘܥܘܠܡܝܢ** “between thee and him” ZDMG XXV, 339 v. 348 (with “also” for “and”). (3) More rarely with **ܘܥܘܠܡܝܢ**: **ܘܥܘܠܡܝܢ ܘܥܘܠܡܝܢ** “between Rehoboam and Jeroboam” 1 Kings 14, 30; **ܘܥܘܠܡܝܢ ܘܥܘܠܡܝܢ** “between the water above the firmament and the water under it” Aphr. 282, 13. (4) With repetition of **ܘܥܘܠܡܝܢ**: **ܘܥܘܠܡܝܢ ܘܥܘܠܡܝܢ** . . . **ܘܥܘܠܡܝܢ** “between Abia . . . and Jeroboam” 1 Kings 15, 6, and frequently in the O. T. (Hebraism).—Several other variations are not quite settled.

With regard to *meaning*, notice **ܘܥܘܠܡܝܢ ܘܥܘܠܡܝܢ** *κατ’ ἄλλαν* “they with him apart” Matt. 17, 19 C. S.;⁽¹⁾ **ܘܥܘܠܡܝܢ ܘܥܘܠܡܝܢ** *ἐν ἑαυτοῖς* John 11, 38; so Ov. 122 v. 26 quoted above; **ܘܥܘܠܡܝܢ ܘܥܘܠܡܝܢ** “by himself” Mart. I, 243 mid.;—farther, **ܘܥܘܠܡܝܢ ܘܥܘܠܡܝܢ** “twenty five, however, between men and women” Mart. I, 137 *inf.*; **ܘܥܘܠܡܝܢ ܘܥܘܠܡܝܢ** “for which of us two is a magician?” Bedjan, Mart. II, 612, 14. For the comprising or grouping sense, when used with numerals, v. § 240 B.

Prepositional Phrases treated like Substantives.

§ 252. **ܘܥܘܠܡܝܢ ܘܥܘܠܡܝܢ** “that which is between the eyes” [*τὰ μέτωπα*], **ܘܥܘܠܡܝܢ ܘܥܘܠܡܝܢ** *Μεσοποταμία* &c. are treated altogether like substantives, e. g. **ܘܥܘܠܡܝܢ ܘܥܘܠܡܝܢ** “on his brow” Sim. 282 *inf.*; **ܘܥܘܠܡܝܢ ܘܥܘܠܡܝܢ** “on his neck” Bedjan, Mart. II, 229, 10 &c.—The expression **ܘܥܘܠܡܝܢ ܘܥܘܠܡܝܢ** in Ov. 185, 3 is of the very same character, and means “something sufficient under his head”, or “something large enough for being under his head”, i. e. “as a support for his head”.

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(1) In Matt. 18, 15, even the Greek text has the Aramaic idiom *μεταῦ σοῦ καὶ αὐτοῦ*; Syr. **ܘܥܘܠܡܝܢ ܘܥܘܠܡܝܢ**.

2. VERBS.

A. PERSON AND GENDER.

§ 253. Participles are connected with the finite Verb by this circumstance amongst others, that they may include the subject of the 3rd person within themselves: cf. **ܘܥܘܠܡܝܢ ܘܥܘܠܡܝܢ** “and all, that *he* does” (אעשה) Ps. 1, 3; **ܘܥܘܠܡܝܢ ܘܥܘܠܡܝܢ** “that which *he* withholds” Aphr. 6, 4; **ܘܥܘܠܡܝܢ ܘܥܘܠܡܝܢ** “for *it* is like a building” Aphr. 6, 12; **ܘܥܘܠܡܝܢ ܘܥܘܠܡܝܢ** *paen.*; **ܘܥܘܠܡܝܢ ܘܥܘܠܡܝܢ** “for not in confidence that *they* would come back in life did they proceed thither, but in the expectation that *people* would torture them and kill them, and that *they* would die the death of Martyrs, were they emboldened to do this” Ov. 170, 2 (where special persons, Eusebius and Rabbūlā, form the subject of some of these participles, and the indefinite body “people” forms the subject of the others), and so is it frequently. A similar use is found in the case of the predicative adjective, § 314.

Subject of the 3rd Pers. not expressed.

§ 254. A. From cases like **ܘܥܘܠܡܝܢ ܘܥܘܠܡܝܢ** *נפשנו קצוה בלחם יעמי* Impersonal Expression “our soul is weary of the bread” Num. 21, 5; **ܘܥܘܠܡܝܢ ܘܥܘܠܡܝܢ** *נפשי נשקע נפשך* “my soul turns in loathing from thee” Jer. 6, 8 (= Aphr. 402, 18); **ܘܥܘܠܡܝܢ ܘܥܘܠܡܝܢ** *למחשבתך* “thy mind despairs” Sim. 301, 5,—there are fashioned the so-called *Impersonal Forms*, by leaving out the Subject, at first obvious to thought, but afterwards growing obscure. In Syriac the Fem. predominates in these forms. Thus we have frequently **ܘܥܘܠܡܝܢ ܘܥܘܠܡܝܢ** “I was grieved, I was distressed”; **ܘܥܘܠܡܝܢ ܘܥܘܠܡܝܢ** or **ܘܥܘܠܡܝܢ ܘܥܘܠܡܝܢ** “I was disgusted with (this or that)”; **ܘܥܘܠܡܝܢ ܘܥܘܠܡܝܢ** “I was zealous for”; **ܘܥܘܠܡܝܢ ܘܥܘܠܡܝܢ** “he was out of his mind”; **ܘܥܘܠܡܝܢ ܘܥܘܠܡܝܢ** “something was a necessity for me”; **ܘܥܘܠܡܝܢ ܘܥܘܠܡܝܢ** “I was vexed with”, and many others. With Participles and other verbal Adjectives: **ܘܥܘܠܡܝܢ ܘܥܘܠܡܝܢ** “who is in despair” Aphr. 108, 12; **ܘܥܘܠܡܝܢ ܘܥܘܠܡܝܢ** “we had no vexation” Aphr. 392, 20; **ܘܥܘܠܡܝܢ ܘܥܘܠܡܝܢ** *περί τῶν κκοιμημένων* *ἵνα μὴ λυπηθῆτε* 1 Thess. 4, 13; **ܘܥܘܠܡܝܢ ܘܥܘܠܡܝܢ** “he was pained and grieved” Aphr. 161, 8; **ܘܥܘܠܡܝܢ ܘܥܘܠܡܝܢ** “I was sorry” (§ 118) frequently; **ܘܥܘܠܡܝܢ ܘܥܘܠܡܝܢ** “thou hast not been provoked to anger” Joseph

Impersonal Expression “It”.

258, 4 (= Ov. 328, 25); **ܘܚܦܘܢܐ ܗܝ** “she was full of complaints” Ov. 155, 10, and thus frequently (as **ܘܚܦܘܢܐ ܗܝ** Joseph 206, 4 *ab inf.*) &c. Cf. farther **ܘܠܐ ܗܘܝܢܐ ܠܐ ܗܘܝܢܐ** “let it not come to thee (as an annoyance) to blot out” = “and be not concerned about blotting out” Isaac II, 348 v. 1858 (sprung from cases like **ܘܠܐ ܗܘܝܢܐ ܠܐ ܗܘܝܢܐ** “let not this thing come [as a vexation] into thy mind” = “take not this to heart” 2 Sam. 13, 20).—The original Subject is farther indicated by a personal pronoun in **ܘܚܦܘܢܐ ܗܝ ܘܚܦܘܢܐ ܗܝ** *περίλυπος ἔστιν ἡ ψυχὴ μου* Matt. 26, 38.

In other cases, however, the Masc. appears. Thus **ܘܗܘ ܗܘ ܗܘ** “something pained me”; **ܘܗܘ ܗܘ ܗܘ** **ܘܗܘ ܗܘ ܗܘ** “he mourned sincerely for those who” Ov. 180, 5; **ܘܗܘ ܗܘ ܗܘ** “I was eager for” (literally: “I had leisure for”); **ܘܗܘ ܗܘ ܗܘ** “I am zealous for”; **ܘܗܘ ܗܘ ܗܘ** “it is spacious for me”, “I have freedom”; **ܘܗܘ ܗܘ ܗܘ** “it is pleasing to me”, — “it is displeasing to me” &c. One says (**ܘܗܘ ܗܘ ܗܘ**) **ܘܗܘ ܗܘ ܗܘ** and **ܘܗܘ ܗܘ ܗܘ** “I am offended”, “I am vexed” (with **ܘܗܘ ܗܘ ܗܘ** and **ܘܗܘ ܗܘ ܗܘ** “about”), and along with these the personal form **ܘܗܘ ܗܘ ܗܘ** is also used.

B. In meteorological occurrences we have in the fem. **ܘܗܘ ܗܘ ܗܘ** “it has become clear”, “it has become dark”, but also **ܘܗܘ ܗܘ ܗܘ** (m.) “it has become clear”. So too **ܘܗܘ ܗܘ ܗܘ** “before it was yet making for daylight” Sim. 313 *inf.* (Lond. Cod. quite different), overagainst **ܘܗܘ ܗܘ ܗܘ** *ibid.* 306, 6 (Lond. Cod. merely **ܘܗܘ ܗܘ ܗܘ**) (cf. **ܘܗܘ ܗܘ ܗܘ** “before it was yet making for evening” *id.* 306, 4). Similarly **ܘܗܘ ܗܘ ܗܘ** “it is coming near the darkening”, it is drawing toward nightfall” Luke 24, 29 C. S. Cases like **ܘܗܘ ܗܘ ܗܘ** “it rained” and **ܘܗܘ ܗܘ ܗܘ** “that it rain” James 5, 17 Hark. do not appear to occur in ancient original writings. Notice however **ܘܗܘ ܗܘ ܗܘ** ⁽¹⁾ **ܘܗܘ ܗܘ ܗܘ** “as if it dropped heavenly dew upon him” Sim. 382, 3. Cf. farther **ܘܗܘ ܗܘ ܗܘ** *ψυχος ἦν* “it was cold” John 18, 18; Aphr. 343, 10; **ܘܗܘ ܗܘ ܗܘ** *σκοτίας ἔτι οὐσης* John 20, 1.

C. When an indefinite “it” is comprised in a phrase it is generally expressed by the fem. sing.: **ܘܗܘ ܗܘ ܗܘ** “but if it is

(1) The correct reading in Lond. Cod.; the printed Ed. gives **ܘܗܘ ܗܘ ܗܘ**.

possible, and is not burdensome to you” Ov. 173, 26; **ܘܗܘ ܗܘ ܗܘ** “as it comes”, “any way” frequently; **ܘܗܘ ܗܘ ܗܘ** “if it had been possible” Ov. 201, 1; **ܘܗܘ ܗܘ ܗܘ** “for it does not suit Saul” Aphr. 342, 4; **ܘܗܘ ܗܘ ܗܘ** “it was possible for him”, “he could” (literally “there was room in his hands”), e. g. **ܘܗܘ ܗܘ ܗܘ** “and they could not fight” Ov. 89 *ult.*, and even **ܘܗܘ ܗܘ ܗܘ** “whatever he can provide” Lev. 14, 30; **ܘܗܘ ܗܘ ܗܘ** “whatever he could” Jos. St. 23, 16, Note 2; and also with the phrase enclosed, **ܘܗܘ ܗܘ ܗܘ** “what can I do?” Kalilag and Damnag, 52, 16, and many like cases. Along with **ܘܗܘ ܗܘ ܗܘ** “it comes as far as his hands”, [“it is within his reach”] “he can do it” Ov. 217, 15 &c., the masc. is found in **ܘܗܘ ܗܘ ܗܘ** Spic. 5, 13. The masculine occurs also in passive forms of expression like **ܘܗܘ ܗܘ ܗܘ** “it has been forgiven him” Aphr. 40, 8; **ܘܗܘ ܗܘ ܗܘ** “as it seemed good to that being” Spic. 12, 19; **ܘܗܘ ܗܘ ܗܘ** *δοθησεται ὑμῖν* Matt. 7, 7; **ܘܗܘ ܗܘ ܗܘ** *μετῆσεται ὑμῖν* Matt. 7, 2. Cf. farther **ܘܗܘ ܗܘ ܗܘ** “how it is” Aphr. 31, 6; **ܘܗܘ ܗܘ ܗܘ** “thus is it” Aphr. 154, 8; **ܘܗܘ ܗܘ ܗܘ** “and it is not of foreign sort” Ephr. III, XXXIII mid.

The gender fluctuates also in those Verbal expressions in which a complete sentence with **ܘܗܘ ܗܘ ܗܘ** “that” takes the place of the Subject: **ܘܗܘ ܗܘ ܗܘ** “it happens, that” Aphr. 505, 15, and **ܘܗܘ ܗܘ ܗܘ** Ov. 63, 21; **ܘܗܘ ܗܘ ܗܘ** Aphr. 68, 12, and frequently; **ܘܗܘ ܗܘ ܗܘ** and **ܘܗܘ ܗܘ ܗܘ** “it stands written, that” frequently; **ܘܗܘ ܗܘ ܗܘ** “it did not seem to him, that” Jos. St. 57, 16, but **ܘܗܘ ܗܘ ܗܘ** “it thus appeared (good) to us, that” Aphr. 304, 14; **ܘܗܘ ܗܘ ܗܘ** “that thou mightest not think, that” Jos. St. 34, 18; **ܘܗܘ ܗܘ ܗܘ** “it is well known, that” Ov. 63, 12, but **ܘܗܘ ܗܘ ܗܘ** *ibid.* 73, 1 and 4; **ܘܗܘ ܗܘ ܗܘ** and **ܘܗܘ ܗܘ ܗܘ** “it is said, that”; **ܘܗܘ ܗܘ ܗܘ** “it is impossible, that” Luke 17, 1; **ܘܗܘ ܗܘ ܗܘ** “that it may be to thee certain, that” Aphr. 168, 7; and thus frequently **ܘܗܘ ܗܘ ܗܘ**; **ܘܗܘ ܗܘ ܗܘ**; **ܘܗܘ ܗܘ ܗܘ** “although it be thought, that” Jos. St. 8, 2. It is always masculine, however, in **ܘܗܘ ܗܘ ܗܘ** and **ܘܗܘ ܗܘ ܗܘ** “it is fitting, that”.

The masculine prevails in the case of the Inf. with **ܘܗܘ ܗܘ ܗܘ**, e. g. **ܘܗܘ ܗܘ ܗܘ** “and it is not enjoined thee to tire thyself out” Aphr. 230, 5; except in established phrases, as in **ܘܗܘ ܗܘ ܗܘ** (v. *supra*).—

Thus too the fem. is retained in verbs like **ܘܢܘܩܝܢ ܕܥܘܠܡܝܢܐ** "I am vexed, that..." or "I am vexed to..."; **ܘܢܘܩܝܢ ܕܥܘܠܡܝܢܐ** "I desire"; "that", **ܕ** "to" (cf. **ܘܢܘܩܝܢ ܕܥܘܠܡܝܢܐ** "this I desire,—to go to Jerusalem" Ov. 164, 23).

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D. In such cases pure Adjectives also are treated like Participles: **ܘܢܘܩܝܢ ܕܥܘܠܡܝܢܐ** "he is not convinced, that" Aphr. 498, 6, but **ܘܢܘܩܝܢ ܕܥܘܠܡܝܢܐ** *ibid.*, *ult.*, and frequently; **ܘܢܘܩܝܢ ܕܥܘܠܡܝܢܐ** "it is well to learn" Aphr. 446 *paen.*; **ܘܢܘܩܝܢ ܕܥܘܠܡܝܢܐ** "his commands... to tell,—is too much" ("his injunctions... are too numerous to mention") Ov. 178, 16; **ܘܢܘܩܝܢ ܕܥܘܠܡܝܢܐ** "to speak of the prudence... would be too much" Ov. 190, 24. But the masc. preponderates in such cases.

Compare with this section, § 201 *supra*.

B. TENSES AND MOODS.

PERFECT.

Tempus
Historicum.

§ 255. The Perfect denotes past action; accordingly it is the tense of *Narration*, the proper *Tempus historicum*: every narration from the first verse of Genesis onward supplies examples in abundance.

Pure
Perfect.

§ 256. It farther denotes the *completed result* (the *pure Perfect*): **ܘܢܘܩܝܢ ܕܥܘܠܡܝܢܐ** "thy letter I have received" Aphr. 6, 1; **ܘܢܘܩܝܢ ܕܥܘܠܡܝܢܐ** "and so the Lord has farther said thus to his disciples" Aphr. 7 *ult.*; **ܘܢܘܩܝܢ ܕܥܘܠܡܝܢܐ** "the scorpion with its sting strikes him who has given it no offence" Spic. 7, 20 &c. Such a Perfect, expressing the result of a prior occurrence, has often for us the appearance of a Present: thus **ܘܢܘܩܝܢ** "has become" *γένεως* often = "is" (but also "was"); **ܘܢܘܩܝܢ** "is not", *e. g.* Aphr. 84, 12, 19; 158, 20 &c.; **ܘܢܘܩܝܢ** "desire has come to me", "I desire"; **ܘܢܘܩܝܢ** "I am (become) weary of my life" Gen. 27, 46 (§ 254 A); **ܘܢܘܩܝܢ** "*novimus*, we know" Aphr. 497, 17; **ܘܢܘܩܝܢ** "now I know" Mart. I, 244, 8 &c. Yet upon the whole this use is not of frequent occurrence in Syriac; with **ܘܢܘܩܝܢ** in particular the more distinct active participle is employed in preference.

§ 257. The action which is expressed by the Perf. may have happened prior to an action already narrated (*Pluperfect*): **ܘܢܘܩܝܢ ܕܥܘܠܡܝܢܐ** "and he did according to his will in all that he had commanded him" Mart. I, 124, 9; **ܘܢܘܩܝܢ ܕܥܘܠܡܝܢܐ** "whom he had married" (*ἐγάμησεν*) Mark 6, 17 P. (S. **ܘܢܘܩܝܢ**); **ܘܢܘܩܝܢ ܕܥܘܠܡܝܢܐ** (*ἐνομίλῳν ἐκπεφευγένου τοὺς δεσμίους*) Acts 16, 27. And just as little is expression given to the relative distinction of the tenses in cases in which we put the pluperfect first, *e. g.* in **ܘܢܘܩܝܢ ܕܥܘܠܡܝܢܐ** "those whom that one had led astray, he turned to the truth" Ov. 159, 14, or after **ܘܢܘܩܝܢ** "since" and similar conjunctions.

§ 258. The Perfect in certain cases stands also for the *Perfectum futuri*. This is specially common after the conditional conjunction of time—**ܘܢܘܩܝܢ** "when", "if",—where sometimes the principal clause is also furnished with a Perfect; **ܘܢܘܩܝܢ ܕܥܘܠܡܝܢܐ** "when we shall have circumcised ourselves" Gen. 34, 22; **ܘܢܘܩܝܢ ܕܥܘܠܡܝܢܐ** "when the Lord shall have delivered up... I will thresh" Judges 8, 7; **ܘܢܘܩܝܢ ܕܥܘܠܡܝܢܐ** "and all who seek, find (at the last day), if they have asked" Aphr. 304, 9; **ܘܢܘܩܝܢ ܕܥܘܠܡܝܢܐ** "as soon as they have risen, they turn back (forthwith) to Sheol" Aphr. 433, 11. So is it with the statement of permanent conditions, or of actions continually repeated: **ܘܢܘܩܝܢ ܕܥܘܠܡܝܢܐ** "if he believes, he loves" Aphr. 7, 11; **ܘܢܘܩܝܢ ܕܥܘܠܡܝܢܐ** "when man draws near to faith, he establishes himself upon a rock" Aphr. 7, 2 &c. But in all these cases the Part. act. may stand after **ܘܢܘܩܝܢ**. In **ܘܢܘܩܝܢ ܕܥܘܠܡܝܢܐ** "when the body of the righteous rises and is changed, it is called heavenly, and that which is not changed, is called earthly, in accordance with its nature" Aphr. 157, 12, the Perfect is made choice of directly in the principal clause, and correspondingly in the parallel sentence, where **ܘܢܘܩܝܢ** appears for the temporal conjunction **ܘܢܘܩܝܢ**. Moreover **ܘܢܘܩܝܢ** may be used to introduce even the pure Past, *e. g.* **ܘܢܘܩܝܢ ܕܥܘܠܡܝܢܐ** "when they had done away with" Aphr. 15, 1.

The Perfect is used as a future Perfect in true conditional clauses also, although more rarely than with **ܘܢܘܩܝܢ**: **ܘܢܘܩܝܢ ܕܥܘܠܡܝܢܐ** *ὅτι κἀν μὲν ποιήσῃ*

Pluperfect.

Future-
Perfect.
Perfect in
Conditional
Clauses.

Modal
Colouring.

§ 266. For the simple statement of the momentary or the continuous Present the Impf. is not readily used: on the other hand it is common whenever any reference to the future, or the slightest modal colouring, appears, e. g. **أَبْدَأُ** "I will begin" Spic. 13, 19; **مَجِيءٌ** "now some one may say" Spic. 6, 21; **كَمَا يُقَالُ** "as one might say" "as if, for instance, one should say" frequently; **مَنْ لَمْ يَعْجَبْ** "who would not wonder?" Anc. Doc. 103, 13; **مَاذَا نَقُولُ** "what are we to say then?" Sim. 303 mid. (wanting in the London Cod.). The Impf. is precisely the proper form for a wish, request, summons, or command. Thus, for instance, **أَقُولُ لَكَ** "*dicas mihi*" Aphr. 313, 12 (mocking request); **وَأَتَى بِكَ وَعْدًا** "and then may you promise" Aphr. 71, 21; **نَتَمَتَّعْ** "let us await" Aphr. 103, 4; **وَنُخِضْ أُنْفُسَنَا** "let us then humble ourselves" Aphr. 119, 5; **يَقْبَلْ** "let him accept" Aphr. 86, 13; **لَا تَخْرُجْ مِنَّا قَوْلًا** "and let not revilings come out of our mouth" Aphr. 105, 2; **لَا تُؤْذِنْهُ** "let him suffer oppression, but not oppress" Aphr. 117, 9 &c.

The 2nd pers. of the Impf. with **لَا** is the direct contrary of the Imperative: **لَا تَخَفْ** "fear thou not" &c. Without **لَا** however the 2nd person of the Impf. is but seldom used with imperative force; the Impt. is the proper mood for this.

Dependent
Imperfect.

§ 267. The Impf. is farther the tense of dependent, subordinate clauses pointing to the future, even though the principal clause may lie in the past: **وَيُؤَيِّدُونَ لَهُ** "and they will urge him to pray for them" Sim. 290 mid.; **كَيْفَ تَسْأَلُ** "for this is an admirable thing, that one should know how to ask questions" Spic. 1, 20; **كَيْفَ تَقْدِرُ عَلَى تَبْرِئِكَ** "if thou canst not justify thyself" Aphr. 270, 5; **أَتَسْأَلُكَ** "I wish to explain to thee" Aphr. 345, 1; **وَتَسْمَعُ سَلَامًا** "love peace that ye may receive the reward" Aphr. 304, 17—*ἠμελλεν ἑαυτὸν ἀναρπεῖν* Acts 16, 27; **أَتَسْمَعُ** "Mordecai advised that Esther should fast" Aphr. 414, 5; **مَاذَا يَشَاءُ** "while he wanted to give them blood to eat" Mart. I, 122, 6; **بَدَأَ** "began to attack" Moes. II, 64, 1; **لَا تَقْبَلُ حَقَّهُ** "... *وَيُطِيعُونَهُ*" "for it is not commanded them ... to worship" Anc. Doc. 43, 25; **أَتَسْمَعُ** "he obliged

him to take" Ov. 167, 17; **يَعْبُدُكَ** "he set himself to become agreeable to him" Mart. I, 122, 16, and thus in many other instances. So too after the words which mean "until, before, ere": **لَمْ يَتَّخِذْ** "Noah did not take a wife until God had spoken to him" Aphr. 235 *ult.*; **لَمْ يَأْتِ** "he kept the righteousness which is in the law, before the law had yet been given" Aphr. 25, 5; **أَتَمَّ** "gave his blood before he was crucified" Aphr. 222, 5; **أَتَمَّ** "who reigned in the land of Edom before there reigned a king over the children of Israel" Gen. 36, 31; **أَتَمَّ** "as it was, before he had yet taken a body" Ov. 198, 1 &c. Here the Perf. might stand in every case (§ 262), but the Impf. is more usual. Similarly **أَتَمَّ** "before we entered" Jul. 45, 2.—Cf. farther **أَتَمَّ** "when the time came for Moses to die" Aphr. 161, 7.

The Impf. appears with this sense, even when the dependence is not plainly expressed: **لَا أَدْرِي** "I do not know how to build" Sim. 271, 4; **أَتَمَّ** "if thy holiness commands me to go down to the sea" Sim. 336, 13; **أَتَمَّ** "leaves me in shame" ZDMG XXIX, 116 *ult.*; **أَتَمَّ** *δός μοι πεισίν* John 4, 7 and 10; **أَتَمَّ** "let me send" ("grant me that I send") Jos. St. 76, 5; **أَتَمَّ** "bring out thy son (that) he may die" Judges 6, 30 (similarly Judges 20, 13); **أَتَمَّ** *ἀπόλυσον τοὺς θύλους, ἵνα ἀπέλθόντες κ. τ. λ.* Matt. 14, 15 C. (P. *βάρχο*), and often similarly used in the Gospels, especially in S. (Cf. on the one hand § 272, and on the other § 368).

§ 268. A. The combination of the Impf. with the Perf. **أَتَمَّ** appears sometimes in conditional clauses, to denote an action frequently repeated: **أَتَمَّ** "si quis dicebat" Land II, 97 *ult.*; **أَتَمَّ** "et si plus quam viginti sumebat" *ib.* 93 *ult.*, and so **أَتَمَّ** "for as often as he came to any place" *ib.* 251, 14; **أَتَمَّ** "whenever he was angry" Ov. 186, 21 &c. Similarly **أَتَمَّ** "... *وَأَتَمَّ*" "in every thing ... which was required" Land II, 201, 7. For such cases the Part. with **أَتَمَّ** is far more

Imperfect
with *lea.*

Similarly also ܐܘܢ ܘܠܐ ܡܠܝܢܐ ܘܠܐ ܡܠܝܢܐ ܘܠܐ ܡܠܝܢܐ “perhaps he will be ashamed and will not put to death, and he (another subject) will take away” Mart. I, 124 mid., where at first the ܐܘܢ is wanting.

This combination stands in a dependent position,—amongst other instances,—in: ܐܘܢ ܘܠܐ ܡܠܝܢܐ ܘܠܐ ܡܠܝܢܐ ܘܠܐ ܡܠܝܢܐ “while all were grieved for him, that he was dying” Anc. Doc. 20, 14 = Addai 48, 8; ܘܠܐ ܡܠܝܢܐ ܘܠܐ ܡܠܝܢܐ ܘܠܐ ܡܠܝܢܐ “the holy men made a sign that they would not offer sacrifice” Anc. Doc. 103, 20 (line 25 has merely ܘܠܐ ܡܠܝܢܐ). And thus it sometimes stands, even when the dependence is not given expression to by ܐܘܢ (§ 272): ܘܠܐ ܡܠܝܢܐ ܘܠܐ ܡܠܝܢܐ “and they commenced to beg of him” Luke 24, 29 C. S. and even ܘܠܐ ܡܠܝܢܐ ܘܠܐ ܡܠܝܢܐ “they were not able to keep” Aphr. 15, 2; ܘܠܐ ܡܠܝܢܐ ܘܠܐ ܡܠܝܢܐ “which they had been accustomed to worship” Aphr. 312, 21; ܘܠܐ ܡܠܝܢܐ ܘܠܐ ܡܠܝܢܐ “and how could he have cultivated it when he could not summon up the needful strength” [lit. “when he could not suffice for it”] Ephr. I, 23 D &c. Here the tedious ܐܘܢ beside the dependent verb might throughout have been dispensed with.

Passive Participle. For the Perfect.

§ 278. A. The Passive Participle expresses the completion of an action, and stands as a predicate instead of the Perfect, just as the Active Participle does instead of the Imperfect: ܘܠܐ ܡܠܝܢܐ ܘܠܐ ܡܠܝܢܐ ܘܠܐ ܡܠܝܢܐ Matt. 2, 5, and often in the N. T. and elsewhere; ܘܠܐ ܡܠܝܢܐ ܘܠܐ ܡܠܝܢܐ “in that liberty which has been given them by God (= ܘܠܐ ܡܠܝܢܐ)” Spic. 13, 17; ܘܠܐ ܡܠܝܢܐ ܘܠܐ ܡܠܝܢܐ “but now, through the coming of the son of the blessed Mary, the thorns have been uprooted, the sweat removed, the fig-tree cursed &c.” Aphr. 113, 19; ܘܠܐ ܡܠܝܢܐ ܘܠܐ ܡܠܝܢܐ . . . ܘܠܐ ܡܠܝܢܐ “that these words have not been sealed and are not to be sealed” Aphr. 101, 5 (where the difference between the Passive Participle and the Reflexive Participle with the effect of the Active very clearly appears), and so in many instances. But what we have in all such cases is the true, result-announcing Perfect:—as a narrative tense this participle hardly ever appears.

B. With ܐܘܢ there is thus formed a kind of Pluperfect, i. e. the statement of a result reached already in the Past: ܘܠܐ ܡܠܝܢܐ ܘܠܐ ܡܠܝܢܐ “had been got ready” Ov. 172, 22; ܘܠܐ ܡܠܝܢܐ ܘܠܐ ܡܠܝܢܐ “for this testament had not been completed [lit. ‘signed and sealed’]” Aphr. 28, 8; ܘܠܐ ܡܠܝܢܐ ܘܠܐ ܡܠܝܢܐ “in which the blessing had been hidden” Aphr. 464, 15 &c.

§ 279. A. A favourite mode of employing this Part. includes mention with ܐܘܢ of the agent introduced by ܐܘܢ (§ 247): ܘܠܐ ܡܠܝܢܐ “(has been) done by me” = “I have done”. A logical object may stand with it as grammatical subject; but such may also be wanting, so that the form of the verb may be impersonal; thus it may be formed even with intransitive verbs: ܘܠܐ ܡܠܝܢܐ ܘܠܐ ܡܠܝܢܐ *ἀνδρα οὐ γνώσκω* Luke 1, 34; ܘܠܐ ܡܠܝܢܐ “hast thou read the books?” Spic. 13, 8; ܘܠܐ ܡܠܝܢܐ “whom I have prepared for thee” Mart. I, 182 inf.; ܘܠܐ ܡܠܝܢܐ “if by him the mountains have been searched, the rivers plundered, and the depths of the seas fathomed, and he has examined and searched the recesses of the thickets and of the caves” Ephr. II, 319 D (where the Active form continues what was expressed by the Passive); ܘܠܐ ܡܠܝܢܐ “as we have heard” Spic. 16, 22; ܘܠܐ ܡܠܝܢܐ “it has not been stood by me (= I have not stood) before great ones” Kalilag and Damnag 88, 8; ܘܠܐ ܡܠܝܢܐ “he stood” Hoffmann, Märtyrer 108, 973; ܘܠܐ ܡܠܝܢܐ “I have walked” Spic. 43, 7; ܘܠܐ ܡܠܝܢܐ “and I have had no experience of domestic ties” [lit. ‘with marriage I have not met’] Ephr. (Lamy) II, 599, 8; ܘܠܐ ܡܠܝܢܐ “we have been engaged in no treacherous dealing with the Romans” (‘it has been engaged by us in no treachery with &c.’) Mart. I, 152, 9; ܘܠܐ ܡܠܝܢܐ “true and straightforward have I been” Mart. I, 27, 5. Cf. the troublesome sentence ܘܠܐ ܡܠܝܢܐ “from those quarters where the people had contracted any of that relationship with one another which comes from baptism” (or “where, for the people, that relationship &c. had come into existence” or, still more literally, “where, for the people, existence had been assumed by that relationship &c.”) Jac. Edess. in Lagarde’s *Reliq. Juris Syr.* 144, 14 &c.

“is a devouring fire” Deut. 4, 24; 9, 3; Heb. 12, 29; **كَيْفَ بَرِّقَ** “a burning fire” Daniel 3, several times; **فَعَلِمُوا حَقَّتْهَا هَلْجَتًا** “idols fashioned and false” Anc. Doc. 42, 22. Thus too **فَهْلًا**, f. **فَهْلِي** “foolish”; **هُعَمَلًا** “sufficient”, “dexterous”; **نُعَمَلًا** “fitting”.⁽¹⁾

B. For all those uses in which the Participle but rarely appears, the *Nomen agentis* comes in: **كَيْفَ رَعِمَ** “thy redeemer” Ps. 35, 3; **جِدَّةً** “his helper” Ps. 10, 14; **فَعَلَمَهُ** “he who sent him” Aphr. 289, 8; **يُؤْتِيهِ لِإِصْفَاحِهِ** “nourish ye that (f.) which devours you”⁽²⁾ Mart. I, 194, 10 &c. Thus in particular, as independent substantive, and as attribute **نَهْلَةٌ** “watchman” &c.

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Other
Active
Participles,
and No-
mina Ag.

§ 283. The Part. Act. of the other Verbal classes [Conjugations] is also employed in the constr. st. On the other hand it seldom appears with possessive suffixes: **يَمُجِّدُ كُلَّ** “he who produces everything” Ephr. (Lamy) II, 247, 3; **مُجِّدٌ لِمَنْ يَهْلِيهِ** “who makes his cursing ineffective” Aphr. 236 *ult.*; **مُصَلِّئٌ رُجُوعًا** “who offers prayers” Aphr. 66, 17; **مُحَلِّلٌ** **مُحَرِّجٌ** “salt, that breaks up rottenness” Aphr. 485, 16; **مُحَرِّجٌ** “the shield which intercepts the arrows” Aphr. 44, 2; **مُتَقَبِّحٌ** “those who accept money” Aphr. 260, 16; **مُتَقَبِّحَةٌ** “who exhibit a profit” Aphr. 287, 2; **يُغَيِّرُ** “women, who subjugate their husbands” Spic. 15, 19; **يُغَيِّرُ** **مُتَقَبِّحَةٌ** “weak passions that yet subdue heroes under the hard yoke of the need of them” Ov. 182, 18.—**مُتَقَبِّحٌ** **مُتَقَبِّحَةٌ** “who urge on their people hurriedly” Mart. I, 16, 6; **مُتَقَبِّحٌ** **مُتَقَبِّحَةٌ** “those who fight vigorously (with all their might)” Moes. II, 75, 5; Mart. I, 159 *mid.*; **مُتَقَبِّحٌ** **مُتَقَبِّحَةٌ** “who are strong in pride” Aphr. 430 *ult.* (cf. Is. 13, 3); **مُتَقَبِّحٌ** **مُتَقَبِّحَةٌ** “oil, that revives the wearied ones” Ephr. (Lamy) II, 179, 4 &c.

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(1) Notice that Abstract Nouns in **كَيْفَ**, Relative Adjectives in **كَيْفَ**— and Adverbs in **كَيْفَ**— can be formed from those Active Participles only which are also used as Adj. or Subst.

(2) Or **لِإِصْفَاحِهِ** without **ا** (§ 145 F.)?

A very few of these Participles occur, besides, as attributive adjectives, and as substantives. Thus **مُزَانًا مِعِينًا** “splendid vestments” Anc. Doc. 42, 9, and elsewhere **مِعِينًا**; frequently **مُدَّةً مَعِينًا** “faithful” (of which the fem. emph. state **مُدَّةً مَعِينَةً** shows by the **ا**, that it is no longer regarded as a Part. Act.; so is it too with **مِعِينَةً** “a wet nurse”, and others which have become substantives).

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Rem. Quite unique is the instance **مُدَّةً مَعِينَةً** **مُدَّةً مَعِينَةً** **مُدَّةً مَعِينَةً** “the wise maidens gladdened thee daily” Ephr. III, 344 E, where in spite of the emph. st.,—in itself singular indeed in more respects than one, the power of governing remains. In prose it could be nothing but **مُدَّةً مَعِينَةً**.

B. The *Nomen agentis* is, on the other hand, very extensively employed here: **مُدَّةً مَعِينَةً** “the restorer” often; **مُجِّدًا** **مُجِّدًا** “founders of churches” Jul. 125, 27 (immediately beside **مُدَّةً مَعِينَةً** “and upholders of orthodoxy”); **مُدَّةً مَعِينَةً** **مُدَّةً مَعِينَةً** “upholder of Christianity” *ibid.* 126, 5; **مُدَّةً مَعِينَةً** “my helpers” Ps. 3, 3; **مُدَّةً مَعِينَةً** “who nourishes us” Ps. 84, 12; **مُدَّةً مَعِينَةً** “he who destroys them” Aphr. 452, 13; **مُدَّةً مَعِينَةً** “she who destroys him” Aphr. 47, 1; **مُدَّةً مَعِينَةً** **مُدَّةً مَعِينَةً** **مُدَّةً مَعِينَةً** Heb. 13, 7; **مُدَّةً مَعِينَةً** “those who are obedient to her” Aphr. 47, 2 &c. But the *Nomen Agentis* does not take the Constr. St. before the substantive expressing the object.⁽¹⁾ The *Nomina Ag.* of reflexives of passive meaning are on the whole used rather as adjectives in the sense of “capable of . . .”.

§ 284. Passive Participles are employed both as substantives and adjectives. They may be followed by a genitive as Subject or Object, and may even stand in the Construct State before prepositions; **مُدَّةً مَعِينَةً** **مُدَّةً مَعِينَةً** . . . **مُدَّةً مَعِينَةً** “they that be blessed of the Lord . . . they that be cursed of him” Ps. 37, 22; **مُدَّةً مَعِينَةً** **مُدَّةً مَعِينَةً** “expert in war” Cantic. 3, 8; **مُدَّةً مَعِينَةً** **مُدَّةً مَعِينَةً** “who are weaned from pleasures” Aphr. 260, 8; **مُدَّةً مَعِينَةً** **مُدَّةً مَعِينَةً** “they who are girded about with byssus and adorned

Passive
Participles.

(1) In **مُدَّةً مَعِينَةً** **مُدَّةً مَعِينَةً** **مُدَّةً مَعِينَةً** “founders of churches and upholders of orthodoxy” Jul. 125, 27 and **مُدَّةً مَعِينَةً** **مُدَّةً مَعِينَةً** “upholder of Christianity” *ibid.* 126, 5, the Constr. St. of the *nomen agentis* is plainly avoided.

with purple" Aphr. 261, 9; **مِدْحَابٌ مَعِ يَنْتَا** "those who are born of water" Aphr. 287, 16 &c. Farther **مَدْحَبُ ٱللّٰه** "taught of God" Aphr. 293, 17; **رَحْلَايَا صَمِيحَدَا** "garments adorned" Anc. Doc. 42, 9; **قَدَايَا مَرْتَدَا** "a prayer accepted (heard)" Aphr. 454, 19 &c. Other constructions, however, are preferred to this employment of the Pass. Part. as a Noun, except in the case of a few words.

Some of the participles mentioned in § 280 are of common occurrence in the Constr. St., e. g. **هَقْتَبُ تَبَا** "those, who bear the yoke" Aphr. 260, 20; **ٱتْتَبُ ٱقْمَبُ** "those who hold the keys" Aphr. 260, 7 &c.

IMPERATIVE.

Imperative. § 285. The Imperative mood cannot be used with a negative: **مَلُفَا** "kill", but **لَا ٱمَلُفَا** "do not kill" (§ 266).

We have one instance of a dependent Impt. in **وَبَا وَسَلَا** "for (properly "because") know and see" Mart. I, 160, 20. But this is at bottom an anacoluthon.

INFINITIVE.

Infinitive. § 286. Where the Inf. is not the Object Absolute (on this point v. § 295), it must always have **>** before it. This preposition gives to the Inf. the sense of direction, of purpose, &c.; **وَٱقَعَا ٱقَوَا جَمِيحَا** *ἤρξαντο λαλεῖν* Acts 2, 4; **وَٱقَوَا ٱلّٰه** "while they (f.) came to pray" Aphr. 112, 12; **وَٱقَوَا ٱلّٰه** "and while the sword receives the command to destroy" Aphr. 451, 4; **لَا سَمَا ٱقَوَا** "they did not fail to make provision for themselves" Aphr. 452, 9; **لَا ٱقَوَا ٱلّٰه** "which is in want of water to drink" Aphr. 199, 1; **لَا ٱقَوَا ٱلّٰه** "*dispositus ad faciendum*", "*facturus*"; **لَا ٱقَوَا ٱلّٰه** "he cried out . . . , that they should abstain" Ov. 179, 17; **لَا ٱقَوَا ٱلّٰه** "it is worthy to be received" Aphr. 103, 1 &c. This signification gradually passes over to that of the Object; thus after verbs like "to wish", "to be able" &c.: **لَا ٱقَوَا ٱلّٰه** *αὐτὸν κρατῆσαι* Matt. 21, 46 P. S. (C. **لَا ٱقَوَا ٱلّٰه**); **لَا ٱقَوَا ٱلّٰه** "cannot be healed" Aphr. 136, 4 (line 8 **لَا ٱقَوَا ٱلّٰه**);

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مَجْمَلَا ٱقَوَا "how can I know?" Ov. 163, 2; **مَجْمَلَا ٱقَوَا** "ye have neglected to go" Jul. 123, 5; **مَجْمَلَا ٱقَوَا** "began to build" Jos. St. 24, 11; **مَجْمَلَا ٱقَوَا** "and no longer continued to seek her" Jul. 98, 11 &c.

Thus too the Inf. with **>**, as a kind of epexegetis which specifies direction, represents even the Subject. Compare **مَجْمَلَا ٱقَوَا** "it still remains appointed for Israel, to be brought together" Aphr. 359, 3; 367, 5 (**مَجْمَلَا ٱقَوَا**); 367, 11); **مَجْمَلَا ٱقَوَا** "it is not possible for Israel yet to be brought together" Aphr. 359, 7; **مَجْمَلَا ٱقَوَا** *τί με δαί ποιεῖν* Acts 16, 30, and many other instances. Cf. § 254 C.

In all these cases the Inf. with **>** might be replaced by the finite verb with **;**: Compare, besides the examples already given, **مَجْمَلَا ٱقَوَا** "he is able to love, and to bless, and to speak the truth, and to pray for what is good" [last member of sentence being in finite form] Spic. 5, 11 &c. There are even rare instances of a blending of both constructions, namely **;** and thereafter **>** with the Inf.: **مَجْمَلَا ٱقَوَا** *ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐργεῖν τέκνα* Luke 3, 8 C. (where P. merely has **لَا ٱقَوَا**, and S. **مَجْمَلَا ٱقَوَا**); **مَجْمَلَا ٱقَوَا** "if thou desirest to learn these things with diligence" Spic. 48, 16; **مَجْمَلَا ٱقَوَا** "he dared to do this on the first day of the week" Apost. Apocr. 197 *ult.*⁽¹⁾

Of necessity **;** must be prefixed to **>** when the Inf. depends on a farther preposition (almost always **مَعِ**; cf. § 249 E): **مَعِ ٱقَوَا** "deliver me from seeing thee" Mart. I, 126, 10; **مَعِ ٱقَوَا** "that one is saved from observing" Aphr. 22, 18; **مَعِ ٱقَوَا** "it is easier to do good than to keep from evil" Spic. 6, 10 &c. More frequent is the form **مَعِ ٱقَوَا** "he did not cease to teach" Ephr. III, XXXIII *ult.* (or the completely

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(1) However little I am disposed to guarantee the integrity of the individual passages, the instances are so numerous, that the idiom must be recognised.