

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* “my soul turns in loathing from thee” Jer. 6, 8 (= Aphr. 402, 18); **ܘܥܘܠܡܝܢ ܘܥܘܠܡܝܢ** *נפשך יאמיר* “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 λυπηθεῖ* 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

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** **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** **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** **ܘܗܘ ܗܘ ܗܘ** “before it was yet making for evening” *id.* 306, 4). Similarly **ܘܗܘ ܗܘ ܗܘ** **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** **ܘܗܘ ܗܘ ܗܘ** ⁽¹⁾ **ܘܗܘ ܗܘ ܗܘ** “as if it dropped heavenly dew upon him” Sim. 382, 3. Cf. farther **ܘܗܘ ܗܘ ܗܘ** **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** **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** **ܘܗܘ ܗܘ ܗܘ** “for it does not suit Saul” Aphr. 342, 4; **ܘܗܘ ܗܘ ܗܘ** **ܘܗܘ ܗܘ ܗܘ** “it was possible for him”, “he could” (literally “there was room in his hands”), *e. g.* **ܘܗܘ ܗܘ ܗܘ** **ܘܗܘ ܗܘ ܗܘ** “and they could not fight” Ov. 89 *ult.*, and even **ܘܗܘ ܗܘ ܗܘ** **ܘܗܘ ܗܘ ܗܘ** “whatever he can provide” Lev. 14, 30; **ܘܗܘ ܗܘ ܗܘ** **ܘܗܘ ܗܘ ܗܘ** “whatever he could” Jos. St. 23, 16, Note 2; and also with the phrase enclosed, **ܘܗܘ ܗܘ ܗܘ** **ܘܗܘ ܗܘ ܗܘ** “what can I do?” Kalilag and Damnag, 52, 16, and many like cases. Along with **ܘܗܘ ܗܘ ܗܘ** **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** **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** **ܘܗܘ ܗܘ ܗܘ** “as it seemed good to that being” Spic. 12, 19; **ܘܗܘ ܗܘ ܗܘ** **ܘܗܘ ܗܘ ܗܘ** *δοθησεται ὑμῖν* Matt. 7, 7; **ܘܗܘ ܗܘ ܗܘ** *μετῆσεται ὑμῖν* Matt. 7, 2. Cf. farther **ܘܗܘ ܗܘ ܗܘ** **ܘܗܘ ܗܘ ܗܘ** “how it is” Aphr. 31, 6; **ܘܗܘ ܗܘ ܗܘ** **ܘܗܘ ܗܘ ܗܘ** “thus is it” Aphr. 154, 8; **ܘܗܘ ܗܘ ܗܘ** **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** **ܘܗܘ ܗܘ ܗܘ** “it did not seem to him, that” Jos. St. 57, 16, but **ܘܗܘ ܗܘ ܗܘ** **ܘܗܘ ܗܘ ܗܘ** “it thus appeared (good) to us, that” Aphr. 304, 14; **ܘܗܘ ܗܘ ܗܘ** **ܘܗܘ ܗܘ ܗܘ** “that thou mightest not think, that” Jos. St. 34, 18; **ܘܗܘ ܗܘ ܗܘ** **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** **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** **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** **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** **ܘܗܘ ܗܘ ܗܘ** (v. *supra*).—

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; **مَا 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); **وَأَنْتَ تَعِدُنِي** "and then may you promise" Aphr. 71, 21; **تَعِدُونَا** "let us await" Aphr. 103, 4; **وَأَسْأَلُكُمْ** "let us then humble ourselves" Aphr. 119, 5; **يَقْبَلْ** "let him accept" Aphr. 86, 13; **لَا تَقْمُرْ** "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: **وَيُقَالُ لَهُ أَنْ يَسْأَلْ** "and they will urge him to pray for them" Sim. 290 mid.; **أَنْ تَسْأَلَ** "for this is an admirable thing, that one should know how to ask questions" Spic. 1, 20; **أَنْ تَقْدِرَ** "if thou canst not justify thyself" Aphr. 270, 5; **أَنْ تَقُولَ** "I wish to explain to thee" Aphr. 345, 1; **وَأَنْ تَحِبُّوا السَّلَامَ** "love peace that ye may receive the reward" Aphr. 304, 17—*ἠμελλεν ἑαυτὸν ἀναρπεῖν* Acts 16, 27; **أَنْ تَصُومِي** "Mordecai advised that Esther should fast" Aphr. 414, 5; **أَنْ يَشْرَبُوا دَمَهُمْ** "while he wanted to give them blood to eat" Mart. I, 122, 6; **أَنْ يَهْجُرُوا** "began to attack" Moes. II, 64, 1; **أَنْ يَسْبُحُوا** "... *to worship*" Anc. Doc. 43, 25; **أَنْ يَتَّقُوا** "he obliged

him to take" Ov. 167, 17; **أَنْ يَتَّخِذَ** "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; **لَمْ يَمُتْ** "gave his blood before he was crucified" Aphr. 222, 5; **لَمْ يَمُتْ** "who reigned in the land of Edom before there reigned a king over the children of Israel" Gen. 36, 31; **لَمْ يَأْخُذْ** "as it was, before he had yet taken a body" Ov. 198, 1 &c. Here the Perf. might stand in every case (§ 262), but the Impf. is more usual. Similarly **لَمْ يَدْخُلْ** "before we entered" Jul. 45, 2.—Cf. farther **أَمَّا زَيْدٌ** "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; **أَنْ يَخْرُجَ** "if thy holiness commands me to go down to the sea" Sim. 336, 13; **يُخْزِي** "leaves me in shame" ZDMG XXIX, 116 *ult.*; **أَنْ يَبْعَثَنِي** John 4, 7 and 10; **أَنْ يَرْجُو** "let me send" ("grant me that I send") Jos. St. 76, 5; **أَنْ يَمُتَ** "bring out thy son (that) he may die" Judges 6, 30 (similarly Judges 20, 13); **أَنْ يَمُتَ** *ἀπολύσον τοὺς θύλους, ἵνα ἀπέλθόντες κ. τ. λ.* Matt. 14, 15 C. (P. *παράχω*), 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. **لَوْ** appears sometimes in conditional clauses, to denote an action frequently repeated: **لَوْ كَذَبَ** "si quis dicebat" Land II, 97 *ult.*; **لَوْ كَذَبَ** "et si plus quam viginti sumebat" *ib.* 93 *ult.*, and so **لَوْ كَذَبَ** "for as often as he came to any place" *ib.* 251, 14; **لَوْ كَذَبَ** "whenever he was angry" Ov. 186, 21 &c. Similarly **لَوْ كَذَبَ** "... *which was required*" Land II, 201, 7. For such cases the Part. with **لَوْ** is far more

Imperfect
with *loa.*

Similarly also ܐܘܨܝܢܐ ܘܠܐ ܡܠܝܟܐ ܘܠܐ ܡܠܝܟܐ ܘܠܐ ܡܠܝܟܐ “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 ܐܘܨܝܢܐ is wanting.

This combination stands in a dependent position,—amongst other instances,—in: ܐܘܨܝܢܐ ܘܠܐ ܡܠܝܟܐ ܘܠܐ ܡܠܝܟܐ ܘܠܐ ܡܠܝܟܐ “while all were grieved for him, that he was dying” Anc. Doc. 20, 14 = Addai 48, 8; ܐܘܨܝܢܐ ܘܠܐ ܡܠܝܟܐ ܘܠܐ ܡܠܝܟܐ ܘܠܐ ܡܠܝܟܐ “the holy men made a sign that they would not offer sacrifice” Anc. Doc. 103, 20 (line 25 has merely ܐܘܨܝܢܐ). And thus it sometimes stands, even when the dependence is not given expression to by ܐܘܨܝܢܐ (§ 272): ܐܘܨܝܢܐ ܘܠܐ ܡܠܝܟܐ ܘܠܐ ܡܠܝܟܐ “and they commenced to beg of him” Luke 24, 29 C. S. and even ܐܘܨܝܢܐ ܘܠܐ ܡܠܝܟܐ ܘܠܐ ܡܠܝܟܐ “they were not able to keep” Aphr. 15, 2; ܐܘܨܝܢܐ ܘܠܐ ܡܠܝܟܐ ܘܠܐ ܡܠܝܟܐ “which they had been accustomed to worship” Aphr. 312, 21; ܐܘܨܝܢܐ ܘܠܐ ܡܠܝܟܐ ܘܠܐ ܡܠܝܟܐ “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 ܐܘܨܝܢܐ 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: ܐܘܨܝܢܐ ܘܠܐ ܡܠܝܟܐ ܘܠܐ ܡܠܝܟܐ ܘܠܐ ܡܠܝܟܐ Matt. 2, 5, and often in the N. T. and elsewhere; ܐܘܨܝܢܐ ܘܠܐ ܡܠܝܟܐ ܘܠܐ ܡܠܝܟܐ ܘܠܐ ܡܠܝܟܐ “in that liberty which has been given them by God (= ܐܘܨܝܢܐ)” Spic. 13, 17; ܐܘܨܝܢܐ ܘܠܐ ܡܠܝܟܐ ܘܠܐ ܡܠܝܟܐ ܘܠܐ ܡܠܝܟܐ “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; ܐܘܨܝܢܐ ܘܠܐ ܡܠܝܟܐ ܘܠܐ ܡܠܝܟܐ ܘܠܐ ܡܠܝܟܐ “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 ܐܘܨܝܢܐ there is thus formed a kind of Pluperfect, i. e. the statement of a result reached already in the Past: ܐܘܨܝܢܐ ܘܠܐ ܡܠܝܟܐ ܘܠܐ ܡܠܝܟܐ “had been got ready” Ov. 172, 22; ܐܘܨܝܢܐ ܘܠܐ ܡܠܝܟܐ ܘܠܐ ܡܠܝܟܐ “for this testament had not been completed [lit. ‘signed and sealed’]” Aphr. 28, 8; ܐܘܨܝܢܐ ܘܠܐ ܡܠܝܟܐ “in which the blessing had been hidden” Aphr. 464, 15 &c.

§ 279. A. A favourite mode of employing this Part. includes mention with ܐܘܨܝܢܐ of the agent introduced by ܐܘܨܝܢܐ (§ 247): ܐܘܨܝܢܐ ܘܠܐ ܡܠܝܟܐ “(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: ܐܘܨܝܢܐ ܘܠܐ ܡܠܝܟܐ ἀνδρα οὐ γνώσκω Luke 1, 34; ܐܘܨܝܢܐ ܘܠܐ ܡܠܝܟܐ “hast thou read the books?” Spic. 13, 8; ܐܘܨܝܢܐ ܘܠܐ ܡܠܝܟܐ “whom I have prepared for thee” Mart. I, 182 inf.; ܐܘܨܝܢܐ ܘܠܐ ܡܠܝܟܐ ܘܠܐ ܡܠܝܟܐ “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); ܐܘܨܝܢܐ ܘܠܐ ܡܠܝܟܐ “as we have heard” Spic. 16, 22; ܐܘܨܝܢܐ ܘܠܐ ܡܠܝܟܐ “it has not been stood by me (= I have not stood) before great ones” Kalilag and Damnag 88, 8; ܐܘܨܝܢܐ ܘܠܐ ܡܠܝܟܐ “he stood” Hoffmann, Märtyrer 108, 973; ܐܘܨܝܢܐ ܘܠܐ ܡܠܝܟܐ “I have walked” Spic. 43, 7; ܐܘܨܝܢܐ ܘܠܐ ܡܠܝܟܐ “and I have had no experience of domestic ties” [lit. ‘with marriage I have not met’] Ephr. (Lamy) II, 599, 8; ܐܘܨܝܢܐ ܘܠܐ ܡܠܝܟܐ “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; ܐܘܨܝܢܐ ܘܠܐ ܡܠܝܟܐ “true and straightforward have I been” Mart. I, 27, 5. Cf. the troublesome sentence ܐܘܨܝܢܐ ܘܠܐ ܡܠܝܟܐ “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. **فَهْلًا** “foolish”; **هُعْمًا** “sufficient”, “dexterous”; **نُعْمًا** “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; **لِيُؤْتِيَهُ لِإِصْفَاحِهِ** “nourish ye that (f.) which devours you”⁽²⁾ Mart. I, 194, 10 &c. Thus in particular, as independent substantive, and as attribute **نَهْلًا** “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; **مُجِّدًا جَهْلًا** “who makes his cursing ineffective” Aphr. 236 *ult.*; **مُصِيبٌ رِجَّةً** “who offers prayers” Aphr. 66, 17; **مُحْدِلًا** **مُزَجِّجًا** “salt, that breaks up rottenness” Aphr. 485, 16; **مُحَارِبًا** “the shield which intercepts the arrows” Aphr. 44, 2; **مُتَقَبِّحًا** “those who accept money” Aphr. 260, 16; **مُتَقَبِّحًا** “who exhibit a profit” Aphr. 287, 2; **يُغْلِبُ** “women, who subjugate their husbands” Spic. 15, 19; **يُغْلِبُ** **مُتَقَبِّحًا** “weak passions that yet subdue heroes under the hard yoke of the need of them” Ov. 182, 18.—**مُتَقَبِّحًا** **مُتَقَبِّحًا** “who urge on their people hurriedly” Mart. I, 16, 6; **مُتَقَبِّحًا** **مُتَقَبِّحًا** “those who fight vigorously (with all their might)” Moes. II, 75, 5; Mart. I, 159 *mid.*; **مُتَقَبِّحًا** **مُتَقَبِّحًا** “who are strong in pride” Aphr. 430 *ult.* (cf. Is. 13, 3); **مُتَقَبِّحًا** **مُتَقَبِّحًا** “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 **لِيُؤْتِيَهُ** without **ا** (§ 145 F.)?

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

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Rem. Quite unique is the instance **مُتَقَبِّحًا** **مُتَقَبِّحًا** **مُتَقَبِّحًا** “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 **مُتَقَبِّحًا**.

B. The *Nomen agentis* is, on the other hand, very extensively employed here: **مُتَقَبِّحًا** “the restorer” often; **مُتَقَبِّحًا** **مُتَقَبِّحًا** “founders of churches” Jul. 125, 27 (immediately beside **مُتَقَبِّحًا** **مُتَقَبِّحًا** “and upholders of orthodoxy”); **مُتَقَبِّحًا** **مُتَقَبِّحًا** “upholder of Christianity” *ibid.* 126, 5; **مُتَقَبِّحًا** “my helpers” Ps. 3, 3; **مُتَقَبِّحًا** “who nourishes us” Ps. 84, 12; **مُتَقَبِّحًا** “he who destroys them” Aphr. 452, 13; **مُتَقَبِّحًا** “she who destroys him” Aphr. 47, 1; **مُتَقَبِّحًا** **مُتَقَبِّحًا** **مُتَقَبِّحًا** Heb. 13, 7; **مُتَقَبِّحًا** “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; **مُتَقَبِّحًا** **مُتَقَبِّحًا** . . . **مُتَقَبِّحًا** “they that be blessed of the Lord . . . they that be cursed of him” Ps. 37, 22; **مُتَقَبِّحًا** **مُتَقَبِّحًا** “expert in war” Cantic. 3, 8; **مُتَقَبِّحًا** **مُتَقَبِّحًا** “who are weaned from pleasures” Aphr. 260, 8; **مُتَقَبِّحًا** **مُتَقَبِّحًا** “they who are girded about with byssus and adorned

Passive
Participles.

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

