



Universiteit
Leiden

The Netherlands

Bardaisan's Book of the Laws of the Countries : a computer-assisted linguistic analysis

Bakker, D.

Citation

Bakker, D. (2011, April 20). *Bardaisan's Book of the Laws of the Countries : a computer-assisted linguistic analysis*. Retrieved from <https://hdl.handle.net/1887/17580>

Version: Corrected Publisher's Version

License: [Licence agreement concerning inclusion of doctoral thesis in the Institutional Repository of the University of Leiden](#)

Downloaded from: <https://hdl.handle.net/1887/17580>

Note: To cite this publication please use the final published version (if applicable).

Bardaisan's
Book
of the
Laws
of the
Countries

A computer-assisted linguistic analysis

Dirk Bakker

BARDAISAN'S BOOK OF THE LAWS OF THE COUNTRIES
A COMPUTER-ASSISTED LINGUISTIC ANALYSIS

Proefschrift

ter verkrijging van
de graad van Doctor aan de Universiteit Leiden,
op gezag van Rector Magnificus prof.mr. P.F. van der Heijden,
volgens besluit van het College voor Promoties
te verdedigen op woensdag 20 april 2011
klokke 13:45 uur

door
Dirk Bakker
geboren te West-Terschelling
in 1978

PROMOTIECOMMISSIE

Promotor:

Prof.dr. A. van der Kooij

Co-promotor:

Dr. W.Th. van Peursen

Overige leden:

Prof.dr. H. Gzella

Prof.dr. R.B. ter Haar Romeny

Prof.dr. C.E. Morrison (Pontificio Istituto Biblico, Rome)

Prof.dr. E. Talstra (Vrije Universiteit, Amsterdam)

De vervaardiging van dit proefschrift is mede mogelijk gemaakt door een bijdrage van de J.E. Jurriaanse Stichting te Rotterdam. De vormgeving van omslag en binnenwerk is verzorgd door Dirk Bakker sr. en Martin Baasten. Druk: Gildeprint Drukkerijen, Enschede.

Aan mijn ouders

TABLE OF CONTENTS

ACKNOWLEDGMENTS	xxi
ABBREVIATIONS AND SYMBOLS	xxiii
CHAPTER 1 • INTRODUCTION	1
1. THE BOOK OF THE LAWS OF THE COUNTRIES	1
1.1 <i>Textual Basis</i>	1
1.1.1 Manuscript B.L. Add. 14.658	1
1.1.2 Separate textual layers of BLC in the manuscript	3
1.1.3 Diacritics and Interpunction in the manuscript, and their representation in the present study	7
1.2 <i>Author, providence, date of BLC</i>	11
1.3 <i>Content of BLC</i>	12
1.4 <i>Relationship between BLC and other Syriac sources on Bardaisan</i>	14
1.5 <i>History of research: Syriac vs. Greek original and BLC vs. Dialogue on Fate</i>	15
1.6 <i>Editions of BLC</i>	17
2. METHODOLOGY: THE TURGAMA MODEL	23
2.1 <i>Theoretical background: corpus-linguistic approach</i>	23
2.2 <i>Procedure of analysis: interactive bottom-up approach</i>	24
3. PREPARATION OF THE TEXT OF BLC FOR LINGUISTIC ANALYSIS	27
3.1 <i>Elements of textual basis incorporated in computational analysis</i>	27
3.2 <i>Elements outside textual basis as a help for encoding ambiguous forms</i>	27
4. CONCLUSION	28

CHAPTER 2 • ORTHOGRAPHY AND MORPHOLOGY	31
1. ORTHOGRAPHIC VARIATION IN BLC	31
1.1 <i>Cases of orthographic variation</i>	32
a. Plene vs. defective spelling	32
b. Prosthetic <i>alaph</i> before initial <i>ī</i> -vowel.	33
c. Spelling as one vs. two words	33
1.2 <i>Discussion</i>	35
2. PROPER, GEOGRAPHICAL AND GENTILIC NAMES	38
2.1 <i>List of names and occurrences</i>	38
a. proper names	39
b. geographical names	46
c. gentilic names	52
2.2 <i>Names with orthographic variation</i>	59
2.3 <i>Rendering of foreign sounds and graphemes</i>	60
a. retention of Greek endings	60
b. regular grapheme correspondences	60
2.4 <i>Formation of gentilic names</i>	62
3. CONCLUSION	64
CHAPTER 3 • PHRASE STRUCTURE	67
1. PHRASES	67
1.1 <i>Formal aspects of Phrases: Heads and Extensions</i>	67
1.1.1 Apposition	71
<i>Not apposition: the 'cardinal-counted' relation</i>	72
<i>Not apposition: certain constructions with pronominal agreement</i>	74
1.2 <i>Functional aspects of Phrases: Clause Constituents vs. Subphrases</i>	74
1.3 <i>Phrase types</i>	75
1.3.1 Part of Speech	76
1.3.2 The different phrase types	79

1.3.2.1 <i>Noun Phrases (NP)</i>	79
NPs with pronominal agreement	80
Other phrase types with pronominal agreement	82
1.3.2.2 <i>Adjective Phrases (AdjP)</i>	82
1.3.2.3 <i>Preposition Phrases (PP)</i>	83
PPs with pronominal agreement	84
1.3.2.4 <i>d-Phrases (d-P)</i>	84
Relative clauses (RC)	85
RC embedded in PP	86
d-Ps with pronominal agreement	87
1.3.2.5 <i>Personal Pronoun Phrases (PPrP)</i>	87
1.3.2.6 <i>Demonstrative Pronoun Phrase (DPrP)</i>	87
1.3.2.7 <i>Interrogative Pronoun Phrases (IPrP)</i>	88
1.3.2.8 <i>Interrogative Phrases (InrP)</i>	88
1.3.2.9 <i>Verb Phrases (VP)</i>	88
Participles	89
Infinitives	90
Object suffixes	90
1.3.2.10 <i>Adverb Phrases (AdvP)</i>	91
1.3.2.11 <i>Conjunction Phrases (CP)</i>	91
Conjunctions	91
Phrase-connecting vs. clause-connecting conjunctions:	
enumeration vs. ellipsis	92
Conjunctions vs. 'connective adverbs'	95
1.3.2.12 <i>Negative Phrases (NegP)</i>	96
1.3.2.13 <i>Interjection Phrases (InjP)</i>	96
2. THE CLAUSE CONSTITUENT PHRASES IN BLC	97
2.1 <i>NP clause constituents</i>	97
2.1.1 NP Head structure	98
· Inherent nouns	98
· Nouns transitioned from inherent verbs	98

· Nouns transitioned from inherent adjectives	98
<i>Cardinal numerals</i>	99
<i>NPs with single heads</i>	100
<i>NP heads containing ح</i>	102
· ح as the core noun	102
· ح as a construct noun	102
· ح governing parallel core nouns	103
<i>NPs with empty heads</i>	104
<i>NPs with parallel heads</i>	105
<i>NPs embedded in PPs and d-Ps</i>	106
<i>Double prepositions</i>	107
<i>Parallel-headed NPs embedded in PPs and d-Ps</i>	108
Scenario 1: the preposition is repeated	108
Scenario 2: the preposition is not repeated	109
2.1.2 NP clause constituents with extensions	110
A. <i>NPs with one extension</i>	112
2.1.2.1 <i>NP extended with NP</i>	112
1. A construction with pronominal agreement	112
a. Pronominal agreement involving ح	112
Cases with parallel heads	112
b. Anticipatory pronominal agreement involving a cardinal	113
2. A 'cardinal-counted' construction	113
a. 'Cardinal-counted' construction with pronominal agreement	113
b. 'Cardinal-counted' construction without pronominal agreement	114
· cardinal at first position	114
· cardinal at second position	114
3. An apposition	114
a. Noun without pronominal suffix	115
b. 'Kinship' noun with pronominal suffix	115
<i>Further extensions</i>	115
2.1.2.2 <i>NP extended with AdjP</i>	115
Ordinal numerals	116

Cases with parallel heads	116
Cases with parallel-headed extension	117
Further extensions	117
2.1.2.3 <i>NP extended with PP</i>	118
Cases with empty heads	119
Further extensions	119
a. Extension with an AdjP	119
b. Extension with a PP	119
Cases with empty heads	120
c. Extension with a d-P	120
d. Extension with an RC	120
e. Extension with an IPrP and an RC	120
2.1.2.4 <i>NP extended with d-P</i>	120
Cases without pronominal agreement	121
Cases with pronominal agreement	121
Ordinal numerals	122
Cases with empty heads	122
Cases with parallel heads	123
Scenario 1: one d-P belongs to one head	123
Scenario 2: one d-P belongs to several heads collectively	123
Cases with parallel-headed extension	124
Scenario 1: -ɹ is repeated	124
Scenario 2: -ɹ is not repeated	124
Further extensions	125
a. Extension with an NP	125
Cardinal numerals	125
Cases with parallel heads	125
b. Extension with an AdjP	125
c. Extension with a PP	125
d. Extension with a d-P	126
e. Extension with an RC	126
f. Extension with a d-P and an RC	126
g. Extension with a DPrP and an RC	126
Cases with parallel heads	127

Scenario 1: the d-P functions as an extension to one head	127
Scenario 2: the d-P forms an extension to several heads collectively	127
2.1.2.5 <i>NP extended with RC</i>	128
Cases with parallel heads	129
Scenario 1: the RC belongs to one head	129
Scenario 2: the RC belongs to all heads collectively	129
Cases with empty heads	129
2.1.2.6 <i>NP extended with DPrP</i>	130
Cases with parallel heads	130
2.1.2.7 <i>NP extended with AdvP</i>	131
2.1.2.8 <i>NP extended with NegP</i>	131
B. <i>NPs with Two Extensions</i>	132
2.1.2.9 <i>NP extended with two NPs</i>	132
2.1.2.10 <i>NP extended with NP and AdjP</i>	133
2.1.2.11 <i>NP extended with NP and d-P</i>	133
Cases with parallel-headed extension	133
Further extensions	133
2.1.2.12 <i>NP extended with NP and RC</i>	134
2.1.2.13 <i>NP extended with NP and DPrP</i>	134
2.1.2.14 <i>NP extended with AdjP and PP</i>	135
2.1.2.15 <i>NP extended with AdjP and d-P</i>	136
Cases with parallel heads	136
Further extensions	136
2.1.2.16 <i>NP extended with AdjP and RC</i>	136
Cases with parallel heads	137
2.1.2.17 <i>NP extended with AdjP and DPrP</i>	137
Cases with parallel-headed extension	137
2.1.2.18 <i>NP extended with AdjP and AdvP</i>	137
2.1.2.19 <i>NP extended with PP and RC</i>	137
Cases with empty heads	137
2.1.2.20 <i>NP extended with d-P and RC</i>	138

Further extensions	138
2.1.2.21 NP extended with d-P and DPrP	138
2.1.2.22 NP extended with DPrP and RC	139
Cases with parallel heads	139
2.1.2.23 NP extended with IPrP and RC	140
Further extensions	141
2.1.2.24 NP extended with AdvP and RC	141
C. NPs with three extensions	141
2.1.2.25 NP extended with NP, DPrP and RC	141
Cases with parallel heads	142
2.1.2.26 NP extended with NP, IPrP and RC	142
2.1.2.27 NP extended with AdjP, d-P and RC	142
2.1.2.28 NP extended with AdjP, IPrP and RC	143
2.1.2.29 NP extended with d-P, DPrP and RC	143
2.1.2.30 NP extended with IPrP and two RCs	143
D. NPs with four extensions	143
2.1.2.31 NP extended with NP, d-P, IPrP and RC	143
2.2 AdjP clause constituents	144
2.2.1 AdjP Head structure	144
Cases with parallel heads	144
2.2.2 AdjP clause constituents with extensions	144
2.2.2.1 AdjP extended with PP	145
a. The PP has the role of a complement or adjunct	145
b. The PP constitutes a comparative construction with مِثْل	145
c. The PP embeds a VP consisting of an infinitive with -لِ	145
Cases with parallel heads	145
Scenario 1. The PP refers to only one head	146
Scenario 2. The PP refers to all heads collectively	146
2.2.2.2 AdjP extended with AdvP	146
2.3 PP clause constituents	146
Pronominal agreement with identical prepositions	147

Pronominal agreement with second preposition -a	149
2.4 <i>d-P clause constituents</i>	149
2.4.1 <i>d-P head structure</i>	149
2.4.2 <i>d-P clause constituents with extensions</i>	150
2.4.2.1 <i>d-P extended with d-P</i>	150
2.5 <i>PPrP clause constituents</i>	150
2.5.1 <i>PPrP head structure</i>	150
<i>Cases with parallel heads</i>	151
2.5.2 <i>PprP clause constituents with extensions</i>	151
2.5.2.1 <i>PPrP extended with NP</i>	152
Further extensions	152
Cases with 'proclitic pronominal agreement'	152
2.5.2.2 <i>PPrP extended with d-P</i>	153
2.5.2.3 <i>PPrP extended with DPrP</i>	153
2.5.2.4 <i>PPrP extended with RC</i>	153
2.6 <i>DPrP clause constituents</i>	153
2.6.1 <i>DPrP head structure</i>	154
<i>Cases with parallel heads</i>	154
2.6.2 <i>DPrP clause constituents with extensions</i>	154
A. <i>DPrPs with one extension</i>	155
2.6.2.1 <i>DPrP extended with NP</i>	155
2.6.2.2 <i>DPrP extended with RC</i>	155
B. <i>DPrPs with two extensions</i>	156
2.6.2.3 <i>DPrP extended with two RCs</i>	156
C. <i>DPrPs with three extensions</i>	156
2.6.2.4 <i>DPrP extended with NP and two RCs</i>	156
2.7 <i>IPrP clause constituents</i>	157
2.7.1 <i>IPrP head structure</i>	157
2.7.2 <i>IPrPs clause constituents with extensions</i>	157
A. <i>IPrPs with one extension</i>	158
2.7.2.1 <i>IPrP extended with PP</i>	158

2.7.2.2	<i>IPrP extended with RC</i>	158
B.	<i>IPrPs with two extensions</i>	159
2.7.2.3	<i>IPrP extended with DPrP and RC</i>	159
2.8	<i>InrP clause constituents</i>	159
2.9	<i>VP clause constituents</i>	160
2.10	<i>AdvP clause constituents</i>	161
2.10.1	<i>AdvP head structure</i>	161
	<i>Inherent adverbs</i>	161
	<i>Adverbs transitioned from inherent verbs</i>	161
	<i>Adverbs transitioned from inherent adjectives</i>	162
	<i>Cases with parallel heads</i>	162
2.10.2	<i>AdvP clause constituents with extensions</i>	162
2.10.2.1	<i>AdvP extended with PP</i>	162
a.	<i>the PP embeds an NP</i>	163
b.	<i>the PP embeds a clause that starts with the conjunction -ᵛ</i>	163
2.10.2.2	<i>AdvP extended with AdvP</i>	163
	<i>Cases with parallel heads</i>	163
2.11	<i>CP clause constituents</i>	163
	<i>coordinative conjunctions</i>	164
	<i>subordinative conjunctions</i>	164
2.12	<i>NegP clause constituents</i>	165
2.13	<i>InjP clause constituents</i>	165
3.	INTERRUPTED CLAUSE CONSTITUENTS	166
3.1	<i>Interrupted NP clause constituents</i>	167
3.1.1	<i>Interrupted NPs unextended</i>	167
3.1.2	<i>Interrupted NPs with one extension</i>	168
3.1.2.1	<i>Interrupted NP extended with NP</i>	168
3.1.2.2	<i>Interrupted NP extended with AdjP</i>	168
3.1.2.3	<i>Interrupted NP extended with d-P</i>	169
3.1.2.4	<i>Interrupted NP extended with RC</i>	169

3.1.2.5 <i>Interrupted NP extended with DPrP</i>	170
3.1.3 <i>Interrupted NPs with two extensions</i>	170
3.1.3.1 <i>Interrupted NP extended with AdjP and d-P</i>	170
3.1.3.2 <i>Interrupted NP extended with AdjP and RC</i>	170
3.1.3.3 <i>Interrupted NP extended with AdjP and DPrP</i>	170
3.1.3.4 <i>Interrupted NP extended with AdjP and AdvP</i>	170
3.1.3.5 <i>Interrupted NP extended with d-P and RC</i>	171
3.1.3.6 <i>Interrupted NP extended with IPrP and RC</i>	171
3.1.3.7 <i>Interrupted NP extended with AdvP and RC</i>	171
3.2 <i>Interrupted AdjP clause constituents</i>	171
3.2.1 <i>Interrupted AdjPs unextended</i>	171
3.2.2 <i>Interrupted AdjPs with one extension</i>	172
3.2.2.1 <i>Interrupted AdjP extended with PP</i>	172
3.3 <i>Interrupted IPrP clause constituents</i>	172
3.3.1 <i>Interrupted IPrPs with one extension</i>	172
3.3.1.1 <i>Interrupted IPrP extended with RC</i>	172
3.4 <i>Interrupted DPrP clause constituents</i>	172
3.4.1 <i>Interrupted DPrPs unextended</i>	172
3.4.2 <i>Interrupted DPrPs with one extension</i>	172
3.4.2.1 <i>Interrupted DPrP extended with RC</i>	172
4. CONCLUSION	173
 CHAPTER 4 • CLAUSE STRUCTURE	 177
1. VERBAL CLAUSES	177
1.1 <i>Constituent order: fronting</i>	179
1.2 <i>Pragmatic markedness: theme and rheme</i>	181
1.3 <i>Participant activation</i>	182
1.4 <i>The clause constituents that can be fronted</i>	186
1.5 <i>Methodological approach and structure of the chapter</i>	187

2. FRONTED CLAUSE CONSTITUENTS	188
2.1 <i>Fronted subject</i>	190
2.1.1 Fronted subject expressing the theme	191
<i>Introduction</i>	191
<i>Reactivation</i>	191
<i>Continuation</i>	192
• Recapitulation	193
• Direct speech continuation	193
• Narrowing of reference scope	194
<i>Nonspecific participant</i>	194
2.1.2 Fronted subject expressing the rheme	195
<i>Reactivation</i>	195
<i>Nonspecific participant</i>	196
2.2 <i>Fronted object</i>	198
2.2.1 Fronted object expressing the theme	198
2.2.2 Fronted object expressing the rheme	199
<i>Introduction</i>	199
<i>Reactivation</i>	200
<i>Nonspecific participant</i>	200
2.3 <i>Fronted complement</i>	200
2.3.1 Fronted complement expressing the theme	201
<i>Recapitulation</i>	201
<i>Continuation</i>	201
2.3.2 Fronted complement expressing the rheme	202
<i>Introduction</i>	202
<i>Reactivation</i>	203
<i>Nonspecific participant</i>	203
2.4 <i>Fronted adjunct</i>	203
2.4.1 Temporal adjunct	204
2.4.2 Locative adjunct	205
2.4.3 Figurative adjunct	206

2.4.3.1 <i>Fronted figurative adjunct expressing the theme</i>	206
2.4.3.2 <i>Fronted figurative adjunct expressing the rheme</i>	207
2.4.3.3 <i>Ambiguous cases</i>	208
2.5 <i>Fronted modifier</i>	209
2.6 <i>Fronting in interrupted clauses</i>	212
2.6.1 <i>Interrupted clauses with a fronted subject</i>	212
2.6.2 <i>Interrupted clauses with a fronted object</i>	213
2.6.3 <i>Interrupted clauses with a fronted complement</i>	214
2.6.4 <i>Interrupted clauses with a fronted locative adjunct</i>	215
2.6.5 <i>Interrupted clauses with a fronted temporal adjunct</i>	215
2.6.6 <i>Interrupted clauses with a fronted figurative adjunct</i>	215
2.6.7 <i>The relation between interruption and fronting</i>	216
2.7 <i>Multiple fronted constituents</i>	217
<i>Subject + object</i>	217
<i>Subject + complement</i>	217
<i>Subject + adjunct</i>	217
<i>Object + adjunct</i>	218
<i>Object + modifier</i>	218
<i>Complement + modifier</i>	218
2.7.1 <i>Multiple fronted elements in interrupted clauses</i>	218
<i>Subject + complement</i>	218
<i>Object + modifier</i>	219
<i>Complement + object</i>	219
<i>Locative adjunct + complement</i>	219
<i>Temporal adjunct + (empty-headed) object</i>	219
2.7.2 <i>Relative order of multiple fronted constituents</i>	219
2.7.3 <i>Theme and rheme in multiple fronted constituents</i>	220
2.8 <i>Fronting in negative clauses</i>	222
2.8.1 <i>Fronting in clauses with bare negation</i>	224
2.8.2 <i>Fronting in clauses with pseudo-cleft negation</i>	225

2.8.3 Ambiguous cases of negation	227
2.8.4 Pragmatic roles in negative clauses	229
3. FORMAL PHENOMENA ASSOCIATED WITH FRONTING	231
3.1 <i>Elements associated with constituent fronting</i>	231
3.1.1 Parts of speech associated with constituent fronting	231
3.1.2 Specific lexemes associated with constituent fronting	232
3.1.2.1 Co-occurrence	234
3.1.2.2 <i>Intrinsic markedness</i>	235
3.1.3 Constructions associated with constituent fronting	236
3.2 <i>Elements associated with marking theme and rheme</i>	239
3.3 <i>Elements associated with participant activation</i>	240
4. CONCLUSION	244
CHAPTER 5 • SUMMARY AND GENERAL CONCLUSIONS	247
BIBLIOGRAPHY	251
SAMENVATTING	269
CURRICULUM VITAE	277

ACKNOWLEDGMENTS

I cannot sufficiently express my gratitude to my colleagues, family and friends for the continuous support they have offered me throughout the creation process of this book. Obviously, it is impossible to thank them all individually, but a number of people deserve to be mentioned here.

None of the present study could have been written without the invaluable discussions during the regular meetings with the WIVU and Turgama teams. Special thanks are due to my *paranimfen* Sjef Laenen and Martin Baasten, whose friendship and spiritual guidance have helped me in more ways than can be expressed in this small space. I wish to thank Eliza ten Kate for her excellent corrections of the English text. It goes without saying that any remaining errors are my own responsibility.

Finally, my deepest gratitude goes out to my dear parents—in the broadest sense of the word—to whom I dedicate this volume. *It's the simple things that mean the most to me.*

ABBREVIATIONS AND SYMBOLS

[...]	outer phrase boundaries
	phrase border
	clause border
<...>	outer phrase head boundaries
«...»	phrase head core boundaries
§	section (in cited works)
1	first person
2	second person
3	third person
54:12 etc.	page and line number in Drijvers 1965
a	column a
abs	absolute state
act	active
AdjP	Adjective Phrase
AdvP	Adverb Phrase
b	column b
BLC	the Book of the Laws of the Countries
c	<i>communis generis</i>
c.	column
ch.	chapter (in cited works)
CP	Conjunction Phrase
cstr	construct state
d-P	d-Phrase
DPrP	Demonstrative Pronoun Phrase
emph	emphatic state
EPP	enclitic personal pronoun
f	feminine
fol(s).	folio / folia
imp	imperative

impf	imperfect
inf	infinitive
InjP	Interjection Phrase
InrP	Interrogative Phrase
IPrP	Interrogative Pronoun Phrase
l.	line
m	masculine
MT	Masoretic Text
NegP	Negative Phrase
NP	Noun Phrase
pass	passive
p	plural
p.	page
PDP	phrase dependent part of speech
perf	perfect
POS	(inherent) part of speech
PP	Preposition Phrase
PPrP	Personal Pronoun Phrase
PrNP	Proper Noun Phrase
ptc	participle
r	recto side
RC	relative clause
s	singular
v	verso side
VP	Verb Phrase

Chapter 1

INTRODUCTION

1. THE BOOK OF THE LAWS OF THE COUNTRIES

1.1 *Textual Basis*

1.1.1 *Manuscript B.L. Add. 14658*

The Syriac Book of the Laws of the Countries (BLC) is known to us through only one manuscript: British Library (formerly British Museum) Add. 14658.¹ This manuscript is part of the important collection that was acquired in 1841–1843 by Dr. Henry Tattam, Archdeacon of Bedford, from the Syrian convent of Deir al-Suryan ('The Syrian Monastery', also known as the monastery of Mary Theotokos / Deipara) in Wadi al-Natrun, Egypt. In 1847, when another collection was acquired from the same monastery by A. Pacho, several folia could be added to the manuscript, followed by four more in 1850.² Apart from BLC (fols. 129r–141r), the manuscript contains works by, or ascribed to, Sergius of Rās-ʿain,³ Porphyry, Aristotle, Socrates, Isocrates, Ambrose, Menander, Pythagoras, Meliton, Mara Bar Serapion and Plato.⁴

The manuscript is written on vellum, measuring approximately 28.25 by 17.05 cm. At present the codex consists of 188 folia, but it must have contained at least 220, since the last quire is numbered 22 and each quire consisted of 10 folia. Many of the folia are stained and some more or less torn,

¹ I have acquired the information on the manuscript from Cureton 1848, Sims 1854, Cureton 1848 and 1855, Renan 1855, Land 1862 Wright 1872, supplemented by my own study of the microfilm (see note 6, below).

² A lively account of the acquisition of the collections from the monastery can be found in Cureton 1848, Preface, pp. i–xv.

³ Wright 1872, p. 1154f.

⁴ See Land 1862, pp. 29–30 and Wright 1872, pp. 1154–60 for a complete overview of the contents of the manuscript.

especially folia 1, 22, 31, 46, 49, 52, 53, 56 and 188. In page pairs, there is a tendency for the ink on the one page to be distinctly more worn than on the opposite page; presumably as a result of the difference in surface between the hair and flesh sides of the parchment.⁵ The first quire has been lost, and the next three are very imperfect. Folia are now lacking at the beginning and end, as well as after fols. 1, 7, 16, 17, 18, 19, 42, 46, 52 and 149.

The manuscript is written in a large, bold estrangela hand of the 7th century, in two columns of 36–40 lines. Occasionally, Western Syriac vocalization has been added by a later hand (see Section 1.1.2, below). Headings are written in red. The manuscript appears to have been transcribed in the 6th or 7th century.

The folios have been numbered (by Cureton?) in the usual way with Western numbers on the recto sides. Where I refer to passages in the manuscript, this will be in the form of, e.g., 'fol. 131va, l. 16', meaning 'folio 131, verso side, right column, line 16'.

Since B.L. Add. 14658 is the only known witness of BLC, the text as it appears in this manuscript will form the authoritative textual basis of the present study. I have based the Syriac text as presented in this book directly on the manuscript, to which end I have made use of a black and white microfilm, kindly provided by the British Library.⁶ For reference, quoted passages from BLC are identified using the page and line numbers as used in the 1965 edition of H.J.W. Drijvers (on which see Section 1.6, below), being the most recent and most readily available edition of the text. Page and line numbers are divided by a colon, so that the label 54:12 stands for 'page

⁵ There is no directly observable consistency in the pairing of the pages: sometimes the more worn ink is on the recto side (in BLC, fols. 129, 130, 131, 137, 140), sometimes on the verso side (fols. 132, 134, 135, 136), and in some cases there is no clear difference (fols. 133, 138, 139).

⁶ Notwithstanding its excellent reproduction of the Syriac text, the film does not allow one to perform a thorough first-hand codicological autopsy. As a result, my remarks in this regard are necessarily brief and secondary. This also applies to observations on the use of ink colours. Where I refer to the use of 'red' vs. 'black' ink (see Section 1.1.2, below), the reader should bear in mind that these designations are deduced from the information provided by Cureton, Sims and Wright who state that these colours are used, combined with the (mostly clearly distinguishable) difference in greyscale that is visible in the black and white microfilm.

54, line 12' When a passage runs over several lines or pages, this is indicated with an *en dash*, e.g., 12:1–5, or 24:25–26:2.

1.1.2 *Separate textual layers of BLC in the manuscript*

For the definition of our textual basis it is relevant to distinguish the different layers of which the physical text consists. Within the physical text of BLC in the manuscript, a number of such layers can be distinguished, each of which may or may not have been performed by a separate hand and hence may represent a separate temporal stage in the writing process.

The layers can be divided into two main categories: A. the main text, written in black ink; and B. the headings given to several sections (such as those on the laws of the countries), written mostly in red ink.⁷ Both categories contain some or all of the following layers:

1. Consonants. In the main text, these are written in black ink; those in the headings are written in red.

2. Vowels: very rarely, western vocalization is added to the main consonant text (A1) in black ink. The headings do not have any vocalization.

3. Diacritical signs, such as the *syame*, the upper and lower dot, etc. Both in the main text (A) and in the headings (B) these signs are written in black.

4. Interpunction, such as the *pasoqa*, *shwayya*, *tahtaya*, *elaya*, *samka*, clusters, etc. For both Category A and B, the majority of the clusters are written in black as well as red ink, while other interpunction signs are predominantly black. For reasons explained below, this use of different colours throughout different categories demands the division of this layer into two more sublayers: 4b (black interpunction) and 4r (red interpunction). See Section 1.1.3, below, for a detailed description of diacritics and interpunction used in the manuscript text.

5. Marginal symbols: frequently, a <-shaped symbol (sometimes reversed) is placed to the left or right of a text line; less often, and only to the left of columns, a more elaborate symbol is used, consisting of what may be described as a Greek lower case epsilon with an extra loop on top, to the right of which stands a narrow T-shape turned 90 degrees clockwise: ⲥⲓ. On a number of occasions both symbols occur simultaneously: the one to the

⁷ See note 6, above, on my use of the terms 'black' and 'red' ink.

left of the line and the other to the right of it. Both symbols are probably section markers, since they often coincide with the presence of a rosette or the beginning of a new sentence in the line to which they are attached. The difference in distribution suggests that the Ⲅ̅-symbol marks the larger sections and the <-symbol the smaller ones.

6. Corrections, erasures, etc. In several occasions in the main text (A), letters have been added or changed. Examples of these are:

- fol. 130ra, l. 26 (8:14) Ⲅ̅ⲟⲙ: a faint ⲟ is written across the Ⲅ̅. Since the available space is too small for a proper-sized ⲟ, it is likely to be secondary.

- fol. 132rb, l. 25 (20:1) ⲕⲓⲛ: the word apparently originally read ⲕⲓⲛ, after which the second *nun* was changed into a *resh*, and a partial attempt was made to erase the line that connected the nun to the alaph.

- fol. 136va, l. 26 (40:20) ⲱⲓⲕ: a , seems to have been squeezed into the space between the ⲓ and the ⲱ; an additional , -shaped hook below it is apparently added to emphasize the correction.

- fol. 139va, l. 4 (56:1-2) Ⲅ̅ⲟⲙ ⲙⲉⲗⲉⲕⲁ ⲛⲁⲛⲁ: the *dalaths* before ⲛⲁⲛⲁ and ⲙⲉⲗⲉⲕⲁ have been added in a later, serto-style hand.⁸

- In two instances in BLC (fols. 137vb, ll. 23-29 (46:24-48:2) and 138vb, l. 37 (52:19)), a passage has been erased. The fact that the text in both cases deals with the (apparently objectionable) customs of the Greeks indicates beyond a doubt that these erasures have been performed deliberately, as Cureton (1855) already noted.⁹

Strictly speaking, it is necessary to define a third layer category besides A and B: C. Marginal notes. This category contains only one occurrence: the word ⲉⲙⲁ written vertically in black East Syriac style characters next to the title of BLC (fol. 129rb, ll. 1-2). See below for more on this marginal note.

In the physical text not all possible layers occur for all categories. There are no vowels in the headings, so B2 does not exist. The same goes for B5,

⁸ See also Chapter 3, Section 2.1.2.4, subsection 'Further extensions', subsection e.

⁹ Since the Greek parallels of Eusebius include the erased passages, we can get an idea of what the Syriac may have read: 1. Παρ' Ἑλλήσι δὲ καὶ οἱ σοφοὶ ἐρωμένους ἔχοντες οὐ ψέγονται *Among the Greeks even the wise, when they have male lovers, are not reproached* (Eusebius, *Praeparatio Evangelica*, Book 6, Chapter 10, section 25); 2. ἢ τοὺς Ἑλλήνας μὴ γυμνάζεσθαι γυμνοῖς τοῖς σώμασιν *or [prevent] the Greeks from practising with their bodies naked* (ibid., section 35): see Cureton 1855, p. 22 & 26.

B6, C2, C3, C5 and C6. In total, the physical text of BLC as we have it consists of the layers A1, A2, A3, A4b, A4r, A5, A6; B1, B3, B4b, B4r; C1; C4.

It is complicated to determine by how many hands these layers have been written, and, as a result, in what order they were created. We cannot even be entirely certain whether one specific layer has been written by one and the same hand, or whether it has evolved over several periods. The only reasonable assumption we can make is that the main consonant text (A1) was written first, and the uniformity of the script throughout the text suggests that this was done by one person within one and the same time frame.

The fact that the consonants of the headings (B1) are written in red makes it unlikely that they were written along with the main consonant text, since it would be impractical for a copyist to alternate constantly between ink colours. Rather, he would have finished the main consonant text in black first, and then proceeded to the headings in red (or left this task to a rubricist), possibly together with the other red parts of the text (A4r and B4r). The headings, therefore, are likely to have been included shortly after the completion of the main consonant text. This notion is further supported by the fact that both A1 and B1 are written within the same text block, meaning that the copyist anticipated the inclusion of the headings by leaving open space for them. Furthermore, the fact that there are no notable differences between the script style of the headings and that of the main text suggests that they may even have been written by the same person.

As for the diacritics and the black interpunction signs in the main text (A3 and A4b), we cannot be certain about the time of their creation, as their anatomy makes it virtually impossible to judge whether they are by the same hand as the surrounding text or not. We cannot exclude the possibility that some or all of the signs have been added (much) later by other hands. However, the fact that the ink colour resembles that of the consonants suggests that at least part of them were written in the same process as the main consonant text.

The same considerations apply where the diacritics and black interpunction signs in the headings (B3 and B4b) are concerned, but here we can at least be certain that they have not been added before the completion of the heading consonants (B1), for the obvious reason that it would be absurd to

add diacritics or punctuation to consonants that are not yet there. This means that we cannot simply state that the copyist(s) first wrote all the black parts of the text (the consonants as well as the diacritics and interpunction signs), and then the parts in red: the copyist(s) must have switched back from red to black at least once, in order to add the black diacritics and interpunction to the headings. This could mean that A3 and A4b were also added after the inclusion of the heading consonants (resulting in the order A1 – B1 – A3/4b + B3/4b), because it would be more economical to do the black diacritics and interpunction all at once. However, it is equally possible that the copyist(s) first added the diacritics to the main text, then wrote the heading consonants, and finally the diacritics to the headings (order A1 – A3/4b – B1 – B3/4b).

The vocalization to the main text (A2) is visibly written by a different hand than the main consonant text: the ink is of a darker type, and the vowel signs show a pronounced difference between thick and thin lines. It is likely, therefore, that this layer was added considerably later.¹⁰ In any case, the Greek vocalization was not yet common in the 7th century, the estimated time of origin of the manuscript.

Little can be said about the time of creation of the marginal symbols (A5). The fact that they frequently coincide with a red cluster in the text could indicate that they were meant as place markers for a rubricist, and therefore would have been added prior to the parts of the text in red. However, the absence of such a cluster in many of the occurrences makes it more likely that the symbols were added later; but how much later is hard to say.

The marginal note (C1) ܐܠܐܠܐ is written in a different script style than the main text and headings: the ܐ is connected with the ܠ by its ascender (ܐܠ) and its foot lacks the loop typical of the estrangela ܐ throughout the main text. This might indicate that the script is *serto*, but because the ܐ is rather angular, the ܠ slightly squarish and the foot of the ܐ notably curved, East Syriac is a more likely candidate. Either way, the note is clearly added at a (much) later time.

All in all, it seems likely that, regardless of their internal order, layers 1, 3 and 4 were written first and within a limited time frame. The other layers

¹⁰ See also Wright 1872, p. 1154.

(A2, A5, C1 and C4) are from a (possibly much) later date. Based on these observations, we can attempt to devise a diagram in which the most likely order of layer creation is indicated. In the diagram, the following notation conventions apply: a new line means a later moment of creation than the previous line; elements on the same line have probably been created in one and the same process, starting with the leftmost element; decorative brackets indicate that the internal order of the elements is not certain.

DIAGRAM 1: A likely temporal order of creation of the layers in BLC

I. Possibly within the same time frame:

Main text: consonants (A1), {main text: diacritics (A3), main text: interpunction (A4)}
 Headings: consonants (B1), {main text: red diacritics (A4r), headings: red diacritics (B4r)}
 {Headings: diacritics (B3), headings: black interpunction, (B4b)}

II. Probably later than I, but uncertain when and in which order:

{Main text: vowels (A2)
 Main text: marginal symbols (A5)
 Main text: corrections etc. (A6)
 Marginal note (C1)}

1.1.3 Diacritics and interpunction in the manuscript, and their reproduction in the present study

In the manuscript text, many of the common 7th century diacritic and interpunction signs are found. All of these consist of dots or combinations thereof. The dots do not show a noteworthy variance in size. The diacritics and interpunction found in BLC are the following:

Diacritics

The most extensively used diacritic is the dot placed over or under a word, used to disambiguate otherwise homographic forms. These include, in various degrees of consistency:

- ܠܗ *from* ↔ ܠܗܐ *who*¹¹
 - ܠܗܐ *who* + EPP 3ms (= ܠܗܐ) ↔ ܠܗܐ *what* + EPP 3ms (= ܠܗܐ)
 - ܠܗܐ *and*, ܠܗܐ *he/she* ↔ ܠܗܐ *and*, ܠܗܐ (EPP 3s) ↔ ܠܗܐ *and*, ܠܗܐ *that*¹²
 - pronominal suffixes 3s ܠܗܐ (m) ↔ ܠܗܐ (f)
 - ܠܗܐ *and* ܠܗܐ *they* (m/f) ↔ ܠܗܐ *and* ܠܗܐ *those* (m/f)
 - ܠܗܐ *counsel* ↔ ܠܗܐ *king*
 - ܠܗܐ *servant* ↔ ܠܗܐ *work, thing*
 - ܠܗܐ *ship* ↔ ܠܗܐ *thousand*
 - ܠܗܐ *judgment* ↔ ܠܗܐ *judge*
 - ܠܗܐ *entire* ↔ ܠܗܐ *peace*

Verb forms (indicated here by the model root ܠܗܐ):

- ܠܗܐ perf 3ms pe'al ↔ ܠܗܐ ptc ms pe'al
- ܠܗܐ 3fs / 2ms pe'al / pa'el ↔ ܠܗܐ perf 1cs pe'al / pa'el
- ܠܗܐ , ܠܗܐ , ܠܗܐ ethpe'el ↔ ܠܗܐ , ܠܗܐ , ܠܗܐ ethpa'al
- ܠܗܐ impf pe'al ↔ ܠܗܐ impf pa'el
- ܠܗܐ impf 1cs pe'al ↔ ܠܗܐ perf 3ms aph'el
- ܠܗܐ ptc pa'el ↔ ܠܗܐ ptc aph'el

Several other words are provided with upper or lower dots, of which the potentially confusing homographs, however, are not attested in BLC. The fact that the dots are nevertheless present in those forms indicates that their use reflects common orthographic practice rather than ad hoc disambiguation. Examples are ܠܗܐ *evil*, ܠܗܐ *building*, ܠܗܐ *crossing*, ܠܗܐ *cause*; ܠܗܐ *which* (f)¹³, ܠܗܐ *perfumers*, ܠܗܐ *lower*, ܠܗܐ *good*.

¹¹ There are two cases where ܠܗܐ has an upper dot, where the context nevertheless requires the meaning *from*: 14:10 ܠܗܐ *from all freedom*, and 16:6 ܠܗܐ *or (to refrain) from hating*.

¹² Both for the masculine and the feminine, the distinction between the independent personal pronoun and the EPP is maintained rather consistently by providing the former with a lower dot and keeping the latter undotted, although in a few occasions the reverse is attested. The demonstrative pronoun, however, is invariably given the upper dot.

Syame in BLC are typically used to indicate the plural of a noun or participle, and, in a few cases, a finite feminine verb.¹³ Following regular custom, *syame* are placed on the *resh* whenever the plural word contains that letter.¹⁴ There are a few instances of a clearly plural form, which nevertheless lack *syame*; e.g., 44:1-2 ܡܠܟܝܢ ܥܠ ܡܕܢܚܐ *some of these Persian(s)*, where ܡܠܟܝܢ does not have *syame* but must be plural. The reverse also occurs, e.g. in 36:17-18 ܒܥܠܡܐ ܕܡܠܟܝܢ ܕܥܠܡܐ ܕܡܠܟܝܢ ܕܥܠܡܐ *because of these divisions and points of view that are among the rulers*, where ܕܥܠܡܐ has *syame*, while the demonstrative ܕܡܠܟܝܢ would require a singular noun.

Interpunction

The most common interpunction signs are:

- *pasoga*: a dot placed on the line to the left of a word (ܡܠܟܝܢ);
- *shwayya*: two dots on the line placed on top of each other, resulting in a colon shape (ܡܠܟܝܢ);
- *elaya*: a combination of two dots, one placed on top of the last letter of a word, and one on the line to the left of it (ܡܠܟܝܢ).
- *tahtaya*: a combination of two dots, one placed under the last letter of a word, and one on the line to the left of it (ܡܠܟܝܢ). When the last letter of a word has a descending stroke and hence does not leave room for the lower of the two dots, it is placed under the letter before it. This is especially common in the ending ܝܢܐ (e.g., ܡܠܟܝܢ).

In *elaya* and *tahtaya*, the upper viz. lower dot has the tendency to stand somewhat to the left of the middle of the letter, in contrast to the diacritical dot of the pronominal suffix, which is typically placed exactly above viz. below it.

- *samka*: a dot placed under the last letter of a word (ܡܠܟܝܢ), or, like the lower dot of the *tahtaya*, under the penultimate letter if there is no room (ܡܠܟܝܢ).

- *esyana*: a dot placed over the last letter of a word: ܡܠܟܝܢ.

¹³ 32:2 & 58:20 ܡܠܟܝܢ (perf pe'al 3fp); 52:21 ܡܠܟܝܢ (impf pa'el 3fp).

¹⁴ In one occasion, a word has been given two sets of *syame*: 56:3 ܡܠܟܝܢ. Presumably the scribe mistook the ܐ for the ܝ, put *syame* over it, then realized his mistake and added another pair of *syame* at the correct position over the ܝ as well.

· cluster: a group of dots in diamond or cross shape, typically written entirely or partially in red ink. Three main varieties are found in BLC:

•••• · Four dots in diamond shape, the left and right dots written in black ink, the upper and lower dots in red ink. These clusters are mainly used at the end of the red headings.

•••• · Four dots in diamond shape, with a horizontal hairline interconnecting the left and right dots. All four dots are written in red ink, whereas the colour of the hairline is not always discernible: in most cases it seems to be written in black ink, but occasionally it might also be red. In some occurrences, the dots are written too closely together for a hairline to be distinguished. This is the most frequent cluster type, used in the main text as well as after some of the headings.

•••• · Five dots in a 'recumbant cross' shape: similar to the type described above, but with an extra dot added to the left. The dots, all written in red ink, are typically placed together tightly, causing them to partially overlap and preventing any hairline from being visible. Only a few of these clusters are found in BLC, and only at the ends of lines: presumably they are a 'broadened' variety of the four-dotted type, the extra dot added in order to fill up the line.

Reproduction of diacritics and interpunction in the present study

For the Syriac quotations from BLC in the present study, I have tried to reproduce the diacritics and interpunction signs as they are found in the manuscript text as accurately as possible. This means, for instance, that the exact position of a diacritical sign within a word has been preserved; e.g., when a plural noun has *syame* on the first letter, this fact is reproduced.

However, some divergences from the situation in the manuscript have also been made. It is not possible, for instance, to reproduce a diacritic placed in the middle between two letters: where this happens in the manuscript, I have placed the diacritic over or under the first of those two letters instead. Another divergence is my choice to follow common practice in printed Syriac in representing the *elaya* and *tahtaya* not as a dot to the left of a letter plus one above viz. below it (ⲙⲥ and ⲙⲥ), but as a 'diagonal colon', leaning to the right in case of the *elaya* (ⲙⲥ) and to the left in case of the *tahtaya* (ⲙⲥ). Finally, the different cluster types are rarely incorporated in my quotes, but where they are, they are all represented by the same sym-

bol 𐤀. All other signs are reproduced in the same form as they appear in the manuscript.

In reproducing the interpunction and diacritics, I have had to employ a certain degree of interpretation. Strictly speaking, when one encounters, say, a dot over the last letter of a word and one to the left of it, one cannot be entirely sure whether this is an *elaya*, or an upper diacritical dot in combination with a *pasoka*. There are indeed some cases where such potential ambiguities arise. In such cases, I have made use of the context, as well as the general habits of the text in its use of interpunction and diacritics, to make a decision as to which signs are to be read. An illustration of my approach is 12:16 𐤀𐤌𐤓, where we can see that the 𐤌 is surrounded by no less than three dots: one above it, one below it and one to the left of it. This particular configuration of dots theoretically allows for at least four different interpretations: 1. *elaya* + *samka*; 2. *tahtaya* + *esyana*; 3. *elaya* + lower diacritical dot; 4. *tahtaya* + upper diacritical dot. The first two options can be discarded, since it is unlikely that two interpunction signs are used at the same time. Option 3, consisting of a diacritic plus an interpunction sign, is possible. However, nowhere else in the text is a lower dot used to indicate the pronominal suffix 3ms: it always remains undotted. This leaves option 4, a *tahtaya* plus an upper diacritical dot, as the most likely candidate. This is further supported by the fact that the lower dot in the manuscript is positioned towards the left of the middle of the 𐤌, indicating that it is more likely to be part of a *tahtaya* than a lower diacritical dot (see the remarks above). When, finally, we look at the context, we see that 𐤀𐤌𐤓 refers back to the feminine noun 12:16 𐤀𐤌𐤓 *evil*, and, knowing that the manuscript consistently employs the upper dot to indicate the feminine singular pronominal suffix, we can confirm that option 4 must indeed be the interpretation intended by the scribe.

1.2 Author, providence, date of BLC

BLC has been ascribed to the second century author Bardaisan, or Bardesanes (born ± 154 in Edessa – died 222). The text, however, may not have been written by Bardaisan himself, but, during or shortly after his lifetime, by one of his pupils called Philippus, as can be deduced from a number of passages in the text itself where Philippus' responses to Bardaisan are put in

the first person.¹⁵ Be this as it may, the ascription to Bardaisan is justified in the sense that his remarks form the larger part of the discussion, whereas the part of his pupils is merely confined to brief questions.¹⁶

1.3 Content of BLC

The *Book of the Laws of the Countries*, or *Dialogue on Fate*, is the written account of a theological discussion between Bardaisan and a number of his pupils, three of which (Awida, Philippus and Bar Yamma) are mentioned by name. The discussion begins with the question of theodicy, posed by Awida, why God allows humans to sin, and why He has not created them so that they could not do wrong, but only do good.

Bardaisan explains that God has not created humans so because He did not want them to be mere instruments without any self-determination, like 'a cither played by another or a wagon guided by another' (8:1), but He wanted them to have free will (ܠܚܝܬܐ ܠܚܝܬܐ, literally 'freedom of one's self'). For if man were created such that he could not do evil, there would be no merit in his doing good, since his deeds would not be of his own, but only the result of the way he were created: 'For if he were so created that he could do no evil, so that he could not incur guilt, then in that way the good that he did would not be his own either and he could not justify himself by it' (8:24). Instead, God wants man to do good out of his own free will: he has to deserve the merit. By his free will man has the liberty to decide for himself whether he wants to do good or evil, and, accordingly, he is held responsible for that choice.

By giving man free will, God has associated him with the angels and has raised him above many other creatures, such as the animals, natural phenomena (such as the earth and the wind), the celestial bodies, etc., that do not possess free will. These creatures can only do what they are destined to do, and are not able to protest against their purpose: 'For the sun never says:

¹⁵ 'He [Bardaisan] said to me: "Not for that in which they are determined, Philippus, will the components of nature be judged ..." (14:13); 'He [Bardaisan] said to us: "Philippus and Bar Yamma, I know there are people called Chaldeans ..." (26:19); 'He [Bardaisan] replied to me: "In the first place you must know, my son Philippus ..." (54:11). See also Land 1862 I, p. 52; Wright 1894, p. 30; Chabot 1934, pp. 21–23; Brock 1997, p. 15.

¹⁶ Drijvers 1966, pp. 67, 75.

“I will not rise at my regular time, nor the moon: “I will not change or wax or wane”, nor one of the stars: “I will not rise and not set”, etc. (8:9–11).

Free will, therefore, is what distinguishes humans from the creatures which are meant to serve them. But there are also factors that man has in common with those creatures, namely nature (طبیعه) and fate (سما). Nature stands for the characteristics that all members of a certain species have in common, for instance the fact that all lions eat meat, or that all sheep eat grass; also, the fact that all living creatures must be born, procreate, grow older, and die. Fate, on the other hand, determines the exact time and manner in which the influence of nature is implemented: *when* somebody is born, *what* he eats; whether he becomes ill or healthy, rich or poor, short or tall, etc. Fate is closely connected with the stars and planets that determine people’s horoscope (نقشه کون).

These three factors—nature, fate and free will—are the ‘guiding principles’ (اصول) that determine the way humans are and behave. However, those principles are not equally strong in their influence: in a way, free will is stronger, since it enables humans to influence the other two principles to a certain extent. For instance, the fact that people are able to choose not to answer to their natural tendency to sin shows that free will can be stronger than nature. Nevertheless, there is a limit to the power of free will, in that it cannot undo nature or fate completely: no matter how hard we want it, we cannot defy the fact that we must eventually grow old and die, nor can we always avoid becoming ill or poor, etc.

That free will can also be stronger than fate, Bardaisan illustrates by means of a lengthy exposition on the laws that people have laid upon themselves in different countries of the world. This is the part from which BLC has derived its title. The reasoning builds upon the observation that the inhabitants of a certain country all have the same customs. This is not what we would expect if fate were the strongest guiding principle, because, since every individual has a different fate, then all individuals in a certain country would observe different customs. It would be absurd to explain the similarity of habits of a certain people by stating that they all share the same fate, for, since fate is connected with the stars, that would mean that all individuals in that country were born under the same horoscope; i.e., at exactly the same time and exactly the same place. Obviously, this is not the

case, so we must conclude that the fact that all people in one country have the same habits cannot be caused by fate. The only remaining guiding principle that can be responsible is free will, by means of which people have created laws and customs to rule their countries.

As a final demonstration of his point that free will is the strongest, Bardaisan draws the attention to 'the new people of us Christians, that the Messiah has caused to arise in every place and in all climates by His coming' (58:24–60:1). No matter in which place the Christians live, they all observe the same rituals and way of living, and none of the laws of the countries can influence them to do otherwise. Even so, not even the Christians are placed entirely above all guiding principles, because they, too, become sick or healthy, wealthy or poor, regardless of where they live.

1.4 *Relationship between BLC and other Syriac sources on Bardaisan*¹⁷

The philosophies of life expressed in BLC shed a different light on Bardaisan and his teachings than later Syriac authors do, who unanimously depict Bardaisan as a heretic. The most important of those authors is Ephrem (306–373), who is the principal source outside BLC of our knowledge of Bardaisan and his ideas.¹⁸ In his *Hymns against the heresies*¹⁹ and his *Prose Refutations*,²⁰ Ephrem directs many of his polemics against Bardaisan and his followers, who formed a major part of the religious society in Edessa in his lifetime and whom Ephrem saw as a threat to orthodoxy.²¹ Amongst others, he accuses him of polytheism.²² It is peculiar, then, to see a pronounced monotheistic view reflected in BLC, and, in all, a far more 'orthodox' standpoint than the viewpoints of which Ephrem seems to accuse Bardaisan. When BLC was discovered in 1843, part of the discussion regarding the authenticity of the work (see Section 1.5, below) concerned the ques-

¹⁷ See Drijvers 1966, chapter 4.

¹⁸ Other sources include Barhadbeshabba Arbaia, Moses bar Kepha, Iwannis of Dara and Theodore bar Koni. See Drijvers 1966, chapter 3.

¹⁹ Hymns 1–6 and 51–6. Edited by Rücker 1928; Beck 1957.

²⁰ Edited by Mitchell et al. 1912–1921.

²¹ Drijvers 1966, p. 127–8.

²² Strictly, the admitting of multiple 'beings' (ܠܒܝܝܬ) next to the one Being; i.e., God. Cf. Drijvers 1966, p. 130.

tion how to rhyme these differences in images of Bardaisan, and whether the Bardaisan of BLC could have been the same person as described by the later authors. Many of the scholars involved in the discussion²³ were of the opinion, that Ephrem gave the more accurate description of Bardaisan and his teachings, on which several scholars based their opinion that Bardaisan was a Gnostic. It is now generally assumed that the distance between the two 'Bardaisans' is not as big as Ephrem makes it seem, and that the main cause of the conflicting images lies in the fact that Ephrem did not so much attack Bardaisan himself as his followers, whose ideas may have differed considerably from those of their originator. Secondly, since it was Ephrem's goal to depict Bardaisan as a heretic, it seems plausible that he deliberately stressed the controversial points in his teachings and ignored the 'orthodox' ones.

1.5 History of research: Syriac vs. Greek original and BLC vs. *Dialogue on Fate*

Long before the Syriac version of BLC was discovered, parts of the text were already known from citations in the works of later authors: the *Praeparatio Evangelica*²⁴, written in Greek by Eusebius in 313, and the Pseudo-Clementine *Recognitions*, translated from its Greek original (written around 360 in Syria, now lost) into Latin by Rufinus in ± 405.²⁵

After Cureton's edition of BLC in 1855, discussion arose concerning the relation between these works and BLC. One of the main questions was whether BLC was originally written in Syriac, or translated from Greek. In the former case, the *Praeparatio Evangelica* and the *Recognitions* would be derived (directly or indirectly) from the Syriac; in the latter case all three witnesses would go back to a Greek original. Cureton held the Syriac version to be the original²⁶, in which opinion he was followed by such scholars as Hort²⁷, Lechler²⁸ and Nöldeke²⁹. Of the opposite opinion were, amongst

²³ Ewald 1856, Lipsius 1860; 1863; Land 1862-75; Hilgenfeld 1864.

²⁴ Edited by Gifford 1903 and Des Places 1980.

²⁵ Drijvers 1966, p. 62.

²⁶ Cureton 1855, p. iii.

²⁷ Hort 1877.

²⁸ Lechler 1886, pp. 29-33.

others, Schultheß³⁰, Ewald³¹, Hilgenfeld³², Wendland³³, Von Harnack³⁴, Land³⁵ and Merx³⁶. Based on the philological studies by Nöldeke³⁷, Levi della Vida³⁸, and Schaeder³⁹, Drijvers finally concluded that beyond any doubt the Syriac must be the original.⁴⁰ One of the philological arguments in favour of Drijvers' point is the distinction between two types of 'nature' in BLC, using the words ܢܬܪ, referring to the nature that every creature has, and ܬܠܡܢܐ, meaning nature as an entity. This distinction can only be made in Syriac, not in Greek.⁴¹

Another question concerned the title of the work. In his *Ecclesiastical History*⁴², Eusebius⁴³ refers to a number of works written by Bardaisan, among which there is the *Dialogue on Fate* (διάλογος περὶ εἰσαρμένης), dedicated to a certain Antoninus. The question arose whether this *Dialogue on Fate* was the same work as from which the citations in the *Praeparatio Evangelica* were taken, or whether two separate works were at play; in other words: whether or not the *Dialogue on Fate* and BLC were identical. A number of arguments suggest against the texts being identical. Firstly, there is the difference of title: Eusebius (in the *Ecclesiastical History* or the *Praeparatio Evangelica*) does not mention the title 'Book of the Laws of the Countries', only *Dialogue on Fate*, the situation for BLC being exactly opposite. Furthermore, neither in the *Praeparatio Evangelica*, nor in BLC, mention is made of a dedication to Antoninus. And finally, strictly speaking BLC is not written by Bardaisan but most likely by his pupil Philippus (see Section 1.2,

²⁹ Nöldeke 1910.

³⁰ Schultheß 1910a & b.

³¹ Ewald 1856.

³² Hilgenfeld 1864.

³³ Wendland 1892.

³⁴ Von Harnack 1895, 1915, 1958, 1960.

³⁵ Land 1862.

³⁶ Merx 1863, p. 115.

³⁷ Nöldeke 1910.

³⁸ Levi della Vida 1919–20.

³⁹ Schaeder 1932, pp. 33f.

⁴⁰ Drijvers 1966, p. 66.

⁴¹ Drijvers 1966, p. 66.

⁴² Book IV, chapter 30. (Drijvers 1966, p. 1, n. 1.)

⁴³ For other Greek authors who refer to the *Dialogue on Fate*, see Drijvers 1966, p. 63.

above). However, it was again Drijvers who finally concluded that the works must be identical.⁴⁴

1.6 Editions of BLC

The text of the Book of the Laws of the Countries is available in a number of editions and translations, listed here in chronological order.

- William Cureton, ‘Bardesan – The book of the Laws of Countries’⁴⁵ in *Spicilegium Syriacum: containing remains of Bardesan, Meliton, Ambrose and Mara Bar Serapion*, London: Francis and John Rivington, 1855.

This is the *editio princeps* of BLC, consisting of an English translation (pp. 1–34) followed by the Syriac text (pp. ܠ-ܠܬ), together with the corresponding passages from the *Praeparatio Evangelica* and the *Recognitions*,⁴⁶ as well as the second Dialogue of Caesarius of Nazianzus / Nyssa, which also contains parallels with the Syriac text. The text is preceded by an introduction (pp. i–xv), in which Cureton discusses the issues concerning the identity and authenticity of BLC (explained in Section 1.5, above) before concluding that we finally have here the long-lost original of the *Dialogue on Fate* mentioned by Eusebius.⁴⁷ The translation is provided with numerous footnotes on philological as well as content-related issues.

- Ernest Renan, ‘Lettre à M. Reinaud sur quelques manuscrits syriaques du Musée Britannique. Contenant des traductions d’auteurs grecs profanes et des traités philosophiques’ in *Journal Asiatique* 19 (April 1852): 295–8.

Unaware of Cureton’s intent to publish the above-mentioned work, Renan reports that he has discovered in the British Museum three Syriac manuscripts, including 14658. Cureton notified him of the fact that these works

⁴⁴ Drijvers 1966, p. 67f.

⁴⁵ Cureton, as well as Drijvers (q.v.), seems deliberately to avoid translating ‘... the Countries’, presumably because Bardaisan does not list *all* countries in the world but only a selection of them. I have chosen not to adopt this practice and to translate ‘The Book of the Laws of the Countries’.

⁴⁶ See Section 1.5, above. See also Cureton 1855, Preface, p. iii–iv.

⁴⁷ Preface, pp. iii–iv.

were already planned to be printed by him, upon which Renan humbly took the greatest pains to restore the honour to Cureton.

The edition only contains the beginnings of the first and what Renan thought to be the last paragraph of BLC. Both in the rendition of the Syriac and the French translation he has made quite a few mistakes.

- Adalbert Merx, *Bardesanes von Edessa, nebst einer Untersuchung über das Verhältniss der clementinischen Recognitionen zu dem Buche der Gesetze der Länder*, Halle an der Saale 1863.

The first part of the book consists an introduction on Bardaisan, his life and teachings, which is followed by a German translation of BLC, based on Cureton's edition (pp. 25–55). Merx's footnotes to the translation mainly concern translational or interpretational issues; the text is provided with the page numbers as found in Cureton. The third part deals with 'das System des Bardesanes', the fourth with the connection with the *Dialogue on Fate* and the *Recognitions*. In his *Nachträge* Merx further discusses the authenticity problem, where he follows Land (1862) in his opinion that BLC cannot be the original version of the text.

- Benjamin Plummer Pratten, 'Bardesan. The book of the laws of divers countries,' in Roberts–Donaldson–Coxe 1886, pp. 721–734.

An English translation, based on Cureton 1855, provided with explanatory notes on philology and religious backgrounds, including references to Cureton and Merx.

- François Nau, *Bardésane – Le livre des lois des pays. Traduction française*, Paris 1899.

This work contains a French translation of BLC (pp. 27–57), based on a reproduction of the manuscript text provided by Rubens Duval and collated by E. Wallis Budge.⁴⁸ There are, however, many small variants between his text and that in the manuscript: see the remarks on Drijvers' edition, below. Nau has divided the translation in separate sections for the different

⁴⁸ Nau 1899, p. 7 and note.

subjects in the discussion, provided with explanatory titles.⁴⁹ He has also added the page numbers of Cureton's edition for quick reference.

- François Nau, 'Bardésanes – Liber Legum Regionum' in R. Graffin: *Patrologia Syriaca* I, 2, Paris 1907: 490–658.

This edition provides a vocalized Syriac text (written in serto) and a translation in Latin,⁵⁰ preceded by an introduction⁵¹ and provided with notes (on manuscript readings, emendations, etc.) by Theodor Nöldeke. The notes also provide the page and line numbers in the manuscript to which the columns in the edition correspond. In the introduction, Nau explains that the vocalization as well as the interpunction are of his hand. Furthermore, he has normalized the orthography of some words which show variation in the manuscript: ܐܢܝܢ for ܐܢܝܢ (but ܐܢܝܢ for ܐܢܝܢ), ܡܠܟܐ for ܡܠܟܐ, etc.⁵² Like Nau's translation from 1899, the text is divided into sections, but in a different arrangement.⁵³ The edition is followed by a *Lexicon*, more properly a concordance, of all forms occurring in the Syriac text (excluding frequent function words, particles, etc.)⁵⁴, as well as an *Index Analyticus* of proper names and technical terms as used in the Latin translation.⁵⁵

- Giorgio Levi della Vida, *Bardésane, Il dialogo delle leggi dei paesi* (Scrittori Cristiani Antichi 3), Rome 1921. Reprinted as G. Levi della Vida, *Pitagora, Bardésane e altri studi siriaci a cura di Riccardo Contini*, Università di Roma, Studi Orientali VIII, Bardi Editore, Rome 1989.

An annotated Italian translation, to which I have not been able to gain access.

- François Nau, *Bardésane – Le livre des lois des pays. Texte syriaque*, Paris 1931.

⁴⁹ There are 50 sections, numbered 9 to 58 (numbered through from the 8 sections that form Nau's introduction).

⁵⁰ cc. 536–611.

⁵¹ pp. 492–535.

⁵² pp. 528–9.

⁵³ There are 47 sections. Accidentally, the last section has been given the same number (46) as the one preceding it (pp. 608 & 611).

⁵⁴ cc. 616–51.

⁵⁵ cc. 652–7.

This edition gives the Syriac text (unvocalized estrangela), preceded by an *Avertissement*, in which a short introduction is given to Bardaisan and the content of the Book of the Laws of the Countries. Nau explains that this edition of the text is intended to be used by students, which is why it is not accompanied by a translation. Presumably, Nau 1899 (see above) is the translation of this edition.

- H. Wiesmann, *Die Schrift über die Gesetze der Länder. Aus dem Syrischen übersetzt* (75 Jahre Stella Matutina), Feldkirch 1931.

A German translation. I have not been able to gain access to this work.

- H.J.W. Drijvers, *The Book of the Laws of Countries. Dialogue on Fate of Bardaisan of Edessa*, Assen 1965. (Reprint: Gorgias Press, 2007)

Drijvers provides the Syriac text (unvocalized estrangela) and an English translation, preceded by a brief introduction to the content and backgrounds. The Syriac text is a photographic reproduction of that in Nau 1931 and therefore has the same page layout, apart from some 'obvious errors' corrected by Drijvers.⁵⁶ At the end of the edition he adds a number of proposals for emendation.⁵⁷ For reference, the Syriac text is accompanied with the column numbers corresponding to the edition of Nau 1907.

Drijvers explicitly states that he has based his text on Nau 1931 while also having consulted Nau 1907⁵⁸, but it is not certain whether he has worked with the manuscript itself. Although he claims that '[t]he text printed here is identical with the Book of the Laws of Countries as it appears in the Ms.',⁵⁹ a comparison between his edition and the manuscript tells us that there are in fact many—albeit minor—differences. The majority of these concern the presence or placing of diacritics and interpunction, but there are also some errors in the reproduction of consonants. The fact that Drijvers in his notes fails to refer to so many of these cases makes it hard to believe that he has overlooked them, but rather suggests that he has not been aware of them, due to his neglecting the original manuscript. A further confirmation of this surmise is the fact that some of Drijvers' 'cor-

⁵⁶ Drijvers 1965, p. 3.

⁵⁷ Drijvers 1965, pp. 66–7.

⁵⁸ Drijvers 1965, p. 3.

⁵⁹ Drijvers 1965, p. 65.

rections' are even superfluous, since the errors they refer to are only present in Nau 1931, not in the manuscript. Drijvers's edition is the most recent and most accessible edition of BLC at the moment (the accessibility being highly increased by its recent re-issue by Gorgias Press in 2007⁶⁰), so it is somewhat regrettable that this edition should provide a less than accurate reproduction of the original text. This is especially true since many (if not all) of these inaccuracies are reproduced in Jerome Lund's recent *Concordance*.⁶¹ Although a number of excellent studies on Bardaisan and BLC have since been published, an up-to-date, accurate scholarly edition is thus far wanting.

As explained in Section 1.1.1, above, I have, notwithstanding its shortcomings, chosen to employ Drijvers' edition for reference in the present study, using its page and line numbers where passages from BLC are quoted. The Syriac text itself, however, is based directly on the manuscript.

- H.J.W. Drijvers, *Bardaisan of Edessa*, Assen 1966.

In this dissertation on Bardaisan, Drijvers re-quotes a number of representative passages from BLC. This time, he has not reproduced the text photographically from Nau 1931, but he has re-typed it himself. It is quite clear that he did not consult the manuscript in this process, since, although there are many small differences with the edition of 1965 (mainly involving interpunction and diacritics⁶²), almost none of these have led to a more accurate reproduction of the manuscript text.

⁶⁰ The 2007 re-issue is enriched with an introduction by Drijvers's son Jan Willem (pp. iii–xi), providing more background on Bardaisan's life and teachings in relation to BLC.

⁶¹ Lund 2007. See also Bakker 2007, pp. 281–282.

⁶² Drijvers 1966 has left out most of the interpunction and diacritic signs that are present in his edition of 1965 (and in the manuscript), and he has repositioned many of the diacritics that are present. For unknown typographical reasons, most of the *syame* are erroneously accompanied by a lower dot under the same letter (the same error occurs in the notes in Drijvers 1965 (pp. 66–67)). There are also a few differences in the consonant text, e.g., Drijvers 1966 ܨܢܪ for manuscript / Drijvers 1965 ܨܢܪ (26:20), ܨܢܪܐ for ܨܢܪܐ (28:23), etc.

- Sabri Ya'qub Isho, *Bardaisan. The Book of the Laws of Countries* (ܒܪܕܝܣܢܐ ܕܟܬܒܐ ܕܩܝܡܐ / شرائع البلدان لبرديسان), Stockholm: Assyrian Teachers Association, 1989.⁶³

This edition, intended for the modern Syriac Christian community, contains the classical Syriac text (reproduced photographically from Nau 1907, hence vocalized),⁶⁴ a translation into Arabic⁶⁵ as well as a translation into modern Syriac⁶⁶. Furthermore it provides an introduction in Arabic on the life and teachings of Bardaisan.⁶⁷

- Franz Winter, *Bardanes von Edessa über Indien. Ein früher syrischer Theologe schreibt über ein fremdes Land*, Thaur 1999.⁶⁸

The appendix⁶⁹ of this work contains excerpts from the Syriac text dealing with the laws in India and Bactria,⁷⁰ with a German translation. The text is taken from Nau 1907 (and hence it is vocalized), but has been copied rather carelessly. A large number of errors has been made in the reproduction of consonants (e.g., ܕܠܝܢܐ instead of ܕܠܝܢܐ⁷¹; ܕܠܝܢܐ instead of ܕܠܝܢܐ⁷²; ܕܠܝܢܐ instead of ܕܠܝܢܐ⁷³; ܕܠܝܢܐ instead of ܕܠܝܢܐ⁷⁴; ܕܠܝܢܐ instead of ܕܠܝܢܐ⁷⁵, etc.), vowels (ܕܠܝܢܐ instead of ܕܠܝܢܐ⁷⁶; -ܐ instead of -ܐ⁷⁷, etc.) and interpunction; occasionally even whole words have been skipped (ܕܠܝܢܐ⁷⁸; ܕܠܝܢܐ⁷⁹), etc.

⁶³ I would like to thank my colleague Ariel Gutman for bringing this edition to my attention.

⁶⁴ pp. 117–170.

⁶⁵ pp. 35–68.

⁶⁶ pp. 69–113.

⁶⁷ pp. 9–34.

⁶⁸ Krannich & Stein 2004, p. 209.

⁶⁹ pp. 145–8.

⁷⁰ The passages correspond with Nau 1907 583:27–584:25 (not '26', as Winter has) (pp. 145–6); 596:13–20 (p. 146); 599:4–8 (p. 147); 600:22–6 (p. 147); 588:13–591, 1 (not '6', as Winter has) (p. 148) and 591:14–6 (p. 148).

⁷¹ Nau 1907, 584:20.

⁷² Nau 1907, 596:19; 600:24.

⁷³ Nau 1907, 599:5.

⁷⁴ Nau 1907, 588:23.

⁷⁵ Nau 1907, 588:15 (2×); 588:18.

⁷⁶ Nau 1907, 596:18.

- Torsten Krannich & Peter Stein, 'Das "Buch der Gesetze der Länder" des Bardesanes von Edessa' in *Zeitschrift für Antikes Christentum* 8/2 2005: 203-229.

A German translation, based on Nau 1907, preceded by an introduction on the study of Bardaisan's life and teachings in relation to BLC.

2. METHODOLOGY: THE TURGAMA MODEL

The aim of the present study is to provide a linguistic analysis of BLC. For this analysis I have used the computer-assisted model and tools that have been developed in the projects CALAP (Computer-Assisted Analysis of the Peshitta; 1999–2005) and Turgama (from 2005), two joint research initiatives of the Peshitta Institute Leiden and the Werkgroep Informatica of the Vrije Universiteit of Amsterdam, which focused on the study of ancient languages such as Biblical Hebrew, Aramaic and Syriac. Since the underlying principles of both models are the same, I will henceforth refer to the model solely as the Turgama model.⁸⁰

2.1 *Theoretical background: corpus-linguistic approach*

When one deals with texts in ancient languages, performing a linguistic analysis poses special problems. The scholar does not have the luxury of native speakers as a source of knowledge of the language, nor can traditional grammars or descriptions of the language be entirely sufficient for gaining a thorough insight into its peculiarities. The only primary material that the scholar has at his disposal for the study of a language that is no longer spoken exists in the form of the written corpora preserved in that language, and any information as to its underlying grammatical structures can only be extracted from the observed surface forms found in those corpora. It is on these surface phenomena, therefore, that the linguist should base his

⁷⁷ Nau 1907, 583:27; 588:13; 588:14; 588:15; 596:13; 596:14; 596:15; 596:20; 599:7 (3×); 599:8; 600:22; 600:23.

⁷⁸ Nau 1907, 596:14.

⁷⁹ Nau 1907, 600:24.

⁸⁰ Van Peursen 2007, chapters 7 and 8 (pp. 137–175) explain the CALAP model and methodology in detail. The Turgama project builds upon the same principles and tools.

analysis, relying solely on the distributional behaviour of the forms and constructions attested in his corpora, and without interference of 'external' or 'grammar-driven' knowledge about the language.⁸¹

Such a corpus-based analysis asks for a highly consistent approach, in which preferably all occurrences of a certain grammatical form or construction in a corpus are taken into account. This can be done manually, but because of the proneness to error present in even the most meticulous researcher, especially when dealing with large corpora, the aid of computational tools is much to be preferred. Not only can a computer deal with large amounts of data in a short time frame, it also eliminates inconsistencies and is unhampered by subjective human intuitions, generalisations etcetera, that may lead to biased results.

This does not mean that human input is to be eliminated altogether; quite the contrary. Even though the ideal is to take an approach that is as much 'data-driven' as possible,⁸² there has to be a stage where the computer programs are provided with at least some linguistic rules, which are ultimately derived from external, human knowledge about the language. To avoid bias, then, the input of these grammar-driven rules should be kept at an absolute minimum, by inserting them into the computational process at the most basic level possible. This is precisely what the Turgama model does, by providing the basic rules, in the form of a lexicon and a 'word grammar', at the level of the lexical and inflectional morphemes, and working its way up from there to higher linguistic levels, as will be explained in further detail in Section 2.1, below.

2.2 *Procedure of analysis: interactive bottom-up approach*

In the Turgama model, the computer-assisted linguistic analysis of a text is carried out on four separate linguistic levels: word, phrase, clause and text level. Word level concerns the build-up of words out of morphemes, phrase level the build-up of phrases out of words, clause level the build-up of clauses out of phrases, and text level the build-up of texts out of clauses. With the help of a set of computer programs, each of these levels is ana-

⁸¹ See Bosker 2008, p. 4.

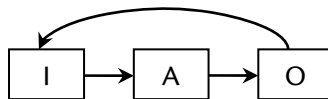
⁸² Bosker 2008, p. 29, 34.

lyzed separately, following a bottom-up approach, i.e., the analysis starts from word level and consequently works its way up to the other three levels. The information acquired from the analysis at a lower level is included in the input for the analysis at a higher level.

The process of analysis is not fully automated, but allows for human intervention. For each of the four linguistic levels, the analysis comprises a stage in which human and computer work together interactively: the computer makes suggestions as to the grammatical parsing of the forms or structures at hand, and the user either chooses from these suggested parsings, or adds his own. The suggestions that the computer makes are retrieved from specific storage files, which contain all parsings made in prior analyses, and which are constantly updated with the new parsings that the user adds. In this controlled collaboration between human and computer, the advantages of both parties are combined.

For each of the four separate linguistic levels, the process of analysis can be depicted schematically as consisting of three interconnected 'blocks': the input, the analysis itself and the output. Each of these blocks involves several computer programs and/or files, each with its specific purpose. The input, among others, includes the file that contains the parsing suggestions; the output contains the file with the added parsings. In order for the latter to be used for giving new suggestions, it is fed back to the input, which is then used for the analysis of the next form or structure that the user encounters; and so forth, until all forms or structures of the level at hand have been treated. The arrows in Figure 1, below, illustrate this circular direction of information (I = input; A = analysis; O = output):

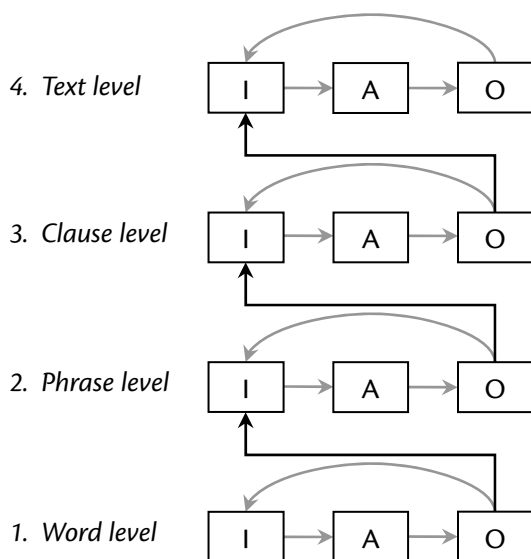
FIGURE 1: The direction of information at a specific linguistic level



When the analysis at a specific linguistic level is completed in this manner, the result is a set of output files that contain all relevant linguistic data for that level. Those output files are then ready for further processing. As I stat-

ed, the information acquired from the analysis at a lower level is incorporated into that of a higher level, meaning that (part of) the output of the one level is used as input for the next. The black arrows in Figure 2 illustrate this process for all four linguistic levels (the grey arrows correspond with those in Figure 1):

FIGURE 2: The direction of information at all four linguistic levels



Apart from being used as input, the contents of the output blocks are also saved separately. This ensures that no information is lost, and that all steps in the analysis can be retraced at any time, and, if necessary, reconsidered. When the analysis is completed at all four levels, the result is a multi-layered database consisting of the cumulative contents of all four output blocks. From this database all kinds of linguistic information can be retrieved with the help of search queries.

3. PREPARATION OF THE TEXT OF BLC FOR LINGUISTIC ANALYSIS

Before a text can be used for the computer-assisted analysis, it has to be prepared, i.e., presented to the computer in a format that it can read and process. Since ‘from a computer-linguistic perspective a text is a one-dimensional sequence of characters’,⁸³ this means that the several layers that may be present in the physical text have to be ‘flattened’ into a single, unidimensional string of data. Before this is done, it has to be established which of the layers are relevant to the linguistic analysis, and which are not.

3.1 *Elements of textual basis incorporated in computational analysis*

As we have seen in Section 1.1.2, the physical text of BLC contains several layers. Of these, we have concluded that A/B1, 3 and 4, or at least their major part, are likely to be the oldest layers, and that they have been written within a limited time frame, possibly by one and the same person. It is these layers, then, that will form the textual basis for our linguistic analysis. The other layers are excluded from the computer-assisted analysis as such, but they are nevertheless helpful as a secondary aid in the decisions that the user makes (see Section 2.2.2, below).

3.2 *Elements outside textual basis used as a help for encoding ambiguous forms*

As explained in Section 2.1, above, in the interactive part of the analysis, the user chooses from the parsing suggestions that the computer gives, or, if the right parsing is not (yet) among them, inserts it by hand. Aided by the grammatical knowledge that he has of the language, the user bases his parsing judgments primarily on the formal elements that are present in the textual basis (i.e., the layers which were identified in Section 1.1.2, above, as relevant for the analysis): graphemes, morphemes, diacritics, etc. Factors from outside the textual basis should not influence the decisions as long as the formal elements are sufficient. An example from BLC may clarify this. In 20:1, the manuscript text has لَحْ لَحْ. The context would suggest that

⁸³ Van Peursen 2007, p. 137.

هو is a participle 'whom he *hates*'. This is also the interpretation that Nau (1907) gives, vocalizing the verb هو. ⁸⁴ The lower dot under the verb (see Section 1.1.3, above), however, suggests that it is a perf 3ms ('whom he *hated*'). In such a case of conflicting information, the formal elements in the manuscript have the authority over other considerations. In this example, the formal element is the lower diacritical dot, which leads us to interpret هو as a perf 3ms.

There are, however, cases where the formal elements in the text are insufficient for the user to decide what is the correct parsing. For instance, in a construction like هو ملحق، هو is ambiguous: based on its form, it could be either a perfect 3 ms or a ptc msa. There are no formal indications as to which of the options is the correct one: there are no diacritics (such as an upper dot for the participle or a lower dot for the perfect), nor does the context give any indication, since both options are equally grammatical in the given construction.

In problematic cases like these, the user has the possibility to rely on external information, provided that this is available. In case of BLC, there are two additional external aids for the making of parsing decisions: the vocalization in the manuscript (the few cases where it occurs), and the vocalization provided by Nau in his edition of 1907 (see Section 1.6, above). Of course, since neither of these vocalizations is authentic (especially the latter), they are to be used only as a last resort, when neither the formal elements in the text nor the grammatical knowledge of the language is sufficient for resolving the ambiguity. Nau is not used as a conclusive authority for the analysis of forms, but rather as a verifiable source that serves as a working hypothesis that is used in the subsequent analysis.

4. CONCLUSION

In this chapter I have discussed the textual basis for the present study. The situation where only one manuscript containing BLC has been preserved means that we do not have to deal with the complications associated with the presence of multiple textual witnesses, where a comparative analysis is needed to decide for each variant which of the manuscripts reflects the pre-

⁸⁴ C. 556, l. 1.

ferred reading. This does not mean, however, that our task is simple, since the study of a single witness presents its own problems, as described by C. Corley (1990) in a discussion on editing single-manuscript texts:

Editing a text which is found in only one manuscript is necessarily a special case; there is no choice of base manuscript to be made, no manuscript tradition to be studied, no decision to make on whether to produce an eclectic or a conservative version of the text. The editor's task is thus in many ways very much simpler than in the case of other editions. At the same time, however, he has very little to help him in resolving the inevitable textual problems. In short, editing a single manuscript text is a peculiar challenge.

Thus, in the present case, it is not a simple task to assess the textual basis of our analysis, because of the various textual layers that can be discerned within the single manuscript at our disposal, something with which the various editors have struggled over the years. As I discussed in Section 1.1.2, we can distinguish between the main text and the headings given to several sections. In these two main categories we can distinguish various layers: consonants, vowels, diacritical signs and interpunction. In addition, a number of corrections and erasures can be found, which may have been created much later than the other layers. Of these layers, I do not take the vowels as part of the textual basis of my analysis, although in ambiguous cases they may serve as a directive as to which morphological analysis is preferable.

Analysing this complex text requires a model of computer-assisted analysis that meets the needs of a sound philological analysis. The model that I have applied to BLC has been developed for small Hebrew and Syriac corpora and aims to go beyond the registration of surface phenomena, by taking into account various linguistic levels, and tries to meet philological requirements in interactive analytical procedures. The following chapters present the results of my linguistic analysis.

BLC is a fascinating early Syriac document. I have given a very brief outline of its contents and cultural and religious background. The present dissertation concerns a linguistic analysis and therefore we will not treat the religion and philosophy of this document in further detail. In some areas, however, the contents have an impact on the attestations or frequency of linguistic phenomena. Thus one of the main issues in Bardaisan's argument, namely the 'laws of the countries', is responsible for a high frequency

of names of peoples and places and thus provides a treasure trove for the analysis of the orthography of proper nouns and the treatment of foreign names, as we shall see in Chapter 2.

Although it can be assumed that BLC was written in the second or early third century, we cannot tacitly assume that our text reflects the Syriac language of that period, since our manuscript dates from the 6th or 7th century. It is well possible that the date of the manuscript is of more influence on the linguistic profile of the text than the date of the work itself.⁸⁵ As we shall see in Chapter 2, for example, the orthography and morphology fit well with what we find in general in manuscripts from the 6th and 7th centuries.

In the present state of research we can take BLC as a document of 'original Syriac' as contrasted to translational Syriac. Earlier claims, mainly from the middle of the nineteenth century that the Syriac text is a translation from Greek have been convincingly refuted.

⁸⁵ A similar situation can be observed in Peshitta manuscripts: see Van Peursen 2008.

Chapter 2

ORTHOGRAPHY AND MORPHOLOGY

1. ORTHOGRAPHIC VARIATION IN BLC

This chapter will treat a number of orthographic features of BLC. It will not only look at the variation present in the spelling of words, it will also go into the general trends that can be observed in terms of characteristics that may be common for a certain period.

It should be noted that the question whether a phenomenon concerns orthography is not always an easy one. In certain circumstances the distinction between orthography and morphology can be less clear than in others. When a perfect 3ms is written without a *waw*, does this mean that a morpheme is omitted, or rather that the orthography follows the phonetic phenomenon that final *waw* is not pronounced?¹ While the issues dealt with in this chapter are approached from an orthographical viewpoint, the possible overlap with morphology should be kept in mind. Section 1 will deal with the orthographic variation that can be observed in BLC, and also look at it from a diachronical point of view. In Section 2, the orthography of the names of persons, places and peoples will be discussed.

1. ORTHOGRAPHIC VARIATION IN BLC

The orthography in BLC shows a certain amount of variation, allowing for a number of words and constructions to be spelled in (typically two) different ways. The cases of variation in BLC can be organized in the following categories: a. plene vs. defective spelling; b. the use of prosthetic *alaph* (before an initial *i*-vowel) and c. the spelling of certain constructions as one vs. two words. In the following section, these cases of variation will be treated in detail.

¹ See Van Peursen 2009.

1.1 Cases of orthographic variation

a. Plene vs. defective spelling

Whether a word is spelled plene or defective is a matter of the presence or absence of a mater lectionis *alaph*, *yodh*, or *waw*. BLC does not contain words that show variation in the use of vocalic *alaph*, only *waw* and *yodh*.

• *waw*:

Two words show variation in the use of *waw* as a mater lectionis: ܘܐ / ܘܘܐ and ܘܐܢܐ / ܘܘܐܢܐ . Both of these show a mixture of defective and plene spelling, the former being prevalent:

ܘܐ / ܘܘܐ

Total: 136 occurrences:

ܘܐ : 118 (86.67%)

ܘܘܐ : 18 (13.24%)

ܘܐܢܐ / ܘܘܐܢܐ

Total: 40 occurrences:

ܘܐܢܐ : 35 (87.5%)

ܘܘܐܢܐ : 5 (12.5%)

• *yodh*:

BLC has only one word that shows variation in the use of *yodh* as a mater lectionis: ܝܐ / ܝܝܐ . This word shows variation on two interconnected levels: 1. different spellings for different paradigmatic forms (i.e., defective for the cstr s (with pronominal suffix) and plene for the emph s) and 2. different spellings for one and the same paradigmatic form (i.e., the emph p):

• Cstr s + pronominal suffix

Total: 1 occurrence, spelled defectively.

• Emph s:

Total: 3 occurrences, consistently spelled plene.

· *Emph p:*

Total: 5 occurrences:

ⲡⲓ 3 (60%)

ⲡⲓ 2 (40%)

b. Prosthetic alaph before initial ī-vowel.

The word ⲕⲙⲉⲛⲁⲕ / ⲕⲙⲉⲛⲁ 'knowledge' shows variation in its use of a prosthetic *alaph*:

Total: 4 occurrences:

ⲕⲙⲉⲛⲁ 2 (50%)

ⲕⲙⲉⲛⲁⲕ 2 (50%)

Presence of a particle before the word cannot explain the variation: of the four occurrences only one (ⲕⲙⲉⲛⲁⲕ) is preceded by -ⲁ.

c. Spelling as one vs. two words· *genitive constructions*

Several genitive constructions show variation in their spelling as one vs. two words.

ⲕⲙⲉⲛⲁ / ⲕⲙⲉⲛⲁ

Total: 25 occurrences

ⲕⲙⲉⲛⲁ 19 (76%)

ⲕⲙⲉⲛⲁ ⲕⲙⲉⲛⲁ 6 (24%)

ⲕⲙⲉⲛⲁ / ⲕⲙⲉⲛⲁ

Total: 46 occurrences

ⲕⲙⲉⲛⲁ 31 (67.39%)

ⲕⲙⲉⲛⲁ ⲕⲙⲉⲛⲁ 15 (32.62%)

· *constructions with ⲕⲙⲉⲛⲁ / ⲕⲙⲉⲛⲁ*

ⲕⲙⲉⲛⲁ / ⲕⲙⲉⲛⲁ

Total: 5 occurrences.

ⲕⲙⲉⲛⲁ 4 (80%)

ⲕⲙⲉⲛⲁ ⲕⲙⲉⲛⲁ 1 (20%)

ܠܗ ܡܕܢ / ܠܗ ܡܕܢ

Total: 15 occurrences:

ܠܗ ܡܕܢ 9 (60%)

ܠܗ ܡܕܢ 6 (40%)

Most other constructions with ܠܗ / ܠܗ are written as two words (ܠܗ ܡܕܢ (2 occurrences); ܠܗ ܡܕܢ (1 occurrence); ܠܗ ܡܕܢ (2 occurrences)), except for ܠܗ ܡܕܢ (1 occurrence).

· *Interrogative pronoun + personal pronoun*

ܡܕܢ / ܡܕܢ

Total: 4 occurrences.

ܡܕܢ 3 (75%)

ܡܕܢ 1 (25%)

The construction ܡܕܢ (= ܡܕܢ ܡܕܢ) is spelled as one word (2 occurrences).

· *Participle + personal pronoun*

In the construction ptc + personal pronoun, only the pronouns ܡܕܢ and ܡܕܢ can occur in the connected form.² All other personal pronouns preceded by a ptc only occur in their independent form.

ptc + ܡܕܢ

Total: 6 occurrences

enclitical 1 (16.67%)³

non-enclitical 5 (83.33%)

² The feminine personal pronouns ܡܕܢ and ܡܕܢ do not occur at all in BLC. The pronoun ܡܕܢ does occur in the enclitic form (see ܡܕܢ etc. above), but not in constructions with a ptc. The latter should hardly be a surprise, seeing that the bare ptc is already sufficient for expressing the third person.

³ Technically, this single enclitical occurrence of ptc + ܡܕܢ (4:19 ܡܕܢ) could also be a perfect 3ms: 'you have wanted,' but both the context (ܡܕܢ ܡܕܢ) and the presence of the upper dot make the ptc more likely: 'you want (to learn).' This is also how Nau 1907 interprets the form, judging from his vocalization (c. 539, l. 8).

ptc + سج

Total: 36 occurrences

Enclitical: 31 (86.11%)

Non-enclitical: 5 (13.89%)

1.2 Discussion

In the literature,⁴ a number of the categories of variation treated in Section 1.1 above, are indicated as typical for manuscripts of the 5th to 6th centuries. Manuscripts from this early period are known to show a less standardized orthography than manuscripts from the 7th century onward, allowing several spellings for one word, where the later manuscripts are more standardized and tend to prefer only one of the spellings that were possible in the older manuscripts.⁵

The most noticeable category of diachronic variation is that of plene vs. defective spelling, i.e., the presence vs. absence of the *matres lectionis* *alaph*, *waw* and *yodh*. Although much research still has to be done in this field, one can generally state that the more plene spelling is used, the newer the manuscript is, and vice versa.⁶ One exception to this rule is the spelling of ح and ح, for which it is the defective spelling that is generally newer, whereas older manuscripts show a mixture of both plene and defective spelling.⁷ We have seen that such a mixture is also present in BLC, but with a significant tendency towards the newer form. In other circumstances that apply to plene or defective spelling, BLC rather consistently uses the later, plene standard.⁸ The only exceptions where defective spelling is used are the cases of ي already treated in 1.2 above, and ح for ح (1 occurrence). The few other examples of defective spelling concern the Greek loanwords ح for ح and ح for ح.

⁴ Wernberg-Møller 1968, Van Rompay 1994, Brock 2003.

⁵ Brock 2003, p. 95–6, Van Rompay 1994, Wernberg-Møller 1968.

⁶ See e.g., Duval 1881, p. 56f.

⁷ Brock 2003, p. 96.

⁸ ح (1 occurrence), ح (1), ح (23), ح (2), ح (1), ح (1), ح (2), ح (2), ح (1), ح (3), ح (1), ح (1), ح (3), ح (cstr) (1), ح (2), ح (2), ح (3), ح (1), ح (1).

For some diachronic features mentioned in the literature, BLC shows a consistent use of the newer form. This is the case for the writing of silent *alaph* (not to be confused with *alaph* as a mater lectionis), that is, consonantal *alaph* which is etymologically justified, but unpronounced; e.g., in words like ܠܠܚܬܐ, ܝܠܬܐ, etc. The omission of this *alaph* is considered typical of older manuscripts,⁹ but BLC is consistent in using the form with *alaph* in all circumstances that qualify for its use.¹⁰ A closely connected phenomenon is the writing of the *alaph* in the adverbial ending ܐܠܐ. Here, too, the form with *alaph* is considered the newer,¹¹ which is the form used throughout BLC.¹²

There are also diachronic phenomena where BLC uses the older spelling for some words and the newer for others. The first of these is the use of a prosthetic *alaph* before an initial *i*-vowel.¹³ Apart from ܠܠܚܬܐ(ܠ) treated in 1.1 above, the words in this category are either consistently written with *alaph* (ܠܠܚܬܐ and ܠܠܬܐ) or without it (ܠܚܬܐ, ܠܬܐ, ܠܬܐ and ܠܬܐ). The other phenomenon for which BLC shows this hybrid behaviour is the use of a prosthetic *alaph* before a consonant cluster starting with *i*:¹⁴ ܠܬܐ is consistently written in the newer form without ܠ,¹⁵ while ܠܬܐ (ptc pass of ܠܬܐ) is always written in the older form with ܠ.¹⁶

⁹ Wernberg-Møller 1968, p. 144; Van Rompay 1994, p. 75.

¹⁰ ܠܠܬܐ (2 occurrences), ܠܠܬܐ (11), ܠܠܬܐ (4), ܠܠܬܐ (11), ܠܠܬܐܐ (5); ܠܠܬܐܐ (4); ܠܠܬܐܐ (10); ܠܠܬܐܐܐ (2); ܠܠܬܐܐܐ (2); ܠܠܬܐܐܐ (1); ܠܠܬܐܐ (3); ܠܠܬܐ (3ms / 1cp) (5), ܠܠܬܐܐܐ (1).

¹¹ Van Rompay 1994, p. 74; Brock 2003, p. 98.

¹² ܠܠܬܐܐܐ (1 occurrence), ܠܠܬܐܐܐܐ (1), ܠܠܬܐܐܐܐ (6), ܠܠܬܐܐܐ (1), ܠܠܬܐܐܐܐ (1), ܠܠܬܐܐܐܐ (3), ܠܠܬܐܐܐ (2), ܠܠܬܐܐܐ (1), ܠܠܬܐܐܐܐ (1), ܠܠܬܐܐܐܐ (1), ܠܠܬܐܐܐܐ (2), ܠܠܬܐܐܐܐ (5), ܠܠܬܐܐܐܐ (1), ܠܠܬܐܐܐܐܐ (1).

¹³ Wernberg-Møller 1968, p. 143; Brock 2003, p. 97.

¹⁴ Van Rompay 1994, p. 75; Brock 2003, p. 98.

¹⁵ 3 occurrences.

¹⁶ 7 occurrences (3× ms; 4× mp) The first of these occurrences (6:25) is spelled ܠܬܐܐܐ, which is probably an error for ܠܬܐܐܐ: see Duval 1881, p. 90, n. 1; R. Payne Smith 1879–1901, c. 3943; J. Payne Smith 1903, p. 545a; Nöldeke 1966, p. 51. A possible explanation for the prosthetic *alaph* in ܠܬܐܐܐ could be that it functions as an orthographical means of disambiguating the form from the ptc act ܠܬܐ. This could also explain why ܠܬܐܐܐ does not have the prosthetic *alaph*: there, the , already clearly indicates that the ptc is passive, so that there is no further need for disambiguation.

It is obvious that words which occur only once or twice in BLC cannot provide statistically conclusive data concerning the orthographic behaviour of the text in the manuscript, but looking at the overall situation, we can conclude that the orthography in BLC shows a clear tendency towards the newer standard. This is indeed what we would expect from a manuscript that was written near the end of the transitional period from the heterogeneous spelling of the 5th and 6th centuries to the more uniform standard of the 7th century onwards. The fact that some older spellings are still present (either consistent or as variants) is not so much to be explained by the retention of archaic spellings from the time of origin of BLC (late 2nd or early 3rd century), but is simply a reflection of the spelling standards at the time of creation of the manuscript.

This does not, however, explain the reasons behind the exact occurrences of variation, i.e., why a word shows spelling A in one particular location and spelling B in another. One might state that there is no particular system behind this practice, and that the scribe, more or less unconsciously, employed the natural variation allowed for that specific word, one time using the one spelling, another time the other. This may be true, but there is also some indication that for at least a number of cases, the particular spelling in certain positions is the result of a more conscious choice, namely to suit the layout of the text in the manuscript. The *mise-en-page* in the manuscript is very neat. The columns, which are rather narrow (the number of words in a line varies from two to about five), are kept as straight as possible, a feature that implies careful planning by a scribe (either the scribe of the present manuscript or that of a *Vorlage*), who, in order to create lines of equal length, has to justify his text, i.e., balance the placing of words and the spaces between them. Such a practice sometimes leads to lines with very large spaces, as well as to lines with barely any space at all—circumstances that a scribe may consider aesthetically undesirable. A way of avoiding such cases is to employ the possibility of certain words to be written in different ways, using the ‘longer’ version to fill up space and the ‘shorter’ version to create it. There are many examples in BLC where this scribal device could have been of influence, namely at those locations where there is a large space that would have been even larger had the defective spelling been used. This applies to about 13 out of the 18 plene-spelled

occurrences of *חבל*, and to 2 out of the 5 occurrences of *חבלה*. For constructions consisting of more than one word there is the additional possibility of spreading the components over two lines. For 2 out of the 6 occurrences of *בארבעה*, and for 7 out of the 15 occurrences of *בארבעה*, the disconnected spelling is explained in this way, while for many of the remaining cases the factor of space-filling seems to be of influence. Similar observations apply to the other constructions mentioned in Section 1.1, above.¹⁷

2. PROPER, GEOGRAPHICAL AND GENTILIC NAMES

BLC contains a considerable amount of names, not only for countries, but also for their inhabitants, as well as for persons, deities, astronomical figures, etc. Some of these names are of Semitic origin, others derive from Greek, and others from other languages still. As one might expect, the latter is especially the case for the names of the foreign countries that Bardaisan describes.

2.1 *List of names and occurrences*

The following list contains all proper, geographical and gentilic names that occur in BLC, together with the places where they occur. The names are organized alphabetically; their occurrences in order of appearance in the text. Where a name has various spellings in BLC, the alternatives are separated with slashes and labeled (a), (b), etc., in the order of occurrence in the text. The vocalization of the edition of Nau (1907) is given, and, where relevant, alternative spellings and vocalizations attested outside BLC are given.¹⁸ In addition, some names are provided with a brief philological discussion. The names that show variation in orthography are treated in 2.2, some regularities in the rendering of graphemes in names derived from Greek are discussed in 2.3, while the relation between the geographical names and the gentilics derived from them are treated in 2.4.

¹⁷ Spreading over two lines occurs for *חבל* (1 out of 1) *חבל* (1 out of 6), ptc + *ארבעה* (3 out of 5), ptc + *ארבעה* (1 out of 5).

¹⁸ These vocalizations and spellings are derived from dictionaries such as R. Payne Smith 1897-1901; J. Payne Smith 1903; 1927; Brun 1911; Brockelmann 1928 (and its revised edition by Sokoloff 2009); Costaz 1963, etc.

a. *proper names*

ܐܒܓܪ

Abgar, an Edessan king.

1 occurrence: 58:21.

Vocalization Nau 1907: 'abgar.

Other vocalization outside BLC: 'abgār.

The name Abgar is carried by ten different kings of Edessa.¹⁹ There is some disagreement as to which particular king is referred to here: Cureton thinks that it is probably Abgar VIII the Great;²⁰ Nau 1899 states that it is Abgar IX.²¹ Both kings were contemporary with Bardaisan. The context in BLC is ܐܒܓܪ ܥܡ ܡܢܐ : ܬܪܬܐ ܕܡܬܝܬܝܬ ܕܥܡ ܡܢܐ ,ܡܝܬܐ ,ܡܢܐ .ܡܢܐ ܕܡܢܐ : ܡܬܝܬܝܬ ܕܡܢܐ ܕܡܢܐ : ܡܢܐ In Syria, namely²² in Edessa, people used to cut off their masculinity for Tar'ata [see below], but when king Abgar came to the faith, he ordained that anyone who cut off his masculinity should have his hand cut off.²³ The mentioning of the 'coming to the faith' of a king Abgar reminds us of the Doctrina Addai, which recounts the story of the conversion of Abgar V "the Black" (ܬܡܝܬܐ) shortly after Jesus' death. It is not necessarily the case that both sources have the same Abgar in mind; it is quite possible that a tradition of a king Abgar being converted was generally known, and BLC and the Doctrina Addai connected it to different persons.²⁴

ܐܠܗܝܡ

Alohim; God.

1 occurrence: 12:11.

The name is vocalized in the manuscript: 'alwhīm. Vocalization Nau 1907: 'alūhīm.

¹⁹ See Segal 1970; 1982.

²⁰ If that is who he means by "Abgar, the son of Maanes, who began his reign A.D. 152" (p. 84). There are three Abgars who are "the son of Maanes" (Ma'nu): Abgar VI (AD 71–91); Abgar VIII the Great (AD 177–212) and Abgar X Frahad (AD 240–242). See Segal 1982.

²¹ Abgar IX Severus (AD 212–214) is the son of Abgar VIII.

²² I have chosen to treat the waw as a *waw explicativum*. Translating in Syria and in Edessa would be odd, since Edessa is part of Syria.

²³ 58:20–2.

²⁴ See also Drijvers 1980a, p. 77; Brock 1992, p. 109.

Other vocalizations outside BLC: 'elūhīm, 'alāwhīm.

The use of this Hebraism²⁵ for God forms an exception to the more commonly used ܠܗ (14:7; 30:3; see below) or ܠܠܗ (passim). The context may explain this use: ܠܗ ܠܗ ܠܗ ܠܗ ܠܗ 'for he is made after the image of God'. The fixed expression ܠܗ ܠܗ is a (direct or indirect) borrowing from the Hebrew OT (Gen 1:27 בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ; Gen 9:6 כִּי בְּצֶלֶם אֱלֹהִים עָשָׂה אֶת-הָאָדָם – the Peshitta has ܠܗ ܠܗ in these passages). The use of the Hebrew expression leads Nau to the observation that the Septuagint was not used in the composition of BLC, but rather a Hebrew version, or a Syriac one that retained the Hebrew expression.²⁶ Note that further on in BLC, the expression 'the image / likeness of God' is given in more idiomatic Syriac: ܠܗ ܠܗ ܠܗ (24:2).

ܐܡܙܢܐ (a) / ܐܡܙܢܐ (b)

Amazons.

3 occurrences: 48:19 (a); 48:20 (a); 52:21 (b)

Vocalization Nau 1907: 'amazūnas (a) / 'amazānas (b).

Other spellings outside BLC: ܐܡܙܢܐ, ܐܡܙܢܐ, ܐܡܙܢܐ.

ܐܪܝܐ

Aries.

1 occurrence: 44:24.

Vocalization Nau 1907: 'emrā'.

The word means 'lamb', but is also used for the constellation.

ܐܪܝܐ

Ares; Mars.

11 occurrences: 40:20; 40:23; 44:8; 44:24; 46:11; 46:11; 48:13; 50:23; 52:3; 52:8; 58:7.

Vocalization Nau 1907: 'ares.

Other spellings / vocalizations outside BLC: 'aris, 'arīs, 'arī.²⁷

²⁵ Cureton 1855, p. 78; Nau 1899, p. 31, n. 1; Merx p. 28, n. 1.

²⁶ Nau 1899, p. 31, n. 1. More discussion regarding this issue is provided by Jansma 1970, Van der Kooij 1997.

²⁷ In the manuscript (fol. 136va, l. 26), a later hand has attempted to insert a *yodh* in the occurrence in 40:20: see also Chapter 1, Section 1.1.2.

In 40:20 the name is followed by ܐܪܡܝܐ. This is an adjective (strictly a peal pass ptc m emph.), ‘mighty’,²⁸ but it is also the Syriac equivalent of Ares / Mars.²⁹ So either we have to translate ‘mighty Mars’, or ‘Mars[, that is,] ‘Azīzā’.

ܠܬܝܬܝܐ

Belti; Venus.

10 occurrences: 40:22; 44:6; 44:22; 44:24; 46:10; 48:12; 50:8; 50:9; 50:18; 56:5.

Vocalization Nau 1907: *belaty*.³⁰

Other spellings / vocalizations outside BLC: *baltī, baltīn, belatī, beltī, bīlatī, bīltī, blaty*.

Belti (< Babylonian “My Lady”) is the equivalent of Aphrodite / Venus.³¹

ܐܒܝܢ ܕܝܫܢܐ (a) / ܐܒܝܢ ܕܝܫܢܐ (b)

Bardaisan. Literally ‘son of the Daiṣān’, the river that flows through Edessa.³²

15 occurrences: 4:3 (a); 4:14 (b); 4:19 (b); 6:10 (a); 8:6 (b); 14:22 (a); 18:11 (b); 18:13 (a); 18:20 (a); 20:25 (b); 38:16 (a); 38:25 (a); 40:6 (b); 40:8 (a); 54:5 (b).

Vocalization Nau 1907: *bardaysān* (consistently written as one word).

For the variation in word spacing, see Section 2.2, below.

ܒܪ ܝܡܐ

Bar Yama, one of Bardaisan’s pupils.

1 occurrence: 26:19.

Vocalization Nau 1907: *bar yāmā*’.

The editors have various opinions as to the interpretation of this passage. The context is ...ܐܒܝܢ ܕܝܫܢܐ ܐܒܝܢ ܕܝܫܢܐ. Some of the editors take ܐܒܝܢ ܕܝܫܢܐ as a proper name, whereas others see problems in the sudden occurrence of a name that has not appeared earlier in the text, and suggest that it is an adverbial construction with ܐܒܝܢ ܕܝܫܢܐ. Cureton translates

²⁸ See Cureton 1855, p. 80.

²⁹ Nöldeke 1910, p. 559; Drijvers 1980a, chapter 6 (pp. 146–174).

³⁰ Nau vocalizes the occurrence in 40:22 *belatī* (Nau 1907 583:20), but this is corrected to *belaty* in the Errata (p. 658).

³¹ See Drijvers 1980a, pp. 183–185; Van der Toorn et al. 1999, p. 171f.

³² See Tubach 2000 for a detailed description of the etymology of the name Bardaisan.

it as a proper name (*Baryama*), but states that he is not entirely sure: the translation could also be “even profoundly” (literally “a son of the sea”), resulting in “I likewise, o Philippus, even profoundly know ...” Merx prefers the translation as a proper name. He sees no reasons for Cureton’s doubts, considering his alternative option highly artificial and unlikely to have parallels in Syriac.³³ Nau 1899 acknowledges the possibility of translating with a proper name, but he deems it more natural to read ܒܪܝܡܐ, an archaic word for ܒܝܢܐ “without doubt.” In his edition of 1907, however, Nau has reconsidered this option, translating “Bar Yamma”.³⁴ In the accompanying footnote, Nöldeke agrees that ܒܪܝܡܐ is unlikely to be equivalent to the ἔπ’ ἄκρον in the Greek parallel.³⁵ Schultheß 1910a has yet another suggestion: he proposes to see ܒܪܝܡܐ as an error for ܒܪܝܡܐ, caused by a combination of unclear writing in the *Vorlage* and lack of sleep of the scribe.³⁶ Drijvers 1966 suggests that ܒܪܝܡܐ might be a nickname for Marcion, who came from Sinope on the coast of the Pontos Euxeinos, and might therefore be called ‘Son of the Sea’.³⁷

The interpretations of ܒܪܝܡܐ as an adverbial construction with ܒܪܝܡܐ do not seem very probable. Even if the presence of a *pasoqa* after ܒܪܝܡܐ and the lack of one after ܒܪܝܡܐ could be seen as an indication that ܒܪܝܡܐ and ܒܪܝܡܐ are to be taken as a single construction, it seems less far-fetched to accept a misplaced *pasoqa* and opt for the interpretation of ܒܪܝܡܐ as a proper name. Schultheß’s suggestion could be correct, but, since we have no way of verifying this, translating *Bar Yama* is the most straightforward option.

ܒܪܝܡܐ

Brahmans.³⁸

6 occurrences: 42:2; 42:3; 42:10; 42:13; 42:16; 52:12.

Vocalization Nau 1907: *brakmānē*’.

³³ Merx 1863, p. 36, n. 1.

³⁴ c. 564, l. 20.

³⁵ c. 565, n. 1.

³⁶ Schultheß 1910a, p. 94. Nöldeke 1910, p. 559 wholeheartedly concurs with this suggestion.

³⁷ Drijvers 1966, pp. 82–3. Lund 2007, p. 233 reproduces this suggestion, but without giving any reference.

³⁸ See also Cureton 1855, pp. 80–81; Merx 1863, p. 44, n. 1; Nau 1899, p. 45, n. 7.

Other spellings outside BLC: ܠܬܚܬܐܢܐ, ܠܬܚܬܐܢܐ (pl.).

According to Nöldeke (1910), Syriac has not borrowed this name directly from Sanskrit but via the Greek (Βραχμῶνες).³⁹ See also 2.3 below.

ܠܬܚܬܐܢܐ

Capricorn.

1 occurrence: 44:22.

Vocalization Nau 1907: *gadyā*'.

The word means 'male goat', but is also used for the constellation.

ܠܬܚܬܐܢܐ

Aquarius.

1 occurrence: 44:22.

Vocalization Nau 1907: *dawlā*'.

The word means '(water) bucket', but is also used for the constellation.

ܠܬܚܬܐܢܐ (a) / ܠܬܚܬܐܢܐ (b)

*Hermes, Mercury.*⁴⁰

5 occurrences: 48:12 (a); 50:8 (b) (2×); 50:18 (b); 56:5 (b).

Vocalization Nau 1907: *hermis* (a), *hermīs* (b).⁴¹

Other spellings / vocalizations outside BLC: 'armīs, *hermīsā*', *hrms*'.

The name (in the spelling *hermīs*) also occurs in Acts 14:12. For the variation in orthography in BLC, see Section 2.2, below.

ܠܬܚܬܐܢܐ

The planet *Bel*; *Jupiter*.

1 occurrence: 46:11.

Vocalization Nau 1907: *kawkabīl*.

The word is a contraction of the genitive construction ܠܬܚܬܐܢܐ 'the star / planet of Bel.'⁴² Bel is the equivalent of Jupiter.⁴³

³⁹ Nöldeke 2010, p. 556, n. 4.

⁴⁰ See Drijvers 1980a, *passim*.

⁴¹ In 50:18 Nau 1907 (596:4) has spelling (a) where the manuscript has spelling (b).

⁴² Nöldeke in his note to Nau 1907 (c. 591, n. 3) proposes to read the two-word spelling.

⁴³ Drijvers 1980a, chapter 3 (pp. 40–75).

ܟܘܢ

Kewan; Saturn.

4 occurrences: 44:7 (2×); 48:13; 52:8.

Vocalization Nau 1907: *kewān*.

Other spellings outside BLC: ܟܘܢܐ, ܟܘܢܐ, ܟܘܢܐ.

The name derives from the Babylonian name for Saturn, *kayyamānu* 'the Steady One'. It also occurs in Amos 5:26: ܟܘܢܐ ܟܘܢܐ ܟܘܢܐ 'and Kewan, your star-idol' (MT וְיָצַת בֵּינֵינוּ צִלְמִיכֶם בֹּכֶב).⁴⁴

ܡܘܨܝܐ

Moses.

1 occurrence: 56:23.

Vocalization Nau 1907: *mūše'*.

ܠܕܝܐ

The Lord.

One can debate whether ܠܕܝܐ is to be treated as a proper name or merely as an epithet, but since it is used in BLC (and Syriac in general) exclusively to refer to God, the Turgama model treats the word as a proper noun.

ܢܘܡܝܕܝܐ

Numidia / Numidians / Nomades.

1 occurrence: 50:12.

Vocalization Nau 1907: *nūmrūs*.

Most editors propose to read a ܐ instead of a ܝ: ܢܘܡܝܕܝܐ / ܢܘܡܝܕܝܐ,⁴⁵ but some translate with the name of a people,⁴⁶ others with that of a land.⁴⁷ The context allows for both interpretations: ܢܘܡܝܕܝܐ ܢܘܡܝܕܝܐ 'in the place of ܢܘܡܝܕܝܐ'; BLC uses the construction -ܐ ܢܘܡܝܕܝܐ in combination with peoples (ܢܘܡܝܕܝܐ, ܢܘܡܝܕܝܐ, ܢܘܡܝܕܝܐ) as well as countries / regions (ܢܘܡܝܕܝܐ, ܢܘܡܝܕܝܐ). The

⁴⁴ Van der Toorn et al. 1999, p. 478.

⁴⁵ Schultheß 1910a, p. 94.

⁴⁶ 'Nomades' (Cureton 1855, p. 83); 'Numidier' (Merx 1863, p. 49); 'Numides' (Nau 1899, p. 51, n. 3); 'Numidarum' (Nau 1907, c. 595); 'Numider' (Krannich & Stein 2005, p. 225a); also Payne Smith 1897-1901, 'Nomades, Numidiani' (c. 2323).

⁴⁷ 'Numidien' (Schultheß 1910a, p. 94); Nöldeke 1910, p. 560; but it is not entirely clear from their commentary if this is how they propose to translate the name.

ending 𐤌𐤍- can be explained by the possibility that the word was borrowed from a Greek accusative masc. pl. Νομάδους.⁴⁸

𐤌𐤍𐤓

Cancer.

1 occurrence: 50:23.

Vocalization Nau 1907: *sarṭānā'*.

The word means 'crab', but is also used for the constellation.

𐤌𐤍𐤕

Awida, one of Bardaisan's pupils; the main interlocutor in the discussion.

16 occurrences: 4:8; 4:14; 4:17; 6:7; 6:25; 8:6; 8:10; 10:1; 14:19; 18:11; 18:18; 20:22; 38:8; 38:23; 40:4; 40:7.

Vocalization Nau 1907: *'awīdā'*.

The name is quite frequent in Edessa; it occurs in the Doctrina Addai. The Greek has Ἀβειδᾶ. Other spelling outside BLC: 𐤌𐤍𐤕.⁴⁹

𐤌𐤍𐤕𐤍

Philippus, one of Bardaisan's pupils; the likely author of BLC (see remarks in Chapter 1, Section 1.2).⁵⁰

3 occurrences: 14:13; 26:19; 54:11.

Vocalization Nau 1907: *pīlīpāws*.

Other vocalization outside BLC: *pīlepāws*.

𐤌𐤍𐤕𐤍𐤓

Shemashgram, a 'brother' of Bardaisan's pupils, at whose premises the location of the discussion is set.

1 occurrence: 4:2.

In the manuscript, the name has vocalization: 𐤌𐤍𐤕𐤍𐤓𐤕, reproduced by Nau 1907.⁵¹ The name means 'the sun has decided'. It also occurs in the

⁴⁸ "It is a feature of borrowings from Greek and Latin into many languages that the form taken over is the accusative", Brock 1992/6, p. 254. The same phenomenon may apply to 𐤌𐤍𐤕𐤍 / 𐤌𐤍𐤕 (see above), where the ending -s could represent the accusative fem. pl. Ἀμαζόνες (cf. the alternative spelling 𐤌𐤍𐤕𐤍 and the vocalization -as by Nau 1907).

⁴⁹ Cureton 1855, p. 77; Nau 1899, p. 27.

⁵⁰ See also Nau 1899, p. 32, n. 1; Krannich & Stein 2005, p. 205, n. 18.

⁵¹ Renan 1852 interpreted the word as a geographical name, translating 𐤌𐤍𐤕𐤍𐤓𐤕 "à Schemsgarm". He has taken the vowels 𐤓 and 𐤕 as belonging to 𐤌𐤍𐤕 and [he] came'

Doctrina Addai, and is attested in many other sources as well. The Greek has Σαμψιγέραμος.⁵²

ܬܪܐܬܐ

Tar'ata; Ataratha; a Syrian goddess, in Greek also referred to as *Atargatis*, *Derketo* or *Deasura* (< *Dea Syra*, 'the Syrian goddess'), also identified with the Greek goddess *Rhea*. The name occurs in the *Doctrina Addai* as well.⁵³

1 occurrence: 58:21.

Vocalization Nau 1907: *tar'ata*'.

b. geographical names

ܡܝܨܪ

Egypt.

1 occurrence: 44:3.

Vocalization Nau 1907: *'egiptāws*.

Other spellings / vocalizations: *'agbṭāws*, *'agābṭws*, *'agibṭws*, *'agūbṭāws*, *'agep-ṭāws*, *'agiptāws*, *'agīptāws*, *'egūptās*, *'gwptws*, *'ygwptws*.

Note that the Greek name for Egypt is used, not the Semitic مصر. The gentilic (see below) is spelled with ܡ instead of ܥ. For the orthography, see Section 2.4, below.

ܥܕܡ

Edom.

1 occurrence: 58:2

Vocalization Nau 1907: *'adūm*.

Other vocalizations outside BLC: *'ādūm*.

in the following line, and has translated the resulting word ܐܘܬܐܪܐ as a proper name "Évèthes". Cureton 1855, p. 77 already mentioned these errors. Nöldeke (Nau 1907, c. 536, n. 2) doubts whether the vocalization accurately reflects the original pronunciation: he supposes that the vocalization *šmešgram* would be more correct.

⁵² Cureton 1855, p. 77. Nau 1899 (p. 27, n. 1) incorrectly translates the name as 'Le soleil a créé'.

⁵³ Cureton 1855, p. 84; Merx 1863, p. 53–4, n. 1; Hilgenfeld 1864, p. 18, n. 2; Nau 1899, p. 55, n. 1; Van der Toorn et al. 1999, p. 114f. On the cult of Atargatis at Edessa, see especially Drijvers 1980a, chapter 4 (pp. 76–121).

𐭮𐭥𐭥𐭥𐭥𐭥

Oceanus.

1 occurrence: 50:12.

Vocalization Nau 1907: 'ūqyanūs.

Other spellings/vocalizations outside BLC: 'wq''nws, 'āwqe'awnās, 'awqiya-nāws, 'ūqya'nāws, 'ūqiya'nāws, 'ūqīnāws, 'ūqiyanāws, 'wqyn', 'ēāwqiyanāws.

𐭮𐭥𐭥𐭥𐭥

*Urhay, Edessa.*⁵⁴

3 occurrences: 58:20; 58:24; 60:10.

Vocalization Nau 1907: 'ūrhāy.

The orthography 'ūrh- goes back to *rūh- (cf. Arabic الروحة), according to the same phonetic process as *yrwšlm > 'wršlm.⁵⁵

𐭮𐭥𐭥𐭥𐭥

Hispania, Spain.

1 occurrence: 50:13.

Vocalization Nau 1907: 'espaniya'.⁵⁶

Other spellings / vocalizations outside BLC: 'spnwn, 'aspaniya', 'espanya'.

The name is typically spelled with prosthetic *alaph* to avoid the syllable-initial consonant cluster -*spn*.⁵⁷

𐭮𐭥𐭥𐭥𐭥

Atropatene, Adorbigan, modern Azerbaijan.

1 occurrence: 44:2

Vocalization Nau 1907: 'atarprātīn (written as one word).

The fact that this name is written as two words may indicate that the name is to be, or was, interpreted as 'place of the Parthians'.⁵⁸ However, the

⁵⁴ See also Cureton 1855, p. 82.

⁵⁵ Duval 1881, p. 90.

⁵⁶ The Greek and Latin parallels have represented this name with 'Scythia'; Nöldeke in his note to Nau 1907 (c. 595, l. 25) proposes to read 𐭮𐭥𐭥𐭥𐭥 accordingly. He does not give a reason for this suggestion; maybe it is the fact that Spain is not located in the same area as the countries and peoples together with which it is mentioned.

⁵⁷ Nöldeke 1966, § 51; Brockelmann 1960, § 64.

⁵⁸ This interpretation is reflected in the translations of Cureton 1855 (p. 18) and Merx 1863 (p. 45). In fact, Cureton translates the passage 𐭮𐭥𐭥𐭥𐭥 𐭮𐭥𐭥𐭥𐭥𐭥 as 'and in the country of Parthia' (p. 18), thereby either skipping one of the two terms, or fusing them into one construction. No explanatory footnotes are given.

name in the text is immediately followed by ܐܕܝܒܝܢ 'and in Parthia', so it seems odd to have two different names for the same country in a row. Especially the fact that the two terms are separated by -ܐ makes it more likely that another region is referred to here. Payne Smith⁵⁹ suggests that ܐܕܝܒܝܢ might refer to the Euphrates (ܐܕܝܒܝܢ, see below); others interpret the name as Atropatene⁶⁰ / Adorbigan⁶¹ / Azerbaijan, etc.⁶²

ܒܒܠ

Babel; Babylon.

1 occurrence: 38:25.

Vocalization Nau 1907: *bābel*.

Other spellings outside BLC: ܒܒܠܐ.

ܒܪܫܐ

Brusa, probably a city in north-western Turkey (modern Bursa).

1 occurrence: 50:16.

Vocalization Nau 1907: *brūsā*'.

The context is ܐܝܠܐ ܕܪܘܪܐ ܒܪܫܐ *and in Brusa, which is across (the river) Duru*. It is not entirely clear which place and which river are referred to here.⁶³ Brusa is probably Bursa in north-western Turkey, the first capital of the Ottoman empire; for the Duru, see below.

ܒܠܝܐ

Gallia; Gaul.

2 occurrences: 48:11; 60:4.

Vocalization Nau 1907: *galiya*'.

⁵⁹ Payne Smith 1897-1901, c. 3313.

⁶⁰ Greek Ἀτροπατήνη, named after the Persian satrap Atropates (4th century BC).

⁶¹ Syriac ܐܕܝܒܝܢ, ܐܕܝܒܝܢ, ܐܕܝܒܝܢ (Payne Smith 1897-1901, c. 36).

⁶² Thus Nau 1907 (c. 587), Nau 1931 (p. 46), Drijvers 1965 (p. 45), Krannich & Stein 2005 (p. 222b). Nöldeke proposes to read ܐܕܝܒܝܢ (in his note to Nau 1907, c. 587, l. 4) / ܐܕܝܒܝܢ *Atypatakān* (Nöldeke 1910, p. 556). No explanatory footnotes are given.

⁶³ See for discussion Cureton 1855, p. 83; Nau 1899, p. 51, n. 4. Since the Greek has ἐν Χρυσῇ (the equivalent of ܐܝܠܐ ܕܪܘܪܐ is absent in the Greek), Nöldeke in his note to Nau 1907 (c. 596, l. 1) suggests that the ܐ of ܐܕܝܒܝܢ is an error for a ܕ and proposes to read ܐܝܠܐ ܕܪܘܪܐ ܐܕܝܒܝܢ 'et in Chryse quae est ultra Indiam'. Chryse was, among others, a name used to refer to modern Indo-China.

Other spellings/vocalizations outside BLC: *ga'liya'*, *ga'lliya'*, *g'lly's*, *glyws*, *glynws*.

𐌲𐌿𐌸𐌶𐌴

Germania.⁶⁴

1 occurrence: 50:13.

Vocalization Nau 1907: *germaniya'*.

𐌳𐌹𐌺𐌴

The river *Duru*.

1 occurrence: 50:16.

Vocalization Nau 1907: *dūrū*.

See also the discussion under 𐌲𐌿𐌸𐌶𐌴 above. It is not entirely clear which river is meant by this name.⁶⁵ Nau 1899 suggests that it could be the Oder, or perhaps a river in Hybernia called Δούρ.⁶⁶ As mentioned in note 63, above, Nöldeke proposes to read 𐌳𐌹𐌺𐌴.⁶⁷ If it is true that 𐌲𐌿𐌸𐌶𐌴 is Bursa in north-western Turkey, then the 𐌳𐌹𐌺𐌴 must be located in the same area, somewhere between it and Edessa, because of the context '𐌲𐌿𐌸𐌶𐌴, which is across the 𐌳𐌹𐌺𐌴.' In the north-east of modern Turkey there is a river called Çoruh, which might fit this description: seen from Edessa, Bursa lies across it.

𐌲𐌴𐌸𐌴

India.

1 occurrence: 42:9.

Vocalization Nau 1907: *hendū*.

Other spellings / vocalizations outside BLC: 𐌲𐌴𐌸𐌴

BLC seems to use two different names to refer to India: see the discussion under 𐌲𐌴𐌸𐌴 below.

𐌲𐌴𐌸𐌴

India.

2 occurrences: 42:2; 42:9.

Vocalization Nau 1907: *hendiyā'* (42:2); *hendiya'* (42:9).

Other spellings / vocalizations outside BLC: 𐌲𐌴𐌸𐌴

⁶⁴ See also Merx 1863, p. 50, n. 1.

⁶⁵ See Cureton 1855, p. 83.

⁶⁶ Nau 1899, p. 51, n. 4.

⁶⁷ Nau 1907, c. 596, l. 1.

It seems that BLC synonymously uses two separate terms for India: 𐤁𐤓𐤌 (see above) and 𐤁𐤓𐤌. It is unlikely that these two forms are mere orthographic variants representing the same pronunciation: rather, they seem to be separate lexemes with a separate etymology. R. Payne Smith gives the two names under two different lemmas;⁶⁸ J. Payne Smith and Costaz, however, give both names under the same lemma 𐤁𐤓𐤌.

𐤁𐤓𐤌 (a) / 𐤁𐤓𐤌𐤓 (b)

Hatra.⁶⁹

3 occurrences: 46:17 (a) (2×); 60:13 (b).

Vocalization Nau 1907: *ḥatra'* (a); *ḥūṭrā'* (b).

Other vocalization outside BLC: *ḥāṭrā'*.

For the variation in orthography, see Section 2.2, below.

𐤁𐤓𐤌

Judea.

1 occurrence: 60:6.

Vocalization Nau 1907: *yhūd*.

Other spellings / vocalizations outside BLC: *ihūdā'*.

𐤁𐤓

Greece.

1 occurrence: 58:3.

Vocalization Nau 1907: *yāwān*.

Other vocalizations outside BLC: *yawan*, *yawān*.

𐤁𐤓𐤌

Libya.

1 occurrence: 50:11.

Vocalization Nau 1907: *lībiya'*.

Other spellings / vocalizations outside BLC: *lwb''*, *lūbiyā'*, *lybw''*, *lwby''*, *lybw'y*, *lybwy*, *lwb'*, *lūbī*.

𐤁𐤓𐤌

Media.

4 occurrences: 44:2; 50:19; 50:21; 60:8.

⁶⁸ Cc. 1026 and 1027, respectively.

⁶⁹ See Cureton 1855, p. 82; Nau 1899, p. 48, n. 4; Drijvers 1980a, *passim*.

Vocalization Nau 1907: *māday*.

Other vocalizations outside BLC: *maday*.

The gentilic to this name (see list c, below) is written in the same way.

𐎠𐎢𐏁

Syria.

1 occurrence: 58:20.

Vocalization Nau 1907: *sūrī*.

The spelling ending in 𐎠 is exceptional: the more common orthography is 𐎠𐎢𐏁 (*sūriya*).⁷⁰

𐎠𐎢𐏁𐎢𐏁

Sarmatia, roughly the area between the Vistula river and the Caspian Sea.

1 occurrence: 50:13.

Vocalization Nau 1907: *sarmaṭiya*'.

𐎠𐎢𐏁

Araba, the part of the Mesopotamian desert that fell under Roman rule.⁷¹

2 occurrences: 56:17; 58:2.

Vocalization Nau 1907: '*rab*.

Other vocalizations outside BLC: '*arab*, '*ārāb*.

𐎠𐎢𐏁𐎢𐏁

Pontus, a region in the northern part of Turkey.

1 occurrence: 50:14

Vocalization Nau 1907: *pānṭūs*.

Other spellings / vocalizations outside BLC: *pānṭāws*, *pāwnṭāws*.

𐎠𐎢𐏁𐎢𐏁

Phrygia.

1 occurrence: 44:3.

Vocalization Nau 1907: *prūgiya*'.

Other spelling outside BLC: *prīgiya*'.

𐎠𐎢𐏁

Euphrates.

1 occurrence: 46:21.

⁷⁰ Nöldeke (Nau 1907 p. 607, l. 10) proposes to read 𐎠𐎢𐏁.

⁷¹ Nau 1899, p. 54, n. 2; Nau 1907, c. 603, l. 25; Nöldeke 1910, p. 557–8.

Vocalization Nau 1907: *prāt*.

Other vocalization outside BLC: *prat*.

The name has no etymological connection with 𐭪𐭣𐭥 (see below).

𐭪𐭣𐭥

Parthia.

2 occurrences: 44:3; 60:5.

Vocalization Nau 1907: *partū*.

Other spellings / vocalizations outside BLC: *partway*, *partiya*'.

The name has no connection with 𐭪𐭣𐭥 'Euphrates', but is derived from the old Persian version of the name, *Parthava*.⁷² See also Greek Παρθία / Παρθυαία / Παρθυηνή.⁷³ For the spelling with 𐭪, see 𐭪𐭣𐭥 below + note 90.

𐭪𐭣𐭥

China.⁷⁴

1 occurrence: 40:17.

Vocalization Nau 1907: *šīr*.

c. *gentilic names*

The term 'gentilic names' here refers to adjectives that are derived from geographical names.⁷⁵ For consistency's sake, in the following list they are given in the absolute singular. The form in which they occur in BLC, however, is always the emphatic state masculine plural (ending in 𐭪𐭣𐭥), with only one exception where the gender is feminine: 46:10 𐭪𐭣𐭥𐭪𐭣𐭥 'Bactrian women'. For the morphological relation between geographical names and gentilics, see Section 2.4, below.

⁷² Merx 1863, p. 48, n. 3; Nau 1899, p. 50, n. 2. R. Payne Smith's suggestion (Payne Smith 1897-1901, c. 3312) that the name is borrowed directly from Sanskrit *pārd(a)* is less likely. (I would like to thank my colleague prof.dr. A.F. de Jong for this observation.)

⁷³ Payne Smith 1897-1901, c. 3312.

⁷⁴ See Cureton 1855, p. 80; Merx 1863, p. 43, n. 1; Nau 1899, p. 45, n. 3; Nöldeke 1910, p. 556; Hegedus 2003, p. 340, n. 41.

⁷⁵ The names 𐭪𐭣𐭥 and 𐭪𐭣𐭥 do not fit this definition: although the terms do refer to certain peoples, their part of speech is not adjective, but (proper) noun. For this reason these two names have been treated in list 2.1a.

𐤍𐤊𐤏𐤍

Egyptian; the gentilic to 𐤍𐤊𐤏𐤍𐤏 (see above).

2 occurrences: 40:2; 40:5.

Vocalization Nau 1907: 'egibṭāy.

Note the alternation 𐤍 / 𐤎: see also Section 2.4, below.

𐤍𐤏𐤍𐤏

Edessan; The gentilic to 𐤍𐤏𐤍𐤏 (see above).

3 occurrences: 46:13; 46:14; 52:17.

Vocalization Nau 1907: 'ūrḥāy.

For the formation, see Section 2.4 below.

𐤍𐤊𐤏𐤍

Albanian, referring to Caucasian Albania, i.e., the region to the west of the Caspian Sea; the east of modern Georgia.

1 occurrence: 50:15.

Vocalization Nau 1907: 'albānāy.

Other vocalizations outside BLC: 'albanāy.

The gentilic to 'alba'niya' (not in BLC).

𐤍𐤊𐤏𐤍

Alanian, referring to the region to the north of the Caspian Sea.⁷⁶

1 occurrence: 50:15.

Vocalization Nau 1907: 'alānāy.

Other vocalizations outside BLC: 'alanāy, 'elanāy.

The gentilic to 'ālān (not in BLC).⁷⁷

𐤍𐤊𐤏𐤍

Babylonian; the gentilic to 𐤍𐤊𐤏𐤍 (see above).

1 occurrence: 40:5.

Vocalization Nau 1907: bāblāy.

𐤍𐤊𐤏𐤍 (a) / 𐤍𐤊𐤏𐤍 (b) / 𐤍𐤊𐤏𐤍 (c)

Bactrian.

3 occurrences: 46:1 (a); 46:1 (b); 46:10 (c) (fem).

Vocalization Nau 1907: baḥtīrāy (a); buḥrātāy (b); baḥtrāy (c).

⁷⁶ Payne Smith 1897-1901, c. 211.

⁷⁷ Payne Smith 1927, p. 20b.

Bactria lies in the north of modern Afghanistan. The name is derived from Persian *bakhtar* “the west”⁷⁸; the Greek equivalent is Βάκτροι; see Section 2.3, below. For the variation in orthography, see Section 2.2, below.

𐭠𐭣𐭥𐭥𐭥 (a) / 𐭠𐭣𐭥𐭥 (b)

Britannic.⁷⁹

3 occurrences: 48:15 (a); 48:15 (b); 52:16 (b)

Vocalization / spelling Nau: *brītūnāy* (a, b).

The gentilic to 𐭠𐭣𐭥𐭥𐭥, 𐭠𐭣𐭥𐭥, 𐭠𐭣𐭥𐭥𐭥 (not in BLC).

R. Payne Smith translates the first occurrence in 48:15 with the name of the country, ‘Britannia’, instead of that of the people.⁸⁰ However, this interpretation is made untenable by the fact that the word in the manuscript has *syame*: 𐭠𐭣𐭥𐭥𐭥. Payne Smith’s translation is explained by the fact that he has based himself on Cureton’s edition, where the *syame* are absent.⁸¹

𐭠𐭣 1

Gelian.

7 occurrences: 44:12 (2×); 44:17 (spelled 𐭠𐭣𐭥𐭥); 44:22; 44:23; 60:6.

Vocalization Nau 1907: *gelāy*. See also 𐭠𐭣 2, below.

The context in 44:17 is 𐭠𐭣𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥𐭥. Because of the disagreement in gender between the pronominal suffix 𐭠𐭣- (fem) and 𐭠𐭣𐭥𐭥 (masc), Nau proposes to read 𐭠𐭣𐭥𐭥.⁸² Schultheß proposes to read 𐭠𐭣𐭥𐭥𐭥𐭥 “ihre Männer, die Gelen.” This interpretation is perfectly reasonable, but in order to arrive at it, there is no need to alter the text in any way: the -𐭠 does not have to be deleted, since it might well function as an explanatory particle here: ‘their (fem) men, *to wit*, the Gelians.’ Nau’s suggestion, on the other hand, could explain the spelling with the extra *alaph* as a corruption of a 𐭠 in the Vorlage.

⁷⁸ See also Nöldeke 1910, p. 556.

⁷⁹ See Merx 1863, p. 48, n. 2.

⁸⁰ Payne Smith 1897-1901, c. 522.

⁸¹ Cureton 1855, p. 𐭠𐭣, l. 12. In his translation, however, Cureton has ‘Britons’ (p. 23, l. 11), which suggests that he might have seen the *syame* in the manuscript, but failed to reproduce them in his edition. The edition of Nau 1899 also lacks the *syame* (p. 23, l. 15), and hence that of Drijvers 1965 (48:15)—although the latter does propose the emendation 𐭠𐭣𐭥𐭥𐭥 (p. 66). The *syame* are present in Nau’s edition of 1907 (c. 592, l. 16 + note).

⁸² Nau 1899, p. 47, n. 2; Nau 1907, c. 587, l. 25 + note.

𐤂𐤊 2

Gallic, the gentilic to 𐤂𐤊 (see above).

1 occurrence: 52:20.

Vocalization Nau 1907: *galāy*.

Although this gentilic is a homograph of 𐤂𐤊 1, the context in BLC makes it clear that the occurrence in 52:20 cannot refer to the Gelians: 𐤂𐤊 𐤂𐤊 𐤂𐤊 𐤂𐤊 [𐤂𐤊 𐤂𐤊] *nor (does fate force) the 𐤂𐤊 to refrain from having intercourse with one another*. This does not concur with what is said earlier about the Gelians—namely that their women show masculine behaviour and vice versa⁸³—but rather with the description of the Germans and Gauls, whose men take boys as their husbands.⁸⁴

𐤂𐤊𐤍

Germanic.

3 occurrences: 48:6; 52:5; 52:7.

Vocalization Nau 1907: *germanāy*.

𐤂𐤊𐤍

Indian; the gentilic to 𐤂𐤊𐤍.

7 occurrences: 42:2; 42:14⁸⁵; 42:18; 50:25; 52:2; 52:14; 54:21.

Vocalization Nau 1907: *hendwāy*.

Morphologically, this is apparently the gentilic to 𐤂𐤊𐤍, not 𐤂𐤊𐤍, which, if the same derivation process as for the other gentilics in BLC is applicable here, would have been *𐤂𐤊𐤍 or *𐤂𐤊𐤍.

𐤂𐤊𐤍

Tayite, an Arabic tribe; also used to refer to Arabs in general (see remarks at 𐤂𐤊𐤍 below).⁸⁶

⁸³ 44:12–25.

⁸⁴ 48:6–15.

⁸⁵ The final part of this word is difficult to read in the manuscript (fol. 136v, l. 3): the area between 𐤊 and 𐤌 is worn and stained. It seems to contain two letters, the second of which might be a *yodh*. The remains of the first letter have the appearance of the right and top part of a 𐤍, or possibly a 𐤎, so that the result could be something like *𐤂𐤊𐤍. Since this does not make sense to me, I have chosen to follow the editors, who have 𐤂𐤊𐤍 (sg). No *syame* are visible. Another possibility is that the sign between the 𐤊 and the (possible) 𐤍 is some kind of connective dash, maybe to indicate that a mistake has been made at that point, and that we are to read 𐤂𐤊𐤍.

1 occurrence: 50:11.

Vocalization Nau 1907: *ṭayāy*.

ܬܝܝܝܐ

Greek; the gentilic to ܬܝܝܝܐ (see above).

2 occurrences: 44:10; 52:18.

Vocalization Nau 1907: *yawnāy*.

ܬܠܕܐ

Chaldean.

8 occurrences: 26:20; 28:6; 30:4; 38:25; 50:7 (2×); 54:7; 54:12.

Vocalization Nau 1907: *kaldāy*.

In BLC, the term is used in the sense of 'astrologers'.

ܡܕܝܐ

Median, the gentilic to the homograph ܡܕܝܐ (see b, above).

2 occurrences: 50:22; 52:15.

Vocalization Nau 1907: *mādāy*.

Other vocalization: *madāy*.

ܡܘܪܢܬܝܐ

Mauritanian.

1 occurrence: 50:12.

Vocalization Nau 1907: *mūranṭāy*.

Other spelling outside BLC: *mwryṭyn*.

The editors propose to read ܡܘܪܢܬܝܐ or ܡܘܪܢܬܝܐ.⁸⁷ The spelling in the manuscript could be a mistake or an optional variant with metathesis of ܢ and ܡ.

ܣܪܥܝܐ

Saracene, also used for Arabs in general.

1 occurrence: 50:11.

Vocalization Nau 1907: *sarqāy*.

The terms ܣܪܥܝܐ (see above) and ܣܪܥܝܐ can be used synonymously to refer to Arabs or Orientals in general, but BLC clearly uses the two names to refer to

⁸⁶ Cureton 1855, p. 83. The name is used to mean 'muslim' in several modern Aramaic dialects.

⁸⁷ Nau 1899, p. 51, n. 2; Nau 1907, c. 595; Schultheß 1910a, p. 94; Nöldeke 1910, p. 560. Schultheß (ibid.) further proposes to swap the names ܣܪܥܝܐ (for ܣܪܥܝܐ, see above) and ܣܪܥܝܐ(ܡ), because of the context.

different peoples (although they may live in the same area): ܡܠܟܐ ܕܝܕܝܢܐ ܕܝܕܝܢܐ 'and in the whole area of the Saracens and of the Tayites...'

ܐܪܒܐ

Arabian, the gentilic to ܐܪܒܐ (see above).⁸⁸

2 occurrences: 46:13; 46:14.

Vocalization Nau 1907: 'arābāy (46:13); 'arbāy (46:14)

Other vocalization outside BLC: 'arabāy.

ܦܪܫܐ (a) / ܦܪܫܐ (b)

Persian.⁸⁹

6 occurrences: 42:22 (a) (2×); 44:6 (a); 44:2 (b) (written without syame); 52:13 (a); 54:23 (a).

Vocalization Nau 1907: pārsāy (a); pūrsāy (b).

The occurrence in 44:2 lacks the syame, but the context strongly suggests that we should read a plural: ܕܡܢ ܕܡܢܐ ܕܝܕܝܢܐ ܕܝܕܝܢܐ ܕܡܢ ܕܡܢܐ (some) of these Persians have moved out of their country and live in Media... It is not clear if there is a connection between the lack of syame and the spelling with ܐ in the same occurrence; it seems a coincidence. See also 2.2.

ܦܪܬܐ

Parthian, the gentilic to ܦܪܬܐ (see above)

4 occurrences: 44:9; 48:17; 48:17; 52:15.

Vocalization Nau 1907: partwāy.

The spelling with ܐ reflects the old Persian origin of the name, *Parthava*.⁹⁰

ܨܨܐ

Zazite / Sasite.

1 occurrence: 50:15.

Vocalization Nau 1907: šašāy.

It is not quite clear what people is meant by this name.⁹¹ Hilgenfeld and Nau suggest that it could refer to the Saxons.⁹²

⁸⁸ See Cureton 1855, p. 82; Nau 1899, p. 54, n. 2;

⁸⁹ See Cureton 1855, pp. 81–2; Merx 1863, p. 45, n. 1.

⁹⁰ Merx 1863, p. 48, n. 3; Nau 1899, p. 50, n. 2.

⁹¹ See Cureton 1855, p. 83; Merx 1863, p. 41, n. 1.

𐤒𐤔𐤍

Cushanian.

4 occurrences: 46:1 46:9; 46:18; 60:7.

Vocalization Nau 1907: *qušanāy*.

Other vocalization outside BLC: *qašnāy*.

Some of the editors have trouble identifying this people,⁹³ but they are most likely to be the Cushans, a tribe of Chinese origin⁹⁴ that in Bardaisan's time ruled an empire in the region of Bactria (see under 𐤒𐤔𐤍 above).⁹⁵

𐤓𐤕𐤍

Roman.

4 occurrences:

44:10; 46:20; 52:19; 56:17.

Vocalization Nau 1907: *rhūmāy*.

𐤓𐤕𐤍

Rakamaean.

2 occurrences: 46:13; 46:14.

Vocalization Nau 1907: *rqamāy*.

This gentilic probably refers to the town of Petra, which was formerly called Rekeme, or Reqem.⁹⁶ In the Peshitta, the name 𐤓𐤕𐤍 corresponds to Hebrew קְדֶשׁ; e.g., Judges 4:6 מְקֹדֶשׁ נִפְתָּלִי וְהַשִּׁלַח וְהַתְקִירָא לְבָרְק בְּיָדֵינָעֻם מְקֹדֶשׁ נִפְתָּלִי, as well as to קְדָם; e.g., Judges 6:3 וְעִמְלֵק וּבְנֵי־קְדָם וְעָלוּ עָלָיו.

𐤔𐤓𐤍 (a) / 𐤔𐤓𐤍 (b)

Chinese, the gentilic to 𐤔𐤓𐤍 (see above + note 74).

5 occurrences: 40:16 (a); 40:16 (b); 40:20 (b); 40:23 (b); 52:12 (b).

Vocalization Nau 1907: *šrāy* (a) / *šīrāy* (b).

⁹² Hilgenfeld 1864, p. 129; Nau 1899, p. 51. The latter also gives a few other suggestions. My colleague Johny Messo (2006, p. 16, n. 108) has suggested that the name might be connected to modern Chechnya.

⁹³ Cureton 1855, p. 82; Merx 1863, p. 46, n. 2.

⁹⁴ They were also known by the name Guishuāng (貴霜) or Yuèzhī (月氏). See Nau 1899, p. 48, n. 1.

⁹⁵ See a.o. Nöldeke 1910, p. 556; Winter 1999, p. 154 + note 630; Nau 1907, c. 589, n. 1.

⁹⁶ Drijvers 1966, p. 91 + note 4.

2.2 Names with orthographic variation

As can be observed, a number of the names in 2.1 show variation in orthography:

𐭪𐭭𐭮𐭭𐭮𐭭 / 𐭪𐭭𐭮𐭭𐭮𐭭
 𐭪𐭭𐭮𐭭𐭮𐭭 / 𐭪𐭭𐭮𐭭𐭮𐭭
 𐭪𐭭𐭮𐭭𐭮𐭭 / 𐭪𐭭𐭮𐭭𐭮𐭭
 𐭪𐭭𐭮𐭭𐭮𐭭 / 𐭪𐭭𐭮𐭭𐭮𐭭
 𐭪𐭭𐭮𐭭𐭮𐭭 / 𐭪𐭭𐭮𐭭𐭮𐭭
 𐭪𐭭𐭮𐭭𐭮𐭭 / 𐭪𐭭𐭮𐭭𐭮𐭭
 𐭪𐭭𐭮𐭭𐭮𐭭 / 𐭪𐭭𐭮𐭭𐭮𐭭

For most of these cases, the version with alternative orthography occurs only once: these ‘hapaxes’ have been framed in the list above. For 𐭪𐭭𐭮𐭭𐭮𐭭, all three occurrences have a different orthography.

A regularity that can be observed in the variation of these seven words is the presence vs. absence of a *waw* (𐭪𐭭𐭮𐭭𐭮𐭭 / 𐭪𐭭𐭮𐭭𐭮𐭭; 𐭪𐭭𐭮𐭭𐭮𐭭 / 𐭪𐭭𐭮𐭭𐭮𐭭; 𐭪𐭭𐭮𐭭𐭮𐭭 / 𐭪𐭭𐭮𐭭𐭮𐭭), *yodh* (𐭪𐭭𐭮𐭭𐭮𐭭 / 𐭪𐭭𐭮𐭭𐭮𐭭; 𐭪𐭭𐭮𐭭𐭮𐭭 / 𐭪𐭭𐭮𐭭𐭮𐭭) or both (𐭪𐭭𐭮𐭭𐭮𐭭 / 𐭪𐭭𐭮𐭭𐭮𐭭; 𐭪𐭭𐭮𐭭𐭮𐭭 / 𐭪𐭭𐭮𐭭𐭮𐭭). One may be tempted to describe these as cases of plene vs. defective spelling, and this may indeed be the case, but we cannot be entirely sure. Here, the vagueness of the boundary between orthography and morphology becomes apparent. Do, for instance, 𐭪𐭭𐭮𐭭𐭮𐭭 and 𐭪𐭭𐭮𐭭𐭮𐭭 refer to the same pronunciation (e.g., **ḥuṭra*’), or to two different ones (e.g., *ḥaṭra*’ and *ḥūṭra*’, like Nau 1907 vocalizes)? If the former is the case, we are indeed dealing with a plene / defective issue, but if the latter is the case, the question becomes a morphological one. Similar considerations apply to the other cases.

The case of 𐭪𐭭𐭮𐭭𐭮𐭭 / 𐭪𐭭𐭮𐭭𐭮𐭭 is comparable with constructions like 𐭪𐭭𐭮𐭭𐭮𐭭 / 𐭪𐭭𐭮𐭭𐭮𐭭, 𐭪𐭭𐭮𐭭𐭮𐭭 / 𐭪𐭭𐭮𐭭𐭮𐭭, etc. (see Section 1.1, above). The use of both spellings alongside each other results from the fact that the components 𐭪𐭭 and 𐭪𐭭𐭮𐭭 are still recognized as autonomous words that can be used independently.

The possible explanations for the orthographic variation in these names are comparable to those discussed in 1.2 above. The orthographic standards at the time of creation of the manuscript allowed for several possible spell-

ings, which, as can be seen from the numerous alternative spellings and vocalizations attested outside BLC (see Section 1.1, above), especially applies to proper, geographical and gentilic names. Here, too, the layout of the text may have had some influence on the choice of the scribe as to which spelling to use in which environment: the device of space filling or avoiding seems to have been applied to a number of cases.⁹⁷ Spreading over two lines does not occur, however: all six occurrences of two-word ܚܝ ܕܝܫܝ are written on the same line.

2.3 The rendering of foreign sounds and graphemes

Many of the names are of foreign (i.e., outside Syriac) origin, and are therefore subject to the complex process of rendering foreign sounds or graphemes into their Syriac equivalents. A considerable number of the names in BLC are derived from Greek, or at least show features that are typical for the rendering of Greek loanwords. These features are:

a. retention of Greek endings.⁹⁸

-OS: ܡܠܟܐ, ܡܡܡܐܪ, ܡܢܝܠܐ, ܡܠܟܐ, ܡܠܟܐ;

-ES: ܡܠܚܐ / ܡܠܚܐ, ܡܝܪ;

-ŊS: ܡܝܪ, ܡܢܝܡ / ܡܢܝܡ;

-IA: ܡܡܡܐܪ, ܡܠܟܐ, ܡܠܚܐ, ܡܡܡܐܪ, ܡܠܟܐ, ܡܠܚܐ, ܡܠܟܐ, ܡܠܚܐ.

b. regular grapheme correspondences:

The rendering of Greek loanwords in Syriac is often (but not always) based on graphemes, rather than pronunciation; e.g., ܘ is frequently represented by ܐ (although the rendering with ܘ, also occurs).⁹⁹ The following corre-

⁹⁷ For ܡܠܚܐ / ܡܠܚܐ, and even more clearly for ܡܢܝܡ / ܡܢܝܡ, the shorter form occurs on a line that contains noticeably less space than the lines in which the longer forms are located. The form ܡܠܟܐ is an even clearer example: it occurs on a line together with only one other word, with an extraordinarily large space between the two; the two other occurrences in the shorter form ܡܠܟܐ have much less space around them. The same goes for ܡܠܚܐ / ܡܠܚܐ.

⁹⁸ Brock 1996/9, p. 254–5.

- *consonants:*

π - ε¹⁰¹: ~~αλφ~~ ρ (Αἴγυπτος), ~~κωσ~~¹⁰² (Σπανία), ~~αλφ~~ (Πόντος),

ῥ - *ti*¹⁰³: *ῥατι* (Ῥώμη);

σ - ω¹⁰⁵: *passim*; e.g., νόμος (νόμος);

χ - 𐤒¹⁰⁷: 𐤒 (Χαλδαῖος), 𐤒𐤕𐤕𐤕 (Βραχμᾶνες).

α - ρ: *οἶκ* ('Αρης / Ἄρες), *ἄλκ* ('Αλβανία), *ἄλ* ('Αλανία), *μαζονες* / -αζ¹⁰⁸);

α - α¹⁰⁹:  /  (Βρετανία);

1 - ,: *passim*;

η - ,: ~~ε~~ισι (Έρμης);

ο - α: *passim*; e.g., νόμος (νόμος);

U - α¹¹⁰: ~~Κυ~~αία (Φρυγία), ἰαώ (Συρία);

υ - ,¹¹¹: Λιβύη (Λιβύη);

ω - α: ωααααα (Ὠκεανός).

⁹⁹ Brock 1996/9, p. 256.

¹⁰⁰ Brock 1996/9, p. 255.

¹⁰¹ Brock 1996/9, p. 255.

¹⁰² For the prosthetic *alaph* before consonant clusters, see Nöldeke 51; Brockelmann 64.

¹⁰³ This custom is typical for pre-7th century texts; later ρ was rendered simply by ι. Nöldeke 1966, § 39; Costaz 100 5^o; Brock 1996/9, p. 255.

¹⁰⁴ Duval 1881, p. 25; Brock 1996/9, p. 255.

¹⁰⁵ Duval 1881, p. 29.

¹⁰⁶ Brock 1996/9, p. 255.

¹⁰⁷ Duval 1881, p. 22; Brock 1996/9, p. 255.

¹⁰⁸ See note 48, above.

¹⁰⁹ Duval 1881, p. 46.

¹¹⁰ Brock 1996/9, p. 256.

Although this list of correspondences cannot be considered exhaustive, since it does not include any irregular grapheme correspondences (e.g., the rendering of Greek π with ܡ in ܡܚܠܝܢ), we can still make the modest observations that some names were probably not borrowed from Greek, e.g., the spelling of ܡܫܝܚܐ (and its variants) with ܡ and ܡܝ : had the word been borrowed from Greek Βάκτροι , we would have expected a ܡ as the equivalent of the κ , and a ܡܝ for the τ : ܡܝܫܚܐ . The same goes for the names that in Syriac have graphemes that do not have an equivalent in the Greek, such as ܥܝܢܐ , ܥܝܬܐ , etc.

2.4 Formation of gentilic names

When we compare the geographical names and the gentilics that are derived from them, we can observe a strict consistency in the formation of these gentilics. They are all formed by means of the Syriac derivational *nisba*-ending -ܐܝܝܐ (vocalized -āy). There are several ways in which this ending is connected to the geographical name:

- connected directly: (after a consonant) $\text{bābel} > \text{bāblāy}$; $\text{yawān} > \text{yawnāy}$; $\text{'arab} > \text{'arbāy}$; $\text{šīr} > \text{š(i)ṛāy}$; (after a vowel) $\text{hendū} > \text{hendwāy}$, etc.;

- replacing -ws : $\text{'ageptws} > \text{'agebtāy}$.¹¹²

- replacing -īa' : $\text{germanīa'} > \text{germanāy}$;

- replacing -ay : $\text{māday} > \text{mādāy}$.¹¹³

- fusing with -āy : $\text{'ūrhāy} > \text{'ūrhāy}$.¹¹⁴

Table 1 below lists all geographical names and their corresponding gentilics in BLC.

¹¹¹ Brock 1996/9, p. 255.

¹¹² The alternation between ܡܝܝܐ and ܡܝܐ is not likely to be the result of gentilic formation, seeing that both spellings are attested for the geographical name as well as the gentilic (see Section 1.1, above).

¹¹³ See note 114, below.

¹¹⁴ This fusion is the result of ellipsis of a syllable when it is preceded or followed by a (nearly) identical syllable: see Brockelmann 70 (p. 42). Maybe a similar process applies to $\text{māday} > \text{mādāy}$.

TABLE 1: The geographical names and their corresponding gentilics in BLC

<i>geographical name</i>	<i>gentilic</i>
ᵐᵒᵑᵒᵑᵒᵑᵒᵑ	ᵐᵒᵑᵒᵑᵒᵑᵒᵑ
ᵐᵒᵑᵒᵑ	-
ᵐᵒᵑᵒᵑᵒᵑᵒᵑ	-
,ᵐᵒᵑᵒᵑ	,ᵐᵒᵑᵒᵑ
-	ᵐᵒᵑᵒᵑ
-	ᵐᵒᵑᵒᵑ
ᵐᵒᵑᵒᵑᵒᵑ	-
ᵐᵒᵑᵒᵑᵒᵑᵒᵑ	-
ᵐᵒᵑᵒᵑ	ᵐᵒᵑᵒᵑ
-	,ᵐᵒᵑᵒᵑ / ,ᵐᵒᵑᵒᵑ / ,ᵐᵒᵑᵒᵑ
ᵐᵒᵑᵒᵑ	-
-	ᵐᵒᵑᵒᵑᵒᵑ / ᵐᵒᵑᵒᵑᵒᵑ
-	ᵐᵒᵑᵒᵑ 1
ᵐᵒᵑᵒᵑ	ᵐᵒᵑᵒᵑ 2
ᵐᵒᵑᵒᵑᵒᵑ	ᵐᵒᵑᵒᵑᵒᵑ
ᵐᵒᵑᵒᵑ	-
ᵐᵒᵑᵒᵑ	,ᵐᵒᵑᵒᵑ
ᵐᵒᵑᵒᵑ	-
ᵐᵒᵑᵒᵑ / ᵐᵒᵑᵒᵑ	-
-	ᵐᵒᵑᵒᵑ
ᵐᵒᵑᵒᵑ	-
ᵐᵒᵑᵒᵑ	ᵐᵒᵑᵒᵑ
-	ᵐᵒᵑᵒᵑ
ᵐᵒᵑᵒᵑ	-
,ᵐᵒᵑᵒᵑ	,ᵐᵒᵑᵒᵑ
-	ᵐᵒᵑᵒᵑᵒᵑ
,ᵐᵒᵑᵒᵑ	-
ᵐᵒᵑᵒᵑᵒᵑ	-
-	ᵐᵒᵑᵒᵑ
ᵐᵒᵑᵒᵑ	ᵐᵒᵑᵒᵑ
ᵐᵒᵑᵒᵑᵒᵑ	-

𐌲𐌹𐌳𐌰𐌹𐌸	-
-	𐌲𐌹𐌳𐌰 / 𐌲𐌹𐌳𐌰𐌹𐌸
𐌲𐌹𐌳𐌰	-
𐌲𐌹𐌳𐌰𐌹𐌸	𐌲𐌹𐌳𐌰𐌹𐌸
-	𐌲𐌹𐌳𐌰
-	𐌲𐌹𐌳𐌰
-	𐌲𐌹𐌳𐌰𐌹𐌸
-	𐌲𐌹𐌳𐌰
𐌲𐌹𐌳𐌰	𐌲𐌹𐌳𐌰 / 𐌲𐌹𐌳𐌰

3. CONCLUSION

In this chapter I have discussed various orthographical phenomena. In Section 1 I discussed various cases of orthographic variation within BLC; i.e., words and constructions that are written in more than one way. I have drawn the following conclusions:

1. BLC reflects a mixture of plene and defective spelling that is characteristic of older manuscripts;
2. For some diachronic features mentioned in the literature BLC shows a consistent use of the newer forms;
3. There are also diachronic phenomena for which BLC uses the older spelling for some words and the newer for others;
4. In some cases the layout of the text may have had some influence on the choice of the scribe between plene or defective spelling and between the use or non-use of optional spaces.

In general I concluded that BLC reflects the orthography that we would expect at the end of the transitional period from the heterogeneous spelling of the 5th and 6th centuries to the more uniform standard of the 7th century onwards. This means that the date of the manuscript, rather than that of the text it contains has been decisive for the linguistic profile of our text, at least at the level of orthography and morphology.

In Section 2 I focused on nouns of persons, places and peoples. In my analysis of the spelling of these names I touched upon the fact that a linguistic description of them is affected by the interaction between the ency-

clopedic and the linguistic, between the orthographical and the morphological, and between common nouns and proper nouns.

Regarding the first interaction, between the encyclopedic and the linguistic¹¹⁵, we can note that on the one hand some nouns which are completely different lexemes can refer to the same entity. This is the case, for example, with ܡܠܝܚ and ܠܝܚ, which both refer to God / the Lord. On the other hand, one and the same lexeme can refer to different encyclopedic entities, for which reason I distinguished between ܠܝܚ 1 (*Gelian*) and ܠܝܚ 2 (*Gallic*). Likewise, the question as to who of the many Abgars is meant by the Abgar mentioned in our text is an encyclopedic question, rather than a linguistic one. The status of ܝܒܓܪ as a lexeme with the part of speech 'proper noun' is undisputed, no matter to how many Abgars it is applied. The decision by some lexicographers to take ܝܒܓܪ and ܠܝܒܓܪ as one lexeme is also based on encyclopedic considerations (because both names are assumed to have the same referent *India*), rather than on morphological ones (because the differences between the two forms would support the decision to take them apart as two different lexemes).

The second interaction, that between orthography and morphology, becomes especially evident in those cases where we cannot decide whether variation in spelling (e.g., between ܠܝܒܪܝܢ and ܠܝܒܪܝܢܐ) merely reflects different orthographies, or also different realizations. In other cases, especially where foreign names are involved, we should perhaps describe this interaction as one between orthography and phonology, because it is not always clear whether the spelling reflects the pronunciation of a name, or rather a conventional transcription of the Greek, with established one-to-one correspondences between Greek and Syriac letters. The consistency with which these correspondences occur has led me to the conclusion that in the few cases in which they do not occur (e.g., the spelling of ܝܒܪܝܢܐ with ܝܒ and ܝܒܝ; cf. Greek Βακτρία) this word has not been borrowed from Greek.

The third interaction, between common nouns and proper nouns, is especially clear in the names of constellations, which in fact are all nouns (and are still used as such), but in their contexts in BLC function as proper nouns.

¹¹⁵ See Falla 2004.

In the case of proper names, too, it seems that in some cases the *mise-en-page* of the manuscript influenced the scribe's choice of a certain spelling. This interaction between linguistic phenomena and layout, which is not generally taken into account in scholarly literature, deserves further study on the basis of a broader corpus.

Chapter 3

PHRASE STRUCTURE

1. PHRASES

In the CALAP and Turgama projects the analysis of phrase structure has played an important role.¹ The main characteristic of the approach of these projects is that it is distributional, searching for the complex structure of clause constituents rather than focusing on categories usually treated in the grammars such as ‘the genitive’ or ‘apposition’.

After a comprehensive introduction of the different phrase types and their characteristics (Section 1), I will provide a full survey of all phrase structures that are attested in BLC (Section 2).

1.1 Formal Aspects of Phrases: Heads and Extensions

Phrase structure, as every syntactic structure, is recursive in nature: phrases can embed other phrases, which in turn can embed still other phrases; and so forth, theoretically unto infinity. When a phrase embeds more than one other phrase, those subphrases differ in the function they have in the larger phrase (see Section 1.2, below). Those functions can be divided into two types: a subphrase can function as a *head* or as an *extension*.

The head is the minimally required unit in a phrase.² It is the ‘zero projection’ (X^0) of the phrase, and by its part of speech³ it determines the phrase type: a phrase with a noun as its head is a Noun Phrase (NP), one with an adverb as its head is an Adverb Phrase (AdvP); etc.⁴ A head does not

¹ See, e.g., Dyk 2006; Dyk & Van Keulen, 2006; Van Peursen 2007, part Three (pp. 183–276).

² While the head must always be present, it does not necessarily have to be explicit: it can also be empty, as will be explained in Section 2.1.1, below.

³ See Section 1.3.1, below, on the notion ‘part of speech’.

⁴ See Section 1.3.2, below, for an overview of the different phrase types and their designations in the present study.

necessarily appear at the beginning of the phrase, as we will see below; nor does it always have to consist of one word. A phrase can also contain more than one head.

Extensions are phrases embedded in the larger phrase that is projected by the head, and stand in a certain functional relation to that head. They can precede or follow the head, and come in a variety of forms. For instance, the phrase 46:17–18 ܐܬܝܬܐ ܕܥܠܡܐ *a small thing* is an NP, the head of which, the noun ܥܠܡܐ, is extended by the Adjective Phrase (AdjP) ܐܬܝܬܐ. In this example, the functional relation of the extension to the head is that of semantic specification: the AdjP ‘says something about’ the NP.⁵ Since extensions are phrases, they too consist of one or more heads, which can have their own extensions, etc. Here the recursive nature of phrase structure shows.

With these two building blocks—heads and extensions—all kinds of combinations are possible. A phrase can contain one or more heads, each of which can have one or more extensions; extensions can have extensions themselves, etc. In theory, the permutations are infinite, but, of course, in practice there are upper limits to the amount of complexity that a phrase shows. Nonetheless, we will see that BLC has many examples of phrases with a considerable complexity. The following are the basic configurations of heads and extensions that occur. (<...> indicate head boundaries and [...] indicate the outer phrase boundaries.)

- One head, no extensions
[<head>]

Since the head is the only obligatory element in a phrase, and since some phrase types (such as NegP, CP) do not allow extensions altogether, this configuration is, not surprisingly, by far the most common.

- One head with one extension
[<head> [extension]]

⁵ Another functional relation between the head and its extension is that of an apposition; e.g., 58:21–22 ܡܠܟܐ ܐܒܓܪ *king Abgar*, where the proper noun phrase ܐܒܓܪ and the NP ܡܠܟܐ can be said to be the extension of the proper noun phrase ܐܒܓܪ, or *vice versa*. See the subsection ‘Apposition’, below.

Extensions can occur before or after the head; e.g., the phrase 14:19 ܐܕ ܥܦܬܐ *very beautiful*, an AdjP consisting of the head ܥܦܬܐ, which is extended by the AdvP ܐܕ. In these schematic representations, the extension is placed after the head, but this is only done for reasons of simplicity. While in Syriac most extensions do tend to follow the head, some can also precede it, e.g., AdjPs (see Section 2.1.2.2, below) and Demonstrative Pronoun Phrases (DPrPs; see Section 2.1.2.6, below).

- One head with multiple extensions
[<head> [extension₁][extension₂]], etc.

E.g., the phrase 46:2 ܐܬܝܬܐ ܕܥܠܡܐ ܕܥܠܡܐ ⁶ *nice clothes of men*, which is a Noun Phrase that consists of the head ܐܬܝܬܐ, which has two extensions: the Adjective Phrase ܕܥܠܡܐ and the d-Phrase (d-P)⁷ ܕܥܠܡܐ:

- Multiple heads
[<head₁> conj <head₂> conj <head₃>, etc.]

When a phrase contains multiple heads, the heads are typically of the same part of speech⁸ and they are put in parallel sequence by means of phrase-connecting conjunctions (typically -ܐ *and* or ܐܠܐ *or*)⁹, resulting in an enumeration, e.g., 54:4 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ *fate and the horoscope*. Such strings of multiple heads connected by conjunctions will be indicated in the following survey as ‘parallel heads’.¹⁰

⁶ The context is ܐܬܝܬܐ etc., with the *syame* above the ܐ; hence their seemingly odd placing here.

⁷ A d-Phrase (d-P) is a phrase that starts with the preposition -ܕ and which always embeds another phrase: see Section 1.3.2.4, below.

⁸ Exceptions in BLC are cases where the first head is a (personal or demonstrative) pronoun and the second head is a noun, e.g., 58:9–10 ܐܬܝܬܐ ܕܡܠܟܐ *them and their children* (see Section 2.5.1, below); 34:9–10 ܐܬܝܬܐ ܕܡܠܟܐ ܕܡܠܟܐ *now these and many others* (see Section 2.6, below). These are the only two occurrences.

⁹ See Section 1.3.2.11, below, on the distinction between phrase-connecting and clause-connecting conjunctions.

¹⁰ See Section 2.1.1, subsection ‘NPs with parallel heads’; and Section 1.3.2.11, below.

- Multiple heads with extensions: extension scope

Each of the multiple heads can have its own extensions. There are two varieties in which this can occur: 1. one extension refers to one head only, or 2. one extension refers to several heads collectively:

1. Extension of one head at a time:

[<head₁> [extension₁] conj <head₂>];

[<head₁> [extension₁] conj <head₂> [extension₂]], etc.

E.g., 34:23–24 *ደብዳቤ ስላለው ሕይወት ደብዳቤ* *dearth of food and complaint of the bodies*, where each of the two heads (*ደብዳቤ* and *ስላለው*) is extended with a d-P (*ደብዳቤ* and *ደብዳቤ*, respectively).

2. Extension of several (or all) heads collectively:

[(<head₁> conj <head₂>) [extension]]

E.g., 34:10–11 *ደብዳቤ ስላለው ሕይወት* *the periods and modes of nature*, where the d-P *ደብዳቤ* is an extension to both heads *ደብዳቤ* and *ስላለው*;

34:14 *ደብዳቤ ስላለው ሕይወት* *the growth and perfection of the body*, where *ደብዳቤ* is an extension to *ደብዳቤ* as well as to *ስላለው*.

These two scenarios can be described in terms of ‘extension scope’; i.e., the number of heads to which one extension belongs: scenario 1 has an extension scope of one head, whereas scenario 2 has a scope of two heads or more. Extension scope is a feature that is not extractable from the formal data. In a configuration like *head₁ + head₂ + extension*, contextual information is needed to determine whether the extension only refers to the last head (scenario 1) or to both heads collectively (scenario 2).¹¹

- Extensions with multiple heads

Since extensions are phrases themselves, they too can contain more than one head:

[<head> [<head> conj <head>]], etc.

¹¹ Technically there is a third option, where the extension would refer only to the *first* head, and not to the second. This scenario, however, seems to violate grammaticality: the extension scope must at least apply to the head closest to the extension, and can be broadened to encompass the subsequent heads further away from it. It does not seem to be possible for a head to be ‘skipped’ in this process. In any case such a scenario is not attested in BLC.

E.g., 42:16–17 **ܐܬܝܬܝܢ ܕܥܝܠܐ ܕܥܝܠܐ** *evil and impure things*, which is an NP that consists of a single head **ܐܬܝܬܝܢ**, which is extended with an AdjP that contains two heads: **ܥܝܠܐ** and **ܥܝܠܐ**.

- Extensions extended

Each of the heads of an extension, again, can take its own extensions, and so on:

[<head> [extension [extension]]]

E.g., 24:15 **ܐܬܝܬܝܢ ܕܥܝܠܐ ܕܥܝܠܐ** *guidance of good counsels*, where the NP head **ܐܬܝܬܝܢ** is extended with the d-Phrase **ܕܥܝܠܐ**, which in turn is extended with the AdjP **ܥܝܠܐ**.

Here, again, there is the possibility of multiple heads, e.g., in the case:

38:6–7 **ܐܬܝܬܝܢ ܕܥܝܠܐ ܕܥܝܠܐ** *the order of all beings and natures*, where **ܐܬܝܬܝܢ** is extended with the two-headed phrase **ܕܥܝܠܐ ܕܥܝܠܐ**, which is in turn extended with the phrase **ܥܝܠܐ**.

Note the structural difference between parallel-headed extensions, multiple extensions, and extensions which are extended themselves:

- one extension, parallel-headed:

42:16–17 **ܐܬܝܬܝܢ ܕܥܝܠܐ ܕܥܝܠܐ** *evil and impure things*

- multiple extensions:

28:5–6 **ܐܬܝܬܝܢ ܕܥܝܠܐ ܕܥܝܠܐ** *it is a deceitful craft of the Chaldeans*¹²

- one extension, extended:

24:15 **ܐܬܝܬܝܢ ܕܥܝܠܐ ܕܥܝܠܐ** *guidance of good counsels*

1.1.1 Apposition

In linguistic literature, the term ‘apposition’ is used in a wide variety of meanings, and is often employed without an explicit definition. Often the term designates nothing more specific than ‘two asyndetically juxtaposed elements’, and is frequently used synonymously with terms like ‘coordination’. The relation in which the two elements stand to each other is rarely

¹² Note that this phrase is interrupted by the EPP **ܐܬܝܬܝܢ**: see Sections 2.1.2.15 and 3.1.3.1, below.

specified, and when it is, many different definitions are found, involving aspects of syntax, semantics, pragmatics, etc.¹³

In the present study I shall use a rather strict definition that describes apposition as a syntactic relation motivated by semantic features: *Apposition is the syntactic relation between two asyndetically juxtaposed nominal phrases, which do not modify each other semantically, but which refer to the same concept in the semantic domain.*

The fact that both phrases have the same semantic referent (or *participant*: see Chapter 4, Section 1.3) means that they have an equal status both syntactically and semantically. Within a clause constituent, two phrases in apposition share a syntactic slot which is normally reserved for one phrase. As a result of this status of equality, the order of the two phrases can be reversed, or one of the two phrases can be left out, without affecting the syntax or the semantic information structure.

In the Turgama model, apposition is treated as the extension of one NP by another. It should be noted, however, that in contrast to other phrase structures, here extension does not lead to semantic modification (which, as I have just explained, is absent in apposition), but instead to semantic redundancy: where a specification adds something new to the information conveyed by the phrase head, an apposition repeats the same information twice. Strictly speaking, therefore, we cannot even tell which of the two members of an apposition is the extension of which, although in the Turgama model the second member is by default labelled as the extension to the first. This is also the approach taken in the present study, which means that cases of apposition will be found in the section on NPs extended by NPs (Section 2.1.2.1, below).

As a result of the definition given above, certain juxtapositions of nominal phrases which are in some traditions called an apposition, are not treated in that manner here. These include:

Not apposition: the 'cardinal-counted' relation

As is widely recognized, the grammatical relation between a cardinal numeral and the item which it counts is a unique one.¹⁴ In BLC, there are two

¹³ See Acuña-Fariña 1999 for a treatise on the different uses of 'apposition'.

¹⁴ See, e.g., Van Peursen 2010, especially his section 3.

ways in which both elements can be combined: with pronominal agreement (see Section 1.3.2.1, subsection ‘NPs with pronominal agreement’, below), and without¹⁵:

- with pronominal agreement:
34:17 **ሁሉን** ራሳችንን *both heads*; 38:2 **እነዚህ** ሦስት *the three things*;
- without pronominal agreement:
32:23 **አምስት** ዓመት *fifteen years*; 54:7 **በሥጋ** ስጦታ *in seven regions*

Since a cardinal is morphologically a noun and the same is generally true for the item which is counted, the result of combining the two is the asyndetic juxtaposition of two nominal phrases. Furthermore, as can be seen in the examples above, the order of those two phrases can sometimes be reversed, which does not alter the syntax or the information structure. These characteristics have led some scholars to proclaim the ‘cardinal-counted’ configuration an apposition.¹⁶

However, the configuration violates a number of the above-mentioned requirements of an apposition. Although the order of the two phrases can sometimes be reversed, it is not possible to remove one of the two without affecting the semantic information. This is a direct result of the fact that the two members of the configuration are not semantically equal. The act of counting, i.e., indicating the amount of something, is by definition a type of semantic specification: the cardinal ‘says something’ about that which is counted, namely its quantity. In this respect, the cardinal can be said to have ‘attributive’ qualities, rather like an adjective. By violating the prerequisite of semantic equality, the ‘cardinal-counted’ relation loses its right to be called an apposition.

¹⁵ BLC does not have attestations of cardinal numerals in a genitive construction with a noun (of the type *ḥṣṣṣ ḥṣṣṣ* *their six wings* (Nöldeke 1966, § 152)).

¹⁶ E.g., Phillips 1866, § 23 (p. 58): ‘Cardinal numbers from three are for the most part joined to the thing numbered by Apposition...’; Nestle 1889 I, § 33 (p. 36): ‘[The cardinals] are placed in apposition sometimes before—the more usual position—sometimes after the object numbered’; Duval 1881, § 369a (p. 350): “Les noms de nombre se mettent en apposition avec les substantifs, comme des adjectifs” (!); Nöldeke 1966, § 237 (p. 177): “Das Zahlwort steht als Apposition vor oder nach dem Gezählten.”; Coakley 2002, § 29 (p. 134): “The numbers in Syriac are nouns, standing in apposition to the nouns to which they are attached.”

In the present study, the ‘cardinal-counted’ relation will be treated as an NP extended with another NP. Irrespective of the order in which the two members of the construction occur, the cardinal (with or without pronominal suffix) is always treated as the extension to the item counted. See Sections 2.1.2.1, subsection 2; and 2.1.2.13, below.

Not apposition: certain constructions with pronominal agreement

In some literature, certain constructions with pronominal agreement (see Section 1.3.2.1, subsection ‘NPs with pronominal agreement’, below) are treated as appositions. The reason for this is understandable, since such constructions often consist of the asyndetic juxtaposition of two nouns (one of which carries the pronominal suffix), the relative order of which is irrelevant; e.g. 40:6 ܠܕܝܢܐ ܠܕܝܢܐ *the two countries*; 40:15–16 ܠܬܠܬ ܕܠܝܠܐ *the whole world*, etc. However, as with the ‘cardinal-counted’ relation, here, too, there is a clear presence of semantic specification: the phrase containing the suffixed noun specifies the unsuffixed noun by indicating the quantity of the item expressed by the latter. As a result, it is not possible to delete one of the two phrases without affecting the information structure. The occurrence of specification means that there is no relation of semantic equality between the two nouns; hence, they do not stand in apposition.

1.2 Functional aspects of Phrases: Clause Constituents vs.

Subphrases

Besides its internal structure, or *form*, a phrase has a certain *function* within a clause.¹⁷ From a functional perspective, phrases can be divided into two main categories: phrases that function as clause constituents (e.g., subject, object, predicate, etc.), and those that do not.

A phrase that functions as a clause constituent incorporates the total amount of head(s) and (optional) extension(s) which belong to that phrase. Those separate heads and extensions are also phrases, but within the current environment they do not form clause constituents on their own: they are subphrases of the larger clause constituent phrase. Whether a phrase

¹⁷ See Van Peursen 2007, section 7.2 (p. 140f) for the dichotomy of form and function within the linguistic approach of the Turgama model.

functions as a clause constituent or as a subphrase is a matter of context: the function does not depend on the internal structure or components of the phrase, but on the hierarchical position that it happens to occupy in the syntactic tree. A phrase with structure x might fulfil the role of a clause constituent in environment p , but that of a subphrase in environment q , and vice versa. E.g., in the clause 62:10-11 *וְהַיְהוּדִים וְהַנַּחֲשִׁים וְהַבְּרִיָּים וְהַיִּשְׂרָאֵלִים וְהַכְּנַעֲנִים וְהַחִיטִּים וְהַכְּנַזִּים וְהַכְּנַזִּים וְהַכְּנַזִּים וְהַכְּנַזִּים* and the mixture of the one in the other tempers the power of the natures, the phrases *וְהַיְהוּדִים* and *וְהַנַּחֲשִׁים* are not clause constituents on their own: in the present context, they are subphrases (in this case, a head and its extension, respectively) of the constituent (the object) *וְהַכְּנַזִּים וְהַכְּנַזִּים*. The structures of both subphrases, 'noun' and 'i-noun', however, also occur as clause constituents themselves: in 32:19 *וְהַיְהוּדִים וְהַנַּחֲשִׁים וְהַבְּרִיָּים וְהַיִּשְׂרָאֵלִים וְהַכְּנַעֲנִים וְהַחִטִּים וְהַכְּנַזִּים וְהַכְּנַזִּים וְהַכְּנַזִּים וְהַכְּנַזִּים* the body, then, is led by nature, *וְהַיְהוּדִים* is the Subject; in 22:7-8 *וְהַיְהוּדִים וְהַנַּחֲשִׁים וְהַבְּרִיָּים וְהַיִּשְׂרָאֵלִים וְהַכְּנַעֲנִים וְהַחִטִּים וְהַכְּנַזִּים וְהַכְּנַזִּים וְהַכְּנַזִּים וְהַכְּנַזִּים* because they are of nature, *וְהַיְהוּדִים* is the predicate complement.

In this study I will distinguish between clause constituent phrases and non-clause constituent phrases, indicating the former with the term 'clause constituent', and the latter with 'subphrase'. The reader should keep in mind that both terms refer to phrases and that the distinction is only hierarchical, not structural. Subphrases are phrases seen from a grammatical-hierarchical perspective; clause constituents are phrases seen from their role as the distributional units that make up a clause. The present chapter, then, will provide a survey of the ways in which the latter are built up out of the former.

1.3 Phrase types

The phrase types recognized by the programs in the Turgama model are the following:

- (Proper) Noun Phrases ((Pr)NP);
- Adjective Phrases (AdjP);
- Preposition Phrases (PP),
 - with the subcategories d-Phrase (d-P) and relative clause (RC);
- Personal Pronoun Phrases (PPrP);
- Demonstrative Pronoun Phrases (DPrP);
- Interrogative Pronoun Phrases (IprP);

Interrogative Phrases (InrP);
 Verb Phrases (VP);
 Adverb Phrases (AdvP);
 Conjunction Phrases (CP);
 Negative Phrases (NegP);
 Interjection Phrases (InjP).

I shall treat each phrase type separately. But before I describe phrase structure in detail, a small digression is needed for some explanation of the notion 'part of speech'.

1.3.1 *Part of Speech*

The type of a phrase is motivated by the part of speech of its head: a noun constitutes a Noun Phrase, a negative particle constitutes a Negative Phrase, etc. The notion 'part of speech' (or 'word class'¹⁸, 'lexical category'¹⁹, etc.), can be somewhat confusing. The term is often used rather vaguely without explicit definition, assuming that one knows intuitively what is meant. When given, definitions involve a mixture of criteria from a semantic, morphological or syntactic nature. Part of the difficulty is caused by a lack of proper distinction between a lexeme's intrinsic part of speech, and the part of speech that it assumes within a phrase. The part of speech of certain lexemes is not fixed, but can vary depending on the function that those words have within the phrase. What happens is that the original part of speech undergoes a transition into another part of speech. For instance, the word *good* has the inherent part of speech 'adjective'. In 46:5 *with pretty stones*, this is indeed the part of speech that the word has within the phrase. But in 12:17 *the good that he has done*, the word no longer has the function of an adjective, but that of a noun. In another context, e.g., 6:25 *I would very much like to hear it*, *very much* has become an adverb. Because of cases like these the Turgama model distinguishes between *default* (or *inherent*) part of speech (POS) and *phrase dependent* part of speech (PDP).²⁰ While the inherent part of speech is of

¹⁸ E.g., Jackson 2007, p. 57.

¹⁹ E.g., Trask 1993, p. 155.

²⁰ The question whether words have an inherent part of speech is open to debate. Francis I. Andersen 1995, followed by Terry C. Falla 2003; 2008 and A. Dean Forbes

great importance on morphological level, it is the PDP which is relevant syntactically. The PDP, not the POS, of a head is what determines its phrase type. Throughout the present chapter, therefore, the term ‘part of speech’ refers to the PDP, unless explicitly stated otherwise.

While for some words the inherent and phrase dependent part of speech are always the same, there are several others that are capable of a transition.²¹ The transitions attested in BLC are the following:

- verb → noun²²

Verbal part of speech transitions are typically reserved for (active and passive) participles.

22:16 ܐܠܠ ܫܥܝܪ ܕܥܝܪܐ ܕܥܝܪܐ *all sheep are grass-eaters*;

30:13–14 ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ *and sometimes the rich become rich(er)*

- verb → adjective

24:17–18 ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ *from the right guidance*;

36:11 ܕܥܝܪܐ ܕܥܝܪܐ *at high places*

- adjective → noun²³

10:6–7 ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ *a cither which another plays*;

44:10 ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ *among the Romans and among the Greeks*

2008, have argued that the part of speech of a word is not a lexically determined feature, but is determined solely by syntactic distribution. In contrast, Janet W. Dyk (2005) argues that the processes by which a word can assume different parts of speech turn out to follow regular transition patterns, showing a distinct statistical distribution. On these statistical grounds one can state that a word does have an inherent, or at least default, part of speech, namely that which it assumes in the majority of syntactic environments where it occurs; all other parts of speech that the word can assume are derived from that default part of speech. In the Turgama model it has proven worthwhile to follow this approach, which I have adopted.

²¹ All possible part of speech transitions (for Biblical Hebrew, as well as Syriac and other Aramaic dialects) are listed in Dyk 2005, p. 145f.

²² The transition verb → noun can be described as the fusion of the two transitions verb → adjective and adjective → noun, with the adjective as an intermediate stage. See Dyk 2005, p. 146, for the full transition sequence.

²³ A special example of this transition in BLC is the noun ܕܥܝܪܐ, lit. *the Sevenths*, where the underlying adjective is an ordinal numeral of the *-i-āy(ā)* pattern. See Section 2.1.1, below.

- adjective → adverb

4:3-4 ܐܝܬܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ *and he saw that he was (made) well;*

46:22 ܐܝܬܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ *he doesn't become very angry*

- preposition → conjunction

This transition is restricted to the particle -ܐ; e.g.:

18:13-14 ܐܝܬܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ *and I say that they are easy;*

62:13 ܐܝܬܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ *and a time will come (lit. and it will happen that a time comes)*

The transition of -ܐ from 'preposition' to 'conjunction' is open to some debate: it is also possible that the reverse is true, i.e., that the inherent part of speech is 'conjunction' and that it transits to 'preposition' in certain circumstances. Solving this matter involves diachronical aspects of Syriac, but since the corpus-based approach of the Turgama project asks for a strict synchronical description of the language, we cannot rely on those diachronical features. In fact, both functions of -ܐ (prepositional and conjunctive) are diachronically related and can be described by the same process, referred to by Tesnière (1966) with the French term 'translatif',²⁴ referring to a syntactic operation which transfers a word from one grammatical category to another. He calls the marker of this process a 'translatif'. An example from English is the suffix -ly, which functions as a translatif to transform an adjective into an adverb; e.g., quick → quickly.

Assigning an inherent part of speech to -ܐ, whether this be 'preposition' or 'conjunction', might therefore be somewhat artificial. I follow the Turgama convention of taking 'preposition' as the inherent part of speech of -ܐ.²⁵

As can be deduced from the above, there are four parts of speech in BLC that can either be inherent or the result of a transition from another part of speech: nouns, adjectives, adverbs and conjunctions:

²⁴ Wertheimer 2001b, p. 261; Van Peursen 2007, p. 184.

²⁵ See also the discussion on part of speech in Section 1.3.1 + notes, above.

TABLE 1: Part of speech transitions

<i>PDP</i>		<i>POS</i>
noun	←	verb, adjective
adjective	←	verb
adverb	←	verb, adjective
conjunction	←	preposition

For all other parts of speech, the PDP is always the same as the inherent part of speech.

1.3.2 *The different phrase types*

Here, then, a survey will be given of the different phrase types and their characteristics.

1.3.2.1 *Noun Phrases (NP)*

The head of an NP head consists of at least one (proper) noun,²⁶ which is obligatory and forms the core of the head. The head can also contain other nouns, which relate to the core noun in either of two possible ways: 1. in a genitive construction; 2. in a reduplication. In a genitive construction, the core noun is preceded by one or two nouns in the construct state²⁷; a reduplication involves the repetition of the core noun, typically resulting in a distributive meaning.

The other possible component of the NP head is the pronominal suffix, attached to the core noun (which in that case assumes the construct state).²⁸

²⁶ In this survey, nouns and proper nouns will not be distinguished explicitly, since their syntactic behaviour is similar to a large extent. Where the difference is relevant, this will be indicated.

²⁷ For the corpus of BLC the maximum number of consecutive nouns in the construct state (the last of which can either have a suffix or a 'genitive' noun) is two: see Section 2.1.1, below for a more detailed treatment.

An NP can form a clause constituent of its own, but it can also form an extension to the head of a larger NP. An NP is often embedded in a PP, for a description of which see Section 1.3.2.3, below.

NPs with pronominal agreement

A few words must be devoted here to the phenomenon of pronominal agreement. Constructions with pronominal agreement come in many varieties (which have been studied in detail by Geoffrey Khan²⁹); all of which are characterized by the presence of a personal pronoun (typically in the form of a pronominal suffix) that refers semantically, and agrees grammatically, to a nominal element (i.e., a noun or pronoun). The agreeing personal pronoun typically takes the form of a pronominal suffix, and can be located before the element to which it agrees (such as in 20:18–19 ܐܕܒܝܬܐ ܕܥܡܪܐ *the deceit of love*), or after it (e.g. 40:3 ܐܡܪܐ ܕܥܡܪܐ *all sorts*). The former scenario results in so-called *anticipatory* pronominal agreement (in which case the suffix is sometimes referred to as a ‘proleptic suffix’) whereas the latter results in *resumptive* pronominal agreement.

Since the pronominal suffix is part of the phrase head (see Section 2.1.1, below), its presence or absence does not affect the extension structure of the phrase. As a result, constructions with pronominal agreement will be treated in the same sections as their equivalent structures without pronominal agreement. The abovementioned example 20:18–19 ܐܕܒܝܬܐ ܕܥܡܪܐ *the deceit of love*, therefore, is treated in the same section on NPs extended with d-Ps as, e.g., 24:4 ܐܕܒܝܬܐ ܕܥܡܪܐ *the consumption of meat*: see Section 2.1.2.4, below.

For NPs, several categories of pronominal agreement are attested in BLC:

- The suffix is attached to a noun and stands in anticipatory or resumptive pronominal agreement with another noun. The suffixed noun can ei-

²⁸ The reason that the pronominal suffix is taken as being a part of the NP head and not of a separate phrase (e.g., a PPrP), is that a head cannot consist solely of a noun in the construct state without a genitive to complement it, nor can it consist of a stray pronominal suffix hanging in thin air, without an element to attach it to. For the same reason a construct noun and its genitive are taken as one unit; see Van Peursen 2007, § 9.1 (pp. 183–186).

²⁹ Khan 1988. For pronominal agreement in Syriac, see his section 3bB (pp. 128–131).

ther be a cardinal (with plural suffix), or ሓ (with singular or plural suffix); e.g., 40:6 ፍጹሙና ፍጹሙኑ *the two places*³⁰; 52:5 ሕገገግ ሕገገግ *all Germans*. In the present study, the suffixed noun is treated as an extension to the unsuffixed noun, resulting in an NP extended with another NP: see Section 2.1.2.1, below. The NP containing the unsuffixed noun can be further extended with a number of different phrase types: see Sections 2.1.2.10; 2.1.2.11; 2.1.2.12; 2.1.2.13; 2.1.2.25; 2.1.2.26 and 2.1.2.31, below.³¹

- The suffix is attached to a noun that stands in a possessive construction with $-\text{ኛ}$; e.g., 42:10 ሕዝብ ከግድግዳው *from the border of the Brahmins*. In this case, the unsuffixed noun is part of the extension, while the suffixed noun forms the head. This type of pronominal agreement only occurs in the anticipatory variety. In the present study it is treated as an NP extended with a d-P; see Sections 2.1.2.4 and 3.1.2.4.³²

- The suffix is attached to a preposition and agrees with a noun which is also preceded by a preposition. There are three possible scenarios for this type of pronominal agreement, depending on whether $-\text{ኛ}$ or another preposition is involved: 1. both prepositions are the same and are not $-\text{ኛ}$; e.g., 42:13–14 ከግድግዳው ከግድግዳው *in the very region of the Indians*; 2. the first preposition is not $-\text{ኛ}$, the second is; e.g., 28:5 ከግድግዳው ከግድግዳው *in contrast to these*; 3. both prepositions are $-\text{ኛ}$ (the first of which takes the form of its functional equivalent $-\text{ሆኖ}$); e.g., 18:21 ሆኖ ከግድግዳው *(it is) of man*³⁴. These constructions mostly occur as autonomous clause constituents (treated in Sections 2.3 and 2.4.2.1, respectively), although cases of scenario 1 and 3 are also attested in the function of an extension to an NP (treated in Sections 2.1.2.3 (subsection ‘Further extensions’) and 2.1.2.21 (subsection ‘Further extensions’), respectively). Constructions that follow scenario 2 only occur as autonomous clause constituents.³⁵

³⁰ This construction forms a part of an extension to another phrase: see Section 2.1.2.4, subsection ‘Cases with parallel heads’, below.

³¹ Khan 1988, pp. 129–130 (section 1.4 ‘*kul*’). Khan does not treat the cardinal, and for ሓ only mentions the anticipatory variety.

³² Khan 1988, p. 129 (section 1.3 ‘Periphrastic genitive constructions’).

³³ Sic, without *syame*: see Chapter 1, Section 1.1.3, subsection ‘Diacritics’.

³⁴ Note that this phrase is interrupted by the EPP ,ከ .

³⁵ Khan 1988, pp. 128–129 (section 1.2 ‘Prepositional complement’).

Other phrase types with pronominal agreement

Other constructions with pronominal agreement involve phrases where the head is not a noun but a personal or demonstrative pronoun:

- A personal pronoun in the form of an objective suffix attached to a verb stands in pronominal agreement with the noun that forms the object; e.g., 10:13 *يَخْلُقُ الْبَشَرُ* *He would create man*. This construction is treated as a PPrP extended with an NP; see Section 2.5.2.1.³⁶

- The unsuffixed element is a demonstrative pronoun used independently, and stands in resumptive pronominal agreement with *حُل*-plural suffix: 16:9–10 *هَذِهِ كُلُّهَا* *all these things*. This construction is treated as a DPrP extended with an NP; see Sections 2.6.2.1 and 2.6.2.4.³⁷

- Finally, there is one type of pronominal agreement where the personal pronoun does not appear in the form of a suffix, but in that of a normal proclitic personal pronoun. In the constructions attested in BLC, the unsuffixed element is either 1) a noun preceded by a demonstrative pronoun, and often followed by an RC; e.g. 32:16 *هَذِهِ تَحْدِثُ التَّحَوُّلَ* *this (lit. it, [namely] this) changing aspect*, or 2) an independently used demonstrative pronoun: 54:10 *هَذِهِ تَدْعَى الْقَانُونُ* *this (lit. it, [namely] this) is called law*. These ‘proclitic pronominal agreement’ constructions are treated as 1) PPrPs extended with NPs, which are themselves extended by a DPrP and / or an RC (see Section 2.5.2.1, subsection ‘Further extensions’, below), and 2) PPrPs extended with DPrPs (Section 2.5.2.3, below), respectively.³⁸

1.3.2.2 Adjective Phrases (AdjP)

The head of an AdjP is an adjective, or a construction that functions as such. There are no additional head components. The function of the AdjP at clause level stands in direct relation to the function of the adjective that it contains. When that adjective is used predicatively, the AdjP always forms an autonomous clause constituent. When, on the other hand, the adjective is used attributively, the AdjP forms an extension to the head of another phrase, and is therefore invariably a subphrase.

³⁶ Khan 1988, p. 128 (section 1.1 ‘Direct object’).

³⁷ This variety is not treated in Khan 1988.

³⁸ Khan 1988, p. 130 (§ 1.5 ‘An independent pronoun precedes a subject nominal’).

An adjective can also be used adverbially or independently, but in those cases its PDP is no longer ‘adjective’, but ‘adverb’ or ‘noun’, respectively, and treated as such.

The only possible components of a PP head are prepositions. Because a preposition always requires a complement, a PP must necessarily embed another phrase; without that, the PP would be ‘broken’. The phrase types that a PP can embed are Noun or Pronoun (Personal, Demonstrative or Interrogative) Phrases. When a PPrP is embedded, its head assumes the form of a pronominal suffix. Finally, the PP can also embed a Relative Clause, resulting in ‘composite conjunctions’ such as $\text{ـا } \text{فـ}$, $\text{ـا } \text{فـ}$, etc. (see Section 1.3.2.4, below).

³⁹ The equivalence not only applies to the extension structure but also to the head-internal structure.

mentioned explicitly, since those PPs are easily identifiable by the fact that they start with a preposition. Some special cases of PP embedding, however, will be discussed in Section 2.3, below.

However, PPs (and d-Ps) that are not clause constituents, but form extensions to the head of another constituent, will be treated explicitly, since there the above-mentioned balance is absent; moreover, there is a considerable syntactic difference between e.g., an NP extended with a (Pro)Noun phrase and one extended with a PP.

PPs with pronominal agreement

There is one category of PPs (either as constituents or as subphrases) that deserves special treatment. Those are PPs that stand in a construction with pronominal agreement (see Section 1.3.2.1, subsection 'Other phrase types with pronominal agreement', above). Concretely, these consist of a PP embedding a PPrP (the pronominal suffix), extended by another PP which starts with the same preposition as the first or with -*ʾ*, and which embeds an NP. The PPrP agrees with the NP in number and gender, the result being a construction with anticipatory pronominal agreement, such as 16:1 *ܡܠ ܠܚܝܘܬܐܢ* *to freedom*. In the Turgama model, the NP embedded in the second PP is considered a specification of the PPrP embedded in the first.

1.3.2.4 d-Phrases (d-P)

A d-Phrase, that is, a phrase starting with the particle -*ʾ*, can be seen as a subcategory of the PP, but only partially. The reason that it is treated separately is that -*ʾ* shows a functional versatility which other prepositions lack. As explained in Section 1.3.1, above, it has the ability to operate as a preposition, but also as a conjunction. In both roles it can have several functions. As a preposition it can, for instance, indicate possession (e.g. 60:15 *ܡܠ ܡܠܚܬܐ ܕܡܫܝܚܐ* *from the law of their Messiah*) or explication (e.g., 44:17 *ܡܠ ܡܠܬܐ ܕܡܢܐܝܐ* *their men, that is, the Gelians*⁴⁰). As a conjunction, it can function as a relative particle (e.g. 44:19–20 *ܡܠ ܡܠܬܐ ܕܡܢܐܝܐ ܕܡܠܬܐ ܕܡܢܐܝܐ* *because of the law which is set up for them*), or as a subordinative conjunction (54:6 *ܡܠ ܡܠܬܐ ܕܡܢܐܝܐ ܕܡܠܬܐ ܕܡܢܐܝܐ* *and we know that they are true*). The function of -*ʾ* de-

⁴⁰ See Section 2.1.2.4, below, for a discussion of this case.

termines whether the resulting phrase can operate as an autonomous clause constituent or as an extension, resulting in three different types:

1. Phrase with -*ᵛ* as a preposition:
can be a constituent or an extension d-P
2. Phrase with -*ᵛ* as a subordinative conjunction:
can only be a constituent CP
3. Phrase with -*ᵛ* as a relative particle:
can only be an extension RC

Phrases of type 1 can be called a true subcategory of PPs, since there -*ᵛ* functions as a preposition. In the present survey, only phrases of this type will be labelled d-Ps; the cases where they form autonomous clause constituents will be treated in a separate section (Section 2.4, below), whereas the cases where they form extensions to other constituents (which is true for the far majority of d-Ps in BLC) will be treated in the different subsections on extensions. Like a PP, a d-P must by definition embed another phrase to avoid its being 'broken' (see Section 1.3.2.3, above). The phrase types that can be embedded in a d-P are the same as those for PPs (NPs, PPrPs⁴¹, DPrPs and IPrPs).

Phrases of type 2, where -*ᵛ* functions as a conjunction, are not d-Phrases but Conjunction Phrases (see 1.3.2.11, below), which form separate constituents, and will be treated accordingly in Section 2.11, below.

Relative clauses (RC)

Phrases of type 3, with -*ᵛ* functioning as a relative particle, form a special category. To a certain extent they are equivalent to proper d-Ps (phrases of type 1), in that they must also embed another element to complement them. The difference is that this embedded element is not a phrase, but a clause. The phrase embedding that clause forms an extension relative to the preceding phrase head. Since the extension proper appears in the form of a kind of d-Phrase, I will treat phrases of type 3 as a subcategory of phrases of type 1. However, because the embedded element is always a clause, I will

⁴¹ When the embedded phrase is a PPrP, the preposition -*ᵛ* is replaced by its functional equivalent -*ᵛ*, while the PPrP takes on the form of a pronominal suffix: *ᵛᵛ*, *ᵛᵛᵛ*, etc.

refer to the whole of 'a d-Phrase embedding a clause relative to the preceding head' as a 'Relative Clause' (RC).

Like any clause, an RC can have a complex internal structure, but it can also be elliptical. Furthermore, it can be relative to an empty head (see Section 2.1.1, below). The combination of an elliptic RC with an empty head can result in such concise structures as 12:19 ܐܠܗܐ (*that*) *which is good*.

Often a phrase extended by an RC has a second extension, typically a DPrP or an IPrP. This kind of combined extension occurs with NPs (where the additional extension can be a DPrP or an IPrP: see Sections 2.1.2.22 and 2.1.2.23, respectively) and with IPrPs (where the other extension is a DPrP: see Section 2.7.2.3, below). Extension by more than one RC also occurs (see Sections 2.1.2.30, 2.6.2.3 and 2.6.2.4).

Additionally, there is a number of constructions in BLC after which an RC *always* follows. These are:

- demonstrative pronoun + ܕܡܢ : see Section 2.1.2.22;
- NP extended with IPrP: see Sections 2.1.2.23; 2.1.2.26; 2.1.2.28; 2.1.2.30 and 2.1.2.31;
- ܕܐܝܢ -suffix + demonstrative pronoun + noun or demonstrative pronoun + ܕܐܝܢ -suffix + noun: see Section 2.1.2.25;
- independently used ܐܝܢ , ܕܐܝܢ , ܐܝܢܐ and ܐܝܢܐ : see Section 2.6.2.2;
- preposition + independently used ܕܡܢ , ܕܡܢܐ , ܕܡܢܐ , ܕܡܢܐ or ܕܡܢܐ : see Section 2.7.2.2;
- ܕܡܢ , ܕܡܢܐ : see Section 2.7.2.2;
- ܕܡܢܐ , ܕܡܢܐ : see Section 2.7.2.3.

RC embedded in PP

An RC, in turn, can be embedded in a PP, resulting in 'composite' conjunctions such as ܕܡܢܐ , ܕܡܢܐ , etc.: see also Section 2.11, below.

A special type within this category is where the RC is embedded in a PP starting with ܕܡܢ (as the complement to a preceding clause constituent). In this case the verb of the embedded RC is always an infinitive (with ܐܝܢ), resulting in the construction 'infinitive- ܐܝܢ ܕܡܢ '. See Sections 1.3.2.9 and 2.10.2.1, below.

d-Ps with pronominal agreement

Being a subcategory of PPs, a d-P can likewise operate in a construction with anticipatory pronominal agreement (see Section 1.3.2.1, subsection ‘Other phrase types with pronominal agreement’, above), resulting in a d-P embedding a PPrP, extended by another d-P embedding an NP, of the type *هناك رجل*. These will be treated in Section 2.4.2.1, below.

1.3.2.5 Personal Pronoun Phrases (PPrP)

The head of a PPrP is a personal pronoun. Personal pronouns can appear in different shapes, depending on their syntactic function within a clause: when the personal pronoun functions as the subject, it takes the form of a proclitic or enclitic personal pronoun (EPP); when it is governed by a noun, verb or a preposition it appears as a possessive, objective or prepositional pronominal suffix. Of these varieties, PPrPs in the form of a possessive or prepositional suffix always form an extension to the phrases that govern it, while the proclitics, enclitics and object suffixes always form clause constituents of their own. Hence, only the latter types will be given a separate section in the survey below (Section 2.5), while the treatment of the remaining categories will be explained in Section 2.1.1, below.

1.3.2.6 Demonstrative Pronoun Phrases (DPrP)

A DPrP has as its head a demonstrative pronoun. Demonstrative pronouns show certain similarities to adjectives, in that they too can be used independently, predicatively or attributively.⁴² As with AdjPs, an attributive demonstrative pronoun never forms a separate clause constituent but is always an extension, hence a subphrase. Substantively used demonstrative pronouns do form separate clause constituents (as do predicatively used demonstrative pronouns, but these happen to be absent in BLC), so those will be given a separate heading in Section 3, below, whereas attributively used demonstrative pronouns will be treated in the several sections devoted to extensions.

⁴² Nöldeke 1966, § 226; Van Peursen 2007, p. 184.

1.3.2.7 Interrogative Pronoun Phrases (IPrP)

The head of an IPrP consists of an interrogative pronoun, which can be used attributively or independently. In the former case, the interrogative pronoun does not constitute a clause constituent of its own, but, as with attributive adjectives and demonstrative pronouns (see above) it forms an extension to the head of an NP. Independent interrogative pronouns, therefore, are given their own section (Section 2.7, below), whereas attributively used IPrPs are treated in the several sections on extensions to other phrases (Sections 2.1.2.23 and 2.1.2.30, below).

The interrogative pronouns attested in BLC are ܐܝܢܐ *which* (fs), ܐܝܢܐ *which* (cp); ܐܝܢܐ *which* (ms), ܐܝܢܐ *what*; ܐܝܢܐ *who* and ܐܝܢܐ, *what, why*. All of these can be used independently (and hence build separate clause constituents), while some can also be used attributively:

	<i>independent</i>	<i>attributive</i>
ܐܝܢܐ	+	+
ܐܝܢܐ	+	+
ܐܝܢܐ	+	+
ܐܝܢܐ	+	-
ܐܝܢܐ	+	-
ܐܝܢܐ	+	-

The other possible head component besides the interrogative pronoun is the construct noun ܐܝܢܐ, preceding it: ܐܝܢܐ ܐܝܢܐ *everything*, ܐܝܢܐ ܐܝܢܐ *every one*, etc.

1.3.2.8 Interrogative Phrases (InrP)

Interrogative phrases consist of interrogatives that do not belong to the category of pronouns. The only interrogative present in BLC is ܐܝܢܐ *how?*

1.3.2.9 Verb Phrases (VP)

The core of a VP head is a verb. That this includes finite verbs is obvious, but a few words must be devoted to the treatment of participles and infinitives.

Participles

As in languages other than Syriac, it is at times problematic to establish the syntactic nature of participles (both active and passive). While participles are intrinsically derivations of verbal lexemes, their inflection is nominal; i.e., they follow the same paradigm as nouns and adjectives.⁴³ This duality of participles also shows in their syntactic behaviour: sometimes participles ‘act’ as a verb, sometimes as a noun, an adjective, or an adverb⁴⁴, a versatility reflected in the Turgama model by the assignment of different PDPs (see Section 1.3.1, above).

The assignment of a single PDP, however, does not always do a participle justice: There are circumstances where it rather fulfils the role of several parts of speech at once. This is especially the case when a participle is used predicatively, e.g. 10:4 ܐܠܗܐ ܕܡܠܟܐ *the matter is known*. Here, the participle ܡܠܟܐ can be said to have both the PDP ‘verb’ (analogous to a verbal clause like ܐܠܗܐ ܕܡܠܟܐ *the matter will be known*) and ‘adjective’ (analogous to a bipartite non-verbal clause; e.g., ܐܠܗܐ ܕܡܠܟܐ *the matter is good*).⁴⁵ The Turgama model, however, does not allow a grammatical form to be assigned more than one PDP, and forces us to make a choice. While ‘verb’ and ‘adjective’ are equally fitting candidates, the practice within the model is to give participles that are used predicatively the PDP ‘verb’. This choice is supported by Janet Dyk’s *Participle Reanalysis Corollary*, which states that ‘a participle is intrinsically a verb, and remains so unless it falls under the government of a nominal element.’⁴⁶ When, for instance, a participle stands in an attributive construction, it is governed by a noun or pronoun (e.g., 24:28 ܐܠܗܐ ܕܡܠܟܐ *from the right path*, where the passive participle ܡܠܟܐ is governed by the noun ܐܠܗܐ), which means it is no long-

⁴³ At the morphological level in the Turgama analysis, this double nature of participles is expressed by combining the verbal and the nominal morpheme boundary marker: [/; e.g., ܡܠܟܐ QVL[/ JN. The same method is applied to infinitives, which, after all, are of a similarly dual verbal-nominal nature. See Van Peursen 2002; idem 2007, chapters 7 and 8.

⁴⁴ Dyk 2005, p. 149f.

⁴⁵ It is precisely this overlap in syntactic function that has led certain scholars to refer to adjectives and participles collectively as ‘participials’: see, e.g., Goldenberg 1983, pp. 115–117; Van Peursen 2007, p. 279; 309f.

⁴⁶ Dyk 1994; idem 2005, p. 153 + note 12.

As a result of the above, the present study includes among the possible components of a VP head not only finite verbs, but also participles that are used predicatively. Participles that function differently are treated under the sections belonging to their respective PDPs: nominal participles under NPs, adverbial ones under AdvPs, and those functioning as attributive adjectives under AdjPs.

Like participles, infinitives show a dual nature in behaving semantically like verbs, whereas morphologically they behave like nouns. While recognizing this dichotomy, the Turgama model assigns all infinitives the PDP 'verb', and hence places them among the possible components of a VP head, along with finite verbs and participles used predicatively. Like these, infinitives always constitute their own clauses, in which they assume the function of the predicate.

In the Turgama model, the VP only includes the verb; the elements governed by it (objects, complements, etc.) form separate constituents.⁴⁹ This is also the case when an object takes the form of a pronominal suffix. The fact that the object is connected graphically to the verb does not alter its having a separate syntactic status.⁵⁰

⁴⁸ As we will see, the verbal nature of a participle sometimes even transpires in circumstances where Dyk's corollary would predict it to assume the PDP 'noun' or 'adjective', as can be seen in cases like 56:19 *مَلِكٌ قَوِيٌّ* "*a powerful-one-over-himself*" (treated in Section 2.1.2.2, below); 46:12-13 *مَنْعَتُهُمْ قُلُوبَهُمْ كُلَّ شَيْءٍ* (...) *نَعَتْ* women (*who are*) ... *suppressive of their husbands in everything* (treated in Section 2.1.2.3, below). It does not seem appropriate to analyse the *ـن*-phrases that follow the participles as PP extensions to NPs or AdjPs, but rather as separate constituents, representing arguments of the verbs that are conveyed by the participles.

⁵⁰ See Sikkel 2008.

1.3.2.10 Adverb Phrases (AdvP)

Adverbs can be used in two ways: independently or as a modification of another word. In the first case, the AdvP forms a separate clause constituent; in the second case it is an extension; i.e., a subphrase. Therefore, independently used adverbs are treated in their own section (Section 2.10, below), while adverbs that modify another word are treated in the several subsections dedicated to extensions.

1.3.2.11 Conjunction Phrases (CP)

Conjunctions

A conjunction is a particle that connects two syntactic units, and establishes the relation in which they stand to each other. Those syntactic units can be (sub)phrases, or clauses. In the first case, the conjunction functions within the boundaries of a single clause constituent, connecting two phrase heads or extensions into a parallel string; i.e., an enumeration; e.g.:

20:8 כְּבוֹדָא וּבְרָכָא *glory and blessing* (connecting two NP heads);
 42:16–17 רָעָא וְטָמֵא *evil and impure things* (connecting two AdjP extensions)

In the second case, the conjunction functions on inter-clause level, connecting two clauses within a larger sentence, e.g.:

4:20 אִנִּי אֶעֱזָרְךָ *it would help you that you should learn*
 16:11 הָאֵלֹהִים לְחַנּוּן וְלִבְרָכָה *to have compassion and to bless*

A conjunction is characterized by the fact that it is semantically neutral; i.e., it does not modify the meaning of either of the two units which it connects. If, for example, a conjunction between two clauses is removed, this does not affect the internal proposition structure of those clauses: without the conjunction between them, their meaning remains the same as if they had been two clauses in their own right. A conjunction can be seen as the cement between two bricks, holding them together, but not influencing them internally.

What a conjunction does affect is the functional relation between the phrases or clauses that it connects: it establishes the syntactic hierarchy in which they stand to each other. If the two units stand on the same hierar-

chic level, the result is a coordinative, or paratactic, relation. If one unit is dependent on the other, the relation is a subordinative, or hypotactic, one. For phrase-connecting conjunctions, the hierarchy is always coordinative as illustrated above (expressed in BLC mainly by α *and*, and in a few cases by $\alpha\Leftarrow$ *or*), whereas for clause-connecting conjunctions the hierarchy can either be coordinative or subordinative (expressed by a variety of conjunctions, on which see 'Conjunctions vs. "connective adverbs"', below).

Seeing its 'cement' function, one could argue that a conjunction does not belong syntactically to either of the two syntactic units which it combines, but forms an independent connective element in between them. The Turgama model, however, does treat conjunctions as belonging to the same syntactic tree as their surrounding elements, taking phrase-connecting conjunctions as part of the same constituents as the heads or extensions which they connect, and taking clause-connecting conjunctions as part of the clauses which follow them. Thus, clause-connecting conjunctions form autonomous CP clause constituents, whereas phrase-connecting conjunctions do not. Since the survey to follow in Section 2, below, deals with phrases as clause constituents, clause-connecting conjunctions will be treated in a separate section (see Section 2.11, below), while phrase-connecting conjunctions will be dealt with only implicitly under the different subheadings entitled 'Cases with parallel heads.'

*Phrase-connecting vs. clause-connecting conjunctions:
enumeration vs. ellipsis*

It is clear that the distinction between phrase-connecting and clause-connecting conjunctions is essential for a sound syntactic analysis, because of its direct implications for the question as to what elements are considered to constitute a clause constituent and what elements are not. In this light it is unfortunate that there are circumstances where the difference between the two conjunctive functions is difficult to establish.

Subordinative conjunctions do not pose any problems, for, since phrase-connecting conjunctions are never subordinative, we know for sure that they are clause-connecting. Coordinative conjunctions, however—i.e., α and $\alpha\Leftarrow$ —are employable both as phrase-connecting and as clause-connecting conjunctions. It is this double employability which forms a potential source of confusion.

In quite a few cases, it is immediately clear which of the two functions the conjunction has. When, for instance, the parts before and after the conjunction both contain an explicit predicate, the conjunction can safely be identified as clause-connecting; e.g.,

28:18-19 **לֵבִי וְחָכְמָה יָסִידוּ אֶת הָעוֹלָם וַיֵּצְרֵם אֱלֹהִים** *God's wisdom, which has established the worlds and created man.*

where the predicates to both sides of the conjunction (the verbs **יָסִידוּ** and **וַיֵּצְרֵם**) indicate that **-וְ** must be clause-connecting. Alternatively, when an explicit predicate is lacking at one of the sides of the conjunction, the presence of 'parallel elements' can help us out; i.e., constituents at the side without an explicit predicate that can be seen as functional counterparts of constituents at the side that has an explicit predicate; e.g.:

26:17-18 **לְעַמָּהּ יִשְׂרָאֵל בְּעֵת הַיָּמִים הַהֵם** *people sometimes behave badly, and sometimes appropriately;*

32:7-8 **וְעַתָּה יִשְׂרָאֵל בְּעֵת הַיָּמִים הַהֵם** *and in some of them we rejoice, and in others we do not.*

Here, we can see that an explicit predicate is present in the parts preceding the conjunction (**יִשְׂרָאֵל** and **יִשְׂרָאֵל**, respectively), while it is lacking in the parts that follow it. However, in both examples, constituents are present in the latter part which can be seen as parallels to constituents in the former part. In the first example, both instances of **לְעַמָּהּ** can be connected to each other, as well as **יִשְׂרָאֵל** and **יִשְׂרָאֵל**. In the second example, both occurrences of **יִשְׂרָאֵל** can be seen as parallels, while the same can be said of **בְּעֵת הַיָּמִים הַהֵם** and **וְעַתָּה**. The presence of such parallel elements in the part without an explicit predicate indicates that it is in fact an elliptic clause; and as a result, the conjunction is of the clause-connecting type.

However, there are many cases where the part to one side of the conjunction lacks both an explicit predicate and a parallel element, which is when ambiguity arises. Consider, for instance, the following clause:

24:19-20 **וַיֵּשְׁבוּ אֲנִי וְעַמִּי הָאֵלֶּה** *they became whoremongers and voluptuaries.*

What, here, is the function of the conjunction **-וְ**? Is it phrase-connecting or clause-connecting? The question comes down to distinguishing between enumeration and ellipsis. If the conjunction is phrase-connecting, the im-

plication is that 𐤀 and 𐤁 are part of the same enumeration, and hence of the same clause constituent (namely the predicate complement to the verb 𐤁). If, on the other hand, 𐤁 is a clause-connecting conjunction, we must assume that 𐤁 represents a separate, elliptic clause in which 𐤁 has been left implicit: 𐤁 (𐤁) 𐤀 𐤁.

Which of the two analyses is to be preferred? The 'enumeration' version, or the 'ellipsis' version? From a syntactic viewpoint, both options are equally feasible. We may call on indications outside syntax, such as context, and argue that 𐤀 and 𐤁, because of their closely related meanings, are likely to be part of the same enumeration, making the conjunctions phrase-connecting. But this is a rather subjective method and it does not discard the alternative. Another suggestion might be to look at interpunction, the absence or presence of which could be helpful in making the decision. As it turns out, however, the use of interpunction in BLC does not stand in a precise one-to-one relation to the demarcation of syntactic units: the presence of an interpunction sign does not necessarily coincide with a border between phrases or clauses, nor does its absence always mean that no syntactic border is to be assumed. As a result, interpunction is an unreliable tool in discerning between clause- and phrase-combining conjunctions.

In BLC, the difficulty is particularly apparent where parallel strings of PPs (typically starting with the same preposition) are involved, e.g.:

10:14-15 𐤀 𐤁 𐤁 𐤁. 𐤁 𐤁 𐤁 𐤁 𐤁 𐤁 𐤁 𐤁 𐤁 𐤁 *for look at the sun and at the moon and at the Zodiac and at the other things.*

Here, again, the conjunctions may be phrase-connecting, making 𐤁 𐤁 𐤁 𐤁 𐤁 𐤁 𐤁 𐤁 all part of the same constituent; or they might be clause-connecting, in which case 𐤁, 𐤁 𐤁 and 𐤁 𐤁 all represent separate elliptic clauses with the implicit predicate 𐤁. Once more, both the 'enumeration' and the 'ellipsis' analysis seem equally appropriate.

These are but a few of the many examples in BLC of how difficult and subtle the distinction between clause- and phrase-connecting conjunctions can be. Nevertheless, as I have explained, our syntactic analysis requires that the distinction be indicated. Hence, a decision must be made to enable us to distinguish consistently between the two conjunctive types. With the argument, then, that ellipsis seems to be a more 'troublesome' (i.e., marked)

syntactic device than enumeration, I have decided to tip the balance in favour of the latter, following the guideline: *When at one side of the conjunction neither an explicit predicate nor a parallel element is present, the conjunction is taken to be phrase-connecting.* All the phrases conjoined by it are, therefore, part of the same clause constituent. A result of this decision is clause constituents can grow to considerable lengths, consisting of long strings of parallel elements. As we will see later on, this shall indeed turn out to be the case.

Conjunctions vs. 'connective adverbs'

Among the Syriac lexemes that are traditionally designated as 'conjunctions', there is a number for which that label is questionable. As I have said above, a typical trait of a conjunction is its semantic neutrality, its lack of influence on the meaning of the phrases or clauses that it combines. That neutrality is observed in such particles as -ו, -ג, ו, etc., but in others, such as ו, ו, ו, and ו. These particles are not semantically neutral, but can modify the meaning of a clause or part of it; e.g. 16:15 ו ו ו this too he can do, where ו marks the pragmatic status of ו (see Chapter 4, Section 3.1.2); or 20:10 ו ו ו but maybe somebody will say, where ו affects the probability value of the entire proposition. This capability of semantic modification is a typical trait not of conjunctions, but of adverbs.⁵¹

Another telltale sign that these particles are not conjunctions is the fact that they can occur together with other (alleged or real) conjunctions in the same clause, something which real conjunctions do not typically do:

- 20:10–11 ו ו ו but maybe somebody will say (ו and ו);
 62:3–4 ו ו ו (...) ו nor do those people (...)
 stand in power (ו, ו and ו);
 6:10–11 ו ו ו but know (ו and ו)⁵²;
 etc.

Because of these characteristics, the particles mentioned above (ו, ו, ו, ו, ו and ו) are treated in the present study not as conjunctions,

⁵¹ Crystal 2008, p. 14.

⁵² In fact, all six occurrences of ו in BLC are followed by ו.

but as adverbs, or, if one wishes to compromise, as 'connective adverbs', a term proposed for the second-place particles ܐܘ and ܐܝܢ by Terry Falla and Wido van Peursen.⁵³ Only the following particles, then, are treated here as 'real' conjunctions:⁵⁴

- coordinative: ܐܘܪܐܝܬܐ
ܐܘܪܐܝܬܐ
ܐܘܪܐܝܬܐ
- subordinative: ܐܘܪܐܝܬܐ
ܐܘܪܐܝܬܐ
ܐܘܪܐܝܬܐ (as a subordinative and as a relative)
ܐܘܪܐܝܬܐ
ܐܘܪܐܝܬܐ

1.3.2.12 Negative Phrases (NegP)

A NegP consists of the negative particle ܐܘܪܐܝܬܐ *no, not*. In Syriac, ܐܘܪܐܝܬܐ can negate a whole clause, or one or more of its constituents. Clause-negating ܐܘܪܐܝܬܐ always constitutes a constituent on its own; it is therefore treated in a separate section (Section 2.12 below). Phrase-negating ܐܘܪܐܝܬܐ, on the other hand, is a part of the phrase which it negates: it is an extension to its head. The difference between clause-negating and phrase-negating ܐܘܪܐܝܬܐ is not always easily discernable, due to the fact that it is difficult to deduce from the context what the scope of the negation is: see Chapter 4, Section 2.8 for more discussion on this matter. For this reason, most cases of negation in BLC have been analyzed as clause negation. One special category, which certainly involves phrase negation, is that of the construction ܐܘܪܐܝܬܐ *without*, which will be treated in Section 2.1.2.8, below.

1.3.2.13 Interjection Phrases (InjP)

Interjections form a special category of words. They are something of a 'meaningless' category within a clause: they are syntactically unrelated to other clause constituents and do not show any hierarchical connection to

⁵³ Van Peursen & Falla 2009.

⁵⁴ The Turgama model still treats a number of connective adverbs as conjunctions, but I have chosen not to follow this practice.

them. Still, interjections are not functionless: on the pragmatic level they fulfil a clear role, which could be described as an attempt of the speaking person to draw the attention to what follows. To achieve this goal, the speaker takes a temporary step out of the discourse and out of the syntactic framework of the clause. In this respect, interjections are quite comparable to vocatives, which could be said to fulfil a similar pragmatic role of interrupting the narrative to address, or get the attention of, another person.

While interjections do not form a part of the clause in syntactic terms, they are undeniably present within the linear string of linguistic data that we encounter in a written text, so we would like to deal with them in some sort of syntactic way. In the Turgama model this is done by assigning a phrase type: the InjP.

2. THE CLAUSE CONSTITUENT PHRASES IN BLC

I will now look at the head and extension structures of the clause constituents in BLC in more detail. As explained in Section 1, this survey will be organized according to the way in which clause constituents are built up out of subphrases (i.e., heads and extensions). The section will be divided according to the different phrase types, in the order presented in Section 1.3, above.

In this section, a system of symbols will be used for the indication of head and extension structures. These symbols are the following:

[]	phrase boundaries
◊	outer head boundaries
«»	head core (only for NPs)
NP, VP, etc.	phrase type

2.1 NP clause constituents

Of all phrase types, NPs allow for the most complex behaviour, both in their internal head structure and in their use of extensions.

2.1.1 NP head structure

The core element of the head of an NP clause constituent is a noun. As explained in Section 1.3.1, above, this can be an inherent noun, but it can also be a word of which the PDP is the result of a part of speech transition from an inherent verb (typically a participle) or adjective:

- Inherent nouns:

22:16 ܠܚܡܐ *honey*;

40:1 ܠܚܡܐ *stars*;

56:5 ܠܚܡܐ *craft*;

60:1 ܠܚܡܐ *His coming*.

This category also includes some words that may be less recognizable as nouns, but nevertheless are; e.g.:

ܠܚܡܐ *there is* (originally *existence*)⁵⁵;

ܠܚܡܐ *all, every* (originally *the whole*);

ܠܚܡܐ *something*;

cardinal numerals; e.g., ܠܚܡܐ *seven*.⁵⁶

- Nouns transitioned from inherent verbs:

18:25 ܠܚܡܐ *his friend*;

24:2 ܠܚܡܐ *those who have power*;

50:21 ܠܚܡܐ *the dead*;

60:1 ܠܚܡܐ *Messiah* (lit. *anointed one*).

- Nouns transitioned from inherent adjectives:

18:21 ܠܚܡܐ *the good*;

28:8 ܠܚܡܐ *small things*;

30:17 ܠܚܡܐ *many people*;

58:25 ܠܚܡܐ *Christians*.

⁵⁵ Lund 2007 (pp. 9–10) gives this word the part of speech ‘verb’ (and even assigns the stem formation ‘peal’ to it), which might be understandable from a motivation by the English translation, but which is not appropriate in terms of Syriac morphology and syntax. See, e.g., Muraoka 1977b; Goldenberg 1983, §§ 11–17 (pp. 117–131); Van Peursen 2007, ch. 22 (pp. 335–352).

⁵⁶ See the subsection ‘Cardinal numerals’, below.

This category also includes the many gentilic names that occur in BLC (see Chapter 2, section 2.1c):

40:2 ܐܝܓܝܦܬܝܝܢ *Egyptians*;

46:13 ܐܕܝܣܝܐܝܢ *Edessans*;

46:20 ܪܡܐܢܝܢ *Romans*;

50:15 ܐܠܐܢܝܢ *Alanians*.

A special case in this category is the word ܫܬܬܝܬ *the Seven (Stars)* (lit. ‘*the Seventh*’), which consists of an inherent adjective that is an ordinal number of the *-i-āy(ā)* pattern (see Section 2.1.2.2, below), transitioned into the PDP ‘noun’:

28:2–3 ܫܬܬܝܬ ܕܫܬܬܝܬ ܕܫܬܬܝܬ ܕܫܬܬܝܬ ܕܫܬܬܝܬ ܕܫܬܬܝܬ ܕܫܬܬܝܬ *it is from the guidance of these stars which are called the Seven*

Cardinal numerals⁵⁷

As explained in Section 1.1, subsection ‘Apposition’, above, cardinal numerals belong to the morphological class of nouns, which means that they, too, can form the head of an NP. Cardinals can operate in two different qualities: independently, and ‘attributively’; i.e., in a ‘cardinal-counted’ relation with a nominal phrase that expresses the item which is being counted. In the latter case, the NP containing the cardinal forms an extension to another phrase, as a result of which they will not be treated here, but in Sections 2.1.2.1; 2.1.2.4, subsection ‘Further extensions’, subsection a, subsection ‘Cardinal numerals’; and 2.1.2.13, below. The present section will deal only with the former type, since those are the NPs that can form autonomous clause constituents.

In BLC, the following cardinals occur in independent use⁵⁸:

ܐܝܢ 28:24–25 ܐܝܢ ܕܥܠܡܐ ܕܥܠܡܐ *He who is powerful over everything is one*;

58:15 ܐܝܢ ܕܥܠܡܐ *one of the things*⁵⁹;

⁵⁷ On ordinal numerals, see Sections 2.1.2.2 and 2.1.2.4, below.

⁵⁸ It can be deduced from the given examples that BLC does not have attestations of independently used cardinals with a pronominal suffix. Suffixation only happens (and only in a few cases) with cardinals used ‘attributively’: see Section 2.1.2.1, subsection 2; and Section 2.1.2.13, below.

- יחידה 54:16 נסמך חסר יחידה חסר nor twelve according to
the number of the signs of the Zodiac;
- נסמך חסר 54:17 נסמך חסר נסמך חסר ל אסם nor thirty-six ac-
cording to the number of the Decanal Stars;
- אל 42:6–7 אלף אלף thousands of years⁶⁰;
- וי 42:3 נסמך חסר אלף אלף many thousands and myriads.⁶¹

With the exception of 𐤁 and 𐤁𐤀, the given examples are the only attestations of these cardinals being used independently. 𐤁𐤀 and 𐤁𐤁 are only used in the emphatic plural, in the sense of ‘thousands’ and ‘myriads’, respectively.

↗ can be used in distributive reduplication. When this occurs, the NP is invariably extended with a PP starting with ↗ (see Section 2.1.2.3, below):

28:20 לַכֹּל אֶחָד מֵהֶם to each one of them;

54:8-9 **مِنْ هَٰؤُلَاءِ** *each one of these.*

NPs with single heads

As explained in Section 1.3.2.1 above, the possible components of the NP head are:

- 1) the core noun;
- 2) additional noun(s), either in distributive or construct relation to the core noun;
- 3) the pronominal suffix.

In BLC, the attested combinations of these NP head components are the following:

1. < «Noun» > ; e.g.:
 10:10 רכבה wagon;
 42:18 רעות bad things.

⁵⁹ Here, the NP is extended with a PP, resulting in a ‘*نحو*’ construction: see Section 2.1.2.3, below.

⁶⁰ In this case, the NP is extended with a d-P: see Section 2.1.2.4, below.

⁶¹ This is a phrase with two parallel heads, the first of which is extended with an AdjP: see Section 2.1.2.2, below.

2. < «Noun»-Suffix >; e.g.:
 18:25 בן־י, *my son*;
 48:18 כֻּלָּם all of them.
3. <CstrNoun-«Noun» >; e.g.:
 14:24 עַם־יִשְׂרָאֵל *people*;
 54:16 יָבֵד־יָבֵד *twelve*⁶²;
 60:24 כָּל־הַבָּרִיאָה *everything*.
4. <CstrNoun-«Noun»-Suffix >; e.g.:
 42:23 בָּנֵי־בָנֵי־יִשְׂרָאֵל *their daughters' daughters*;
 52:7 כִּסְּיֵי־הַמֶּלֶךְ *their horoscopes*.
5. <CstrNoun-CstrNoun-«Noun» >; e.g.:
 18:4 כָּל־בֶּן־אָדָם *everybody*.⁶³
6. < «AbsNoun»-«AbsNoun» >⁶⁴; e.g.:
 32:1 יִשְׁכַּח־יִשְׁכַּח *each desire*;
 54:3-4 אִישׁ־אֶחָד־מֵהֶם *each man of them*;
 54:8-9 אֶחָד־מֵהֶם *each one of these*.

These six possible combinations are listed in the grid in Table 2, below (< > = outer head boundaries; N = noun; «N» = core noun; suf = pronominal suffix):

This paired nature of patterns with and without pronominal suffixes indicates that they do not have influence on the number of elements in the head. This is the reason why I include them in the head structure and do not treat them as separate categories.

As can be seen from the given examples, the maximum number of consecutive nouns that stand in the construct state is two, whether the third element in the row is a suffix (combination 4) or a noun (combination 5). Longer strings have been attested in other corpora, e.g., in 1Kings 11:34 /

⁶² Opinions among scholars differ as to whether the cardinals from 11 to 19 are in fact genitive constructions: see Van Peursen [2011], § 2.2.2.2.

⁶³ This is the only occurrence of this structure.

⁶⁴ See e.g., Nöldeke 1966, § 152C. While distributively reduplicated nouns can also stand in the emphatic state (e.g., *ibid.* Is. 19:2 אֶחָד־מֵהֶם אֶחָד־מֵהֶם), all occurrences in BLC are in the absolute state.

15:5 *כל ימי חייו*, *all the days of his life*, where the head has three construct nouns in a row.

TABLE 2: The combinations of NP head components attested in BLC

		< N	N	« N »	« N » suf >
single noun	1			x	
	2			x	x
construct chain	3		x	x	
	4		x	x	x
	5	x	x	x	
reduplication	6			x	x

NP heads containing כל

Since it shows behaviour that slightly differs from other nouns, the word *כל* *all, every* deserves to be treated separately.

- *כל* as the core noun

When *כל* is the core noun, it can be used either in its 'bare' form:

58:21 *כל יחית* *everybody who cuts off his masculinity*;

60:24 *כל נהיה* *we would be everything*.

Or with a pronominal suffix:

6:15 *לכל* *to us all*;

48:18 *כלם* *all of them*.

- *כל* as a construct noun

כל can also be the first element in the construct chain governing the core noun:

12:4 *כל דבר* *everything*;

18:4 *כל בני* *everybody*.

These constructions have a parallel in constructions where *כל* does not directly govern the noun, but has a pronominal suffix and stands in a construction of pronominal agreement (see Section 1.3.2.1, subsection 'NPs with pronominal agreement', below) with the noun:

14:10 *ḥalā min kull ḥurriyyah*⁶⁵ *from all freedom;*

52:5 *ḥalā min kull almaniyah* *all Germanians;*

62:1 *ḥalā min kull shay'* *all things.*

While in terms of semantic information structure, the *ḥalā*-construction with pronominal agreement does not differ much from the genitive *ḥalā*-construction, their phrase structure is entirely different: whereas the genitive construction constitutes a single-headed phrase with no extensions, the variety with pronominal agreement results in an NP head extended with an NP extension: see Section 2.1.2.1, subsection 1a, below.

• *ḥalā governing parallel core nouns*

A typical trait of *ḥalā* is that it can govern more than one core noun within the same head, connected by *-u* (‘*ḥalā* «Noun» *-u* «Noun» »):

44:4 *ḥalā min kull mawḍi' wa-kull ma'wḍi'* *in all places and climates where they have been.*⁶⁶

This construction stands in contrast to cases where *ḥalā* is repeated:

52:23 *ḥalā min kull ma'wḍi' wa-ḥalā min kull ḥay'ah* *in every place and in every people*⁶⁷;

54:2 *ḥalā min kull ma'wḍi' wa-ḥalā min kull ḥay'ah* *now in every place and in every people.*⁶⁸

The difference between these two constructions lies in the governing domain⁶⁹ of *ḥalā*, which in the first scenario spans two nouns, while in the second scenario it only spans one noun. This difference in governing domain results in two different constructions: in the former case the result is an NP with one head, which consists of a *ḥalā*-construction with two core nouns; the latter case results in an NP with two parallel heads (see the subsection

⁶⁵ Sic, with upper dot: see Chapter 1, Section 1.1.3, subsection ‘Diacritics’, note 11.

⁶⁶ Note that in this example (which is the only case in BLC where *ḥalā* governs more than one noun) the preposition *-u* also governs both nouns.

⁶⁷ Note that in this example not only *ḥalā* is repeated but also the preposition. The constituent consists of two NPs (*ḥalā min kull ḥay'ah* and *ḥalā min kull ma'wḍi'*), each embedded in a PP with the preposition *-u* as its head.

⁶⁸ Note that this phrase is interrupted by the connective adverb *ḥalā*: see Section 3.1.1, below.

⁶⁹ See the subsection ‘Parallel-headed NPs embedded in PPs and d-Ps’, below, on the notion of ‘governing domain’, applied to prepositions.

'NPs with parallel heads', below), each consisting of a Δ -construction with only one core noun.

NPs with empty heads

In certain cases when a nominal head is extended (see Section 2.1.2, below), that head can be unrealized, or empty, leaving a syntactic gap () in the surface structure.⁷⁰ Such an empty head can often be translated with a ‘filler’ word like *some(one, thing)* or *those*, etc. Since there is no lexical item present at the head position, we cannot tell its part of speech, and hence cannot know whether we are dealing with a Noun Phrase or with a (Personal, Demonstrative or Interrogative) Pronoun Phrase. In the present study, I will treat structures with empty heads as if they were NPs.

In BLC, there are three circumstances in which a head can be empty:

1. when the extension is a d-P⁷¹, e.g.:

40:5 _____ _____ which ones are (those) of the Babylonians.

Cases of this kind will be treated in Section 2.1.2.4, below.

2. when the extension is $\curvearrowright$ + plural suffix, e.g.:

32:7 **לְכָתוּב** **בְּכֶל** in (some) of them;

44:1-2 ⁷² ḥṣiaḥ lām hā ḥamūš __ (some) of these Persians, etc.

These cases will be treated in Section 2.1.2.3, below. See also the subsection ‘double prepositions’ in the present section.

3. when the extension is an RC⁷³, e.g.:

24:9 هَٰؤُلَاءِ يَضْرِبُونَ there are (those) who beat;

4:13 ~~אֲשֶׁר~~ (that) which is good, etc.

Cases of this type will be treated in Section 2.1.2.5, below.

⁷⁰ Crystal 2008, p. 205.

⁷¹ Van Peursen 2007, § 14.1 (pp. 256–257) does not apply the concept of empty heads, and refers to this construction as ‘independent use of -x’.

⁷² Sic, without *syame*: see Chapter 1, Section 1.1.3, subsection ‘Diacritics’.

⁷³ Van Peursen 2007, § 22.3 (pp. 338–340) treats the RC following *ḫuḫ* as an ‘independent relative clause’.

There are also attestations where the ሕ + plural suffix of category 2 is combined with the RC of category 3, e.g.:

24:3–4 $\text{ሕወልታቸው ሕወልታቸው} \text{ — ሕወልታቸው}$ *there are (some) of them who distinguish.*

In these cases, the empty head has two separate extensions: a PP (ሕ + plural suffix) and an RC. These cases will be treated in Section 2.1.2.19, below.

My treatment of structures like these differs from the approach taken by several scholars⁷⁴, who do not recognize the concept of empty heads, but instead treat what I call the extension as the head of the phrase. True to a corpus-linguistic method as the analysis of these scholars may be (in dealing solely with the elements present in the surface structure), it also raises some syntactic difficulties, as it leads to unconventional circumstances where, e.g., a PP can fulfil the role of the grammatical subject. Treating the PP as an extension recognizes the nominal nature of the subject, while at the same time it retains the parallel with equivalent structures where the head is not empty, such as 36:18 $\text{ሕወልታቸው ሕወልታቸው ሕወልታቸው}$ *there are people who think...*; 54:3–4 $\text{ሕወልታቸው ሕወልታቸው ሕወልታቸው}$ *each of them*, etc.

NPs with parallel heads

It is possible for an NP to contain more than one head. In Section 1.1, above, I explained the concept of parallel heads, which are strung together with phrase-connecting conjunctions, resulting in an enumeration. In BLC, the amount of parallel heads in an NP ranges from two to six (with the exception of five):

- two heads:

12:19 ጥራታቸው ጥራታቸው *his innocence and his guilt*;

20:8 ሥላሴቸው ሥላሴቸው *glory and blessing*;

24:14–15 ሥላሴቸው ሥላሴቸው ሥላሴቸው *they were whoremongers and drunkards*;⁷⁵

34:25 ሥላሴቸው ሥላሴቸው *intemperance and luxury*.

⁷⁴ E.g. Nöldeke 1966, § 209A (for cases with -አ); Van Peursen 2007, §§ 14.1 (pp. 256–257) & 22.3 (pp. 338–340); Joūn & Muraoka 2006, §§ 154b (nominal clauses) & 155a (verbal clauses).

⁷⁵ Note that this phrase is interrupted by the verb ሐሙ : see Section 3.1.1, below.

- three heads:

18:16–17 *ክልላዊና ሥነ ምግባርና ሥነ ጥፋት* *age, sickness and poverty*;

50:8–9 *ሥነ ስራና ሥነ ጥበብና ሥነ ጥሬ* *sculptors, painters and money-changers*.

- four heads:

50:10 *ሥነ ጥፋትና ሥነ ጥበብና ሥነ ጥሬና ሥነ ጥፋት* *perfumers, dancers, singers and poets*;

60:17 *ክልላዊና ሥነ ምግባርና ሥነ ጥፋትና ሥነ ጥፋት* *but sickness and health, richness and poverty*.⁷⁶

- six heads:

54:2–3 *ክልላዊና ሥነ ምግባርና ሥነ ጥፋትና ሥነ ጥፋትና ሥነ ጥፋትና ሥነ ጥፋት* *rich and poor, masters and servants, healthy and sick*.

These are all examples of multi-headed phrases where the heads have no extensions themselves. As has been pointed out in Section 1.1, above, such extensions can and do occur, often leading to structures of considerable complexity.

NPs embedded in PPs and d-Ps

There is a universal balance in the fact that many NP structures have an equivalent counterpart which is embedded in a PP (or d-P). This equivalence not only applies to the NP extension structure (for which see Section 2.1.2 below), but also to the arrangement of the head-internal components. Five out of the six NP head structures listed in Table 2, above, have an equivalent embedded in a PP, the exception being structure number 5 (⟨CstrNoun–CstrNoun–«Noun»⟩):

1. Prep–(Prep–)[⟨ «Noun» ⟩]:

22:7 *ሥነ ሥነ* *of nature*;

24:12 *ክልላዊ* *in righteousness*;

44:19–20 *ሥነ ሥነ* *because of the law*;

4:1 *ክልላዊ* *a few days ago*;

46:24 *ሥነ ሥነ* *as far as murder*.

2. Prep– (Prep–)[⟨ «Noun»-Suffix ⟩]:

22:20 *ሥነ ሥነ* *with its sting*;

⁷⁶ Note that this phrase is interrupted by the connective adverb *ከዚህ*: see Section 3.1.1, below.

46:9 *לנשותיהם* to their wives;

62:12–13 *לפני הבריאה* before the creation of the world.

3. Prep-[<CstrNoun-«Noun»>]:

24:5 *לכל בשר* any meat;

40:2 *בכוכבי שמים* in the horoscopes.

4. Prep-[<CstrNoun-«Noun»-Suffix>]:

14:5 *בשלטתם* in their own power (lit. in the power of their souls);

40:23–24 *עם חתנו* with his friend's wife.

6. Prep-[<«AbsNoun»-«AbsNoun»>]:

24:13 *אחד מהם* any one of them;

54:19 *ממקום אחד למקום אחר* from region to region.⁷⁷

Double prepositions

As can be observed, prepositions occasionally occur in pairs. The combinations attested in BLC, with examples, are:

באחד מהם: 32:7/8 (2×) *באחד מהם* in some of them.

לפני הבריאה: 4:2 *לפני הבריאה* a few days ago;

32:24 *לפני הבריאה* before the age of thirteen.

לפני הבריאה: 4:5 *לפני הבריאה* from outside.

לפני הבריאה: 6:21 *לפני הבריאה* away from us;

20:9 *לפני הבריאה* away from him.

לפני הבריאה: 32:19 *לפני הבריאה* until the end of everything;

48:23 *לפני הבריאה* until now.

Except for *לפני הבריאה* (regarding which see below), these pairs are common, idiomized constructions. One could argue, therefore, that while etymologically speaking they consist of two separate prepositions, the pairs are no longer to be analyzed as such, but rather as a new construction that as a whole functions as a single preposition, somewhat like English *until*, evolved from

⁷⁷ This construction is part of the larger, parallel-headed constituent *בכל מלכות וכל מקום וכל ארץ* in each kingdom and in each place and in every region and in all inhabited places that differ from each other: see Section 2.1.2.5, subsection 'Cases with parallel heads', below. *בכל מלכות וכל מקום וכל ארץ* is the only case in BLC of distributive reduplication with a plural noun.

the two ancient prepositions *und* and *till*. On the other hand, the combining of prepositions into pairs does not alter the meaning of their separate members: they retain the meaning which they have when occurring on their own: ܡܢ ܕܥܝܢܐ = “*from before...*” = ... *ago*, etc. This aspect could be used as an argument in favour of an analysis where the two prepositions are not on the same level in the syntactic tree, but in such a way that the NP is embedded twice: [prep[prep [noun]_{NP}]_{PP}]_{PP}.

ܕܥܝܢܐ is an entirely different case, in that it is certainly not to be analyzed as a paired preposition. The combination ܕܥܝܢܐ ܕܥܝܢܐ is not idiomized, which is illustrated by the fact that ܕܥܝܢܐ can be replaced by any other preposition, a characteristic not shared by the other pairs: ܕܥܝܢܐ ܕܥܝܢܐ *against some of them*, ܕܥܝܢܐ ܕܥܝܢܐ *because of some of them*, etc., vs. ܕܥܝܢܐ ܕܥܝܢܐ , ܕܥܝܢܐ ܕܥܝܢܐ , etc. This free variation is explained by the fact that ܕܥܝܢܐ does not govern a PP, but a phrase with an empty head (see subsection ‘NPs with empty heads’ above in the present section). That head is extended by the specification PP ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ . The empty head constitutes a barrier between ܕܥܝܢܐ and ܕܥܝܢܐ , prohibiting the combination of the two into an idiomized pair.

Parallel-headed NPs embedded in PPs and d-Ps

It is possible for enumerations—i.e., a string of parallel NP heads interconnected with a phrase-internal conjunction ܕܥܝܢܐ or ܕܥܝܢܐ ; see ‘NPs with parallel heads’ above in the present section—to be embedded in PPs or d-Ps. The way in which this takes place depends on the distribution of the preposition(s), for which there are at least two options: 1. the same preposition is repeated before all members of the enumeration; 2. the preposition is used only before the first member and is absent before the others:

- Scenario 1: the preposition is repeated:⁷⁸

24:6-7 $\text{ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ}$ *with their mothers and with their sisters and with their daughters;*

28:1-2 $\text{ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ}$ *in richness and in poorness and in sickness and in health and in defects of the body;*

28:21-23 $\text{ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ}$ *to God and to the angels and to the rulers and to the guiding signs and to the elements and to the people and to the animals;*

46:14 ܠܚܬܐ ܕܚܒܐ ܕܪܟܡܝܐܢ ܕܚܒܐ ܕܐܕܝܣܝܐܢ ܕܚܒܐ ܕܐܪܒܝܐܢ Among the Rakamaeans and
among the Edessans and among the Arabs.

- Scenario 2: the preposition is not repeated:

36:17-18 **ከእነዚህ ጥያቄዎች ጋር ምክር ቤቱ ምክሮች ምክር ቤቱ ምክር ቤቱ** because of these divisions and opinions that are among the rulers;

38:11 من بلاءه من *from fate and destiny.*

The difference between the two scenarios lies in the governing domain of the preposition: in scenario 1 (which is the more common in BLC) the prepositions each govern only one head (i.e., they have a governing domain of 1), whereas in scenario 2 the one preposition governs all following heads (it has a governing domain larger than 1). This difference in governing domain of the preposition results in two different syntactic structures: where the preposition is repeated, we have a clause constituent with multiple heads, each of which embeds a single-headed NP⁷⁹; where it is not repeated, we are dealing with a single-headed clause constituent that embeds a parallel-headed NP.

In BLC the maximum amount of heads governed by one preposition is three (the case in 46:13 being the only example), while the minimum is, of course, one.⁸⁰

⁷⁸ A subcategory of this scenario is formed by PPs where the prepositions used are not the same; e.g.:

34:14-15 **لَا فِي شَيْءٍ حَسْبُهُ** now outside of nature and in fate;

46:21 **حَارَ حَارًا فَاذْهَبْ** *across the Euphrates and towards the east;*

58:23 **മുതൽ** **നമ്മുടെ** **നേരം** **ഓ** **എന്നു** *from that day and until now;*

52:8 **בין** **שבת** **והשבת** **למנוחה** between Mars and Saturn.

These constructions can be analyzed in the same way as scenario 1, namely as a parallel-headed PP with each head embedding an NP. The difference is that the preposition is not the same. Constructions like these are not so much enumerations as the combination of nouns into one construction where the prepositions ‘work together’, creating what at clause level would be labelled a locative adjunct (see Chapter 4, Section 2.4.2).

⁷⁹ See Section 1.3.2.11, subsection ‘phrase-connecting conjunctions vs. clause-connecting conjunctions’, above, for discussion as to why these constructions are treated as single constituents consisting of parallel PPs, not as separate PP constituents.

⁸⁰ Since prepositions are elements that require a complement (see Section 1.3.2.3, above), their governing domain must span at least one element. A phrase consisting of only a preposition would be ‘broken’.

It should be noted that the considerations in the above only apply to strings of PPs that are interconnected with coordinative conjunctions (ا or و). PPs that occur in succession without conjunctions typically form separate clause constituents, as in:

52:3-4 *لڤس دسك طلل لڤس دسك وڤس دسك لڤس دسك* *they have as their horoscope Mars and the Sun placed in Leo in the night below the Earth.*

where *لڤس* in *Leo*, *طلل* in *the night* and *لڤس دسك* below *the Earth* form three separate clause constituents (a temporal adjunct and two locative adjuncts—see Chapter 4, Section 2.4).

2.1.2 NP clause constituents with extensions

In BLC, an NP head can get one or more out of nine possible extensions:

1. NP
2. AdjP
3. PP
4. d-P
5. RC
6. DPrP
7. IPrP
8. AdvP
9. NegP

Most of these extensions can get extensions themselves, and some of those second-degree extensions can even be extended again, resulting in third-degree extensions. The extensions can occur in combination with others; some of them always do: for example, when the NP is extended with an IPrP, it is always combined with extension by an RC.

The total possible extension structure of an NP head in BLC can be schematized as follows (> = extension):

TABLE 3: NP Extension structure

<i>Head</i>		<i>1st degree extension</i>		<i>2nd degree extension</i>		<i>3rd degree extension</i>	
NP	>	NP	>	AdjP			
				d-P	>	NP	
	>	AdjP	>	PP			
	>	PP	>	AdjP			
			>	PP			
			>	d-P			
			>	RC			
			>	IPrP & RC			
	>	d-P	>	NP			
			>	AdjP			
			>	PP			
			>	d-P	>	NP	
			>		>	RC ⁸¹	
			>	RC			
			>	DPrP			
	>	RC					
	>	DPrP					
	>	IPrP & RC	>	DPrP			
	>	AdvP					
	>	NegP					

As has been explained above, a phrase can consist of several heads, a single head can get several extensions with one or more heads, and several heads can get a single collective extension. I will now treat the possible NP extensions in more detail.

⁸¹ Whether this extension is possible depends on the interpretation of the phrase structure at hand: see Section 2.1.2.27, below, for discussion.

A. NPs with one extension

2.1.2.1 NP extended with NP

An NP head can be extended with another NP. There are three ways in which this can happen, resulting in three rather distinct constructions: 1. a construction with pronominal agreement; 2. a 'cardinal-counted' construction (see Section 1.1, subsection 'Apposition', above); 3. an apposition.

1. A construction with pronominal agreement

The pronominal agreement can either be anticipatory, when the suffixed noun precedes the head which it specifies; or it can be resumptive, when the suffixed noun follows the head. The suffixed noun is either **ܐܠ**, or a cardinal. In BLC, the former occurs in both the anticipatory and the resumptive variety (with a strong preference for the anticipatory type: roughly 80% in a total of 66 cases); the latter only in the anticipatory variety.

a. Pronominal agreement involving **ܐܠ**

Anticipatory:

22:8 **ܐܠ ܕܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ** *to all people*;

22:21 **ܐܠ ܕܡܠܝܬܐ ܕܡܠܝܬܐ** *all scorpions*;

40:10-11 **ܐܠ ܕܡܠܝܬܐ ܕܡܠܝܬܐ** *in the entire world*.

Resumptive:

40:3 **ܐܠ ܕܡܠܝܬܐ ܕܡܠܝܬܐ** *all sorts*;

40:17-18 **ܐܠ ܕܡܠܝܬܐ ܕܡܠܝܬܐ** *in all of China*;

52:5 **ܐܠ ܕܡܠܝܬܐ ܕܡܠܝܬܐ** *all Germanians*.

Constructions of this type can be additionally extended with a DPrP and an RC: see Sections 2.1.2.25 and 2.10.2.1, below.

• Cases with parallel heads

There is one occurrence of an enumeration embedded in a two-headed PP, where the first member of the enumeration stands in a construction of anticipatory pronominal agreement with **ܐܠ**-suffix:

44:6 **ܐܠ ܕܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ** *to all Magians and to the rest of the Persians*.

In this example, the second member of the enumeration (ጸሐፊ) is extended as well, with the d-P ጸሐፊ፡፡

b. *Anticipatory pronominal agreement involving a cardinal*
(see subsection 2. “‘Cardinal-counted’ construction”, below):

38:2 ጸሐፊ፡፡ ጸሐፊ፡፡ *the three things.*

2. A ‘cardinal-counted’ construction

As explained in Section 1.1, subsection ‘Apposition’, above, the combination of an ‘attributive’ cardinal with the noun expressing the counted item results in the extension of an NP by another NP, where ‘extension’ stands for semantic specification, not for apposition. Such a ‘cardinal-counted’ construction can occur with or without pronominal agreement, and with the extension (i.e., the NP carrying the cardinal) before or after the head (the NP expressing the counted item).

In BLC, there is a strong preference for the variety without pronominal agreement, and for the cardinal to be located before the counted item. The few attestations with pronominal agreement all have the cardinal at the first position:

a. *‘Cardinal-counted’ construction with pronominal agreement:*

The following are the only four cases in BLC where the cardinal stands in pronominal agreement to the counted item. As indicated, all of them are of the anticipatory variety:

28:14 ጸሐፊ፡፡ ጸሐፊ፡፡ *these three points of view*⁸²;

34:17 ጸሐፊ፡፡ ጸሐፊ፡፡ *the two heads*⁸³;

38:2 ጸሐፊ፡፡ ጸሐፊ፡፡ *the three things*;⁸⁴

40:6 ጸሐፊ፡፡ ጸሐፊ፡፡ *the two places.*⁸⁵

⁸² Here, the construction is further extended with the DPrP ጸሐፊ፡፡: see Section 2.1.2.13, below.

⁸³ This construction forms a part of an extension to another phrase: see Section 2.1.2.4, subsection ‘Cases with parallel heads’, below.

⁸⁴ Cureton, Nau 1931 and Drijvers have ጸሐፊ፡፡. Only Nau 1907 follows the manuscript correctly.

⁸⁵ This construction forms a part of an extension to another phrase: see Section 2.1.2.4, subsection ‘Cases with parallel heads’, below.

b. 'Cardinal-counted' construction without pronominal agreement:

- cardinal at first position:

20:25 **ኃ** **ሠ** **ኃ** *one work*;

32:24 **ኃ** **ሠ** **ኃ** *before thirteen years*.

- cardinal at second position:

54:7 **ሠ** **ኃ** **ሠ** *into seven parts*;

48:24 **ሠ** **ኃ** **ሠ** *fourteen days*.

The list below lists all attributive cardinals attested in BLC⁸⁶, together with information as to whether it can be located at the first and / or second position, and (for the numbers 2–10) whether it occurs with pronominal agreement or not:

ሠ	1 st position
ኃ	1 st position, with and without pronominal agreement
ሠ	1 st position, with pronominal agreement
ሠ	1 st and 2 nd position, without pronominal agreement
ሠ	1 st position (only one case)
ሠ	2 nd position (only one case)
ሠ	1 st position (only one case)

3. An apposition

In Section 1.1, subsection 'Apposition', above, I have discussed the principles of apposition, defining it as the relation between two asyndetically juxtaposed nominal elements that have the same semantic referent and share a syntactic slot normally reserved for only one element. As explained, the Turgama model analyzes apposition as a special type of extension, which does not, unlike all other types of extension, express a semantic specification of one of the two members of the apposition by the other, but indicates a state of syntactic and semantic equality between the two members. This strict definition leaves but a few cases of real apposition in BLC:

⁸⁶ In the list, the masculine form of the cardinal is given as the representative form. In the corpus, cardinals of both genders occur.

a. *Noun without pronominal suffix:*

58:21–22 𐤀𐤁𐤂𐤀𐤁𐤂𐤀 king Abgar.

b. *‘Kinship’ noun with pronominal suffix:*

4:2–3 𐤀𐤍𐤏𐤍𐤏𐤍𐤏𐤍⁸⁷ Shemashgram, our brother;

4:14 𐤀𐤁𐤂𐤀𐤁𐤂𐤀 my son Awida;

54:5 𐤀𐤁𐤂𐤀𐤁𐤂𐤀 our father Bardaisan;

54:11 𐤀𐤁𐤂𐤀𐤁𐤂𐤀 my son Philippus.

As can be observed, these cases all concern appositions between a noun and a proper noun. Apposition between two nouns is also possible. Since, however, the two attested cases in BLC (one of which is even doubtful) both have further extensions, they will be treated in subsection ‘Further extensions’ below, and Section 2.1.2.9, respectively.

Further extensions

There is one case of apposition between two NPs where the second NP is extended with a d-P, which itself is extended further with another NP:

40:15–16 𐤀𐤁𐤂𐤀𐤁𐤂𐤀 𐤀𐤁𐤂𐤀𐤁𐤂𐤀 from the east, the beginning of the whole world.

The other attestation of a possible apposition between two NPs will be treated in Section 2.1.2.9, below.

2.1.2.2 *NP extended with AdjP*

As stated in Section 1.3.2.2, above, AdjPs that function as extensions always consist of adjectives used attributively; e.g.:

8:1–2 𐤀𐤁𐤂𐤀𐤁𐤂𐤀 from another person⁸⁸;

24:15 𐤀𐤁𐤂𐤀𐤁𐤂𐤀 good counsels;

28:6–7 𐤀𐤁𐤂𐤀𐤁𐤂𐤀 it is an empty name⁸⁹;

52:1 𐤀𐤁𐤂𐤀𐤁𐤂𐤀 their many wives.

⁸⁷ The vowels in the manuscript have been added by a later hand: see Chapter 1, Section 1.1.

⁸⁸ Apart from the cases with 𐤀𐤁𐤂𐤀 mentioned further on, this is the only occurrence of an NP extended with an AdjP that stands in the absolute state.

⁸⁹ Note that this phrase is interrupted by the EPP 𐤀𐤁𐤂𐤀: see Section 3.1.2.2, below.

Cases with *ܡܕܐ something*:

8:12 *ܡܕܐ ܡܕܐ something more*;

10:19 *ܡܕܐ ܡܕܐ something else*.

While the far majority of cases has the adjective following the noun, there are also some rare occurrences where it precedes it. One of them is a construction with *ܡܕܐ*.⁹⁰

58:17 *ܡܕܐ ܡܕܐ other things*.

And the other two with uninflected *ܡܕܐ*.⁹¹

18:16 *ܡܕܐ ܡܕܐ many things*;

56:2 *ܡܕܐ ܡܕܐ many peoples*.

It should be noted that *ܡܕܐ*, *ܡܕܐ* and uninflected *ܡܕܐ* can, alternatively, be interpreted as adverbs: see Section 2.1.2.7, below.

Ordinal numerals

The AdjP extending the NP can consist of an ordinal numeral of the *-i-āy(ā)* pattern. In BLC there is only one occasion where this happens:

58:6 *ܡܕܐ ܡܕܐ on the eighth day*.⁹²

In Section 2.1.1, above, we have seen that the *-i-āy(ā)* pattern also occurs for the number 'seven', but there the adjective has undergone a PDP transition into a noun.

Cases with parallel heads

Extension by an AdjP also occurs with NPs that consist of multiple heads. The AdjP can extend the first head, or the second:

⁹⁰ All other occurrences of *ܡܕܐ* follow the noun: 10:19 *ܡܕܐ ܡܕܐ something else*; 40:24 *ܡܕܐ ܡܕܐ with another woman*; 62:14–15 *ܡܕܐ ܡܕܐ in a different mixture*, etc.

⁹¹ There is a third example with (inflected) *ܡܕܐ* preceding the noun, but its internal phrase structure is ambiguous: 34:9–10 *ܡܕܐ ܡܕܐ (ܡܕܐ ܡܕܐ) (now these and) many other things*. See Section 2.6.1, below, for discussion. All other occurrences of attributive *ܡܕܐ* follow the noun and are inflected.

⁹² This expression has a parallel in 56:24 *ܡܕܐ ܡܕܐ on the eighth day*, where the ordinal is expressed by a 'i-cardinal' construction: see Section 2.1.2.4, below.

42:3 רבבות רבות many thousands and myriads;

46:5 רבבות רבות with instruments of gold and with pretty stones.

Cases with parallel-headed extension

Alternatively, the extending AdjP itself can contain multiple heads:

42:16–17 רבבות רבות evil and impure things;

42:21 רבבות רבות with impure and hateful foods;

44:25 רבבות רבות brave but effeminate men.

A special category of AdjP extensions are those which consist of a genitive construction. Neither of its components have the PDP ‘adjective’, but as a whole they function as an AdjP:

44:20–1 רבבות רבות all of them are hunt-loving and war-waging men.

One could argue that the genitive constructions do not constitute an attributive AdjP, but an NP in apposition to רבבות רבות: **(they are all) men: lovers of hunting and wagers of war*. This is, however, less likely when we look at the context. The fact that the persons discussed are men is already introduced in the preceding paragraph, which describes how the men of the Gelians have feminine traits of behaviour. The sentence of our concern then explains that those men nevertheless also like war and hunting.⁹³ Analyzing רבבות רבות as an NP in apposition to רבבות רבות would imply that the sentence repeats information that is already known.

Further extensions

The AdjP can be extended to the second degree by a PP:

⁹³ In any case, Drijvers’ translation of the sentence (p. 45, l. 17 ‘all men are fond of hunting and wage war’) is inaccurate. It suggests that רבבות רבות is the subject, and רבבות רבות is the predicative complement. Had this been the case, however, we would have expected the EPP רבבות to appear after רבבות רבות instead of before it. As it is, the position of רבבות indicates rather that the subject is רבבות and the predicative complement is רבבות רבות, resulting in the translation which I have provided.

An alternative analysis of this construction is that *חל חנן* does not form an extension to an AdjP, but rather forms an argument of the verbal environment created by the participle *חונן*. Although we would not expect an attributively used participle to retain its verbal nature (see the discussion in Section 1.3.2.10, above), this nevertheless seems to be the case here. As we will see in the following section (Section 2.1.2.3, below), the same phenomenon can be observed in some participles which we would expect to assume the PDP ‘noun’.

⁹⁵ See the discussion in 2.1.2.11, below, concerning PP as an extension in idiomized constructions.

24:13 לְכָל אֶחָד מֵהֶם *to each one of them*;

54:3-4 אֶחָד מֵהָאָדָם אֶחָד *each man of them*.

Construction with לְכָל *outside of...* (literally *to the outside of*: note that כָּל is a noun in the absolute state):

34:14 לְכָל חַסֵּד *outside of nature*. (only 1 occurrence)

Cases with empty heads

As explained in Section 2.1.1, subsection ‘NPs with empty heads’, above, extension of an NP with a PP can also occur when the head is empty and the extension consists of הֵן + plural suffix. The result is a partitive construction translatable by *some of* ...:

32:7-8 וְכֵן מִן הַחַיִּים שֶׁבָּהֶם וְכֵן מִן הַחַיִּים שֶׁבָּהֶם *and with some of them we are pleased, and with some of them we are not.*⁹⁶

Further extensions

The phrase embedded in the PP can be extended further: a. with an AdjP; b. with a PP; c. with a d-P; d. with an RC; e. with an IPrP and an RC.

a. Extension with an AdjP

Only one occurrence (לְכָל-construction):

40:23 לְכָל אֶחָד מֵהַיָּפֹתִים *to one of the Chinese men*.

b. Extension with a PP

There are only two attestations of the PP being extended with another PP, resulting in pronominal agreement of the type where the same preposition is repeated (see Section 2.3, subsection ‘Pronominal agreement with identical prepositions’, below, for the equivalent structures functioning as autonomous clause constituents):

54:9 בְּכָל מָקוֹם שֶׁבָּהֶם *in each of the places*;

54:13-14 בְּכָל חֵדָּה שֶׁבָּהֶם *in each of the parts*.

⁹⁶ See also Section 2.1.1, subsection ‘double prepositions’, above.

One of the cases with pronominal agreement has an empty head. Furthermore, the NP embedded in the second PP is itself extended with a DPrP $\bar{\lambda}$ as:

⁹⁸ The exact extent of the different syntactic and semantic functions associated with d-P constructions with and without pronominal agreement has been discussed extensive-

be seen below, not all cases with pronominal agreement have a reference to a person (e.g., 52:21–22 *ḥalal ʾal-ḥayyāṭ* *on the outskirts of the world*), nor do all references to a person have pronominal agreement.

Cases without pronominal agreement

- 18:23 *ḥalal ʾal-ḥayyāṭ* *it is the work of the devil*⁹⁹;
 38:22 *ḥalal ʾal-ḥayyāṭ* *the nature of physis*;
 42:6–7 *ḥalal ʾal-ḥayyāṭ* *thousands of years*;
 54:22 *ḥalal ʾal-ḥayyāṭ* *meat of animals*.

Cases with pronominal agreement

- 8:20–21 *ḥalal ʾal-ḥayyāṭ* *for one who has no fear of God*¹⁰⁰;
 18:3 *ḥalal ʾal-ḥayyāṭ* *according to God's sweetness*;
 22:5 *ḥalal ʾal-ḥayyāṭ* *man's nature*;
 30:2 *ḥalal ʾal-ḥayyāṭ* *God's goodness*;
 30:5 *ḥalal ʾal-ḥayyāṭ* *the majority of the people*;
 42:10 *ḥalal ʾal-ḥayyāṭ* *from the borders of the Brahmins*;
 52:21–22 *ḥalal ʾal-ḥayyāṭ* *on the outskirts of the world*;
 62:12–13 *ḥalal ʾal-ḥayyāṭ* *before the creation of the world*.

A special case is the following:

- 44:17 *ḥalal ʾal-ḥayyāṭ* *their men, that is, the Gelians*.

What we have here may look at first sight like a possessive d-P construction with pronominal agreement: *the men of the Gelians*. However, if this were true, the proleptic feminine plural suffix *-ḥayyāṭ* does not agree in gender with the masculine plural noun *ḥalal ʾal-ḥayyāṭ*. Thus we must either conclude that the text contains an error (*-ḥayyāṭ* for *-ḥayyāṭ*, or *ḥalal ʾal-ḥayyāṭ* for *ḥalal ʾal-ḥayyāṭ*), or interpret the relation between head and extension not as a possessive relation, but as an explicative one. In that case, *-ḥayyāṭ* is not to be translated with ‘of’, but rather as ‘that is’ or ‘namely’, and the suffix *-ḥayyāṭ* is not to be analysed as re-

ly, e.g., in the works of Jan Joosten (1996, ch. 2) and Peter J. Williams (2001, ch. 2). The use of the construct state, of course, is another story altogether.

⁹⁹ Note that this phrase is interrupted by the EPP *ḥayyāṭ*: see Section 3.1.2.3, below.

¹⁰⁰ Note that this phrase is interrupted by the connective adverb *ḥayyāṭ*: see Section 3.1.2.3, below.

ferring to ܡܠܝܬܐ, but rather to 'the women of the Gelians', whose habits were explained in the preceding text passage (44:12–16).

Ordinal numerals

There is one occurrence of an NP extended with an ordinal numeral of the '3-cardinal' structure¹⁰¹:

56:24 ܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ on the eighth day.¹⁰²

Cases with empty heads

There are two cases of an empty-headed phrase extended by a d-P, occurring within the same sentence:

40:5 ܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ which ones are those of the Babylonians, and which ones are those of the Egyptians.

One might argue that no empty heads are to be assumed here, and that ܡܠܝܬܐ and ܡܠܝܬܐ ܕܡܠܝܬܐ are not extensions, but autonomous d-P clause constituents: *which ones are of the Babylonians, and which ones are of the Egyptians*, analogous to e.g. 22:7–8 ܡܠܝܬܐ ܕܡܠܝܬܐ they are *of nature* (see Section 2.4.1, below). This would imply that in both clauses the d-P fulfils the role of predicate. However, this analysis does not comply with the location of the EPP ܡܠܝܬܐ in the first of the two clauses. As is generally known, the EPP in Syriac is typically located directly after (the first element of) the predicate.¹⁰³ This strongly suggests that the IPrP ܡܠܝܬܐ is the predicate here, while the d-P ܡܠܝܬܐ ܕܡܠܝܬܐ must represent the subject. Since, as I have discussed in Section 2.1.1, subsection 'NPs with empty heads', above, a PP in the role of subject is highly uncommon, we cannot but conclude that ܡܠܝܬܐ ܕܡܠܝܬܐ must be the extension to an empty head. Although an EPP is lacking in the second clause, it seems reasonable to assume that the underlying syntactic structure of both clauses is identical, making ܡܠܝܬܐ ܕܡܠܝܬܐ the extension to an empty head as well.

¹⁰¹ See Van Peursen 2007, § 14.2 (pp. 257–259).

¹⁰² We have seen in Section 2.1.2.2, above, that this expression is paralleled by 58:6 ܡܠܝܬܐ ܕܡܠܝܬܐ on the eighth day, where the ordinal is expressed by an adjective of the -i-āy(ā) pattern.

¹⁰³ Cf. Goldenberg 1983, p. 100f.

As explained in Section 1.1, subsection ‘Multiple heads with extensions’, above, there are two possible scenarios for extensions in relation to multiple heads, in terms of extension scope: 1. one extension belongs to one head, resulting in an extension scope of one head; 2. one extension belongs to several heads collectively; i.e., the extension has a scope of more than one head. For NPs extended with d-Ps. both scenarios are attested.

- 34:16-17 ܠܬܝܬܝܢܐ ܕܡܝܢܐ ܕܢܝܚܐ ܕܢܝܚܐ the mingling of
males and females and the satisfaction of the two parties (lit. heads);
34:23-24 ܠܬܝܬܝܢܐ ܕܡܝܢܐ ܕܢܝܚܐ ܕܢܝܚܐ dearth of food and com-
plaints of the bodies;
36:15-16 ܠܬܝܬܝܢܐ ܕܡܝܢܐ ܕܢܝܚܐ ܕܢܝܚܐ ܕܢܝܚܐ ܕܢܝܚܐ
ܕܡܝܢܐ ܕܢܝܚܐ ܕܢܝܚܐ ܕܢܝܚܐ ܕܢܝܚܐ to the animals and to the trees
and to the fruits and to the produce of the year and to the water springs
and everything that is in nature which is under their control¹⁰⁴;
44:6 ܠܬܝܬܝܢܐ ܕܡܝܢܐ ܕܢܝܚܐ ܕܢܝܚܐ to all Magians and to the rest of the
Persians;
46:21 ܠܬܝܬܝܢܐ ܕܡܝܢܐ ܕܢܝܚܐ ܕܢܝܚܐ across the Euphrates and towards the east;
48:6 ܠܬܝܬܝܢܐ ܕܡܝܢܐ ܕܢܝܚܐ ܕܢܝܚܐ now in the north and in the country of
the Germanians¹⁰⁵;
48:12-13 ܠܬܝܬܝܢܐ ܕܡܝܢܐ ܕܢܝܚܐ ܕܢܝܚܐ ܕܢܝܚܐ ܕܢܝܚܐ¹⁰⁶ (in) the house
of Saturn and in the fields of Mars and in the constellations of the west;
32:18 ܠܬܝܬܝܢܐ ܕܡܝܢܐ ܕܢܝܚܐ ܕܢܝܚܐ in the mercy of God and in goodness.

- 34:10-11 תַּעֲשֶׂה, מִדּוֹת, מִשְׁמָרוֹת the periods and modes of nature;
 34:14 יִצְמַח וְיִשְׁלַם הַגִּידָה the growth and perfection of the body;

¹⁰⁶ Nau 1907 and Drijvers propose to read **𐤏𐤃𐤃** *in the house* etc., which is indeed contextually more preferable.

38:5-7 *ḥayyāh ʿalā ʿamrān ʿamrān ʿalā ʿamrān ʿalā ʿamrān ʿalā ʿamrān* the way of life and the perfection of all creatures, and the order of all beings and natures.

The third of these examples is of a rather complex structure. It consists of three heads: *ḥayyāh*, *ʿalā* and *ʿamrān*. The d-P extension *ʿalā ʿamrān* (itself further extended by the NP *ʿamrān*) belongs to the first two of those heads collectively. The third head is extended with another d-P, consisting of the two parallel heads *ʿamrān* and *ʿamrān*, which are collectively extended by the NP *ʿamrān*. Because of the extension structure of the third head, this example also belongs under the subheading 'Cases with parallel-headed extension', below.

Cases with parallel-headed extension

As explained in Section 2.2.1, subsection 'Parallel-headed NPs embedded in PPs and d-Ps', above, when parallel-headed PP (including d-P) extensions are involved, there are two scenarios: 1. the preposition *-ā* is repeated for each of the heads; 2. *-ā* stands only at the beginning of the first head, while it is absent before all others. In the first scenario, the governing domain of *-ā* is one head; in the second scenario, the governing domain spans more than one head.

- Scenario 1: *-ā* is repeated (governing domain = 1 head):

24:18-19 *ʿalā ʿamrān ʿalā ʿamrān ʿalā ʿamrān ʿalā ʿamrān* against the commands of the Deity and of their teacher;

34:16-17 *ʿalā ʿamrān ʿalā ʿamrān ʿalā ʿamrān ʿalā ʿamrān* the mingling of males and females and the satisfaction of the two parties (lit. heads);

38:20 *ʿalā ʿamrān ʿalā ʿamrān ʿalā ʿamrān ʿalā ʿamrān* the judgment of the fates and of the rulers;

50:18 *ʿalā ʿamrān ʿalā ʿamrān ʿalā ʿamrān ʿalā ʿamrān* the influence of Mercury and Venus.

- Scenario 2: *-ā* is not repeated (governing domain = more than 1 head):

38:5-7 *ḥayyāh ʿalā ʿamrān ʿamrān ʿalā ʿamrān ʿalā ʿamrān* the way of life and the perfection of all creatures, and the order of all beings and natures¹⁰⁷;

¹⁰⁷ The structure of this case has been explained in the subsection 'Cases with parallel heads', above.

46:13 *ḥalṣā ḥalṣānā ḥalṣānā ḥalṣānā* the laws of the Rakamaeans, the Edessans and the Arabs.

Further extensions

The NP embedded in the d-P can be extended further: a. with an NP; b. with an AdjP; c. with a PP; d. with a d-P; e. with an RC; f. with a d-P and an RC; g. with a DPrP and an RC.

a. Extension with an NP:

Resumptive pronominal agreement with *ḥ*-suffix:

40:15-16 *ḥalṣā ḥalṣā ḥalṣā ḥalṣā* from the east, the beginning of the whole world.¹⁰⁸

• Cardinal numerals

There are two occurrences where the extension of the d-P by an NP results in a ‘cardinal-counted’ relation (see Section 1.1, subsection ‘Apposition’, above). In the first of those two cases, the cardinal stands in anticipatory pronominal agreement with the NP expressing the counted item, in the second example it does not:

40:6 *ḥalṣā ḥalṣā ḥalṣā ḥalṣā* the doctrine of the two countries;

54:15 *ḥalṣā ḥalṣā ḥalṣā ḥalṣā* according to the number of the seven planets.

• Cases with parallel heads

34:16-17 *ḥalṣā ḥalṣā ḥalṣā ḥalṣā* the mingling of males and females and the satisfaction of the two parties (lit. heads).

b. Extension with an AdjP:

24:15 *ḥalṣā ḥalṣā ḥalṣā ḥalṣā* the guidance of good counsels;

56:8-9 *ḥalṣā ḥalṣā ḥalṣā ḥalṣā* from the mingling of many people.

c. Extension with a PP:

14:16-17 *ḥalṣā ḥalṣā ḥalṣā ḥalṣā* in the mixture of the one with the other;

62:10 *ḥalṣā ḥalṣā ḥalṣā ḥalṣā* the mixture of the one in the other.

¹⁰⁸ In this example, there is also pronominal agreement between *ḥalṣā* and *ḥalṣā*.

d. Extension with a d-P:

4:1 𐤀𐤁𐤁𐤁𐤁𐤁 𐤁𐤕𐤕𐤕𐤕 𐤁𐤕𐤕𐤕𐤕 *the Book of the Laws of the Countries.*

This construction can be extended even further with an NP, resulting in an anticipatory pronominal agreement construction with 𐤁-suffix:

62:17-18 𐤕𐤕𐤕 𐤕𐤕𐤕 𐤕𐤕𐤕 𐤕𐤕𐤕 𐤕𐤕𐤕 𐤕𐤕𐤕 𐤕𐤕𐤕 *from the gift of the Lord of all natures.*¹⁰⁹

e. Extension with an RC:

42:1-2 𐤁𐤕𐤕𐤕 𐤁𐤕𐤕𐤕 𐤁𐤕𐤕𐤕 *the laws of the Brahmins who are in India;*

56:1-2 ¹¹⁰ 𐤕𐤕𐤕 𐤕𐤕𐤕 𐤕𐤕𐤕 𐤕𐤕𐤕 *the mysteries of which they have transmitted to them.*

Extension with an RC also happens when the phrase embedded in the d-P is not an NP but an IPrP:

14:22-23 𐤕𐤕𐤕 𐤕𐤕𐤕 𐤕𐤕𐤕 𐤕𐤕𐤕 *it is the answer of someone who does not want to do that which is good*¹¹¹;

42:9-12 𐤕𐤕𐤕 𐤕𐤕𐤕 𐤕𐤕𐤕 𐤕𐤕𐤕 *in the climate of those who are not from the borders of the Brahmins.*

f. Extension with a d-P and an RC

12:3-4 𐤕𐤕𐤕 𐤕𐤕𐤕 𐤕𐤕𐤕 𐤕𐤕𐤕 *instruments of God's wisdom which does not err.*

g. Extension with a DPrP and an RC:

28:2-3 𐤕𐤕𐤕 𐤕𐤕𐤕 𐤕𐤕𐤕 𐤕𐤕𐤕 *from the guidance of these stars which are called the Seven.*¹¹²

The construction 𐤕𐤕𐤕 𐤕𐤕𐤕 is always extended by an RC:

¹⁰⁹ Note that this example also shows pronominal agreement between 𐤕𐤕𐤕 and 𐤕𐤕𐤕.

¹¹⁰ The two *dalaths* before 𐤕𐤕𐤕 and 𐤕𐤕𐤕 have been added by a later, serto hand; the original read 𐤕𐤕𐤕 𐤕𐤕𐤕 𐤕𐤕𐤕. See Chapter 1, Section 1.1.2, and Chapter 4, Section 2.6.2 + note 52.

¹¹¹ Note that this phrase is interrupted by the EPP 𐤕𐤕𐤕: see Section 3.1.2.3, below.

¹¹² Note that this phrase is interrupted by the EPP 𐤕𐤕𐤕: see Section 3.1.2.3, below.

32:17-18 ¹¹³ *לְעִזְרַת דָּבָר הַהוּא בְּחַסְדֵּי יְהוָה וּבְרַחֲמָיו הָיָה וְנִשְׁעָר*
to the aid of that thing which, by God's mercy and goodness, has been
and is being helped.

The same construction occurs when the phrase embedded in the d-P is an IPrP:

10:3-4 *מִיָּד הַיָּדָיִם הַזֵּאת הָיָה הַיָּדָיִם הַזֵּאת* *it is the instrument of the one who*
*sets it in motion*¹¹⁴;

10:11-12 *וְהָיָה כִּי יִשְׁמַע הַיָּדָיִם הַזֵּאת הַיָּדָיִם הַזֵּאת* *to the use of the one who has*
the knowledge.

Cases with parallel heads

Like in subsection ‘Cases with parallel heads’ above in the present paragraph, here, too, there are two possible scenarios with regard to the extension scope of the d-P:

- Scenario 1: the d-P functions as an extension to one head (extension scope = 1 head):

10:14-16 *וְהָיָה כִּי יִשְׁמַע הַיָּדָיִם הַזֵּאת הַיָּדָיִם הַזֵּאת* *at the sun and at the moon and at the constellations and at the rest*
of those things that are bigger than us.

This is a four-headed NP, embedded in an PP, the last head of which is extended with the d-P *הַיָּדָיִם הַזֵּאת*, which in turn is extended with the DPrP *וְהָיָה* and the RC *וְהָיָה כִּי יִשְׁמַע*.

- Scenario 2: the d-P forms an extension to several heads collectively (extension scope = more than 1 head):

32:16 *וְהָיָה כִּי יִשְׁמַע הַיָּדָיִם הַזֵּאת הַיָּדָיִם הַזֵּאת* *the fate and horo-*
scope of this combination that is being mixed and purified.

Here we have an NP with two heads, both of which are extended collectively by the d-P *הַיָּדָיִם הַזֵּאת*, which is in turn extended with the DPrP *וְהָיָה* and the RC *וְהָיָה כִּי יִשְׁמַע*.

¹¹³ Sic, with the plural ending *א*. Nau 1907 proposes to read *יָדָיִם*; equally Drijvers, who suggests that the *א* is probably a dittography of the *א* before *יָדָיִם*.

¹¹⁴ Note that this phrase is interrupted by the verb *הָיָה*: see Section 3.1.2.3, below.

See also 2.1.2.6, subsection 'Cases with parallel heads' and 2.1.2.22, subsection 'Cases with parallel heads').

2.1.2.5 NP extended with RC

Extension of an NP with an RC is very common:

6:19-20 *כִּי רָאָה אֶת הַתּוֹלָדִים לְרִאשׁוֹנָה* like somebody who for the first time has joined the pupils;

10:7-8 *מִן הַבַּיִת הַהוּא* from a wagon that somebody else drives;

10:11 *וְהָיוּ כְּלִי וְכֵל* they are instruments which are made¹¹⁵;

52:4-5 *וְהָיוּ כְּלִי וְכֵל* people who are burnt with fire;

etc.

Cases with *מִן* something:

6:1 *וְהָיוּ כְּלִי וְכֵל* whatever they want;

12:8 *וְהָיוּ כְּלִי וְכֵל* for something which is one.¹¹⁶

Cases with *כָּל* all, everything:

12:13 *וְהָיוּ כָּל הַבָּרִיָּה* everything which is possible.

Often an RC is connected to *כָּל*:

48:11 *כָּל הַבָּרִיָּה* all those who are in Gaul;

40:3 *כָּל הַבָּרִיָּה* all those things which happen;

56:23 *כָּל הַבָּרִיָּה* all those who have received the law.

Or to *כָּל* + noun:

16:2 *כָּל הַבָּרִיָּה* everything which is evil;

18:4 *כָּל הַבָּרִיָּה* every human being in whom is a soul;

44:4 *כָּל הַבָּרִיָּה* in all places and climates where they were;

60:13-14 *כָּל הַבָּרִיָּה* in every place where they are.

¹¹⁵ Note that this phrase is interrupted by the EPP *וְהָיוּ*: See Section 3.1.2.4, below.

¹¹⁶ Note that this phrase is interrupted by the connective adverb *וְ*: see Section 3.1.2.4, below.

Cases with parallel heads

When the NP consists of multiple heads, there are two possible scenarios for its extension scope (see Section 1.1, subsection ‘Multiple heads with extensions’, above): 1. the RC can specify only one of the NP heads, in which case its extension scope is one; or 2. it specifies all heads collectively; i.e., its extension scope is more than one.

- Scenario 1: the RC belongs to one head (extension scope = 1):

34:25 *intemperance and luxury which is not necessary*¹¹⁷;

46:6–7 *with their servants and with the foreigners who have come to that place.*

- Scenario 2: the RC belongs to all heads collectively (extension scope = more than 1):

54:18–20 *in all kingdoms and in all places and in all regions and in all inhabited places that differ from each other.*

In this example, the first three heads consist of distributive reduplications, while the fourth consists of a construct chain governed by *ḥl*.

Cases with empty heads

Constructions where the RC is an extension to an empty head (see Section 2.1.1, subsection ‘NPs with empty heads’, above) are the following:

20:2–3 *when somebody does that which is good;*

24:7–8 *there are some who do not approach women at all;*

28:24–25 *for He who is powerful in everything is One.*

¹¹⁷ Technically, the extension scope of the RC in this example could also include the first head, but this is less likely in view of the context: it would seem superfluous to specify *intemperance* with the notion of not being necessary.

2.1.2.6 NP extended with DPrP

As indicated in Section 1.3.2.6, above, a DPrP extension consists of a demonstrative pronoun used attributively:

4:17 *ܐܠܗܐ ܕܗܝܠܐܝܬܐܝܢ* *to these peers*¹¹⁸;

40:9 *ܕܗܝܠܐܝܬܐܝܢ* *that thing*;

48:23-4 *ܕܡܕܝܢܐܝܬܐܝܢ* *from those borders*.

There are two occurrences of a DPrP extension to a proper name:

4:8 ¹¹⁹ *ܐܘܝܕܐ ܕܗܝܠܐܝܬܐܝܢ* *Awida here* (lit. *this Awida*);

20:22-23 *ܐܘܝܕܐ ܕܗܝܠܐܝܬܐܝܢ* (*idem*).

As can be seen, the demonstrative, like the adjective, can either precede the head or follow it. In contrast to the adjective, however, which in virtually all occurrences follows the head, the demonstrative has a strong preference to precede it: of the 75 attributive demonstratives in BLC, 59 precede the head (78.67%), while 16 follow it (21.33%).¹²⁰

Cases with parallel heads

Like d-Ps (See Section 2.1.2.4, above), DPrPs can have an extension scope that spans more than one head. Again, there are two possible scenarios: 1. the extension only refers to one of the heads (typically the one adjacent to it); i.e., the extension scope is one head; 2. the extension refers to all heads collectively, leading to an extension scope of more than one head. For NPs extended with a DPrP, only scenario 2 is attested (see also Section 2.1.2.22, subsection 'Cases with parallel heads', below). The DPrP can function as an extension to up to four heads collectively:

¹¹⁸ Note that this phrase is interrupted by the EPP *ܐܡܝܢ*: see Section 3.1.2.5, below.

¹¹⁹ Note that this phrase is interrupted by the conjunction *ܕܠܐ*: see Section 3.1.2.5, below.

¹²⁰ There are some syntactic factors that may be of influence on the distribution of demonstrative pronoun + head vs. head + demonstrative pronoun. When, for instance, we look at cases where the demonstrative and its head are followed by an RC, we see that the majority of those cases (30 out of 36, or 83.33%) has the demonstrative preceding the head.

32:13-14 *according to this course and order*¹²¹;

36:17 ¹²² *because of these divisions and opinions*;

36:20 *these opinions and divisions and innocence and guilt.*

See Section 2.1.2.4, subsection 'Further Extensions', subsection g, subsection 'Cases with parallel heads' for similar examples at higher extension degrees.

Cases with two different prepositions:¹²³

58:23 *from that day and until now.*

2.1.2.7 NP extended with AdvP

An NP can be extended with an AdvP, in a constructions with *so many*, *how many*, etc.:

48:4 *often* (lit. *so many times*).

See also Section 2.1.2.18, below, where the same construction of a noun extended with *so* is provided with an additional extension by an AdjP; and Section 2.1.2.24, below, where the additional extension is an RC.

2.1.2.8 NP extended with NegP

As indicated in Section 1.3.2.12, above, the difference between clause negation and phrase negation is not always easily discernible, due to the difficulty of establishing the scope of the negation. For this reason, most cases of negation have been analyzed in the present study as negation on clause level (Section 2.12, below).

One type of negation, however, clearly operates on phrase level, namely in constructions involving *without*, followed by a noun:

6:24 *without hard feelings*;

¹²¹ Note that this NP is embedded in a PP in a construction with pronominal agreement: see Section 1.3.2.3, below.

¹²² Nau 1907 and Drijvers propose to read *without syame*, which would solve the problem of the singular demonstrative pronoun *these*.

¹²³ See note 78, above.

34:7 *ܠܐܝܢܐ ܠܐܝܢܐ ܠܐܝܢܐ without food and without drink.*

One could argue that *ܠܐ* is no longer to be treated as the combination of *ܐ* and *ܠ*, but that its original components have fused into a single preposition.¹²⁴ This interpretation, however, seems driven a bit too much by the English translation *without*. Syntactically, there is no reason to introduce a new lexeme, since *ܐ* and *ܠ* fulfil the same syntactic functions as they do when they occur independently: *ܐ* functions as a preposition, *ܠ* as a phrase-negating element. The construction *ܠܐ* + noun can be seen as the negated version of the positive *ܐ* + noun. Therefore, I treat the construction as a d-P which embeds an NP that is extended by a NegP.

B. NPs with Two Extensions

In Section 2.1.2.1, above, I explained that when an NP is extended with another NP, this either results in a construction with pronominal agreement, or in a numeral construction. The same is true when next to the NP extension additional extensions are present, as can be seen in the following sections where one of the extensions is an NP.

2.1.2.9 NP extended with two NPs

An NP can be extended with two NPs:

48:20 *ܠܥܡܐܠܐܡܐܝܢܐ ܠܥܡܐܠܐܡܐܝܢܐ to all Amazons, the entire people.*

In this example (which is the only occurrence of this particular phrase structure) the NP head is extended with the NP *ܥܡܐܠܐܡܐܝܢܐ* in a construction with resumptive pronominal agreement; and with the NP *ܠܥܡܐܠܐܡܐܝܢܐ*, which itself is further extended with the AdjP *ܠܥܡܐܠܐܡܐܝܢܐ*.

The two NPs *ܥܡܐܠܐܡܐܝܢܐ* and *ܠܥܡܐܠܐܡܐܝܢܐ* could be said to stand in apposition (see Sections 1.1, subsection 'Apposition', and 2.1.2.1, subsection 'Further extensions', above), since they more or less share the same semantic referent. However, the overlap in reference is not complete, and although *ܠܥܡܐܠܐܡܐܝܢܐ* could be left out without much impact on the information structure, *ܥܡܐܠܐܡܐܝܢܐ* could not. Nor would it seem possible to swap the order of the two NPs. It seems more likely, therefore, that *ܠܥܡܐܠܐܡܐܝܢܐ*

¹²⁴ This is, for instance, how Lund treats *ܠܐ* (Lund 2007, p. 78).

ܠܡܠܟܐ modifies ܡܠܟܐ semantically, thus discarding the option of an apposition.

2.1.2.10 NP extended with NP and AdjP

The NP is extended with ܠ-suffix in a construction with anticipatory pronominal agreement, and with an AdjP:

46:10 ܠܡܠܟܐ ܡܠܟܐ ܡܠܟܐ *to all Bactrian women;*

62:15–16 ܠܡܠܟܐ ܡܠܟܐ ܡܠܟܐ *all evil movements.*

2.1.2.11 NP extended with NP and d-P

When an NP is extended with another NP and a d-P, the result is either a pronominal agreement construction with ܠ, or a ‘cardinal-counted’ construction (see Section 1.1, subsection ‘Apposition’, above) with the cardinal ܡܠܟܐ:

- ܠ + suffix (occurs in anticipatory as well as resumptive variety):

8:9–10 ܠܡܠܟܐ ܡܠܟܐ ܡܠܟܐ *all knowledge of truth;*

44:13 ܠܡܠܟܐ ܡܠܟܐ ܡܠܟܐ *all things of labourers;*

48:3 ܠܡܠܟܐ ܡܠܟܐ ܡܠܟܐ *in the entire region of the East;*

50:15 ܠܡܠܟܐ ܡܠܟܐ ܡܠܟܐ *in the entire region of the Alanians.*

- Cardinal ܡܠܟܐ:

54:21 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ *in one region of the Indians;*

60:2 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ *in (the) one name of the Messiah.*

Cases with parallel-headed extension

There is one case where the head of the NP is extended with the NP ܡܠܟܐ in a construction of resumptive pronominal agreement, and with a two-headed d-P, which embeds ܡܠܟܐ and ܡܠܟܐ, respectively:

50:10–11 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ *in the entire country of the Tayites and of the Saracens.*

Further extensions

The latter structure with ܡܠܟܐ can be extended further, with a PP:

60:3 ܐܢܝܢ ܕܝܠܝܬܐ ܕܝܠܝܬܐ *on one day, namely Sunday* (lit. 'One-in-the-week').

In fixed constructions like ܐܢܝܢ ܕܝܠܝܬܐ, ܕܝܠܝܬܐ ܕܝܠܝܬܐ (see Section 2.1.2.3, above), etc., it is debatable whether the PP can still be seen as an extension, and whether the construction has not been lexicalized into a noun because of its common use. Connected spellings such as ܐܢܝܢܝܬܐ and ܕܝܠܝܬܐܝܬܐ (not attested in BLC) could be considered supportive of this notion. However, while such a lexicalizing process may certainly be going on diachronically, if we look at the state of the language synchronically from a corpus-linguistic point of view, there are no reasons to treat these constructions differently from e.g., 46:16–17 ܕܝܠܝܬܐ ܕܝܠܝܬܐ *laws in Hatra*. The individual building blocks of the constructions are still recognizable and productive in the language, and have not, for instance, fused into a new, undividable lexical item (such as ܐܢܝܢ + ܕܝܠܝܬܐ into ܐܢܝܢܝܬܐ). For this reason, I have decided to be strict and analyze these constructions with the PP as a proper extension.

2.1.2.12 NP extended with NP and RC

The NP can be extended with a ܕܝܠܝܬܐ-suffix block in (anticipatory or resumptive) pronominal agreement, and an RC:

40:10 ܕܝܠܝܬܐ ܕܝܠܝܬܐ ܕܝܠܝܬܐ *all people that are in the whole world;*

50:14 ܕܝܠܝܬܐ ܕܝܠܝܬܐ ܕܝܠܝܬܐ *in all places that are to the north of Pontus;*

56:17–18 ܕܝܠܝܬܐ ܕܝܠܝܬܐ ܕܝܠܝܬܐ *all laws that were before them;*

56:23 ܕܝܠܝܬܐ ܕܝܠܝܬܐ ܕܝܠܝܬܐ *all Jews that have received the law from Moses.*

2.1.2.13 NP extended with NP and DPrP

There is one occasion where an NP is extended with another NP and a DPrP. The NP extension consists of a cardinal with pronominal suffix in pronominal agreement with the NP head:

28:13 ܕܝܠܝܬܐ ܕܝܠܝܬܐ ܕܝܠܝܬܐ *these three points of view.*

There are other occurrences of this extension structure where the NP extension consists of ܕܝܠܝܬܐ-suffix: 28:23 ܕܝܠܝܬܐ ܕܝܠܝܬܐ, 50:6 ܕܝܠܝܬܐ ܕܝܠܝܬܐ

وَأَجْرُ الْجَاهِلِيَّةِ, etc. However, in BLC, all attestations of this construction have a third extension in the form of an RC; hence they are treated in Section 2.1.2.25, below.

2.1.2.14 NP extended with AdjP and PP

This structure only occurs with an extension to the second degree, the AdjP being extended with a d-P in a comparative construction:

44:11 أَجْرُ الْجَاهِلِيَّةِ أَجْرُ الْجَاهِلِيَّةِ أَجْرُ الْجَاهِلِيَّةِ *a punishment worse than revenge.*

Although the use of -ا in a comparative construction is remarkable (since ا is the more commonly used preposition in such cases¹²⁵), it is not impossible: the construction -ا ا in the meaning *more than* is attested outside BLC.¹²⁶ The alternative would be to translate -ا with *namely*: **a punishment which is worse, namely revenge*. This is, however, contextually less likely. The preceding sentence (44:8–10) explains how the Parthians kill their wives, brothers and sons, and do not deserve revenge (أَجْرُ الْجَاهِلِيَّةِ أَجْرُ الْجَاهِلِيَّةِ أَجْرُ الْجَاهِلِيَّةِ). The sentence which contains the above-mentioned phrase (44:10–12) then goes on to explain that among the Romans and Greeks someone who would do such a thing, deserves a punishment which is *worse* (أَجْرُ الْجَاهِلِيَّةِ). In the light of the context we can only conclude that this is to be interpreted as *worse than revenge*. If, then, we translated -ا with *namely*, this would result in the strange statement that the Romans and Greeks receive a punishment *which is worse than revenge, namely revenge*. The comparative interpretation, therefore, makes the most sense.

There are no other attestations in BLC of a comparative construction involving an adjective used attributively; all cases of comparison concern either adjectives that are used predicatively (see Section 2.2.2.1, subsection b, below), or adverbs (Section 2.10.2.1, subsection b, below). In all cases, the preposition ا is used.

¹²⁵ See, e.g., Costaz 1955, §§ 535–544.

¹²⁶ See Payne Smith 1897–1901, c. 1650.

2.1.2.15 NP extended with AdjP and d-P

28:5-6 *ܐܬܬܐܢܐ ܕܥܠܡܐ ܕܡܕܢܐܝܐ* it is a deceitful device of the Chaldeans.¹²⁷

Cases with parallel heads

This construction also occurs in a case where the NP consists of three heads (ܐܬܬܐܢܐ, ܡܕܢܐܝܐ and ܥܠܡܐ). The first of these is extended with an AdjP (ܐܬܬܐܢܐ) and a d-P (ܕܡܕܢܐܝܐ); the second and third are each extended with an AdjP (ܡܕܢܐܝܐ and ܥܠܡܐ respectively):

46:2-3 *ܐܬܬܐܢܐ ܕܡܕܢܐܝܐ ܡܕܢܐܝܐ ܡܕܢܐܝܐ ܕܡܕܢܐܝܐ* in pretty clothes of men and with much gold and with pretty ornaments.

Further extensions

This structure can be extended to the second degree, where the d-P is extended with an AdjP. In both examples the d-P contains parallel heads, with the extension applying to one of them:

16:20 *ܐܬܬܐܢܐ ܕܡܕܢܐܝܐ ܕܡܕܢܐܝܐ ܕܡܕܢܐܝܐ ܕܡܕܢܐܝܐ* heavy burdens of stones or of pieces of wood or of anything else;

18:14-15 *ܐܬܬܐܢܐ ܕܡܕܢܐܝܐ ܕܡܕܢܐܝܐ ܕܡܕܢܐܝܐ ܕܡܕܢܐܝܐ* good guidance of the free mind and of the soul.

2.1.2.16 NP extended with AdjP and RC

36:11-12 *ܐܬܬܐܢܐ ܕܡܕܢܐܝܐ ܕܡܕܢܐܝܐ ܕܡܕܢܐܝܐ ܕܡܕܢܐܝܐ* on high places that are in the constellation in their own regions;

42:8-9 *ܐܬܬܐܢܐ ܕܡܕܢܐܝܐ ܕܡܕܢܐܝܐ ܕܡܕܢܐܝܐ* another law that is in India;

56:2-3 *ܐܬܬܐܢܐ ܕܡܕܢܐܝܐ ܕܡܕܢܐܝܐ ܕܡܕܢܐܝܐ ܕܡܕܢܐܝܐ* I have told of many peoples who encircle the earth.¹²⁹

¹²⁷ Note that this phrase is interrupted by the EPP *ܡܕܢܐܝܐ*: see Section 3.1.3.1, below.

¹²⁸ Sic, with two pairs of *syame*: see Chapter 1, Section 1.1.3, subsection 'Diacritics', note 15.

¹²⁹ Note that this phrase is interrupted by the clause *ܐܬܬܐܢܐ ܕܡܕܢܐܝܐ*: see Section 3.1.3.2, below.

Cases with parallel heads

28:11-12 לֹא יִשְׁלַח אֱלֹהֵינוּ מַחֲמָצֵת וְנִשְׁחָד וְנִשְׁחָר וְנִשְׁחָר *defects, injuries and hateful things that happen to him.*

The RC is most likely an extension of all three heads collectively, but the adjective, because of its feminine gender, can only be an extension to the last head.

*2.1.2.17 NP extended with AdjP and DPrP**Cases with parallel-headed extension*

There is one case of an NP extended with a DPrP and an AdjP (in that order), the latter of which consists of two heads:

62:2-3 לֵבְךָ יִשְׁמַח וְנִשְׁמַח וְנִשְׁמַח *to that great and holy will.*¹³⁰

2.1.2.18 NP extended with AdjP and AdvP

There is one occurrence of an NP extended with an AdvP and an AdjP. As in the case discussed in Section 2.1.2.7, above, the AdvP consists of the adverb כֵּן:

56:9-10 כֵּן יִשְׁמַח וְנִשְׁמַח וְנִשְׁמַח *how many wise men, do you think.*¹³¹

*2.1.2.19 NP extended with PP and RC**Cases with empty heads*

As explained in Section 2.1.1, subsection ‘NPs with empty heads’, above, two of the possible extensions of an empty head are by means of a PP consisting of מִן + plural suffix, and by an RC. The combination of those two also occurs, e.g.:

24:2-3 כֵּן יִשְׁמַח וְנִשְׁמַח וְנִשְׁמַח *now there are some of them who eat meat;*

¹³⁰ Note that this phrase is interrupted by the connective adverb וְ: see Section 3.1.3.3, below.

¹³¹ Note that this phrase is interrupted by the clause וְנִשְׁמַח: see Section 3.1.3.4, below.

24:6-7 **ዘሓ ለጠቅሙን ዘሓ ለጠቅሙን ዘሓ ለጥቅምቲኦም ለጠቅሙ ሕጻና**
ለጠቅሙ there are some amongst them who have intercourse with their
 mothers and with their sisters and with their daughters;

36:9 وَمِنْهُمْ those of them that are called right (sided).

2.1.2.20 NP extended with d-P and RC

There is one occurrence of an NP extended with a d-P and an RC:

20:15-16 **לֹא־יִשְׁמַחַתְּ בְּיֵשׁוּעַתְּ** *the ease of illness, which is based on bad hope.*

Here, both extensions are dependent on *ḥm*. Technically, the RC could also have been the extension of *ḥm*, but then we would have expected the feminine participle *ḥm* instead of the masculine *ḥm*.

Further Extensions

The NP embedded in the d-P can be extended further with a DPrP and an RC:

38:25-40:1 ספרים אשר נכתבו: חבלי כדורים חבלי כדורים חבלי כדורים the books of the
Chaldeans who are in Babel, those in which is written...

2.1.2.21 NP extended with d-P and DPrP

When the NP is extended with a d-P and a DPrP, there are two attested orders in which these extensions occur:

1. The DPrP stands before the NP head, and the d-P stands after it:

6:3-4 *ḥḥḥḥ ḥḥḥḥ* ¹³² *on that mind of the asker;*

26:21 നമുക്കു നമുക്കു നമുക്കു this knowledge of the art.

¹³² Nau 1907 and Drijvers propose to read *om*, without the upper dot. This reading would alter the phrase structure entirely, for instead of a demonstrative we would have a personal pronoun, acting as the EPP in a tripartite nonverbal clause: *om om om* *om* *om* (it is) to direct the mind of the asker. *om* would then constitute a separate clause constituent (a PPrP), apart from the object *om om om om* (lacking an object marker). Contextually, this interpretation might indeed be preferable. However, the manuscript does have the upper dot, and the resulting construction is not ungrammatical. From a corpus-linguistic point of view, therefore, there is no reason to ‘correct’ the data that we have at our disposal. Hence, I treat *om* here as a demonstrative pronoun.

2. Both the DPrP and the d-P (in that order) follow the NP head:

40:13 *לְמַלְכֵי הָעֹלָם* *that fate of the rulers.*

2.1.2.22 NP extended with DPrP and RC

Often, extension with an RC occurs in combination with extension with a DPrP, consisting of an attributive demonstrative, which can be positioned before or after the NP:

8:13 *אֵלֶּם הָעָם לֹא יֵשְׁעוּ* *those people who have no faith;*

26:20–21 *וְהַיּוֹנֵק הַזֶּה הָיָה לְעֵלְמָה וְלְעֵלְמָה וְלְעֵלְמָה וְלְעֵלְמָה וְלְעֵלְמָה* *those others who love this knowledge of the art;*

34:2 *לְפָנֵינוּ הָיוּ שָׁנִים רַבּוֹת* *before these years which I have mentioned.*

Cases with parallel heads

The NP can contain more than one head:

36:7–8 *וְהָיוּ הָרָשָׁעִים וְהַיֹּדְעִים וְהַיֹּדְעִים וְהַיֹּדְעִים* *the rulers and guiding signs based upon which comes the mixture.*

Note that DPrP extension refers to both heads collectively; i.e., it has an extension scope of 2 heads (see Sections 1.1, subsection ‘Multiple heads with extensions’ and 2.1.2.6, subsection ‘Cases with parallel heads’, above).

The noun extended with a DPrP is often the ‘filler’ noun *דָּבָר* (some-) *thing, matter*, etc. As stated in Section 1.3.2.4, subsection ‘Relative clauses’ above, the construction ‘demonstrative pronoun + *דָּבָר*’ is always followed by an RC:

14:25 *וְהָיוּ הָעָם וְהַיֹּדְעִים וְהַיֹּדְעִים* *that thing which they can do;*

30:1 *וְהָיוּ הָעָם וְהַיֹּדְעִים וְהַיֹּדְעִים* *in that over which they have power;*

58:5 *וְהָיוּ הָעָם וְהַיֹּדְעִים וְהַיֹּדְעִים* *this thing which they do.*

The demonstrative always appears before *דָּבָר*, never after it.

There is one anomalous case where *דָּבָר* is doubled:

8:22 *וְהָיוּ הָעָם וְהַיֹּדְעִים וְהַיֹּדְעִים* *that which they do not believe.*

It is not entirely clear how this doubling in combination with a demonstrative pronoun is to be interpreted. The duplication of *דָּבָר* could be a copyist’s mistake, but the construction as such is not ungrammatical, only con-

textually difficult. The editors seem to have cast two different verdicts. Judging from their translations, Cureton and Nau 1907 have interpreted the double ܠܡܕܐ as a distributive reduplication, translating [*with respect to*] *that, whatever it may be, which they do not believe*¹³³ and *Neque enim diversa illa quae non credunt*¹³⁴, respectively. In his apparatus to Nau 1907, however, Nöldeke implies that the second ܠܡܕܐ is an error: he proposes to delete it, thereby disagreeing with the Latin translation.¹³⁵ In his earlier edition of 1899, translates as if there is only one ܠܡܕܐ : *ce qu'ils ne croient pas*.¹³⁶ The same goes for Drijvers: *that which they do not believe*.¹³⁷ I have chosen to follow this latter interpretation.

2.1.2.23 NP extended with IPrP and RC

IPrPs that are extensions consist of interrogative pronouns used attributively. As stated in Section 1.3.2.4, subsection 'Relative clauses', above, when an NP is extended with IPrP, it is always accompanied by an RC (see also Sections 2.1.2.26, 2.1.2.28; 2.1.2.30 and 2.1.2.20, below):

12:17 ܠܡܕܐ ܕܥܠܐ ܕܥܠܐ *the good which he does;*

14:4-5 $\text{ܠܡܕܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ}$ *others, those who have done the will of their Lord;*

56:20 ܠܡܕܐ ܕܥܠܐ ܕܥܠܐ *to the law that is imposed upon him.*

In contrast to demonstrative pronouns (see Sections 2.1.2.6, 2.1.2.13, 2.1.2.17, 2.1.2.21 and 2.1.2.22, above, and Sections 2.1.2.25 and 2.1.2.29, below), interrogative pronouns have the preference of following the head. The only interrogative pronoun which can also precede the head is ܠܡܕܐ , in the following three cases:

42:18-19 ܠܡܕܐ ܕܥܠܐ ܕܥܠܐ *those stars which are properly placed;*

48:7 ܠܡܕܐ ܕܥܠܐ ܕܥܠܐ *those youngsters who are among them;*

¹³³ Cureton, 1855, p. 3.

¹³⁴ Nau 1907, c. 542.

¹³⁵ Nau 1907, c. 543, ll. 17-18 (the footnote incorrectly has '18-19').

¹³⁶ Nau 1899, p. 29.

¹³⁷ Drijvers 1965, p. 9.

48:13-14 *now regarding those men who are born thus.*¹³⁸

Further extensions

This structure can be extended to the second degree, the IPrP being extended with a DPrP:

56:20-21 *by another, the one who also possesses a free will.*

2.1.2.24 NP extended with AdvP and RC

It is possible for an NP to be extended with an AdvP and an RC. The two examples in which this happens are both interrupted by an *ḥr*-clause (see Section 3.1.3.7, below):

56:11-12 *how many laws are there which they have abandoned out of necessity;*

56:12-14 *how many kings are there who (...) have abandoned the laws which they had.*

C. NPs with three extensions

2.1.2.25 NP extended with NP, DPrP and RC

An NP can be extended with another NP, a DPrP and an RC. The NP extension, consisting of *ḥ*-suffix in a construction of pronominal agreement with the NP head, can either precede or follow the DPrP:

28:23 *all these orders about which I spoke;*

50:6 *all those males who are born.*

A third occurrence of the same structure is 12:22-23 *all these elements about which we talked.* Here, however, the NP is part of a larger AdvP constituent, which will therefore be treated in Section 2.10.2.1, subsection b, below.

¹³⁸ Note that this phrase is interrupted by the connective adverb *ḥ*: see Section 3.1.3.6, below.

The same construction occurs where the NP consists of multiple heads: The two parallel heads $\text{ḥ} \text{ḥ} \text{ḥ} \text{ḥ} \text{ḥ}$ and $\text{ḥ} \text{ḥ} \text{ḥ} \text{ḥ} \text{ḥ}$ are collectively extended by ḥ -suffix in a construction with anticipatory pronominal agreement, and with a DPrP and an RC. Here, the NP extension comes before the heads, while the DPrP (as well as the RC, naturally) comes after them:

2.1.2.26 NP extended with NP, IPrP and RC

58:15 **all those people who**
have not received this law.

See also Section 2.1.2.23, above, and Sections 2.1.2.28; 2.1.2.30 and 2.1.2.31, below, on other constructions that involve extension by an IPrP and an RC.

There is one occurrence of an NP extended with an AdjP, a d-P and an RC:

58:24-60:1 **መጽሐፍ ቅዱስ** ስለ ክርስቶስ መጣትና የእኛ አዲስ ጥበቃ
 ጠቅሞች *about the new order of us Christians, which in all
 places and in all regions the Messiah has raised in His coming.*

However, it should be noted that the hierarchical position of the RC **אשר** **הוא** **הוא** **הוא** is ambiguous. The context is insufficient to make out whether this RC is an extension to **אשר**, or to **הוא**. In the first case, the phrase is an NP with three extensions: the AdjP **אשר**, the d-P **הוא** (itself extended with the d-P **הוא**), and the RC. In the second case, the NP only has two extensions: the AdjP **אשר** and the d-P **הוא**, which is extended by the d-P **הוא**, which in turn is extended to the third degree by the RC. Both options are equally grammatical, and the context does not

make the one more likely than the other. Without discarding either analysis, then, I have chosen to follow the first.

2.1.2.28 NP extended with AdjP, IPrP and RC

In one case, the NP is extended with an AdjP, an IPrP and an RC:

42:12-13 *other hateful things that are not fitting to the Brahmins.*

See Sections 2.1.2.23 and 2.1.2.26, above, and Sections 2.1.2.28; 2.1.2.30 and 2.1.2.31, below, on other constructions involving extension by an IPrP and an RC.

2.1.2.29 NP extended with d-P, DPrP and RC

There are a few cases where an NP is extended with a d-P, a DPrP and an RC:

28:18 *the wisdom of God which has erected the worlds;*

32:21 *from that fate of all things which it has done one by one.*

2.1.2.30 NP extended with IPrP and two RCs

There is one case where an NP is extended with an IPrP, consisting of the interrogative pronoun *what*, and two RCs:

48:7 *those young boys who are among them who are beautiful.*

See also Sections 2.1.2.23; 2.1.2.26; 2.1.2.28, above, and Section 2.1.2.31, below, on other constructions that involve extension by an IPrP and an RC.

D. NPs with four extensions

2.1.2.31 NP extended with NP, d-P, IPrP and RC

In one case, the number of extensions reaches four, where the NP head (*what*) is extended with the NP *what* in a pronominal agreement construction, with the d-P *to whom*, the IPrP *what* and the RC *that*:

52:2 *all women of the Indians, those who are burnt.*

See Sections 2.1.2.23; 2.1.2.26; 2.1.2.28; 2.1.2.30 and 2.1.2.31, above, on other constructions that involve extension by an IPrP and an RC.

2.2 *AdjP clause constituents*

As indicated in Section 1.3.2.2, above, this category of phrases only includes constructions with predicatively used adjectives. AdjPs that consist of attributive adjectives are always an extension to the head of another subphrase (typically an NP), not a clause constituent on its own. As for nominalised and adverbialized adjectives: since these do not contextually function as adjectives but have assumed the PDP ‘noun’ and ‘adverb’ respectively (see Section 1.3.1, above), they are treated as if they were real nouns and adverbs.

2.2.1 *AdjP head structure*

The only head of which an AdjP can consist is the adjective itself. There are no additional elements that can occur in it.

Cases with parallel heads

There are several cases of an AdjP consisting of parallel heads:

20:5 *he is troubled and confused*¹³⁹;
 50:5 *they are all brave and warlike.*

2.2.2 *AdjP clause constituents with extensions*

The extensions that an AdjP can take are 1. an AdvP; and 2. a PP.

TABLE 4: AdjP extension structure

<i>Head</i>		<i>1st degree extension</i>
AdjP	>	AdvP
	>	PP

¹³⁹ Note that this phrase is interrupted by the EPP *am*: see Section 3.2, below.

¹⁴⁰ Note that this phrase is interrupted by the connective adverb *we*: see Section 3.2.2.1, below.

- 20:9-10 ~~וַיִּשְׁכַּח~~ ~~וַיִּשְׁכַּח~~ troubled in them and worried.

¹⁴² PPs that occur in the role of subject (starting with the preposition ζ or $\neg$, or with the relative conjunction $\neg$ followed by an RC), which are treated by some scholars as autonomous clause constituents, are treated in the present study as PP extensions to empty heads: see Section 2.1.1, subsection ‘NPs with empty heads’, above.

a part of the syntactic structure as the phrase(s) governed by it. These are PPs that consist of a pronominal agreement construction.

We have seen several categories of pronominal agreement where a PP forms the second part of the construction (such as the “*صلى على*” and “*مبلى على*” varieties—see Section 1.3.2.1, above). In the category at hand, however, the PP contains both parts of the pronominal agreement construction: the part that carries the PPrP as well as the part that agrees with it. As such, a PP with pronominal agreement can be described as a PP that is extended with another PP (or d-P), the first of which embeds a PPrP in the form of a pronominal suffix; and the second of which embeds the phrase with which the PPrP agrees.

In contrast to other types of pronominal agreement, where the extension is connected to the PPrP only (and not to the phrase which it governs), extension in PPs with pronominal agreement not only occurs between the embedded phrases, but also between the prepositions themselves. The process can be described as a combined effort where the whole of the second PP and the phrase embedded in it forms an extension to the whole of the first PP and the phrase embedded in it. It is this close interconnection between the two prepositions and the phrases governed by them that sets PPs with pronominal agreement apart from other constructions with pronominal agreement.

Two main categories of PPs with pronominal agreement can be discerned: those where the two prepositions are identical (e.g., *على على*), and those where two different prepositions are used, the second being *-ا* (e.g., *على الى*). Both types are attested in BLC. (Cases where both the first and the second preposition is *-ا* are as a result d-Ps and will be treated in Section 2.4.2.1, below.)

The phrase which is embedded in the second PP can be an NP, a DPrP, or an IPrP accompanied by an RC. The phrase may consist of several heads, or may get extended itself, by means of a DPrP.

Pronominal agreement with identical prepositions

Within this category, several prepositions are attested. For most prepositions there are attestations where the phrase embedded in the second PP is unextended, as well as cases where it is extended by a d-P and/or a DPrP.

כ-:

Unextended:

12:23-24 *ආහිංසා මත in freedom.*

Extended with a d-P:

42:9-10 *in the climate of those who are not from the borders of the Brahmans;*

42:13-14 ¹⁴³ *කොහො තෙහෙ ම in the climate of the Indian[s].*

Extended with a DPrP:

58:18 **നമസ്കാരം** *on this very day.*

-1:

Unextended:

16:1 released m to freedom;

18:24 **لَعَنَهُ** **لَعَنَ** to hateful things;

34:13 ל ל to nature;

36:25 *kelal* and to fate.

Extended with a DPrP:

42:7 **לֹא־אֶמְצָא** *to these people.*

Extended with a d-P and a DPrP:

26:21 നമുക്കു നമുക്കു നമുക്കു നമുക്കു to this knowledge of the craft.

ج:

Unextended:

24:20 *അകലാൻ* *to save* from their fall;

34:24 من مصله من *from fate.*

Equivalents of this structure where the PP does not form an autonomous clause constituent but an extension to another constituent have been treated in Section 2.1.2.3, subsection ‘Further extensions’, subsection b., above.

¹⁴³ Sic, without *syame*: see Chapter 1, Section 1.1.3, subsection ‘Diacritics’.

ح:

Unextended:

54:13 حاحل حاحل *over the regions*.

Parallel heads, extended with a DPrP:

32:13-14 حاحل حاحل حاحل *according to this course and order*.

Pronominal agreement with second preposition -ح

There are only two attestations of pronominal agreement where the two prepositions differ, the second being -ح. In both cases, the phrase embedded in the d-P is an unextended DPrP:

28:5 حاحل حاحل *opposite these*;

42:6 حاحل حاحل *between these*.

2.4 d-P clause constituents

As explained in Section 1.3.2.4, above, d-Ps that form autonomous clause constituents are not very frequent, but they do occur.

2.4.1 d-P head structure

The head of a d-P constituent is the preposition -ح. In BLC there is only one attestation of an autonomous d-P clause constituent embedding an NP:

22:7-8 حاحل حاحل (*they are*) *of nature*.

In all other cases the d-P embeds a PPrP, and thus appears in the form of -ح followed by a pronominal suffix:

12:17 حاحل حاحل *it is not his*;

14:18 حاحل حاحل *in that which is theirs*;

56:13 حاحل حاحل *which are not theirs*.

Two of these constructions are extended by another d-P, with which they stand in pronominal agreement; they will be treated in Section 2.4.2.1, below.

2.4.2 *d-P clause constituents with extensions*

2.4.2.1 *d-P extended with d-P*

Similar to what we have seen for PPs (see Section 2.3, above), a d-P that embeds a PPrP (in the form of a pronominal suffix) can be extended with another d-P, resulting in a construction with anticipatory pronominal agreement. There are two such cases:

18:21 ܬܝܬܝܢ ܕܥܡܐ ܕܝܬܝܢ ܕܥܡܐ *goodness is of man*¹⁴⁴;

34:10 ܬܝܬܝܢ ܕܥܡܐ ܕܝܬܝܢ ܕܥܡܐ *they are of nature*.

A case where the d-P extended with a d-P is not an autonomous constituent but an extension to an NP has been treated in Section 2.1.2.27, above.

2.5 *PPrP clause constituents*

2.5.1 *PPrP head structure*

A PPrP head consists of a personal pronoun. As such it can appear in a number of varieties: as a proclitic, as an enclitic, or as a (possessive, objective or prepositional) pronominal suffix. In BLC, all these varieties are abundantly represented, but it is the proclitics, enclitics and objective suffixes (or, in the case of the 3rd persons plural, the enclitic object forms) which concern us here, since those are the PPrPs that form autonomous clause constituents. As a possessive or prepositional suffix, a PPrP is always an extension to another phrase, which excludes that specific variety from being discussed here.

Table 5, below, shows all occurrences of PPrP constituents in BLC, divided into their three categories.

¹⁴⁴ Note that this phrase is interrupted by the EPP ܕܝܬܝܢ.

TABLE 5: Attested forms of the personal pronoun

	<i>proclitic form</i>	<i>enclitic form</i>	<i>objective suffix / objective enclitic</i>
1cs	ረሥ: 8x	ረሥ: 28x	-
2ms	ሕሥ: 1x	ሕሥ: 5x; ሕ-: 1x	ሕ-: 3x
2fs	-	-	-
3ms	ፍጥ: 12x	ፍጥ: 56x; ፍ-: 10x	ጥ-: 5x; ,ጥፍ-: 4x; ,ጥፍ-: 2x
3fs	,ጥ: 2x	,ጥ: 9x	ጥ-: 7x
1cp	ሥ: 3x	ሥ: 5x; ሥ-: 29x	ሥ-: 5x
2mp	-	ሥሕሥ: 5x	-
2fp	-	-	-
3mp	ሥጥ: 13x	ሥጥ: 20x	ሥጥ: 8x
3fp	ሥጥ: 5x	ሥጥ: 10x	ሥጥ: 1x

Cases with parallel heads

The PPrP can get multiple heads, where the second head is an NP:

58:9–10 ሥጥራ ሥጥራ *they and their children*.

2.5.2 PPrP clause constituents with extensions

The maximum extension structure of PPrPs is as follows:

TABLE 6: PPrP extension structure

<i>Head</i>		<i>1st degree extension</i>		<i>2nd degree extension</i>
PPrP	>	NP	>	DPrP
	>	PP		
	>	d-P		
	>	RC		

2.5.2.1 PPrP extended with NP

A PPrP can be extended by an NP, when that PPrP takes the form of an objective suffix attached to a verb and stands in a construction of anticipatory pronominal agreement with the noun that forms the (direct or indirect) object (see Section 1.3.2.1, subsection 'NPs with pronominal agreement, above'). There are only three such cases in BLC, one of which is extended further (see subsection 'Further extensions', below). The other two occurrences are:

10:13 ܠܚܝܬܐ ܕܡܢܐܝܐ *He would create man;*

20:4 ܡܢܐܝܐ ܕܡܢܐܝܐ *he would see his deed.*

Further extensions

There is one case of the construction described above where the object noun is extended with a DPrP ܕܡܢܐܝܐ. Note that in contrast to the two cases listed above, a *nota obiecti* is absent here:

54:12 ܕܡܢܐܝܐ ܕܡܢܐܝܐ *they have made up this matter.*

Cases with 'proclitic pronominal agreement'

Quite another type of PPrP extended with an NP is when pronominal agreement occurs between a proclitic personal pronoun and a noun (see Section 1.3.2.1, subsection 'Other phrase types with pronominal agreement', above).¹⁴⁵

22:12 ܐܝܬܐ ܕܡܢܐܝܐ *it, (namely) nature;*

28:16 ܐܝܬܐ ܕܡܢܐܝܐ *they, (namely) the people;*

36:22 ܐܝܬܐ ܕܡܢܐܝܐ *they, (namely) the workers.*

In these constructions, the NP is often itself extended, with a DPrP or an RC:

- with a DPrP:

26:24 ܐܝܬܐ ܕܡܢܐܝܐ *they, (namely) these people;*

28:21 ܐܝܬܐ ܕܡܢܐܝܐ *it, (namely) this power;*

32:16 ܐܝܬܐ ܕܡܢܐܝܐ *it, (namely) this changing aspect;*

46:5 ܐܝܬܐ ܕܡܢܐܝܐ *they, (namely) these women.*

¹⁴⁵ See also Costaz 1955, § 574; Nöldeke 1966, § 227.

In one occasion, the construction following the proclitic consists of multiple heads:

36:19–20 *ሐሰቶችና ሐሰቶች ሐሰቶችና ሐሰቶች* *it, (namely) this point of view and these different opinions and innocence and guilt.*

‘Proclitic pronominal agreement’ also occurs when a PPrP is extended with an independently used demonstrative pronoun: see 2.5.2.2, below.

· with an RC:

14:8 ...*እነዚህን ሐሰቶች* *they, (namely) the things of which I have said...*

2.5.2.2 PPrP extended with d-P

There is one occurrence of the independent personal pronoun *ህ* extended with the d-P *ከ*:

6:23–4 *ህና ህና ህና ህና* *we, in turn, will speak without hard feelings.*

2.5.2.3 PPrP extended with DPrP

A phenomenon equivalent to the ‘proclitic pronominal agreement’ described in Section 2.5.2.1, above, occurs when a proclitic PPrP is extended with a DPrP. There is only one occurrence of this construction:

54:10 *ሕግ ሕግ ሕግ ሕግ* *this (lit. it, [namely] this) is called law.*

2.5.2.4 PPrP extended with RC

It is possible for a PPrP in the form of a pronominal suffix to be extended with an RC:

8:11 *እነዚህን ሐሰቶች* *to you, who believe.*

This is the only occurrence of this construction.

2.6 DPrP clause constituents

As has been explained in Section 1.3.2.6, above, the head of a DPrP contains a demonstrative pronoun, and DPrPs that are clause constituents only

contain demonstrative pronouns which function predicatively or independently. All Syriac demonstrative pronouns are attested in BLC; all of them can occur independently:

16:15 ܐܝܬܐ ܕܥܝܢܐ ܕܥܝܢܐ *this too he can*;

22:17 ܕܥܝܢܐ ܕܥܝܢܐ *because of this*;

34:9–10 ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ *now these and many other things*.

The independently used demonstrative pronouns ܐܝܬܐ, ܕܥܝܢܐ, ܕܥܝܢܐ and ܕܥܝܢܐ are invariably extended with an RC; hence, they are treated under 2.6.2.2, below.

2.6.1 DPrP head structure

The only element which makes up the head of a DPrP is the demonstrative pronoun.

Cases with parallel heads

There is one case where a DPrP consists of two parallel heads of a different PDP, the second of which is extended with an AdjP:

34:9–10 ¹⁴⁶ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ *now these and many other things*.¹⁴⁷

2.6.2 DPrP clause constituents with extensions

A DPrP can be extended with 1. an NP or 2. an RC. Combinations of these (two RCs, or an NP and two RCs) are also attested.

¹⁴⁶ As already mentioned in note 91, above, there is an ambiguity in ܕܥܝܢܐ ܕܥܝܢܐ. The ambiguity lies in the fact that the construction consists of two words that both have the inherent part of speech 'adjective'. One of those words governs the other, which means it has undergone a part of speech transition and has assumed the PDP 'noun'. But we cannot say for sure to which of the two words this applies, and which one has remained a real adjective. Both options are grammatically possible: either ܕܥܝܢܐ is nominalized ('many things'), or ܕܥܝܢܐ is ('other things'). In other words: we cannot say what is the head and what the extension. Only on statistical grounds can we suggest that the former analysis is more likely to be appropriate, based on the general preference in BLC of adjectives (including ܕܥܝܢܐ) to follow the noun.

¹⁴⁷ Note that this phrase is interrupted by the connective adverb ܕܥܝܢܐ: see Section 3.4.1, below.

TABLE 7: DPrP extension structure

<i>Head</i>		<i>1st degree extension</i>
DPrP	>	NP
	>	RC

A. DPrPs with one extension

2.6.2.1 DPrP extended with NP

When a DPrP head consists of a plural demonstrative pronoun, it can be extended with an NP, consisting of ح -suffix in a construction with pronominal agreement:

16:9–10 كله حله *all those things*.

The same construction is attested with two additional RCs: see Section 2.6.2.4, below. In contrast to demonstratives used attributively, where the ح -suffix block can either precede or follow the demonstrative pronoun (12:22–23 كله حله ; 28:23 كله حله , etc.—see Sections 2.1.2.25 and 2.10.2.1, subsection b., above), demonstrative pronouns used independently only have attestations where ح -suffix follows it: the reverse (* كله حله) does not occur as an autonomous clause constituent.

Extension of a demonstrative pronoun by ح -suffix can co-occur with extension by an RC: see Section 2.6.2.4, below.

2.6.2.2 DPrP extended with RC

As stated in Section 1.3.2.4, above, the independently used demonstrative pronouns ه , و , له and له are always extended by an RC:

12:6–7 هو من يخدمه *who is he who is serving*;

14:14 فيهم *for that in which they have power*;

20:7–8 فيهم *those things in which he rejoices*¹⁴⁸;

¹⁴⁸ This is the only occurrence of the demonstrative pronoun له .

- 42:20 *לאלוהי אדם אכל בשר אדם* to those who eat meat of humans;
 62:3–4 *אלוהי אדם חשב כי יעמד נגדו* those who think that they can
 stand up against Him.¹⁴⁹

The other independently used demonstrative pronouns in BLC are either never extended (אדם) or can occur unextended as well as extended by an RC (אדם, אלה).

In contrast to these demonstrative pronouns, independently used אדם and אלה can either be unextended, or be extended by an RC:

- 6:13 *אדם אלה* in these things that you say;
 12:5 *אדם אדם אדם אדם* who is the one that is served?

B. DPrPs with two extensions

2.6.2.3 DPrP extended with two RCs

- 16:15–16 *אדם אדם אדם אדם* what it is,
 then, which is not possible, about which those who lack faith complain;
 20:7–9 *אדם אדם אדם אדם* And those
 things in which he rejoices, after which also come glory and blessing...

C. DPrPs with three extensions

2.6.2.4 DPrP extended with NP and two RCs

There is one case of a DPrP extended with an NP in a pronominal agreement construction with *א* + suffix, and with two RCs:

- 48:10–11 *אדם אדם אדם* all those who are in
 Gallia who are guilty to this infamy.

¹⁴⁹ Note that this phrase is interrupted by the connective adverb *כי*: see Section 3.4.2.1, below.

2.7.1 IPrP head structure

As stated in 1.3.2 above, IPrP clause constituents always consist of interrogative pronouns used independently. All six different interrogative pronouns attested in BLC (هه، هه، هه، هه، هه، هه) can be used as such:

- 6:4 **ܐܝܬܐ ܕܥܝܢܐ** what is his will;
 12:5 **ܕܥܝܢܐ ܕܥܝܢܐ** who is the one that is being served?;
 24:22 **ܕܥܝܢܐ ܕܥܝܢܐ** now which is the nature of man?

The IPrP can be embedded in a PP:

- 6:17 ~~καὶ~~ ~~ἵνα~~ why? (lit. because of what?)

The interrogative pronouns **مَنْ** and **مَا** can occur in a genitive construction with **حَالٍ**.¹⁵⁰ This, too, always occurs in combination with extension by an RC: see Section 2.7.2.2, below.

2.7.2 IPrP clause constituents with extensions

The maximum extension structure of IPrPs is as follows:

TABLE 8: IPrP extension structure

<i>Head</i>		<i>1st degree extension</i>
IPrP	>	PP
	>	RC
	>	DPrP & RC

¹⁵⁰ Nöldeke 1966, § 218.

2.7.2.1 IPrP extended with PP

18:19 **מִי־הָעָם** *which of the people.*

More often than not, the IPrP is extended with an RC, thus resulting in a relative construction:

6:22 *those things which I say to you;*
14:22-23 *of someone who does not want to do which is good;*
26:12-13 *now those things which we do of our free will*¹⁵¹;
30:22-23 *those things which they want;*
44:11 *someone who kills one of these.*

While the three interrogative pronouns in these examples (هَلْ, مَنْ and مَا) can also occur without extension by an RC (as can be seen from the examples given under 2.7.1, above), مَنْ and independent مَنْ are always extended with an RC (see Section 1.3.2.4, above):

10:9 **מַה נִּשְׁמָע עָלָיו** *what is being played on it*¹⁵²;
46:15-16 **עַל־כֵּן הָיָה שֵׁם הַזָּנוּיָה** *she on who is the name of adul-*
tery.

As explained in Section 1.3.2.4, subsection ‘Relative Clauses’, above, an IPRP is also always extended by an RC in the following circumstances:

- when a preposition precedes **من**, **في** or **بِ**:

4:19-20 **من احدكم منكم** *from one who is older than they;*
 16:14 **الى احدكم** *to one who is ill;*

¹⁵¹ Note that this phrase is interrupted by the connective adverb و : see Section 3.3.1.1, below.

¹⁵² The IPrP ⲛ extended by an RC also occurs in the non-relative, conjunctive use, in the constructions -ⲁ ⲛ *when* and -ⲁ ⲛ ⲕⲉ (*such*) as: 18:6 ⲛ ⲁⲓⲛⲓ ⲛⲉⲛⲓⲛⲓ *when he does which is good*; 32:2-3 ⲛ ⲁⲓⲛⲓ ⲛⲉⲛⲓⲛⲓ *as we wish*.

32:3-4 *لَهُمْ شَيْءٌ نَحْنُ لَا نُرِيدُ towards those things that we do not want;*
 62:7 *فِي مَا هُمْ فِيهِ in what they are.*

- when *ه* or *ف* stands in a genitive construction with *ل*:

12:1-2 *لَهُ كُلُّ شَيْءٍ لَدَىَّ everything which is above me;*
 14:6-7 *يَكُنْ لِكُلِّ شَيْءٍ everyone who exists;*
 16:12 *لَهُ كُلُّ شَيْءٍ everything he knows.*¹⁵³

- when *ه* or *ف* is extended by the DPrP *ه*. Since this is a case of double extension, it is treated in Section 2.7.2.3, below.

The combination IPrP + RC often occurs as an extension to an NP. These constructions have been treated under Section 2.1.2.23, above.

B. IPrPs with two extensions

2.7.2.3 IPrP extended with DPrP and RC

Extension of an IPrP with an RC is often combined with extension by a DPrP. In fact, all occurrences of IPrPs extended by a DPrP (*ه* or *ف*) are also extended by an RC, as explained in Section 1.3.2.4, subsection ‘Relative clauses’, above.¹⁵⁴ In those cases, the DPrP always precedes the IPrP head:

6:13-14 *لَهُ مَنْ يُسْأَلُ to the one who is being questioned;*
 10:3-4 *هُوَ الَّذِي يَهْدِي الْغَايَةَ: هُوَ يَهْدِي الْغَايَةَ he is an instrument of the one who sets him in motion;*
 26:4 *هُوَ الَّذِي خَلَقَهُمُ the One who created them.*

2.8 InrP clause constituents

In BLC there is only one interrogative: *ه* *how, why*. It occurs only once, in contraction with the enclitic personal pronoun *ه*:

¹⁵³ These three examples are the only ones to occur in BLC.

¹⁵⁴ The same observation goes for *ه*: see Section 2.1.2.22, above.

10:1-2 ¹⁵⁵ *why God has not created us so that we would not sin and become guilty.*

2.9 VP clause constituents

As I explained in Section 1.3.2.9, above, the possible components of a VP head are finite verbs, participles used predicatively, and infinitives. Elements governed by the verb (objects, complements, etc.) are not included in the VP, whether they appear in the form of a pronominal suffix or not.

When they occur in a paronomastic construction¹⁵⁶, infinitives appear in their bare form:

6:13 *he is very pleased;*

8:3-4 *you must believe!*

8:19 *they are utterly divided.*

These constructions often occur in pairs, indicating an opposition or contrast:

6:2-3 *they are asked; they do not ask (themselves);*

12:4-7 *for if everything is serving, who is it that is being served? And if everything is being served, who is it that is serving?;*

34:2-4 *not only do they give birth before this age that I mentioned, but they are even too old to give birth.*

Elsewhere, infinitives are embedded in a PP with -*l*:

38:2 *to believe;*

¹⁵⁵ In his concordance (p. 6), Lund has provided the *l* with an upper dot. This dot is not present in the manuscript, but is a speck of ink in the edition of Nau 1931, and hence that of Drijvers.

¹⁵⁶ In most of its occurrences, the paronomasia serves to focalize the verb, often indicating an opposition or contrast: 'not (only) [verb x], but (also) [verb y].', 'on the one hand [verb x], on the other hand [verb y]'; etc. See e.g. Lambrecht 1994; Shimasaki 2002.

62:3 *to withstand it.*

As mentioned in Section 1.3.2.4, above, the infinitive with -*l* can be part of the construction [infinitive]-*l*, (see also Section 2.10.2.1, below) as the complement of an adverb or a verb:

18:20 *more than to abstain from evil* (*being adverbial to the predicate of the preceding clause it is easy to do good*);

34:3 *they are even too old to give birth*;

58:10-11 *they refrain (...) from buying and selling.*

2.10 AdvP clause constituents

2.10.1 AdvP head structure

As indicated, only independent adverbs are treated here. Adverbs that function as a modification of words with another part of speech are extensions and therefore treated as such.

An AdvP head consists of an adverb. As has been pointed out in Section 1.3.1, above, a word with the PDP ‘adverb’ can be an inherent adverb, or transitioned either from a verb (typically a participle) or an adjective.

Inherent adverbs:

how, *there*, ¹⁵⁷ *easily*, etc.

Adverbs transitioned from inherent verbs:

50:4 *less*.¹⁵⁸

¹⁵⁷ One might raise the question why adverbs ending in *-l* are treated as inherent adverbs, not as inherent adjectives that have assumed the PDP ‘adverb’. The reason is that, while the ‘original’ adjective may still be recognizable, the ending *-l* is a derivational suffix, not an inflectional one; so the result is a new lexeme, namely an inherent adverb.

¹⁵⁸ The word is part of the multi-headed phrase *a little more or a little less*, which in turn is used adverbially to the preceding clause *they also bring forth in one month*. See also 2.4.2.1 below. *less* is also used adverbially here, but its inherent part of speech is not ‘verb’ but ‘adjective’ (Payne Smith 1903, c. 199b): therefore, it is mentioned under adjective → adverb, below.

Adverbs transitioned from inherent adjectives:

14:19 ¹⁵⁹ *ܠܬ ܥܦܬܐ* quite beautiful;

50:4 *ܠܬ ܥܦܬܐ ܠܬ ܥܦܬܐ* a little more.

The AdvP can be embedded in a PP or in a d-P:

6:20 *ܠܬ ܥܦܬܐ ܠܬ ܥܦܬܐ* who has recently¹⁶⁰ (begun to) ask questions;

32:4 *ܠܬ ܥܦܬܐ ܠܬ ܥܦܬܐ* we are powerfully constrained;

60:22 *ܠܬ ܥܦܬܐ ܠܬ ܥܦܬܐ* he can free himself immediately.

Cases with parallel heads

There is one occurrence of an AdvP with two heads:

4:16 *ܠܬ ܥܦܬܐ ܠܬ ܥܦܬܐ* that people should behave uprightly and justly.

2.10.2 AdvP clause constituents with extensions

The maximum extension structure of AdvPs is as follows:

TABLE 9: IPrP extension structure

Head		1 st degree extension
AdvP	>	PP
	>	RC
	>	AdvP

2.10.2.1 AdvP extended with PP

Like an AdjP (see Section 2.2.2.1, subsection b, above), an AdvP can be extended by a PP with *ܠܬ*, resulting in a comparative construction. The only adverb in BLC to which this applies is *ܠܬ* more. The PP with *ܠܬ* can embed an NP, or a clause.

¹⁵⁹ Cureton and Nau 1931 / Drijvers have *ܠܬ ܥܦܬܐ*; only Nau 1907 correctly follows the manuscript.

¹⁶⁰ See Duval 1955, § 295.

a. The PP embeds an NP:

25:21–22 *והוא יגיד כי כל חכם וגו' אשר יאמרו לו* which can convince fools more than anything.

b. The PP embeds a clause which starts with the conjunction -ו:

This clause can consist of an infinitive with -ל, resulting in the construction [infinitive]-ו (see Section 2.9, above):

18:20–21 *והוא יגיד כי כל חכם וגו' אשר יאמרו לו* more than to abstain from evil (being adverbial to the predicate of the preceding clause *והוא יגיד כי כל חכם וגו' אשר יאמרו לו* it is easy to do good).

The clause can also be elliptic; i.e., with an implicit predicate:

16:16–18 *והוא יגיד כי כל חכם וגו' אשר יאמרו לו* I for myself believe that, more than in anything, (it is) in these commandments (that) man is strong.

2.10.2.2 AdvP extended with AdvP

Cases with parallel heads

There is one occurrence of a two-headed AdvP, where both heads (*more* and *less*, respectively) are extended with another AdvP (*a little*):

50:4 *והוא יגיד כי כל חכם וגו' אשר יאמרו לו* a little more or a little less (being adverbial to the preceding clause).

Note that without its context, this phrase could also have been an AdjP. However, when we take a look at the preceding clause, we see that the phrase modifies a clause constituent of that clause: either the predicate *והוא יגיד כי כל חכם וגו' אשר יאמרו לו* or the temporal adjunct *והוא יגיד כי כל חכם וגו' אשר יאמרו לו*: *because they all become pregnant in the same month, they also give birth in the same month, a little more or a little less.* Hence, the phrase must be an AdvP.

2.11 CP clause constituents

As I have explained in Section 1.3.2.11, above, the conjunctions of concern here are those of the clause-connecting type, which, in contrast to phrase-

connecting conjunctions, form clause constituents of their own. Furthermore, I have explained that a number of alleged ‘conjunctions’ are in fact to be treated as ‘connective adverbs’, and hence will be left out here. This leaves the following real, clause-connecting conjunctions:

• coordinative conjunctions:

אֵל 12:14–15 אֵל יִצְחָק וְאֵל יַעֲקֹב *and he will justify or condemn himself.*

אֵל 26:11 אֵל הַיָּדָיו אֵל הַשָּׁמַיִם: אֵל הַיָּדָיו *those things that do not lie in our hands but happen to us from nature.*

אֵל 26:14–15 אֵל הַיָּדָיו אֵל הַשָּׁמַיִם *by them we become guilty and are reproached.*

• subordinative conjunctions:

אֵל 10:2–3 אֵל הָאָדָם כִּי הָאָדָם *if man were made thus.*

אֵל 4:9 אֵל הָאֱלֹהִים *if God is one.*

-א (as a subordinative)

56:2–3 אֵל הָאָדָם וְהָאֲנָשִׁים *and furthermore remember that I talked to you about many peoples.*

-א (as a relative)

52:25–54:1 אֵל הַגִּידָהּ *because of the body that they are wearing.*

אֵל 34:8–9 אֵל הָאֱלֹהִים *while he has food and drink.*

אֵל 4:8–9 אֵל הָאֱלֹהִים *we then said to him: Awida here said to us...*

The conjunction -א as a subordinative can be preceded by a preposition (resulting in what might be described as a PP embedding an RC), by an adverb (resulting in an AdvP extended with an RC – see Section 2.10.2.2, above) or by an interrogative pronoun. The attested constructions are:

- אָ 50:2 אָ ופּוֹדוּ כִּסֵּי כִּי *such as nature commands*.¹⁶¹
 -וּ (א)ל 32:6 וְיִשְׂמְחוּ בָּם *because we rejoice in them*.
 -וּ 42:7-8 וְכִי יִבְהֻמוּ (אֲנִי) כִּי *since they have behaved according to this law*.¹⁶²
 -וּ 38:3-4 וְהַיְיָ יִסְּרֶנּוּ עַד כִּי יִסְּרֶנּוּ *until the course is ended*.¹⁶³
 -וּ 4:9 אֲמַרְתָּ וְאֶתְּנֶנּוּ *as you say*.
 -וּ 18:22 וְכִי יַעֲבֹד *when he does a good thing*.

2.12 NegP clause constituents

The Negative Phrase consists of the negative particle אֵל. אֵל can modify clauses, but also phrases. Only the former type is treated here, since אֵל as a phrase modifier is an extension, which has been treated under Section 2.1.2.8, above.

A special type of clause negation is performed by אֵל followed by unflected אָמֵן:

- 22:23-24 אֵל אָמֵן אֲמַרְתָּ וְכִי יִבְהֻמוּ *human beings, however, do not behave thus*.

See Chapter 4, Section 2.8, for more on the behaviour of negative phrases.

2.13 InjP clause constituents

In BLC, three interjections are attested: אָ lo, *behold, look* etc; אוֹ oh (in addressing somebody) and אוֹ אוֹ oh (similar in meaning as אוֹ but a different lexeme: see Payne Smith 1903, c. 6b).¹⁶⁴

¹⁶¹ There are only two occurrences of this construction. The other is 46:8-9 וְכִי יִבְהֻמוּ אֲנִי *because the Kushanians regard their women as (if they were) masters*.

¹⁶² This is the only occurrence of -וּ.

¹⁶³ This is the only occurrence of -וּ.

¹⁶⁴ In fact, אוֹ is ambiguous. It occurs only once, in a context that makes it hard to discern whether it is the 'addressing' אוֹ oh, or its homograph, the Greek loanword אוֹν *thus, therefore* (see Payne Smith 1897-1901, c. 70; Brock 1975; 1996/9). The context, 18:11-12 וְכִי יִבְהֻמוּ אֲנִי *Of these things Bardaisan, you say that they are easy to do?*, allows for both possibilities: אוֹ could be the addressing particle, since it is followed by a proper noun, but it could also be the Greek אוֹν, used by the speaker to recapitulate Bardaisan's earlier statements. However, when

These interjections can be divided in two types:

- 'emphatic': 𐤀𐤌¹⁶⁵
- 'addressing': 𐤀𐤌, 𐤀𐤌𐤀

While the emphatic interjection always occurs on its own, the addressing interjection is invariably followed by a proper name, resulting in a vocative: 14:13 𐤀𐤌 𐤕𐤋𐤁𐤏𐤓𐤕 𐤀𐤌 *oh Philippus*; 18:11 𐤀𐤌 𐤁𐤀𐤓𐤕𐤏𐤓𐤕 𐤀𐤌 *oh Bardaisan*; 26:19 𐤀𐤌 𐤁𐤀𐤓𐤕𐤏𐤓𐤕 𐤀𐤌 *oh Philippus and Bar Yama*.¹⁶⁶ Since the proper name is part of the 'stepping out of the discourse' initiated by 𐤀𐤌 / 𐤀𐤌𐤀, it does not form a phrase of its own, but belongs to the InjP. If we use the same terminology as that for other phrase types, we could say that 𐤀𐤌 / 𐤀𐤌𐤀 is the head of the InjP, and the proper name is the extension.

3. INTERRUPTED CLAUSE CONSTITUENTS

In certain contexts a clause constituent phrase with a complex internal structure (i.e., consisting of various heads and / or extensions) can be 'interrupted' by another element that is not part of that clause constituent. The phrase starts, is interrupted, and carries on after the interruption. Syntactically this results in the creation of three separate 'chunks', or 'phrase atoms'¹⁶⁷: 1. the first part of the interrupted phrase; 2. the interrupting element; 3. the remainder of the interrupted phrase:

<i>phrase A:</i>	<i>interruption:</i>	<i>rest of phrase A:</i>
phrase atom 1	phrase atom 2	phrase atom 3

we take a statistical look at the behaviour of other vocatives in BLC, we see that they are all preceded by either the addressing word 𐤀𐤌 or the familiar introduction 𐤁𐤀, *my son* (four occurrences, two of which are followed by a proper name) or 𐤀𐤌𐤀 *our father* (one occurrence: 54:5 𐤀𐤌𐤀 𐤁𐤀𐤓𐤕𐤏𐤓𐤕). If in 18:11-12 𐤀𐤌𐤀 were the Greek loanword οὖν, that would mean an exception to that practice. From a corpus-linguistic perspective, therefore, 𐤀𐤌𐤀 is more likely to be the addressing particle, which is why I have chosen to treat it as such, while still recognizing that grammatically it is not the only option.

¹⁶⁵ See also Chapter 4, Section 3.1.2.

¹⁶⁶ These are all three occurrences of 𐤀𐤌 / 𐤀𐤌𐤀 in BLC.

¹⁶⁷ See Van Peursen 2007, p. 183.

The interruptive elements are of a varied nature. Those attested in BLC are:

- the second-place conjunction (conj) ከ or a connective adverb (conn) ከዚህ, ከዚያ
- an enclitic personal pronoun (EPP): ሰው, ሰው, ሰው , etc.
- a form of the verb ሰው
- a clause (cl)

There are two cases where the interruption is performed by a pair of elements: an EPP and a connective adverb: see Sections 3.1.2.1 and 3.1.2.2, below.

What these elements have in common is the position where they turn up. No matter the structure of the phrase, the interruption invariably takes place directly after the first subphrase. Whether this subphrase is the head or an extension is irrelevant, as is the nature (head or extension) of the remaining subphrases.

At first sight, PPs appear to form an exception to this regularity, for there the interruption does not take place after the first subphrase (i.e. the preposition) but after the first phrase atom of the phrase that is embedded in the PP. However, this is not so much an exception as an indication that the presence or absence of a preposition does not affect the structure of the phrases that they embed (see Section 1.3.2.3, above). The interruption structure can, therefore, be depicted as follows:

(prep) [first subphrase] [interruption] [remaining subphrases]

The remainder of this section provides a survey of all types of phrase interruption attested in BLC, organized according to the types of the phrases in which they occur.

3.1 *Interrupted NP clause constituents*

3.1.1 *Interrupted NP unextended*

See Section 2.1.1, above, on this phrase structure.

- ሰው : 24:14–15 ሰው ሰው ሰው *they were whoremongers and drunkards*.

- conn: 40:24–25 ¹⁶⁸ ܠܗܝܢ ܕܢܚܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ *but there are rich and poor, sick and healthy, ruler(s) and subjects;*
- 54:2 ܕܢܚܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ *now in every place and in every people;*
- 60:17 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ *but sickness and health, richness and poverty.*

An interesting case is 34:14–15 ܠܗܝܢ ܕܢܚܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ *now outside nature and in fate*, where we would expect the interruption to take place after ܠܗܝܢ, since that noun is the first subphrase after the preposition ܠܗܝܢ. It seems that the ‘noun-ness’ of ܠܗܝܢ was no longer really recognized as such and that the whole construction ܠܗܝܢ ܕܢܚܝܬܐ was felt as a composite preposition.

3.1.2 Interrupted NP with one extension

3.1.2.1 Interrupted NP extended with NP

There is one occurrence of an interrupted ‘cardinal-counted’ relation (see Section 1.1, subsection ‘Apposition’, above):

- EPP & conn: 14:25–16:1 ܠܗܝܢ ܕܢܚܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ *for two commandments are placed before us.*¹⁶⁹

3.1.2.2 Interrupted NP extended with AdjP

See Section 2.1.2.2, above, on this phrase structure.

- EPP: 28:5–6 ܠܗܝܢ ܕܢܚܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ *that this is an imposturous art of the Chaldeans*¹⁷⁰;

¹⁶⁸ Nau 1931 / Drijvers 1965 and Lund have *syame*, but these are absent in the manuscript, as correctly reflected by Cureton and Nau 1907.

¹⁶⁹ The clause is an ‘imperfectly transformed cleft sentence’ (see Goldenberg 1977), with ܕܢܚܝܬܐ ܕܡܪܝܬܐ as the predicate and ܠܗܝܢ as the lesser subject; literally *for it is two commandments (that) are placed before us*.

¹⁷⁰ Drijvers’ translation ‘this art is an imposture of the Chaldaeans’ is too free: it suggests that ܡܪܝܬܐ is attributive to ܢܚܝܬܐ, and that ܠܗܝܢ is a noun in the function of predicate complement. There are at least three objections to this interpretation: Firstly, if the interpretation implied by Drijvers were correct, we would expect the EPP ܡܪܝܬܐ at another position: *ܠܗܝܢ ܕܢܚܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ. Secondly, the *samka* under ܡܪܝܬܐ would be hard to explain. And thirdly, a noun ܢܚܝܬܐ does not exist: it is an adjective (a part of speech transition adjective → noun does not seem likely here).

28:6-7 *לֹא שֵׁם רֵקֵם* it is an empty name.

- EPP & conn: 6:5 *לֵב טוֹב עֲשֵׂה לְךָ* *אֵם* *לְחַדֵּשׁ* for this is a good work.

3.1.2.3 Interrupted NP extended with d-P

See Section 2.1.2.4, above, on this phrase structure.

- conn: 8:20-21 *כִּי לֹא יִירָא אֱלֹהִים* *לְאִישׁ* *אֲשֶׁר* *לֹא* *יִירָא* *אֱלֹהִים* for one who has no fear of God;
- 48:6 *וְכַּעֲשֵׁתָּהּ* *וְכַּעֲשֵׁתָּהּ* *וְכַּעֲשֵׁתָּהּ* *וְכַּעֲשֵׁתָּהּ* now in the north and in the country of the Germanians;
- 50:9 *וְכַּעֲשֵׁתָּהּ* *וְכַּעֲשֵׁתָּהּ* *וְכַּעֲשֵׁתָּהּ* *וְכַּעֲשֵׁתָּהּ* but in the house of Venus.
- EPP:¹⁷¹ 12:21 *וְכַּעֲשֵׁתָּהּ* *וְכַּעֲשֵׁתָּהּ* *וְכַּעֲשֵׁתָּהּ* *וְכַּעֲשֵׁתָּהּ* God's goodness;
- 16:7 *וְכַּעֲשֵׁתָּהּ* *וְכַּעֲשֵׁתָּהּ* *וְכַּעֲשֵׁתָּהּ* *וְכַּעֲשֵׁתָּהּ* they are (placed) under man's mind;
- 18:23 *וְכַּעֲשֵׁתָּהּ* *וְכַּעֲשֵׁתָּהּ* *וְכַּעֲשֵׁתָּהּ* *וְכַּעֲשֵׁתָּהּ* it is the work of the devil;
- 28:2-3 *וְכַּעֲשֵׁתָּהּ* *וְכַּעֲשֵׁתָּהּ* *וְכַּעֲשֵׁתָּהּ* *וְכַּעֲשֵׁתָּהּ* from the guidance of these stars which are called the Seven.¹⁷²
- ,אם 10:4 *וְכַּעֲשֵׁתָּהּ* *וְכַּעֲשֵׁתָּהּ* *וְכַּעֲשֵׁתָּהּ* *וְכַּעֲשֵׁתָּהּ* he would be an instrument of the one who sets it in motion¹⁷³;
- 60:25-62:1 *וְכַּעֲשֵׁתָּהּ* *וְכַּעֲשֵׁתָּהּ* *וְכַּעֲשֵׁתָּהּ* *וְכַּעֲשֵׁתָּהּ* they are the instruments of others.

3.1.2.4 Interrupted NP extended with RC

See Section 2.1.2.5, above, on this phrase structure.

- EPP: 10:11 *וְכַּעֲשֵׁתָּהּ* *וְכַּעֲשֵׁתָּהּ* *וְכַּעֲשֵׁתָּהּ* *וְכַּעֲשֵׁתָּהּ* they are instruments which are made;
- 36:20-21 *וְכַּעֲשֵׁתָּהּ* *וְכַּעֲשֵׁתָּהּ* *וְכַּעֲשֵׁתָּהּ* *וְכַּעֲשֵׁתָּהּ* from the guiding signs which were given in freedom.
- conn: 12:8 *וְכַּעֲשֵׁתָּהּ* *וְכַּעֲשֵׁתָּהּ* *וְכַּעֲשֵׁתָּהּ* *וְכַּעֲשֵׁתָּהּ* for something which is one.
- 8:17-18 *וְכַּעֲשֵׁתָּהּ* *וְכַּעֲשֵׁתָּהּ* *וְכַּעֲשֵׁתָּהּ* *וְכַּעֲשֵׁתָּהּ* they have no hope in which they can trust;
- 8:19-20 *וְכַּעֲשֵׁתָּהּ* *וְכַּעֲשֵׁתָּהּ* *וְכַּעֲשֵׁתָּהּ* *וְכַּעֲשֵׁתָּהּ* they lack the fear for Him that saves them from all fears.

¹⁷¹ אם, ו, and פ are the only three EPPs attested for this construction.

¹⁷² Note that the NP is extended with a d-P, which is itself extended by an RC.

¹⁷³ The NP is extended with a DPrP and an RC.

See Section 2.1.2.6, above, on this phrase structure.

- As can be observed, the DPrP extension can either precede or follow the head; this does not have any influence on the nature of the interruption.

3.1.3.1 Interrupted NP extended with AdjP and d-P

- EPP: 28:5-6 כִּלְדָּאֵי אֱלֹהִים, מִכְשָׁלִים הֵם it is a deceitful device of the Chaldeans.

See Section 2.1.2.16, above, on this phrase structure.

- ### 3.1.3.3 Interrupted NP extended with AdjP and DPrP

• conn: 62:2-3 **לפי כבודו הגדול והקדוש** *to that great and holy will.*

See Section 2.1.2.18, above, on this phrase structure.

- cl: 56:9-10 ከ ሕጎችህ በኋላ ስንት ግለሰቦች አዘው
መልእክትህ how many wise men do you think have abandoned
the laws from their countries?

¹⁷⁴ Only the EPP $\alpha\sigma$ is attested for this construction.

See Section 2.1.2.20, above, on this phrase structure.

- Note that what I have identified as an RC (ܐܝܢܐ ܕܥܠܝܐ) does not start with the relative conjunction -ܐ. In analogy with the two clauses that follow (8:17-18 ܐܝܢܐ ܕܥܠܝܐ ܐܝܢܐ ܕܥܠܝܐ ܐܝܢܐ ܕܥܠܝܐ *they have no hope in which they can trust*; 8:19-20 ܐܝܢܐ ܕܥܠܝܐ ܐܝܢܐ ܕܥܠܝܐ ܐܝܢܐ ܕܥܠܝܐ *they lack the fear for Him that saves them from all fears*: see Section 3.1.2.4, above), I have nevertheless deemed it appropriate to analyze it as such. The absence of the conjunction may either be due to a scribal error, or to a grammatically acceptable structure, comparable to the same absence of a relative conjunction in Syriac pseudo-cleft sentences.¹⁷⁵

See Section 2.1.2.23, above, on this phrase structure.

- ### 3.1.3.7 Interrupted NP extended with AdvP and RC

- ### 3.2 Interrupted AdjP clause constituents

3.2.1 Interrupted AdjPs unextended

- ¹⁷⁵ Goldenberg 1977.

3.2.2 Interrupted AdjPs with one extension

3.2.2.1 Interrupted AdjP extended with PP

See Section 2.2.2.1, above, on this phrase structure.

- conn: 28:24–25 הוּא חֲזָק בְּכָל שָׂא *for He who is powerful in every-thing is one.*

3.3 Interrupted IPrP clause constituents

3.3.1 Interrupted IPrPs with one extension

3.3.1.1 Interrupted IPrP extended with RC

See Section 2.7.2.2, above, on this phrase structure.

- conn: 26:12–13 כֵּן יַעֲשׂוּ אֵלֵינוּ בְּחֵפְזָא חֲפְזָא *now those things which we do in our free will.*

3.4 Interrupted DPrP clause constituents

See Section 2.6.1, above, on this phrase structure.

3.4.1 Interrupted DPrPs unextended

- conn: 34:9–10 כֵּן וְכֵן וְכֵן וְכֵן *now these and many other things.*

3.4.2 Interrupted DPrPs with one extension

3.4.2.1 Interrupted DPrP extended with RC

See Section 2.6.2.2, above, on this phrase structure.

- conn: 20:9–10 אֵתְּרָא וְכֵן וְכֵן *now after these things in which he is troubled and worried;*
62:3–4 כֵּן יַעֲשׂוּ אֵלֵינוּ בְּחֵפְזָא חֲפְזָא *those who think that they can stand up against Him.*

4. CONCLUSION

In this chapter I have dealt with the way in which clause constituents in BLC are structured. For an adequate analysis it has proven necessary to address a number of methodological and terminological issues. In doing this, I have made use of several terminological distinctions and refinements that are current in general linguistics, but which are not typically applied in Syriac studies.

Regarding the formal aspects of clause constituents I have distinguished between the *head*; i.e., the minimally required unit in a phrase, and optional *extensions*, referring to phrases which are embedded in the larger phrase projected by the head, and which stand in a certain functional relationship to that head. Due to the *recursive* nature, an indefinite number of phrase patterns is possible, at least theoretically. Since I have based my analysis on a corpus, not on the language as a whole, the number of concretely attested phrase patterns is by definition limited. To describe the relationships between the various parts of a phrase, I needed to introduce the notions of *extension scope*; i.e., the number of heads to which one extension belongs, and *governing domain*, being the span of phrases covered by a governing element, such as a preposition or a construct noun.

On the functional level I have made a distinction, in grammatical-hierarchical terms, between *clause constituents*; i.e., the distributional units that make up a clause, and *subphrases*, which are the building blocks out of which clause constituents are constructed; i.e., the above-mentioned heads and extensions.

Some of the clause constituents attested in the corpus at hand are interrupted by, e.g., an EPP or a second-place connective adverb. These elements always come directly after the first of the subphrases of which the constituent consists. I have provided a survey of the different patterns of such interrupted clause constituents, along with the different types of interrupting elements.

I also had to take a position in the debate concerning the assignment of the Syriac parts of speech. In order to do justice both to the observation that words appear to carry an intrinsic part of speech, and to the fact that within certain contexts they can assume a different function, I have distinguished between the terms *inherent* or *default part of speech*, and *phrase de-*

pendent part of speech. In BLC I have observed the following transitions from the former into the latter:

- verb → noun
- verb → adjective
- adjective → noun
- adjective → adverb
- preposition → conjunction (restricted to the particle -ā).

Accordingly, there are four parts of speech in BLC that can either be inherent or the result of a transition from another part of speech: nouns, adjectives, adverbs and conjunctions.

Regarding another controversial issue in Syriac (and Semitic) linguistics, namely the parsing of participles, I have tried to do justice to the double nature of the participle, which shares characteristics with both nouns and verbs, by applying the *Participle Reanalysis Corollary* that Janet Dyk has developed for Biblical Hebrew, which assumes that 'a participle is intrinsically a verb, and remains so unless it falls under the government of a nominal element'.

I further tried to give linguistically sound and unequivocal definitions of various linguistic terms. Thus I have defined apposition as 'the syntactic relation between two asyndetically juxtaposed nominal phrases, which do not modify each other semantically, but which refer to the same concept in the semantic domain'. This definition is somewhat more restricted than the loose use of this term for all kinds of juxtaposed words, and thus excludes; e.g., the 'cardinal-counted' combination and certain constructions with pronominal agreement that are sometimes treated as appositions, such as 16:9-10 ܐܠܝܗܐ ܕܗܝܠܐ ܕܗܝܠܐ *all those things*. I defined pronominal agreement as the functional relation where 'a personal pronoun (typically in the form of a pronominal suffix) (...) refers semantically, and agrees grammatically, to a nominal element (i.e., a noun or pronoun)'. Starting from these definitions I have distinguished the various types of apposition and pronominal agreement constructions attested in BLC.

Concerning relative clauses I have observed that a phrase with which it is extended often contains an additional extension, typically a DPrP or an IPrP. With regard to conjunctions it is appropriate to make a distinction between phrase-connecting and clause-connecting conjunctions. Where the

latter are concerned, I have argued that, in order to do justice to their function as the linking element between two syntactic units, it is preferable to consider a clause-connecting conjunction not as a functional part of either of the two clauses which it connects. For particles with a combining function that clearly do form a functional part of a clause, I prefer to use the term 'connective adverb'.

Since this distributional approach has only tentatively been applied to Syriac studies, possibilities to compare the results of the analysis with other corpora were limited. In existing grammars we do find thorough treatises on different types of phrase patterns, such as the construct chain or the apposition, but the essential question as to how these (sub)phrases are combined into clause constituents, and what the concretely attested patterns are in which this occurs, is not generally given much attention. Many of my observations, however, also seem to hold for the linguistic characteristics of other Syriac corpora, not that of BLC exclusively. For this reason I expect this chapter to contribute not only to the description of the linguistic profile of BLC, but to that of the peculiarities of phrase building in Syriac as a whole.

A consequence of this corpus-based approach is that we are dealing with formal aspects based in the text. As stated in the above: theoretically, an indefinite number of phrase patterns is possible, due to the recursive nature of phrase structure. We can speculate as to how long a phrase may be in theory, and whether the concatenation of construct forms (*A of B of C of D*, etc.) or of parallel elements (*A and B and C and D*, etc.) is really infinite, but what matters in a corpus-based approach are the actually attested patterns. Thus, for example, we see that the head of an NP in BLC consists of at most two consecutive construct nouns followed by an absolute noun, or of one construct noun followed by a noun with pronominal suffix (Section 2.1.1, Table 2); that the maximum number of parallel heads within an NP constituent is six (Section 2.1.1, subsection 'NPs with parallel heads'); and that the maximum amount of separate extensions which an NP can have is four (Section 2.1.2, part D).

Although my analysis concerned the description of the language of a corpus, my linguistic description more than once referred to philological questions. A good example is 44:17 ܐܠܗܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ, which at first sight

may be translated as 'the men of the Gelians', but which, due to the presence of the feminine possessive suffix ܐܝܬܐ , has to be analyzed either as a scribal error, or as a construction in which -ܐ is not possessive but explicative (*their men, that is, the Gelians*; see Section 2.1.2.4). Another example is the anomalous case 8:22 $\text{ܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ}$ *that which they do not believe*, where the repetition of ܐܝܬܐ is striking. As is shown by the discussion of this example in Section 2.1.2.22, I have chosen to describe the text, as much as possible, in the way in which it is presented to us in the manuscript, and to be reserved in postulating scribal errors. Where possible, I have observed this reservation even in the case of diacritics, which has sometimes led me to make choices that differ from the suggestions for emendation provided by editors (see, e.g., Section 2.1.2.21, note 132 concerning the upper dot in 6:3 ܐܝܬܐ).

Also where parsing, translation or interpretation are concerned, my analysis has in certain cases led to corrections of suggestions made by other scholars, such as 44:20–1 $\text{ܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ}$, which should be translated as *they are all hunt-loving and war-waging men*, rather than *all men are fond of hunting and wage war* (pace Drijvers; Section 2.1.2.2, note 93); similarly, 28:5–6 $\text{ܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ}$ is to be translated as *this is an imposturous art of the Chaldeans* rather than *this art is an imposture of the Chaldeans* (pace Drijvers; see Section 3.1.2.2, note 170).

My distributional approach has forced me not to be confined to cases with unequivocal analyses, but also to treat ambiguous cases (see, for example, Section 2.6.1, note 146 concerning 34:9–10 ܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ) and less frequent phenomena, such as the use of -ܐ in the comparative construction ܐܝܬܐ ܕܐܝܬܐ (Section 2.1.2.14). Especially in circumstances where such uncommon or ambiguous phenomena are observed the distributional approach shows its value, since it does not halt at such cases, but rather attempts to give them a place within the whole of the description of the language of the corpus.

Chapter 4

CLAUSE STRUCTURE

1. VERBAL CLAUSES

In the preceding chapter I have analyzed the internal structure of phrases. In the present chapter I will investigate how phrases are used as building blocks for clauses. When describing the formal characteristics of a clause, the unit of interest is the clause constituent. As explained in the previous chapter, a clause constituent consists of the maximum projection of a phrase; i.e., the whole of a phrase head (or heads) and its (optional) extensions. At clause level, constituents fulfil syntactic roles, such as subject, predicate, complement, etc. It is the behaviour of these units which will be the focus of the present chapter.

The Turgama model defines a clause as a syntactic unit in which predication takes place.¹ In Syriac, there is a considerable number of formal means by which predication can be expressed; e.g., with a (finite or non-finite) verb, a (bi-, tri-, or even quadripartite) nominal construction, a construction with (suffixed or unsuffixed) ܐܠܦ; etc. Predication can also be expressed implicitly, e.g., in elliptical clauses. All these different predicational devices allow for a wide variety of verbal and non-verbal clause types.

In the scholarly study of Classical Syriac clause structure there is an imbalance between non-verbal (or nominal) and verbal clauses, in that the former have received much more attention than the latter. The structure of Classical Syriac nominal clauses has been debated intensively in studies by

¹ Van Peursen 2007, § 16.1 (p. 279f). Note that the notion ‘clause’ does not necessarily coincide with the notion ‘sentence’. A sentence may consist of one clause, but may also be built up out of many clauses, which can have all kinds of mutual relations and interdependencies. Since it has proven to be very hard to determine on syntactic grounds where a sentence begins and where the next one starts, while on the other hand it is relatively easy to determine the boundaries of a single unit of predication, it is the clause that the Turgama model chooses as the relevant unit of analysis at this level.

Goldenberg, Muraoka, Joosten, Van Peursen and others.² Since verbal clauses have received much less attention, I considered it appropriate to concentrate on them in the present chapter.

Considered as verbal are those clauses of which the predicate is expressed by a finite verb; i.e., a perfect, imperfect or imperative.³ This includes clauses with compound tenses containing one or more finite verbs (such as ptc. + perf., impf. + ptc., perf. + perf., etc.).⁴

Like all clauses, verbal clauses can be organized into a range of categories, depending on the internal or external aspects described. Internal aspects include the formal organization of the clause components (e.g., whether a clause is (pseudo-) cleft, elliptical, etc.) as well as the functional aspects of the verb (determining such factors as tense, mood and aspect; whether a clause is interrogative or declarative, positive or negative, etc.). External aspects involve the relation of a clause to its surrounding clauses (determining, e.g., whether a clause is a main clause or a dependent clause). There is no strict separation between these internal and external factors: they are interdependent and have a mutual influence on each other. For instance, when a Syriac clause is relative to a main clause, this fact is reflected in its internal structure: it typically starts with the relative particle -ܐ, and it typically lacks an explicit subject which has the same participant as the subject of the main clause. Such factors must be taken into consideration when describing the syntactic behaviour of a clause.

² See, e.g., Cohen 1975; Muraoka 1975; 1977b; 1987 / 1996; Goldenberg 1977; 1983; 1990; 1991; Khan 1988; Joosten 1992a; Van Peursen 2006a + responses by Goldenberg, Joosten and Muraoka; Van Peursen 2007.

³ In this I adhere to the 'Verbalsatz-These', described by Groß 1996, pp. 9–10: verbal clauses include 'alle Wortreihen mit einem konjugierten Verb (also Imp, PK, SK), gleichgültig, welche weitere Wörter und Wörterverbindungen die Wortreihe ausmachen, gleichgültig auch, ob es Hauptwörter, Pro-Elemente, Deiktika oder Funktionswörter sind.' (Richter 1980, p. 11)

⁴ The inclusion of compound tenses may seem to give rise to an imbalance in the treatment of clauses referring to the past and their equivalents referring to the present: e.g., a 'past' construction like ܐܡܪ ܗܝܬ ܗܝܬ *he was saying* is treated here, whereas its 'present' counterpart ܐܡܪ ܗܝܬ *he is saying* is not. This, however, is a semantic issue. From a formal viewpoint the two examples are of an entirely different syntactic structure: the former clause is verbal because of the finite perfect ܐܡܪ; the latter clause is not verbal because of the non-finite ptc.

For reasons to be outlined below (Section 1.1), our main focus in the verbal clauses will be on the order of the constituents, in particular on their behaviour in the so-called preverbal field.⁵

1.1 *Constituent order: fronting*

Although the constituent order for Aramaic, including Syriac, has often been described as ‘free’⁶, detailed studies have demonstrated that clauses in Syriac do show a preference for a standard order of subject and object in relation to the verb.⁷ As in most Semitic languages,⁸ those constituents typically occur after the verb, in the order VSO. All other non-conjunctive constituents (complement, adjunct, etc. – see Section 1.4, below), are normally placed after the verb as well.⁹

The preference for a VSO order can also be observed in BLC, albeit indirectly. If we take all uninterrupted verbal clauses¹⁰ in the corpus that contain V, S and O (26 cases in total) and compare the six possible permutations of those elements, we find that the preference in BLC is not VSO, but rather VOS or SVO (9 cases for both orders). However, if we look at the relative orders of only two out of the three elements (V and S, V and O or S and O), we see that the prevalent orders are VS, VO and SO. The same picture arises if we look at clauses that contain only two out of the three elements (of which there are 133 cases). Integrating these preferences for VS,

⁵ Similar studies on word order from a discourse-analytic perspective have been conducted for Biblical Hebrew (e.g., Rosenbaum 1997; Van Hecke 2005; Groß 1996; 2001; Van der Merwe 1999; Shimasaki 2002; Joüon-Muraoka 2006) and non-Syriac Aramaic (e.g., Buth 1987; Kuty 2008, ch. 5).

⁶ E.g., Bauer & Leander 1927, § 101; Rosenthal 1995, § 183; Nöldeke 1966, § 324; Nöldeke 1875, § 282; Kutscher 1971, p. 127; Kaufman 1997, p. 127; Coakley 2002, p. 37. See Kuty 2008, ch. 5, § 2 + notes; Gutman & Van Peursen [2011], Section ‘Clause syntax’, subsection ‘Verbal clauses and word order’.

⁷ See Kuty 2008, ch. 5.

⁸ For other dialects of Aramaic, see Buth 1987 (Imperial and Biblical Aramaic), p. xxiv; Kuty 2008 (Targum Aramaic), p. 300.

⁹ E.g., Carbajosa 2008, p. 22 gives the following standard constituent order, based on Peshitta Psalms 90–150: *verb + subject + direct object + indirect object + adverbial modifier*.

¹⁰ That is, verbal clauses without other clauses embedded in them. On interrupted verbal clauses, see Section 2.6, below. As will be shown there, interrupted clauses without fronting are very rare.

VO and SO with each other results in an overall preference for the VSO sequence. The scheme below lists the exact data, with the preferred orders printed in bold. As can be seen under points 1b and 2b, the preference for VO over OV is especially notable, the other ratios showing a more modest bias.

1. Clauses containing V, S and O (25 cases):

a. permutations of all three elements:

VSO: 5 (20%)

VOS: 9 (36%)

SVO: 9 (36%)

SOV: 2 (8%)

OVS: 0 (0%)

OSV: 0 (0%)

b. permutations of two elements:

VS: 14 (56%) SV: 11 (44%)

VO: 23 (92%) OV: 2 (8%)

SO: 16 (64%) OS: 9 (36%)

2. Clauses containing only two out of the three elements (133 cases):

a. Clauses containing only V and S (55 cases):

VS: 35 (63.64%) SV: 20 (36.36%)

b. Clauses containing only V and O (78 cases):

VO: 69 (88.46%) OV: 9 (11.54%)

Notwithstanding the general VSO preference, the data show that there are nevertheless many occasions in which this prevalent constituent order is abandoned. Not only does the order of constituents after the verb deviate from the standard order (VOS), but constituents can even move to the other side of the verb (SVO, SOV and OVS). It is interesting to investigate what might be the underlying reasons for such deviations: are they perhaps motivated syntactically, or rather semantically or pragmatically?

Of special interest is the movement of constituents to the other side of the verb, a phenomenon known as *fronting*.¹¹ Since in the standard order no constituents (except for conjunctions) occur before the verb, the question is relevant as to when and why certain constituents do get fronted. In the study of Biblical Hebrew, Walter Groß and Christo van der Merwe have addressed this question from the perspective of the *Vorfeld* or preverbal field.¹² Their approach proved to be very useful in Hebrew studies, but to the best of my knowledge no-one has ever attempted to apply their approach to Classical Syriac. In this chapter I will try to analyze the behaviour of the clause constituents that occur in the preverbal field in BLC. As we will see, this approach is a fruitful way to address various aspects of Syriac clause structure, such as the marking of pragmatic roles, participant activation, negation, etc.

1.2 *Pragmatic markedness: theme and rheme*

In many languages, fronting is a formal device to indicate that a constituent has a marked status, as opposed to the unmarked status of constituents that occur in their standard position.¹³ For Syriac, that would mean that the standard constituent order VSO is unmarked, whereas all other sequences are to a certain extent marked.

Generally, markedness has a pragmatic value, in that it serves to indicate an element that belongs to the *theme* or the *rheme* of the clause. There is

¹¹ Fronting is not to be confused with extraposition. While the two phenomena are closely related in that they both show the occurrence of one or more constituents before the verb, the difference is that extraposition (also referred to as dislocated, or *casus pendens* construction) is characterized by pronominal *resumption*: the extraposed constituent is repeated in the form of a (personal or demonstrative) pronoun: ܐܢܝ ܕܥܠܡܐ ܕܥܠܡܐ *the cloud, I saw it*. This resumptive pronoun is lacking when fronting is at play: ܐܢܝ ܕܥܠܡܐ *the cloud, I saw*. See Khan 1988, p. xxvi; Van der Merwe 1999, pp. 337–339. In the Turgama model the two constructions are analyzed in two radically different ways: a fronted constituent is analyzed as a regular constituent at a non-typical position in one and the same clause, whereas an extraposed element is assigned a clause atom separate from that containing the resumption.

¹² As a part of the *Stellungfeldermodell*: Groß 1996, p. 44f; 2001; see also Van der Merwe 1999, Chapter 7.

¹³ Van Hecke 2005, p. 60.

quite some variety in the use and definition of these terms,¹⁴ but I use them in the sense of the two pragmatic parts, or areas, into which every (non-elliptic) clause can be divided. Basically, the theme contains the information which the clause is 'about'. The theme is the information that the 'speaker' (writer) assumes or portrays to be known by the 'listener' (reader); the rheme is the information that is given about the theme. In short: the theme is the given information, the rheme is the added or asserted information.¹⁵ The difference can often be checked by rephrasing a clause into the statement 'Regarding x, y is the case', where x is the theme and y is the rheme.

A theme or rheme can be carried by a single clause constituent, or by a set of constituents. In the latter case, it is often possible to further divide the theme or rheme into a 'core'; i.e., its most salient part, and a 'periphery'; i.e., the lesser salient part(s). Often it is the core which is indicated by marking.

1.3 *Participant activation*

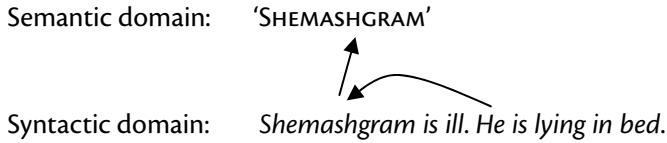
Cross-linguistically, clause constituents tend to show a certain correlation between their formal aspects and their pragmatic function as a theme or rheme; more specifically, between their *phrase type* and their type of *participant activation*. Each theme or rheme refers to a certain entity, or concept, in the semantic domain, also known as a discourse *participant*.¹⁶ This term is not only confined to concrete, animate partakers in the discourse, but to any concept, concrete or abstract, that might be the subject of conversation.

¹⁴ Quite a number of different terms are in use for these two pragmatic parts of a clause: instead of 'theme' we encounter terms such as 'topic' and 'logical subject'; other terms for 'rheme' are 'comment', 'focus', 'logical predicate', etc. In some approaches these terms are synonymous, in others they are not. For instance, the label 'focus' can be equivalent to 'rheme', whereas elsewhere it can refer to an element which is *marked*, either a theme or rheme. To avoid confusion, I have chosen not to use the common labels 'topic' and 'focus', but to employ the more traditional terms of the Prague school.

¹⁵ Payne 2004, p. 271; 267; Van Hecke 2005, p.53f; Baasten 2006, pp. 30–34.

¹⁶ See De Regt 1991–1992; 1999. The participant can alternatively be labeled 'discourse theme', but I choose not to use that term, to avoid confusion with the clausal theme.

The type of reference to a participant depends on whether or not it is referred to for the first time in the narrative. If so, the reference is a direct one: the theme or rheme that expresses the semantic concept refers to it directly. If not (i.e., the concept has already been referred to earlier in the narrative), the reference is indirect. An example should clarify the difference. Consider, for instance, the narrative *Shemashgeram is ill. He is lying in bed*:



In the first of these two sentences, the theme (*Shemashgeram*) refers directly to the participant 'SHEMASHGRAM' located in the semantic domain (depicted by the leftmost arrow). The theme in the second sentence (*He*) refers to the same concept, but not directly: it first refers back to the theme in the first sentence (the right arrow), which in turn refers to the initial semantic concept (the left arrow).¹⁷

The directness of reference stands in relation to the *discourse activeness* of the participant, i.e., its amount of prominence in the short-term memory of the addressee / reader / listener. From the moment it is expressed, a participant becomes active. In subsequent clauses, its activeness can either be continued (i.e., the participant remains the same), or taken over by another participant. In the latter case the discourse activeness of the initial participant drops, and keeps decreasing as new participants are activated after it, gradually fading out of the short-term memory of the addressee. The initial participant can be made fully active again by re-mentioning it.

There are, therefore, basically three ways in which the theme or rheme can activate a participant:

1. *Introduction*: the participant is mentioned for the first time in the discourse;

¹⁷ The act of reference does not have to be performed by an explicit clause constituent: especially in the activation type of continuation, the participant may be represented merely by the inflection of the verb.

2. *Reactivation*: the participant was introduced earlier on in the discourse, but it has been rendered less active by the subsequent activation of other participants;

3. *Continuation*: the participant was last mentioned shortly before (typically in the immediately preceding clause) without any intervening participants: it is therefore still fully active.

These types of activation can be performed either by the theme or by the rheme. During its period of activeness, one and the same participant can be 'carried' by themes as well as by rhemes, or a combination of both.¹⁸

An example may serve to illustrate the principle of the three activation types. In the narrative outlined in Table 1, below, the themes of clauses a–d (underlined) show a participant activation sequence 1; 1; 3; 2. In clause a, participant A ('BOB') is introduced, and thereby made discourse active. That activeness, however, is diminished in clause b, where the theme introduces a new participant B ('BOB'S GIRLFRIEND') which then becomes the most active participant. It remains equally active in clause c, where it is continued by the theme 'She'. Finally, clause d decreases the activeness of participant B by reactivating participant A.

¹⁸ In total, the following continuation sequences can occur:

- theme–theme: The king is ill. He is lying in bed.
- rheme–rheme: Is the king ill? Yes, he is ill.
- rheme–theme: The king is ill. That is bad news.

A fourth sequence would be 'theme–rheme' continuation, but this does not seem to be a logical possibility. Most likely this is due to the above-mentioned trait of a rheme, that it provides either *new* or *asserted* information. The combination of those two factors virtually eliminates the possibility of a rheme continuing a participant activated by a theme. For information to be new, it must not already be activated in the previous clause, as is the case in continuation. For information to be asserted, it must have been introduced or reactivated by the rheme of the previous clause (since it is by default the information *about* the theme of that clause which is to be asserted), not its theme.

TABLE 1: A sequence of participant activation types

CLAUSE	ACTIVE PARTICIPANT	ACTIVATION TYPE
a. <u>Bob</u> is coming home.	A ('BOB')	1: introduction of participant A
b. <u>His girlfriend</u> is watching TV.	B ('BOBS GIRLFRIEND')	1: introduction of participant B
c. <u>She</u> is eating crisps.	B	3: continuation of participant B
d. <u>Bob</u> rings the doorbell.	A	2: reactivation of participant A

The three activation types vary in 'strength'; i.e., the amount of increase in activeness they cause. Introduction is the strongest activation type: since a participant that is introduced for the first time has no earlier mentionings in the discourse, its mentioning effects a sudden jump in activeness from zero to a hundred percent. Continuation, on the other hand, is the lightest type of activation: there is virtually no difference in the activeness of the participant between the instances of its mentioning. Finally, reactivation can have a strength that varies from anywhere near zero to anywhere near a hundred percent, depending on how long ago the participant was activated for the last time and/or how many intervening participants there are.

This is where the formal aspects of a clause constituent and its pragmatic functions become clear: the stronger the activation type, the more explicitly the constituent that the theme or rheme expresses needs to be indicated. Concretely, introduction and reactivation are most often expressed by means of a nominal phrase, whereas continuation tends to be expressed in the form of either a pronominal phrase (since the reference scope of a pronoun is very limited, i.e. it typically refers back to an element which is still discourse active) or by being left implicit.¹⁹

Because of these and similar close connections between the act of participant activation and its formal implications, the following survey of fronting will focus strongly on its pragmatic aspects.

¹⁹ The activeness of a participant is an important factor in the notion of 'participant tracking': see e.g., De Regt 1991–1992; 1999.

1.4 *The clause constituents that can be fronted*

Before we can investigate the aspects of fronting, we need to distinguish between those circumstances where fronting is optional and those where it is obligatory, i.e., where the rules of the language demand it. The location of a conjunction, for instance, is not optional, but imposed by the rules of the language. The occurrence of a conjunction or connective adverb (see Chapter 3, Section 1.3.2.11) before the verb is not the result of its movement out of the main field, and it is therefore not an indication of pragmatic marking. A similarly imposed position at the beginning of a clause is occupied by constituents containing an interrogative element: interrogative pronouns (such as *who* مَنْ and *which* أَيُّهَا), interrogatives (e.g., *where* أَيْنَ) and adverbs functioning as such (*how much* كَمْ, *how* كَيْفَ, etc.). Conjunctive and interrogative constituents, therefore, are to be excluded from the investigation of fronting behaviour.

We should not confuse these constituents, which *must* always be fronted, with clause constituents that *happen* to always be fronted in the corpus at hand. An example is the adjunct *only, solely* فقط, etc. In BLC, all occurrences of this word (twelve in total) occur before the verb. There is no compelling linguistic rule, however, that strictly forbids فقط to be located after the verb: there just happens to be a strong tendency towards the position before the verb. For this reason, cases like these do count as fronting and will be duly treated in the following survey.

A category that should be disregarded when describing fronting would be that of constituents which *never* occur before the verb. In BLC, however, there are no constituents that belong to this category. In other words: in BLC, all constituents other than those mentioned above can be located either in the main field or in the preverbal field. These constituents are the following:

- **Subject:** a nominal or pronominal constituent (NP, PPrP, DPrP); the head may be empty (see Chapter 3, Section 2.1.1, subsection 'NPs with empty heads');
- **(Direct) object:** a nominal or pronominal constituent; may be embedded in a PP with *-la*; the head may again be empty;

- **Complement:** a nominal or pronominal constituent which is an argument of the predicate, other than the subject or object. It includes the indirect object. It may be embedded in a PP.

- **Adjunct:** a clause constituent which is not an argument of the predicate, and hence is optional. It may or may not be *subject* or *object oriented*, i.e., describing a state or quality of the subject or object. Adjuncts include the subcategories temporal adjunct, locative adjunct and figurative adjunct, which are treated separately.

- **Modifier:** a constituent which is not an argument of the predicate, and which modifies (i.e., functions as an adverbial to) another clause constituent, or an entire clause.

Of the roughly 365 verbal clauses in BLC, the majority (about 275 cases, or approximately 75%) have an empty preverbal field. The remaining clauses (about 90 cases, or 25%) have one or more of the abovementioned constituents in fronted position. It is the latter category that will be described in detail in the following sections. I will investigate the different constituents which can be fronted, as well as the possible pragmatic functions which the fronting may have.

1.5 *Methodological approach and structure of the chapter*

For the research presented in the present chapter I have made a number of methodological decisions that may require some clarification. The most important of these is the treatment of verbal clauses that contain an EPP (or in negative clauses, the negator ܠܐܡܢ ܠܐ), also known as ‘pseudo-cleft’ sentences²⁰, in the same way as clauses that do not employ an EPP or ܠܐܡܢ ܠܐ. This treatment implies that I do not consider these particles as elements that entirely restructure the syntactic framework of the clause, but rather as particles that tend to function as a rheme marker. By choosing this approach I do not wish to deny the diachronical validity of the ‘pseudo-cleft’ analysis, but rather to indicate that from a synchronic point of view, in the stage of Syriac at hand, this analysis is no longer necessary to account for the presence of the EPP or ܠܐܡܢ ܠܐ.

²⁰ Also referred to as ‘imperfectly-transformed cleft sentences’, see Goldenberg 1977.

Another decision is to address fronted constituents regardless of the presence of other clause constituents, whether those be fronted or not. In a separate section I will investigate the simultaneous fronting of multiple clause constituents, and their interaction. This treatment will necessarily result in certain examples from BLC being treated at several different locations in the chapter. For example, a clause that has a fronted subject and a fronted object theoretically belongs to three different categories: 1. clauses with a fronted subject, 2. clauses with a fronted object, and 3. clauses with a fronted subject and object. This apparent redundancy is justified by the fact that each treatment of a specific example focuses on a different feature.

Taking these decisions into account, the structure of this chapter is as follows. First, I will investigate the separate clause constituent types that can be fronted, in relation to the way in which they mark the emphatic roles (Sections 2.1–2.5). A separate section is devoted to fronted constituents in interrupted clauses, including a survey on the relation between interruption and fronting (Section 2.6). Next, cases with multiple fronted constituents are treated (in continuous as well as interrupted clauses) (Section 2.7), followed by a survey on the relative order in which the multiple fronted constituents are attested (Section 2.7.2). Section 2.8 treats fronting in negative clauses. Finally, Section 3 is devoted to the possible formal characteristics of syntactic structure which may be connected with fronting, the marking of pragmatic roles and participant activation.

2. FRONTED CLAUSE CONSTITUENTS

As explained above, I will examine the behaviour of fronted clause constituents in the light of the pragmatic roles they represent; i.e., whether they belong to the theme or the rheme, and which types of participant activation (introduction, reactivation or continuation) they perform. To determine those factors, I will make use of the context. Especially in written language, where matters of prosody and such are lacking to help us disambiguate between different possible interpretations, the context is the only reliable tool we have to solve the matter. In the following inventarisation of fronted constituents, therefore, I will refrain from using formal structures as an indication to determine which pragmatic functions are expressed. Only in

Section 3, below, will I try to investigate whether those pragmatic aspects can be associated with specific formal characteristics.

Relying solely on the context is to some extent a speculative approach, so in order to minimize the subjective element, a number of general guidelines will be followed. In determining what is the theme and what is the rheme, we can rephrase the description given in Section 1.2, above, into the following guideline:

If the constituent at hand conveys new or asserted information about the remaining part of the clause, the former will most likely be the rheme, and the latter the theme.

This guideline applies in a mutually exclusive manner: if an element does not belong to the theme, it must therefore be part of the rheme, and vice versa. This is helpful in cases where positive identification of the theme or rheme is problematic: if the pragmatic role of a certain part of the clause is unclear, but we do know that of another part of the clause, we can identify the former by induction.

The guidelines for determining the participant activation type can be put more concretely:

- If the participant expressed by the constituent at hand was not mentioned (or implied) earlier in the text, its activation type is introduction;
- If it was mentioned earlier, but other participants have been activated in the meantime, then the activation type is reactivation;
- If the participant was mentioned earlier without the intervention of other participants (which is mostly the case when it occurs in the immediately preceding clause) the activation type is continuation.

Despite these guidelines, there will be circumstances where the information provided by the context is insufficient, as we will indeed observe to be the case.

2.1 Fronted subject

There are 43 verbal clauses²¹ in BLC that have a fronted subject, as opposed to 50 clauses with the subject in the main field ($\pm 46\% - 54\%$).

The fronted subject can consist of a pronoun phrase (PPrP, DPrP or IPrP) or an NP.²² The subject consisting of a PPrP is not expressed in the unfronted order (i.e. it never occurs after the verb: * $\text{ḥḥ} \text{ ḥḥ}$), but it is when it is fronted. In other words, in the unfronted order the inflection of the verb suffices to indicate its subject. Only if there is a (pragmatic or other) reason to put the subject before the verb, the pronoun is used. It follows from what I have explained in Section 1.3, above, that in these cases fronting does not serve to introduce or reactivate a participant (because then we would not expect a pronoun), but rather to continue a discourse-active participant. Non-pronominal subjects, on the other hand, can occur both before and after the verb (the latter being the most common).

TABLE 2: The subject in fronted and unfronted positions

	<i>unfronted</i>	<i>fronted</i>
PPrP subject	verb – $\emptyset$: $\emptyset \text{ ḥḥ}$	subject – verb: ḥḥ ḥḥ
non-PPrP subject	verb – subject: ḥḥ ḥḥ	subject – verb: ḥḥ ḥḥ

It follows that all occurrences in BLC (in verbal as well as non-verbal clauses) of subjects that consist of a personal pronoun are fronted. In total,

²¹ These include twelve interrupted clauses, some of which will be treated separately in Section 2.6, below.

²² As stated above, the subject may also consist of an empty head with extension(s) (see Chapter 3, Section 2.1.1, subsection ‘NPs with empty heads’). Such constructions, too, may be fronted; e.g., 44:1–2 ḥḥ ḥḥ ḥḥ ḥḥ Some of these Persian(s) (the word in the manuscript lacks *syame*: see Chapter 1, Section 1.1.3, subsection ‘Diacritics’) have left, where the fronted subject consists of an empty head extended with the two PPs ḥḥ and ḥḥ . (If the extension to a fronted head is an RC, the result is an interrupted clause: see Section 2.6, below.)

there are 36 such cases, as opposed to 518 subjects (fronted as well as non-fronted) that consist of one of the other possible phrase types, resulting in a ratio of 6.5% – 93.5%.

2.1.1 Fronted subject expressing the theme

In the majority of clauses with a fronted subject, the subject expresses the theme. All three participant activation types are represented; although continuation is the most frequent.

Introduction

There is only one case of introduction by a fronted subject theme:

4:8-9 ለ አመ ነጋረ ሥጦ ለ አወዳ *Awida here said to us.*

Here, the subject ሥጦ አወዳ (interrupted by the ‘second place’ direct speech marker ለ) introduces the participant ‘AWIDA’ as one of the persons present here for the first time in the discourse.

Reactivation

There are six cases where the fronted subject theme expresses reactivation, e.g.:

8:12 መ ነጋረ ነጋረ ነጋረ ነጋረ ነጋረ ነጋረ *and he will hear something more.*

The subject መ refers to ‘AWIDA’, which was last activated six clause atoms earlier, by the subject አወዳ in 8:10 አወዳ አወዳ አወዳ አወዳ አወዳ አወዳ *Now because Awida does not want to believe...* The participant then is deactivated by a number of intermediate participants, before it is reactivated in the present clause.²³

10:12 እግዚአብሔር እግዚአብሔር እግዚአብሔር እግዚአብሔር እግዚአብሔር እግዚአብሔር *God, however, in His goodness did not want...*

The participant of the subject እግዚአብሔር, ‘GOD’, was activated for the last time 25 clause atoms earlier in 10:1-2 እግዚአብሔር እግዚአብሔር እግዚአብሔር እግዚአብሔር እግዚአብሔር እግዚአብሔር *as to why God did not create us*, and has been replaced by many subsequent participants.²³

²³ Note that the object (ነጋረ ነጋረ) in this clause is fronted as well: see Section 2.7, below, on this.

Note that the subject is followed by the connective adverb *ከ*, which, as we will see, often seems to indicate that the fronted constituent preceding it is a (reactivating) theme (see Section 3.2, below).

12:21–22 *የእኩል ዕለ ዕለት ጥሩ ጥሩ ምሥጢር ነው ምሥጢር፣* that *God's goodness is abundant towards man*.

The participant of the fronted subject *ጥሩ ጥሩ ምሥጢር* *God's goodness* was not activated earlier in the exact same wordings, but in 10:12 there is mentioning of His *ሰላም* *sweetness*, which can be considered synonymous to *ጥሩ ጥሩ*. Hence, this is a case of reactivation.

Note that this clause is a pseudo-cleft clause, a structure typically associated with rheme fronting.²⁵ However, here it is not the rheme that is fronted, but the theme. See Section 3.1.3, subsection 'EPP and *የመጀመሪያ*', below, for further discussion.

56:6 *እኩል ምሥጢር ምሥጢር ምሥጢር ነው* if the laws were of the climates.

The participant 'LAW' (in the singular) was activated for the last time 12 clause atoms earlier (56:1 *እኩል ምሥጢር ምሥጢር ምሥጢር* they have kept to the law of their forefathers), but the context indicates that the present mentioning refers to 'LAWS' in the plural, the last mentioning of which was in 54:13–15 *እኩል ምሥጢር ምሥጢር ምሥጢር ነው* : *እኩል ምሥጢር ምሥጢር ምሥጢር* yet in each of the parts many laws are found that differ from each other.

Continuation

There are six cases where the fronted theme expresses continuation. These include the following:

4:10 *እኩል ምሥጢር ምሥጢር ነው* and *He has created man*.

The subject *እኩል* continues the participant 'GOD', activated by *ጥሩ* in the previous same-level clause.²⁶

²⁴ Here, too, a second constituent is fronted along with the subject; in this case an adjunct. See Section 2.7, below.

²⁵ See, e.g., Van Peursen 2007, ch. 24 (pp. 372–377).

²⁶ With 'same-level clause' I refer to a clause that lies on the same syntactic level. The construction in this case, namely, is *እኩል ምሥጢር ምሥጢር ነው* || *እኩል ምሥጢር ምሥጢር ነው* || *ጥሩ ጥሩ ምሥጢር ነው*

6:1 *that they ask you whatever they want.*

Here the subject *they* continues the participant 'THEY' activated in the previous clause 6:1 *but that you convince them.*

12:14-15 *and he can justify himself.*

The subject *he* is the final step in a long continuation string that starts with the participant 'MAN' activated by *in* in 12:9-10 || *but those things which are destined to serve are in the power of man*, and which is continued (implicitly and explicitly) nine times in the intermediate clauses 12:10-14 *because he was created in the image of Elohim; therefore these things have been given to him out of goodness, that they should serve him for a while. And it has been given to him that he can behave according to his free will, and that he can do whatever he wants, or not do it if he does not want.*

There are a number of cases that are similar to continuation but rather seem to belong to subcategories of it. These involve the following:

- *Recapitulation*

58:19-20 *these, however, are not of the power of man.*

The theme *these* does not refer back to a single participant but to a set of four participants summed up in the previous sentence: *while on that day they too beget children and are born, fall ill and die.* The activation type, therefore, is best described as recapitulation, which could be considered a subcategory of reactivation or of continuation.

- *Direct speech continuation*

There is another case of continuation that may belong to a special category, because it involves an utterance in direct speech:

if God is one, as you say, and He has created man... The embedded clause *if God is one, as you say, and He has created man...* does not really affect the activeness of the participant 'GOD'.

4:17 *Awida said: 'I, my master, asked these peers (of mine).'*

The theme of the introductory clause (Awida) and that of the clause in direct speech (Awida) clearly have the same semantic participant 'AWIDA'. It seems incorrect, however, to treat this construction as a normal case of continuation, since the activation of the participant occurs on two different levels in the discourse: that of the narrator (i.e., the composer of the text) and that of the speaker (Awida). For the narrator, the participant is someone other than himself, but for the speaker the participant is himself. It is this switch from third to first person reference that makes cases like these different from normal continuation (i.e., within the same discourse level), where the reference does never switch between persons. It is appropriate, therefore, to assign cases like these a special subcategory of continuation, e.g., 'direct speech continuation.'

• *Narrowing of reference scope*

44:1-2 *some of these Persians have left.*

The subject expresses a type of activation that resembles continuation or activation, but with a special feature: it refers back to a participant and makes a selection out of it: it 'narrows down' the scope of the participant from a group, 'THE PERSIANS', to a smaller group: 'SOME OF THE PERSIANS'.

Nonspecific participant

There is also a category of themes that does not seem to express any of the three activation types, which appears to be due to their intrinsic quality of having a nonspecific, 'vague' participant: *somebody*, *something*, etc.²⁸ The same characteristics seem to apply to participants that express a category or group: *all people*, *most people*, etc. For fronted subjects, there are six such cases:

²⁷ The word *some* lacks *syame* in the manuscript, but it is obvious from the context that it is to be read as a plural noun. See Chapter 1, Section 1.1.3, subsection 'Diacritics'.

²⁸ There is no special tendency for these 'vague' words to occur in the preverbal field: cases like 4:6-7 *that we were discussing something before him*; 6:5-6 *that somebody should know*, etc. show that they can occur in the main field as well.

- 20:4 *לְכָל־אָדָם יֵרָאֶה אֶת־עֲשָׂתוֹ* *that everybody will see his deed;*
 20:10-11 *אָמַרְתָּ אֲנִי אֶת־אֱלֹהִים וְאָמַרְתָּ אֲנִי אֱלֹהִים* *but maybe somebody will say;*
 20:25-22:1 *אִם־כָּל־אָדָם עֹשֶׂה־עֲמָלָה* *if all people were doing one work;*
 30:5 *אִם־יִרְצֶה רַב־הָעָם וְאִם־לֹא־יִרְצֶה* *that the majority of people would want;*
 46:22-23 *אִם־יִשְׁכַּב אִישׁ עִתָּתוֹ אֲנִי אֶת־לִבִּי אֶת־לִבִּי אֶת־לִבִּי* *if, however, somebody is condemned as someone who sleeps with men;*
 60:24-25 *אִם־יָבוֹא־לָנוּ מָה־לֵּךְ* *if nothing comes in our hands.*

A possible exception might be the following case, where a nonspecific theme does seem to reactivate or continue an earlier nonspecific theme:

- 20:1-2 *אֲנִי אֶת־לִבִּי אֶת־לִבִּי אֶת־לִבִּי* *however, for somebody not to provoke and revile whom he hates is not easy.*

Here, the theme *אֲנִי* is a repetition of *אֲנִי* in the preceding sentence 18:25-20:1 *אֲנִי אֶת־לִבִּי אֶת־לִבִּי אֶת־לִבִּי* *for somebody to honour and bless whom he loves is easy*. It could be that the same ‘somebody’ is referred to here twice, which would make this a case of reactivation or continuation. On the other hand, it is equally possible that two different ‘somebodies’ are meant: there is no way to be sure.

2.1.2 Fronted subject expressing the rheme

There are only a few cases where the fronted subject marks the rheme. In most of these cases the identification of the rheme has been performed inductively (see the guidelines formulated in Section 2, above): it is evident which part is the theme, therefore we can induce what is the rheme.

Reactivation

- 22:2 *אֲנִי אֶת־לִבִּי אֶת־לִבִּי אֶת־לִבִּי* *that their nature leads them.*

Here, *אֲנִי* is the theme (continuating the participant ‘ALL PEOPLE’ activated in 20:25-22:1 *אִם־כָּל־אָדָם עֹשֶׂה־עֲמָלָה* *if all people were doing one*

deed)²⁹, hence the remaining part of the clause must belong to the rheme. This is confirmed by the fact that that part contains new information about the theme. As we can see, the rheme consists of two participants (the subject ܠܡܫܝܚܐ and the predicate ܕܡܪܝܬܐ): one of those constitutes the rheme core, the other its periphery (see Section 1.2, above). Relying purely on contextual information, one cannot tell for sure which one is which, since both elements provide information about the theme that is equally 'new'. The fact that ܠܡܫܝܚܐ is fronted, though, might be an indication that that element is meant to be the more salient part of the rheme. Additionally, the fact that this is a pseudo-cleft clause (see Section 3.1.3, subsection 'EPP and ܕܡܪܝܬܐ ', below) can be an indication that ܠܡܫܝܚܐ is the rheme. This, however, is a formal aspect, which, as we explained in Section 2, above, will be disregarded as indicative of the identification of the theme or rheme.

26:22 $\text{ܠܐܢܝ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ}$ *such as I, too, have once loved it.*

The fronted subject ܡܪܝܬܐ expresses a kind of reactivation that is slightly different from other cases, in that the participant which is activated is not an discourse-external entity, but is implicit in the fact that Bardaisan is the person speaking.

Note that the fronted subject is preceded by the adverb ܕܡܪܝܬܐ *also*. As we will see, this turns out to be an element that is heavily associated with fronting (see Sections 3.1.2 and 3.2, below).

Nonspecific participant

There are four cases where the rheme performs nonspecific reference:

24:12-13 $\text{ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ}$ *if someone says about any of them.*

The theme is the complement ܕܡܪܝܬܐ ܕܡܪܝܬܐ , which means that the rheme is expressed by ܕܡܪܝܬܐ . Again, the rheme consists of two elements: the subject ܡܪܝܬܐ and the verb ܕܡܪܝܬܐ . Since ܡܪܝܬܐ is an element with a nonspecific participant, it seems unlikely that it represents the rheme core. This only leaves the verb as the candidate for the most salient part of the theme.

²⁹ Note that, although ܕܡܪܝܬܐ has a nonspecific participant (see Section 2.1.1, above), it is nevertheless possible for another element to activate it.

56:9-10 *how many wise men, do you think, have brought the laws from their countries?*

Here, the non-specificity of the fronted subject (*how many wise men*) is of a slightly different kind. Whereas it does seem to have a specific participant 'WISE MEN', the mere fact that it is the number of wise men that is asked for by means of the adverb makes the reference type indefinite. functions as an interrogative here, which suggests that the fronted subject to which it belongs is the rheme, since interrogatives by their nature form a natural rheme.³⁰ Note that the subject is split up by the interruptive clause: see Section 2.6.1, below on this.

The two remaining cases where the fronted subject expresses the rheme involve negation (See also Section 2.8, below):

42:15-16 *nor have the evil stars forced the Brahmins.*

Here, the theme is expressed by , reactivating the participant 'THE BRAHMANS' that was introduced in 42:2-3 . Furthermore, among the Indians, the Brahmins have a law... The rheme, therefore, is expressed by . It consists of two different participants: the subject and the verb . The question, then, is which of these elements represents the most salient part of the rheme. Again it might be the element closest to the clause beginning, i.e., the negator.

42:16-17 *nor have the good stars encouraged the rest of the Indians.*

The object is the theme, performing an activation type similar to the 'narrowing down' described in Section 2.1.1, above.

³⁰ Van Peursen 2007, p. 375.

2.2 Fronted object

Of the 103 verbal clauses that contain an object, there are eleven cases ($\pm 10\%$) where the object occurs in the preverbal field.³¹ In contrast to the subject, the fronted object in the majority of cases marks the rheme instead of the theme.

2.2.1 Fronted object expressing the theme

In only three out of the eleven cases, the fronted object marks the theme. In all three cases it activates the participant by means of recapitulation (see Section 2.1.1, above):

38:23 *show this to me*

The object *show this to me* does not refer back to a single participant, but to an entire set of statements made in the preceding paragraph: 38:19–22 (Arabic text in the original). The object *show this to me* (lit. *show this to me*) is not equally distributed (lit. *mixed*) for all people, but that we have freedom over ourselves; that we are not submitted to physical nature and that the deeds of the rulers do not set us in motion.

54:5 *us, our father Bardaisan, you have convinced of these things.*

Here, the reference scope of the object *us* is even larger, for it sums up the statements in the entire preceding passage where Bardaisan sums up the laws of the countries (40:16–54:4). More specifically, it refers to the conclusion made at the end of each description of a people, namely that the behaviour of that people cannot be explained by assuming that all its members have the same horoscope, for that would mean that they are all born at exactly the same moment, which they obviously are not.

58:16 *who have not received this law.*

³¹ There are four additional cases where the object is expressed by an interrogative pronoun. Since, as I have explained in Section 4, above, interrogative elements are always located before the verb, they will not be included in the present survey.

The participant ‘THIS LAW’ recapitulates the entire previous passage that describes the law of the Jews, which they observe regardless of where in the world they are.

2.2.2 Fronted object expressing the rheme

In the majority of cases (eight out of the eleven cases), the fronted object marks the rheme. As in the previous section, identification of the rheme is primarily achieved by induction. The occurring participant activation types are introduction and reactivation. Also, there is a number of cases where the fronted rheme has a nonspecific participant.

Introduction

8:14 *וְהֵם לֹא קִיְּמוּ אֶת חֻמֵּי הַחֵן וְהֵם לֹא יָדְעוּ אֶת הַחֵן וְהֵם לֹא יָדְעוּ אֶת הַחֵן* and they have not received the knowledge from true wisdom

Here, the theme ‘THEY’ is expressed implicitly by the inflection of the verb, meaning that the entire remaining clause expresses the rheme, including the fronted object. Which elements constitute this object is not entirely clear, however, since the syntactic function of the element *וְהֵם לֹא יָדְעוּ אֶת הַחֵן* from true wisdom is somewhat ambiguous: it may either be part of the object in the form of an extension to *וְהֵם לֹא יָדְעוּ*, or it may be a separate clause constituent (an adjunct) apart from the object *וְהֵם לֹא יָדְעוּ*. Either way, both subphrases belong to the rheme. See Sections 2.4.3.3 and 2.8, below, for more discussion on this case.

38:10–11 *וְעַתָּה יְהוָה אֱלֹהֵינוּ יִשְׁמַע וְיַעֲשֶׂה כְּכָל הַדְּבָרִים הָאֵלֶּה* now if you could also demonstrate this.

We might not expect *וְעַתָּה* to express introduction, since a demonstrative pronoun often refers back to something that has already been introduced earlier. In this case, however, it does not refer back, but forward: it functions as a placeholder for the immediately following subordinate clause 38:11–12 *וְהַיּוֹדֵם לַיהוָה יִשְׁמַע וְיַעֲשֶׂה כְּכָל הַדְּבָרִים הָאֵלֶּה* that those who sin do not sin because of fate and the decree, which is in fact the real carrier of the theme.³²

³² See Section 2.6.6, below, which treats a similar case of forward reference by means of a placeholder.

Also note that here, again (as in 26:22, above), the adverb **אם** accompanies the fronted constituent.

Reactivation

There is only one case where the rheme expresses reactivation, more specifically, recapitulation:

6:18 **אם חלילה לך מן חלילה חלילה** || **לדעת** if only this matter you want to know.

The object **חלילה לך מן חלילה** recapitulates Awida's question, asked in 4:8–14, why God has not created people such that they cannot sin.

Note that this is a pseudo-cleft clause. Another noteworthy aspect is that the adjunct **חלילה** *only* has a strong tendency to appear in fronted position. More on these matters in Section 3, below.

Nonspecific participant

There are five cases where the theme does not have a specific participant. In addition to the intrinsically nonspecific **חבר** *something*, the occurrences involve constituents the nonspecificity of which is motivated contextually: *one work, a murder, idols, many peoples*:

8:12 **אם חלילה לך מן חלילה חלילה** and he will hear something more;

20:25–22:1 **אם חלילה לך מן חלילה חלילה** if all people were doing one work;

42:4 **אם חלילה לך מן חלילה חלילה** that they shall not commit a murder³³;

42:4 **אם חלילה לך מן חלילה חלילה** and that they shall not worship idols;

56:2–3 **אם חלילה לך מן חלילה חלילה** that I have told you about many peoples.

2.3 Fronted complement

Of the verbal clauses containing a complement (about 100 in total), sixteen cases³⁴ have the complement before the verb. The distribution of theme vs. rheme is more or less equal.

³³ Note that this is a paronomastic construction. The fronted position of **אם** might be a result of this.

³⁴ This includes two interrupted cases: see Section 2.6, below.

2.3.1 Fronted complement expressing the theme

Recapitulation

There are two occurrences of recapitulation by a fronted complement as the theme:

18:7–8 ሌገላዊ ጥላላ ለገላ ለገላ *who were not created for this good.*

The complement ጥላላ ለገላ *for this good* refers to the ability to feel the joy of acting rightly and avoiding wrong behaviour, described in the preceding clauses (18:3–7). Note that, whereas this clause is pseudo-cleft, which is generally assumed to mark the rheme, here it is the theme which is marked. See also Section 3.1.3, subsection ‘EPP and ለገላ ለገላ’, below.

26:10 ለገላ ለገላ ለገላ || ለገላ *for behold, from this it shows...*

The complement ለገላ refers back to the preceding passage (24:22–26:10), where Bardaisan explains that man is not judged by the traits that belong to his nature, but by the things he does out of his own free will.

Continuation

In four cases, the activation type is that of continuation, e.g.:

8:18 ለገላ ለገላ *on which they can hope.*

The complement ለገላ refers back to the participant ‘CONFIDENCE’, introduced in the immediately preceding clause 8:17–18 ለገላ ለገላ ለገላ *and they do not have the confidence*, to which the present clause is relative.

It is interesting to note that the relative clause before this one has the same structure, except for the fact that the complement is located after the verb instead of before it: 8:16–17 || ለገላ ለገላ ለገላ ለገላ *for they do not have the foundation of faith on which they can build*.³⁵ It seems that the fronting of the complement in the case at hand is not so much the result of pragmatic marking as it is of literary freedom.

³⁵ The manuscript does not have a ለ before ለገላ, but contextually it is desirable to read it, as most of the editors have noted.

22:19 *so that it can feed from it in winter.*

The complement *from it* refers to the participant 'FOOD SUPPLY', introduced in the preceding clause 22:18–19 *and the ant gathers a food supply in the summer.*

2.3.2 Fronted complement expressing the rheme

There are eight cases where the fronted complement expresses the rheme. The activation types that occur are introduction and continuation.

Introduction

4:17 *I, my master, asked these peers (of mine).*

There are two fronted constituents here. The theme is expressed by the fronted subject *I*, referring to the speaker, Awida, whereas the rheme is carried by the fronted complement *asked these peers*, introducing the other pupils present at the scene, two of which are later identified as Philippus and Bar Yama.

12:13 *that he can behave according to his free will.*

The theme, referring to 'MAN' (activated in 12:10), is implicitly expressed by the inflection of *behave*. The rheme consists of two parts: *according to his free will* and *behave*. Since it is fronted, it is likely that the former is the rheme core.

24:17 *(and there are some) who behaved in chastity and in modesty.*

As is common for a relative clause where the theme has the same participant as that of its matrix clause (in this case 'some people', expressed implicitly by the empty-headed subject³⁶ of the preceding clause atom *there are some who...* etc.) this theme is not expressed by an explicit constituent, but only by the inflection of the verb. This means that in this example, the entire clause consists of the rheme. It consists of three separate

³⁶ See chapter 3, Section 2.1.1, subsection 'NPs with empty heads'.

parts, *ṛṣabha*, *ṛṣabha* and *ṛṣabha*. Since it is fronted, *ṛṣabha* is probably the most salient part.

56:1 **ḥḥḥḥḥḥ ḥḥḥḥḥḥ ḥḥḥḥḥḥ** *they have kept to the law of their fore-*
fathers.

Here, too, the theme is only expressed in the inflection of the verb *ապստիս*, marking the whole clause as the rheme.

Reactivation

16:4 ನಂತರ ಹೀಗೆ ಆದರೆ *that it may happen likewise to us as well.*

This clause has two fronted constituents: the complement לָנוּ *to us* and the modifier כִּדְמוּתָא *likewise*. The former expresses the rheme, while the latter is part of the theme, referring to the whole of the previous sentence 16:3 וַיְהִי כִּדְמוּתָא || מֵעֲשֶׂה הַטֹּב || וְכִדְמוּתָא || מֵחֻבְבָּתוֹ || וְכִדְמוּתָא || מֵחֻבְבָּתוֹ || *that we should do that which is good and which we love and which we prefer...* See Section 2.7, below, on the behaviour of multiple fronted constituents. Also note that the theme is preceded by אֲנִי. In Section 3, below, I will take a further look at the characteristics of this particle.

Nonspecific participant

There is also one case where the fronted complement has a nonspecific participant:

8:1-2 ገላትላውያን ለዚህ ጉዳይ ለሌላ ሰው (፡ገላትላውያን ለሌላ) (For this matter,) I have not heard (it) from anyone else.³⁷

Note that this is a clause with pseudo-cleft negation: see Section 2.8.2, below for a more detailed analysis.

2.4 Fronted adjunct

Adjuncts come in a number of different subcategories. The Turgama model recognizes three such subcategories, being the temporal adjunct, the loca-

³⁷ Also note that *ḥalal ḥan* is extraposed, and is, therefore, not treated as part of the same clause: See note 11, above.

tive adjunct, and a rest category which might be dubbed figurative adjunct. These three types will be treated separately below.

2.4.1 Temporal adjunct

Temporal adjuncts express a moment or period in time. They can consist of an NP (e.g., 48:24 *לְאַרְבָּעֵי עָשָׂר יָמִים* (for) *fourteen days*), a PP (e.g., 52:4 *בַּלַּיְלָה* at night) or an AdvP (e.g., 34:11 *כֵּן* then).³⁸ There are 60 occurrences of a temporal adjunct in BLC. Eleven of those occur in a verbal clause;³⁹ in six of these eleven cases the temporal adjunct is located in the preverbal field.

The fronted temporal adjuncts in BLC have in common that their participant activation type is nonspecific: rather than referring to a specific entity or concept, they have the characteristic of 'setting the scene' for the statements expressed in the clause.⁴⁰ Examples include the following:

4:2 *כֵּן מָנָה מִיָּמֵינוּ מָנָה מִיָּמֵינוּ* *Some days ago we were entering.*

The fronted temporal adjunct *כֵּן מָנָה מִיָּמֵינוּ* *some days ago* sets the scene for the following narrative: it explains when the discussion between Bardaisan and his pupils took place.

26:22 *כֵּן מָנָה מִיָּמֵינוּ מָנָה מִיָּמֵינוּ* *such as I, too, have once loved it.*

Here, the fronted temporal adjunct *כֵּן מָנָה מִיָּמֵינוּ* *once* is preceded by the additional fronted subject *כֵּן*.

52:19 *כֵּן מָנָה מִיָּמֵינוּ מָנָה מִיָּמֵינוּ* *that they refrain from always taking countries;*

56:17 *כֵּן מָנָה מִיָּמֵינוּ מָנָה מִיָּמֵינוּ* *that recently the Romans have taken Arabia;*

³⁸ An AdvP consisting of a temporal adjunct can also combine with the conjunction *וְ* to introduce a temporal adjunct clause: *כֵּן מָנָה מִיָּמֵינוּ* *when*, *כֵּן מָנָה מִיָּמֵינוּ* *until*; etc. (see also Chapter 3, Section 2.11). Since this conjunctive use is associated with inter-clausal behaviour, it will not be discussed in the present chapter.

³⁹ This includes one case of a fronted temporal adjunct in an interrupted verbal clause: see Section 2.6, below.

⁴⁰ See e.g., Van Hecke 2005, p. 57 on Dik's pragmatic notion of 'Setting', applied to Biblical Hebrew. See also Buth 1987; Kutty 2008, p. 267.

58:13–14 *that on the day of the Sabbath he will either judge and become justified, or judge and become guilty.*

Although *the day of the Sabbath* could be considered quite a specific participant, the context makes it clear that *any Sabbath* is meant, which makes the participant activation type nonspecific.

2.4.2 Locative adjunct

A locative adjunct expresses a location, or direction, in space. It can be represented by a PP (e.g., 42:2 *among the Indians*) or an AdvP (e.g., 40:25 *there*).⁴¹ In the present survey, only those cases where the spatial factor is to be taken literally are labelled as a locative adjunct. Figurative cases like 6:19 *in your mind* are not included here, but under the category of ‘figurative adjuncts’ (see Section 2.4.3, below).

In BLC, there are 78 occurrences of a locative adjunct.⁴² Thirteen of those occur in a verbal clause. Only three of these occur in the preverbal field:

54:24–25 *that not only in the region of Persia did they take their daughters and their sisters;*

58:20–21 *in Syria, namely⁴³ in Edessa, they used to cut off their masculinity for Tar’ata;*

⁴¹ There is also one occurrence where a locative adjunct seems to be expressed by an NP: 48:12–13 *the house of Saturn and in the borders of Mars and in the constellations of the west*. It is reasonable, however, to follow Nau 1907 and Drijvers in proposing to read *in the house* here. See also Chapter 3, Section 2.1.2.4, subsection ‘Cases with parallel heads’, note 106. As with temporal adjuncts (see note 38, above), a locative adjunct can also combine with conjunction -*ʾa* to introduce a locative adjunct clause; e.g., 58:8 *where....*

⁴² This includes one case of a fronted locative adjunct in an interrupted clause: see Section 2.6, below. There is also a possible 79th occurrence which has not been included in this inventarisation, since it occurs, barely readable, in one of the two locations in the manuscript that have been erased (46:4–48:2, manuscript fol. 137vb; see Chapter 1, Section 1.1.2). Since we can infer from the Greek and Latin versions that this passage deals with the laws of the Greeks, it is quite likely that the text once read *among the Greeks*; i.e., a locative adjunct. Since, however, we cannot be sure of the exact reading of this passage, this occurrence has not been counted.

58:25-60:1 מְבָרָכִים הֵיוּ כָּל הַמְּשִׁיחִים הַלְלוּ אֶת הַמְּשִׁיחַ הַזֶּה הַיּוֹנֵה וְהַמְּבָרֵךְ הַזֶּה which in all places and all regions the Messiah has established in His coming.

In the first of these three occurrences, the fronted locative represents the rheme; in the second, it represents the theme. The third seems to express a less salient part of the rheme.

2.4.3 Figurative adjunct

Figurative adjuncts form a category that contains all adjuncts which are not literally temporal or locative in meaning. This includes constructions like e.g., 8:2 *من ذا الذهن* *from my mind*, 10:16 *بعض* *in some respect*; 38:14 *لهذا* *because of this*, etc. In addition, the adjunct may be subject or object oriented; i.e., describing a state or quality of the subject or object rather than that of the verb.

In BLC, there are approximately 190 clauses containing a figurative adjunct. 43 of these occur in a verbal clause, seventeen of which are fronted.⁴⁴ The fronted adjunct can express the theme or the rheme.

2.4.3.1 Fronted figurative adjunct expressing the theme

In seven cases, the fronted adjunct expresses the theme. There is one case of introduction:

Introduction

10:13-14 ~~ከሕይወት~~ ከሕልፍ ሥ ጸጋዎች ከሕላውሽ ስሩ but in freedom He has raised him above many things.

Here for the first time in the discourse the concept of 'FREEDOM' is introduced, expressed here by the fronted theme *azadisa*.

Reactivation

In one case the activation type is reactivation:

12:23-24 **ጠላኩ ከነ ጸሐፊዬ አካል** *for in freedom he will justify himself.*

⁴³ See Chapter 2, note 22.

⁴⁴ This includes three cases of interrupted clauses. See Section 2.6, below.

Recapitulation

4:13 וְכֵן יִשְׁלַח אֱלֹהֵינוּ לָנוּ מֶלֶךְ לְעוֹלָם וְלָעַד
for hereby His will would be fulfilled.

12:11 **ክልሉምም ብሎ ስለ ሰጡት ምንምም** *because of this, these things have been given to him in goodness.*

12:20-22 **മിഥ്യ കേൾക്കരുത്** അതിനാൽ || **പ്രഭുവേ** **പ്രഭുവേ** **പ്രഭുവേ**
 because of this, it will be clear to you that God's goodness is
 abundant towards man.

2.4.3.2 Fronted figurative adjunct expressing the rheme

22:1 הם חשבו and were thinking in one mind.

The theme, referring back to **ሕጻናት ሁሉም** *all people* in the previous clause is only expressed by the inflection of the predicate **ሰማዋል**. This means that the rest of the clause consists of the rheme, including the adjunct **ሁሉም**

54:11-12 כִּי חָלַם חֲלוֹמֵי מְדַבְּרִים אֶת הָעַמִּים, *that the Chaldeans have made up this idea as a device of delusion.*

2.4.3.3 Ambiguous cases

8:2-3 **ܐܢܝ ܕܡܝܢ ܠܒܝ ܐܢܝ ܕܡܝܢ ܐܝܬܝܬܝܢ ܐܢܝ ܕܡܝܢ ܐܝܬܝܢ** but from my mind I have told it
to these brothers of mine;

10:12-13 ്നമുക്കു ദൈവം അറിയാത്ത God, however, in His goodness
did not want...;

8:14 **ܐܠܗܐ ܠܐ ܕܥܝܢܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ** and they have not received the
knowledge from true wisdom;

14:5 **աւիտին զօքս ի վաւ** by their self-power they have been raised
up;

36:22-23 אִם אֵלֶּם אֲנִי מְצַדִּיקִים אֶתְּמוּלָּם אִם אֵלֶּם אֲנִי מְצַדִּיקִים
 that these active beings, too, by their self-authority either justify them-
 selves or become guilty;

56:12 **ಅಿಹನ ಕೂಡಾ** **ಛಾ** *which they have abandoned out of necessity.*

What these cases have in common is that contextually, the adjuncts do not seem to provide any ‘new’ or ‘added’ information, but rather to describe a state of affairs. In this respect they are quite similar to modifiers, to which the following section will be devoted.

2.5 Fronted modifier

In the Turgama model, a modifier is a constituent that semantically specifies another constituent, to which it acts as an adverbial. Modifiers are invariably expressed by an AdvP (occasionally embedded in a PP).

In a clause, the constituent being modified is often the verb, in which case the mode of action of that verb is specified (as in 12:24 *ሕሩጤኛ ነጻህ* *and he shall behave godly*, where *ሕሩጤኛ* is the modifier of the verb *ነጻህ*). However, any other clause constituent can be the recipient of modification (e.g., 6:18 *እኛ ለዚህ ጉዳይ ምን እንደሚሆን እናውቃለን* *if only this matter you want to know*, where the adverb *እኛ* modifies the preceding object *ጉዳይ*). Alternatively, the scope of a modifier can be an entire clause, in which case it functions as an operator comparable to clause negation (see Section 2.8, below).⁴⁵ In a way similar to negation, it is not always possible to deduce from the context what the exact scope of a modifier is: the verb, another constituent or the complete clause.

A typical trait of a modifier is that it does not really perform any kind of participant activation. This is inherent in its characteristic that it does not so much refer to an entity or concept, but rather to a state of affairs. Very much like temporal and locative adjuncts (see Section 2.4, above), modifiers can be described as elements that express ‘setting’, the typical position of which is generally at the beginning of a clause.⁴⁶

There are 26 verbal clauses in BLC that contain a modifier. Remarkably, 21 of these have it in fronted position, whereas only five are unfronted. For the complete picture, all 26 cases are listed here:

Verbal clauses with a modifier in the preverbal field

4:16 *እኛም ሕሩጤኛ ነጻህ* *that people should behave rightly and justly;*

6:4 *እኛም ጥያቄ እናደርግ* *that he will ask questions properly;*

6:5–6 *እኛም ሥልጣን እናደርግ* *how he must ask;*

6:18 *እኛ ለዚህ ጉዳይ ምን እንደሚሆን እናውቃለን* *if only this matter you want to know;*

6:20 *አዲስ ተገቢዎች ለእኛም ሕሳብ* *who has newly joined the pupils;*

⁴⁵ See Crystal 2008, p. 14 under ‘adverb’.

⁴⁶ See Section 2.4.1 + note 40, above.

62:1-2 ስጋግ ስጋግ ስጋግ || ስጋግ ስጋግ ስጋግ *all things can be without hindrance*;

This distribution shows the reverse of what we have observed with the other constituent types, where the unfronted order is the most frequent. This observation is not only true for modifiers in verbal clauses, but also for those in non-verbal clauses: of the roughly 95 clauses in BLC that contain a modifier,⁴⁸ 75 have the modifier in fronted position. It is interesting to note that for some specific lexemes,⁴⁹ the fronting ratio even reaches or nears 100%, e.g.:

- ስጋግ *thus*: 16 out of 18 occurrences are fronted; verbal clauses only: 2 out of 4;
- ስጋግ *only*: 11 out of 12 are fronted⁵⁰; verbal clauses only: all 3;
- ስጋግ *now then, furthermore*, etc.: 11 out of 12 are fronted; verbal clauses only: all 6;
- adjective-derived adverbs ending in ስጋግ-: 18 out of 24⁵¹ are fronted; verbal clauses only: 6 out of 7;
- other adjective-based adverbs (ስጋግ and ስጋግ): all ten occurrences (eight for ስጋግ, two for ስጋግ) are fronted.

This preference of modifiers to occur in the preverbal field may seem remarkable, but it can be explained in terms of the notion of ‘setting’ mentioned in Sections 2.4.1 and 2.5, above. In Section 3.1, below, I will further discuss the possible reasons behind the prominent tendency of these and other specific lexemes to be fronted.

⁴⁸ Obviously, this excludes elliptic clauses, where the lack of an explicit predicate prevents us from determining whether a constituent is fronted or not.

⁴⁹ Section 3.1.2, below, will elaborate on the issue of fronting in relation to specific lexemes.

⁵⁰ The 12th occurrence is in an elliptic clause (i.e., an explicit predicate is lacking), which makes it impossible to say whether ስጋግ is fronted there.

⁵¹ See Chapter 2, Section 1.2, note 12 for the exact occurrences. In Section 3.1.1, below, I will discuss the fronting behaviour of these and other adjective-derived adverbs.

2.6 Fronting in interrupted clauses

The clauses treated thus far have in common that they are continuous; i.e., they are not interrupted by other clauses. It is possible, however, for a clause to embed one or more other subordinate clauses, inserted between two of its constituents. Such interruptive clauses mostly take the form of an RC relative to a constituent of the matrix clause, but can also take other forms such as an adjunctive clause, an infinitive, or an interjection or vocative. Like continuous clauses, interrupted clauses can contain constituents that are fronted. As we will see, interruption and fronting even turn out to be strongly connected.

2.6.1 Interrupted clauses with a fronted subject

There are twelve cases of an interrupted verbal clause with a fronted subject. All except one express the theme, employing various kinds of activation, e.g.:

12:9-10 אלה אשר נשגבין ביד האדם || והאשר לא יושגב בהם || אלו הם אלה אבל
those things which are destined to serve are in the power of man.

Here the interruption is the RC **ሕወሓት ሕዝብ** *which are destined to serve*, which is relative to the subject **እነዚህ** *those things*. The subject refers back to 12:6-7 **እርሱ ሕወሓት ሕዝብ** || **እርሱ ሕወሓት** *who is the one who serves?*

14:1-3 𐌲 || : 𐌹𐍃𐌺𐌰𐌸 𐌵𐌳𐌶𐌴𐌹𐌽𐌰 𐌶𐌴𐌹𐌼 𐌲 𐌳𐌴 || 𐌹𐌻𐌴𐌹𐌾𐌰
𐌹𐌻𐌴𐌹𐌾𐌰 𐌴𐌹𐌿𐌸 𐌶𐌴𐌹𐌼 𐌹𐌻𐌴𐌹𐌾𐌰 *that even the angels, if they had not pos-*
sessed free will, would not have mingled with the daughters of men.

Here the interruption is the subordinate clause *መገናኛላቸው ሲሆን* *if they had not possessed free will*. The theme *ወንጌላት* *the angels*, is of the reactivating or continuing type, referring to the rheme *ወንጌላት* of the previous sentence: 12:24-25 *ወንጌላት ጋር ተያይዞ* *and he is associated with the angels*.

56:6-7 *හම තුනුන් ල || තමන් || තම this would not have been able to happen.*

Here the interruption is the infinitive *κᾰτὰ τοῦτο* *to happen*. The theme *κᾰτὰ τοῦτο* *this* is of the recapitulative type, referring to the preceding statements that Bardaisan makes concerning the alleged influence on the laws by the climates.

A special case of interruption in a clause with a fronted subject is the following:

56:9-10 חב || שבני ארם || לכתוב חכמים מכל ארצם ||
 how many wise men, do you think, have brought the laws
 from their countries?

What makes this case special is that the interruptive clause *do you think* is not located after the fronted clause constituent as a whole (*how many wise men* – see also Chapter 3, Sections 2.1.2.18 and 3.1.3.4), but between the extension of that constituent (*חב*) and its head (*לכתוב חכמים*).

The only case of a fronted subject that expresses the rheme is the following:

42:18-20 || אלה חכמי השמים || || אלה חכמי הארץ || || אלה חכמי המים || ||
 nor have those stars which are
 properly placed in the places that suit them and in the constellations of
 mankind, convinced those people.

The interruptive clause between the fronted subject and the verb, itself consists of three separate subclauses: *which are properly placed in the places*, *that suit them*, and *and in the constellations of mankind*. The theme is the complement *אלה*, referring to ‘THE BRAHMANS’, last activated in 42:15-16 *אלה חכמי השמים* *nor have the evil stars forced the Brahmans*. This means that the rheme is expressed by the two remaining constituents in the main clause: the subject *אלה חכמי השמים* *those stars* and the verb *אשר* *have convinced*. As in other cases where the theme or rheme consist of several elements, it is likely that the element which is fronted expresses the core and the other(s) the periphery.

2.6.2 Interrupted clauses with a fronted object

There are three cases of interruption in a clause with a fronted object. Two of these have an additional fronted constituent, which will be treated in Section 2.7.1, below. The remaining case is:

and *לֹא יָדָעוּ*. This would mean that, in contrast to other cases of interruption, here we have a subordinate clause which is interrupted by a main clause. In either case, the complement *לֹא* carries the theme, and has a nonspecific reference.

2.6.4 Interrupted clauses with a fronted locative adjunct

There is one case of interruption in a clause with a fronted locative adjunct:

54:25–56:1 *וְכָל הַיּוֹם וְכָל הַלַּיְלָה וְכָל הַיּוֹם וְכָל הַלַּיְלָה || וְכָל הַיּוֹם וְכָל הַלַּיְלָה || וְכָל הַיּוֹם וְכָל הַלַּיְלָה* but
in every place where they went they have kept to the law of their forefa-
thers.

The interruption is the RC *וְכָל הַיּוֹם וְכָל הַלַּיְלָה* relative to *וְכָל הַיּוֹם וְכָל הַלַּיְלָה*. The fronted locative adjunct carries the theme. Note that the clause has an additional fronted constituent; i.e., *וְכָל הַיּוֹם וְכָל הַלַּיְלָה*: see Section 2.7.1, below.

2.6.5 Interrupted clauses with a fronted temporal adjunct

There is only one case of interruption in a clause with a fronted temporal adjunct. Since it concerns a case with a second fronted constituent (an object), it will be treated in Section 2.7.1, below.

2.6.6 Interrupted clauses with a fronted figurative adjunct

There are three cases of interrupted clauses with a fronted figurative adjunct:

30:1–2 *וְכָל הַיּוֹם וְכָל הַלַּיְלָה || וְכָל הַיּוֹם וְכָל הַלַּיְלָה || וְכָל הַיּוֹם וְכָל הַלַּיְלָה* for in that over
which they have power, God's goodness shows;

30:2–3 *וְכָל הַיּוֹם וְכָל הַלַּיְלָה || וְכָל הַיּוֹם וְכָל הַלַּיְלָה || וְכָל הַיּוֹם וְכָל הַלַּיְלָה* and by that
over which they do not have power, they will know that they have a
Lord.

These two cases, occurring directly after each other, are of the same structure. In both cases, there is an RC relative to the fronted adjunct *וְכָל הַיּוֹם וְכָל הַלַּיְלָה*, which in both cases expresses a theme with nonspecific reference.

36:16–17 *וְכָל הַיּוֹם וְכָל הַלַּיְלָה || וְכָל הַיּוֹם וְכָל הַלַּיְלָה || וְכָל הַיּוֹם וְכָל הַלַּיְלָה* be-
cause of this, that people do not behave equally, you are convinced.

Here the interruption is a γ -clause, subordinate to the fronted adjunct $\Rightarrow \Leftarrow_{\text{adj}}$. The latter could be said to carry the theme, but it is more accurate to say that it functions as a placeholder for the interrupting subordinate clause, which is the actual carrier of the theme. This is a similar construction as 38:11–12 described in Section 2.2.2, above.

2.6.7 The relation between interruption and fronting

It is interesting to note that interruption seems to be strongly connected with fronting. In the verbal clauses in BLC, nearly all cases of interruption occur after a constituent in the preverbal field, not in the main field. There are only two cases of interruption occurring in (the main field of) a clause without fronted constituents:

16:12 **وَمَا يَدْعُ بِهِمْ رَبُّهُمْ إِلَّا فِي الْحَقِّ** **وَمَا يَدْعُ بِهِمْ رَبُّهُمْ إِلَّا فِي الْحَقِّ** and that he prays for what is good for everyone he knows.

Here the interruption is the RC *what is good*, which is relative to the empty-headed object⁵³ of the main clause.

40:14-16 *אלה ראשית דברי העולם || כפי שזכרתי ||* I
will begin to tell, as far as I can remember, (starting) from the east, the
beginning of the whole world.

In this case there is a double interruption: firstly by the infinitive **לומר** to tell, and secondly by the clause **כפי כמה שאני יכול לזכור** as far as I can remember.

We may deduce from this observation that in Syriac (or at least the Syriac of BLC) there are only three positions where a subordinate clause is allowed to occur in relation to a matrix clause:

- before the matrix clause: *'Because I don't want to, I'm not going.'*
- after the matrix clause: *'I'm not going, because I don't want to.'*
- in the middle of the matrix clause, after a fronted constituent: *'I, because I don't want to, am not going.'* When the matrix clause lacks fronting, interruption in the middle of it does not occur.

Interruption also occurs in clauses with more than one fronted constituent. These cases will be treated in Section 2.7.1, below.

⁵³ See Chapter 3, Section 2.1.1, subsection ‘NPs with empty heads’

2.7 Multiple fronted constituents

For verbal sentences, there is a handful of occasions where a fronted constituent is accompanied by another. For verbal clauses in BLC, the maximum amount of fronted constituents occurring together is two.⁵⁴ Some of the cases have already been included in the sections above, where the attention was on one of the two fronted elements. Here we will look at the behaviour of the constituent pairs themselves.

Subject + object

There are two occurrences with a fronted subject and object, as opposed to 9 cases with fronted subject that have the object in the main field:

8:12 וְהוּא יִשְׁמָע וְהוּא יִשְׁמָע *and he will hear something more;*

20:25–22:1 אִם כָּל הָעָם עֹשִׂים עֶמֶל אֶחָד *if all people were doing one work.*

Subject + complement

In two occurrences both the subject and the complement are fronted, as opposed to eight cases with a fronted subject that have the complement in the main field; and two cases of a fronted complement with the subject in the main field.

10:3 אִם הוּא יִהְיֶה *he would not be of himself.*

The other occurrence is an interrupted case, which is treated in Section 2.7.1, below.

Subject + adjunct

There are three occurrences of a fronted subject together with an adjunct (one of which is a temporal adjunct), as opposed to four cases of clauses with a fronted subject and an adjunct in the main field:

10:12 אֲנִי יְהוָה אֱלֹהֵי אֲבֹתָיִם *God, however, in His goodness did not want...;*

26:22 כַּדְּאֵם אֲנִי וְכָל הָעָם *such as I, too, have once loved it;*

⁵⁴ Thus resulting in what Groß (2001) refers to as a *doppelt besetztes Vorfeld*.

Object + modifier

10:18-19 || *that they shall only do that which they are told.*

Complement + object

54:5 || *us, our father Bardaisan, you have convinced of these things.*

Here, again, the interruption is performed by a vocative *our father Bardaisan*. The complement *us* carries the rheme core, the rheme periphery being *our father Bardaisan* and the theme *us*. The fronted theme *us* creates a contrast with 'THE CHALDEANS' in the following clause 54:6-8 *but you know that the Chaldeans maintain that the earth is divided in seven parts called climates.*

Locative adjunct + complement

54:25-56:1 || *but in every place where they went they have kept to the law of their forefathers.*

Temporal adjunct + (empty-headed) object

4:8 || *that at all time they would do that which is good.*

As we can observe, the interruptive clause can be located after the first fronted element (4:17; 10:18-19; 54:5), or after the second (4:8, although there the second constituent is empty-headed).

2.7.2 Relative order of multiple fronted constituents

If we look at the uninterrupted clauses that have multiple fronting and compare the fronted constituent pairs with each other, we can observe that there is a prevalent relative order in which those constituents appear in the preverbal field. This order can be summarized as:

*subject – complement – object – adjunct / modifier*⁵⁵

The existence of such a consistent order seems to indicate that there is no hierarchy of markedness between the fronted elements, where, e.g., the first element would be more marked than the second. If this had been the case, we would have expected deviations in the order.

The fronted constituents in the interrupted clauses (see Section 2.7.1., above) keep to the same relative order (the attested constituent combinations being object – modifier, and complement – object), except for 4:8 and 54:25–56:1, where the locative or temporal adjunct is placed at the beginning. This may indicate that the observed order is not so strict after all, or that exceptions are more likely to occur when interruption is at play. Also, it may be that temporal and locative adjuncts behave differently from other types of adjuncts: as we have explained in Section 2.4, above, temporal and locative adjuncts (as well as modifiers – see Section 2.5, above) show a profound preoccupation with the preverbal field, which concurs with their implicit function of ‘setting the scene’. Which of these explanations is most suitable can only be decided by means of a larger data sample than is available in BLC.

2.7.3 Theme and rheme in multiple fronted constituents

In some clauses with multiple fronting, the first of the two fronted constituents expresses the theme, whereas the second constituent is (part of) the rheme. This is true for at least the following cases:

4:8 **אֲנִי אֶעֱשֶׂה לָּהֶם כְּכָל אֲשֶׁר יִשְׁאַלֻּנִי** *that at all time they would do that which*
is good;

4:17 እነዚህ ግለሰቦች ለእኔ ሆኖታልሁ ፡፡ ሆኖታልሁ ፡፡ ሆኖታልሁ ፡፡ I, my master, asked these peers (of mine);

8:12 **እኚ ናይ ሕዝብ ልብ** *and he will hear something more;*

20:25-22:1 אם כל העם עושה עבודה אחת;
if all people were doing
one work;

us, our father Bardaisan, you have convinced of these things.

⁵⁵ Since there is no occurrence where both an adjunct and a modifier are fronted, we cannot determine their relative position.

In about as many cases, however, the theme-rheme order is reversed (i.e., either the first fronted element is the rheme and the second one the theme, or both fronted elements form the rheme, while the theme is located in the main field):

6:18 *למה || אם רק את המאמר הזה ||* if only this matter you want to know;

10:18-19 *למה || יעשו להם || ויגידו להם ||* that they shall only do that which they are told;

16:4 *אולי יקרה לנו ||* that it may happen likewise to us as well;

26:22 *למה || כפי שאני, גם אתה ||* such as I, too, have once loved it;

36:22-23 *למה || אולי יעשו להם ||* that these active beings, too, by their self-authority either justify themselves or become guilty;

54:24-25 *למה || אולי יעשו להם ||* that not only in the region of Persia did they take their daughters and their sisters.

It is telling that in all of these latter examples, the first of the fronted elements is either followed by *למה* or preceded by *אולי*. It seems that next to being strong ‘fronters’, *אולי* and *למה* are also rhematizers, capable of altering the standard theme-rheme order: see Sections 3.1.2 and 3.2, below, for further discussion.

Finally, there are some cases where the context does not provide sufficient information to determine whether the second fronted constituent belongs to the rheme, or to the theme together with the first fronted constituent (in which case the rheme would be located in the main field):⁵⁶

8:14 *למה || אולי יעשו להם ||* and they have not received the knowledge from true wisdom;

10:3 *למה || אולי יעשו להם ||* he would not be of himself;

10:12 *למה || אולי יעשו להם ||* God, however, in His goodness did not want...

As can be observed, all of these cases are negative clauses, which might be of influence on the ambiguity concerning the theme-rheme distribution of

⁵⁶ See also Section 2.4.3.2, above.

the second fronted constituent. See Section 2.8, below, for further discussion.

2.8 *Fronting in negative clauses*

This section will deal with the phenomenon of fronting in negative verbal clauses, i.e., clauses in which negation occurs by means of the negation particle (or 'negator') ܐܠܐ. Before we examine the different types, it is appropriate to enter into a small digression on what is meant by negation and what are its characteristics.

Semantically speaking, negation can be seen as the logical operation of inversion, whereby the truth value of a proposition is swapped from 'true' to 'false', or vice versa. By negating a linguistic unit, a language user presents that unit as being 'not the case', either by introducing it as such or by contradicting a statement that was made earlier on in the discourse.

In terms of pragmatics, the element in a clause that is negated, regardless of its syntactic function (subject, object, etc) or constituent type (NP, VP, etc.), typically coincides with the rheme, or part thereof (generally the rheme core). This concurs with the definition of a rheme given in Section 1.2, above, that it provides added or asserted (in this case, 'disasserted') information about something considered known.

Since the rheme may be carried by any syntactic unit in a clause, this means that the same goes for the negated elements. Negation can be applied to the entire clause, or only to the predicate, or to any other constituent. In other words, negation can differ in scope.⁵⁷ The scope of a negator is related to the syntactic level on which it operates (phrase level or clause level), and has its implications for the proposition structure of a clause: Whereas negation on clause level results in a clause with truth value 'false', negation on phrase level creates a clause with truth value 'true', containing a constituent with truth value 'false'.⁵⁸

In theory, therefore, it should be possible to organize the types of negation in Syriac according to their scope and the syntactic level on which they

⁵⁷ See also Crystal 2008, p. 324.

⁵⁸ As a result, the negation at clause level would form a separate constituent (a NegP), while in negation on phrase level it would be the extension to the head of another constituent.

operate.⁵⁹ In practice, however, it is often rather difficult to determine either one of these aspects. Identifying the element(s) affected by the negation requires information from the context, which in practice is rarely sufficient in providing conclusive evidence. An example from BLC should clarify this difficulty:

8:14 מִלֵּאמָרָם לֹא יָדְעוּ וְלֹא יָדְעוּ *and they have not received the knowledge from true wisdom,*

In this example, the theme ‘THEY’ is not expressed explicitly by a constituent, but only by the inflection of the verb מִלֵּאמָרָם. The entire clause לֹא יָדְעוּ וְלֹא יָדְעוּ, therefore, forms the rheme, i.e., the area in which the negator לֹא is of influence. Its negation scope might extend to any of the phrases (constituents as well as subphrases), or string of phrases, of which the rheme consists, e.g.: לֹא יָדְעוּ (not knowledge have they received from true wisdom), יָדְעוּ לֹא יָדְעוּ (not from true wisdom have they received knowledge), יָדְעוּ לֹא יָדְעוּ (not knowledge from true wisdom have they received), יָדְעוּ (not from true wisdom have they received knowledge), מִלֵּאמָרָם (they have not received knowledge from true wisdom), etc. Finally, the negation might refer to the rheme as a whole. The context hardly provides any clues as to which of these options could be the intended negation scope. Even if we were able to eliminate some options that are less likely candidates, there still remains a whole set of semantically indistinguishable possibilities that seem equally fit.

For these reasons, we shall not make an inventarisation of negated clauses based upon the scope or syntactic level of the negation, but on the form of the negator itself, and the way in which it interacts with the clause constituents that surround it.

With regard, then, to the formal characteristics of the negator, one can distinguish two main types of clause negation, which can be referred to as the ‘bare’ type and the ‘pseudo-cleft’ type.⁶⁰ In the bare negation type, the negator consists solely of the NegP לֹא, located at a position before the finite

⁵⁹ See Pat-El 2006, p. 330 + notes.

⁶⁰ Joosten 1992a, Wertheimer 2001a, p. 229f; Pat-El 2006.

verb (main or auxiliary).⁶¹ The pseudo-cleft type is constructed with 𐤀 + uninflected 𐤒𐤓 in the first part of the cleft (the 'vedette') and the main predication in the second (the 'glose').

Both of these negation types occur in BLC, and both types show cases of constituent fronting. The two types have their own characteristic ways of doing this, which I will investigate here, as well as the possible differences in function they might have.

2.8.1 *Fronting in clauses with bare negation*

The core of a verbal clause with bare negation is constituted by the negative particle 𐤀 and the finite verb, occurring in that order but not necessarily adjoining. Other clause constituents, if present, can occur at three different positions in relation to the core: 1. before the negator (e.g., 𐤀 𐤒𐤓); 2. between the negator and the verb (𐤀 𐤒𐤓); or after the verb (𐤀 𐤒𐤓). Constituents may also turn up at more than one of these positions, or one position can be filled with several constituents.

There are 67 verbal clauses (with and without fronting) in BLC that have bare negation. All three of the above constituent orders are attested. As can be expected from the observed VSO order described in Section 1.1, above, the order with the verb in first position is by far the most common (53 cases). The other two orders, with fronted constituents, are far less common (7 cases for both), which strongly suggests that they are marked. These latter two orders, therefore, will be the focus of our attention in the present section. In the overview below, all 14 occurrences of both marked orders are listed.

Constituent(s) at fronting position 1 (before the negator)

6:21 𐤀 𐤒𐤓 𐤀 𐤒𐤓 *that you will not vainly leave us;*

8:14 𐤀 𐤒𐤓 𐤀 𐤒𐤓 *and they have not received the knowledge from true wisdom;*

⁶¹ This type of negation is often referred to as 'predicative negation' (e.g., Joosten 1992a; Goldenberg 1995, p. 27; Wertheimer 2001a; Pat-El 2006), but since this is a term that seems to refer to the semantics of the negation rather than to its form (implying that it is always the verb that is negated), I choose not to use that terminology in the present survey.

- 10:3 *he would not be of himself;*
 10:12 *God, however, in His goodness did not want...;*
 58:16 *who have not received this law;*
 58:19–20 *these, however, are not of the power of man;*
 60:24–25 *if nothing comes in our hands.*

Constituent(s) at fronting position 2 (between the negator and the verb)

- 42:4 *that they shall not commit a murder;*
 42:4 *and that they shall not worship idols;*
 42:16–17 *nor have the evil stars forced the Brahmins;*
 42:17–18 *nor have the good stars encouraged the rest of the Indians;*
 52:19–20 *that they refrain from always taking countries;*
 62:11 *that they do not entirely harm;*
 62:11–12 *and are not entirely harmed.*

It is interesting to investigate what the difference between these two marked word orders might be in terms of their pragmatic behaviour. If we look at the cases with constituents at fronting position 1, we can observe that that position often corresponds with the theme, whereas constituents in fronting position 2 generally carry the rheme. Two exceptions to this tendency might be 6:21 *that you will not vainly leave us*, where the modifier at fronting position 1 is not likely to be the theme; and 52:19–20 *that they refrain from always taking countries*, where the constituent at fronting position 2 *does not* does not seem to be part of the rheme (at least not of the rheme core). In Section 2.8.4, below, I will elaborate on the behaviour of pragmatic roles in negated clauses.

2.8.2 Fronting in clauses with pseudo-cleft negation

In pseudo-cleft negation the negator has the form of *no*, where *no* is an uninflected, fossilized form, not to be confused with inflected forms of

the verb ,om. Uninflected as it is, though, ,om still carries functional remnants of a predicate-bearing element, which causes the clause that contains it to take on the characteristics of a pseudo-cleft sentence. The negator Ḍ ,om, which could be seen as a 'lesser predicate' of sorts, constitutes the *vedette*, after which follows the real predicate, expressed in the *glose*.

The majority of clauses with pseudo-cleft negation is non-verbal (as can be expected, since ,om Ḍ clauses are generally seen as the standard negative counterpart of the EPP in tripartite nominal clauses⁶²), leaving only four genuine verbal cases. Almost all cases of cleft negation in BLC (in verbal as well as non-verbal sentences) contain constituents in fronted position.

Similar to what we have observed in bare negation (Section 2.8.1, above), there are two different positions where those fronted constituents can be located, 1. before the negator; 2. between the negator and the verb. Here, too, it is possible for both positions to be filled at the same time, as well as for one position to be filled with more than one constituent.

8:1-2 ṡḡḡḡḡ ḡḡḡḡ ḡḡ ḡḡ ḡḡ ḡḡ || (ḡḡḡḡ ḡḡḡḡ ḡḡḡḡ) (*because this matter, I have not heard from anyone else.*)

The object ḡḡḡḡ ḡḡḡḡ *this matter* stands in extraposition (see note 11, above), which can be seen from its resumption by the pronominal suffix -ḡ in ṡḡḡḡḡḡ. Hence, the part before the clause boundary is not treated as part of the same clause, which starts with ,om Ḍ. Then follows the adjunct ḡḡ ḡḡḡḡ ḡḡ *from anyone else*, located at fronting position 2 and representing the rheme.

12:16-17 ḡḡḡ ḡḡḡ ḡḡḡ ḡḡ || ḡḡḡ ḡḡḡ ḡḡḡ || ḡḡḡ ḡḡ ḡḡḡ *in this way, the good that he did would not be of himself either.*

Here, both fronting positions are occupied: the subject ḡḡḡḡ *the good* is located in fronting position 1, the predicate complement ḡḡḡ *of himself* in position 2. The fronted subject represents the theme, the fronted predicate complement the rheme.

18:7-8 ḡḡḡḡ ḡḡḡḡ ḡḡḡ ḡḡḡ ḡḡḡ *who were not created for this good.*

⁶² Joosten 1992a, p. 586-587.

54:24-25 **അതാമൂലം അതു മറ്റു പല സ്ത്രീകളെയും അവർ സ്വന്തം പുത്രികളെയും**
that not only in the region of Persia did they take their daughters and
their sisters.

In some of the verbal clauses with pseudo-cleft negation, the fronted constituent belongs to the rheme (in 8:1-2 the complement **וְהָיָה כְּשֶׁ**; in 12:16-17 the predicative complement **וְהָיָה**; in 54:24-25 the locative adjunct **וְהָיָה כְּשֶׁ** and the modifier **וְהָיָה**). However, this is not true for all examples: in 18:5-7, the fronted complement **וְהָיָה כְּשֶׁ** expresses the theme, which has the participant activation type of recapitulation, summing up the preceding statement 18:5-7 **וְהָיָה כְּשֶׁ**. For there is nobody who does not rejoice when he does which is good, nor (anybody) who is not pleased in his soul when⁶³ he refrains from hateful things.

There are three cases of negation that are ambiguous as to whether they belong to the pseudo-cleft type or to the bare type. These clauses have in common that they contain the form *ḥān*, followed by a nominal predicate which does not consist of a ‘participial’ (i.e., a participle or adjective)⁶⁴. The

⁶⁴ See Joosten 1992a, p. 585; Van Peursen 2007, Chapter 20 (pp. 309–316).

one *aa*m to be present (**aa*m *aa*mla *la*, or **aa*mla *aa*m *la*). If, alternatively, the negation had been of the pseudo-cleft type, we would not expect the first *aa*m to be inflected (**aa*m *aa*mla *aa*m *la*). Since there are no other occurrences of this particular construction in BLC, it is hard to tell from a corpus-linguistic viewpoint whether we are dealing with an error, or with a grammatically acceptable construction.

2.8.4 *Pragmatic roles in negative clauses*

We have treated the two main categories of negated verbal sentences: negation of the bare type and that of the pseudo-cleft type. As we have seen, both types can be further divided into two subtypes, depending on the position of the fronted element with relation to the negator (*aa*m) *la*. We have also seen that these types of negation display clear preferences as to the marking of pragmatic roles: Whether the negation is of the bare or the pseudo-cleft type, constituents occurring at fronting position 1 (before the negator) typically represent the theme, whereas those located at fronting position 2 (between the negator and the verb) are likely to represent the rheme.

We should be careful not to jump to conclusions too quickly, as we have seen that there are exceptions to this preferred theme-rheme order (See Sections 2.8.1 and 2.8.2, above). But even with these exceptions taken into consideration, we can cautiously make the generalization that for all three attested word orders (the unmarked order without fronting and the two marked orders with fronting) the constituent which directly follows the negator tends to belong to the rheme, whereas constituents occurring at other positions in the clause (either preceding the negator or following the verb) tend to belong to the theme. A negated verbal clause, therefore, may be divided into three areas: a 'theme area' before the negator; a 'rheme area' that includes fronting position 2 and the verb, and finally a second 'theme area', corresponding with the remainder of the clause. Table 3, below, schematically depicts the different scenarios.

In cases with marked order 2, we should be careful not to assume that the element in fronting position 2 automatically coincides with the scope of the negation. As we have discussed in Section 2.8, above, negation scope is a feature which is often hard to establish in the first place, but in those

cases where the context provides some indication as to its boundaries, these are not necessarily limited to the element immediately following the negator. In Section 2.8.2, for instance, we have already seen the case of 18:7–8 *ሴኳሰሩ ሳይሄን ሥጦላ ሥጦላ* *who were not created for this good*, where it is obvious from the context that the negation does not apply only to *ሥጦላ ሳይሄን* *this good*, but to the entire remainder of the clause, including the verb. This observation contrasts with the commonly held view that ‘*ሥጦላ* is used for the negation of [...] an element other than the verb in a verbal clause’⁶⁷.

TABLE 3: Fronting and pragmatic roles in negative clauses

	unfronted position	verb	fronting position 2	negator	fronting position 1
Unmarked order	ሥጦላ	ሰጥታ		(ሥጦላ) ሳይ	
Marked order 1		ሰጥታ		(ሥጦላ) ሳይ	ሥጦላ
Marked order 2		ሰጥታ	ሥጦላ	(ሥጦላ) ሳይ	
	THEME	RHEME			THEME

It should be noted that for pseudo-cleft negation, no verbal clauses are attested in BLC which have an empty fronting position 2: Regardless of the presence of constituents at other positions in the clause (either in fronting position 1 or in unfronted position), there is always a constituent present between the negator and the verb. In other words, we do not encounter *ሳይ ሥጦላ*-clauses where the verb directly follows the negator (**ሰጥታ ሥጦላ ሳይ* or **ሰጥታ ሥጦላ ሳይ ሥጦላ*). This observation may be coloured by the scarcity of our data (there being only four verbal clauses with pseudo-cleft negation), but if we look at pseudo-cleft negation in non-verbal clauses (of which there are 26 cases) we see the same trend: There, too, the area between negator and predicate is always filled with at least one constituent. Apparently (at least in BLC), it is a specific trait of the negator *ሥጦላ* to require a constituent between it and the predicate. Since that position is

⁶⁷ Van Peursen 2007, § 23.2.4 (p. 358) + note 20.

located in the preverbal field, this implies that *ḥm* *ḥ*-clauses are by definition marked, which would explain why no pseudo-cleft negated clauses in the unmarked order are attested in the first place.

3. FORMAL PHENOMENA ASSOCIATED WITH FRONTING

In this section I will investigate the possible relations that may exist between the pragmatic processes associated with constituent fronting (the marking of theme and rheme, and the different types of participant activation) and the formal characteristics of the lexical and syntactic elements involved (part of speech, phrase type, etc.). Those elements may belong to different formal categories, such as part of speech, phrase type, specific lexemes or constructions, etc. They can display a number of different phenomena: some tend to be fronted themselves, while others tend to co-occur with other fronted constituents. Finally, they may be specific to a particular pragmatic action, such as the marking of theme or rheme, or the activation of a participant. The present paragraph will provide an overview of these different elements according to the formal and pragmatic characteristics which they have in common. Since the data on verbal sentences is occasionally sparse, additional information from non-verbal clauses is also relied upon.

3.1 *Elements associated with constituent fronting*

3.1.1 *Parts of speech associated with constituent fronting*

Adjective-based adverbs

Among the parts of speech, one specific category has a strong tendency to be fronted: that of adverbs based on adjectives. Morphologically, these fall into two categories: 1. lexemes with the intrinsic part of speech 'adverb' which were formed out of adjectives by means of derivation; and 2. lexemes with the intrinsic part of speech 'adjective' which assume the phrase-dependent part of speech 'adverb'.⁶⁸ Adverbs in the first category are characterized by the derivational ending *ḥm*-, whereas those in the second cate-

⁶⁸ See Chapter 3, Section 1.3.1 on phrase dependent part of speech.

In only three cases the adverb is located in the main field, and there are three cases where the adverb is located in an elliptic clause, where the absence of a verb prohibits the identification of a preverbal field.

There are several specific lexemes that seem to be somehow associated with fronting. Some of them tend to be fronted themselves, others appear to have a close connection to other constituents that are fronted. This behaviour is attested for verbal as well as non-verbal clauses. The most notable examples are the following:

In Chapter 3, Section 1.3.2.13, I have discussed how interjections such as *↖* do not so much function syntactically as they do pragmatically: They act as signal words, taking a temporary step out of the discourse in order to draw the addressee's attention. They have a strong intrinsic markedness value. It should not surprise us, then, that interjections tend to turn up at a marked position in the clause; i.e., in the preverbal field. Indeed, six out of the seven attestations of *↖* in BLC (only one of which occurs in a verbal clause) are fronted; e.g.:

60:1-2 **ሕዝብ ሁሉም የእኛ ስም አንድ ነው ማለት ሲሆን ለእኛ ስም አንድ ነው ማለት ሲሆን ለእኛ ስም አንድ ነው ማለት ሲሆን** || **የእኛ ስም አንድ ነው ማለት ሲሆን** || **የእኛ ስም አንድ ነው ማለት ሲሆን** for be-
hold: all of us, wherever we may be, are called by one name, (namely)
that of the Messiah, Christians.

42:6-8 || אלהים יתברך || נא || אל תהיו כאלה האנשים אשר
 חזקו בהם || ואלה אנשי ישראל ואלה אנשי יהודה

years, see, since they behaved according to this law which they have established.

ואם now then, furthermore, etc.

Of the twelve cases, eleven are fronted (91.67%) (including all six verbal clauses); verbal clauses only: all 6 (100%)

26:16 ואם subsequently he asked him;

54:23-24 ואם ואם ואם . . . ואם and subsequently I have told you about the Persians and about the Magians;

62:13-14 ואם ואם ואם || ואם ואם ואם || ואם ואם ואם that even the possibility of doing harm that exists in them will disappear through the doctrine.

כך so, thus

16 out of 18 occurrences are fronted (88.89%); verbal clauses only: 2 out of 4 (50%):

20:22-23 ואם ואם ואם ואם ואם ואם || ואם ואם ואם I said to him: 'Awida here, then, spoke thus';

24:13 ואם ואם that he should do thus.

ואם only

11 out of 12 are fronted (91.67%)⁶⁹; verbal clauses only: all 3 (100%):

10:18-19 ואם ואם ואם || ואם ואם ואם || ואם ואם that they shall only do that which they are told;

54:24-25 ואם ואם ואם ואם ואם ואם ואם ואם ואם ואם that not only in the region of Persia did they take their daughters and their sisters.

In a number of cases, an EPP stands between the fronted constituent and ואם:

6:18 ואם || ואם if only this matter you want to know;

⁶⁹ The 12th occurrence is in an elliptic clause (i.e., an explicit predicate is lacking), which makes it impossible to say whether ואם is fronted there.

constituent always follows the particle, whereas with *ḥallāḥ* it precedes it. It is likely that this co-occurrence in the preverbal field indicates a functional / pragmatic relation between *ʔ* / *ḥallāḥ* and the constituent which it modifies. Whether that relation is direct (i.e., one element directly influences the other) or indirect (e.g., both elements are influenced by a common source) is hard to tell, since it depends on the direction of causality in the underlying pragmatic process which has led to the surface form as we have it. Two possible scenarios for that process could be:

1. The constituent is modified by *ʔ* / *ḥallāḥ*, which causes that constituent to be marked, hence fronted. Since *ʔ* / *ḥallāḥ* must always be adjacent to the constituent it modifies, it becomes fronted itself as well.
2. The constituent is fronted for reasons unrelated to the presence of other elements, and *ʔ* / *ḥallāḥ* is added, in its mandatory adjacent position, to modify it.

Scenario 1 would imply that *ʔ* / *ḥallāḥ* exerts a strong ‘fronting power’ over other constituents, whereas in scenario 2 it has no such influence. However, since the pragmatic process is hidden from our view, its direction of causality remaining speculative, we cannot determine which of the two scenarios is accurate.

The other words treated in Section 3.1.2 (*ʔam*, *ʔaḥ* and *ʔaḥm*) do also occur together with additional fronted constituents, but in just about as many cases they do not. Hence, there does not seem to be any relation between these particles and any constituents that are fronted.

3.1.2.2 *Intrinsic markedness*

The significant preference of these lexemes for the preverbal field seems to indicate that they have a certain intrinsic ‘markedness value’, either by being marked themselves or by triggering the markedness of adjacent constituents. As we have seen, this is the case to some extent for *ʔ* and *ḥallāḥ*, which express a certain degree of contrastivity, causing them, or at least the constituents under their modification, to be marked. In addition, we have seen that the preference of these two particles for the preverbal field may be

EPP and ܐܡܢ

It is generally accepted that the EPP and ܐܡܢ are each other's functional counterparts; i.e., a positive clause containing the structure 'constituent x + EPP'⁷¹ is typically negated in the form 'ܐܡܢ + constituent x'.⁷² Regardless of whether the EPP and ܐܡܢ are to be analyzed as elements that transform a clause into a pseudo-cleft sentence, or merely as emphatic particles, they are known as common devices for marking 'constituent x' as the rheme.⁷³ For most of the verbal clauses in BLC that contain an EPP or ܐܡܢ this assertion seems to hold:

• Positive clauses:

4:17 ܐܠܗܐ ܕܡܪܝܢܐ ܐܡܢ ܕܡܪܝܢܐ || ܐܡܢ || ܐܡܢ *I, my master, asked these peers (of mine);*

6:18 ܐܡܢ ܐܡܢ ܐܡܢ ܐܡܢ ܐܡܢ ܐܡܢ || ܐܡܢ || ܐܡܢ *if only this matter you want to know;*

⁷¹ It should be noted that where the marked constituent consists of more than one subphrase (heads or extensions), the EPP is always located between the first of those subphrases and the remaining ones (4:17 ܐܠܗܐ ܕܡܪܝܢܐ ܐܡܢ ܕܡܪܝܢܐ; 6:18 ܐܡܢ ܐܡܢ ܐܡܢ ܐܡܢ ܐܡܢ ܐܡܢ || ܐܡܢ || ܐܡܢ; 12:21 ܐܡܢ ܐܡܢ ܐܡܢ ܐܡܢ ܐܡܢ ܐܡܢ || ܐܡܢ || ܐܡܢ). The same behaviour of the EPP is present in tripartite non-verbal clauses, where its position in the predicate is also between the first subphrase and the remaining ones; e.g., 6:5 ܐܡܢ ܐܡܢ ܐܡܢ ܐܡܢ ܐܡܢ *for it is a good work*, where the EPP ܐܡܢ interrupts the NP ܐܡܢ ܐܡܢ ܐܡܢ ܐܡܢ ܐܡܢ *a good work* between its head and its AdjP extension. (Additionally, the phrase is interrupted by the 'second place conjunction' ܐܡܢ — see Chapter 3, Section 3.1.2.2). This is a common phenomenon in Syriac: see Goldenberg 1983, p. 100–102; Joosten 1992a, § 1.1 (c. 585a); van Peursen 2007, p. 299. When a constituent is interrupted by the EPP, it is not necessarily the case that the marking function of the EPP is limited to the part of the phrase that precedes it, but it can extend to the entire constituent which it interrupts. In case 4:17, for instance, the context makes it clear that the intended meaning of the clause is not **I asked these peers* (as opposed to other peers), but rather *I asked these peers* (as opposed to somebody else). The same holds for 12:21 ܐܡܢ ܐܡܢ ܐܡܢ ܐܡܢ ܐܡܢ ܐܡܢ, where we are not to understand *God's goodness* (as opposed to other traits of God), but *God's goodness* as a whole. In 6:18 ܐܡܢ ܐܡܢ ܐܡܢ ܐܡܢ ܐܡܢ ܐܡܢ it could be that the marked element is only the part preceding the EPP (*if only this thing that you want to know*, as opposed to another thing), but it is equally possible that the entire phrase is marked. For 54:11–12, it is even possible that the marked element is only the part following the EPP: *as a device of delusion* (as opposed to a device of something else).

⁷² Joosten 1992a, c. 586b.

⁷³ See e.g., Van Peursen 2007, Chapter 24 (pp. 372–377).

8:2-3 من قلبي انا اخبركم عن هذه الاشياء من افكاري
from my mind I have told it to
these brothers of mine;

10:1-2 אולי לא יצאנו as to why God did not create us;

22:2 אִם כִּי יִהְיֶה אִם יִהְיֶה *that their nature leads them;*

54:11-12 כִּי הֵמָּה הֵבִיאוּ אֶת הַדָּבָר הַזֶּה כְּמַעֲשֵׂה חֲלָוִה, *that the Chaldeans have made up this idea as a device of delusion.*

- Negative clauses:⁷⁴

8:1-2 **കൊള്ളാത്ത കാര്യം എനിക്ക് അറിയാതെ || (അതുകൊണ്ട് അതൊന്നും എനിക്ക്)** (because this matter,) I have not heard it from anyone else;

12:16-17 **හිම මැන අම බ || අම හිම අරි || අහිම අ අම** in this way, the good that he did would not be of himself either;

54:24-25 **അതുകൊണ്ട് അതുകൂടി അതുകൂടി അതുകൂടി അതുകൂടി അതുകൂടി അതുകൂടി**
that not only in the region of Persia did they take their daughters and
their sisters.

There are two cases, however, where form and pragmatics are in conflict. The first case is in a positive clause (already treated in Sections 2.1.1 and 2.4.3.1, above):

12:21-22 **ഭവം** **മഹാ** **മഹി** **നമസ്കാരം** **അ** **തൊഴിലും**, *that God's goodness is abundant towards man.*

Here, the EPP α_0 suggests that the fronted subject ᑭᓇᐱᑦ ᓂᓄᓇᐅᑦ *God's goodness* is the rheme. However, the context shows that it is in fact the theme, and that the rheme is expressed by ᑭᓚᐅᑦ ᓄᓇᐅᑦ *towards man*.

The second case (treated in Section 2.8.2, above) is a negative clause:

18:7-8 ഓർമ്മപ്പെടുത്തുക, നാം നൽകിയവർ *who were not created for this good,*

Here, $\aleph_{\aleph_1}$ $\aleph_{\aleph_1}$ *this good* is the theme, not the rheme.

From these two examples we must conclude that the EPP and κ_{om} do not always mark the rheme, but that they can also mark the theme.

⁷⁴ There is one (non-verbal) clause in BLC which has both ܐܝܢ ܕܐܝܢ and the EPP: 4:15 ܐܝܢ ܐܝܢܐ ܐܝܢ ܐܝܢܐ *that the God of everything is not one*. This seems to be a negation of the type described by Joosten as a later development in Syriac: Joosten 1992a, pp. 587–588. From a pragmatic viewpoint, the nominal predicate ܐܝܢ *one* could be said to be ‘extra rhematized’, as it is surrounded by two rheme markers.

3.2 Elements associated with marking theme and rheme

וְ and וְ as theme markers

וְ and *וְ* are generally known as ‘second place conjunctions’; i.e., their position in a sentence is typically after the first constituent (ignoring other conjunctions and the like). In Chapter 3, Section 1.3.2.11, I have already indicated that the label ‘conjunction’ for these and similar particles is debatable, and that a preferable designation for them would be ‘connective adverb’. Whichever their morphological label, *וְ* and *וְ* are both typical in marking the theme. The constituent marked as such always precedes *וְ* or *וְ*, and hence occurs at the beginning of the clause. It can be the predicate itself, or another constituent, which in that case is fronted. Furthermore, the theme marked by *וְ* or *וְ* seems to have a rather consistent tendency towards the reactivating type of participant activation, by means of ‘coming back’ to a subject discussed earlier on:

4:8 וְאָמַרְנוּ לָהּ *we then said to him;*

10:12 וְאֵלֹהִים הוּא הַיָּדוֹם *God, however, in His goodness did not want...;*

58:19-20 וְאֵלֹהִים הוּא הַיָּדוֹם *these, however, are not of the power of man.*

In all three cases, the participant was introduced earlier in the text, after which it was superseded by other themes. In the first case, the participant ‘WE’ is introduced in the theme in 1:2-3 and is then in 1:3 replaced by ‘Bardaisan’, which is re-mentioned twice (implicitly, by the inflection of the predicate) and remains the active theme until it is taken over by ‘we’ again.

In the second case, there is a considerable distance between the last and the present mentioning of the participant ‘GOD’: it is activated in 10:1-2 *אֵלֹהִים הוּא הַיָּדוֹם as to why God did not create us*, after which a couple of different themes take over before ‘GOD’ is reactivated. It is noteworthy that in 10:1-2, the theme is not present at the same sentence level as its reactivation in 10:12: in 10:1-2 it is part of the embedded clause *אֵלֹהִים הוּא הַיָּדוֹם ...אֵלֹהִים הוּא הַיָּדוֹם now concerning what Awida said, as to... etc.*, while in 10:12 it is part of a main clause. The third case is somewhat different from the other two, in that it refers back to a collection of participants expressed in

the previous clauses (58:18–19), namely the acts of fate that may befall man, such as becoming ill, growing old, having children, etc.

ܠܡܥܢ and ܐܢ as rheme markers

As mentioned in Section 2.7.3, above, *ܠܡܥܢ* and *ܐܢ* are not only strongly associated with fronted constituents (see Section 3.1.2, above), they also typically mark the fronted constituent adjacent to them as the rheme. In doing this, *ܐܢ* and *ܠܡܥܢ* are capable of reversing the standard theme-rheme order, either by marking the fronted constituent as the rheme and the remainder of the clause as the theme, or by marking the first of two fronted constituents as the rheme and the second as part of the theme. This can be seen in the following examples:

6:18 *ܐܢ ܐܢܝܢ ܠܡܥܢ ܕܝܠܕܐ ܕܡܪܝܬܐ ܐܢܝܢ* || *ܐܢܝܢ ܕܡܪܝܬܐ ܐܢܝܢ* if only this matter you want to know;

10:18–19 *ܐܢܝܢ ܕܡܪܝܬܐ ܐܢܝܢ ܐܢܝܢ ܕܡܪܝܬܐ ܐܢܝܢ* || *ܐܢܝܢ ܕܡܪܝܬܐ ܐܢܝܢ* that they shall only do that which they are told;

16:4 *ܐܢܝܢ ܕܡܪܝܬܐ ܐܢܝܢ ܐܢܝܢ* that it may happen likewise to us as well;

26:22 *ܐܢܝܢ ܕܡܪܝܬܐ ܐܢܝܢ ܐܢܝܢ ܐܢܝܢ* such as I, too, have once loved it;

36:22–23 *ܐܢܝܢ ܕܡܪܝܬܐ ܐܢܝܢ ܐܢܝܢ ܐܢܝܢ ܐܢܝܢ* || *ܐܢܝܢ ܕܡܪܝܬܐ ܐܢܝܢ* that these active beings, too, by their self-authority either justify themselves or become guilty;

38:10–11 *ܐܢܝܢ ܕܡܪܝܬܐ ܐܢܝܢ ܐܢܝܢ ܐܢܝܢ* || *ܐܢܝܢ ܕܡܪܝܬܐ ܐܢܝܢ* now if you could also demonstrate this;

54:24–25 *ܐܢܝܢ ܕܡܪܝܬܐ ܐܢܝܢ ܐܢܝܢ ܐܢܝܢ ܐܢܝܢ* || *ܐܢܝܢ ܕܡܪܝܬܐ ܐܢܝܢ* that not only in the region of Persia did they take their daughters and their sisters;

62:13–14 *ܐܢܝܢ ܕܡܪܝܬܐ ܐܢܝܢ ܐܢܝܢ ܐܢܝܢ ܐܢܝܢ* || *ܐܢܝܢ ܕܡܪܝܬܐ ܐܢܝܢ* that even the possibility of doing harm that exists in them will disappear through the doctrine.

3.3 Elements associated with participant activation

As pointed out in Section 1.3, above, there is a considerable consistency in the type of participant activation (introduction, reactivation, continuation etc.) and the phrase type employed to perform the activation. Irrespective of the syntactic or pragmatic role of the constituent, the general tendency is

that the 'stronger' the activation type (in terms of the achieved amount of increase in discourse-activeness of the participant), the 'stronger' a phrase type will be used (with the PPrP at the one, the NP at the other end of the continuum). However, as we will see, this general tendency has its exceptions.

Introduction

Introduction is the strongest type of activation, and the phrase type that it generally employs is the NP (optionally embedded in a PP):

- 10:13-14 *אֲבָרָא בְּחֵירוּתָא רַבָּא בְּרַבִּינָא רַבָּא* but in freedom He has raised him above many things;
 12:13 *וְכִי יִשְׁמַע בְּחֵירוּתָא* that he can behave according to his free will;
 22:1 *וְהָיוּ בְּחֵירוּתָא* and were thinking in one mind;
 24:17 *וְהָיוּ בְּחֵירוּתָא וּבְחֵירוּתָא* (and there are some) who behaved in chastity and in modesty;
 56:1 *וְהָיוּ בְּחֵירוּתָא* they have kept to the law of their forefathers.

In some cases, the introductive NP is extended with a DPrP:

- 4:8-9 *אֲבָרָא הֵרָא לָנוּ* Awida here said to us;
 4:17 *וְכִי יִשְׁמַע בְּחֵירוּתָא* I, my master, asked these peers (of mine).

Reactivation

In the majority of cases where the fronted element expresses reactivation, the phrase type is NP:

- 10:12 *וְכִי יִשְׁמַע בְּחֵירוּתָא* God, however, in His goodness did not want...;
 12:21-22 *וְכִי יִשְׁמַע בְּחֵירוּתָא* that God's goodness is abundant towards man;
 12:23-24 *וְכִי יִשְׁמַע בְּחֵירוּתָא* for in freedom he will justify himself;
 22:2 *וְכִי יִשְׁמַע בְּחֵירוּתָא* that their nature leads them;
 42:15-16 *וְכִי יִשְׁמַע בְּחֵירוּתָא* nor have the evil stars forced the Brahmins;

42:16-17 *לעזריאל לא יעצוהו רשעים ולא יעצוהו רשעים* nor have the good stars encouraged the rest of the Indians;

56:6 *אם לא יעצוהו רשעים ולא יעצוהו רשעים* if the laws were of the climates.

This includes a case of 'narrowing down', which, as we have explained in Section 2.1.1, above, can be considered a subcategory of reactivation:

44:1-2 *אם לא יעצוהו רשעים ולא יעצוהו רשעים* some of these Persians have left.

In a few other cases, reactivation can be performed by a PPrP in the first or second person:

4:8 *אם לא יעצוהו רשעים ולא יעצוהו רשעים* we then said to him;

4:21 *אם לא יעצוהו רשעים ולא יעצוהו רשעים* that you question them;

26:22 *אם לא יעצוהו רשעים ולא יעצוהו רשעים* such as I, too, have once loved it.

First and second person PPrPs form a special category, in that they perform an 'implicit' kind of reactivation: the semantic entity to which they refer (namely to the persons present on the scene) was not introduced earlier by means of explicit referral by a constituent, but implied by the presence of the speakers themselves.

There is one exceptional case where reactivation is performed by a PPrP in the third person:

8:12 *אם לא יעצוהו רשעים ולא יעצוהו רשעים* and he will hear something more.

This is remarkable in the sense that all other cases of a third person PPrP express continuation (see below).

Recapitulation

In all cases of recapitulation, a DPrP is involved: either as a constituent in itself, or as the specification to an NP.

6:18 *אם לא יעצוהו רשעים ולא יעצוהו רשעים* if only this matter you want to know;

18:7-8 *אם לא יעצוהו רשעים ולא יעצוהו רשעים* who were not created for this good;

26:10 *אם לא יעצוהו רשעים ולא יעצוהו רשעים* for behold, from this it shows...;

38:23 *אם לא יעצוהו רשעים ולא יעצוהו רשעים* show this to me;

54:5 *אם לא יעצוהו רשעים ולא יעצוהו רשעים* || *אם לא יעצוהו רשעים ולא יעצוהו רשעים* || us, our father Bardaisan, you have convinced of these things;

58:16 *לֹא קִבְּלוּ אֶת הַחֹק הַזֶּה* who have not received this law;

58:19–20 *אֲנִי וְכָל הָאָדָם* these, however, are not of the power of man.

Continuation

In all cases, continuation is performed by a PPrP in the third person (which, again, can be embedded in a PP, in which case it takes the enclitic form):

4:7–8 *וְיִדְבַּר עִמָּנוּ* so that he could talk with us about it;

4:10 *וַיֵּצֵא אֱלֹהִים אֶת הָאָדָם* and He has created man;

4:18 *וְיַעֲנֵנוּ* that they would answer me;

6:1 *וְיִשְׁאָלוּ אֶתְּךָ* that they ask you whatever they want;

8:18 *וְיִשְׁכְּחוּ* on which they can hope;

10:3 *וְיִהְיֶה* he would not be of himself;

12:14–15 *וְיִצְדַּק* and he can justify himself;

22:19 *וְיִשְׁתַּחֲוֶה* so that it can feed from it in winter;

26:3 *וְיִמָּצְאוּ* that they are found without guilt.

Direct Speech Continuation

4:17 *וַיִּשְׁאָלוּ אֶתְּךָ* I, my master, asked these peers (of mine).

Concludingly, we can state that in the relation between activation type and phrase type, the following preferences are displayed:

TABLE 4: Correspondences between activation type and phrase type

Activation type	Prevailing phrase type
Introduction	NP, may be extended with DPrP
Reactivation	NP or PPrP 1 st /2 nd person
Recapitulation	DPrP, or NP extended with DPrP
Continuation	PPrP 3 rd person

4. CONCLUSION

Where I treated the internal structure of phrases in the previous chapter, in the present chapter I have presented a survey of the way in which phrases combine into clauses, focusing on verbal sentences, the structure of which has been investigated far less thoroughly in the research than nominal sentences.

The model judged the most suitable for the analysis of the corpus at hand treats the VSO word order as the standard for Syriac, labelling any deviation from this order as marked. It should be noted, however, that this observation is based mainly on the prevailing frequency of the relative orders VS and VO, since clauses that contain only two out of the three constituents V, S and O show a more prominent preference for that order than clauses which contain all three constituents. It should be clear that elements which are forced by the rules of the language to be positioned before the verb (such as conjunctions and connective adverbs, as well as interrogative elements) are not to be treated as marked.

Deviations from the default VSO order can be described in terms of constituent fronting; i.e. the occurrence of constituents in the area preceding the verb, known as the preverbal field (*Vorfeld*), in contrast to those occurring in the main field, being the rest of the clause starting from the verb. In my analysis I have taken inspiration from studies by W. Groß and C.H.J. van der Merwe, who have performed analyses of the preverbal field in Biblical Hebrew. Like these scholars, I have investigated not only the factors which may lead to fronting (e.g., why the subject in an SVO clause is fronted), but also the internal structure of the preverbal field (e.g., the processes involved in the fronting of both a subject and an object).

The behaviour of fronted constituents and their formal characteristics (such as phrase type, part of speech, etc.) has been investigated in light of the pragmatic roles (i.e., theme or rheme) which they represent, and the types of participant activation (introduction, continuation or reactivation) which they perform. The interaction of these factors shows, for instance, from the fact that a subject consisting of a PPrP does not occur in unfronted position; i.e., we never encounter the sequence *ܐܡܢ ܕܡܪܝܡ. As my research has shown, the PPrP is the typical phrase type employed in participant continuation. Apparently, then, continuation of a participant by means of a

PPrP subject is only expressed in the marked word order (ܐܡܝܚܐ), whereas in the unmarked order, the presence of an explicit PPrP subject in addition to the inflection of the finite verb is unnecessary.

There also turns out to be a correlation between the grammatical function of a fronted element and its pragmatic function. For instance, a fronted subject in most cases represents the theme, a fronted object in the majority of cases represents the rheme, while for fronted complements the distribution between theme and rheme is more or less equal. Fronted adjuncts (especially temporal adjuncts) as well as modifiers often occur in fronted position. This behaviour might have a connection to their typical function of indicating the 'setting', or state of affairs.

Similar explanations can be given for the correlation between fronting and lexical elements, such as the tendency of certain lexemes to be fronted; e.g. ܡܠܟܐ, ܐܡܝܚܐ, etc. Another way in which lexical aspects interact with fronting mechanisms is the association between certain particles and the pragmatic roles, such as the 'thematizers' ܐܝܢܐ and ܐܝܢܐ and the 'rhematizers' ܐܝܢܐ and ܐܝܢܐ. In all these cases there is a correlation between the lexical motivation of fronting and the grammatical and semantic value of the lexemes and their associated pragmatic roles.

My research on the relation between fronting and embedding has shown that in interrupted clauses (clauses which embed one or more subordinate clauses) the interruption almost invariably occurs after an element in the preverbal field, not in the main field.

When several constituents are fronted (whether they occur in a continuous or in an interrupted clause), they always occur in a consistent relative order:

subject – complement – object – adjunct / modifier

This means that we do encounter clauses with an SOV order, but none with an OSV order.⁷⁵

If we look at the pragmatic functions of multiple fronted constituents, we can observe that the theme tends to come in first position, the rheme in the second. Constituents expressing 'contextualization' or 'setting' can precede the theme. The preference for a theme-rheme order in combination

⁷⁵ This order seems to be very rare in Syriac in general.

with the preference for the subject to occur at the first position in a string of fronted constituents is in accordance with the general linguistic observation that the grammatical subject typically represents the theme rather than the rheme. The (setting)-theme-rheme order fits in the linguistic model developed by Dik and others, known as Functional Grammar.

In negated clauses with fronting, a number of peculiar features is observed. The core of a verbal clause with negation is constituted by the negator $\neg$ or $\neg_{\text{em}} \neg$ and the finite verb. The negator either consists of $\neg$, which results in bare negation; or it can consist of $\neg_{\text{em}} \neg$, in which case the negation is of the pseudo-cleft type. Both negation types can have fronted constituents, for which there are two possible positions: 1. before the negator (fronting position 1); 2. between the negator and the verb (fronting position 2). In terms of pragmatic roles, there is a significant tendency for constituents at fronting position 1 to express (part of) the theme, and for constituents at fronting position 2 to represent (part of) the rheme, although exceptions to this preference are also attested.

Typical of (verbal as well as non-verbal) clauses with pseudo-cleft negation is that they always have a filled fronting position 2; i.e., one or more constituents are always present between $\neg_{\text{em}} \neg$ and the finite verb. Since fronting of constituents results in a marked structure, this means that all pseudo-cleft negated clauses in BLC are marked. However, it is not necessarily the case that a constituent present at fronting position 2 in a pseudo-cleft negated clause is automatically the (only) element that is being negated. As far as negation scope can be established, several examples in BLC show that it sometimes also encompasses the verb, an observation that contradicts common assertions like ' $\neg_{\text{em}} \neg$ in a verbal clause is used for the negation of elements other than the verb' or ' $\neg_{\text{em}} \neg$ always negates the element directly following it'. It is more accurate to state that the element following the negator is usually (part of) the rheme, but not necessarily the (only) element affected by the negation.

Chapter 5

SUMMARY AND GENERAL CONCLUSIONS

In my Introduction (Chapter 1, Section 2) I have explained the challenge which a linguist faces when he wants to analyze a language that is no longer spoken. The fact that native speakers are not available as a source of information, means that the language cannot be studied in its 'natural habitat', the only available information regarding its intricacies existing in the form of written corpora. This challenge has been the reason for the Turgama model to adopt a corpus-linguistic approach, which aims to focus as much as possible on the distributional surface phenomena in the texts themselves, with as little interference from external, 'grammar-driven' knowledge about the language as possible. That this ideal of an entirely 'data-driven' analysis can only be approximated is reflected in the fact that the Turgama model contains several stages where human input is required: firstly in the basic set of morphological rules in the form of a 'word grammar', and secondly in the interactive procedure (Chapter 1, Section 2.2) where human and computer provide their constant mutual feedback.

During my research it has become clear that what applies to the human input on the linguistic level is even more true where knowledge of the text itself is concerned. Even with the help of sophisticated computational methods, an accurate linguistic analysis of a corpus cannot be performed by relying solely on the grammatical aspects of its language. When unclear or ambiguous forms are encountered where the purely grammatical data is insufficient, the scholar must rely on context, content and his general knowledge of the world to be able to make a decision. In other words, the analysis of the language of a corpus entails a constant overlap between the linguistic and the philological.

That this interaction is relevant for the analysis of the Book of the Laws of the Countries as well does not only show in the mere fact that the topic

of the text has an influence on its linguistic aspects (e.g., the abundance of proper, geographical and gentilic names), but also in the various cases where I had to rely on philological considerations in order to make accurate linguistic judgments, be it in the interpretation of the *waw* in ܡܝܕܒܐ ܕܥܕܝܣܐ as a *waw explicativum* (in Syria, **namely** in Edessa: Chapter 2, note 22), the decision regarding the identity of the interjection ܐܝܬܐ (Chapter 3, note 164), the analysis of the construction ܐܬܬܐ ܕܡܠܟܐ (Chapter 3, Section 2.1.2.4) or the assessment of the theme and rheme in a clause (Chapter 4).

For these reasons, although the present study deals with the linguistic aspects of BLC, it cannot be complete without a brief outline of its contents, which I have provided in Chapter 1 (Section 1), along with a survey on the history of research concerning its provenance and authenticity. In the same chapter I have pointed out the difficulties that arise when assessing the textual basis for a text of which only one witness is available, such as discerning the several textual layers out of which it was composed and attempting to put those layers in a likely relative temporal order.

In Chapter 2, I have shown how the orthographical and morphological peculiarities of BLC reflect a linguistic profile that fits within the Syriac of the 6th or 7th century, thus concurring with the time when the manuscript was copied, rather than the time when the text itself was composed.

Furthermore, it became clear from my description of the orthography that its peculiarities are affected by a threefold interaction: 1. between the encyclopaedic and the linguistic (in the fact that one word can have several semantic referents; e.g., the name ܐܒܓܪ *Abgar*, which may refer to different persons; or that the same referent can be indicated by different terms; e.g., ܡܠܝܟܐ and ܐܬܐ for *God*, or ܝܡܝܢ and ܐܝܬܐ for *India*); 2. between the orthographical and the morphological (e.g., whether two varieties of the same word, such as ܐܬܐ vs. ܐܬܐ *Hatra*, merely reflect a difference in spelling or indicate the existence of two different lexemes with different pronunciations); and 3. between common nouns and proper nouns (the fact that, e.g., the names for the astrological constellations are inherently common nouns (ܐܬܐ *crab*, ܐܬܐ *lamb*, etc.) and only in the context gain status as proper nouns (*Cancer*, *Aries*, etc.)).

Chapter 3 consisted of a thorough survey of all phrase types and patterns attested in BLC. Instead of merely listing the separate building blocks

which can constitute a phrase, I have meticulously investigated the possible ways in which those building blocks (divided into heads and extensions) are used to create clause constituents. This survey proved especially insightful in light of the dichotomy between linguistic theory and observed practice. Whereas the recursivity of linguistic structure predicts a theoretical infinity of possible combinations, in practice there is always an upper limit to the complexity of the constructions that are attested in a corpus. Thus I found that in BLC, an NP can have a maximum of six parallel heads, that an NP head itself can consist of no more than two consecutive construct nouns, while the amount of separate extensions that an NP can take has a maximum of four. The amount to which phrase extension is recursive (i.e., the number of embedded steps whereby an extension is extended itself) turned out to be three at most (i.e., an extension to an extension to an extension to an NP head).

In Chapter 4, finally, I investigated the way in which clause constituents in BLC behave within a clause. I chose to focus on the phenomenon of constituent fronting in verbal clauses, in relation to its possible pragmatic implications (e.g., the marking of the theme and rheme) as well as its effects on participant activation (introduction, continuation or reactivation). Departing from the observation that the language of BLC keeps rather consistently to the default Semitic VSO constituent order, I have attempted to explain deviations from this standard in those cases where one or more constituents are fronted; i.e., located in a position before the verb. It turned out that BLC shows several correlations between the grammatical function of fronted constituents and their pragmatic functions. As I have shown, for instance, a fronted subject has a significant preference towards marking the theme, whereas a fronted object tends to mark the rheme. In contrast to other clause constituent types, adjuncts (especially temporal adjuncts) show a strong preference for a position in the preverbal field, a phenomenon that seems to fit well with their inherent function of describing a state of affairs, known in Functional Grammar as 'setting'. Even more pronounced than their role in marking the theme or rheme is the way in which fronted constituents perform participant activation. This is especially evident in the correlation between the 'heaviness' of the phrase type of which the fronted constituent consists, and the 'strength' of the type of participant activation:

generally speaking, fronted constituents consisting of NPs will typically perform the strongest type of activation; i.e., introduction, DPrPs tend to effect the weaker type; i.e., reactivation, whereas PPrP constituents are most likely to result in the weakest type; i.e., continuation. Furthermore, I have shown that when more than one constituent is fronted, they seem to show a rather consistent relative order:

subject – complement – object – adjunct / modifier.

In my survey of the linguistic peculiarities of BLC I have necessarily been selective, selecting only a few out of the tremendous amount of possible phenomena. Even so, I have attempted to focus on topics that have hitherto only been studied tentatively, such as the behaviour of internal clause constituent structure, and the peculiarities of the verbal, rather than the much-studied non-verbal clause.

Undoubtedly, much more research on the language of BLC can and must be done to do justice to this unique representative of early Syriac literature. Among many other things, a linguistically accurate and up-to-date scholarly edition of the text remains a desideratum. I hope to have offered a contribution towards such goals, providing a deeper insight not only in a variety of linguistic peculiarities of BLC, but in the language of the early Classical Syriac period in general.

BIBLIOGRAPHY

Acuña-Fariña, J.C.

- 1999 'On Apposition' in *English Language and Linguistics* 3/1: 59–81.

Adams, J.N., M. Janse & S. Swain (eds.)

- 2002 *Bilingualism in Ancient Society. Language Contact and the Written Text*, Oxford.

Andersen, F.I.

- 1995 'Review Article: *The Dictionary of Classical Hebrew*, Vol. 1 (ed. D.J.A. Clines)', *Australian Biblical Review* 34: 50–71 + responses 72–75.

Aronoff, M.

- 1994 *Morphology by Itself. Stems and Inflectional Classes*. Linguistic Inquiry Monographs 22, Cambridge – London.

Avinery, I.

- 1981 'An example of the Influence of Hebrew on the Peshitta translation – the *Status Constructus*' in *Textus. Annual of the Hebrew University Bible Project* 9: 36–38.

Baasten, M.F.J.

- 2006 *The Non-Verbal Clause in Qumran Hebrew*, Leiden (dissertation).

—— & W.T. van Peursen (eds.)

- 2003 *Hamlet on a Hill. Semitic and Greek studies Presented to Professor T. Muraoka on the Occasion of his Sixty-Fifth Birthday* (*Orientalia Lovaniensia Analecta* 118), Louvain.

Bakker, D.

- 2007 'Jerome Alan Lund, *The Book of the Laws of the Countries. A Dialogue on Free Will versus Fate. A Key-Word-in-Context Concordance*,' *Aramaic Studies* 5/2: 276–282.

- 2008 'Lemma and Lexeme: the Case of Third-Alaph and Third-Yodh Verbs' in Dyk & Van Peursen 2008: 11–25.
- Bauer, H. & P. Leander
 1927 *Grammatik des Biblisch-Aramäischen*, Halle an der Saale.
- Beck, E.
 1957 *Des Heiligen Ephraem des Syrers Hymnen contra Haereses*, CSCO, Scriptores Syri Tom. 76–77, Louvain.
- Bergen, R.D.
 1994 *Biblical Hebrew and Discourse Linguistics*, Dallas.
- Biber, D., S. Conrad & R. Reppen
 1998 *Corpus Linguistics. Investigating Language Structure and Use*, Cambridge.
- Bosker, H.R.
 2008 *A Comparison of Parsers. Delilah, Turgama and Baruch*, Leiden (bachelor thesis).
- Bosman, H.J. & C.J. Sikkel
 2002 'Reading Authors and Reading Documents' in Cook 2002: 113–134.
 2005 'Format of a PIL Running Text File' (internal communication, version 2.1, September 2005).
- Brock, S.P.
 1967 'Greek Words in the Syriac Gospels (VET and PE)' in *Le Muséon* 80: 389–426.
 1975 'Some Aspects of Greek Words in Syriac' in A. Dietrich (ed.), *Synkretismus im syrisch-persischen Kulturgebiet. Bericht über ein Symposium in Reinhausen bei Göttingen in der Zeit vom 4. bis 8. Oktober 1971*, Göttingen: 80–108.
 1979 'Aspects of Translation Technique in Antiquity' in *Greek, Roman and Byzantine Studies* 20 (1979): 69–87.
 1983 'Towards a History of Syriac Translation Technique' in R. Lavenant, (ed.) *III Symposium Syriacum 1980. Les contacts du monde syriaque avec les autres cultures* (OCA 221), Rome: 1–14.

- 1989 *The Bible in the Syriac Tradition* (SEERI Correspondence Course on Christian Heritage 1), Kottayam.
- 1992 'Eusebius and Syriac Christianity' in H.W. Attridge & G. Hata (eds.), *Eusebius, Christianity, and Judaism*, Detroit: 212–34.
- 1996 'Greek Words in Syriac: Some General Features' in *Scripta Classica Israelica* 15: 251–62. Reprinted in S.P. Brock (ed.), *From Ephrem to Romanos* (1999), ch. XV.
- 1997 *A Brief Outline of Syriac Literature*, Piscataway.
- 1999/2000 'Greek Words in Ephrem and Narsai: a comparative sampling' in *Aram* 11/12: 439–449.
- 2003 'Some Diachronic Features of Classical Syriac' in Baasten & Van Peursen 2003: 95–111.
- 2004 'Secondary Formations from Greek Loanwords in Syriac' in H. Juusola, J. Laulainen and H. Palva (eds.), *Verbum et Calamus. Semitic and Related Studies in Honour of Professor T. Harviainen* (Studia Orientalia 99; 2004), Helsinki: 31–39.
- Brockelmann, C.
- 1908-13 *Grundriß der vergleichenden Grammatik der semitischen Sprachen*, Berlin.
- 1928 *Lexicon Syriacum* (2nd edition), Halle an der Saale.
- 1960 *Kurzgefasste syrische Grammatik mit Paradigmen, Literatur, Chrestomathie und Glossar*, Leipzig.
- Brun, J.
- 1911 *Dictionarium Syriaco-Latinum* (2nd edition), Beyrouth.
- Bruns, P.
- 1990 'Bardaisan, der "aramäische Philosoph" (154-222)' in P. Bruns, *Das Christusbild Aphrahats des Persischen Weisen* (Hereditas. Studien zur alten Kirchengeschichte 4), Bonn.
- Buth, R.J.
- 1987 *Word order in Aramaic from the Perspectives of Functional Grammar and Discourse Analysis*, Ann Arbor.
- Camplani, A.
- 1997 'Note Bardesanitiche' in *Miscellanea Marciana* 12: 11–43.

- 1998 'Rivisitando Bardesane. Note sulle fonti siriane del bardesanoismo e sulla sua collocazione storico-religiosa' in *Cristianesimo nella Storia* 19: 519-96.
- Carbajosa, I.
- 2008 *The Character of the Syriac Version of Psalms. A Study of Psalms 90-150 in the Peshitta*, Leiden.
- Chabot, J-B.
- 1934 *Littérature syriaque*, Paris.
- Coakley, J.F.
- 2002 *Robinson's Paradigms and Exercises in Syriac Grammar* (5th edition), Oxford.
- Cohen, D.
- 1975 'Phrase Nominale et Verbalisation en Sémitique' in F. Brader (ed.): *Mélanges linguistiques offerts à Émile Benveniste*, Paris: 87-98.
- Cook, J.
- 2002 *Bible and Computer: The Stellenbosch AIBI-6 Conference. Proceedings of the Association Internationale Bible et Informatique "From Alpha to Byte"*, University of Stellenbosch, 17-21 July 2000, Leiden.
- Corley, C.
- 1990 '2. Editing *Le Bel Inconnu* and Other Single Manuscript Texts', in Philip E. Bennett and Graham A. Runnalls (eds.), *The Editor and the Text*, Edinburgh: 11-19.
- Costaz, L.
- 1963 *Dictionnaire syriaque-français / Syriac-English Dictionary / قاموس سرياني عربي*, Beyrouth.
- 1955 *Grammaire syriaque*, Beyrouth.
- Cruttwell, C.T.
- 1893 'Bardaisan or Bardesanes' in *A Literary History of Early Christianity including the Fathers and the Chief Heretical Writers of the Ante-Nicene Period* (2 vols.), New York: 228-230.
- Crystal, D.
- 2008 *A Dictionary of Linguistics and Phonetics* (6th edition), Malden - Oxford - Victoria.

Cureton, W.

- 1848 *The Festal Letters of Athanasius discovered in an ancient Syriac version*, London.
- 1855 *Spicilegium Syriacum: containing remains of Bardesan, Meliton, Ambrose and Mara bar Serapion*, London.

De Regt, L.J.

- 1991-2 'Participant Reference in Some Biblical Hebrew Texts' in *Jaarbericht van het Vooraziatisch-Egyptisch Genootschap Ex Oriente Lux* 32: 150-72.
- 1999 *Participants in Old Testament Texts and the Translator. Reference Devices and their Rhetorical Impact* (Studia Semitica Neerlandica 39), Assen.

Des Places, E.

- 1980 *Eusèbe de Césarée, La préparation évangélique, livres V,18-36 - VI*, Paris.

Dihle, A.

- 1979 'Zur Schicksalslehre des Bardesanes', in: A.M. Ritter (ed.), *Kerygma und Logos. Beiträge zu den geistesgeschichtlichen Beziehungen zwischen Antike und Christentum* (Festschrift C. Andresen zum 70. Geburtstag), Göttingen.

Dik, S.C.

- 1989 *The Theory of Functional Grammar. Part I: The Structure of the Clause* (Functional Grammar Series 9), Dordrecht.

— & K. Hengeveld

- 1997a *The Theory of Functional Grammar. Part 1: The Structure of the Clause*. Functional Grammar Series 20, Berlin - New York.
- 1997b *The Theory of Functional Grammar. Part 2: Complex and Derived Constructions* (Functional Grammar Series 21), Berlin - New York.

Dirksen, P.B. & A. van der Kooij (eds.)

- 1995 *The Peshitta as a translation. Papers read at the II Peshitta Symposium held at Leiden 19-21 August 1993*, Leiden - New York - Cologne.

Drijvers, H.J.W.

- 1965 *The Book of the Laws of Countries. Dialogue on fate of Bardaiṣan of Edessa*, Assen.
- 1966 *Bardaiṣan of Edessa*, Assen.
- 1980a *Cults and Beliefs at Edessa*, Leiden.
- 1980b 'Bardesan' in *Theologische Realenzyklopädie* 5: 206–212.

Duval, R.

- 1881 *Traité de grammaire syriaque*, Paris.

Dyk, J.W.

- 1994 *Participles in Context. A computer-assisted study of Old Testament Hebrew* (Applicatio 12), Amsterdam (dissertation).
- 2002 'Linguistic Aspects of the Peshitta Version of 2 Kings 18 and 19' in *Cook* 2002: 519–554.
- 2005 'Desiderata for the Lexicon from a Syntactic Point of View' in *Forbes & Taylor* 2005: 140–156.
- 2006 'Data Preparation: What are we Doing and Why Should we?' in *Van Keulen & Van Peursen* 2006: 133–154.

—— & P.S.F. van Keulen

- 2006 'Of Words and Phrases: Syriac Versions of 2 Kings 24:14' in *Van Peursen & Ter Haar Romeny* 2006: 39–56.

—— & W.T. van Peursen (eds.)

- 2008 *Foundations for Syriac Lexicography* III (Perspectives on Syriac Linguistics 4), Piscataway.

Falla, T.C.

- 2003 'A New Methodology for Grammatical Classification in Hebrew and Syriac Lexicography' in *Baasten & Van Peursen* 2003: 165–190.
- 2004 'Problems in Syriac Taxonomy and Parts of Speech from the Nineteenth Century to the present' in *Journal of Eastern Christian Studies* 56:1-4: 225–243.
- 2008 'Grammatical Classification in Syriac Lexica: a Syntactically Based Alternative' in *Dyk & Van Peursen* 2008: 71–138.

Forbes, A. D. & D.G.K. Taylor (eds.)

- 2005 *Foundations for Syriac Lexicography I. Colloquia of the International Syriac Language Project* (Perspectives on Syriac Linguistics 1), Piscataway.
- 2008 'How Syntactic Formalisms Can Advance the Lexicographer's Art' in Dyk & Van Peursen 2008: 139–158.

Gifford, E.H.

- 1903 *Eusebius, Preparation for the Gospel, Translated from a Revised Text*, Oxford.

Goldenberg, G.

- 1977 'Imperfectly-Transformed Cleft Sentences' in A. Shinan (ed.), *Proceedings of the Sixth World Congress of Jewish Studies I* (1973), Jerusalem: 127–133.
- 1983 'On Syriac Sentence Structure' in M. Sokoloff (ed.), *Aramaean, Aramaic and the Aramaic literary tradition*, Ramat-Gan: 97–140.
- 1990 'On some niceties of Syriac syntax' in R. Lavenant (ed.), *V Symposium Syriacum 1988* (OCA 236), Rome: 335–344.
- 1991 'On Predicate Adjectives and Syriac Syntax' in *Bibliotheca Orientalis* 48: 5/6: 716–26.
- 1994 'Principles of Semitic word-structure' in Goldenberg & Raz 1994: 29–64.
- 1995 'Bible Translations and Syriac Idiom' in Dirksen & Van der Kooij 1995: 25–40.

— & S. Raz (eds.)

- 1994 *Semitic and Cushitic Studies*, Wiesbaden.

Groß, W.

- 1996 *Die Satzteilfolge im Verbalsatz alttestamentlicher Prosa: Untersucht an den Büchern Dtn, Ri und 2Kön*, Tübingen.
- 2001 *Doppelt besetztes Vorfeld: Syntaktische, pragmatische und übersetzungstechnische Studien zum althebräischen Verbalsatz*, Berlin.

Gutman, A. & W.T. van Peursen

- [2011] *The Two Syriac Versions of the Prayer of Manasseh. A Computer-Assisted Linguistic and Comparative Analysis*, Piscataway (forthcoming).

Gzella, H. & M.L. Folmer (eds.)

- 2008 *Aramaic in its Historical and Linguistic Setting* (Akademie der Wissenschaften und der Literatur. Mainz. Veröffentlichungen der Orientalischen Kommission. Band 50), Wiesbaden.

Harviainen, T.

- 1976 'On the Loss of the Greek /h/ and the So-Called Aspirated Rhō' in *Studia Orientalia* 45: 1-88.

Heal, K.S. & A.G. Salvesen (eds.)

- [2011] *Foundations for Syriac Lexicography IV. Colloquia of the Syriac Language Project* (Perspectives on Syriac Linguistics 5), Piscataway (forthcoming).

Hegedus, T.

- 2003 'Necessity and Free Will in the Thought of Bardaisan of Edessa' in *Laval théologique et philosophique* 59/2: 333-344.

Hilgenfeld, A.

- 1864 *Bardesanes, der letzte Gnostiker*, Leipzig.
1884 *Ketzergeschichte des Urchristentums*, Leipzig.

Hodge, C.T.

- 1975 'The Nominal Sentence in Semitic' in *Afroasiatic Linguistics* 2/4: 1-7 (= II: 69-75).

Hort, F.J.A.

- 1877 'Bardaisan' in W. Smith & H. Wace (eds.), *A Dictionary of Christian Biography, Literature, Sects and Doctrines* I, London: 250-260.

Isho, S.Y.

- 1989 *Bardaisan. The Book of the Laws of Countries* (ܒܪܕܝܣܢܐ ܟܬܒܐ ܕܠܗܘܬܐ ܕܠܥܡܠܐ / شرائع البلدان لبرديصن), Stockholm.

Jackson, H.

- 2007 *Key Terms in Linguistics*, London.

Jansma, T.

- 1969a *Natuur, lot en vrijheid: Bardesanes, de filosoof der Arameeërs en zijn images*, Wageningen.

- 1969b 'La notice de Barḥadbešabba 'Arbaïa sur l'hérésie des daišanites' in F. Graffin (ed.), *Mémorial Mgr Gabriel Khouri-Sarkis (1898-1968)*, Louvain: 91-106.
- 1970 'The Book of the Laws of Countries and the Peshitta Text of Genesis IX,6' in *Parole de l'Orient* 1: 409-414.
- Jenner, K.D.
- 2005 'La Peshitta: fille du texte massorétique?', in A. Schenker & P. Hugo (eds.), *L'Enfance de la Bible hébraïque. Histoire du texte de l'Ancien Testament*, Geneva: 238-263.
- Jespersen, O.
- 1924 *The Philosophy of Grammar*, New York.
- Joosten, J.T.A.
- 1992a 'The Negation of the Non-Verbal Clause in Early Syriac' in *Journal of the American Oriental Society* 112: 585-588.
- 1992b 'Biblical Hebrew w^eqāṭal and Syriac hwā qāṭel Expressing Repetition in the Past' in *Zeitschrift für Althebraistik* 5/2: 1-14.
- 1996 *The Syriac Language of the Peshitta & Old Syriac Versions of Matthew. Syntactic Structure, Inner-Syriac Developments & Translation Technique*, Leiden.
- Joüon, P. & T. Muraoka
- 2006 *A Grammar of Biblical Hebrew* (2nd edition), Rome.
- Kaufman, S.A.
- 1997 'Aramaic' in R. Hetzron (ed.), *The Semitic Languages*, New York - London.
- Khan, G.
- 1988 *Studies in Semitic Syntax* (London Oriental Series 38), Oxford.
- Kuty, R.J.
- 2008 *Studies in the Syntax of Targum Jonathan to Samuel*, Leiden (dissertation).
- Krannich, T. & P. Stein
- 2005 'Das "Buch der Gesetze der Länder" des Bardesanes von Edessa' in *Zeitschrift für Antikes Christentum* 8/2: 203-229.

Lambrecht, K.

- 1994 *Information Structure and Sentence Form. Topic, Focus and the Mental Representations of Discourse Referents*, Cambridge.

Land, J.P.N.

- 1862–75 *Anecdota Syriaca* (2 vols.), Leiden.

Lechler, G.V.

- 1886 *Urkundenfunde zur Geschichte des christlichen Altertums*, Leipzig.

Levi della Vida, G.

- 1919–20 'Appunti Bardesanici, 1. Sul "Libro delle Leggi dei Paesi"' in *Rivista di Studi Orientali* 8: 709–15.
- 1920 'Bardesane e il dialogo delle leggi dei paesi' in *Rivista Trimestriale di Studi Filosofici e Religiosi* 1: 399–430.
- 1921 *Bardesane, Il dialogo delle leggi dei paesi* (Scrittori Cristiani Antichi 3), Rome.

— et al.

- 1989 *Pitagora, Bardesane e altri studi siriaci*, a cura di Riccardo Contini (Studi Orientali VIII), Rome.

Lipsius, R.A.

- 1860 *Die Gnosis*, Leipzig.
- 1863 'Über die ophitischen Systeme', *Zeitschrift für Wissenschaftliche Theologie* 6: 410–457.

Lund, J.A.

- 2007 *The Book of the Laws of the Countries. A Dialogue on Free Will Versus Fate. A Key-Word-in-Context Concordance*, Piscataway.

Merx, A.

- 1863 *Bardesanes von Edessa, nebst einer Untersuchung über das Verhältniss der clementinischen Recognitionen zu dem Buche der Gesetze der Länder*, Halle an der Saale.

Messo, J.

- 2006 *Boek van de Wetten der Landen* (BA thesis, Leiden University).

Mitchell, C.W.

- 1912-21 *S. Ephraim's Prose Refutations of Mani, Marcion and Bardaisan* Vol. I *The discourses addressed to Hypatius*, London; Vol. II completed by A.A. Bevan and F.C. Burkitt, London.

Morrison, C.

- 2005 'The Function of *q̄tal hwā* in Classical Syriac Narrative' in A. Gianto (ed.), *Biblical and Oriental Essays in Memory of William L. Moran* (Biblica et Orientalia 48), Rome: 103-131.
- 2008 'The Function of *q̄tal hwā* in the Acts of Judas Thomas' in Gzella & Folmer 2008: 233-261.

Muraoka, T.

- 1975 'On the Nominal Clause in the Old Syriac Gospels' in *Journal of Semitic Studies* 20: 28-37.
- 1977a 'The Status Constructus of Adjectives in Biblical Hebrew' in *Vetus Testamentum* 27: 375-380.
- 1977b 'On the Syriac particle *iṭ*' in *Bibliotheca Orientalis* 34: 21-22.
- 1987 *Classical Syriac for Hebraists*, Wiesbaden.
- 2005 *Classical Syriac: A Basic Grammar with a Chrestomathy* (2nd edition), Wiesbaden.

Nau, F.

- 1899 *Bardésane - Le livre des lois des pays. Traduction française*, Paris.
- 1907 'Bardesanes - Liber Legum Regionum' in R. Graffin: *Patrologia Syriaca* I, 2, Paris: 490-658.
- 1931 *Bardésane - Le livre des lois des pays. Texte syriaque*, Paris.

Nestle, E.

- 1889 *Syriac Grammar with Bibliography, Chrestomathy and Glossary* (4 vols.) *Porta Linguarum Orientalium* 5. Berlin / London / New York / Paris.

Nida, E.A. & C.R. Taber

- 1982 *The Theory and Practice of Translation*, Leiden.

Nöldeke, T.

- 1910 'Zum 'Buch der Gesetzter der Länder'' in *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 64: 555-560.

- 1966 *Kurzgefasste Syrische Grammatik* (2nd ed., photographic reprint), Darmstadt.
- Olohan, M.
2004 *Introducing Corpora in Translation Studies*, Perth.
- Pat-El, N.
2006 'Syntactical Aspects of Negation in Syriac' in *Journal of Semitic Studies* 51,2: 329–348.
- Payne, T. E.
1997, reprint 2004 *Describing Morphosyntax*, Cambridge.
- Payne Hatch, W.H.
1946 *An Album of Dated Syriac Manuscripts*, Boston.
- Payne Smith, J. (Mrs. Margoliouth)
1903 *A Compendious Syriac Dictionary*.
1927 *Supplement to the Thesaurus Syriacus*, Oxford.
- Payne Smith, R.
1897-1901 *Thesaurus Syriacus* (2 vols.), Oxford.
- Phillips, G.
1866 *Syriac Grammar*, Cambridge – London.
- Poirier, P.-H.
2002 'Faith and Persuasion in the Book of the Laws of Countries: A Note on Bardaisanian Epistemology' in *Journal of the Canadian Society for Syriac Studies* 2: 21–29.
- Pratten, B.P.
1886 'Bardesan. The Book of the Laws of Divers Countries' in Roberts, Donaldson & Coxe 1886: 721–34.
- Ramelli, I.
2009 *Bardaisan of Edessa: A Reassessment of the Evidence and a New Interpretation*, Piscataway.
- Renan, E.
1852 'Lette à M. Renaud' in *Journal Asiatique* 19: 295–8.

- 1855 'S Melitonis Sardensis episcopi fragmenta quae supersunt omnia Graece et Syriace. Monitum Latini interpretis ad opera S. Melitonis Syriaca excerpta' in J.B. Pitra (ed.), *Spicilegium Solesmense complectens Sanctorum Patrum*, Paris: xxxviif.
- Reinink, G.J. & A.C. Klugkist (eds.)
- 1999 *After Bardaisan. Studies on Continuity and Change in Syriac Christianity in Honour of Professor Han J.W. Drijvers*, Louvain.
- Richter, W.
- 1980 *Grundlagen einer althebräischen Grammatik. B. Die Beschreibungsebenen. III. Der Satz (Satztheorie) (ATS 13)*, St. Ottilien.
- Roberts, A., J. Donaldson & A. Cleveland Coxe
- 1886 *The Twelve Patriarchs, Excerpts and Epistles, The Clementina, Apocrypha, Decretals, Memoirs of Edessa and Syriac Documents, Remains of the First Ages (Ante-Nicene Fathers VIII)*, Edinburgh. American Edition, edited by A. Cleveland Coxe, Michigan.
- Rosenbaum, M.
- 1997 *Word Order Variation in Isaiah 40-55 (Studia Semitica Neerlandica 44)*, Assen.
- Rosenthal, F.
- 1995 *A Grammar of Biblical Aramaic (6th edition)*, Wiesbaden.
- Rücker, A.
- 1928 *Des heiligen Ephräm des Syrers Hymnen gegen die Irrlehren (BKV 610)*, Munich.
- Sachau, E.
- 1870 *Inedita Syriaca: eine Sammlung syrischer Übersetzungen von Schriften griechischer Profanliteratur. Mit einem Anhang*, Vienna.
- Sikkel, C.J.
- 2008 'Lexeme Status of Pronominal Suffixes' in Dyk & Van Peursen 2008: 59-67.
- Sims, R.
- 1854 *Handbook to the Library of the British Museum*, London.

Salvesen, A.G.

- 2005 'The User versus the Lexicographer: Practical and Scientific Issues in Creating Entries' in Forbes & Taylor 2005: 81–92.

Schall, A.

- 1960 *Studien über griechische Fremdwörter im Syrischen*, Darmstadt.

Schaeder, H.

- 1932 'Bardesanes von Edessa in der Ueberlieferung der griechischen und syrischen Kirche' in *Zeitschrift für Kirchengeschichte* 51: 21–74.

Schultheß, F.

- 1910a 'Zum 'Buch der Gesetze der Länder' in *Zeitschrift der Deutschen Morgenlandischen Gesellschaft* 64: 91–94.
- 1910b 'Noch einmal zum "Buch der Gesetze der Länder" in *Zeitschrift der Deutschen Morgenlandischen Gesellschaft* 64: 745–750.

Segal, J.B.

- 1953 *The Diacritical Point and the Accents in Syriac*, London – New York – Toronto.
- 1970 *Edessa, the Blessed City*, Oxford.
- 1982 'Abgar. Dynasty of Edessa, 2nd century B.C. to 3rd century A.D.' in *Encyclopaedia Iranica*: 210–213.

Shimasaki, K.

- 2002 *Focus Structure in Biblical Hebrew*, Bethesda.

Sokoloff, M.

- 2009 *A Syriac Lexicon. A Translation from the Latin, Correction, Expansion, and Update of C. Brockelmann's Lexicon Syriacum*. Piscataway – Winona Lake.

Szpek, H.M.

- 1992 *Translation Technique in the Peshitta to Job. A Model for Evaluating a Text with Documentation from the Peshitta to Job* (SBL Dissertation Series 137), Atlanta.

Talstra, E. & C.J. Sikkels

- 2000 'Genese und Kategorienentwicklung der WIVU-Datenbank, oder: ein Versuch, den Computer Hebräisch beizubringen' in Chr. Hardmeier et al. (eds.), *Ad Fontes! Quellen erfassen – lesen – deuten. Was*

ist Computerphilologie? Ansatzpunkte und Methodologie – Instrumente und Praxis, Amsterdam: 33–68.

Taylor, D.G.K.

- 2002 'Bilingualism and Diglossia in Late Antique Syria and Mesopotamia', in J.N. Adams & M. Janse & S. Swain (eds.) *Bilingualism in Ancient Society: Language Contact and the Written Word*, Oxford: 298–331.

Teixidor, J.

- 1992 *Bardesane d'Édesse: la première philosophie syriaque* (Patrimoines. Christianisme), Paris.

Ter Haar Romeny, R.B.

- 2005a 'Choosing a Textual Basis for the New English Annotated Version of the Syriac Bible' in *Aramaic Studies* 3.2: 167–186.
- 2005b 'The Syriac Versions of the Old Testament' in M. Atallah et al. (eds.), *Sources Syriaques 1. Nos Sources: Arts et Littérature Syriaques*, Leiden: 75–105.

Tesnière, L.

- 1966 *Éléments de syntaxe structurale*, Paris.

Trask, R.L.

- 1993 *A Dictionary of Grammatical Terms in Linguistics*, London.
- 1996 *A Dictionary of Phonetics and Phonology*, London.
- 2000 *The Dictionary of Historical and Comparative Linguistics*, Edinburgh.

Tubach, J.

- 2000 'Bar Dayṣāns Name' in M. Tamcke (ed.), *Syriaca. Zu Geschichte, Theologie, Liturgie und Gegenwartlage der syrischen Kirchen. 2. Deutsches Syrologen-Symposium (Juli 2000, Wittenberg)*, Studien zur Orientalischen Kirchengeschichte 17, Münster – Hamburg – London 2002: 11–18

Van der Merwe, C.H.J. et al.

- 1999 *A Biblical Hebrew Reference Grammar*, Sheffield.

Van der Toorn, K., B. Becking & P.W. van der Horst (eds.)

- 1999 *Dictionary of Deities and Demons in the Bible* (2nd edition), Leiden – Boston – Cologne.

Van Hecke, P.

- 2005 *Job 12–14. A Functional-Grammatical and Cognitive-Semantic Approach*, Louvain (dissertation).

Van Keulen, P.S.F.

- 2000 'A Case of Ancient Exegesis: The Story of Solomon's Adversaries (1 Kgs. 11:14–25) in Septuaginta, Peshitta, and Josephus' in Cook 2002: 555–572.

—— & W.T. van Peursen (eds.)

- 2006 *Corpus Linguistics and Textual History. A Computer-Assisted Interdisciplinary Approach to the Peshitta* (Studia Semitica Neerlandica 48), Assen.

Van Peursen, W.T.

- 2002 'Progress Report: Three Leiden Projects on the Syriac Text of Ben Sira' in R. Egger-Wenzel, *Ben Sira's God. Proceedings of the International Ben Sira Conference, Durham – Ushaw College 2001* (O. Kaiser: Beihefte zur Zeitschrift für die Alttestamentliche Wissenschaft 321), Berlin – New York: 361–370.
- 2006a 'Three Approaches to the Tripartite Nominal Clause in Syriac' in Van Keulen & Van Peursen 2006: 157–173 (responses: 175–204).
- 2006b 'Clause Hierarchy and Discourse Structure in the Syriac Text of Sirach 14:20–27' in Van Peursen & Ter Haar Romeny 2006: 135–148.
- 2007 *Language and Interpretation in the Syriac Text of Ben Sira. A Comparative Linguistic and Literary Study*, Leiden.
- 2008 'Language Variation, Language Development, and the Textual History of the Peshitta' in Gzella & Folmer 2008: 231–256.
- 2009 'How to Establish a Verbal Paradigm on the Basis of Ancient Syriac Manuscripts' in *Proceedings of the EACL 2009 Workshop on Computational Approaches to Semitic Languages*, Athens: 1–9.
- [2011] 'Numerals and Nominal Inflection in Classical Syriac', forthcoming in Heal & Salvesen [2011].

—— & D. Bakker

- [2011] 'Lemmatization and Grammatical Categorization: The Case of *hay-men* in Classical Syriac', forthcoming in Heal & Salvesen [2011].

—— & T.C. Falla

- [2011] 'The Particles ܐܘܢ and ܐܝܢ in Classical Syriac: Syntactic and Semantic Aspects', Chapter 4 in Williams 2009: 63–98.

—— & R.B. ter Haar Romeny (eds.)

- 2006 *Text, Translation, and Tradition. Studies on the Peshitta and its Use in the Syriac Tradition. Presented to Konrad D. Jenner on the Occasion of his Sixty-Fifth Birthday*, Leiden.

Van Rompay, L.

- 1994 'Some Preliminary Remarks on the Origins of Classical Syriac as a Standard Language: The Syriac Version of Eusebius of Caesarea's Ecclesiastical History' in Goldenberg & Raz 1994: 70–89.

Wertheimer, A.

- 2001a 'Special Types of Cleft Sentences in Syriac' in *Journal of Semitic Studies* 46/2: 221–241.
 2001b 'The Functions of the Syriac Particle d-' in *Le Muséon* 114/3-4: 259–289.
 2002 'Syriac Nominal Sentences' in *Journal of Semitic Studies* 47/1: 1–21.

Weitzman, M.P.

- 1999 *The Syriac Version of the Old Testament: An Introduction*, Cambridge.

Wernberg-Møller, P.

- 1968 'Some Scribal and Linguistic Features of the Genesis Part of the Oldest Peshitta Manuscript (B.M. Add. 14425)' in *Journal of Semitic Studies* 13: 136–161.

Wiesmann, H.

- 1931 *Die Schrift über die Gesetze der Länder*, (75 Jahre Stella Matutina), Feldkirch.

Williams, P.J.

- 2001 *Studies in the Syntax of the Peshitta of I Kings* (MPIL 12), Leiden.

—— (ed.)

- 2009 *Foundations for Syriac Lexicography II. Colloquia of the International Syriac Language Project* (Perspectives on Syriac Linguistics 5), Piscataway.

Winter, F.

- 1999 *Bardesanes von Edessa über Indien. Ein früher syrischer Theologe schreibt über ein fremdes Land*, Thaur.

Wright, W.

- 1872 *Catalogue of the Syriac Manuscripts in the British Museum*, London.
1894 *A Short History of Syriac Literature*, London.

SAMENVATTING

Bardaisans

Boek van de Wetten der Landen:

Een computer-ondersteunde taalkundige analyse.

Het *Boek van de Wetten der Landen* (BWL) is een van de oudste getuigen van de vroege Syrische literatuur. De tekst, een verhandeling in proza gecomponeerd in de 3^e eeuw na Christus, wordt toegeschreven aan de auteur Bardaisan (Edessa, ± 154–222 n. Chr.), alhoewel hij, zo blijkt uit de tekst zelf, in werkelijkheid hoogstwaarschijnlijk op schrift is gesteld door een van zijn leerlingen, Philippus genaamd. Het werk behelst de beschrijving van een theologische discussie tussen Bardaisan en enkele van zijn leerlingen, waarbij verschillende nauw verwante geloofsvraagstukken de revue passeren. Sommige van de onderwerpen zijn van een verrassend actueel gehalte, zoals de vraag of de mens een vrije wil heeft, en of men dient te geloven om te kunnen begrijpen, of juist te begrijpen om te kunnen geloven.

De titel, 'Boek van de Wetten der Landen', dankt het werk aan een omvangrijke passage waarin Bardaisan de verschillende landen in de wereld en hun wetten aandraagt als argument tegen de bewering dat het menselijk handelen onder invloed staat van de sterren, zoals de astrologen beweren. Dat dit niet zo kan zijn, aldus Bardaisan, blijkt uit de observatie dat elk land zijn eigen gewoonten heeft, die ertoe leiden dat alle bewoners zich in hetzelfde land op dezelfde manier gedragen. Dit kan onmogelijk het gevolg van de sterren zijn, want dat zou betekenen dat alle mensen in dat land onder exact dezelfde horoscoop zouden moeten zijn geboren, wat evident niet het geval is. De verklaring van hun gedrag ligt veeleer in hun beschikking over een vrije wil, hun in staat stelt om zichzelf wetten op te leggen. Om zijn argument kracht bij te zetten beschrijft Bardaisan vervolgens een grote hoeveelheid landen en volkeren met hun respectievelijke wetten en gebruiken,

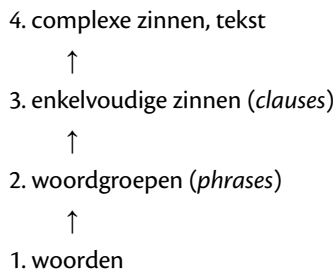
zoals de Brahmanen in India, die geen vlees mogen eten, of de Parthen, die polygaam leven.

De Syrische tekst van BWL is ons slechts in één 6^e- of 7^e-eeuws manuscript overgeleverd, dat halverwege de 19^e eeuw samen met honderden andere handschriften werd ontdekt in het klooster van Deir as-Suryan in de Egyptische Wadi Natrun. Het feit dat er voor die tijd reeds fragmenten uit de tekst bekend waren via Griekse parallellen leidde tot jarenlange discussie over de authenticiteit van het werk, de toeschrijving ervan aan Bardaisan en de taal waarin de tekst oorspronkelijk was geschreven. Pas in de 20^e eeuw werd de consensus bereikt dat die taal het Syrisch was en dat de tekst het gedachtegoed van Bardaisan weerspiegelt. Hiermee vormt het Boek van de Wetten der Landen een werk dat kan worden beschouwd als een representant van 'authentiek' (in plaats van vertaald) Syrisch proza. Wel moet er in dit opzicht rekening worden gehouden met het feit dat het manuscript uit de 6^e of 7^e eeuw stamt, dus grofweg drie eeuwen na de compositie van de oorspronkelijke tekst. We hebben te maken met een kopie (die zelf ook weer kan teruggaan op een kopie, etc.), die derhalve zowel wat taalgebruik als wat inhoud betreft kan afwijken van het origineel.

Het doel van deze dissertatie was het onderwerpen van de Syrische tekst van BWL aan een gedetailleerde taalkundige analyse. Voor deze analyse heb ik gebruik gemaakt van computer-ondersteunde methoden en modellen die zijn ontwikkeld in de projecten CALAP en *Turgama* in samenwerkingsverband tussen de Werkgroep Informatica Vrije Universiteit en het Peshitta Instituut Leiden. Die methoden en modellen zijn speciaal toegespitst op onderzoek naar oude talen, zoals het Hebreeuws en Syrisch, die als inherente problematiek hebben dat zij niet langer gesproken worden en dus geen *native speakers* meer hebben. Aangezien het onderzoek naar dergelijke dode talen noodzakelijkerwijs is aangewezen op overgeleverde, geschreven teksten, hanteert het CALAP/*Turgama*-model een corpuslinguïstische methode, die zich zo veel mogelijk richt op distributionele verschijnselen die in de tekst waarneembaar zijn, met zo min mogelijk interferentie van externe kennis over de taal. Dat dit ideaal van een zuiver op de data gebaseerde analyse in de praktijk slechts kan worden benaderd, blijkt uit het feit dat het CALAP/*Turgama*-model enkele fasen bevat waar menselijke inmenging vereist is: in het opstellen van een set morfologische basisregels in de vorm van

een *word grammar*, alsook in een interactief analyseproces waar mens en computer elkaar wederzijds aanvullen (Hoofdstuk 1, § 2.2).

De computerprogramma's die voor de analyse worden gebruikt stellen de onderzoeker in staat om een tekst nauwgezet te ontleden in taalkundige eenheden: morfemen, woorden, zinsdelen, etc. Op grond van het soort en de omvang van de taalkundige eenheid waarnaar gekeken wordt kent het analyseproces vier afzonderlijke stadia, die corresponderen met vier taalkundige niveaus: woordniveau, woordgroepniveau, zinsniveau en tekstniveau. Deze niveaus worden achtereenvolgens geanalyseerd volgens een *bottom-up* benadering, waarbij de data verkregen op een lager niveau telkens wordt geïntegreerd in het niveau erboven. Op het eerste, laagste niveau wordt gekeken naar de opbouw van woorden uit morfemen (lexemen en hun inflectie); op het niveau daarboven naar de opbouw van woorden in woordgroepen (*phrases*); vervolgens naar de opbouw van woordgroepen in enkelvoudige zinnen (*clauses*), en tenslotte naar de opbouw van enkelvoudige zinnen in complexe zinnen en grotere tekstpassages:



De vier taalniveaus, van beneden naar boven

De analyse van deze vier niveaus verloopt halfautomatisch, in een interactief proces tussen gebruiker en computer: op basis van eerder gemaakte keuzes door de gebruiker doen de computerprogramma's suggesties voor de analyse van een vorm of constructie, die de gebruiker op grond van zijn taalkundig inzicht accepteert, weigert of aanpast, waarna die beslissingen weer worden verwerkt in de lijst van suggesties die de computer kan doen. Na voltooiing van de analyse van een bepaald taalniveau wordt de verkregen data vervolgens gebruikt als input voor de analyse van het niveau erboven. Deze gecontroleerde wisselwerking tussen computer en gebruiker garandeert

niet alleen een hoge mate van consistentie, maar biedt tevens een effectieve mogelijkheid tot zelfcontrole: zodra een keuze van de onderzoeker op protest van de computer stuit kan dit duiden op een probleem in de programmatuur, maar ook op een taalkundige eigenaardigheid die nadere studie verdient. Aldus 'leren' de mens en de computer van elkaar.

Wanneer de onderzoeker op deze manier zijn hele corpus doorlopen heeft is het resultaat een zeer uitgebreide database van taalkundige informatie over de desbetreffende tekst. Die database dient vervolgens als basis voor het daadwerkelijke taalonderzoek, waarbij de onderzoeker de data met behulp van geavanceerde zoekopdrachten kan inventariseren, ordenen en bestuderen.

In mijn dissertatie heb ik, met deze database als uitgangspunt, de eerste drie taalniveaus (woordniveau, woordgroepniveau en zinsniveau) van BWL geanalyseerd, waarbij ik me per niveau telkens op een selectie uit de vele taalkundige fenomenen heb gericht.

Uit het onderzoek is gebleken dat wat voor de menselijke input op taalkundig niveau geldt, des te meer van toepassing is waar het kennis van de tekst zelf betreft. Zelfs met behulp van geavanceerde rekenmethoden is een adequate analyse van een corpus niet mogelijk op grond van de grammaticale taalverschijnselen alleen. Bij onduidelijke of dubbelzinnige vormen moet de onderzoeker, wanneer de grammaticale gegevens niet toereikend zijn, voor zijn oordeel afgaan op context en inhoud van de tekst of op zijn algemene kennis van de werkelijkheid. Met andere woorden: bij de taalkundige analyse van een corpus is er voortdurend sprake van wisselwerking tussen taalkunde en filologie.

De relevantie van deze interactie voor de analyse van Bardaisans BWL blijkt niet alleen uit het feit dat het onderwerp van de tekst de linguïstische kenmerken ervan beïnvloedt (bijv. de veelheid aan eigen-, volks- en geografische namen), maar ook in diverse gevallen van noodzakelijke filologische overwegingen voor een vellen van een adequaat taalkundig oordeel, bijvoorbeeld in de interpretatie van de *waw* in ܡܝܢ ܕܥܝܪܐ als *waw explicativum* (in Syrië, **namelijk** in Edessa: Hfst. 2, n. 22), de beslissing met betrekking tot de identiteit van de interjectie ܐܝܬܐ (Hfst. 3, n. 164), de analyse van de constructie ܐܝܬܐ ܕܡܝܢ ܕܥܝܪܐ (Hfst. 3, § 2.1.2.4) of het bepalen van thema en rhema in een zin (Hfst. 4).

Ofschoon de onderhavige studie zich op de taalkundige aspecten van BWL richtte, was dus een beknopte beschrijving van de inhoud van de tekst noodzakelijk (Hfst. 1, § 1), alsook een overzicht van eerder onderzoek inzake de herkomst en authenticiteit ervan. Hoofdstuk 1 bevat tevens een uiteenzetting van de problemen bij het vaststellen van de textuele basis, wanneer—zoals in dit geval—slechts één tekstgetuige beschikbaar is. Vastgesteld diende te worden of er sprake is van verschillende tekstlagen en hoe deze zich chronologisch tot elkaar verhouden.

In Hoofdstuk 2 wordt uitgelegd dat de eigenaardigheden van BWL op het gebied van spelling en vormleer kenmerkend zijn voor het Syrische taaleigen van de 6^e of 7^e eeuw. Deze komen dus overeen met de tijd waarin het handschrift is gekopieerd en niet zozeer met de tijd waarin de tekst oorspronkelijk geschreven werd, iets waar terdege rekening mee moet worden gehouden bij verder taalhistorisch onderzoek.

Voorts is uit mijn onderzoek van de spelling gebleken dat deze kenmerken door drie verschillende factoren zijn beïnvloed, waarbij telkens twee principes een rol spleen: 1. encyclopedie en taalkunde (het feit dat één woord verschillende semantische referenten kan hebben; bijv. de naam ܐܒܓܪ *Abgar*, die naar verschillende personen kan verwijzen; of dat dezelfde referent door verschillende termen kan worden aangeduid; bijv. ܐܠܗܐ en ܐܠܡܐ voor *God*, of ܐܝܢܐ en ܐܝܢܐ voor *India*); 2. orthografie en morfologie (bijv. de vraag of twee varianten van hetzelfde woord, zoals ܠܬܪܐ en ܠܬܪܐ *Hatra*, slecht een verschil in spelling weergeven of duiden op het bestaan van twee verschillende lexemen met verschillende uitspraak); en 3. zelfstandige naamwoorden en eigennamen (het feit dat bijv. de namen voor de dierenriemtekens in oorsprong gewone zelfstandige naamwoorden zijn—ܠܬܪܐ *krab*, ܠܬܪܐ *lam*, enz.—en pas in de context tot eigennamen worden (*Kreeft*, *Ram*, enz.)).

Hoofdstuk 3 behelst een gedetailleerd overzicht van alle woordgroeptypen en -patronen die in BWL voorkomen. Daarbij heb ik niet alleen een lijst opgesteld van de afzonderlijke elementen die een woordgroep kunnen vormen, maar heb ik tevens de mogelijke manieren onderzocht waarop dergelijke elementen (ingedeeld naar 'hoofd' en 'extensie') worden gebruikt om zinsdelen te vormen. Dit overzicht bleek zeer inzichtelijk in het licht van de dichotomie tussen taalkundige theorie en waargenomen praktijk. Waar de

recursiviteit ('herhaalbaarheid') van talige structuren in theorie eindeloze combinaties zou kunnen opleveren, blijkt er in de praktijk steeds een bovenglimiet te bestaan voor de complexiteit van de constructies die in een corpus worden aangetroffen. Zo is gebleken dat in BWL een nominale woordgroep (*noun phrase*, NP) ten hoogste zes parallelle hoofden kan hebben, dat een dergelijk hoofd uit niet meer dan twee opeenvolgende nomina in de status constructus kan bevatten, terwijl het aantal afzonderlijke extensies dat een NP kan hebben maximaal vier is. De mate waarin de extensie van woordgroepen recursief is (d.w.z. het aantal malen dat een extensie zelf weer een extensie heeft) blijkt ten hoogste drie te zijn: een extensie van een extensie van een extensie van een NP-hoofd.

Tenslotte heb ik in Hoofdstuk 4 onderzocht hoe zinsdelen in BWL zich binnen een zin gedragen. Daarbij heb ik vooral gelet op het verschijnsel dat een zinsdeel vooraan in een werkwoordelijke zin wordt geplaatst (*fronting*) en de vraag gesteld wat de mogelijke pragmatische implicaties daarvan zijn (bijv. het markeren van thema en rhema) en het effect op *participant activation* (introducering, continuering of reactivering). Op grond van de vaststelling dat de taal van BWL tamelijk strak vasthoudt aan de standaard volgorde VSO (*verb - subject - object*) in het Semitisch, heb ik getracht afwijken van deze volgorde te verklaren bij vooropplaatsing (d.w.z. plaatsing vóór het werkwoord) van één of meer zinsdelen. Het is gebleken dat er in de taal van BWL verschillende correlaties bestaan tussen de grammaticale functie van vooropgeplaatste zinsdelen en hun pragmatische functie. Aange-toond wordt bijvoorbeeld dat een vooropgeplaatst subject een significante neiging heeft als thema gemarkeerd te worden, terwijl vooropgeplaatste objecten juist veelal het rhema markeren. In tegenstelling tot andere zinsdeeltypen worden adjuncten (in het bijzonder temporele) vaak in pre-verbale positie geplaatst, een verschijnsel dat goed lijkt aan te sluiten bij hun inherente functie van het beschrijven van een toestand, wat in de Functionele Grammatica *setting* wordt genoemd. Nog duidelijker dan hun functie als markering van thema en rhema is de rol die vooropgeplaatste zinsdelen hebben ten behoeve van *participant activation*. Dit blijkt vooral uit de relatie tussen de 'zwaarte' van het type woordgroep waaruit het vooropgeplaatste zinsdeel bestaat, en de 'sterkte' van het soort *participant activation*: in het algemeen zullen vooropgeplaatste zinsdelen die uit NP's bestaan, de sterkste activering

bewerkstelligen, namelijk introducering. Demonstratieve pronominale woordgroepen behelzen een zwakkere activering, namelijk reactivering, terwijl persoonlijke voornaamwoordgroepen veelal de zwakste activering opleveren, namelijk continuering. Voorts heb ik aangetoond dat indien meer dan één constituent vooropgeplaatst is, deze zonder uitzondering geplaatst worden in de relatieve volgorde:

subject – complement – object – adjunct / modifier.

In mijn onderzoek naar het taaleigen van BWL heb ik uit een veelheid van mogelijke verschijnselen een keuze moeten maken. Daarbij is de aandacht vooral uitgegaan naar verschijnselen die tot dusverre slechts oppervlakkig bestudeerd waren, zoals de interne structuur van zinsdelen en de kenmerken van de verbale zin, die in vergelijking met de grondig bestudeerde non-verbale zin tamelijk onderbelicht is gebleven.

Verder onderzoek naar de taal van BWL is zeker mogelijk en gewenst om deze unieke getuige van de vroege Syrische literatuur recht te doen. Zo blijft onder andere een taalkundig verantwoorde en actuele wetenschappelijke editie van de tekst een desideratum. Aan dit doel hoop ik met dit proefschrift een bijdrage te hebben geleverd en een beter inzicht te hebben gegeven in zowel diverse taalkundige kenmerken van BWL als in de taal van de vroege Syrische literatuur in het algemeen.

CURRICULUM VITAE

Dirk Bakker werd geboren op 3 juli 1978 te West-Terschelling. In 1998 behaalde hij zijn examen in het voortgezet wetenschappelijk onderwijs aan het Stedelijk Gymnasium te Leeuwarden, waarna hij in Groningen begon aan zijn studie Semitische Talen en Culturen. Tijdens een onderzoeksstage in voorbereiding op zijn doctoraalscriptie verbleef hij in maart–april 2003 in het Nederlands Instituut te Rome, vanwaar hij codicologisch onderzoek verrichtte in de Biblioteca Apostolica Vaticana. Hiernaast studeerde hij Algemene Taalwetenschap. In augustus 2005 behaalde hij met lof het doctoraal examen Semitische Talen en Culturen met als hoofdvak Aramees / Syrisch. In de periode 2005–2009 was hij aangesteld als promovendus aan de Universiteit Leiden binnen het NWO-project *Turgama: Computer-Assisted Analysis of the Peshitta and the Targum: Text, Language and Interpretation* onder leiding van dr. W.Th. van Peursen, waarbinnen hij het onderzoek verrichtte voor onderhavige dissertatie. In die positie was hij verbonden aan het Leids Instituut voor Godsdienstwetenschappen aan de Universiteit Leiden, waar hij na voleindiging van het Turgama-project tot 2011 werkzaamheden heeft verricht als wetenschappelijk onderzoeker en docent.

