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## Paronomastic Infinitives in North-Eastern Neo-Aramaic: A Typological Approach

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# Paronomastic Infinitives in North-Eastern Neo-Aramaic. A Typological Approach

## Abstract

The present paper aims to describe the distribution and functions of preposed and postposed paronomastic infinitives in literary and spoken varieties of North-Eastern Neo-Aramaic (NENA). In the first part the syntax and the function(s) of constructions involving a paronomastic infinitive will be described from a typological point of view. Syntactic and functional variation of NENA paronomastic infinitives largely corresponds to what we find in other Semitic languages as well as in many languages belonging to other families. In the second part of the paper we will address the rendering of Biblical Hebrew and Classical Syriac paronomastic infinitives in NENA Bible translations and offer a survey of various constructions found in spoken varieties and in the language of early Christian Neo-Aramaic poetry.

## Keywords

Bible translations; North-Eastern Neo-Aramaic; paronomastic infinitives; typology

## 1 A Typological Sketch of Paronomastic Infinitives<sup>1</sup>

Paronomastic (or tautological) infinitives have already been discussed in a typological framework,<sup>2</sup> sometimes with a specific focus and extensive reference to Semitic languages.<sup>3</sup> In relation to preposed paronomastic infinitives alone, Bernini has offered a typological and pragmatic overview.<sup>4</sup> The sketch proposed in this section attempts to combine previous typological approaches in a constructional perspective. Meaning-form pairings will be given for each type of paronomastic infinitive, with a tentative formalization of the constructions at issue.

Paronomastic infinitives belong to the wider class of doubled verbs. Doubling is a syntactic process that involves repetition of phonological material beyond the boundaries of the word. Contrary to reduplication,

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<sup>1</sup> Abbreviations: ABL = ablative; ACC = accusative; AOR = aorist; ARG = argument(s); CAUS = causative; Ch = Christian (Neo-Aramaic dialect of); CL = clitic; COHORT = cohortative; COND = conditional; CONN = connective; COP = copula; DAT = dative; DEP = dependent; DET = determiner; EMPH = emphasis; FIN = finite; FOC = focus (marker); FUT = future; GEN = genitive; GER = gerundive; HAB = habitual; IMP = imperative; INF = infinitive; IPFV = imperfective; J = Jewish (Neo-Aramaic dialect of); M = masculine; NEG = negative marker; OBJ = object; OP = operator; PERF = perfective; PL = plural; POSS = possessive; PPT = past participle; PRED = predicative particle; PREP = preposition; PRESP = present participle; PRET = preterite; PROX = proximative; PRS = present; PST = past; PTCP = participle; RED = reduplication; REL = relative; SBJ = subject; SBJV = subjunctive; SG = singular; SoA = state of affair; SUB = subordinator; TOP = topic (marker); Vb = verb; VN = verbal noun.

<sup>2</sup> T. Güldemann, I. Fielder and Y. Morimoto, 'The verb in the preverbal domain across Bantu: Infinitive "fronting" and predicate-centered focus' (paper presented at the International Workshop *BantuSynPhonIS: Preverbal Domains*, ZAS Berlin and Humboldt University Berlin, November 14-15, 2014, [https://www2.hu-berlin.de/predicate\\_focus\\_africa/data/2014-11-14\\_Gueldemann\\_The%20verb%20in%20the%20preverbal%20domain.pdf](https://www2.hu-berlin.de/predicate_focus_africa/data/2014-11-14_Gueldemann_The%20verb%20in%20the%20preverbal%20domain.pdf)); J. Hein, 'Doubling and do-support in verbal fronting: Towards a typology of repair operations', *Glossa: A Journal of General Linguistics* 2/1 (2017), pp. 1-36 (3-7).

<sup>3</sup> G. Goldenberg, 'Tautological infinitive', *IOS* 1 (1971), pp. 36-85; U. Rapallo, 'Tipologia dell'infinito paronomastico', *Archivio Glottologico Italiano* 56/1 (1971), pp. 105-127. See also E. Cohen's application of Goldenberg's model to Old Babylonian, with discussion of the bibliography on Akkadian paronomastic infinitives ('Paronomastic Infinitive in Old Babylonian', *Jaarbericht "Ex Oriente Lux"* 38 [2003-2004], pp. 105-12; Idem, 'The Old Babylonian Paronomastic Infinitive in -am', *JOAS* 126/3 [2006], pp. 425-432).

<sup>4</sup> G. Bernini, 'Constructions with preposed infinitive: Typological and pragmatic notes', in L. Mereu (ed.), *Information structure and its interfaces* (Berlin: Mouton de Gruyter, 2009) pp. 105-128.

adjacency of the doubled elements in the sentence is not mandatory.<sup>5</sup> Moreover, doubling marks focus and intensification. More specifically, it marks predicate-centred focus, i.e., focus on the state of affairs or, alternatively, focus on truth-value of the utterance.<sup>6</sup>

When verbal doubling comes into play, doublets including verbal nouns and non-finite forms – and, in the latter case, especially infinitives – are predominant in the languages of the world. This seems to be due to the ambiguous nature of forms such as infinitives and participles, which share properties with both nouns and verbs.<sup>7</sup> As Ramat has said, ‘INF può essere veramente considerato un nome verbale’ (‘the infinitive may indeed be considered a verbal noun’)<sup>8</sup> and it may therefore be involved in left- and right-dislocations such as those dealt with in this paper.

### 1.1 *Preposed Infinitives*

As regards preposed paronomastic infinitives, ‘[m]any languages tend to resort to inflected forms with the least amount of specification with respect to the major variables of speech act form and topic time, such as the infinitive forms.’<sup>9</sup> There are also minor types that make use of irregular infinitives or special morphology on the left-dislocated phrase. These constructions can be represented as follows:

original VP		doublet VP
[({PREP, CONN, RED}) Vb X <sub>INF</sub> (special morphological marking)]	+	[Vb X <sub>FIN</sub> ]

Function: predicate-centred focus or intensification

The label ‘original’ and ‘doublet’ are assigned following Jacob.<sup>10</sup> One of the reasons the second VP cannot be the original is that in some languages the second VP may display a light or support verb,<sup>11</sup> and such a verb must be classified as a doublet, since it does not bear the lexical information.

<sup>5</sup> See P. Jacob, ‘On the obligatoriness of focus marking: Evidence from Tar B’arma. The expression of information structure’, in I. Fiedler and A. Schwarz, *A documentation of its diversity across Africa*, (Amsterdam/Philadelphia: John Benjamins, 2010), pp. 117-144; eadem, *Doubled verbs. Focus marking in Sara-Bagirmi* (paper presented at the *Nilo-Saharan Linguistic Colloquium*, University of Cologne, May 23, 2013, <https://www.iaaw.hu-berlin.de/de/afrika/linguistik-und-sprachen/veranstaltungen/afrikalinguistischeskolloquium/papers-wintersemester-2012-13/doubled-verbs.-focus-marking-in-sara-bagirmi>).

<sup>6</sup> T. Gildemann, ‘Present progressive vis-à-vis predication focus in Bantu: A verbal category between semantics and pragmatics’, *Studies in Language* 27 (2003), pp. 323-60. In a similar vein, as regards paronomastic infinitives in the Semitic languages, Y.-K. Kim, in *The Function of the Tautological Infinitive in Classical Biblical Hebrew* (Winona Lake, IN: Eisenbrauns, 2009) pp. 111 and 133, speaks of focus on ‘the factuality of the proposition’. Gzella speaks of “assertion” as “the speaker’s belief or conviction that the proposition is true” (H. Gzella, ‘Emphasis or Assertion? Remarks on the Paronomastic Infinitive in Hebrew’, *BO* 67/5-6, pp. 488-498 [492]).

<sup>7</sup> J. C. Moreno, ‘O infinitivo flexionado em galego e em húngaro: um estudo contrastivo’, *Agália* 4 (1985), 457-462.

<sup>8</sup> P. Ramat, ‘La natura dell’infinito’, in H. Jansen, P. Polito, L. Schøsler and E. Strudsholm (eds.), *L’infinito & oltre. Omaggio a Gunver Skytte* (Copenhagen: Odense University Press 2002), pp. 409-417 (409, our translation).

<sup>9</sup> Bernini, ‘Constructions with preposed infinitive’, p. 113.

<sup>10</sup> P. Jacob, ‘Doubled verbs. Focus marking in Sara-Bagirmi’ (paper presented at the *Nilo-Saharan Linguistic Colloquium*, University of Cologne, May 23, 2013), p. 8.

<sup>11</sup> See, e.g., in the following examples:

- i. Sicilian (Italo-Romance, Indo-European; I. M. Mirto, ‘Do-support in a Sicilian variety, an Italian pseudo-cleft, and the packaging of information’, in L. Mereu [ed.], *Information structure and its interfaces* [Berlin: Mouton de Gruyter 2009] pp. 153-168 [153])
 

<i>babbiari</i>	<i>fa</i>
joke.INF	do.PRS.3SG
‘He is only joking	
[contrary to co(n)textual expectations].’	

The only blocks necessary to the construction are those containing the verbal forms (see 1). Adverbs and arguments may be added to the original and/or to the doublet VPs (2-6). The same argument may appear both in the original and in the doublet VPs as a clitic in the doublet VP (7) or in both VPs (8).

- (1) Biblical Hebrew (Semitic, Afro-Asiatic; Gen. 2.17)  
Context: “but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die.” (NIV)  
*mot tāmūt*  
die.INF die.FUT.2SG  
‘you will certainly die.’
- (2) Kabyle (Berber, Afro-Asiatic)<sup>12</sup>  
‘– *Tesneḍ taqbaylit?* – *Afham fehmeɣ*,  
know.2SG the.Kabyle understand.VN understand.PRS.1SG  
  
*tiririt wer ttarray*  
answer.VN NEG answer.PRS.1SG  
  
‘– Do you speak Kabyle? – As for understanding it, I understand; but as for speaking it, I cannot.’
- (3) Swahili (Bantu, Niger-Congo)<sup>13</sup>  
*kufa tu-ta-kufa wote*  
die.INF 1PL-FUT-die all  
‘We all shall die.’
- (4) Russian (Slavic, Indo-European)<sup>14</sup>  
*znat’ ne znaju*  
know.INF NEG know.PRS.1SG  
‘I absolutely do not know.’
- (5) Latin (Italic, Indo-European; Plauti *Aulularia* 181)  
*nunc domum properare propero*  
now house.ACC hasten.INF hasten. PRS.1SG  
‘Now I’m making all haste to hasten home.’  
(F. Leo’s 1895 translation)
- (6) Vietnamese (Viet-Muong, Austroasiatic)<sup>15</sup>  
*doc thi no nen doc sach*  
read TOP he should read book  
‘As for reading, he should read books.’

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ii. Hausa (Chadic, Afro-Asiatic; M. Green, *Focus in Hausa* [Publications of the Philological Society, 40, Oxford: Blackwell, 2007] p. 60)

*sáyé-n àbinci nèe, sukà yi*  
buy.VN-GEN food FOC IPFV.DEP.3PL do  
‘They BOUGHT FOOD.’

These constructions are not actually paronomastic, and will not be further discussed in the paper.

<sup>12</sup> Goldenberg, ‘Tautological infinitive’, p. 60, our spelling modifications.

<sup>13</sup> Rapallo, ‘Tipologia’, p. 111.

<sup>14</sup> Goldenberg, ‘Tautological infinitive’, p. 72.

<sup>15</sup> T. Trinh, *Edges and Linearization* (Cambridge, MA: MIT dissertation, <https://dspace.mit.edu/bitstream/handle/1721.1/68523/770761414-MIT.pdf?sequence=2>, 2011) p. 38.

- (7) Spanish (Ibero-Romance, Indo-European)<sup>16</sup>  
*leer el libro Juan lo ha leído*  
 read.INF the book Juan OBJ.CL.3MSG has read  
 ‘As for reading the book, Juan has indeed read it.’

- (8) Piedmontese (Gallo-Romance, Indo-European)<sup>17</sup>  
*Scriv-je, i l'hai*  
 write.INF-to.her/him SBJ.CL.1SG it.have.PRS.1SG  
*scrivù-je*  
 written-to.her/him  
 ‘I really wrote to her/him. /  
 As for writing to her/him, I did it.’

The paronomastic infinitive may be introduced by a preposition (9-10), a connective (11), or be reduplicated (12).

- (9) French (Gallo-Romance, Indo-European)<sup>18</sup>  
 Context: “Somebody should read this article and take action, but who? And what should the action be?”  
*Oh! Pour être lu, ça serait lu*  
 Oh for be.INF read.PPT this be.COND.3SG read.PPT  
 ‘As for being read, it will be read.’

- (10) Amharic (Semitic, Afro-Asiatic)<sup>19</sup>  
*əšši lä-madammät'-u ənkw l-adamt'-əh*  
 all.right for-listen.VN-DET PART PROX-1SG.listen.IPFV-2MSG.OBJ  
 [But listen to me Tiruneh.] ‘All right, I’m listening.’

- (11) Spanish (Ibero-Romance, Indo-European)<sup>20</sup>  
 – *Tu tío José tiene mucho dinero.*  
 your uncle José have.PRS.3SG a.lot.of money  
  
 – *Como tener-lo, lo tiene; pero es muy tacaño*  
 as have.INF-it it have.PRS.3SG but be.PRS.3SG very stingy

– Your uncle José has a lot of money.  
 – As for having it, he has, but he is very stingy.’

- (12) Spanish (Ibero-Romance, Indo-European)<sup>21</sup>  
*Comer comer no come mucho*  
 RED eat.INF NEG eat.PRS.3SG much  
 ‘He doesn’t really eat much.’

<sup>16</sup> L. Vicente, ‘An alternative to remnant movement for partial predicate fronting’, *Syntax* 12/2 (2009), pp. 158-191 (167).

<sup>17</sup> A. Aly-Belfadel, *Grammatica piemontese* (Noale: Guin, 1933) p. 288, his translations.

<sup>18</sup> L. Malet, *Les enquêtes de Nestor Burma et les nouveaux mystères de Paris* (Paris: Laffont, 1985) vol. II p. 289, quoted in G. Bernini, ‘Constructions with preposed infinitive’, p. 123, his translation.

<sup>19</sup> O. Kapeliuk, *Nominalization in Amharic* (Wiesbaden: Franz Steiner, 1988) p. 68.

<sup>20</sup> L.A. Hernando Cuadrado, ‘Sobre el funcionamiento de como en español’, *Revista de Filología Románica* 19 (2002), pp. 325-40 (337).

<sup>21</sup> J. Valenzuela, J. Hilferty and M. Garachana, ‘On the reality of constructions: The Spanish reduplicative-topic construction’, *Annual Review of Cognitive Linguistics* 3 (2005), pp. 201-215 (208).

The preposition *pour* in (9) and the connective *como* in (11), as well as *thi* in (6), function as topic markers.<sup>22</sup> In some languages, infinitives placed before the finite verb may exhibit special morphological marking, including focus marking (see 16-18 and, perhaps, 15):

- (13) Lithuanian (Baltic, Indo-European)<sup>23</sup>  
*deg-tè dèga*  
 burn-INF burn.PRS.3SG  
 'It burns brightly.'
- (14) Turkish (Turkic)<sup>24</sup>  
*Ol-ma-sın-a ol-du, amma nasıl?*  
 be-VN-3SG.POSS-DAT be-PAST but how  
 'Yes, it's done, but how?'
- (15) Amharic (Semitic, Afro-Asiatic)<sup>25</sup>  
*māmṭat-əss mättobbəññ nābbär*  
 come.INF-FOC(?) come.PST.3SG to.me  
 'As to coming, he had come to me  
 [, but refusing I did send him back].'
- (16) Tuki (Bantu, Niger-Congo)<sup>26</sup>  
*O-suwa owu Puta a-mu-suwa tsono raa*  
 INF-wash FOC Puta SBJ-1SG-wash clothes her  
 'Putu WASHES her clothes.'
- (17) Ama (Nyimang, Nilo-Saharan?)<sup>27</sup>  
*ládā bá nē indÿ ká lādī*  
 walk.INF EMPH FOC 3SG ? walk.IPFV  
 'She is WALKING.'
- (18) Ewe (Kwa, Niger-Congo)<sup>28</sup>  
*φo-φo é wò φo é*  
 RED-beat FOC 3SG beat 3SG  
 'S/he BEAT her/him.'

<sup>22</sup> *Pour* is arguably the reduction of the French topic marker *pour ce qui regarde/touche*, see B. Combettes, 'Grammaticalisation des marqueurs de topicalisation en français : Les expressions du type *pour ce qui regarde*', *Langue française* 156/4 (2007), pp. 93-107.

<sup>23</sup> W. Meyer Lübke, 'Der intensive Infinitiv im Litauischen und Russischen', *Indogermanische Forschungen* 14 (1903), pp. 114-127 (114).

<sup>24</sup> Goldenberg, 'Tautological infinitive', p. 60, his translation.

<sup>25</sup> Goldenberg, 'Tautological infinitive', p. 70.

<sup>26</sup> E. Biloa, *Functional Categories and the Syntax of Focus in Tuki* (Newcastle: Lincom Europa, 1997) p. 110.

<sup>27</sup> T. Güldemann, '(Preposed) verb doubling and predicate-centered focus' (paper presented at the *Workshop Project B7*, Berlin, November 21-22, 2010), p. 2.

<sup>28</sup> F.K. Ameka, 'Focus Constructions in Ewe and Akan', *MIT Working Papers in Linguistics*, 17 (1992), pp. 1-25 (12).

(19) Hungarian (Finno-Ugric, Uralic)<sup>29</sup>

*vol-ni*            *vol-t*  
be.PST-INF      be.PST-3SG  
'for being there, it was there'

(20) Hungarian (Finno-Ugric, Uralic)<sup>30</sup>

*áru**lni*            *áru**ltak*,            *de*    *venni*  
donate.INF    donate.PRS.1SG      but    throw.away.INF  
*nem*            *vettek*  
NEG            throw.away.PRS.1SG  
'I do make gifts, but I do not squander.'

In (13), the 'second', unusual Lithuanian *-tė* infinitive is found, while in (14) 'the Turkish verbal noun in front position is also inflected for nominal categories, such as third person singular possessive and dative cases'.<sup>31</sup> In (18), the preposed verbal form is reduplicated. In Hungarian, as in other languages, along with regular tautological-infinitive constructions (20), special lexical morphology might be used in the original VP: the regular infinitive of 'be' would be *lenni*, but in (19) irregular *vol-ni* is used in order to reduplicate the verbal stem of *vol-t*.

Preposed paronomastic infinitives generally i) topicalize the lexical content of the verb and focus on the assertion contained in the second part of the sentence (i.e., the comment), which is given as true at the time of speaking, even contrary to co(n)textual expectation (see e.g., 2, 6, 7, 10-12).<sup>32</sup> These constructions tend to be conventionally reanalysed as ii) truth-value focus constructions of the kind of [DOES Vb X]/[really Vb X] (see 1, 3, 5, 9), which, in turn, may take on iii) an intensifying reading, such as those displayed by (4) and (13). All three readings are proposed for (8) in Aly-Belfàdel's grammar of Piedmontese.

Goldenberg maintains that preposed infinitives are not 'pan-glottic',<sup>33</sup> but they are, in fact, well attested in various language families. These constructions are likely to emerge via dialogical interactions<sup>34</sup> and occur especially in colloquial registers. For Meyer-Lübke, on the other hand, 'zweifle aber nicht daran, dass [die Erscheinung] auch noch anderswo sich nachweisen lässt, sofern es eben überhaupt bis zur Bildung eines wirklichen Infinitivs gekommen ist'.<sup>35</sup> Recent typological research on different language families seems to support the latter claim.<sup>36</sup>

The construction in (21) seems to be less common in the languages of the world. Here, the infinitive is fronted as in a cleft, or cleft-like, sentence, and repeated by a cognate finite form in the following sentence. In the present article, only constructions formed by the infinitive followed by a relative pronoun or a subordinator will be considered as cleft(-like) sentences. Furthermore, these constructions may, but need not, exhibit a pre- or post-verbal focus marker. Goldenberg says that these constructions are typical of Semitic languages, but one may also find them in other language families (see 23).<sup>37</sup> Their function is linked, again, to focalization (on the state-of-

<sup>29</sup> Goldenberg, 'Tautological infinitive', pp. 72-3.

<sup>30</sup> Rapallo, 'Tipologia', p. 114.

<sup>31</sup> Goldenberg, 'Tautological infinitive', pp. 60-2; Bernini, 'Constructions with preposed infinitive', p. 113.

<sup>32</sup> A change in prosody may be responsible for the reanalysis of constructions focussing on the state of affairs (i.e. [Vb X]<sub>FOC</sub> + [Vb X(TAM)]<sub>TOP</sub>) into truth-value focus constructions (i.e., [as for X]<sub>TOP</sub> + [Vb X]<sub>FOC</sub>): see Güldemann, '(Preposed) verb doubling', p. 6; Jacob, *Doubled verbs*; cf. also Goldenberg, 'Tautological infinitives', p. 72.

<sup>33</sup> Goldenberg, 'Tautological infinitives', p. 58. Also Kim (*The Function of the Tautological Infinitive*, p. 112) is inclined to think that paronomastic infinitives are not frequently found outside the Semitic languages and, in the non-Semitic languages in which they do occur, such as the Romance languages they 'do not seem to be as productive as in B[iblical]H[ebrew]'.  
<sup>34</sup> See (2, 9, 10), and E. Calaresu, 'Grammatica del testo e del discorso: dinamicità informative e origini dialogiche di diverse strutture sintattiche', in A. Ferrari, L. Lala and R. Stojmenova (eds.), *Testualità. Fondamenti, unità, relazioni / Textualité. Fondements, unités, relations / Textualidad. Fundamentos, unidades, relaciones* (Firenze: Cesati, 2015), pp. 43-59.

<sup>35</sup> Meyer Lübke, 'Der intensive Infinitiv', p. 119.

<sup>36</sup> Güldemann et al., 'The verb in the preverbal domain'.

<sup>37</sup> Goldenberg, 'Tautological infinitive', p. 58.

affairs and, apparently, never on the truth-values of the utterance, see 21) and emphasis (e.g., mirativity in 22 and intensification in 23).

(21) Jewish Babylonian Aramaic (Semitic, Afro-Asiatic)

Context: “If one intentionally took a false oath on a deposit and witnesses forewarned him...” should he be flogged, “as this is the standard punishment for an intentional transgression” or rather bring a guilt-offering? (Shebu. 37a-37b, The William Davidson Talmud).

*milqē hu d-lā lqī abāl qurbān mēti*  
 flog.INF FOC SUB-NEG flog.PPT but offering bring.PRESP  
 ‘He is not indeed flogged, but rather brings an offering.’<sup>38</sup>

(22) Turoyo (Semitic, Afro-Asiatic)<sup>39</sup>

*naḥḥnno b-i-kaše i-ḥzāyto d-ḥzeli*  
 go down.PRET in-DET-slope DET-see.INF SUB-see.PRET

*kale u-qāmyon b-filge d-u-dārbo kālyo*  
 there.it.is! DET-truck in-middle of-DET-street stop.PRET

‘Ich fuhr den Abhang hinunter. Mit schrecken sah ich plötzlich, dass der Lastwagen in der Mitte der Strasse stand.’

(23) Kabyle (Berber, Afro-Asiatic)<sup>40</sup>

*d akras ay t-yekres*  
 FOC tie.VN REL DET-tie.PST  
 ‘Il l’a bien noué.’

1.2 Postposed infinitives

Postposed paronomastic infinitives are a special type of verbal echo-constructions. We could formally represent these constructions as

original VP                      doublet VP  
 [Vb X<sub>FIN</sub>] + [...] + [(PREP +) Vb X<sub>INF</sub>]

Function: SoA and truth-value focus, intensification, frequentative

<sup>38</sup> Goldenberg, ‘Tautological infinitive’, p. 52, translates: ‘It is flogging that it is not flogged, but an offering he brings’.

<sup>39</sup> M. Waltisberg, *Syntax des Turoyo* (Wiesbaden: Harrassowitz, 2016) p. 90, his translation. Waltisberg describes this construction as a functional sub-category of the *paronomastischer Relativsatz*. It is in fact a cleft construction in which the fronted infinitive is usually preceded by the preposition *b-* or, less frequently, by other prepositions and always by the definite article. The infinitive is then followed by the subordinator *d-* and a finite verbal form of the same root. According to Waltisberg’s *Syntax* (p. 88), the first function of this construction is to specify the exact temporal state of affairs of an action:

i. *b-u-mātyo d-ātyo hiye-ste omīr*  
 in-DET-come.INF SUB-come.PRET he-also say.PRET  
 ‘Bei ihrem Kommen sagte (ihr Mann)’

Counter-expectedness seems, in fact, to be at stake in Waltisberg’s (p. 90) description of the second main function of the *paronomastischer Relativsatz*, i.e., to point out a surprising or frightening situation. When used with this function (e.g., in 19), the infinitive is not preceded by prepositions and *verba videndi* are frequently involved.

<sup>40</sup> Naït-Zerrad, *Linguistique berbère*, p. 134, his translation. *D*, a focus marker, is sometimes treated as a predicative particle.



[...] represents any (group of) phrase(s) that can be added between the first and second part of the construction. Additionally, these constructions are usually typical of colloquial, informal speech.

As regards pragmatics and information structure, postposed paronomastic infinitives may also focus on the truth-value of the utterance (24-26), as is the case for the parallel construction with a preposed infinitive (see, e.g., 3 and 14 above). In cases such as (27-29) the focus seems rather to be on the state of affairs. In (30), the nuance of the utterance is that of unexpectedness and counter-expectation. The state-of-affairs conveyed by [Vb X]<sub>FIN</sub> [Vb X]<sub>INF</sub> takes place contrary to co(n)textual expectations.

- (24) North-Eastern Neo-Aramaic (Semitic, Afro-Asiatic; see 69, below)

*men šmayyā qre-lē qrayā*  
 from heaven call.PRET.him-3SG call.INF  
 'He did call him from Heaven/  
 He truly called him from Heaven.'

- (25) Italian (Italo-Romance, Indo-European)<sup>41</sup>

*Funziona, per funzionare*  
 work.PRS.3SG for work.INF  
 'As for working, it does work.'  
 [but the point is another].'

- (26) Turkish (Turkic)<sup>42</sup>

*Yet-er yet-me-sin-e*  
 be.enough-AOR(3SG) be.enough-INF-3SG-DAT

*ama, bura-dan nasıl çık-acag-um?*  
 but here-ABL how go\_out-FUT-1SG

'Well they are enough, so far as being enough is the problem  
 (or: as to being enough they are enough), but how shall I get out of here?'

- (27) Kenga (Bagirmi, Nilo-Saharan(?))<sup>43</sup>

Context: – What are you doing? – Didn't you see?

*m-ṣṣc k-ḏḏcḏ*  
 1SG-sow INF-sow  
 'I'm SOWING.'

- (28) Biblical Hebrew (Semitic, Afro-Asiatic; Gen 19.9)

*hā'eḥād bā lāgur wayyišpoṭ šāfoṭ*  
 this one came foreigner judge.PRET.3SG judge.INF  
 'This fellow came here as a foreigner,  
 and now he wants to play the judge!' (NIV)

<sup>41</sup> <http://forum.arduino.cc/index.php?topic=90134.0>.

<sup>42</sup> From Aziz Nezin, quoted by Goldenberg 'Tautological infinitive', p. 61, his translation.

<sup>43</sup> L. Neukom, *Description grammaticale du kenga – langue nilo-saharienne du Tchad* (Köln: Köppe, 2010) p. 130.

- (29) Ancient Egyptian (Egyptian, Afro-Asiatic)<sup>44</sup>

Context: “He shall not die, but he will live forever.”

*ʾnh-i*                      *ʾnht*  
 live-1SG                      **living**  
 ‘It is (in) living that I shall live.’

- (30) North-Eastern Neo-Aramaic (Semitic, Afro-Asiatic; see 68 below)

*mqutel-lay*      *w-ʿbed-lay*      *qrābā*  
 fight.PRET-3PL    and-do.PRET-3PL    quarrel.INF

*lā*    *qru-lay*                      *ell-āh*    *qrābā*  
 NEG    quarrel.PRET-3PL    on-her    **quarrel.INF**

‘They fought and they quarreled,  
 but against her, they did not quarrel’.

Focalization on the truth-value may also result in emphasis and intensification. Emphasis and intensification are the preferred reading when the first member of the construction is an imperative (31, 32) or a cohortative (33). In Biblical Hebrew ‘[t]he opposite sequence (infinitive – volitive) is unattested’:<sup>45</sup>

- (31) North-Eastern Neo-Aramaic (Semitic, Afro-Asiatic; see 64 below)

*w-šabhu*                      *l-šemm-eh*                      *šābohē*  
 and-praise.IMP    ACC-name-his    **praise.INF**  
 ‘And do praise His name!’

- (32) Biblical Hebrew (Semitic, Afro-Asiatic; Job 13.17)

*šim’u*                      *šāmo<sup>a</sup>*                      *millāt-ī w-aḥ<sup>a</sup>wāt-ī*  
 listen.IMP.2PL                      **listen.INF**                      word-my and-declaration-my  
*b-ʿznē-kem*  
 with-ears-your  
 ‘Listen carefully to what I say; let my words ring in your ears.’ (NIV)

- (33) Biblical Hebrew (Semitic, Afro-Asiatic; Zech. 8.21)

*nēlkā*                      *hāloḵ*    *l-ḥallot*                      *et-pnē adonāy*  
 go.COHORT.1PL    **go.INF**    to-entreat.INF    before-the Lord  
 ‘Let us go at once to entreat the Lord!’ (NIV)

While it is possible to speculate that such echo-constructions are widespread world-wide, Bernini argues that the restriction on the right position for dislocated infinitives ‘may be a matter of typological variation’ in the order of constituents.<sup>46</sup>

<sup>44</sup> A. Shisha-Halevy, ‘The “Tautological Infinitive” in Coptic: a structural examination’, *Journal of Coptic Studies* 1 (1990), pp. 99-127 (114), his translation.

<sup>45</sup> J. Joosten, ‘Three Remarks on Infinitival Paronomasia in Biblical Hebrew’, in D. Sivan, D. Talshir & C. Cohen (eds.), *Zaphenath-Paneah. Linguistic Studies Presented to Elisha Qimron on the Occasion of his Sixty-Fifth Birthday* (Beer Sheva: Ben Gurion University of the Negev, 2009), pp. 99-113 (106).

<sup>46</sup> Bernini, ‘Constructions with preposed infinitive’, p. 119.

## 2 Paronomastic Infinitives in North-Eastern Neo-Aramaic

As Goldenberg observes,<sup>47</sup> Stoddard was the first to notice the use of paronomastic infinitives in Neo-Aramaic and their functional correspondence to the Hebrew and Classical Syriac constructions: “The absolute infinitive, joined with the finite verb, is used in the Modern as well as in the Ancient Syriac, and the Hebrew, to give intensity to the idea”.<sup>48</sup> The first example he gives is a literal Neo-Aramaic rendering (35) of the Peshittā of Jn 9.9 (34), where the Classical Syriac translator introduced a paronomastic infinitive to emphasize a contrastive opposition in the Greek original. This example shows that in the Syriac of the Peshittā a paronomastic infinitive may idiomatically express intensification.

Jn 9.9 ἄλλοι ἔλεγον ὅτι Οὗτός ἐστιν: ἄλλοι ἔλεγον, Οὐχί, ἀλλὰ ὅμοιος αὐτῷ ἐστιν.

(34) Peshittā of Jn 9.9

*it d-ām̄rin (h)waw d-hu-yu w-it d-ām̄rin (h)waw:*

‘There were some who said that it was he and there were some who said:

*lā, ellā medmā dāmē lēh*  
 no, but resemble.INF resemble.PTCP.3SG him  
 ‘No, but he truly resembles him.’

(35) Stoddard, ‘A Grammar of the Modern Syriac Language’, p. 167:

*medmāyā bedmāyā-(y)lē*  
 resemble.INF resemble.GER-COP.3SG

‘He is very much like, he strongly resembles.’

(Stoddard’s Eng. translation)<sup>49</sup>

Stoddard’s second example (36) is not scriptural and deliberately attempts to reproduce an actual conversation:

(36) Stoddard, ‘A Grammar of the Modern Syriac Language’, pp. 167-8:

*lā šme’-lē?*

NEG hear.PRET-3SG

[Stoddard: “To this, the answer may be as follows:”]

*šma’yā šme’-lē, inā (‘)tāyā lā (‘)tē-lē!*

hear.INF hear.PRET-3SG but come.INF NEG come.PRET-3SG

‘– Did he not hear? – Hearing he heard, but coming he did not come.’

<sup>47</sup> Goldenberg, ‘Tautological infinitive’, p. 58.

<sup>48</sup> D.T. Stoddard, ‘A Grammar of the Modern Syriac Language, as Spoken in the Oroomiah, Persia, and in Koordistan’, *Journal of the American Oriental Society* 5 (1855), pp. 1-180 (167).

<sup>49</sup> Like the Greek original, other Neo-Aramaic translations do not have the paronomastic infinitive. See, e.g., the *Translation of the Peshitta Version in the Suryoyo Language of Tur Abdin. Prepared in the Monastery of Mor Gabriel* (Winfield, IL: Aramaic Bible Translation, 2013):

*lo, elo kdome le*  
 No, but resemble.PRS.3SG him

and both the Urmi Bible (New York 1893) and the “Assyrian” translation accessible online (Aramaic Bible Translation, 2014; [www.aramaicbible.org/assyrian.html](http://www.aramaicbible.org/assyrian.html)):

*lā, ellā bedmāyā-ylē ellēh*  
 No, but resemble.GER-COP.3SG him

The “Chaldean Neo-Aramaic” version expresses the contrastive opposition with another construction (Aramaic Bible Translation, 2015; [www.aramaicbible.org/chaldean.html](http://www.aramaicbible.org/chaldean.html)):

*lā, ellā ilē hā de-kdāmē ellēh*  
 No, but COP.3SG one REL-resemble.PRS.3SG him

‘No, but he is one who resembles him.’

Following in Stoddard’s footsteps, we will first check the idiomaticity of the Neo-Aramaic paronomastic infinitive in “that refuge of lazy linguists” – i.e., Bible translations –<sup>50</sup> and then look for syntactic forms and functions of constructions involving a paronomastic infinitive in more or less spontaneous colloquial speech and written literary texts.

### 2.1 Paronomastic Infinitives in North-Eastern Neo-Aramaic Bible Translations

The following table shows three different Christian Neo-Aramaic translations of twentyseven constructions involving a paronomastic infinitive, as attested in the Hebrew text of Genesis.<sup>51</sup> The transliteration reflects as faithfully as possible the orthographies of the manuscript and of the printed texts.

The first Neo-Aramaic translation is drawn from an unpublished manuscript of the Dominican Friars of Mosul (DFM 4, in the database of [www.hmml.org](http://www.hmml.org)), that displays in three columns, from right to left, the text of the Pešittā of Genesis, a translation in the Neo-Aramaic koine of the plain of Mosul, and an Italian translation that is possibly taken from the so-called “Bibbia del Martini” (late 18th century). From around Gen. 30 onwards only the Neo-Aramaic text is given in a one column page layout. Unfortunately, the manuscript is not dated, but it is reasonable to assume that the translation was prepared under the patronage of the Italian Dominicans who were active in Mosul and northern Iraq from 1750 and in the first half of the 19th century. Further research is needed to describe the language and translation technique of this fascinating trilingual Genesis. As first impressions, one can say that it is based on the Pešittā and the orthography and lexical choices are far less classicizing than in the Urmi Bible, as is customary in the native manuscript tradition of northern Iraqi Christians.

The American Bible Society published the Urmi Bible in 1893 in New York. As is confirmed from Jn 9.9 and the examples discussed here below, it is based on the Greek text of the New Testament and the Hebrew Old Testament.<sup>52</sup> On the basis of Murre-van den Berg’s thorough analysis, Khan underlines the classicizing bias of the Neo-Aramaic translation of the Bible prepared by the American Protestants, as regards spelling, lexical choices and syntax.<sup>53</sup>

The third and most recent Neo-Aramaic translation is part of a project that, more than a century after the publication of the Urmi Bible, aims to produce a text “for Assyrian speakers of today” (<http://www.aramaicbible.org/assyrian.html>). Two American institutions appear to be involved in the project: The Aramaic Bible Translation (Winfield, IL) and The Assyrian Universal Alliance Foundation (Lincolnwood, IL). The constructions in which the paronomastic infinitive does not occur are in italics.

Genesis	Assyrian (2015)	Urmi Bible (New York 1893)	Trilingual Genesis Ms. DFM 4 (Plain of Mosul, 18th-19th cent.)	Eng. transl. of the Hebrew text, based on NIV
2:16	<i>āklet mēkultā</i> <sup>54</sup>	mēkālā āklet	ikālā ikol	You may eat

<sup>50</sup> C.P. Masica, *Defining a Linguistic Area. South Asia* (Chicago: University of Chicago Press, 1976) p. 130.

<sup>51</sup> The lists are based on the examples of Genesis, Joshua and Numbers discussed by Kim, *The Function of the Tautological Infinitive*, and may be incomplete. Nevertheless, they appear to be sufficient to show techniques and linguistic choices of the translators as far as paronomastic infinitives are concerned. Genesis and Joshua are the only books written in “Classical Biblical Hebrew” (as defined in Kim, *The Function of the Tautological Infinitive*) that are available online in the Assyrian version.

The language of the Jewish Neo-Aramaic Targum by Sason ben Zakay Barzani (native of Rawanduz, near Erbil) mimics the syntax of Biblical Hebrew infinitives, including the paronomastic infinitives; see M. Rees, *Lishan Didan, Targum Didan. Translation Language in a Neo-Aramaic Targum Tradition* (Piscataway, NJ: Gorgias Press, 2008) pp. 48-9. The same is true for the Jewish Zakho versions of Genesis and Numbers (henceforth J Zakho), published by Y. Sabar, *Sefer Berešit be-aramit ḥadasha be-nivam šel yehude Zakho* (Jerusalem: Magnes Press, 1983) and *Sefer Bammidbar be-aramit ḥadasha be-nivam šel yehude Zakho* (Jerusalem: Magnes Press, 1993). Exceptions to the rule of literal and mechanical rendering of the Hebrew construction in J Zakho are given, here below, in the footnotes to relevant verses.

<sup>52</sup> H.L. Murre-van den Berg, *From a Spoken to a Written Language. The Introduction and Development of Literary Urmia Aramaic in the Nineteenth Century*. (Leiden: Nederlands Instituut voor het Nabije Oosten, “De Goeje Fund”, 1999) p. 109.

<sup>53</sup> Murre-van den Berg, *From a Spoken to a Written Language*; G. Khan, *The Neo-Aramaic Dialect of the Assyrian Christians of Urmi* (Leiden: Brill, 2016) vol. 1, pp. 8-9.

<sup>54</sup> Noun used as a cognate object.

2:17, 20:7	myātā bet māytēt	myātā bet māytet	myātā mmāytēt <sup>55</sup>	You shall surely die
3:4	myātā lē māytiton	myātā lē māytiton	lā myātā mmāytutu <sup>56</sup>	you will not certainly die
15:13	<i>hwi ḥatitā</i>	mid'yā id'et	idā'ā ido'	Know for certain (that..)!
16:10	mazyudē bet mazyedenmēh zar'āk	mazyudē bet mazyeden l-zar'āk	mazodē bed maziden l-zar'āk	I will increase your descendants
18:10	<i>bet dāyren lkes luḵ</i>	medārā bet dāyren lkesluḵ	d'ārā bed dā'ren	I will surely return to you
18:18	<i>šarirā'it bet hāwē</i>	mehwāyā bet hāwē	hwāyā bed hāwē	He will surely become
19:9 <sup>+</sup>	<i>bā'e d-hāwē ellan dayyānā</i>	me'bādā bet 'abed diwān	<i>w-olē k-āwēš ṭalan šar' ē<sup>57</sup></i>	He wants to play the judge
22:17	mbarukē bet barkennuḵ w-mazyudē bet mazyeden l-zar'uḵ	mbārokē bet barkennuḵ w-mazyudē bet mazyeden l-zar'uḵ	mbaroke bed mbarkennuḵ w-mazodē bed maziden	I will surely bless you and make your descendants ... numerous
24:5	maderennēh bronuḵ	maḍurē maḍren l-bronuḵ	mad'orē mad'ērē'n bronuḵ	Shall I then take your son back?
26:11	<i>māwṭā bet pā'ēš mumitā<sup>58</sup></i>	myātā bet pāyēš mumitā	qṭālā pāyēš qṭilā <sup>59</sup>	He shall surely be put to death
27:30	<i>be-plātā yhwā</i>	mplātā pletlē	<i>klešlē<sup>60</sup></i>	He has left
31:15 <sup>+</sup>	'kil lēh l-zuzē	mēkālā (')kellē l-zuzan	<i>kellē zuzan<sup>61</sup></i>	He has used up what was paid for us (lit. he has eaten our money)
31:30	'zālā ziluḵ maḥnuyē muḥnē luḵ	mēzālā (')zelluḵ maḥnuwē muḥnēluḵ	[not found]	You have gone off You longed to return
37:8	<i>malkuṭā bet 'abdēt 'alan yan šultānā bet 'abdēt 'alan</i>	me'bādā malkuṭā bet 'abdēt malkuṭā elan w-mhākōmē bet hākmet biyan	[not found]	Do you intend to reign over us? Will you actually rule us?
37:10	<i>bet ātaḥ</i>	mētāyā bet ātaḵ	iṭāyā bed ātuḵ	Will we actually come?
37:33, 44:28	prātā pišā ylē priṭā	meprātā pišā (y)lē priṭā	tḅārā pešlē tḅirā	He has surely been torn to pieces
43:3	gzāmā gzim lēh 'alan	meshādā shedle biyan hāw (')nāšā	šādā mushedle bgāwan (h)āw (')nāšā	The man warned us solemnly
43:7	<i>buqerrē hāw 'nāšā 'alan</i>	mbāqorē buqerrē hāw (')nāšā 'alan	baqorē mbuqerē (h)āw (')nāšā ellan	The man questioned us closely
44:5	<i>w-biyēh 'ābēd nehšā</i>	me'bādā kē 'abed nehšā biyēh	<i>w-ham fālā kmākē bgāwāh<sup>62</sup></i>	He also uses (it) for divination
46:4 <sup>+</sup>	<i>w-ānā bet ma'sqennuḵ</i>	māsoqē bet māsqennuḵ	<i>w-ānā bedmasqennok<sup>63</sup></i>	I will surely bring you back again
50:15	<i>pare' lan</i>	madurē māder 'lan	<i>pāre' lan</i>	(What if...) he pays us back?

The Urmi Bible faithfully reproduces the syntax of the Hebrew Bible and has the paronomastic infinitive of the source text even in verses such as Gen. 19.9, 27.30, 31.15 and 46.4, in which the Classical Syriac Pešittā does not. The Mosul text is clearly based on the Pešittā and accordingly does not use the paronomastic infinitives in these verses. The only other passage in which the Mosul text does not have the paronomastic infinitive of the Pešittā and the Hebrew text is Gen. 44.5, in which the translator opts for what appears to be a local idiom and uses a word of ultimate Arabic origin (*fā'l* 'augury, divination'). Arabic-derived *šar'ē* for Syriac *dinē* in Gen. 19.9 and *klešlē* for *nfaq* in 27.30 reveal the same non-classicizing attitude of the author(s) of the Mosul translation as far as lexical choices are concerned.

<sup>55</sup> The phonetic spelling of the manuscript, that reflects the assimilation of the future preverb *bed-* ~ *b-* to the first consonant of the verbal root, is corrected with a pencil notation: *bed māytēt*.

<sup>56</sup> Pencil notation: *bed māytutu*.

<sup>57</sup> Pešittā: *hā dā'en lan dinē* (noun used as a cognate object).

<sup>58</sup> Noun used as a cognate object.

<sup>59</sup> In J Zakho *myāsā māyēs*, both infinitive and finite verbs are in the base form, with the intransitive meaning 'to die'.

<sup>60</sup> Pešittā: *nfaq*.

<sup>61</sup> Pešittā: *ekal kaspan*; J Zakho: *xälle ham ixālā*.

<sup>62</sup> Pešittā: *āf mnaḥḥāšū mnaḥḥēš bēh*.

<sup>63</sup> Pešittā: *w-enā esqāk*; J Zakho: *masqannox ham masoqē*.

As in Hebrew, an infinitive of the base form can also be placed before a passive verbal form, as in Gen. 26.11, 37.33 and 44.28.<sup>64</sup>

- (37) Gen. 37.33 (Urmi Bible, 1893)  
*meprāṭā*<sup>65</sup> *pišā* (y)lē *priṭā*  
 tear.INF remain.PERF.3SG tear.PPT  
 'He has surely been torn to pieces.'

In 26:11, the Urmi Bible has the infinitive of the base form (intransitive meaning) joined with the passive future of the causative form (transitive meaning):

- (38) Gen. 26.11 (Urmi Bible, 1893)  
*myātā* *bet* *pāyeš* *mumitā*  
 die.INF FUT remain.SBJV.3sg CAUS.die.PPT  
 'He shall surely be put to death.'

In fifteen of the twenty-seven occurrences of the paronomastic infinitives listed above and in four of the five paronomastic infinitives attested in the book of Joshua (see here below), the recent Assyrian version opts for other constructions: the infinitive is usually dropped altogether or, in two verses, replaced by a noun used as a cognate object (Gen. 2.16 and 26.11). This does not necessarily mean that the translator(s) of the American project perceive the paronomastic infinitive as non-idiomatic in Neo-Aramaic. They deliberately try to update the text to new standards and, as far as paronomastic infinitives are concerned, some choices rather seem to comply to Western speech habits and translation techniques: see, e.g., the use of 'to want' in Gen. 19.9 and adverbs and adverbial complements corresponding to 'truly, certainly, clearly' in Gen. 18.18, Josh. 9.24 and 23.13.

Joshua	Assyrian (2015)	Urmi Bible (New York 1893)	Eng. transl. of the Hebrew text, based on NIV
7:7 <sup>←</sup>	<i>qām ma'beret</i>	ma'burē muḅ'erruḵ	(Why) did you ever bring (this people) across (the Jordan)... ?
9:24	<i>piš lēh mude'ā galyā'it</i>	mad'uwē pešlē mude'yā	They were clearly told (how the Lord...)
23:12	<i>en hāwyā d-dāyritun</i>	en medārā dayriton	But if you turn away
23:13	<i>b-šarirutā yād'iton</i>	meda'yā ya'diton	You may be sure (that...)
24:10 <sup>←</sup>	<i>barukē bureḵ lēh elāwḵon</i>	mbarokē burklē elāwḵon	He blessed you again and again

The references to verses in which the Hebrew Bible has the less common word order ([Vb X<sub>FIN</sub>] + [Vb X<sub>INF</sub>]) are marked with an arrow ← in the tables of examples. In these cases, the Urmi Bible usually normalizes the word order to the more common construction, in which the paronomastic infinitive is placed before the finite verbal form. This happens, e.g., in Gen. 19.9, 31.15, 46.4, and Josh. 7.7, where the Pešittā does not have paronomastic infinitives, as well as in Josh. 24.10, Num. 23.11 and 24.10, where the Pešittā also has the infinitive placed before the verb. In Num. 11.15 and 16.13, however, where the Pešittā closely follows the exceptional syntax of the Hebrew ([Vb X<sub>FIN</sub>] + [Vb X<sub>INF</sub>]), the Urmi Bible does not have paronomastic infinitives at all. The postposed paronomastic infinitive would appear to be deemed ungrammatical by the author(s) of the Urmi Bible, who normalize the word

<sup>64</sup> Kim, *The Function of the Tautological Infinitive*, pp. 32, 39, 93.

<sup>65</sup> An anonymous reviewer suggests that the infinitive with prefixed *me-* may be a Syriacism for *prāṭā*.

order or suppress the postposed infinitive. At any rate, translators – including those of the Pešitta and the NIV<sup>66</sup> – appear to be aware of and react to the different syntactic constructions of the source text.<sup>67</sup>

Numbers	Urmi Bible (New York 1893)	Pešittā	Eng. transl. of the Hebrew text, based on NIV
11:15 <sup>-</sup>	<i>q̄tol li</i>	q̄tolayn(y) meq̄tal	Go ahead and kill me!
16:13 <sup>-</sup>	<i>'abdet gānuk rešā 'alan</i>	ellā metrāwr̄bin (')atton 'layn metrāwrābu	And now you also want to lord it over us!
23:11 <sup>-</sup> 24:10 <sup>-</sup>	barokē burekluk	m̄barrāku m̄barrek att lhon	... but you have done nothing but bless them!

The idiomatic status of paronomastic infinitives in literary Urmi Aramaic is confirmed by its use in the Neo-Aramaic works by Paul Bedjan (Khosrowa 1838 – Cologne 1920). Goldenberg<sup>68</sup> informs us that Professor Polotsky had collected various examples in the writings of the Persian Lazarist, the self-proclaimed author of “the most beautiful model of Neo-Aramaic style”.<sup>69</sup>

## 2.2 Paronomastic Infinitives in spoken North-Eastern Neo-Aramaic

As in Stoddard’s examples and in the Bible translations, paronomastic infinitives usually precede the finite verbal form of the same root ([Vb X<sub>INF</sub>] + [Vb X<sub>FIN</sub>]) in the dialects described by Khan, who for paronomastic infinitive uses the term cognate infinitive.<sup>70</sup>

In J Urmia (39) the paronomastic infinitive gives focal prominence to the action in a typical contrastive construction, involving a negation.

(39) J Urmia<sup>71</sup>

*+palote*                    *+māssen ...*            *+palten,*  
take\_out.INF    I can                    take\_out.PRS.1SG

*madore*    *la*            *+māssen*    *madr-ən-nu.*  
return.INF    NEG    I can                    return.PRS-1SG-them

‘I can take them out, but I cannot return them.’

In Ch Urmia (40) a paronomastic infinitive may reinforce a positive polar question, expressing “a desiderative bias, i.e. the speaker wants the answer to be ‘yes’”.<sup>72</sup>

<sup>66</sup> The NIV translator(s) too would seem to seek more emphatic, perhaps idiomatic, English equivalents to the Hebrew marked construction (finite verbal form + infinitive).

<sup>67</sup> Gzella, ‘Emphasis or Assertion?’, p. 491, discusses the treatment of postposed paronomastic infinitives in Kim, *The Function of the Tautological Infinitive*, pp. 43-57. Joosten, ‘Infinitival paronomasia’, pp. 105-9, shows that the postposed infinitive “is but a conditioned variant of the normal sequence with a prepositive infinitive. The basic identity of the two variants is confirmed by their function. The postpositive infinitive has the same, or nearly the same, emphasizing effect as its prepositive counterpart”, whereas “with the pre-positive infinitive, there is often an element of contrast”.

<sup>68</sup> Goldenberg, ‘Tautological infinitive’, p. 58.

<sup>69</sup> My translation of the French original quoted in H.J. Polotsky, ‘Neo-Syriac Studies’, *JSS* 6 (1961), pp. 1-32 (5).

<sup>70</sup> Khan’s transcription systems have been simplified in minor details, especially as regards phonetic and suprasegmental features. Although prosody, intonation and pausing are relevant in the analysis of paronomastic infinitives and reduplication in general, a slightly simplified transliteration may suffice in the comparison of syntactic constructions as attested in actual speech and in written sources, where prosodic features are poorly represented or not recorded at all.

<sup>71</sup> G. Khan, *The Jewish Neo-Aramaic Dialect of Urmia* (Piscataway, NJ: Gorgias Press, 2008) p. 290.

<sup>72</sup> Khan, *The Neo-Aramaic Dialect of the Assyrian Christians of Urmia*, vol. 2, pp. 240 and 378.

- (40) Ch Urmi  
*qabúlā p-qàbli 'árxə?*  
 accept.INF FUT-accept.SBJV.3PL guests  
 'Do they accept guests?'

In J Sulemaniyya (41), the construction may connote the action as thoroughly completed, thus functioning as a telicity marker.

- (41) J Sulemaniyya<sup>73</sup>  
*'o zala-zīl* 'He went away.'

Discussing an occurrence of the same construction in J Arbel (42), Khan points out the nominal nature of the infinitive, in that it may refer to a concrete entity (*bšāla* is both 'stew' and, at least formally, 'to cook')<sup>74</sup> and it syntactically behaves like a noun used as a cognate object ('to pray a prayer' in 43).

- (42) J Arbel<sup>75</sup>  
*bšāla bb-eu bašli-wa*  
 cook.INF/stew with-it cook.3PL-HAB.PST  
 'They used to cook with it /  
 The stew, they cooked with it.'

- (43) *šlola šle-lan*  
 prayer pray.PRET-1PL  
 'We prayed.'

Khan calls this construction in J Sanandaj 'heavy coding' (44-45).

- (44) J Sanandaj<sup>76</sup>  
*šātoe šātena*  
 drink.INF drink.PRS.1SG  
 'I am drinking.'

- (45) *kalba nwaxa nox*  
 dog bark.INF bark.PRS.3SG  
 'The dog is barking.'

When the verbal form has the realis preverb *k- ~ g-* (46), this is also attached to the infinitive, as the first consonantal slot of I-weak verbal roots.

- (46) *kxole kəxna* 'I am eating'  
*gzala gezna* 'I am going'

<sup>73</sup> G. Khan, *The Jewish Neo-Aramaic Dialect of Sulemaniyya and Ḥalabja* (Leiden: Brill, 2004) p. 324.

<sup>74</sup> Formally infinitives *bšāla* 'cooked food', *'ixāla* 'to eat, food', 'food' and *štā'a* 'to drink, a drink' are nouns also in other dialects, as J Koy Sanjaq; see H. Mutzafi, *The Jewish Neo-Aramaic Dialect of Koy Sanjaq (Iraqi Kurdistan)* (Wiesbaden: Harrassowitz, 2004) p.119. In Ch Urmi the infinitive may be used as a cognate object, preceded by the indefinite article, to express intensity: e.g., *xa-bəxya bəxyələ* 'He wept bitterly' (lit. 'a weeping he wept'): see Khan *The Neo-Aramaic Dialect of the Assyrian Christians of Urmi.*, vol. 2, pp. 239-40. The use of the indefinite article confirms the nominal nature of the infinitive in this construction.

<sup>75</sup> G. Khan, *A Grammar of Neo-Aramaic. The dialect of the Jews of Arbel* (Leiden: Brill, 1999) p. 87.

<sup>76</sup> G. Khan, *The Jewish Neo-Aramaic Dialect of Sanandaj* (Piscataway, NJ: Gorgias Press, 2009) p. 332.



The heavy coding usually marks the progressive aspect of a verbal form. This is probably the highest level of grammaticalization that the construction with a paronomastic infinitive has reached in Neo-Aramaic (and Semitic?), from the pragmatic level of discourse prominence to a verbal paradigm with a specific aspectual connotation. It competes with other, more common explicit markers of progressive aspect such as the infinitive or gerund inflected with the copula and particles as *la-* or *lā*.<sup>77</sup>

The same construction may also be used “to express some kind of discourse prominence” with a verbal form that has habitual aspect. In (47) it expresses the surprise and merriment of the speaker about the fact that her neighbors dance around a little piece of bread and cheese.

- (47) *g-ay-pút dāél naqòle naqlí baqèf*  
 ‘He drums on the tin and they dance to it.’

An extensive description of the meanings and functions of the cognate infinitive construction is found in Khan’s grammar of Ch Barwar. As for general functions, in this dialect paronomastic infinitives appear to operate on the discourse level and give prominence to the action expressed by the finite verbal forms or specify its characteristics. Khan further analyses prominence as: contrastive opposition (typically following a negation and a disjunctive conjunction: 48 and 55); a contrastive answer to a preceding question or, better, focus on the truth-value of the predicate (49), as in Stoddard’s second example (36); an unexpected situation (50 and 56); the particular importance of an action in a narrative flow (with repetition of a verb used in the adjacent preceding context: 51); and predicate-centred focus, the “focus on the descriptive content of an action” in Khan’s own terms: (52) focuses on the truth-value of the action, whereas (57) focuses on the state of affairs of the predicate ‘we would just say’ (our emphasis).<sup>78</sup> Furthermore, a cognate infinitive may characterize the action as extensive and far-reaching, thus functioning as an intensifier (53 and 58), or as a slow action (54).

- (48) *b-qeṭa la mṣəx doqəxle, ʿalla-qtala qaṭliwa naše*  
 ‘In summer we could not catch them, but rather people would kill them.’
- (49) *zaqrituwa? zqara ʿi-zaqrəxwa ʿaxni, he.*  
 ‘Did you knit? We indeed used to knit, yes.’
- (50) *praxla prixle?*  
 ‘Has he [really] flown away?’
- (51) *tre-šabbəṭa qam-dana čedi y-azi maṭwàṭa, čyàda čediwa*  
 ‘Two weeks beforehand they would invite (people). They would go to the villages and give invitations.’
- (52) *ʿay ləwa zwana zwanəlla.*  
 ‘They were not really buying it.’
- (53) *ʿana zala har-zilen biya* ‘I have absolutely gone with it! (i.e. I am finished!)’
- (54) *šqilta reše mattoye mtutəlle l-āra*  
 ‘She took his head and slowly put it on the ground.’

In Ch Barwar the infinite may also be placed after the finite verb (55-58). As we shall see shortly, [Vb X<sub>FIN</sub>] + [Vb X<sub>INF</sub>] is the only word order that we find in Ch Qaraqosh and early Neo-Aramaic poetry.

- (55) *ʿina brona lela xiltəlle. har-nobaltəlle muttəṭəlle mattoye*  
 ‘But she did not eat the boy. She had just taken him and put him down.’
- (56) *ʿəga lanwa briṭa ʿana braya.*  
 ‘At that time I was not even born.’

<sup>77</sup> See, e.g., Khan, *The Jewish Neo-Aramaic Dialect of Sanandaj*, pp. 89-90.

<sup>78</sup> G. Khan, *The Neo-Aramaic Dialect of Barwar* (Leiden: Brill, 2008) pp. 730-2.

(57) *xàdexi*                    *'ó-yoma*    *hàtxa*  
 be happy.PRS.1PL    that day    so

*yá'ni*    *yamrèx-la*    *màra*  
 I mean    say.PRS.1PL-it    say.INF

'We were having fun. It was like that on that day, we would just say such things (but not really mean it).'

(58) *maṭrewa maṭroye xelana*  
 'He was riding hard.'

Khan discusses also a Ch Barwar case (59) in which the infinitive in the base form (intransitive meaning) is placed after a present tense in the causative form (transitive meaning) to express the telic outcome of an action:

(59) *rəzza mbarzi*                    *braza*  
 rice    CAUS.dry.PRS.3SG    dry.INF  
 'They dry the rice out.'

In Ch Qaraqosh only postposed cognate infinitives are found. Khan describes them as adverbial constructions, "used by speakers to draw particular attention to the activity expressed by a verb and signal that it has informational importance in the discourse".<sup>79</sup> In the narrative of the material culture of the speakers, postposed infinitives seem to express repetition and continuity of a manual activity (60 and 61). In other cases (62 and 63), intensification and focus on the truth-value of the action may be involved.

(60) *kúlləhə*    *kxeṭíwa-lhə*                    *bə-'idā,*    *kxéti*                    *xyáṭa*  
 all them    sew.PST.3PL-them    by-hand    sew.PRS.3PL    sew.INF  
*bə-'idā*  
 by-hand  
 'They sewed them all by hand, they sewed them by hand.'

(61) *'u-hádax*    *ḥawàka*    *gzaqərwa*                    *zqàra*  
 and-so    weaver    weave.PST.3SG    weave.INF  
 'And so, the weaver would weave.'

(62) *kəmdábəḥ-lə*                    *dabóhə*  
 slaughter.PRS.3SG-him    slaughter.INF  
 'He slaughters him.'

(63) *'íd-i*                    *m'ubì-la*                    *fləs-la*  
 hand-my    swell up.PRET-3SG    be sprained.PRET-3SG  
*flàsa*  
 be sprained.INF  
 'My arm swelled up and was sprained.'

### 2.3 Paronomastic Infinitives in early Christian Neo-Aramaic Poetry

Ch Qaraqosh and the language of early Christian Neo-Aramaic share a number of archaic morpho-syntactic features.<sup>80</sup> It is also tempting to see the construction with a postposed paronomastic infinitive as a syntactic

<sup>79</sup> G. Khan, *The Neo-Aramaic Dialect of Qaraqosh* (Leiden: Brill, 2002) p. 359.

<sup>80</sup> A. Mengozzi, 'Neo-Aramaic Studies: A Survey of Recent Publications', *Folia Orientalia* 48 (2011), pp. 233-65 (242-3).

isogloss in the southernmost cluster of Iraqi Christian Neo-Aramaic dialects. As in Ch Qaraqosh, in early Christian Neo-Aramaic poetry (17th century), we indeed find only the construction with a paronomastic infinitive placed after the finite verbal form as a resuming echo of the action expressed by the verb in sentence – and verse line – final position.

In six of the nine occurrences of this construction, a prepositional object separates the finite verb and the infinitive. The prepositional object is either a pronoun or a noun with suffix pronoun.

(64) *w-šabħu*            *l-šemm-ēh*        *šāboħē*  
and-praise.IMP.PL   ACC-name-his    praise.INF  
'And do praise His name!' (I1 4b)<sup>81</sup>

(65) *w-k-māxsā*        *ṭrop*            *l-sadr-āk*        *ṭrāpā*  
and-like-publican    beat.IMP.SG    ACC-breast-your    beat.INF

(66) *d-*            *māwtā*    *mṭē*            *ell-āk*        *mṭāyā*  
because    death    come.PERF.3SG    on-you (f.)    come.INF

'And like the publican do beat on your breast,  
because death has finally come to you!' (I1 35c-d)

(67) *māran*    *bed*    *dāyen-nē*            *dyānā*  
Our Lord    FUT    judge.SBJV.3SG-him    judge.INF  
'Our Lord will certainly judge him.' (J6 139d)

(68) *mquṭtel-lay*<sup>82</sup>    *w-'bed-lay*        *qrābā*  
fight.PRET-3PL    and-do.PRET-3PL    quarrel.INF

*lā*    *qru-lay*            *ellāh*    *qrābā*  
NEG    quarrel.PRET-3PL    on.her    quarrel.INF

'They fought and they quarreled,  
but against her, they did not quarrel.' (I2 71b-c)<sup>83</sup>

In (69) the object is represented by the Ø marking of a 3rd singular masculine object that is required by the cotext and thus in the English translation: "Jesus Christ the Nazarene | called [him, i.e., St Paul] from heaven | and made [him] the first of His apostles".

(69) *men šmayyā*    *qrē-lē*            *qrāyā*  
from heaven    call.PRET.him-3SG    call.INF  
'He truly called him from heaven.' (I2 21b)

<sup>81</sup> All references are to texts published and translated in A. Mengozzi (ed.), *Israel of Alqosh and Joseph of Telkepe, A Story in a Truthful Language. Religious Poems in Vernacular Syriac (North Iraq, 17th Century)* (CSCO, 589-90, Leuven: Peeters, 2002).

<sup>82</sup> *Mquṭtel-* is written with *tāw* and *quššāyā* in the manuscript. The verbal root is represented as *qtl*, as in Arabic orthography.

<sup>83</sup> The pronoun refers to the soul of the good: "Every soul that they [evil ones and devils] see | they run towards and examine her. | If she is from among them, they take her away. | The soul of a good one was brought. They fought and quarreled, but they did not quarrel against her. | The soul of a bad one was brought. | As soon as she bowed before the Lord, | she was taken away and cast into their hands".

In three occurrences of paronomastic infinitives, we do not find a prepositional object between the finite verbal form and the infinitive. In (70) the paronomastic infinitive seems to intensify the contrast between “those who are truly believers” and “produce fruit” – first two lines of the quatrain – and “he who does not endure Our Lord’s words and does even fall in apostasy” – second half of the quatrain:

- (70) Those who are truly believers produce fruit  
and bear hardship because of faith in Our Lord.  
He who does not endure Our Lord’s words and falls in apostasy  
his seed is without fruit even if it smells good.

*o d... kāper kpārā*  
DEM REL apostatize.SBJV.3SG apostatize.INF  
‘He who ... falls in apostasy...’ (J6 17c)

In all the examples discussed so far, the infinitives are at the end of the verse line, where they serve as metrical fillers and sustain the end rhyme. They add two or three syllables to sentences that are complete in themselves and syntactically sound: *šabhu l-šemmēh!* ‘Praise His name!’, *men šmayya qrēlē* ‘He called him from heaven’, etc. In (65-66) they form a nice parallelism in two consecutive lines.

Although the poetic nature of the text makes it rather difficult to grasp the nuances that the paronomastic infinitives actually add to these sentences, their functions appear to be similar to those found in the dialects discussed above. Used in combination with imperatives, in (64) and (65) the infinitives seem to be intensifiers, while (67) and (69) may exemplify the focus on the truth-content of the action expressed by the finite verb. In (66), the infinitive would appear to mark the action as thoroughly completed. In (68) the infinitive is used in a contrastive construction to stress the negation on the prepositional object of the verb and therefore a denial of what may be expected from the immediately preceding context, in which the same verbal root occurs. Two occurrences of the verbal root *‘āmed* (71-72) are the only examples of paronomastic infinitives that are not placed at the end of a verse line. The finite verbal forms immediately precede the infinitival form *‘mādā* ‘to be baptized’, that may also be interpreted as a noun (‘baptism’)<sup>84</sup> and therefore as a cognate object rather than a cognate infinitive. The formally infinitive *‘mādā* is not preceded by a prepositional object, but followed by an attributive phrase, which confirms the interpretation of *‘mādā* as a noun and of the whole construction as a verb followed by a cognate object.

- (71) *d... ‘āmdi ‘mādā*  
REL be baptized.SBJV.3PL be baptized.INF  
*b-šemmā d-abā wa-brā w-ruḥā*  
in nomine Patris et Filii et Spiritus  
‘Those who receive the baptism  
in nomine Patris et Filii et Spiritus.’ (J6 9b)

- (72) *we-‘med-lan ‘mādā da-mšihā*  
and-be baptized.PRET-1PL be baptized.INF GEN-Christ  
‘And we were baptized in the baptism of Christ.’ (J6 10b)

The cognate object typically functions as a syntactical support for an attribute, which in these cases specifies that it is a Christian baptism. Together with the attribute, it functions as an adverbial modifier: ‘to receive a Christian baptism’ ~ ‘to be baptized the Christian way’, like ‘to live a happy life’ ~ ‘to live happily’.

<sup>84</sup> Both the infinitive of the base form *‘mādā* ‘to be baptized, receive the baptism’ and the noun *ma‘moditā*, that derives from the causative form *ma‘modē* ‘to baptize, give the baptism’, mean ‘baptism’ and can be used as nouns.

### 3 Provisional Conclusions

In most NENA dialects preposed paronomastic infinitives may be used to express the functions that are commonly associated with this type of construction across languages, namely focus on the state of affairs (e.g., 19, 57) and the truth-value (e.g., 10, 25, 52) of the proposition – often in contrast with what might be expected from the context –, intensification or emphasis (e.g., 3, 9) and continuity/repetition of an action. In the latter meaning, it is even grammaticalized in a J Sanandaj verbal paradigm that expresses progressive aspect (44-46).

In most NENA varieties, including the language of the Urmi Bible, only preposed paronomastic infinitives are found. Typological research on the paronomastic infinitives and our data suggest that this is a general tendency: Languages that display [Vb X<sub>INF</sub>] + [Vb X<sub>FIN</sub>] may (but do not have to) display [Vb X<sub>FIN</sub>] + [Vb X<sub>INF</sub>]. As a matter of fact, however, only in Ch Barwar do we find both preposed and postposed paronomastic infinitives, with similar functions.

There seem to be fewer varieties that display only [Vb X<sub>FIN</sub>] + [Vb X<sub>INF</sub>] constructions. In Ch Qaraqosh and in the language of early Christian Neo-Aramaic poetry, only postposed paronomastic infinitives occur. In NENA varieties in which paronomastic infinitives are allowed or even mandatorily placed after the finite verb, they seem to be preferred to express intensification rather than predicate-centered focalization. As in Biblical Hebrew, only postposed infinitives are attested with imperatives.