

PARADIGMS AND  
EXERCISES IN  
Syriac  
Grammar

FOURTH EDITION

*Revised by*

L. H. BROCKINGTON

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THEODORE H. ROBINSON

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# PARADIGMS AND EXERCISES IN SYRIAC GRAMMAR

BY

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FOURTH EDITION

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## PREFACE TO THE FOURTH EDITION

IN the Author's Note to the first edition Professor Robinson wrote that there was 'a need for something of an elementary nature which should be of value to the student who takes up Syriac for the first time. A book of paradigms and exercises is especially desirable in the case of those who have had no previous experience of Semitic languages . . . it is designed as an introduction, and an introduction only.' The steady demand for the grammar since then has shown that the need remains and that this grammar has gone some way to meet it. The printing of a new edition has given the opportunity of expanding the grammar slightly, chiefly by adding some explanatory notes and one or two further rules of syntax, and of providing more help to pronunciation by printing diacritic points more fully throughout. It remains an introduction only, and the more advanced student will still need to refer to larger grammars such as Nöldeke's *Kurzgefaßte syrische Grammatik* (of which there is an English translation by J. A. Crichton) or Duval's *Traité de grammaire syriaque*.

The editor acknowledges the debt he himself owes to Robinson's *Syriac Grammar* from which he first learnt Syriac, and also to his own students of recent years who have been through the grammar with him. It is also a pleasure to acknowledge the extreme care shown by the printers and proof readers at the Clarendon Press.

L. H. BROCKINGTON

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# PARADIGMS AND EXERCISES IN SYRIAC GRAMMAR

## I. INTRODUCTORY

### § 1

SYRIAC belongs to a group of languages classified by philologists under the general name of Semitic, and more especially to the Aramaean section of these languages. While its centre was Edessa, it was spoken over a wide area in early Christian times, and was more generally used than Greek in western Asia, apart from Asia Minor. In spite of some peculiar features, it is akin to the language spoken in Palestine in the first century A.D., and is, therefore, of special value to students of the New Testament. A developed form is still spoken in the region of Tabriz, but the language with which we are here concerned is that of the Syriac Bible and early Christian Fathers.

In Syriac, as in the other Semitic languages, the majority of nouns and verbs are associated, for grammatical purposes, with a trilateral root. It is by no means certain that trilateral roots were as fundamental to the Semitic languages as was once thought. There are many biliteral nouns and biliteral verbal forms. Many verbs which now show a trilateral form in some of their inflected forms may be expansions of an original biliteral form by the repetition of a letter or by the addition of a weak letter.

It generally happens that all words having the same three 'radicals' can be traced to a single idea. Derivatives are formed by prefixing or affixing consonants, by a change of vowels, or by the doubling of a consonant within the root itself. Thus the primary meaning of the root *QRB* is that of nearness. The verb *qreb* means 'to be near'. Another verbal form *qareb* means 'to

bring near', then in a special sense 'to bring near to the priest or the altar, to offer'. Another verbal form, '*aqreb*', means 'to approach in a hostile sense, to fight'. The adjective *qarīb* means simply 'near'. The noun *qurbānā* means 'an offering, a gift'. And the noun *qrābā* is connected in meaning with the third of the verbs mentioned above, and means 'war' or 'battle'.

## II. THE ALPHABET

### § 2. CONSONANTS

LIKE most Semitic languages, Syriac is written, not from left to right, but in the opposite direction. There are three forms of the alphabet. The oldest of these is called the Estrangelā. It is found in the oldest inscriptions and MSS., and was a square character as compared with the later forms. It is used a good deal in Europe in printing ancient books, especially where the vowels are not inserted. Another form is that which was used mainly by the Nestorian Christians in the Persian empire. This is commonly called in India the Chaldean script, but in Europe is generally known by the name Nestorian. The third, used mainly by the Orthodox Christians in the Roman empire, is called in Syriac Serta, in India Maronite, in Europe Jacobite script. There are also slight differences between the two main dialects, western and eastern, in matters of grammar and pronunciation.

Semitic alphabets originally represented only the consonants of languages. As has already been pointed out, the fundamental meaning of a word depended on its consonants; the vowels indicate modification of the primitive idea. These consonants were slightly modified in writing according as they stood at the beginning, in the middle, or at the end of words. In the following table four columns are shown, giving the forms of the letters (*a*) when alone, (*b*) when standing at the beginning of a word, or not immediately joined to the preceding letter, (*c*) when joined both

to the letter which precedes and to that which follows, (*d*) when joined to the preceding but not to the following letter. As will be seen from this table, some letters cannot be connected with those which follow them, but all have forms enabling them to unite with those that precede them. In the fifth column the Estrangelā forms are given and in the sixth the Nestorian. In both the connecting links are much the same as in the Jacobite. In the seventh column are given the signs used in transliterating Syriac into English characters. These, of course, will no longer be of much value to the student when he has learnt to read Syriac fluently, but should be kept in mind during the earlier exercises. In the eighth column are given the Syriac names of the letters, transliterated into English.

When Arabic superseded Syriac as the vernacular, Arabic texts were sometimes written in Syriac script. The name Karshuni is given to this kind of writing.

## § 2. CONSONANTS

| Unattached | Joined to<br>following<br>letter | Joined to<br>preceding and<br>following<br>letters | Joined to<br>preceding<br>letter | Estrangelā | Nestorian | Transliteration | Name             |
|------------|----------------------------------|----------------------------------------------------|----------------------------------|------------|-----------|-----------------|------------------|
| ~          | u                                | u                                                  | ~                                | ⲁ          | ⲁ         | ʾ               | ʾĀlaph           |
| ⲃ          | ⲃ                                | ⲃ                                                  | ⲃ                                | ⲃ          | ⲃ         | b               | Bēth             |
| Ⲅ          | Ⲅ                                | Ⲅ                                                  | Ⲅ                                | Ⲅ          | Ⲅ         | g               | Gāmal            |
| ⲅ          | ⲅ                                | ⲅ                                                  | ⲅ                                | ⲅ          | ⲅ         | d               | Dālath           |
| Ⲇ          | Ⲇ                                | Ⲇ                                                  | Ⲇ                                | Ⲇ          | Ⲇ         | h               | Hē               |
| ⲇ          | ⲇ                                | ⲇ                                                  | ⲇ                                | ⲇ          | ⲇ         | w               | Waw              |
| Ⲉ          | Ⲉ                                | Ⲉ                                                  | Ⲉ                                | Ⲉ          | Ⲉ         | z               | Zain             |
| ⲉ          | ⲉ                                | ⲉ                                                  | ⲉ                                | ⲉ          | ⲉ         | ḥ               | Ḥēth             |
| Ⲋ          | Ⲋ                                | Ⲋ                                                  | Ⲋ                                | Ⲋ          | Ⲋ         | ṭ              | Tēth             |
| ⲋ          | ⲋ                                | ⲋ                                                  | ⲋ                                | ⲋ          | ⲋ         | y               | Yūdh             |
| Ⲍ          | Ⲍ                                | Ⲍ                                                  | Ⲍ                                | Ⲍ          | Ⲍ         | k               | Kāph             |
| ⲍ          | ⲍ                                | ⲍ                                                  | ⲍ                                | ⲍ          | ⲍ         | l               | Lāmadh           |
| Ⲏ          | Ⲏ                                | Ⲏ                                                  | Ⲏ                                | Ⲏ          | Ⲏ         | m               | Mīm              |
| ⲏ          | ⲏ                                | ⲏ                                                  | ⲏ                                | ⲏ          | ⲏ         | n               | Nūn              |
| Ⲑ          | Ⲑ                                | Ⲑ                                                  | Ⲑ                                | Ⲑ          | Ⲑ         | s               | Semkath          |
| ⲑ          | ⲑ                                | ⲑ                                                  | ⲑ                                | ⲑ          | ⲑ         | ʿ               | ʿĒ               |
| Ⲓ          | Ⲓ                                | Ⲓ                                                  | Ⲓ                                | Ⲓ          | Ⲓ         | p               | Pē               |
| ⲓ          | ⲓ                                | ⲓ                                                  | ⲓ                                | ⲓ          | ⲓ         | ç               | Çādhē            |
| Ⲕ          | Ⲕ                                | Ⲕ                                                  | Ⲕ                                | Ⲕ          | Ⲕ         | q               | Qōph             |
| ⲕ          | ⲕ                                | ⲕ                                                  | ⲕ                                | ⲕ          | ⲕ         | r               | Rēš <sup>1</sup> |
| Ⲍ          | Ⲍ                                | Ⲍ                                                  | Ⲍ                                | Ⲍ          | Ⲍ         | š               | Šin              |
| Ⲏ          | Ⲏ                                | Ⲏ                                                  | Ⲏ                                | Ⲏ          | Ⲏ         | t               | Taw              |

<sup>1</sup> Or Rīš.



as in English. Originally all the letters represented separate sounds, which were similar to sounds heard in Arabic. The following should be distinguished as clearly as possible in pronunciation:

ʾ Ālaph and ʿ Ē indicate the emission of breath necessary to the enunciation of a vowel at the beginning of a syllable. Of the two, ʿ Ē is the deeper sound, the flow of breath being compressed low down in the throat, and it originally represented two different sounds, distinguished in Arabic script by a dot over the stronger.

Ḥ Hēth also had two sounds. One was a strong *H*, sometimes confused by the Western ear with ʿ; the other was a rough sound rather like the *ch* found in Scotch and Welsh.

Of the four sibilants, ʃ Semkath is pronounced as the English *s*, ʒ Zain like *z*, and ʃ Šīn as the English *sh*. Ḥādhē was a sound intermediate between the hissed Semkath and the Šīn. The pronunciation *ts*, so frequently adopted in Europe, is useful for distinguishing the letter, but has no philological or phonetic justification.

**Additional signs.** In writing Syriac, especially where vowel signs (see § 4) are not inserted, dots are placed above or below letters or words to indicate divergencies in grammar, meaning, or pronunciation. These are as follows:

#### 1. Quššāyā and Rukkākā.

The letters ʿ, ʃ, ʒ, ʃ, ʃ, and ʃ (sometimes indicated by the mnemonic word *bghādhkphāth*), have two sounds, a hard and a soft. The soft form is properly an aspirated form, and the hard one unaspirated. The hard form is indicated by the placing of a dot *over* the letter, the soft form by a dot *under* the letter. The dot indicating the hardened letter is called Quššāyā, and that indicating the soft letter Rukkākā (ܩܘܨܫܝܐ and ܪܘܟܟܐܐ).

The rules regarding the places where the hard and soft sounds

are used can be fully learned only by experience. The following, however, may be regarded as general principles:

Quššāyā is used with the *bghādhkphāth* letters

(1) When they stand at the beginning of a word, e.g.  $\text{ܒܪܐ}$  = *brā*.

(2) When within a word they are immediately preceded by a consonantal sound, e.g.  $\text{ܕܠܒܬܐ}$  = *kethbath*,  $\text{ܕܠܬܒܬܐ}$  = *kthabht*.

(3) When they follow a diphthong, i.e. the letters  $\text{ܐ}$  and  $\text{ܐ}$ , preceded by a vowel ( $\text{ܐ}$  = *aw*,  $\text{ܐ}$  = *ai*), e.g.  $\text{ܕܠܡܬܐ}$  (death),  $\text{ܕܠܡܬܐ}$  (how). An exception is found in the word  $\text{ܕܠܡܬܐ}$  (like, as), which is pronounced *ak*.

(4) When within a word the letter was originally doubled. E.g. the form  $\text{ܕܠܡܬܐ}$  represents (on the analogy of other forms)  $\text{ܕܠܡܬܐ}$ , but, as in most other Semitic languages, there is a strong tendency in Syriac not to write the same letter twice unless there is a vowel sound between them. Hebrew, Aramaic, and Arabic have means of indicating a letter thus doubled, but Syriac has none, and the result has been in large measure the dropping of the distinction between the single and double letter in modern pronunciation.

Rukkākā is used with the *bghādhkphāth* letters

(1) When they follow a vowel, e.g.  $\text{ܕܠܡܬܐ}$  = *'idhā*.

(2) When the preceding consonant is pronounced with an indistinct vowel (sounded *shewa* in Hebrew),  $\text{ܕܠܡܬܐ}$  = *dah<sup>e</sup>bhā*,  $\text{ܕܠܡܬܐ}$  = *maml<sup>e</sup>khin*.

There are, nevertheless, a good many exceptions to these rules, especially in the case of the feminine ending  $\text{ܐ}$ ; e.g.  $\text{ܕܠܡܬܐ}$  = *birtā*, but  $\text{ܕܠܡܬܐ}$  = *sīm<sup>e</sup>thā*; and  $\text{ܕܠܡܬܐ}$  = *hālā*, but  $\text{ܕܠܡܬܐ}$  = *rām<sup>e</sup>thā*.

MSS. do not always follow these rules and they are frequently omitted in modern printed books. It has been felt desirable to retain them throughout this grammar as an aid to pronunciation. The dot used for the purpose is slightly smaller than that used for distinguishing the letters Dālath and Rēš. When it is used to indicate Rukkākā in Dālath it is printed slightly to the right of the diacritic point, e.g.  $\text{ܕܠܡܬܐ}$ .

2. *S<sup>e</sup>yāmē* (or *Ribui*). This is the name given to the two dots that indicate plurals. They may be placed:

(1) over the plural forms of all nouns:

מלכים *malkē* = kings,

מלכות *malkāthā* = queens;

(2) over the plural forms of all adjectives, except the absolute form of the masculine plural (including participles):

ספרים טובים *k<sup>e</sup>thābhē tābhē* = good books,

דברים טובים *melē tābhāthā* = good words,

טובים הדברים *tābhān melē* = the words are good,

טובים הכהנים *tābhīn kāh<sup>e</sup>nē* = priests are good;

(3) over the 3rd plur. fem. of the perfect tense and the 3rd and 2nd plur. fem. of the imperfect tense of the verb:

קָטְלוּ = *q<sup>e</sup>tal*, נִקְטְלוּ = *neqt<sup>e</sup>lān*, תִּקְטְלוּ = *teqt<sup>e</sup>lān*;

(4) over certain prepositions with plural forms

בַּמֵּדְבָר = *h<sup>e</sup>dharai*, בַּיַּם = *bainai*;

(5) over certain numerals (see § 32).

*S<sup>e</sup>yāmē* may be placed wherever it is most convenient: with *Rēš* it usually blends with the diacritic point of that letter, e.g. שָׁרִירָה = *šarīrē*, and it is frequently written over the letters that do not rise above the line, e.g. אֲמִין = *'amīn*, cubits.

Only in the case of rule (1) above is the usage anything like uniform: in the other cases there is considerable variety of practice.

3. A dot is used to distinguish between the first and other persons in the perfect of verbs. The first person takes a dot above it, the second and third below, e.g. הָרַגְתִּי = I have killed, הָרַגְתְּ = she has killed.<sup>1</sup>

<sup>1</sup> For a discussion of these dots see Mrs. Margoliouth's 'Excursus on Diacritic Points' in No. XIII of the Semitic Studies Series edited by Gottheil and Jastrow. A full study of them has been made by J. B. Segal, *The Diacritical Point and the Accents in Syriac*, 1953.

4. A dot is used to distinguish the perfect from the other parts of the verb, especially the participle. The former takes a dot below the word, the latter above, e.g.  = he killed,  = he is killing.

5. Words similarly written but differently pronounced are often distinguished by the use of dots above and below. The following is a useful list:

|                                                                                                      |                                                                                                        |
|------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------|
|  'ayda = which.      |  'idhā = hand.        |
|  haw = that (demon). |  hū = he (personal).  |
|  hāy = that (fem.)   |  hī = she (personal). |
|  mānaw = what is it? |  manū = who is it?    |

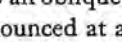
It will be noted that the weak letters when used as consonants have the dot above, when used as vowels have it below. For further remarks on these letters see the next section.

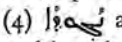
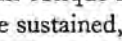
|                                                                                                        |                                                                                                          |
|--------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------|
|  malkā = king.         |  melkā = counsel.       |
|  *šantā = year.        |  šenthā = sleep.        |
|  ḥdhattā = new (fem.). |  *ḥadthā = new (masc.). |
|  pariqā = separate.    |  priqā = saved.         |
|  barikha = kneeling.  |  brikhā = blessed.     |

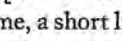
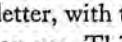
\* The letters underlined in these words are not pronounced, as they coalesce with those which immediately follow. The line beneath the Syriac letter is commonly known as the 'linea occulta', and is regularly used where a consonant becomes silent. It is a survival of a system of short lines which do not otherwise appear in modern printed books, nor are they regularly observed in MSS. They are:

(1)  a horizontal line written *under* a vowelless letter to indicate that it is to be pronounced with a half-vowel, e.g.  = *dehēlthā*.

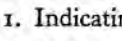
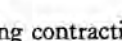
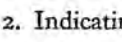
(2)  a horizontal line written *over* a letter to mark a still lighter pronunciation, e.g.  = *malkthā*.

(3)  an oblique line written *under* a letter to indicate that it is not pronounced at all, e.g.  = *mdhītā*.

(4)  an oblique line written *over* a letter to show that the sound is to be sustained, e.g.  = *nešlun*.

[It will be observed that some confusion has arisen in course of time, a short line, called , and written either above or below a letter, with the force of , being the only one now in common use. This is the so-called 'linea occultans'.]

There are also two uses of a *long* line, extending *over* two or more letters:

1. Indicating contraction, e.g.  = .
2. Indicating a numeral, e.g.  = 319.

### § 3. VOWEL LETTERS

Semitic philologists recognize three primitive vowels, from which others have in most languages been developed. In Arabic these three alone are written, though their pronunciation varies. They are *A*, *I*, and *U*. The Jacobite (Maronite) system of writing Syriac developed these three into five:

*A* as in *hat*.

<sup>1</sup>*Ā* as in *father*.

*E* as in *fête*.

*I* as in *pique* (sometimes also short as in *pin*).

*U* as in *rule*.

Originally these were not represented in writing at all, as the earliest inscriptions show. The first step towards their representation was the use of three of the consonants as vowels. These consonants were ʾ *Ā*laph, ʿ *Yūdh*, and ʾ *Waw*, the three weak

<sup>1</sup> The West Syrians pronounce this vowel as a long *Ō*. See note following the next section.

letters of the Syriac alphabet. Of these, ܝ Yūdh was used to represent the *i*-sound, and ܘ Waw the *u*-sound. ܐ 'Ālaph has the peculiarity of surrendering its vowel to the preceding consonant except when it stands at the beginning of a syllable, and so it may, in theory at any rate, be used for any vowel. In practice, however, the *a*-sound rarely has a consonant to represent it, and the 'Ālaph is most commonly used to indicate *E* or *Ā*, especially at the end of a word. Yūdh also sometimes represents *E* and Waw *O*.

**Exercise.** Transliterate into Syriac characters, representing the vowels by the appropriate weak letters:

b'r'ā, špirā, špirtā, kulhun, qum, dāklā, çlutā, gbre, nhwe, knikutā, qritā, sniqā, lā, tub, 'itutā, meklā, riše, krihin, 'umqā, kube, tlitā, metitā, 'urhā, 'nā.

## § 4. SPECIAL VOWEL SIGNS. THE GREEK VOWELS

In Syriac, as in other Semitic languages, it became necessary to have a fairly complete system of vowel signs, and the five Greek capital letters *A, E, H, O, Y*, were adopted for the purpose. They were not written beside the consonants, but above or below those which they followed. Further, they were not written upright, but on their side, and produced the following forms, to which the accompanying Syriac names were given:

\* = *A* *Pthāḥā* (ܐܬܗܐ)

\* = *Ā* *Zqāphā* (ܐܩܦܗܐ)

^ = *E* *Rbhāṣā* (ܐܪܒܗܐ)

~ = *I* *Hbhāṣā* (ܐܚܒܗܐ)

\* = *U* 'ṣāṣā (ܐܨܨܐ) (also sometimes represents an ancient *Ō*).

In cases where a weak letter was used to represent a vowel, the Greek letter was also used with it. *I* and *U* are generally thus indicated,

e.g.  $\text{ܬܪܬܝܢ}$  = *tartēin*,

$\text{ܒܪܝܬܐ}$  = *brītha*,

$\text{ܠܒܗܝܒܗܘܬܐ}$  = *lbhīb̄hūthā*.

The form  $\text{ܐ}$  is sometimes used to represent the ancient *Ō*, though this often became simply  $\text{ܐ}$ .

**Note.** When two consonants occur together at the beginning of a syllable, there slips in between them a very slight and indistinct vowel sound like the first *A* in the English *again*. This is represented by a separate sign in the writing of Hebrew, but it is not expressed in any way in Syriac,

e.g.  $\text{ܡܥܠܐ}$  *šēmā* = name.

$\text{ܡܠܟܬܐ}$  *malkēthā* = queen.

$\text{ܡܠܩܬܐ}$  *mal(lē)phānā* = teacher.

When two such indistinct vowels would come together, as, for example, when an inseparable particle is added (§ 6), the first becomes a *pthāhā*, e.g.  $\text{ܠܡܥܠܐ}$  = *lašēmā*.

### Further note on 'Ālaph

Initial 'Ālaph normally has a full vowel, usually either *Rbhāṣā* or *Pthāhā*:

e.g.  $\text{ܐܝܬܐ}$  = he said.

$\text{ܐܝܬܐܝܬܐ}$  = it is said.

Occasionally initial 'Ālaph is lost altogether in pronunciation as in  $\text{ܡܢ}$ , man,  $\text{ܐܢܝ}$ , I (enclitic form).

Within a word 'Ālaph may be dropped altogether, as in  $\text{ܡܢ}$  (for  $\text{ܡܢܐ}$ ), and  $\text{ܡܢܐ}$  (for  $\text{ܡܢܐܐ}$ ).

'Ālaph normally surrenders its vowel to a preceding consonant if that has no vowel by inflexion, e.g.  $\text{ܡܢܐܐ}$  (for  $\text{ܡܢܐܐ}$ ),  $\text{ܡܢܐܐ}$  (for  $\text{ܡܢܐܐ} + \text{ܐ}$ ).



difficulty in learning to read the Nestorian script as vocalized with this system of dots. The dots are as follows:

|                               |                         |
|-------------------------------|-------------------------|
| $\dot{a}$ = <i>a</i> (short)  | e.g. $\dot{b}a$ .       |
| $\bar{a}$ = <i>ā</i> (long)   | e.g. $\bar{b}\bar{a}$ . |
| $\ddot{e}$ = <i>e</i> (short) | e.g. $\ddot{b}e$ .      |
| $\bar{e}$ = <i>ē</i> (long)   | e.g. $\bar{b}\bar{e}$ . |
| $\dot{i}$ = <i>i</i>          | e.g. $\dot{b}i$ .       |
| $\dot{o}$ = <i>o</i>          | e.g. $\dot{b}o$ .       |
| $u$ = <i>u</i>                | e.g. $bu$ .             |

### III. PRONOUNS, ETC.

## § 5. PRONOUNS

SYRIAC grammarians recognize three classes of words, Nouns, Verbs, and Particles. Of these three classes the Nouns are further capable of subdivision into Substantives, Pronouns, and Adjectives. It will be most convenient for the student to begin with the Pronouns and a few of the Particles before passing on to those parts of speech which are normally inflected.

Pronouns are of four kinds, Personal, Demonstrative, Interrogative, and Relative.

## I. Personal Pronouns

|           | SINGULAR      | PLURAL        |
|-----------|---------------|---------------|
| 1st       | أَنَا, أَنَا* | أَنَا, أَنَا* |
| 2nd Masc. | أَنْتَ        | أَنْتُمْ      |
| 2nd Fem.  | أَنْتِ        | أَنْتُمْ      |
| 3rd Masc. | هُوَ, هُو*    | هُوَ, هُو*    |
| 3rd Fem.  | هِيَ, هِيَ*   | هُنَّ, هُنَّ* |

The shortened forms marked \* are used only as enclitics.<sup>1</sup> The personal pronoun may be used as a *copula* in a sentence, e.g.  $\text{أَنَا وَخَشَا}$  = and I am dust and ashes;  $\text{أَنْتَ خَشَا}$  = You are the axe in the hands of him who hews. The pronoun of the 3rd person is often used thus, even when the subject is 1st or 2nd person,  $\text{أَنْتَ هُوَ الْفُلَانُ}$  = you are the man. In such cases the enclitic form, where it exists, is the one employed,  $\text{هُوَ}$  when preceded by  $\text{أَنْتَ}$  changes the vowel to  $\text{أ}$ ; e.g.  $\text{أَنْتَ هُوَ}$  but  $\text{أَنْتَ هُوَ}$ . When it is preceded by  $\text{أَنْتَ}$  a diphthong is formed, thus  $\text{أَنْتَ هُوَ}$ . In the case of the fem. sing. enclitic pronoun a *h̄bhācā* is used to join it to a word ending in a consonant, e.g.  $\text{أَنْتَ هُوَ}$ , but no vowel change occurs when it follows a word ending in a vowel, e.g.  $\text{أَنْتَ هُوَ}$ .

The normal position of the enclitic pronoun is after the principal word of the predicate, except when it immediately follows a pronoun as above.

## II. Demonstrative Pronouns

|      | SINGULAR                            |                                     | PLURAL            |                   |
|------|-------------------------------------|-------------------------------------|-------------------|-------------------|
|      | Masculine                           | Feminine                            | Masculine         | Feminine          |
| This | $\text{أَنْتَ}$ ( $\text{أَنْتَ}$ ) | $\text{أَنْتِ}$ ( $\text{أَنْتِ}$ ) | $\text{أَنْتُمْ}$ |                   |
| That | $\text{أَنْتَ}$                     | $\text{أَنْتِ}$                     | $\text{أَنْتُمْ}$ | $\text{أَنْتُمْ}$ |

With the enclitic pronoun,  $\text{أَنْتَ}$  becomes  $\text{أَنْتَ}$  and  $\text{أَنْتِ}$  becomes  $\text{أَنْتِ}$ .

## III. Interrogative Pronouns

Of persons:  $\text{أَنْتَ}$  = who?

Of things:  $\text{أَنْتَ}$ ,  $\text{أَنْتِ}$ ,  $\text{أَنْتُمْ}$  = what?

| Masculine       | Feminine        | Plural                     |
|-----------------|-----------------|----------------------------|
| $\text{أَنْتَ}$ | $\text{أَنْتِ}$ | $\text{أَنْتُمْ}$ = which? |

$\text{أَنْتَ}$  and  $\text{أَنْتِ}$  are also regularly used as the direct object after verbs instead of the 3rd pers. plur. pronominal suffixes (see § 20).

## IV. The Particle ؟

This particle is attached directly to the word which follows it and is vocalized in the same way as the inseparable prepositions noted below. It has the following main uses:

1. To introduce a relative clause. It is not itself a pronoun and in many cases the pronoun has to be expressed separately:

(a) Without referring pronoun:

هَذَا بَيْتٌ بَنَيْتُهُ = This is the house which I built.

(b) With referring pronoun:

هَذَا بَيْتُهُ = One whose house I built.

(The pronoun here is in the form of a pronominal suffix, see § 8.)

Note. The interrogative pronouns مَنْ، مَنِ، and مَنِ are often followed by ؟ to give the meaning 'he who', 'she who', &c. Similarly هُوَ and هِيَ.

2. As a preposition, to express the genitive = of:

كَلِمَةُ اللَّهِ = The word of God.

3. To express cause, purpose, or consequence, either used alone or in conjunction with other particles such as عَنْ = on account of, كَمَا = as, كَمَا = as, لِأَنَّ = because, عَنْ = concerning.

4. After verbs of saying, thinking, and knowing, &c., it introduces the indirect statement:

أَعْلَمُ أَنَّ اللَّهَ طَيِّبٌ I know that God is good.

5. Sometimes it is used to introduce direct speech:

قَالَ لَكَ أَنْ تَغْفِرَ You have said, 'I forgive'.

## § 6. INSEPARABLE PARTICLES

The following letters are used as prepositions, and are immediately prefixed to the word which they govern:

ﻯ = of.

ﻻ = (a) the sign of the accusative after a transitive verb.  
(b) to.

ﻭ = in, with, by, by means of.

Exactly similar in its behaviour is the conjunction ﻭ = and.

## Vocalization of the inseparable particles

(a) If the following letter has a vowel, the particle is prefixed without any vowel, e.g. ﻯ + ﻣَﺪْرَﺳَﺔ = ﻯﻣَﺪْرَﺳَﺔ.

(b) If the following letter has no vowel, the particle is pointed with pthāḥā, e.g. ﻯ + ﺩﺭﺱ = ﻯﺩﺭﺱ.

Two or more particles may be used together, the above rules applying, e.g.:

ﺑَﻴﺖ = The house.

ﺑَﻴﺘﻪ = In the house.

ﺑَﻴﺘﻪﻱ = He who is in the house.

ﺑَﻴﺘﻪﻱﻟﻪ = To him who is in the house.

ﺑَﻴﺘﻪﻱﻭ = And to him who is in the house.

ﻣَﺪْﻳَﻨَﺔ = The city.

ﻣَﺪْﻳَﻨَﺘﻪ = In the city.

ﻣَﺪْﻳَﻨَﺘﻪﻱ = He who is in the city.

ﻣَﺪْﻳَﻨَﺘﻪﻱﻟﻪ = To him who is in the city.

ﻣَﺪْﻳَﻨَﺘﻪﻱﻭ = And to him who is in the city.

**Note.** It will be seen shortly that wherever by inflexion more than two consonants are found at the beginning of a syllable a

pthāḥā is inserted between the first two, e.g. **ḥḥḥḥḥḥ** (formed by the addition of a suffix to **ḥḥḥḥ**).

### The Direct Object

This may be expressed either by subordinating the noun to the verb as an accusative, or, if the noun is definite, by prefixing **ḥ**. There are, in effect, five ways of attaching a noun to a verb as its direct object:

1. **ḥḥḥḥḥḥ** = He built a house.
2. **ḥḥḥḥḥḥ** = He built the house.
3. **ḥḥḥḥḥḥ** = He built the house.
4. **ḥḥḥḥḥḥ** = He built the house.
5. **ḥḥḥḥḥḥ** = He built the house.

(For the emphatic state in No. 1 see p. 21. Nos. 4 and 5 have an anticipatory pronoun attached to the verb as a suffix.)

In the case of pronominal objects the suffixed forms of the pronouns are used (§ 20), or, again, **ḥ** may be used with pronominal suffixes attached to it (§ 8).

### Vocabulary

|                               |                              |
|-------------------------------|------------------------------|
| <b>ḥḥḥḥ</b> = man.            | <b>ḥḥḥḥ</b> = good (m. sg.). |
| <b>ḥḥḥḥ</b> = men.            | <b>ḥḥḥḥ</b> = good (m. pl.). |
| <b>ḥḥḥḥ</b> = people.         | <b>ḥḥḥḥ</b> = good (f. pl.). |
| <b>ḥḥḥḥ</b> = righteousness.  | <b>ḥḥḥḥ</b> = city.          |
| <b>ḥḥḥḥ</b> = great (m. sg.). | <b>ḥḥḥḥ</b> = commandments.  |
| <b>ḥḥḥḥ</b> = great (f. sg.)  | <b>ḥḥḥḥ</b> = whoever.       |
|                               | also written <b>ḥḥḥḥ</b>     |

ܦܕܘܡܐ = saviour.<sup>1</sup>

ܡܪܝܬܐ<sup>2</sup> = woman, wife.  
(pl. ܡܪܝܬܐ)

ܡܠܟܐ = king.

ܡܠܝܟܐ = servant.

ܡܘܨܐ = Moses.

ܡܡܠܐ = temple.

ܡܠܚܐ = peace.

ܡܠܝܬܐ = son.

### Exercise 1

Translate into English:

1. ܡܠܝܬܐ ܡܠܝܬܐ ܡܠܝܬܐ ܡܠܝܬܐ, ܡܠܝܬܐ ܡܠܝܬܐ, ܡܠܝܬܐ ܡܠܝܬܐ. 2. ܡܠܝܬܐ ܡܠܝܬܐ ܡܠܝܬܐ ܡܠܝܬܐ.
3. ܡܠܝܬܐ ܡܠܝܬܐ ܡܠܝܬܐ ܡܠܝܬܐ. 4. ܡܠܝܬܐ ܡܠܝܬܐ ܡܠܝܬܐ ܡܠܝܬܐ.
5. ܡܠܝܬܐ ܡܠܝܬܐ ܡܠܝܬܐ ܡܠܝܬܐ. 6. ܡܠܝܬܐ ܡܠܝܬܐ ܡܠܝܬܐ ܡܠܝܬܐ.
7. ܡܠܝܬܐ ܡܠܝܬܐ ܡܠܝܬܐ ܡܠܝܬܐ. 8. ܡܠܝܬܐ ܡܠܝܬܐ ܡܠܝܬܐ ܡܠܝܬܐ.
9. ܡܠܝܬܐ ܡܠܝܬܐ ܡܠܝܬܐ ܡܠܝܬܐ. 10. ܡܠܝܬܐ ܡܠܝܬܐ ܡܠܝܬܐ ܡܠܝܬܐ.
11. ܡܠܝܬܐ ܡܠܝܬܐ ܡܠܝܬܐ ܡܠܝܬܐ. 12. ܡܠܝܬܐ ܡܠܝܬܐ ܡܠܝܬܐ ܡܠܝܬܐ.
13. ܡܠܝܬܐ ܡܠܝܬܐ ܡܠܝܬܐ ܡܠܝܬܐ. 14. ܡܠܝܬܐ ܡܠܝܬܐ ܡܠܝܬܐ ܡܠܝܬܐ.

Translate into Syriac:

1. I am the man: you are the king: you are the women. 2. We are the people of the city. What is good? 3. You are (the men) who are in the temple. 4. This is the son of Moses. Who is he? 5. You are the servant of the king. 6. She is the wife of the king. 7. The women are good to everyone who is in the city. 8. You and we are the great people. 9. These men are good. 10. These women are in the city. 11. The commandments of Moses are good. 12. Who are those?

<sup>1</sup> This is a regular type of formation for a noun expressing the agent: it is formed from the active participle (Pe'al) by the insertion of a long o.

<sup>2</sup> Also written ܡܠܝܬܐ and pronounced attā.

They are the wife of the king and the servant of the king. 13. A good king is the saviour of the people. 14. Who is this? This is the son of the good king. 15. The commandments of the king are for the peace of the people. 16. The king and the wife of the king are in the temple.

## IV. SUBSTANTIVES AND ADJECTIVES

### § 7. INFLEXION OF THE NOUN

SUBSTANTIVES and adjectives do not differ from one another in inflexion, and therefore may be treated together. They are inflected to indicate:

- (a) Gender.
- (b) Number.
- (c) State.

There are two genders in Syriac, masculine and feminine. These correspond to the same genders in other languages. They may have been based originally on sex, but in the absence of a neuter such a distinction cannot be maintained.

There are two numbers in Syriac, singular and plural. There are also possible traces of an earlier dual, but this is not generally recognized by modern grammarians.

There are three states in Syriac, the absolute, the emphatic or definite, and the construct.

There are no cases in Syriac, their place being taken in part by the states, and in part by prepositions. It should, however, be clearly understood that the states do not in any sense correspond to the cases of Indo-European languages. There are traces of original case-endings in several Semitic languages, and in Arabic and Accadian these are clearly marked. Some explanation of the states may be attempted.

The Absolute State is the simple form of the noun, considered apart from its relation to any other word. It is, however, not very often found, its use being practically limited to (i) adjectives and participles used as predicates; (ii) nouns in distributive phrases, e.g. **ܕܠܝܟܝܢ**; (iii) nouns after **ܕܠܝܟܝܢ** = all, every, e.g. **ܕܠܝܟܝܢ**; (iv) and often, but not invariably, nouns after numerals, e.g. **ܕܠܝܟܝܢ** = at every time of distress, **ܕܠܝܟܝܢ** = for any cause at all; (iv) and often, but not invariably, nouns after numerals, e.g. **ܕܠܝܟܝܢ** = one heart and one mind. In (ii), (iii), and (iv) the usage is not invariable and the emphatic state is also found.

The Emphatic State originally took the place of the article. Unlike Hebrew and Arabic, Syriac has no article. But the use of the emphatic state has been very considerably extended, and it is that most commonly employed.

The Construct State is only used when one noun depends on another directly, without the mediation of a preposition. In other languages than the Semitic ones the genitive case is employed in these circumstances. But the construct state is far from being the equivalent of the genitive case. When two words stand in the relation which is expressed by the genitive, it is one member of the pair that is inflected; in Semitic languages it is the other which is inflected by being used in the construct state. Thus in the phrase 'the king's sons', it is the word 'king' which is inflected in English. In Syriac it is the word 'sons' which is inflected. Or the position may be represented in another way. In the phrase above quoted we may express the idea by saying, 'the sons of the king'. In Indo-European languages the 'of' is represented by a change in the word 'king'. In Semitic languages it is represented by a change in the word 'sons'. Whereas in Latin, Greek, or Sanskrit the two words composing the phrase may be indicated thus, 'the-sons of-the-king', in Syriac they would be 'the-sons-of the-king'. But the use of this state can only be appreciated by familiarity in usage.<sup>1</sup>

<sup>1</sup> For other ways of expressing the genitive see § 8 (at end)

The following are the normal endings:

|           | MASCULINE       |               | FEMININE        |               |
|-----------|-----------------|---------------|-----------------|---------------|
|           | <i>Singular</i> | <i>Plural</i> | <i>Singular</i> | <i>Plural</i> |
| Absolute  | —               | سَم           | لَ              | لَ            |
| Emphatic  | لَ              | لَ            | لَ              | لَ            |
| Construct | —               | لَ            | لَ              | لَ            |

These endings may be seen attached to the word **جَد** = good.

|           | MASCULINE       |                  |
|-----------|-----------------|------------------|
|           | <i>Singular</i> | <i>Plural</i>    |
| Absolute  | جَد             | جَد <sup>1</sup> |
| Emphatic  | جَدَا           | جَدَا            |
| Construct | جَد             | جَدَا            |

|           | FEMININE        |               |
|-----------|-----------------|---------------|
|           | <i>Singular</i> | <i>Plural</i> |
| Absolute  | جَدَا           | جَدَا         |
| Emphatic  | جَدَا           | جَدَا         |
| Construct | جَدَا           | جَدَا         |

Words for practice:

(a) Adjectives:

جَد = good.      مَفِيء = beautiful.      مَنِيء = true.  
 خَب = evil.      مَتِيء = slain.      هَد = old.

<sup>1</sup> The noun takes s'yāmē (or ribui) in the absolute masc. plur. but not the adjective.

(b) Masculine substantives:

ܦܝܢ = pain.      ܩܠܒ = wolf.      ܚܠܐ = festival.  
 ܩܦܠ = head.      ܢܒܝܐ = prophet.      ܬܐ = yoke.  
 ܬܡܪ = standard. ܥܬܝܠܐ = apostle. ܬܠܡܝܕܐ = disciple.  
 ܫܠܡ = peace.

(c) Feminine substantives:

ܕܝܬܐ = virgin.      ܫܠܠܐ = heat.      ܬܠܐ = cause.  
 ܬܡܝܢܐ = treasure. ܬܡܠܐ = vessel.      ܩܠܒܐ = she-wolf.

Note. Some words have a feminine form in the singular and a masculine one in the plural, e.g. ܬܠܐ = a word, plur. ܬܠܐ, ܬܠܐ = egg, plur. ܬܠܐ.<sup>1</sup> In these cases the plural is sometimes construed as a masculine.

In the above vocabulary the form of the word given is the absolute. This state, however, is not necessarily found in all these cases, as the words are set for practice in the forms. In future the absolute state will only be quoted in adjectives and participles, where it is the more common form. Nouns will be quoted in the emphatic state.

A peculiar class of feminine nouns must be treated separately. These are nouns (for the most part abstract) whose stem ends in ܐ or ܐ. Their peculiarity is that when the last letter of the stem stands at the end of a syllable, it is treated as a vowel; when it stands at the beginning of a syllable it becomes a consonant. The result is to produce the following paradigm:

|           | In ܐ            |               | In ܐ            |               |
|-----------|-----------------|---------------|-----------------|---------------|
|           | <i>Singular</i> | <i>Plural</i> | <i>Singular</i> | <i>Plural</i> |
| Absolute  | ܬܠܐ             | ܬܠܐ           | ܬܠܐ             | ܬܠܐ           |
| Emphatic  | ܬܠܐ             | ܬܠܐ           | ܬܠܐ             | ܬܠܐ           |
| Construct | ܬܠܐ             | ܬܠܐ           | ܬܠܐ             | ܬܠܐ           |
|           | (course)        |               | (thing)         |               |

<sup>1</sup> This word has also a fem. plur. form ܬܠܐ = archway.

Words of this class frequently involve vocalic changes such as those which are dealt with under the head of the declensions. They are therefore not employed in the next exercise in their inflected forms.

For masculine forms of nouns from these stems see § 31.

### Rules of Syntax

1. When an adjective is predicative it agrees with its substantive in *number and gender*; when it is attributive it *agrees also in state*.

ܡܦܝܬܐ ܒܥܬܐ ܕܡܪܝܬܐ = the virgin is beautiful.

ܡܦܝܬܐ ܒܥܬܐ ܕܡܪܝܬܐ = the beautiful virgin.

ܡܠܝܚܐ ܕܡܠܝܚܐ = the king is good.

ܡܠܝܚܐ ܕܡܠܝܚܐ = the good king.

2. The agent after the passive may be expressed by the use of ܡܡܝܬܐ (see sentence 10 below).

### Vocabulary

ܡܡܝܬܐ = we receive. (coll. f.) ܡܡܝܬܐ = sheep.

(pass. ptpl.) ܡܡܝܬܐ = written. (act. ptpl.) ܡܡܝܬܐ = keeping.

ܡܡܝܬܐ = tore. ܡܡܝܬܐ = book.

(f.) (ܡܡܝܬܐ = const.) ܡܡܝܬܐ = hand. ܡܡܝܬܐ = law.

ܡܡܝܬܐ or ܡܡܝܬܐ = it is said.<sup>2</sup> (f.) ܡܡܝܬܐ = cattle, herd.

ܡܡܝܬܐ = kingdom. ܡܡܝܬܐ = there is.

ܡܡܝܬܐ = good, good thing. ܡܡܝܬܐ = not.

ܡܡܝܬܐ = judge. ܡܡܝܬܐ = mouth.

<sup>1</sup> The copulative enclitic pronoun is generally inserted in such sentences as these: ܡܡܝܬܐ ܡܡܝܬܐ, ܡܡܝܬܐ ܡܡܝܬܐ.

<sup>2</sup> Similarly ܡܡܝܬܐ, it is written.

<sup>3</sup> This is a frequently occurring type of noun expressing occupation and is formed from the intensive stem (pa'el).

ܐܝܢܬܐ = blessing.

ܩܕܝܫܐ = holy.

ܥܠܐ = on, above, concerning. ܡܢ = from, by.

ܕܐܠܗܐ = God.

ܒܥܝܪܐ = ox.

### Exercise 2

Translate into English:

1. ܡܩܕܝܫܐ ܕܥܝܪܐ ܩܕܝܫܐ ܕܐܠܗܐ. ܕܐܠܐ ܡܩܕܝܫܐ ܕܥܝܪܐ.
2. ܡܩܕܝܫܐ ܕܥܝܪܐ ܩܕܝܫܐ ܕܐܠܗܐ ܕܥܝܪܐ ܩܕܝܫܐ.
3. ܐܠܐ ܕܥܝܪܐ ܩܕܝܫܐ ܕܐܠܗܐ ܕܥܝܪܐ ܩܕܝܫܐ.
4. ܩܕܝܫܐ ܕܥܝܪܐ ܩܕܝܫܐ ܕܐܠܗܐ ܕܥܝܪܐ ܩܕܝܫܐ.
5. ܩܕܝܫܐ ܕܥܝܪܐ ܩܕܝܫܐ ܕܐܠܗܐ ܕܥܝܪܐ ܩܕܝܫܐ.
6. ܩܕܝܫܐ ܕܥܝܪܐ ܩܕܝܫܐ ܕܐܠܗܐ ܕܥܝܪܐ ܩܕܝܫܐ.
7. ܩܕܝܫܐ ܕܥܝܪܐ ܩܕܝܫܐ ܕܐܠܗܐ ܕܥܝܪܐ ܩܕܝܫܐ.
8. ܩܕܝܫܐ ܕܥܝܪܐ ܩܕܝܫܐ ܕܐܠܗܐ ܕܥܝܪܐ ܩܕܝܫܐ.
9. ܩܕܝܫܐ ܕܥܝܪܐ ܩܕܝܫܐ ܕܐܠܗܐ ܕܥܝܪܐ ܩܕܝܫܐ.
10. ܩܕܝܫܐ ܕܥܝܪܐ ܩܕܝܫܐ ܕܐܠܗܐ ܕܥܝܪܐ ܩܕܝܫܐ.
11. ܩܕܝܫܐ ܕܥܝܪܐ ܩܕܝܫܐ ܕܐܠܗܐ ܕܥܝܪܐ ܩܕܝܫܐ.
12. ܩܕܝܫܐ ܕܥܝܪܐ ܩܕܝܫܐ ܕܐܠܗܐ ܕܥܝܪܐ ܩܕܝܫܐ.
13. ܩܕܝܫܐ ܕܥܝܪܐ ܩܕܝܫܐ ܕܐܠܗܐ ܕܥܝܪܐ ܩܕܝܫܐ.
14. ܩܕܝܫܐ ܕܥܝܪܐ ܩܕܝܫܐ ܕܐܠܗܐ ܕܥܝܪܐ ܩܕܝܫܐ.
15. ܩܕܝܫܐ ܕܥܝܪܐ ܩܕܝܫܐ ܕܐܠܗܐ ܕܥܝܪܐ ܩܕܝܫܐ.

Translate into Syriac:

1. It is said by the disciples that peace is in the mouth of the prophets.
2. We are the good disciples who are written in the book.
3. True peace is on the heads of the true apostles.
4. It is written that bad sheep are not slain in the festival.
5. The beautiful standard is above the city of the kingdom.
6. The old (women) are not beautiful.
7. The festivals of Moses are written in the law.
8. Peace is on the head of the true disciple.
9. You are not a true prophet; you do not keep the festivals which are written in the law.
10. The good judge is keeping the city.
11. The wolf tore the head of the old prophet.
12. We receive good from the hand of

the true apostle, and evil from the hand of the old judge.

13. Sheep and oxen are slain in the temple at the festival.

14. The sheep which are slain at the festival are good. 15. The

old man tore the yokes from the heads of the oxen. 16. The

true judge keeps the book of the law of the city.

## § 8. PRONOMINAL SUFFIXES

There are, strictly speaking, no possessive pronouns in Syriac, though a composite form mentioned below is often used in this sense. When the possessive case of a pronoun is used in English, it is represented in Syriac by a shortened form of the pronoun attached to the noun it qualifies. The following are the forms attached to the singular of a masculine noun, and to feminine nouns both singular and plural:

|           | SINGULAR | PLURAL |
|-----------|----------|--------|
| 1st Com.  | ܐ        | ܐ      |
| 2nd Masc. | ܟ        | ܟܝܢ    |
| 2nd Fem.  | ܟܝܢܐ     | ܟܝܢܐ   |
| 3rd Masc. | ܟܝܢܐ     | ܟܝܢܐ   |
| 3rd Fem.  | ܟܝܢܐ     | ܟܝܢܐ   |

The following are the forms attached to the plural of a masculine noun:

|           | SINGULAR | PLURAL |
|-----------|----------|--------|
| 1st Com.  | ܐ        | ܐܝܢ    |
| 2nd Masc. | ܟܝܢ      | ܟܝܢܐ   |
| 2nd Fem.  | ܟܝܢܐ     | ܟܝܢܐ   |
| 3rd Masc. | ܟܝܢܐ     | ܟܝܢܐ   |
| 3rd Fem.  | ܟܝܢܐ     | ܟܝܢܐ   |

<sup>1</sup> Distinguished in unpointed writing, from the masculine by a dot placed over the ܐ.

It will be seen at once that the suffixes of the 2nd and 3rd singular and of the 1st plural as attached to the singular noun, and all suffixes attached to a plural noun, begin with a vowel, or rather are connected with their noun by a vowel. The rest have no connecting vowel. The former are called vocalic suffixes, the latter consonantal suffixes. The suffix of the 1st singular was originally a vowel, but ceased to be vocalized before the system of writing vowels came into existence. This fact must be borne in mind, as it seems to be responsible for some irregularities in the mode of the attachment of the suffix. Nouns with immovable vowels attach the suffixes to themselves as follows:

### NOUNS WITH IMMOVABLE VOWELS

#### A. Masculine Nouns

The suffixes are attached to the stem formed by dropping the ل of the emphatic state in the singular, and the ل in the plural. Thus:

رَاسٌ = head; stem to which suffixes are attached رَاسِ .

رَاسِي = my head.

رَاسِنَا = our head.

رَاسُكَ = your (m.) head.

رَاسُكَ = your (m.) head.

رَاسُكِ = your (f.) head.

رَاسُكِ = your (f.) head.

رَاسُهُ = his head.

رَاسُهُمْ = their (m.) head.

رَاسِهَا = her head.

رَاسِهَا = their (f.) head.

رُؤُوسٌ = heads; stem to which suffixes are attached رُؤُوسِ .

رُؤُوسِي = my heads.

رُؤُوسِنَا = our heads.

رُؤُوسُكَ = your (m.) heads.

رُؤُوسُكَ = your (m.) heads.

رُؤُوسُكِ = your (f.) heads.

رُؤُوسُكِ = your (f.) heads.

رُؤُوسُهُ = his heads.

رُؤُوسُهُمْ = their (m.) heads.

رُؤُوسِهَا = her heads.

رُؤُوسِهَا = their (f.) heads.

**Note.** All masculine plurals follow this pattern since none of the forms undergo any further vowel changes.

Examples of masculine nouns with immovable vowels:

(i) With a long vowel in the final syllable:

كِتَابٌ = book.

قَاضٍ = judge.

نَجَّاةٌ = saviour.

مَعْبُوءَةٌ = consecration.

فَهْمٌ = commandment.

(ii) With a doubled consonant:

هَلَلٌ = hill.

كَحَلٌ = heart.

### B. Feminine Nouns

The same rule applies as to the masculine. Thus:

سَاسَةٌ = rest, stem to which suffixes are attached — سَاسَ.

سَاسَتِي = my rest.

سَاسَتُنَا = our rest.

سَاسَتِكَ = your (m.) rest.

سَاسَتُكَ = your (m.) rest.

سَاسَتِكِ = your (f.) rest.

سَاسَتُكِ = your (f.) rest.

سَاسَتِهِ = his rest.

سَاسَتُهُمْ = their (m.) rest.

سَاسَتِهَا = her rest.

سَاسَتُهُنَّ = their (f.) rest.

Examples of feminine nouns which follow this pattern:

مُجَدِّدَةٌ (plur. مُجَدِّدَاتٌ) = praise.

مَلَكُوتٌ (plur. مَلَكُوتٌ) = kingdom.

مَجْدٌ (plur. مَجْدٌ) = glory.

رُكْعَةٌ (plur. رُكْعَةٌ) = prayer.

All feminine plurals follow a single pattern, thus:

مَلَكُوتٌ = queens, stem to which suffixes are attached — مَلَكُوتِ.

مَلَكُوتِي = my queens.

مَلَكُوتُنَا = our queens.

مَلَكُوتِكَ = your (m.) queens.

مَلَكُوتُكَ = your (m.) queens.

|                               |                                |
|-------------------------------|--------------------------------|
| ܡܠܟܝܬܝܟܝܡ = your (f.) queens. | ܡܠܟܝܬܝܟܝܡ = your (f.) queens.  |
| ܡܠܟܝܬܝܗ = his queens.         | ܡܠܟܝܬܝܗܘܢ = their (m.) queens. |
| ܡܠܟܝܬܝܗ = her queens.         | ܡܠܟܝܬܝܗܘܢ = their (f.) queens. |

### Pronominal Suffixes attached to other words than Nouns

The inseparable prepositions subordinate pronouns to themselves in the form of suffixes similar to those attached to the singular of nouns. Thus ܕܝܢ = in you (sg.), ܠܗ = to him. ܝ, however, does not follow this rule, but takes the form ܝܝ, to which the pronouns are suffixed. So ܠܝܝ = his, ܠܝܝ ܟܬܒܐ = his book, an emphatic possessive. This literally means 'the book which is to him', ܝܝ being the original form of ܝ. So also ܡܢ = from, ܡܝܡܝܢ = with, ܠܥܕܐ = unto, ܠܡܝܢ = like, as.

Certain other prepositions take the forms of the suffixes attached to plural nouns. Thus ܠܝܠܝܢ = upon, ܠܝܠܝܢܝܟܝܠܝܢ = upon you. ܝܝܝܢ = beside, ܡܝܠܝܢ = instead of, also belong to this class.

With these last may be included the word ܠܝܝܢ = there is, often used, especially in the later language, as a copula. Thus ܠܝܝܢ ܡܠܟܐ = she is, ܠܝܝܢ ܡܠܟܝܢ = they are, or there are. The negative form is ܠܝܝܢܐܝܢ (= ܠܝܝܢ + ܐܝܢ), which takes suffixes in the same way.

### Rule of Syntax

The genitive relation may be expressed in three ways in Syriac:

- (a) By the use of the construct state (see § 7).
- (b) By the use of the emphatic state together with the preposition ܝ (see § 5).
- (c) By the use of both the possessive pronominal suffix and the preposition ܝ.

Thus 'the king's head' may be ܡܬܠܚܐ ܕܡܠܟܐ, ܡܬܠܚܐ ܝܡܠܟܐ, or ܡܬܠܚܐ ܝܡܠܟܝܗ.

The last of these is the commonest in cases where the relationship is a pure genitive.

## Vocabulary

- (f.) ܡܫܚܝܬܐ = treasure      (f.) ܡܬܠܐ = word.  
          ܡܬܠܐ = house.      (pl. ܡܬܠܐ)  
 (f.) ܡܠܟܝܬܐ = queen.      ܡܬܠܐ = taking (ptpl.)

## Exercise 3

Translate into English:

1. ܡܬܠܐ ܡܬܠܐ, ܡܬܠܐ ܡܬܠܐ, ܡܬܠܐ ܡܬܠܐ, ܡܬܠܐ ܡܬܠܐ.
2. ܡܬܠܐ ܡܬܠܐ, ܡܬܠܐ ܡܬܠܐ, ܡܬܠܐ ܡܬܠܐ, ܡܬܠܐ ܡܬܠܐ.
3. ܡܬܠܐ ܡܬܠܐ, ܡܬܠܐ ܡܬܠܐ, ܡܬܠܐ ܡܬܠܐ, ܡܬܠܐ ܡܬܠܐ.
4. ܡܬܠܐ ܡܬܠܐ, ܡܬܠܐ ܡܬܠܐ, ܡܬܠܐ ܡܬܠܐ, ܡܬܠܐ ܡܬܠܐ.
5. ܡܬܠܐ ܡܬܠܐ, ܡܬܠܐ ܡܬܠܐ, ܡܬܠܐ ܡܬܠܐ, ܡܬܠܐ ܡܬܠܐ.
6. ܡܬܠܐ ܡܬܠܐ, ܡܬܠܐ ܡܬܠܐ, ܡܬܠܐ ܡܬܠܐ, ܡܬܠܐ ܡܬܠܐ.
7. ܡܬܠܐ ܡܬܠܐ, ܡܬܠܐ ܡܬܠܐ, ܡܬܠܐ ܡܬܠܐ, ܡܬܠܐ ܡܬܠܐ.
8. ܡܬܠܐ ܡܬܠܐ, ܡܬܠܐ ܡܬܠܐ, ܡܬܠܐ ܡܬܠܐ, ܡܬܠܐ ܡܬܠܐ.
9. ܡܬܠܐ ܡܬܠܐ, ܡܬܠܐ ܡܬܠܐ, ܡܬܠܐ ܡܬܠܐ, ܡܬܠܐ ܡܬܠܐ.
10. ܡܬܠܐ ܡܬܠܐ, ܡܬܠܐ ܡܬܠܐ, ܡܬܠܐ ܡܬܠܐ, ܡܬܠܐ ܡܬܠܐ.
11. ܡܬܠܐ ܡܬܠܐ, ܡܬܠܐ ܡܬܠܐ, ܡܬܠܐ ܡܬܠܐ, ܡܬܠܐ ܡܬܠܐ.
12. ܡܬܠܐ ܡܬܠܐ, ܡܬܠܐ ܡܬܠܐ, ܡܬܠܐ ܡܬܠܐ, ܡܬܠܐ ܡܬܠܐ.
13. ܡܬܠܐ ܡܬܠܐ, ܡܬܠܐ ܡܬܠܐ, ܡܬܠܐ ܡܬܠܐ, ܡܬܠܐ ܡܬܠܐ.
14. ܡܬܠܐ ܡܬܠܐ, ܡܬܠܐ ܡܬܠܐ, ܡܬܠܐ ܡܬܠܐ, ܡܬܠܐ ܡܬܠܐ.
15. ܡܬܠܐ ܡܬܠܐ, ܡܬܠܐ ܡܬܠܐ, ܡܬܠܐ ܡܬܠܐ, ܡܬܠܐ ܡܬܠܐ.

Translate into Syriac:

1. Unto him, your (m. pl.) head, my peace, your (m. sg.) disciples, their (m.) books, our heads, upon them (f.), from you (f. sg.), beside her, in me, your mouth, his words, their (f.) peace, to her.
2. Peace is on his head, he is keeping the book of the law.
3. The virgins are in the house of the queen.

4. We receive kindness from your king. 5. The king who is in the city is taking away its treasure. 6. You (m.) are evil prophets and your words are not true, we do not receive them. 7. The apostle is in the city on which there is a standard. 8. Evil old men have no peace (say: there is not peace to them). 9. You (m. sg.) do not keep the commandments which are written in your book. 10. Peace is on your head, O queen; you are in the temple. 11. Kindness is in our hands who receive your (m. sg.) yoke upon our head. 12. You have a fair city, O virgins, and there is a fair standard upon it. 13. This king does not keep his kingdom, the men who are in it are not good, and its good (men) are slain. 14. The old man has a book, and he keeps the festival according to it. 15. Peace be upon our heads, peace be upon your heads, peace be upon the head of every one who keeps the commandments which are in this book.

## § 9. NOUNS WITH MOVABLE VOWELS

### I. Monosyllabic Nouns

There are in Syriac two main classes of nouns which have movable vowels. In the first of these, masculine nouns carry only one vowel on the radicals. This appears in the simplest form of the word (absolute singular) on the second radical, in other parts of the noun on the first radical. (These nouns are similar to the segholate nouns in Hebrew.) Thus the following paradigm is produced:

|           | SINGULAR | PLURAL |
|-----------|----------|--------|
| Absolute  | ܚܚܬܐ     | ܚܚܬܐܡ  |
| Emphatic  | ܚܚܬܐܐ    | ܚܚܬܐܐܡ |
| Construct | ܚܚܬܐ     | ܚܚܬܐܡ  |

The vowel may be either pthāḥā, rbhācā, or 'cācā, but the vowel of the absolute is not necessarily that of the emphatic. Thus:

| <i>Absolute</i>     | <i>Emphatic</i> | <i>Construct</i> |
|---------------------|-----------------|------------------|
| مَحَلٌّ             | مَحَلًّا        | مَحَلٍ           |
| حَقٌّ               | حَقًّا          | حَقٍّ            |
| <sup>1</sup> حَقَمٌ | حَقَمًّا        | حَقَمٍ           |

Feminine nouns of this class have the vowel on the second radical only in the emphatic singular, in other forms it stands after the first radical. Thus the following paradigm is produced:

| SINGULAR             |                 |                  | PLURAL          |                 |                  |
|----------------------|-----------------|------------------|-----------------|-----------------|------------------|
| <i>Absolute</i>      | <i>Emphatic</i> | <i>Construct</i> | <i>Absolute</i> | <i>Emphatic</i> | <i>Construct</i> |
| <sup>2</sup> سَجَّةٌ | سَجَّةً         | سَجَّةٍ          | سَجَّاتٌ        | سَجَّاتًا       | سَجَّاتٍ         |
| <sup>3</sup> تَجَلٍّ | تَجَلًّا        | تَجَلٍّ          | تَجَلَّلٌ       | تَجَلَّلًا      | تَجَلَّلٍ        |
| <sup>4</sup> مَدَّةٌ | مَدَّةً         | مَدَّةٍ          | مَدَدٌ          | مَدَدًا         | مَدَدٍ           |

### Vocabulary

(f.) قَدٌّ = foot.

سَجَّةٌ = wine.

أَجَلٌّ = time.

سَجَّةٌ = companion  
ion (m.)

سَجَّةٌ = companion  
ion (f.)

<sup>5</sup>سَجَّةٌ = gold.

سَجَّةٌ = fish.

سَجَّةٌ = torment.

(pl. سَجَّاتٌ)

سَجَّاتٌ = said (3 m. sg.).

سَجَّاتٌ = saying (m. sg.).

<sup>1</sup> The vowel letter is normally written with o and u, both long and short: there are very few exceptions, e.g. قَدٌّ, سَجَّةٌ (rarely قَدَّةٌ, سَجَّةَةٌ).

<sup>2</sup> = companion.

<sup>3</sup> = heifer.

<sup>4</sup> = measure.

<sup>5</sup> The س is soft because a short vowel stood before it originally, cf. Hebrew סֶגֶגֶת.





## § 10. PRONOMINAL SUFFIXES ATTACHED TO MONOSYLLABIC NOUNS

As in the case of nouns with unchangeable vowels, the suffix is attached in all cases to the stem formed by dropping the 𐤊 or 𐤌 of the emphatic state.

It should be noted that in these nouns, both masculine and feminine, the vowel change occurs when the absolute state is expanded either by the emphatic ending or by suffixes. In practice, therefore, if the emphatic state be made the starting-point, there is no further change of vowel.

𐤏𐤋𐤁 = king, stem to which suffixes are attached, 𐤏𐤋.

𐤏𐤋𐤁 = kings, stem to which suffixes are attached, 𐤏𐤋.

𐤏𐤋𐤁 = my king.

𐤏𐤋𐤁 = my kings.

𐤏𐤋𐤁 = your (m.) king.

𐤏𐤋𐤁 = your (m.) kings.

𐤏𐤋𐤁 = your (f.) king.

𐤏𐤋𐤁 = your (f.) kings.

𐤏𐤋𐤁 = his king.

𐤏𐤋𐤁 = his kings.

𐤏𐤋𐤁 = her king.

𐤏𐤋𐤁 = her kings.

𐤏𐤋𐤁 = our king.

𐤏𐤋𐤁 = our kings.

𐤏𐤋𐤁 = your (m.) king.

𐤏𐤋𐤁 = your (m.) kings.

𐤏𐤋𐤁 = your (f.) king.

𐤏𐤋𐤁 = your (f.) kings.

𐤏𐤋𐤁 = their (m.) king.

𐤏𐤋𐤁 = their (m.) kings.

𐤏𐤋𐤁 = their (f.) king.

𐤏𐤋𐤁 = their (f.) kings.

𐤏𐤋𐤁 = torment, stem to which suffixes are attached — 𐤏𐤋.

𐤏𐤋𐤁 = torments, stem to which suffixes are attached — 𐤏𐤋.

𐤏𐤋𐤁 = my torment.

𐤏𐤋𐤁 = my torments.

𐤏𐤋𐤁 = your (m.) torment.

𐤏𐤋𐤁 = your (m.) torments.

𐤏𐤋𐤁 = your (f.) torment.

𐤏𐤋𐤁 = your (f.) torments.



4.  $\text{ܐܡܪܝܢܐ ܡܠܚܬܐ ܡܠܚܬܐ ܡܠܚܬܐ}$   $\diamond$   $\text{ܡܠܚܬܐ ܡܠܚܬܐ ܡܠܚܬܐ}$   
 5.  $\text{ܐܡܪܝܢܐ ܡܠܚܬܐ ܡܠܚܬܐ ܡܠܚܬܐ}$   $\diamond$   $\text{ܡܠܚܬܐ ܡܠܚܬܐ ܡܠܚܬܐ}$   
 6.  $\text{ܐܡܪܝܢܐ ܡܠܚܬܐ ܡܠܚܬܐ ܡܠܚܬܐ}$   $\diamond$   $\text{ܡܠܚܬܐ ܡܠܚܬܐ ܡܠܚܬܐ}$   
 7.  $\text{ܐܡܪܝܢܐ ܡܠܚܬܐ ܡܠܚܬܐ ܡܠܚܬܐ}$   $\diamond$   $\text{ܡܠܚܬܐ ܡܠܚܬܐ ܡܠܚܬܐ}$   
 8.  $\text{ܐܡܪܝܢܐ ܡܠܚܬܐ ܡܠܚܬܐ ܡܠܚܬܐ}$   $\diamond$   $\text{ܡܠܚܬܐ ܡܠܚܬܐ ܡܠܚܬܐ}$   
 9.  $\text{ܐܡܪܝܢܐ ܡܠܚܬܐ ܡܠܚܬܐ ܡܠܚܬܐ}$   $\diamond$   $\text{ܡܠܚܬܐ ܡܠܚܬܐ ܡܠܚܬܐ}$   
 10.  $\text{ܐܡܪܝܢܐ ܡܠܚܬܐ ܡܠܚܬܐ ܡܠܚܬܐ}$   $\diamond$   $\text{ܡܠܚܬܐ ܡܠܚܬܐ ܡܠܚܬܐ}$   
 11.  $\text{ܐܡܪܝܢܐ ܡܠܚܬܐ ܡܠܚܬܐ ܡܠܚܬܐ}$   $\diamond$   $\text{ܡܠܚܬܐ ܡܠܚܬܐ ܡܠܚܬܐ}$   
 12.  $\text{ܐܡܪܝܢܐ ܡܠܚܬܐ ܡܠܚܬܐ ܡܠܚܬܐ}$   $\diamond$   $\text{ܡܠܚܬܐ ܡܠܚܬܐ ܡܠܚܬܐ}$   
 13.  $\text{ܐܡܪܝܢܐ ܡܠܚܬܐ ܡܠܚܬܐ ܡܠܚܬܐ}$   $\diamond$   $\text{ܡܠܚܬܐ ܡܠܚܬܐ ܡܠܚܬܐ}$   
 14.  $\text{ܐܡܪܝܢܐ ܡܠܚܬܐ ܡܠܚܬܐ ܡܠܚܬܐ}$   $\diamond$   $\text{ܡܠܚܬܐ ܡܠܚܬܐ ܡܠܚܬܐ}$   
 15.  $\text{ܐܡܪܝܢܐ ܡܠܚܬܐ ܡܠܚܬܐ ܡܠܚܬܐ}$   $\diamond$   $\text{ܡܠܚܬܐ ܡܠܚܬܐ ܡܠܚܬܐ}$

Translate into Syriac:

1. In my house there is flesh and wine.
2. We say that our words are true, for they are written in our book.
3. The prophet was in the belly of the fish because he does not keep thy commandments.
4. You (m. sg.) speak evil concerning us; your torments (shall be) great.
5. Oxen and sheep have horns upon their heads.
6. The feet of the queen are on the threshold of her house.
7. Great is the kindness of good women towards children.
8. The prophet said to the queens, Your virgins are slain instead of you.
9. Her husband (man) has eaten new food.
10. An evil woman is the torment of her husband and of her servants.
11. There is peace in your (m. pl.) flesh and in your soul, for you are good.
12. His children put the flesh of his oxen on the ground, and he ate thereof.
13. An honoured woman is the queen of her house and of her land.
14. We receive your souls, we do not receive your gold.
15. This is the man whose oxen were slain by the wolf.

<sup>1</sup> For the form see p. 15.

<sup>2</sup> = 'his children (sons).'

### Additional Note on the Attachment of Suffixes to Prepositions

I. The following cannot take a suffix directly attached; if a suffix is required, the preposition **ܠܐ** is inserted after: **ܠܐܢܝܐ** = except, **ܠܐܠܐ** = above, **ܠܐܬܬܐ** = below, **ܠܐܝܢܐ** = within, and **ܠܐܝܬܐ** = outside of; **ܠ** may be inserted after: **ܠܐܝܢܐ** = between, **ܠܐܝܬܐ** = until.

II. The following take the suffixes attached to the singular masculine noun; **ܠܐܢܝܐ** = in order that, **ܠܐܝܢܐ** = behind, **ܠܐܠܐ** = near, unto, **ܠܐܠܐ** = with, **ܠܐܠܐ** = after, **ܠܐܠܐ** = from, so also the inseparable prepositions **ܐܠܐ** and **ܠܐ**. The words **ܠܐܝܢܐ** and **ܠܐܝܬܐ** are changed into **ܠܐܝܢܐ** and **ܠܐܝܬܐ** before suffixes.

III. The following take the suffixes attached to the plural masculine noun: **ܠܐܠܐ** = without, **ܠܐܠܐ** = beneath, **ܠܐܠܐ** = in front of, **ܠܐܠܐ** = around, **ܠܐܠܐ** = instead of, **ܠܐܠܐ** = upon, **ܠܐܠܐ** = before, **ܠܐܠܐ** = beside. **ܠܐܠܐ** = alone, is treated as a preposition, **ܠܐܠܐ** = by himself. The word **ܠܐܠܐ** = between, takes the suffixes attached to the singular noun, and has a parallel form **ܠܐܠܐ** (i.e. with suffixes attached as to a plural noun).

## § 11. NOUNS WITH MOVABLE VOWELS

### II. Nouns of more than one syllable

This includes nouns which have in the first syllable an immovable vowel. This vowel may be either long or short. The typical form in the first case is that of the Active Participle of the simple conjugation of the verb. In the second case the vowel was originally followed by two consonants, either different ones or the same letter doubled. Syriac, unlike Arabic and Hebrew, has no means of indicating a doubled letter; hence nouns of the second type are not readily distinguished at sight in the emphatic state from nouns like **ܠܐܠܐ**.

There are thus three types of nouns of this class:

1. With long vowel: **مُكَلِّم** (ptpl.) = killing, **حُكْم** (emph. **حُكْمًا**) = world, eternity.

2. With short vowel originally followed by a doubled consonant: **رَفْءٌ** (emph. **رَفْءًا**) = bird, **ضَلٌّ** (emph. **ضَلًّا**) = lamb.

3. The first syllable containing a short vowel followed by two consonants: **صَحِيْقٌ** (ptpl.) = approaching, **صَحْمٌ** (emph. **صَحْمًا**) = tent.

N.B. Nouns of this last type are formed normally by the prefixing of one or more letters to the original root.

**Masculine nouns** of this class take a short vowel on the second root syllable in the absolute and construct singular.

**Feminine nouns** of this class take a similar short vowel in the emphatic singular.

The following paradigms are thus formed:

### A. Masculine Nouns

| SINGULAR        |                 |                  | PLURAL                 |                 |                  |
|-----------------|-----------------|------------------|------------------------|-----------------|------------------|
| <i>Absolute</i> | <i>Emphatic</i> | <i>Construct</i> | <i>Absolute</i>        | <i>Emphatic</i> | <i>Construct</i> |
| مُكَلِّم        | مُكَلِّلًا      | مُكَلِّل         | مُكَلِّمٌ <sup>1</sup> | مُكَلِّلًا      | مُكَلِّل         |
| حُكْم           | حُكْمًا         | حُكْم            | حُكْمٌ                 | حُكْمًا         | حُكْم            |
| رَفْءٌ          | رَفْءًا         | رَفْءٌ           | رَفْءٌ                 | رَفْءًا         | رَفْءٌ           |
| صَحِيْقٌ        | صَحِيْقًا       | صَحِيْقٌ         | صَحِيْقٌ               | صَحِيْقًا       | صَحِيْقٌ         |
| صَحْمٌ          | صَحْمًا         | صَحْمٌ           | صَحْمٌ                 | صَحْمًا         | صَحْمٌ           |

<sup>1</sup> When the third letter of such participial forms is one of the *Bghadh-kphath* letters *Quššaya* occurs, e.g. **صَحْمٌ** = doing, making.

## B. Feminine Nouns

## SINGULAR

## PLURAL

| <i>Absolute</i>      | <i>Emphatic</i>        | <i>Construct</i>     | <i>Absolute</i> | <i>Emphatic</i> | <i>Construct</i> |             |
|----------------------|------------------------|----------------------|-----------------|-----------------|------------------|-------------|
| سَاجِدَةٌ            | سَاجِدَةٌ <sup>1</sup> | سَاجِدَةٌ            | سَاجِدَاتٌ      | سَاجِدَاتٌ      | سَاجِدَاتٌ       | (chariot)   |
| وَسِيدَةٌ            | وَسِيدَةٌ              | وَسِيدَةٌ            | وَسِيدَاتٌ      | وَسِيدَاتٌ      | وَسِيدَاتٌ       | (widow)     |
| صَدِيقَةٌ            | صَدِيقَةٌ              | صَدِيقَةٌ            | صَدِيقَاتٌ      | صَدِيقَاتٌ      | صَدِيقَاتٌ       | (footstool) |
| مَآجِلٌ <sup>2</sup> | مَآجِلٌ                | مَآجِلٌ <sup>2</sup> | مَآجِلَاتٌ      | مَآجِلَاتٌ      | مَآجِلَاتٌ       | (food)      |

## Rule of Syntax

The absolute state of the participle is used with the enclitic form of the pronoun to form a present tense.

أَنَا أَقُولُ = I am saying.

أَنْتِ أَقُولِينَ = you (f. sg.) are saying.

أَنْتُمْ أَقُولِينَ = we are saying.

أَنْتِ أَقُولِينَ = you (m.) are saying, &c.

In the case of the third person the pronoun is generally unnecessary, since the subject is normally either a noun or a demonstrative.

أَقُولُ = he is saying.

أَقُولِينَ = they (f.) are saying.

## Vocabulary

(f.) سَاجِدَةٌ = sparrow.

سَاجِدَاتٌ = life (m. pl.).

وَسِيدَةٌ = telling.

وَسِيدَاتٌ = sinning.

صَدِيقَةٌ = satisfying.

صَدِيقَاتٌ = bird.

مَآجِلٌ = taking away.

(pl. مَآجِلَاتٌ)

<sup>1</sup> Also written سَاجِدَةٌ.

<sup>2</sup> It is possible to regard these forms as belonging to an abs. مَآجِلَاتٌ.

<sup>3</sup> Often written in a contracted form, أَقُولُ, أَقُولِينَ.



11.  $\text{ܬܠܝܬܝܢ ܦܥܝܬܐ ܕܥܠ ܪܥܝܬܐ ܕܥܝܠܝܬܐ}$  ܕܥܝܠܝܬܐ ܕܥܝܠܝܬܐ ܕܥܝܠܝܬܐ  
 12.  $\text{ܕܥܝܠܝܬܐ ܕܥܝܠܝܬܐ ܕܥܝܠܝܬܐ ܕܥܝܠܝܬܐ}$  ܕܥܝܠܝܬܐ ܕܥܝܠܝܬܐ ܕܥܝܠܝܬܐ  
 13.  $\text{ܕܥܝܠܝܬܐ ܕܥܝܠܝܬܐ ܕܥܝܠܝܬܐ ܕܥܝܠܝܬܐ}$  ܕܥܝܠܝܬܐ ܕܥܝܠܝܬܐ ܕܥܝܠܝܬܐ  
 14.  $\text{ܕܥܝܠܝܬܐ ܕܥܝܠܝܬܐ ܕܥܝܠܝܬܐ ܕܥܝܠܝܬܐ}$  ܕܥܝܠܝܬܐ ܕܥܝܠܝܬܐ ܕܥܝܠܝܬܐ  
 15.  $\text{ܕܥܝܠܝܬܐ ܕܥܝܠܝܬܐ ܕܥܝܠܝܬܐ ܕܥܝܠܝܬܐ}$  ܕܥܝܠܝܬܐ ܕܥܝܠܝܬܐ ܕܥܝܠܝܬܐ

Translate into Syriac:

1. And glory (was) upon the heads of the priests who (were) in the temple.
2. Whoever eats of the flesh of birds and of oxen is taking away life.
3. The saviour of the city raises the standard on the tent.
4. The virgins say that they love truth.
5. The apostles teach that the tent is holy.
6. The prayers of the apostles are sufficient.
7. The priest loves the prayers of the widow.
8. Glory is upon the heads of those who believe in the whole truth.
9. The sparrow has entered into the tent of the king.
10. Glory to thee, O God, for ever and ever.
11. They do not believe, for they say that the world suffices them.
12. And they take away the king in a chariot and raise standards against him.
13. The priests are raising prayers and glories in the temple.
14. He who takes away the widow's lamb, sins.
15. The wife of David did not betray him to the servants of the king.

## § 12. PRONOMINAL SUFFIXES ATTACHED TO NOUNS OF MORE THAN ONE SYLLABLE

**Masculine Nouns.** The suffix is attached to the stem formed by dropping the  $\text{ܠ}$  of the emphatic state. Before the suffixes for the 1st pers. sing. and the 2nd and 3rd plur. (masc. and fem.) the short vowel characteristic of the absolute state in the masculine reappears.

Thus:

قَدَامُ = speech, stem to which suffixes are attached — قَدَامِ,  
before consonantal suffixes — قَدَامٍ.

قَدَامِي = my speech.

قَدَامُنَا = our speech.

قَدَامُكَ = your (m.) speech.

قَدَامُكَ = your (m.) speech.

قَدَامُكِ = your (f.) speech.

قَدَامُكِ = your (f.) speech.

قَدَامُهُ = his speech.

قَدَامُهُ = their (m.) speech.

قَدَامُهَا = her speech.

قَدَامُهَا = their (f.) speech.

The plural takes suffixes as other nouns.

**Note.** To this class of nouns may be attached certain monosyllabic words, which may be treated as if they lacked a first syllable. Such are قُود = blood, حُود<sup>1</sup> = name. Thus:

حُودِي = my name.

حُودُنَا = our name.

حُودُكَ = your (m.) name.

حُودُكَ = your (m.) name.

حُودُكِ = your (f.) name.

حُودُكِ = your (f.) name.

حُودُهُ = his name.

حُودُهُ = their (m.) name.

حُودُهَا = her name.

حُودُهَا = their (f.) name.

Certain prepositions are also similarly treated, e.g. خَلْفَ = after, خَلْفَهُ = behind.

**Feminine Nouns.** The vocalization is regular throughout, retaining that of the emphatic state, e.g. قَدَامِي, قَدَامُكِ.

It may be convenient here to introduce feminine nouns of the type قَدَامِي, construct قَدَامِي, which also take a short vowel before 1st pers. sing. and 2nd and 3rd pers. plur. suffixes. Thus:

قَدَامِي = queen, stem to which suffixes are attached — قَدَامِي.

<sup>1</sup> Plural حُودُهُ.



7. "لَا تَحْمِلْ سَعْيَكَ إِلَى مَنْ يَكْفُرُ بِهِ" سَعْيُكَ خَلْقُكَ وَتَحْمِيلُكَ  
سَعْيَهُ 8. حَقِّبْنَا وَمِيسًا حَقِّبْنَا لَا تَحْلِفْ 9. خُذْ  
سَعْيَ خَلْقِكَ لَا يَمُوتُ وَنَحْنُ أَوْ مَعَهُ لَا يَمُوتُ 10. هَلَّا جَبَّتْ عَيْنُكَ  
وَأَنْتَ وَنَحْنُ لَا يَمُوتُ وَنَحْنُ حَلْفُكَ 11. هَلَّا سَعْيُكَ يَمُوتُ  
وَحَقِّبْنَا مِيسًا يَمُوتُ هَلَّا يَمُوتُ سَعْيُكَ وَنَحْنُ لَا يَمُوتُ 12. "لَا  
تَحْمِلْ سَعْيَكَ إِلَى مَنْ يَكْفُرُ بِهِ" 13. هَلَّا تَحْمِلْ سَعْيَكَ إِلَى مَنْ يَكْفُرُ بِهِ  
"لَا تَحْمِلْ سَعْيَكَ إِلَى مَنْ يَكْفُرُ بِهِ" 14. هَلَّا تَحْمِلْ سَعْيَكَ إِلَى مَنْ يَكْفُرُ بِهِ  
15. "لَا تَحْمِلْ سَعْيَكَ إِلَى مَنْ يَكْفُرُ بِهِ" حَلْفُكَ يَمُوتُ  
وَحَلْفُكَ يَمُوتُ

Translate into Syriac:

1. The feet of the king are on the threshold of the temple.  
2. I am not eating of the flesh of your lamb. 3. The queen  
and her companions are behind the chariot of the king. 4. The  
widow of the priest is in the temple. 5. We believe that  
the love of the apostle is upon his friends. 6. There is pain  
in my head and in my thigh. 7. The prophets say that truth  
is the saviour of the world. 8. You virgins, glory is upon your  
heads. 9. Your chariot, O queen, is among the men of the  
city. 10. The women of the city say that after them comes  
the king. 11. Glory be unto your names, O virgins, for you  
keep the commandments of your queen. 12. My sheep and  
my ox are killed and the enemies are eating thereof. 13. The  
widows are watching the bodies of their men in their tents.  
14. I know that my wife<sup>1</sup> is good. 15. You (m. pl.) seek  
your own glory, you seek not the true glory of the kingdom.

### § 13. IRREGULAR NOUNS

The following is a list of irregular nouns in common use.

<sup>1</sup> See § 13.

|                         | Construct             | Suffixed forms            | Plural                                  | Suffixed forms                                  |
|-------------------------|-----------------------|---------------------------|-----------------------------------------|-------------------------------------------------|
| father                  | أَبَا                 | أَبَا، أَبَا، أَبَا       | (i) أَبَا<br>(ii) أَبَا                 | أَبَا، &c.<br>أَبَا، "                          |
| brother                 | أَخَا                 | أَخَا، أَخَا، أَخَا       | أَخَا                                   | أَخَا، "                                        |
| father-in-law           | سَخَا                 | سَخَا، سَخَا، سَخَا       | سَخَا                                   | سَخَا، "                                        |
| mother                  | أُمَا                 | أُمَا، أُمَا، أُمَا       | أُمَا                                   | أُمَا، "                                        |
| sister                  | أُخَا                 | أُخَا، أُخَا، أُخَا       | أُخَا                                   | أُخَا، "                                        |
| other, m.               | أَيْخَا               | أَيْخَا، أَيْخَا، أَيْخَا | أَيْخَا                                 | أَيْخَا، "                                      |
| " f.                    | أَيْخَا               | أَيْخَا، أَيْخَا، أَيْخَا | أَيْخَا                                 | أَيْخَا، "                                      |
| woman                   | أَيْخَا               | أَيْخَا، أَيْخَا، أَيْخَا | أَيْخَا                                 | أَيْخَا                                         |
| handmaid                | أَيْخَا               | أَيْخَا، أَيْخَا، أَيْخَا | أَيْخَا                                 | أَيْخَا، &c.                                    |
| son                     | أَبَا                 | أَبَا، أَبَا، أَبَا       | أَبَا<br>(Abs. أَبَا)<br>(Const. أَبَا) | أَبَا، &c.<br>أَبَا                             |
| daughter                | أَبَا                 | أَبَا، أَبَا، أَبَا       | أَبَا                                   | أَبَا، &c.                                      |
| house                   | أَبَا<br>(Abs. أَبَا) | أَبَا، أَبَا، أَبَا       | أَبَا<br>(Abs. أَبَا)                   | أَبَا، &c.                                      |
| city, vil-<br>lage (f.) | أَبَا<br>(Abs. أَبَا) | أَبَا، أَبَا، أَبَا       | أَبَا<br>(Const. أَبَا)                 | أَبَا، &c.<br>(also, less often,<br>أَبَا، &c.) |

|                                 |                                        |                                                     |                                                                        |             |
|---------------------------------|----------------------------------------|-----------------------------------------------------|------------------------------------------------------------------------|-------------|
| hand (f.)                       | يَدٌ <sup>4</sup><br>يَدٍ <sup>5</sup> | يَدٌ, يَدٍ, &c.                                     | يَدٌ <sup>6</sup><br>and يَدٍ <sup>7</sup><br>(Abs. يَدٍ) <sup>7</sup> | يَدٌ, &c.   |
| breast                          | سَدَنٌ                                 | سَدَنٌ, &c.                                         | سَدَنٌ                                                                 | سَدَنٌ, &c. |
| year (f.)                       | سَنَةٌ                                 | wanting                                             | سَنَةٌ<br>(Abs. سَنَةٍ)                                                | سَنَةٌ, &c. |
| kind, species<br>(Persian word) | نَسَبٌ                                 | نَسَبٌ                                              | نَسَبٌ<br>(Abs. نَسَبٍ)                                                | نَسَبٌ      |
| heaven                          | سَمَاءٌ<br>and<br>سَمَاءٌ              | (always plural in form: سَمَاءٌ, &c.)               |                                                                        |             |
| water                           | مَاءٌ                                  | (Abs. Const. مَاءٌ, suffixes (i) مَائٍ, (ii) مَائٍ) | مَائٍ<br>مَائٍ<br>= 'price'                                            | مَائٍ, &c.  |
| goat                            | مَرْبَاةٌ                              |                                                     |                                                                        |             |
| likeness                        | شَبَهِ                                 |                                                     |                                                                        |             |

<sup>1</sup> Also written without yudh. <sup>2</sup> Pronounced *āthā*. <sup>3</sup> Two other plural forms occur: مَائٍ and مَائٍ.

<sup>4</sup> Prepositional. <sup>5</sup> Substantival.

<sup>6</sup> This and the following seven words are examples of the plural termination in مَائٍ which may be regarded as an earlier form of the plural, before contraction to مَائٍ. <sup>7</sup> The plural form مَائٍ means 'handles'.

A large number of Syriac nouns are irregular in the formation of the plural, having the singular indicated by a masculine form, and the plural by a feminine form or vice versa. Such nouns are **ܢܦܠܐ** = soul or self, pl. **ܢܦܠܐܝܬܐ**, **ܡܠܟܐ** = word, pl. **ܡܠܟܐܝܬܐ**. Some nouns take either a masculine or a feminine form in the plural, **ܪܫܐ** = spirit. These nouns are mostly feminine in gender, whatever their form may be, but there are some masculine nouns of this type, e.g. **ܐܒܐ** = father, has two plurals with different meanings, **ܐܒܐܝܬܐ** = natural fathers, parents, **ܐܒܐܝܬܐܝܬܐ** = spiritual fathers.

The following nouns are also noteworthy:

**ܐܝܢܐ** used by itself to mean 'one' (French 'on'): abs. **ܐܝܢܐ** or **ܐܝܢܐ**; pl. **ܐܝܢܐܝܬܐ**, **ܐܝܢܐܝܬܐ**. The pl. does not occur in the emphatic state. Const. pl. **ܐܝܢܐܝܬܐ**, with suffixes **ܐܝܢܐܝܬܐܝܬܐ**.

With **ܕܢܐ** it is used to mean 'man', 'mankind' and makes the following forms: **ܐܝܢܐ** **ܕܢܐ** or **ܐܝܢܐ** **ܕܢܐ**; and in the plural: **ܐܝܢܐܝܬܐ** or **ܐܝܢܐܝܬܐܝܬܐ**.

**ܡܠܟܐ** 'master', 'lord', has the form **ܡܠܟܐ** when used for God or Christ: const. **ܡܠܟܐ**. Three plural forms are in use: (i) **ܡܠܟܐܝܬܐ**, (ii) **ܡܠܟܐܝܬܐ** (rare), (iii) **ܡܠܟܐܝܬܐ**.

**ܕܡܠܟܐ** 'young'. Adjective used as a substantive. Abs. **ܕܡܠܟܐ**, fem. **ܕܡܠܟܐܝܬܐ**. Two plurals are in use: (i) = servants, **ܕܡܠܟܐܝܬܐ**, **ܕܡܠܟܐܝܬܐ**; (ii) = children, boys, **ܕܡܠܟܐܝܬܐ**, **ܕܡܠܟܐܝܬܐ**, fem. **ܕܡܠܟܐܝܬܐܝܬܐ**.

**ܡܠܟܐ** 'great'. Adjective used also as a substantive. There are three forms of plural: (i) as adj. **ܡܠܟܐܝܬܐ**; (ii) as substantive meaning 'great ones' **ܡܠܟܐܝܬܐ**; and (iii) as substantive meaning 'teachers' **ܡܠܟܐܝܬܐ**.

### Rules of Syntax

(i) Comparison in Syriac is expressed by the use of the preposition **ܕܡܠܟܐ**, e.g.

**ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ** = the ox is larger than the lamb.

ܩܝܢܐ ܕܩܝܢܐ ܕܩܝܢܐ = Rachel (was) more beautiful than her sister.

(ii) There is no superlative form in Syriac. The superlative may be expressed by

(a) the use of the preposition ܕ or ܕܡܡܐ after an adjective, e.g.

ܕܡܡܐ ܕܡܡܐ = the smallest king,

ܕܡܡܐ ܕܡܡܐ ܕܡܡܐ = you are the richest of men;

(b) the use of an adjective in the construct before a plural, e.g.

ܕܡܡܐ ܕܡܡܐ = the meanest of men;

(c) by prefixing ܕܡܡܐ 'chief' or ܕܡܡܐ 'head' to an adjective or a noun, e.g.

ܕܡܡܐ ܕܡܡܐ = the most innocent or very innocent,

ܕܡܡܐ ܕܡܡܐ = my chief joy;

(d) as in Hebrew, by the construct of the noun before its own plural, e.g.

ܕܡܡܐ ܕܡܡܐ = God of gods, the supreme God.

(iii) 'He who', 'they who' are expressed in Syriac in one of two ways:

(a) by ܕܡܡܐ (m.), ܕܡܡܐ (f.), ܕܡܡܐ (m. pl.);

(b) by ܕܡܡܐ (m.), ܕܡܡܐ (f.), ܕܡܡܐ (pl.).

### Vocabulary

ܕܡܡܐ = she has died.

ܕܡܡܐ = took.

ܕܡܡܐ = let us dwell, he will dwell.

ܕܡܡܐ = seeing (m. pl.).

ܕܡܡܐ = fear (imper. m. s.).

ܕܡܡܐ = he may or (will) help us.

ܕܡܡܐ = they feared.

ܕܡܡܐ = love (imper. m. s.).

ܕܡܡܐ = sit (imper. m. s.).

ܕܡܡܐ = here.



the houses of our fathers. 9. The father is the head of his house, the king is the head of his people. 10. The enemy has devoured our sheep and our goats, and in the heavens there is no swallow or sparrow. 11. The eagle is larger than all other birds. 12. Return, O my daughter, to your mother and to your village. 13. It is written in the books of the Fathers that he who believes shall dwell in the heavens for ever. 14. The father is the king of his sons and of his servants, the mother is the queen of her daughters and of her handmaids.

## V. THE VERB

### § 14. MODES OF INFLEXION

IN all Semitic languages, verbs are inflected to indicate

- |                  |             |
|------------------|-------------|
| (a) Conjugation. | (d) Number. |
| (b) Tense.       | (e) Person. |
| (c) Gender.      |             |

#### (a) Conjugation

As applied to the inflexions of Semitic languages, this term has a different meaning from that which it expresses in the grammar of Indo-European languages. The conjugations are not classes into which different verbs may be grouped. In theory every verbal root may be used in all conjugations, though as a matter of practice there are very few which employ all the regular conjugations in Syriac. The conjugations are modifications of the root indicating modifications of the meaning. In some ways they correspond to the inflexions known as Voices in Indo-European languages, but they have a much wider scope.

A root may be modified in one of two ways, either by strengthening the radicals (or lengthening the vowels) within the root, or by external additions. These are always placed before the radical

letters. Of these preformatives the most common is the syllable —lʾ, originally having a reflexive force, but in Syriac developing into a sign of the Passive. In addition to this, verbs are commonly modified either internally or externally.

The number of conjugations varies in different languages. Thus Hebrew has seven, while Arabic has no less than fifteen. In Syriac six are generally employed, though in the case of a few verbs other forms are found. These six are as follows:

1. The simple form of the verb, without any modification.
2. The passive of the simple form.
3. The intensive form, produced by internal modification.
4. The passive of the intensive form.
5. The extensive form produced by prefixing the letter ʾ, vocalized with pthāḥā.
6. The passive of the extensive form.

The old grammarians used the verb ܐܠܦ = to do, as their paradigm verb, and gave to each conjugation as its name the form which that verb assumed in that particular conjugation. More modern Oriental grammarians have employed the verb ܡܠܦ = to kill, in the same way. Thus the names given to the various conjugations are as follows:

- |                         |                           |
|-------------------------|---------------------------|
| 1. Pe'al or Qṭal.       | 4. Ethpa'al or Ethqaṭal.  |
| 2. Ethpe'el or Ethqṭel. | 5. Aph'el or Aqṭel.       |
| 3. Pa'el or Qaṭel.      | 6. Ettaph'al or Ettaqṭal. |

N.B. Syriac verbs are always quoted, not by their infinitive but by the 3rd sing. masc. perf. pe'al, as being the simplest form of the verb.

The paradigm of the conjugations, then, as applied to the verb ܡܠܦ, will appear as follows:

|           | ACTIVE | PASSIVE     |
|-----------|--------|-------------|
| Simple    | ܡܕܝܢ   | ܡܕܝܢܐܢܐ     |
| Intensive | ܡܕܝܢܐ  | ܡܕܝܢܐܢܐܐ    |
| Extensive | ܡܕܝܢܐܢ | ܡܕܝܢܐܢܐܢܐܐܐ |

### (b) The Tenses

The tenses proper are two in number, the Perfect and the Imperfect. In addition to these the following forms of the verb should be mentioned, the Imperative, the Participle, and the Infinitive.

The Perfect and the Imperfect originally expressed completeness and incompleteness respectively, without reference to past or future time. In Syriac, however (possibly owing to the influence of Greek), they have developed into a Past and a Future Tense, and are often spoken of under these names. Three other compound tenses have been developed in Syriac, a Present, a Continuous Past, and a Pluperfect.<sup>2</sup>

### (c) Gender

As in the nouns, there are two genders, masculine and feminine.

### (d) Number

As in the nouns, there are two numbers, singular and plural.

### (e) Person

As in the pronouns, there are three persons, first, second, and third. In conjugating Syriac verbs it is usual to place the third person first and the first person last.

<sup>1</sup> Also written ܡܕܝܢܐܢܐܐ and pronounced ettaqṭal. (The 'ālah of the aphel has been drawn into the taw of the passive formation and has resulted in a hard, doubled letter.)

<sup>2</sup> See § 16.

## § 15. The Perfect

The stem is represented by the 3rd sing. masc., to which are affixed the terminations of the other numbers, persons, and genders. These are shortened forms of the personal pronouns. They are as follows:

|               | SINGULAR  | PLURAL         |
|---------------|-----------|----------------|
| 3rd Masculine | —         | فَعْلُهُ, ع    |
| 3rd Feminine  | فَعْلِهَا | فَعْلُهُنَّ, ت |
| 2nd Masculine | فَعْلِكَ  | فَعْلَهُمْ     |
| 2nd Feminine  | فَعْلِكِ  | فَعْلَهُنَّ    |
| 1st Common    | فَعْلِنَا | فَعْلُنَا      |

Attached to the stem of the verbs فَعْلَ and فَعْلُ (= fear), which, like a number of others, mainly intransitive verbs, takes rbhācā instead of pthāhā in the Perfect, these will appear as follows:

|           | SINGULAR             | PLURAL                                               |
|-----------|----------------------|------------------------------------------------------|
| 3rd Masc. | فَعْلُهُ, فَعْلُ     | { فَعْلُهُ, فَعْلُهُ<br>فَعْلُهُمْ, فَعْلُهُمْ }     |
| 3rd Fem.  | فَعْلِهَا, فَعْلُهَا | { فَعْلِهَا, فَعْلُهَا<br>فَعْلُهُنَّ, فَعْلُهُنَّ } |
| 2nd Masc. | فَعْلِكَ, فَعْلُكَ   | فَعْلَهُمْ, فَعْلَهُمْ                               |
| 2nd Fem.  | فَعْلِكِ, فَعْلُكِ   | فَعْلَهُنَّ, فَعْلَهُنَّ                             |
| 1st Com.  | فَعْلِنَا, فَعْلُنَا | فَعْلُنَا, فَعْلُنَا                                 |

The pronoun نَا is frequently added in a contracted form to the 1st person plural, فَعْلُنَا, فَعْلُنَا.

It will be seen that in the 3rd sing. fem. and the 1st sing. the vowel is shifted to the first radical, while in the other persons it remains as in the 3rd sing. masc.

The forms of the 3rd plur. ending in **ﻟﻪ** are less commonly used than the others.

The Perfect is used to indicate the shade of meaning expressed by the following tenses:

- |                        |                      |
|------------------------|----------------------|
| 1. The Aorist          | He killed.           |
| 2. The Present Perfect | He has killed.       |
| 3. The Pluperfect      | He had killed.       |
| 4. The Future Perfect  | He will have killed. |

### Rule of Syntax

**ﻻ** is used to negative an adjective or a noun which is then usually in the absolute state:

**ﻻ ﺣَﻠَﺎﻝ** = what is not lawful.

**ﻻ ﻣَﻨﻌُﻢ** = without number.

### Vocabulary

- |                                |                            |
|--------------------------------|----------------------------|
| <b>ﻳَﺪ</b> = lead.             | <b>ﻳَﺤِﻊ</b> = receive.    |
| <b>ﻳَﻘُﻞ</b> = fall.           | <b>ﻣُﻌَﻠِّﻢ</b> = teacher. |
| <b>ﻣَﻜُﻞ</b> = kill.           | <b>ﻳَﻤْﻠَأ</b> = crowd.    |
| <b>ﻳَﺘَﻢ</b> = stone (verb).   | <b>ﻣَﻌِﻲ</b> = sent.       |
| <b>ﻳَﺘَﻢ</b> = keep.           | <b>ﻣَﻌَﻲ</b> = hear.       |
| <b>ﻳَﻌِﻲ</b> = do, make.       | <b>ﻳَﻌِﻲ</b> = write.      |
| <b>ﻳَﻌِﻲ</b> = transgress.     | <b>ﻣَﻌِﻲ</b> = witness.    |
| <b>ﻳَﻌِﻲ</b> = mountain.       | <b>ﻳَﻌِﻲ</b> = high.       |
| <b>ﻳَﻌِﻲ</b> = youth(fulness). | <b>ﻣَﻌِﻲ</b> = lawful.     |
| <b>ﻳَﻌِﻲ</b> = voice.          | <b>ﻣَﻌِﻲ</b> = dead.       |
| <b>ﻳَﻌِﻲ</b> = when.           | <b>ﻳَﻌِﻲ</b> = Jerusalem.  |



You (m. pl.) have not done that which our Fathers wrote unto us.  
 8. I have testified concerning those holy virgins that they have not transgressed the law. 9. The apostles wrote in a book the law which they heard upon the mountain. 10. The queen said to her handmaids, You have not heard my voice. 11. My son, your mother has done that which is lawful. 12. We have led this nation in the wilderness, but they have not heard our voice. 13. I said to my mother, You have led my feet into the temple. 14. You (m. pl.) have done that which is not lawful, and you have feared, for they that have transgressed the law are slain.

### § 16. The Imperfect

In the inflexions of the Imperfect the person is indicated by a preformative, the gender and number by an affirmative. These are:

|           | SINGULAR      | PLURAL |
|-----------|---------------|--------|
| 3rd Masc. | .....         | .....  |
| 3rd Fem.  | ..... (.....) | .....  |
| 2nd Masc. | .....         | .....  |
| 2nd Fem.  | .....         | .....  |
| 1st Com.  | .....         | .....  |

In those parts which have no affirmative a vowel appears. In the case of verbs whose Perfect has <sup>ˆ</sup> the vowel is normally <sup>ˆ</sup>, e.g. <sup>ˆ</sup>, <sup>ˆ</sup>. Sometimes a <sup>ˆ</sup> is found, but in the strong verb the only instances of this are <sup>ˆ</sup> = do, make, <sup>ˆ</sup>, and <sup>ˆ</sup> = buy, <sup>ˆ</sup>.

In the case of those verbs which have the Perfect in <sup>ˆ</sup> the Imperfect has <sup>ˆ</sup>, e.g. <sup>ˆ</sup> = fear, <sup>ˆ</sup>. Occasionally <sup>ˆ</sup> is found in the Imperfect of verbs in <sup>ˆ</sup>, e.g. <sup>ˆ</sup> = rule, <sup>ˆ</sup>, but in such cases the Perfect may have been in <sup>ˆ</sup> originally. Such verbs are usually intransitive.

|                 | In <sup>4</sup>               | In <sup>7</sup>          | In <sup>9</sup>            |
|-----------------|-------------------------------|--------------------------|----------------------------|
| <i>Singular</i> |                               |                          |                            |
| 3rd Masc.       | تَمْهَيْتَ                    | تَحْيِي                  | تَيْسَلْ                   |
| 3rd Fem.        | تَمْهَيْتِ<br>(تَامْهَيْتِ ك) | تَحْيِي<br>(تَاَحْيِي ك) | تَيْسَلِ<br>(تَاَيْسَلِ ك) |
| 2nd Masc.       | تَمْهَيْتَ                    | تَحْيِي                  | تَيْسَلْ                   |
| 2nd Fem.        | تَامْهَيْمِ                   | تَاَحْيِمِ               | تَاَيْسَلِمِ               |
| 1st Com.        | تَمْهَيْتُ                    | تَحْيِي                  | تَيْسَلُ                   |
| <i>Plural</i>   |                               |                          |                            |
| 3rd Masc.       | تَمْهَيْتُمْ                  | تَحْيِيهِ                | تَيْسَلُمْ                 |
| 3rd Fem.        | تَقْهَيْمِ                    | تَحْيِيْ                 | تَيْسَلُمْ                 |
| 2nd Masc.       | تَامْهَيْتُمْ                 | تَاَحْيِيهِ              | تَاَيْسَلُمْ               |
| 2nd Fem.        | تَاَقْهَيْمِ                  | تَاَحْيِيْ               | تَاَيْسَلُمْ               |
| 1st Com.        | تَمْهَيْتُمْ                  | تَحْيِيْ                 | تَيْسَلُمْ                 |

### The Imperative

The Imperative is formed from the 2nd person of the Imperfect by dropping the preformative. In the feminine singular and the plural the absence of the preformative makes it necessary to retain the vowel. The Imperative is only found in the 2nd person, the forms of the Imperfect being used for the 1st and 3rd.

|                | In <sup>4</sup>              | In <sup>7</sup>        | In <sup>9</sup>          |
|----------------|------------------------------|------------------------|--------------------------|
| Singular Masc. | مَهَيْتْ                     | حْيِي                  | يَسَلْ                   |
| Singular Fem.  | مَهَيْتِ                     | حْيِيْ                 | يَسَلِ                   |
| Plural Masc.   | { مَهَيْتُمْ<br>مَهَيْتُمْ } | { حْيِيهِ<br>حْيِيهِ } | { يَسَلُمْ<br>يَسَلُمْ } |
| Plural Fem.    | { قَهَيْمِ<br>مَهَيْمِ }     | { حْيِيْ<br>حْيِيْ }   | { يَسَلُمْ<br>يَسَلُمْ } |

### Participles

These are two in number :

(a) Active **مُفْعِلٌ**, a form already dealt with under the head of the noun (§ 11).

(b) Passive **مَفْعُولٌ**, treated as a noun with an unchangeable vowel (§ 8).

N.B. Words of the form **مَفْعِلٌ** are mostly adjectives, e.g. **قُدُسٌ** = holy, or nouns, e.g. **هَنْئِيلٌ** = knife, although they sometimes serve as participial forms for intransitive verbs, e.g. **قَرِيبٌ** = near, **مُتَّجِبٌ** = seated. They are sometimes distinguished from the passive participle by a dot placed over them, whereas the participle has a dot below, e.g.

**مُتَّخَضٍ** = **مُتَّخِضٌ** = humble (adj.).

**مُتَّجِبٍ** = **مُتَّجِيٌّ** = spread under (ptpl.).

### Infinitive

All Infinitives have the preformative **ا**. That of the Pe'al is **اَفْعُلْ**. The preposition **بِ** is frequently prefixed to the Infinitive.

### Composite Tenses

The composite tenses have already been mentioned. In addition to the three previously indicated (§ 14), a fourth, formed with the Imperfect of the verb together with the Perfect of the enclitic verb **لَوْ**, is sometimes used in conditional sentences to indicate a frequent occurrence in the past. As the conjugation of the verb **لَوْ** is irregular, the Perfect is given below:

|           | SINGULAR    | PLURAL      |
|-----------|-------------|-------------|
| 3rd Masc. | <b>لَوْ</b> | <b>لَوْ</b> |
| 3rd Fem.  | <b>لَوْ</b> | <b>لَوْ</b> |





Translate into Syriac:

1. I shall not fear death, for you (m.sg.) will not allow death to conquer those who believe in you.
2. Fear him who will slay your souls, but flee not from a cloud.
3. Dismiss the conquered that they may taste grace instead of death.
4. We shall taste of the fruits of the earth.
5. I said to the woman, You shall not transgress the law.
6. Let righteousness draw near to us that we may do according to your commandments.
7. We have taken counsel that we may flee from the conqueror.
8. These women will not allow their sons to draw near to the feet of the king.
9. The queen said to her handmaids, You shall not come near me.
10. The king's daughter will not do that which is not lawful.
11. The prophet will not forgive his sons if they transgress the law.
12. The man said to his wife, If you will taste the fruit, I shall not allow wrath to conquer you.
13. You shall not come near us lest we bear witness against you.
14. They will fear to eat of the fruit of the earth lest they draw near to death.
15. The king's servants said, You shall not flee from us; and the women said, You shall not slay us.

### § 17. The Ethpe'el

The Ethpe'el is formed from the Pe'al by prefixing the syllable **ܐܠܐ**. This preformative appears in other Semitic languages, e.g. in Hebrew it takes the form *hith-*, and in Aramaic *'ith-*. It was originally a reflexive particle, the passive being represented in other ways, but Syriac has no true passive forms except in the participle, and the reflexive forms have taken the force of the passive, and are, indeed, generally called passives.

In all passive conjugations, if the first radical of the verb is a sibilant (ܐ, ܦ, ܨ, or ܩ), the ܠ of the preformative changes place with the sibilant, thus:

**ܠܡܠܡ** = be complete, Ethpe'el **ܐܠܡܠܡ**, not **ܠܡܠܡ**

**ܠܬܬܬܐ** = support, Ethpe'el **ܐܠܬܬܐ**, not **ܠܬܬܐ**

In the case of 1 and 3 a further change takes place, the dental being accommodated to the sibilant, i.e. with 3, ḡ takes the place of 1 and with 1, ʔ. Thus:

3 = crucify, Ethpe'el ܐܝܬܦܥܠܐ (not ܐܝܬܦܥܠܐ, or even ܐܝܬܦܥܠܐ).  
 ܐܝܬܦܥܠܐ = buy, Ethpe'el ܐܝܬܦܥܠܐ (not ܐܝܬܦܥܠܐ, or even ܐܝܬܦܥܠܐ).

### Perfect

In the 1st Sing. and the 3rd Sing. Fem. the first radical takes ʔ.

|           | SINGULAR | PLURAL               |
|-----------|----------|----------------------|
| 3rd Masc. | ܐܝܬܦܥܠܐ  | { ܐܝܬܦܥܠܐ<br>ܐܝܬܦܥܠܐ |
| 3rd Fem.  | ܐܝܬܦܥܠܐ  | { ܐܝܬܦܥܠܐ<br>ܐܝܬܦܥܠܐ |
| 2nd Masc. | ܐܝܬܦܥܠܐ  | ܐܝܬܦܥܠܐ              |
| 2nd Fem.  | ܐܝܬܦܥܠܐ  | ܐܝܬܦܥܠܐ              |
| 1st Com.  | ܐܝܬܦܥܠܐ  | ܐܝܬܦܥܠܐ              |

### Imperfect

The Imperfect is as follows:

|           | SINGULAR          | PLURAL  |
|-----------|-------------------|---------|
| 3rd Masc. | ܐܝܬܦܥܠܐ           | ܐܝܬܦܥܠܐ |
| 3rd Fem.  | ܐܝܬܦܥܠܐ (ܐܝܬܦܥܠܐ) | ܐܝܬܦܥܠܐ |
| 2nd Masc. | ܐܝܬܦܥܠܐ           | ܐܝܬܦܥܠܐ |
| 2nd Fem.  | ܐܝܬܦܥܠܐ           | ܐܝܬܦܥܠܐ |
| 1st Com.  | ܐܝܬܦܥܠܐ           | ܐܝܬܦܥܠܐ |

## Imperative

The distinctive feature of the Imperative is that the second radical may disappear in pronunciation, and have the 'linea occultans' written below it.

Thus:

|             |                  |    |                  |
|-------------|------------------|----|------------------|
| Sing. Masc. | ⲓⲁⲙⲉⲗ            | or | ⲓⲁⲙⲉⲗ            |
| Sing. Fem.  | ⲓⲁⲙⲉⲗ            |    | ⲓⲁⲙⲉⲗ            |
| Plur. Masc. | { ⲓⲁⲙⲉⲗ<br>ⲓⲁⲙⲉⲗ |    | { ⲓⲁⲙⲉⲗ<br>ⲓⲁⲙⲉⲗ |
| Plur. Fem.  | { ⲓⲁⲙⲉⲗ<br>ⲓⲁⲙⲉⲗ |    | { ⲓⲁⲙⲉⲗ<br>ⲓⲁⲙⲉⲗ |

## Infinitive

All Infinitives except the Pe'al are of the form of feminine nouns ending in ⲉ, and have zqāphā on the second radical, thus: ⲓⲁⲙⲉⲗ.

## Participle

All Participles except the Pe'al have a preformative ⲙ, so that of the Ethpe'el is ⲓⲁⲙⲉⲗ, fem. ⲓⲁⲙⲉⲗ.

In meaning the Ethpe'el is normally the passive of the Pe'al, e.g. ⲓⲁⲙ = to buy, sell, ⲓⲁⲙ = to be bought, sold. Sometimes, however, it has a different sense, e.g. ⲓⲁⲙ = be complete, ⲓⲁⲙ = be betrayed.

## Vocabulary

ⲓⲁⲙ = persecute.

ⲓⲁⲙ = place.

ⲓⲁⲙ = go up.

ⲓⲁⲙ = torture, Ethpe., be tempted.

ⲓⲁⲙ = time.

مَذْقَعْلَا = skull.

فَلَا = open.

مَلَا = call, read.

وَمَلَا = then.

مَلَا = immediately.

(f.) مَلَا = salt.

مَلَا = be baptized.

مَلَا = season with salt.

مَلَا = able.

مَلَا = think, reckon,  
account.

مَلَا = create.

مَلَا = holiness.

مَلَا = blasphemy.

مَلَا = Satan.

مَلَا = evildoers.

مَلَا = first (adv.)

(f.) مَلَا = eye.

مَلَا = sin.

مَلَا = blind.

(مَلَا + مَلَا) = he is.

مَلَا = for the sake of.

### Exercise 11

Translate into English:

1. مَلَا كَلَامَ لَقِيَّةِ يَوْمَ وَجَدَهُ وَإِنَّمَا هَمَلَكُمْ قَاتِيَتْ حَقْلَا
2. مَلَا لَحْمًا وَتَرْتَلَا مَلَا 3. مَلَا مَلَا
4. مَلَا مَلَا مَلَا مَلَا مَلَا مَلَا مَلَا مَلَا مَلَا مَلَا
5. مَلَا مَلَا مَلَا مَلَا مَلَا مَلَا مَلَا مَلَا مَلَا مَلَا
6. مَلَا مَلَا مَلَا مَلَا مَلَا مَلَا مَلَا مَلَا مَلَا مَلَا
7. مَلَا مَلَا مَلَا مَلَا مَلَا مَلَا مَلَا مَلَا مَلَا مَلَا
8. مَلَا مَلَا مَلَا مَلَا مَلَا مَلَا مَلَا مَلَا مَلَا مَلَا
9. مَلَا مَلَا مَلَا مَلَا مَلَا مَلَا مَلَا مَلَا مَلَا مَلَا
10. مَلَا مَلَا مَلَا مَلَا مَلَا مَلَا مَلَا مَلَا مَلَا مَلَا
11. مَلَا مَلَا مَلَا مَلَا مَلَا مَلَا مَلَا مَلَا مَلَا مَلَا
12. مَلَا مَلَا مَلَا مَلَا مَلَا مَلَا مَلَا مَلَا مَلَا مَلَا

13. لَا تَقْعُدُوا عَلَى آثَارِهِمْ إِلَّا أَنْ يَأْتِيَكُمُ الْخَبَرُ مِنْكُمْ  
 14. أَلَمْ يَكُنْ لَهُ الْبَاقِيَ إِذَا شَاءَ أَنْ يَنْصُرَهُ لَمْ يَكُنْ لَهُ سُلْطَانٌ فِي شَيْءٍ  
 15. وَلَمْ يَكُنْ لَهُ سُلْطَانٌ فِي شَيْءٍ لَمْ يَكُنْ لَهُ سُلْطَانٌ فِي شَيْءٍ  
 16. أَلَمْ يَكُنْ لَهُ الْبَاقِيَ إِذَا شَاءَ أَنْ يَنْصُرَهُ لَمْ يَكُنْ لَهُ سُلْطَانٌ فِي شَيْءٍ

1. You have been accounted the salt of the earth. 2. Let our words be seasoned with salt. 3. She was led by evildoers to the place of a skull. 4. The flesh of my oxen was sold for gold. 5. And the prophet said, We shall be betrayed into the hands of the priests. 6. You will be seen in the temple, king. 7. Heaven and earth were created first, and after them we were created. 8. For the sake of my name you shall be led before kings and priests and shall be accounted evildoers and shall be tortured and killed. 9. The apostle said to the woman, Your sins shall be forgiven you. 10. The man kept the commandment, but the woman was tempted and fell from righteousness. 11. I am being betrayed that I may be crucified. 12. You have kept the commandment of the prophet and it has been counted unto you for righteousness. 13. You women know not the time when you will be slain. 14. You who have been persecuted for the sake of righteousness shall be accounted sons of the kingdom. 15. Let evildoers be stoned, let them not be crucified.

§ 18. THE INTENSIVE FORMS; ACTIVE,  
PA'EL; PASSIVE, ETHPA'AL

The intensive forms are characterized by an original doubling of the second radical. Owing to the fact that the West Syrians had no means of indicating the doubled letter, except by the Quššāyā point, it ceased to be distinguished (and in India is pronounced as a single consonant, while the vowel preceding it is lengthened in compensation).

The preformatives and affirmatives are normal. The vowel always remains on the first radical, and with vocalic affirmatives (except in the 3rd plur. Perf., in the Imper., and in the Infinitives) the second radical loses its vowel. In the Pa'el the preformative has no vowel except in the 1st sing. Impf. The paradigm is as follows:

**Perfect**

|           | SINGULAR   | PLURAL                     |
|-----------|------------|----------------------------|
| 3rd Masc. | فَعَّلَ    | { فَعَّلُوا<br>فَعَّلْتُمْ |
| „ Fem.    | فَعَّلَتْ  | { فَعَّلْنَ<br>فَعَّلْتِ   |
| 2nd Masc. | فَعَّلْتَ  | فَعَّلْتُمْ                |
| „ Fem.    | فَعَّلْتِ  | فَعَّلْتِ                  |
| 1st Com.  | فَعَّلْنَا | فَعَّلْنَا                 |

**Imperfect**

|           |                       |              |
|-----------|-----------------------|--------------|
| 3rd Masc. | يَفْعِلُ              | يَفْعِلُونَ  |
| „ Fem.    | يَفْعِلُ (يَفْعِلْنَ) | يَفْعِلْنَ   |
| 2nd Masc. | يَفْعِلُ              | يَفْعِلْتُمْ |
| „ Fem.    | يَفْعِلِينَ           | يَفْعِلْتِ   |
| 1st Com.  | يَفْعِلُونَ           | يَفْعِلُونَ  |

**Imperative**

|             |                            |
|-------------|----------------------------|
| Sing. Masc. | فَعِّلْ                    |
| Sing. Fem.  | فَعِّلِي                   |
| Plur. Masc. | { فَعِّلُوا<br>فَعِّلْتُمْ |

Plur. Fem.

$$\left\{ \begin{array}{l} \text{مَمْلُكٌ} \\ \text{مَمْلُكٌ} \end{array} \right.$$
**Participles**

Active

مَمْلُكٌ

Passive

مَمْلُكٌ

**Infinitive**

مَمْلُكٌ

## ETHPA'AL

**Perfect**

## SINGULAR

## PLURAL

3rd Masc.

مَمْلُكٌ

$$\left\{ \begin{array}{l} \text{مَمْلُكٌ} \\ \text{مَمْلُكٌ} \end{array} \right.$$

,, Fem.

مَمْلُكٌ

$$\left\{ \begin{array}{l} \text{مَمْلُكٌ} \\ \text{مَمْلُكٌ} \end{array} \right.$$

2nd Masc.

مَمْلُكٌ

مَمْلُكٌ

,, Fem.

مَمْلُكٌ

مَمْلُكٌ

1st Com.

مَمْلُكٌ

مَمْلُكٌ

**Imperfect**

3rd Masc.

مَمْلُكٌ

مَمْلُكٌ

,, Fem.

مَمْلُكٌ (مَمْلُكٌ)

مَمْلُكٌ

2nd Masc.

مَمْلُكٌ

مَمْلُكٌ

,, Fem.

مَمْلُكٌ

مَمْلُكٌ

1st Com.

مَمْلُكٌ

مَمْلُكٌ

**Imperative.** Has an alternative form in which the 2nd radical is elided.

|             |               |               |
|-------------|---------------|---------------|
| Sing. Masc. | إِمْلِكْ      | إِمْلِكْ      |
| Sing. Fem.  | إِمْلِكِي     | إِمْلِكِي     |
| Plur. Masc. | { إِمْلِكُوا  | { إِمْلِكُوا  |
|             | { إِمْلِكُوهُ | { إِمْلِكُوهُ |
| Plur. Fem.  | { إِمْلِكْنَ  | { إِمْلِكْنَ  |
|             | { إِمْلِكْنِي | { إِمْلِكْنِي |

**Participle**                      مُعَمِّلٌ

**Infinitive**                      مُعَمِّلَةٌ

### Vocabulary

(\* indicates that the word is only used in the intensive forms, or that it only has this meaning when used in these forms.)

مَقَّلَ = \*receive.

كَبَلَ = break.

مَمَّعَ \* = serve.

أَمْلَأَ = fortify oneself.

طَمَعَ = gather together (f.)  
(trans.)

طَسَّطَ = path, way.

فَقَّعَ \* = expound.

نَبَّهَ = \*bless.

مَيَّ = be first.

نَبَّهَ = \*beat.

مَبَّ = anticipate, overtake.

مَلَّمَ = \*complete.

فَلَّلَ = divide.

مَتَعَلَّلَ = fetters.

مَبَّ = \*offer up; Ethpa., be brought near.

فَهَمَ = break.

مَنَّ = peace.

رَمَّ = sing (praise).

مَلَّلَ = \*speak.

ܐܘܪܝܢܐ = understand.

ܐܠܐ = but.

ܠܥܢܐ = tongue, language. ܥܢܐ = chain.

ܐܒܪܗܡܐ = Abraham.

ܢܥܒܐ = subdue.

ܐܬܠܬܐ = tell (imper. m. pl.). ܐܬܠܬܐ = be able.

ܐܠܬܐ = whenever.

ܐܬܬܐ = strengthen.

ܐܠܐ = also.

ܐܠܐ = go out.

(f.) ܐܠܐ = spirit.

(m.) ܐܠܐ = one.

(f.) ܐܠܐ = one.

Note. It will be observed that while the Pa'el properly strengthens the meaning of the root, it is also frequently employed to give a transitive sense to an intransitive verb.

The words ܐܠܐ and ܐܬܬܐ (= multiply), though properly the Pa'el forms of verbs, are often used as adverbs in the sense of 'before' and 'much' respectively.

## Exercise 12

Translate into English:

1. ܐܠܐܢܐ ܐܬܬܐ ܐܠܐܢܐ ܐܬܬܐܢܐ. ܐܠܐܢܐ ܐܬܬܐܢܐ.
2. ܐܠܐܢܐ ܐܬܬܐܢܐ ܐܠܐܢܐ ܐܬܬܐܢܐ ܐܠܐܢܐ ܐܬܬܐܢܐ.
3. ܐܠܐܢܐ ܐܬܬܐܢܐ ܐܠܐܢܐ ܐܬܬܐܢܐ ܐܠܐܢܐ ܐܬܬܐܢܐ.
4. ܐܠܐܢܐ ܐܬܬܐܢܐ ܐܠܐܢܐ ܐܬܬܐܢܐ ܐܠܐܢܐ ܐܬܬܐܢܐ.
5. ܐܠܐܢܐ ܐܬܬܐܢܐ ܐܠܐܢܐ ܐܬܬܐܢܐ ܐܠܐܢܐ ܐܬܬܐܢܐ.
6. ܐܠܐܢܐ ܐܬܬܐܢܐ ܐܠܐܢܐ ܐܬܬܐܢܐ ܐܠܐܢܐ ܐܬܬܐܢܐ.
7. ܐܠܐܢܐ ܐܬܬܐܢܐ ܐܠܐܢܐ ܐܬܬܐܢܐ ܐܠܐܢܐ ܐܬܬܐܢܐ.
8. ܐܠܐܢܐ ܐܬܬܐܢܐ ܐܠܐܢܐ ܐܬܬܐܢܐ ܐܠܐܢܐ ܐܬܬܐܢܐ.

9. *لَا تَقْبَلُوا* *قَبُولًا* *وَمِنْ تَحْتِهِمْ* *يَدَايِهِمْ* \*  
 10. *إِنَّا كُنَّا* *هَلَا تَقْبَلُوا* *يَدَايِهِمْ* *حَتَّى* *تَقْبَلُوا* *أَوْ* *تَقْبَلُوا* *أَوْ* *تَقْبَلُوا* \*  
 11. *وَمِنْ تَحْتِهِمْ* *قَبُولًا* *وَمِنْ تَحْتِهِمْ* *قَبُولًا* *وَمِنْ تَحْتِهِمْ* *قَبُولًا* \*  
 12. *وَمِنْ تَحْتِهِمْ* *قَبُولًا* *وَمِنْ تَحْتِهِمْ* *قَبُولًا* *وَمِنْ تَحْتِهِمْ* *قَبُولًا* \*  
 13. *وَمِنْ تَحْتِهِمْ* *قَبُولًا* *وَمِنْ تَحْتِهِمْ* *قَبُولًا* *وَمِنْ تَحْتِهِمْ* *قَبُولًا* \*  
 14. *وَمِنْ تَحْتِهِمْ* *قَبُولًا* *وَمِنْ تَحْتِهِمْ* *قَبُولًا* *وَمِنْ تَحْتِهِمْ* *قَبُولًا* \*  
 15. *وَمِنْ تَحْتِهِمْ* *قَبُولًا* *وَمِنْ تَحْتِهِمْ* *قَبُولًا* *وَمِنْ تَحْتِهِمْ* *قَبُولًا* \*

Translate into Syriac:

1. And Abraham set his hands on the heads of his sons and blessed them.
2. We have received good from his hand, and shall we not also receive evil?
3. And the king sent them to the city and said to them, Whatever you hear tell me.
4. My brethren, if a man be overtaken in sin, receive him not.
5. And the temple was opened and the virgins offered the flesh of oxen and the priest received it from their hands.
6. I shall finish my work and I shall be betrayed into the hands of evil doers.
7. He said to the daughters of the priest, You will not understand that which I speak to you.
8. And the king said to his enemies, I am not able to make peace with you, because you have not been subdued under my feet.
9. Let us serve Him in His temple, and let us sing praise to Him.
10. Send peace in our time.
11. We have been gathered together that we may serve the king.
12. You (f. pl.) shall speak that which you have heard.
13. The king's daughters shall be led into the temple that they may receive a blessing from the priest.
14. Be gathered together, you wives of the prophets, that you may sing praises.
15. Let the words of the prophet be expounded unto us.

## § 19. THE EXTENSIVE. ACTIVE, APH'EL; PASSIVE, ETTAPH'AL

### APH'EL

With preformatives the initial *ʾ* is dropped, and the preformative takes its vowel. Its meaning is often causative, but is also simply an active or emphatic application of the root.

The paradigm is as follows:

#### Perfect

|           | SINGULAR | PLURAL     |
|-----------|----------|------------|
| 3rd Masc. | ʾḥḥ      | { ḥḥ<br>ḥḥ |
| „ Fem.    | ḥḥ       | { ḥḥ<br>ḥḥ |
| 2nd Masc. | ḥḥ       | ḥḥ         |
| „ Fem.    | ḥḥ       | ḥḥ         |
| 1st Com.  | ḥḥ       | ḥḥ         |

#### Imperfect

|           |         |    |
|-----------|---------|----|
| 3rd Masc. | ḥḥ      | ḥḥ |
| „ Fem.    | ḥḥ (ḥḥ) | ḥḥ |
| 2nd Masc. | ḥḥ      | ḥḥ |
| „ Fem.    | ḥḥ      | ḥḥ |
| 1st Com.  | ḥḥ      | ḥḥ |

#### Imperative

|             |    |    |
|-------------|----|----|
| Sing. Masc. | ḥḥ |    |
| Sing. Fem.  | ḥḥ |    |
| Plur. Masc. | ḥḥ | ḥḥ |
| Plur. Fem.  | ḥḥ | ḥḥ |

## Participles

Active مَمْلُوكٌPassive مَمْلُوكٌInfinitive مَمْلُوكَةٌ

## ETTAPH'AL

## Perfect

|           | SINGULAR               | PLURAL                          |
|-----------|------------------------|---------------------------------|
| 3rd Masc. | مَمْلُوكٌ <sup>1</sup> | { مَمْلُوكُونَ<br>مَمْلُوكَةٌ   |
| „ Fem.    | مَمْلُوكَةٌ            | { مَمْلُوكَاتٌ<br>مَمْلُوكَاتِم |
| 2nd Masc. | مَمْلُوكٌ              | مَمْلُوكُونَ                    |
| „ Fem.    | مَمْلُوكَةٌ            | مَمْلُوكَاتِم                   |
| 1st Com.  | مَمْلُوكٌ              | مَمْلُوكٌ                       |

## Imperfect

|           |                             |                |
|-----------|-----------------------------|----------------|
| 3rd Masc. | مَمْلُوكٌ                   | مَمْلُوكُونَ   |
| „ Fem.    | مَمْلُوكَةٌ* (مَمْلُوكَةٌ)* | مَمْلُوكَاتِم  |
| 2nd Masc. | مَمْلُوكٌ*                  | مَمْلُوكُونَ*  |
| „ Fem.    | مَمْلُوكَةٌ*                | مَمْلُوكَاتِم* |
| 1st Com.  | مَمْلُوكٌ                   | مَمْلُوكٌ      |

\* In these forms the second *l* is frequently omitted, being absorbed in that which follows.

<sup>1</sup> Also written مَمْلُوكٌ and pronounced *ettaqal*.

**Imperative**

|             |       |       |
|-------------|-------|-------|
| Sing. Masc. | ⲙⲁⲙⲉⲛ |       |
| Sing. Fem.  | ⲙⲁⲙⲉⲛ |       |
| Plur. Masc. | ⲙⲁⲙⲉⲛ | ⲙⲁⲙⲉⲛ |
| Plur. Fem.  | ⲙⲁⲙⲉⲛ | ⲙⲁⲙⲉⲛ |

**Participle** ⲙⲁⲙⲉⲛ

**Infinitive** ⲙⲁⲙⲉⲛ

The following conjugations, which are similar in their inflexions to the Aph'el and Ettaph'al, are occasionally met with:

(a) Shaph'el and Eshtaph'al, e.g.

ⲙⲁⲙⲉⲛ, ⲙⲁⲙⲉⲛ = enslave.  
 ⲙⲁⲙⲉⲛ, ⲙⲁⲙⲉⲛ = complete.

(b) Saph'el and Estaph'al, e.g.

ⲙⲁⲙⲉⲛ, ⲙⲁⲙⲉⲛ = hasten.

(c) Pa'lel and Ethpa'al, e.g.

ⲙⲁⲙⲉⲛ, ⲙⲁⲙⲉⲛ = enslave.

(d) Paulel and Ethpaulal, e.g.

ⲙⲁⲙⲉⲛ, ⲙⲁⲙⲉⲛ = chew the cud.

(e) Palpel and Ethpalpal, e.g.

ⲙⲁⲙⲉⲛ, ⲙⲁⲙⲉⲛ = shake.  
 ⲙⲁⲙⲉⲛ, ⲙⲁⲙⲉⲛ = drag.  
 ⲙⲁⲙⲉⲛ, ⲙⲁⲙⲉⲛ = raise up.

(f) Pe'al'el and Ethpe'al'al, e.g.

ⲙⲁⲙⲉⲛ, ⲙⲁⲙⲉⲛ = dream.

(g) Pa'el and Ethpai'al, e.g.

ܐܠܗܝܡܝܢܐ, ܐܠܗܝܡܝܢܐ = maintain.

(h) Pa'li and Ethpa'li, e.g.

ܐܠܗܝܡܝܢܐ, ܐܠܗܝܡܝܢܐ = estrange.

Causative forms in *sh* and *s* (*a* and *b* above), though uncommon in Syriac, are found in Accadian and Ethiopic.

Verbs transitive in the Pe'al often take two objects in the Aph'el: ܐܠܗܝܡܝܢܐ ܕܢܗܪܐ = You will cross the river, ܐܠܗܝܡܝܢܐ ܕܡܠܟܐ = You will cause us to cross the river.

### Vocabulary

(\* indicates words used only in the Extensive, or only in the Extensive in the sense given.)

|                                   |                        |
|-----------------------------------|------------------------|
| ܐܠܗܝܡܝܢܐ = *clothe.               | ܐܠܗܝܡܝܢܐ = truly.      |
| ܐܠܗܝܡܝܢܐ = clothing.              | ܐܠܗܝܡܝܢܐ = face.       |
| ܐܠܗܝܡܝܢܐ = purify.                | ܐܠܗܝܡܝܢܐ = silver.     |
| ܐܠܗܝܡܝܢܐ = cross over.            | ܐܠܗܝܡܝܢܐ = *make king. |
| ܐܠܗܝܡܝܢܐ = establish, make ready. | ܐܠܗܝܡܝܢܐ = image.      |
| ܐܠܗܝܡܝܢܐ = river.                 | ܐܠܗܝܡܝܢܐ = *baptize.   |
| ܐܠܗܝܡܝܢܐ = *betray, deliver.      | ܐܠܗܝܡܝܢܐ = shine.      |
| ܐܠܗܝܡܝܢܐ = curse                  | ܐܠܗܝܡܝܢܐ = torch.      |
| ܐܠܗܝܡܝܢܐ = pollution.             | ܐܠܗܝܡܝܢܐ = change.     |
| ܐܠܗܝܡܝܢܐ = Solomon.               | ܐܠܗܝܡܝܢܐ = cross.      |
| ܐܠܗܝܡܝܢܐ = tomb.                  | ܐܠܗܝܡܝܢܐ = believe.    |
| ܐܠܗܝܡܝܢܐ = arose (f. pl.).        | ܐܠܗܝܡܝܢܐ = sun.        |
| ܐܠܗܝܡܝܢܐ = how.                   | ܐܠܗܝܡܝܢܐ = sacrifice.  |

<sup>1</sup> From the root ܐܠܗܝܡܝܢܐ: it is conjugated like an Aph'el.

## Exercise 13

Translate into English:

1. *ܐܠܚܡ ܕܗ ܕܗܝܡܐ ܕܐܝܬܐ ܕܐܝܬܐ* 2. *ܕܐܡܬܝܗ ܕܡܬܝܬܐ*
3. *ܕܐܠܐܝܬܐ ܕܐܝܬܐ* 4. *ܐܝܡܝܢ ܕܐܝܬܐ ܕܐܝܬܐ*
5. *ܡܬܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ* 6. *ܕܐܡܬܐ ܕܐܝܬܐ ܕܐܝܬܐ*
7. *ܐܠܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ* 8. *ܕܐܡܬܐ ܕܐܝܬܐ*
9. *ܐܝܡܝܢ ܕܐܝܬܐ ܕܐܝܬܐ* 10. *ܕܐܡܬܐ ܕܐܝܬܐ ܕܐܝܬܐ*
11. *ܐܠܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ* 12. *ܐܠܐܝܬܐ ܕܐܝܬܐ*
13. *ܐܠܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ* 14. *ܐܠܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ*
15. *ܐܠܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ* 16. *ܐܠܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ*

Translate into Syriac:

1. We shall not all be slain, but we shall be changed.
2. Deliver unto the apostle the cross and the tomb.
3. We have delivered the law unto you that you may cause the people to worship.
4. Purify my soul, for in thee have I believed.
5. I have made you king over Israel.
6. And they shall clothe you with a new garment.
7. I bear witness unto you that my word is true.
8. You shall baptize all nations.
9. I shall deliver to you a good land.
10. And he said to the women, You shall deliver the silver to me.
11. You shall not curse your father and your king.
12. The virgins have

trimmed (established) their lamps.

13. We have been be-

trayed and shall be slain.

14. I am not able to deliver this

book to you.

15. Make me king and you will cause evil to

pass away from you.

## § 20. OBJECTIVE PRONOMINAL SUFFIXES

The direct object of a transitive verb may be indicated in Syriac by the use of a preposition **ܐܠ**. This preposition may be employed with pronouns as well as with substantives. In this case the pronoun takes the form used in the possessive suffixes. Thus 'He will kill us' may be expressed **ܐܠܗܝܢܐ ܕܡܝܬܐ ܕܡܪܝܢܐ**. There is, however, a more idiomatic way of expressing this in all Semitic languages, and that is by the attachment of suffixes, similar to, though not identical with, the possessive suffixes. The forms of the suffixes are as follows:

|           | SINGULAR                                | PLURAL |
|-----------|-----------------------------------------|--------|
| 1st Com.  | ܐܢܝ                                     | ܐܢܝܢ   |
| 2nd Masc. | ܐܢܝܚܐ                                   | ܐܢܝܚܐܢ |
| „ Fem.    | ܐܢܝܚܐ                                   | ܐܢܝܚܐܢ |
| 3rd Masc. | ܐܢܝܚܐ, ܐܢܝܚܐ, ܐܢܝܚܐ, ܐܢܝܚܐ <sup>1</sup> | —      |
| „ Fem.    | ܐܢܝܚܐ                                   | —      |

These suffixes are attached only to the Perfect, the Imperfect, and the Imperative. The Participle and the Infinitive<sup>2</sup> take the suffixes attached to the noun, Infinitives ending in **ܐܠܐ** being treated as feminine nouns of the type of **ܐܠܐܐ**.

<sup>1</sup> The following is a rough guide to the way these suffixes are used:

ܐܢܝ after a consonant.  
 ܐܢܝܚܐ after ū.  
 ܐܢܝܚܐ after ā.  
 ܐܢܝܚܐ after ī and ē.

<sup>2</sup> Except in the case of 1st sing. (see below).

There are no suffixes for the 3rd plural, the enclitic forms **أَنْفٍ** and **أَنْفٍ** being used in their place.

These suffixes cannot be used in a reflexive sense. For this purpose the word **بَعْلًا** with suffix is employed.

The suffixes are attached to the Pe'al of the regular verb as follows:

### Attached to the Perfect

|                | 3rd SING.<br>MASC. | 3rd SING.<br>FEM. | 2nd SING.<br>MASC. |
|----------------|--------------------|-------------------|--------------------|
| 1st Com. Sing. | مَلَّكْتُ          | مَلَّكْتُ         | مَلَّكْتُ          |
| 2nd Masc. „    | مَلَّكْتَ          | مَلَّكْتُ         | —                  |
| 2nd Fem. „     | مَلَّكْتِ          | مَلَّكْتُ         | —                  |
| 3rd Masc. „    | مَلَّكَهُ          | مَلَّكْتُ         | مَلَّكْتُ          |
| 3rd Fem. „     | مَلَّكَتْ          | مَلَّكْتُ         | مَلَّكْتُ          |
| 1st Com. Plur. | مَلَّكْنَا         | مَلَّكْنَا        | مَلَّكْنَا         |
| 2nd Masc. „    | مَلَّكْتُمَا       | مَلَّكْتُمَا      | —                  |
| 2nd Fem. „     | مَلَّكْتُمَا       | مَلَّكْتُمَا      | —                  |

|                 | 2nd SING.<br>FEM. | 1st SING. | 3rd PLUR.<br>MASC.     |
|-----------------|-------------------|-----------|------------------------|
| 1st Com. Sing.  | مَلَّكْتِ         | —         | مَلَّكْتُ <sup>1</sup> |
| 2nd Masc. „     | —                 | مَلَّكْتُ | مَلَّكْتُ              |
| 2nd Fem. „      | —                 | مَلَّكْتُ | مَلَّكْتُ              |
| 3rd Sing. Masc. | مَلَّكْتُ         | مَلَّكْتُ | مَلَّكْتُ              |

<sup>1</sup> An alternative form inserts the syllable **—** after the **—**, e.g. **مَلَّكْتُ**, **مَلَّكْتُ**, &c.

|                | 2nd SING.              |            | 3rd PLUR.  |
|----------------|------------------------|------------|------------|
|                | FEM.                   | 1st SING.  | MASC.      |
| 3rd Sing. Fem. | مَلِكَاةِ              | مَلِكَايَ  | مَلِكَاوْ  |
| 1st Com. Plur. | مَلِكَاكُم             | —          | مَلِكَاكُم |
| 2nd Masc. „    | —                      | مَلِكَاكَ  | مَلِكَاكَ  |
| 2nd Fem. „     | —                      | مَلِكَاكِ  | مَلِكَاكِ  |
|                | 3rd PLUR.              | 2nd PLUR.  | 2nd PLUR.  |
|                | FEM.                   | MASC.      | FEM.       |
| 1st Com. Sing. | مَلِكَايَ <sup>1</sup> | مَلِكَايَ  | مَلِكَايَ  |
| 2nd Masc. „    | مَلِكَاكَ              | —          | —          |
| 2nd Fem. „     | (مَلِكَاكِ)            | —          | —          |
| 3rd Masc. „    | مَلِكَاكَ              | مَلِكَاكَ  | مَلِكَاكَ  |
| 3rd Fem. „     | مَلِكَاكِ              | مَلِكَاكِ  | مَلِكَاكِ  |
| 1st Com. Plur. | مَلِكَاكُم             | مَلِكَاكُم | مَلِكَاكُم |
| 2nd Masc. „    | (مَلِكَاكَ)            | —          | —          |
| 2nd Fem. „     | (مَلِكَاكِ)            | —          | —          |
|                | 1st PLUR.              |            |            |
| 1st Com. Sing. | —                      |            |            |
| 2nd Masc. „    | مَلِكَايَ              |            |            |
| 2nd Fem. „     | مَلِكَاكِ              |            |            |
| 3rd Masc. „    | مَلِكَاكَ              |            |            |
| 3rd Fem. „     | مَلِكَاكِ              |            |            |
| 1st Com. Plur. | —                      |            |            |
| 2nd Masc. „    | مَلِكَاكَ              |            |            |
| 2nd Fem. „     | مَلِكَاكِ              |            |            |

<sup>1</sup> An alternative form runs مَلِكَايَ, مَلِكَايَ, &c.

## Attached to the Imperfect

|                | 3rd SING.<br>MASC.       | <sup>1</sup> 2nd SING.<br>MASC. | 2nd SING.<br>FEM.        |
|----------------|--------------------------|---------------------------------|--------------------------|
| 1st Sing. Com. | تَعْلِكُ                 | تَعْلِكُ                        | تَعْلِكُ                 |
| 2nd „ Masc.    | تَعْلِكُ                 | —                               | —                        |
| 2nd „ Fem.     | تَعْلِكُ                 | —                               | —                        |
| 3rd „ Masc.    | { تَعْلِكُ<br>تَعْلِكُ } | { تَعْلِكُ<br>تَعْلِكُ }        | { تَعْلِكُ<br>تَعْلِكُ } |
| 3rd „ Fem.     | تَعْلِكُ                 | تَعْلِكُ                        | تَعْلِكُ                 |
| 1st Plur. Com. | تَعْلِكُ                 | تَعْلِكُ                        | (تَعْلِكُ)               |
| 2nd „ Masc.    | تَعْلِكُ                 | —                               | —                        |
| 2nd „ Fem.     | تَعْلِكُ                 | —                               | —                        |

|                | 3rd PLUR. MASC.          | 3rd PLUR. FEM.           |
|----------------|--------------------------|--------------------------|
| 1st Com. Sing. | تَعْلِكُ                 | تَعْلِكُ                 |
| 2nd Masc. „    | تَعْلِكُ                 | تَعْلِكُ                 |
| 2nd Fem. „     | تَعْلِكُ                 | تَعْلِكُ                 |
| 3rd Masc. „    | { تَعْلِكُ<br>تَعْلِكُ } | { تَعْلِكُ<br>تَعْلِكُ } |
| 3rd Fem. „     | تَعْلِكُ                 | تَعْلِكُ                 |
| 1st Com. Plur. | تَعْلِكُ                 | تَعْلِكُ                 |
| 2nd Masc. „    | تَعْلِكُ                 | (تَعْلِكُ)               |
| 2nd Fem. „     | تَعْلِكُ                 | (تَعْلِكُ)               |

<sup>1</sup> An alternative form of the 2nd sing. masc. resembles the Imperative, thus: تَعْلِكُ, تَعْلِكُ, تَعْلِكُ, تَعْلِكُ. This form is chiefly used in prohibitions.

As to the 3rd sing. masc., so the suffixes are attached to the 3rd sing. fem., the 1st sing. com., and the 1st plur. com. As to the 3rd plur., so the suffixes are attached to the 2nd plur., both masc. and fem.

### Attached to the Imperative

It should be noted that in Imperative forms the vowel immediately before the suffix is retained.

|                | MASC. SING. | FEM. SING.  | MASC. PLUR.<br>1st FORM    |
|----------------|-------------|-------------|----------------------------|
| 1st Sing. Com. | مَهْ كَسِبْ | مَهْ كَسِبْ | مَهْ لَكْهَبْ <sup>1</sup> |
| 3rd „ Masc.    | مَهْ كَسِبْ | مَهْ كَسِبْ | مَهْ لَكْهَبْ              |
| 3rd „ Fem.     | مَهْ كَسِبْ | مَهْ كَسِبْ | مَهْ لَكْهَبْ              |
| 1st Plur. Com. | مَهْ كَسِبْ | مَهْ كَسِبْ | مَهْ لَكْهَبْ              |

|                | MASC. PLUR.<br>2nd FORM | FEM. PLUR.<br>1st FORM | FEM. PLUR.<br>2nd FORM |
|----------------|-------------------------|------------------------|------------------------|
| 1st Com. Sing. | مَهْ لَكْهَبْ           | (مَهْ كَسِبْ)          | مَهْ لَكْهَبْ          |
| 3rd Mas. „     | مَهْ لَكْهَبْ           | مَهْ كَسِبْ            | مَهْ لَكْهَبْ          |
| 3rd Fem. „     | مَهْ لَكْهَبْ           | (مَهْ كَسِبْ)          | مَهْ لَكْهَبْ          |
| 1st Com. Plur. | مَهْ لَكْهَبْ           | (مَهْ كَسِبْ)          | مَهْ لَكْهَبْ          |

Suffixes to the Pa'el and Aph'el are attached in a similar manner to those shown above for the Pe'al.

### Attached to the Infinitive

|                 | PE'AL       | PA'EL         |
|-----------------|-------------|---------------|
| 1st Sing.       | مَهْ كَسِبْ | مَهْ لَكْهَبْ |
| 2nd Sing. Masc. | مَهْ كَسِبْ | مَهْ لَكْهَبْ |

<sup>1</sup> Forms like مَهْ كَسِبْ are also found.

|                 |                                   |                                   |
|-----------------|-----------------------------------|-----------------------------------|
| 2nd Sing. Fem.  | ܡܥܠܟܬܝܟ                           | ܡܥܠܟܬܝܟܐ                          |
| 3rd Sing. Masc. | { ܡܥܠܟܬܐ<br>ܡܥܠܟܬܝܟܐ <sup>1</sup> | { ܡܥܠܟܬܐ<br>ܡܥܠܟܬܝܟܐ <sup>1</sup> |
| 3rd Sing. Fem.  | { ܡܥܠܟܬܐ<br>ܡܥܠܟܬܝܟܐ <sup>1</sup> | &c.                               |
| 1st Plur.       | ܡܥܠܟܝܢ                            |                                   |
| 2nd Plur. Masc. | ܡܥܠܟܝܟܐ                           |                                   |
| 3rd Plur. Masc. | { ܡܥܠܟܝܟܐ<br>ܡܥܠܟܝܟܐ <sup>1</sup> |                                   |

### Rule of Syntax

The direct object in Syriac is expressed frequently not only by the noun itself governed by ܡܥܠܟ, but by both the noun and an anticipatory pronoun attached as suffix to the verb, e.g. ܡܥܠܟܐ ܡܥܠܟܐ = He killed the king. (See also § 6.)

### Vocabulary

|                                  |                              |
|----------------------------------|------------------------------|
| ܦܬܐ = till, cultivate.           | ܡܥܠܟ = rule over.            |
| ܡܥܠܟ = send.                     | ܡܥܠܟܐ = he died.             |
| ܡܥܠܟܐ = Pa'el, destroy.          | ܡܥܠܟܐ = sea.                 |
| ܡܥܠܟܐ = Pa'el, give pleasure to. | ܡܥܠܟܐ = Church.              |
| ܡܥܠܟܐ = reap.                    | ܡܥܠܟܐ = first.               |
| ܡܥܠܟܐ = seize.                   | ܡܥܠܟܐ = second.              |
| ܡܥܠܟܐ = honour.                  | ܡܥܠܟܐ = offering, sacrifice. |
| ܡܥܠܟܐ = dwell in.                | ܡܥܠܟܐ = fire.                |
| ܡܥܠܟܐ = lift up, crucify.        | ܡܥܠܟܐ = Eden.                |

<sup>1</sup> These forms are less commonly found.

|                                       |                     |
|---------------------------------------|---------------------|
| سَجَل = stir up.                      | مَيُوتَةُ = Jews.   |
| مُج = Pe., draw near;<br>Aph., fight. | مُيُوتَةُ = Romans. |
|                                       | هَكَ = do.          |

### Exercise 14

Translate into English:

1. هَجَجِي حَجْ، اِنْمَا هَمْقِدِه حَجِي، وَتَجَدَسِه يَو. 2. هَاَمْد  
بَحْنَا حَوَق، مَقْدِه لافُكَا هَبْجَعْدِه هَمَكْلِه حَلَّة ب مَقْدَا هَجْجَسَا  
وَمَقْدَا. 3. هَجُوتَا هَقْمَا وَنُيُوتَةُ بِي مَقْدِه وَمَيُوتَا يَو.  
4. كِنَا مَقْدَقْ هَا. 5. هَاَمْد كَو  
وَمَقْدَقْ: مَقْلَا وَامَقْدَقْ مَقْدَقَا حَيُوتَةُ مَقْلَا. 6. هَاَمْد كَو  
وَمَقْلَا: مَقْدَقْ وَحَرَفَا وَلَا "سَخُكُو حَلَّة" 7. هَاَمْد يَو لَا مَقْدَقْ  
"مَقْدَقْ" هَمَقْدَقْ مَقْدَقْ وَتَجَدَسِه حَيُوتَا هَمَقْدَقْ "مَقْدَقْ"  
وَمَقْدَقْ: فَهَقْبُوتَا وَجَلَصْدَهَا. 8. هَاَمْد يَو لَا مَقْدَقْ  
"مَقْدَقْ": "مَقْدَقْ" وَ"مَقْدَقْ" مَقْدَقْ. 9. "مَقْدَقْ" مَقْدَقْ  
نُصْدَهَا تَهَكْم مَقْدَقْ. مَقْدَقْ "مَقْدَقْ" جَمْعُوتَا هَمَقْدَقْ  
مَقْدَقْ هَمَقْدَقْ مَقْدَقْ مَقْدَقْ. 10. هَاَمْد يَو  
وَمَقْدَقْ: هَمَقْدَقْ مَقْدَقْ. 11. هَاَمْد يَو  
هَمَقْدَقْ: "مَقْدَقْ" مَقْدَقْ. 12. هَاَمْد يَو  
"مَقْدَقْ" مَقْدَقْ. 13. هَاَمْد يَو  
"مَقْدَقْ" مَقْدَقْ. 14. هَاَمْد يَو  
"مَقْدَقْ" مَقْدَقْ. 15. هَاَمْد يَو

Translate into Syriac:

1. This is the son, let us kill him.
2. And the Romans fought against (حَم) the Jews and subdued them.
3. And the

king will draw near to this city and will destroy it with fire.  
 4. The prophet will be betrayed into the hands of the Romans, and they will kill him.      5. You (m. sg.) have subdued us, but you will not destroy us.      6. You are able to hear the commandments of the law, for you have kept them.      7. I have caused you to dwell in the kingdom and have honoured you.  
 8. You have stirred me up that I should rule over the kingdom.  
 9. If I draw near to the city, the priests will lead me into their house and will kill me.      10. Gather them and destroy them with fire.      11. Send them away that they may buy bread.  
 12. Have you heard me? I have heard you.      13. Daughter, your faith has helped you.      14. Beloved, I have sent you into the world.      15. My daughters, fear not; they shall pursue you that they may kill you, but they shall not find you.

## § 21. WEAK VERBS

Variations in the conjugation of verbs are generally produced by the presence in the stem of

- (a) a Nun as first radical,
- (b) one of the gutturals as last radical,<sup>1</sup>
- (c) one of the vowel letters, Alaph, Waw, Yudh,
- (d) a doubled or repeated second radical.

These are usually separated for convenience into the following groups:

- |                    |     |
|--------------------|-----|
| 1. Pe Nun          | نعم |
| 2. Lamadh guttural | لعم |
| 3. Pe Alaph        | لا  |
| 4. Pe Yudh         | لاد |

<sup>1</sup> Gutturals as first or second radical do not often have any effect on the pronunciation or form.

- |                                    |         |
|------------------------------------|---------|
| 5. 'E Alaph                        | ع       |
| 6. 'E Waw                          | و (عمم) |
| 7. Double 'E                       | ح (حار) |
| 8. Lamadh Alaph and<br>Lamadh Yudh | ل, ل    |

It is possible for a verb to be doubly weak, though certain peculiarities are never found together, e.g. if a verb beginning with a ع has a vowel letter as its second radical, it does not share the peculiarities of the ع"ه verbs.

## § 22. ه"ع VERBS

As will have been already noticed in such words as ع"ل, ع"ي, the letter ه shows a tendency to become assimilated to the following consonant when no vowel-sound intervenes between the two. The original effect of this assimilation was to double the second of the two letters (but in the modern pronunciation in vogue in India, the doubling of the consonant has disappeared and the previous vowel is lengthened in compensation).

This occurs only in

(a) Impf. and Inf. Pe'al, except when the second radical is ه, e.g. ع"و; Impf. ع"و.

(b) Aph'el (throughout).

(c) Ettaph'al (throughout).

In the Imperative Pe'al the ه disappears altogether.

The following paradigm gives the Impf. Pe'al of ع"و = go out:

|           | SINGULAR | PLURAL |
|-----------|----------|--------|
| 3rd Masc. | ع"و      | ع"و    |
| „ Fem.    | ع"و, ع"و | ع"و    |

|           |       |       |
|-----------|-------|-------|
| 2nd Masc. | ܐܢܝܢ  | ܐܢܝܢܐ |
| „ Fem.    | ܐܢܝܢܐ | ܐܢܝܢܐ |
| 1st Com.  | ܐܢܝܢܐ | ܐܢܝܢܐ |

## Imperative

|             |                  |
|-------------|------------------|
| Sing. Masc. | ܐܢܝܢ             |
| Sing. Fem.  | ܐܢܝܢܐ            |
| Plur. Masc. | { ܐܢܝܢܐ<br>ܐܢܝܢܐ |
| Plur. Fem.  | { ܐܢܝܢܐ<br>ܐܢܝܢܐ |

## Infinitive

ܐܢܝܢܐ

The Aph'el is ܐܢܝܢܐ, and so conjugated regularly, and the Ettaph'al ܐܢܝܢܐܐ.

Note. The verb ܐܢܝܢ (= rise) assimilates the ܐ as a ܐܢܝܢ verb does the ܐ, e.g. Aph. ܐܢܝܢܐ = raise.

## Vocabulary

|                                                                                    |                  |
|------------------------------------------------------------------------------------|------------------|
| ܐܢܝܢ = pour.                                                                       | ܐܢܝܢ = cling to. |
| ܐܢܝܢ = draw (Impf. ܐܢܝܢ).                                                          | ܐܢܝܢܐ = seed.    |
| ܐܢܝܢܐ = fall (Impf. ܐܢܝܢܐ).                                                        | ܐܢܝܢܐ = husband. |
| ܐܢܝܢܐ = go down (Impf. ܐܢܝܢܐ).                                                     | ܐܢܝܢܐ = command. |
| ܐܢܝܢܐ = take (Impf. ܐܢܝܢܐ).                                                        | ܐܢܝܢܐ = alive.   |
| ܐܢܝܢܐ = give (only used in the<br>Impf. ܐܢܝܢܐ; for other<br>tenses ܐܢܝܢܐ is used). | ܐܢܝܢܐ = oil.     |
|                                                                                    | ܐܢܝܢܐ = fear.    |
| ܐܢܝܢܐ = blow, arouse.                                                              | ܐܢܝܢܐ = Egypt.   |

Translate into English:

1. فَمَقَرَهُ لِحَدِيثِهِمْ وَأَتَتْهُمُ إِذْ هُمْ فِي حُلِيِّهِمْ فَأُتِيَ أَحَدُهَا بِأَنْفٍ مَخْشُوعَةٍ  
وَمَقَرَهَا ۖ 2. فَجَعَلَ لَهَا مِنْ زَيْتٍ لَبَنًا ۖ هَلَا تَتَذَكَّرُ أَفْ ۖ 3. هَلْ يَرَوْنَ كُنُوزَهُمْ  
فَإِنْ جَاءُوهُمْ يُعْطُوا مِنْهَا شَيْئًا ۚ كَذِبٌ لَهُمْ ۖ 4. لَا يُعْطِيهِمْ شَيْءٌ خَافِيفٌ مِنْهُ  
وَلَا شَيْءٌ ثَقِيلٌ ۚ 5. أَلَمْ يَكُنْ لَهُ الْكُتُوبُ أَنْ يَتَذَكَّرَ ۚ 6. هَلْ يَرَوْنَ  
كُنُوزَهُمْ فَاسْتَفْتَوْا ۚ 7. أَلَمْ يَكُنْ لَهُ الْكُتُوبُ أَنْ يَتَذَكَّرَ ۚ 8. هَلْ يَرَوْنَ  
كُنُوزَهُمْ فَاسْتَفْتَوْا ۚ 9. أَلَمْ يَكُنْ لَهُ الْكُتُوبُ أَنْ يَتَذَكَّرَ ۚ 10. هَلْ يَرَوْنَ  
كُنُوزَهُمْ فَاسْتَفْتَوْا ۚ

Translate into Syriac:

1. And Moses said, Keep this law. 2. The king said, If you do not give me your sheep and your cattle I shall take away your sons and your daughters. 3. And the men of the city brought out the gold which was in the temple that they might give it to the king. 4. And they brought down stones from the mountain. 5. We believe that he will draw all nations unto him. 6. You have caused me to fall because you have not allowed me to keep the commandments. 7. If I come down I will receive you unto myself, and will cause you to dwell in the heavens. 8. And the queen was brought out of the temple that defilement might not fall upon it. 9. The priest said to the women, I shall receive whatever you give me. 10. He is not able to pour out his spirit on us because we are evil and will not receive his love. 11. My spirit will blow upon you but

(and) you will not fall. 12. Bring forth the body from the house and let it fall upon the sea.

### § 23. ܥ" GUTTURAL VERBS

These are verbs whose last radical is ܥ, ܥ, ܥ, or ܥ. In a few cases verbs ending in ܥ are similarly treated. Their peculiarities arise from the fact that these letters seem to have a preference for pthāḥā in place of other vowels, especially rbhāḥā. This is chiefly noticeable when the guttural is final. There are a few cases in which ܥ" guttural verbs are affected, having pthāḥā for 'ḥāḥā in the Imperfect.<sup>1</sup> ܥ" guttural verbs are affected as follows:

(a) In Pe'al:

(i) The Perfect of intransitive verbs has pthāḥā instead of rbhāḥā, e.g. ܥܥܥ = wonder.

(ii) The Imperfect and the Imperative of a few transitive verbs have pthāḥā instead of 'ḥāḥā, e.g. ܥܥ = lead, Impf. ܥܥܥ.

(iii) The Active Participle has pthāḥā instead of rbhāḥā.

(b) The Ethpe'el has pthāḥā for rbhāḥā.

(c) and (d) A similar change takes place in Pa'el and Aph'el.

Thus the Pe'al and Ethpe'el of ܥܥܥ = hear, are as follows:

|       |                   |      |
|-------|-------------------|------|
| PE'AL | Perfect           | ܥܥܥ  |
|       | Imperfect         | ܥܥܥ  |
|       | Imperative        | ܥܥܥ  |
|       | Infinitive        | ܥܥܥܥ |
|       | Participle Active | ܥܥܥ  |
|       | „ Passive         | ܥܥܥ  |

<sup>1</sup> e.g. ܥܥܥ, ܥܥܥ = grind; ܥܥܥ (or ܥܥܥ), ܥܥܥ = remember. Most ܥ" guttural verbs are like ܥܥܥ, ܥܥܥ = flee.

|                  |        |
|------------------|--------|
| ETHPE'EL Perfect | ܐܬܦܥܠܐ |
| Imperfect        | ܐܬܦܥܠܐ |
| Imperative       | ܐܬܦܥܠ  |
| Infinitive       | ܬܦܥܠܐ  |
| Participle       | ܬܦܥܠܐ  |

The Pa'el and Ethpa'al of ܐܬܦܥܠܐ = lead (in Pa'el = govern, in Ethpa'al = bear oneself).

|                   |        |
|-------------------|--------|
| PA'EL Perfect     | ܐܬܦܥܠܐ |
| Imperfect         | ܐܬܦܥܠܐ |
| Imperative        | ܐܬܦܥܠ  |
| Infinitive        | ܬܦܥܠܐ  |
| Participle Active | ܬܦܥܠܐ  |
| „ Passive         | ܬܦܥܠܐ  |

|                  |            |
|------------------|------------|
| ETHPA'AL Perfect | } Regular. |
| Imperfect        |            |
| Imperative       |            |
| Infinitive       |            |
| Participle       |            |

APH'EL of ܐܬܦܥܠܐ = despise.

|                   |        |
|-------------------|--------|
| Perfect           | ܐܬܦܥܠܐ |
| Imperfect         | ܐܬܦܥܠܐ |
| Imperative        | ܐܬܦܥܠ  |
| Infinitive        | ܬܦܥܠܐ  |
| Participle Active | ܬܦܥܠܐ  |
| „ Passive         | ܬܦܥܠܐ  |

The word **ܐܬܝܬܝܢ** = be able, find, is best treated as an Aph'el of this class in which the **ܐ** of the first syllable has been modified to **ܐ**.

### Vocabulary

|                                                      |                                |
|------------------------------------------------------|--------------------------------|
| <b>ܐܬܝܬܝܢ</b> = Aph., record.                        | <b>ܐܬܝܬܝܢ</b> = sing (praise). |
| <b>ܐܬܝܬܝܢ</b> = be complete.                         | <b>ܐܬܝܬܝܢ</b> = rise (as sun). |
| <b>ܐܬܝܬܝܢ</b> = dwell.                               | <b>ܐܬܝܬܝܢ</b> = wonder.        |
| <b>ܐܬܝܬܝܢ</b> = Pa., hope.                           | <b>ܐܬܝܬܝܢ</b> = they will say. |
| <b>ܐܬܝܬܝܢ</b> = know.                                | <b>ܐܬܝܬܝܢ</b> = tree.          |
| <b>ܐܬܝܬܝܢ</b> = Ethpe., be ill,<br>Aph., make ill.   | <b>ܐܬܝܬܝܢ</b> = animal.        |
| <b>ܐܬܝܬܝܢ</b> = sacrifice.                           | (f.) <b>ܐܬܝܬܝܢ</b> = face.     |
| <b>ܐܬܝܬܝܢ</b> = plant.                               | (f.) <b>ܐܬܝܬܝܢ</b> = field.    |
| <b>ܐܬܝܬܝܢ</b> = Pa., walk.                           | <b>ܐܬܝܬܝܢ</b> = garden.        |
| <b>ܐܬܝܬܝܢ</b> = be desolate.                         | <b>ܐܬܝܬܝܢ</b> = prayer.        |
| <b>ܐܬܝܬܝܢ</b> = Pa., justify,<br>(Passive = Ethpa.). | <b>ܐܬܝܬܝܢ</b> = heart.         |
|                                                      | <b>ܐܬܝܬܝܢ</b> = helper.        |
|                                                      | <b>ܐܬܝܬܝܢ</b> = Adam.          |

### Exercise 16

Translate into Syriac:

1. **ܐܬܝܬܝܢ** ܐܬܝܬܝܢ: **ܐܬܝܬܝܢ** ܐܬܝܬܝܢ ܐܬܝܬܝܢ ܐܬܝܬܝܢ.
2. **ܐܬܝܬܝܢ** ܐܬܝܬܝܢ ܐܬܝܬܝܢ ܐܬܝܬܝܢ ܐܬܝܬܝܢ ܐܬܝܬܝܢ.
3. **ܐܬܝܬܝܢ** ܐܬܝܬܝܢ ܐܬܝܬܝܢ ܐܬܝܬܝܢ ܐܬܝܬܝܢ.
4. **ܐܬܝܬܝܢ** ܐܬܝܬܝܢ ܐܬܝܬܝܢ ܐܬܝܬܝܢ ܐܬܝܬܝܢ.
5. **ܐܬܝܬܝܢ** ܐܬܝܬܝܢ ܐܬܝܬܝܢ ܐܬܝܬܝܢ ܐܬܝܬܝܢ.
6. **ܐܬܝܬܝܢ** ܐܬܝܬܝܢ ܐܬܝܬܝܢ ܐܬܝܬܝܢ ܐܬܝܬܝܢ.



This affects all parts where the ʾ is initial when preceded by a vowelless prefix such as ʕ or ʔ, and further makes changes in:

(a) Pe'al

In the Perfect the initial ʾ always has ʾ, e.g. אָכַל = eat.

In the Imperfect and Infinitive the first syllable is a long open one, and in verbs whose Imperfect has אָ in the second syllable the first vowel is אָ, in those with אֵ it is אֵ. Thus יֹאכַל = he will eat, but יֹאכֵל = he will say.

In the Imperative and the Participle Passive the vowel is אֵ, e.g. אֲכַל, אֲכֹל, but if the second vowel is אֵ, the first becomes אֵ, e.g. אֲכֹל.

(b) Ethpe'al

The ʔ of the preformative always carries a vowel. In parts which have no vowel in the regular verb, this vowel is אֵ, where the first radical has אֵ it is simply shifted back on to the ʔ, e.g. אֲכַל, אֲכֹל.

(c) Pa'al

In the Impf. and Inf. the ʾ surrenders its vowel to the preformative, e.g. אֲכַל = oppress, Impf. Pa. אֲכַל.

(d) Ethpa'al

The ʾ surrenders its vowel to the ʔ of the preformative, e.g. אֲכַל = be blackened.

N.B. This class of verb is rarely conjugated in the Ethpa'al, its place being taken by the Ethpe'al.

(e) In the extensive forms, Aph'el, Ettaph'al, Shaph'el, and Eshtaph'al, a further change takes place, the ʾ being replaced by ʕ (in one case, that of אָבָה = come, by אָ), e.g. אָבָה = perish, Aph. אָבָה = destroy, Ettaph. אָבָה = be destroyed; the root אָבָה, only found verbally in Aph'el and Eshtaph'al = be behind, delay, Aph. אָבָה, Esht. אָבָה.

The following forms will serve to illustrate the principal peculiarities of these verbs:

## Pe'al Perfect

|                 |           |
|-----------------|-----------|
| 3rd Sing. Masc. | קָדַם     |
| „ Fem.          | קָדְמָה   |
| 2nd Sing. Masc. | קָדַמְתָּ |

## Imperfect

|                 |            |            |
|-----------------|------------|------------|
| 3rd Sing. Masc. | יִקְדֹּם   | תִּקְדֹּם  |
| 1st „ Com.      | יִקְדְּמוּ | יִקְדְּמוּ |

## Imperative

|             |       |         |
|-------------|-------|---------|
| Sing. Masc. | קְדֹם | קְדֹמִי |
|-------------|-------|---------|

## Participle Active

|           |       |
|-----------|-------|
| „ Passive | קָדֻם |
|-----------|-------|

## Infinitive

|         |         |
|---------|---------|
| קְדֹמָה | קְדֹמָה |
|---------|---------|

## Ethpe'el Perfect

|                 |         |
|-----------------|---------|
| 3rd Sing. Masc. | קָדַם   |
| „ Fem.          | קָדְמָה |

## Imperfect

|                 |            |
|-----------------|------------|
| 3rd Sing. Masc. | יִקְדֹּם   |
| 2nd „ Fem.      | יִקְדְּמִי |
| 3rd Plur. Masc. | יִקְדְּמוּ |

## Imperative

|             |                      |
|-------------|----------------------|
| Sing. Masc. | קְדֹמִי <sup>1</sup> |
|-------------|----------------------|

## Infinitive

|         |
|---------|
| קְדֹמָה |
|---------|

## Participle

|                      |
|----------------------|
| קְדֹמָה (f. קְדֹמָה) |
|----------------------|

<sup>1</sup> Also קָדַם and קָדַם.

## Pa'el Imperfect

|                   |         |         |
|-------------------|---------|---------|
| 3rd Sing. Masc.   | ܐܝܬܝܪ   | ܐܝܬܝܪ   |
| 1st „ Com.        | ܐܝܬܝܪܝܢ | ܐܝܬܝܪܝܢ |
| 3rd Plur. Masc.   | ܐܝܬܝܪܝܢ | ܐܝܬܝܪܝܢ |
| Infinitive        | ܐܝܬܝܪܝܢ | ܐܝܬܝܪܝܢ |
| Participle Active | ܐܝܬܝܪܝܢ | ܐܝܬܝܪܝܢ |

## Ethpa'al Perfect

|                 |         |
|-----------------|---------|
| 3rd Sing. Masc. | ܐܝܬܝܪܝܢ |
|-----------------|---------|

## Aph'el Perfect

ܐܝܬܝܪܝܢ

## Ettaph'al Perfect

ܐܝܬܝܪܝܢ

**Note.** ܐܝܬܝܪ = come, is both Pe 'Ālaph and Lāmadh 'Ālaph (see § 29).

## Imperfect Pe'al

ܐܝܬܝܪ

## Imperative Pe'al

ܐܝܬܝܪ

## Aph'el

ܐܝܬܝܪܝܢ

## Ettaph'al

ܐܝܬܝܪܝܢ

## Vocabulary

ܐܝܬܝܪ = perish (Impf. ܐܝܬܝܪܝܢ).

ܐܝܬܝܪ = sleep, rest.

ܐܝܬܝܪ = bind.

ܐܝܬܝܪܝܢ = teaching.

ܐܝܬܝܪ = shed, pour out.

ܐܝܬܝܪ = one (m.).

ܐܝܬܝܪ = seize, hold,

ܐܝܬܝܪ = one (f.).

Aph., close up.

(f.) ܐܝܬܝܪܝܢ = rib.

ܐܝܬܝܪ = Ethpe'el, be constant.

ܐܝܬܝܪ = milk.

<sup>1</sup> The verb ܐܝܬܝܪ = teach, is generally written without the ܐ in those parts of the Pa'el that have a preformative. For the Pe'al of this verb the form ܐܝܬܝܪ is used.



not my enemies oppress me. 6. Flee and do not delay, for he who delays will perish. 7. I have fed you on milk, because you are not able to eat flesh. 8. And they seized the prophet and bound him and set him before the king. And the king said to the prophet, 'Why do you teach evil? If the people hear your teaching, they will mourn and will not be able to fight; and you will shed the blood of men, and by your word the whole city will be destroyed'. And the prophet said, 'The word which I speak is true, and I cannot restrain it'.

### § 25. ܐ" AND ܐ" VERBS

ܐ appears as the initial letter in most forms, but Aph'el and Ettaph'al normally have ܐ.<sup>1</sup>

In Perfect and Imperative Pe'al and throughout the Ethpe'el, when the ܐ has no full vowel it quiesces and becomes a long i, e.g. ܐܝܬܝܢ, ܐܝܬܝܢܐ.<sup>2</sup> This is often written ܐ at the beginning of the word, e.g. ܐܝܬܝܢ.

The vowel of the Perfect Pe'al is ܐ except in the case of verbs ending in a guttural or rēsh, e.g. ܐܝܬܝܢ = bear, ܐܝܬܝܢ = burn, but ܐܝܬܝܢ = be heavy, ܐܝܬܝܢ = know.

When by inflexion the ܐ has a full vowel it is consonantal, e.g. ܐܝܬܝܢ, ܐܝܬܝܢ, ܐܝܬܝܢܐ, &c.

In the Imperfect and Infinitive Pe'al the ܐ is replaced by ܐ, e.g. ܐܝܬܝܢ, ܐܝܬܝܢ. Indeed, in many respects these verbs resemble ܐ" verbs.

The two verbs ܐܝܬܝܢ = sit, and ܐܝܬܝܢ = know, are irregular, losing the ܐ in the Impf. Pe'al and related parts, and taking rbhāçā as the preformative, thus resembling ܐ" verbs.

<sup>1</sup> Initial Waw is very rare in Syriac apart from the conjunction and a few forms like ܐܝܬܝܢ (used impersonally to express 'ought') and ܐܝܬܝܢ = to appoint.

<sup>2</sup> Here the long i thus formed is pronounced with the tau. This happens whenever a prefix is added, e.g. ܐܝܬܝܢ.

Two verbs, ܐܢܐ = suck, and ܐܠܐ = wail, retain the ܐ in the Aph'el, ܐܢܐܐ' and ܐܠܐܐ', all others take ܐ.

Thus the following forms will serve as a guide to conjugation:

Pe'al (All verbs of this class have the form of intransitive verbs.)

|                   |          |
|-------------------|----------|
| Perfect           | ܐܬܐܠܐ(ܐ) |
| Imperfect         | ܐܬܐܠܐ    |
| Imperative        | ܐܬܐܠܐ(ܐ) |
| Infinitive        | ܐܬܐܠܐ    |
| Participle Active | ܐܬܐܠܐ    |
| „ Passive         | ܐܬܐܠܐ(ܐ) |

Ethpe'el ܐܬܐܠܐܐ'

Pa'el and Ethpa'al are regular and the ܐ behaves as a full consonant, e.g. ܐܠܐܐܐ', ܐܠܐܐܐܐ' (to lead).

ܐܠܐܐܐ', ܐܠܐܐܐܐ' (to honour).

Aph'el ܐܠܐܐܐ' ܐܠܐܐܐ'

Ettaph'al ܐܠܐܐܐܐܐ' (ܐܠܐܐܐܐܐ')

The verbs ܐܠܐܐ and ܐܠܐܐ are conjugated thus:

|                   |          |          |
|-------------------|----------|----------|
| Pe'al Perfect     | ܐܠܐܐܐ(ܐ) | ܐܠܐܐܐ(ܐ) |
| Imperfect         | ܐܠܐܐܐ    | ܐܠܐܐܐ    |
| Imperative        | ܐܠܐܐܐ    | ܐܠܐܐܐ    |
| Infinitive        | ܐܠܐܐܐ    | ܐܠܐܐܐ    |
| Participle Active | ܐܠܐܐܐ    | ܐܠܐܐܐ    |
| „ Passive         | ܐܠܐܐܐ(ܐ) | ܐܠܐܐܐ(ܐ) |



Translate into Syriac:

1. Unless your works exceed the works of the law, you shall not inherit the kingdom. 2. In those days the Romans went to Jerusalem and besieged (sat about) it. And the Jews were anxious concerning the city, because they feared that the Romans would burn it with fire. For they knew that they had burnt other cities. 3. And they brought the prophet again to the king. And the king said to the prophet, Why am I not honoured in your teaching? And the prophet said to the king, Unless you keep the law, you will not be honoured by the King of Kings, and He will not cause you to inherit the land of your fathers. And the king sent the prophet to his house, and took counsel with the priests that he might be burned with fire.

## § 26. ܐܘܪܐ VERBS

These verbs also exhibit peculiarities which are due to the character of the letter ܐ, which must have a full vowel or be quiescent, and surrenders its vowel to a preceding vowelless consonant. The Pa'el and the Ethpa'al are regular; in the other conjugations the root is practically monosyllabic.

In the Pe'al Perfect the radical vowel is ܐ; in the Imperfect the vowel is ܐ. In those persons that have a vocalic affirmative, however, the ܐ reappears. In the Imperative and the Infinitive the vowel is ܐ. The Act. Part. is regular in the masc. sing., but the stem becomes monosyllabic in the fem. sing. and in the plur. In Ethpe'el, Aph'el, and Ettaph'al, the root becomes monosyllabic, retaining the usual vowels.

The following forms will serve as illustrations:

|                            |        |
|----------------------------|--------|
| Pe'al Perfect              | ܐܘܪܐ   |
| Imperfect, 3rd Sing. Masc. | ܐܘܪܐ   |
| „ „ Plur.                  | ܐܘܪܐܝܢ |

|                   |               |
|-------------------|---------------|
| Imperative        | مَالِ         |
| Infinitive        | مَالًا        |
| Participle Active | مَالًا, مَالِ |
| Passive           | مَالًا        |
| Ethpe'el          | مَالِ         |
| Aph'el            | مَالِ         |
| Ettaph'al         | (مَالِ)       |

The verb مَالِ = give, is treated like an ʾ" verb in the Perf. Pe'al. For the Imperfect the root مَال is used. In the Imperative, Infinitive, and Participles, the verb is conjugated like مَال, and in the Ethpe'el like an ordinary مَال verb.

### Vocabulary

|                                                           |                                       |
|-----------------------------------------------------------|---------------------------------------|
| مَال = ask; Ethpe'el, refuse;<br>Aph'el, grant.           | مَال = lacking in (followed by مَال). |
| مَال = be good.                                           | مَال = wealth.                        |
| مَال = be evil.                                           | مَال = stretch out.                   |
| مَال = be old.                                            | مَال = night.                         |
| مَال = wear (sandals).                                    | مَال = three.                         |
| مَال = cease, weary<br>(impersonal).                      | مَال = sandal.                        |
| مَال = be evil; grieve (intrans.); Aph., grieve (trans.). | مَال = Aph., preach.                  |
| مَال = give.                                              | مَال = loaf.                          |
| مَال = gift.                                              | مَال = wisdom.                        |
|                                                           | مَال = go.<br>(Impf. مَال).           |

<sup>1</sup> See also § 29 note.



## § 27. օ"֊ VERBS

These are verbs which resemble the last class in being practically monosyllabic in their root. In place of the middle consonant a vowel appears, and the peculiarities of these verbs are best explained by assuming this vowel to have been originally օ̣. It should be remarked, however, that there are no longer any verbs in use which show the օ̣ in the Perfect Pe'al, for verbs in which օ appears as a consonant may be treated as regular. Such a verb is ִֿֿֿ = rejoice.

The օ"֊ verbs proper exhibit the following peculiarities:

Pe'al. In the Perfect the medial vowel is ִ, except in the verb ִֿֿֿ = die, which retains the ֊ throughout the Perfect.

In the Imperfect and Imperative the vowel is ֵ, except in ִֿֿֿ = put, where the vowel is ֶ in these parts. The preformative of the Imperfect has no vowel except in the 1st sing.

In the Infinitive the vowel is ִ, and the preformative ־ is used.

In the Participle the normal vocalization of the masc. sing. is so strong that an ֿ is introduced to preserve it. In the fem. sing. and the plural this changes to ֊.

In the Participle Passive the vowel is ֶ.

Ethpe'el. Properly speaking does not exist in these verbs, its place being taken by the Ettaph'al.

Pa'el and Ethpa'al. The middle radical appears as ֶ, and the verbs are conjugated regularly.

Aph'el. In the Perfect and Imperative (and the 1st sing. Impf.) the radical vowel is ֶ, and the preformative vowel ִ. In other parts the preformative has no vowel.

Ettaph'al. This conjugation is regularly formed from the Aph'el, and there is no vowel between the preformative and the stem.

The following paradigm will serve to illustrate what has been said. It will be noted that no alternative forms are given, as they



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| PA'EL ܥܡܢܐܝܐܐܐ.      ETHPA'AL 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ܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐܐ |           |          |

## Vocabulary

ܥܡܢܐ = judge.

(f.) ܥܡܢܐܐܐ = foundation.

ܥܡܢܐܐܐ = tread on.

(Plur. ܥܡܢܐܐܐܐܐ)

|                                           |                               |
|-------------------------------------------|-------------------------------|
| ܐܠܝܢ = look at.                           | ܚܝܢܐ = impulse, moving force. |
| ܠܐܠܝܢ = curse.                            |                               |
| ܠܐܠܝܢ = despise.                          | ܚܝܢܐ = revelation.            |
| ܐܠܝܢ = shake.                             | ܠܐܠܝܢ = glory.                |
| ܐܠܝܢ = wander.                            | ܠܐܠܝܢ = gate.                 |
| ܐܠܝܢ = be high.                           | ܠܐܠܝܢ = creator.              |
| ܐܠܝܢ = rest.                              | ܠܐܠܝܢ = vision.               |
| ܐܠܝܢ = repent.                            | ܠܐܠܝܢ = other than.           |
| ܐܠܝܢ = become tasteless.                  | ܠܐܠܝܢ = power.                |
| ܐܠܝܢ = (followed by ܐ"ܐ) be valuable for. | ܠܐܠܝܢ = Sheol.                |
| ܐܠܝܢ = Ethpa'li (§ 19), be brought down.  | ܠܐܠܝܢ = judgement.            |
|                                           | ܠܐܠܝܢ = Cain.                 |
|                                           | ܠܐܠܝܢ = Capernaum.            |

## Exercise 20

Translate into English:

1. ܐܠܝܢ ܠܐܠܝܢ ܠܐܠܝܢ. ܚܝܢܐ ܠܐܠܝܢ ܠܐܠܝܢ ܠܐܠܝܢ.
2. ܠܐܠܝܢ ܠܐܠܝܢ ܠܐܠܝܢ ܠܐܠܝܢ ܠܐܠܝܢ.
3. ܠܐܠܝܢ ܠܐܠܝܢ ܠܐܠܝܢ ܠܐܠܝܢ ܠܐܠܝܢ.
4. ܠܐܠܝܢ ܠܐܠܝܢ ܠܐܠܝܢ ܠܐܠܝܢ ܠܐܠܝܢ.
5. ܠܐܠܝܢ ܠܐܠܝܢ ܠܐܠܝܢ ܠܐܠܝܢ ܠܐܠܝܢ.
6. ܠܐܠܝܢ ܠܐܠܝܢ ܠܐܠܝܢ ܠܐܠܝܢ ܠܐܠܝܢ.
7. ܠܐܠܝܢ ܠܐܠܝܢ ܠܐܠܝܢ ܠܐܠܝܢ ܠܐܠܝܢ.
8. ܠܐܠܝܢ ܠܐܠܝܢ ܠܐܠܝܢ ܠܐܠܝܢ ܠܐܠܝܢ.

<sup>1</sup> See § 29 note.



after the analogy of the ܐ"ܐ verbs with an ܐ. The Ethpe'el also generally has the second radical written twice. In those Semitic languages which have a means of indicating a doubled letter, the doubling of this radical is shown in all parts, but in Syriac it is no longer represented. The vowels normally are those of the regular verb, Pe'al.

The vowel of the Perfect is always ܐ. That of the Imperfect is either ܐ or ܐ; in one case, ܐ = wander, it is ܐ. There is one point in this connexion that should be noted. The ܐ was originally not a U but an O, as in the regular verb, and is still shown as such in the East Syrian writing. This constitutes a difference between this and the preceding class of verbs.

The Imperative is formed directly from the Imperfect.

The Active Participle, as already indicated, has an ܐ inserted in the masc. sing., but this disappears in the fem. and in the plur.

The Passive Participle has the second radical written twice, and is regular in form.

The Ethpe'el is regular in form, though some scribes write the 2nd sing. fem. and the 2nd and 3rd plur. without repeating the second radical.

The Pa'el and Ethpa'al are regular in form.

In the Aph'el and Ettaph'al the second radical is only written once.

These peculiarities may be illustrated by the following forms:

| PE'AL     |          |             |
|-----------|----------|-------------|
| Perfect   | SINGULAR | PLURAL      |
| 3rd Masc. | ܐܠܐ      | ܐܠܐ ܐܠܐ ܐܠܐ |
| „ Fem.    | ܐܠܐ      | ܐܠܐ ܐܠܐ ܐܠܐ |
| 2nd Masc. | ܐܠܐ      | ܐܠܐ ܐܠܐ ܐܠܐ |

|                   | SINGULAR            | PLURAL          |
|-------------------|---------------------|-----------------|
| 2nd Fem.          | خَرَاب              | خَرَابَت        |
| 1st Com.          | خَرَبَا             | خَرَبُوا        |
| <b>Imperfect</b>  |                     |                 |
| 3rd Masc.         | تَخْفِر             | تَخْفِرُونَ     |
| „ Fem.            | تَخْفِرِي           | تَخْفِرْنَ      |
| 2nd Masc.         | تَخْفِرْ            | تَخْفِرُوا      |
| „ Fem.            | تَخْفِرِي           | تَخْفِرْنَ      |
| 1st Com.          | تَخْفِرُوا          | تَخْفِرُوا      |
| <b>Imperative</b> |                     |                 |
| Masc.             | خَفِرْ              | خَفِرْ خَفِرْ   |
| Fem.              | خَفِرِي             | خَفِرِي خَفِرِي |
| <b>Participle</b> |                     |                 |
| Active            | خَارٍ (fem. خَارِي) | خَارٍ           |
| Passive           |                     | خَارِي          |
| <b>Infinitive</b> |                     |                 |
|                   |                     | خَارِي          |

## ETHPE'EL

خَارِي,

تَخَارِي

## PA'EL

خَارِي = bring low, humiliate.

## ETHPA'AL

تَخَارِي = be brought low.

## APH'EL

**Perfect**

|           |        |               |
|-----------|--------|---------------|
| 3rd Masc. | خَارِي | خَارِي خَارِي |
| „ Fem.    | خَارِي | خَارِي خَارِي |
| 2nd Masc. | خَارِي | خَارِي خَارِي |

|            | SINGULAR  | PLURAL |
|------------|-----------|--------|
| „ Fem.     | ܐܚܠܐܡ     | ܐܚܠܐܬܡ |
| 1st Com.   | ܐܚܠܐ      | ܐܚܠܐ   |
| Imperfect  | ܐܚܠ       | ܐܚܠܐ   |
| Imperative | ܐܚܠ       | ܐܚܠܐ   |
| Participle |           |        |
| Active     | ܐܚܠܐ      | ܐܚܠܐܬܡ |
| Passive    | ܐܚܠܐ      | ܐܚܠܐܬܡ |
| Infinitive |           | ܐܚܠܐ   |
|            | ETTAPH'AL | ܐܚܠܐܬܡ |

## Vocabulary

|                                                                                             |                                |
|---------------------------------------------------------------------------------------------|--------------------------------|
| ܐܚܠ = plunder.                                                                              | ܐܚܠܐ = show mercy to.          |
| ܐܚܠܐ = touch.                                                                               | ܐܚܠܐ = Aph., reprove.          |
| ܐܚܠܐ = Aph'el, cover.                                                                       | ܐܚܠܐ = enter.                  |
| ܐܚܠܐ = bruise, trample.                                                                     | ܐܚܠܐ = break (bread).          |
| ܐܚܠܐ = be despised; Aph., despise.                                                          | ܐܚܠܐ = spit.                   |
| ܐܚܠܐ = be warm; Aph., love.                                                                 | ܐܚܠܐ = come down.              |
| ܐܚܠܐ = be hot (Impf. ܐܚܠܐ).                                                                 | ܐܚܠܐ = be firm; Aph., believe. |
| ܐܚܠܐ = love; Pa., be merciful to.                                                           |                                |
| ܐܚܠܐ = sick, ill.                                                                           | ܐܚܠܐ = nest.                   |
| ܐܚܠܐ = a particle inserted to indicate that the sentence in which it occurs is a quotation. | ܐܚܠܐ = promise.                |
|                                                                                             | ܐܚܠܐ = Pa'el, comfort.         |
| ܐܚܠܐ = bone.                                                                                | ܐܚܠܐ = sheet.                  |
| ܐܚܠܐ = Sarah.                                                                               | ܐܚܠܐ = behold!                 |
|                                                                                             | ܐܚܠܐ = Hagar.                  |



which he saw was like a great sheet coming down from heaven.  
10. And they brought the apostle into the house of the priest, and they spat on him, and he was despised in their eyes.

### § 29. ܐ" AND ܐ" VERBS

There are a few verbs in Syriac which end in ܐ which come under the heading of ܐ" guttural verbs. Such is ܐܘܪܐ, already used. But in the great majority of cases the ܐ is really only a vowel letter, and takes the place of an original ܐ which reappears before consonantal additions. The various changes as they are affected by the different affirmatives in the different inflexions are as follows:

#### Pe'al

The inflexion varies as the verb is of a transitive or an intransitive nature. In the 3rd sing. of transitive verbs the vowel is ܐ, and the fem. has no vowel on the first syllable. In the 1st sing. the vowel is ܐ, and again there is no vowel on the first radical. In the other persons the vowel is ܐ, and is followed in the 3rd masc. plur. by ܐ, and in the other persons by ܐ, thus forming diphthongs.

In the intransitive forms the third radical is represented by ܐ, and this is consonantal in the 3rd sing. fem. and vocalic elsewhere.

In the Imperfect the vowel with the ܐ is ܐ. In the 2nd and 3rd masc. plur. it coalesces with the affirmative to make ܐܐ. This, however, was not originally U but O, and is still so indicated in the Chaldean system of vowels. In the 2nd and 3rd fem. plur. a consonantal ܐ appears.

In the Imperative the masc. plur. resembles the 3rd plur. masc. of the Perfect. In the other parts ܐ appears, vocalic in the masc. sing., consonantal elsewhere.

The Infinitive ends in ܐ.

In the Active Participle the masc. sing. ends in ٱ; in the fem. sing. and the plural the third radical is represented by ٱ, which is consonantal in the feminine, and in the masc. plur. takes the form of ٱ.

In the Passive Participle the same endings are found, but the absence of an unchangeable vowel in the first syllable is met by the insertion of a ٱ in the feminine.

### Other Conjugations

All other Perfects end as does the Perfect Pe'al of the intransitive form. In the same way all other Imperfects resemble the Imperfect Pe'al in their terminations. The same remark may be made regarding the Imperatives and Participles, except that the masc. sing. of the Imperative Ethpe'el ends in ٱ, that of the rest in ٱ.

These remarks may be illustrated by the following paradigm:

#### PE'AL

##### Perfect

|           | SINGULAR   |            | PLURAL                  |            |
|-----------|------------|------------|-------------------------|------------|
| 3rd Masc. | فَعَّلَا   | فَعَّلَ    | فَعَّلُوا <sup>I</sup>  | فَعِّلُوا  |
| „ Fem.    | فَعَّلَتْ  | فَعَّلَتْ  | فَعَّلْنَ <sup>I</sup>  | فَعِّلْنَ  |
| 2nd Masc. | فَعَّلَانِ | فَعَّلَانِ | فَعَّلَانِ <sup>I</sup> | فَعِّلَانِ |
| „ Fem.    | فَعَّلَانِ | فَعَّلَانِ | فَعَّلَانِ <sup>I</sup> | فَعِّلَانِ |
| 1st Com.  | فَعَّلُوا  | فَعَّلُوا  | فَعَّلُوا               | فَعِّلُوا  |

##### Imperfect

|           |          |             |
|-----------|----------|-------------|
| 3rd Masc. | يَفْعَلُ | يَفْعَلُونَ |
| „ Fem.    | يَفْعَلُ | يَفْعَلْنَ  |
| 2nd Masc. | يَفْعَلُ | يَفْعَلُونَ |

Take of brevity the alternative forms in فَعَّلُوا and فَعِّلُوا are omitted of these verbs.

## SINGULAR

## PLURAL

|          |               |               |
|----------|---------------|---------------|
| 2nd Fem. | ܐܰܠܰܐܰܡܰܝܰܝܰܐ | ܐܰܠܰܐܰܡܰܝܰܝܰܐ |
| 1st Com. | ܐܰܠܰܐܰܡܰܝܰܝܰܐ | ܐܰܠܰܐܰܡܰܝܰܝܰܐ |

## Imperative

|       |               |               |
|-------|---------------|---------------|
| Masc. | ܐܰܠܰܐܰܡܰܝܰܝܰܐ | ܐܰܠܰܐܰܡܰܝܰܝܰܐ |
| Fem.  | ܐܰܠܰܐܰܡܰܝܰܝܰܐ | ܐܰܠܰܐܰܡܰܝܰܝܰܐ |

## Infinitive

ܐܰܠܰܐܰܡܰܝܰܝܰܐ

## Participle

|               |               |               |
|---------------|---------------|---------------|
| Active Masc.  | ܐܰܠܰܐܰܡܰܝܰܝܰܐ | ܐܰܠܰܐܰܡܰܝܰܝܰܐ |
| „ Fem.        | ܐܰܠܰܐܰܡܰܝܰܝܰܐ | ܐܰܠܰܐܰܡܰܝܰܝܰܐ |
| Passive Masc. | ܐܰܠܰܐܰܡܰܝܰܝܰܐ | ܐܰܠܰܐܰܡܰܝܰܝܰܐ |
| „ Fem.        | ܐܰܠܰܐܰܡܰܝܰܝܰܐ | ܐܰܠܰܐܰܡܰܝܰܝܰܐ |

## ETHPE'EL

## Perfect

|           |               |               |
|-----------|---------------|---------------|
| 3rd Masc. | ܐܰܠܰܐܰܡܰܝܰܝܰܐ | ܐܰܠܰܐܰܡܰܝܰܝܰܐ |
| „ Fem.    | ܐܰܠܰܐܰܡܰܝܰܝܰܐ | ܐܰܠܰܐܰܡܰܝܰܝܰܐ |
| 2nd Masc. | ܐܰܠܰܐܰܡܰܝܰܝܰܐ | ܐܰܠܰܐܰܡܰܝܰܝܰܐ |
| „ Fem.    | ܐܰܠܰܐܰܡܰܝܰܝܰܐ | ܐܰܠܰܐܰܡܰܝܰܝܰܐ |
| 1st Com.  | ܐܰܠܰܐܰܡܰܝܰܝܰܐ | ܐܰܠܰܐܰܡܰܝܰܝܰܐ |

## Imperfect

|           |               |               |
|-----------|---------------|---------------|
| 3rd Masc. | ܐܰܠܰܐܰܡܰܝܰܝܰܐ | ܐܰܠܰܐܰܡܰܝܰܝܰܐ |
| „ Fem.    | ܐܰܠܰܐܰܡܰܝܰܝܰܐ | ܐܰܠܰܐܰܡܰܝܰܝܰܐ |
| 2nd Masc. | ܐܰܠܰܐܰܡܰܝܰܝܰܐ | ܐܰܠܰܐܰܡܰܝܰܝܰܐ |
| „ Fem.    | ܐܰܠܰܐܰܡܰܝܰܝܰܐ | ܐܰܠܰܐܰܡܰܝܰܝܰܐ |
| 1st Com.  | ܐܰܠܰܐܰܡܰܝܰܝܰܐ | ܐܰܠܰܐܰܡܰܝܰܝܰܐ |

## Imperative

|       | SINGULAR | PLURAL      |
|-------|----------|-------------|
| Masc. | بَاوَصٌ  | بَاوَصَةٌ   |
| Fem.  | بَاوَصٌ  | بَاوَصُتُمْ |

## Participle

|       |                           |                           |
|-------|---------------------------|---------------------------|
| Masc. | مُذَلِّجٌ وَمُذَلِّلٌ     | مُذَلِّلٌ وَمُذَلِّلٌ     |
| Fem.  | مُذَلِّلَةٌ وَمُذَلِّلَةٌ | مُذَلِّلَةٌ وَمُذَلِّلَةٌ |

### Infinitive

مَا فَضَّلَهُ

## PA'EL

## Perfect

|           |        |        |
|-----------|--------|--------|
| 3rd Masc. | وَقَدْ | وَقَدْ |
| „ Fem.    | وَقَدْ | وَقَدْ |
| 2nd Masc. | وَقَدْ | وَقَدْ |
| „ Fem.    | وَقَدْ | وَقَدْ |
| 1st Com.  | وَقَدْ | وَقَدْ |

## Imperfect

|           |           |           |
|-----------|-----------|-----------|
| 3rd Masc. | يُضَاعِلُ | يُضَاعِلُ |
| „ Fem.    | تُضَاعِلُ | تُضَاعِلُ |
| 2nd Masc. | تُضَاعِلُ | تُضَاعِلُ |
| „ Fem.    | تُضَاعِلُ | تُضَاعِلُ |
| 1st Com.  | يُضَاعِلُ | يُضَاعِلُ |

## Imperative

|       |           |           |
|-------|-----------|-----------|
| Masc. | وَمَوْلَا | وَمَوْلَا |
| Fem.  | وَمَوْلَا | وَمَوْلَا |

### Infinitive

طَبَقُ طَبَقٍ

**Participle**

|               | SINGULAR  | PLURAL     |
|---------------|-----------|------------|
| Active Masc.  | صَاعِدًا  | صَاعِدِينَ |
| „ Fem.        | صَاعِدَةٌ | صَاعِدَاتٌ |
| Passive Masc. | صَاعِدٌ   | صَاعِدُونَ |
| „ Fem.        | صَاعِدَةٌ | صَاعِدَاتٌ |

## ETHPA'AL

**Perfect**

|           |            |             |
|-----------|------------|-------------|
| 3rd Masc. | لَوَّحًا   | لَوَّحِينَ  |
| „ Fem.    | لَوَّحَةً  | لَوَّحَاتٍ  |
| 2nd Masc. | لَوَّحْتَ  | لَوَّحْتَهُ |
| „ Fem.    | لَوَّحْتِ  | لَوَّحْتِمْ |
| 1st Com.  | لَوَّحْنَا | لَوَّحْنَا  |

**Imperfect**

|           |           |              |
|-----------|-----------|--------------|
| 3rd Masc. | يَلَوِّحُ | يَلَوِّحُونَ |
| „ Fem.    | يَلَوِّحُ | يَلَوِّحُونَ |
| 2nd Masc. | يَلَوِّحُ | يَلَوِّحُونَ |
| „ Fem.    | يَلَوِّحُ | يَلَوِّحُونَ |
| 1st Com.  | يَلَوِّحُ | يَلَوِّحُونَ |

**Imperative**

|       |          |          |
|-------|----------|----------|
| Masc. | لَوِّحْ  | لَوِّحْ  |
| Fem.  | لَوِّحِي | لَوِّحِي |

**Infinitive**

لَوِّحٌ

**Participle**

|       |           |            |
|-------|-----------|------------|
| Masc. | لَوِّحٌ   | لَوِّحُونَ |
| Fem.  | لَوِّحَةٌ | لَوِّحَاتٌ |

## APH'EL

## Perfect

|           | SINGULAR  | PLURAL     |
|-----------|-----------|------------|
| 3rd Masc. | וָחַב     | וָחַבּוּ   |
| „ Fem.    | וָחַבָּה  | וָחַבּוּ   |
| 2nd Masc. | וָחַבְתָּ | וָחַבְתֶּם |
| „ Fem.    | וָחַבְתְּ | וָחַבְתֶּם |
| 1st Com.  | וָחַבְנוּ | וָחַבְתֶּם |

## Imperfect

|           |           |            |
|-----------|-----------|------------|
| 3rd Masc. | יִחַב     | יִחַבּוּ   |
| „ Fem.    | יִחַבּוּ  | יִחַבּוּ   |
| 2nd Masc. | יִחַבְתָּ | יִחַבְתֶּם |
| „ Fem.    | יִחַבְתְּ | יִחַבְתֶּם |
| 1st Com.  | יִחַבְנוּ | יִחַבְתֶּם |

## Imperative

|       |          |          |
|-------|----------|----------|
| Masc. | וְחַב    | וְחַבּוּ |
| Fem.  | וְחַבּוּ | וְחַבּוּ |

## Infinitive

וְחַבְתִּי

## Participle

|               |            |            |
|---------------|------------|------------|
| Active Masc.  | וְחַבֵּן   | וְחַבֵּן   |
| „ Fem.        | וְחַבֵּנָה | וְחַבֵּנָה |
| Passive Masc. | וְחַבֵּן   | וְחַבֵּן   |
| „ Fem.        | וְחַבֵּנָה | וְחַבֵּנָה |

## ETTAPH'AL

## Perfect

|           |           |            |
|-----------|-----------|------------|
| 3rd Masc. | וָחַבְתָּ | וָחַבְתֶּם |
| „ Fem.    | וָחַבְתְּ | וָחַבְתֶּם |

|           | SINGULAR   | PLURAL     |
|-----------|------------|------------|
| 2nd Masc. | ܐܠܐܩܬܐ     | ܐܠܐܩܬܐܝܗܘܢ |
| „ Fem.    | ܐܠܐܩܬܐܝܗܐ  | ܐܠܐܩܬܐܝܗܘܢ |
| 1st Com.  | ܐܠܐܩܬܐܝܗܘܢ | ܐܠܐܩܬܐܝܗܘܢ |

**Imperfect**

|           |            |            |
|-----------|------------|------------|
| 3rd Masc. | ܐܠܐܩܬܐ     | ܐܠܐܩܬܐܝܗܘܢ |
| „ Fem.    | ܐܠܐܩܬܐܝܗܐ  | ܐܠܐܩܬܐܝܗܘܢ |
| 2nd Masc. | ܐܠܐܩܬܐ     | ܐܠܐܩܬܐܝܗܘܢ |
| „ Fem.    | ܐܠܐܩܬܐܝܗܐ  | ܐܠܐܩܬܐܝܗܘܢ |
| 1st Com.  | ܐܠܐܩܬܐܝܗܘܢ | ܐܠܐܩܬܐܝܗܘܢ |

**Imperative**

|       |           |            |
|-------|-----------|------------|
| Masc. | ܐܠܐܩܬܐ    | ܐܠܐܩܬܐܝܗܘܢ |
| Fem.  | ܐܠܐܩܬܐܝܗܐ | ܐܠܐܩܬܐܝܗܘܢ |

**Infinitive**

ܐܠܐܩܬܐܝܗܘܢ

**Participle**

|       |            |            |
|-------|------------|------------|
| Masc. | ܐܠܐܩܬܐܝܗܘܢ | ܐܠܐܩܬܐܝܗܘܢ |
| Fem.  | ܐܠܐܩܬܐܝܗܐ  | ܐܠܐܩܬܐܝܗܘܢ |

**Note on some Anomalous Verbs**

ܐܠܐܩܬܐ = find: Impf. ܐܠܐܩܬܐ, Participle ܐܠܐܩܬܐܝܗܘܢ.

ܐܠܐܩܬܐ = come: Impf. ܐܠܐܩܬܐ, Imper. ܐܠܐܩܬܐ, Aph'el ܐܠܐܩܬܐܝܗܘܢ.

ܐܠܐܩܬܐ = go: Impf. ܐܠܐܩܬܐ, Imper. ܐܠܐܩܬܐ. When the ܐ would normally follow a vowelless ܐ and thus take a vowel, it falls out of pronunciation, is written with 'linea occultans', and leaves the ܐ to take the vowel; e.g. ܐܠܐܩܬܐ 1st sing. perf., ܐܠܐܩܬܐ f. ptcpl.

הלם = go up: when the ם stands at the end of a syllable the ץ is assimilated to it, e.g. Impf. Pe'al תהלם, Perf. Aph'el תהלם.

תתן = give: in the Pe'al it is used only in the Perfect, Imperative, and Participle. The ם loses its pronunciation and is written with 'linea occultans' in the following forms: תתן, תתן, תתן, תתן, תתן, תתן, תתן, but not in תתן and תתן.

(The root תתן is used for the Imperfect: תתן.)

For the Passive the Ethpe'el is used and takes the regular form for ʿ verbs, i.e. תתן, תתן, &c.

חל = live: Impf. Pe'al, תחל (also תחל and תחל).

Aph'el (formed partly like that of double ץ verbs): תחל, תחל.

Impf. תחל, more frequently written תחל.

Ptcpl. תחל, ,, ,, תחל.

הוה = be: the Perfect is regular, like הוה. When used as an enclitic it loses the ם in pronunciation, e.g. הוה.

The Imperfect is also regular, הוה, &c.

Two participles are in use: (i) הוה, f. הוה = being, becoming. (ii) הוה, f. הוה = existing, created.

### Vocabulary

הוה = throw (Pe. and Aph.).

הוה = create.

הוה = see.

הוה = reveal.

הוה = ask, demand, seek.

הוה = accuse.

הוה = loose, destroy, settle; Pa. begin.

הוה = Ethpa'al, prophesy.

הוה = Pe'al, fill; Pa'el, Shaph'el, fulfil.

הוה = Pa'el, show.

הוה = call, read.

הוה = Pa'el, turn aside.

הוה = grain.

הוה = be like; Pa'el, liken.

הוה = mustard.

|                     |                                |
|---------------------|--------------------------------|
| ܠܒܢܐ = build.       | ܠܡܢܐ = how.                    |
| ܠܚܡܐ = be drunk.    | ܠܚܡܐ = six (with masc. nouns). |
| ܠܚܡܐ = hate.        |                                |
| ܠܚܡܐ = answer.      | ܠܚܡܐ = fault, cause.           |
| ܠܚܡܐ = be pleasing. | ܠܚܡܐ = Elisha.                 |
| ܠܚܡܐ = deliver.     | ܠܚܡܐ = Elijah.                 |
|                     | ܠܚܡܐ = Enoch.                  |

### Exercise 22

Translate into English :

1. ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ. ܠܚܡܐ ܠܚܡܐ. ܠܚܡܐ ܠܚܡܐ.
2. ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ. ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ.
3. ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ.
4. ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ. ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ.
5. ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ. ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ.
6. ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ. ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ.
7. ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ. ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ.
8. ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ. ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ.
9. ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ. ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ.
10. ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ. ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ ܠܚܡܐ.

Translate into Syriac:

1. Let the women be believers, and let them not be speakers of evil. 2. We have begun to build the temple, and we seek that it should be like the house of a great king. 3. Truth was revealed in the flesh, that in it all men might see its glory. 4. In six days was the earth created, and in six days was the heaven and all that is in it completed. 5. And the women cast stones from the house, and they fell upon the head of the king, and he died. 6. Show me all that is in your house, that I may see it. 7. And the priest said to the woman, If you read this book I will cast you out of the city. 8. And the woman answered and said to the king, Give me that which I seek of you and I will praise you. 9. If you do not fulfil righteousness, I will hate your offerings and will despise your gifts. 10. I find no fault in this man, of all the things of which you accuse him. I shall therefore loose him.

### § 30. PRONOMINAL SUFFIXES ATTACHED TO VERBS ܐܝܢ

Suffixes are attached in the ordinary way to those parts of these verbs which end in consonants. With vocalic terminations, however, there are some variations. As in the paradigm of the verb itself, the last radical appears as a vowel letter, or as a simple vowel.

In Perfects ending in ܐ the 3rd sing. masc. has ܐ, in the 3rd plur. masc. an ܐ is inserted, and the ܐ of the masc. is vocalized. After the ܐ of the 3rd fem. plur. a ܐ is inserted.

In Perfects ending in ܐ, this letter becomes consonantal, except with the suffixes of the 2nd plur., and the suffixes are attached as usual.

In all Imperfects the ܐ is retained as a connecting vowel, and is written ܐ.

In the Imperative the suffixes are attached in the same way as in the Perfect, with certain exceptions which can be noted from the paradigm given below.

In the Infinitive Pe'al the last radical appears as a consonantal א, and the suffixes are attached as to the regular verb.

The following forms will serve to illustrate these points:

Suffixes attached to the Perfect:

|                | 3rd SING. MASC. |           | 2nd SING. MASC. |
|----------------|-----------------|-----------|-----------------|
|                | Pe'al           | Pa'el     |                 |
| 1st Com. Sing. | וְכָלַב         | וְכָלַב   | וְכָלַב         |
| 2nd Masc.      | וְכָלְךָ        | וְכָלְךָ  | —               |
| „ Fem.         | וְכָלְךָ        | וְכָלְךָ  | —               |
| 3rd Mas.       | וְכָלָה         | וְכָלָה   | וְכָלָה         |
| „ Fem.         | וְכָלָה         | וְכָלָה   | וְכָלָה         |
| 1st Com. Plur. | וְכָלָם         | וְכָלָם   | וְכָלָם         |
| 2nd Masc.      | וְכָלְכֶם       | וְכָלְכֶם | —               |
| „ Fem.         | וְכָלְכֶם       | וְכָלְכֶם | —               |

|                | 3rd PLUR. MASC. |         | 3rd PLUR. FEM. |         |
|----------------|-----------------|---------|----------------|---------|
| 1st Com. Sing. | וְכָלָה         | וְכָלָה | וְכָלָה        | וְכָלָה |
| 2nd Masc.      | וְכָלָה         | וְכָלָה | וְכָלָה        | וְכָלָה |
| „ Fem.         | וְכָלָה         | וְכָלָה | וְכָלָה        | וְכָלָה |
| 3rd Masc.      | וְכָלָה         | וְכָלָה | וְכָלָה        | וְכָלָה |
| „ Fem.         | וְכָלָה         | וְכָלָה | וְכָלָה        | וְכָלָה |
| 1st Com. Plur. | וְכָלָה         | וְכָלָה | וְכָלָה        | וְכָלָה |
| 2nd Masc.      | וְכָלָה         | וְכָלָה | וְכָלָה        | וְכָלָה |
| „ Fem.         | וְכָלָה         | וְכָלָה | וְכָלָה        | וְכָלָה |

Suffixes attached to the Imperfect:

3rd SING. MASC.

|                |       |
|----------------|-------|
| 1st Com. Sing. | ܐܢܝܢܐ |
| 2nd Masc.      | ܐܢܝܢܐ |
| „ Fem.         | ܐܢܝܢܐ |
| 3rd Masc.      | ܐܢܝܢܐ |
| „ Fem.         | ܐܢܝܢܐ |
| 1st Com. Plur. | ܐܢܝܢܐ |
| 2nd Masc.      | ܐܢܝܢܐ |
| „ Fem.         | ܐܢܝܢܐ |

Suffixes attached to the Imperative:

|                | MASC. SING.<br>Pe'al | Pa'el | FEM.<br>SING. | MASC.<br>PLUR. | FEM.<br>PLUR. |
|----------------|----------------------|-------|---------------|----------------|---------------|
| 1st Com. Sing. | ܐܢܝܢܐ                | ܐܢܝܢܐ | ܐܢܝܢܐ         | ܐܢܝܢܐ          | ܐܢܝܢܐ         |
| 3rd Masc.      | ܐܢܝܢܐ                | ܐܢܝܢܐ | ܐܢܝܢܐ         | ܐܢܝܢܐ          | ܐܢܝܢܐ         |
| „ Fem.         | ܐܢܝܢܐ                | ܐܢܝܢܐ | ܐܢܝܢܐ         | ܐܢܝܢܐ          | ܐܢܝܢܐ         |
| 1st Com. Plur. | ܐܢܝܢܐ                | ܐܢܝܢܐ | ܐܢܝܢܐ         | ܐܢܝܢܐ          | ܐܢܝܢܐ         |

Suffixes attached to the Infinitives:

|       |            |
|-------|------------|
| Pe'al | ܐܢܝܢܐ      |
|       | ܐܢܝܢܐ, &c. |
| Pa'el | ܐܢܝܢܐ      |
|       | ܐܢܝܢܐ, &c. |

### § 31. NOMINAL STEMS WITH VOCALIC ENDINGS

There are a large number of stems, derived from ʾ"\\ verbs, which end in a vowel, and exhibit certain peculiarities in declension. These arise from the fact that the vowel letter appears as a

pure vowel before a consonant, and as a consonant before a vowel. This applies to nouns whose stem ends in A, I, or U. The most numerous class of this type of verb is that of the feminine abstract nouns in I and U. There are also many adjectives of participial form, and a few feminine nouns ending in  $\text{اِ}$ . These last are peculiar in the fact that in the plural a consonantal  $\text{ا}$  appears. The following forms will serve to illustrate the declension of these nouns:

**A. Nouns with movable vowels of the first class (cf. § 9)**

|           | MASCULINE       |                | FEMININE        |                |
|-----------|-----------------|----------------|-----------------|----------------|
|           | <i>Singular</i> | <i>Plural</i>  | <i>Singular</i> | <i>Plural</i>  |
| Absolute  | $\text{اِذْ}^1$ | $\text{اِذَم}$ | $\text{اِذْ}$   | $\text{اِذَم}$ |
| Emphatic  | $\text{اِذْ}$   | $\text{اِذَم}$ | $\text{اِذْ}$   | $\text{اِذَم}$ |
| Construct | $\text{اِذْ}$   | $\text{اِذَم}$ | $\text{اِذْ}$   | $\text{اِذَم}$ |

**B. Nouns with movable vowels of the second class (cf. § 11)**

|           | MASCULINE       |                                   | FEMININE        |                |
|-----------|-----------------|-----------------------------------|-----------------|----------------|
|           | <i>Singular</i> | <i>Plural</i>                     | <i>Singular</i> | <i>Plural</i>  |
| Absolute  | $\text{اِذْ}^2$ | $\text{اِذَم}$                    | $\text{اِذْ}$   | $\text{اِذَم}$ |
| Emphatic  | $\text{اِذْ}$   | $\text{اِذَم}$ ( $\text{اِذَم}$ ) | $\text{اِذْ}$   | $\text{اِذَم}$ |
| Construct | $\text{اِذْ}$   | $\text{اِذَم}$                    | $\text{اِذْ}$   | $\text{اِذَم}$ |

**C. Feminine Abstract Nouns**

|           | In $\text{اِ}$  |                | In $\text{اِ}$ |                |
|-----------|-----------------|----------------|----------------|----------------|
| Absolute  | $\text{اِذْ}$   | $\text{اِذَم}$ | $\text{اِذْ}$  | $\text{اِذَم}$ |
| Emphatic  | $\text{اِذْ}^3$ | $\text{اِذَم}$ | $\text{اِذْ}$  | $\text{اِذَم}$ |
| Construct | $\text{اِذْ}$   | $\text{اِذَم}$ | $\text{اِذْ}$  | $\text{اِذَم}$ |

<sup>1</sup> Adj. = pure.    <sup>2</sup> = fool.    <sup>3</sup> = part, portion.    <sup>4</sup> = story.





The cardinals are as follows:

|      | USED WITH MASC.    | USED WITH FEM.     |
|------|--------------------|--------------------|
| 1 =  | ܡܝܐ                | ܡܝܐ                |
| 2 =  | ܬܠܬܐ               | ܬܠܬܐ               |
| 3 =  | ܬܠܬܐ               | ܬܠܬܐ               |
| 4 =  | ܕܘܪܫܐ              | ܕܘܪܫܐ              |
| 5 =  | ܡܚܚܕܐ              | ܡܚܚܕܐ              |
| 6 =  | ܬܬܝܬܐ, ܬܬܝܬܐ       | ܬܬܝܬܐ              |
| 7 =  | ܡܚܚܕܐ              | ܡܚܚܕܐ              |
| 8 =  | ܬܠܬܐ               | ܬܠܬܐ               |
| 9 =  | ܬܠܬܐ               | ܬܠܬܐ               |
| 10 = | ܬܬܝܬܐ              | ܬܬܝܬܐ              |
| 11 = | ܡܝܬܬܝܬܐ            | ܡܝܬܬܝܬܐ            |
| 12 = | ܬܠܬܐ               | ܬܠܬܐ               |
| 13 = | ܬܠܬܐ               | ܬܠܬܐ               |
| 14 = | ܕܘܪܫܐ              | ܕܘܪܫܐ              |
| 15 = | ܡܚܚܕܐ              | ܡܚܚܕܐ              |
| 16 = | ܬܬܝܬܐ <sup>1</sup> | ܬܬܝܬܐ <sup>1</sup> |
| 17 = | ܡܚܚܕܐ              | ܡܚܚܕܐ              |
| 18 = | ܬܠܬܐ               | ܬܠܬܐ               |
| 19 = | ܬܠܬܐ               | ܬܠܬܐ               |
| 20 = | ܬܬܝܬܐ              |                    |
| 21 = | ܬܬܝܬܐ ܡܝܐ          | ܬܬܝܬܐ ܡܝܐ          |
| 30 = | ܬܠܬܐ               |                    |
| 40 = | ܕܘܪܫܐ              |                    |

<sup>1</sup> In reading this form only one ܬ is taken into account.

|          |                         |
|----------|-------------------------|
| 50 =     | سُخْمَم                 |
| 60 =     | لُكْلَم, هُكْلَم        |
| 70 =     | مُجْتَم                 |
| 80 =     | لُكْلَم                 |
| 90 =     | لُكْلَم                 |
| 100 =    | هُكْلَم (Plur. هُكْلَم) |
| 200 =    | هُكْلَم                 |
| 300 =    | لُكْلَم                 |
| 1,000 =  | لُكْلَم (Plur. لُكْلَم) |
| 2,000 =  | لُكْلَم                 |
| 10,000 = | لُكْلَم (Plur. لُكْلَم) |

The numerals from 11 to 19 frequently appear in different forms. Those which are given above are those most commonly met with. Those from 2 to 10 may be used with pronominal suffixes, e.g.  $\text{لُكْلَم} = \text{the four of them, or they four.}^1$

In stating numbers above 20 the larger numerals are placed first, e.g. 2,753 =  $\text{لُكْلَم} \text{ هُكْلَم} \text{ سُخْمَم}$ .

Ordinals are found from 1st to 10th. They are formed, except 1st, by adding  $\text{ل}$  to the cardinal stem and introducing  $\text{م}$  after the 2nd radical, thus:

|       |                      |
|-------|----------------------|
| 1st = | سُخْمَم              |
| 2nd = | لُكْلَم (f. لُكْلَم) |
| 3rd = | لُكْلَم              |
| 4th = | لُكْلَم              |
| 5th = | سُخْمَم              |
| 6th = | لُكْلَم              |

<sup>1</sup> For 'the three of them'  $\text{لُكْلَم}$  is used.

7th = ܡܚܒܬܐ

8th = ܡܚܒܬܐ

9th = ܡܚܒܬܐ

10th = ܡܚܒܬܐ

The cardinal numbers with ܐ prefixed may be used in place of these ordinal numbers, e.g. ܡܚܒܬܐ ܡܚܒܬܐ or ܡܚܒܬܐ ܡܚܒܬܐ. For the higher numbers it is common to use the construct of the noun before the cardinal numbers, e.g. ܡܚܒܬܐ ܡܚܒܬܐ ܡܚܒܬܐ = the 421st year.

The day of the month is expressed either by using the emphatic form of the numeral with the preposition ܕ, e.g.

ܡܚܒܬܐ ܡܚܒܬܐ = on the 5th day (of the month),

ܡܚܒܬܐ ܡܚܒܬܐ = on the 9th day (of the month);

or by using ܡܚܒܬܐ (or ܡܚܒܬܐ) followed by the absolute state of the numeral, e.g.

ܡܚܒܬܐ ܡܚܒܬܐ ܡܚܒܬܐ ܡܚܒܬܐ = on the 25th day of the month Ab.

ܡܚܒܬܐ may be added if the month has not already been mentioned in the date.

### Vocabulary

ܡܚܒܬܐ = month. ܡܚܒܬܐ = elder

ܡܚܒܬܐ = number.

### Exercise 24

Translate into Syriac:

1. They three went into the house of the king.
2. There are two ways from which a man shall choose, the one is good and the other is bad.
3. On the fifteenth day of the month the king

entered the city. 4. There are 3,428 men in this city. 5. The number of those whom I saw of the house of Israel was 144,000. 6. All the days of Adam were nine hundred and thirty years. 7. Enoch was the seventh from Adam. 8. And the apostles took a hundred and fifty-three fishes from the sea. 9. And he chose twelve that they should be with him. 10. Moses appointed seventy-two elders that they should judge the people.

## VOCABULARY

NOTE. Figures placed after Syriac words refer to sections in the Grammar.

Substantives are quoted in the Emphatic State, adjectives in the Absolute.

The gender of feminine nouns is indicated in cases where it is not obvious either from the meaning or from the form.

Verbs whose vowel in the Perfect Pe'al is <sup>ˆ</sup> are especially indicated. Verbs ܐ" are distinguished by <sup>ˆ</sup>, and verbs double ܐ by <sup>ˆ</sup>. In all other cases (except verbs ܐ") the vowel may be assumed to be .

The English letters a, e, o, after verbs indicate the vowel of the Imperfect Pe'al.

## SYRIAC-ENGLISH

|                                           |                                                            |
|-------------------------------------------|------------------------------------------------------------|
| ܐ                                         | ܐܢܐ (f.); ear.                                             |
| (For verbs with initial ܐ see under ܐ.)   | ܐ" Conj.; or.                                              |
| ܐܢܐ 13; father.                           | ܐ" Interj.; O!                                             |
| ܐܢܐ a, 24; perish; <i>Aph.</i> , destroy. | ܐܢܐ (f.); path, way.                                       |
| ܐܢܐ 24; <i>Ethpe.</i> , mourn.            | ܐܢܐ Jerusalem.                                             |
| ܐܢܐܢܐ Abraham.                            | ܐܢܐ a, 24, 29 note; go; followed by ܐ, be useful, fit for. |
| ܐܢܐ man, Adam.                            |                                                            |

- ܐܠܝܐ 13; brother.  
 ܐܠܡ 0, 24; seize, hold, shut up; *Aph.*, close up.  
 ܐܠܡܐ 23, 24; *Aph.*, delay.  
 ܐܠܡܐ 13; other, another.  
 ܐܠܡܐ (f.); *Const.* ܡܝ, hand.  
 ܐܠܡܐ 5, *Rel. and Inter. Pron. Fem. Sing.*; which, which?  
 ܐܠܡܐ *Prep.*; like, according to; followed by *Conj.* ܐ, as.  
 ܐܠܡܐ *Adv.*; how, as; *Inter.*, how?  
 ܐܠܡܐ 5, *Rel. and Inter. Pron. Com. Plur.*; who, who?  
 ܐܠܡܐ tree.  
 ܐܠܡܐ 5, *Rel. and Inter. Pron. Masc. Sing.*; which, which?  
 ܐܠܡܐ Israel.  
 ܐܠܡܐ 8; there is.  
 ܐܠܡܐ 8, *Prep.*; like.  
 ܐܠܡܐ 0, 24; eat; *Ethpe.*, passive; *Aph.*, causative.  
 ܐܠܡܐ *Conj.*; but.  
 ܐܠܡܐ God.  
 ܐܠܡܐ Elijah.  
 ܐܠܡܐ Elisha.  
 ܐܠܡܐ (f.); rib.  
 ܐܠܡܐ a, 24; learn; *Pa.*, teach.  
 ܐܠܡܐ 0, 24; *Pe. and Pa.*, oppress; *Ethpe.*, passive.  
 ܐܠܡܐ 13; mother.  
 ܐܠܡܐ *Adv.*; truly.  
 ܐܠܡܐ 24; *Ethpe.*, be constant.  
 ܐܠܡܐ a, 24; say, tell; *Ethpe.*, passive.  
 ܐܠܡܐ lamb.  
 ܐܠܡܐ 13; handmaid.  
 ܐܠܡܐ *Conj.*; when; ܐܠܡܐ whenever.  
 ܐܠܡܐ *Conj.*; if.  
 ܐܠܡܐ, ܐܠܡܐ *Pers. Pron.*; I.  
 ܐܠܡܐ 5, *Pers. Pron. Masc. Plur. encl.*; they.  
 ܐܠܡܐ 5, *Pers. Pron. Fem. Plur. encl.*; they.  
 ܐܠܡܐ ܐܠܡܐ man.  
 ܐܠܡܐ 5, *Pers. Pron. Masc. Sing.*; you (thou).  
 ܐܠܡܐ 5, *Pers. Pron. Fem. Sing.*; you (thou).  
 ܐܠܡܐ 5, *Pers. Pron. Masc. Plur.*; you.  
 ܐܠܡܐ 5, *Pers. Pron. Fem. Plur.*; you.

ܐܢܬܐ 13, *Plur.* ܐܢܬܐ; woman,  
wife.

ܐܢܬܐ ܐܢܬܐ *Plur.* ܐܢܬܐ; threshold.

ܐܢܬܐ 0, 23, 24; bind.

ܐܢܬܐ *Adv.*; also.

ܐܢܬܐ (f.); face.

ܐܢܬܐ ܐܢܬܐ widow.

ܐܢܬܐ (f.); earth.

ܐܢܬܐ 0, 24; shed, pour; *Ethpe.*,  
*passive*.

ܐܢܬܐ 23, 29 note; be able,  
find; ܐܢܬܐ be found.

ܐܢܬܐ 29; drink (also ܐܢܬܐ).

ܐܢܬܐ 24, 29 note; come; *Aph.*,  
bring.

ܐܢܬܐ *Plur.* ܐܢܬܐ; sign.

ܐ

ܐ *Prep.* inseparable; by, with.

ܐܢܬܐ a, 26; be evil.

ܐܢܬܐ 0, 28; plunder; *Ettaph.*,  
*passive*.

ܐܢܬܐ 23; *Pa.* (ܐܢܬܐ) comfort.

ܐܢܬܐ 10 note, *Prep.*; between,  
among.

ܐܢܬܐ evil.

ܐܢܬܐ 10 note, *Prep.*; between.

ܐܢܬܐ 13; house.

ܐܢܬܐ 10 note, *Prep.* and  
*Adv.*; alone.

ܐܢܬܐ 10 note, *Prep.*; without.

ܐܢܬܐ 29; build.

ܐܢܬܐ a; enjoy; *Aph.*, give  
pleasure to.

ܐܢܬܐ flesh.

ܐܢܬܐ 10 note, *Prep.*; behind.

ܐܢܬܐ 29; seek.

ܐܢܬܐ husband.

ܐܢܬܐ enemy.

ܐܢܬܐ egg.

ܐܢܬܐ (f.); cattle, herd.

ܐܢܬܐ see ܐܢܬܐ.

ܐܢܬܐ 13; son.

ܐܢܬܐ 29; create.

ܐܢܬܐ Creator.

ܐܢܬܐ *Pa.*, bless; *Ethpa.*, *passive*.

ܐܢܬܐ 13; daughter.

ܐܢܬܐ virgin.

ܐܢܬܐ 10 note, *Prep.*; after.

ܐ

ܐܢܬܐ 29; choose.

ܐܢܬܐ 0; create; *Ethpe.*, *passive*.

- ܐܝܬܐ man, husband.  
 ܐܝܬܐܐ Golgotha.  
 ܐܝܬܐ 13; goat.  
 ܐܝܬܐܐ blasphemy.  
 ܐܝܬܐܐ body.  
 ܐܝܬܐ Particle; for (*normally second word*).  
 ܐܝܬܐ 29; reveal.  
 ܐܝܬܐܐ revelation.  
 ܐܝܬܐ 0, 23; *Pe. and Ethpe.*, be complete.  
 ܐܝܬܐ 28; *Aph.*, cover.  
 ܐܝܬܐ garden.  
 ܐܝܬܐ loaf.  
 ܐܝܬܐ bone.  
 ܐܝܬܐ 0, 28; touch.
- ?
- ܐܝܬܐ Relative particle, preposition, and conjunction, see § 5.  
 ܐܝܬܐܐ Fem. ܐܝܬܐܐ; wolf.  
 ܐܝܬܐ a, 0, 23; *Pe.*, *Pa.*, sacrifice (*v.*).  
 ܐܝܬܐ sacrifice (*n.*).  
 ܐܝܬܐ a, 23; lead; *Ethpe.*, passive.  
 ܐܝܬܐ gold.  
 ܐܝܬܐ David.
- ܐܝܬܐ place.  
 ܐܝܬܐ 13; likeness.  
 ܐܝܬܐ a; fear (*v.*).  
 ܐܝܬܐ fear (*n.*).  
 ܐܝܬܐ See § 8.  
 ܐܝܬܐ Particle; but (*normally second word*).  
 ܐܝܬܐ judge.  
 ܐܝܬܐ judgement.  
 ܐܝܬܐ 31; pure.  
 ܐܝܬܐ 29; be pure; *Pa.*, purify; *Ethpa.*, passive.  
 ܐܝܬܐ a, 23; *Aph.*, record; *Ethpe.*, make mention of, remember.  
 ܐܝܬܐ 29; be like; *Pa.*, liken; *Ethpa.*, passive.  
 ܐܝܬܐ blood.  
 ܐܝܬܐ 31; form, likeness.  
 ܐܝܬܐ a; sleep; *Pa.*, put to sleep.  
 ܐܝܬܐ 27; judge.  
 ܐܝܬܐ a, 23; rise (of sun).  
 ܐܝܬܐ 0, 28; bruise, trample on.  
 ܐܝܬܐ 0; *Aph.*, approach.  
 ܐܝܬܐ 27; tread on.

|                                            |                                         |
|--------------------------------------------|-----------------------------------------|
| ܐܝܢܐ Interj.; behold!                      | ܐܝܢܐ 5, Pers. Pron. Masc. Plur.; they.  |
| ܐܝܢܐ Hagar.                                | ܐܝܢܐ 5, Dem. Pron. Fem. Plur.; those.   |
| ܐܝܢܐ 5, Dem. Pron. Fem. Sing.; this.       | ܐܝܢܐ 5, Pers. Pron. Fem. Plur.; they.   |
| ܐܝܢܐ, ܐܝܢܐ 5, Pers. Pron. Masc. Sing.; he. | ܐܝܢܐ 0; turn, return.                   |
| ܐܝܢܐ 5, Dem. Pron. Masc. Sing.; that.      | ܐܝܢܐ Adv.; here.                        |
| ܐܝܢܐ 16, 29; be.                           | ܐܝܢܐ 0                                  |
| ܐܝܢܐ he is.                                | ܐܝܢܐ Conj. inseparable; and, but.       |
| ܐܝܢܐ, ܐܝܢܐ 5, Pers. Pron. Fem. Sing.; she. |                                         |
| ܐܝܢܐ 5, Dem. Pron. Fem. Sing.; that.       | ܐܝܢܐ e; buy, sell.                      |
| ܐܝܢܐ Adv.; then.                           | ܐܝܢܐ time; ܐܝܢܐ ܐܝܢܐ some-times.        |
| ܐܝܢܐ temple.                               | ܐܝܢܐ Pa., justify; Ethpa., passive.     |
| ܐܝܢܐ believe.                              | ܐܝܢܐ righteous.                         |
| ܐܝܢܐ faith.                                | ܐܝܢܐ righteousness.                     |
| ܐܝܢܐ Adv.; thus, so.                       | ܐܝܢܐ 0, 28; be despised; Aph., despise. |
| ܐܝܢܐ 5, Dem. Pron. Com. Plur.; these.      | ܐܝܢܐ a, 23; Pa., sing (praise).         |
| ܐܝܢܐ Pa., walk.                            | ܐܝܢܐ 13; kind, method.                  |
| ܐܝܢܐ 5, Dem. Pron. Masc. Sing.; this.      | ܐܝܢܐ 27; shake.                         |
| ܐܝܢܐ 5, Dem. Pron. Masc. Plur.; those.     | ܐܝܢܐ 0; crucify.                        |
|                                            | ܐܝܢܐ 0, 23; sow.                        |
|                                            | ܐܝܢܐ seed.                              |

- ܡܕ 0, 28; *Aph.*, love; *Ettaph.*,  
*passive*.  
 ܡܚܒ beloved.  
 ܡܚܠ *Pa.*, destroy.  
 ܡܚܠܐ *Fem.* | ܡܚܠܐ; companion.  
 ܡܚܠܐ *m.*, | ܡܚܠܐ *f.* 32; one.  
 ܡܚܠܐ 29; be glad.  
 ܡܚܠܐ, ܡܚܠܐ 10 note, *Prep.*;  
 around.  
 ܡܚܠܐ *m.*, | ܡܚܠܐ *f.* new.  
 ܡܚܠܐ love (*n.*).  
 ܡܚܠܐ 29; *Pa.*, show.  
 ܡܚܠܐ 29; see.  
 ܡܚܠܐ vision.  
 ܡܚܠܐ 29; sin (*v.*).  
 ܡܚܠܐ sin (*n.*).  
 ܡܚܠܐ 0; tear.  
 ܡܚܠܐ living.  
 ܡܚܠܐ 29 note; live.  
 ܡܚܠܐ life.  
 ܡܚܠܐ animal.  
 ܡܚܠܐ *Pa.*, strengthen; *Ethpa.*,  
*passive*.  
 ܡܚܠܐ strength.  
 ܡܚܠܐ wisdom.  
 ܡܚܠܐ milk.
- ܡܚ 0; *Pe.*, *Pa.*, *Shaph.*,  
 change; *Ethpa.*, *Eshtaph.*,  
*passive*.  
 ܡܚ 8, 10 note, *Prep.*; instead  
 of, in favour of.  
 ܡܚ 2, 28; be warm.  
 ܡܚܐ 13; father-in-law.  
 ܡܚܐ wine.  
 ܡܚܐ heat.  
 ܡܚܐ, ܡܚܐ 0, 28; show mercy to.  
 ܡܚܐ *Plur.* | ܡܚܐ; torment.  
 ܡܚܐ Enoch.  
 ܡܚܐ, ܡܚܐ 5, *Pers. Pron. Com.*  
*Plur.*; we.  
 ܡܚܐ followed by ܡܚܐ, lack-  
 ing in.  
 ܡܚܐ a; be strong; *Ethpa.*,  
 fortify oneself.  
 ܡܚܐ 0; stir up.  
 ܡܚܐ 0; reap.  
 ܡܚܐ 29; pluck out.  
 ܡܚܐ (*f.*); field.  
 ܡܚܐ 27; look.  
 ܡܚܐ a; be desolate; *Aph.*, make  
 desolate.  
 ܡܚܐ mustard.  
 ܡܚܐ *Aph.*, curse.

ܡܥܕ 0; think, reckon, account;

*Ethpe., passive.*

ܡܬܐ 13; sister.

ܘ

ܐܬܐ a, 26; be good.

ܐܬܐ *Adj.*; good.

ܐܬܐ good (*n.*).

ܐܬܐ *with suffix and followed by* ܐܬܐ; happy is, happy are.

ܐܬܐ mountain.

ܐܬܐ blessing.

ܐܬܐ 13; child.

ܐܬܐ youth (*abstract*).

ܐܬܐ sandal.

ܐܬܐ defilement, pollution.

ܐܬܐ a; taste.

ܐ

ܐܬܐ 25; *Aph.*, bring.

ܐܬܐ a, 23, 25; know; *Aph.*, tell.

ܐܬܐ 25, 29 note; give.

ܐܬܐ Jew.

ܐܬܐ John.

ܐܬܐ; *Const.* ܐܬܐ; day.

ܐܬܐ a, 25; borrow; *Aph.*, lend.

ܐܬܐ a, 25; bear; *Aph.*, beget.

ܐܬܐ, birth, offspring.

ܐܬܐ see ܐܬܐ.

ܐܬܐ sea.

ܐܬܐ 25; *Aph.*, add, do again.

ܐܬܐ a, 25; be anxious.

ܐܬܐ a, 25; burn (*intrans.*); *Aph.*, burn (*trans.*).

ܐܬܐ a, 23, 25; be heavy; *Pa.*, honour; *Ethpa.*, *passive*.

ܐܬܐ month.

ܐܬܐ a, 25; inherit.

ܐܬܐ e, 25; sit, dwell.

ܐܬܐ a, 23, 25; exceed.

ܐ

ܐܬܐ 26; grieve (*intrans.*); *Aph.*, grieve (*trans.*).

ܐܬܐ pain.

ܐܬܐ (*f.*); stone.

ܐܬܐ 0; subdue, besiege; *Ethpa.*, *passive*.

ܐܬܐ when.

ܐܬܐ priest.

ܐܬܐ 10 note; all.

ܐܬܐ ܐܬܐ every one who.

ܐܬܐ dog.

ܐܬܐ how.

ܡܢܚܝܢܐ synagogue.

ܡܡ 0; gather (*trans. and in-trans.*); *Pa.*, transitive; *Ethpa.*, passive.

ܡܢܝܐ crowd.

ܡܢܝܐ 28; *Aph.*, reprove.

ܡܢܝܐ silver.

ܡܢܝܐ ܡܢܝܐ Capernaum.

ܡܢܝܐ 23; *Ethpe.*, be ill; *Aph.*, make ill.

ܡܢܝܐ *Aph.*, preach.

ܡܢܝܐ sick, ill.

ܡܢܝܐ vineyard.

ܡܢܝܐ (f.), plur. ܡܢܝܐ; belly

ܡܢܝܐ *Aph.*, make to stumble.

ܡܢܝܐ 0; write.

ܡܢܝܐ book.

ܡܢܝܐ sheet.



≡ *Prep.*, to; sign of the object of a transitive verb.

ܡܢܝܐ no, not.

ܡܢܝܐ heart.

ܡܢܝܐ clothing.

ܡܢܝܐ 10 note, *Prep.*; outside of, followed by ܡܢܝܐ.

ܡܢܝܐ a; put on; *Aph.*, clothe, with two accusatives: of the person and of the garment.

ܡܢܝܐ 10 note, *Prep.*; within.

ܡܢܝܐ 10 note, *Prep.*; against.

ܡܢܝܐ *Adv.*; first.

ܡܢܝܐ 8, *Prep.*; unto, towards.

ܡܢܝܐ bread.

ܡܢܝܐ 27; curse.

ܡܢܝܐ (= ܡܢܝܐ) there is not.

ܡܢܝܐ night.

ܡܢܝܐ a particle inserted to show that the sentence in which it occurs is a quotation.

ܡܢܝܐ torch.

ܡܢܝܐ 10 note, *Prep.*; in front of.

ܡܢܝܐ 10 note, *Prep.*; above.

ܡܢܝܐ 10 note, *Prep.*; with a view to.

ܡܢܝܐ tongue, language.

ܡ

ܡܢܝܐ *Inter. and Rel. Pron.*, what; *Conj.*, when.

|                                                                                                                                      |                                               |
|--------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------|
| ܩܪܒܐ food.                                                                                                                           | ܡܠܟܐ king.                                    |
| ܩܪܒܐ speech.                                                                                                                         | ܡܠܟܐ counsel.                                 |
| ܩܪܐ a, 26; cease; <i>used impersonally</i> , weary.                                                                                  | ܡܠܟܐ kingdom.                                 |
| ܩܪܐ wilderness.                                                                                                                      | ܡܠܟܐ queen.                                   |
| ܩܪܐ city.                                                                                                                            | ܡܠܐ Pa., speak.                               |
| ܩܪܐ something; ܩܪܐ nothing.                                                                                                          | ܡܠܐ teacher.                                  |
| ܩܪܐ gift.                                                                                                                            | ܡܠܐ teaching.                                 |
| ܩܪܐ Moses.                                                                                                                           | ܡܠܐ 13; word.                                 |
| ܩܪܐ death.                                                                                                                           | ܡܠܐ wealth.                                   |
| ܩܪܐ 29; beat.                                                                                                                        | ܡܐ 5, <i>Inter. Pron.</i> ; who?              |
| ܩܪܐ immediately.                                                                                                                     | ܡܐ 8, <i>Prep.</i> ; from.                    |
| ܩܪܐ 10 note, <i>Prep.</i> ; because of; <i>followed by</i> ܐ, <i>Conj.</i> , because. <i>The form — ܩܪܐ is used before suffixes.</i> | ܡܐ, ܡܐ 5, <i>Inter. Pron.</i> ; what? ܡܐ why? |
| ܩܪܐ 13; water.                                                                                                                       | ܡܐ (= ܡܐ) who?                                |
| ܩܪܐ 27; die.                                                                                                                         | ܡܐ number.                                    |
| ܩܪܐ 0, 23; get or give in marriage; <i>Aph.</i> , give in marriage.                                                                  | ܩܪܐ 31; part.                                 |
| ܩܪܐ 29; <i>Pe.</i> , <i>Pa.</i> , <i>Shaph.</i> , fill, fulfil.                                                                      | ܩܪܐ helper.                                   |
| ܩܪܐ 0, 23; season with salt.                                                                                                         | ܩܪܐ Egypt.                                    |
| ܩܪܐ (f.); salt.                                                                                                                      | ܩܪܐ 0; purify.                                |
| ܩܪܐ fulness.                                                                                                                         | ܩܪܐ oil.                                      |
| ܩܪܐ 0; promise; <i>Aph.</i> , make king.                                                                                             | ܩܪܐ able.                                     |
|                                                                                                                                      | ܩܪܐ tent, dwelling.                           |
|                                                                                                                                      | ܩܐ                                            |
|                                                                                                                                      | ܩܐ 29; <i>Ethpa.</i> , prophesy.              |
|                                                                                                                                      | ܩܐ prophet.                                   |

سَ e, 22; draw; *Pa.*, beat.

سَ 27; wander.

سَ a, 23; shine.

سَ river.

سَ light.

سَ fish.

سَ (f.); fire.

سَ 27; rest (v.).

سَ o, 22; go down, come down.

سَ a and o, 22, 23; keep.

سَ rest (n.).

سَ yoke.

سَ standard.

سَ law.

سَ a, 22; take.

سَ o, 22; pour.

سَ o, 22; blow, arouse.

سَ e, 22; fall; *Aph.*, bring down.

سَ o, 22; go out; *Aph.*, bring out.

سَ cost.

سَ (f.), *Plur.* سَ; soul, self; when used with a pronominal suffix = a reflexive pronoun.

سَ o, 22; plant.

سَ a, 22; cling to.

سَ eagle.

سَ e, 22; give (*only used in the Impf. and related parts*).

سَ

سَ a, 26; be old.

سَ a, 26; wear sandals.

سَ old.

سَ a, 23; be satisfied with; *Pa.*, satisfy with.

سَ a, 23; *Pa.*, hope.

سَ o; worship.

سَ 29; be many; *Pa.*, used as *Adv.*, much.

سَ *Emphatic* سَ; many (*Adj.*).

سَ a; *Pe. and Aph.*, bear witness.

سَ chain.

سَ Satan.

سَ 10 note, *Prep.*; except; followed by سَ.

سَ treasure.

سَ *Ethpa.*, understand.

سَ a, 22, 29 note; rise, go up; *Aph.*, raise.

ܡܡ 27; put.

ܡܡܐ 31; blind.

ܡܡܐ 29; hate.

ܡܡܐܢܐ swallow.

ܡܡܐ 0, 23; do.

ܡܡܐܐ a; satisfy.

ܡܡܐܐ Sarah.

ܡܡܐ

ܡܡܐܐ festival.

ܡܡܐܐ e; do, make.

ܡܡܐܐܐ servant, slave.

ܡܡܐܐܐ work.

ܡܡܐܐܐ a, 23; cross over, trans-  
gress; *Aph.*, *causative*.

ܡܡܐܐܐ heifer.

ܡܡܐܐܐ chariot.

ܡܡܐܐܐ 10 note, *Prep.*; until;  
followed by ܐ, *Conj.*, until.

ܡܡܐܐܐ Eden.

ܡܡܐܐܐ 0, 23; *Pa.*, help.

ܡܡܐܐܐ Church.

ܡܡܐܐܐ evildoer.

ܡܡܐܐܐ *Plur.* ܡܡܐܐܐ; thigh.

ܡܡܐܐ (f.); eye.

ܡܡܐܐ 0, 28; enter.

ܡܡܐܐ 8 note, *Prep.*; upon,  
above, concerning.

ܡܡܐܐ 0; conquer.

ܡܡܐܐܐ world, age, eternity.

ܡܡܐܐܐ fault, cause.

ܡܡܐܐ 8, *Prep.*; with.

ܡܡܐܐ *Plur.* ܡܡܐܐܐ; people,  
nation.

ܡܡܐܐܐ a; be baptized; *Aph.*,  
baptize.

ܡܡܐܐܐ a, 23; dwell.

ܡܡܐܐܐ 29; answer.

ܡܡܐܐܐ (f.); sheep, flock.

ܡܡܐܐܐ (f.); cloud.

ܡܡܐܐܐ heavy.

ܡܡܐܐܐ 0; embrace.

ܡܡܐܐܐ impulse, moving force.

ܡܡܐܐܐ 0; flee.

ܡܡܐܐ

ܡܡܐܐܐ fruit.

ܡܡܐܐܐ mouth.

ܡܡܐܐܐ commandment.

ܡܡܐܐܐ a, 23; become tasteless.

ܡܡܐܐܐ 0, 28; sprinkle, break  
(bread).

فكس o; divide; *Ethpe. and Ethpa., passive.*

فكس a and o, 23; till, cultivate; *Ethpe., passive.*

فكس o; break, cut off.

فكم o; *Pe. and Pa., command.*

فكس grain.

فكس saviour.

فكس bird.

فكس face.

فكس o; deliver; *Ethpe., passive.*

فكس o; stretch out.

فكس *Pa., expound.*

فكس a, 23; open; *Ethpe., Ethpa., passive.*

3

فكس 31; thing.

فكس Zion.

فكس 8, *Prep.*; beside.

فكس o; crucify.

فكس 31, *Plur.* فكس; prayer.

فكس cross.

فكس image.

فكس morning.

فكس (f.) sparrow, bird.

فكس a and o; torture, tempt.

د

فكس Cain.

فكس o; invoke; *Pa., receive.*

فكس tomb.

فكس holy.

فكس holiness.

فكس o; be first; *Pa., overtake, anticipate, used adverbially* = first; *Ethpa., be overtaken.*

فكس 10 note, *Prep.*; before.

فكس first (*Adj.*).

فكس vessel.

فكس sacrifice, gift.

فكس o; kill.

فكس voice.

فكس *Pa., honour.*

فكس 27; arise; *Pa. (فكس) establish.*

فكس nest.

فكس 29; read, call.

فكس o; draw near; *Pa., offer up; Ethpa., be brought near; Aph., fight.*

فكس 13; village.

فكس (f.) horn.

ܡܕܥܝܬܐ skull.

ܡܡܝܠܐ elder.

ܐ

ܐܘܒ 13; great.

ܐܘܒܐ (f.); foot.

ܐܘܒܐ 0; stone (v.).

ܐܘܒܐ 0; persecute, pursue.

ܐܘܒܐܐ Roman.

ܐܘܒܐܐ anger.

ܐܘܒܐܐ (f.); spirit.

ܐܘܒܐ 29; be drunk.

ܐܘܒܐ a; love; Pa., have compassion on.

ܐܘܒܐ friend.

ܐܘܒܐ head.

ܐܘܒܐ beginning.

ܐܘܒܐ 27; be high.

ܐܘܒܐ high.

ܐܘܒܐ 29; Pe., Aph., throw; Ethpe., passive.

ܐܘܒܐ evening.

ܐܘܒܐ 29; Pa., reconcile.

ܐܘܒܐ 0, 28; spit.

ܐܘܒܐ 29; accuse.

ܐ

ܐܘܒܐ a, 26; ask; Ethpe., refuse; Aph., grant.

ܐܘܒܐ 0, 28; come down.

ܐܘܒܐ 0; loose, dismiss, allow, forgive, leave.

ܐܘܒܐ 29; Pe., Pa., throw.

ܐܘܒܐ 23; Pa., send.

ܐܘܒܐ glory.

ܐܘܒܐ 27; despise.

ܐܘܒܐ fool.

ܐܘܒܐ (f.); Sheol.

ܐܘܒܐ peace (opposed to war).

ܐܘܒܐ fetters.

ܐܘܒܐ a; dwell in; Aph., causative.

ܐܘܒܐ a, 0; send.

ܐܘܒܐ a; rule over.

ܐܘܒܐ sleep, rest (n.).

ܐܘܒܐ apostle.

ܐܘܒܐ lawful.

ܐܘܒܐ Solomon.

ܐܘܒܐ a; be complete; Ethpe., be betrayed; Pa., complete; Ethpa., be fulfilled; Aph., betray; Ettaph., be betrayed.

ܐܘܒܐ peace (prosperity).

- ܡܥܕܐ *Plur.* ܡܥܕܐ; name. ܠ  
 ܡܥܕܐ 13; heaven. ܬܬܝܬ 27; repent.  
 ܡܥܕܐ a, 23; hear. ܠܐ a and o, 23; break.  
 ܡܥܕܐ *Pa.*, serve; *Ethpa.*, passive. ܬܬܝܬ 13; breast.  
 ܡܥܕܐ (*m. and f.*); sun. ܬܬܝܬ ox.  
 ܡܥܕܐ 29; *Pa.*, turn aside (*trans.*); ܠܐܢܐ 10 note, *Prep.*; beneath.  
*Ethpa.*, passive. ܠܐܢܐ *Ethpa'li*, be brought down.  
 ܡܥܕܐ 13; year. ܬܬܝܬܐ prayer.  
 ܡܥܕܐ beautiful. ܬܬܝܬܐ disciple.  
 ܡܥܕܐ a, 23; be pleasing. ܬܬܝܬ 32; three.  
 ܡܥܕܐ o; lift up, take away. ܠܐܢܐ a, 23; wonder; *Aph.*,  
 ܡܥܕܐ a, 28; be firm; *Aph.*, believe. astonish.  
 ܡܥܕܐ 29; loose, destroy, settle; ܬܬܝܬ *Adv.*; there.  
*Pa.*, begin. ܠܐܢܐ a; be upright, firm; *Aph.*,  
 ܡܥܕܐ true. establish.  
 ܡܥܕܐ truth. ܬܬܝܬ 32; two; ܬܬܝܬ second.  
 ܡܥܕܐ six (*with masc. nouns*). ܬܬܝܬ gate.  
 ܡܥܕܐ *Plur.* ܡܥܕܐ; founda- ܬܬܝܬܐ 31; reconciliation.  
 tion. ܬܬܝܬܐ 31; mind.  
 ܡܥܕܐ 29 (*usually written ܡܥܕܐ*); ܬܬܝܬܐ glory.  
 drink. ܬܬܝܬܐ service.  
 ܬܬܝܬܐ history, story.

## ENGLISH-SYRIAC

### A

Able, be, ܐܠܗܝܬܐ, 23, 29 note.  
 Above, ܐܠܗܐ, 8, 10 note.  
 Abraham, ܐܒܪܗܡ.  
 According to, ܐܡܝܢ, 10 note.  
 Account, ܐܡܢܐ; *passive, Ethpe.*  
 Accuse, ܐܡܢܐ, 29.  
 Add, ܐܡܢܐ, 25, *Aph.*  
 After, ܐܡܢܐ.  
 Again, do, ܐܡܢܐ, 25, *Aph.*  
 Against, ܐܡܢܐ, 10.  
 Age, ܐܡܢܐ.  
 Alive, ܐܡܢܐ.  
 All, ܐܡܢܐ, 10.  
 Allow, ܐܡܢܐ.  
 Alone, ܐܡܢܐ, 10 note.  
 Also, ܐܡܢܐ.  
 Among, ܐܡܢܐ, 10 note.  
 Anger, ܐܡܢܐ.  
 Animal, ܐܡܢܐ.  
 Another, ܐܡܢܐ, 13.  
 Answer, ܐܡܢܐ, 29.

Anticipate, ܐܡܢܐ *Pa.*

Anxious, be, ܐܡܢܐ a, 25.

Apostle, ܐܡܢܐ.

Approach, ܐܡܢܐ *Aph.*

Arise, ܐܡܢܐ, 27.

Around, ܐܡܢܐ, 10 note.

Arouse, ܐܡܢܐ o, 23.

As, ܐܡܢܐ, 8, 10 note.

Ask, ܐܡܢܐ a, 26.

Astonish, ܐܡܢܐ *Aph.*

At, ܐܡܢܐ (*inseparable*).

### B

Baptize, ܐܡܢܐ a, *Aph.*; *passive, Pe.*

Be, ܐܡܢܐ, 16, 29.

Bear, ܐܡܢܐ a, 25.

Beat, ܐܡܢܐ, 22, *Pa.*; ܐܡܢܐ, 29.

Beautiful, ܐܡܢܐ.

Because, *Conj.*, ܐܡܢܐ.

Because of, *Prep.*, ܐܡܢܐ, 10 note. *With suffixes*, ܐܡܢܐ.

Before, *Adv.*, ܡܝܢ; *Prep.*, ܡܝܢ, 10 note.

Beget, ܡܝܢ a, 25, *Aph.*

Begin, ܡܝܢ, *Pa.*, 29.

Beginning, ܡܝܢܐ.

Behind, *Prep.*, ܡܝܢ ܗܝܢܐ, 10 note.

Behold ! *Interj.*, ܡܝܢ.

Believe, ܡܝܢܐ, *Aph.*

Belly, ܡܝܢܐ (f).

Beloved, ܡܝܢܐ.

Beneath, *Prep.*, ܡܝܢ ܗܝܢܐ, 10 note.

Beside, *Prep.*, ܡܝܢ ܗܝܢܐ, 10 note.

Besiege, ܡܝܢܐ o.

Betray, ܡܝܢܐ *Aph.*; *passive*, *Ethpe. and Ettaph.*

Between, *Prep.*, ܡܝܢ ܗܝܢܐ, 10 note.

Bind, ܡܝܢܐ o, 23, 24; *passive*, *Ethpe.*

Bird, ܡܝܢܐ, ܡܝܢܐ.

Blasphemy, ܡܝܢܐ.

Bless, ܡܝܢܐ *Pa.*

Blessing, ܡܝܢܐ.

Blind, ܡܝܢܐ, 31.

Blood, ܡܝܢܐ.

Blow, ܡܝܢܐ o, 23.

Body, ܡܝܢܐ.

Bone, ܡܝܢܐ.

Book, ܡܝܢܐ.

Borrow, ܡܝܢܐ a, 25.

Bread, ܡܝܢܐ.

Break, ܡܝܢܐ a, o, 23, ܡܝܢܐ o, 28, ܡܝܢܐ.

Breast, ܡܝܢܐ, 13.

Bring, ܡܝܢܐ, 24, 29, *Aph.*; ܡܝܢܐ, 25, *Aph.*

Bring down, ܡܝܢܐ, 22, *Aph.*

Bring out, ܡܝܢܐ, 22, *Aph.*

Brother, ܡܝܢܐ, 13.

Bruise, ܡܝܢܐ, 28.

Build, ܡܝܢܐ, 29.

Burn, ܡܝܢܐ a, 25, *intrans.*, *Pe.*; *trans.*, *Aph.*; *passive*, *Ettaph.*

But, ܡܝܢܐ, ܡܝܢܐ (normally second word)

Buy, ܡܝܢܐ e.

By (agent) ܡܝܢܐ, ܡܝܢܐ.

## C

Cain, ܡܝܢܐ.

Calf, ܡܝܢܐ, ܡܝܢܐ.

Call, ܡܝܢܐ, 29.

Can, *see* Able.

Capernaum, ܡܝܢܐ.

Cast, ܩܕܠ, 29, *Pe.*, *Aph.*  
 Cattle, ܕܚܡܐ (f.).  
 Cause, ܕܚܡܐ.  
 Cease, ܩܕܠ a, 26.  
 Chain, ܩܕܠܐ.  
 Change, ܩܕܠ o, *Pe.*, *Pa.* and *Shaph.*; passive, *Ethpa.* and *Eshtaph.*  
 Chariot, ܕܚܡܐ.  
 Child, ܕܚܡܐ, 13.  
 Choose, ܩܕܠ, 29.  
 Church, ܕܚܡܐ.  
 City, ܕܚܡܐ.  
 Cling to, ܩܕܠ a, 22.  
 Close up, ܩܕܠ, 24, *Aph.*  
 Clothe, ܩܕܠ *Aph.*  
 Clothing, ܩܕܡܐ.  
 Cloud, ܕܚܡܐ (f.).  
 Come, ܩܕܠ, 24, 29.  
 Come down, ܩܕܠ o, 22; ܩܕܠ o, 28.  
 Come out, ܩܕܠ o, 22.  
 Comfort, ܩܕܠ, 23, *Pa.*  
 Command, ܩܕܠ o, *Pe.*, *Pa.*  
 Commandment, ܩܕܡܐ.  
 Companion, ܩܕܡܐ, *Fem.* ܩܕܡܐ.  
 Compassion, have, ܩܕܠ *Pa.*

Complete, be, ܩܕܡ a, *Pe.*; ܩܕܡ o; (causative, *Aph.* of either).  
 Concerning, ܩܕܡ, 8, 19 note.  
 Conquer, ܩܕܠ o.  
 Constant, be, ܩܕܡ, 24, *Ethpe.*  
 Cost, ܩܕܡܐ.  
 Counsel, ܩܕܡܐ.  
 Cover, ܩܕܡ, 28, *Aph.*  
 Create, ܩܕܠ, 29, ܩܕܠ o; passive, *Ethpe.*  
 Creator, ܩܕܡܐ.  
 Cross (n.), ܩܕܡܐ.  
 Cross over, ܩܕܠ a, 23.  
 Crowd, ܩܕܡܐ.  
 Crucify, ܩܕܠ o; passive, *Ethpe.*; ܩܕܠ o.  
 Cultivate, ܩܕܠ a and o, 23.  
 Curse, ܩܕܠ *Aph.*, ܩܕܠ, 27.  
 Cut off, ܩܕܠ o.

## D

Daughter, ܕܚܡܐ, 13.  
 David, ܕܐܘܕ.  
 Day, ܕܐܝܡܐ, construct ܕܐܝܡܐ, *Plur.* (i) ܕܐܝܡܐ, ܕܐܝܡܐ (ii) ܕܐܝܡܐ.

Death, **مَوْتٌ**.

Defilement, **מִצְוַת**.

Delay, ٢٣, ٢٤, *Aph.*

Deliver (set free), **فد** *o*;  
*passive, Ethpe.*; (hand over),  
**فد** *Aph.*; *passive, Ethpe.*  
*and Ettaph.*

Desert, مَهْدِيَّةٌ.

Desolate, be, **يُضِلُّ** a; *causative*,  
Aph.

Despise, , 27; , 28, *Aph.*

Despised, be, ~~u~~<sup>y</sup>, 28.

Destroy, **مَحَد** *Pa.*; **مَحَد**, 24,  
*Aph.*; **مَحَد**, 29.

Die, **قصة**, 27.

Disciple, **بَلِّغُوا**.

Dismiss, ~~and~~ o.

Divide,  $\frac{1}{2}$  o.

Do, 𐤃𐤕 o, 23; 𐤃 e; *passive*,  
*Ethpe.*

Dog, **فَلْحَا**.

Down, be brought, *h*  
*Ethpa'li.*

Down, come, <sup>2</sup>س 0, 22; ع  
0, 28.

Draw, ~~2~~ e, 22.

Draw near, **قُدُّ** o.

Drink,  $\frac{1}{2}$  (1/2), 29.

Drunk, be, ୧୦୭, 29.

Dwell, 𐤃𐤀 a, 23; 𐤁𐤍<sup>2</sup> e, 25.

Dwell in, **مَجَّ** a; *causative*, *Aph.*

Dwelling, دَوْلَا, دَوْلَا.

## E

Eagle, نَسْرٌ.

Ear,  $15.7''$  (f.).

Earth,  $\mathbb{Z}_2$  (f.).

Eat,  $\searrow$  0, 24.

Eden, حَيْ.

Egg, **بَيْضٌ**.

Egypt, مِصْرَ .

Elder,

Elijah, **إِسْرَافِيل**.

Elisha, <sup>7</sup>إِشَا.

Embrace, ~~and~~ o.

Enemy, **خَدَاةٌ جُدَا**.

Enoch, **مُتَوَكِّلٌ**.

Enter, ~~the~~<sup>v</sup> o, 28.

Establish, **م**, 27, *Pa.*; **ا**  
*Aph.*

Eternity, **עוֹלָם**.

Evening, **عُصْمًا**.

Evil, **عَمَلٌ**.

Evil, be, **حاله** a, 26.

Evildoer, ܕܥܠܐ .

Exalt, ܥܠܐ, 27, *Aph.*; *passive*,  
*Ettaph*.

Exceed, ܥܠܐ a, 23, 25.

Except, ܥܠܐ, 10 note.

Expound, ܥܠܐ *Pa*.

Eye, ܥܝܢܐ (f.).

## F

Face, ܦܥܝܐ (f.).

Fair, ܦܥܝܐ.

Faith, ܦܥܝܐ.

Fall, ܦܥܝܐ e, 22; *causative*, *Aph*.

Father, ܦܥܝܐ, 13.

Father-in-law, ܦܥܝܐ, 13.

Fault, ܦܥܝܐ.

Favour of, in, ܦܥܝܐ, 10.

Fear (v.), ܦܥܝܐ a.

Fear (n.), ܦܥܝܐ.

Feed, ܦܥܝܐ o, 24, *Aph*.

Festival, ܦܥܝܐ.

Fetters, ܦܥܝܐ.

Field, ܦܥܝܐ (f.).

Fight, ܦܥܝܐ *Aph*.

Fill, ܦܥܝܐ, 29.

Find, ܦܥܝܐ, 23; *passive*  
ܦܥܝܐ.

Finish, ܦܥܝܐ *Pa.*; *passive*,  
*Ethpa*.

Fire, ܦܥܝܐ (f.).

Firm, be, ܦܥܝܐ a, 28; ܦܥܝܐ a.

First, *Adj.*, ܦܥܝܐ; *Adv.*, ܦܥܝܐ,  
ܦܥܝܐ.

First, be, ܦܥܝܐ, o.

Fish, ܦܥܝܐ.

Fit for, ܦܥܝܐ.

Flee, ܦܥܝܐ o.

Flesh, ܦܥܝܐ.

Flock, ܦܥܝܐ (f).

Food, ܦܥܝܐ.

Fool, ܦܥܝܐ, 31.

Foot, ܦܥܝܐ (f.).

For, *Particle*, ܦܥܝܐ (normally  
*second word*).

For, *Prep.*, ܦܥܝܐ (inseparable).

Forgive, ܦܥܝܐ o.

Form, ܦܥܝܐ, 31.

Fortify oneself, ܦܥܝܐ *Ethpa*.

Foundation, ܦܥܝܐ, *Plur.*  
ܦܥܝܐ.

Friend, ܦܥܝܐ.

From, *Prep.*, ܦܥܝܐ.

Front of, in, ܦܥܝܐ, 10 note.

Fruit, ܦܥܝܐ.

Fulfil, **صلا**, 29, *Pa.*, *Shaph.*;  
*passive*, **محكم** *Ethpa.*

Full, be, **صلا**, 29.

Fullness, **صحة**.

## G

Garden, **حدا**.

Gate, **فدا**.

Gather, **صم** o, *intrans.*, *Pe.*;  
*trans.*, *Pa.*

Gift, **مهو حدا**, **مهو حدا**.

Give, **موي**, 26, 29 note; **ص**  
 e, 22.

Give (in marriage), **صح** o, 23,  
*Pe.*, *Aph.*

Give pleasure to, **خقم** *Aph.*

Glad, be, **سوب**, 29.

Glory, **مه حسا**, **مه حسا**.

Go, **ا** a, 24, 29 note.

Go down, **سا** o, 22.

Go out, **بم** o, 22.

Go up, **مكم** a, 22, 29 note.

Goat, **سا**, 13.

God, **ا**.

Gold, **وا**.

Golgotha, **صه حدا**.

Good, **ج**.

Good, be, **ا** a, 26.

Goodness, **وا**.

Grace, **وا**.

Grain, **وا**.

Grant (a request), **ا**, 26,  
*Aph.*

Great, **و**, 13.

Grieve, **ا** 26; *trans.*, *Aph.*

Ground, **ا**.

## H

Hagar, **ا**.

Hand, **ا** (f.), 13.

Handmaid, **ا**, 13.

Happy is (are), **ا** with  
*suffix followed by* **ا**.

Hate, **ا**, 29.

He, **ا**, 5.

He is, **ا**.

Head, **ا**.

Hear, **ا** a, 23.

Heart, **ا**.

Heat, **ا**.

Heaven, **ا**, 13.

Heavy, **ا**.

Heavy, be, ܡܥܐ a, 23, 25.

Heifer, ܚܝܬܐ.

Help, ܚܝܬܐ, 23, *Pe.*, *Pa.*

Helper, ܚܝܬܐ.

Herd, ܚܝܬܐ (f.).

Here, ܚܝܬܐ.

High, ܚܝܬܐ.

High, be, ܚܝܬܐ, 27.

History, ܚܝܬܐ.

Hold fast, ܚܝܬܐ o, 24.

Holiness, ܚܝܬܐ.

Holy, ܚܝܬܐ.

Honour, ܚܝܬܐ, 23, 25, *Pa.*;  
ܚܝܬܐ, *Pa.*; *passive*, ܚܝܬܐ  
*Ethpa.*

Hope, ܚܝܬܐ, 23, *Pe.*, *Pa.*

Horn, ܚܝܬܐ (f.).

House, ܚܝܬܐ, 13.

How, ܚܝܬܐ, ܚܝܬܐ.

Husband, ܚܝܬܐ.

Image, ܚܝܬܐ.

Immediately, ܚܝܬܐ.

Impulse, ܚܝܬܐ.

In, *Prep.*, ܚܝܬܐ (*inseparable*).

Inherit, ܚܝܬܐ a, 25; *causative*,  
*Aph.*

Instead of, *Prep.*, ܚܝܬܐ, 10 note.

Invoke, ܚܝܬܐ o.

Israel, ܚܝܬܐ.

## J

Jerusalem, ܚܝܬܐ.

Jew, ܚܝܬܐ.

John, ܚܝܬܐ.

Judge (v.), ܚܝܬܐ, 27.

Judge (n.), ܚܝܬܐ.

Judgement, ܚܝܬܐ.

Justify, ܚܝܬܐ, *Pa.*; *passive*,  
*Ethpa.*

## I

## K

I, ܝܐܢܐ, 5.

If, ܝܐܢܐ.

Ill, be, ܝܐܢܐ, 23, *Ethpe.*;  
*causative*, *Aph.*

Keep, ܝܐܢܐ a and o, 22, 23.

Kill, ܝܐܢܐ o.

Kind (n.), ܝܐܢܐ, 13.

Kindness, ܝܐܢܐ.

King, ܡܠܝܟܐ.

King, make, ܡܠܝܟܐ *Aph.*

Kingdom, ܡܠܝܟܐ.

Know, ܡܝܬܐ a, 23, 25.

## L

Lacking in, ܡܝܬܐ.

Lamb, ܡܠܝܟܐ.

Land, ܡܠܝܟܐ (f.).

Language (tongue), ܡܠܝܟܐ.

Law, ܡܠܝܟܐ.

Lawful, ܡܠܝܟܐ.

Lead, ܡܠܝܟܐ a, 23; *passive, Ethpe.*

Learn, ܡܠܝܟܐ, 24.

Leave, ܡܠܝܟܐ o.

Lend, ܡܠܝܟܐ a, 25, *Aph.*

Lest, ܡܠܝܟܐ, ܡܠܝܟܐ.

Life, ܡܠܝܟܐ.

Lift up, ܡܠܝܟܐ, 27, *Aph.*; *passive, Ettaph.*

Lift up (take away), ܡܠܝܟܐ o.

Light, ܡܠܝܟܐ.

Like, *Prep.*, ܡܠܝܟܐ, 8, ܡܠܝܟܐ, 10  
note.

Like, be, ܡܠܝܟܐ, 29.

Liken, ܡܠܝܟܐ, 29, *Pa.*; *passive, Ethpa.*

Likeness, ܡܠܝܟܐ, 13; ܡܠܝܟܐ, 31.

Listen, see 'hear'.

Living, ܡܠܝܟܐ.

Loaf, ܡܠܝܟܐ.

Look, ܡܠܝܟܐ, 27.

Loose, ܡܠܝܟܐ o, ܡܠܝܟܐ, 29.

Love (v.), ܡܠܝܟܐ a, *Pe.*; ܡܠܝܟܐ, 28, *Aph.*; *passive, Ettaph.*

Love (n.), ܡܠܝܟܐ.

## M

Make, ܡܠܝܟܐ o, 23; ܡܠܝܟܐ e.

Man, ܡܠܝܟܐ, ܡܠܝܟܐ, ܡܠܝܟܐ.

Man (opposed to woman), ܡܠܝܟܐ.

Many, ܡܠܝܟܐ, ܡܠܝܟܐ.

Marriage, give in, ܡܠܝܟܐ o, 23.

Mention, make, ܡܠܝܟܐ, 23, *Aph.*

Mercy, show, ܡܠܝܟܐ o, 28; ܡܠܝܟܐ *Pa.*

Milk, ܡܠܝܟܐ.

Mind, ܡܠܝܟܐ.

Month, ܡܠܝܟܐ.

Morning, ܡܠܝܟܐ.

Moses, ܡܠܝܟܐ.

Mother, ܡܠܝܟܐ, 13.

Motive, ܡܠܝܟܐ.

Mountain, ܡܘܬܐ.

Mourn, ܡܠܝܢ, 24, *Ethpe*.

Mouth, ܦܝܐ.

Much, *Adv.*, ܡܚܝܬܐ.

Mustard, ܡܨܝܚܐ.

## N

Name, ܡܢܐ, *Plur.* ܡܢܐܐ.

Nation, ܡܠܚܬܐ, *Plur.* ܡܠܚܬܐܐ.

Nest, ܡܢܬܐ.

New, ܡܝܬܐ, *Fem.* ܡܝܬܐܐ.

Night, ܡܠܝܠܐ.

No, ܠܐ.

Not, ܠܐ.

Not, there is, ܠܐܢܐ.

Nothing, ܡܠܝܬܐ.

Number, ܡܢܬܐ.

## O

O! ܐܝܐ.

Of, *Prep.*, ܕ (inseparable).

Offer up, ܡܠܝܬܐ *Pa.*

Oil, ܡܝܬܐ.

Old, ܡܠܝܬܐ.

Old, be, grow, ܡܠܝܬܐ, 26.

On, ܡܠܝܬܐ, 8, 10 note.

One, ܡܠܝܬܐ, 32.

Open, ܡܠܝܬܐ, 23.

Oppress, ܡܠܝܬܐ, 24, *Pe. and Pa.*

Or, *Conj.*, ܡܠܝܬܐ.

Other, ܡܠܝܬܐ, 13; other than, ܡܠܝܬܐ, 10 note.

Outside, *Prep.* ܡܠܝܬܐ, 10 note.

Over, cross, pass, ܡܠܝܬܐ, 23; *causative*, *Aph.*

Overtake, ܡܠܝܬܐ *Pa.*; *passive*, *Ethpa.*

Ox, ܡܠܝܬܐ.

## P

Pain, ܡܠܝܬܐ.

Palace, ܡܠܝܬܐ.

Part, ܡܠܝܬܐ, 31.

Path, ܡܠܝܬܐ (f.).

Peace, ܡܠܝܬܐ, ܡܠܝܬܐ.

People, ܡܠܝܬܐ.

Perfect, be, ܡܠܝܬܐ, 23, *Pe.*; *causative*, *Pa.*; *passive*, *Ethpe. and Ethpa.*

Perish, ܡܠܝܬܐ, 24.

Persecute, ܡܠܝܬܐ, 24; *passive*, *Ethpe.*

Place, ܡܠܝܬܐ, *Plur.* ܡܠܝܬܐܐ; ܡܠܝܬܐ.

Plant, ܡܠܝܬܐ, 22.

- Pleasing, be, **ܡܥܕ** a, 23.  
 Pleasure, give, **ܚܫܡ** a, *Aph.*  
 Pluck out, **ܫܪ**, 29.  
 Plunder, **ܕܐ**, 28; *passive*,  
*Etthaph.*  
 Pollution, **ܕܡܫܠܐ**.  
 Pour, **ܥܣܪ** o, 22.  
 Pour out, **ܥܡܐ** o, 24.  
 Prayer, **ܕܡܫܠܐ**, **ܕܡܫܠܐ**.  
 Preach, **ܕܡܐ** *Aph.*  
 Priest, **ܕܡܐ**.  
 Promise, **ܡܨܕܐ** o.  
 Prophecy, **ܕܡܐ**, 29, *Ethpa.*  
 Prophet, **ܕܡܐ**.  
 Pure, **ܕܡܐ**, 31.  
 Pure, be, **ܡܨܐ**, 29.  
 Purify, **ܡܨܐ** o, *Pe.*; **ܡܨܐ**, 29, *Pa.*  
 Pursue, **ܡܨܐ** o.  
 Put, **ܡܨܐ**, 27.  
 Put on clothes **ܡܨܐ** a.
- Q
- Queen, **ܡܨܐ**.
- R
- Raise, **ܡܨܐ**, 27, *Aph.*; **ܡܨܐ**, 22,  
 29 note, *Aph.*
- Read, **ܡܨܐ**, 29.  
 Reap, **ܡܨܐ** o.  
 Receive, **ܡܨܐ** *Pa.*  
 Reckon, **ܡܨܐ** o.  
 Reconcile, **ܡܨܐ**, 29, *Pa.*  
 Reconciliation, **ܡܨܐ**.  
 Record, **ܡܨܐ**, 23, *Aph.*  
 Refuse, **ܡܨܐ**, 26; **ܡܨܐ** *Ethpe.*  
 Repent, **ܡܨܐ**, 27.  
 Reprove, **ܡܨܐ**, 28, *Aph.*  
 Rest (*v.*), **ܡܨܐ**, 27.  
 Rest (*n.*), **ܡܨܐ**, **ܡܨܐ**.  
 Restrain, **ܡܨܐ** o, 24.  
 Return, **ܡܨܐ** o.  
 Reveal, **ܡܨܐ**, 29.  
 Revelation, **ܡܨܐ**.  
 Rib, **ܡܨܐ** (*f.*).  
 Righteous, **ܡܨܐ**.  
 Righteousness, **ܡܨܐ**.  
 Rise, **ܡܨܐ** a, 22, 29 note.  
 Rise (of sun), **ܡܨܐ** a, 23;  
*causative*, *Aph.*  
 River, **ܡܨܐ**.  
 Roman, **ܡܨܐ**.  
 Rule over, **ܡܨܐ** a, *followed*  
*by* o.

## S

Sacrifice (v.), ܥܕܫ a and o,  
Pe. and Pa.

Sacrifice (n.), ܥܕܫܐ, ܥܕܫܐ.

Sake of, for the, ܥܕܫܐ.

Salt, ܥܕܫܐ (f.).

Salt, season with, ܥܕܫܐ o, 23;  
passive, Ethpe.

Sandal, ܥܕܫܐ.

Sandals, wear, ܥܕܫܐ a, 26.

Sarah, ܥܕܫܐ.

Satan, ܥܕܫܐ.

Satisfied, be, ܥܕܫܐ a, 23.

Satisfy, ܥܕܫܐ a, ܥܕܫܐ Pa.

Saviour, ܥܕܫܐ.

Say, ܥܕܫܐ a, 23, 24.

Sea, ܥܕܫܐ.

See, ܥܕܫܐ, 29; passive, Ethpe.

Seed, ܥܕܫܐ.

Seek, ܥܕܫܐ, 29; passive, Ethpe.

Seize, ܥܕܫܐ o, 24.

Self, ܥܕܫܐ (f.).

Sell, ܥܕܫܐ e; passive, Ethpe.

Send, ܥܕܫܐ a and o, 23; ܥܕܫܐ,  
23, Pa.

Servant, ܥܕܫܐ.

Serve, ܥܕܫܐ Pa.; passive, Ethpa.

Service, ܥܕܫܐ.

Set, ܥܕܫܐ, 27.

Settle, ܥܕܫܐ, 29.

Shake, ܥܕܫܐ, 27; intrans., Pe.;  
trans., Aph.; passive, Ettaph.

She, ܥܕܫܐ, 5.

Shed, ܥܕܫܐ o, 24.

Sheep (collective), ܥܕܫܐ (f.).

Sheet, ܥܕܫܐ.

Sheol, ܥܕܫܐ (f.).

Shine, ܥܕܫܐ a, 23.

Show, ܥܕܫܐ Pa.

Shut up, ܥܕܫܐ o, 24.

Sick, ܥܕܫܐ.

Sick, be, ܥܕܫܐ, 23, Ethpe.;  
causative, Aph.

Sign, ܥܕܫܐ (f.).

Silver, ܥܕܫܐ.

Sin (v.), ܥܕܫܐ, 29.

Sin (n.), ܥܕܫܐ.

Sing (praise), ܥܕܫܐ a, 23, Pe.  
and Pa.

Sister, ܥܕܫܐ, 13.

Sit, ܥܕܫܐ e, 25.

Six, ܥܕܫܐ, 32.

- Skull, **مَقْبِل**.
- Slave, **كَجِل**.
- Slay, **مَل** o.
- Sleep (v.), **وَقِب** a; *causative*, Pa.
- Sleep (n.), **عَل**.
- So, **بَقِل**.
- Solomon, **مَكْنَن**.
- Something, **قَب**.
- Sometimes, **جَارَج**.
- Son, **خِل**, 13.
- Soul, **بَعْل** (f.), *Plur.* **بَقْل**.
- Sow, **اِف** o, 23.
- Sparrow, **قِل** (f.).
- Speak, **مَل** Pa.
- Speech, **قَاَصِل**.
- Spirit, **وَقَس** (f.).
- Spit, **وَم** o, 28.
- Sprinkle, **فِل** o, 28.
- Stand, **مَم**, 27.
- Standard, **تَمَل**.
- Stir up, **سَع** o.
- Stone (v.), **فَم** o.
- Stone (n.), **يَاِل** (f.).
- Story, **بَعَكِل**.
- Strength, **سَل**.
- Strengthen, **سَل**, 27, Pa.; *passive*, *Ethpa*.
- Stretch out, **فَم** o.
- Strong, be, **سَق** a; **سَق** o.
- Stumble, make to, **مَل** Aph.
- Subdue, **مَم** o; *passive*, *Ethpa*.
- Suffice, **مَم** a.
- Sun, **عَمَل** (m. and f.).
- Swallow, **مَنَل**.
- Synagogue, **مَنَل**.

## T

- Take, **مَد** a, 22.
- Take away, **مَم** o.
- Taste, **لَحَم** a.
- Tasteless, become, **مَد** a, 23.
- Teach, **لَح**, 24 Pa.
- Teacher, **مَدَل**.
- Teaching, **مَدَل**.
- Tear, **مَد** o.
- Tell, **مَد**, 23, 25, Aph.; **مَد** a, 24.
- Temple, **مَدَل**.
- Tempt, **وَق** a and o.
- Tent, **مَدَل**.
- Testify, **مَد** a.

|                                                                      |                                                                              |
|----------------------------------------------------------------------|------------------------------------------------------------------------------|
| That, <i>m.</i> ܐܝܢܐ, <i>f.</i> ܐܝܢܐ, 5.                             | Tongue, ܠܫܢܐ.                                                                |
| That, <i>Particle</i> , ܐ, 5.                                        | Torch, ܠܚܝܬܐ.                                                                |
| Then, ܐܝܢܐ.                                                          | Torment, ܬܝܪܝܬܐ, <i>Plur.</i> ܬܝܪܝܬܐ.                                        |
| There, ܐܝܢܐ.                                                         | Torture, ܐܝܢܐ a and o.                                                       |
| There is, ܐܝܢܐ, 8.                                                   | Touch, ܠܝܬܐ, 28.                                                             |
| There is not, ܐܝܢܐ, 8.                                               | Towards, ܠܝܬܐ.                                                               |
| Therefore, ܐܝܢܐ.                                                     | Trample, ܐܝܢܐ, 28.                                                           |
| These, ܐܝܢܐ, 5.                                                      | Transgress, ܐܝܢܐ a, 23.                                                      |
| They, <i>m.</i> ܐܝܢܐ, <i>f.</i> ܐܝܢܐ, 5.                             | Tread on, ܐܝܢܐ, 27.                                                          |
| Thigh, ܐܝܢܐ, <i>Plur.</i> ܐܝܢܐ.                                      | Treasure, ܐܝܢܐ.                                                              |
| Thing, ܐܝܢܐ, 31.                                                     | Tree, ܐܝܢܐ.                                                                  |
| Think, ܐܝܢܐ.                                                         | True, ܐܝܢܐ.                                                                  |
| This, <i>m.</i> ܐܝܢܐ, <i>f.</i> ܐܝܢܐ, 5.                             | Truly, ܐܝܢܐ.                                                                 |
| Those, <i>m.</i> ܐܝܢܐ, <i>f.</i> ܐܝܢܐ, 5.                            | Truth, ܐܝܢܐ.                                                                 |
| Thou, <i>m.</i> ܐܝܢܐ, <i>f.</i> ܐܝܢܐ, 5.                             | Turn aside, ܐܝܢܐ, 29; <i>trans.</i> ,<br><i>Pa.</i> ; <i>passive</i> , ܐܝܢܐ. |
| Three, ܐܝܢܐ, 32.                                                     | Two, <i>m.</i> ܐܝܢܐ, <i>f.</i> ܐܝܢܐ.                                         |
| Threshold, ܐܝܢܐ, <i>Plur.</i> ܐܝܢܐ.                                  |                                                                              |
| Throw, ܐܝܢܐ, 29, <i>Pe. and Aph.</i>                                 |                                                                              |
| ܐܝܢܐ, 29, <i>Pe. and Pa.</i>                                         |                                                                              |
| Thus, ܐܝܢܐ.                                                          |                                                                              |
| Till ( <i>v.</i> ), ܐܝܢܐ a and o, 23.                                |                                                                              |
| Time, ܐܝܢܐ.                                                          |                                                                              |
| To, <i>Prep.</i> , ܐܝܢܐ ( <i>inseparable</i> ),<br>ܐܝܢܐ, 8, 10 note. |                                                                              |
| Tomb, ܐܝܢܐ.                                                          |                                                                              |
|                                                                      | U                                                                            |
|                                                                      | Under, ܐܝܢܐ, 10 note.                                                        |
|                                                                      | Understand, ܐܝܢܐ <i>Ethpa.</i>                                               |
|                                                                      | Until, ܐܝܢܐ, 10 note.                                                        |
|                                                                      | Unto, ܐܝܢܐ, 10 note.                                                         |
|                                                                      | Upon, ܐܝܢܐ.                                                                  |
|                                                                      | Useful for, be, ܐܝܢܐ, 24,<br>followed by ܐܝܢܐ.                               |

## V

Valuable for, be, ܐܠܝܢܐ, 24, followed by ܐܠܝܢܐ.

Vessel, ܡܕܡܝܐ.

View to, with a, ܕܝܚܐ, 10 note.

Village, ܡܕܝܢܐ, 13.

Vineyard, ܡܕܝܢܐ.

Virgin, ܡܕܝܢܐ.

Vision, ܡܕܝܢܐ.

Voice, ܡܕܝܢܐ.

## W

Walk, ܡܕܝܢܐ Pa.

Wander, ܡܕܝܢܐ, 27.

Warm, be, ܡܕܝܢܐ a, 28.

Watch, ܡܕܝܢܐ a and o, 22, 23.

Water, ܡܕܝܢܐ, 13.

Way, ܡܕܝܢܐ (f.).

We, ܡܕܝܢܐ, ܡܕܝܢܐ, 5.

Wealth, ܡܕܝܢܐ.

Weary (impersonal), ܡܕܝܢܐ a, 26.

What? ܡܕܝܢܐ, ܡܕܝܢܐ, 5.

Whatever, ܡܕܝܢܐ.

When, ܡܕܝܢܐ, ܡܕܝܢܐ, 1.

Which? m.sg. ܡܕܝܢܐ, f.sg. ܡܕܝܢܐ, Plur. ܡܕܝܢܐ, 5.

Who, ܡܕܝܢܐ, ܡܕܝܢܐ, 5.

Who? ܡܕܝܢܐ, ܡܕܝܢܐ (= ܡܕܝܢܐ).

Whoever, ܡܕܝܢܐ.

Why? ܡܕܝܢܐ.

Widow, ܡܕܝܢܐ.

Wife, ܡܕܝܢܐ, 13.

Wilderness, ܡܕܝܢܐ.

Wind, ܡܕܝܢܐ (f.).

Wine, ܡܕܝܢܐ.

Wisdom, ܡܕܝܢܐ.

With, Prep., ܡܕܝܢܐ (inseparable), ܡܕܝܢܐ, 8, 10 note.

Within, ܡܕܝܢܐ, 10 note.

Without, ܡܕܝܢܐ, 10 note.

Witness, bear, ܡܕܝܢܐ a, Pe. and Aph.

Wolf, ܡܕܝܢܐ.

Woman, ܡܕܝܢܐ, 13.

Wonder, ܡܕܝܢܐ, 23; causative, Aph.

Word, ܡܕܝܢܐ (f.), 13, Plur. ܡܕܝܢܐ.

Work, ܡܕܝܢܐ.

World, ܡܕܝܢܐ.

Worship, ܡܕܝܢܐ o.

Wrath, ܐܘܪܝܬܐ.

You, *Plur.*, *m.* ܕܢܐܩܐ, *f.*

Write, ܐܠܚܐ ܐ.

ܕܢܐܩܐ.

Youth (*abstract*), ܐܠܚܐ ܐܠܚܐ.

## Y

Year, ܐܠܚܐ ܐܠܚܐ.

## Z

Yoke, ܐܠܚܐ ܐܠܚܐ.

Zion, ܐܠܚܐ ܐܠܚܐ.

You, *Sing.*, *m.* ܕܢܐܩܐ, *f.* ܕܢܐܩܐ.

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FOURTH EDITION

*Revised by*

L. H. BROCKINGTON

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THEODORE H. ROBINSON