

PARADIGMS AND EXERCISES IN SYRIAC GRAMMAR

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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

CORRIGENDA

p.		for	ٲٲٲ	read	ٲٲٲ
16	last line		ٲٲٲ		ٲٲٲ
19	line 12	„	ٲٲٲ	„	ٲٲٲ
24	„ 10	„	ٲٲٲ	„	ٲٲٲ
25	„ 10	„	ٲٲٲ	„	ٲٲٲ
27	last line	„	ٲٲٲ	„	ٲٲٲ
35	line 15	„	ٲٲٲ	„	ٲٲٲ
37	„ 10	„	ٲٲٲ	„	ٲٲٲ
38	„ 16	„	ٲٲٲ	„	ٲٲٲ
39	„ 4	„	ٲٲٲ	„	ٲٲٲ
40	„ 5	„	ٲٲٲ	„	ٲٲٲ
43	f.n. 1	„	ٲٲٲ	„	ٲٲٲ
44	last line	„	ٲٲٲ	„	ٲٲٲ
45	line 2	„	ٲٲٲ	„	ٲٲٲ
46	Col. 3. line 10	„	ٲٲٲ	„	ٲٲٲ
47	f.n. 3	„	ٲٲٲ	„	ٲٲٲ
63	line 3 from bottom	„	ٲٲٲ	„	ٲٲٲ
65	line 15	„	ٲٲٲ	„	ٲٲٲ
76	„ 13	„	ٲٲٲ	„	ٲٲٲ
83	„ 14	„	ٲٲٲ	„	ٲٲٲ
	„ 22	„	ٲٲٲ	„	ٲٲٲ
87	„ 13	„	ٲٲٲ	„	ٲٲٲ
92	line 3 from bottom	„	ٲٲٲ	„	ٲٲٲ
93	line 13	„	ٲٲٲ	„	ٲٲٲ
108	„ 7	„	ٲٲٲ	„	ٲٲٲ
117	line 3 from bottom	„	ٲٲٲ	„	ٲٲٲ
155	line 9	„	ٲٲٲ	„	ٲٲٲ
156	„ 5	„	ٲٲٲ	„	ٲٲٲ

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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 triliteral root. It is by no means certain that triliteral 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 triliteral 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.

Unattached	Joined to following letter	Joined to preceding and following letters	Joined to preceding letter	Estrangelā	Nestorian	Transliteration	Name
~	u	u	~	~	~	,	'Ālaph
o	u	u	o	u	u	b	Bēth
o	o	o	o	o	o	g	Gāmal
o	o	o	o	o	o	d	Dālath
o	o	o	o	o	o	h	Hē
o	o	o	o	o	o	w	Waw
o	o	o	o	o	o	z	Zain
o	o	o	o	o	o	h	Hēth
o	o	o	o	o	o	t	Tēth
o	o	o	o	o	o	y	Yūdh
o	o	o	o	o	o	k	Kāph
o	o	o	o	o	o	l	Lāmadh
o	o	o	o	o	o	m	Mīm
o	o	o	o	o	o	n	Nūn
o	o	o	o	o	o	s	Semkath
o	o	o	o	o	o	,	'Ē
o	o	o	o	o	o	p	Pē
o	o	o	o	o	o	ç	Çādhē
o	o	o	o	o	o	q	Qōph
o	o	o	o	o	o	r	Rēš ¹
o	o	o	o	o	o	š	Šīn
o	o	o	o	o	o	t	Taw

¹ Or Riš.

ألف، حاء، صلا، واو، هاء، ايم، ساء، فاء، ميم، نون،
 داليم، ميم، ياء، همزة، دال، فال، زاي، ميم، نون، ايم،
 حمزة، ميم، صلا، واو، دال، ايم، خفاء، ميم، نون،
 ياء، حاء.

Before attempting to write the next exercise, the following note on the forms of certain similar letters should be carefully read. The letters ا 'Ālaph and ل Lāmādh are distinguished by their length from the letters ز Zain and ع 'Ē which are similar to them in shape, but are much shorter. غ Gāmal is written wholly below the line, except for the links which connect it with the preceding and following letters. د Dālath has the dot below the letter, ر Rēš has it above. و Waw is not connected with the letter on its left, ق Qōph is so connected, and if it be the last letter in the word, it has a small tail attached to it. ط Ṭēth and ت Taw are connected with the preceding letter by a line reaching to the top of the letter. ك Kāph is distinguished from ب Bēth by being smaller.

Exercise. Write the following in Syriac characters:

Pronunciation. Some of the letters are often used to indicate vowel sounds, as will be seen later. The letters *b, g, d, z, k, l, m, n, s, p, r,* and *h, w, y* when used as consonants, may be pronounced

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 *h*; the other was a rough sound rather like the *ch* found in Scotch and Welsh.

Of the four sibilants, Ṣ Semkath is pronounced as the English *s*, Ẓ Zain like *z*, and Š Šin as the English *sh*. Čādhē was a sound intermediate between the hissed Semkath and the Šin. 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 ܐ, ܐ̇, ܐ̈, ܐ̉, ܐ̊, and ܐ̋ (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 (ܐ̇ܐ̈ܐ̉ܐ̊ܐ̋).

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. ܒܪܐ = *brā*.

(2) When within a word they are immediately preceded by a consonantal sound, e.g. ܠܬܒܬܐ = *kethbath*, ܠܬܒܬܐ = *kthabht*.

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

(4) When within a word the letter was originally doubled. E.g. the form ܠܬܒܬܐ represents (on the analogy of other forms) ܠܬܬܒܬܐ, 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. ܠܡܝܕܐ = *'idhā*.

(2) When the preceding consonant is pronounced with an indistinct vowel (sounded *shewa* in Hebrew), ܠܕܐܝܕܐ = *dah'bhā*, ܠܡܡܠܝܚܐ = *maml'khin*.

There are, nevertheless, a good many exceptions to these rules, especially in the case of the feminine ending ܬܐ; e.g. ܠܬܐ = *bīrtā*, but ܠܬܐ = *sīm'ethā*; and ܠܬܐ = *hāltā*, but ܠܬܐ = *rām'ethā*.

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. ܕ̣.

2. *S^eyāmē* (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:

𐤎𐤊𐤍 *markē* = kings,

𐤎𐤊𐤍𐤕𐤕𐤕 *markāthā* = queens;

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

𐤌𐤕𐤕𐤕𐤕 *ke^hthābhē tābhē* = good books,

𐤌𐤕𐤕𐤕𐤕𐤕 *melē tābhāthā* = good words,

𐤌𐤕𐤕𐤕𐤕𐤕 *tābhān melē* = the words are good,

𐤌𐤕𐤕𐤕𐤕𐤕𐤕 *tābhīn kāhēnē* = 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:

𐤒𐤕𐤕𐤕𐤕 = *q^etal*, 𐤒𐤕𐤕𐤕𐤕𐤕 = *neqt^elān*, 𐤒𐤕𐤕𐤕𐤕𐤕 = *teqt^elān*;

(4) over certain prepositions with plural forms

𐤕𐤕𐤕𐤕 = *h^edharai*, 𐤕𐤕𐤕𐤕 = *bainai*;

(5) over certain numerals (see § 32).

S^eyāmē may be placed wherever it is most convenient: with *Rēš* it usually blends with the diacritic point of that letter, e.g. 𐤕𐤕𐤕𐤕 = *šarirē*, and it is frequently written over the letters that do not rise above the line, e.g. 𐤕𐤕𐤕𐤕 = *'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. 𐤕𐤕𐤕𐤕 = I have killed, 𐤕𐤕𐤕𐤕 = she has killed.¹

¹ 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. ܡܠܟܐ = he killed, ܡܠܟܐ = 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:

ܐܝܕܗܐ 'aydha = which.

ܝܕܗܐ 'idhā = hand.

ܗܐܐ haw = that (demon).

ܗܐ hū = he (personal).

ܗܐܝ hāy = that (fem.)

ܗܐܝ hī = she (personal).

ܡܢܐ mānaw = what is it?

ܡܢܐ 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.

ܡܠܟܐ malkā = king.

ܡܠܟܐ melkā = counsel.

ܫܢܐ *šantā = year.

ܫܢܐ šenthā = sleep.

ܚܕܗܬܐ ḥdhattā = new (fem.).

ܚܕܗܬܐ *ḥadthā = new (masc.).

ܦܪܝܩܐ parīqā = separate.

ܦܪܝܩܐ prīqā = saved.

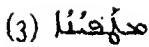

ܒܪܝܟܗܐ barīkha = kneeling.

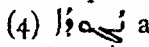

ܒܪܝܟܗܐ brīkhā = blessed.



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




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

¹*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 'Ālaph, ʿ Yūdh, and ʰ Waw, the three weak

¹ 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:

ʳ = *A* *Pthāhā* (ܬܬܐ)

' = *Ā* *Zqāphā* (ܬܬܐܐ)

ˆ = *E* *Rbhāçā* (ܬܬܐܝ)

ˆ = *I* *Hbhāçā* (ܬܬܐܝܐ)

* = *U* 'çāçā (ܬܬܐܝܐ) (also sometimes represents an ancient *O*).

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. ܬܪܬܝܢ = *tartēin*, ܒܪܝܬܐ = *brītha*,
ܠܒܗܝܒܗܘܬܐ = *lbhībḥūthā*.

The form **o** is sometimes used to represent the ancient *Ō*, though this often became simply **o**.

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. ܫܡܐ = *šēmā* = name.
ܡܠܟܬܐ = *malḵethā* = queen.
ܡܠܟܐ = *mal(l)ephānā* = teacher.

When two such indistinct vowels would come together, as, for example, when an inseparable particle is added (§ 6), the first becomes a *pthāḥā*, e.g. ܠܫܡܐ = *lašēmā*.

Further note on 'Ālaph

Initial 'Ālaph normally has a full vowel, usually either *Rbhāḥā* or *Pthāḥā*:

e.g. ܗܝܬ = *hīṭ* = he said.
ܗܝܬ = *hīṭ* = it is said.

Occasionally initial 'Ālaph is lost altogether in pronunciation as in ܡܢܐ, *man*, ܐܢܐ, *I* (enclitic form).

Within a word 'Ālaph may be dropped altogether, as in ܡܢܐ (for ܡܢܐ), and ܡܢܐ (for ܡܢܐ).

'Ālaph normally surrenders its vowel to a preceding consonant if that has no vowel by inflexion, e.g. ܡܢܐ (for ܡܢܐ), ܡܢܐ (for ܡܢܐ + ܐ).

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

$\dot{\bar{a}} = a$ (short)	e.g. $\dot{\bar{a}} = ba.$
$\bar{a} = \bar{a}$ (long)	e.g. $\bar{a} = b\bar{a}.$
$\bar{e} = e$ (short)	e.g. $\bar{e} = be.$
$\bar{e} = \bar{e}$ (long)	e.g. $\bar{e} = b\bar{e}.$
$\bar{i} = i$	e.g. $\bar{i} = bi.$
$\bar{o} = o$	e.g. $\bar{o} = bo.$
$\bar{u} = u$	e.g. $\bar{u} = bu.$

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	اَنَا, اِنَا*	اِنَّا, اُنَّا, اِنَّا*
2nd Masc.	اَنْتَ	اَنْتُمْ
2nd Fem.	اَنْتِ	اَنْتُمْ
3rd Masc.	هُوَ, هُو*	هُنَا, هُنَا*
3rd Fem.	هِيَ, هِيَ*	هُنَا, هُنَا*

¹ In the paradigms, exercises, and vocabularies which follow, the original *O* is represented by \dot{O} , with the upper dot to distinguish it from the original *U*.

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

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	
	<i>Masculine</i>	<i>Feminine</i>	<i>Masculine</i>	<i>Feminine</i>
This	أَ (أَ)	أَ (أَ)	أَ	
That	أَ	أَ	أَ	أَ

With the enclitic pronoun, أَ becomes أَ and أَ becomes أَ .

III. Interrogative Pronouns

Of persons: $\text{أَ} = \text{who?}$

Of things: $\text{أَ}, \text{أَ}, \text{أَ} = \text{what?}$

<i>Masculine</i>	<i>Feminine</i>	<i>Plural</i>
أَ	أَ	$\text{أَ} = \text{which?}$

¹ أَ and أَ 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 هُوَ الْبَيْتُ الَّذِي بَنَيْتُهُ = This is the house which I built.

(b) With referring pronoun:

بَنَيْتُ مَنْزِلَ مَنْ خَلَّقَ = 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, لِذَا = 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 لِي 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:

ﻻ = of.

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

ﻻ = in, with, by, by means of.

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

Vocalization of the inseparable particles

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

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

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

ﻻ = The house.

ﻻ = In the house.

ﻻ = He who is in the house.

ﻻ = To him who is in the house.

ﻻ = And to him who is in the house.

ﻻ = The city.

ﻻ = In the city.

ﻻ = He who is in the city.

ﻻ = To him who is in the city.

ﻻ = 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. مَحْفَافَةً (formed by the addition of a suffix to مَحْفَافٌ).

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 \. There are, in effect, five ways of attaching a noun to a verb as its direct object:

1. خَلَا جَنْدًا = He built a house.
2. خَلَا جَنْدًا = He built the house.
3. خَلَا حَجَبًا = He built the house.
4. خَلَا حَجَبًا = He built the house.
5. خَلَا حَجَبًا = 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, \ may be used with pronominal suffixes attached to it (§ 8).

Vocabulary

إِنَّمَا = man.	إِنَّمَا = good (m. sg.).
إِنَّمَا = men.	إِنَّمَا = good (m. pl.).
إِنَّمَا = people.	إِنَّمَا = good (f. pl.).
إِنَّمَا = righteousness.	إِنَّمَا = city.
إِنَّمَا = great (m. sg.).	إِنَّمَا = commandments.
إِنَّمَا = great (f. sg.)	إِنَّمَا = whoever.
	also written — إِنَّمَا

𐎎𐎠𐎥𐎢𐎡 = saviour.¹

نِسَاءٌ² = woman, wife.
(pl. نِجَالٌ)

مَلِكًا = king.

كُجِبُ = servant.

𐤌𐤓𐤕 = Moses.

١٥ مَطْلَا = temple.

مُصْلِحٌ = peace.

١٤ = son.

Exercise 1

Translate into English:

- [illegible]

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?

¹ 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*.

² Also written $\text{ḤḤ}'$ 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. كُلُّ رَجُلٍ كُلُّ رَجُلٍ ; (iii) nouns after كُلٌّ = all, every, e.g. كُلُّ حَرْفٍ كُلُّ حَرْفٍ ; (iv) and often, but not invariably, nouns after numerals, e.g. سِتُّ قُلُوبٍ سِتُّ قُلُوبٍ = 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.¹

¹ 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	—	تَم	لُ	لُ
Emphatic	لُ	لُ	لُ	لُ
Construct	—	تْ	لُ	لُ

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

	MASCULINE	
	<i>Singular</i>	<i>Plural</i>
Absolute	لُ	لُجِم ¹
Emphatic	لُجَا	لُجَا
Construct	لُ	لُجَة

	FEMININE	
	<i>Singular</i>	<i>Plural</i>
Absolute	لُجَا	لُجِم
Emphatic	لُجَا	لُجَا
Construct	لُجَا	لُجَا

Words for practice:

(a) Adjectives:

لُ = good. لُجِم = beautiful. لُجِم = true.
 لُجِم = evil. لُجِم = slain. لُجِم = old.

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

(b) Masculine substantives:

أَلَمٌ = pain. + ذِئْبٌ = wolf. فِئْءٌ = festival.

رَأْسٌ = head. نَبِيٌّ = prophet. يَدٌ = yoke.

مِيزَانٌ = standard. رَسُولٌ = apostle. تَلْمِذٌ = disciple.

سَلَامٌ = peace.

(c) Feminine substantives:

بَتُولٌ = virgin. سَمَةٌ = heat. سَبَبٌ = cause.

كَنْزٌ = treasure. قَدَحٌ = vessel. ذِئْبَةٌ = she-wolf.

Note. Some words have a feminine form in the singular and a masculine one in the plural, e.g. قَدَحٌ = a word, plur. قَدَحٌ, كَنْزٌ = egg, plur. كَنَازٌ.¹ 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 *u* or *o*. 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 <i>u</i>		In <i>o</i>	
	<i>Singular</i>	<i>Plural</i>	<i>Singular</i>	<i>Plural</i>
Absolute	مَدْرَسَةٌ	مَدْرَسَاتٌ	رَجُلَةٌ	رَجُلَاتٌ
Emphatic	مَدْرَسَاتٌ	مَدْرَسَاتٌ	رَجُلَاتٌ	رَجُلَاتٌ
Construct	مَدْرَسَةٍ	مَدْرَسَاتٍ	رَجُلَةٍ	رَجُلَاتٍ
	(course)		(thing)	

¹ This word has also a fem. plur. form مَدْرَسَاتٍ = 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*.

اَلْبَتُولُ جَمِيْلَةٌ¹ = the virgin is beautiful.

اَلْبَتُولُ جَمِيْلَةٌ = the beautiful virgin.

اَلْمَلِكُ صَدِيْقٌ¹ = the king is good.

اَلْمَلِكُ صَدِيْقٌ = the good king.

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

Vocabulary

اَلْحَقْلُ = we receive. (coll. f.) اَلْخَيْلُ = sheep.

(pass. ptpl.) اَلْمَكْتُوبُ = written. (act. ptpl.) اَلْمُكَبِّىُّ = keeping.

اَلْمَكْتُوبُ = tore. اَلْكِتَابُ = book.

(f.) اَلْيَدُ = const.) اَلْيَدُ = hand. اَلشَّرْعُ = law.

اَلْقَوْلُ² or اَلْقَوْلُ = it is said.² (f.) اَلْخَمَلُ = cattle, herd.

اَلْمَمْلَكَةُ = kingdom. اَلْهِيَ = there is.

اَلْحَسَنُ = good, good thing. اَلْاِل = not.

اَلْقَاضِىُّ³ = judge. اَلْفَمْلُ = mouth.

¹ The copulative enclitic pronoun is generally inserted in such sentences as these: اَلْبَتُولُ جَمِيْلَةٌ, اَلْمَلِكُ صَدِيْقٌ.

² Similarly اَلْمَكْتُوبُ, it is written.

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

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	ܐܝܬܐ
2nd Masc.	ܝܐ	ܝܬܐ
2nd Fem.	ܝܐܬܐ	ܝܬܐܬܐ
3rd Masc.	ܐܝܐ	ܐܝܬܐܬܐ
3rd Fem.	ܐܝܐܬܐ	ܐܝܬܐܬܐܬܐ

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

	SINGULAR	PLURAL
1st Com.	ܐܝܬܐ	ܐܝܬܐܬܐ
2nd Masc.	ܝܐܬܐ	ܝܐܬܐܬܐ
2nd Fem.	ܝܐܬܐܬܐ	ܝܐܬܐܬܐܬܐ
3rd Masc.	ܐܝܐܬܐ	ܐܝܐܬܐܬܐܬܐ
3rd Fem.	ܐܝܐܬܐܬܐ	ܐܝܐܬܐܬܐܬܐܬܐ

¹ 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 رَاس .

رَاسِي = my head.

رَاسُنَا = our head.

رَاسُكَ = your (m.) head.

رَاسُكَم = your (m.) head.

رَاسُكِ = your (f.) head.

رَاسُكُنَّ = your (f.) head.

رَاسُهُ = his head.

رَاسُهُمْ = their (m.) head.

رَاسُهَا = her head.

رَاسُهُنَّ = their (f.) head.

رَاسَاتٌ = heads; stem to which suffixes are attached رَاسَات .

رَاسَاتِي = my heads.

رَاسَاتُنَا = our heads.

رَاسَاتُكَ = your (m.) heads.

رَاسَاتُكُمْ = your (m.) heads.

رَاسَاتُكِ = your (f.) heads.

رَاسَاتُكُنَّ = your (f.) heads.

رَاسَاتُهُ = his heads.

رَاسَاتُهُمْ = their (m.) heads.

رَاسَاتُهَا = her heads.

رَاسَاتُهُنَّ = 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.

رَحِيمٌ = saviour.

تَعْلِيمٌ = consecration.

أَمْرٌ = commandment.

(ii) With a doubled consonant :

جَلَلٌ = hill.

كَلْبٌ = heart.

B. Feminine Nouns

The same rule applies as to the masculine. Thus :

رَاسَةٌ = rest, stem to which suffixes are attached — رَاسَةٌ.

رَاسَتِي = my rest.

رَاسَتُنَا = our rest.

رَاسَتُكَ = your (m.) rest.

رَاسَتُكُمْ = your (m.) rest.

رَاسَتُكِ = your (f.) rest.

رَاسَتُكُنَّ = your (f.) rest.

رَاسَتُهُ = his rest.

رَاسَتُهُمْ = their (m.) rest.

رَاسَتُهَا = her rest.

رَاسَتُهُنَّ = their (f.) rest.

Examples of feminine nouns which follow this pattern :

مَلِكَةٌ (plur. مَلِكَاتٌ) = praise.

مَلِكَةٌ (plur. مَلِكَاتٌ) = kingdom.

مَلِكَةٌ (plur. مَلِكَاتٌ) = glory.

رَحَلَةٌ (plur. رَحَلَاتٌ) = prayer.

All feminine plurals follow a single pattern, thus :

مَلِكَاتٌ = queens, stem to which suffixes are attached — مَلِكَاتٌ.

مَلِكَاتِي = my queens.

مَلِكَاتُنَا = our queens.

مَلِكَاتُكَ = your (m.) queens.

مَلِكَاتُكُمْ = your (m.) queens.

ܡܠܟܝܬܐ = your (f.) queens.	ܡܠܟܝܬܐܝܗ = your (f.) queens.
ܡܠܟܝܬܐܝܗ = his queens.	ܡܠܟܝܬܐܝܗܗ = their (m.) queens.
ܡܠܟܝܬܐܝܗ = her queens.	ܡܠܟܝܬܐܝܗܗ = 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 ܝܗ, to which the pronouns are suffixed. So ܠܗܝܗ = his, ܠܗܝܗܐ = his book, an emphatic possessive. This literally means 'the book which is to him', ܝܗ being the original form of ܝ. So also ܡܢ = from, ܡܝܡܢ = with, ܠܗܝܢ = unto, ܠܗܝܢ = like, as.

Certain other prepositions take the forms of the suffixes attached to plural nouns. Thus ܠܗܝܢ = upon, ܠܗܝܢܝܗ = upon you. ܝܗܝܢ = beside, ܡܠܗܝܢ = instead of, also belong to this class.

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

Rule of Syntax

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

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

Thus 'the king's head' may be ܡܠܟܝܬܐܝܗܐ, ܡܠܟܝܬܐܝܗܐ, or ܡܠܟܝܬܐܝܗܐ.

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

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	ܚܚܐ	ܚܚܐܡ
Emphatic	ܚܚܐܐ	ܚܚܐܐܐ
Construct	ܚܚܐ	ܚܚܐܐ

The vowel may be either pthāhā, 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	مَحَلَّةٌ	مَحَلِّ
حَمْلٌ	حَمْلَةٌ	حَمَلٍ
حَمْلَةٌ	حَمْلَةٌ	حَمَلٍ

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>
مَحَلَّةٌ ²	مَحَلَّةٌ	مَحَلَّةٌ	مَحَلَّةٌ	مَحَلَّةٌ	مَحَلَّةٌ
حَمْلَةٌ ³	حَمْلَةٌ	حَمْلَةٌ	حَمْلَةٌ	حَمْلَةٌ	حَمْلَةٌ
حَمْلَةٌ ⁴	حَمْلَةٌ	حَمْلَةٌ	حَمْلَةٌ	حَمْلَةٌ	حَمْلَةٌ

Vocabulary

(f.) مَحَلَّةٌ = foot.

مَحْلٌ = wine.

مَحْلٌ = time.

مَحْلٌ = companion-
ion (m.)

مَحْلٌ = companion-
ion (f.)

مَحْلٌ⁵ = gold.

مَحْلٌ = fish.

مَحْلٌ = torment.

(pl. مَحْلٌ)

مَحْلٌ^a = said (3 m. sg.).

مَحْلٌ^b = saying (m. sg.).

¹ The vowel letter is normally written with o and u, both long and short: there are very few exceptions, e.g. مَحْلٌ, مَحْلٌ (rarely مَحْلٌ, مَحْلٌ).

² = companion.

³ = heifer.

⁴ = measure.

⁵ The مَحْلٌ is soft because a short vowel stood before it originally, cf. Hebrew מַחֲלִי.

(يَجْعَلُ) = cost.	'اَمْتَم' = saying (m. pl.).
مَعْنَا = heaven.	مَعْنَا = walking.
(abs. مَعْنَا) = day.	مَنْجَا = man.
(has two plural forms:	(f.) مَعْنَا = horn.
(i) مَعْنَا abs. مَعْنَا	مَعْنَا = food.
(ii) مَعْنَا abs. not in use.)	مَعْنَا = new (m.).
مَعْنَا = drank.	مَعْنَا = new (f.).
مَعْنَا = drinking.	مَعْنَا = earth, land (f.).
مَعْنَا = came.	مَعْنَا = as, like, according to.
(pl.) مَعْنَا (s.) مَعْنَا = put, set.	
مَعْنَا = was.	مَعْنَا = ate.
مَعْنَا = was (enclitic form).	مَعْنَا = sign (f.).
مَعْنَا = flesh.	(pl. مَعْنَا).
مَعْنَا = body.	مَعْنَا = heavy (adj.).
(f.) مَعْنَا = soul.	(f. sg. emph. مَعْنَا).
(constr. مَعْنَا)	مَعْنَا = children.

Exercise 4

Translate into English:

1. مَعْنَا مَعْنَا مَعْنَا مَعْنَا مَعْنَا مَعْنَا
2. مَعْنَا مَعْنَا مَعْنَا مَعْنَا مَعْنَا مَعْنَا
3. مَعْنَا مَعْنَا مَعْنَا مَعْنَا مَعْنَا مَعْنَا
4. مَعْنَا مَعْنَا مَعْنَا مَعْنَا مَعْنَا مَعْنَا

5. $\text{ܕܠܐܗܐ ܐܡܪ ܕܠܐ ܒܢܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ}$ ܕܠܐܗܐ ܐܡܪ ܕܠܐ ܒܢܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
6. $\text{ܕܠܐܗܐ ܐܡܪ ܕܠܐ ܒܢܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ}$ ܕܠܐܗܐ ܐܡܪ ܕܠܐ ܒܢܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
7. $\text{ܕܠܐܗܐ ܐܡܪ ܕܠܐ ܒܢܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ}$ ܕܠܐܗܐ ܐܡܪ ܕܠܐ ܒܢܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
8. $\text{ܕܠܐܗܐ ܐܡܪ ܕܠܐ ܒܢܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ}$ ܕܠܐܗܐ ܐܡܪ ܕܠܐ ܒܢܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
9. $\text{ܕܠܐܗܐ ܐܡܪ ܕܠܐ ܒܢܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ}$ ܕܠܐܗܐ ܐܡܪ ܕܠܐ ܒܢܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
10. $\text{ܕܠܐܗܐ ܐܡܪ ܕܠܐ ܒܢܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ}$ ܕܠܐܗܐ ܐܡܪ ܕܠܐ ܒܢܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
11. $\text{ܕܠܐܗܐ ܐܡܪ ܕܠܐ ܒܢܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ}$ ܕܠܐܗܐ ܐܡܪ ܕܠܐ ܒܢܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
12. $\text{ܕܠܐܗܐ ܐܡܪ ܕܠܐ ܒܢܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ}$ ܕܠܐܗܐ ܐܡܪ ܕܠܐ ܒܢܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
13. $\text{ܕܠܐܗܐ ܐܡܪ ܕܠܐ ܒܢܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ}$ ܕܠܐܗܐ ܐܡܪ ܕܠܐ ܒܢܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
14. $\text{ܕܠܐܗܐ ܐܡܪ ܕܠܐ ܒܢܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ}$ ܕܠܐܗܐ ܐܡܪ ܕܠܐ ܒܢܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ
15. $\text{ܕܠܐܗܐ ܐܡܪ ܕܠܐ ܒܢܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ}$ ܕܠܐܗܐ ܐܡܪ ܕܠܐ ܒܢܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

Translate into Syriac:

1. The wolf has eaten the sheep of the good king.
2. The prophets say that the law has set standards of peace upon the men of the city.
3. The man has put a yoke on the heads of the oxen.
4. The king is drinking wine in the temple.
5. There is pain in the bodies of the men.
6. The men of the city have appointed festivals.
7. The soul of the good king is in heaven.
8. The apostle ate of the flesh of fish, of the flesh of sheep and of oxen he did not eat.
9. The prophet walks according to the commandments of the law.
10. The disciple is not watching the body of man, he is watching the soul of man.
11. Good is he who walks according to the law of the apostles.
12. A good and true soul is the sign of the disciple.
13. And that evil one said (that) 'I am the king of kings', and he entered into the temple and tore away the gold.
14. On the day of the festival the apostle eats the flesh of sheep and oxen, but drinks no wine; sometimes he eats the flesh of fish.
15. Gold is heavy and its cost is great.

§ 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 **اُ** or **اِ** 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.

مَلِكٌ = king, stem to which suffixes are attached, **مَلِكْ**.

مَلِكٌ = kings, stem to which suffixes are attached, **مَلِكْ**.

مَلِكِي = my king.

مَلِكِي = my kings.

مَلِكُكَ = your (m.) king.

مَلِكُكَ = your (m.) kings.

مَلِكُكِ = your (f.) king.

مَلِكُكِ = your (f.) kings.

مَلِكُهُ = his king.

مَلِكُهُ = his kings.

مَلِكُهَا = her king.

مَلِكُهَا = her kings.

مَلِكُنَا = our king.

مَلِكُنَا = our kings.

مَلِكُكُمْ = your (m.) king.

مَلِكُكُمْ = your (m.) kings.

مَلِكُكُمْ = your (f.) king.

مَلِكُكُمْ = your (f.) kings.

مَلِكُهُمْ = their (m.) king.

مَلِكُهُمْ = their (m.) kings.

مَلِكُهُمْ = their (f.) king.

مَلِكُهُمْ = their (f.) kings.

مُتَعَذِّبٌ = torment, stem to which suffixes are attached — **مُتَعَذِّبْ**.

مُتَعَذِّبٌ = torments, stem to which suffixes are attached — **مُتَعَذِّبْ**.

مُتَعَذِّبِي = my torment.

مُتَعَذِّبِي = my torments.

مُتَعَذِّبُكَ = your (m.) torment.

مُتَعَذِّبُكَ = your (m.) torments.

مُتَعَذِّبُكِ = your (f.) torment.

مُتَعَذِّبُكِ = your (f.) torments.

سَيِّئُهُ = his torment.	سَيِّئَاتُهُ = his torments.
سَيِّئُهَا = her torment.	سَيِّئَاتُهَا = her torments.
سَيِّئُنَا = our torment.	سَيِّئَاتُنَا = our torments.
سَيِّئُكَ = your (m.) torment.	سَيِّئَاتُكَ = your (m.) torments.
سَيِّئُكِ = your (f.) torment.	سَيِّئَاتُكِ = your (f.) torments.
سَيِّئُهُمْ = their (m.) torment.	سَيِّئَاتُهُمْ = their (m.) torments.
سَيِّئُهُنَّ = their (f.) torment.	سَيِّئَاتُهُنَّ = their (f.) torments.

Certain prepositions also attach themselves to this paradigm. Thus **مُتَّ** = before, as well as the form **مُتَّ**, take the suffixes attached to the plural noun. **عَدَا** = against, takes the form **عَدَا** with the vocalic suffixes attached to the singular noun. The word reverts to its original form before consonantal suffixes, e.g. **عَدَا** but **عَدَا**. **عَدَا** (also written **عَدَا**) = because of, takes the form of a feminine plural **عَدَا** (also **عَدَا**). With the word **كُلُّ** (= all) the **ا** of the 1st sing. suff. is vocalized — **كُلِّي**; otherwise its suffixes are regular.

Vocabulary

كَلِمَاتُهُ = speaking.	هَؤُلَاءِ = this is.
لِأَنَّ = because.	أَلْهَيْئَةُ = threshold.
وَاوْ = O!	(pl. أَلْهَيْئَاتُ)
(also written وَاوْ , with Greek omega)	
(f.) بَطْنُهَا = belly.	مُتَّ = honoured.
	حَيَّةٌ = calf (f.).

Exercise 5

Translate into English:

1. هَمُّهُ مَكْرَهُهُ قَبِيحَةٌ مُتَّهَا وَمَكْرَهُهُ قَبِيحَةٌ مُتَّهَا. 2. أَلْهَيْئَةُ
3. أَلْهَيْئَةُ قَبِيحَةٌ مُتَّهَا. 4. أَلْهَيْئَةُ قَبِيحَةٌ مُتَّهَا.

4. $\text{ܐܢܝܢܐ ܕܡܝܢ ܕܡܝܢܐ ܕܡܝܢܐ}$ ܕܡܝܢܐ
 5. $\text{ܐܢܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ}$ ܕܡܝܢܐ
 6. $\text{ܐܢܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ}$ ܕܡܝܢܐ
 7. $\text{ܐܢܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ}$ ܕܡܝܢܐ
 8. $\text{ܐܢܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ}$ ܕܡܝܢܐ
 9. $\text{ܐܢܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ}$ ܕܡܝܢܐ
 10. $\text{ܐܢܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ}$ ܕܡܝܢܐ
 11. $\text{ܐܢܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ}$ ܕܡܝܢܐ
 12. $\text{ܐܢܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ}$ ܕܡܝܢܐ
 13. $\text{ܐܢܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ}$ ܕܡܝܢܐ
 14. $\text{ܐܢܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ}$ ܕܡܝܢܐ
 15. $\text{ܐܢܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ}$ ܕܡܝܢܐ

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.

¹ For the form see p. 15.

² = '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 **ܐܢܝ** is inserted after: **ܐܢܝܐܠܐ** = except, **ܐܢܝܠܐ** = above, **ܐܢܝܬܐ** = below, **ܐܢܝܢܐ** = within, and **ܐܢܝܢܐ** = outside of; **ܐܢܝ** may be inserted after: **ܐܢܝܢܐ** = between, **ܐܢܝܢܐ** = until.

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

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

There are thus three types of nouns of this class:

1. With long vowel: مَلِكٌ (ptpl.) = killing, حَكَمٌ (emph. حَكَمًا) = world, eternity.

2. With short vowel originally followed by a doubled consonant: طِفْءٌ (emph. طِفْءًا) = bird, مَلْءٌ (emph. مَلْءًا) = lamb.

3. The first syllable containing a short vowel followed by two consonants: هَيَّجٌ (ptpl.) = approaching, هَجَعٌ (emph. هَجَعًا) = 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>
مَلِكٌ	مَلِكًا	مَلِكٌ	مَلِكِينَ ¹	مَلِكًا	مَلِكًا
حَكَمٌ	حَكَمًا	حَكَمٌ	حَكَمِينَ	حَكَمًا	حَكَمًا
طِفْءٌ	طِفْءًا	طِفْءٌ	طِفْئِينَ	طِفْءًا	طِفْءًا
مَلْءٌ	مَلْءًا	مَلْءٌ	مَلْءِينَ	مَلْءًا	مَلْءًا
هَجَعٌ	هَجَعًا	هَجَعٌ	هَجَعِينَ	هَجَعًا	هَجَعًا

¹ When the third letter of such participial forms is one of the *Bghadh-kphath* letters Quššaya occurs, e.g. لَاجِعٌ = 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>
عَجَلًا	عَجَلًا ¹	عَجَلًا	عَجَلًا	عَجَلًا	عَجَلًا (chariot)
وَعَدًا	وَعَدًا	وَعَدًا	وَعَدًا	وَعَدًا	وَعَدًا (widow)
وَعَدًا	وَعَدًا	وَعَدًا	وَعَدًا	وَعَدًا	وَعَدًا (footstool)
وَعَدًا ²	وَعَدًا	وَعَدًا ²	وَعَدًا	وَعَدًا	وَعَدًا (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.

أَنْتَ أَقُولُ = you (f. sg.) are saying.

أَنْتُمْ أَقُولُ = we are saying.

أَنْتُمْ أَقُولُ = 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.

هُوَ أَقُولُ = he is saying.

هِنَّ أَقُولُ = they (f.) are saying.

Vocabulary

(f.) عَجَلًا = sparrow.

عَجَلًا = life (m. pl.).

وَعَدًا = telling.

وَعَدًا = sinning.

وَعَدًا = satisfying.

وَعَدًا = bird.

وَعَدًا = taking away.

(pl. عَجَلًا)

¹ Also written عَجَلًا.

² It is possible to regard these forms as belonging to an abs. عَجَلًا.

³ Often written in a contracted form, أَقُولُ, أَقُولُ.

لَا تُصَلِّ = prayer.	وَأَسْمُ = loving (used as noun = friend).
لَا تُدْعَا = world, eternity.	
لَا تُدْعَا = lamb.	وَأَسْمُ = approaching.
لَا تُدْعَا = tent.	وَأَسْمُ = raising.
لَا تُدْعَا = completing.	لَا تُدْعَا = priest.
لَا تُدْعَا = betraying.	لَا تُدْعَا = widow.
لَا تُدْعَا = believing.	لَا تُدْعَا = glory.
لَا تُدْعَا = faith.	(pl. لَا تُدْعَا)
لَا تُدْعَا = for.	لَا تُدْعَا = chariot.
لَا تُدْعَا = wilderness.	(also لَا تُدْعَا)
لَا تُدْعَا = truth.	وَأَسْمُ = teaching.
لَا تُدْعَا = shall be (3rd pl. m.)	لَا تُدْعَا = there is not.
لَا تُدْعَا = has entered (f.).	وَأَسْمُ = David.

Exercise 6

Translate into English:

1. لَا تُدْعَا حَقِّتُمْ لَكُمْ لَدَيْكُمْ * 2. لَا تُدْعَا
3. لَا تُدْعَا لَدَيْكُمْ لَدَيْكُمْ * 4. لَا تُدْعَا لَدَيْكُمْ لَدَيْكُمْ * 5. لَا تُدْعَا لَدَيْكُمْ لَدَيْكُمْ *
6. لَا تُدْعَا لَدَيْكُمْ لَدَيْكُمْ * 7. لَا تُدْعَا لَدَيْكُمْ لَدَيْكُمْ *
8. لَا تُدْعَا لَدَيْكُمْ لَدَيْكُمْ * 9. لَا تُدْعَا لَدَيْكُمْ لَدَيْكُمْ *
10. لَا تُدْعَا لَدَيْكُمْ لَدَيْكُمْ *

¹ Normally second word.

11. *نَهَيْتُمْ عَنْهُ قَبُولَ وَجْهَيْهِ* * *حَيْكَلًا وَصَدَقًا بَصِيصًا* *
 12. *أَنْتُمْ* * *أَتَصَلُّوا* * *وَتَقْرَأُ لِيُخَذَ إِلَيْكُمْ صَدَقًا* *
 13. *مَنْ* * *أَوْ* * *أَتَقْرَأُ كَصَحِيحَةٍ* * *فَتَسْمَعُوا* * 14. *مَنْ* * *بَعْدَ* *
 15. *إِلْحَاقِي* * *لَهُ* * *فَهُ قَبُولَ وَصَلَةٍ كَمَا بَعْدَ* * 15. *أَتَصَلُّوا* *
 وَمَقْلًا قَدْ عَلِمَ حَقًّا وَجَدَدًا *

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 *لُ* 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:

كَلَامِي = speech, stem to which suffixes are attached — كَلَامٌ,
before consonantal suffixes — كَلَامًا.

كَلَامِي = my speech. كَلَامُنَا = our speech.

كَلَامُكَ = your (m.) speech. كَلَامُكُمْ = your (m.) speech.

كَلَامُكِ = your (f.) speech. كَلَامُكُم = your (f.) speech.

كَلَامُهُ = his speech. كَلَامُهُمْ = their (m.) speech.

كَلَامُهَا = her speech. كَلَامُهُنَّ = 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 دَمٌ = blood, مِثْلٌ¹ = name. Thus:

مِثْلِي = my name. مِثْلُنَا = our name.

مِثْلُكَ = your (m.) name. مِثْلُكُمْ = your (m.) name.

مِثْلُكِ = your (f.) name. مِثْلُكُم = your (f.) name.

مِثْلُهُ = his name. مِثْلُهُمْ = their (m.) name.

مِثْلُهَا = her name. مِثْلُهُنَّ = their (f.) name.

Certain prepositions are also similarly treated, e.g. بَعْدُ = after, خَلْفًا = behind.

Feminine Nouns. The vocalization is regular throughout, retaining that of the emphatic state, e.g. مَلِكَةٌ, مَلِكَاتُهُنَّ.

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

مَلِكَاتِي = queen, stem to which suffixes are attached — مَلِكَاتٌ.

¹ Plural مِثْلُهُنَّ.

مَدَدِيْجَا = my queen.	مَدَدِيْجَا = our queen.
مَدَدِيْجَا = your (m.) queen.	مَدَدِيْجَا = your (m.) queen.
مَدَدِيْجَا = your (f.) queen.	مَدَدِيْجَا = your (f.) queen.
مَدَدِيْجَا = his queen.	مَدَدِيْجَا = their (m.) queen.
مَدَدِيْجَا = her queen.	مَدَدِيْجَا = their (f.) queen.

Vocabulary

مَبْدَا = beginning.	بَيْنَا = amongst.
نُور = light.	عَمَل = work.
مَحَبَّة = love.	مَلْء = fullness.
خُبْز = bread.	يَجِد = seeking (m. pl.).
اِنْ = if.	مَسْجِد = synagogue.
بَلْ = but.	دُوْشْمَان = enemy.
كُفْل = thigh.	يُوْهَنَّا = John.
(pl. كُفْل).	مَعْرِف = knowing (ptpl.)
يَجْعَل = doing, making (ptpl.)	

Exercise 7

Translate into English:

1. اِنَّ مَدَدِيْجَا مَعْصِي دُخْدَم دَحَقْتَم قَهْلَا وَنَهْ اِنْ
2. مَع وَلا يُوْا دَه مَدَدِيْجَا : سَلَقْنَهْ يُو
3. اَهْ مَع سَلَم وَجَلَا يُوْا يُوْ. قَهْلَا يُوْ مَدَدِيْجَا مَع دَه مَع
4. اِنْ يُو مَع نَهْ مَع قَهْ مَع يُو. مَع مَع وَجَلَا يُو سَلَم
5. اَهْ دَه يُو وَنَهْ دَحَقْدَا اِنَّا قَهْلَا اِنَّا دَه يُو وَدَحَقْدَا
6. مَع مَدَدِيْجَا سَلَم قَك مَع مَع اَهْ يُو وَصَفَا كَب لَهْ يُو

¹ Normally second word.

7. "أَلَمْ يَكُنْ مِنْكُمْ نَبِيٌّ خَلَقَ قَالِبًا كَمَا
سُئِلَ ۚ 8. حَقِّقُوا وَعْدَنَا حُجَّيْ إِنْ لَا جُنْدَ لَكُمْ ۚ 9. حَسْبُ
مِنْكُمْ حَقُّقُهُ إِيَّاهُ وَعَقْدُهُ إِيَّاهُ ۚ 10. إِنْ لَا جُنْدَ لَكُمْ ۚ
إِنْ لَا ۚ وَوَعْدُهُ إِيَّاهُ وَعَقْدُهُ لَكُمْ ۚ 11. هُكَيْمٌ إِيَّاهُ ۚ
وَحُكَيْمٌ إِيَّاهُ سَدَا وَمَدَّ ۚ 12. "إِنْ لَا
خُجَا جَمَلًا كَسَفَهُ وَمَدَّ ۚ 13. هُكَيْمٌ قَوْلُهُ قَوْلُهُ ۚ
"هَسَدُهُ جَمَلًا ۚ وَوَعْدُهُ ۚ 14. إِنْ لَا حَسْبُ لَكُمْ ۚ وَوَعْدُهُ ۚ
15. "إِنْ لَا أَحْبَبُّ ۚ وَوَعْدُهُ ۚ 16. وَوَعْدُهُ ۚ

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 wife¹ 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.

¹ See § 13.

hand (f.)	يَدٌ ⁴ يَدَانِ ⁵	يَدٌ, يَدَانِ, &c.	يَدٌ ⁶ يَدَانِ and (Abs. يَدَانِ) ⁷	يَدَانِ, يَدَانِ, &c.
breast	سَدَنٌ	سَدَنٌ, &c.	سَدَنَانِ	سَدَنَانِ, &c.
year (f.)	سَنَةٌ	wanting	سَنَتَانِ	سَنَتَانِ, &c.
kind, species (Persian word)	نَسَبٌ		نَسَبَانِ (Abs. نَسَبَانِ)	نَسَبَانِ, &c.
heaven	سَمَاءٌ and سَمَائَاتٍ	(always plural in form: سَمَائَاتُ, &c.)	سَمَائَاتُ	سَمَائَاتُ, &c.
water	مَاءٌ	(Abs. مَاءٌ, Const. مَاءٌ, suffixes (i) مَائِي, (ii) مَائِيَّةٌ)	مَائِيَّةٌ	مَائِيَّةٌ, &c.
goat	مَرْبَاةٌ		مَرْبَاةٌ	مَرْبَاةٌ, &c.
likeness	شَبَهِ		شَبَاهٌ = 'price'	شَبَاهٌ, &c.

¹ Also written without yudh.

² Pronounced *attiā*.

³ Two other plural forms occur: مَائِيَّةٌ and مَائِيَّةٌ.

⁴ Prepositional.

⁵ Substantival.

⁶ This and the following seven words are examples of the plural termination in ' which may be regarded as an earlier form of the plural, before contraction to '.

⁷ The plural form مَائِيَّةٌ 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 **ܢܦܫܐ** = soul or self, pl. **ܢܦܫܐܬܐ**, **ܠܗܠܐ** = word, pl. **ܠܗܠܐܬܐ**. 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, **ܐܒܐܬܐ** = natural fathers, parents, **ܐܒܐܬܐܪܚܐ** = spiritual fathers.

The following nouns are also noteworthy:

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

With **ܕܐܝܢܐ** it is used to mean 'man', 'mankind' and makes the following forms: **ܐܝܢܐܬܐ** or **ܐܝܢܐܬܐ**; and in the plural: **ܐܝܢܐܬܐܬܐ** or **ܐܝܢܐܬܐܬܐ**.

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

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

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

Rules of Syntax

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

ܕܐܝܢܐ ܕܐܝܢܐ ܕܐܝܢܐ = the ox is larger than the lamb.

ܩܕܝܫܐ ܕܩܝܝܠܐ ܕܩܝܝܠܐ ܕܩܝܝܠܐ = 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 ܕܝܢܐ after an adjective, e.g.

ܕܕܝܠܐ ܕܕܝܠܐ = the smallest king,

ܕܕܝܠܐ ܕܕܝܠܐ ܕܕܝܠܐ = thou art the richest of men;

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

ܕܕܝܠܐ ܕܕܝܠܐ = the meanest of men;

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

ܕܐܝܢܐ ܕܐܝܢܐ = the most innocent *or* very innocent,

ܕܐܝܢܐ ܕܐܝܢܐ = my chief joy;

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

ܕܐܝܢܐ ܕܐܝܢܐ = God of gods, the supreme God.

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

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

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

Vocabulary

ܕܐܝܢܐ = she has died.

ܕܐܝܢܐ = took.

ܕܐܝܢܐ = let us dwell, he will dwell.

ܕܐܝܢܐ = seeing (m. pl.).

ܕܐܝܢܐ = fear (imper. m. s.).

ܕܐܝܢܐ = he may or (will) help us.

ܕܐܝܢܐ = they feared.

ܕܐܝܢܐ = love (imper. m. s.).

ܕܐܝܢܐ = sit (imper. m. s.).

ܕܐܝܢܐ = here.

ܐܝܪܥܐ = Israel.

ܐܝܪܥܐ = return (imper. f. s.).

ܡܢܝܐ = many (adj.).

ܡܢܝܐ = let us go out.

(emph. state = ܡܢܝܐ ܡܢܝܐ = eagle.

fem. pl. ܡܢܝܐ ܡܢܝܐ)

Exercise 8

Translate into English:

1. ܐܝܪܥܐ ܐܝܪܥܐ ܐܝܪܥܐ ܐܝܪܥܐ 2. ܐܝܪܥܐ ܐܝܪܥܐ ܐܝܪܥܐ ܐܝܪܥܐ
- ܐܝܪܥܐ ܐܝܪܥܐ ܐܝܪܥܐ ܐܝܪܥܐ 3. ܡܢܝܐ ܡܢܝܐ ܡܢܝܐ ܡܢܝܐ
- ܐܝܪܥܐ ܐܝܪܥܐ ܐܝܪܥܐ ܐܝܪܥܐ 4. ܐܝܪܥܐ ܐܝܪܥܐ ܐܝܪܥܐ ܐܝܪܥܐ
- ܐܝܪܥܐ ܐܝܪܥܐ ܐܝܪܥܐ ܐܝܪܥܐ 5. ܡܢܝܐ ܡܢܝܐ ܡܢܝܐ ܡܢܝܐ
- ܐܝܪܥܐ ܐܝܪܥܐ ܐܝܪܥܐ ܐܝܪܥܐ 6. ܐܝܪܥܐ ܐܝܪܥܐ ܐܝܪܥܐ ܐܝܪܥܐ
- ܐܝܪܥܐ ܐܝܪܥܐ ܐܝܪܥܐ ܐܝܪܥܐ 7. ܐܝܪܥܐ ܐܝܪܥܐ ܐܝܪܥܐ ܐܝܪܥܐ
- ܐܝܪܥܐ ܐܝܪܥܐ ܐܝܪܥܐ ܐܝܪܥܐ 8. ܐܝܪܥܐ ܐܝܪܥܐ ܐܝܪܥܐ ܐܝܪܥܐ
- ܐܝܪܥܐ ܐܝܪܥܐ ܐܝܪܥܐ ܐܝܪܥܐ 9. ܐܝܪܥܐ ܐܝܪܥܐ ܐܝܪܥܐ ܐܝܪܥܐ
- ܐܝܪܥܐ ܐܝܪܥܐ ܐܝܪܥܐ ܐܝܪܥܐ 10. ܐܝܪܥܐ ܐܝܪܥܐ ܐܝܪܥܐ ܐܝܪܥܐ
- ܐܝܪܥܐ ܐܝܪܥܐ ܐܝܪܥܐ ܐܝܪܥܐ 11. ܐܝܪܥܐ ܐܝܪܥܐ ܐܝܪܥܐ ܐܝܪܥܐ
- ܐܝܪܥܐ ܐܝܪܥܐ ܐܝܪܥܐ ܐܝܪܥܐ 12. ܐܝܪܥܐ ܐܝܪܥܐ ܐܝܪܥܐ ܐܝܪܥܐ
- ܐܝܪܥܐ ܐܝܪܥܐ ܐܝܪܥܐ ܐܝܪܥܐ 13. ܐܝܪܥܐ ܐܝܪܥܐ ܐܝܪܥܐ ܐܝܪܥܐ
- ܐܝܪܥܐ ܐܝܪܥܐ ܐܝܪܥܐ ܐܝܪܥܐ 14. ܐܝܪܥܐ ܐܝܪܥܐ ܐܝܪܥܐ ܐܝܪܥܐ
- ܐܝܪܥܐ ܐܝܪܥܐ ܐܝܪܥܐ ܐܝܪܥܐ 15. ܐܝܪܥܐ ܐܝܪܥܐ ܐܝܪܥܐ ܐܝܪܥܐ

Translate into Syriac:

1. My son, my son, sit beside me.
2. Fear your father and your mother, love your brothers and your sisters.
3. He who does righteousness in the house of his father shall dwell in the cities of Israel.
4. The queen is more beautiful than all the other women who are in the house of the king.
5. In your mother's house there are many handmaids.
6. You know the name of his wife and the name of his wife's father.
7. Our father will help us at all times.
8. We and our sons dwell in

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 pthāhā.
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 ܡܬܐܠܦ = 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 ܡܬܐܠܦ, will appear as follows:

	ACTIVE	PASSIVE
Simple	ܡܠܝܬ	ܡܠܝܬܐ
Intensive	ܡܠܝܬܐ	ܡܠܝܬܐܐ
Extensive	ܡܠܝܬܐܐ	ܡܠܝܬܐܐܐ

(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.²

(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.

¹ Also written ܡܠܝܬܐܐ and pronounced ettaqṭal. (The 'ālaḫ of the aphel has been drawn into the tav of the passive formation and has resulted in a hard, doubled letter.)

² 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	—	هو, هـ
3rd Feminine	هي	هنّ, هـ
2nd Masculine	أنت	أنهم
2nd Feminine	أنت	أنتن
1st Common	أنا	نحن

Attached to the stem of the verbs **مَدَّ** and **خَفِيَ** (= fear), which, like a number of others, mainly intransitive verbs, takes *rbhāçā* instead of *pthāḥā* in the Perfect, these will appear as follows:

	SINGULAR	PLURAL
3rd Masc.	مَدَّ خَفِيَ	{ مَدُّهُ خَفِيُّهُ مَدَّهُمْ خَفَيْهِمْ
3rd Fem.	مَدَّتْ خَفِيَتْ	{ مَدَّتْ خَفِيَتْ مَدَّتْ خَفِيَتْ
2nd Masc.	أَمَدَّ أَخَفِيَ	أَمَدُّهُ أَخَفِيُّهُ
2nd Fem.	أَمَدَّتْ أَخَفِيَتْ	أَمَدَّتْ أَخَفِيَتْ
1st Com.	أَمَدَدْنَا أَخَفَيْنَا	أَمَدَدْنَا أَخَفَيْنَا

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

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 ע 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

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

לֹא מְצִיחַ = what is not lawful.

לֹא מְנִיחַ = without number.

Vocabulary

הָדַח = lead.	קָבַץ = receive.
נָפַל = fall.	מַדְבֵּר = teacher.
הָרַג = kill.	עָמָל = crowd.
הָשִׁית = stone (verb).	מִשַּׁלַּח = sent.
שָׁמַר = keep.	שָׁמַע = hear.
עָשָׂה = do, make.	כָּתַב = write.
עָבַד = transgress.	עֵד = witness.
הָרֶם = mountain.	גָּבַהּ = high.
יָעֹלֵץ = youth(fulness).	מְצִיחַ = lawful.
קוֹל = voice.	מֵת = dead.
כִּי = when.	יְרוּשָׁלַיִם = 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 ^ˆ the vowel is normally ^ˆ, e.g. ^ˆ, ^ˆ. Sometimes a ^ˆ is found, but in the strong verb the only instances of this are ^ˆ = do, make, ^ˆ, and ^ˆ = buy, ^ˆ.

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

	In ^أ	In ^ن	In ^ر
<i>Singular</i>			
3rd Masc.	تَمْهَيْفٌ	تَحْجِىْ	تَبْسُلْ
3rd Fem.	تَمْهَيْفٌ (إِمْهَيْفٌ ك)	تَحْجِىْ (إِاحْجِىْ ب)	تَبْسُلْ (إِابْسُلْ ك)
2nd Masc.	إِمْهَيْفٌ	إِاحْجِىْ	إِابْسُلْ
2nd Fem.	إِمْهَيْفِمْ	إِاحْجِىْمِ	إِابْسُلِمْ
1st Com.	تَمْهَيْفٌ	تَحْجِىْ	تَبْسُلٌ

<i>Plural</i>			
3rd Masc.	تَمْهَيْفُكُمْ	تَحْجِىْهُمْ	تَبْسُلُكُمْ
3rd Fem.	تَقْلُكُمِ	تَحْجِىْكُمْ	تَبْسُلُكُمْ
2nd Masc.	إِمْهَيْفُكُمْ	إِاحْجِىْهُمْ	إِابْسُلُكُمْ
2nd Fem.	إِاقْلُكُمِ	إِاحْجِىْكُمْ	إِابْسُلُكُمْ
1st Com.	تَمْهَيْفٌ	تَحْجِىْ	تَبْسُلٌ

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 ^أ	In ^ن	In ^ر
Singular Masc.	مَهَيْفْ	حْجِىْ	بْسُلْ
Singular Fem.	مَهَيْفِ ك	حْجِىْ ب	بْسُلِ ك
Plural Masc.	{ مَهَيْفُ ك مَهَيْفُكُمْ	{ حْجِىْ ه حْجِىْهُمْ	{ بْسُلُ ك بْسُلُكُمْ
Plural Fem.	{ قَهَيْفِ ك مَهَيْفُكُمْ	{ تَحْجِىْ ب تَحْجِىْهُمْ	{ بْسُلِ ك بْسُلُكُمْ

Participles

These are two in number:

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

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

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

$\text{مُفْعِل} = \text{مُفْعِل} = \text{humble (adj.)}$.

$\text{مَفْعُول} = \text{مَفْعُول} = \text{spread under (ptpl.)}$.

Infinitive

All Infinitives have the preformative و . That of the Pe'al is وَمَفْعُول . The preposition و 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 $\text{لَوْ$, 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.	لَوْ	لَوْ
3rd Fem.	لَوْ	لَوْ

2nd Masc.	كُتِلَ	كُتِلَ
2nd Fem.	كُتِلَتْ	كُتِلَتْ
1st Com.	كُتِلُوا	كُتِلُوا

Thus the composite tenses are formed as follows:

(a) Present: Participle + personal pronoun

كُتِلُ = I am killing.

(b) Continuous Past: Participle + Perfect of كُتِلَ.

كُتِلَ كُتِلَ = he was killing.

(c) Pluperfect: Perfect + Perfect of كُتِلَ.

كُتِلَ كُتِلَ = he had killed.

(d) Frequentative past: Imperfect + Perfect of كُتِلَ

كُتِلَ كُتِلَ = he would (used to) kill.

N.B. When the verb كُتِلَ (= to be) is used alone, the *alif* is pronounced, and it is written كُتِلَ.

Rules of Syntax

(i) Prohibitions are expressed by لا with the Imperfect.

(ii) Purpose is expressed by

(a) لَ with the Imperfect;

(b) لَ with the Infinitive Construct.

Vocabulary

طَعْمٌ = taste.

هَرَبٌ = flee.

(§ 29) رَأَى = see.

مَجْمُوعٌ = loose, dismiss,
allow, forgive.

غَضَبٌ = anger.

طِفْلٌ = child (§ 13).

بُكْرَةٌ = morning.

هُنَا = there.

مُعِيتٌ = standing.

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 —l'. 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 (š, ṣ, ḥ, or ʿ), the l of the preformative changes place with the sibilant, thus:

ܠܡܠܡ = be complete, Ethpe'el ܠܡܠܡܠܐ, not ܠܡܠܡܠܐ

ܠܡܠܡ = support, Ethpe'el ܠܡܠܡܠܐ, not ܠܡܠܡܠܐ

In the case of ج and چ a further change takes place, the dental being accommodated to the sibilant, i.e. with ج , چ takes the place of ك and with ج , چ . Thus:

جُك = crucify, Ethpe'el جُك (not جُك , or even جُك).

جُك = buy, Ethpe'el جُك (not جُك , or even جُك).

Perfect

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

	SINGULAR	PLURAL
3rd Masc.	جُك	جُك جُك
3rd Fem.	جُك	جُك جُك
2nd Masc.	جُك	جُك
2nd Fem.	جُك	جُك
1st Com.	جُك	جُك

Imperfect

The Imperfect is as follows:

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

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.	אִמְצֵה	or	אִמְצֵה
Sing. Fem.	אִמְצֵהי		אִמְצֵהי
Plur. Masc.	{ אִמְצֵהוּ אִמְצֵהוּ		{ אִמְצֵהוּ אִמְצֵהוּ
Plur. Fem.	{ אִמְצֵהי אִמְצֵהי		{ אִמְצֵהי אִמְצֵהי

Infinitive

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

Participle

All Participles except the Pe'al have a preformative **ה**, so that of the Ethpe'el is **אִמְצֵה**, fem. **אִמְצֵה**.

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

Vocabulary

רָכַם = persecute.	מָלַם = place.
הָלַם = go up.	רָכֹם = torture, Ethpe., be tempted.
זָמַם = time.	

مَذْجَل = skull.

فَكَّس = open.

مَل = call, read.

مَنْح = then.

مَسْجَل = immediately.

(f.) مَحْجَل = salt.

مَحْج = be baptized.

مَحْج = season with salt.

مَحْج = able.

مَحْج = think, reckon,

account.

مَحْج = create.

مَحْج = holiness.

مَحْج = blasphemy.

مَحْج = Satan.

مَحْج = evildoers.

مَحْج = first (adv.)

(f.) مَحْج = eye.

مَحْج = sin.

مَحْج = blind.

(مَحْج + مَحْج) = he is.

مَحْج = for the sake of.

Exercise 11

Translate into English:

1. "أَمِنْ هُنَا كَلَامُ حَقِيقَةِ يَسُوعَ بْنِ مَرْيَمَ قَدِيسَةٍ قَدِيمَةٍ كَقَوْلِ
 تِلْكَ الْمَلَكَةِ 2. وَأَمَّا حَقِيقَةُ تِلْكَ الْمَلَكَةِ هُنَا 3. فَيَوْمَ
 مَعْدٍ وَأَمَّا كَلَامُ مَسِيحٍ 4. كَلَامُ حَقِيقَةِ يَسُوعَ بْنِ مَرْيَمَ قَدِيسَةٍ
 4. هُوَ حَقِيقَةُ يَسُوعَ بْنِ مَرْيَمَ قَدِيسَةٍ 5. مَسِيحٍ قَدِيسٍ 6. هُوَ يَسُوعُ بْنُ
 مَرْيَمَ قَدِيسَةٍ 7. هُوَ يَسُوعُ بْنُ مَرْيَمَ قَدِيسَةٍ 8. كَلَامُ حَقِيقَةِ
 يَسُوعَ بْنِ مَرْيَمَ قَدِيسَةٍ 9. مَسِيحٍ قَدِيسٍ 10. هُوَ يَسُوعُ بْنُ
 مَرْيَمَ قَدِيسَةٍ 11. مَسِيحٍ قَدِيسٍ 12. هُوَ يَسُوعُ بْنُ مَرْيَمَ قَدِيسَةٍ

Translate into Syriac:

1. You have been accounted the salt of the earth. 2. Let your 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 (ⷑ) gold. 5. And the prophet said, We shall be betrayed into the hands of the priests. 6. You will be seen in the temple, O 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 Quṣṣāyā 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.	مَفَّلَ	{ مَفَّلَهُ مَفَّلَتْهُ
„ Fem.	مَفَّلَتْ	{ مَفَّلَتْ مَفَّلَتْ
2nd Masc.	مَفَّلْتَ	مَفَّلْتَهُ
„ Fem.	مَفَّلْتِ	مَفَّلْتِ
1st Com.	مَفَّلْنَا	مَفَّلْنَا

Imperfect

3rd Masc.	يَمَفِّلُ	يَمَفِّلُهُ
„ Fem.	يَمَفِّلُ (يَمَفِّلِي)	يَمَفِّلِي
2nd Masc.	يَمَفِّلُ	يَمَفِّلُهُ
„ Fem.	يَمَفِّلِي	يَمَفِّلِي
1st Com.	يَمَفِّلُ	يَمَفِّلُ

Imperative

Sing. Masc.	مَفِّلْ
Sing. Fem.	مَفِّلِي
Plur. Masc.	{ مَفِّلُوا مَفِّلُوا

Plur. Fem.	$\left\{ \begin{array}{l} \text{مَفْعَلَاتٌ} \\ \text{مَفْعَلَاتِهِنَّ} \end{array} \right.$
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Participles

Active مَفْعُلٌ

Passive مَفْعُولٌ

Infinitive مَفْعُلُهُ

ETHPA'AL

Perfect

	SINGULAR	PLURAL
3rd Masc.	فَعَّلَهُ	$\left\{ \begin{array}{l} \text{فَعَّلُوهُ} \\ \text{فَعَّلُوهُنَّ} \end{array} \right.$
„ Fem.	فَعَّلَتْهُ	$\left\{ \begin{array}{l} \text{فَعَّلْنَ} \\ \text{فَعَّلْنَهُنَّ} \end{array} \right.$
2nd Masc.	فَعَّلْتَهُ	فَعَّلْتَهُنَّ
„ Fem.	فَعَّلْتِ	فَعَّلْتِي
1st Com.	فَعَّلْنَا	فَعَّلْنَاهُ

Imperfect

3rd Masc.	يَفْعُلُهُ	يَفْعُلُونَهُ
„ Fem.	يَفْعُلُونَهُ (يَفْعُلُونَهَا)	يَفْعُلْنَ
2nd Masc.	يَفْعُلْتَهُ	يَفْعُلْتَهُنَّ
„ Fem.	يَفْعُلْتِي	يَفْعُلْتِي
1st Com.	يَفْعُلُونَا	يَفْعُلُونَا

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

Sing. Masc.	اِقْمِلْ	اِقْمِلْ
Sing. Fem.	اِقْمِلِي	اِقْمِلِي
Plur. Masc.	{ اِقْمِلُو اِقْمِلُوْهُ	{ اِقْمِلُوْ اِقْمِلُوْهُ
Plur. Fem.	{ اِقْمِلْنَ اِقْمِلْنَ	{ اِقْمِلْنَ اِقْمِلْنَ
Participle	قَامِلٌ	
Infinitive	قَامِلَةٌ	

Vocabulary

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

قَبِلْ = *receive.

كَبِرْ = break.

قَصِمَ * = serve.

قَسَمَ = fortify oneself.

قَتَمَ = gather together (f.) قَتَمٌ = path, way.
(trans.)

قَفَمَ * = expound.

قَبَّرَ = *bless.

قَبَّرَ = be first.

قَبَّرَ = *beat.

قَبَّرَ = anticipate, overtake.

قَامَ = *complete.

قَلَمَ = divide.

قَتَمٌ = fetters.

قَبَّرَ = *offer up; Ethpa., be brought near.

قَبَّرَ = break.

قَبَّرَ = peace.

قَبَّرَ = sing (praise).

قَبَّرَ = *speak.

فَافْهَمُوا = understand. لَافٍ = but.

لِسَانُهُ = tongue, language. سَلَسَ = chain.

أَبْرَاهِيمَ = Abraham. خَضَعَ = subdue.

أَقْبَلُوا = tell (imper. m. pl.). أَهْبَأَ = be able.

فَإِذَا = whenever. سَيِّئًا = strengthen.

وَيْضًا = also. بَخَّ = go out.

(f.) رُوحًا = spirit. (m.) سَيِّئًا = one.

(f.) سَيِّئًا = 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 فَافْهَمُوا and فَافْهَمُوا (= 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. فَافْهَمُوا لِي إِذَا فَعَلْتُ تَلَمَّظُوا خُسْفَانًا. مَجْدُهُ كَذِبٌ.
2. فَافْهَمُوا لِي إِذَا فَعَلْتُ لِي وَتَعَلَّمْتُ لِي لَا وَتَعَلَّمْتُ لِي.
3. تَلَمَّظُوا لِي إِذَا فَعَلْتُ وَتَعَلَّمْتُ لِي كَجَلَّتْ لِي إِذَا فَعَلْتُ وَتَعَلَّمْتُ لِي.
4. فَافْهَمُوا لِي إِذَا فَعَلْتُ وَتَعَلَّمْتُ لِي وَتَعَلَّمْتُ لِي: فَتَعَلَّمْتُ لِي.
5. فَافْهَمُوا لِي إِذَا فَعَلْتُ وَتَعَلَّمْتُ لِي وَتَعَلَّمْتُ لِي وَتَعَلَّمْتُ لِي.
6. فَافْهَمُوا لِي إِذَا فَعَلْتُ وَتَعَلَّمْتُ لِي وَتَعَلَّمْتُ لِي وَتَعَلَّمْتُ لِي.
7. فَافْهَمُوا لِي إِذَا فَعَلْتُ وَتَعَلَّمْتُ لِي وَتَعَلَّمْتُ لِي وَتَعَلَّمْتُ لِي.
8. فَافْهَمُوا لِي إِذَا فَعَلْتُ وَتَعَلَّمْتُ لِي وَتَعَلَّمْتُ لِي وَتَعَلَّمْتُ لِي.

§ 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.	אַמְלַח	<div> <div>אַמְלַח</div> <div>אַמְלַח</div> </div>
„ Fem.	אַמְלַחַת	<div> <div>אַמְלַחַת</div> <div>אַמְלַחִים</div> </div>
2nd Masc.	אַמְלַחְתָּ	אַמְלַחְתֶּם
„ Fem.	אַמְלַחְתְּ	אַמְלַחְתֶּיךָ
1st Com.	אַמְלַחְנוּ	אַמְלַחְנוּ

Imperfect

3rd Masc.	יִמְלֹךְ	יִמְלֹךְ
„ Fem.	יִמְלֹכֶּה (יִמְלֹכֶה)	יִמְלֹכֶּה
2nd Masc.	יִמְלֹכְתָּ	יִמְלֹכְתֶּם
„ Fem.	יִמְלֹכְתְּ	יִמְלֹכְתֶּיךָ
1st Com.	יִמְלֹכְנוּ	יִמְלֹכְנוּ

Imperative

Sing. Masc.	יִמְלֹךְ	
Sing. Fem.	יִמְלֹכֶּה	
Plur. Masc.	יִמְלֹכוּ	יִמְלֹכוּ
Plur. Fem.	יִמְלֹכֶיךָ	יִמְלֹכֶיךָ

Participles

Active مَصْمُوعٌ

Passive مَصْمُوعٌ

Infinitive

مَصْمُوعَةٌ

ETTAPH'AL

Perfect

	SINGULAR	PLURAL
3rd Masc.	مَصْمُوعٌ ¹	{ مَصْمُوعُونَ مَصْمُوعَةٌ }
„ Fem.	مَصْمُوعَةٌ	{ مَصْمُوعَاتٌ مَصْمُوعَاتٌ }
2nd Masc.	مَصْمُوعٌ	مَصْمُوعُونَ
„ Fem.	مَصْمُوعَةٌ	مَصْمُوعَاتٌ
1st Com.	مَصْمُوعٌ	مَصْمُوعُونَ

Imperfect

3rd Masc.	يَصْمُوعُ	يَصْمُوعُونَ
„ Fem.	يَصْمُوعُ * (يَصْمُوعُ) *	يَصْمُوعُونَ
2nd Masc.	يَصْمُوعُ *	يَصْمُوعُونَ *
„ Fem.	يَصْمُوعُ *	يَصْمُوعُونَ *
1st Com.	يَصْمُوعُ	يَصْمُوعُونَ

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

¹ Also written مَصْمُوعٌ and pronounced *ettaqal*.

Imperative

Sing. Masc.	ⲙⲁⲙⲉⲛⲓ	
Sing. Fem.	ⲙⲁⲙⲉⲛⲓ	
Plur. Masc.	ⲙⲁⲙⲉⲛⲓ	ⲙⲁⲙⲉⲛⲓ
Plur. Fem.	ⲙⲁⲙⲉⲛⲓ	ⲙⲁⲙⲉⲛⲓ

Participle

ⲙⲁⲙⲉⲛⲓ

Infinitive

ⲙⲁⲙⲉⲛⲓ

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.

ⲙⲁⲙⲉⲛⲓ, ⲙⲁⲙⲉⲛⲓ = enslave.

ⲙⲁⲙⲉⲛⲓ, ⲙⲁⲙⲉⲛⲓ = complete.

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

ⲙⲁⲙⲉⲛⲓ, ⲙⲁⲙⲉⲛⲓ = hasten.

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

ⲙⲁⲙⲉⲛⲓ, ⲙⲁⲙⲉⲛⲓ = enslave.

(d) Paulel and Ethpaulal, e.g.

ⲙⲁⲙⲉⲛⲓ, ⲙⲁⲙⲉⲛⲓ = chew the cud.

(e) Palpel and Ethpalpal, e.g.

ⲙⲁⲙⲉⲛⲓ, ⲙⲁⲙⲉⲛⲓ = shake.

ⲙⲁⲙⲉⲛⲓ, ⲙⲁⲙⲉⲛⲓ = drag.

ⲙⲁⲙⲉⲛⲓ, ⲙⲁⲙⲉⲛⲓ = raise up.

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

ⲙⲁⲙⲉⲛⲓ, ⲙⲁⲙⲉⲛⲓ = dream.

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

ܐܬܝܬܝܢܝ, ܬܬܝܬܝܢܝ = maintain.

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

ܐܬܝܬܝܢܝܠܝ, ܬܬܝܬܝܢܝܠܝ = 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: ܐܬܝܬܝܢܝܢ ܐܠܝܢܝܢ = You will cross the river, ܐܬܝܬܝܢܝܢ ܠܝܢܝܢ = 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.)

ܠܬܝܬܝܢܝ = *clothe.

ܬܬܝܬܝܢܝ = truly.

ܬܬܝܬܝܢܝܠܝ = clothing.

ܬܬܝܬܝܢܝܠܝܢܝܢ = face.

ܬܬܝܬܝܢܝܠܝܢܝܢ = purify.

ܬܬܝܬܝܢܝܠܝܢܝܢ = silver.

ܬܬܝܬܝܢܝܠܝܢܝܢ = cross over.

ܬܬܝܬܝܢܝܠܝܢܝܢ = *make king.

ܬܬܝܬܝܢܝܠܝܢܝܢ = establish, make ready.

ܬܬܝܬܝܢܝܠܝܢܝܢ = image.

ܬܬܝܬܝܢܝܠܝܢܝܢ = river.

ܬܬܝܬܝܢܝܠܝܢܝܢ = *baptize.

ܬܬܝܬܝܢܝܠܝܢܝܢ = *betray, deliver.

ܬܬܝܬܝܢܝܠܝܢܝܢ = shine.

ܬܬܝܬܝܢܝܠܝܢܝܢ = curse

ܬܬܝܬܝܢܝܠܝܢܝܢ = torch.

ܬܬܝܬܝܢܝܠܝܢܝܢ = pollution.

ܬܬܝܬܝܢܝܠܝܢܝܢ = change.

ܬܬܝܬܝܢܝܠܝܢܝܢ = Solomon.

ܬܬܝܬܝܢܝܠܝܢܝܢ = cross.

ܬܬܝܬܝܢܝܠܝܢܝܢ = tomb.

ܬܬܝܬܝܢܝܠܝܢܝܢ = believe.

ܬܬܝܬܝܢܝܠܝܢܝܢ = arose (f. pl.).

ܬܬܝܬܝܢܝܠܝܢܝܢ = sun.

ܬܬܝܬܝܢܝܠܝܢܝܢ = how.

ܬܬܝܬܝܢܝܠܝܢܝܢ = sacrifice.

¹ From the root ܬܬܝܬܝܢܝܢ : it is conjugated like an Aph'el.

Translate into English:

1. "أَخَذَ كَيْدَ حَجَّةٍ لِحُجَّاتٍ" * 2. "وَأَمَّا كَيْدُ كَعْبٍ" *
 3. "وَأَمَّا كَيْدُ كَعْبٍ" * 4. "وَأَمَّا كَيْدُ كَعْبٍ" *
 5. "وَأَمَّا كَيْدُ كَعْبٍ" * 6. "وَأَمَّا كَيْدُ كَعْبٍ" *
 7. "وَأَمَّا كَيْدُ كَعْبٍ" * 8. "وَأَمَّا كَيْدُ كَعْبٍ" *
 9. "وَأَمَّا كَيْدُ كَعْبٍ" * 10. "وَأَمَّا كَيْدُ كَعْبٍ" *
 11. "وَأَمَّا كَيْدُ كَعْبٍ" * 12. "وَأَمَّا كَيْدُ كَعْبٍ" *
 13. "وَأَمَّا كَيْدُ كَعْبٍ" * 14. "وَأَمَّا كَيْدُ كَعْبٍ" *
 15. "وَأَمَّا كَيْدُ كَعْبٍ" * 16. "وَأَمَّا كَيْدُ كَعْبٍ" *

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 betrayed 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 ܐܠܝܐ. 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 ܕܡܠܝܟܐ ܐܠܝܐ ܕܡܢܝܢ. 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.	ܚܝܐ	ܚܝܢܐ
„ Fem.	ܚܝܐ	ܚܝܢܐ
3rd Masc.	ܐܝܐ, ܐܝܐ, ܐܝܐ, ܐܝܐ ¹	—
„ Fem.	ܐܝܐ	—

These suffixes are attached only to the Perfect, the Imperfect, and the Imperative. The Participle and the Infinitive² take the suffixes attached to the noun, Infinitives ending in ܐܝܐ being treated as feminine nouns of the type of ܐܝܐ.

¹ The following is a rough guide to the way these suffixes are used:

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

² Except in the case of 1st sing. (see below).

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

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

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

Attached to the Perfect

	3rd SING. MASC.	3rd SING. FEM.	2nd SING. MASC.
1st Com. Sing.	مَحْلَلْتُ	مَحْلَلْتِ	مَحْلَلْتِ
2nd Masc. „	مَحْلَلْتَ	مَحْلَلْتِ	—
2nd Fem. „	مَحْلَلْتِ	مَحْلَلْتِ	—
3rd Masc. „	مَحْلَلَهُ	مَحْلَلَهَا	مَحْلَلْتِ
3rd Fem. „	مَحْلَلَهَا	مَحْلَلَهَا	مَحْلَلْتِ
1st Com. Plur.	مَحْلَلْنَا	مَحْلَلْتِ	مَحْلَلْتِ
2nd Masc. „	مَحْلَلْتِ	مَحْلَلْتِ	—
2nd Fem. „	مَحْلَلْتِ	مَحْلَلْتِ	—

	2nd SING. FEM.	1st SING.	3rd PLUR. MASC.
1st Com. Sing.	مَحْلَلْتِ	—	مَحْلَلْتِ ¹
2nd Masc. „	—	مَحْلَلْتِ	مَحْلَلْتِ
2nd Fem. „	—	مَحْلَلْتِ	مَحْلَلْتِ
3rd Sing. Masc.	مَحْلَلْتِ	مَحْلَلْتِ	مَحْلَلْتِ

¹ An alternative form inserts the syllable **نُ** after the **أَ**, e.g. **مَحْلَلْتُنِي**, **مَحْلَلْتُنِي**, &c.

	2nd SING. FEM.	1st SING.	3rd PLUR. MASC.
3rd Sing. Fem.	مَلِكْتَهُ	مَلِكِي	مَلِكُهُ
1st Com. Plur.	مَلِكْنَاهُ	—	مَلِكُهُمْ
2nd Masc. „	—	مَلِكْجَهُ	مَلِكْجَهُ
2nd Fem. „	—	مَلِكْجِمْ	مَلِكْجِمْ
	3rd PLUR. FEM.	2nd PLUR. MASC.	2nd PLUR. FEM.
1st Com. Sing.	مَلِكْتُنَّ ¹	مَلِكْنَاهُ	مَلِكْنَاهُ
2nd Masc. „	مَلِكْجُو	—	—
2nd Fem. „	(مَلِكْجِ)	—	—
3rd Masc. „	مَلِكْنِيْ	مَلِكْنَاهُ	مَلِكْنَاهُ
3rd Fem. „	مَلِكْنِيْ	مَلِكْنَاهُ	مَلِكْنَاهُ
1st Com. Plur.	مَلِكْنَاهُ	مَلِكْنَاهُ	مَلِكْنَاهُ
2nd Masc. „	(مَلِكْجَهُ)	—	—
2nd Fem. „	(مَلِكْجِمْ)	—	—
	1st PLUR.		
1st Com. Sing.	—		
2nd Masc. „	مَلِكْنُو		
2nd Fem. „	مَلِكْنِ		
3rd Masc. „	مَلِكْنِيْ		
3rd Fem. „	مَلِكْنِيْ		
1st Com. Plur.	—		
2nd Masc. „	مَلِكْنَجَهُ		
2nd Fem. „	مَلِكْنَجِمْ		

¹ An alternative form runs مَلِكْتُنَّ, مَلِكْتُنَّ, &c.

Attached to the Imperfect

	3rd SING. MASC.	2nd SING. MASC.	2nd SING. FEM.
1st Sing. Com.	تَعْمَلُكَ	تَعْمَلُكَ	تَعْمَلُكِ
2nd „ Masc.	تَعْمَلُكَ	—	—
2nd „ Fem.	تَعْمَلُكِ	—	—
3rd „ Masc.	$\left\{ \begin{array}{l} \text{تَعْمَلُكَ} \\ \text{تَعْمَلُكَ} \end{array} \right.$	$\left\{ \begin{array}{l} \text{تَعْمَلُكَ} \\ \text{تَعْمَلُكَ} \end{array} \right.$	$\left\{ \begin{array}{l} \text{تَعْمَلُكِ} \\ \text{تَعْمَلُكِ} \end{array} \right.$
3rd „ Fem.	تَعْمَلُكِ	تَعْمَلُكِ	تَعْمَلُكِ
1st Plur. Com.	تَعْمَلُكُمْ	تَعْمَلُكُمْ	(تَعْمَلُكُمْ)
2nd „ Masc.	تَعْمَلُكَ	—	—
2nd „ Fem.	تَعْمَلُكِ	—	—

	3rd PLUR. MASC.	3rd PLUR. FEM.
1st Com. Sing.	تَعْمَلُكَ	تَعْمَلُكِ
2nd Masc. „	تَعْمَلُكَ	تَعْمَلُكِ
2nd Fem. „	تَعْمَلُكِ	تَعْمَلُكِ
3rd Masc. „	$\left\{ \begin{array}{l} \text{تَعْمَلُكَ} \\ \text{تَعْمَلُكَ} \end{array} \right.$	$\left\{ \begin{array}{l} \text{تَعْمَلُكِ} \\ \text{تَعْمَلُكِ} \end{array} \right.$
3rd Fem. „	تَعْمَلُكِ	تَعْمَلُكِ
1st Com. Plur.	تَعْمَلُكُمْ	تَعْمَلُكُمْ
2nd Masc. „	تَعْمَلُكَ	(تَعْمَلُكِ)
2nd Fem. „	تَعْمَلُكِ	(تَعْمَلُكِ)

¹ An alternative form of the 2nd sing. masc. resembles the Imperative, thus: تَعْمَلُكَ, تَعْمَلُكَ, تَعْمَلُكَ, تَعْمَلُكَ. 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. 1st FORM
1st Sing. Com.	مَهْ لَكُهْ كَسِبْ	مَهْ لَكُهْ يَسِبْ	مَهْ لَكُهْ بْ
3rd „ Masc.	مَهْ لَكُهْ كَسِبْ	مَهْ لَكُهْ يَسِبْ	مَهْ لَكُهْ بْ
3rd „ Fem.	مَهْ لَكُهْ كَسِبْ	مَهْ لَكُهْ يَسِبْ	مَهْ لَكُهْ بْ
1st Plur. Com.	مَهْ لَكُهْ كَسِبْ	مَهْ لَكُهْ يَسِبْ	مَهْ لَكُهْ بْ
	MASC. PLUR. 2nd FORM	FEM. PLUR. 1st FORM	FEM. PLUR. 2nd FORM
1st Com. Sing.	مَهْ لَكُهْ نَسِبْ	(قَهْ لَكُهْ كَسِبْ)	قَهْ لَكُهْ كَسِبْ
3rd Mas. „	مَهْ لَكُهْ نَسِبْ	قَهْ لَكُهْ كَسِبْ	قَهْ لَكُهْ كَسِبْ
3rd Fem. „	مَهْ لَكُهْ نَسِبْ	(قَهْ لَكُهْ كَسِبْ)	قَهْ لَكُهْ كَسِبْ
1st Com. Plur.	مَهْ لَكُهْ نَسِبْ	(قَهْ لَكُهْ كَسِبْ) *	قَهْ لَكُهْ كَسِبْ

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 لَكُهْ كَسِبْ	مَهْ لَكُهْ كَسِبْ
2nd Sing. Masc.	مَهْ لَكُهْ كَسِبْ	مَهْ لَكُهْ كَسِبْ

* Forms like مَهْ لَكُهْ are also found.

2nd Sing. Fem.	فَعْلُكِ	مَفْعُوكِ
3rd Sing. Masc.	{ فَعْلُكَ مَفْعُوكِ ¹	{ مَفْعُوكِ مَفْعُوكِ ¹
3rd Sing. Fem.	{ فَعْلُكِ مَفْعُوكِ ¹	&c.
1st Plur.	فَعْلُكُمْ	
2nd Plur. Masc.	فَعْلُكُمْ	
3rd Plur. Masc.	{ فَعْلُهُمْ مَفْعُهُمْ ¹	

Rule of Syntax

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

Vocabulary

فَكَّ = till, cultivate.	مَكَّ = rule over
بَوَّ = send.	يَبَّ = he died.
سَجَّل = Pa'el, destroy.	سَحَلَ = sea.
حَقَم = Pa'el, give pleasure to.	كَنِس = Church.
سَرَّ = reap.	قَبْل = first.
سَبَّ = seize.	ثَوْن = second.
مَلَّ = honour.	مَهْرَج = offering, sacrifice.
عَمَّ = dwell in.	نَهْل = fire.
رَفَّ = lift up, crucify.	حَد = Eden.

¹ These forms are less commonly found.

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,¹
- (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	مض
3. Pe Alaph	ألف
4. Pe Yudh	يود

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

- | | |
|------------------------------------|---------------|
| 5. 'E Alaph | عَلَّ |
| 6. 'E Waw | وَمَّ (مَمَم) |
| 7. Double 'E | عَّ (حَار) |
| 8. Lamadh Alaph and
Lamadh Yudh | لَمَّ, لَمَّ |

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"ا verbs.

§ 22. ع"ا VERBS

As will have been already noticed in such words as عِلَّ, عَمَّ, the letter ع 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 ا, e.g. عَمَّ; Impf. عَمَّ.

(b) Aph'el (throughout).

(c) Ettaph'al (throughout).

In the Imperative Pe'al the ع disappears altogether.

The following paradigm gives the Impf. Pe'al of عَمَّ = go out:

	SINGULAR	PLURAL
3rd Masc.	عَمَّ	عَمَّ
,, Fem.	عَمَّ, عَمَّ	عَمَّ

2nd Masc.	يُفْعِم	يُفْعِمُ
„ Fem.	يُفْعِمِ	يُفْعِمِ
1st Com.	يُفْعِمُ	يُفْعِمُ

Imperative

Sing. Masc.	فَعِّم
Sing. Fem.	فَعِّمِي
Plur. Masc.	{ فَعِّمُوا فَعِّمُوا }
Plur. Fem.	{ فَعِّمْنَ فَعِّمْنَ }
Infinitive	فَعِّم

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

Note. The verb فَعِّم (= rise) assimilates the ʿ as a ʿ" verb does the ʿ, e.g. Aph. فَعِّمُ = raise.

Vocabulary

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

Translate into English:

- [illegible]

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. ٢٣ GUTTURAL VERBS

These are verbs whose last radical is ʿ, ʾ, ʔ, or ʕ. In a few cases verbs ending in ʔ 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 ʔ guttural verbs are affected, having pthāḥā for ʕāḥā in the Imperfect.¹ ʔ guttural verbs are affected as follows:

(a) In Pe'al:

(i) The Perfect of intransitive verbs has pthāḥā instead of rbhāḥā, e.g. ٢٢ = wonder.

(ii) The Imperfect and the Imperative of a few transitive verbs have pthāḥā instead of ʕāḥā, e.g. ٢٢ = lead, Impf. ٢٢.

(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 ٢٢ = hear, are as follows:

PE'AL	Perfect	٢٢
	Imperfect	٢٢
	Imperative	٢٢
	Infinitive	٢٢
	Participle Active	٢٢
	„ Passive	٢٢

¹ e.g. ٢٢, ٢٢ = grind; ٢٢ (or ٢٢), ٢٢ = remember. Most ʔ guttural verbs are like ٢٢, ٢٢ = flee.

ETHPE'EL Perfect	ܐܬܦܥܠ
Imperfect	ܐܬܦܥܠ
Imperative	ܐܬܦܥܠ
Infinitive	ܐܬܦܥܠܐ
Participle	ܐܬܦܥܠܐ

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

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

ETHPA'AL Perfect	} Regular.
Imperfect	
Imperative	
Infinitive	
Participle	

APH'EL of ܐܬܦܥܠ = despise.

Perfect	ܐܬܦܥܠ
Imperfect	ܐܬܦܥܠ
Imperative	ܐܬܦܥܠ
Infinitive	ܐܬܦܥܠܐ
Participle Active	ܐܬܦܥܠܐ
„ Passive	ܐܬܦܥܠܐ

[illegible]

Translate into Syriac:

1. And when they hear that the king is ill, they will say, What has made the king ill? 2. And he planted a garden and put in it the man whom he had made that he might till the ground. 3. Let us sing unto the king, and let us make mention of his name. 4. Listen to me, my brother, and open to me the eyes of your heart. 5. He who hopes is justified, and he who is justified is made perfect, and he who is made perfect knows the glory of heaven. 6. It was said through (א) the prophet, I will dwell amongst you and will walk amongst you. 7. If there shall be found one righteous man, I will not make the city desolate. 8. You have made me wonder at your words. 9. Whoever shall hear my word and do it, I will grant (give to) him to walk in the light of the kingdom. 10. Come out and bring out with you the sheep and the oxen, and let us sacrifice in the temple.

§ 24. ၵၵၵ VERBS

The peculiarities of this class of verbs are due to the fact that } when initial must have a full vowel, and that when preceded by a vowelless consonant it surrenders its vowel to that consonant and becomes quiescent, sometimes being even omitted in writing.

This affects all parts where the ʾ is initial when preceded by a vowelless prefix such as o 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 ʾ, in those with ʾ it is ʾ. Thus יֹאכַל = he will eat, but יֹאמַר = he will say.

In the Imperative and the Participle Passive the vowel is ʾ, e.g. אֲכַל , אֹכֵל , but if the second vowel is ʾ, the first becomes ʾ, e.g. אֲמַר .

(b) Ethpe'el

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

(c) Pa'el

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

(d) Ethpa'al

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

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

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

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

Pe'al Perfect

3rd Sing. Masc.	יָבֹ֑א	—
„ Fem.	יָבֹ֑א	
2nd Sing. Masc.	יָבֹ֑א	

Imperfect

3rd Sing. Masc.	יָבֹ֑א	יָבֹ֑א
1st „ Com.	יָבֹ֑א	יָבֹ֑א

Imperative

Sing. Masc.	יָבֹ֑א	יָבֹ֑א
Participle Active	יָבֹ֑א	
„ Passive	יָבֹ֑א	
Infinitive	יָבֹ֑א	יָבֹ֑א

Ethpe'el Perfect

3rd Sing. Masc.	יָבֹ֑א
„ Fem.	יָבֹ֑א

Imperfect

3rd Sing. Masc.	יָבֹ֑א
2nd „ Fem.	יָבֹ֑א
3rd Plur. Masc.	יָבֹ֑א

Imperative

Sing. Masc.	יָבֹ֑א ¹
Infinitive	יָבֹ֑א
Participle	יָבֹ֑א (f. יָבֹ֑א)

¹ Also יָבֹ֑א and יָבֹ֑א.

Pa'el Imperfect

3rd Sing. Masc.	يَأْخُذُ	تَأْخُذُ ¹
1st „ Com.	يَأْخُذُونَ	تَأْخُذُونَ
3rd Plur. Masc.	يَأْخُذُونَ	تَأْخُذُونَ
Infinitive	يَأْخُذُ	تَأْخُذُ
Participle Active	يَأْخُذُ	تَأْخُذُ

Ethpa'al Perfect

3rd Sing. Masc.	يَأْخُذُ ¹
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Aph'el Perfect

يَأْخُذُ¹

Ettaph'al Perfect

يَأْخُذُ¹

Note. يَأْخُذُ¹ = come, is both Pe 'Ālaph and Lāmadh 'Ālaph (see § 29).

Imperfect Pe'al

يَأْخُذُ

Imperative Pe'al

يَأْخُذُ

'Aph'el

يَأْخُذُ¹

Ettaph'al

يَأْخُذُ¹

Vocabulary

يَأْخُذُ ¹ = perish (Impf. يَأْخُذُ).	يَأْخُذُ ¹ = sleep, rest.
يَأْخُذُ ¹ = bind. <i>the slave</i>	يَأْخُذُ ¹ = teaching.
يَأْخُذُ ¹ = shed, pour out.	يَأْخُذُ ¹ = one (m.).
يَأْخُذُ ¹ = seize, hold,	يَأْخُذُ ¹ = one (f.).
Aph., close up.	(f.) يَأْخُذُ ¹ = rib. <i>rib</i>
يَأْخُذُ ¹ = Ethpe'el, be constant.	يَأْخُذُ ¹ = milk.

¹ The verb يَأْخُذُ¹ = teach, is generally written without the ا in those parts of the Pa'el that have a preformative. For the Pe'al of this verb the form يَأْخُذُ is used.

- אָרַץ = oppress. דָּלַג = dog.
 אָרַץ = Ethpe'el, mourn. מָם = put, set
 אָרַץ = Aph., delay. (3rd. m.pl. מָם).
 מָם = be satisfied. מָם = before.
 מָם = sleep; pa. causative. מָם = thus, so.

Exercise 17

Translate into English:

1. וְאִלָּא צִיְהוֹנִי וּמַחְבֵּלָא מָם וְזִכְרָא * 2. מַחְבֵּל יוֹא
- בְּיָמָא חֲלִיחֻתֵּיהּ יוֹב וְלֹא תִאֲמַרְתָּ * 3. לֹא אֶמְצֵא
- לִי מַחְבֵּלִים מִיָּדְךָ חֲכָמָא יוֹא חֲכָמָא * ④ אֶמְצֵא חֲכָמָא
- וְאִם יִחְבֹּץ * 5. אִי מָם לֹא יִלָּאֵם חֲכָמָא :
- יִלָּאֵם. אִי יִלָּאֵם וְחֲכָמָא חֲכָמָא * 6. אִי יִלָּאֵם חֲכָמָא :
- וְאִם יִחְבֹּץ * 7. מָם וְאִם יִחְבֹּץ :
- חֲכָמָא וְאִם יִחְבֹּץ * 8. וְאִם יִחְבֹּץ :
- אִי מָם יִחְבֹּץ : וְאִם יִחְבֹּץ * 9. וְאִם יִחְבֹּץ :
- וְאִם יִחְבֹּץ * 10. וְאִם יִחְבֹּץ :

Translate into Syriac:

1. Hear the law and keep it, lest you perish in the way of the desert.
2. Hear my voice and I will teach you the way of righteousness.
3. When you eat the flesh of oxen, you shall pour the blood on the earth.
4. Let us hold fast that which we have received, lest we fall.
5. Let me not mourn, and let

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.¹

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. ܐܝܬܐ, ܐܝܬܐܝܢ.² This is often written ܐ at the beginning of the word, e.g. ܐܝܬܐ.

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

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

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

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

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

² Here the long i thus formed is pronounced with the tau. This happens whenever a prefix is added, e.g. ܐܝܬܐ.

Two verbs, **سَم** = suck, and **وَال** = wail, retain the **و** in the Aph'el, **سִמְ** and **וִל**, all others take **ו**.

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	لَفَعْتُ(ل)
Imperfect	لَفَعْتُ
Imperative	لَفَعْ(ل)
Infinitive	لَفْعًا
Participle Active	لَفِيعٌ
„ Passive	لَفُوعٌ(ل)

Ethpe'el לִּלְכֹּם

Pa'el and Ethpa'al are regular and the *ʕ* behaves as a full consonant, e.g. *مُخِّلٌ*, *مُخِّلٌ* (to lead).

مُحَمَّدٌ, مُحَمَّدٌ (to honour).

Aph'el 𐤀𐤓𐤁𐤀𐤋 𐤀𐤓𐤁𐤀𐤋

Ettaph'al ܐܬܬܦܗ'ܠ (ܐܬܦܗ'ܠ)

The verbs **يُكَلِّمُ** and **يُكَلِّمَانِ** are conjugated thus:

Pe'al Perfect	פָּעַלְתִּי (l)	פָּעַלְתְּ (l)
Imperfect	פּוֹעֵל	פּוֹעֵלִי
Imperative	פֹּעֵל	פֹּעֵלִי
Infinitive	פּוֹעֵל	פּוֹעֵלִי
Participle Active	פּוֹעֵל	פּוֹעֵלִי
„ Passive	פּוֹעֵל (l)	פּוֹעֵלִי (l)

Vocabulary

1 ^{Seemingly} אָפּ = be anxious.	1 לָקַח = inherit.
1 הָבִיל = be heavy;	1 הָבִיל = Aph'el, bring.
Pa'el, honour.	1 הָבִיל = Aph'el, lend.
1 הָבִיל = bear; Aph., beget.	1 הָבִיל = mind.
1 הָבִיל = exceed. ^{exceedingly}	(f.) הָבִיל = ear.
1 הָבִיל = Aph'el, add, do again.	1 הָבִיל = around (with suffixes as attached to a pl. noun).
1 הָבִיל = burn; Pe'al intrans., Aph'el, trans.	
1 וְ = or.	

Exercise 18

Translate into English:

1. **לֹא יָרַדְתָּ אֶל הַיָּם. מָה תַּעֲשֶׂה לָּךְ: "חַטָּאתְךָ וְעִמְצָמְךָ**
2. **"חַס. "אֶחָד מֵהַיָּם וְאֶחָד מֵהַיָּם**
3. **וְאֶחָד מֵהַיָּם וְאֶחָד מֵהַיָּם**
4. **"אֶחָד מֵהַיָּם וְאֶחָד מֵהַיָּם**
5. **"אֶחָד מֵהַיָּם וְאֶחָד מֵהַיָּם**
6. **תֹּאמַר לְאֶחָד וְאֶחָד מֵהַיָּם**
7. **וְאֶחָד מֵהַיָּם**
8. **לֹא תַעֲשֶׂה לָּךְ**
9. **"אֶחָד מֵהַיָּם וְאֶחָד מֵהַיָּם**
10. **וְאֶחָד מֵהַיָּם**

¹ Used with the Infinitive, e.g. **וְאֶחָד מֵהַיָּם** = he said again.

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.

ܐܘܪܐܐ

Imperative	ⲁⲓⲁ
Infinitive	ⲁⲓⲁⲓ
Participle Active	ⲁⲓⲁⲓ, ⲁⲓⲁⲓ
„ Passive	ⲁⲓⲁ
Ethpe'el	ⲁⲓⲁⲓ
Aph'el	ⲁⲓⲁⲓ
Ettaph'al	(ⲁⲓⲁⲓⲁⲓ)

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

Vocabulary

ⲁⲓ = ask; Ethpe'el, refuse; Aph'el, grant.	ⲁⲓⲁ = lacking in (followed by ⲁⲓ).
ⲁⲓ = be good.	ⲁⲓⲁ = wealth.
ⲁⲓ = be evil.	ⲁⲓ = stretch out.
ⲁⲓ = be old.	ⲁⲓ = night.
ⲁⲓ = wear (sandals).	ⲁⲓ = three.
ⲁⲓ = cease, weary (impersonal).	ⲁⲓ = sandal.
ⲁⲓ = be evil; grieve (intrans.); Aph., grieve (trans.).	ⲁⲓ = Aph., preach.
ⲁⲓⲁ = give.	ⲁⲓⲁ = loaf.
ⲁⲓⲁⲓ = gift.	ⲁⲓⲁ = wisdom.
	ⲁⲓⲁ = go. (Impf. ⲁⲓⲁ). ¹

¹ 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 ֱ. It should be remarked, however, that there are no longer any verbs in use which show the ֱ 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

can be readily deduced from the more usual ones. The paradigm is that of the verb **قَامَ** = rise; the irregular forms of **قَامَ** and **قَامَ** are also indicated.

PE'AL

Perfect

	SINGULAR		PLURAL	
3rd Masc.	قَامَ	قَامَ	قَامُوا	قَامُوا
„ Fem.	قَامَتْ	قَامَتْ	قَامْنَ	قَامْنَ
2nd Masc.	قَامْتَ	قَامْتَ	قَامْتُمْ	قَامْتُمْ
„ Fem.	قَامْتِ	قَامْتِ	قَامْتُنَّ	قَامْتُنَّ
1st Com.	قَامُوا	قَامُوا	قَامُوا	قَامُوا

Imperfect

3rd Masc.	يَقُومُ	يَقُومُ	يَقُومُونَ	يَقُومُونَ
„ Fem.	تَقُومُ	تَقُومُ	تَقُومْنَ	تَقُومْنَ
2nd Masc.	تَقُومُ	تَقُومُ	تَقُومُونَ	تَقُومُونَ
„ Fem.	تَقُومِي	تَقُومِي	تَقُومْنَ	تَقُومْنَ
1st Com.	يَقُومُوا	يَقُومُوا	يَقُومُوا	يَقُومُوا

Imperative

Masc.	قُمْ	قُمْ	قُمُوا	قُمُوا
Fem.	قُمِي	قُمِي	قُمْنَ	قُمْنَ

Infinitive

قَامَ	قَامَ
-------	-------

Participle

Active	قَامٌ ¹	قَامٌ
Passive	قَامٌ	قَامٌ

APH'EL

Perfect

3rd Masc.	قَامَ	قَامَ
„ Fem.	قَامَتْ	قَامَتْ

¹ Fem. Sing. قَامَتْ.

	SINGULAR	PLURAL
2nd Masc.	լֵզօ՞	լֵզօ՞
„ Fem.	լֵզօ՞	լֵզօ՞
1st Com.	լֵզօ՞	լֵզօ՞
Imperfect		
3rd Masc.	լֵզօ	լֵզօ
„ Fem.	լֵզօ	լֵզօ
2nd Masc.	լֵզօ	լֵզօ
„ Fem.	լֵզօ	լֵզօ
1st Com.	լֵզօ	լֵզօ
Imperative		
Masc.	լֵզօ	լֵզօ
Fem.	լֵզօ	լֵզօ
Infinitive		լֵզօ
Participle		
Active		լֵզօ
Passive		լֵզօ

ETTAPH'AL

Perfect	լֵզօ
Imperfect	լֵզօ
Imperative	լֵզօ
Infinitive	լֵզօ
Participle	լֵզօ

PA'EL օ՞.

ETHPA'AL օ՞.

Vocabulary

լֵ = judge.
 օ = tread on.

(f.) օ = foundation.
 (Plur. օ)

ն = look at.	խնա = impulse, moving force.
խ = curse.	
գ = despise.	հնա = revelation.
ս = shake.	հեսա = glory.
ն = wander.	դա = gate.
բ = be high.	յնա = creator.
ն = rest.	սնա = vision.
դ = repent.	յնա = other than.
հ = become tasteless.	սնա = power.
ն = (followed by ՝) be valuable for.	հնա = Sheol.
հ = Ethpa'li (§ 19), be brought down.	յնա = judgement.
	հնա = Cain.
	յնա = Capernaum.

Exercise 20

Translate into English:

1. իմ փոխարինումս իմ փոխարինումս : իմ փոխարինումս իմ փոխարինումս
2. իմ փոխարինումս իմ փոխարինումս իմ փոխարինումս իմ փոխարինումս
3. իմ փոխարինումս իմ փոխարինումս իմ փոխարինումս իմ փոխարինումս
4. իմ փոխարինումս իմ փոխարինումս իմ փոխարինումս իմ փոխարինումս
5. իմ փոխարինումս իմ փոխարինումս իմ փոխարինումս իմ փոխարինումս
6. իմ փոխարինումս իմ փոխարինումս իմ փոխարինումս իմ փոխարինումս
7. իմ փոխարինումս իմ փոխարինումս իմ փոխարինումս իմ փոխարինումս
8. իմ փոխարինումս իմ փոխարինումս իմ փոխարինումս իմ փոխարինումս

¹ See § 29 note.

after the analogy of the օ" verbs with an ʾ. The Ethpe'el also generally has the second radical written twicc. 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 . That of the Imperfect is cithir ܥܝܬܝܪ or ܥܝܬܝܪ; in one case, ܦܝܬܝܪ = wander, it is . There is one point in this connexion that should be noted. The ܥܝܬܝܪ 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 ʾ 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.	ܦܠܐ	ܦܠܐ ܦܠܐ ܦܠܐ
„ Fem.	ܦܠܐ	ܦܠܐ ܦܠܐ ܦܠܐ
2nd Masc.	ܦܠܐ	ܦܠܐ ܦܠܐ ܦܠܐ

	SINGULAR	PLURAL
2nd Fem.	جاء	جاءوا
1st Com.	جاءوا	جاءوا
Imperfect		
3rd Masc.	يُخَوِّر	يُخَوِّرُونَ
„ Fem.	يُخَوِّر	يُخَوِّرْنَ
2nd Masc.	يُخَوِّر	يُخَوِّرُونَ
„ Fem.	يُخَوِّر	يُخَوِّرْنَ
1st Com.	يُخَوِّرُونَ	يُخَوِّرُونَ
Imperative		
Masc.	خَوِّر	خَوِّرْهُ خَوِّرْهُ
Fem.	خَوِّرِي	خَوِّرِي خَوِّرِي
Participle		
Active	جاء (fem. جاء)	جاءوا
Passive		جاءوا
Infinitive		
		يُخَوِّر

ETHPE'EL

يُخَوِّرُ،

يُخَوِّرُونَ

PA'EL

يُخَوِّرُ = bring low, humiliate.

ETHPA'AL

يُخَوِّرُ = be brought low.

APH'EL

Perfect

3rd Masc.	جاء	جاء
„ Fem.	جاءت	جاءت
2nd Masc.	جاء	جاء

	SINGULAR	PLURAL
„ Fem.	أَخْلَامٌ	أَخْلَامَاتُ
1st Com.	أَخْلَى	أَخْلَى
Imperfect	أَخْلِي	أَخْلَاهُ
Imperative	أَخْلِي	أَخْلَاهُ
Participle		
Active	مَخْلِي	مَخْلِي
Passive	مَخْلِي	مَخْلِي
Infinitive		مَخْلَاهُ

ETTAPH'AL أَخْلَى

Vocabulary

حَا = plunder.	سَم = show mercy to.
لَم = touch.	صَم = Aph., reprove.
كَم = Aph'el, cover.	لَم = enter.
وَم = bruise, trample.	كَم = break (bread).
لَم = be despised; Aph., despise.	وَم = spit.
سَم = be warm; Aph., love.	صَم = come down.
سَم = be hot (Impf. سَم).	مَم = be firm; Aph., believe.
وَم = love; Pa., be merciful to.	قَم = nest.
قَم = sick, ill.	مَم = promise.
كَم = a particle inserted to indicate that the sentence in which it occurs is a quotation.	كَم = Pa'el, comfort.
عَم = bone.	عَم = sheet.
هَم = Sarah.	هَم = behold !
	هَم = 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. ʾ AND ʿ VERBS

There are a few verbs in Syriac which end in ʾ which come under the heading of ʿ guttural verbs. Such is ܡܚܝܬ, already used. But in the great majority of cases the ʾ is really only a vowel letter, and takes the place of an original ʿ 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 ʾ, and the fem. has no vowel on the first syllable. In the 1st sing. the vowel is ʿ, and again there is no vowel on the first radical. In the other persons the vowel is ʾ, 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 ʾ 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 لٌ ; in the fem. sing. and the plural the third radical is represented by ا , which is consonantal in the feminine, and in the masc. plur. takes the form of اٌ .

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 ا 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 اٌ , that of the rest in لٌ .

These remarks may be illustrated by the following paradigm:

PE'AL

Perfect

	SINGULAR		PLURAL	
3rd Masc.	وَصَلَ	سَبَّ	وَصَلُوا ¹	سَبَّوْا
„ Fem.	وَصَلَتْ	سَبَّتْ	وَصَلْنَ ¹	سَبَّتْنَ
2nd Masc.	وَصَلْتَ	سَبَبْتَ	وَصَلْتُمْ	سَبَبْتُمْ
„ Fem.	وَصَلْتِ	سَبَبْتِ	وَصَلْتِمْ	سَبَبْتِمْ
1st Com.	وَصَلْ	سَبِّ	وَصَلُّ	سَبِّ

Imperfect

3rd Masc.	يَصِلُ	يَسُبُّ
„ Fem.	يَصِلُ	يَسُبُّ
2nd Masc.	يَصِلُ	يَصِلُ

¹ For the sake of brevity the alternative forms in ا and اُ are omitted in the paradigm of these verbs.

SINGULAR

PLURAL

2nd Fem.

فَعَّلَتْ

فَعَّلْنَ

1st Com.

فَعَّلُوا

فَعَّلُوا

Imperative

Masc.

فَعِّلْ

فَعِّلْ

Fem.

فَعِّلِي

فَعِّلْنَ

Infinitive

فَعْلًا

Participle

Active Masc.

فَعِّلٌ

فَعِّلٌ

„ Fem.

فَعِّلَةٌ

فَعِّلٌ

Passive Masc.

فَعِّلٌ

فَعِّلٌ

„ Fem.

فَعِّلَةٌ

فَعِّلٌ

ETHPE'EL

Perfect

3rd Masc.

فَعَّلَهُ

فَعَّلَهُ

„ Fem.

فَعَّلَهَا

فَعَّلَهَا

2nd Masc.

فَعَّلْتَهُ

فَعَّلْتَهُ

„ Fem.

فَعَّلْتَهَا

فَعَّلْتَهَا

1st Com.

فَعَّلْنَاهُ

فَعَّلْنَاهُ

Imperfect

3rd Masc.

يَفْعِلُهُ

يَفْعِلُهُ

„ Fem.

يَفْعِلُهَا

يَفْعِلُهَا

2nd Masc.

يَفْعِلْتَهُ

يَفْعِلْتَهُ

„ Fem.

يَفْعِلْتَهَا

يَفْعِلْتَهَا

1st Com.

يَفْعِلْنَاهُ

يَفْعِلْنَاهُ

Imperative

	SINGULAR	PLURAL
Masc.	اَوْفَعْ	اَوْفَعُوا
Fem.	اَوْفَعِي	اَوْفَعْنَ

Participle

Masc.	اَوْفَعٌ	اَوْفَعُونَ
Fem.	اَوْفَعَةٌ	اَوْفَعَاتُ

Infinitive

اَوْفَعُ

PA'EL

Perfect

3rd Masc.	اَوْفَع	اَوْفَعُوا
„ Fem.	اَوْفَعَتْ	اَوْفَعْنَ
2nd Masc.	اَوْفَعْتَ	اَوْفَعْتُمْ
„ Fem.	اَوْفَعْتِ	اَوْفَعْتُنَّ
1st Com.	اَوْفَعْنَا	اَوْفَعْنَا

Imperfect

3rd Masc.	يُؤَفِّعُ	يُؤَفِّعُونَ
„ Fem.	تُؤَفِّعُ	تُؤَفِّعْنَ
2nd Masc.	تُؤَفِّعُ	تُؤَفِّعُونَ
„ Fem.	تُؤَفِّعُ	تُؤَفِّعْنَ
1st Com.	نُؤَفِّعُ	نُؤَفِّعُونَ

Imperative

Masc.	اَوْفَعْ	اَوْفَعُوا
Fem.	اَوْفَعِي	اَوْفَعْنَ

Infinitive

اَوْفَعُ

Participle

	SINGULAR	PLURAL
Active Masc.	مَعْدٍ	مَعْدٌ
„ Fem.	مَعْدَةٌ	مَعْدٌ
Passive Masc.	مَعْدٌ	مَعْدٌ
„ Fem.	مَعْدَةٌ	مَعْدٌ

ETHPA'AL

Perfect

3rd Masc.	لَاؤَقَصَ	لَاؤَقَصَهُ
„ Fem.	لَاؤَقَصَتْ	لَاؤَقَصَتْ
2nd Masc.	لَاؤَقَصْتَ	لَاؤَقَصْتَهُ
„ Fem.	لَاؤَقَصْتِ	لَاؤَقَصْتِ
1st Com.	لَاؤَقَصْنَا	لَاؤَقَصْنَا

Imperfect

3rd Masc.	يَلَاؤُقِدُ	يَلَاؤُقِدُ
„ Fem.	يَلَاؤُقِدُ	يَلَاؤُقِدُ
2nd Masc.	يَلَاؤُقِدُ	يَلَاؤُقِدُ
„ Fem.	يَلَاؤُقِدُ	يَلَاؤُقِدُ
1st Com.	يَلَاؤُقِدُ	يَلَاؤُقِدُ

Imperative

Masc.	لَاؤُقِدْ	لَاؤُقِدْ
Fem.	لَاؤُقِدْ	لَاؤُقِسْ

Infinitive

لَاؤُقِدْ

Participle

Masc.	مَعْدٍ	مَعْدٌ
Fem.	مَعْدَةٌ	مَعْدٌ

APH'EL

Perfect

	SINGULAR	PLURAL
3rd Masc.	אָפֿעל	אָפֿענע
„ Fem.	אָפֿעלע	אָפֿענע
2nd Masc.	אָפֿעסט	אָפֿעסטע
„ Fem.	אָפֿעסטע	אָפֿעסטע
1st Com.	אָפֿענע	אָפֿענע

Imperfect

3rd Masc.	אָפֿעל	אָפֿענע
„ Fem.	אָפֿעלע	אָפֿענע
2nd Masc.	אָפֿעסט	אָפֿעסטע
„ Fem.	אָפֿעסטע	אָפֿעסטע
1st Com.	אָפֿענע	אָפֿענע

Imperative

Masc.	אָפֿעל	אָפֿענע
Fem.	אָפֿעלע	אָפֿענע

Infinitive

אָפֿענע

Participle

Active Masc.	אָפֿעלע	אָפֿענע
„ Fem.	אָפֿעלע	אָפֿענע
Passive Masc.	אָפֿעלע	אָפֿענע
„ Fem.	אָפֿעלע	אָפֿענע

ETTAPH'AL

Perfect

3rd Masc.	אָפֿעלע	אָפֿענע
„ Fem.	אָפֿעלע	אָפֿענע

	SINGULAR	PLURAL
2nd Masc.	$\text{ʾ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}$	$\text{ʾ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}$
„ Fem.	$\text{ʾ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}$	$\text{ʾ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}$
1st Com.	$\text{ʾ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}$	$\text{ʾ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}$

Imperfect

3rd Masc.	$\text{ʾ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}$	$\text{ʾ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}$
„ Fem.	$\text{ʾ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}$	$\text{ʾ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}$
2nd Masc.	$\text{ʾ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}$	$\text{ʾ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}$
„ Fem.	$\text{ʾ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}$	$\text{ʾ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}$
1st Com.	$\text{ʾ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}$	$\text{ʾ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}$

Imperative

Masc.	$\text{ʾ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}$	$\text{ʾ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}$
Fem.	$\text{ʾ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}$	$\text{ʾ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}$

Infinitive $\text{ʾ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}$ **Participle**

Masc.	$\text{ʾ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}$	$\text{ʾ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}$
Fem.	$\text{ʾ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}$	$\text{ʾ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}$

Note on some Anomalous Verbs

$\text{ʾ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}$ = find: Impf. $\text{ʾ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}$, Participle $\text{ʾ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}$.

$\text{ʾ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}$ = come: Impf. $\text{ʾ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}$, Imper. $\text{ʾ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}$, Aph'el $\text{ʾ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}$.

$\text{ʾ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}$ = go: Impf. $\text{ʾ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}$, Imper. $\text{ʾ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}$. When the ʾ^{h} would normally follow a vowelless ʾ^{h} and thus take a vowel, it falls out of pronunciation, is written with 'linea occultans', and leaves the ʾ^{h} to take the vowel; e.g. $\text{ʾ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}$ 1st sing. perf., $\text{ʾ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}\text{ʿ}^{\text{h}}$ f. ptcpl.

הָמַם = go up: when the ו stands at the end of a syllable the ה is assimilated to it, e.g. Impf. Pe'al הָמַם, Perf. Aph'el הָמַם.

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

(The root ה" is used for the Imperfect: יָדַע.)

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

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

Aph'el (formed partly like that of double ו" verbs): חָיָה, חָיָה.

Impf. חָיָה, more frequently written חָיָה.

Ptcpl. חָיָה, ,, ,, חָיָה.

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

The Imperfect is also regular, הָיָה, &c.

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

Vocabulary

הָמַם = throw (Pe. and Aph.).

יָדַע = see.

חָיָה = ask, demand, seek.

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

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

יָדַע = Pa'el, show.

יָדַע = Pa'el, turn aside.

יָדַע = be like; Pa'el, liken.

יָדַע = create.

יָדַע = reveal.

יָדַע = accuse.

יָדַע = Ethpa'al,

prophesy.

יָדַע = call, read.

יָדַע = grain.

יָדַע = mustard.

בָּנָה = build.	כִּי־כֵן = how.
שָׁכַר = be drunk.	שֵׁשׁ = six (with masc. nouns).
שָׂא = hate.	
עָנָה = answer.	חַטָּא = fault, cause.
שָׂמַח = be pleasing.	אֵלִישָׁה = Elisha.
פָּדָה = deliver.	אֵלִיָּה = Elijah.
	חֵנוֹךְ = Enoch.

Exercise 22

Translate into English:

1. הֲשִׁיבָה 'אֵלָהָ אֶמְבָּלָה. עָלִיתִלָּהּ חָא חֲכִימָה. חָלַעַתָּהּ חָא חָכְמָה.
2. הָיָה לָהּ חָכְמָה וְלָהּ חָכְמָה. הָיָה לָהּ חָכְמָה וְלָהּ חָכְמָה.
3. הָיָה לָהּ חָכְמָה וְלָהּ חָכְמָה.
4. הָיָה לָהּ חָכְמָה וְלָהּ חָכְמָה. הָיָה לָהּ חָכְמָה וְלָהּ חָכְמָה.
5. הָיָה לָהּ חָכְמָה וְלָהּ חָכְמָה. הָיָה לָהּ חָכְמָה וְלָהּ חָכְמָה.
6. הָיָה לָהּ חָכְמָה וְלָהּ חָכְמָה. הָיָה לָהּ חָכְמָה וְלָהּ חָכְמָה.
7. הָיָה לָהּ חָכְמָה וְלָהּ חָכְמָה. הָיָה לָהּ חָכְמָה וְלָהּ חָכְמָה.
8. הָיָה לָהּ חָכְמָה וְלָהּ חָכְמָה. הָיָה לָהּ חָכְמָה וְלָהּ חָכְמָה.
9. הָיָה לָהּ חָכְמָה וְלָהּ חָכְמָה. הָיָה לָהּ חָכְמָה וְלָהּ חָכְמָה.
10. הָיָה לָהּ חָכְמָה וְלָהּ חָכְמָה. הָיָה לָהּ חָכְמָה וְלָהּ חָכְמָה.

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 ܐܢܝܢ

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'al	
1st Com. Sing.	וְכָתַב	וְכָתַבְתָּ	וְכָתַבְתָּ
2nd Masc.	וְכָתַבְּ	וְכָתַבְּ	—
„ Fem.	וְכָתַבְתְּ	וְכָתַבְתְּ	—
3rd Mas.	וְכָתַבְּ	וְכָתַבְּ	וְכָתַבְּ
„ Fem.	וְכָתַבְתְּ	וְכָתַבְתְּ	וְכָתַבְתְּ
1st Com. Plur.	וְכָתַבְּ	וְכָתַבְּ	וְכָתַבְּ
2nd Masc.	וְכָתַבְתְּ	וְכָתַבְתְּ	—
„ Fem.	וְכָתַבְתְּ	וְכָתַבְתְּ	—
	3rd PLUR. MASC.		3rd PLUR. FEM.
1st Com. Sing.	וְכָתַבְּ	וְכָתַבְּ	וְכָתַבְּ
2nd Masc.	וְכָתַבְּ	וְכָתַבְּ	וְכָתַבְּ
„ Fem.	וְכָתַבְתְּ	וְכָתַבְתְּ	וְכָתַבְתְּ
3rd Masc.	וְכָתַבְּ	וְכָתַבְּ	וְכָתַבְּ
„ Fem.	וְכָתַבְתְּ	וְכָתַבְתְּ	וְכָתַבְתְּ
1st Com. Plur.	וְכָתַבְּ	וְכָתַבְּ	וְכָתַבְּ
2nd Masc.	וְכָתַבְתְּ	וְכָתַבְתְּ	וְכָתַבְתְּ
„ Fem.	וְכָתַבְתְּ	וְכָתַבְתְּ	וְכָתַבְתְּ

Suffixes attached to the Imperfect:

3rd SING. MASC.

1st Com. Sing.	אֶפְעֹלָהּ
2nd Masc.	אֶפְעֹלָהּ
„ Fem.	אֶפְעֹלָהּ
3rd Masc.	אֶפְעֹלָהּ
„ Fem.	אֶפְעֹלָהּ
1st Com. Plur.	אֶפְעֹלָהּ
2nd Masc.	אֶפְעֹלָהּ
„ Fem.	אֶפְעֹלָהּ

Suffixes attached to the Imperative:

	MASC. SING.		FEM. SING.	MASC. PLUR.	FEM. PLUR.
	Pe'al	Pa'el			
1st Com. Sing.	אֶפְעֹלָהּ	אֶפְעֹלָהּ	אֶפְעֹלָהּ	אֶפְעֹלָהּ	אֶפְעֹלָהּ
3rd Masc.	אֶפְעֹלָהּ	אֶפְעֹלָהּ	אֶפְעֹלָהּ	אֶפְעֹלָהּ	אֶפְעֹלָהּ
„ Fem.	אֶפְעֹלָהּ	אֶפְעֹלָהּ	אֶפְעֹלָהּ	אֶפְעֹלָהּ	אֶפְעֹלָהּ
1st Com. Plur.	אֶפְעֹלָהּ	אֶפְעֹלָהּ	אֶפְעֹלָהּ	אֶפְעֹלָהּ	אֶפְעֹלָהּ

Suffixes attached to the Infinitives:

Pe'al	אֶפְעֹלָהּ
	אֶפְעֹלָהּ, &c.
Pa'el	אֶפְעֹלָהּ
	אֶפְעֹלָהּ, &c.

§ 31. NOMINAL STEMS WITH VOCAL C ENDINGS

There are a large number of stems, derived from פְּנִי 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 **كـ**. These last are peculiar in the fact that in the plural a consonantal **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	قَدْرٌ ¹	قُدْرٌ	قُدْرٌ	قُدْرٌ
Emphatic	قَدْرًا	قُدْرًا	قُدْرًا	قُدْرًا
Construct	قَدْرٍ	قُدْرٍ	قُدْرٍ	قُدْرٍ

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	مُهْلٌ ²	مُهْلٌ	مُهْلٌ	مُهْلٌ
Emphatic	مُهْلًا	مُهْلًا (مُهْلًا)	مُهْلًا	مُهْلًا
Construct	مُهْلٍ	مُهْلٍ	مُهْلٍ	مُهْلٍ

C. Feminine Abstract Nouns

	In o		In u	
Absolute		مُتَّوَةٌ		مُتَّوَةٌ ⁴
Emphatic	مُتَّوَةً ³	مُتَّوَةً	مُتَّوَةً	مُتَّوَةً
Construct		مُتَّوَةٍ	مُتَّوَةٍ	مُتَّوَةٍ

¹ Adj. = pure.

² = fool.

³ = part, portion.

⁴ = story.

The cardinals are as follows:

	USED WITH MASC.	USED WITH FEM.
1 =	١	١
2 =	٢	٢
3 =	٣	٣
4 =	٤	٤
5 =	٥	٥
6 =	٦	٦
7 =	٧	٧
8 =	٨	٨
9 =	٩	٩
10 =	١٠	١٠
11 =	١١	١١
12 =	١٢	١٢
13 =	١٣	١٣
14 =	١٤	١٤
15 =	١٥	١٥
16 =	١٦ ¹	١٦
17 =	١٧	١٧
18 =	١٨	١٨
19 =	١٩	١٩
20 =	٢٠	٢٠
21 =	٢١	٢١
30 =	٣٠	٣٠
40 =	٤٠	٤٠

¹ In reading this form only one ١ is taken into account.

50 =	مُخَمِّسٌ
60 =	أَرْبَعِيْنَ , مِائَةٍ
70 =	مِائَتَانِ
80 =	ثَمَانِيْنَ
90 =	تِسْعِيْنَ
100 =	مِائَةٌ (Plur. مِائَاتٌ)
200 =	مِائَتَانِ
300 =	ثَلَاثِمِائَةٍ
1,000 =	أَلْفٌ (Plur. أَلْفٌ , أَلْفَانِ , أَلْفَانِ)
2,000 =	أَلْفَانِ
10,000 =	عَشْرَةُ (Plur. عَشْرَاتٌ)

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. أَرْبَعُهُمْ = the four of them, or they four.¹

In stating numbers above 20 the larger numerals are placed first, e.g. 2,753 = أَلْفَانِ مِائَتَانِ سِتُّ مِائَةٍ وَثَلَاثُونَ.

Ordinals are found from 1st to 10th. They are formed, except 1st, by adding لٌ to the cardinal stem and introducing تَ after the 2nd radical, thus:

1st =	أَوَّلُ
2nd =	ثَانِي (f. ثَانِيَةٌ)
3rd =	ثَلَاثِي
4th =	رَبِيعِي
5th =	خَامِسِي
6th =	سَادِسِي

¹ For 'the three of them' ثَلَاثُهُمْ is used.

7th = ܡܚܝܬܐ

8th = ܠܥܝܬܐ

9th = ܠܥܝܬܐ

10th = ܠܥܝܬܐ

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

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

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

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

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

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

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

Vocabulary

ܠܥܝܬܐ = month. ܠܥܝܬܐ = elder

ܠܥܝܬܐ = 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 ^ˆ are especially indicated. Verbs ܥ"ܐ are distinguished by ˆ, and verbs double ܐ by ˆ. In all other cases (except verbs ܠ"ܐ) the vowel may be assumed to be ܐ.

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

SYRIAC-ENGLISH

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

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

ܐܝܬܐ 13, *Plur.* ܐܝܬܐ; woman,
wife.

ܐܬܪܐ ܐܬܪܐ *Plur.* ܐܬܪܐ; threshold.

ܐܬܪܐ 0, 23, 24; bind.

ܐܬܪܐ *Adv.*; also.

ܐܬܪܐ (f.); face.

ܐܬܪܐ ܐܬܪܐ widow.

ܐܬܪܐ (f.); earth.

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

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

ܐܬܪܐ 29; drink (also ܐܬܪܐ).

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

ܐܬܪܐ *Plur.* ܐܬܪܐ; sign.

ܐܬܪܐ 10 note, *Prep.*; between.

ܐܬܪܐ 13; house.

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

ܐܬܪܐ 10 note, *Prep.*; without.

ܐܬܪܐ 29; build.

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

ܐܬܪܐ flesh.

ܐܬܪܐ 10 note, *Prep.*; behind.

ܐܬܪܐ 29; seek.

ܐܬܪܐ husband.

ܐܬܪܐ enemy.

ܐܬܪܐ egg.

ܐܬܪܐ (f.); cattle, herd.

ܐܬܪܐ see ܐܬܪܐ.

ܐܬܪܐ 13; son.

ܐܬܪܐ 29; create.

ܐܬܪܐ Creator.

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

ܐܬܪܐ 13; daughter.

ܐܬܪܐ virgin.

ܐܬܪܐ 10 note, *Prep.*; after.

ܐ

ܐ *Prep.* inseparable; by, with.

ܐܬܪܐ a, 26; be evil.

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

ܐܬܪܐ 23; *Pa.* (ܐܬܪܐ) comfort.

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

ܐܬܪܐ evil.

ܐ

ܐܬܪܐ 29; choose.

ܐܬܪܐ 0; create; *Ethpe.*, *passive*.

اِنْسَان man, husband.

اِنْسَانِ Golgotha.

اِنْسَانِ 13; goat.

اِنْسَانِ blasphemy.

اِنْسَانِ body.

اِنْسَانِ Particle; for (*normally second word*).

اِنْسَانِ 29; reveal.

اِنْسَانِ revelation.

اِنْسَانِ 0, 23; *Pe. and Ethpe.*, be complete.

اِنْسَانِ 28; *Aph.*, cover.

اِنْسَانِ garden.

اِنْسَانِ loaf.

اِنْسَانِ bone.

اِنْسَانِ 0, 28; touch.

؟

؟ *Relative particle, preposition, and conjunction, see § 5.*

اِنْسَانِ Fem. اِنْسَانِ; wolf.

اِنْسَانِ a, 0, 23; *Pe., Pa.*, sacrifice (*v.*).

اِنْسَانِ sacrifice (*n.*).

اِنْسَانِ a, 23; lead; *Ethpe.*, *passive*.

اِنْسَانِ gold.

اِنْسَانِ David.

اِنْسَانِ place.

اِنْسَانِ 13; likeness.

اِنْسَانِ a; fear (*v.*).

اِنْسَانِ fear (*n.*).

اِنْسَانِ See § 8.

اِنْسَانِ Particle; but (*normally second word*).

اِنْسَانِ judge.

اِنْسَانِ judgement.

اِنْسَانِ 31; pure.

اِنْسَانِ 29; be pure; *Pa.*, purify; *Ethpa.*, *passive*.

اِنْسَانِ a, 23; *Aph.*, record; *Ethpe.*, make mention of, remember.

اِنْسَانِ 29; be like; *Pa.*, liken; *Ethpa.*, *passive*.

اِنْسَانِ blood.

اِنْسَانِ 31; form, likeness.

اِنْسَانِ a; sleep; *Pa.*, put to sleep.

اِنْسَانِ 27; judge.

اِنْسَانِ a, 23; rise (of sun).

اِنْسَانِ 0, 28; bruise, trample on.

اِنْسَانِ 0; *Aph.*, approach.

اِنْسَانِ 27; tread on.

5

ⲓⲟⲩ *Interj.*; behold!

ⲁⲓⲥⲁ Hagar.

𐌹𐌶𐌰 5, *Dem. Pron. Fem. Sing.*;
this.

ॐ, ॐ ५, *Pers. Pron. Masc. Sing.*; he.

ॐ 5, *Dem. Pron. Masc. Sing.*;
that.

Joan 16, 29; be.

అంబ he is.

မိ, မိ ၄, *Pers. Pron. Fem.*
Sing.; she.

ۛ 5, *Dem. Pron. Fem. Sing.*;
that.

فَـثُمَّـ *Adv.*; then.

٥٠ مَحَلَّ temple.

بِإِيمَانٍ believe.

إِيمَانٌ faith.

כִּינֹכָה *Adv.*; thus, so.

هَؤُلَاءِ 5, *Dem. Pron. Com. Plur.*;
these.

Pa., walk.

ሆኖ 5, *Dem. Pron. Masc. Sing.*;
this.

أُولَئِكَ 5, *Dem. Pron. Masc. Plur.*;
those.

أَنتُمْ, Pers. Pron. Masc. Plur.;
they.

أُولَئِكَ 5, *Dem. Pron. Fem. Plur.*;
those.

هُنَّ 5, *Pers. Pron. Fem. Plur.*;
they.

၄၉၀ ၀; turn, return.

ᐱᐱᐱ *Adv.*; here.

0

• *Conj. inseparable*; and, but.

1

𐤀𐤁𐤅 e; buy, sell.

جَاءَ time; جَاءَ some-
times.

ⲉⲓⲛⲓ *Pa.*, justify; *Ethpa.*, passive.

𐎠𐎼𐎷𐎡𐎴 righteous.

יְצַדִּיק righteously.

o, 28; be despised; *Aph.*,
despise.

اِشْدِدْ a, 23; *Pa.*, sing (praise).

U, 13; kind, method.

u' 27; shake.

അ; crucify.

u; 0, 23; sow.

جذره seed.

- ٥ 0, 28; *Aph.*, love; *Ettaph.*,
passive.
 مَحْبُوب beloved.
 مَحْلُ *Pa.*, destroy.
 مَحْلُ *Fem.* | مَحْلُ; companion.
 مِ *m.*, مِ *f.* 32; one.
 مَبْرُ 29; be glad.
 مَبْرُ, مَبْرُ 10 note, *Prep.*;
 around.
 مَبْرُ *m.*, | مَبْرُ *f.* new.
 مَحَبَّة love (*n.*).
 مَحَب 29; *Pa.*, show.
 مَح 29; see.
 مَحْ vision.
 مَح 29; sin (*v.*).
 مَحْ sin (*n.*).
 مَح 0; tear.
 مَح living.
 مَح 29 note; live.
 مَح life.
 مَحْ animal.
 مَح *Pa.*, strengthen; *Ethpa.*,
passive.
 مَح strength.
 مَحْ wisdom.
 مَحْ milk.
 مَح 0; *Pe.*, *Pa.*, *Shaph.*,
 change; *Ethpa.*, *Eshtaph.*,
passive.
 مَح 8, 10 note, *Prep.*; instead
 of, in favour of.
 مَح a, 28; be warm.
 مَح 13; father-in-law.
 مَح wine.
 مَح heat.
 مَح, 0, 28; show mercy to.
 مَحْ *Plur.* | مَحْ; torment.
 مَح Enoch.
 مَح, مَح 5, *Pers. Pron. Com.*
Plur.; we.
 مَح followed by مَح, lack-
 ing in.
 مَح a; be strong; *Ethpa.*,
 fortify oneself.
 مَح 0; stir up.
 مَح 0; reap.
 مَح 29; pluck out.
 مَح (*f.*); field.
 مَح 27; look.
 مَح a; be desolate; *Aph.*, make
 desolate.
 مَح mustard.
 مَح *Aph.*, curse.

ܡܥܕ o; think, reckon, account;

Ethpe., passive.

ܡܬܐ 13; sister.

ܝܕ

ܝܕܐ a, 26; be good.

ܝܕܐ *Adj.*; good.

ܝܕܐ good (*n.*).

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

ܝܕܐ mountain.

ܝܕܐ blessing.

ܝܕܐ 13; child.

ܝܕܐ youth (*abstract*).

ܝܕܐ sandal.

ܝܕܐ defilement, pollution.

ܝܕܐ a; taste.

ܡܥܕ

ܡܥܕ 25; *Aph.*, bring.

ܡܥܕ a, 23, 25; know; *Aph.*, tell.

ܡܥܕ 25, 29 note; give.

ܡܥܕܐ Jew.

ܡܥܕܐ John.

ܡܥܕܐ; *Const.* ܡܥܕܐ; day.

ܡܥܕܐ a, 25; borrow; *Aph.*, lend.

ܡܥܕܐ a, 25; bear; *Aph.*, beget.

ܡܥܕܐ, birth, offspring.

ܡܥܕܐ *see* ܡܥܕܐ.

ܡܥܕܐ sea.

ܡܥܕܐ 25; *Aph.*, add, do again.

ܡܥܕܐ a, 25; be anxious.

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

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

ܡܥܕܐ month.

ܡܥܕܐ a, 25; inherit.

ܡܥܕܐ e, 25; sit, dwell.

ܡܥܕܐ a, 23, 25; exceed.

ܡܥܕ

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

ܡܥܕܐ pain.

ܡܥܕܐ (*f.*); stone.

ܡܥܕܐ o; subduc, besiege; *Ethpa.*, *passive*.

ܡܥܕܐ when.

ܡܥܕܐ priest.

ܡܥܕܐ 10 note; all.

ܡܥܕܐ every one who.

ܡܥܕܐ dog.

ܡܥܕܐ how.

سِنَاءُ synagogue.

جَمَ o; gather (*trans. and intrans.*); *Pa.*, transitive; *Ethpa.*, passive.

جَمْعٌ crowd.

نَهَى 28; *Aph.*, reprove.

فِضَّةٌ silver.

قَبْرُ نَسَمٍ Capernaum.

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

نَبَأَ *Aph.*, preach.

عَرِى sick, ill.

عِنْدٌ vineyard.

بَطْنٌ (f.); belly.

عَصَى *Aph.*, make to stumble.

كَتَبَ o; write.

كِتَابٌ book.

شَيْطَانٌ sheet.



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

لَا no, not.

قَلْبٌ heart.

كِسْفَةٌ clothing.

خَارِجٌ 10 note, *Prep.*; outside of, followed by هُنَّ.

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

لَحْظَةً 10 note, *Prep.*; within.

عَدَا 10 note, *Prep.*; against.

أَوَّلًا *Adv.*; first.

إِلَى 8, *Prep.*; unto, towards.

لَحْمٌ bread.

كَلْعٌ 27; curse.

لَا (= لَيْسَ) there is not.

لَيْلٌ night.

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

كَنْفِيزٌ torch.

تَحْتِى 10 note, *Prep.*; in front of.

أَعْلَى 10 note, *Prep.*; above.

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

لِسَانٌ tongue, language.

وَ

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

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

- ٤ c, 22; draw; *Pa.*, beat.
 ٤ 27; wander.
 ٤ a, 23; shine.
 ٤ river.
 ٤ light.
 ٤ fish.
 ٤ (f.); fire.
 ٤ 27; rest (v.).
 ٤ o, 22; go down, come down.
 ٤ a and o, 22, 23; keep.
 ٤ rest (n.).
 ٤ yoke.
 ٤ standard.
 ٤ law.
 ٤ a, 22; take.
 ٤ o, 22; pour.
 ٤ o, 22; blow, arouse.
 ٤ e, 22; fall; *Aph.*, bring down.
 ٤ o, 22; go out; *Aph.*, bring out.
 ٤ cost.
 ٤ (f.), *Plur.* ٤; soul, self; when used with a pronominal suffix = a reflexive pronoun.
- ٥ o, 22; plant.
 ٥ a, 22; cling to.
 ٥ eagle.
 ٥ e, 22; give (*only used in the Impf. and related parts*).
- ه
- ٥ a, 26; be old.
 ٥ a, 26; wear sandals.
 ٥ old.
 ٥ a, 23; be satisfied with; *Pa.*, satisfy with.
 ٥ a, 23; *Pa.*, hope.
 ٥ o; worship.
 ٥ 29; be many; *Pa.*, used as *Adv.*, much.
 ٥ *Emphatic* ٥; many (*Adj.*).
 ٥ a; *Pe. and Aph.*, bear witness.
 ٥ chain.
 ٥ Satan.
 ٥ 10 note, *Prep.*; except; followed by ٥.
 ٥ treasure.
 ٥ *Ethpa.*, understand.
 ٥ a, 22, 29 note; rise, go up; *Aph.*, raise.

ܡܘܡ 27; put.

ܡܥܕܐ 31; blind.

ܡܥܝܐ 29; hate.

ܡܥܬܐ swallow.

ܡܥܕ 0, 23; do.

ܡܥܡܐ a; satisfy.

ܡܥܪܐ Sarah.

ܡ

ܡܥܪܐ festival.

ܡܥܡܐ e; do, make.

ܡܥܡܐ servant, slave.

ܡܥܡܐ work.

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

ܡܥܡܐ heifer.

ܡܥܡܐ chariot.

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

ܡܥܡܐ Eden.

ܡܥܡܐ 0, 23; *Pa.*, help.

ܡܥܡܐ Church.

ܡܥܡܐ evildoer.

ܡܥܡܐ *Plur.* ܡܥܡܐ thigh.

ܡܥܡܐ (f.); eye.

ܡܥܡܐ 0, 28; enter.

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

ܡܥܡܐ 0; conquer.

ܡܥܡܐ world, age, eternity.

ܡܥܡܐ fault, cause.

ܡܥܡܐ 8, *Prep.*; with.

ܡܥܡܐ *Plur.* ܡܥܡܐ; people,
nation.

ܡܥܡܐ a; be baptized; *Aph.*,
baptize.

ܡܥܡܐ a, 23; dwell.

ܡܥܡܐ 29; answer.

ܡܥܡܐ (f.); sheep, flock.

ܡܥܡܐ (f.); cloud.

ܡܥܡܐ heavy.

ܡܥܡܐ 0; embrace.

ܡܥܡܐ impulse, moving force.

ܡܥܡܐ 0; flee.

ܡ

ܡܥܡܐ fruit.

ܡܥܡܐ mouth.

ܡܥܡܐ commandment.

ܡܥܡܐ a, 23; become tasteless.

ܡܥܡܐ 0, 28; sprinkle, break
(bread).

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

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

فحم o; break, cut off.

فحم o; *Pe. and Pa., command.*

فحب grain.

فحه saviour.

فحس bird.

فحه face.

فحم o; deliver; *Ethpe., passive.*

فحم o; stretch out.

فحم *Pa., expound.*

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

ج

جحه 31; thing.

جحه Zion.

جحه 8, *Prep.*; beside.

جح o; crucify.

جحه 31, *Plur.* جحه; prayer.

جحه cross.

جحه image.

جحه morning.

جحه (f.) sparrow, bird.

جحه a and o; torture, tempt.

د

د Cain.

دحه o; invoke; *Pa., receive.*

دحه tomb.

دحه holy.

دحه holiness.

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

دحه 10 note, *Prep.*; before.

دحه first (*Adj.*).

دحه vessel.

دحه sacrifice, gift.

دحه o; kill.

دحه voice.

دحه *Pa., honour.*

دحه 27; arise; *Pa. (متم)* establish.

دحه nest.

دحه 29; read, call.

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

دحه 13; village.

دحه (f.) horn.

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

ENGLISH-SYRIAC

A

Able, be, ܐܠܥܒ, 23, 29 note.

Above, ܐܠܥܠ, 8, 10 note.

Abraham, ܐܒܪܗܡ.

According to, ܐܠܦ, 10 note.

Account, ܐܠܥܠܐ; *passive, Ethpe.*

Accuse, ܐܠܥܠܐ, 29.

Add, ܐܠܥܠܐ, 25, *Aph.*

After, ܐܠܥܠܐ.

Again, do, ܐܠܥܠܐ, 25, *Aph.*

Against, ܐܠܥܠܐ, 10.

Age, ܐܠܥܠܐ.

Alive, ܐܠܥܠܐ.

All, ܐܠܥܠܐ, 10.

Allow, ܐܠܥܠܐ.

Alone, ܐܠܥܠܐ, 10 note.

Also, ܐܠܥܠܐ.

Among, ܐܠܥܠܐ, 10 note.

Anger, ܐܠܥܠܐ.

Animal, ܐܠܥܠܐ.

Another, ܐܠܥܠܐ, 13.

Answer, ܐܠܥܠܐ, 29.

Anticipate, ܐܠܥܠܐ *Pa.*

Anxious, be, ܐܠܥܠܐ a, 25.

Apostle, ܐܠܥܠܐ.

Approach, ܐܠܥܠܐ *Aph.*

Arise, ܐܠܥܠܐ, 27.

Around, ܐܠܥܠܐ, 10 note.

Arouse, ܐܠܥܠܐ, 23.

As, ܐܠܥܠܐ, 8, 10 note.

Ask, ܐܠܥܠܐ a, 26.

Astonish, ܐܠܥܠܐ *Aph.*

At, ܐܠܥܠܐ (*inseparable*).

B

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

Be, ܐܠܥܠܐ, 16, 29.

Bear, ܐܠܥܠܐ a, 25.

Beat, ܐܠܥܠܐ, 22, *Pa.*; ܐܠܥܠܐ, 29.

Beautiful, ܐܠܥܠܐ.

Because, *Conj.*, ܐܠܥܠܐ.

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

- Before, *Adv.*, مَقْبَم; *Prep.*, مِمُّ, 10 note.
 Beget, مَحَبَّه a, 25, *Aph.*
 Begin, مَبْدَأ, *Pa.*, 29.
 Beginning, مَبْدَأُ.
 Behind, *Prep.*, مِخْلَف, 10 note.
 Behold ! *Interj.*, اِنَّا.
 Believe, اِيْمَن, *Aph.*
 Belly, بَطْن (f.).
 Beloved, مَحَبَّة.
 Beneath, *Prep.*, مِثْلَا, 10 note.
 Beside, *Prep.*, مِجْلَب, 10 note.
 Besiege, حَصَر o.
 Betray, مَكَّم *Aph.*; *passive*,
Ethpe. and Ettaph.
 Between, *Prep.*, مِجْلَب, 10 note.
 Bind, اَمَد o, 23, 24; *passive*,
Ethpe.
 Bird, فَهْل, فَهْلَا.
 Blasphemy, مَعْصَا.
 Bless, بَارِء *Pa.*
 Blessing, بَارِعَة.
 Blind, مَعْمُ, 31.
 Blood, دَم.
 Blow, دَف o, 23.
 Body, جَسَد.
- Bone, عِظ. *
 Book, كِتَاب.
 Borrow, تَقَبَّل a, 25.
 Bread, خُبْز.
 Break, اَكَلَ a, o, 23, اَكَلَ o,
 28, فَصَلَ o.
 Breast, سَدَن, 13.
 Bring, اَمَل, 24, 29, *Aph.*; مَحَل,
 25, *Aph.*
 Bring down, اَمَل, 22, *Aph.*
 Bring out, اَمَل, 22, *Aph.*
 Brother, اَخ, 13.
 Bruise, اَمَل, 28.
 Build, بِنَا, 29.
 Burn, اَمَل a, 25, *intrans.*, *Pe.*;
trans., *Aph.*; *passive*, *Ettaph.*
 But, اَمَل, اَمَل (normally second
 word)
 Buy, اَمَل e.
 By (agent), مِمُّ.

C

- Cain, قَيْن.
 Calf, جَدَل, جَدَلَا.
 Call, اَمَل, 29.
 Can, *see* Able.
 Capernaum, قِبْرِيْنَا.

Cast, ܩܕܠ, 29, *Pe.*, *Aph.*

Cattle, ܕܥܡܠ (f.).

Cause, ܬܠܥܬܐ.

Cease, ܩܕܠ a, 26.

Chain, ܡܥܬܠܥܐ.

Change, ܫܕܐ o, *Pe.*, *Pa.* and *Shaph.*; passive, *Ethpa.* and *Eshtaph.*

Chariot, ܬܠܥܬܐ.

Child, ܬܠܥܬܐ, 13.

Choose, ܕܥܡܠ, 29.

Church, ܬܠܥܬܐ.

City, ܡܕܝܢܬܐ.

Cling to, ܩܕܠ a, 22.

Close up, ܕܥܡܠ, 24, *Aph.*Clothe, ܕܥܡܠ *Aph.*

Clothing, ܬܠܥܬܐ.

Cloud, ܬܠܥܬܐ (f.).

Come, ܕܥܡܠ, 24, 29.

Come down, ܩܕܠ o, 22; ܡܕ o, 28.

Come out, ܩܕܠ o, 22.

Comfort, ܕܥܡܠ, 23, *Pa.*Command, ܩܕܠ o, *Pe.*, *Pa.*

Commandment, ܬܠܥܬܐ.

Companion, ܬܠܥܬܐ, *Fem.* ܬܠܥܬܐ.Compassion, have, ܩܕܠ *Pa.*Complete, be, ܩܕܠ a, *Pe.*; ܩܕܠ o; (causative, *Aph.* of either).

Concerning, ܕܥܡܠ, 8, 10 note.

Conquer, ܩܕܠ o.

Constant, be, ܩܕܠ, 24, *Ethpe.*

Cost, ܩܕܠ.

Counsel, ܩܕܠ.

Cover, ܩܕܠ, 28, *Aph.*Create, ܩܕܠ, 29, ܩܕܠ o; passive, *Ethpe.*

Creator, ܩܕܠ.

Cross (n.), ܩܕܠ.

Cross over, ܩܕܠ a, 23.

Crowd, ܩܕܠ.

Crucify, ܩܕܠ o; passive, *Ethpe.*; ܩܕܠ o.

Cultivate, ܩܕܠ a and o, 23.

Curse, ܩܕܠ *Aph.*, ܩܕܠ, 27.

Cut off, ܩܕܠ o.

D

Daughter, ܩܕܠ, 13.

David, ܩܕܠ.

Day, ܩܕܠ, construct ܩܕܠ, *Plur.* (i) ܩܕܠ, ܩܕܠ (ii) ܩܕܠ.

- Death, **مُتِّ**.
- Defilement, **لُتِّ**.
- Delay, **لُتِّ**, 23, 24, *Aph.*
- Deliver (set free), **فُتِّ** o; *passive, Ethpe.*; (hand over), **مُتِّ** *Aph.*; *passive, Ethpe. and Ettaph.*
- Desert, **مُتِّ**.
- Desolate, be, **مُتِّ** a; *causative, Aph.*
- Despise, **مُتِّ**, 27; **لُتِّ**, 28, *Aph.*
- Despised, be, **لُتِّ**, 28.
- Destroy, **مُتِّ** *Pa.*; **لُتِّ**, 24, *Aph.*; **مُتِّ**, 29.
- Die, **مُتِّ**, 27.
- Disciple, **لُتِّ**.
- Dismiss, **مُتِّ** o.
- Divide, **فُتِّ** o.
- Do, **مُتِّ** o, 23; **مُتِّ** e; *passive, Ethpe.*
- Dog, **مُتِّ**.
- Down, be brought, **مُتِّ** *Ethpa'li.*
- Down, come, **مُتِّ** o, 22; **مُتِّ** o, 28.
- Draw, **مُتِّ** e, 22.
- Draw near, **مُتِّ** o.
- Drink, **مُتِّ** (**مُتِّ**), 29.
- Drunk, be, **مُتِّ**, 29.
- Dwell, **مُتِّ** a, 23; **مُتِّ** c, 25.
- Dwell in, **مُتِّ** a; *causative, Aph.*
- Dwelling, **مُتِّ**.
- E
- Eagle, **مُتِّ**.
- Ear, **مُتِّ** (f.).
- Earth, **مُتِّ** (f.).
- Eat, **مُتِّ** o, 24.
- Eden, **مُتِّ**.
- Egg, **مُتِّ**.
- Egypt, **مُتِّ**.
- Elder, **مُتِّ**.
- Elijah, **مُتِّ**.
- Elisha, **مُتِّ**.
- Embrace, **مُتِّ** o.
- Enemy, **مُتِّ**.
- Enoch, **مُتِّ**.
- Enter, **مُتِّ** o, 28.
- Establish, **مُتِّ**, 27, *Pa.*; **مُتِّ** *Aph.*
- Eternity, **مُتِّ**.
- Evening, **مُتِّ**.
- Evil, **مُتِّ**.
- Evil, be, **مُتِّ** a, 26.

Evildoer, ܡܠܝܢܐ.

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

Exceed, ܡܠܝܢܐ a, 23, 25.

Except, ܡܠܝܢܐ, 10 note.

Expound, ܡܠܝܢܐ *Pa.*Eye, ܡܠܝܢܐ (*f.*).

F

Face, ܡܠܝܢܐ (*f.*), ܡܠܝܢܐ.

Fair, ܡܠܝܢܐ.

Faith, ܡܠܝܢܐ.

Fall, ܡܠܝܢܐ e, 22; *causative*, *Aph.*

Father, ܡܠܝܢܐ, 13.

Father-in-law, ܡܠܝܢܐ, 13.

Fault, ܡܠܝܢܐ.

Favour of, in, ܡܠܝܢܐ, 10.

Fear (*v.*), ܡܠܝܢܐ a.Fear (*n.*), ܡܠܝܢܐ.Feed, ܡܠܝܢܐ o, 24, *Aph.*

Festival, ܡܠܝܢܐ.

Fetters, ܡܠܝܢܐ.

Field, ܡܠܝܢܐ (*f.*).Fight, ܡܠܝܢܐ *Aph.*

Fill, ܡܠܝܢܐ, 29.

Find, ܡܠܝܢܐ, 23; *passive*
ܡܠܝܢܐ.Finish, ܡܠܝܢܐ *Pa.*; *passive*,
*Ethpa.*Fire, ܡܠܝܢܐ (*f.*).

Firm, bc, ܡܠܝܢܐ a, 28; ܡܠܝܢܐ a.

First, *Adj.*, ܡܠܝܢܐ; *Adv.*, ܡܠܝܢܐ,
ܡܠܝܢܐ.

First, be, ܡܠܝܢܐ, o.

Fish, ܡܠܝܢܐ.

Fit for, ܡܠܝܢܐ.

Flee, ܡܠܝܢܐ o.

Flesh, ܡܠܝܢܐ.

Flock, ܡܠܝܢܐ (*f.*).

Food, ܡܠܝܢܐ.

Fool, ܡܠܝܢܐ, 31.

Foot, ܡܠܝܢܐ (*f.*).For, *Particle*, ܡܠܝܢܐ (*normally*
second word).For, *Prep.*, ܡܠܝܢܐ (*inseparable*).

Forgive, ܡܠܝܢܐ o.

Form, ܡܠܝܢܐ, 31.

Fortify oneself, ܡܠܝܢܐ *Ethpa.*Foundation, ܡܠܝܢܐ, *Plur.*
ܡܠܝܢܐ.

Friend, ܡܠܝܢܐ.

From, *Prep.*, ܡܠܝܢܐ.

Front of, in, ܡܠܝܢܐ, 10 note.

Fruit, ܡܠܝܢܐ.

Fulfil, **فلا**, 29, *Pa.*, *Shaph.*;
passive, **عظم** *Ethpa.*
 Full, be, **فلا**, 29.
 Fullness, **فله**.

G

Garden, **جنا**.
 Gate, **جنا**.
 Gather, **جم** o, *intrans.*, *Pe.*;
trans., *Pa.*
 Gift, **مفجنا**, **مفجنا**.
 Give, **ميو**, 26, 29 note; **ميو**
 e, 22.
 Give (in marriage), **محب** o, 23,
Pe., *Aph.*
 Give pleasure to, **خقم** *Aph.*
 Glad, be, **ميو**, 29.
 Glory, **مفجنا**, **مفجنا**.
 Go, **ميو** a, 24, 29 note.
 Go down, **ميو** o, 22.
 Go out, **ميو** o, 22.
 Go up, **ميو** a, 22, 29 note.
 Goat, **ميو**, 13.
 God, **ميو**.
 Gold, **ميو**.
 Golgotha, **ميو**.

Good, **ميو**.
 Good, be, **ميو** a, 26.
 Goodness, **ميو**.
 Grace, **ميو**.
 Grain, **ميو**.
 Grant (a request), **ميو**, 26,
Aph.
 Great, **ميو**, 13.
 Grieve, **ميو**, 26; *trans.*, *Aph.*
 Ground, **ميو**.

H

Hagar, **ميو**.
 Hand, **ميو** (f.), 13.
 Handmaid, **ميو**, 13.
 Happy is (are), **ميو** with
suffix followed by ميو.
 Hate, **ميو**, 29.
 He, **ميو**, 5.
 He is, **ميو**.
 Head, **ميو**.
 Hear, **ميو** a, 23.
 Heart, **ميو**.
 Heat, **ميو**.
 Heaven, **ميو**, 13.
 Heavy, **ميو**.

Heavy, be, ܡܥܐ a, 23, 25.

Heifer, ܚܝܬܐ.

Help, ܡܥܝܢܐ, 23, *Pe., Pa.*

Helper, ܡܥܝܢܐ.

Herd, ܡܥܝܢܐ (f.).

Here, ܡܥܝܢܐ.

High, ܡܥܝܢܐ.

High, be, ܡܥܝܢܐ, 27.

History, ܡܥܝܢܐ.

Hold fast, ܡܥܝܢܐ o, 24.

Holiness, ܡܥܝܢܐ.

Holy, ܡܥܝܢܐ.

Honour, ܡܥܝܢܐ, 23, 25, *Pa.*;
ܡܥܝܢܐ, *Pa.*; *passive*, ܡܥܝܢܐ
*Ethpa.*Hope, ܡܥܝܢܐ, 23, *Pe., Pa.*

Horn, ܡܥܝܢܐ (f.).

House, ܡܥܝܢܐ, 13.

How, ܡܥܝܢܐ, ܡܥܝܢܐ.

Husband, ܡܥܝܢܐ, ܡܥܝܢܐ.

Image, ܡܥܝܢܐ.

Immediately, ܡܥܝܢܐ.

Impulse, ܡܥܝܢܐ.

In, *Prep.*, ܡܥܝܢܐ (*inseparable*).Inherit, ܡܥܝܢܐ a, 25; *causative*,
*Aph.*Instead of, *Prep.*, ܡܥܝܢܐ, 10 note.

Invoke, ܡܥܝܢܐ o.

Israel, ܡܥܝܢܐ.

J

Jerusalem, ܡܥܝܢܐ.

Jew, ܡܥܝܢܐ.

John, ܡܥܝܢܐ.

Judge (v.), ܡܥܝܢܐ, 27.

Judge (n.), ܡܥܝܢܐ.

Judgement, ܡܥܝܢܐ.

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

I

I, ܡܥܝܢܐ, ܡܥܝܢܐ, 5.

If, ܡܥܝܢܐ.

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

K

Keep, ܡܥܝܢܐ a and o, 22, 23.

Kill, ܡܥܝܢܐ o.

Kind (n.), ܡܥܝܢܐ, 13.

Kindness, ܡܥܝܢܐ.

King, مَدَلَجَا.

King, make, مَدَدَ Aph.

Kingdom, مَدَكَّةَلَا.

Know, مَدَا a, 23, 25.

L

Lacking in, مَقَمَّه فَمَّ.

Lamb, مَدَلْ.

Land, مَدَلْ (f.).

Language (tongue), مَدَلْ.

Law, مَدَلْ.

Lawful, مَدَلْ.

Lead, مَدَلْ a, 23; *passive, Ethpe.*

Learn, مَدَلْ, 24.

Leave, مَدَلْ o.

Lend, مَدَلْ a, 25, *Aph.*

Lest, مَدَلْ, مَدَلْ.

Life, مَدَلْ.

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

Lift up (take away), مَدَلْ o.

Light, مَدَلْ.

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

Like, be, مَدَلْ, 29.

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

Likeness, مَدَلْ, 13; مَدَلْ, 31.

Listen, see 'hear'.

Living, مَدَلْ.

Loaf, مَدَلْ.

Look, مَدَلْ, 27.

Loose, مَدَلْ o, مَدَلْ, 29.

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

Love (n.), مَدَلْ.

M

Make, مَدَلْ o, 23; مَدَلْ e.

Man, مَدَلْ, مَدَلْ, مَدَلْ.

Man (opposed to woman),
مَدَلْ.

Many, مَدَلْ, مَدَلْ.

Marriage, give in, مَدَلْ o, 23.

Mention, make, مَدَلْ, 23, *Aph.*Mercy, show, مَدَلْ o, 28; مَدَلْ *Pa.*

Milk, مَدَلْ.

Mind, مَدَلْ.

Month, مَدَلْ.

Morning, مَدَلْ.

Moses, مَدَلْ.

Mother, مَدَلْ, 13.

Motive, مَدَلْ.

Mountain, ܡܘܬܐ.

Mourn, ܡܠܚܕ, 24, *Ethpe.*

Mouth, ܦܝܐ.

Much, *Adv.*, ܡܚܝܬ.

Mustard, ܡܨܝܠܐ.

N

Name, ܡܥܡܠܐ, *Plur.* ܡܥܡܠܐ.

Nation, ܡܠܚܬܐ, *Plur.* ܡܠܚܬܐ.

Nest, ܡܢܬܐ.

New, ܡܝܬܐ, *Fem.* ܡܝܬܐ.

Night, ܡܠܬܐ.

No, ܠܐ.

Not, ܠܐ.

Not, there is, ܠܐ.

Nothing, ܠܐ.

Number, ܡܢܬܐ.

O

O! ܐܝܗ.

Of, *Prep.*, ܕ (inseparable).

Offer up, ܡܠܬܐ, *Pa.*

Oil, ܡܢܬܐ.

Old, ܡܠܬܐ.

Old, be, grow, ܡܠܬܐ, 26.

On, ܡܠܬܐ, 8, 10 note.

One, ܡܠܬܐ, 32.

Open, ܡܠܬܐ a, 23.

Oppress, ܡܠܬܐ o, 24, *Pe. and Pa.*

Or, *Conj.*, ܡܠܬܐ.

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

Outside, *Prep.* ܡܠܬܐ, 10 note.

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

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

Ox, ܡܠܬܐ.

P

Pain, ܡܠܬܐ.

Palace, ܡܠܬܐ.

Part, ܡܠܬܐ, 31.

Path, ܡܠܬܐ* (f.).

Peace, ܡܠܬܐ, ܡܠܬܐ.

People, ܡܠܬܐ.

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

Perish, ܡܠܬܐ a, 24.

Persecute, ܡܠܬܐ o; *passive, Ethpe.*

Place, ܡܠܬܐ, *Plur.* ܡܠܬܐ; ܡܠܬܐ.

Plant, ܡܠܬܐ o, 22.

Pleasing, be, **عَفَّ** a, 23.
 Pleasure, give, **خَفَّم** a, *Aph.*
 Pluck out, **سَرَا**, 29.
 Plunder, **نَزَا**, 28; *passive*,
Ettaph.
 Pollution, **لُفَّحَاوَلَا**.
 Pour, **بَحَّى** o, 22.
 Pour out, **لَحَمَّ** o, 24.
 Prayer, **لُحَّعَلَا**, **لُحَّعَلَا**.
 Preach, **نَا** *Aph.*
 Priest, **نُؤَا**.
 Promise, **مَدَّى** o.
 Prophecy, **بَحَا**, 29, *Ethpa.*
 Prophet, **بَحَلَا**.
 Pure, **لَقَا**, 31.
 Pure, be, **نَا**, 29.
 Purify, **مَدَمَا** o, *Pe.*; **نَا**, 29, *Pa.*
 Pursue, **نَا** o.
 Put, **فَمَّ**, 27.
 Put on clothes **حَمَمَا** a.

Q

Queen, **مَلِكَا**.

R

Raise, **فَمَّ**, 27, *Aph.*; **مَدَمَا**, 22,
 29 note, *Aph.*

Read, **نَا**, 29.
 Reap, **سَرَا** o.
 Receive, **مَدَا** *Pa.*
 Reckon, **سَعَدَا** o.
 Reconcile, **فَحَا**, 29.
 Reconciliation, **لُفَّحَمَلَا**.
 Record, **نَا**, 23, *Aph.*
 Refuse, **قَلَلَا**, 26; **مَلَا** *Ethpe.*
 Repent, **لُجَا**, 27.
 Reprove, **فَحَمَا**, 28, *Aph.*
 Rest (*v.*), **نَا**, 27.
 Rest (*n.*), **نُسَنَلَا**, **نُسَنَلَا**.
 Restrain, **لَسَمَا** o, 24.
 Return, **نَا** o.
 Reveal, **لَلَا**, 29.
 Revelation, **لُحَّعَلَا**.
 Rib, **لُحَّعَلَا** (*f.*).
 Righteous, **نَا**.
 Righteousness, **لُفَّحَمَلَا**.
 Rise, **مَدَمَا** a, 22, 29 note.
 Rise (of sun), **نَا** a, 23;
causative, *Aph.*
 River, **نُؤَا**.
 Roman, **نُؤَا**.
 Rule over, **مَدَمَا** a, *followed*
'by o.

S		Serve, <i>ܡܥܒܕ</i> Pa.; <i>passive, Ethpa.</i>
Sacrifice (v.), <i>ܩܕܝܫ</i> a and o, Pe. and Pa.		Service, <i>ܥܡܠܬܐ</i> .
Sacrifice (n.), <i>ܩܕܝܫܐ</i> , <i>ܩܕܝܫܐ</i> .		Set, <i>ܥܡܕ</i> , 27.
Sake of, for the, <i>ܩܕܝܫܐ</i> .		Settle, <i>ܥܡܕ</i> , 29.
Salt, <i>ܩܕܝܫܐ</i> (f.).		Shake, <i>ܥܡܕ</i> , 27; intrans., Pe.; trans., Aph.; <i>passive, Ethaph.</i>
Salt, season with, <i>ܩܕܝܫܐ</i> o, 23; <i>passive, Ethpe.</i>		She, <i>ܥܡܐ</i> , 5.
Sandal, <i>ܩܕܝܫܐ</i> .		Shed, <i>ܥܡܐ</i> o, 24.
Sandals, wear, <i>ܩܕܝܫܐ</i> a, 26.		Sheep (collective), <i>ܥܡܐ</i> (f.).
Sarah, <i>ܩܕܝܫܐ</i> .		Sheet, <i>ܥܡܐ</i> .
Satan, <i>ܩܕܝܫܐ</i> .		Sheol, <i>ܥܡܐ</i> (f.).
Satisfied, be, <i>ܩܕܝܫܐ</i> a, 23.		Shine, <i>ܥܡܐ</i> a, 23.
Satisfy, <i>ܩܕܝܫܐ</i> a, <i>ܩܕܝܫܐ</i> Pa.		Show, <i>ܥܡܐ</i> Pa.
Saviour, <i>ܩܕܝܫܐ</i> .		Shut up, <i>ܥܡܐ</i> o, 24.
Say, <i>ܩܕܝܫܐ</i> a, 23, 24.		Sick, <i>ܥܡܐ</i> .
Sea, <i>ܩܕܝܫܐ</i> .		Sick, be, <i>ܥܡܐ</i> , 23, <i>Ethpe.</i> ; <i>causative, Aph.</i>
See, <i>ܩܕܝܫܐ</i> , 29; <i>passive, Ethpe.</i>		Sign, <i>ܥܡܐ</i> (f.).
Seed, <i>ܩܕܝܫܐ</i> .		Silver, <i>ܥܡܐ</i> .
Seek, <i>ܩܕܝܫܐ</i> , 29; <i>passive, Ethpe.</i>		Sin (v.), <i>ܥܡܐ</i> , 29.
Seize, <i>ܩܕܝܫܐ</i> o, 24.		Sin (n.), <i>ܥܡܐ</i> .
Self, <i>ܩܕܝܫܐ</i> (f.).		Sing (praise), <i>ܥܡܐ</i> a, 23, Pe. and Pa.
Sell, <i>ܩܕܝܫܐ</i> e; <i>passive, Ethpe.</i>		Sister, <i>ܥܡܐ</i> , 13.
Send, <i>ܩܕܝܫܐ</i> a and o, 23; <i>ܥܡܐ</i> , 23, Pa.		Sit, <i>ܥܡܐ</i> e, 25.
Servant, <i>ܩܕܝܫܐ</i> .		Six, <i>ܥܡܐ</i> , 32.

Skull, مَذْقَعٌ.
 Slave, كَجِبٌ.
 Slay, مَلَ.
 Sleep (v.), نَامَ a; causative, Pn.
 Sleep (n.), نَوْمٌ.
 So, أَيْ.
 Solomon, سُلَيْمَانُ.
 Something, شَيْءٌ.
 Sometimes, أَيْ.
 Son, ابْنٌ, 13.
 Soul, نَفْسٌ (f.), Plur. نَفْسٌ.
 Sow, زَعَى o, 23.
 Sparrow, حَبَابٌ (f.).
 Speak, تَكَلَّمَ Pa.
 Speech, كَلَامٌ.
 Spirit, رُوحٌ (f.).
 Spit, بَلَغَ o, 28.
 Sprinkle, رَشَى o, 28.
 Stand, قَامَ, 27.
 Standard, عَلَمٌ.
 Stir up, سَعَى o.
 Stone (v.), حَمَمَ o.
 Stone (n.), حِجَابٌ (f.).
 Story, إِسْتَبْرَأَ.
 Strength, سَبَلٌ.

Strengthen, سَدَّ, 27, Pa.; passive, Ethpa.
 Stretch out, مَدَّ o.
 Strong, be, شَمَّ a; شَمَّ o.
 Stumble, make to, عَمَّ Aph.
 Subdue, حَمَّ o; passive, Ethpa.
 Suffice, هَعَمَ a.
 Sun, شَمْسٌ (m. and f.).
 Swallow, هَتَمَ.
 Synagogue, مَسْجِدٌ.

T

Take, تَوَدَّ a, 22.
 Take away, عَمَّ o.
 Taste, طَعَمَ a.
 Tasteless, become, هَعَمَ a, 23.
 Teach, عَلَّمَ, 24 Pa.
 Teacher, مُدَرِّسٌ.
 Teaching, مُدَرِّسَةٌ.
 Tear, سَدَّ o.
 Tell, سَدَّ, 23, 25, Aph.; اَمَّ a, 24.
 Temple, مَسْجِدٌ.
 Tempt, زَعَى a and o.
 Tent, مَسْكَنٌ.
 Testify, هَدَّ a.

That, <i>m.</i> ܐܘܬܐ, <i>f.</i> ܐܘܬܐ, 5.	Tongue, ܬܠܡܐ.
That, <i>Particle</i> , ܐ, 5.	Torch, ܬܠܡܐ.
Then, ܐܘܬܐ.	Torment, ܬܠܡܐ, <i>Plur.</i> ܬܠܡܐ.
There, ܐܘܬܐ.	Torture, ܬܠܡܐ a and o.
There is, ܐܘܬܐ, 8.	Touch, ܬܠܡܐ o, 28.
There is not, ܐܘܬܐ, 8.	Towards, ܬܠܡܐ.
Therefore, ܐܘܬܐ.	Trample, ܬܠܡܐ o, 28.
These, ܐܘܬܐ, 5.	Transgress, ܬܠܡܐ a, 23.
They, <i>m.</i> ܐܘܬܐ, <i>f.</i> ܐܘܬܐ, 5.	Tread on, ܐܘܬܐ, 27.
Thigh ܬܠܡܐ, <i>Plur.</i> ܬܠܡܐ.	Treasure, ܬܠܡܐ.
Thing, ܬܠܡܐ, 31.	Tree, ܬܠܡܐ.
Think, ܐܘܬܐ o.	True, ܬܠܡܐ.
This, <i>m.</i> ܐܘܬܐ, <i>f.</i> ܐܘܬܐ, 5.	Truly, ܐܘܬܐ.
Those, <i>m.</i> ܐܘܬܐ, <i>f.</i> ܐܘܬܐ, 5.	Truth, ܬܠܡܐ.
Thou, <i>m.</i> ܐܘܬܐ, <i>f.</i> ܐܘܬܐ, 5.	Turn aside, ܬܠܡܐ, 29; <i>trans.</i> , <i>Pa.</i> ; <i>passive</i> , <i>Ethpa</i> .
Three, ܬܠܡܐ, 32.	Two, <i>m.</i> ܐܘܬܐ, <i>f.</i> ܐܘܬܐ.
Threshold, ܬܠܡܐ, <i>Plur.</i> ܬܠܡܐ.	
Throw, ܬܠܡܐ, 29, <i>Pe. and Aph.</i> ܬܠܡܐ, 29, <i>Pe. and Pa.</i>	
Thus, ܐܘܬܐ.	
Till (<i>v.</i>), ܐܘܬܐ a and o, 23.	
Time, ܬܠܡܐ.	
To, <i>Prep.</i> , ܐܘܬܐ (<i>inseparable</i>), ܬܠܡܐ, 8, 10 note.	
Tomb, ܬܠܡܐ.	

U

Under, ܬܠܡܐ, 10 note.
Understand, ܬܠܡܐ <i>Ethpa</i> .
Until, ܬܠܡܐ, 10 note.
Unto, ܬܠܡܐ, 10 note.
Upon, ܬܠܡܐ.
Useful for, be, ܬܠܡܐ, 24, <i>followed by</i> ܐܘܬܐ.

V

Valuable for, be, *ٴٴٴٴ*, 24, followed by *ٴ*.

Vessel, *ٴٴٴٴ*.

View to, with a, *ٴٴٴٴ*, 10 note.

Village, *ٴٴٴٴ*, 13.

Vineyard, *ٴٴٴٴ*.

Virgin, *ٴٴٴٴ*.

Vision, *ٴٴٴٴ*.

Voice, *ٴٴٴٴ*.

W

Walk, *ٴٴٴٴ* Pa.

Wander, *ٴٴٴٴ*, 27.

Warm, be, *ٴٴٴٴ* a, 28.

Watch, *ٴٴٴٴ* a and o, 22, 23.

Water, *ٴٴٴٴ*, 13.

Way, *ٴٴٴٴ* (f.).

We, *ٴٴٴٴ*, *ٴٴٴٴ*, 5.

Wealth, *ٴٴٴٴ*.

Weary (*impersonal*), *ٴٴٴٴ* a, 26.

What? *ٴٴٴٴ*, *ٴٴٴٴ*, 5.

Whatever, *ٴٴٴٴ*.

When, *ٴٴٴٴ*, *ٴٴٴٴ*, ٴٴٴٴ.

Which? *m.sg.* *ٴٴٴٴ*, *f.sg.* *ٴٴٴٴ*,
Plur. *ٴٴٴٴ*, 5.

Who, ٴٴٴٴ, ٴٴٴٴ, 5.

Who? *ٴٴٴٴ*, 5, *ٴٴٴٴ* (= *ٴٴٴٴ*).

Whoever, *ٴٴٴٴ*.

Why? *ٴٴٴٴ*.

Widow, *ٴٴٴٴ*.

Wife, *ٴٴٴٴ*, 13.

Wilderness, *ٴٴٴٴ*.

Wind, *ٴٴٴٴ* (f.).

Wine, *ٴٴٴٴ*.

Wisdom, *ٴٴٴٴ*.

With, *Prep.*, *ٴ* (*inseparable*),
ٴٴٴٴ, 8, 10 note.

Within, *ٴٴٴٴ*, 10 note.

Without, *ٴٴٴٴ*, 10 note.

Witness, bear, *ٴٴٴٴ* a, *Pe. and Aph.*

Wolf, *ٴٴٴٴ*.

Woman, *ٴٴٴٴ*, 13.

Wonder, *ٴٴٴٴ*, 23; *causative*,
Aph.

Word, *ٴٴٴٴ* (f.), 13, *Plur.*
ٴٴٴٴ.

Work, *ٴٴٴٴ*.

World, *ٴٴٴٴ*.

Worship, *ٴٴٴٴ* o.

Wrath, ܐܘܪܝܬܐ.

You, *Plur.*, *m.* ܕܡܠܝܬܐ, *f.*

Write, ܐܡܪܐ.

ܕܡܠܝܬܐ.

Youth (*abstract*), ܐܡܪܐܬܐ.

Y

Year, ܫܢܐ ܝܕܝܢܐ.

Z

Yoke, ܬܡܐ.

Zion, ܕܡܠܝܬܐ.

You, *Sing.*, *m.* ܕܡܠܝܬܐ, *f.* ܐܡܪܐܬܐ.

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