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

<table>
<thead>
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<th>last line</th>
<th>for</th>
<th>read</th>
</tr>
</thead>
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<tr>
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<td>&quot; 10</td>
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<td>25</td>
<td>&quot; 10</td>
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<td>&quot; 16</td>
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<td>43</td>
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<td>line 2</td>
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<td>f.n. 3</td>
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<td>63</td>
<td>line 3 from bottom</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>65</td>
<td>line 15</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
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<td>76</td>
<td>&quot; 13</td>
<td>&quot;</td>
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<tr>
<td>83</td>
<td>&quot; 14</td>
<td>&quot;</td>
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<td>87</td>
<td>&quot; 13</td>
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<td>line 3 from bottom</td>
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<td>&quot;</td>
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<td>93</td>
<td>line 13</td>
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<td>108</td>
<td>&quot; 7</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>117</td>
<td>line 3 from bottom</td>
<td>&quot;</td>
<td>&quot;</td>
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<td>155</td>
<td>line 9</td>
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<td>156</td>
<td>&quot; 5</td>
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<td>&quot;</td>
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</tbody>
</table>
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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
§ 1. INTRODUCTORY

bring near’, then in a special sense ‘to bring near to the priest or the altar, to offer’. Another verbal form, ’agreb, means ‘to approach in a hostile sense, to fight’. The adjective qarib means simply ‘near’. The noun qurbānā means ‘an offering, a gift’. And the noun qrdba 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 Estrangela. 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
§ 2. CONSONANTS

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

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

<table>
<thead>
<tr>
<th>Unattached</th>
<th>Joined to following letter</th>
<th>Joined to preceding letter</th>
<th>Estranged</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>'Alaph</td>
<td>b</td>
<td>g</td>
<td>d</td>
<td>Bēth</td>
</tr>
<tr>
<td>Gāmal</td>
<td>h</td>
<td>w</td>
<td>z</td>
<td>Waw</td>
</tr>
<tr>
<td>Dālath</td>
<td>k</td>
<td>l</td>
<td>m</td>
<td>Hē</td>
</tr>
<tr>
<td>Hēth</td>
<td>t</td>
<td>y</td>
<td>k</td>
<td>Tēth</td>
</tr>
<tr>
<td>Yūdh</td>
<td>l</td>
<td>m</td>
<td>n</td>
<td>Yūdh</td>
</tr>
<tr>
<td>Kāph</td>
<td>s</td>
<td>t</td>
<td>y</td>
<td>Kāph</td>
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<td>p</td>
<td>q</td>
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<td>Lāmadh</td>
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<tr>
<td>Mim</td>
<td>s</td>
<td>t</td>
<td>s</td>
<td>Mim</td>
</tr>
<tr>
<td>Nūn</td>
<td></td>
<td></td>
<td></td>
<td>Nūn</td>
</tr>
<tr>
<td>Semkath</td>
<td></td>
<td></td>
<td></td>
<td>Semkath</td>
</tr>
<tr>
<td>'Ē</td>
<td></td>
<td></td>
<td></td>
<td>'Ē</td>
</tr>
<tr>
<td>Pē</td>
<td></td>
<td></td>
<td></td>
<td>Pē</td>
</tr>
<tr>
<td>Çādhē</td>
<td></td>
<td></td>
<td></td>
<td>Čādhē</td>
</tr>
<tr>
<td>Qōph</td>
<td></td>
<td></td>
<td></td>
<td>Qōph</td>
</tr>
<tr>
<td>Reś¹</td>
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<td></td>
<td>Reś¹</td>
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<tr>
<td>Šīn</td>
<td></td>
<td></td>
<td></td>
<td>Šīn</td>
</tr>
<tr>
<td>Taw</td>
<td></td>
<td></td>
<td></td>
<td>Taw</td>
</tr>
</tbody>
</table>

¹ Or Riš.
§ 2. CONSONANTS

Exercise. Transliterate the following into English signs as above:

Note on the forms of the letters:

Before attempting to write the next exercise, the following note on the forms of certain similar letters should be carefully read. The letters "Álaph and "Lámadh are distinguished by their length from the letters "Zain and " ‘E which are similar to them in shape, but are much shorter. "Gámal is written wholly below the line, except for the links which connect it with the preceding and following letters. "Dálath has the dot below the letter; "Rēš has it above. "Waw is not connected with the letter on its left, "Qōph is so connected, and if it be the last letter in the word, it has a small tail attached to it. "Ţēth and "Taw are connected with the preceding letter by a line reaching to the top of the letter. "Kāph is distinguished from "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:

'Alaph and 'E indicate the emission of breath necessary to the enunciation of a vowel at the beginning of a syllable. Of the two, 'E 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.

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

Of the four sibilants, Semkath is pronounced as the English s, Zain like z, and Sin as the English sh. Čadhē 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:

Quššāyā and Rukkākā.

The letters ḥ, ʕ, z, š, ẓ, and l (sometimes indicated by the mnemonic word bghādīkhphāthi) 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 (h and z, respectively).

The rules regarding the places where the hard and soft sounds
§ 2. CONSONANTS

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

Quṣṣāyā is used with the bghādhkphāth letters

(1) When they stand at the beginning of a word, e.g. IndexPath = brā.

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

(3) When they follow a diphthong, i.e. the letters  IndexPath and  IndexPath, preceded by a vowel ( IndexPath =  IndexPath,  IndexPath =  IndexPath), e.g.  IndexPath (death),  IndexPath (how). An exception is found in the word  IndexPath (like, as), which is pronounced  IndexPath.

(4) When within a word the letter was originally doubled. E.g. the form  IndexPath represents (on the analogy of other forms)  IndexPath, 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.  IndexPath = IndexPath.

(2) When the preceding consonant is pronounced with an indistinct vowel (sounded shewa in Hebrew),  IndexPath = dahēbhā,  IndexPath = mamlākhin.

There are, nevertheless, a good many exceptions to these rules, especially in the case of the feminine ending  IndexPath; e.g.  IndexPath = birtā, but  IndexPath = simēthā; and  IndexPath = hāltā, but  IndexPath = rāmēthā.

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 Dālāth and Rēś. When it is used to indicate Rukkākā in Dālāth it is printed slightly to the right of the diacritic point, e.g.  IndexPath.
2. S'yāmē (or Ribui). This is the name given to the two dots that indicate plurals. They may be placed:

(1) over the plural forms of all nouns:

\[ \text{malkeh} = \text{kings} \]
\[ \text{malkāthā} = \text{queens} \]

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

\[ \text{ketabhē tābhē} = \text{good books} \]
\[ \text{melē tābhāthā} = \text{good words} \]
\[ \text{tābhān melē} = \text{the words are good} \]
\[ \text{tābhīn kāhenē} = \text{priests are good} \]

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

\[ \text{qētal} = \text{neqṭlān} = \text{teqṭlān} \]

(4) over certain prepositions with plural forms

\[ \text{ḥēdarai} = \text{ḥētne} = \text{bainai} \]

(5) over certain numerals (see § 32).

S'yāmē may be placed wherever it is most convenient: with Res it usually blends with the diacritic point of that letter, e.g. \[ \text{ḥēmē} = \text{ḥarīrē} \], and it is frequently written over the letters that do not rise above the line, e.g. \[ \text{ḥēmē} = \text{ḥāmin} \], 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. \[ \text{fēlē} = \text{I have killed} \]
\[ \text{fēlē} = \text{she has killed} \].

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 Gotheil 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.  ﻣﺮــ ﻛـ = he killed, ﻣﺮــ ﻛـ = 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:

<table>
<thead>
<tr>
<th>Word</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>'aydha</td>
<td>which.</td>
</tr>
<tr>
<td>'idhā</td>
<td>hand.</td>
</tr>
<tr>
<td>haw</td>
<td>that (demon).</td>
</tr>
<tr>
<td>hū</td>
<td>he (personal).</td>
</tr>
<tr>
<td>hāy</td>
<td>that (fem.).</td>
</tr>
<tr>
<td>hī</td>
<td>she (personal).</td>
</tr>
<tr>
<td>mānaw</td>
<td>what is it?</td>
</tr>
<tr>
<td>manū</td>
<td>who is it?</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>Word</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>malkā</td>
<td>king.</td>
</tr>
<tr>
<td>melkā</td>
<td>counsel.</td>
</tr>
<tr>
<td>*šantā</td>
<td>year.</td>
</tr>
<tr>
<td>šenthā</td>
<td>sleep.</td>
</tr>
<tr>
<td>hddattā</td>
<td>new (fem.).</td>
</tr>
<tr>
<td>*hadthā</td>
<td>new (masc.).</td>
</tr>
<tr>
<td>parīqā</td>
<td>separate.</td>
</tr>
<tr>
<td>priqā</td>
<td>saved.</td>
</tr>
<tr>
<td>barīkha</td>
<td>kneeling.</td>
</tr>
<tr>
<td>brīkhā</td>
<td>blessed.</td>
</tr>
</tbody>
</table>

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

2. A horizontal line written over a letter to mark a still lighter pronunciation, e.g.  ﺪــ  = malkthā.
§ 2. CONSONANTS

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

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

[It will be observed that some confusion has arisen in course of time, a short line, called "lijā'at", and written either above or below a letter, with the force of "lijā'at", 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. ین= "haša".
2. Indicating a numeral, e.g. ین= 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.
空前 A 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 / 'Ālaph, Yūd, and Waw, the three weak

1 The West Syrians pronounce this vowel as a long Ū. See note following the next section.
§ 3. VOWEL LETTERS

letters of the Syriac alphabet. Of these, 楽しめる was used to represent the i-sound, and 绿 Waw the u-sound. bable 'Alaph 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 'Alaph is most commonly used to indicate E or A, especially at the end of a word. 楽しめる also sometimes represents E and Waw O.

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

b'räh, șpirä, șpiritä, kulhun, qum, dâklä, çlutä, gbre, nhwe, knikutä, qritä, sniqä, lâ, tub, itmapä, meklä, riše, krihin,  tràmän, kube, tлитä, metitä, ưrahä, ŋä.

§ 4. SPECIAL VOWEL SIGNS. THE GREEK VOWELS

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

A = Pthâhâ (מ' נס)
E = Zqâphâ (מ' כתק)
I = Rbhâçâ (מ' זתק)
I = Hbhâçâ (מ' חתק)
O = Tcâçâ (מ' התק) (also sometimes represents an ancient O).
§ 4. VOWEL SIGNS. THE GREEK VOWELS

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,

\[ \chi = \text{tartein}, \quad \chi = \text{britha}, \]

\[ \chi = \text{lbhibhutha}. \]

The form \( \sigma \) is sometimes used to represent the ancient \( \overline{\sigma} \), though this often became simply \( \sigma \).

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 \( \lambda \) 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,

\[ \text{e.g. } \chi \chi ^{\prime} = \text{name.} \]

\[ \chi \chi ^{\prime} = \text{queen.} \]

\[ \chi ^{\prime} \chi ^{\prime} = \text{teacher.} \]

When two such indistinct vowels would come together, as, for example, when an inseparable particle is added (§ 6), the first becomes a \( \varphi \varphi \)h, e.g. \( \varphi \varphi \overline{\varphi} = \text{la\v{s}m\v{a}}. \)

Further note on 'Alaph

Initial 'Alaph normally has a full vowel, usually either \( \text{Rb}\varphi \overline{\varphi} \) or \( \text{Pth}\varphi \overline{\varphi} \):

\[ \text{e.g. } \chi ^{\prime} = \text{he said.} \]

\[ \chi ^{\prime} = \text{it is said.} \]

Occasionally initial 'Alaph is lost altogether in pronunciation as in \( \chi \chi ^{\prime} \), man, \( \mu \mu ^{\prime} \), I (enclitic form).

Within a word 'Alaph may be dropped altogether, as in \( \chi \chi ^{\prime} \) (for \( \overline{\text{J\varphi \varphi}} \)), and \( \chi ^{\prime} \chi ^{\prime} \) (for \( \overline{\text{J\varphi \varphi}} \)).

'Alaph normally surrenders its vowel to a preceding consonant if that has no vowel by inflexion, e.g. \( \chi ^{\prime} \chi ^{\prime} \) (for \( \overline{\text{J\varphi \varphi}} \)) (for \( \mu \mu ^{\prime} + \text{I} \)).
§ 4. Vowel Signs. The Greek Vowels

At the end of a syllable 'Alaph loses its consonantal value, e.g. Ἀλάφ is pronounced sheleth.

Exercise. Write in English letters the following, observing the notes given above:

\[\begin{align*}
\text{A} & \Rightarrow \text{Ala}
\end{align*}\]

Write the following words in Syriac characters:


Note. It should be clearly understood that the account of the Syriac vowels given above does not claim to be scientific. The system was developed for practical purposes in the early Christian centuries, and serves to give an indication of the correct pronunciation. An older system, according to which the vowels were indicated by dots variously placed, was used by the East Syrians, and is commonly employed in modern books printed in the Nestorian alphabet. As, however, the present work is merely an introduction to the simple elements of the language, it has been felt sufficient to give the signs in the appended table. The student who has acquired some familiarity with the language will have no

1 For the purpose of this exercise, vowels represented by a weak letter are to be written with \(^{\text{}}\) (e.g. \(\text{r}]\) = rîšê, bthülâ = ḫûshâ), except in the case of \(\text{Z}\), which may be transliterated by \(e\) (e.g. \(\text{[e]} = \text{tartein}\)) to avoid confusion with \(\text{J}\). Final \(\text{a} = \text{J}\).

2 Pronounced attâ (may also be written ḫûshâ).
difficulty in learning to read the Nestorian script as vocalized with this system of dots. The dots are as follows:

\[
\begin{align*}
\cdot & = a \text{ (short)} \quad \text{e.g. } \cdot \ = ba. \\
\cdot & = \ddot{a} \text{ (long)} \quad \text{e.g. } \cdot \ = b\ddot{a}. \\
\cdot & = e \text{ (short)} \quad \text{e.g. } \cdot \ = be. \\
\cdot & = \ddot{e} \text{ (long)} \quad \text{e.g. } \cdot \ = b\ddot{e}. \\
\cdot & = i \quad \text{e.g. } \cdot \ = bi. \\
\cdot & = o \quad \text{e.g. } \cdot \ = bo. \\
\cdot & = u \quad \text{e.g. } \cdot \ = bu.
\end{align*}
\]

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

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>$\mathsf{\zeta}$, $\mathsf{\zeta\nu}$*</td>
</tr>
<tr>
<td>2nd Masc.</td>
<td>$\mathsf{\nu}$</td>
</tr>
<tr>
<td>2nd Fem.</td>
<td>$\mathsf{\nu}$</td>
</tr>
<tr>
<td>3rd Masc.</td>
<td>$\mathsf{\zeta\nu}$, $\mathsf{\zeta\nu\nu}$*</td>
</tr>
<tr>
<td>3rd Fem.</td>
<td>$\mathsf{\zeta, \zeta\nu}$*</td>
</tr>
</tbody>
</table>

1 In the paradigms, exercises, and vocabularies which follow, the original $O$ is represented by $\ddot{a}$, with the upper dot to distinguish it from the original $U$. 
§ 5. PRONOUNS

The shortened forms marked * are used only as enclitics. The personal pronoun may be used as a copula in a sentence, e.g. *jó  
and I am dust and ashes; *jó  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, * = you are the man. In such cases the enclitic form, where it exists, is the one employed. * when preceded by * changes the vowel to ; e.g. * but * . When it is preceded by * a diphthong is formed, thus * . In the case of the fem. sing. enclitic pronoun a ḫbhācā is used to join it to a word ending in a consonant, e.g. ḫbhācā, but no vowel change occurs when it follows a word ending in a vowel, e.g. ḫbhācā.

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

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Masculine</strong></td>
<td><strong>Feminine</strong></td>
</tr>
<tr>
<td>This</td>
<td>* (ţ)</td>
</tr>
<tr>
<td>That</td>
<td>*</td>
</tr>
</tbody>
</table>

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

III. Interrogative Pronouns

Of persons: * = who?

Of things: * * = what?

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>*“</td>
<td>*“</td>
<td>*“</td>
</tr>
</tbody>
</table>

1 * and * 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:
   
   وَالْحَيَابُ = This is the house which I built.

   (b) With referring pronoun:
   
   وَالْحَيَابُ = One whose house I built.

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

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

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

   وَالْحَيَابُ = The word of God.

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

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

   ؟ = I know that God is good.

5. Sometimes it is used to introduce direct speech:

   ؟ = 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:

\( \mathbf{ت} = \) of.

\( \mathbf{ن} = (a) \) the sign of the accusative after a transitive verb.

(\( b \)) \( \text{to.} \)

\( \mathbf{د} = \) \( \text{in, with, by, by means of.} \)

Exactly similar in its behaviour is the conjunction \( \mathbf{و} = \) and.

Vocalization of the inseparable particles

(\( a \)) If the following letter has a vowel, the particle is prefixed without any vowel, e.g. \( \mathbf{ت} + \mathbf{ذ} = \mathbf{ذ} \mathbf{ذ} \).

(\( b \)) If the following letter has no vowel, the particle is pointed with pthāhā, e.g. \( \mathbf{ت} + \mathbf{د} = \mathbf{د} \mathbf{ذ} \).

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

\[ \mathbf{ذ} \mathbf{ذ} = \text{The house.} \]

\[ \mathbf{ذ} \mathbf{ذ} = \text{In the house.} \]

\[ \mathbf{ذ} \mathbf{ذ} = \text{He who is in the house.} \]

\[ \mathbf{ذ} \mathbf{ذ} = \text{To him who is in the house.} \]

\[ \mathbf{ذ} \mathbf{ذ} = \text{And to him who is in the house.} \]

\[ \mathbf{ذ} \mathbf{ذ} = \text{The city.} \]

\[ \mathbf{ذ} \mathbf{ذ} = \text{In the city.} \]

\[ \mathbf{ذ} \mathbf{ذ} = \text{He who is in the city.} \]

\[ \mathbf{ذ} \mathbf{ذ} = \text{To him who is in the city.} \]

\[ \mathbf{ذ} \mathbf{ذ} = \text{And to him who is in the city.} \]

Note. It will be seen shortly that wherever by inflexion more than two consonants are found at the beginning of a syllable a
pthāhā is inserted between the first two, e.g. (formed by the addition of a suffix to).

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.  = He built a house.
2.  = He built the house.
3.  = He built the house.
4.  = He built the house.
5.  = 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

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

$\hat{f}$ = saviour.\(^1\) $\hat{\lambda} = woman, wife.\) (pl. $\hat{\lambda}^2$

$\hat{\lambda} = king.\) $\hat{\lambda} = servant.\)

$\hat{\lambda} = Moses.\) $\hat{\lambda} = temple.\)

$m\hat{\lambda} = peace.\) $\hat{\lambda} = son.\)

Exercise 1

Translate into English:

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 $\hat{\lambda}^2$ 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. خَيْبَةٌ - each and every, e.g. خَيْبَةٌ = at every time of distress, خَيْبَةٌ = for any cause at all; (iii) nouns after "ال" = all, every, e.g. خَيْبَةٌ = 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)
§ 7. INFLEXION OF THE NOUN

The following are the normal endings:

<table>
<thead>
<tr>
<th></th>
<th>MASCULINE</th>
<th></th>
<th>FEMININE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Singular</td>
<td>Plural</td>
<td>Singular</td>
</tr>
<tr>
<td>Absolute</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Emphatic</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Construct</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
</tbody>
</table>

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

**MASCULINE**

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Absolute</td>
<td>ُهُوَُ</td>
<td>ُهُوَُ</td>
</tr>
<tr>
<td>Emphatic</td>
<td>ُهوُا</td>
<td>ُهوُا</td>
</tr>
<tr>
<td>Construct</td>
<td>ُهوُا</td>
<td>ُهوُا</td>
</tr>
</tbody>
</table>

**FEMININE**

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Absolute</td>
<td>ُهُوَُ</td>
<td>ُهُوَُ</td>
</tr>
<tr>
<td>Emphatic</td>
<td>ُهوُا</td>
<td>ُهوُا</td>
</tr>
<tr>
<td>Construct</td>
<td>ُهوُا</td>
<td>ُهوُا</td>
</tr>
</tbody>
</table>

Words for practice:

(a) Adjectives:

ُهوَُ = good. ُهُوَُ = beautiful. ُهُوَُ = true.

ُهوَُ = evil. ُهوَُ = slain. ُهوَُ = old.

1 The noun takes ُهُوَُ (or ribui) in the absolute masc. plur. but not the adjective.
§ 7. INFLEXION OF THE NOUN

(b) Masculine substantives:

- ُأجُ = pain.  + ُأجُ = wolf.  + ُأجُ = festival.
- ُأجُ = head.  + ُأجُ = prophet.  + ُأجُ = yoke.
- ُأجُ = standard.  + ُأجُ = apostle.  + ُأجُ = disciple.
- ُأجُ = peace.

(c) Feminine substantives:

- ُأجُ = virgin.  + ُأجُ = heat.  + ُأجُ = cause.
- ُأجُ = treasure.  + ُأجُ = vessel.  + ُأجُ = she-wolf.

Note. Some words have a feminine form in the singular and a masculine one in the plural, e.g. ُأجُ = a word, plur. ُأجُ, ُأجُ = egg, plur. ُأجُ.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 ُأجُ or ُأجُ. 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:

<table>
<thead>
<tr>
<th>In ُأجُ</th>
<th>In ُأجُ</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td><strong>Plural</strong></td>
</tr>
<tr>
<td>Absolute</td>
<td>ُأجُ</td>
</tr>
<tr>
<td>Emphatic</td>
<td>ُأجُ</td>
</tr>
<tr>
<td>Construct</td>
<td>ُأجُ</td>
</tr>
</tbody>
</table>

¹ This word has also a fem. plur. form ُأجُ = 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.

<table>
<thead>
<tr>
<th>Sentence</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>َلَمْ يَلْبِئْنَهُ</td>
<td>the virgin is beautiful.</td>
</tr>
<tr>
<td>َلَمْ يَلْبِئْنَهُ</td>
<td>the beautiful virgin.</td>
</tr>
<tr>
<td>َلَمْ يَلْبِئْنَهُ</td>
<td>the king is good.</td>
</tr>
<tr>
<td>َلَمْ يَلْبِئْنَهُ</td>
<td>the good king.</td>
</tr>
</tbody>
</table>

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

Vocabulary

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>َلَمْ يَلْبِئْنَهُ</td>
<td>we receive. (coll. f.)</td>
</tr>
<tr>
<td>َلَمْ يَلْبِئْنَهُ</td>
<td>we receive. (pass. ptpl.)</td>
</tr>
<tr>
<td>َلَمْ يَلْبِئْنَهُ</td>
<td>written. (act. ptpl.)</td>
</tr>
<tr>
<td>َلَمْ يَلْبِئْنَهُ</td>
<td>tore.</td>
</tr>
<tr>
<td>َلَمْ يَلْبِئْنَهُ</td>
<td>book.</td>
</tr>
<tr>
<td>َلَمْ يَلْبِئْنَهُ</td>
<td>hand.</td>
</tr>
<tr>
<td>َلَمْ يَلْبِئْنَهُ</td>
<td>law.</td>
</tr>
<tr>
<td>َلَمْ يَلْبِئْنَهُ</td>
<td>it is said.</td>
</tr>
<tr>
<td>َلَمْ يَلْبِئْنَهُ</td>
<td>cattle, herd.</td>
</tr>
<tr>
<td>َلَمْ يَلْبِئْنَهُ</td>
<td>kingdom.</td>
</tr>
<tr>
<td>َلَمْ يَلْبِئْنَهُ</td>
<td>there is.</td>
</tr>
<tr>
<td>َلَمْ يَلْبِئْنَهُ</td>
<td>good, good thing.</td>
</tr>
<tr>
<td>َلَمْ يَلْبِئْنَهُ</td>
<td>not.</td>
</tr>
<tr>
<td>َلَمْ يَلْبِئْنَهُ</td>
<td>judge.</td>
</tr>
<tr>
<td>َلَمْ يَلْبِئْنَهُ</td>
<td>mouth.</td>
</tr>
</tbody>
</table>

1 The copulative enclitic pronoun is generally inserted in such sentences as these: َلَمْ يَلْبِئْنَهُ.

2 Similarly َلَمْ يَلْبِئْنَهُ, it is written.

3 This is a frequently occurring type of noun expressing occupation and is formed from the intensive stem (pa'el).
§ 7. INFLEXION OF THE NOUN

<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>بَلَمْ</td>
<td>blessing.</td>
</tr>
<tr>
<td>ٍحَمَّا</td>
<td>holy.</td>
</tr>
<tr>
<td>ٍكُنْ</td>
<td>on, above, concerning</td>
</tr>
<tr>
<td>ٍمَعَ</td>
<td>from, by</td>
</tr>
<tr>
<td>ٍمُكَذَّبُ</td>
<td>God.</td>
</tr>
<tr>
<td>ٍمُكَذَّبُ</td>
<td>ox.</td>
</tr>
</tbody>
</table>

Exercise 2

Translate into English:

1. ٌصَفَحِبِسَمُ | It is said by the disciples that peace is in the mouth of the prophets.
2. ٌصَفَحِبِسَمُ | We are the good disciples who are written in the book.
3. ٌصَفَحِبِسَمُ | True peace is on the heads of the true apostles.
4. ٌصَفَحِبِسَمُ | It is written that bad sheep are not slain in the festival.
5. ٌصَفَحِبِسَمُ | The beautiful standard is above the city of the kingdom.
6. ٌصَفَحِبِسَمُ | The old (women) are not beautiful.
7. ٌصَفَحِبِسَمُ | The festivals of Moses are written in the law.
8. ٌصَفَحِبِسَمُ | Peace is on the head of the true disciple.
9. ٌصَفَحِبِسَمُ | You are not a true prophet; you do not keep the festivals which are written in the law.
10. ٌصَفَحِبِسَمُ | The good judge is keeping the city.
11. ٌصَفَحِبِسَمُ | The wolf tore the head of the old prophet.
12. ٌصَفَحِبِسَمُ | We receive good from the hand of
the true apostle, and evil from the hand of the old judge.
13. Sheep and oxen are slain in the temple at the festival.
14. The sheep which are slain at the festival are good. 15. The
old man tore the yokes from the heads of the oxen. 16. The
ture 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:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Com.</td>
<td></td>
</tr>
<tr>
<td>2nd Masc.</td>
<td></td>
</tr>
<tr>
<td>2nd Fem.</td>
<td></td>
</tr>
<tr>
<td>3rd Masc.</td>
<td></td>
</tr>
<tr>
<td>3rd Fem.</td>
<td></td>
</tr>
</tbody>
</table>

The following are the forms attached to the plural of a mascu-
line noun:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Com.</td>
<td></td>
</tr>
<tr>
<td>2nd Masc.</td>
<td></td>
</tr>
<tr>
<td>2nd Fem.</td>
<td></td>
</tr>
<tr>
<td>3rd Masc.</td>
<td></td>
</tr>
<tr>
<td>3rd Fem.</td>
<td></td>
</tr>
</tbody>
</table>

1 Distinguished in unpointed writing, from the masculine by a dot
placed over the 0.
§8. PRONOMINAL SUFFIXES

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 consonant 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 \( \text{J}^{\text{J}} \) of the emphatic state in the singular, and the \( \text{J}^{\text{L}} \) in the plural. Thus:

\[
\begin{align*}
\text{\( \text{J}^{\text{J}} \)} & = \text{head; stem to which suffixes are attached \( \text{J}^{\text{J}} \)}. \\
\text{\( \text{J}^{\text{J}} \text{\( \text{J}^{\text{J}} \)} \)} & = \text{my head.} \\
\text{\( \text{J}^{\text{J}} \text{\( \text{J}^{\text{J}} \)} \)} & = \text{our head.} \\
\text{\( \text{J}^{\text{J}} \text{\( \text{J}^{\text{J}} \)} \)} & = \text{your (m.) head.} \\
\text{\( \text{J}^{\text{J}} \text{\( \text{J}^{\text{J}} \)} \)} & = \text{your (f.) head.} \\
\text{\( \text{J}^{\text{J}} \text{\( \text{J}^{\text{J}} \)} \)} & = \text{his head.} \\
\text{\( \text{J}^{\text{J}} \text{\( \text{J}^{\text{J}} \)} \)} & = \text{her head.} \\
\text{\( \text{J}^{\text{J}} \text{\( \text{J}^{\text{J}} \)} \)} & = \text{heads; stem to which suffixes are attached \( \text{J}^{\text{J}} \)}. \\
\text{\( \text{J}^{\text{J}} \text{\( \text{J}^{\text{J}} \)} \)} & = \text{my heads.} \\
\text{\( \text{J}^{\text{J}} \text{\( \text{J}^{\text{J}} \)} \)} & = \text{our heads.} \\
\text{\( \text{J}^{\text{J}} \text{\( \text{J}^{\text{J}} \)} \)} & = \text{your (m.) heads.} \\
\text{\( \text{J}^{\text{J}} \text{\( \text{J}^{\text{J}} \)} \)} & = \text{your (f.) heads.} \\
\text{\( \text{J}^{\text{J}} \text{\( \text{J}^{\text{J}} \)} \)} & = \text{his heads.} \\
\text{\( \text{J}^{\text{J}} \text{\( \text{J}^{\text{J}} \)} \)} & = \text{her heads.}
\end{align*}
\]
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:

- مَكِبَّةٍ = book.
- مُكَبَّةٍ = judge.
- مَكِبَّةٍ = saviour.
- مَكِبَّةٍ = consecration.
- مَكِبَّةٍ = commandment.

(ii) With a doubled consonant:

- مَكِبَّةٍ = hill.
- مَكِبَّةٍ = heart.

B. Feminine Nouns

The same rule applies as to the masculine. Thus:

- نُسَيلٌ = rest, stem to which suffixes are attached.
- نُسَيلٌ = my rest.  نُسَيلٌ = our rest.
- نُسَيلٌ = your (m.) rest.  نُسَيلٌ = your (m.) rest.
- نُسَيلٌ = your (f.) rest.  نُسَيلٌ = your (f.) rest.
- نُسَيلٌ = his rest.  نُسَيلٌ = their (m.) rest.
- نُسَيلٌ = her rest.  نُسَيلٌ = their (f.) rest.

Examples of feminine nouns which follow this pattern:

- مَكِبَّةٍ (plur. مَكِبَّةٍ) = praise.
- مَكِبَّةٍ (plur. مَكِبَّةٍ) = kingdom.
- مَكِبَّةٍ (plur. مَكِبَّةٍ) = glory.
- مَكِبَّةٍ (plur. مَكِبَّةٍ) = prayer.

All feminine plurals follow a single pattern, thus:

- مَكِبَّةٍ = queens, stem to which suffixes are attached.
- مَكِبَّةٍ = my queens.  مَكِبَّةٍ = our queens.
- مَكِبَّةٍ = your (m.) queens.  مَكِبَّةٍ = your (m.) queens.
8. PRONOMINAL SUFFIXES

= your (f.) queens.  = your (f.) queens.
= his queens.  = their (m.) queens.
= her queens.  = 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  = in you (sg.),  = to him.  however, does not follow this rule, but takes the form  to which the pronouns are suffixed. So  = his,  = his book, an emphatic possessive. This literally means 'the book which is to him',  being the original form of  So also  = from,  = with,  = unto,  = like, as.

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

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

Rule of Syntax

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

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

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

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


§ 8. PRONOMINAL SUFFIXES

Vocabulary

(f.) ُقصرَة = treasure  (f.) ُكلَّة = word.

(م.) ُبيْرَة = house.

(لل.) ُملكَة = queen.

(ُنْقُب = taking (ptpl.)

Exercise 3

Translate into English:

1. Unto him, your (m. pl.) head, my peace, your (m. sg.) disciples, their (m.) books, our heads, upon them (f.), from you (f. sg.), beside her, in me, your mouth, his words, their (f.) peace, to her.

2. Peace is on his head, he is keeping the book of the law.

3. The virgins are in the house of the queen.

Translate into Syriac:

1. إِلَيْهِ أَحْيَأً كُرْجُكَّة، أَحْيَا مَقِدْسَةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةً وَكُرْجُكَّةَ
§ 8. PRONOMINAL SUFFIXES

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:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Absolute</td>
<td></td>
</tr>
<tr>
<td>Emphatic</td>
<td></td>
</tr>
<tr>
<td>Construct</td>
<td></td>
</tr>
</tbody>
</table>
§ 9. NOUNS WITH MOVABLE VOWELS

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

<table>
<thead>
<tr>
<th>Absolute</th>
<th>Emphatic</th>
<th>Construct</th>
</tr>
</thead>
<tbody>
<tr>
<td>ם'נה</td>
<td>שָנֵה</td>
<td>שָנֵה</td>
</tr>
<tr>
<td>ה'נה</td>
<td>נַה</td>
<td>נַה</td>
</tr>
<tr>
<td>נ'נה</td>
<td>נִנֵּה</td>
<td>נִנֵּה</td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Absolute</td>
<td>Emphatic</td>
</tr>
<tr>
<td>2</td>
<td>סַנֵה</td>
</tr>
<tr>
<td>3</td>
<td>סַנֵה</td>
</tr>
<tr>
<td>4</td>
<td>סַנֵה</td>
</tr>
</tbody>
</table>

Vocabulary

(f.) פָט = foot. 5 פָט = gold.
ְסֵעָד = wine. פָט = fish.
ְסֵעָד = time. פָט = torment.
ְסֵעָד = companion (m.) פָט = saying (m. sg.).
ְסֵעָד = companion (f.)

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

2 = companion. 3 = heifer. 4 = measure.

5 The o is soft because a short vowel stood before it originally, cf. Hebrew פָט.
§ 9. **Nouns with Movable Vowels**

(§§ 9.33)

- حَدَّثَ (ضَحَّا) = cost.
- مَعَضَّلٌ = heaven.
- مَكْتُّبٌ (مَكْتُب) = day.

(has two plural forms:

(i) مَكْتِبٌ (مَكْتِب) = cost.

(ii) مَكْتِبٍ (مَكْتِب) = saying (m. pl.).

- مَخْلَقٌ = walking.
- مَكْتُّبٌ = man.

(f.) مَكْتِبٌ = horn.

- مَكْتِبٌ = food.

(§§ 9.33)

- مَكْتِبٌ (مَكْتِب) = new (m.).
- مَكْتِبٌ (مَكْتِب) = new (f.).
- مَكْتِبٌ = earth, land (f.).

= as, like, according to.

- مَكْتِبٌ = ate.
- مَكْتِبٌ (مَكْتِب) = sign (f.).

(pl. مَكْتِبٍ (مَكْتِب).

= heavy (adj.).

(f. sg. emph. مَكْتِبٌ (مَكْتِب).

= children.

Exercise 4

Translate into English:

1. مَكْتِبٌ = heavy (adj.).
2. مَكْتِبٍ (مَكْتِب) = sign (f.).
3. مَكْتِبٌ (مَكْتِب) = earth, land (f.).
4. مَكْتِبٌ (مَكْتِب) = new (m.).

Write the following sentences in Arabic:

1. مَكْتِبٌ (مَكْتِب) = heavy (adj.).
2. مَكْتِبٌ (مَكْتِب) = sign (f.).
3. مَكْتِبٌ = earth, land (f.).
4. مَكْتِبٌ = new (m.).
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 ġ or ǧ 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.

\[\text{ماجد} = \text{king, stem to which suffixes are attached, مجد.}\]
\[\text{مجد} = \text{kings, stem to which suffixes are attached, مجد.}\]
\[\text{ماجد} = \text{my king.}\]
\[\text{مجد} = \text{my kings.}\]
\[\text{ماجد} = \text{your (m.) king.}\]
\[\text{مجد} = \text{your (m.) kings.}\]
\[\text{ماجد} = \text{your (f.) king.}\]
\[\text{مجد} = \text{your (f.) kings.}\]
\[\text{ماجد} = \text{his king.}\]
\[\text{مجد} = \text{his kings.}\]
\[\text{ماجد} = \text{her king.}\]
\[\text{مجد} = \text{her kings.}\]
\[\text{ماجد} = \text{our king.}\]
\[\text{مجد} = \text{our kings.}\]
\[\text{ماجد} = \text{your (m.) king.}\]
\[\text{مجد} = \text{your (m.) kings.}\]
\[\text{ماجد} = \text{your (f.) king.}\]
\[\text{مجد} = \text{your (f.) kings.}\]
\[\text{ماجد} = \text{their (m.) king.}\]
\[\text{مجد} = \text{their (m.) kings.}\]
\[\text{ماجد} = \text{their (f.) king.}\]
\[\text{مجد} = \text{their (f.) kings.}\]

\[\text{سكة} = \text{torment, stem to which suffixes are attached—سكته.}\]
\[\text{سكته} = \text{torments, stem to which suffixes are attached—سكته.}\]
\[\text{سكة} = \text{my torment.}\]
\[\text{سكته} = \text{my torments.}\]
\[\text{سكة} = \text{your (m.) torment.}\]
\[\text{سكته} = \text{your (m.) torments.}\]
\[\text{سكة} = \text{your (f.) torment.}\]
\[\text{سكته} = \text{your (f.) torments.}\]
§ 10. PRONOMINAL SUFFIXES

\(\) = his torment. \(\) = his torments.
\(\) = her torment. \(\) = her torments.
\(\) = our torment. \(\) = our torments.
\(\) = your (m.) torment. \(\) = your (m.) torments.
\(\) = your (f.) torment. \(\) = your (f.) torments.
\(\) = their (m.) torment. \(\) = their (m.) torments.
\(\) = their (f.) torment. \(\) = their (f.) torments.

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

Vocabulary

\(\) = speaking. \(\) = this is.
\(\) = because. \(\) = threshold. (pl. \(\))
\(\) = O!
(also written \(\), with Greek omega)
(f.) \(\) = belly. \(\) = honoured.
\(\) = calf (f.).

Exercise 5

Translate into English:
1. 2. 3.
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 is inserted after: except, = above, = below, = within, and = outside of; may be inserted after: = between, = until.

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

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

There are thus three types of nouns of this class:

1. With long vowel: ُكَلَّمُ (ptpl.) = killing, ُكَلَّمُ (emph. ُكَلَّمُ) = world, eternity.

2. With short vowel originally followed by a doubled consonant: ُكَلَّمُ (emph. ُكَلَّمُ) = bird, ُكَلَّمُ (emph. ُكَلَّمُ) = lamb.

3. The first syllable containing a short vowel followed by two consonants: ُكَلَّمُ (ptpl.) = approaching, ُكَلَّمُ (emph. ُكَلَّمُ) = 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

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Absolute</strong></td>
<td><strong>Emphatic</strong></td>
</tr>
<tr>
<td>ُكَلَّمُ</td>
<td>ُكَلَّمُ</td>
</tr>
<tr>
<td>ُكَلَّمُ</td>
<td>ُكَلَّمُ</td>
</tr>
<tr>
<td>ُكَلَّمُ</td>
<td>ُكَلَّمُ</td>
</tr>
<tr>
<td>ُكَلَّمُ</td>
<td>ُكَلَّمُ</td>
</tr>
</tbody>
</table>

¹ When the third letter of such participial forms is one of the *Bghadh-kphath* letters Quššaya occurs, e.g. ُكَلَّمُ = doing, making.
§ 11. Nouns with Movable Vowels

B. Feminine Nouns

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Absolute</strong></td>
<td><strong>Emphatic</strong></td>
</tr>
<tr>
<td>لَت (chariot)</td>
<td>لَت</td>
</tr>
<tr>
<td>لَت (widow)</td>
<td>لَت</td>
</tr>
<tr>
<td>لَت (footstool)</td>
<td>لَت</td>
</tr>
<tr>
<td>لَت (food)</td>
<td>لَت</td>
</tr>
</tbody>
</table>

Rule of Syntax

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

3 لَت = I am saying.

3 لَت = you (f. sg.) are saying.

3 لَت = we are saying.

3 لَت = 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.

3 لَت = he is saying.

3 لَت = they (f.) are saying.

Vocabulary

(f.) لَت = sparrow.

لَت = life (m. pl.).

لَت = telling.

لَت = sinning.

لَت = satisfying.

لَت = bird.

لَت = taking away.

(1) Also written لَت.

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

3 Often written in a contracted form, لَت، لَت، لَت.
§ 11. NOUNS WITH MOVABLE VOWELS

= prayer.           = loving (used as noun
= world, eternity. = friend).

= lamb.           = approaching.
= tent.           = raising.
= completing.     = priest.
= betraying.      = widow.
= believing.      = glory.
= faith.           (pl. )

1 = for.           = chariot.
= wilderness.      (also )
= truth.           = teaching.

= shall be (3rd pl. m.) = there is not.
= has entered (f.). = David.

Exercise 6

Translate into English:

1. = for .
2. = chariot.
3. = wilderness. (also )
4. = truth. = teaching.
5. = shall be (3rd pl. m.) = there is not.
6. = has entered (f.). = David.
7. = for .
8. = chariot.
9. = wilderness. (also )
10. = truth. = teaching.

1 Normally second word.
§ 11. NOUNS WITH MOVABLE VOWELS

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 l 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:

\[
\text{speech, stem to which suffixes are attached} = \text{ماامدح،}
\]

before consonantal suffixes \( \text{ماامدح،} \).

\[
\text{my speech.} = \text{ماامدح،}
\]

\[
\text{our speech.} = \text{ماامدح،}
\]

\[
\text{your (m.) speech.} = \text{ماامدح،}
\]

\[
\text{your (f.) speech.} = \text{ماامدح،}
\]

\[
\text{his speech.} = \text{ماامدح،}
\]

\[
\text{her speech.} = \text{ماامدح،}
\]

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 \( \text{مدمد} = \text{blood, \text{مدمد}'} = \text{name.} \) Thus:

\[
\text{my name.} = \text{مدمد}
\]

\[
\text{our name.} = \text{مدمد}
\]

\[
\text{your (m.) name.} = \text{مدمد}
\]

\[
\text{your (m.) name.} = \text{مدمد}
\]

\[
\text{your (f.) name.} = \text{مدمد}
\]

\[
\text{your (f.) name.} = \text{مدمد}
\]

\[
\text{his name.} = \text{مدمد}
\]

\[
\text{their (m.) name.} = \text{مدمد}
\]

\[
\text{their (f.) name.} = \text{مدمد}
\]

Certain prepositions are also similarly treated, e.g. \( \text{ماكك} = \text{after, ماكك} = \text{behind.} \)

**Feminine Nouns.** The vocalization is regular throughout, retaining that of the emphatic state, e.g. \( \text{ماكدكك} = \text{queen,} \) which also take a short vowel before 1st pers. sing. and 2nd and 3rd pers. plur. suffixes. Thus:

\[
\text{queen, stem to which suffixes are attached} = \text{ماكدكك،}
\]

\( ^{1} \) Plural \( \text{مدمد} \).
§ 12. PRONOMINAL SUFFIXES

= my queen.

= our queen.

= your (m.) queen.

= your (m.) queen.

= your (f.) queen.

= your (f.) queen.

= his queen.

= their (m.) queen.

= their (f.) queen.

Vocabulary

beginning.

amongst.

light.

work.

love.

fullness.

bread.

seeking (m. pl.).

if.

synagogue.

but.

enemy.

thigh.

John.

knowing (ptpl.)

doing, making (ptpl.)

Exercise 7

Translate into English:

1. =

2. =

3. =

4. =

5. =

6. =

\(^1\) Normally second word.
§ 12. PRONOMINAL SUFFIXES

7. ْلَا نَلْتُمْ سَيْلَا خِطَابًا تَمِيمَةٍ نُكَيْبُمْ سَيْلَا خِطَابًا ۡوَأَنَا كَمَثَّاعِبٍ

8. حَبِيَّةً إِمَّا حَبِيَّةً إِنَّا حَبِيَّةً

9. نَجِيَّةً ذَكْرِيَّةً إِنَّا ذَكْرِيَّةً ۡوَأَنَا ذَكْرِيَّةً

10. كُبْرِيَّةً جَمِيعًا ۡوَأَنَا جَمِيعًا

11. كُلُّمُ إِسْمَعِيَّةً

12. يُبْحَطُ تُبْحَطُهَا ۡوَأَنَا تُبْحَطُهَا

13. مُعَدِّيَّةً عَمِّيَّةً كَعَمِّيَّةً

14. إِنَّا حَجَّتُنَا حَجَّتُهَا ۡوَأَنَا حَجَّتُهَا

15. إنَّا أُحِبَّتُنَا أَحِبَّتُهَا ۡوَأَنَا أَحِبَّتُهَا

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.
<table>
<thead>
<tr>
<th>Construct</th>
<th>Suffix</th>
<th>Plural</th>
<th>Suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>father</td>
<td>wanting</td>
<td></td>
<td></td>
</tr>
<tr>
<td>brother</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>father-in-law</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>mother</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>sister</td>
<td>wanting</td>
<td></td>
<td></td>
</tr>
<tr>
<td>other, m.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>other, f.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>woman</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>handmaid</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>son</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>daughter</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>house</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>city, vil-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>lage (f.)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>English</td>
<td>Hebrew</td>
<td>Arabic</td>
<td>Meaning</td>
</tr>
<tr>
<td>---------</td>
<td>--------</td>
<td>--------</td>
<td>---------</td>
</tr>
<tr>
<td>hand (f.)</td>
<td>יְִֽ֑הָּנָּדְּ</td>
<td>handa</td>
<td>and</td>
</tr>
<tr>
<td>breast</td>
<td>יְִֽ֑לָּלְ</td>
<td>yolda</td>
<td>wanting</td>
</tr>
<tr>
<td>year (f.)</td>
<td>יְִֽ֑ןָּסְ</td>
<td>yessa</td>
<td>wanting</td>
</tr>
<tr>
<td>kind, species (Persian word)</td>
<td>יְִֽ֑נָּסְ</td>
<td>yessa</td>
<td>(Abs. יְִֽ֑לָּלְ)</td>
</tr>
<tr>
<td>heaven</td>
<td>יְִֽ֑הָּנָּדְּ</td>
<td>handa</td>
<td>(always plural in form: יְִֽ֑הָּנָּדְּ, &amp;c.)</td>
</tr>
<tr>
<td>water</td>
<td>יְִֽ֑נָּסְ</td>
<td>yessa</td>
<td>(Abs. יְִֽ֑לָּלְ, Const. יְִֽ֑לָּלְ, suffixes (i) יְִֽ֑לָּלְ, (ii) יְִֽ֑לָּלְ)</td>
</tr>
<tr>
<td>goat</td>
<td>יְִֽ֑נָּסְ</td>
<td>yessa</td>
<td>יְִֽ֑לָּלְ</td>
</tr>
</tbody>
</table>

1 Also written without yudh. 2 Pronounced רְלְלְ. 3 Two other plural forms occur: יְִֽ֑הָּנָּדְּ and יְִֽ֑לָּלְ. 4 Prepositional. 5 Substantival. 6 This and the following seven words are examples of the plural termination in יְִֽ֑לָּלְ which may be regarded as an earlier form of the plural, before contraction to יְִֽ֑לָּלְ. 7 The plural form יְִֽ֑לָּלְ means 'handles'.
§ 13. IRREGULAR NOUNS

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  = soul or self, pl.  = word, pl.  = spirit. Some nouns take either a masculine or a feminine form in the plural,  = spirit. These nouns are mostly feminine in gender, whatever their form may be, but there are some masculine nouns of this type, e.g.  = father, has two plurals with different meanings,  = natural fathers, parents,  = spiritual fathers.

The following nouns are also noteworthy:
|  | used by itself to mean ‘one’ (French ‘on’): abs.  or  | pl.  or  or  | The pl. does not occur in the emphatic state. Const. pl.  with suffixes  | With it is used to mean ‘man’, ‘mankind’ and makes the following forms:  or  | and in the plural:  |  = ‘master’, ‘lord’, has the form  when used for God or Christ: const.  | Three plural forms are in use: (i)  , (ii)  (rare), (iii)  |  = ‘young’. Adjective used as a substantive. Abs.  , fem.  | Two plurals are in use: (i) = servants,  | (ii) = children, boys,  |  = ‘great’. Adjective used also as a substantive. There are three forms of plural: (i) as adj.  ; (ii) as substantive meaning ‘great ones’  ; and (iii) as substantive meaning ‘teachers’  |

Rules of Syntax

(i) Comparison in Syriac is expressed by the use of the preposition  , e.g.
| the ox is larger than the lamb. |
§ 13. **IRREGULAR NOUNS**

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 または or または after an adjective, e.g.

Rachel (was) more beautiful than her sister.

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

(c) by prefixing または ‘chief’ or または ‘head’ to an adjective or a noun, e.g.

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

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

(a) by または (m.), または (f.), または (m. pl.);

(b) by または (m.), または” (f.), または” (pl.).

**Vocabulary**

<table>
<thead>
<tr>
<th>Syriac</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>または</td>
<td>she has died.</td>
</tr>
<tr>
<td>または</td>
<td>took.</td>
</tr>
<tr>
<td>または</td>
<td>let us dwell, he will dwell.</td>
</tr>
<tr>
<td>または</td>
<td>seeing (m. pl.).</td>
</tr>
<tr>
<td>または</td>
<td>fear (imper. m. s.).</td>
</tr>
<tr>
<td>または</td>
<td>help us.</td>
</tr>
<tr>
<td>または</td>
<td>they feared.</td>
</tr>
<tr>
<td>または</td>
<td>love (imper. m. s.).</td>
</tr>
<tr>
<td>または</td>
<td>sit (imper. m. s.).</td>
</tr>
<tr>
<td>または</td>
<td>here.</td>
</tr>
</tbody>
</table>
§ 13. IRREGULAR NOUNS

\[\text{יְדֵּכָה} = \text{Israel.}\]
\[\text{יְדָעָה} = \text{return (imper. f. s.).}\]
\[\text{יָדָעָה} = \text{many (adj.).}\]
\[\text{יְדָעָה} = \text{let us go out.}\]

(emph. state = \[\text{יְדָעָה}\], \text{יְדָעָה} = \text{eagle.}\)

(fem. pl. \[\text{יָדָעָה}\]

Exercise 8

Translate into English:

1. "אָהֲמֶּנָה חָיָּה, חָיָּה, מְלֹא עָֽמוֹדַּתֶּנָּה" 2. "אָהֲמֶּנָה חָיָּה, חָיָּה, מְלֹא עָֽמוֹדַּתֶּנָּה" 3. "אָהֲמֶּנָה חָיָּה, חָיָּה, מְלֹא עָֽמוֹדַּתֶּנָּה" 4. "אָהֲמֶּנָה חָיָּה, חָיָּה, מְלֹא עָֽמוֹדַּתֶּנָּה" 5. "אָהֲמֶּנָה חָיָּה, חָיָּה, מְלֹא עָֽמוֹדַּתֶּנָּה" 6. "אָהֲמֶּנָה חָיָּה, חָיָּה, מְלֹא עָֽמוֹדַּתֶּנָּה" 7. "אָהֲמֶּנָה חָיָּה, חָיָּה, מְלֹא עָֽמוֹדַּתֶּנָּה" 8. "אָהֲמֶּנָה חָיָּה, חָיָּה, מְלֹא עָֽמוֹדַּתֶּנָּה"

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
§ 13. IRREGULAR Nouns

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.
(b) Tense.
(c) Gender.
(d) Number.
(e) Person.

(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
§ 14. THE VERB: MODES OF INFLEXION

letters. Of these preformatives the most common is the syllable "ā l", 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 "ā l", vocalized with pthāḥā.

6. The passive of the extensive form.

The old grammarians used the verb "kăf = 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 "pālā = to kill, in the same way. Thus the names given to the various conjugations are as follows:

1. Pe'āl or Qātal. 4. Ethpa'āl or Ethqātal.
2. Ethpe'el or Ethqṭel. 5. Aph'el or Aqṭel.
3. Pa'el or Qaṭel. 6. Ettaph'āl or Ettaqṭal.

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

The paradigm of the conjugations, then, as applied to the verb "pālā, will appear as follows:
§ 14. THE VERB: MODES OF INFLEXION

<table>
<thead>
<tr>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Simple</td>
<td></td>
</tr>
<tr>
<td>Intensive</td>
<td></td>
</tr>
<tr>
<td>Extensive</td>
<td></td>
</tr>
</tbody>
</table>

(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.

(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 "עַתָּתְאָת" and pronounced ettaqtał. (The 'ālaph of the apfel has been drawn into the taw of the passive formation and has resulted in a hard, doubled letter.)

2 See § 16.
§ 15. THE PE'AL, PERFECT

§ 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:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Masculine</td>
<td></td>
</tr>
<tr>
<td>3rd Feminine</td>
<td></td>
</tr>
<tr>
<td>2nd Masculine</td>
<td></td>
</tr>
<tr>
<td>2nd Feminine</td>
<td></td>
</tr>
<tr>
<td>1st Common</td>
<td></td>
</tr>
</tbody>
</table>

Attached to the stem of the verbs <em>וָאֶל</em> and <em>מָן</em> (<em>≡</em> fear), which, like a number of others, mainly intransitive verbs, takes ṭbha'ā instead of pthāḥā in the Perfect, these will appear as follows:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Masc.</td>
<td></td>
</tr>
<tr>
<td>3rd Fem.</td>
<td></td>
</tr>
<tr>
<td>2nd Masc.</td>
<td></td>
</tr>
<tr>
<td>2nd Fem.</td>
<td></td>
</tr>
<tr>
<td>1st Com.</td>
<td></td>
</tr>
</tbody>
</table>

The pronoun <em>ם</em> is frequently added in a contracted form to the 1st person plural, <em>םִּהְמִי</em>, <em>םִּהְמָּחל</em>.
The forms of the 3rd plur. ending in ְָה 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

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

בִלּוּ = what is not lawful.
בִלַּ = without number.

Vocabulary

ָָָ = lead.
ָָ = receive.
ָָ = fall.
ָָ = teacher.
ָָ = kill.
ָָ = crowd.
ָָ = stone (verb).
ָָ = sent.
ָָ = keep.
ָָ = hear.
ָָ = do, make.
ָָ = write.
ָָ = transgress.
ָָ = witness.
ָָ = mountain.
ָָ = high.
ָָ = youth(fulness).
ָָ = lawful.
ָָ = voice.
ָָ = dead.
ָָ = when.
ָָ = Jerusalem.
§15. THE PE'AL, PERFECT

Exercise 9

Translate into English:

1. The teacher said to the crowd, I have kept the law of Moses and have not transgressed it.

2. The woman did that which is not lawful.

3. We heard the commands of the Fathers and did them.

4. The priests received the law upon the mountain.

5. We bore witness that you wrote the commandments.

6. And the judge said to the woman, You have heard the law and have transgressed it.

7. The woman heard the voice which said,
§ 15. THE PE’AL, PERFECT

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 afformative. These are:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Masc.</td>
<td>......</td>
</tr>
<tr>
<td>3rd Fem.</td>
<td>......</td>
</tr>
<tr>
<td>2nd Masc.</td>
<td>......</td>
</tr>
<tr>
<td>2nd Fem.</td>
<td>......</td>
</tr>
<tr>
<td>1st Com.</td>
<td>......</td>
</tr>
</tbody>
</table>

In those parts which have no afformative a vowel appears. In the case of verbs whose Perfect has " the vowel is normally ך, e.g. יָסָת, יָסָת. Sometimes ך is found, but in the strong verb the only instances of this are יָסָת = do, make, יָסָת, and יָסָת = buy, יָסָת.

In the case of those verbs which have the Perfect in " the Imperfect has " e.g. יָסָת = fear, יָסָת. Occasionally " is found in the Imperfect of verbs in " e.g. יָסָת = rule, יָסָת, but in such cases the Perfect may have been in " originally. Such verbs are usually intransitive.
### § 16. The Pe'al, Imperfect

#### Singular

<table>
<thead>
<tr>
<th>Person</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd</td>
<td>принеси</td>
<td>принеси</td>
</tr>
<tr>
<td>3rd</td>
<td>принеси</td>
<td>принеси</td>
</tr>
<tr>
<td>2nd</td>
<td>принеси</td>
<td>принеси</td>
</tr>
<tr>
<td>2nd</td>
<td>принеси</td>
<td>принеси</td>
</tr>
<tr>
<td>1st</td>
<td>принеси</td>
<td>принеси</td>
</tr>
</tbody>
</table>

#### Plural

<table>
<thead>
<tr>
<th>Person</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd</td>
<td>принеси</td>
<td>принеси</td>
</tr>
<tr>
<td>3rd</td>
<td>принеси</td>
<td>принеси</td>
</tr>
<tr>
<td>2nd</td>
<td>принеси</td>
<td>принеси</td>
</tr>
<tr>
<td>2nd</td>
<td>принеси</td>
<td>принеси</td>
</tr>
<tr>
<td>1st</td>
<td>принеси</td>
<td>принеси</td>
</tr>
</tbody>
</table>

### The Imperative

The Imperative is formed from the 2nd person of the Imperfect by dropping the preformative. In the feminine singular and 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.
§ 16. THE PE'AL, IMPERFECT

Particules

These are two in number:

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

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

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

נָמָשָׂא = נָמָשָׂא = humble (adj).
נְמָשָׂא = נְמָשָׂא = spread under (ptpl.).

Infinitive

All Infinitives have the preformative נ. That of the Pe'al is נְמִשָּׂא. The preposition נ 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 נְמָשָׂא, is sometimes used in conditional sentences to indicate a frequent occurrence in the past. As the conjugation of the verb נְמָשָׂא is irregular, the Perfect is given below:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Masc.</td>
<td>נְמָשָׂא  נְמָשָׂא</td>
</tr>
<tr>
<td>3rd Fem.</td>
<td>נְמָשָׂא  נְמָשָׂא</td>
</tr>
</tbody>
</table>
§ 16. THE PE’AL, IMPERFECT

2nd Masc.  יָּזְכֶג  יְזָּכֶג

2nd Fem.  יָּזְכֶג  יְזָּכֶג

1st Com.  יָּזְכֶג  יְזָּכֶג

Thus the composite tenses are formed as follows:

(a) Present: Participle + personal pronoun
   יָּזְכֶג  יָּזְכֶג = I am killing.

(b) Continuous Past: Participle + Perfect of יָּזְכֶג.
   יָּזְכֶג  יָּזְכֶג = he was killing.

(c) Pluperfect: Perfect + Perfect of יָּזְכֶג.
   יָּזְכֶג  יָּזְכֶג = he had killed.

(d) Frequentative past: Imperfect + Perfect of יָּזְכֶג.
   יָּזְכֶג  יָּזְכֶג = he would (used to) kill.

N.B. When the verb יָּזְכֶג (= to be) is used alone, the א is pronounced, and it is written יָּזְכֶג.

Rules of Syntax

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

(ii) Purpose is expressed by
   (a) י with the Imperfect;
   (b) י with the Infinitive Construct.

Vocabulary

יָּזְכֶג = taste.
יָּזְכֶג = anger.
יָּזְכֶג = flee.
יָּזְכֶג = child (§ 13).
יָּזְכֶג = see.
יָּזְכֶג = morning.
יָּזְכֶג = loose, dismiss, allow, forgive.
יָּזְכֶג = there.
יָּזְכֶג = standing.
§ 16. THE PE'AL. IMPERFECT

= conquer.  
= cloud.  
= death.  
* = draw near.  
= beloved.  
= something.  
= fruit.  
= who.  
= Zion.  

* Makes its imperfect in \( \dddot{\text{a}} \). There are four other verbs whose perfect has * and imperfect \( \dddot{\text{a}} \): worship,  
be silent,  
descend,  
be meagre.

Exercise 10

Translate into English:

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

\( \dddot{\text{a}} \)
§ 16. THE PE'AL, IMPERFECT

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 $l_i$. 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 (ג, גן, גע, or ג'), the $l$ of the preformative changes place with the sibilant, thus:

\[
\begin{align*}
\text{ الكامل} &= \text{ be complete, Ethpe’el } \text{ الكامل}^\prime, \text{ not } \text{ الكامل}^\prime \\
\text{ 지원} &= \text{ support, Ethpe’el } \text{ 지원}^\prime, \text{ not } \text{ 지원}^\prime
\end{align*}
\]
§ 17. THE ETHPE'EL

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

\[ \text{ץכ} = \text{crucify, Ethpe'el } \text{ץכץכץכ, (not } \text{ץכץכץכ, or even } \text{ץכץכץכ).} \]
\[ \text{ץכ} = \text{buy, Ethpe'el } \text{ץכץכץכ, (not } \text{ץכץכץכ, or even } \text{ץכץכץכ).} \]

Perfect

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

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Masc.</td>
<td>בְּמֹסַל''</td>
</tr>
<tr>
<td>3rd Fem.</td>
<td>בְּמֹסַל''</td>
</tr>
<tr>
<td>2nd Masc.</td>
<td>בְּמֹסַל''</td>
</tr>
<tr>
<td>2nd Fem.</td>
<td>בְּמֹסַל''</td>
</tr>
<tr>
<td>1st Com.</td>
<td>בְּמֹסַל''</td>
</tr>
</tbody>
</table>

Imperfect

The Imperfect is as follows:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Masc.</td>
<td>בְּמֹסַל''</td>
</tr>
<tr>
<td>3rd Fem.</td>
<td>בְּמֹסַל'' (לִאָמָּל)''</td>
</tr>
<tr>
<td>2nd Masc.</td>
<td>בְּמֹסַל''</td>
</tr>
<tr>
<td>2nd Fem.</td>
<td>בְּמֹסַל''</td>
</tr>
<tr>
<td>1st Com.</td>
<td>בְּמֹסַל''</td>
</tr>
</tbody>
</table>
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. \[\text{סינק'ל} \] or \[\text{סינק'ל} \]
Sing. Fem. \[\text{סינק'ל} \]
Plur. Masc. \[\text{סינק'ל} \]
Plur. Fem. \[\text{סינק'ל} \]

Infinitive

All Infinitives except the Pe'al are of the form of feminine nouns ending in \[\text{א} \], and have zqāphā on the second radical, thus: \[\text{יָֽפְלָֽו} \].

Participle

All Participles except the Pe'al have a preformative \[\text{י} \], so that of the Ethpe'el is \[\text{יָֽיִֽלִֽו} \], fem. \[\text{יָֽיִֽלִֽו} \].

In meaning the Ethpe'el is normally the passive of the Pe'al, e.g. \[\text{כח} \] = to buy, sell, \[\text{יָֽלִֽי} \] = to be bought, sold. Sometimes, however, it has a different sense, e.g. \[\text{יָֽכָֽה} \] = be complete, \[\text{יָֽלִֽי} \] = be betrayed.

Vocabulary

\[\text{סָֽפָֽו} = \text{persecute.} \]
\[\text{סָֽלָֽו} = \text{place.} \]
\[\text{סָֽלָֽו} = \text{go up.} \]
\[\text{סָֽלָֽו} = \text{torture, Ethpe., be tempted.} \]
\[\text{סָֽלָֽו} = \text{time.} \]
§ 17. THE ETHPE'EL

2. מֵכ = call, read. מְכַסָּה = then.
3. פֶּסֶת = immediately. פֶּס = season with salt.
4. בִּטָּא = be baptized. בּותֶה = salt.
5. סַחְצָה = able. סַח = think, reckon, account.
6. שָׁבָל = create. שָׁב = for the sake of.
7. מִשְׁמָה = holiness. מְשָׁמ = blasphemy.
8. סֹחְר = Satan. סֹח = evildoers.
10. מֵכ = sin. מֵכ = blind.
11. מֵכ = he is. מֵכ = he is.

Exercise 11

Translate into English:

1. "אֶלָּה יַעֲלֶה הַגְּדוֹלָה בִּלְבָדָו. אֲנָפָה יִשָּׁמֶשׁ בִּלְבָדָו."
2. מִפְּסָהּ מְכַסָּהּ בְּכָלָהוּ כְּסָהּ בְּכָלָהוּ. בְּכָלָהוּ כְּסָהּ בְּכָלָהוּ. בְּכָלָהוּ כְּסָהּ בְּכָלָהוּ.
3. מִמְּכַסָּהּ מְכַסָּהּ בְּכָלָהוּ כְּסָהּ בְּכָלָהוּ. מִמְּכַסָּהּ מְכַסָּהּ בְּכָלָהוּ כְּסָהּ בְּכָלָהוּ.
4. מִמְּכַסָּהּ מְכַסָּהּ בְּכָלָהוּ כְּסָהּ בְּכָלָהוּ. מִמְּכַסָּהּ מְכַסָּהּ בְּכָלָהוּ כְּסָהּ בְּכָלָהוּ.
5. מִפְּסָהּ מְכַסָּהּ בְּכָלָהוּ כְּסָהּ בְּכָלָהוּ. מִפְּסָהּ מְכַסָּהּ בְּכָלָהוּ כְּסָהּ בְּכָלָהוּ.
6. מִפְּסָהּ מְכַסָּהּ בְּכָלָהוּ כְּסָהּ בְּכָלָהוּ. מִפְּסָהּ מְכַסָּהּ בְּכָלָהוּ כְּסָהּ בְּכָלָהוּ.
7. מִפְּסָהּ מְכַסָּהּ בְּכָלָהוּ כְּסָהּ בְּכָלָהוּ. מִפְּסָהּ מְכַסָּהּ בְּכָלָהוּ כְּסָהּ בְּכָלָהוּ.
8. מִפְּסָהּ מְכַסָּהּ בְּכָלָהוּ כְּסָהּ בְּכָלָהוּ. מִפְּסָהּ מְכַסָּהּ בְּכָלָהוּ כְּסָהּ בְּכָלָהוּ.
9. מִפְּסָהּ מְכַסָּהּ בְּכָלָהוּ כְּסָהּ בְּכָלָהוּ. מִפְּסָהּ מְכַסָּהּ בְּכָלָהוּ כְּסָהּ בְּכָלָהוּ.
10. מִפְּסָהּ מְכַסָּהּ בְּכָלָהוּ כְּסָהּ בְּכָלָהוּ. מִפְּסָהּ מְכַסָּהּ בְּכָלָהוּ כְּסָהּ בְּכָלָהוּ.
11. מִפְּסָהּ מְכַסָּהּ בְּכָלָהוּ כְּסָהּ בְּכָלָהוּ. מִפְּסָהּ מְכַסָּהּ בְּכָלָהוּ כְּסָהּ בְּכָלָהוּ.
12. מִפְּסָהּ מְכַסָּהּ בְּכָלָהוּ כְּסָהּ בְּכָלָהוּ.
§ 17. THE ETHPE'EL

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 (§) 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).
§ 18. THE INTENSIVE FORMS

The preformatives and afformatives are normal. The vowel always remains on the first radical, and with vocalic afformatives (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

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Masc.</td>
<td></td>
</tr>
<tr>
<td>„ Fem.</td>
<td></td>
</tr>
<tr>
<td>2nd Masc.</td>
<td></td>
</tr>
<tr>
<td>„ Fem.</td>
<td></td>
</tr>
<tr>
<td>1st Com.</td>
<td></td>
</tr>
</tbody>
</table>

### Imperfect

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

### Imperative

| Sing. Masc. | 
| Sing. Fem. | 
| Plur. Masc. |
§ 18. THE INTENSIVE FORMS

**Participles**

- **Active**
- **Passive**

**Infinitive**

---

**ETHPA’AL**

**Perfect**

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
</table>
| 3rd Masc. | نتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَt
| 2nd Masc. | نتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَتَt | نتَتَتَتَتَتَتَتَتَتَتَt |
| 1st Com. | نتَتَتَتَتَتَt | نتَتَتَتَتَt |

**Imperfect**

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Masc.</td>
<td>نتَتَتَتَتَتَt</td>
<td>نتَتَتَt</td>
</tr>
<tr>
<td>2nd Masc.</td>
<td>نتَتَتَt</td>
<td>نتَتَt</td>
</tr>
<tr>
<td>1st Com.</td>
<td>نتَتَt</td>
<td>نتَt</td>
</tr>
</tbody>
</table>
§ 18. THE INTENSIVE FORMS

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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc.</td>
<td>Masc.</td>
</tr>
<tr>
<td>Fem.</td>
<td>Fem.</td>
</tr>
</tbody>
</table>

Participle

Infinitive

Vocabulary

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

\[\text{*receive.} = \text{receive.}\]
\[\text{break.} = \text{break.}\]
\[\text{serve.} = \text{serve.}\]
\[\text{fortify oneself.} = \text{fortify oneself.}\]
\[\text{gather together (f.)} = \text{path, way.}\]
\[\text{(trans.)} = \text{expound.}\]
\[\text{bless.} = \text{be first.}\]
\[\text{beat.} = \text{anticipate, overtake.}\]
\[\text{complete.} = \text{complete.}\]
\[\text{divide.} = \text{divide.}\]
\[\text{fetters.} = \text{fetters.}\]
\[\text{offer up; Ethpa., be brought near.} = \text{break.}\]
\[\text{peace.} = \text{peace.}\]
\[\text{sing (praise).} = \text{sing (praise).}\]
\[\text{*speak.} = \text{*speak.}\]
§ 18. THE INTENSIVE FORMS

\[ \text{^kW} = \text{understand.} \]
\[ \text{\textasciitilde J} = \text{but.} \]
\[ \text{\textasciitilde \text{\textasciitilde J}} = \text{tongue, language.} \]
\[ \text{\textasciitilde \text{\textasciitilde J} = \text{chain.} } \]
\[ \text{\textasciitilde \text{\textasciitilde J} = \text{Abraham.} } \]
\[ \text{\textasciitilde \text{\textasciitilde J} = \text{subdue.} } \]
\[ \text{\textasciitilde \text{\textasciitilde J} = \text{be able.} } \]
\[ \text{\textasciitilde \text{\textasciitilde J} = \text{whenever.} } \]
\[ \text{\textasciitilde \text{\textasciitilde J} = \text{strengthen.} } \]
\[ \text{\textasciitilde \text{\textasciitilde J} = \text{also.} } \]
\[ \text{\textasciitilde \text{\textasciitilde J} = \text{go out.} } \]
\[ (\text{f.}) \text{\textasciitilde \text{\textasciitilde J} = \text{spirit.} } \]
\[ (\text{m.}) \text{\textasciitilde \text{\textasciitilde J} = \text{one.} } \]
\[ (\text{f.}) \text{\textasciitilde \text{\textasciitilde J} = \text{one.} } \]

**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 \text{\textasciitilde \text{\textasciitilde J} = \text{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. \[ \text{\textasciitilde \text{\textasciitilde J} = \text{at last.} } \]
2. \[ \text{\textasciitilde \text{\textasciitilde J} = \text{understand.} } \]
3. \[ \text{\textasciitilde \text{\textasciitilde J} = \text{every good.} } \]
4. \[ \text{\textasciitilde \text{\textasciitilde J} = \text{understand.} } \]
5. \[ \text{\textasciitilde \text{\textasciitilde J} = \text{in good faith.} } \]
6. \[ \text{\textasciitilde \text{\textasciitilde J} = \text{in good faith.} } \]
7. \[ \text{\textasciitilde \text{\textasciitilde J} = \text{in good faith.} } \]
8. \[ \text{\textasciitilde \text{\textasciitilde J} = \text{in good faith.} } \]
§ 18. THE INTENSIVE FORMS

Translate into Syriac:

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

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

APH'EL

With preformatives the initial י 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**

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Masc.</td>
<td>יִמְלָה</td>
<td>יִמְלָה</td>
</tr>
<tr>
<td>, Fem.</td>
<td>יִמְלָה</td>
<td>יִמְלָה</td>
</tr>
<tr>
<td>2nd Masc.</td>
<td>יִמְלָה</td>
<td>יִמְלָה</td>
</tr>
<tr>
<td>, Fem.</td>
<td>יִמְלָה</td>
<td>יִמְלָה</td>
</tr>
<tr>
<td>1st Com.</td>
<td>יִמְלָה</td>
<td>יִמְלָה</td>
</tr>
</tbody>
</table>

**Imperfect**

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Masc.</td>
<td>יִמְלָה</td>
<td>יִמְלָה</td>
</tr>
<tr>
<td>, Fem.</td>
<td>יִמְלָה</td>
<td>יִמְלָה</td>
</tr>
<tr>
<td>2nd Masc.</td>
<td>יִמְלָה</td>
<td>יִמְלָה</td>
</tr>
<tr>
<td>, Fem.</td>
<td>יִמְלָה</td>
<td>יִמְלָה</td>
</tr>
<tr>
<td>1st Com.</td>
<td>יִמְלָה</td>
<td>יִמְלָה</td>
</tr>
</tbody>
</table>

**Imperative**

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. Masc.</td>
<td>יִמְלָה</td>
<td>יִמְלָה</td>
</tr>
<tr>
<td>Sing. Fem.</td>
<td>יִמְלָה</td>
<td>יִמְלָה</td>
</tr>
<tr>
<td>Plur. Masc.</td>
<td>יִמְלָה</td>
<td>יִמְלָה</td>
</tr>
<tr>
<td>Plur. Fem.</td>
<td>יִמְלָה</td>
<td>יִמְלָה</td>
</tr>
</tbody>
</table>
Participles

Active

Passive

Infinitive

§ 19. THE EXTENSIVE FORMS

ETTAPH'AL

Perfect

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Masc.</td>
<td></td>
</tr>
<tr>
<td>'' Fem.</td>
<td></td>
</tr>
<tr>
<td>2nd Masc.</td>
<td></td>
</tr>
<tr>
<td>'' Fem.</td>
<td></td>
</tr>
<tr>
<td>1st Com.</td>
<td></td>
</tr>
</tbody>
</table>

Imperfect

| 3rd Masc. | 
| '' Fem. | 
| 2nd Masc. | 
| '' Fem. | 
| 1st Com. | 

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

1 Also written "ettaqtal" and pronounced ettaqtal.
§ 19. THE EXTENSIVE FORMS

Imperative

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

Participle  

Infinitive  

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.

\( \text{אָמַס} \) = enslave.
\( \text{מָלַס} \) = complete.

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

\( \text{מָשַׁס} \) = hasten.

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

\( \text{מָלַס} \) = enslave.

(d) Paulel and Ethpaulal, e.g.

\( \text{מָלַס} \) = chew the cud.

(e) Palpel and Ethpalpal, e.g.

\( \text{מָלַס} \) = shake.
\( \text{מָלַס} \) = drag.
\( \text{מָלַס} \) = raise up.

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

\( \text{מָלַס} \) = dream.
§ 19. THE EXTENSIVE FORMS 75

(g) Pai‘el and Ethpai‘al, e.g.

\[\text{\textit{\text{ךתנפ}}\text{ךתחפ}}\] = maintain.

(h) Pa‘li and Ethpa‘li, e.g.

\[\text{\textit{\text{ךתחפ}}\text{ךתנפ}}\] = 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:

\[\text{\textit{\text{ךתחפ}}\text{ךתנפ}}\] = You will cross the river, \[\text{\textit{\text{ךתחפ}}\text{ךתנפ}}\] = 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.)

\[\text{\textit{\text{ךתחפ}}\text{ךתנפ}}\] = *clothe.

\[\text{\textit{\text{ךתחפ}}\text{ךתנפ}}\] = clothing.

\[\text{\textit{\text{ךתחפ}}\text{ךתנפ}}\] = purify.

\[\text{\textit{\text{ךתחפ}}\text{ךתנפ}}\] = cross over.

\[\text{\textit{\text{ךתחפ}}\text{ךתנפ}}\] = establish, make ready.

\[\text{\textit{\text{ךתחפ}}\text{ךתנפ}}\] = river.

\[\text{\textit{\text{ךתחפ}}\text{ךתנפ}}\] = *betray, deliver.

\[\text{\textit{\text{ךתחפ}}\text{ךתנפ}}\] = curse.

\[\text{\textit{\text{ךתחפ}}\text{ךתנפ}}\] = pollution.

\[\text{\textit{\text{ךתחפ}}\text{ךתנפ}}\] = Solomon.

\[\text{\textit{\text{ךתחפ}}\text{ךתנפ}}\] = tomb.

\[\text{\textit{\text{ךתחפ}}\text{ךתנפ}}\] = arose (f. pl.).

\[\text{\textit{\text{ךתחפ}}\text{ךתנפ}}\] = how.

\[\text{\textit{\text{ךתחפ}}\text{ךתנפ}}\] = truly.

\[\text{\textit{\text{ךתחפ}}\text{ךתנפ}}\] = face.

\[\text{\textit{\text{ךתחפ}}\text{ךתנפ}}\] = silver.

\[\text{\textit{\text{ךתחפ}}\text{ךתנפ}}\] = *make king.

\[\text{\textit{\text{ךתחפ}}\text{ךתנפ}}\] = image.

\[\text{\textit{\text{ךתחפ}}\text{ךתנפ}}\] = *baptize.

\[\text{\textit{\text{ךתחפ}}\text{ךתנפ}}\] = shine.

\[\text{\textit{\text{ךתחפ}}\text{ךתנפ}}\] = torch.

\[\text{\textit{\text{ךתחפ}}\text{ךתנפ}}\] = change.

\[\text{\textit{\text{ךתחפ}}\text{ךתנפ}}\] = cross.

\[\text{\textit{\text{ךתחפ}}\text{ךתנפ}}\] = believe.

\[\text{\textit{\text{ךתחפ}}\text{ךתנפ}}\] = sun.

\[\text{\textit{\text{ךתחפ}}\text{ךתנפ}}\] = sacrifice.

1 From the root \[\text{\textit{\text{ךתחפ}}\text{ךתנפ}}\]: it is conjugated like an Aph‘el.
Translate into English:

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
§ 19. THE EXTENSIVE FORMS

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 ʿ. 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 ʾ.". 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:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Com.</td>
<td>ʾ</td>
</tr>
<tr>
<td>2nd Masc.</td>
<td>ʾ</td>
</tr>
<tr>
<td>′, Fem.</td>
<td>ʾ</td>
</tr>
<tr>
<td>3rd Masc.</td>
<td>ʾ, ʾ, ʾ, ʾ</td>
</tr>
<tr>
<td>′, Fem.</td>
<td>ʾ</td>
</tr>
</tbody>
</table>

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

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

- ʾ after a consonant.
- ʾ after ʿ.
- ʾ after ā.
- ʾ after ī and ē.

2 Except in the case of 1st sing. (see below).
§ 20. OBJECTIVE PRONOMINAL SUFFIXES

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

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

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

<table>
<thead>
<tr>
<th>Attached to the Perfect</th>
<th>3rd SING. Masc.</th>
<th>3rd SING. Fem.</th>
<th>2nd SING. Masc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Com. Sing.</td>
<td>مَكَتَنَعُ</td>
<td>مَكَتَنَعُ</td>
<td>مَكَتَنَعُ</td>
</tr>
<tr>
<td>2nd Masc. ''</td>
<td>مَكَتَنَعُ</td>
<td>مَكَتَنَعُ</td>
<td>—</td>
</tr>
<tr>
<td>2nd Fem. ''</td>
<td>مَكَتَنَعُ</td>
<td>مَكَتَنَعُ</td>
<td>—</td>
</tr>
<tr>
<td>3rd Masc. ''</td>
<td>مَكَتَنَعُ</td>
<td>مَكَتَنَعُ</td>
<td>مَكَتَنَعُ</td>
</tr>
<tr>
<td>3rd Fem. ''</td>
<td>مَكَتَنَعُ</td>
<td>مَكَتَنَعُ</td>
<td>مَكَتَنَعُ</td>
</tr>
<tr>
<td>1st Com. Plur.</td>
<td>مَكَتَنَعُ</td>
<td>مَكَتَنَعُ</td>
<td>مَكَتَنَعُ</td>
</tr>
<tr>
<td>2nd Masc. ''</td>
<td>مَكَتَنَعُ</td>
<td>مَكَتَنَعُ</td>
<td>—</td>
</tr>
<tr>
<td>2nd Fem. ''</td>
<td>مَكَتَنَعُ</td>
<td>مَكَتَنَعُ</td>
<td>—</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>2nd SING. Fem.</th>
<th>1st SING. Masc.</th>
<th>3rd PLUR.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Com. Sing.</td>
<td>مَكَتَنَعُ</td>
<td>مَكَتَنَعُ</td>
</tr>
<tr>
<td>2nd Masc. ''</td>
<td>—</td>
<td>مَكَتَنَعُ</td>
</tr>
<tr>
<td>2nd Fem. ''</td>
<td>—</td>
<td>مَكَتَنَعُ</td>
</tr>
<tr>
<td>3rd Sing. Masc.</td>
<td>مَكَتَنَعُ</td>
<td>مَكَتَنَعُ</td>
</tr>
</tbody>
</table>

1 An alternative form inserts the syllable ُع after the ُن, e.g. مَكَتَنَعُ, مَكَتَنَعُ, &c.
§ 20. OBJECTIVE PRONOMINAL SUFFIXES

<table>
<thead>
<tr>
<th>2nd SING.</th>
<th>1st SING.</th>
<th>3rd PLUR.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>FEM.</strong></td>
<td><strong>MASC.</strong></td>
<td><strong>FEM.</strong></td>
</tr>
<tr>
<td>3rd Sing. Fem.</td>
<td>مَكُونَة</td>
<td>مَكُونَة</td>
</tr>
<tr>
<td>1st Com. Plur.</td>
<td>مَكُونَة</td>
<td>—</td>
</tr>
<tr>
<td>2nd Masc.</td>
<td>—</td>
<td>مَكُونَة</td>
</tr>
<tr>
<td>2nd Fem.</td>
<td>—</td>
<td>مَكُونَة</td>
</tr>
<tr>
<td>3rd PLUR.</td>
<td>2nd PLUR.</td>
<td>2nd PLUR.</td>
</tr>
<tr>
<td><strong>FEM.</strong></td>
<td><strong>MASC.</strong></td>
<td><strong>FEM.</strong></td>
</tr>
<tr>
<td>1st Com. Sing.</td>
<td>مَكُونَة</td>
<td>مَكُونَة</td>
</tr>
<tr>
<td>2nd Masc.</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>2nd Fem.</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>3rd Masc.</td>
<td>(مَكُونَة)</td>
<td>مَكُونَة</td>
</tr>
<tr>
<td>3rd Fem.</td>
<td>—</td>
<td>مَكُونَة</td>
</tr>
<tr>
<td>1st Com. Plur.</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>2nd Masc.</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>2nd Fem.</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td><strong>1ST PLUR.</strong></td>
<td><strong>2nd PLUR.</strong></td>
<td><strong>2nd PLUR.</strong></td>
</tr>
<tr>
<td>1st Com. Sing.</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>2nd Masc.</td>
<td>مَكُونَة</td>
<td>—</td>
</tr>
<tr>
<td>2nd Fem.</td>
<td>مَكُونَة</td>
<td>—</td>
</tr>
<tr>
<td>3rd Masc.</td>
<td>مَكُونَة</td>
<td>—</td>
</tr>
<tr>
<td>3rd Fem.</td>
<td>مَكُونَة</td>
<td>—</td>
</tr>
<tr>
<td>1st Com. Plur.</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>2nd Masc.</td>
<td>مَكُونَة</td>
<td>—</td>
</tr>
<tr>
<td>2nd Fem.</td>
<td>مَكُونَة</td>
<td>—</td>
</tr>
</tbody>
</table>

1 An alternative form runs مَكُونَة, مَكُونَة, &c.
§ 20. OBJECTIVE PRONOMINAL SUFFIXES

Attached to the Imperfect

<table>
<thead>
<tr>
<th>1st Sing. Com.</th>
<th>2nd Sing. Masc.</th>
<th>2nd Sing. Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Sing. Com.</td>
<td>نَمْهَكَنَّنَّ</td>
<td>نَمْهَكَنَّنَّ</td>
</tr>
<tr>
<td>2nd Mas.</td>
<td>نَمْهَكَنَّنَّ</td>
<td>نَمْهَكَنَّنَّ</td>
</tr>
<tr>
<td>2nd Fem.</td>
<td>نَمْهَكَنَّنَّ</td>
<td>نَمْهَكَنَّنَّ</td>
</tr>
<tr>
<td>3rd Mas.</td>
<td>نَمْهَكَنَّنَّ</td>
<td>نَمْهَكَنَّنَّ</td>
</tr>
<tr>
<td>3rd Fem.</td>
<td>نَمْهَكَنَّنَّ</td>
<td>نَمْهَكَنَّنَّ</td>
</tr>
<tr>
<td>1st Plur. Com.</td>
<td>نَمْهَكَنَّنَّ</td>
<td>نَمْهَكَنَّنَّ</td>
</tr>
<tr>
<td>2nd Mas.</td>
<td>نَمْهَكَنَّنَّ</td>
<td>نَمْهَكَنَّنَّ</td>
</tr>
<tr>
<td>2nd Fem.</td>
<td>نَمْهَكَنَّنَّ</td>
<td>نَمْهَكَنَّنَّ</td>
</tr>
</tbody>
</table>

1 An alternative form of the 2nd sing. masc. resembles the Imperative, thus: نَمْهَكَنَّنَّ. This form is chiefly used in prohibitions.
§ 20. OBJECTIVE PRONOMINAL SUFFIXES

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.

<table>
<thead>
<tr>
<th>MASC. SING</th>
<th>FEM. SING</th>
<th>1st FORM</th>
<th>MASC. PLUR.</th>
<th>FEM. PLUR.</th>
<th>FEM. PLUR.</th>
<th>2nd FORM</th>
<th>1st FORM</th>
<th>2nd FORM</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Sing. Com.</td>
<td>מְלֹאָהָה</td>
<td>מְלֹאָהָה</td>
<td>מְלֹאָהָה</td>
<td>מְלֹאָהָה</td>
<td>מְלֹאָהָה</td>
<td>מְלֹאָהָה</td>
<td>מְלֹאָהָה</td>
<td>מְלֹאָהָה</td>
</tr>
<tr>
<td>3rd ,, Masc.</td>
<td>מְלֹאָהָה</td>
<td>מְלֹאָהָה</td>
<td>מְלֹאָהָה</td>
<td>מְלֹאָהָה</td>
<td>מְלֹאָהָה</td>
<td>מְלֹאָהָה</td>
<td>מְלֹאָהָה</td>
<td>מְלֹאָהָה</td>
</tr>
<tr>
<td>3rd ,, Fem.</td>
<td>מְלֹאָהָה</td>
<td>מְלֹאָהָה</td>
<td>מְלֹאָהָה</td>
<td>מְלֹאָהָה</td>
<td>מְלֹאָהָה</td>
<td>מְלֹאָהָה</td>
<td>מְלֹאָהָה</td>
<td>מְלֹאָהָה</td>
</tr>
<tr>
<td>1st Plur. Com.</td>
<td>מְלֹאָהָה</td>
<td>מְלֹאָהָה</td>
<td>מְלֹאָהָה</td>
<td>מְלֹאָהָה</td>
<td>מְלֹאָהָה</td>
<td>מְלֹאָהָה</td>
<td>מְלֹאָהָה</td>
<td>מְלֹאָהָה</td>
</tr>
</tbody>
</table>

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**

<table>
<thead>
<tr>
<th>PE'AL</th>
<th>PA'EL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Sing.</td>
<td>מְלֹאָהָה</td>
</tr>
<tr>
<td>2nd Sing. Masc.</td>
<td>מְלֹאָהָה</td>
</tr>
</tbody>
</table>

1 Forms like מְלֹאָהָה are also found.
§ 20. OBJECTIVE PRONOMINAL SUFFIXES

2nd Sing. Fem.  

3rd Sing. Masc.  

3rd Sing. Fem.  

1st Plur.  

2nd Plur. Masc.  

3rd Plur. Masc.  

Rule of Syntax

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

Vocabulary

فَکُس = till, cultivate.  
خِوُم = send.  
سُجد = Pa'el, destroy.  
خَوُم = Pa'el, give pleasure to.  
سعَر = reap.  
سُدس = seize.  
خَاوَص = honour.  
خَاكُم = dwell in.  
مُحَصُّس = lift up, crucify.

1 These forms are less commonly found.
§ 20. OBJECTIVE PRONOMINAL SUFFIXES

Exercise 14

Translate into English:

1. This is the son, let us kill him.
2. And the Romans fought against (حكم) the Jews and subdued them.
3. And the
§ 20. OBJECTIVE PRONOMINAL SUFFIXES

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 

2. Lamadh guttural

3. Pe Alaph

4. Pe Yudh

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

5. 'E Alaph

6. 'E Waw

7. Double 'E

8. Lamadh Alaph and Lamadh Yudh

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 נ has a vowel letter as its second radical, it does not share the peculiarities of the נ verbs.

§ 22. נ VERBS

As will have been already noticed in such words as ניני, the letter נ 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 א, e.g. יָס; Impf. יְס.

(b) Aph'el (throughout).

(c) Ettaph' al (throughout).

In the Imperative Pe' al the נ disappears altogether.

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

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Masc.</td>
<td>נִנְנָה</td>
</tr>
<tr>
<td>&quot; Fem.</td>
<td>נִנְנָא</td>
</tr>
</tbody>
</table>

The following paradigm gives the Impf. Pe' al of נו = go out:
§ 22. VERBS

2nd Masc. 

,, Fem.  

1st Com. 

Imperative 

Sing. Masc. 

Sing. Fem. 

Plur. Masc. 

Plur. Fem. 

Infinitive 

The Aph‘el is "אכָמ, and so conjugated regularly, and the Ettaph‘al "אכְמ.

Note. The verb "אכָמ (= rise) assimilates the as a "א verb does the "א, e.g. Aph. "אכָמ = raise.

Vocabulary

= pour.  
= draw (Impf. "תָּמ).  
= fall (Impf. "תָּמ).  
= go down (Impf. "תָּמ).  
= take (Impf. "תָּמ).  
= give (only used in the Impf. "תָּמ; for other tenses "תָּמ is used).  
= blow, arouse.  
= Egypt.
Exercise 15

Translate into English:

1. ... 2. ... 3. ... 4. ... 5. ... 6. ... 7. ... 8. ... 9. ... 10. ... 11. ...
§ 22. VERBS

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

§ 23. GUTTURAL VERBS

These are verbs whose last radical is ʼ, ʼ, ʼ, or ʼ. In a few cases verbs ending in ʼ are similarly treated. Their peculiarities arise from the fact that these letters seem to have a preference for pthahā in place of other vowels, especially rbhācb. This is chiefly noticeable when the guttural is final. There are a few cases in which ʼ ʼ guttural verbs are affected, having pthahā for ʼācā in the Imperfect.1 ʼ ʼ guttural verbs are affected as follows:

(a) In Peʼal:

(i) The Perfect of intransitive verbs has pthahā instead of rbhācb, e.g. ʼ ʼ = wonder.

(ii) The Imperfect and the Imperative of a few transitive verbs have pthahā instead of ʼācā, e.g. ʼ ʼ = lead, Impf. ʼ ʼ.

(iii) The Active Participle has pthahā instead of rbhācb.

(b) The Ethpeʼel has pthahā for rbhācb.

(c) and (d) A similar change takes place in Paʼel and Aphʼel.

Thus the Peʼal and Ethpeʼel of ʼ ʼ = hear, are as follows:

\[
\begin{array}{ccc}
\text{Peʼal} & \text{Perfect} & ʼ ʼ \\
& \text{Imperfect} & ʼ ʼ \\
& \text{Imperative} & ʼ ʼ \\
& \text{Infinitive} & ʼ ʼ \\
& \text{Participle Active} & ʼ ʼ \\
& \text{Passive} & ʼ ʼ \\
\end{array}
\]

1 e.g. ʼ ʼ = grind; ʼ ʼ (or ʼ ʼ), ʼ ʼ = remember. Most ʼ ʼ guttural verbs are like ʼ ʼ, ʼ ʼ = flee.
The Pa'el and Ethpa'al of גור = lead (in Pa'el = govern, in Ethpa'al = bear oneself).

Pa'el

Perfect

Imperfect

Imperative

Infinitive

Participle

Ethpa'al

Perfect

Imperfect

Imperative

Infinitive

Participle

Regular.

Aph'el of מועה = despise.

Perfect

Imperfect

Imperative

Infinitive

Participle

Active

Passive
The word $\text{אָמַס} = \text{be able, find}$, is best treated as an Aph'el of this class in which the $^r$ of the first syllable has been modified to $^t$.

**Vocabulary**

$\text{אָמַס} = \text{Aph.}, \text{record.} \quad \text{אֲמַס = sing (praise).}$

$\text{בְּמַס} = \text{be complete.} \quad \text{בְּמַס = rise (as sun).}$

$\text{דְּמַס} = \text{dwell.} \quad \text{דְּמַס = wonder.}$

$\text{סְסַס} = \text{Pa., hope.} \quad \text{סְסַס = they will say.}$

$\text{נָס} = \text{know.} \quad \text{נָס = tree.}$

$\text{סֵס} = \text{Ethpe., be ill,} \quad \text{סֵס = animal.}$

$\text{סֵס = Aph., make ill.} \quad \text{סֵס = tree.}$

$\text{סָס = sacrifice.} \quad \text{סָס = field.}$

$\text{סִּס} = \text{plant.} \quad \text{סִּס = garden.}$

$\text{סָס = Pa., walk.} \quad \text{סָס = prayer.}$

$\text{סִּס = be desolate.} \quad \text{סִּס = heart.}$

$\text{סִּס = Pa., justify,} \quad \text{סִּס = helper.}$

*(Passive = Ethpa.)*

$\text{סִּס = Adam.}$

**Exercise 16**

Translate into Syriac:

§23. "GUTTURAL VERBS

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. "ם 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 / is initial when preceded by a vowelless prefix such as 0 or i, and further makes changes in:

(a) Pe'\'al

In the Perfect the initial / always has *, e.g. \(\text{ה"אָל}^\prime\) = eat.

In the Imperfect and Infinitive the first syllable is a long open one, and in verbs whose Imperfect has א in the second syllable the first vowel is *, in those with it it is *. Thus \(\text{ה"אָל}^\prime\) = he will eat, but \(\text{ה"אָל}^\prime\) = he will say.

In the Imperative and the Participle Passive the vowel is *, e.g. \(\text{ה"אָל}^\prime\), \(\text{ה"אָל}^\prime\), but if the second vowel is *, the first becomes *, e.g. \(\text{ה"אָל}^\prime\).

(b) Ethpe'\'el

The / of the preformative always carries a vowel. In parts which have no vowel in the regular verb, this vowel is *, where the first radical has it it is simply shifted back on to the /, e.g. \(\text{ה"אָל}^\prime\), \(\text{ה"אָל}^\prime\).

(c) Pa'\'el

In the Impf. and Inf. the / surrenders its vowel to the preformative, e.g. \(\text{ה"אָל}^\prime\) = oppress, Impf. Pa. \(\text{ה"אָל}^\prime\).

(d) Ethpa'\'al

The / surrenders its vowel to the / of the preformative, e.g. \(\text{ה"אָל}^\prime\) = 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'el, Shaph'el, and Eshtaph'el, a further change takes place, the / being replaced by 0 (in one case, that of \(\text{ה"אָל}^\prime\) = come, by 0), e.g. \(\text{ה"אָל}^\prime\) = perish, Aph. \(\text{ה"אָל}^\prime\) = destroy, Ettaph. \(\text{ה"אָל}^\prime\) = be destroyed; the root \(\text{ה"אָל}^\prime\), only found verbally in Aph'el and Eshlaph'el = be behind, delay, Aph. \(\text{ה"אָל}^\prime\), Esht. \(\text{ה"אָל}^\prime\).
§ 24. "V VERBS

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

Pe'el Perfect

- 3rd Sing. Masc.
- „ Fein.
- 2nd Sing. Masc.

Imperfect

- 3rd Sing. Masc.
- 1st „ Com.

Imperative

- Sing. Masc.

Participle Active

- „ Passive

Infinitive

Ethpe'el Perfect

- 3rd Sing. Masc.
- „ Fem.

Imperfect

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

Imperative

- Sing. Masc.

Infinitive

Participle

\[^{1}\] Also \(\text{א""ה א""ה}^{*}\) and \(\text{א""ה א""ה}^{*}\).
**Pa'el Imperfect**

<table>
<thead>
<tr>
<th>3rd Sing. Masc.</th>
<th>³ aldé</th>
<th>³ aldé</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st ,, Com.</td>
<td>³ aldé</td>
<td>³ aldé</td>
</tr>
<tr>
<td>3rd Plur. Masc.</td>
<td>³ aldé</td>
<td>³ aldé</td>
</tr>
<tr>
<td>Infinitive</td>
<td>³ aldé</td>
<td>³ aldé</td>
</tr>
<tr>
<td>Participle Active</td>
<td>³ aldé</td>
<td>³ aldé</td>
</tr>
</tbody>
</table>

**Ethpa'al Perfect**

<table>
<thead>
<tr>
<th>3rd Sing. Masc.</th>
<th>³ aldé</th>
</tr>
</thead>
</table>

**Aph'el Perfect**

<table>
<thead>
<tr>
<th></th>
<th>³ aldé</th>
</tr>
</thead>
</table>

**Ettaph'al Perfect**

<table>
<thead>
<tr>
<th></th>
<th>³ aldé</th>
</tr>
</thead>
</table>

**Note.** ³ aldé = come, is both Pe 'Alaph and Lāmadh 'Alaph (see § 29).

**Imperfect Pe'al**

<table>
<thead>
<tr>
<th></th>
<th>³ aldé</th>
</tr>
</thead>
</table>

**Imperative Pe'al**

<table>
<thead>
<tr>
<th></th>
<th>³ aldé</th>
</tr>
</thead>
</table>

'S Aph'el

<table>
<thead>
<tr>
<th></th>
<th>³ aldé</th>
</tr>
</thead>
</table>

**Ettaph'al**

<table>
<thead>
<tr>
<th></th>
<th>³ aldé</th>
</tr>
</thead>
</table>

**Vocabulary**

1 ³ aldé = perish (Impf. ³ aldé). ³ aldé = sleep, rest.

1 ³ aldé = bind. ³ aldé = teaching.

1 ³ aldé = shed, pour out. ³ aldé = one (m.).

1 ³ aldé = seize, hold, ³ aldé = one (f.).

Aph., close up. (f.) ³ aldé = rib. ³ aldé = milk.

1 ³ aldé = Ethpe'el, be constant. ³ aldé = milk.

¹ The verb ³ aldé = teach, is generally written without the ³ in those parts of the Pa'el that have a preformative. For the Pe'al of this verb the form ³ aldé is used.
§ 24. "A VERBS

= oppress.

= dog.

= Ethpe'el, mourn.

= put, set

= Aph., delay.

= be satisfied.

= before.

= sleep; pa. causative.

= thus, so.

Exercise 17

Translate into English:

1. "אלא יאמור יָשָׁנוּ כִּים יַחְרִימוּ אֶלָּא אַחַת נִקָּחֶה. 2. מְּעַבֵּדוּ הַיָּמָּה נְכָלָה כִּי הָיָה בִּקְרָאתֶם.

3. "אָנִי חִדְבָּנָה 0.5 וְהָיָה חֶפֶץ. 4. "אֹהַלֵךְ חִדְבָּנָה הָלְכוּ. 5. כִּי וְהָלָהוּ הָלְכוּ חֵרַבְתֵיכֶם.

6. "אַתָּה חִדְבָּנָה בָּאָרֶךְ חִדְבָּנָה יִלְךֶם קָדָם, כִּי הָיָה הָלְכוּ. 7. כִּיִּשָּׁמֶהוּ קָדָם יִלְךֶם. 8. "אַתָּה חִדְבָּנָה חִדְבָּנָה יִלְךֶם חִדְבָּנָה. 9. כִּיָּמְלָכָה בִּקְרָאתֶם. 10. כִּיָּמְלָכָה בִּקְרָאתֶם.

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. $\pi$ AND $\sigma$ VERBS

$\pi$ appears as the initial letter in most forms, but Aph'el and Ettaph'al normally have $\sigma$.\(^1\)

In Perfect and Imperative Pe'al and throughout the Ethpe'el, when the $\pi$ has no full vowel it quiesces and becomes a long $i$, e.g. $\pi\text{שָׁנָה}$, $\pi\text{לָא}$\(^2\). This is often written $\pi$ at the beginning of the word, e.g. $\pi\text{לָא}$.

The vowel of the Perfect Pe'al is $\pi$ except in the case of verbs ending in a guttural or resh, e.g. $\pi\text{מָכַר} =$ bear, $\pi\text{שָׁמַר} =$ burn, but $\pi\text{אָפַל} =$ be heavy, $\pi\text{יָדָה} =$ know.

When by inflexion the $\pi$ has a full vowel it is consonantal, e.g. $\pi\text{הָעָלְמָה}$, $\pi\text{יִתְנַה}$, &c.

In the Imperfect and Infinitive Pe'al the $\pi$ is replaced by $\sigma$, e.g. $\sigma\text{לָא}$, $\sigma\text{לָדָה}$. Indeed, in many respects these verbs resemble $\pi$ verbs.

The two verbs $\pi\text{שָׁכַב} =$ sit, and $\pi\text{יָדָה} =$ know, are irregular, losing the $\pi$ in the Impf. Pe'al and related parts, and taking rbhāṣā as the preformative, thus resembling $\pi$ verbs.

\(^1\) Initial Waw is very rare in Syriac apart from the conjunction and a few forms like $\pi\text{לָא}$ (used impersonally to express 'ought') and $\pi\text{מָכַר} =$ to appoint.

\(^2\) Here the long $i$ thus formed is pronounced with the taw. This happens whenever a prefix is added, e.g. $\sigma\text{לָא}$.
Two verbs, אָשַׁע = suck, and אָבָה = wail, retain the א in the Aph’el, אָשַׁע and אָבָה, all others take ס.

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

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

<table>
<thead>
<tr>
<th>Form</th>
<th>Pe’al</th>
</tr>
</thead>
<tbody>
<tr>
<td>Perfect</td>
<td>אָשַׁע(א)</td>
</tr>
<tr>
<td>Imperfect</td>
<td>אָשַׁע</td>
</tr>
<tr>
<td>Imperative</td>
<td>אָשַׁע(א)</td>
</tr>
<tr>
<td>Infinitive</td>
<td>אָשַׁע</td>
</tr>
<tr>
<td>Participle Active</td>
<td>אָשַׁע</td>
</tr>
<tr>
<td>, Passive</td>
<td>אָשַׁע(א)</td>
</tr>
</tbody>
</table>

Ethpe’el

<table>
<thead>
<tr>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ethpe’el</td>
</tr>
</tbody>
</table>

Pa’el and Ethpa’al are regular and the א behaves as a full consonant, e.g. אֲשָׁע (to lead).

Aph’el

<table>
<thead>
<tr>
<th>Form</th>
<th>Aph’el</th>
</tr>
</thead>
<tbody>
<tr>
<td>Perfect</td>
<td>אֲשָׁע</td>
</tr>
<tr>
<td>Imperfect</td>
<td>אֲשָׁע</td>
</tr>
<tr>
<td>Imperative</td>
<td>אֲשָׁע</td>
</tr>
<tr>
<td>Infinitive</td>
<td>אֲשָׁע</td>
</tr>
<tr>
<td>Participle Active</td>
<td>אֲשָׁע</td>
</tr>
<tr>
<td>„ Passive</td>
<td>אֲשָׁע</td>
</tr>
</tbody>
</table>

Ettaph’al

<table>
<thead>
<tr>
<th>Form</th>
<th>Ettaph’al</th>
</tr>
</thead>
</table>

The verbs אָשַׁע and אֲשָׁע are conjugated thus:

Pe’al Perfect

<table>
<thead>
<tr>
<th>Form</th>
<th>Pe’al Perfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imperfect</td>
<td>אָשַׁע</td>
</tr>
<tr>
<td>Imperative</td>
<td>אָשַׁע</td>
</tr>
<tr>
<td>Infinitive</td>
<td>אָשַׁע</td>
</tr>
<tr>
<td>Participle Active</td>
<td>אָשַׁע</td>
</tr>
<tr>
<td>„ Passive</td>
<td>אָשַׁע</td>
</tr>
</tbody>
</table>
Vocabulary

<table>
<thead>
<tr>
<th>Hebraic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>מָסַע</td>
<td>be anxious.</td>
</tr>
<tr>
<td>מָסַע</td>
<td>be heavy;</td>
</tr>
<tr>
<td>Pa'el, honour.</td>
<td></td>
</tr>
<tr>
<td>מָסַע</td>
<td>bear; Aph., beget.</td>
</tr>
<tr>
<td>מָסַע</td>
<td>exceed.</td>
</tr>
<tr>
<td>סָבַע =</td>
<td>Aph'el, add, do again.</td>
</tr>
<tr>
<td>סָבַע =</td>
<td>Aph'el, lend.</td>
</tr>
<tr>
<td>סָבַע =</td>
<td>mind.</td>
</tr>
<tr>
<td>סָבַע =</td>
<td>ear.</td>
</tr>
<tr>
<td>סָבַע =</td>
<td>around (with suffixes as attached to a pl. noun).</td>
</tr>
</tbody>
</table>

Exercise 18

Translate into English:


1 Used with the Infinitive, e.g.יָמַע = 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. ח"ש VERBS

These verbs also exhibit peculiarities which are due to the character of the letter ח, 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 נ; in the Imperfect the vowel is נ. In those persons that have a vocalic affirmative, however, the נ reappears. In the Imperative and the Infinitive the vowel is נ. 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

Imperfect, 3rd Sing. Masc.

"", "", Plur.
The verb יִסָּק = give, is treated like an עָשָׂ 의 verb in the Perf. Pe'al. For the Imperfect the root עָשָׂי is used. In the Imperative, Infinitive, and Participles, the verb is conjugated like עָשָׂי, and in the Ethpe'el like an ordinary עָשָׂי verb.

Vocabulary

| מַאֲכָל | ask; Ethpe'el, refuse; Ethpe'el, grant. |
| מַעֲשָׂה | lacking in (followed by מַעֲשָׂה). |
| מַעֲשָׂה | wealth. |
| מַעֲשָׂה | stretch out. |
| מַעֲשָׂה | night. |
| מַעֲשָׂה | three. |
| מַעֲשָׂה | sandal. |
| מַעֲשָׂה | Aph., preach. |
| מַעֲשָׂה | loaf. |
| מַעֲשָׂה | wisdom. |
| מַעֲשָׂה | go. |
| מַעֲשָׂה | (Impf. מַעֲשָׂה) |

See also § 29 note.
Exercise 19

Translate into Syriac:

1.黑色

2.黑色

3.黑色

4.黑色

5.黑色

6.黑色

7.黑色

8.黑色

9.黑色

10.黑色

Translate into Syriac:

1. I have not given you this land because you have done evil in my eyes. 2. We know that it is good that we should keep the law. 3. Let us ask wisdom from heaven, and he who dwells in heaven will grant wisdom to us. 4. Behold I have grown old, and I have known the works which have been done upon the earth. 5. And the prophet said unto the women of the city, If you have done good in your youth, when you grow old it shall not weary you. 6. If you do not cease from your evil deeds, you will grieve your friend. 7. And the servant said to the king, I have asked this gift of you, and you are not able to refuse. 8. Cease to do evil, learn to do well. 9. I am grieving because you have not given to me the book for which I asked. 10. Let it not be evil in your eyes that I have given the king's oxen to the men of the city.
§ 27. overbs

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 -v-. It should be remarked, however, that there are no longer any verbs in use which show the -v- in the Perfect Pe'al, for verbs in which o appears as a consonant may be treated as regular. Such a verb is 16v = rejoice.

The overbs proper exhibit the following peculiarities:

Pe'al. In the Perfect the medial vowel is 'v, except in the verb 36v = die, which retains the v throughout the Perfect.

In the Imperfect and Imperative the vowel is 'v, except in 36v = put, where the vowel is 'v in these parts. The preformative of the Imperfect has no vowel except in the 1st sing.

In the Infinitive the vowel is 'v, and the preformative o is used.

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

In the Participle Passive the vowel is v.

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 v, and the verbs are conjugated regularly.

Aph'el. In the Perfect and Imperative (and the 1st sing. Impf.) the radical vowel is 'v, and the preformative vowel v. 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 $\text{מָתַר} = \text{rise};$ the irregular forms of $\text{מָתַר}$ and $\text{פָּרַת}$ are also indicated.

**PE'AL**

**Perfect**

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Masc.</td>
<td>גָּרַה</td>
<td>גָּרַה</td>
</tr>
<tr>
<td>,, Fem.</td>
<td>מָרַה</td>
<td>מָרַה</td>
</tr>
<tr>
<td>2nd Masc.</td>
<td>גָּרָה</td>
<td>גָּרָה</td>
</tr>
<tr>
<td>,, Fem.</td>
<td>מָרָה</td>
<td>מָרָה</td>
</tr>
<tr>
<td>1st Com.</td>
<td>גָּרָה</td>
<td>גָּרָה</td>
</tr>
</tbody>
</table>

**Imperfect**

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Masc.</td>
<td>מָרַה</td>
<td>מָרַה</td>
</tr>
<tr>
<td>,, Fem.</td>
<td>מָרַה</td>
<td>מָרַה</td>
</tr>
<tr>
<td>2nd Masc.</td>
<td>מָרָה</td>
<td>מָרָה</td>
</tr>
<tr>
<td>,, Fem.</td>
<td>מָרָה</td>
<td>מָרָה</td>
</tr>
<tr>
<td>1st Com.</td>
<td>מָרָה</td>
<td>מָרָה</td>
</tr>
</tbody>
</table>

**Imperative**

|          | | |
|----------| | |
| Masc.    | מָרַה | מָרַה |
| Fem.     | מָרַה | מָרַה |

**Infinitive**

|          | |
|----------| |
| מָרַה | מָרַה |

**Participle**

|          | 1
|----------| |
| Active   | מָרַה |
| Passive  | מָרַה |

**APH'EL**

**Perfect**

|          | 1
|----------| |
| 3rd Masc.| מָרַה |
| ,, Fem.  | מָרַה | מָרַה |

1 Fem. Sing. מָרַה.
§ 27. VERBS

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd Masc.</td>
<td></td>
</tr>
<tr>
<td>„, Fem.</td>
<td></td>
</tr>
<tr>
<td>1st Com.</td>
<td></td>
</tr>
</tbody>
</table>

**Imperfect**

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

**Imperative**

| Masc.          |              |
| Fem.           |              |

**Infinitive**

**Participle**

| Active         |              |
| Passive        |              |

**ETTAPHAL**

| Perfect        |              |
| Imperfect      |              |
| Imperative     |              |
| Infinitive     |              |
| Participle     |              |

**PA'EL** 

**ETHPA'AL**

**Vocabulary**

\[\text{v} = \text{judge.}\]  
\[\text{f.} = \text{foundation.}\]  
\[\text{v} = \text{tread on.}\]
27. **VERBS**

<table>
<thead>
<tr>
<th>Arabic Verb</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>كرَعَ</td>
<td>impulse, moving force.</td>
</tr>
<tr>
<td>مدَّدَ</td>
<td>revelation.</td>
</tr>
<tr>
<td>حَمَدَ</td>
<td>glory.</td>
</tr>
<tr>
<td>حَرَّمَ</td>
<td>gate.</td>
</tr>
<tr>
<td>خَلَتَ</td>
<td>creator.</td>
</tr>
<tr>
<td>نَجَدَ</td>
<td>vision.</td>
</tr>
<tr>
<td>مَتَأَتَ</td>
<td>other than.</td>
</tr>
<tr>
<td>أَكَّلَ</td>
<td>power.</td>
</tr>
<tr>
<td>هَيَثَأَ</td>
<td>Sheol.</td>
</tr>
<tr>
<td>بَسَأَ</td>
<td>judgement.</td>
</tr>
<tr>
<td>مُلَكَ</td>
<td>Cain.</td>
</tr>
<tr>
<td>قَمَتَ</td>
<td>Capernaum.</td>
</tr>
</tbody>
</table>

**Exercise 20**

Translate into English:

1. "If He befall me, become tasteless."
2. "Impulse, moving force." (Followed by \).
3. "Be valuable for." (Followed by \).
4. "Become tasteless." (Followed by \).
5. "Other than." (Followed by \).
6. "Be valuable for." (Followed by \).
7. "Become tasteless." (Followed by \).
8. "Capernaum." (Followed by \).

---

1 See § 29 note.
Translate into Syriac:

1. I have laid the foundation, and another foundation than that which is laid, can no man lay.  
2. We believe that he who was raised up from the house of the dead will also raise us up with him, and will set us in heaven that we may not be judged.  
3. You are cursed by the ground which has opened her mouth and received the blood of your brother.  
4. You have wandered in the desert and your fathers have died, but you shall rest in this land which has been given to you.  
5. Lift up your heads, O gates, and be lifted up, you gates which are from eternity.  
6. We have rested under the tree and have eaten of its fruits.  
7. Repent, O women of Jerusalem, that the king may not judge you in his anger, for you will not be able to stand in the day of his judgement.  
8. I will set the standard of the king above the foundations of the city, that you may look thereon.  
9. I come that I may establish righteousness on the earth.  
10. Thou despisest those who exalt themselves, and in thine anger thou wilt judge them, and if they do not repent, thou wilt destroy them.

§ 28. DOUBLE \& VERBS

Like the preceding, this class consists of verbs which often appear as monosyllabic stems. In those parts where both the second and the third radical of the regular verb carry vowels both are written, and the root resumes its triliteral form, the only exception to this is the Act. Part. Pe'al, which appears to be formed

1 Contracted form of לַעֲסֵכֵנָא.
§ 28. DOUBLE \( \ltimes \) VERBS

after the analogy of the \( \sigma^\prime \) verbs with an \( \prime \). The Ethpeʻel also generally has the second radical written twice. In those Semitic languages which have a means of indicating a doubled letter, the doubling of this radical is shown in all parts, but in Syriac it is no longer represented. The vowels normally are those of the regular verb, Peʻal.

The vowel of the Perfect is always \( \prime \). That of the Imperfect is either \( \prime \) or \( \hat{\prime} \); in one case, \( \hat{\prime} = \) wander, it is \( \hat{\prime} \). There is one point in this connexion that should be noted. The \( \hat{\prime} \) 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 \( \prime \) 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 Ethpeʻel is regular in form, though some scribes write the 2nd sing. fem. and the 2nd and 3rd plur. without repeating the second radical.

The Paʻel and Ethpaʻal are regular in form.

In the Aphʻel and Ettaphʻal the second radical is only written once.

These peculiarities may be illustrated by the following forms:

<table>
<thead>
<tr>
<th>PEʻAL</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Perfect</strong></td>
</tr>
<tr>
<td><strong>SINGULAR</strong></td>
</tr>
<tr>
<td>3rd Masc.</td>
</tr>
<tr>
<td>„ Fem.</td>
</tr>
<tr>
<td>2nd Masc.</td>
</tr>
</tbody>
</table>
### §28. Double Verbs

#### SINGULAR

- **2nd Fem.**
  - اَلْمُّ (almū)
- **1st Com.**
  - اِنَّ (ann)

#### Imperfect

- **3rd Masc.**
  - اَلْمُّ (almū)
- **Fem.**
  - اَمُّ (âmū)
- **2nd Masc.**
  - اَلْمُّ (almū)
- **Fem.**
  - اَمُّ (âmū)
- **1st Com.**
  - اِنَّ (ann)

#### Imperative

- **Masc.**
  - اَلْمُّ (almū)
- **Fem.**
  - اَمُّ (âmū)

#### Participle

- **Active**
  - جَآَرُ (jawū) (fem. جَآِرَةُ)
- **Passive**
  - جَآَرُ (jawū)

#### Infinitive

- **ETHPE’EL**
  - بِخَذْ / بِخَذُ (bīkhāz)
- **PA’EL**
  - خَذِبُ (khazāb)

#### = bring low, humiliate.

- **ETHPA’AL**
  - لِلْمُارِبَ (līlābārb)

#### = be brought low.

#### Perfect

- **3rd Masc.**
  - اَلْمُّ (almū)
- **Fem.**
  - اَمُّ (âmū)
- **2nd Masc.**
  - اَلْمُّ (almū)
§ 28. DOUBLE VERBS

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot; Fem.</td>
<td>אֶלְמָה</td>
</tr>
<tr>
<td>1st Com.</td>
<td>אֶלְמָּה</td>
</tr>
<tr>
<td>Imperfect</td>
<td>נֶמָּה</td>
</tr>
<tr>
<td>Imperative</td>
<td>יְהֵמַה</td>
</tr>
<tr>
<td>Participle</td>
<td>נֶמָּה</td>
</tr>
<tr>
<td>Active</td>
<td>נֶמָּה</td>
</tr>
<tr>
<td>Passive</td>
<td>נֶמָּה</td>
</tr>
<tr>
<td>Infinitive</td>
<td>נֶמָּה</td>
</tr>
</tbody>
</table>

ETTAPH'AL ֵאַּתָּפָל

Vocabulary

.ENTER. = spur.

= plunder.

SHOW MERCY TO. = show mercy to.

APH., REPROVE. = Aḥp., reprove.

= touch.

= break (bread).

= enter.

= spit.

BE WARM; Aḥp., love. = be warm; Aḥp., love.

COME DOWN. = come down.

BE FIRM; Aḥp., believe. = be firm; Aḥp., believe.

= be merciful to.

BELIEVE. = believe.

= nest.

A particle inserted to indicate that the sentence in which it occurs is a quotation. = promise.

= Pa'el, comfort.

= bone.

= Sarah.

= sheet.

= behold!

= Hagar.
§ 28. DOUBLE ★ VERBS

Exercise 21

Translate into English:

1. "Let us bring our offerings into the temple that we may sacrifice."
2. I will sing praise unto thy name, because thou hast had mercy on me, and wilt cause me to enter into heaven.
3. Love your enemies, and be merciful unto them that despise you.
4. And the king said to the men of the city, If you do not bring into my house the gold which is in your temple, I shall send men who shall plunder your city.
5. And when the sun arose and was hot, the tree perished.
6. Enter into our house and break bread with us.
7. I believe that thou art able to do that which thou hast promised.
8. And the prophet reproved the king because he had taken his brother's wife.
9. And the vision

Translate into Syriac:

1. We have brought our offerings into the temple that we may sacrifice.
2. I will sing praise unto thy name, because thou hast had mercy on me, and wilt cause me to enter into heaven.
3. Love your enemies, and be merciful unto them that despise you.
4. And the king said to the men of the city, If you do not bring into my house the gold which is in your temple, I shall send men who shall plunder your city.
5. And when the sun arose and was hot, the tree perished.
6. Enter into our house and break bread with us.
7. I believe that thou art able to do that which thou hast promised.
8. And the prophet reproved the king because he had taken his brother's wife.
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. /\ AND \-\ VERBS

There are a few verbs in Syriac which end in / which come under the heading of \"guttural verbs. Such is Jls, already used. But in the great majority of cases the / is really only a vowel letter, and takes the place of an original - which reappears before consonantal additions. The various changes as they are affected by the different afformatives 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 ', and the fem. has no vowel on the first syllable. In the 1st sing. the vowel is a, and again there is no vowel on the first radical. In the other persons the vowel is ', and is followed in the 3rd masc. plur. by a, and in the other persons by -", thus forming diphthongs.

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

In the Imperfect the vowel with the / is '. In the 2nd and 3rd masc. plur. it coalesces with the afformative to make -", 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 -" appears.

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

The Infinitive ends in /".
In the Active Participle the masc. sing. ends in ל; in the fem. sing. and the plural the third radical is represented by נ, which is consonantal in the feminine, and in the masc. plur. takes the form of נ.

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 ב in the feminine.

Other Conjugations

All other Perfects end as does the Perfect Pe'el of the intransitive form. In the same way all other Imperfects resemble the Imperfect Pe'el 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 נ, that of the rest in ל.

These remarks may be illustrated by the following paradigm:

**PE'AL**

**Perfect**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
</table>
| 3rd Masc. | סֶמֶה סֶמֶה ־לツ
| „ Fem. | סֶמֶה סֶמֶה ־לツ |
| 2nd Masc. | סֶמֶה סֶמֶה ־לツ
| „ Fem. | סֶמֶה סֶמֶה ־לツ |
| 1st Com. | סֶמֶה סֶמֶה ־לツ |

**Imperfect**

| 3rd Masc. | לツ
| „ Fem. | לツ
| 2nd Masc. | לツ |

¹ For the sake of brevity the alternative forms in נ and נ are omitted in the paradigm of these verbs.
### § 29. AND AND VERBS

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
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</thead>
</table>

#### 2nd Fem.

| 1st Com. |  
|----------|--------|

#### Imperative

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
</table>

#### Infinitive

<p>| |</p>
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<th></th>
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</table>

#### Participle

<table>
<thead>
<tr>
<th>Active Masc.</th>
<th>Fem.</th>
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</table>

<table>
<thead>
<tr>
<th>Passive Masc.</th>
<th>Fem.</th>
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</table>

### ETHPE'EL

#### Perfect

<table>
<thead>
<tr>
<th>3rd Masc.</th>
<th>Fem.</th>
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</table>

<table>
<thead>
<tr>
<th>2nd Masc.</th>
<th>Fem.</th>
</tr>
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</table>

| 1st Com. |  
|----------|--------|

#### Imperfect

<table>
<thead>
<tr>
<th>3rd Masc.</th>
<th>Fem.</th>
</tr>
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</table>

<table>
<thead>
<tr>
<th>2nd Masc.</th>
<th>Fem.</th>
</tr>
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</table>

| 1st Com. |  
|----------|--------|
§ 29. \"\& \ AND \& \ " \ VERBS

Imperative

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
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</thead>
<tbody>
<tr>
<td>Masc.</td>
<td>&quot;aafak</td>
</tr>
<tr>
<td>Fem.</td>
<td>&quot;aafak</td>
</tr>
</tbody>
</table>

Participle

| Masc.    | maafotha | maafotha |
| Fem.     | maafotha | maafotha |

Infinitive

PA'EL

Perfect

| 3rd Masc. | "aasa | "aasa |
| " Fem.    | "aasa | "aasa |
| 2nd Masc. | "aasa | "aasa |
| " Fem.    | "aasa | "aasa |
| 1st Com.  | "aasa | "aasa |

Imperfect

| 3rd Masc. | ma'aala | ma'aala |
| " Fem.    | ma'aala | ma'aala |
| 2nd Masc. | ma'aala | ma'aala |
| " Fem.    | ma'aala | ma'aala |
| 1st Com.  | ma'aala | ma'aala |

Imperative

| Masc.    | "oppa | "oppa |
| Fem.     | "oppa | "oppa |

Infinitive

mad$$a$$
§ 29. *AND *VERBS

Participle

<table>
<thead>
<tr>
<th>Active Masc.</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>,, Fem.</td>
<td></td>
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<table>
<thead>
<tr>
<th>Passive Masc.</th>
<th>SINGULAR</th>
<th>PLURAL</th>
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<tr>
<td>,, Fem.</td>
<td></td>
<td></td>
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</tbody>
</table>

Perfect

<table>
<thead>
<tr>
<th>3rd Masc.</th>
<th>ETHPA'AL</th>
</tr>
</thead>
<tbody>
<tr>
<td>,, Fem.</td>
<td></td>
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</table>

<table>
<thead>
<tr>
<th>2nd Masc.</th>
<th>ETHPA'AL</th>
</tr>
</thead>
<tbody>
<tr>
<td>,, Fem.</td>
<td></td>
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</tbody>
</table>

| 1st Com.  | ETHPA'AL |

Imperfect

<table>
<thead>
<tr>
<th>3rd Masc.</th>
<th>ETHPA'AL</th>
</tr>
</thead>
<tbody>
<tr>
<td>,, Fem.</td>
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<table>
<thead>
<tr>
<th>2nd Masc.</th>
<th>ETHPA'AL</th>
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</thead>
<tbody>
<tr>
<td>,, Fem.</td>
<td></td>
</tr>
</tbody>
</table>

| 1st Com.  | ETHPA'AL |

Imperative

<table>
<thead>
<tr>
<th>Masc.</th>
<th>ETHPA'AL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fem.</td>
<td>ETHPA'AL</td>
</tr>
</tbody>
</table>

Infinitive

Participle

| Masc. | ETHPA'AL |
|       |          |
| Fem.  | ETHPA'AL |
§ 29. "AND " VERBS

APH'EL

**Perfect**

<table>
<thead>
<tr>
<th></th>
<th><strong>SINGULAR</strong></th>
<th><strong>PLURAL</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Masc.</td>
<td>&quot;אָפַךְ&quot;</td>
<td>&quot;אֲפַךְ&quot;</td>
</tr>
<tr>
<td>&quot; Fem.</td>
<td>&quot;אָפַךְ&quot;</td>
<td>&quot;אֲפַךְ&quot;</td>
</tr>
<tr>
<td>2nd Masc.</td>
<td>&quot;אָפַךְ&quot;</td>
<td>&quot;אְפַךְ&quot;</td>
</tr>
<tr>
<td>&quot; Fem.</td>
<td>&quot;אָפַךְ&quot;</td>
<td>&quot;אֲפַךְ&quot;</td>
</tr>
<tr>
<td>1st Com.</td>
<td>&quot;אָפַךְ&quot;</td>
<td>&quot;אֲפַךְ&quot;</td>
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</table>

**Imperfect**

<table>
<thead>
<tr>
<th></th>
<th><strong>SINGULAR</strong></th>
<th><strong>PLURAL</strong></th>
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</thead>
<tbody>
<tr>
<td>3rd Masc.</td>
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<td>&quot;אֲפָךְ&quot;</td>
</tr>
<tr>
<td>&quot; Fem.</td>
<td>&quot;אָפָךְ&quot;</td>
<td>&quot;אֲפָךְ&quot;</td>
</tr>
<tr>
<td>2nd Masc.</td>
<td>&quot;אָפָךְ&quot;</td>
<td>&quot;אְפָךְ&quot;</td>
</tr>
<tr>
<td>&quot; Fem.</td>
<td>&quot;אָפָךְ&quot;</td>
<td>&quot;אֲפָךְ&quot;</td>
</tr>
<tr>
<td>1st Com.</td>
<td>&quot;אָפָךְ&quot;</td>
<td>&quot;אֲפָךְ&quot;</td>
</tr>
</tbody>
</table>

**Imperative**

<table>
<thead>
<tr>
<th></th>
<th><strong>Masc.</strong></th>
<th><strong>Fem.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc.</td>
<td>&quot;אֵפֵךְ&quot;</td>
<td>&quot;אֵפָךְ&quot;</td>
</tr>
<tr>
<td>Fem.</td>
<td>&quot;אֵפֵךְ&quot;</td>
<td>&quot;אֵפָךְ&quot;</td>
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</table>

**Infinitive**

<table>
<thead>
<tr>
<th></th>
<th>מְפֹךְ</th>
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</table>

**Participle**

<table>
<thead>
<tr>
<th></th>
<th><strong>Active Masc.</strong></th>
<th><strong>Fem.</strong></th>
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<tbody>
<tr>
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<td>מְפֹךְ</td>
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<table>
<thead>
<tr>
<th></th>
<th><strong>Passive Masc.</strong></th>
<th><strong>Fem.</strong></th>
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</thead>
<tbody>
<tr>
<td></td>
<td>מְפֹךְ</td>
<td></td>
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</tbody>
</table>

**Perfect**

<table>
<thead>
<tr>
<th></th>
<th>** Эттап'эл**</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Masc.</td>
<td>&quot;לְמָפֶךְ&quot;</td>
</tr>
<tr>
<td>&quot; Fem.</td>
<td>&quot;לְמָפֶךְ&quot;</td>
</tr>
</tbody>
</table>
§ 29. "/" AND "/" VERBS

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd Masc.</td>
<td>יָמֶהְנָשֵׁנָה</td>
</tr>
<tr>
<td>&quot; Fem.</td>
<td>יָמֶהְנָשֵׁנָה</td>
</tr>
<tr>
<td>1st Com.</td>
<td>יָמֶהְנָשֵׁנָה</td>
</tr>
</tbody>
</table>

**Imperfect**

| 3rd Masc.         | יָמֶהְנָשֵׁנָה | יָמֶהְנָשֵׁנָה |
| " Fem.            | יָמֶהְנָשֵׁנָה | יָמֶהְנָשֵׁנָה |
| 2nd Masc.         | יָמֶהְנָשֵׁנָה | יָמֶהְנָשֵׁנָה |
| " Fem.            | יָמֶהְנָשֵׁנָה | יָמֶהְנָשֵׁנָה |
| 1st Com.          | יָמֶהְנָשֵׁנָה | יָמֶהְנָשֵׁנָה |

**Imperative**

| Masc.             | יָמֶהְנָשֵׁנָה | יָמֶהְנָשֵׁנָה |
| Fem.              | יָמֶהְנָשֵׁנָה | יָמֶהְנָשֵׁנָה |

**Infinitive**

| masc.             | יָמֶהְנָשֵׁנָה |
| fem.              | יָמֶהְנָשֵׁנָה |

**Participle**

| Masc.             | יָמֶהְנָשֵׁנָה |
| Fem.              | יָמֶהְנָשֵׁנָה |

Note on some Anomalous Verbs

- יָמֶהְנָשֵׁנָה = find: Impf. יָמֶהְנָשֵׁנָה, Participle יָמֶהְנָשֵׁנָה.
- יָמֶהְנָשֵׁנָה = come: Impf. יָמֶהְנָשֵׁנָה, Imper. יָמֶהְנָשֵׁנָה, Aph'el יָמֶהְנָשֵׁנָה.
- יָמֶהְנָשֵׁנָה = go: Impf. יָמֶהְנָשֵׁנָה, Imper. יָמֶהְנָשֵׁנָה. When the י would normally follow a vowelless י and thus take a vowel, it falls out of pronunciation, is written with 'linea occultans', and leaves the י to take the vowel; e.g. יָמֶהְנָשֵׁנָה 1st sing. perf., יָמֶהְנָשֵׁנָה f. ptcpl.
§ 29. \"\" AND \"\" VERBS

\( \text{מָהַמ} \) = go up: when the \( ^\wedge \) stands at the end of a syllable the \( \text{מ} \) is assimilated to it, e.g. Impf. Pe'al \( \text{מָהַמ} \), Perf. Aph'el \( \text{מָהִים} \).

\( \text{מָעֵב} \) = give: in the Pe'al it is used only in the Perfect, Imperative, and Participle. The \( ^\wedge \) loses its pronunciation and is written with 'linea occultans' in the following forms: \( \text{מָעֵב} \), \( \text{מָעֵב} \), \( \text{מָעֵב} \), \( \text{מָעֵב} \), \( \text{מָעֵב} \), \( \text{מָעֵב} \), but not in \( \text{מָעֵב} \) and \( \text{מָעֵב} \).

(The root \( \text{מָה} \) is used for the Imperfect: \( \text{מָה} \).)

For the Passive the Ethpe'el is used and takes the regular form for \( \text{מ} \) verbs, i.e. \( \text{מָה} \), \( \text{מָה} \), \&c.

\( \text{מא} \) = live: Impf. Pe'al, \( \text{מא} \) (also \( \text{יָשֶׁר} \) and \( \text{יָשָׁר} \)).

Aph'el (formed partly like that of double \( \text{מ} \) verbs): \( \text{מָא} \), \( \text{מָא} \).

Impf. \( \text{מָא} \), more frequently written \( \text{מָא} \).

Ptcpl. \( \text{מָא} \).

\( \text{מא} \) = be: the Perfect is regular, like \( \text{מָא} \). When used as an enclitic it loses the \( ^\wedge \) in pronunciation, e.g. \( \text{מא} \).

The Imperfect is also regular, \( \text{מא} \), \&c.

Two participles are in use: (i) \( \text{מא} \), f. \( \text{מא} \) = being, becoming. (ii) \( \text{מא} \), f. \( \text{מא} \) = existing, created.

**Vocabulary**

\( \text{מא} \) = throw (Pe. and Aph.).

\( \text{מא} \) = see.

\( \text{מא} \) = ask, demand, seek.

\( \text{מא} \) = loose, destroy, settle; Pa. begin.

\( \text{מא} \) = Pe'al, fill; Pa'el, Shaph'el, fulfil.

\( \text{מא} \) = Ethpa'al, prophesy.

\( \text{מא} \) = call, read.

\( \text{מא} \) = grain.

\( \text{מא} \) = mustard.
Exercise 22

Translate into English:

§ 29.  /"\ AND \"\ VERBS

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 /"\ 

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 L the 3rd sing. masc. has ', in the 3rd plur. masc. an l is inserted, and the o of the masc. is vocalized. After the a of the 3rd fem. plur. a ' is inserted.

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

In all Imperfects the * is retained as a connecting vowel, and is written -
§ 30. PRONOMINAL SUFFIXES TO VERBS

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:

<table>
<thead>
<tr>
<th></th>
<th>3rd Sing. Masc.</th>
<th>2nd Sing. Masc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Com. Sing.</td>
<td>וֹכָּהוּן</td>
<td>פֹּכָּהוּן</td>
</tr>
<tr>
<td>2nd Masc.</td>
<td>וֹכָּהוּן</td>
<td>—</td>
</tr>
<tr>
<td>&quot; Fem.</td>
<td>וֹכָּהוּן</td>
<td>—</td>
</tr>
<tr>
<td>3rd Mas.</td>
<td>וֹכָּהוּן</td>
<td>פֹּכָּהוּן</td>
</tr>
<tr>
<td>&quot; Fem.</td>
<td>וֹכָּהוּן</td>
<td>פֹּכָּהוּן</td>
</tr>
<tr>
<td>1st Com. Plur.</td>
<td>וֹכָּהוּן</td>
<td>פֹּכָּהוּן</td>
</tr>
<tr>
<td>2nd Masc.</td>
<td>וֹכָּהוּן</td>
<td>—</td>
</tr>
<tr>
<td>&quot; Fem.</td>
<td>וֹכָּהוּן</td>
<td>—</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>3rd Plur. Masc.</th>
<th>3rd Plur. Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Com. Sing.</td>
<td>וֹכָּהוּן</td>
<td>וֹכָּהוּן</td>
</tr>
<tr>
<td>2nd Masc.</td>
<td>וֹכָּהוּן</td>
<td>וֹכָּהוּן</td>
</tr>
<tr>
<td>&quot; Fem.</td>
<td>וֹכָּהוּן</td>
<td>וֹכָּהוּן</td>
</tr>
<tr>
<td>3rd Masc.</td>
<td>וֹכָּהוּן</td>
<td>וֹכָּהוּן</td>
</tr>
<tr>
<td>&quot; Fem.</td>
<td>וֹכָּהוּן</td>
<td>וֹכָּהוּן</td>
</tr>
<tr>
<td>1st Com. Plur.</td>
<td>וֹכָּהוּן</td>
<td>וֹכָּהוּן</td>
</tr>
<tr>
<td>2nd Masc.</td>
<td>וֹכָּהוּן</td>
<td>וֹכָּהוּן</td>
</tr>
<tr>
<td>&quot; Fem.</td>
<td>וֹכָּהוּן</td>
<td>וֹכָּהוּן</td>
</tr>
</tbody>
</table>
§ 30. PRONOMINAL SUFFIXES TO VERBS

Suffixes attached to the Imperfect:

<table>
<thead>
<tr>
<th>3rd SING. MASC.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Com. Sing.</td>
</tr>
<tr>
<td>2nd Masc.</td>
</tr>
<tr>
<td>,, Fem.</td>
</tr>
<tr>
<td>3rd Masc.</td>
</tr>
<tr>
<td>,, Fem.</td>
</tr>
<tr>
<td>1st Com. Plur.</td>
</tr>
<tr>
<td>2nd Masc.</td>
</tr>
<tr>
<td>,, Fem.</td>
</tr>
</tbody>
</table>

Suffixes attached to the Imperative:

<table>
<thead>
<tr>
<th>MASC. SING.</th>
<th>FEM. SING.</th>
<th>MASC. PLUR.</th>
<th>FEM. PLUR.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pe'el</td>
<td>סָנָּבְּכָּל</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pa'el</td>
<td>סָנָּבְּכָּל</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st Com. Sing.</td>
<td>סָנָּבְּכָּל</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd Masc.</td>
<td>סָנָּבְּכָּל</td>
<td></td>
<td></td>
</tr>
<tr>
<td>,, Fem.</td>
<td>סָנָּבְּכָּל</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st Com. Plur.</td>
<td>סָנָּבְּכָּל</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Suffixes attached to the Infinitives:

<table>
<thead>
<tr>
<th>Pe'el</th>
</tr>
</thead>
<tbody>
<tr>
<td>סָנָּבְּכָּל</td>
</tr>
<tr>
<td>&amp;c.</td>
</tr>
<tr>
<td>Pa'el</td>
</tr>
<tr>
<td>סָנָּבְּכָּל</td>
</tr>
<tr>
<td>&amp;c.</td>
</tr>
</tbody>
</table>

§ 31. NOMINAL STEMS WITH VOCAL C ENDINGS

There are a large number of stems, derived from "verbs, which end in a vowel, and exhibit certain peculiarities in declension. These arise from the fact that the vowel letter appears as a
§ 31. NOMINAL STEMS WITH VOCALIC ENDINGS

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 ِلِ. These last are peculiar in the fact that in the plural a consonantal ُ appears. The following forms will serve to illustrate the declension of these nouns:

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

<table>
<thead>
<tr>
<th></th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Absolute</td>
<td>Phiral</td>
</tr>
<tr>
<td></td>
<td>Emphatic</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Construct</td>
<td></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th></th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Absolute</td>
<td>Phiral</td>
</tr>
<tr>
<td></td>
<td>Emphatic</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Construct</td>
<td></td>
</tr>
</tbody>
</table>

C. Feminine Abstract Nouns

<table>
<thead>
<tr>
<th></th>
<th>In ُ</th>
<th>In ِ</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Absolute</td>
<td>Emphatic</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1 Adj. = pure.  2 = fool.  3 = part, portion.  4 = story.
### § 31. NOMINAL STEMS WITH VOCALIC ENDINGS

<table>
<thead>
<tr>
<th></th>
<th>In المَجِبُ</th>
<th>In المَعِيدُ, originally of</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Absolute</strong></td>
<td>لَهُ</td>
<td>لَهُ</td>
</tr>
<tr>
<td><strong>Emphatic</strong></td>
<td>لَهُ</td>
<td>لَهُ</td>
</tr>
<tr>
<td><strong>Construct</strong></td>
<td>لَهُ</td>
<td>لَهُ</td>
</tr>
</tbody>
</table>

#### Vocabulary

<table>
<thead>
<tr>
<th>لَهُ</th>
<th>= be pure; Pa'el, purify.</th>
</tr>
</thead>
<tbody>
<tr>
<td>لَهُ</td>
<td>= form, likeness.</td>
</tr>
<tr>
<td>لَهُ</td>
<td>= Pa'el, reconcile.</td>
</tr>
<tr>
<td>لَهُ</td>
<td>= reconciliation.</td>
</tr>
<tr>
<td>لَهُ</td>
<td>= fool.</td>
</tr>
<tr>
<td>لَهُ</td>
<td>= story, history.</td>
</tr>
<tr>
<td>لَهُ</td>
<td>= service.</td>
</tr>
<tr>
<td>لَهُ</td>
<td>= vineyard.</td>
</tr>
<tr>
<td>لَهُ</td>
<td>= strike, beat.</td>
</tr>
<tr>
<td>لَهُ</td>
<td>= cut off.</td>
</tr>
<tr>
<td>لَهُ</td>
<td>= happy is, happy are (with suffix and ل attached to noun or pronoun).</td>
</tr>
</tbody>
</table>

#### Exercise 23

Translate into English:

1. لَهُ كُتُبْ َمَحْلُولًا كُتُبُ كَسِيرَةُ نِعْمَةُ مَنْ عَيْنَّا كُتُبُ َمَحْلُولًا كُتُبُ َمَحْلُولًا كُتُبُ َمَحْلُولًا

2. لَهُ ضَرْعُوبُ قَرْنَةُ مَنْ عَيْنَّا ضَرْعُوبُ قَرْنَةُ ضَرْعُوبُ قَرْنَةُ

3. لَهُ سَلَيْمَةُ مَلَكَةُ قَرْنَةُ سَلَيْمَةُ مَلَكَةُ سَلَيْمَةُ مَلَكَةُ

4. لَهُ سَلَيْمَةُ مَلَكَةُ سَلَيْمَةُ مَلَكَةُ سَلَيْمَةُ مَلَكَةُ

1 = thing.  
2 = prayer.
§ 31. NOMINAL STEMS WITH VOCALIC ENDINGS

6. ليَمُحْثِقُوا لِلَّمِئَةِ أَنفُسَهُمْ خَلَقْتُهُمْ إِنَّهُمْ تَسْأَلُونَ مَا لَمْ يَكُنْ مِنْهُمْ.

7. قَالَوْا لِأَبِي مُحْمَرْ حَدَّثَكُمْ إِلَيْهِما. هُنَّ أُمُّيَّمْ مِلَأَ مُحْمَرْيَةَ إِلَيْهِمَا قَالَ.

8. لَا أُؤَاذُكُمْ إِلَّا لَيْسَ مِنْ أَنفُسِهِمْ مَا أُلْقُوا إِلَيْهِمَا قِلَّةً كُلُّ كَمْ إِلَيْهِمَا قَالَ.

9. قَالُوا قَدْ أَنْبَعَتْ هُنَّ قَبْلَ مَنِيعَتِهِمْ إِنَّهُمْ خَلَقْتُهُمْ وَكَمْ إِلَيْهِمَا قَالَ.

10. قَالُوا أَنْبِعَتْ هُنَّ قَبْلَ مَنِيعَتِهِمْ إِنَّهُمْ خَلَقْتُهُمْ وَكَمْ إِلَيْهِمَا قَالَ.

Translate into Syriac:

1. Lift (m. pl.) me up and cast me from you.
2. You have come into the light and the light has revealed you.
3. Unto what shall I liken you, O daughter of Zion?
4. The priest brought the story before the king and read it to him.
5. He who has seen me has seen my Father, and how can you say, Reveal him to me?
6. We have not seen him, but he has created us that he might fill us with his spirit, and we seek that he may turn us aside from evil.
7. The apostle said to the women, Whatever thing is pure, choose it.
8. I ask that you call him, for he has reconciled you.
9. If your hand cause you to stumble, cut it off and cast it from you.
10. She asked for pure gold and when she received it she cast it on the earth.
11. We seek that by your prayers he may build us up to a beautiful house.

§ 32. NUMERALS

The numerals in Syriac are nouns, standing in apposition to the nouns to which they are attached. As in all Semitic languages the numbers from 1 to 19 have two forms, a masculine and a feminine one, and in the case of 3 to 10 the masculine form of the numeral is used with feminine nouns, and vice versa. The object numbered is in the plural (except after مَأْنَى, مَأْنَى = one) and often in the absolute state, but the emphatic state is also used.
The cardinals are as follows:

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

1 In reading this form only one ل is taken into account.
The numerals from 11 to 19 frequently appear in different forms. Those which are given above are those most commonly met with. Those from 2 to 10 may be used with pronominal suffixes, e.g. \( \text{فُتْحُكَنَّا} \) = the four of them, or they four.\(^1\)

In stating numbers above 20 the larger numerals are placed first, e.g. \( \text{فُتْحُكَنَّا} \text{فُتْحُكَنَّا} \text{فُتْحُكَنَّا} \text{فُتْحُكَنَّا} = 2,753 \) = the four of them.

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

\[
\begin{align*}
1\text{st} & = \text{مُكَبَّرٌ} \\
2\text{nd} & = \text{مُكَبَّرٌ} (f. \text{مُكَبَّرِينَاتٌ}) \\
3\text{rd} & = \text{مُكَبَّرٌ} \\
4\text{th} & = \text{مُكَبَّرٌ} \\
5\text{th} & = \text{مُكَبَّرٌ} \\
6\text{th} & = \text{مُكَبَّرٌ}
\end{align*}
\]

\(^1\) For `the three of them' \( \text{مُكَبَّرٌ} \) is used.
§ 32. NUMERALS

7th = ܡܒܫܕܐ
du
du
9th = ܡܒܫܐ
du
10th = ܕܒܡܐ

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

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

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

ܟܒܡܐ = on the 9th day (of the month);

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

ܟܫܡܐ ܘܫܡܐ ܕܟܚܫܡܐ ܐܒܡܐ ܠܒܒܐ = on the 25th day of the month Ab.

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

Vocabulary

ܒܢܐ = month. ܒܫܡܐ = elder ܒܡܐ = 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 " are especially indicated. Verbs o" arc distinguished by ', and verbs double  by ". In all other cases (except verbs l"\) the vowel may be assumed to be .

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

SYRIAC-ENGLISH

⁄ (f.); ear.

o" Conj.; or.

o' Interj.; O!

\5\0' (f.); path, way.

Jerusalem.

\1\ a, 24, 29 note; go; followed by \, be useful, fit for.

\1\ a, 24, 29 note; go; followed by \, be useful, fit for.
VOCABULARY

13; brother.

*+*; close up.

23, 24; delay.

13; other, another.

(f.); Const. hand.

5, Rel. and Inter. Pron. Fem. Sing.; which, which?

Prep.; like, according to; followed by Conj. as.

Adv.; how, as; Inter., how?

5, Rel. and Inter. Pron. Com. Plur.; who, who?

tree.

5, Rel. and Inter. Pron. Masc. Sing.; which, which?

Israel.

8; there is.

8, Prep.; like.

0, 24; eat; Ethpe., passive; Aph., causative.

Conj.; but.

God.

Elijah.

Elisha.

(f.); rib.

a, 24; learn; Pa., teach.

0, 24; Pe. and Pa., oppress; Ethpe., passive.

13; mother.

Adv.; truly.

24; Ethpe., be constant.

a, 24; say, tell; Ethpe., passive.

lamb.

13; handmaid.

Conj.; when; whenever.

Conj.; if.

Pers. Pron.; I.


man.


10 note, Prep.; between.

House.

10 note, Prep. and Adv.; alone.

10 note, Prep.; without.

Build.

a; enjoy; Aph., give pleasure to.

Flesh.

10 note, Prep.; behind.

Seek.

Husband.

Enemy.

Egg.

(f.); cattle, herd.

See.

Son.

Create.

Creator.

Pa., bless; Ethpa., passive.

Daughter.

Virgin.

10 note, Prep.; after.

Choose.

Create; Ethpe., passive.
man, husband.
Golgotha.
13; goat.
blasphemy.
body.
Particle; for (normally second word).
29; reveal.
revelation.
0, 23; Pe. and Ethpe., be complete.
28; Aph., cover.
garden.
loaf.
bone.
o, 28; touch.

Relative particle, preposition, and conjunction, see § 5.
Fem. wolf.
a, o, 23; Pe., Pa., sacrifice (v.).
sacrifice (n.).
a, 23; lead; Ethpe., passive.
gold.
David.

place.
13; likeness.
a; fear (v.).
 fear (n.).
See § 8.
Particle; but (normally second word).
judge.
judgement.
pure.
29; be pure; Pa., purify; Ethpa., passive.
a, 23; Aph., record; Ethpe., make mention of, remember.
29; be like; Pa., liken; Ethpa., passive.
blood.
31; form, likeness.
a; sleep; Pa., put to sleep.
judge.
a, 23; rise (of sun).
o, 28; bruise, trample on.
o; Aph., approach.
27; tread on.
"Interj.; behold!"

"Hagar."

"Dem. Pron. Fem. Sing.; this."


"Dem. Pron. Fem. Sing.; that."

"16, 29; be."

"he is."


"Dem. Pron. Fem. Sing.; that."

"Adv.; then."

"temple."

"believe."

"faith."

"Adv.; thus, so."

"Dem. Pron. Com. Plur.; these."

"Pa., walk."

"Dem. Pron. Masc. Sing.; this."

VOCABULARY

beloved.

Pa., destroy.

Fem. companion.
m., f. 32; one.

29; be glad.

ro note, Prep.; around.

m., f. new.

love (n.).

29; Pa., show.

29; see.

vision.

29; sin (v.).

sin (n.).

0; tear.

living.

29 note; live.

life.

animal.

Pa., strengthen; Ethpa., passive.

strength.

wisdom.

milk.

0; Pe., Pa., Shaph., change; Ethpa., Eshtaph., passive.

8, 10 note, Prep.; instead of, in favour of.

a, 28; be warm.

13; father-in-law.

wine.

heat.

0, 28; show mercy to.

Plur. torment.

Enoch.

followed by , lacking in.

a; be strong; Ethpa., fortify oneself.

0; stir up.

0; reap.

29; pluck out.

(f.); field.

27; look.

a; be desolate; Aph., make desolate.

mustard.

Aph., curse.
think, reckon, account; Ethpe., passive.

13; sister.

Adj.; good.

good (n.).

with suffix and followed by a; happy is, happy are.

mountain.

blessing.

13; child.

youth (abstract).

sandal.

defilement, pollution.

a; taste.

birth, offspring.

see a.

sea.

Aph., add, do again.

a, 25; be anxious.

Aph., burn (trans.).

be heavy; Pa., honour; Ethpa., passive.

month.

a, 25; inherit.

e, 25; sit, dwell.

a, 23, 25; exceed.

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

pain.

(f.); stone.

o; subdue, besiege; Ethpa., passive.

when.

priest.

10 note; all.

every one who.

dog.

how.
synagogue.

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

crowd.

28; Aph., reprove.

silver.

Capernaum.

Ethpe., be ill; Aph., make ill.

Aph., preach.

sick, ill.

vineyard.

(f.); belly.

Aph., make to stumble.

o; write.

book.

sheet.

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

no, not.

heart.

clothing.

Aph., clothe, with two accusatives: of the person and of the garment.

10 note, Prep.; within.

10 note, Prep.; against.

Adv.; first.

8, Prep.; unto, towards.

bread.

curse.

there is not.

night.

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

torch.

10 note, Prep.; in front of.

10 note, Prep.; above.

10 note, Prep.; with a view to.

tongue, language.

Inter. and Rel. Pron., what; Conj., when.
food.
speech.
a, 26; cease; used impersonally, weary.
wilderness.
city.
something; nothing.
gift.
Moses.
death.
29; beat.
immediately.
10 note, Prep.; because of; followed by , Conj., because. The form — is used before suffixes.
13; water.
die.
o, 23; get or give in marriage; Aph., give in marriage.
29; Pe., Pa., Shaph., fill, fulfil.
o, 23; season with salt.
(f.); salt.
fulness.
o; promise; Aph., make king.
king.
counsel.
kingdom.
queen.
Pa., speak.
teacher.
teaching.
13; word.
wealth.
5, Inter. Pron.; who?
8, Prep.; from.
5, Inter. Pron.; what? why?
( = ) who?
number.
31; part.
helper.
Egypt.
o; purify.
oil.
able.
tent, dwelling.
29; Ethpa., prophesy.
prophet.
c, 22; draw; 
Pa., beat.

27; wander.

a, 23; shine.

river.

light.

fish.

(f.); fire.

27; rest (v.).

o, 22; go down, come down.

a and o, 22, 23; keep.

rest (n.).

yoke.

standard.

law.

a, 22; take.

pour.

o, 22; blow, arouse.

e, 22; fall; 
Aph., bring down.

o, 22; go out; 
Aph., bring out.

cost.

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

0, 22; plant.

a, 22; cling to.

eagle.

c, 22; give (only used in the Impf. and related parts).

a, 26; be old.

a, 26; wear sandals.

old.

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

a, 23; 
Pa., hope.

; worship.

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

Emphatic ; many (Adj.).

a; Pe. and Aph., bear witness.

chain.

Satan.

10 note, Prep.; except; followed by .

treasure.

Ethpa., understand.

a, 22, 29 note; rise, go up; 
Aph., raise.
SYRIAC-ENGLISH

\[ \kappa \] 8 note, Prep.; upon, above, concerning.
\[ \kappa \] o; conquer.
\[ \kappa \] world, age, eternity.
\[ \kappa \] fault, cause.
\[ \kappa \] 8, Prep.; with.
\[ \kappa \] Plur. ; people, nation.
\[ \kappa \] a; be baptized; Aph., baptize.
\[ \kappa \] a, 23; dwell.
\[ \kappa \] 29; answer.
\[ \kappa \] (f.); sheep, flock.
\[ \kappa \] (f.); cloud.
\[ \kappa \] heavy.
\[ \kappa \] o; embrace.
\[ \kappa \] impulse, moving force.
\[ \kappa \] o; flee.

\[ \kappa \] fruit.
\[ \kappa \] mouth.
\[ \kappa \] commandment.
\[ \kappa \] a, 23; become tasteless.
\[ \kappa \] o, 28; sprinkle, break (bread).

\[ \kappa \] 27; put.
\[ \kappa \] 31; blind.
\[ \kappa \] 29; hate.
\[ \kappa \] swallow.
\[ \kappa \] o, 23; do.
\[ \kappa \] a; satisfy.
\[ \kappa \] Sarah.

\[ \kappa \] festival.
\[ \kappa \] e; do, make.
\[ \kappa \] servant, slave.
\[ \kappa \] work.
\[ \kappa \] a, 23; cross over, transgress; Aph., causative.
\[ \kappa \] heifer.
\[ \kappa \] chariot.
\[ \kappa \] 10 note, Prep.; until; followed by ?, Conj., until.
\[ \kappa \] Eden.
\[ \kappa \] o, 23; Pa., help.
\[ \kappa \] Church.
\[ \kappa \] evildoer.
\[ \kappa \] Plur. ; thigh.
\[ \kappa \] (f.); eye.
\[ \kappa \] o, 28; enter.
VOCABULARY

1. **divide**; *Ethpe.* and *Ethpa.* passive.
2. **a and o, 23; till, cultivate**; *Ethpe.* passive.
3. **o; break, cut off**.
4. **o; *Pe.* and *Pa.* command.
5. **grain**.
6. **saviour**.
7. **bird**.
8. **face**.
9. **o; deliver; *Ethpe.* passive**.
10. **o; stretch out**.
11. **Pa.* expound.
12. **a, 23; open; *Ethpe.*, *Ethpa.* passive**.

---

- **Cain**.
- **o; invoke; *Pa.* receive**.
- **tomb**.
- **holy**.
- **holiness**.
- **o; be first; *Pa.* overtake, anticipate, used adverbially = first; *Ethpa.* be overtaken**.
- **10 note, *Prep.*; before**.
- **first (Adj.)**.
- **vessel**.
- **sacrifice, gift**.
- **o; kill**.
- **voice**.
- **Pa.* honour**.
- **27; arise; *Pa.* (סר) establish**.
- **nest**.
- **29; read, call**.
- **o; draw near; *Pa.* offer up; *Ethpa.* be brought near; *Aph.* fight**.
- **13; village**.
- **(f.) horn**.
skull.
elder.

13; great.
foot.
stone (v.).
persecute, pursue.
Roman.
anger.
spirit.
be drunk.
love; Pa., have compassion on.
friend.
head.
beginning.
be high.
high.
Pe., Aph., throw; Ethpe., passive.
evening.
reconcile.
spit.
accuse.
a, 26; ask; Ethpe., refuse; Aph., grant.
o, 28; come down.
o; loose, dismiss, allow, forgive, leave.
Pe., Pa., throw.
Pa., send.
glory.
despise.
fool.
Sheol.
peace (opposed to war).
fetters.
dwell in; Aph., causative.
send.
rule over.
sleep, rest (n.).
apostle.
lawful.
Solomon.
be complete; Ethpe., be betrayed; Pa., complete;
Ethpa., be fulfilled; Aph., betray; Ettaph., be betrayed.
peace (prosperity).
VOCABULARY

Plur. | مَعْدَةُ‬; name.

| مَعْدَةَ‬ | 13; heaven.

| مَعْدَةٍ‬ | a, 23; hear.

| مَعْدَةٍ Plur. | مَعْدَةٗ‬; serve; Ethpa., passive.

| مَعْدَةً (m. and f.) | sun.

| مَعْدَةٍ 29; Pa., turn aside (trans.); Ethpa., passive.

| مَعْدَةٍ 13; year.

| مَعْدَةَ | beautiful.

| مَعْدَةٍ a, 23; be pleasing.

| مَعْدَةٍ | o; lift up, take away.

| مَعْدَةٍ a, 28; be firm; Aph., believe.

| مَعْدَةٍ 29; loose, destroy, settle; Pa., begin.

| مَعْدَةَ | true.

| مَعْدَةً | truth.

| مَعْدَةٗ six (with masc. nouns).

| مَعْدَةٙ Plur. | مَعْدَةٗ‬; foundation.

| مَعْدَةٕ 29(usually written مَعْدَةٗ‬); drink.

| مَعْدَةٍ 27; repent.

| مَعْدَةٍ a and o, 23; break.

| مَعْدَةٍ 13; breast.

| مَعْدَةٍ ox.

| مَعْدَةٍ 10 note, Prep.; beneath.

| مَعْدَةٗ Ethpa'lı, be brought down.

| مَعْدَةٗ prayer.

| مَعْدَةٗ disciple.

| مَعْدَةٗ 32; three.

| مَعْدَةٍ a, 23; wonder; Aph., astonish.

| مَعْدَةٗ Adv.; there.

| مَعْدَةٍ a; be upright, firm; Aph., establish.

| مَعْدَةٗ 32; two; مَعْدَةٗ second.

| مَعْدَةٗ gate.

| مَعْدَةٗ 31; reconciliation.

| مَعْدَةٗ 31; mind.

| مَعْدَةٗ glory.

| مَعْدَةٗ service.

| مَعْدَةٗ history, story.
<table>
<thead>
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<th>English</th>
<th>Syriac</th>
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</table>
| Able, be | 发展格局
| Above | 发展格局 |
| Abraham | 发展格局 |
| According to | 发展格局 |
| Account | 发展格局 |
| Accuse | 发展格局 |
| Add, | 发展格局 |
| After | 发展格局 |
| Again, do | 发展格局 |
| Against | 发展格局 |
| Age | 发展格局 |
| Alive | 发展格局 |
| All | 发展格局 |
| Allow | 发展格局 |
| Alone | 发展格局 |
| Also | 发展格局 |
| Among | 发展格局 |
| Anger | 发展格局 |
| Animal | 发展格局 |
| Another | 发展格局 |
| Answer | 发展格局 |
| Anticipate | 发展格局 |
| Anxious, be | 发展格局 |
| Apostle | 发展格局 |
| Approach | 发展格局 |
| Arise | 发展格局 |
| Around | 发展格局 |
| Arouse | 发展格局 |
| As | 发展格局 |
| Ask | 发展格局 |
| Astonish | 发展格局 |
| At | 发展格局 |
| Baptize | 发展格局 |
| Be | 发展格局 |
| Bear | 发展格局 |
| Beat | 发展格局 |
| Beautiful | 发展格局 |
| Because | 发展格局 |
| Because of | 发展格局 |

**B**

<table>
<thead>
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<th>English</th>
<th>Syriac</th>
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<tbody>
<tr>
<td>Be</td>
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<td>Bear</td>
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<td>发展格局</td>
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<tr>
<td>Because of</td>
<td>发展格局</td>
</tr>
</tbody>
</table>

*With suffixes.*
Before, Adv., ךינא; Prep., ךינא, 10 note.
Beget, ךינא a, 25, Aph.
Begin, מַלָק, Pa., 29.
Beginning, מַלָק, 10 note.
Behold! Interj., גֵּדָא.
Believe, מַלָק, 10 note, Aph.
Belly, סָהַד (f.).
Beloved, סָהַד.
Beneath, Prep., מַלָק, 10 note.
Beside, Prep., מַלָק, 10 note.
Besiege, מַלָק 0.
Betray, מַלָק 0, 10 note. Aph.; passive, Ethpe. and Ettaph.
Between, Prep., מַלָק, 10 note.
Bind, מַלָק 0, 23, 24; passive, Ethpe.
Bird, מַלָק.
Blasphemy, מַלָק.
Bless, מַלָק Pa.
Blessing, מַלָק.
Blind, מַלָק, 31.
Blood, מַלָק.
Blow, מַלָק 0, 23.
Body, מַלָק.
Bone, מַלָק.
Book, מַלָק.
Borrow, מַלָק a, 25.
Bread, מַלָק.
Break, מַלָק a, 0, 23, מַלָק 0, 28, מַלָק 0.
Breast, מַלָק, 13.
Bring, מַלָק, 24, 29, Aph.; מַלָק, 25, Aph.
Bring down, מַלָק, 22, Aph.
Bring out, מַלָק, 22, Aph.
Brother, מַלָק, 13.
Bruise, מַלָק, 28.
Build, מַלָק, 29.
Burn, מַלָק a, 25, intrans., Pe.; trans., Aph.; passive, Ettaph.
But, מַלָק (normally second word)
Buy, מַלָק e.
By (agent) מַלָק .

C

Cain, מַלָק.
Calf, מַלָק.
Call, מַלָק, 29.
Can, see Able.
Capernaum, מַלָק.
Cast, ًما, 29, Pe., Aph.
Cattle, ًلمش (f.).
Cause, ًماش.
Cease, ًالى a, 26.
Chain, ًماشما.
Change, ًسكة o, Pe., Pa. and Shaph.; passive, Ethpa. and Eshtaph.
Chariot, ًشلخ.
Child, ًلدن, 13.
Choose, ًهد.
Church, ًتكب.
City, ًمثبا.
Cling to, ًقدب a, 22.
Close up, ً+p, 24, Aph.
Clothe, ًحده Aph.
Clothing, ًحدهما.
Cloud, ًحنة (f.).
Come, ًلأ, 24, 29.
Come down, ًشة o, 22; مَٰنَا o, 28.
Come out, ًهد o, 22.
Comfort, ًحَتِ, 23, Pa.
Command, ًقم o, Pe., Pa.
Commandment, ًقمشًا.
Companion, ًنَجُن, Fem. ًنَجًا.
Compassion, have, ًسم Pa.
Complete, be, ًمَدَّم a, Pe.; ًمَدَّم o; (causative, Aph. of either).
Concerning, ًذك, 8, 10 note.
Conquer, ًدم o.
Constant, be, ًضم 24, Ethpe.
Cost, ًبسَٰن.
Counsel, ًمَدَن.
Cover, ًّم, 28, Aph.
Create, ًحَدَا, 29, ًدم o; passive, Ethpe.
Creator, َّذِدَدَا.
Cross (n.), ًمِّجَدًا.
Cross over, ًحَدَا a, 23.
Crowd, ًّنَا.
Crucify, ًمَكَح o; passive, Ethpe.; ًهم o.
Cultivate, ًفَّدَا a and o, 23.
Curse, ًسم Aph., ًكُ، 27.
Cut off, ًسم o.

D
Daughter, ًشِبا, 13.
David, ًمُؤَم.
Day, ًنَفَص, construct ًنَفَص, ًنَفَص Plur. (i) ًنَفَصَ, ًنَفَصَ (ii) ًنَفَصَ.
Death,
Defilement,
Delay, sās, 23, 24, Aph.
Deliver (set free), ḫām o; passive, Ethpe.; (hand over), ṭākām Aph.; passive, Ethpe. and Ettaph.
Desert, ṭōqān.
Desolate, be, ṣēb a; causative, Aph.
Despise, ṭēs, 27; ʿāl, 28, Aph.
Despised, be, ʿāl, 28.
Destroy, ṣella Pa.; ḥām, 24, Aph.; ṣēb, 29.
Die, ṣēb, 27.
Disciple, ʿalasīm.
Dismiss, ṣēb o.
Divide, ṣēl o.
Do, ḥām o, 23; ḥām e; passive, Ethpe.
Dog, ḥākān.
Down, be brought, ṣēm Ethpa'li.
Down, come, ṣēb o, 22; ṣēb o, 28.
Draw, ṣēl e, 22.
Draw near, ṣēl o.
Drink, ḥām (ḥalāq), 29.

Drunk, be, ṣēb, 29.
Dwell, ḥām a, 23; ṣēb c, 25.
Dwell in, ṣēb a; causative, Aph.
Dwelling, ʿālāqān, ʿālāqān.

E
Eagle, ḥām.
Ear, ʿayn (f.).
Earth, ʿaddāk (f.).
Eat, ḥām o, 24.
Eden, ḥām.
Egg, ḥākān.
Egypt, ḥākān.
Elder, ʿālmān.
Elijah, ʿīlīn.
Elisha, ʿīsān.
Embrace, ṣēb o.
Enemy, ḥākān.
Enoch, ṣēm.
Enter, ṣēb o, 28.
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G

Garden, سلامًا.

Gate, سلامًا.

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Q
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Note: The above text is a list of vocabulary items with their Arabic equivalents and page numbers from an Arabic-English dictionary.
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