Introduction to Syriac

W. M. Thackston
INTRODUCTION TO SYRIAC

An Elementary Grammar with Readings from Syriac Literature

Wheeler M. Thackston

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Readings from Syriac Literature
by Wheeler M. Thackston

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Preface

SYRIAC IS THE ARAMAIC DIALECT of Edessa, now Urfa in Eastern Turkey, an important center of early Christianity in Mesopotamia. Edessene Syriac was rapidly accepted as the literary language of all non-Greek eastern Christianity and was the primary vehicle for the Christianization of large parts of central and south-central Asia. Even after the rupture in the fifth century between the monophysitic Jacobite church of Syria and the Nestorian Church of the East, which coincided geographically with the Persian Empire, Syriac remained the liturgical and theological language of both these "national" churches. Today it is the classical tongue of the Nestorians and Chaldeans of Iran and Iraq and the liturgical language of the Jacobites of Eastern Anatolia and the Maronites of Greater Syria. As a result of the far-reaching missionary activity of Syriac speakers, the script of Mongolian even today is a version of the Syriac alphabet written vertically à la chinoise instead of horizontally. Syriac is also the language of the Church of St. Thomas on the Malabar Coast of India.

Syriac belongs to the Levantine (northwest) group of the central branch of the West Semitic languages together with all other forms of Aramaic (Babylonian Aramaic, Imperial Aramaic, Palestinian Aramaic, Samaritan, Mandaean) and Canaanite (Ugaritic, Hebrew, and Phoenician). Also to the central branch belongs the North Arabian group, which comprises all forms of Arabic. Classical Ethiopic (Ge‘ez) and many modern Ethiopian and South Arabian languages fall into the south branch of West Semitic. More distantly related are the East Semitic Akkadian (Assyrian and Babylonian)
INTRODUCTION TO SYRIAC

and Eblaite.

Syriac literature flourished from the third century on and boasts of writers like Ephraem Syrus, Aphraates, Jacob of Sarug, John of Ephesus, Jacob of Edessa, and Barhebraeus. After the Arab conquests and the advent of Islam in the seventh century to the area over which eastern Christianity held sway, Syriac became the language of a tolerated but disenfranchised and diminishing community and began a long, slow decline both as a spoken tongue and as a literary medium in favor of the dominant Arabic. Although there are a few scattered pockets of Aramaic speakers left in remote areas of the Near East, there are no immediate descendants of Syriac spoken today.

Of major importance is the role Syriac played as the intermediary through which Greek learning and thought passed to the Islamic world, for it was Syriac-speaking translators who first turned the corpus of late Hellenistic science and philosophy from Syriac into Arabic at the Dār al-Hikma in caliphal Baghdad. Syriac translations also preserve much Middle Iranian wisdom literature that has been lost in the original Persian.

In this text the language is presented both in the Syriac script, as it will always be seen, and in transcription, which is given so that the pronunciation of individual words and the structure of the language as a whole may be represented as clearly as possible. As is the case with most Semitic languages, Syriac leaves so much of a word unwritten that to read an unvocalized text requires a good deal of decipherment on the part of the reader. It is essential therefore for the learner to become accustomed as early as possible to recognizing words, along with all their potential readings, from the written consonantal skeleton.

After the first few lessons, the majority of the sentences in the exercises—and all of the readings in later lessons—are taken directly from the Pšittā, the standard Syriac translation of the Bible. It is recognized on the one hand that most students learn Syriac as an adjunct to biblical or theological studies and will be interested primarily
in this text; it is difficult, on the other hand, to overestimate the stylistic influence of the Bible on Syriac authors in general. Biblical passages also have the advantage of being familiar, to some degree or other, to most English-speaking students.

Sections II and V of Preliminary Matters must be studied thoroughly before proceeding to the grammar because an understanding of the principles of *begadkepat* and the schwa, as well as vocalic reduction, is mandatory before any substantial grammatical explanations can be given. There is a preliminary exercise on p. xxvi; it should be done after one has become familiar with the contents of section II of Preliminary Matters (pp. xxii–xiv). The answers to the exercise are given on p. 224, as are transcriptions of the exercises for lessons one through five. These are intended not as a crutch but as a check for readings and spirantizations. After the twenty lessons of grammar have been finished, the learner should proceed to the section of Readings beginning on page 151, where a few biblical passages and some specimens of religious and secular literature are given. All words that occur in the reading section are contained in the Vocabulary.

For many of those whose interest in Syriac stems from biblical studies or from the history of eastern Christianity, Syriac may be their first Semitic language. Every effort has been made in the presentation of the grammar to keep the Semitic structure of the language in the forefront and as clear as possible for those who have no previous experience with languages of that family. Syriac is structurally perhaps the simplest of all the Semitic languages. It is free of the complexities of classical Arabic, has little of the unpredictability of Biblical Hebrew, and is not subject to the great dialectal and regional differences of Jewish and Imperial Aramaic.

A chart of correspondences among Arabic, Hebrew, and Syriac is given on p. xxv for the benefit of those who are approaching Syriac with a knowledge of one or more of the Semitic languages. Those who have not studied Hebrew or Arabic may safely ignore this section.
Preliminary Matters

I. THE SOUNDS OF SYRIAC

Consonants. The consonants of Syriac are as follows.

STOPS

\begin{align*}
\text{p} & \quad \text{the } p \text{ in 'pit'} \\
\text{b} & \quad \text{the } b \text{ in 'bit'} \\
\text{t} & \quad \text{the } t \text{ in 'ten'} \\
\text{d} & \quad \text{the } d \text{ in 'den'} \\
\text{k} & \quad \text{the } c \text{ in 'cave'} \\
\text{g} & \quad \text{the } g \text{ in 'gave'}
\end{align*}

SPIRANTS

\begin{align*}
\text{p} & \quad \text{the } f \text{ in 'fan'} \\
\text{b} & \quad \text{the } \nu \text{ in 'van'} \\
\text{t} & \quad \text{the } \theta \text{ in 'thing'} \\
\text{d} & \quad \text{the } \theta \text{ in 'then'} \\
\text{k} & \quad \text{the } \textit{ch} \text{ of German } \textit{Bach}, \text{ Scottish 'loch,' and the Arabic } \check{\text{x}}, \text{ a voiceless velar fricative, pronounced like a scraped } k \text{ but slightly further back in the throat; the point of articulation is against the soft palate } [x]. \text{ The voiced counterpart to the spirantized } k \text{ above, a voiced velar fricative, the Arabic } \check{\text{g}}, \text{ rather like a gargle } [\gamma].
\end{align*}

VELARIZED CONSONANTS

\begin{align*}
\text{t} & \quad \text{articulated like } t \text{ but with the tongue raised high against}
\end{align*}
PRELIMINARY MATTERS

the velar ridge; accompanied by a constriction in the throat as a secondary articulation, like the Arabic \( \text{ذ} \), [t]

\( \text{s} \) articulated like \( \text{s} \) but, as with \( \text{t} \) above, the tongue is raised toward the velar ridge; \( \text{s} \) also has a constriction in the throat as a secondary articulation, like the Arabic \( \text{ص} \), [s]. The European tradition mispronounces as "ts."

FRICATIVES

\( \text{s} \) the \( s \) in 'sip'

\( \text{\(\grave{s}\)} \) the \( s\)h in 'ship'

\( \text{z} \) the \( z \) in 'zip'

GLOTTO-PHARYNGEALS

\( \text{h} \) the \( h \) in 'hat'

\( \text{\(\grave{c}\)} \) the voiced pharyngeal fricative, in which the vocal cords vibrate with the muscles of the throat tightly constricted; correct pronunciation is something approximating a gag (the Arabic \( \text{خ} \)).

\( \text{\(\text{h}\)} \) a voiceless pharyngeal fricative [\( \text{h} \)], articulated like \( \text{h} \) but father forward in the throat with the throat muscles severely constricted to produce a low hissing sound with no trace of scraping (the Arabic \( \text{خ} \)).

NASALS, CONTINUANTS, SEMIVOWELS

\( \text{m} \) the \( m \) in 'moon'

\( \text{n} \) the \( n \) in 'noon'

\( \text{l} \) the \( l \) in 'leaf'

\( \text{r} \) the flap of the Spanish and Italian \( r \), not the constriction of American English

\( \text{w} \) the \( w \) in 'wet'

\( \text{y} \) the \( y \) in 'yet'
Vowels. Syriac has the following vowels:

- **a** short ā, like the o in ‘dot’
- **ā** long ā: in the Eastern Syriac tradition ā is pronounced like the a in ‘father’; in the Western tradition it is pronounced like the o in ‘bone’
- **e** short ē, like the e of ‘debt’
- **ē** long e, like the ay of ‘day’
- **ey** also long ē, used to show certain morphological forms
- **ê** in Eastern Syriac this vowel is pronounced exactly like ē;
- **i** long ĩ, like the ee in ‘see’
- **o** both short and long o are pronounced in East Syriac like the o in ‘bone’; in West Syriac o merged with u everywhere. The long ō is used to indicate an irreducible.
- **u** long ū, like the oo in ‘moon’

II. **BEGADKEPAT AND THE SCHWA**

The stops p, b, t, d, k and g and their spirantized counterparts (p̂, b̂, t̂, d̂, k̂, ĝ), known collectively as the *begadkepat* letters, occur in mutually exclusive environments.

(a) Only stops occur doubled, never spirants, i.e., -pp-, -bb-, etc., not -pp-, -bb-, etc., as in neppel ‘he falls,’ saggi ‘much,’ and meddem ‘thing.’

(b) The stops occur word-initially when preceded by a word ending in a consonant. The stops occur within a word at the beginning of a syllable (see section III) that is immediately preceded by one other consonant that is preceded by a vowel, as in malkā ‘king,’ men ber ‘from my son,’ and lwāt gabrā ‘unto the man.’

(c) When preceded by any vowel, even across word boundaries,
the stops are spirantized, as in *neplet* (*neplet*) ‘I fell,’ *hāpek-nā* (*hāpek-nā*) ‘I am returning,’ *ebad* (*ebad*) ‘he perished,’ *bnā baytā* (*bnā baytā*) ‘he built a house,’ and *nektob* (*nektob*) ‘he writes.’

“Any vowel” in the above definition includes the schwa (ə), an unpronounced “relic,” the position of which is almost entirely predictable:

(1) In any word-initial cluster of two consonants, a schwa is assumed between the two, e.g., *ktab* → *kətab* ‘he wrote,’ *‘bad* → *‘əbad* ‘he made,’ and *tpalleg* → *təpalleg* ‘you divide.’

The addition of a proclitic to such words spirantizes the first letter. The second letter, already spirantized, remains spirantized. For example, *ktab* ‘he wrote’ begins with two consonants; therefore, a schwa falls between the *k* and the *t*, spirantizing the *t*, and the *b* is spirantized by the vowel that precedes it: *kətab*. The addition of a proclitic like *da-* (*da-ktab* ‘he who wrote’) results in the spirantization of the *k*, and the *t* and *b* remain spirantized as before: *da-ktab*. If another proclitic like *w-* is added (*w-da-ktab* ‘and he who wrote’), a schwa is assumed between the *w* and the *d*, spirantizing the *d*: *wə-da-ktab*.

(2) In any cluster of three consonants, a schwa is assumed between the second and third consonants, e.g., *madbrā* → *mad-bərā* ‘wilderness,’ *hallket* → *halləket* ‘I walked,’ *atttā* → *attətā* ‘woman,’ and *makkkat* → *makkəkat* ‘she humbled.’

The existence of the schwa is so entirely predictable that its use will be dispensed with in this book. The few exceptions that occur, mainly for historical reasons, will be noted.

Rule (a) does not apply across morphological boundaries. For instance, in the word *baytā* ‘house,’ the initial *b*- is a stop when the word is sentence-initial or preceded immediately by a word that ends in a consonant. When a proclitic like the preposition *b-* is added, the second *b* is spirantized by applying rule c(1), giving *b-baytā* ‘in the house.’ If another proclitic, such as *da-* , is added, the resulting *da-b-
**INTRODUCTION TO SYRIAC**

*bayṭā* will have the first *b* spirantized by the vowel of *da*-. Doubled spirants occur only across morphological boundaries or as a result of vocalic reduction—never word-internally.

There are two important and constant exceptions to the *begadkepat* rules:

1. The *-t* of the feminine termination *-ṭā* (see §1.2) is always spirantized, whether it conforms to the *begadkepat* rules or not—for instance *antlrā* ‘maidservant.’ The only exception to this rule occurs when the feminine *-ṭā* is preceded immediately by *t*, as in *mdbṭṭā* (with nonspirantized doubled *t*).

2. The pronominal enclitics of the second-person plural, masculine *-kon* and feminine *-kēn*, always have spirantized *-k*.

In addition, certain verb-forms have endings not conditioned by the *begadkepat* rules. These will be noted as they occur.

**III. SYLLABIFICATION**

Every syllable in Syriac begins with one and only one consonant, which is necessarily followed by a vowel (long, short, or schwa). Any two-consonant cluster is then broken between the two because no syllable may begin with more than one consonant. Clusters of three consonants have an implied schwa between the second and third consonants (see c(2) above) and are therefore treated as two-consonant clusters. In words that begin with a vowel, the initial vowel is reckoned a glottal stop plus vowel; where it occurs, the glottal stop is treated like any other consonant. Examples: *malkā* (*mal-kā*), *ṭurā* (*tu-rā*), *śmayyā* (*š-e-may-yā*), *emar* (*e-mar*), *maktā* (*mal-kātā*), *madbrā* (*mad-brā*), *sleqt* (*s-e-leqt*), *ḥakkim* (*ḥak-kim*). Syllables ending in a vowel are called “open”; those that end in a consonant are called “closed.”
V. VOCALIC REDUCTION AND PROSTHESIS

An important element of Syriac phonology is the principle of retrogressive vocalic reduction. Simply stated, any short vowel \((a, e, o)\) in an open syllable is reduced to zero or schwa \((\text{IC} \rightarrow \text{IC} \rightarrow \text{IC})\). Such reduction is always calculated retrogressively, i.e., from the end of the word back toward the beginning. Examples: \(\text{qatel} + -\text{in} \rightarrow *\text{qat-te-lin} \rightarrow \text{qatlin}; \text{nektob} + -\text{un} \rightarrow *\text{nek-to-bun} \rightarrow \text{nektbun}; \text{saddar} + -\text{ak} \rightarrow *\text{sad-da-rak} \rightarrow \text{saddrak}; \text{ta}\text{c} \text{el} + -\text{an} \rightarrow *\text{ta}\text{c} \text{e}-\text{lan} \rightarrow \text{ta}\text{c} \text{lan}.\)

Words are immune to vocalic reduction in the following cases:

1. with the optional third-person plural perfect endings \(-\text{un}\)
and -ēn (see §1.3);

(2) with the singular copulas -u and -i (see §6.2);

(3) in syllables resulting from the loss of glottal stop, e.g., še'let → šelet.

The principle of prosthesis is as follows: wherever vocalic reduction would give a glottal stop a schwa, the schwa is replaced with the vowel e and the glottal stop is then dropped (C'C → C'eC → CeC). For example, neš'al + -un → *neš-'a-lun → *neś'ulu → *neš'elu → nešelun, and *'amar → *'mar → *'emar → emar.

Similarly when the two "weak" consonants w and y occur in a position that would require them to take schwa, they become the full vowels u and i respectively, e.g., *ḥadwā → *ḥadwātā → ḥadutā, *ydač → *ydača → idač, *etyle → *etyleč → etyleč. Syllables resulting from such changes are immune to vocalic reduction.
VI. THE SYRIAC ALPHABET

The Syriac alphabet, written from right to left, was developed from the Aramaic alphabet and, like Arabic, is basically a cursive script, i.e., most letters are joined one to another within a word. All letters connect from the right, and all but eight letters (indicated by asterisks below) connect forward to the left. Most of the various forms of a given letter are quite similar; only kāp and nun have wildly divergent forms.

There are three varieties of Syriac script in use, Estrangela, Nestorian and Jacobite. Because of its linear simplicity and elegance, Estrangela has much to recommend it and has been chosen as the basic script for this book.

The Estrangela letters are as follows:

<table>
<thead>
<tr>
<th>ARAMAIC EQUIVALENT</th>
<th>FINAL/ALONE FORM</th>
<th>INITIAL/MEDIAL FORM</th>
<th>NAME OF LETTER</th>
<th>VALUE</th>
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<td>א</td>
<td>א</td>
<td>ḥelap*</td>
<td>', -ā, -ē</td>
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<td>ב</td>
<td>ב</td>
<td>bēt</td>
<td>b</td>
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<td>gāmal</td>
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<td>ד</td>
<td>ד</td>
<td>dālat*</td>
<td>d</td>
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<td>ה</td>
<td>ה</td>
<td>hēt*</td>
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<td>w, o, u</td>
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xvii
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<td>ᵅ</td>
<td>ᵅ</td>
<td>lāmad</td>
</tr>
<tr>
<td>ᵅ</td>
<td>ᵅ</td>
<td>ᵅ</td>
<td>ᵅ</td>
<td>mim</td>
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<tr>
<td>ᵅ</td>
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<td>ᵅ</td>
<td>ᵅ</td>
<td>nun</td>
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<td>ᵅ</td>
<td>ᵅ</td>
<td>ᵅ</td>
<td>ᵅ</td>
<td>semkat</td>
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<tr>
<td>ᵅ</td>
<td>ᵅ</td>
<td>ᵅ</td>
<td>ᵅ</td>
<td>āē</td>
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<tr>
<td>ᵅ</td>
<td>ᵅ</td>
<td>ᵅ</td>
<td>ᵅ</td>
<td>pē</td>
</tr>
<tr>
<td>ᵅ</td>
<td>ᵅ</td>
<td>ᵅ</td>
<td>ᵅ</td>
<td>šādē</td>
</tr>
</tbody>
</table>

The Nestorian (East Syriac) letters are as follows. Note particularly the ālap and the various forms of kāp.
The Jacobite (West Syriac) letters are as follows. Note particularly the various forms of dālat, rēš, kāp, and taw and the double lines of the final cē and lāmad.

<table>
<thead>
<tr>
<th>ALONE</th>
<th>FINAL</th>
<th>MEDIAL</th>
<th>INITIAL</th>
<th>NAME</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>ह</td>
<td></td>
<td>हेत</td>
</tr>
<tr>
<td>द</td>
<td>द</td>
<td>द</td>
<td>द</td>
<td>देत</td>
</tr>
<tr>
<td>श</td>
<td>श</td>
<td>श</td>
<td>श</td>
<td>शेत</td>
</tr>
<tr>
<td>ध</td>
<td>ध</td>
<td>ध</td>
<td>ध</td>
<td>धेत</td>
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<tr>
<td>भ</td>
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<td>भ</td>
<td>भेत</td>
</tr>
<tr>
<td>ब</td>
<td>ब</td>
<td>ब</td>
<td>ब</td>
<td>देत</td>
</tr>
<tr>
<td>त</td>
<td>त</td>
<td>त</td>
<td>त</td>
<td>तेत</td>
</tr>
<tr>
<td>थ</td>
<td>थ</td>
<td>थ</td>
<td>थ</td>
<td>थेत</td>
</tr>
<tr>
<td>य</td>
<td>य</td>
<td>य</td>
<td>य</td>
<td>योद</td>
</tr>
<tr>
<td>र</td>
<td>र</td>
<td>र</td>
<td>र</td>
<td>रक</td>
</tr>
<tr>
<td>ल</td>
<td>ल</td>
<td>ल</td>
<td>ल</td>
<td>लेम</td>
</tr>
<tr>
<td>त्र</td>
<td>त्र</td>
<td>त्र</td>
<td>त्र</td>
<td>त्रेम</td>
</tr>
<tr>
<td>इ</td>
<td>इ</td>
<td>इ</td>
<td>इ</td>
<td>इ</td>
</tr>
</tbody>
</table>

1Only when word final and connected to preceding letter.
INTRODUCTION TO SYRIAC

\[
\begin{array}{ccccc}
\text{qop} & \text{reš} & \text{šin} & \text{taw} \\
\end{array}
\]

and the special digraph for an initial ālap-lāmad:

\[
\text{ālap-lāmad}
\]

As in most Semitic alphabets, the graphic system basically repre­
sents the consonants. The short vowels \(a\) and \(e\) are not at all repre­
sented graphically.

Ālap represents (1) all initial vowels, as in \(\text{ar} \ \text{ā} \ \text{ʿearth,}
\)

ādam ‘Adam,’ and ēmar ‘he said,’ (2) final -ā and final -ē,

as in ktābā ‘book’ and gabrē ‘men,’ as well as (3) origi­
nal glottal stop, as in nešal (originally neš’al—even though the

glottal stop was dropped from pronunciation in Syriac, the ālap re­

ained as a historical spelling).

Yod is used (1) as the consonant y as in yāda and mal­
yā, and (2) to represent the vowels i and internal ē as in sim and bēt. The vowel ē is sometimes spelled with yod and sometimes

not, as in hwēt ‘I was’ but ēdētā ‘church.’ Initial \(i\) and ē

are spelled ālap-yod, as in izgaddā ‘envoy.’

Wāw serves (1) as the consonant w as in wālē and yawmā, and (2) to indicate the vowels o, ō and u as in yom, nebnon and qum. Initial o and u are spelled ālap-wāw, as in oryā ‘manger’ and urhā ‘road.’

For representing the vowels there are two orthographic conven­
tions, neither of which will be used in this book. The East Syriac
(Nestorian) convention is as follows.

\[\text{a}, \ \text{as in ha}\]

\[1\text{In a few words ē is spelled with ālap, as hērā ‘nobleman’ and šēdā ‘demon.’ These must simply be learned as items of spelling.}\]
VII. OTHER ORTHOGRAPHIC DEVICES

(1) Linea occultans, a line drawn over or under a letter to indicate

\[1\] \(\varepsilon\) is usually, but not always, spelled with a yod; some words omit the yod.
INTRODUCTION TO SYRIAC

(a) assimilation of that letter to the following or preceding letter, as in \textit{mditt\text{"a}} ‘city’ and \textit{ezzet} ‘I went.’

(b) the loss of initial \textit{ālap} and \textit{hē} in pronunciation, as in \textit{hrāyā} ‘last’ and \textit{wā} ‘was.’

(2) \textit{Syāmē}, two dots placed over all plural nouns and adjectives (except the masculine plural absolute participle, see §8.1) and certain feminine plural verbs. Although the \textit{syāmē} dots may occur over any letter, they tend to combine with the dot of \textit{rēf} (\text{"a}) when a word contains that letter; otherwise they are usually placed over one of the shorter letters. Unlike other orthographic devices, the \textit{syāmē} dots are not optional; without them it is impossible to distinguish the plural of most nouns and adjectives from the singular.

\begin{verbatim}
\textit{kē} \textit{nēpgān-way} \textit{neṛēē} The beautiful women
\textit{şappirātā}. went out.
\end{verbatim}

(3) Verb and homograph dots: one dot is placed beneath all perfect verbs except the first-person singular, which is distinguished by one dot above, as in \textit{nēpqat} ‘she went out’ but \textit{nēpqet} ‘I went out.’ In fully pointed Nestorian texts, the perfect dot is dispensed with in the third-person feminine singular perfect, and the \textit{taw} ending is marked with two underdots, as in \textit{nēpqat} ‘she went out.’

One dot is placed over all active participles to distinguish them from orthographically similar forms, as \textit{kāteb} ‘writing’ versus \textit{ktab} ‘he wrote.’ These dots may occur anywhere in the word.

Since Syriac abounds in homographs, dots are sometimes used to distinguish words that are written identically but pronounced differently, e.g.

\begin{verbatim}
\textit{haw} ‘that’ \textit{hu} ‘he’
\textit{malkā} ‘king’ \textit{melkā} ‘counsel’
\textit{man} ‘who?’ \textit{men} ‘from’
\end{verbatim}

In this book the verbal and participial dots will be fairly consistently shown; other distinguishing dots will be used occasionally, but not
with consistency.

(4) Gemination of Consonants. There is no device in Syriac orthography to indicate gemination (doubling) of consonants. In West Syriac true consonantal gemination was probably lost long ago; in East Syriac, on the other hand, gemination is traditionally retained and will be so indicated in the present transcription.

There does exist a device for marking the spirantization and non-spirantization of the \textit{begadkepat} consonants, and this may incidentally indicate the doubling of one of these consonants.

(a) \textit{quššāyā}, in West Syriac a small dot above the letter, and in East Syriac a small oblique line above the letter (\textit{b}). It indicates that the \textit{begadkepat} consonants are stops.

(b) \textit{rukkākā}, in West Syriac a small dot beneath the letter, and in East Syriac a small oblique line beneath the letter (\textit{b}). It indicates the spirantization of the \textit{begadkepat} consonants, as in \textit{ktabl} 'he wrote' and \textit{ktlobs} \textit{tekto}b 'she writes.'

Neither \textit{quššāyā} nor \textit{rukkākā} will be used in this book.

\section*{VIII. ALPHABETIC NUMERALS}

In Syriac, as in most other Semitic languages, the letters of the alphabet are also used as numerals, as follows:

\begin{center}
\begin{tabular}{ll}
\textbf{LETTER} & \textbf{NUMERICAL VALUE} \\
\textless & 1 \\
\textsuperscript{2} & 2 \\
\textsuperscript{3} & 3 \\
\textsuperscript{4} & 4 \\
\textsuperscript{5} & 5 \\
\end{tabular}
\end{center}
Compound numbers are expressed decimally from right to left as ٧ for 12 and ﮜ for 236. Numbers over 400 use ﺏ and ﮕ as 500 and 600, &c. ﯥ is used for 1000. Therefore, 1999 is expressed as ﯥ٧٠٠٠.

IX. COMPARATIVE CHART OF SEMITIC CONSONANTS

The following chart gives the consonants of Arabic, Hebrew, and Syriac as they normally occur in cognate roots. There are, of course, exceptions.
The Syriac aceutical that is א in Hebrew is ס in Arabic: Syriac aceutical סגד = Hebrew סגד sāgad = Arabic سجد sajada ‘bow down’ (Ethiopic סג‎ sagada); Syr. סָגָד asirā = Heb. אŠר asir = Ar. asir- ‘prisoner, captive’ (Eth. ܐܪ ܐܣܪ asur), while the Syriac aceutical that is ס in Hebrew is ש in Arabic: Syr. סָגָד sajrā = Heb. שגר śgar = Ar. שגר- ‘hair’ (Akkadian šārtam, Eth. מֹשֶׁרְתָּם šōʾěr). All Syriac aceutical’s are ס in Arabic: Syr. סָגָד šārād = Heb. שׁっぱָד śapād ‘land’ (Akk. ersetum); Ar. סָגָד esād- = Heb. אֶסֶד ěsād ‘sheep.’

The Arabic ض is ס in Hebrew but פ in Syriac: Ar. עָרֵד arēd- = Heb. עָרֶד ʿerēd ‘land’ (Akk. ersetum); Ar. יִסְדָּה isādāh ‘sheep.’

The Arabic צ and כ are כ and פ respectively in Hebrew, but they are both פ in Syriac: Ar. תִּסְכָּה tīṣkah = Heb. תִּסְכָּה teṣakah = Syr. צָכָה ʿnine’ (Eth. מִתְּסָכָת tisʿu, Akk. tiṣe); Ar. שֵׂשְׂרָה šāṣerah = Heb. שֶׂשֶׂרְתָּה šēṣerāt ‘three’ (Eth. מִשְׂרָה šalās, Akk. šalāš); Ar. תִּסְכָּה hadath- = Heb. תִּסְכָּה hādās = Syr. חָדָת ʿnew’ (Eth. מִסְכָּת haddis, Akk. eššum). Similarly the Arabic and פ which are כ and פ respectively in Hebrew, are both פ in Syriac: Ar. יד yad- = Heb. יָד yād = Syr. יָדָא idā ‘hand’ (Eth. ַּדוּ yād); Ar. פָּדָה hadāb- = Heb. פָּדָה zāhāb = Syr. רָדָה dahābā ‘gold’; Ar. פָּדָה
INTRODUCTION TO SYRIAC

X. PRELIMINARY EXERCISE

In the following text (The Lord’s Prayer, Matthew 6:9-13), the begadkepat consonants are given in boldface. Mark all the spirantized consonants with an underline. Treat the entire passage as continuous, i.e. with no significant pauses that would affect spirantization. (Answer given on p. 224.)

abun d-ba-šmayyā, netqaddaš šmāk, têté malkutāk, nehwe šeb- yānāk ayyānā d-ba-šmayyā āp b-ar'ā. hab lan laḥmā d-sunqā-
PRELIMINARY MATTERS

nan yawmānā. wa-šboq lan ḥawbayn. aykānā d-āp ḥnan šbaqn
l-ḥayyābayn. w-lā taclan l-nesyōnā. ellā paṣṣān men bišā. meṭṭul
d-dilāk-i malkutā w-ḥaylā w-tešbohtā l-ālam-ālmin.
The Grammar of Syriac
§ 1.1 The Emphatic State. All Syriac nouns occur in a basic lexical form, with the termination -ā, known traditionally as the emphatic state. Two other states of the noun occur, and these will be taken up later. For the moment, suffice it to say that the emphatic state may mean both the indefinite and the definite in English (e.g., gabrā 'a man' or 'the man,' and ktābā 'a book' or 'the book'). For translation, context should be the guide to which of the two fits a given occurrence.

§ 1.2 Gender. There are two grammatical genders in Syriac, masculine and feminine. As far as persons and things have natural gender ('father, mother, son, daughter, ram, ewe,' etc.), grammatical gender follows natural gender; otherwise there is no clear or consistent relationship between grammatical gender and meaning. There is, however, a correspondence between form and gender: almost all feminine nouns are marked by the ending -tā in the emphatic state, whereas masculine nouns have no special ending other than the -ā termination of the emphatic state.

<table>
<thead>
<tr>
<th>MASCULINE</th>
<th>FEMININE</th>
</tr>
</thead>
<tbody>
<tr>
<td>malkā king</td>
<td>malktā queen</td>
</tr>
<tr>
<td>gabrā man</td>
<td>attā woman</td>
</tr>
<tr>
<td>ktābā book</td>
<td>mdītā city</td>
</tr>
<tr>
<td>tūrā mountain</td>
<td>qītā village</td>
</tr>
</tbody>
</table>

The only class of exceptions consists of nouns that are feminine in
INTRODUCTION TO SYRIAC

gender but do not have the -tā ending, like ܐܐ (Resources) 'hand,' ܐܐ ܢܗܪܐ 'mother,' and ܢܗܪܐ ܪܐ ܢܗܪܐ ܐ ܐ 'earth.' The few nouns that do not show their gender will be marked in the vocabularies.

§ 1.3 The Perfect of the Simple (G) Verb. The basic lexical form of the perfect verb consists of the verbal root, usually triconsonantal, with an appropriate vowel pattern, either CCaC, as in ܐܐ ܫܒܡܐ  ktab 'he wrote, he has written,' or CCeC, as in ܐܐ ܫܠܩܐ  sleq 'he went forth, he has gone forth.' This form (ktab, sleq) is the third-person masculine singular ('he') of the perfect, which usually translates into English as the simple past ('he wrote') or, according to context, the present perfect ('he has written'). It represents the unaugmented base, or ground, form of the verb and has the Semitic designation G (for Grundstamm).

The third-person feminine singular adds an ending -at to the verbal root. Concurrently all verbs undergo a pattern change from CCaC or CCeC to CeCC-, giving the invariable 3rd-pers. fem. form CeCCat, e.g., ܐܐ ܫܒܡܐ  ktabat 'she wrote, she has written' and ܐܐ ܫܠܩܐ  selqat 'she went out, she has gone out.'

The third-person masculine plural ('they') has two forms, in more or less free variation, (1) with an unpronounced -w added to the 3rd masc. sing., as in ܐܐ ܫܒܡܐ  ktabun 'they wrote' and ܐܐ ܫܠܩܐ  slequn 'they went out,' and (2) with the ending -un added to the singular, as in ܐܐ ܫܒܡܐ  ktabun 'they wrote' and ܐܐ ܫܠܩܐ  slequn 'they went out.' There is no discernible difference in meaning between the two forms.

The third-person feminine plural ('they') has three alternative forms: (1) identical to the 3rd masc. sing. ( ktab 'they [f] wrote'), (2) with an unpronounced -y added to the masc. sing. form ( ktab 'they [f] wrote'), and (3) with the ending -en added to the masculine singular ( ktaben 'they [f] wrote'). In the two latter cases, the syāmē dots are placed above the verb to mark plurality.

Note that all these forms of the perfect have a dot beneath the verb; this distinguishes the perfect verb from other orthographically similar forms.

4
LESSON ONE

The full 3rd-person inflection of a perfect verb will then be either on the patterns of ktab:

\[
\begin{array}{llll}
3 \text{ m} & \text{ktab} & (\text{ktab}(\text{un}) \\
\text{f} & \text{ketbat} & (\text{ktab}(\text{en})
\end{array}
\]

or on the patterns of sleq:

\[
\begin{array}{llll}
3 \text{ m} & \text{sleq} & (\text{sleq}(\text{un}) \\
\text{f} & \text{selqat} & (\text{sleq}(\text{en})
\end{array}
\]

Verbs agree with their noun subjects in number and gender and may precede or follow the subject indiscriminately:

\[
\begin{align*}
\text{malk\text{\footnotesize t\text{\footnotesize a}k}\text{\footnotesize a}} & \text{: The king went forth.} \\
\text{malk\text{\text{\footnotesize k\text{\footnotesize e}\text{\footnotesize q}}} \text{\text{\footnotesize s\text{\footnotesize l\text{\footnotesize q}}}}} & \text{: The kings went forth.} \\
\text{malk\text{\text{\footnotesize t\text{\footnotesize a}}} \text{selq\text{\footnotesize t}}} & \text{: The queen went forth.} \\
\text{sleq malk\text{\text{\footnotesize t\text{\footnotesize a}}}t\text{\text{\footnotesize a}}} & \text{: The queens went forth.}
\end{align*}
\]

The negative of the perfect is made by lā, which precedes the verb:

\[
\begin{align*}
\text{l\text{\footnotesize \footnotesize t\text{\footnotesize a}}} \text{\text{\footnotesize k\text{\footnotesize t\text{\footnotesize a}}}\text{\text{\footnotesize m\text{\footnotesize a\text{\footnotesize k\text{\footnotesize a}}}k\text{\footnotesize a}}}} & \text{: The king did not write.} \\
\text{l\text{\footnotesize \footnotesize t\text{\footnotesize a}}} \text{\text{\footnotesize s\text{\footnotesize l\text{\footnotesize q\text{\footnotesize a}}}t} \text{\text{\footnotesize m\text{\footnotesize a\text{\footnotesize k\text{\footnotesize a}}}\text{\text{\footnotesize t}}}t\text{\text{\footnotesize a}}} & \text{: The queen did not go forth.}
\end{align*}
\]

§ 1.4 The Proclitics. The prepositions l- ('to, for' a person, 'to' a place) and b- ('in, at') and the conjunction w- ('and') are proclitic, i.e., they are added orthographically directly to the beginning of the next word.

(1) When added to a word that begins with a consonant followed by a vowel, these proclitics are added as they are (i.e., without vowel), as in l-malkā 'to/for the king,' b-turā 'at/on the mountain,' and w-ammā 'and the people.' The addition of any such proclitic to a word that begins with a stop results in spirantization of the stop, as gabrā 'the man' > l-gabrā 'for the man.' For spirantization, see Preliminary Matters, II. Begadkepat
and the Schwa, p. xii.

(2) When added to a word that begins with two consonants, these proclitics are read la-, ba- and wa-, as in la-mdittā ‘in the city,’ wa-mdittā ‘and the city,’ and la-qritā ‘to/for the village.’ The addition of any such proclitic to a word beginning with a stop results in the spirantization of the stop, as ktābā ‘the book’ > ba-ktābā ‘in the book.’

(3) When added to a word that begins with ālap, these proclitics assume the vowel of the ālap, as in w-emmā (pronounced wemmā) ‘and the mother’ and l-attā (pronounced lattā) ‘to/for the woman.’

Vocabulary 1

Nouns

<table>
<thead>
<tr>
<th>Syriac</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḫittā</td>
<td>woman, wife</td>
</tr>
<tr>
<td>ḫab</td>
<td>man</td>
</tr>
<tr>
<td>ṣirā</td>
<td>mountain</td>
</tr>
<tr>
<td>ḫittā</td>
<td>city</td>
</tr>
<tr>
<td>ḫalkā</td>
<td>king</td>
</tr>
<tr>
<td>ṣalkā</td>
<td>queen</td>
</tr>
<tr>
<td>ṣamā</td>
<td>people</td>
</tr>
</tbody>
</table>

Verbs

<table>
<thead>
<tr>
<th>Syriac</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṭab</td>
<td>to write</td>
</tr>
<tr>
<td>ṭal</td>
<td>to fall</td>
</tr>
<tr>
<td>ṣel</td>
<td>to go up/out</td>
</tr>
<tr>
<td>ṭaq</td>
<td>to flee</td>
</tr>
<tr>
<td>ṣma</td>
<td>to hear</td>
</tr>
</tbody>
</table>

1Verbs in all Semitic languages are traditionally quoted lexically in the 3rd-person masc. sing., the simplest form in which the verb occurs. Only for purposes of vocabulary lists is this form equivalent to the English infinitive.
LESSON ONE

OTHERS

• b- (ba-) in, at, with\(^1\)

\& hārkā here

• w- (wa-) and

\& l- (la-) to, for

\& lā not (negative)

• men (menn\(^{-2}\)) from

\& tammān there

Exercise 1

(a) Read and translate the following:

\(\setlength{\arraycolsep}{1pt}
\begin{tabular}{ll}
1 & ملَبَتُ مِنَ المَهْدِ\textsuperscript{2} \\
2 & مَهْدٌ لِلَّهِ
\end{tabular}
\)

\(\setlength{\arraycolsep}{1pt}
\begin{tabular}{ll}
3 & مَهْدٌ مِنَ المَهْدِ
\end{tabular}
\)

\(\setlength{\arraycolsep}{1pt}
\begin{tabular}{ll}
4 & مَهْدٌ لِلَّهِ
\end{tabular}
\)

\(\setlength{\arraycolsep}{1pt}
\begin{tabular}{ll}
5 & نَبَلُ بِلَهْنَ
\end{tabular}
\)

\(\setlength{\arraycolsep}{1pt}
\begin{tabular}{ll}
6 & اِلْمَهْدُ لِلَّهِ
\end{tabular}
\)

\(\setlength{\arraycolsep}{1pt}
\begin{tabular}{ll}
7 & مَهْدٌ مِنَ المَهْدِ
\end{tabular}
\)

\(\setlength{\arraycolsep}{1pt}
\begin{tabular}{ll}
8 & مَهْدٌ لِلَّهِ لِبِلَهْنَ
\end{tabular}
\)

\(\setlength{\arraycolsep}{1pt}
\begin{tabular}{ll}
9 & مَهْدٌ مِنَ المَهْدِ
\end{tabular}
\)

\(\setlength{\arraycolsep}{1pt}
\begin{tabular}{ll}
10 & مَهْدٌ لِلَّهِ لِبِلَهْنَ
\end{tabular}
\)

\(\setlength{\arraycolsep}{1pt}
\begin{tabular}{ll}
11 & مَهْدٌ مِنَ المَهْدِ
\end{tabular}
\)

\(\setlength{\arraycolsep}{1pt}
\begin{tabular}{ll}
12 & مَهْدٌ لِلَّهِ لِبِلَهْنَ
\end{tabular}
\)

\(\setlength{\arraycolsep}{1pt}
\begin{tabular}{ll}
13 & مَهْدٌ مِنَ المَهْدِ
\end{tabular}
\)

\(\setlength{\arraycolsep}{1pt}
\begin{tabular}{ll}
14 & مَهْدٌ لِلَّهِ لِبِلَهْنَ
\end{tabular}
\)

\(^1\)B means 'with' only for instrumentals, as 'he hit me with a stick.'

\(^2\)I.e., men before nouns; menn- before enclitic pronouns (§3.1).
(b) Translate the following into Syriac:

1. The woman fled from the man.
2. The mountain fell.
3. The man did not write to the king.
4. The people did not hear.
5. The man went out from the city to the mountain.
6. The people fled from here.
7. The people wrote to the king and queen.
8. They (m) went out from there.
9. They (f) wrote to the man.
10. The city fell to the king.
Lesson Two

§ 2.1 The Perfect: Full Inflection. Following is the full inflection of the perfect. The masculine-feminine distinction is maintained in both the second and third persons; the first persons are of common gender. Because the third-person masculine singular form is the basic lexical form of the verb, all paradigms begin with that form, in accord with general Semitic usage.

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>קְתַב ktab</td>
<td>קְתַב ktab or ktabun</td>
</tr>
<tr>
<td></td>
<td>קַתְבָּה ketbat</td>
<td>קַתְבָּה ktab or ktaben</td>
</tr>
<tr>
<td></td>
<td>קַתְבָּה ketbet</td>
<td>קַתְבָּה ktabn or ktabnan</td>
</tr>
<tr>
<td>2 m</td>
<td>קַתְבַּט ktabt</td>
<td>קַתְבַּט ktabton</td>
</tr>
<tr>
<td></td>
<td>קַתְבַּט ktabt</td>
<td>קַתְבַּט ktaben</td>
</tr>
<tr>
<td>1 c</td>
<td>קַתְבֵּט ketbet</td>
<td>קַתְבֵּט ktabn or ktabnan</td>
</tr>
</tbody>
</table>

Perfect verbs with sound roots are inflected either on the pattern of קְתַב ktab or on the pattern of סלֶק sleq, the inflection of which is like that of קְתַב ktab but the vowel e replaces a in the stem wherever it occurs (סלֶק, selqat, seleqt, selget, &c.). The first-person singular form has the dot above the verb to distinguish it from the other forms that are written the same.

Verbs with initial אֱלַפ alap have the vowel e- initially (see Preliminary Matters, V); otherwise the inflection is absolutely regular, like that of אמָר emar 'to say':
§ 2.2 Direct Objects. The direct object of a transitive verb may optionally be indicated by the particle *l-* (exactly like the preposition) when the object is definite.

'bar *l-nahrā.* He crossed the river.

*qtal l-māran išoċ* They killed our Lord Jesus Christ.

The *l*-marker is more consistently found when the object precedes the verb, e.g.,

* l-malkā *qtal* They killed the king, but there is no consistency when the object follows the verb and is unambiguously the object.

**Vocabulary 2**

**NOUNS**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Syriac</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ܐܝܪܐ (f)</td>
<td><em>arē</em></td>
<td>earth, land</td>
</tr>
<tr>
<td>ܟܬܒܐ</td>
<td><em>ktābā</em></td>
<td>book</td>
</tr>
<tr>
<td>ܢܗܪ̣ܐ</td>
<td><em>nahrā</em></td>
<td>river</td>
</tr>
<tr>
<td>ܢܡܘܣܐ</td>
<td><em>namōsā</em></td>
<td>law</td>
</tr>
<tr>
<td>ܣܡܪܐ</td>
<td><em>saprā</em></td>
<td>morning</td>
</tr>
<tr>
<td>ܩܪܝܬܐ</td>
<td><em>qritā</em></td>
<td>village</td>
</tr>
<tr>
<td>ܪܡܫܐ</td>
<td><em>ramšā</em></td>
<td>evening</td>
</tr>
</tbody>
</table>

**VERBS**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Syriac</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ܐܒܕ</td>
<td><em>ebad</em></td>
<td>to perish</td>
</tr>
<tr>
<td>ܐܗܕ</td>
<td><em>eḥad</em></td>
<td>to seize, take</td>
</tr>
</tbody>
</table>
LESSON TWO

ezal to go
emar to say, tell (‘al about something)
nfar to keep
npaq to go forth
‘bar to cross; (with ‘al) to transgress (the law, a commandment, etc.)
qal to kill

OTHERS
aykā where?
‘al on, over; against; about
l- (la-) direct object marker (nonobligatory)
l-mānā why?, what for?
mā what?
mān what?
mānā

Exercise 2

Read in Syriac and translate into English:

1 لكنا له بيلبتل لجتسأ؟
2 ملجب دوئج.
3 نميتا مكتيت لجسن.
4 دجنه دل ميممس.
5 ميغك لدفتك ملحك.
6 تايمجعا ديجي لستك.
7

1 The l of ezal assimilates to the z wherever they occur together in the perfect inflection. Assimilation is marked with the linea occultans, e.g., ḫezal, ḫezza, ezzat, ḫezal, ḫezzat.
2 When it precedes other verbs of motion, npaq is often otiose, e.g., npaq wa-‘bar “he got up and crossed” or simply “he crossed.”
INTRODUCTION TO SYRIAC

(b) Translate into Syriac:

1. Where did they perish?
2. Why did you not keep the law?
3. We crossed the river in the evening.
LESSON TWO

4. I told the woman about the village.
5. Why did you (m pl) go to the city?
6. They killed the king in the village.
7. The king crossed the river and seized the city.
8. We went forth and up to the mountain in the morning.
9. What did you say to the man?
10. I told the people about the law.
Lesson Three

§ 3.1 Pronominal Enclitics. Following is the set of pronominal enclitics used with most (but not all) prepositions:

- 3 m:  
  - -eh  
  - hon

- f:  
  - -āh  
  - -hēn

- 2 m:  
  - -āk  
  - -kon

- f:  
  - -ek  
  - -kēn

- 1 c:  
  - -#/i  
  - -an

These enclitics serve as the complements to the majority of prepositions, for instance b- ‘in, at’ and l- ‘to, for’:

- 3 m:  
  - beh  
  - bhon  
  - leh  
  - lhon

- f:  
  - bāh  
  - bhēn  
  - lāh  
  - lhēn

- 2 m:  
  - bāk  
  - bkon  
  - lāk  
  - lkon

- f:  
  - bek  
  - bkēn  
  - lek  
  - lkēn

- 1 c:  
  - bi  
  - ban  
  - li  
  - lan

The -i of the first-person singular enclitic is pronounced only when there is no other vowel in the word, as in  bi and  li; otherwise the yod is silent, as in menm ‘from me’ and lwāt ‘unto me.’

So also with the following prepositions: lwāt ‘unto,’ am (‘amm-’) ‘with,’ men (menn-) ‘from,’ and akwāt ‘like.’ All of these take the - pronunciation with the first-person singular enclitic; otherwise they are regular (lwāteh, ammeh, menneh, akwāteh, etc.).

§ 3.2 Predication of Existence and Expression of Possession.
For the predication of existence (English ‘there is, there are’), *it* and the negative *layt* (‘there is/are not’) are used. Note in the examples below that the order of sentences in which *it* and *layt* are used for the predication of existence is fixed as *it/layt* + prepositional phrase + subject.

\[ \text{There is water in the sea.} \]
\[ \text{There is not any bread in the house.} \]

As there is no verb ‘to have’ in Syriac, the construction *it/layt* + *l-* (‘to be to’) is used, for instance:

\[ \text{I have a house.} \]
\[ \text{He does not have a wife.} \]

§ 3.3 Relative Clauses. The relative pronoun is *d-*, the vocalic pattern of which is exactly like that of *l-* (see §1.4). The relative pronoun always stands next (or as close as possible) to its antecedent and is invariably the first element in the relative clause.

\[ \text{the man who came} \]
\[ \text{the woman who went forth} \]
\[ \text{the king who is in the city} \]

Prepositional relationships (‘in which, from which, of whom, whose,’ etc.) are expressed by resumptive pronouns within the relative clause. The relative pronoun *d-* still stands at the head of the relative clause and its proper place within the clause is marked by an appropriate pronoun.

\[ \text{the man to whom I gave money} \]
INTRODUCTION TO SYRIAC

\[ m\text{dit}\dot{\text{t}}\dot{\text{a}} \ d\text{-selget} \ m\text{en-}n\text{\textbar{h}} \]
the city from which
\[ c\text{ayn}\dot{\text{\textbar{a}}} \ d\text{-it} \ b\text{\textbar{a}h} \ m\text{ayy\dot{\text{\textbar{b}}}} \]
a spring in which
\[ g\text{abr}\dot{\text{\textbar{a}}} \ d\text{-nesbet} \]
the man whose
\[ k\text{esp}\dot{\text{\textbar{e}}} \]
money I took

Prepositional phrases do not function adjectivally; instead, such phrases are turned into relative constructions, as the following examples show:

\[ b\text{ayt}\dot{\text{\textbar{a}}} \ d\text{-ba-mditt\dot{\text{\textbar{a}}} } \]
the house in the city (lit., “the house that is in the city”)
\[ m\text{ayy\dot{\text{\textbar{b}}} \ d-a-b-yamm\dot{\text{\textbar{b}}}} \]
the water in the sea

Vocabulary 3

NOUNS
\[ b\text{ayt}\dot{\text{\textbar{a}}} \ (m) \ h\text{ouse, h\text{ome} } \]
\[ yamm\dot{\text{\textbar{a}}} \ h\text{eas} \]
\[ l\text{ahm\dot{\text{\textbar{a}}} \ b\text{read, f\text{ood (i\text{n g\text{eneral}})}} } \]
\[ m\text{ayy\dot{\text{\textbar{b}}} \ (p\text{l) w\text{ater} } \]
\[ n\text{biy\dot{\text{\textbar{a}}} \ p\text{rophet} } \]
\[ k\text{esp\dot{\text{\textbar{e}}} \ m\text{oney} } \]
\[ p\text{uq\text{d\textbar{a}n\dot{\text{\textbar{a}}} \ c\text{ommandment} } \]
\[ s\text{lih\dot{\text{\textbar{a}}} \ m\text{essenger, a\text{postle} } \]

VERBS
\[ e\text{kal } t\text{o e\text{at} } \]
\[ n\text{het t\text{o g\text{o down, d\text{escent, d\text{ismount} (w\text{ith c\text{al) t\text{o m\text{arch a\text{gainst}}}}}} } \]
\[ n\text{sa\text{b } t\text{o t\text{ake, r\text{eceive} } \]
\[ c\text{bad t\text{o d\text{o, m\text{ake} } \]
\[ s\text{lah\dot{\text{\textbar{a}}} t\text{o s\text{end, d\text{ispatch} } \]

OTHERS
\[ i\text{t } t\text{here i\text{s/\text{a}re } \]
\[ d(a)- \ h\text{o\text{, w\text{hich, w\text{hich, t\text{hat (r\text{elative p\text{ronoun})} }} } \]

16
LESSON THREE

lwât to, unto, into the presence of (someone)
layt there is/are not
man who? (distinguished from mân and men by a dot on top)
de ad up to, as far as, until
dh dēm (‘amm-) with

Exercise 3

Read and translate:

1. فم كُلِّ مَنْ حَسَبِي؟
2. سَبَلَ صَلَحَهُ لَحَسَبِيْهُ هَيْ دَعَاهُ؟
3. نَمَضَحَ لَحَسَبِيْهُ مَنْ?
4. كَلَّهُ دَعَاهُ
5. سَلَكَنَّهُ دَعَاهُ
6. دَنْفَتَ مَنْ?
7. عَلِينَهُ لَمَّا حَسَبِيْهُ عَلِسَهُ
8. نَمَضَحَ لَحَسَبِيْهُ مَنْ?
9. كَلَّهُ دَعَاهُ
10. فِي دَيْرِ النَّسَكِ?
11. لَمَّا لَحَسَبِيْهُ حَسَبِيْهُ
12. مَقَلِحَهُ لَمَّا بَيَّنَّهُ هَدَيْنَ مَنْ مَحَسِّبَهُ هَيْ دَعَاهُ?
13. لَمَّا لَحَسَبِيْهُ
14. لَمَّا لَحَسَبِيْهُ
15. لَمَّا بَيَّنَّهُ لِقَوْمِيْهُ هَيْ دَعَاهُ مِنْ حَسَبِيْهُ
16. شَفَحَ مِنْ حَسَبِيْهُ مَكَالِهُ دَعَاهُ
17. فِي عِلِيمِ لَهُ لَمَّا?
18. كَلَّهُ عَلِينَهُ لَمَّا نَسَبَتْ مَعَالِهِ مَعَ دَعَاهُ
19. كَلَّهُ عَلِينَهُ لَمَّا نَسَبَتْ مَعَ دَعَاهُ
20. كَلَّهُ عَلِينَهُ لَمَّا نَسَبَتْ مَعَ دَعَاهُ
21. عَلِينَهُ عَلِسَهُ لَمَّا حَسَبِيْهُ دَعَاهُ
22. مَنْ؟ كَلَّهُ عَلِينَهُ لَمَّا حَسَبِيْهُ
INTRODUCTION TO SYRIAC

Translate into Syriac:

1. There is a man in the house.
2. Who sent them the messenger who went to the city?
3. I went down to the river with her in the morning.
4. We have no money.
5. She took water from the man.
6. They told me about the food they ate.
7. They killed the man who transgressed the law.
8. The prophet received the law on the mountain.
9. She did not eat the food we made.
10. Do you have any money in the house?
§ 4.1 Possessive Pronouns. The pronominal enclitics given in §3.1 are also attached to singular nouns to indicate possession. The stem of the noun to which they are attached is obtained by dropping the final -ā of the lexical (emphatic) form. Thus, from baytā:

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>his house</td>
<td>بيتهم</td>
<td>بيتهم</td>
</tr>
<tr>
<td>her house</td>
<td>بيتها</td>
<td>بيتها</td>
</tr>
<tr>
<td>your house</td>
<td>بيتكم</td>
<td>بيتكم</td>
</tr>
<tr>
<td>our house</td>
<td>بيتنا</td>
<td>بيتنا</td>
</tr>
<tr>
<td>my house</td>
<td>بيت</td>
<td>بيت</td>
</tr>
</tbody>
</table>

There are, however, a few complications involved in the suffixation of the first-person singular zero enclitic and the second- and third-person plurals, -kon/-ken and -hon/-hen. Stems that end in three consonants (-CCC-) or in two consonants preceded by a long vowel (-āCC-, -ēCC-, -īCC- or -uCC-) restore a full vowel to the stem between the last two consonants before the enclitics are added. Most such nouns restore a as the vowel, but this is not entirely predictable. For example, مسجد ‘temple’ > مسجد ‘their temple,’ مَا مَمْرَ ‘word’ > مَا مَمْرَ ‘my word,’ and رَحْمَ ‘friend’ > رَحْمَ ‘your friend.’

Many feminine singular nouns in -tā fall under this rule, restoring the vowel a before the t, as ملكة > ملكة ‘queen,’ ملكة ‘their queen,’ مدينة > مدينة ‘city,’ مدينة ‘your city,’ and امرأة > امرأة ‘wife.’
§ 4.2 Noun–Noun Possession. There are three ways to express possession involving two or more nouns in Syriac.

(1) The first, the construct, involves changes in the stem of the first noun. As its use is limited, it will be dealt with later (§10.3).

(2) In the second, the first noun, the thing possessed or limited, is in the emphatic state, and the second, the possessor or limiter, follows d-, as in the following:

- baytā d-gabrā the man’s house
- šlihā d-malkā the king’s messenger
- puqdanā da-nbiyā the prophet’s commandment
- malktā da-mdittā the queen of the city
- kespā d-gabrē the men’s money

(3) In the third construction, an anticipatory pronoun, agreeing in number and gender with the second noun, is attached to the first noun, and the second noun is introduced by d-, as in the following:

- baytēh d-gabrā the man’s house
- šliheh d-malkā the king’s messenger
- puqdanēh da-nbiyā the prophet’s commandment
- malktāh da-mdittā the queen of the city
- kespēh d-gabrē the men’s money

§ 4.3 The Pronoun Koll. The pronoun koll, usually spelled without wāw, means ‘all’ when it is followed by a noun in the emphatic state or by an enclitic pronoun, as kolleh ‘all of it (m)’ and kolhon ‘all of them.’ With noun complements, koll is commonly followed by an anticipatory pronoun that agrees in gender and number with the following noun, as

- kolleh ktābā all of the book, the whole book
LESSON FOUR

\(\text{koll\(h\) mditt\(a\)}\) all of the city, the whole city

Such constructions are also rendered by placing \(\text{koll}\) with its enclitic pronoun in apposition following a noun in the emphatic state, as

\(\text{kt\(\vec{\text{a}}\)b\(\text{\text{"a}}\) kolle\(h\)}\) all of the book, the whole book

\(\text{ba-mditt\(a\) koll\(h\)}\) in the whole city, throughout the city

\(\text{ar\(\text{\text{"a}}\) koll\(h\)}\) the whole land, all of the earth

When followed by a noun in the absolute state (to be introduced in §13.1), \(\text{koll}\) means ‘every.’

\(\text{koll-meddem}\) everything

\(\text{koll-n\(\text{"a}\)}\) everybody

\(\text{koll yom}\) every day

§4.4 Pronominal Anticipation with Prepositions. Prepositions with noun complements are often anticipated by a redundant preposition with a pronominal enclitic complement agreeing with the noun complement of the following, “real” prepositional phrase. Thus, either \(\text{ba-mditt\(a\)}\) or \(\text{b\(\text{\text{"a}}\)h ba-mditt\(a\)}\) for ‘in the city,’ and either \(\text{emret l-gabr\(\text{\text{"a}}\)}\) or \(\text{emret leh l-gabr\(\text{\text{"a}}\)}\) for ‘I said to the man.’ These constructions are extremely frequent in Syriac narrative prose.

Vocabulary 4

NOUNS

\(\text{dahb\(\text{\text{"a}}\)}\) gold

\(\text{b\(\text{\text{"e}}\)l\(\text{\text{"e}}\)b\(\text{\text{"e}}\)b\(\text{\text{"e}}\)b\(\text{\text{"e}}\)}\) enemy

\(\text{haykl\(\text{\text{"a}}\)}\) (haykal-) temple

\(\text{\text{"a}bd\(\text{\text{"a}}\)}\) servant, slave
INTRODUCTION TO SYRIAC

VERBS

*dar to help
*pqad to command, order
*rdap to drive on, persecute; (with bātar) to pursue
*rheat to run
*šbaq to leave, abandon; (with l-) to forgive

OTHERS

*aykannā how?
*aykannā d- as, just as
*bātar after, behind (often men bātar); the short a in the second syllable is reduced when enclitics beginning with vowels are added, e.g. *bāreh ‘after him,’ but *bārhon ‘after them’
*dil- belonging to
*koll all, every
*kollmeddem everything

Exercise 4

Read and translate:

1. *nā ḫālak bārū ḫālakānu.
2. ḫālak bārū ḫālakānu.  
3. *bārū ḫālak bārū ḫālakānu. 
4. *bārū ḫālak bārū ḫālakānu. 
5. *bārū ḫālak bārū ḫālakānu. 
7. *bārū ḫālak bārū ḫālakānu. 
8. *bārū ḫālak bārū ḫālakānu. 
10. *bārū ḫālak bārū ḫālakānu. 
11. *bārū ḫālak bārū ḫālakānu. 
12. *bārū ḫālak bārū ḫālakānu. 
LESSON FOUR

Translate into Syriac:

1. We left our servant in the village.
2. I ran from my enemy’s village.
3. The king pursued the enemy of his people throughout the land.
4. The servant took his king’s gold and fled from the land.
5. You took everything from me.
6. The man took everything from his house and went down to the sea.
Lesson Five

§ 5.1 Noun Plurals: Emphatic State. The plural of a noun in the emphatic state is made by (1) changing the -ā termination of a masculine-type noun to -ē, or (2) by changing the -tā termination of feminine-type nouns to -ātā. Syāmē dots are placed over all plural nouns, most of which could not otherwise be distinguished orthographically from the singular. Syāmē dots may come anywhere in the word, but if there is a rēš in the word, the dots combine with the dot of the rēš as ʾ.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc.  šlihā apostle</td>
<td>šlihē apostles</td>
</tr>
<tr>
<td>fem.  malktā queen</td>
<td>malkātā queens</td>
</tr>
</tbody>
</table>

Although most nouns form their plurals as described above, there are exceptions to regular formation of the following types:

(a) Some words have a feminine form in the singular and a masculine form in the plural.

- melltā word  mellē words
- bēʾtā egg  bēʾē eggs

(b) Some words have a masculine form in the singular and a feminine form in the plural.

- napšā (f) soul  napšātā souls
- abā father  abāhātā fathers

Note that the gender of words in categories (a) and (b) does not
Regular plurals are formed for the following words, which have already been introduced:

MASCULINE

<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>qritā village</td>
<td>quryā villages</td>
</tr>
<tr>
<td>attā woman</td>
<td>neššē women</td>
</tr>
<tr>
<td>baytā house</td>
<td>bāttē houses</td>
</tr>
<tr>
<td>saprā morning</td>
<td>saprwātā mornings</td>
</tr>
</tbody>
</table>

FEMININE

Note particularly the spelling of yammē and ʿammē.

Vocabulary 5

NOUNS

<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>alāhā God</td>
<td></td>
</tr>
<tr>
<td>emmā pl</td>
<td>emmḥātā mother</td>
</tr>
<tr>
<td>malakā pl malakē angel</td>
<td></td>
</tr>
<tr>
<td>malkūtā pl -kwātā kingdom</td>
<td></td>
</tr>
</tbody>
</table>
INTRODUCTION TO SYRIAC

napšā (f) pl napšātā soul, breath of life; (with pronominal enclitics) -self, as napšeh himself, napšhon themselves

neššē (fem pl) women

šmayyā (plural, no singular) heaven

VERBS

qreb to draw near (l- to), approach

'mar to live

OTHERS

hā lo, behold

hākannā thus, so, in this way

kad when, while, as

Exercise 5

Read and translate:

1. ḫaqum melkē leh bāllūtā ḫa mḥalēnē.  
   forever, generation, child, son, God, the world, kingdom.

2. ḫawm bēth leh ḫalēnē.  
   generation, son, God.

3. ḫawm bēth leh ḫalēnē.  
   generation, son, God.

4. ḫawm bēth leh ḫalēnē.  
   generation, son, God.

5. ḫawm bēth leh ḫalēnē.  
   generation, son, God.

6. ḫawm bēth leh ḫalēnē.  
   generation, son, God.

7. ḫawm bēth leh ḫalēnē.  
   generation, son, God.

8. ḫawm bēth leh ḫalēnē.  
   generation, son, God.

9. ḫawm bēth leh ḫalēnē.  
   generation, son, God.

10. ḫawm bēth leh ḫalēnē.  
    generation, son, God.

11. ḫawm bēth leh ḫalēnē.  
    generation, son, God.

12. ḫawm bēth leh ḫalēnē.  
    generation, son, God.

13. ḫawm bēth leh ḫalēnē.  
    generation, son, God.

14. ḫawm bēth leh ḫalēnē.  
    generation, son, God.

15. ḫawm bēth leh ḫalēnē.  
    generation, son, God.

16. ḫawm bēth leh ḫalēnē.  
    generation, son, God.

17. ḫawm bēth leh ḫalēnē.  
    generation, son, God.
LESSON FIVE

Translate into Syriac:

1. The men lived in the villages of the kingdom.
2. The angels descended from heaven.
3. There is no water in the rivers of the land.
4. The women transgressed the laws of the kings of the kingdom.
5. We drove the servants of the enemies from all the temples of our land.
Lesson Six

§ 6.1 Independent Pronouns. Following is the set of independent pronouns. These are used as sentence subjects of verbless sentences and for stressing the pronominal subject of a verb.

<table>
<thead>
<tr>
<th>Gender</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>hu</td>
<td>hennon</td>
</tr>
<tr>
<td>2 m</td>
<td>att</td>
<td>atten</td>
</tr>
<tr>
<td>1 c</td>
<td>enā</td>
<td>nahnan</td>
</tr>
</tbody>
</table>

§ 6.2 The Short Pronouns as Copulas. The following shortened pronouns are used as copulas ('is, are'):

<table>
<thead>
<tr>
<th>Gender</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>-u (-w)</td>
<td>-enna</td>
</tr>
<tr>
<td>2 m</td>
<td>-(a)tt</td>
<td>-(a)tten</td>
</tr>
<tr>
<td>1 c</td>
<td>-nā</td>
<td>-nan</td>
</tr>
</tbody>
</table>

The third-person copulas are used with both the first- and the second-person pronouns, although the corresponding first- and second-person copulas also occur.

-att-u malkā. You are the king.

att malka-att. You are the king

atton-ennon tammān. You are there.
The copulas may occur anywhere in the sentence, after subject or predicate.

\begin{align*}
\text{enānā šliḥā d-\textit{alāhā}.} & \text{ I am an apostle of God.} \\
h\textit{nān} šliḥē-nan \text{\textit{d-}} \text{malkā.} & \text{We are messengers of the king.}
\end{align*}

When the masculine copula -\textit{u} is preceded by -\textit{ā}, the -\textit{ā} is shortened to -\textit{a-} and forms a diphthong -\textit{aw}:

\begin{align*}
\text{hu malka-w.} & \text{ He is the king.}
\end{align*}

But when it is preceded by a consonant, the copula is read as enclitic -\textit{u}, as in

\begin{align*}
\text{gabrā tammān-u.} & \text{ The man is there.}
\end{align*}

The feminine enclitic copula preceded by a consonant is read as -\textit{i}:

\begin{align*}
\text{attā tammān-i.} & \text{ The woman is there.}
\end{align*}

But when the feminine copula is preceded by a vowel, it is read as -\textit{y}:

\begin{align*}
\text{hi malktā-y.} & \text{ She is the queen.}
\end{align*}

§ 6.3 Third-Person Plural Pronouns as Direct Objects. The third-person plural short pronouns, and only they of the independent pronouns, are used as direct objects of verbs. Although they are written separate, they should be considered as quasi-enclitic.

\begin{align*}
\text{šlah-annon.} & \text{ He sent them.} \\
\text{qetlet-annon.} & \text{ I killed them.} \\
\text{dbar-ennēn.} & \text{ He led them (f).}
\end{align*}

The other direct-object pronouns will be taken up in §7.3.

§ 6.4 Demonstratives. The same words are used as both demon-
INTRODUCTION TO SYRIAC

Strative adjectives and demonstrative pronouns. They are as follows.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>this (m)</td>
<td>ḫānā</td>
</tr>
<tr>
<td>this (f)</td>
<td>ḫādē</td>
</tr>
<tr>
<td>that (m)</td>
<td>ḫaw</td>
</tr>
<tr>
<td>that (f)</td>
<td>ḫay</td>
</tr>
</tbody>
</table>

As adjectives, these words may either precede or follow the words they modify. Thus, both ḫānā malkā and malkā ḫānā mean ‘this king,’ and both ḫādē mdittā and mdittā ḫādē mean ‘this city.’

Ḥādē followed immediately by the feminine enclitic copula -i is pronounced ḫādā-y. ḫānā followed by the masculine singular enclitic copula -u may be written as one word, ḫānā-w.

Vocabulary 6

NOUNS

- knuštā assembly, synagogue
- madbrā wilderness
- melḥā (f) salt
- pagrā body
- ṭurā (f) spirit

VERB

- ḏabar to lead, guide

OTHERS

- ḏ(ā) so, so also
- ḏ(ā)- that (subordinating conjunction)
- ḫānā (m sing), ḫādē (f sing), ḫālēn (c pl) this
- ḫaw (m sing), ḫay (f sing), ḫānōn (m pl), ḫānēn

1Ruhā is feminine except in the phrases ḫānā ḫādē d-qudšā and ḫānā ḫādē ḫādē qaddišā ‘Holy Ghost,’ in which ḫānā is usually construed as masculine.
LESSON SIX

hānēn (f pl) that

mēdā at once, immediately

manu (for man-[h]u) who is (he/it)?
mānā-w (for mānā-[h]u) what is he/it?

PROPER NAME

īso c mšiḥā Jesus Christ

Exercise 6

Read and translate:

INTRODUCTION TO SYRIAC

Translate into Syriac:

1. This is the assembly of all the peoples of the land.
2. Those men are in the wilderness.
3. Are you the man whose wife killed herself?
4. There is no salt in our house.
5. The angels went up into heaven.
6. These messengers led them to the kings’ cities.
7. Who is it that pursued the enemy as far as the river?
8. This man abandoned his wife in the village.
Lesson Seven

§ 7.1 Inflection of III-Weak Verbs. Most verbs whose third radical consonant is weak, i.e., originally w or y, have slightly modified inflections in the perfect. The vast majority of these verbs appear in the 3rd masculine singular with the ending -ā, as bnā ‘to build.’ The inflection is as follows.

<table>
<thead>
<tr>
<th>Person</th>
<th>Stem</th>
<th>Inflection</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>bnā</td>
<td>bnaw</td>
</tr>
<tr>
<td>f</td>
<td>bnāt</td>
<td>bnay</td>
</tr>
<tr>
<td>2 m</td>
<td>bnayt</td>
<td>bnayton</td>
</tr>
<tr>
<td>f</td>
<td>bnayt</td>
<td>bnayten</td>
</tr>
<tr>
<td>1 c</td>
<td>bnēt</td>
<td>bnayn</td>
</tr>
</tbody>
</table>

Note especially the pattern of the first-person singular.

The second inflectional pattern of III-weak verbs—much less common—is like that of hdi ‘to be glad.’ The inflection is as follows.

<table>
<thead>
<tr>
<th>Person</th>
<th>Stem</th>
<th>Inflection</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>hdi</td>
<td>hdi</td>
</tr>
<tr>
<td>f</td>
<td>hedyat</td>
<td>hdi</td>
</tr>
<tr>
<td>2 m</td>
<td>hdiyt</td>
<td>hdiyton</td>
</tr>
<tr>
<td>f</td>
<td>hdiyt</td>
<td>hdiytēn</td>
</tr>
<tr>
<td>1 c</td>
<td>hdit</td>
<td>hdiyn</td>
</tr>
</tbody>
</table>

Note that the 3rd-person feminine singular is absolutely regularly formed, while the 1st-person singular is like bnēt, but with the vowel -i-. As the transcription shows, the -t of the 2nd persons is not spirantized; the -t of the 1st-person singular is spirantized.
§ 7.2 The Perfect of *Hwā*. The perfect inflection of *hwā* ‘to be’ is exactly like that of *bnā*.

<table>
<thead>
<tr>
<th>Gender</th>
<th>Number</th>
<th>Inflection 1</th>
<th>Inflection 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>hwā</td>
<td>hwaw</td>
<td>hwaw</td>
</tr>
<tr>
<td>f</td>
<td>hwāt</td>
<td>hway</td>
<td>hway</td>
</tr>
<tr>
<td>2 m</td>
<td>hwayt</td>
<td>hwayton</td>
<td>hwayton</td>
</tr>
<tr>
<td>f</td>
<td>hwayt</td>
<td>hwayten</td>
<td>hwayten</td>
</tr>
<tr>
<td>1 c</td>
<td>hwet</td>
<td>hwayn</td>
<td>hwayn</td>
</tr>
</tbody>
</table>

However, when this verb is used as the past copula, the initial *h-* is silenced with the linea occultans throughout the inflection. As a copula, -*wā* is treated as an enclitic.

\[\text{\textbf{\textit{gabrā b-bayteh-wā.}}}\] The man was in his house.

\[\text{\textbf{\textit{šlihē ba-mdittā-waw.}}}\] The apostles were in the city.

§ 7.3 The Perfect with Object Suffixes. The objective pronominal enclitics, which are suffixed directly onto a verb, are basically the same as the set of enclitics I given in §4.1; an important exception is the first-person singular objective enclitic -*an* (with otiose yod). The 3rd-person plural enclitics are not used as object suffixes (see §6.2).

With the vowel-initial enclitics (3 masc. sing. -*eh*, 3 fem. sing. -*āh*, 2 masc. sing. -*āk*, 2 fem sing. -*ek*, 1 sing. and pl. -*an*) the verbal stem of the 3rd masc. sing. verb (*CCaC, CCeC*) undergoes a change in pattern to *CaCC*-, the third radical consonant remaining spirantized. The 1st sing. (*CeCCeri*) and the 3rd fem. sing. (*CeCCat*) both change to *CCaCt*- before vowel-initial suffixes. All revert to their original patterns with the 2nd pl. suffixes (-*kon*, -*kēn*), which are consonant-initial. Thus, from *rdap* ‘to drive’:

<table>
<thead>
<tr>
<th>inflection 1</th>
<th>inflection 2</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>RDAP</em></td>
<td><em>REDPAT/REDPET</em></td>
</tr>
<tr>
<td>+ 3 masc. sing.</td>
<td>radpeh</td>
</tr>
<tr>
<td>+ 3 fem. sing.</td>
<td>radpāh</td>
</tr>
<tr>
<td>+ 2 masc. sing</td>
<td>radpāk</td>
</tr>
</tbody>
</table>
LESSON SEVEN

+ 2 fem. sing.  \( \text{radpek} \)  \( \text{radpek} \)  
+ 1 sing.  \( \text{radpan} \)  \( \text{raptors} \)  
+ 3 masc. pl.  \( \text{rhaps-ennial} \)  \( \text{redpats/redpet-ennial} \)  
+ 3 fem. pl.  \( \text{rhaps-ennn} \)  \( \text{redpats/redpet-ennn} \)  
+ 2 masc. pl.  \( \text{rhaps-con} \)  \( \text{redpatsk/redpetcon} \)  
+ 2 fem. pl.  \( \text{rhaps-en} \)  \( \text{redpats/redpet-en} \)  
+ 1 pl.  \( \text{radpan} \)  \( \text{raptors} \)  

As in the possessive construction, the use of anticipatory object pronouns is quite common, e.g.,

\[ \text{qa} \text{tele l-malka.} \]  
He killed the king.

\[ \text{qtaltah l-malkta.} \]  
She/I killed the queen.

Vocabulary 7

NOUNS

\( \text{atr} \) pl -\( \text{e} \) place
\( \text{barnasha} \) pl -\( \text{e} \) man, person, human, (pl) people
\( \text{br} \) pl -\( \text{e} \) son (+ 1st sing. possessive enclitic, \( \text{br} \) \( \text{e} \) 'my son')
\( \text{bart} \) pl -\( \text{e} \) daughter
\( \text{yudaya} \) pl -\( \text{e} \) Jew (\( \text{h} \) silent except after proclitics, as da-
\( \text{yudaya} \) 'of the Jews')
\( \text{yawm} \) pl -\( \text{e} / \text{aat} \) (m) day
\( \text{meskena} \) pl -\( \text{e} \) poor, poor person, unfortunate
\( \text{edta} \) pl -\( \text{e} \) church, assembly

VERBS

\( \text{eta} \) to come
\( \text{bna} \) to build
\( \text{bea} \) to seek, search for
INTRODUCTION TO SYRIAC

hwā to be
ḥdi to rejoice
hzā to see

OTHERS
ella but
b-koll-zban always
dēn but, however, for, then

Exercise 7

Read and translate:

1. سِبَاً لَهَدَىَ لَهَبِيَ حَبَّ بِعَصِيٍّ
2. تَمَّ بِهَا لَبِيَ لَهَبِيَ حَبَّ تَلَبَّسَ
3. لَمَّا لَبِيَ حَبَّ لَبِيَ حَبَّ؟
4. وَمَا حَبَّ لَبِيَ حَبَّ؟
5. تَمَّ بِهَا حَبَّ لَبِيَ حَبَّ حَبَّ تَلَبَّسَ
6. لَمَّا حَبَّ لَبِيَ حَبَّ حَبَّ لَبِيَ حَبَّ تَلَبَّسَ
7. لَمَّا لَبِيَ حَبَّ حَبَّ حَبَّ حَبَّ لَبِيَ حَبَّ تَلَبَّسَ
8. وَمَا حَبَّ حَبَّ حَبَّ لَبِيَ حَبَّ حَبَّ؟
9. تَمَّ بِهَا حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَّ حَبَь

1Like the Greek postpositive particle ὥ, with which this word has been confused, dēn may not stand first in a sentence but must be preceded by another word; it is often best left untranslated.
LESSON SEVEN

1. He said that we always have the poor with us.
2. And in those days they rejoiced in the church the king had built for them in that place.
3. The sons of this man killed the enemy of their city.
4. Why did he abandon you in a village in which there was no water?
5. I led him from the wilderness to his daughter’s house.
6. He perished on the mountain with the money had had seized from the poor people.
7. He and the men of his village marched against the king who had killed his son.

Translate into Syriac:

1. He said that we always have the poor with us.
2. And in those days they rejoiced in the church the king had built for them in that place.
3. The sons of this man killed the enemy of their city.
4. Why did he abandon you in a village in which there was no water?
5. I led him from the wilderness to his daughter’s house.
6. He perished on the mountain with the money had had seized from the poor people.
7. He and the men of his village marched against the king who had killed his son.
Lesson Eight

§ 8.1 The Active Participles. The masculine singular active participle for all sound verbs of the G-form (i.e., verbs with no weakness on the pattern \(CCaC\) or \(C CeC\)) is made on the pattern \(C aCeC\), as kāteb ‘writing’ from ktab, sāleq ‘leaving’ from sleq, and rāheṭ ‘running’ from rheit. The active participles occur mainly in the absolute state as predicates; following are the masculine and feminine singular and plural forms of the absolute state for the three types of verbs introduced so far. All active participles are distinguished orthographically by a dot on top of the word.

<table>
<thead>
<tr>
<th>TYPE</th>
<th>MASC. SING.</th>
<th>FEM. SING.</th>
<th>MASC. PL.</th>
<th>FEM. PL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sound</td>
<td>kāteb</td>
<td>kāṭba</td>
<td>kāṭbin</td>
<td>kāṭbān</td>
</tr>
<tr>
<td>III-gutt.</td>
<td>āmar</td>
<td>āmrā</td>
<td>āmrīn</td>
<td>āmrān</td>
</tr>
<tr>
<td>III-weak</td>
<td>bānē</td>
<td>bānyā</td>
<td>bāneyn</td>
<td>bānyān</td>
</tr>
</tbody>
</table>

Note that a 3rd guttural radical (\(h, h, ', c, r\)) changes the stem vowel from \(-e-\) to \(-a-\); otherwise formation is regular.

§ 8.2 Uses of the Participle. The active participle is used with the short pronominal enclitics (3rd-person enclitics optional and rarely used) to form a participial inflection used for the present habitual (“he goes”), the present progressive (“he is going”) and occasionally the future (“he will go”). The full inflection is as follows.

\[
\begin{array}{ccc}
3 \text{ m} & \text{kāteb(-u)} & \text{kāṭbin(-ennon)} \\
\text{ f} & \text{kāṭba(-y)} & \text{kāṭbān(-ennēn)} \\
2 \text{ m} & \text{kāteb-att} & \text{kāṭbi-tton}
\end{array}
\]
Note reduction of the stem vowel -e- where it occurs. Note also that the n of the 2nd pl. participles assimilates to the t of the enclitic. Because this inflection is participial/adjectival, all persons have both masculine and feminine forms.

The participial inflection of the 1st and 2nd persons occasionally appears in the following contracted forms:

- 2 m ʿabdatt ʿabditton
- 2 f ʿabdatt ʿabdattēn
- 1 m ʿābednā ʿābdinnan

The past habitual/progressive ("he used to go, he was going, would go") is formed with the participles and the past copula (kātebwā, kābā-wāt, kāteb-wayt, kābā-wayt, kāteb-wēt, kābā-wēt, etc.).

- .hu sāleq l-ṭurā. He’s going (he goes) up to the mountain.
- .hu sāleq-wā l-ṭurā. He was going (used to go) up to the mountain.
- .cāmar-nā ba-qritā I live in that village. hay.
- .cāmar-wēt tammān. I used to live there.

The past copula often occurs along with the perfect, especially in narrative prose; in such uses the past copula is generally superfluous and should be disregarded in translation, although in specific contexts it may render the English past perfect, as ezal-wā ‘he went’ or, according to context, ‘he had gone.’

Attributive uses of the participle are almost always turned into relative constructions with d-, e.g.
The active participle is often used adverbially (even redundantly) to express the manner in which something is done, e.g.

... emar li āmar d-... he said to me, saying...

She went out from our presence, looking for something.

Such adverbial uses, especially when complementary to a verbal object, are frequently introduced by kad, e.g.

They found him sitting in the house.

In general the participles do not take enclitic objects as finite verbs do; rather, they take pronominal objects through l-. The exception is the 3rd-person plural short pronouns ennon and ennēn, which do follow a participle as direct object.

he who was guiding you

he who was guiding them

§ 8.3 Object Suffixes with Third-Person Plural Verbs. Just as the verbal stem of the 3rd sing. perfect verb undergoes changes before the addition of the object suffixes, so also do 3rd-person plural verbs. The 3rd masc. pl. verb assumes the pattern CaCCu-; the 3rd-person fem. pl. verb takes the pattern CaCCā- before the enclitics that are originally vowel-initial.
Note especially the form and spelling of the 3rd masc. sing. enclitic on each of these two persons. The original form of this enclitic was -ohi (Aramaic יודי) which explains the historical spelling in Syriac orthography.

With the 3rd masc. pl. verb, the vowel-initial enclitics all lose their initial vowels. With the 3rd fem. pl. verb, the vowel-initial enclitics similarly lose their vowels, with the exception of the 2nd fem. sing. enclitic -ek, which takes precedence over the inflectional vowel.

Vocabulary 8

NOUNS

kāroṣutā pl -zwātā gospel, preaching
mraḥmānuṭā pl -nwātā mercy, loving kindness
purqānā pl -ē salvation
pāroqa pl -ē savior
qentrōnā pl -ē centurion
rāhmā pl -ē friend
rāhemtā pl -ātā friend (f)
qaṣṣīṣā pl -ē elder
ADJECTIVES (given in the absolute state)

- ḥad (m), ḥdā (f) one, a
- qaššiš old, elder
- qarrib near, close (l- to)
- rahhiq far, distant

VERBS

- eškah to find
- ḥyā to live, be alive
- pras to spread
- ṭhem to love
- ṣaddar to send

OTHERS

- b-yad by, through, by means of, via
- balhōd alone (also takes pron. encl. II [see §9.2], e.g., balhōdaw ‘by himself’)
- qarrib la-mmāt near death
- gēr but, however, indeed (a causal conjunction; like dēn and the Greek postpositive yap, gēr does not stand at the head of a sentence)
- saggi very

PROPER NAMES

- yōhannān John
- luqā Luke
- marqōs Mark
- mattāy Matthew

Exercise 8

Read and translate:

1. [Sentence 1]
2. [Sentence 2]
3. [Sentence 3]
4. [Sentence 4]
5. [Sentence 5]
6. [Sentence 6]
LESSON EIGHT

1. A centurion whose servant was near death sent the elders of the Jews, who had heard of Jesus, unto him.
2. In this place the apostle built a church for the men and women who live in the city.
3. He is sending a messenger to the king of whom he has heard.
4. He abandoned us with our enemy.
5. Thus the king commanded, and thus he did.
6. After that, they all went out from the city to the mountains.
7. Have you (pl) seen the woman who went out in the morning to the house of her friend (f)?
8. I have heard of the prophet’s preaching from the elders.

1Rāhma 'his friends.'
Lesson Nine

§ 9.1 Adjectives. Adjectives occur as masculine and feminine, singular and plural. The regular endings for the emphatic and absolute states are given below (example ṭāb ‘good’).

<table>
<thead>
<tr>
<th></th>
<th>MASCULINE</th>
<th>SINGULAR</th>
<th>PLURAL</th>
<th>FEMININE</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>emph.</td>
<td>ṭābā</td>
<td>ṭāb</td>
<td>ṭāb</td>
<td>ṭābtā</td>
<td>ṭābtā</td>
<td>ṭābtā</td>
</tr>
<tr>
<td>abs.</td>
<td>ṭāb</td>
<td>ṭābin</td>
<td></td>
<td>ṭābā</td>
<td>ṭābā</td>
<td>ṭābā</td>
</tr>
</tbody>
</table>

An attributive adjective follows the noun it modifies and agrees in number, gender, and state. Examples:

- malkā bišā – wicked king
- attā šappirtā – beautiful woman
- ṣliḥē ḥakkimē – wise apostles
- neššē ḍattirūtā – rich women

An attributive adjective modifying a noun qualified by a possessive pronoun is also in the emphatic state, e.g.

- brāh ḥakkimā – her wise son
- attēh ḍattirūtā – his rich wife
- baytāk rabbā – your large house

Predicate adjectives stand in the absolute state—and they tend to come first in the sentence—while agreeing with the subject in number and gender, e.g.
LESSON NINE

The king is wicked. biš-u malkā. The woman is beautiful. šappirā-y attā. The apostles were wise. ḥakkimin-waw šlihē. The women are rich. ʿattirān-ennēn nešē.

There is no comparative or superlative degree of the adjective. The comparative sense is conveyed by the use of men, e.g.

enā-nā ʿattir mennāk. I am richer than you.

šlihā hakkim-u men hālēn gabrē. The apostle is wiser than these men.

The superlative sense is achieved by the adjective with men koll- or simply by sense.

gabrā haw rabb-wā This man was the greatest of all the men of the east.

men kollhon bnay-madnāh. Who is the greatest in the kingdom of heaven?
da-šmayyā?

§ 9.2 Pronominal Enclitics II. The second set of pronominal enclitics is as follows.

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine</th>
<th>Feminine</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>-aw</td>
<td>-ayhon</td>
<td>-eh</td>
<td>-ayhēn</td>
</tr>
<tr>
<td>f</td>
<td>-ëh</td>
<td>-aykon</td>
<td>-ayk</td>
<td>-aykēn</td>
</tr>
<tr>
<td>2 m</td>
<td>-ayk</td>
<td>-aykon</td>
<td>-ayk</td>
<td>-aykēn</td>
</tr>
<tr>
<td>1 c</td>
<td>-ay</td>
<td>-ayn</td>
<td>-ay</td>
<td>-ayn</td>
</tr>
</tbody>
</table>

These pronominals are attached to certain prepositions, such as ʿal (combining form, ʿl-), to give the following inflection:

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>ʿlaw</td>
<td>ʿlayhon</td>
</tr>
<tr>
<td>f</td>
<td>ʿleḥ</td>
<td>ʿlayhēn</td>
</tr>
</tbody>
</table>

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Other common prepositions that take this set of pronominals are  sı ed 'beside, at' (sı edaw, sı edeh, &c.),  sı lāp 'on behalf of' (sı lāpaw, sı lāpēh, &c.),  sı ġdār 'around' (și ġdāraw,  să ġdāreh, &c.), and  sı qdām 'before' (sı qdāmaw, sı qdāmēh, &c.).

The particle of existential predication,  it, also takes this set of pronominals (ıtaw, ıtēh, ıtayk, &c.). When the enclitics are attached to  it, it ceases to function as an existential predicator and becomes merely a subject carrier, e.g.

\[
\begin{align*}
\text{cad hu itaw-wā b-} & \quad \text{While he was at Simon's house, a} \\
\text{bayteh d-šem-cōn} & \quad \text{woman came.} \\
\text{etāt attāā.} & \quad \text{for I will not always} \\
\text{enā dēn lā b-koll-zban} & \quad \text{be amongst you.} \\
\text{ıtay lwaṭkon.} & \quad \text{it}
\end{align*}
\]

§ 9.3 Possessive Suffixes with Plural Nouns. The pronominal possessive enclitics are attached to plural nouns as follows.

(a) plurals in -ātā: the final -ā is dropped and the enclitic suffixes I (§4.1) are added, as from  bnātā 'daughters' >  bnāteh 'his daughters,'  bnātēh 'her daughters,'  bnātāk 'your daughters.'

(b) plurals in -ē and -āyyā: final -ē/-āyyā is dropped and the enclitic suffixes II (§9.2) are added, e.g.,  ślihaw 'his apostles,'  bnēh 'her sons,'  neššayk 'your women,' and  bāttay 'my houses.'

§ 9.4 Paradigm of y(h)ab 'To Give.' The verb y(h)ab 'to give,' used only in the perfect and imperative, is regularly inflected insofar as the personal endings are concerned. With the exception of the 3rd fem. sing. and 1st sing., whose patterns are absolutely regular, in all other forms the h is unpronounced and its vowel falls back to the y.
# LESSON NINE

<table>
<thead>
<tr>
<th>Gender</th>
<th>Noun</th>
<th>Feminine Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>yab</td>
<td>(יִבָּה) yab(un)</td>
</tr>
<tr>
<td>f</td>
<td>yehbat</td>
<td>(יֵהֶבַת) yab(èn)</td>
</tr>
<tr>
<td>2 m</td>
<td>yabton</td>
<td>(יָבַּתי) yabton</td>
</tr>
<tr>
<td>f</td>
<td>yabt</td>
<td>(יָבָּתי) yabtèn</td>
</tr>
<tr>
<td>1 c</td>
<td>yehbet</td>
<td>(יֵהֶבְּתָּ) yab(n)an</td>
</tr>
</tbody>
</table>

## Vocabulary 9

### Nouns
- mellā (f) word
- pardisā/pardaysā paradise

### Adjectives
- biš bad, evil, wicked
- ḥdatā (f) pl hadtin/hadtān (emph ḥadṭā/ ḥdatā) new
- ḥakkim wise
- tāḥ good
- saggī (m) saggī (f) pl saggīn (m) saggī’in (f) saggī’an many, much
- ṣattir rich
- qaddīsh holy, sacred
- ṭabb pl ṭabbīn ṭabbān big, great
- ṣappir beautiful

### Verb
- yab to give (perfect and imperative only)

### Other
- hlāp for the sake of, instead of (+ pron. encl. II: ṭelahāb hlāpāw ‘for his sake’)
- ṣēd beside, next to, at (+ pron. encl. II: ṭelahāb ṣēdāw)

---

1. *Mellā* is normally feminine; however, when it translates ḍ ḥoros, it is masculine.
2. The doubled -tt- in ḥdattā is spelled with one tāw; two tāws only in the fem. pl. *אָסַּט* ḥadṭātā.
3. Note that ḥlap appears in all forms except the masc. sing. absolute.
4. Generally ṣēd is spelled with yod when followed by a noun and with ḥlap.
INTRODUCTION TO SYRIAC

‘next to him’

PROPER NAMES

\[ \text{ādām} \quad \text{Adam} \]
\[ \text{ḥawwā} \quad \text{Eve} \]
\[ \text{mušē} \quad \text{Moses} \]

Exercise 9

(a) Read and translate the following phrases:

\[ 1 \text{ μήπορος} \]  
\[ 2 \text{ προσέφυγε} \]  
\[ 3 \text{ ἀπῆλθεν} \]  
\[ 4 \text{ ἤρθε} \]  
\[ 5 \text{ ἐπέρυψεν} \]  
\[ 6 \text{ καὶ} \]  
\[ 7 \text{ ἧλθε} \]  
\[ 8 \text{ ἠρώτησεν} \]  
\[ 9 \text{ ἠρώτησά} \]  
\[ 10 \text{ ἠφίλετα} \]  
\[ 11 \text{ ἠδόν ἠγάπησε} \]  
\[ 12 \text{ ἠδόν ἠγάπησέ} \]  
\[ 13 \text{ ἠδόν ἠγάπησαν} \]  
\[ 14 \text{ ἠδόν ἠγάπησες} \]  
\[ 15 \text{ ἠδόν ἠγάπησέ} \]  
\[ 16 \text{ ἠδόν ἠγάπησαν} \]  
\[ 17 \text{ ἠδόν ἠγάπησέ} \]  
\[ 18 \text{ ἠδόν ἠγάπησαν} \]  
\[ 19 \text{ ἠδόν ἠγάπησέ} \]  
\[ 20 \text{ ἠδόν ἠγάπησαν} \]  
\[ 21 \text{ ἠδόν ἠγάπησέ} \]

when followed by a pronominal enclitic.
(b) Turn the phrases in exercise A into sentences, e.g., كا انا بيتا هادئ 'new house' → كا انا هديل بيتا 'the house is new.'

(c) Read and translate:

1. لاحي لاحي عالي وجد
2. سعد جمعت فيس وجد
3. دخلت كاش ليلي
4. سعيد يشي عالي وجد
5. جد بحب كاش لميس سبب بحب
6. لاحي لايف نايل لقدمت جي لاحي يشي تحت
7. لاحي لاحي كشبتة
8. قلق شنطي
9. لاحي لاحي وجد
10. شنطي ملكة وجد
11. شنطي ملكة وجد
12. قلق كاش
13. لاحي لايف يشبر
14. شنطي ملكة
15. شنطي ملكة
INTRODUCTION TO SYRIAC

Translate into Syriac:

1. Our enemy was evil.
2. The new churches that they built were large.
3. His sons were many.
4. Their houses in the city are new.
5. I gave her the books that you gave me.
6. My sons were the greatest in the kingdom.
7. That new city is larger than the one in which we live.
Lesson Ten

§ 10.1 Paradigm of I-y Verbs. Verbs whose first radical is y are pronounced with an initial i- in all persons of the inflection except for the fixed 3rd fem. sing. and 1st sing. Thus, from iled:

<table>
<thead>
<tr>
<th>Person</th>
<th>Stem Form</th>
<th>Object Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>iled</td>
<td>iled(un)</td>
</tr>
<tr>
<td>f</td>
<td>yeldat</td>
<td>iled(en)</td>
</tr>
<tr>
<td>2 m</td>
<td>iledt</td>
<td>iledton</td>
</tr>
<tr>
<td>f</td>
<td>iledt</td>
<td>iledtēn</td>
</tr>
<tr>
<td>1 c</td>
<td>yeldet</td>
<td>iledn</td>
</tr>
</tbody>
</table>

I-y verbs of the P^AL (CCaC) type exhibit the same initial change, e.g., ida^c ‘to know’ (ida^c, yed^cat, ida^ct, yed^cet, &c.). Active participles are regularly formed, as ɐb ḳet ‘to sit’ > ɐb yātel ‘sitting’ and ɐb ida^c ‘to know’ > ɐb yāda^c ‘knowing.’

§ 10.2 Object Suffixes with the Remaining Persons of the Perfect. The verbal stem of the first-person plural and the second persons undergoes no vocalic shift before the enclitic object pronouns; changes are made, however, in the endings: the 2nd masc. sing. becomes CCaCtā-, the 2nd fem. sing. becomes CCaCti-, the 2nd masc. pl. becomes CCaCtonā-, and the 1st pl. becomes CCaCnā-. The enclitic objects added to the forms that end in -ā are identical to those added to the 3rd fem. pl. (see §8.3).

<table>
<thead>
<tr>
<th>Enclitic</th>
<th>RAPT</th>
<th>Enclitic</th>
<th>RAPT</th>
</tr>
</thead>
<tbody>
<tr>
<td>+ 3 m s</td>
<td>rdaptāy</td>
<td>+ 3 f s</td>
<td>rdaptāh</td>
</tr>
<tr>
<td></td>
<td>rdaptiw</td>
<td></td>
<td>rdaptih</td>
</tr>
</tbody>
</table>
INTRODUCTION TO SYRIAC

The 2nd fem. pl. takes the enclitic pronouns in the same manner as the masculine: rdaptēnāy, rdaptēnāh, &c.

§ 10.3 The Construct Singular. The construct is the second state of the noun to be introduced. It is used when two nouns or a noun and a descriptive phrase are put together in a genitive or limiting relationship, i.e., the first noun is put into the construct state and is followed immediately by the second noun (usually emphatic) or by the limiting term (prepositional phrase, e.g.).

For many nouns the construct state is formed by dropping the -ā termination of the emphatic state, as pārōqā (emph) > pārōq- (const) and ktābā (emph) > ktāb- (const). Adjustments must be made, however, in the stems of the following types of noun:

(a) stems that consist of only two consonants, stems that end in three consonants, and stems ending in two consonants preceded by a long vowel restore a full vowel, usually -a-, as brā > bar-, hayklā > haykal-, madnḥā > madnāḥ-, šmā > šem- and ʾālmā > ʾālam-. This category includes most feminines that end in -tā, e.g., attā > attat-, malkā > malkat-, mdittā > mdinat- and briktā > bikat-.

(b) stems ending in two consonants (where there is no implied schwa and where the two consonants are different) exhibit a variety of forms, either CCvC- or CvC- in shape. These are not predictable from the emphatic state. Examples are: baytā > bēt-,
LESSON TEN

gabrā > gbar-, ūabdā > ūbed-, lahmā > lhem-, aračā > arač-
and tarčā > trač-

Nouns that have been adjusted for the construct state may then be placed in construct with another noun (generally emphatic in state) or with a prepositional phrase, e.g.

<table>
<thead>
<tr>
<th>Construct Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>trač-malkutā</td>
<td>palace (lit., &quot;gate of kingship&quot;)</td>
</tr>
<tr>
<td>bar-nāšā</td>
<td>person (lit., &quot;son of man&quot;)</td>
</tr>
<tr>
<td>ūbed-išōc</td>
<td>Ebedjesus (&quot;servant of Jesus&quot;)</td>
</tr>
<tr>
<td>mlek-malkē</td>
<td>king of kings</td>
</tr>
<tr>
<td>brikat-b-neššē</td>
<td>blessed among women</td>
</tr>
</tbody>
</table>

The construct state, or "chain" as it is sometimes called, cannot be considered free in Syriac, i.e., it generally occurs in set phrases and idiomatic constructions. The possessive constructions with d-, on the other hand, are quite free in formation. For example, baṭay d-ăbăhătă and baṭyôn d-ăbăhătă both mean 'the (spiritual) fathers' house,' while the construct chain bēt-ăbăhătă is a set phrase with a particularized meaning, 'patriarchal see.' Both bră ḏ-yāqōb and băḥ d-yāqōb mean 'Jacob's son, a son of Jacob,' while bar-yāqōb is a proper name, Barjacobs.

§ 10.4 The Construct Plural. The construct plural for masculine-type nouns replaces the emphatic plural ending -ē with -ay-. In feminine-type nouns the final -ā of -ată is dropped, giving a construct ending -āt-.

<table>
<thead>
<tr>
<th>Construct Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>tarcay-malkutā</td>
<td>courts, palaces</td>
</tr>
<tr>
<td>b-yawmay-hērōdes</td>
<td>in the days of Herod</td>
</tr>
<tr>
<td>malkā</td>
<td>the king</td>
</tr>
<tr>
<td>ūabday-malkā</td>
<td>servants of the king</td>
</tr>
</tbody>
</table>

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§ 10.5 Adjectives in the Construct State. Adjectives occur in the construct state only when they are further limited by another word or phrase bound to them by the construct, as the following examples show.

\[
\begin{align*}
\text{malkāt-ar'ā} & \quad \text{queens of the earth} \\
\text{bnay-nāšā} & \quad \text{people ("sons of man")}
\end{align*}
\]

\[
\begin{align*}
cābdāy-šlāmā & \quad \text{peacemakers ("makers of peace")}
\end{align*}
\]

\[
\begin{align*}
atton zōray- & \quad \text{ye of little faith ("little of faith")}
\end{align*}
\]

\[
\begin{align*}
\text{haymānutā} & \quad \text{of little faith}
\end{align*}
\]

§ 10.6 Adverbs. Adverbs are normally made from adjectives in the feminine singular absolute with the adverbial suffix -'it, for example

\[
\begin{align*}
sarrir 'true' & > sarrīrā'it 'truly,' \\
hakkim 'wise' & > hakkimā'it 'wisely.'
\end{align*}
\]

Other adverbs are simply adjectives in the absolute state, as saggi ‘very’ and ṭāb ‘quite.’

\[
\begin{align*}
saggi c'attir-wā. & \quad \text{He was very rich.}
\end{align*}
\]

\[
\begin{align*}
ḥdi ṭāb b-hādē. & \quad \text{He was quite glad of that.}
\end{align*}
\]
LESSON TEN

God saw all that he had made and, behold, it was very good.

Vocabulary 10

NOUNS

\[\text{idá (const id-, abs yad) pl idé/dayyá hand}\]
\[\text{kähná pl -ē priest}\]
\[\text{máá (const máp) pl márayl máraw-wáá lord, master}\]
\[\text{máryá The Lord (used only of God and Christ)}\]
\[\text{nuhrá light}\]
\[\text{cálma (const cálam) the world}\]
\[\text{rabb-ká há pl rabbay-ká há chief priest}\]
\[\text{réš head (often in construct, e.g., réš-ábáhátá patriarch, bishop; réš-malake archangel); heading, chapter}\]
\[\text{talmaidá disciple}\]
\[\text{taré (constr tra) gate; chapter}\]
\[\text{traé-malkutá pl taré ay-malkutá palace, court}\]

ADJECTIVES

\[\text{zéór little, small}\]
\[\text{šarrir true, trusty, faithful}\]

VERBS

\[\text{dmek to sleep, go to sleep}\]
\[\text{hpak to return, go back}\]
\[\text{idaé to know}\]
\[\text{iled to give birth, bear, beget}\]
\[\text{iqed to burn (intr.), catch fire}\]
\[\text{iteb to sit, sit down}\]
\[\text{nhar to be light, bright, to shine}\]

OTHER

\[\text{b-rāśit in the beginning (ברשיך)}\]

PROPER NAME

\[\text{óręšlem Jerusalem}\]
INTRODUCTION TO SYRIAC

Exercise 10

Read and translate:

1. Did you see me going down to the little village near the city?
2. We sat down with our disciples near the palace.
3. In the days of the king our kingdom was great.
4. You (f s) drove him from my presence.
5. I know that people are not always wise.
6. We found him in the temple.
7. While the bishop was sitting with his disciples and trusty friends, the church caught fire.

Translate into Syriac:

1. Did you see me going down to the little village near the city?
2. We sat down with our disciples near the palace.
3. In the days of the king our kingdom was great.
4. You (f s) drove him from my presence.
5. I know that people are not always wise.
6. We found him in the temple.
7. While the bishop was sitting with his disciples and trusty friends, the church caught fire.

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Lesson Eleven

§ 11.1 Paradigm of ‘Hollow’ Verbs: The Perfect. Verbs with an original second radical w or y are known as “hollow” verbs. The paradigm for the common type, CāC in the perfect, is as follows with an example from qām ‘to rise up.’

<table>
<thead>
<tr>
<th></th>
<th>3 m</th>
<th>f</th>
<th>2 m</th>
<th>f</th>
<th>1 c</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>qām (un)</td>
<td>qāmat (ēn)</td>
<td>qāmt</td>
<td>qāmtōn</td>
<td>qāmtēn</td>
</tr>
<tr>
<td>masc.</td>
<td>qām</td>
<td>qāmat</td>
<td>qāmt</td>
<td>qāmtōn</td>
<td>qāmtēn</td>
</tr>
<tr>
<td>fem.</td>
<td>qāymān</td>
<td>qāymān</td>
<td>qāymān</td>
<td>qāymān</td>
<td>qāymān</td>
</tr>
</tbody>
</table>

Active participles (note that ālap/glottal stop represents the second radical in the masc. sing.; y serves as the second radical in all others):

masc. qā‘em qāymin
fem. qāymā qāymān

A much rarer type is represented by mit, regularly inflected like qām but with the -i- vowel in the stem throughout (mit, mitat, mitt, mitet, &c., act. part.: mā‘et, māytā, &c.).

§ 11.2 Paradigm of Geminate Verbs: The Perfect. Verbs whose second and third radical consonants are identical are known as geminate, or doubled, verbs; they are inflected similarly to the hollow verbs, the only differences being the length of the stem vowel and the 3rd fem. sing. and 1st sing., both of which are regularly formed with the doubled consonant of the second and third radicals; gemi-
nation is lost in all other persons of the inflection. An example is from "al (root \(\sqrt{\text{LL}}\)) ‘to go in, enter’:

<table>
<thead>
<tr>
<th>Person</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>c'al</td>
<td>c'al(un)</td>
</tr>
<tr>
<td>2 m</td>
<td>c'alt</td>
<td>c'alton</td>
</tr>
<tr>
<td>1 c</td>
<td>c'ellet</td>
<td>c'eln(an)</td>
</tr>
</tbody>
</table>

Active participles:

<table>
<thead>
<tr>
<th>Gender</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc.</td>
<td>c'al'el</td>
<td>c'al'inn</td>
</tr>
<tr>
<td>Fem.</td>
<td>c'al'aa</td>
<td>c'al'aan</td>
</tr>
</tbody>
</table>

Note that the masc. sing. participle is formed as though from a hollow root; others are predictably formed. The \(\text{\textasciitilde alap}\) is retained by convention in all forms of "al, which is by far the most common geminate G verb; with other geminates \(\text{\textasciitilde alap}\) appears consistently only in the masc. sing. participle (e.g. \(\sqrt{\text{QSS}}\ > \text{q'}es, \text{q'ass}a, \text{q'ass}in, \text{q'ass}an\)).

§ 11.3 Paradigm of \textit{II-\textasciitilde alap} Verbs. The vocalic patterning of the perfect of all \textit{II-\textasciitilde alap} verbs is similar. The \(\text{\textasciitilde alap}\), which originally carried the glottal stop, is only vestigial, and the vowel that would have been carried by the glottal stop falls back onto the first radical consonant. An example is from \(\text{\textasciitilde sel}\) (originally \(\sqrt{\text{\textasciitilde SEL}}\) ‘to ask’:

<table>
<thead>
<tr>
<th>Person</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>(\text{\textasciitilde sel})</td>
<td>(\text{\textasciitilde sel}(un))</td>
</tr>
<tr>
<td>2 m</td>
<td>(\text{\textasciitilde selat})</td>
<td>(\text{\textasciitilde sel}(\text{\textasciitilde en}))</td>
</tr>
<tr>
<td>1 c</td>
<td>(\text{\textasciitilde sellet})</td>
<td>(\text{\textasciitilde sel(nan)})</td>
</tr>
</tbody>
</table>

Active participles:

<table>
<thead>
<tr>
<th>Gender</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc.</td>
<td>(\text{\textasciitilde sa'el})</td>
<td>(\text{\textasciitilde sa'lin})</td>
</tr>
<tr>
<td>Fem.</td>
<td>(\text{\textasciitilde sa'laa})</td>
<td>(\text{\textasciitilde sa'lan})</td>
</tr>
</tbody>
</table>

§ 11.4 The Pleonastic Dative. Fairly common in Syriac is the
LESSON ELEVEN

pronominal repetition of a verbal subject after the verb with the preposition l- as a type of reflexive dative ("to do something for oneself"). Most such pronominal constructions have no translational value whatsoever.

\[
\begin{align*}
\text{qerbat-lāh gēr} & \quad \text{The kingdom of heaven has drawn nigh.} \\
malkūtā da-šmayyā & \quad \text{He has risen as he said (he would).} \\
qām leh gēr aykānā d-emar. & \quad \text{They turned back once more to Jerusalem.}
\end{align*}
\]

This construction is especially common with verbs of motion, as can be seen in the above examples.

Vocabulary 11

NOUNS

\begin{align*}
\text{ākel-qarṣā} & \quad \text{the Devil} \\
\text{hegmōnā} & \quad \text{governor} \\
talyā & \quad \text{pl tāyē (m) child} \\
tlitā & \quad \text{pl tāyātā (female) child} \\
kawkbā & \quad \text{(abs/const kawkab-) pl -ē star, heavenly body} \\
mgušā & \quad \text{pl -ē magus} \\
madnāhā & \quad \text{(const madnāh-) orient, east} \\
\text{šāmā} & \quad \text{sheep (a collective, singular in form but plural in meaning, hence syāmē; generally construed as fem. sing.)} \\
\text{slōtā} & \quad \text{pl slāwwātā prayer} \\
rāyā & \quad \text{pl rāc awwātā shepherd}
\end{align*}

VERBS

\begin{align*}
\text{mit} & \quad \text{to die} \\
\text{sām} & \quad \text{to put, place} \\
\text{cāl} & \quad \text{to go in, enter}
\end{align*}
INTRODUCTION TO SYRIAC

- qām to rise, arise, stand up, stop
- šell to ask, demand

OTHERS
- lēl above (as a preposition, lēl men)
- ʾazzīzāʾ it strongly, vehemently
- ʾdammā d- until
- qdām before, in front of (takes pron. encl. II: ʾlāmāš qdāmaw ‘before him’)

IDIOMS
- ekal qarsā to backbite, slander

PROPER NAME
- Q3nei herodes Herod

Exercise 11

Read and translate:

1. [Text]

2. [Text]

3. [Text]

4. [Text]

5. [Text]

6. [Text]

7. [Text]
LESSON ELEVEN

1. 1 stood before him until he sat dawn.
2. We entered the man’s house, seeking our enemies.
3. They know that the prophet’s words are true.
4. They found me sitting in the wilderness with shepherds.
5. Truly I do not know where he is.
6. After that, the bishop returned to his churches with his disciples.
7. The magi came seeking a child whose star they had seen in the sky.
8. We were sitting on a mountain above the city.
9. Where is the city of the king of this land?
10. I pursued my enemies into the wilderness, and there I killed them.

Translate into Syriac:

1. ʼkūya ša maʿna šib bāshī hašīšīn šal maʿna ṣalātūn ḥārin šal.
2. Šimma ṣatūn bāshī hašīšīn šal maʿna ṣalātūn ḥārin šal.
3. Šinné la ṣalātūn ḥārin šal maʿna ša maʿna šib bāshī hašīšīn šal.
4. Šinné la ṣalātūn ḥārin šal maʿna šib bāshī hašīšīn šal.
5. Šinné la ṣalātūn ḥārin šal maʿna šib bāshī hašīšīn šal.
6. Šinné la ṣalātūn ḥārin šal maʿna šib bāshī hašīšīn šal.
7. Šinné la ṣalātūn ḥārin šal maʿna šib bāshī hašīšīn šal.
8. Šinné la ṣalātūn ḥārin šal maʿna šib bāshī hašīšīn šal.
9. Šinné la ṣalātūn ḥārin šal maʿna šib bāshī hašīšīn šal.
10. Šinné la ṣalātūn ḥārin šal maʿna šib bāshī hašīšīn šal.
Lesson Twelve

§ 12.1 Passive Participles. The passive participles of all sound transitive G-form (Peal) verbs are patterned on $p^c^i^l$ (CCiC) in the absolute, e.g.

\[
\begin{align*}
q\text{tal} & \rightarrow q\text{til} \ 'killed' \\
\text{šlāḥ} & \rightarrow \text{šlīḥ} \ 'sent, dispatched' \\
k\text{ṭab} & \rightarrow k\text{ṭīb} \ 'written'
\end{align*}
\]

The passive participle behaves in every respect like a regular adjective:

\[
\begin{array}{l|l|l}
\text{SINGULAR} & \text{PLURAL} \\
\hline
\text{ABSOLUTE} & \\
masc. & q\text{ṭil} & q\text{ṭiln} \\
fem. & q\text{ṭilā} & q\text{ṭilān} \\
\hline
\text{EMPHATIC} & \\
masc. & q\text{ṭilā} & q\text{ṭilē} \\
fem. & q\text{ṭilātā} & q\text{ṭilātā}
\end{array}
\]

Orthographically similar to the passive participle is the adjectival pattern $pa^c^c^i^l$ (CaCCiC), like $c^attir$ and $s\text{ḥakīm}$. Care must be taken not to confuse the two, even though some roots produce both the passive participle and the adjective with similar meanings, e.g., $m\text{ṭil}$ and $n\text{ṭīl}$, both meaning 'heavy.'

Passive participles of various verb types:

(a) 1-ālap: as in the perfect, because the ālap cannot have the
schwa the pattern would call for, it takes the vowel *a*, as اء< kal > اکل 'eaten' and اء< esar > اکسیر 'captured.'

(b) II-ālap: as in the perfect, the ālap is only an orthographic vestige, as اء< šel > اکل šil (for original š'il) 'demanded, asked for.'

(c) I-y: as in the perfect, where the pattern would give *y* a schwa, it is pronounced *i*, as اء< iled > اکل ilid 'born' (not, however, following a proclitic, as *da-ylid*).

(d) hollow: as in the perfect, the original middle radical is lost, as اء< sām > اکل sim 'placed, put.'

(e) geminate: the passive participle is regularly and predictably formed, as اء< baz > اکل bizz 'robbed.'

(f) III-weak: the passive participles differ from all other types; they all conform to the following patterns exemplified by bnā:

<table>
<thead>
<tr>
<th>masc.</th>
<th>bneyn</th>
</tr>
</thead>
<tbody>
<tr>
<td>fem.</td>
<td>banyān</td>
</tr>
</tbody>
</table>

The passive-participial form from many intransitive verbs, particularly III-weak verbs, is used adjectivally, e.g., اء< msā 'to be able' > اکل msē 'able,' اکل shi 'to be thirsty' > اکل she 'thirsty.'

Agents with passive constructions are usually indicated by the preposition *l- or men.*

<table>
<thead>
<tr>
<th>بالله لاسم لاسم</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>talyā da-rhim l-abu</em> a child loved by its father</td>
</tr>
<tr>
<td>اسلا تاسلا تسلا</td>
</tr>
<tr>
<td><em>šlihā da-šlih men</em> a messenger sent by the king</td>
</tr>
</tbody>
</table>

Note also in the above examples that passive participles are not usually used as attributive adjectives but occur in relative-clause constructions.

§ 12.2 III-Weak Verbs with Pronominal Objects. Of the III-weak verbs with the pronominal objects, only the 3rd masc. sing. and the
INTRODUCTION TO SYRIAC

3rd masc. pl. need special attention. The stem of the 3rd masc. sing. remains unchanged (as *hzā* ‘he saw’); to this stem are added the pronominal endings given for the forms in -ā- (§8.3). The 3rd masc. pl. verb changes in pattern from *CCaw* to *CCa’u*- with ālap throughout the inflection.

<table>
<thead>
<tr>
<th></th>
<th>HZĀ</th>
<th>HZAW</th>
</tr>
</thead>
<tbody>
<tr>
<td>+ 3 m s</td>
<td>hzāy</td>
<td>hza’u</td>
</tr>
<tr>
<td>+ 3 f s</td>
<td>hzāh</td>
<td>hza’uh</td>
</tr>
<tr>
<td>+ 2 m s</td>
<td>hzāk</td>
<td>hza’uk</td>
</tr>
<tr>
<td>+ 2 f s</td>
<td>hzāk</td>
<td>hza’uk</td>
</tr>
<tr>
<td>+ 1 c s</td>
<td>hzān</td>
<td>hza’un</td>
</tr>
<tr>
<td>+ 2 m pl</td>
<td>hzākon</td>
<td>hza’ukon</td>
</tr>
<tr>
<td>+ 2 f pl</td>
<td>hzāken</td>
<td>hza’ukên</td>
</tr>
<tr>
<td>+ 1 c pl</td>
<td>hzān</td>
<td>hza’un</td>
</tr>
</tbody>
</table>


§ 12.3 *Abā*, *Ahā*, and *Hmā* with Pronominal Possessives.
The nouns *abā* ‘father,’ *ahā* ‘brother,’ and *hmā* ‘father-in-law’ have the following singular forms with the pronominal suffixes:

<table>
<thead>
<tr>
<th></th>
<th>ABĀ</th>
<th>AHĀ</th>
<th>HMĀ</th>
</tr>
</thead>
<tbody>
<tr>
<td>his</td>
<td>abu</td>
<td>ahu</td>
<td>hmu</td>
</tr>
<tr>
<td>her</td>
<td>abuh</td>
<td>ahu</td>
<td>hmu</td>
</tr>
<tr>
<td>your (m)</td>
<td>abuk</td>
<td>ahu</td>
<td>hmu</td>
</tr>
<tr>
<td>your (f)</td>
<td>abuk</td>
<td>ahu</td>
<td>hmu</td>
</tr>
<tr>
<td>my</td>
<td>āb</td>
<td>āh</td>
<td>hem</td>
</tr>
</tbody>
</table>
Note especially the lengthened vowel with the first-person singular enclitic in ʾāb and ʾāḥ, and the form ʾhem.

The construct state of ʾabā, ʾahā, and ʾhmā is wanting.

ʾAbā has two plurals, (1) ʾabāhē (ʾabāhaw, ʾabāhēh, &c.) for ‘fathers, progenitors’ and (2) ʾabāhātā (ʾabāhāteh, ʾabāhātāh, &c.) for ‘spiritual fathers, ministers.’ This is a common phenomenon among nouns that have more than one plural: the first plural, which is usually formed along regular lines, has a more concrete sense than the secondary plural, which is usually formed on a pattern that does not match the singular (i.e. a fem.-type plural like ʾabāhātā from a masc. sing.) and has a more metaphorical sense.

Vocabulary 12

NOUNS

- ʾabā pl ʾabāhē/ʾabāhātā father
- awwānā pl -ē abode, lodging
- ʾahā pl ahē brother
- ʾhrēnā (m) / ʾhrētā (f) / pl ʾhrānē/ʾhrānēh other, another, someone else
- ʾglilāyā Galilean
- ʾdārtā pl -ātā courtyard
- ʾhmā pl ʾhmāhē father-in-law
- ʾnurā (f) fire
- mṣaʾtā (const meṣʾat) midst, middle
- ʾlaymā pl -ē youth, young man, lad
- ʾlaymtā young woman, maiden

ADJECTIVE

- qallil little, little bit; swift
INTRODUCTION TO SYRIAC

VERBS
- ܐܝܛܝ to bring, take, lead
- ܗܕܪ to look, gaze (l- at), pay heed (b- to)
- ܟܦܪ b- to deny, renounce
- ܪܥܐ to tend, keep (flocks)

OTHERS
- ܒܝܢܐ́t among, between
- ܒ-ܡܐ̱ظ at in the middle/midst of
- ܫܐ̱ظ ܗܕܐ̱ one hour
- ܗܕܪ around (+ pron. encl. II: ܗܕܪܐ́w ‘around him’)
- ܡܢ ܪܒܩ̱a from afar

PROPER NAMES
- ܫܡܢ̱ ܟܦܐ̱ ܡܝܡ̱ Simon Peter
- ܡܠܝܛܘ̱s Pilate

Exercise 12

Read and translate the following phrases:

Read and translate (beginning with this lesson, an occasional reading
Translate into Syriac:

1. When I arose I found my disciples asleep.

2. They went to where the child was whose star was seen by them in the east.

3. His brothers saw him sitting in the middle of the courtyard with his father.

4. When the governor said to him, “Are you king of the Jews?” he said, “I didn’t say that I am king. You said it.”

5. Where are the children who were born there?

6. The young man looked at the maiden who was tending her father’s sheep.

7. Jesus said, “You always have the poor with you.”

8. When they saw the new church the king had built for them, they rejoiced greatly over it.

9. Thus did the king command us.

10. Why did you (pl) not come to me?
Lesson Thirteen

§ 13.1 The Absolute State. The third state of the Syriac substantive is the absolute state (emphatic and construct have already been introduced). Although the absolute pertains primarily to predicate adjectives, nouns also occur in the absolute, the forms for which are as follows, e.g., for malkā 'king' and for malktā 'queen':

masc. mlek malkin
fem. malkā malkān

Masculine nouns drop the -ā termination of the emphatic state; for masculine nouns that do not end in two or more consonants, the absolute singular is identical to the construct singular. The same constraints on stems ending in two or more consonants given for the construct apply to the absolute singular, e.g., madnha > madnah and ṣālmā > ṣālam. The same unpredictability that was seen for the construct singular exists for many of these nouns, e.g., malkā > mlek, baytā > bēt, yawmā > yōm, brā > bar and zabnā > zban.

Feminine singulars in -tā drop the -tā and replace it with -ā, as malktā > malkā and melltā > mellā. This may cause changes in the stem, e.g., msa'ṭā > meš'ā.

Nouns on the emphatic pattern CuCCā form the absolute on the pattern CCuC, as gušmā 'body' > gšum and ṣubhā 'glory' > šbuh.

The absolute state occurs infrequently in unbound forms. Common, however, is nāš (absolute of nāšā 'people') for
LES 1.1.11 Names.

The absolute singular occurs with *koll* when it means ‘every,’ as in حَلّ يُوم ‘every day,’ حَلّ زِمان ‘every time, always,’ حَلّ نَاس ‘everybody,’ حَلّ مَلَّا ‘every word,’ and حَلّ مدِين ‘every city.’

The absolute singular also occurs in many compounds such as سَطِّر ‘lawless,’ *meskenē b-ruḥ* ‘poor in spirit’ and حَيَّيَّة ‘life eternal.’

The absolute is the normal state with numbers (see following paragraph), as in حَلّ يَمَن ‘three days’ and حَلّ هَدَ ‘one hour’.

The typical endings of all three states of the noun are as follows:

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ABSOLUTE</td>
<td>—</td>
<td>-ā</td>
</tr>
<tr>
<td>EMPHATIC</td>
<td>-ā</td>
<td>-tā</td>
</tr>
<tr>
<td>CONSTRUCT</td>
<td>—</td>
<td>-at-</td>
</tr>
</tbody>
</table>

§ 13.2 Numbers. In common with other Semitic languages, Syriac uses a feminine-appearing number with masculine nouns and a masculine-appearing number with feminine nouns. This phenomenon, known as chiastic concord, applies to the numbers from ‘three’ through ‘ten’ and to the units ‘-three’ through ‘-nine’ in all compound numbers. ‘One’ and ‘two’ are irregular adjectives, and the tens from twenty on are invariable.

<table>
<thead>
<tr>
<th>WITH MASCULINE NOUNS</th>
<th>WITH FEMININE NOUNS</th>
</tr>
</thead>
<tbody>
<tr>
<td>1   _DAC  ḥadd</td>
<td>ḥadd</td>
</tr>
<tr>
<td>2   활동  trēn</td>
<td>trēn</td>
</tr>
<tr>
<td>3   حَلاَثا  tātā</td>
<td>tātā</td>
</tr>
<tr>
<td>4   ܐܒܪ  arbē ̣</td>
<td>arbê ̣</td>
</tr>
<tr>
<td>5   حَامِشَا  hammēša</td>
<td>hammēš</td>
</tr>
</tbody>
</table>
INTRODUCTION TO SYRIAC

Above ten, the ‘teen element (-sar/-sē) is invariable:

1. ḥda'sar
2. ṭre'sar
3. tlātta'sar
4. arba'ta'sar
5. ḥammešta'sar
6. ṣetta'sar
7. šba'ta'sar
8. tmānta'sar
9. ṭa'ta'sar

The feminines ‘teens all have alternative pronunciations: ḥda'sē, ṭre'sē, tlātta'sē, arba'ta'sē, ḥammešta'sē, ṣetta'sē, šba'ta'sē, tmāna'sē.

The higher numbers are invariable and are as follows:

1. ʾesrin 20
2. ṭlātin 30
3. arba'in 40
4. ḥammšin 50
5. (e)štin 60
6. šab'in 70
7. tmānin 80
8. teš'in 90
9. mā (emph)

In compound numbers, the higher number generally comes first and lower numbers are joined by the conjunction ṭw(a)-, e.g.

arba'ma wa-tmānin four hundred eighty-three
LESSON THIRTEEN

Seven thousand, three hundred and seven

The number object usually stands in the absolute plural following the number, e.g.

three days
four hours
seven years

The emphatic plural also occurs after the numbers for the definite sense, e.g.

the three magi
the three days
The seven good kine
are seven years;
and the seven
good ears, seven
years.

The numbered object may also precede the number in the emphatic state, e.g.

five months
eighteen kings

For 'both,' the number 'two' forms a construct with the pronouns, e.g.

both of them (m)
both of them (f)

For 'the three of them' &c., the pronouns are attached to construct forms of the numbers, e.g.

the three of them (m)
the four of them (f)

§ 13.3 Ordinals. The adjectival ordinal numbers, which function as
ordinary adjectives, are as follows:

<table>
<thead>
<tr>
<th>MASCULINE</th>
<th>FEMININE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>qadmāyā</td>
</tr>
<tr>
<td>2nd</td>
<td>trayyānā</td>
</tr>
<tr>
<td>3rd</td>
<td>tltāyā</td>
</tr>
<tr>
<td>4th</td>
<td>rbi‘āyā</td>
</tr>
<tr>
<td>5th</td>
<td>ḥmišāyā</td>
</tr>
<tr>
<td>6th</td>
<td>štītāyā</td>
</tr>
<tr>
<td>7th</td>
<td>šbī‘āyā</td>
</tr>
<tr>
<td>8th</td>
<td>tmināyā</td>
</tr>
<tr>
<td>9th</td>
<td>tšī‘āyā</td>
</tr>
<tr>
<td>10th</td>
<td>‘sirāyā</td>
</tr>
</tbody>
</table>

The ordinal for ‘first’ is a suppletion form that has no relation to the number ‘one.’ ‘Second’ is an exceptional form. The rest of the ordinals, from ‘third’ through ‘tenth’ are formed on the pattern CCicāyā (m), CCicāytā (f)

A secondary ordinal construction is noun modified by d- + numeral, as in ḫēšā da-tlātā ‘chapter three’ (as opposed to ḫēšā tltāyā ‘the third chapter’).

§ 13.4 The Infinitive: G-Verbs. The infinitives of all sound G-form verbs are made on the pattern meCCaC, e.g. ṣtal > meqtal, šlah > mešlah and ktāb > metṭar.

Note the patterns for the infinitives of the following verb types:

(1) The n of I-n verbs assimilates to the second radical, as ḫē painful > meppal and ḫē ‘tar > meṭṭar.

(2) I-ālap verbs

---

1I.e. the third in any series, as in “the third chapter we have studied this week,” which is not necessarily chapter number three.
LESSON THIRTEEN

(a) with imperfects (see §14.3) in -o- are like ١<ekal > مکال.

(b) with imperfects in -a- are like ١<emar > مئمـمار.

(3) III-weak verbs follow the pattern of ١<bnā > مبنع mebnā, but when mebnā is followed by pronominal enclitics it becomes mebny-.

(4) hollow verbs assume the pattern of ١<qām > ممقا mqām.

The infinitive is generally used with l- to indicate purpose, e.g.

٠<تیا > etayn l-mesgad leh. We have come to worship him.

and in complementary constructions with adjectives and verbs like meškah ‘able,’ sbā ‘to want’ and others, as in the following:

٠<تیا > lā meškah ilānā tābā A good tree cannot make bad fruit.

٠<تیا > pērē bišē l-meḥbad.

٠<تیا > šābe-nā la-mqām. I want to get up.

٠<تیا > lā tedhal l-messab l-

٠<تیا > maryam attāk. Do not fear to take Mary as your wife.

§ 13.5 Infinitives with Pronominal Objects. Pronominal objects are suffixed directly to infinitives; the pronominal enclitics I are used as infinitival objects. Suffixation of vowel-initial enclitics results in the reduction of the infinitival stem from meCCaC to meCCC-; with the 2nd-person plural enclitics (-kon, -kēn), the stem remains meC-CaC-, e.g., from qtal:

_ + 3 m ٠<تیا > meqīleh ٠<تیا > meqītal-ennon
_ + 3 f ٠<تیا > meqīlāh ٠<تیا > meqītal-ennēn
_ + 2 m ٠<تیا > meqīlāk ٠<تیا > meqītalkon
INTRODUCTION TO SYRIAC

The infinitive of III-weak roots changes from \textit{meCCd} to \textit{meCCy} before the vowel-initial enclitics; it remains \textit{meCCd} with the 2nd-person plural enclitics, e.g., from \textit{hzā}:

\begin{itemize}
\item [+ 2 f] \textit{meqṭlek} \quad \textit{meqṭalkēn}
\item [+ 1 c] \textit{meqṭlan} \quad \textit{meqṭlan}
\end{itemize}

Vocabulary 13

NOUNS

\begin{itemize}
\item \textit{urhā} (abs \textit{urah}) pl -\textit{ātā} (f) way, road
\item \textit{nāšā} (abs \textit{nāš}, abs pl \textit{nāšin}) human being, person\(^1\); kinsfolk, people (with pron. encl. \textit{II} for the plural, \textit{nāšēh da-mdittā} ‘the people/inhabitants of the city’); the abs. \textit{nāš} and the negative \textit{lā nāš} are used for ‘somebody’ and ‘nobody’; the abs. pl. \textit{nāšin} is used for ‘some people’
\item \textit{bēt-gburā} sepulchre
\item \textit{ḥad-bšabbā} Sunday
\item \textit{hayyē} (pl) life
\item \textit{kēpā} (f) rock, stone
\item \textit{mallpānā} pl -\textit{ē} teacher
\item \textit{šlāmā} peace
\item \textit{šrārā} truth
\end{itemize}

ADJECTIVES

\begin{itemize}
\item \textit{meškah} able (\textit{l-} + infinitive, ‘able to’), possible
\item \textit{qadmāy} first, former
\end{itemize}

\(^1\) Usually \textit{bar-nāšā} in the meaning of ‘person.’
LESSON THIRTEEN

VERBS
- pāš to remain
- šbā to want (l- + infinitive, ‘to want to’)
- qdam to precede
- šlem to be finished, over, concluded
- šqal to lift, take up, remove

OTHERS
- akhdā together
- ellā en unless, except that
- ellu if (introduces impossible, contrafactual conditionals)
- en if (introduces possible conditionals)
- hāšā now
- medda (infinitive of ida) knowing, to know
- tub again, once more

PROPER NAMES
- yōsep Joseph
- maryam Mary
- magdlāyā (m) magdlāytā (f) Magdalene
- tōmā Thomas

Exercise 13

Read and translate:

1. ḥālānu ʾl-bīr bi-l-mussalā. ʿkūn min-l-mussalā!
2. ʿl-mussalā min-l-bīr bi-l-halā. ḥālānu ʾl-bīr?
3. ḥālānu ʾl-bīr bi-l-mussalā. ʿkūn min-l-mussalā!
4. ʿl-mussalā min-l-bīr bi-l-halā. ḥālānu ʾl-bīr?
5. ṭammū bi-l-mussalā. ʿkūn min-l-mussalā!
6. ʿl-mussalā min-l-bīr bi-l-halā. ḥālānu ʾl-bīr?
Translate into Syriac:

1. After three days, on Sunday, she went to the tomb and found the rock removed.

2. Some people put a fire in the middle of the courtyard and sat around it.

3. A young woman looked at the man who had come into their midst and knew that he was of Jesus’ disciples.

4. There is no abode for the poor in the wilderness.

5. After a little while they went together to lift the stone from its place.

6. If I had seen you I would have recognized (known) you.
Lesson Fourteen

§ 14.1 The Imperfect and Imperative of G-Verbs: Sound Roots. Verbs with sound roots are inflected in the imperfect with a combination of pre- and post-formatives. The imperfect also has a stem vowel between the second and third radicals, but this stem vowel is reduced to schwa in those persons that have post-formatives. Most transitive verbs have -o- as the stem vowel of the imperfect, giving an imperfect stem of -CCoC-. A model imperfect inflection of ktab follows. Note that syāmē dots are put on the feminine plural forms only.

3 m  nektob  nektob
     nektob  nektob

f    teklob  teklob
     teklob  teklob

2 m  tektob  tektob
     tektob  tektob

f    teklob  teklob
     teklob  teklob

1 c  ektob  ektob
     ektob  ektob

Imperative forms are made from this same stem by dropping the pre-formatives and restoring the stem vowel if it has been reduced:

masc.  k tob  k tob
       k tob  k tob

fem.   k tob  k tob
       k tob  k tob

Most intransitive and III-guttural verbs have -a- as the stem vowel of the imperfect, and a very few have -e- as the stem vowel. The inflection is unaffected, e.g., qreb, imperfect negrab:

3 m  negrab  negrab
     negrab  negrab

f    tegrab  tegrab
     tegrab  tegrab

&c.
INTRODUCTION TO SYRIAC

The imperative is regularly formed from the imperfect:

- **masc.**  אינן grab (ןудנ) grab(un)
- **fem.**  אינן grab (ןודנ) grab(ён)

Most intransitive verbs that do not fall into one of the special categories below (§§14.2–14.8) have imperfects with -o- as the characteristic vowel, e.g.,

- בד > nehpol
- קת > nekoł
- כרא > nea̲q̲o̲q̲
- פק > neppaq̲
- דמך > nedmak
- מק > neq̲m̲ak
- נחר > nenhar
- נחר > nenhar
- סל > nes̲l̲
- כבר > nek̲b̲ar
- כבר > nek̲b̲ar

A very few verbs have -e- as the imperfect vowel, e.g.

- בד > nehpol
- קת > nekoł
- כרא > nea̲q̲o̲q̲
- פק > neppaq̲
- דמך > nedmak
- מק > neq̲m̲ak
- נחר > nenhar
- נחר > nenhar
- סל > nes̲l̲
- כבר > nek̲b̲ar
- כבר > nek̲b̲ar

§ 14.2 The Imperfect Inflection of I-n Verbs. Verbs with n as first radical show a regular assimilation of the n to the second radical in the imperfect, as n̲p̲a̲q̲ > neppaq̲. Thereafter the inflection is

---

1 Note that the l assimilates to the s, just as the l of ezal assimilates to the z in certain forms, but the l is dropped in orthography in this form.

2 The imperative of התי rhet is irregular: התי hart.

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The imperative is a form, derived from the imperfect, that has lost the first radical altogether:

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3m neppoq</td>
<td>2m teppoq</td>
</tr>
<tr>
<td>f neppqun</td>
<td>teppqan</td>
</tr>
<tr>
<td>1c eppoq</td>
<td>neppoq</td>
</tr>
</tbody>
</table>

Almost all l-n verbs, as well as a few other irregular verbs like ida and iteb, form their imperfects in this manner, e.g.:

- ntar > nettar
- nsab > nessab
- nhet > nehhot
- ida > nedda
- npal > neppel
- iteb > netteb
- npaq > neppoq

The notable exception, given above, is nhar ‘to shine,’ with imperfect nenhar without assimilation.

Also to this category belongs nettel (cf. Hebr. תנה), the suppletionary verb that serves as the imperfect of יָת בְּזָע ‘to give’ (imperative וּבְזָע hab).

§ 14.3 The Imperfect of l-Âlap Verbs. l-âlap verbs fall into two categories in the imperfect:

1. If the imperfect vowel is o, the vowel of the personal prefixes is -e-, as expected from the paradigm given in §14.1. The âlap of the first radical is retained as a historical spelling, except in the imperative, where the âlap has the vowel a. Examples are:
   - ekal > nekol, inf mekal, impt akol, and ehad > nehod, inf mehad, impt ahod.
(2) If the imperfect vowel is \(-a-\), the vowel of the personal pre-fixes is \(-ë-\); the infinitive is similarly formed as \(mëCaC\). The initial vowel in the imperative is \(e\). Examples are \(nëbad\), inf \(mëbad\), impt \(nëmar\), inf \(mëmar\), impt \(emar\).

Note the anomalous imperative of \(ezal\), inf \(mëtal\), impt \(zal\).

§ 14.4 The Imperfect of I-y Verbs. I-y verbs normally form the imperfect exactly as though they were I-âlap—the imperfcts are even written with an âlap as the first radical. The only difference lies in the imperative, which reverts to y-initial.

Examples are \(nëlad\), inf \(mëlad\), impt \(ilad\), and \(nëqad\), inf \(mëqad\), impt \(iqad\).

Exceptional in this category are \(iteb\) ‘to sit’ and \(ida\) ‘to know,’ which form their imperfects as though they were I-n, \(netteb\) and \(nedda\) (see above, §14.2). Other forms derived from the imperfect are predictable, inf \(mettab\) and \(medda\), impt \(teb\) and \(da\).

§ 14.5 The Imperfect of III-Weak Verbs. All verbs with a weak third radical are inflected in the imperfect on the following model from \(bnâ\) ‘to build’:

<table>
<thead>
<tr>
<th></th>
<th>3 m</th>
<th>f</th>
<th>2 m</th>
<th>f</th>
<th>1 c</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc.</td>
<td>(nëbnë)</td>
<td>(nëbnë)</td>
<td>(nëbnë)</td>
<td>(nëbnë)</td>
<td>(nëbnë)</td>
</tr>
<tr>
<td>fem.</td>
<td>(tebnë)</td>
<td>(tebnë)</td>
<td>(tebnë)</td>
<td>(tebnë)</td>
<td>(tebnë)</td>
</tr>
</tbody>
</table>

The imperatives are as follows:

<table>
<thead>
<tr>
<th></th>
<th>masc.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>(bni)</td>
<td>(bni)</td>
</tr>
<tr>
<td>f</td>
<td>(bnay)</td>
<td>(bnay)</td>
</tr>
</tbody>
</table>

III-weak verbs introduced so far are:
LESSON FOURTEEN

Note that the imperfect of *etā* is made according to the second category of i-ālaps (*nētē*). The imperatives of *etā* are irregular, however:

<table>
<thead>
<tr>
<th>Gender</th>
<th>masc.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ṭā</td>
<td>ṭāy</td>
</tr>
<tr>
<td></td>
<td>taw</td>
<td>tāy</td>
</tr>
</tbody>
</table>

The true imperative of *hwā* is not used; instead, the perfect inflection serves also as the imperative, as *hwayt* yādaʾ d-... ‘know that...’ (lit., ‘be knowing that...’).

Note also the anomalous imperfect of *hyā*, *nehē*, formed as though it were a i-n verb.

§ 14.6 The Imperfect of Hollow Verbs. Hollow verbs are inflected in the imperfect with the characteristic vowel -u- instead of -o-. Thus, from *qām* we have the following inflection:

<table>
<thead>
<tr>
<th>Person</th>
<th>masc.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>Ṙām</td>
<td>Ṛām</td>
</tr>
<tr>
<td></td>
<td>nqum</td>
<td>nqumun</td>
</tr>
<tr>
<td>f</td>
<td>Ṙām</td>
<td>Ṙām</td>
</tr>
<tr>
<td></td>
<td>tqum</td>
<td>tqumun</td>
</tr>
<tr>
<td>2 m</td>
<td>Ṙām</td>
<td>Ṙām</td>
</tr>
<tr>
<td></td>
<td>tqum</td>
<td>tqumun</td>
</tr>
<tr>
<td>f</td>
<td>Ṙām</td>
<td>Ṙām</td>
</tr>
<tr>
<td></td>
<td>tqumin</td>
<td>tqumān</td>
</tr>
<tr>
<td>1 c</td>
<td>Ṛām</td>
<td>Ṛām</td>
</tr>
<tr>
<td></td>
<td>equm</td>
<td>nqum</td>
</tr>
</tbody>
</table>

Note that there is no reduction in the long stem vowel of hollow verbs.

Imperatives are regularly formed, e.g.

<table>
<thead>
<tr>
<th>Gender</th>
<th>masc.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Ṙām</td>
<td>Ṙām</td>
</tr>
<tr>
<td></td>
<td>qum</td>
<td>qum(un)</td>
</tr>
<tr>
<td></td>
<td>(躔)</td>
<td>(躔)</td>
</tr>
<tr>
<td></td>
<td>qum(en)</td>
<td>qum(en)</td>
</tr>
</tbody>
</table>

Alone of all hollow verbs is *sām*, which forms its imperfect with the stem vowel i instead of u; otherwise the inflection is exactly like the model above.

<table>
<thead>
<tr>
<th>Person</th>
<th>masc.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>Ṙām</td>
<td>Ṙām</td>
</tr>
<tr>
<td></td>
<td>nsim</td>
<td>nsimun</td>
</tr>
</tbody>
</table>
INTRODUCTION TO SYRIAC

Following are the hollow verbs introduced so far:

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>qām</td>
<td>sām</td>
<td>nqum</td>
<td>nsim</td>
</tr>
<tr>
<td>mit</td>
<td>pāš</td>
<td>nmut</td>
<td>npuš</td>
</tr>
<tr>
<td>hār</td>
<td></td>
<td>nḥur</td>
<td></td>
</tr>
</tbody>
</table>

§ 14.7 The Imperfect of Geminate Verbs. Geminate verbs are inflected in the imperfect as though they were I-n, doubling the first radical (see §14.2). Like the I-n verbs, geminate verbs also show reduction of the imperfect stem vowel with those persons that have suffixes. Thus, from ʾal:

<table>
<thead>
<tr>
<th>Person</th>
<th>masc.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>necol</td>
<td></td>
</tr>
<tr>
<td>f</td>
<td>tecol</td>
<td></td>
</tr>
<tr>
<td>2 m</td>
<td>tecol</td>
<td></td>
</tr>
<tr>
<td>f</td>
<td>tecolin</td>
<td></td>
</tr>
<tr>
<td>1 c</td>
<td>ecol</td>
<td></td>
</tr>
</tbody>
</table>

Imperatives are formed from the 2nd persons—again in the manner of I-n verbs:

<table>
<thead>
<tr>
<th>Person</th>
<th>masc.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>ʾal</td>
<td></td>
</tr>
<tr>
<td>f</td>
<td>ʾal (un)</td>
<td></td>
</tr>
<tr>
<td>2 m</td>
<td>ʾal</td>
<td></td>
</tr>
<tr>
<td>f</td>
<td>ʾal (ēn)</td>
<td></td>
</tr>
</tbody>
</table>

§ 14.8 Imperfect of ʾālap Verbs. ʾālap verbs are regularly inflected in the imperfect with -a- as the characteristic stem-vowel (e.g., *nešʾal → nešal); in the persons with postformatives (-in, -un, -ān), where stem reduction would have resulted in an original glottal stop with schwa preceded by an unvocalized consonant (*nešʾlun), a compensatory -e- appears (nešelun, see Preliminary Matters, V).

<table>
<thead>
<tr>
<th>Person</th>
<th>masc.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>nešal</td>
<td></td>
</tr>
<tr>
<td>f</td>
<td>tešal</td>
<td></td>
</tr>
<tr>
<td></td>
<td>nešelun</td>
<td></td>
</tr>
<tr>
<td></td>
<td>nešelān</td>
<td>&amp;c.</td>
</tr>
</tbody>
</table>
Vocabulary 14

NOUNS

yarḥā pl -ē (abs yarḥin) month
lēlyā pl -ē laylēl night
šabtā and šabbā pl -ē week; Sabbath, Saturday
šāʾē pl -ē šāʾē (f., abs šāʾē pl -ē šāʾēn) hour
šattā pl -ē šnayyā (f., abs šnā pl -ē šnin) year

ADJECTIVES

ḥrāy last
zaddiq righteous

VERBS

dhel/nedhal to be afraid, fear
nettel (imperfect only) to give

MONTHS OF THE YEAR

tišri(n) qdēm October
tišri(n) ḥrāyā November
kānun qadmāyā December
kānun trayyānā January
šbāṭ February
ādār March
nīsān April
ēyār May
ḥzirān June
tammuz July
āb August
élul September

DAYS OF THE WEEK

šabtā Saturday
ḥadbšabbā Sunday
trebšabbā Monday
tlābshabbā Tuesday
arbʾābšabbā Wednesday
hammeššabbā Thursday
črubtā Friday
Exercise 14

Identify the following imperfect forms (for translational value use the present or future tense):

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>1</td>
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<td>21</td>
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<td>28</td>
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<td>10</td>
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<td>11</td>
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<td>18</td>
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<tr>
<td>19</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Give English equivalents for the following:

1. three months
2. ten years
3. eight days
4. three hours
5. seven men
6. nine women
7. the second month
8. the fourth house
9. the fifth teacher
10. the first good word

Read and translate the following:

1. \[\text{نَحْرُ نَحْرٍ} \]
2. \[\text{كَيْفَ} \]
LESSON FOURTEEN

Give the Syriac for the following:

1. I give
2. they (m) fear
3. she sleeps
4. you (m s) build
5. he falls
6. you (f pl) go
7. they (f) take
8. you (f s) know
9. we go down
10. you (f pl)
11. she goes up
12. he rises
13. they (m) put
14. I come
15. you (m s) rejoice
16. I see
17. come! (m s)
18. they (m) will not die
19. you (f s) remain
20. you (f pl) ask
21. she seeks
22. they (m) will be
23. she looks
24. you (f s) eat
Lesson Fifteen

§ 15.1 Uses of the Imperfect.

(1) As a general or habitual present tense, e.g.

\[ ne^c \text{rqun} \ awwālē \ kad \ layt \ d-rādep \ l-hon. \]

The wicked flee when there is no one pursuing them.

\[ teb^c\text{o}nān \ w-lā teškhnān. \]

You seek me and do not find me.

(2) As a future, e.g.

\[ nētē \ lwātkon. \]

He will come to you.

\[ šmayyā \ w-ar^c\text{ā} \ ne^c-brān \ w-mellay \ lā \ ne^c\text{brān}. \]

The heavens and earth will pass away, but my words will not.

(3) As an optative, e.g.

\[ tētē \ malkutāk. \]

Thy kingdom come.

\[ nehwē \ šebyānāk. \]

Thy will be done.

\[ w-emar \ alāhā \ nehwē nuhrā \ wa-hwā \ nuhrā. \]

And God said, Let there be light: and there was light.

(4) With lā and the 2nd persons as negative imperative, e.g.
Lesson Fifteen

\[ \text{lā teqtol!} \quad \text{Do not kill.} \]
\[ \text{lā teb'ōn.} \quad \text{Seek you not.} \]

(5) In all dependent and complementary verbal clauses and in purpose clauses with \( d- \) or \( l- \), e.g.

\[ \text{en breh att d-ālāhā,} \quad \text{If you are the son of God, say that these rocks be bread.} \]
\[ \text{emar d-hālēn kēpē} \]
\[ \text{nehwyān lāhmā.} \]

\[ \text{pqod leh l-nessab} \quad \text{Order him to take with him a fish that has been salted.} \]
\[ \text{c̣aṃmeh nunā damlīh.} \]

\[ \text{lā šābē-nā d-equm.} \quad \text{I don’t want to get up.} \]
\[ \text{atton lā teb'ōn mānā} \quad \text{Seek not what you should eat or what you should drink.} \]
\[ \text{teklun w-mānā} \]
\[ \text{teštōn.} \]

\[ \text{man d-šābē d-nehwē} \quad \text{He who wishes to be first shall be last.} \]
\[ \text{qadmāyā nehwē} \]
\[ \text{hrāyā.} \]

§ 15.2 The Imperfect with Enclitic Objects. The objective pronominals are attached to the imperfect as follows. Note that many persons have more than one alternative form, the first of which is usually simply the imperfect with reduced stem plus the unaugmented object enclitic.

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>\text{NERDOP}</td>
<td>\text{TERDOP}</td>
</tr>
<tr>
<td>+ 3 m s \text{nerdpeh}</td>
<td>+ 3 m s \text{terdpeh}</td>
</tr>
<tr>
<td>\text{nerdpiw}</td>
<td>\text{terdpiw}</td>
</tr>
</tbody>
</table>
INTRODUCTION TO SYRIAC

All imperfect forms that end in -in, -un and -än take the objective enclitics of the 3rd masc. pl. example:

NERDPUN

§ 15.3 Suffix Pronouns with III-Weak Imperfect Verbs. The imperfect inflectional pattern of III-weak verbs is the only type to produce an ending different from that of sound verbs. With pronominal objects, the -ē termination of the III-weak verb is as follows:

+ 3 m s ねぶねウン nebɛēw + 3 m pl ねぶねウン nebɛē-ennon
+ 3 f s ねぶねウン nebɛēh + 3 f pl ねぶねウン nebɛē-ennën
+ 2 m s ねぶねウン nebɛēk + 2 m pl ねぶねウン nebɛēkon
+ 2 f s ねぶねウン nebɛēk + 2 f pl ねぶねウン nebɛēken
+ 1 c s ねぶねウン nebɛēn + 1 c pl ねぶねウン nebɛēn
$\S$ 15.4 Imperatives with Suffix Pronouns. Imperative forms with enclitic pronominal objects are as follows. Note especially the vocalic shift of the masc. pl. imperative from $CCoC(un)/CCaC(un)$ to $CuCCu(n)$:

<table>
<thead>
<tr>
<th></th>
<th>MASC. SING.</th>
<th>FEM. SING.</th>
</tr>
</thead>
<tbody>
<tr>
<td>+ 3 m s</td>
<td>$qtoläy$</td>
<td>$qtoliw$</td>
</tr>
<tr>
<td>+ 3 f s</td>
<td>$qtolëh$</td>
<td>$qtolih$</td>
</tr>
<tr>
<td>+ 1 c s</td>
<td>$qtolayn$</td>
<td>$qtolin$</td>
</tr>
<tr>
<td>+ 1 c pl</td>
<td>$qtolayn$</td>
<td>$qtolin$</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>MASC. PL.</th>
<th>FEM. PL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>+ 3 m s</td>
<td>$qtlu$</td>
<td>$qtoläy$</td>
</tr>
<tr>
<td></td>
<td>$qtluh$</td>
<td>$qtolëh$</td>
</tr>
<tr>
<td></td>
<td>$qtluh$</td>
<td>$qtolënäy$</td>
</tr>
<tr>
<td>+ 3 f s</td>
<td>$qtluh$</td>
<td>$qtoläh$</td>
</tr>
<tr>
<td></td>
<td>$qtluh$</td>
<td>$qtolënäh$</td>
</tr>
<tr>
<td>+ 1 c s</td>
<td>$qtlu$</td>
<td>$qtolän$</td>
</tr>
<tr>
<td></td>
<td>$qtlu$</td>
<td>$qtolënän$</td>
</tr>
<tr>
<td>+ 1 c pl</td>
<td>$qtlu$</td>
<td>$qtolän$</td>
</tr>
<tr>
<td></td>
<td>$qtlu$</td>
<td>$qtolënän$</td>
</tr>
</tbody>
</table>

$\S$ 15.5 Imperatives of III-Weak Roots with Suffix Pronouns. The suffixation of enclitic pronominal objects to the imperatives of III-weak verbs is basically similar to that of sound verbs. The masculine singular imperative, which ends in -i, takes the same enclitic forms as the feminine singular of sound verbs ($qtoliw$, $qtolih$, &c).

The fem. sing. base form changes from $CCäy$ to $CCä'i-$, written with ālap.

The masc. pl. base form changes from $CCaw$ to $CCa'u-$, again spelled with ālap for the intervocalic glottal stop. The fem. pl. imperative shows reduction from $CCäyên$ to $CCäyên$.

<table>
<thead>
<tr>
<th></th>
<th>MASC. SING.</th>
<th>FEM. SING.</th>
</tr>
</thead>
<tbody>
<tr>
<td>+ 3 m s</td>
<td>$qriw$</td>
<td>$qrä'iw$</td>
</tr>
</tbody>
</table>
§ 15.6 Nouns in -u and -i. Nouns with absolute singulars in -u have the following inflection:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>abs.</td>
<td>šbu</td>
</tr>
<tr>
<td>emph.</td>
<td>šbutā</td>
</tr>
<tr>
<td>const.</td>
<td>šbut-</td>
</tr>
</tbody>
</table>

This important class includes the infinitives of all increased verbal forms (to be introduced in the following lessons) as well as abstract nouns like ܡܠܟܘܬܐ malkutā ‘kingdom’ and ܚܠܝܘܬܐ talyutā ‘childhood.’

Similar are nouns with absolute singulars in -i:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>abs.</td>
<td>mardi</td>
</tr>
<tr>
<td>emph.</td>
<td>marditā</td>
</tr>
<tr>
<td>const.</td>
<td>mardit-</td>
</tr>
</tbody>
</table>

Vocabulary 15

NOUNS

- ܕܒܗܐ debhā sacrifice
- ܕܒܪܐ dabrā wilderness
- ܕܡܐ (const/abs dem) dmā blood
- ܙܒܢܐ (const/abs zban) zabnā time
- ܚܠܝܘܛܐ hadutā joy, gladness
- ܗܛܝܝܐ pl -ē sinner
LESSON FIFTEEN

\[
\begin{align*}
\text{katpā pl -ē/-ātā (f) shoulder} \\
\text{magdlā pl -ē tower} \\
\text{matlā parable} \\
\text{erbā a sheep, lamb} \\
\text{šbābā pl -ē neighbor} \\
\text{tyābutā repentance}
\end{align*}
\]

**VERBS**

\[
\begin{align*}
\text{hlat/nehlot} & \text{ to mix, mingle} \\
\text{sbar/nesbar} & \text{ to think, imagine} \\
\text{c)nā/ne)nē} & \text{ to reply, answer} \\
\text{qrā/neqrē} & \text{ to call, summon, invite} \\
\text{tab/ntub} & \text{ to repent}
\end{align*}
\]

**ADJECTIVES**

\[
\begin{align*}
\text{yattir} & \text{ more (men than)} \\
\text{metbē (m) metba'yā (f) necessary, needed}\footnote{In impersonal constructions like ‘it is necessary’ and ‘it is possible’ the adjective is usually fem. sing. (metba'yā) followed by l- and then d- and the imperfect, as metbē l- d-ēzal ‘it is necessary for me to go, I must go,’ and the past: metba'yā-wāt lhon d-nēzlun ‘it was necessary for them to go, they had to go.’}
\end{align*}
\]

**OTHERS**

\[
\begin{align*}
\text{aw or; more than} \\
\text{akwāt like} \\
\text{mā d- when, as soon as}
\end{align*}
\]

**PROPER NAME**

\[
\begin{align*}
\text{šilōhā Siloam, Siloah}
\end{align*}
\]
Exercise 15

Read and give English equivalents for the following:

1. 
2. 
3. 
4. 
5. 
6. 
7. 
8. 
9. 
10. 
11. 
12. 
13. 
14. 
15. 
16. 
17. 
18. 
19. 
20. 
21. 
22. 
23. 
24. 
25. 
26. 
27. 
28. 
29. 
30.

Reading Exercise 15
LESSON FIFTEEN

Give the Syriac for the following, perfect and imperfect:

1. I wrote/write it (m) 9. you (pl) asked/ask me
2. you (m s) ordered/order me 10. we keep/kept you (m s)
3. we spread them 11. she ate/eats it (f)
4. she killed/kills him 12. I built/build it (m)
5. he persecuted/persecutes her 13. you (m s) sought/seek us
6. you (f) left/leave us 14. he saw/sees you (m s)
7. they took/take you (f s) 15. you (pl) put it (f)
8. they found/find you (m pl) 16. you (f s) saw/see me

Translate into Syriac:

1. This month will be over after five days.
2. Let us return to Jerusalem and search for the child who remained there.
3. She doesn’t know where to put the lamb that she picked up on her shoulders.
4. It is not necessary for me to (that I) answer.
5. How can we know the road by which you are going?
6. I will remain here for six months.
7. If you seek me you can find me in my father’s house.
8. If you had sought me, you could have found me in my brother’s house.
9. I cannot give you everything you want.
Lesson Sixteen

§ 16.1 The Pael Conjugation. All verbs that have been dealt with systematically so far belong to the Peal (p'al) conjugation, i.e. they belong to the unaugmented base paradigm, the basic pattern for which is CCaC (including the variant CCeC), like ktab, šqal, sleq, and weak verbs like qām, ḥzā, etā, &c. The conjugations that will now be introduced are augmented, or derived, conjugations.

The Pael (pa'^el) conjugation is characterized by a doubling of the second radical consonant, hence its Semitic designation as D ("doubled"). The basic vocalic pattern of the perfect is CaCCeC, as qabbel 'to receive' (from √QBL) and mallei 'to speak' (from √MLL).

The Pael conjugation serves (1) as a factitive/transitivizing form for intransitive G-form verbs, e.g., šlem 'to be finished, come to an end' (intransitive) > Pael šalam 'to finish, bring to an end' (transitive), (2) as an intensifier for transitive G-form verbs, e.g., qtal 'to kill' > Pael qattel 'to kill in great numbers, to massacre,' and (3) as a primary verbal form for denominative roots (roots derived from nouns and for which no G-form verb exists), e.g., mellīa 'word, speech' > mallei 'to speak.'

The perfect inflection of a Pael verb like qabbel is regular, with predictable reduction of the second stem vowel to schwa in the 3rd

---

1The Syriac Pael conjugation corresponds to the Piel (יִשַׁלָּח) of Hebrew and the second form (فعل) of Arabic.
LESSON SIXTEEN

fem. sing. and 1st sing.

<table>
<thead>
<tr>
<th>Gender</th>
<th>Masculine</th>
<th>Feminine</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>qabbel</td>
<td>qabbell(un)</td>
<td></td>
</tr>
<tr>
<td>f</td>
<td>qabblat</td>
<td>qabbel(en)</td>
<td></td>
</tr>
<tr>
<td>2 m</td>
<td>qabbelt</td>
<td>qabbelton</td>
<td></td>
</tr>
<tr>
<td>f</td>
<td>qabbelt</td>
<td>qabbeltēn</td>
<td></td>
</tr>
<tr>
<td>1 c</td>
<td>qabblet</td>
<td>qabbeln(an)</td>
<td></td>
</tr>
</tbody>
</table>

The imperfect inflection of the Pael conjugation is exactly like that of the G-verb; the preformatives have no vowel, however, except the 1st sing., which remains e-. The expected stem-vowel reduction occurs in all forms with postformatives. For enclitic objects with these forms, see Appendix C (p. 145).

<table>
<thead>
<tr>
<th>Gender</th>
<th>Masculine</th>
<th>Feminine</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td>nqabbel</td>
<td>nqabblun</td>
<td></td>
</tr>
<tr>
<td>f</td>
<td>tqabbel</td>
<td>tqabblān</td>
<td></td>
</tr>
<tr>
<td>2 m</td>
<td>tqabbel</td>
<td>tqabblun</td>
<td></td>
</tr>
<tr>
<td>f</td>
<td>eqabbel</td>
<td>eqabbel</td>
<td>nqabbel</td>
</tr>
</tbody>
</table>

The Pael conjugation produces two participles, active on the pattern mCaCCeC and passive on the pattern mCaCCaC, e.g., mqabbel ‘receiving’ and mqabbal ‘received,’ mmallel ‘speaking’ and mmallal ‘spoken.’ Feminines and plurals are formed with predictable vocalic reduction: mqabblā (fem. sing. abs.), mqabblin (masc. pl. abs.), mqabblān (fem. pl. abs.). The distinction between the active and passive participles is obscured in these forms, as it is in III-guttural verbs (see below).

The infinitive of the Pael conjugation is on the pattern mCaCCaCu, e.g., mqabbālu ‘receiving (gerund), to receive’ and mmallālu ‘speaking (gerund), to speak.’

§ 16.2 Pael Conjugation: Various Verb Types. To the basic patterns of the Pael conjugation adjustments are made with the following types:

(1) III-guttural: the e between the second and third radicals is changed to a wherever it occurs, thus šaddar/nšaddar ‘to send’ (act.
and pass. part. *mšaddar* 'sending' and 'sent,' where the difference between the active and passive is obscured) and *šabbah/nšabbah* 'to praise.'

(2) III-weak: all roots with weak third radicals conform to one pattern in the Pael conjugation. Perfect inflection for *dakki* 'to purify' is like the perfect inflection of *ḥdi* (see §7.1):

<table>
<thead>
<tr>
<th></th>
<th>3 m</th>
<th>f</th>
<th>2 m</th>
<th>f</th>
<th>1 c</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc.</td>
<td>ḏakki</td>
<td>ḏakkiat</td>
<td>ḏakkiyt</td>
<td>ḏakkiyt</td>
<td>ḏakkit</td>
</tr>
<tr>
<td>fem.</td>
<td>ḏakki</td>
<td>ḏakkiyton</td>
<td>ḏakkiytēn</td>
<td>ḏakkiyn(ān)</td>
<td></td>
</tr>
</tbody>
</table>

The imperfect inflection follows the model of *nebnē* (§14.3):

<table>
<thead>
<tr>
<th></th>
<th>3 m</th>
<th>f</th>
<th>2 m</th>
<th>f</th>
<th>1 c</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc.</td>
<td>ḏakki</td>
<td>ḏakkiyōn</td>
<td>ḏakkiyēn</td>
<td>ḏakkiyn(ān)</td>
<td></td>
</tr>
<tr>
<td>fem.</td>
<td>ḏakkiyōn</td>
<td>ḏakkiyēn</td>
<td>ḏakkiyn(ān)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The masc. sing. imperative differs from that of *bnā*, however; the other imperatives are similar to those of *bnā*:

<table>
<thead>
<tr>
<th></th>
<th>masc.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc.</td>
<td>ḏakkā</td>
<td>ḏakkaw</td>
</tr>
<tr>
<td>fem.</td>
<td>ḏakkāy</td>
<td>ḏakkāyēn</td>
</tr>
</tbody>
</table>

Active participles are formed exactly like those of *bnā*:

<table>
<thead>
<tr>
<th></th>
<th>masc.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc.</td>
<td>ḏakkē</td>
<td>ḏakkeyn</td>
</tr>
<tr>
<td>fem.</td>
<td>ḏakkeyn</td>
<td></td>
</tr>
</tbody>
</table>

The masc. sing. passive participle differs in formation from the active; the other participles are identical to the active.

<table>
<thead>
<tr>
<th></th>
<th>masc.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc.</td>
<td>ḏakkay</td>
<td>ḏakkeyn</td>
</tr>
<tr>
<td>fem.</td>
<td>ḏakkay</td>
<td>ḏakkeyn</td>
</tr>
</tbody>
</table>

The infinitive has *y* for the third radical, *ḥdrā*yū. The following root types produce no “irregularity” in the Pael conjugation.

(3) hollow: most weak second radicals appear as *yy-* in Pael,
LESSON SIXTEEN

e.g., *tayyeb* ‘to prepare’ (√TWB):

<table>
<thead>
<tr>
<th>Perf.</th>
<th>Impf.</th>
</tr>
</thead>
<tbody>
<tr>
<td>تَمْتَيْبَ</td>
<td>مِتَمْتَيْبَ</td>
</tr>
</tbody>
</table>

(4) I-y verbs are regularly formed throughout, as *yaqqar* ‘to honor’ (√YQR):

<table>
<thead>
<tr>
<th>Perf.</th>
<th>Impf.</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَقَرْرَ</td>
<td>مِيَقَرْرَ</td>
</tr>
</tbody>
</table>

(5) I-ālap verbs are regularly formed; the vowel of the first radical, however, falls back to the preformatives, as *allep* ‘to teach’ (√'LP):

<table>
<thead>
<tr>
<th>Perf.</th>
<th>Impf.</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَلْلَيْبَ</td>
<td>مِأَلْلَيْبَ</td>
</tr>
</tbody>
</table>

By convention the ālap of this and a few other I-ālap verbs is dropped in all forms that have preformatives; the 1st sing. of the imperfect is *allep*.

(6) II-ālap verbs are regularly formed with doubled glottal stop, e.g., *šaʾʾel* ‘to ask questions’:

<table>
<thead>
<tr>
<th>Perf.</th>
<th>Impf.</th>
</tr>
</thead>
<tbody>
<tr>
<td>شَأْلَ</td>
<td>مِشَاْلَ</td>
</tr>
</tbody>
</table>

(7) Geminate verbs are regularly formed throughout, as *mallel* ‘to speak’:

<table>
<thead>
<tr>
<th>Perf.</th>
<th>Impf.</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَلِلَ</td>
<td>مِمَلِلَ</td>
</tr>
</tbody>
</table>

Vocabulary 16

**Nouns**

<table>
<thead>
<tr>
<th>Plural</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>دَعْكَتْا</td>
<td>dukktā place</td>
</tr>
<tr>
<td>دَعْكَيْتَة/دَعْكَاوَتْة</td>
<td>dukkawwātā place</td>
</tr>
<tr>
<td>كَنْشَأ</td>
<td>kenšā crowd, multitude</td>
</tr>
<tr>
<td>سَيْتَأ</td>
<td>spittā ship, boat</td>
</tr>
<tr>
<td>سَأْرَأ</td>
<td>sāprā -ē scribe</td>
</tr>
</tbody>
</table>
INTRODUCTION TO SYRIAC

sebyānā will
šmā (abs šem) name
tawwānā pl -ē inner room, closet
tarē pl -ē door, gate

VERBS

alēp to teach
barrek to bless
zqap/nezqop to crucify
hšek/nehšak to get dark (used impersonally in the 3rd fem. sing.: heškat 'it got dark')
kanneš/nkanneš to assemble, gather (trs.)
mallel to speak
nagged to beat, scourge
praʃ/neproʃ to reward
šalli to pray ('al for)
qaddeš/nqaddeš to bless, make holy
qša/neqšē to break (bread)
šarri to begin (+ l- & inf., šarri l-mallāpu, or + act. part., šarri mallep 'he began to teach')

OTHERS

ak like (prep.); ak d- so (much so) that
emat when?, emat d- when (conj.)
b-gelyā openly, publicly
b-kesya secretly, privately
mettul for, on account of (note irregular spelling)
mettul d- since, because, inasmuch as
al yad near, beside

IDIOM

ehad tarē to shut, fasten a door, gate

Exercise 16

Identify, read, and translate the following Pael verb forms:

1 2 3 4

98
LES SSON SIXTEEN

12

13

14

15

16

17

18

Reading Exercise 16

1

2

3

4

5

1\textsuperscript{st} netqaddaš 'may it be blessed'; the pattern of this verb and of etkannaš below will be introduced in §19.1.

\textsuperscript{2}etkannaš 'was gathered, assembled.'
Lesson Seventeen

§ 17.1 The Aphel Conjugation. The Aphel conjugation is characterized in the perfect by a preformative a- and in the imperfect by the vowel a on the preformatives. The basic pattern of the perfect is aC-CeC; and of the imperfect, naC-CeC, e.g. (∊ILM) ašlem/našlem ‘to hand over.’

Although there are many exceptions, the Aphel conjugation functions primarily as a factitive/causative, e.g., šlah ‘to send’ > ašlah ‘to cause (something) to be sent, to have (something) sent’ and ida‘ to know’ > awda‘ ‘to make (something) known’ or ‘to make (someone) know (something).’

The inflection of the perfect is regularly formed:

3 m  

<table>
<thead>
<tr>
<th>Preformatives</th>
<th>Stem (un)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ašlem</td>
<td>ašlem(un)</td>
</tr>
</tbody>
</table>

f  

<table>
<thead>
<tr>
<th>Preformatives</th>
<th>Stem (ēn)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ašlmat</td>
<td>ašlem(ēn)</td>
</tr>
</tbody>
</table>

2 m  

<table>
<thead>
<tr>
<th>Preformatives</th>
<th>Stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>ašlemt</td>
<td>ašlemt</td>
</tr>
</tbody>
</table>

f  

<table>
<thead>
<tr>
<th>Preformatives</th>
<th>Stem (ēn)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ašlemt</td>
<td>ašlemt(ēn)</td>
</tr>
</tbody>
</table>

1 c  

<table>
<thead>
<tr>
<th>Preformatives</th>
<th>Stem (an)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ašlmet</td>
<td>ašlemt(an)</td>
</tr>
</tbody>
</table>

The imperfect inflection has the vowel a on all the preformatives and the vowel e in the stem (reduced to schwa with the vowel-initial postformatives):

The Syriac Aphel corresponds to the Hiphil (חlehem) of Hebrew and the fourth form (אֱלִים) of Arabic.

1
The imperative is regularly formed from the imperfect with preformative *a-:

<table>
<thead>
<tr>
<th>Gender</th>
<th>Verb Form</th>
<th>Preformative</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc.</td>
<td>*ašlem</td>
<td>*ašlem(un)</td>
</tr>
<tr>
<td>fem.</td>
<td>*ašlem</td>
<td>*ašlem(ən)</td>
</tr>
</tbody>
</table>

Like the Pael conjugation, Aphel produces both active and passive participles, active on the pattern *maCCeC* and passive on the pattern *maCCaC*. The distinction is obscured everywhere except in the masc. sing. absolute.

<table>
<thead>
<tr>
<th>Gender</th>
<th>Active Participle</th>
<th>Passive Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc.</td>
<td><em>mašle/am</em></td>
<td><em>mašlmin</em></td>
</tr>
<tr>
<td>fem.</td>
<td><em>mašlmā</em></td>
<td><em>mašlmān</em></td>
</tr>
</tbody>
</table>

The infinitive of Aphel is on the pattern *maCCāCu*, e.g. *mašlāmu*.

§ 17.2 Aphel Conjugation: Various Verb Types.

1. III-guttural roots replace the vowel e of the pattern wherever it occurs with a, as in *šlah > ašlah* and *dar > a’dar*. As in the participles of Pael III-gutturals, the distinction between the active and passive participles is obscured everywhere.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Active Participle</th>
<th>Passive Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERF.</td>
<td><em>ašlah</em></td>
<td><em>a’dar</em></td>
</tr>
<tr>
<td>IMPERF.</td>
<td><em>našlah</em></td>
<td><em>na’dar</em></td>
</tr>
<tr>
<td>ACT. PART.</td>
<td><em>mašlah</em></td>
<td><em>ma’dar</em></td>
</tr>
<tr>
<td>PASS. PART.</td>
<td><em>mašlah</em></td>
<td><em>ma’dar</em></td>
</tr>
<tr>
<td>INF.</td>
<td><em>mašlāhu</em></td>
<td><em>ma’dāru</em></td>
</tr>
</tbody>
</table>

2. I-n roots show regular assimilation of the n to the second radical in all forms of the Aphel conjugation, as *npaq > appeq* ‘make (someone) go out, send/bring out’ and *nḥet > aḥhet* ‘to make (someone) go down, send/bring down.’
INTRODUCTION TO SYRIAC

PERF.  
IMPERF.  
ACT. PART.  
PASS. PART.  
INF.  

(3) III-weak roots in Aphel conform to the vocalic patterns of Pa­
el, see §16.2(2), as َدَدَع hdi 'rejoice' > َدَدَع ahdi 'cause (someone) to rejoice'

PERF.  
IMPERF.  
ACT. PART.  
PASS. PART.  
INF.  

(4) Hollow roots in Aphel all conform to the pattern of َدَدَع qām

PERF.  
IMPERF.  
ACT. PART.  
PASS. PART.  
INF.  

(5) Most I-y and I-ālap roots show w for the first radical in

PERF.  
IMPERF.  
ACT. PART.  
PASS. PART.  
INF.  

(6) II-ālap roots are predictably formed, as َدَدَع šel ‘to ask’ >
Lesson Seventeen

אָשֶל ‘to lend.’

Perf. אָשֶל

Imperf. נאָשֶל

Act. Part. מאָשֶל

Pass. Part. מַאָשֶל

Inf. מַאָשֵׁל

(7) Geminate roots form Aphel on the pattern of I-n roots. A spurious ālap occasionally appears in the imperfect and participles, as נמק ‘be humble’ (נמק > ממק ‘make humble.’

Perf. מַמָּמק

Imperf. מַמָּמק

Act. Part. מַמָּמק

Pass. Part. מַמָּמק

Inf. מַמָּמק

Vocabulary 17

Nouns
- גַּע, l-gaww inside
- גרֵיסָה loaf (of bread)
- חַיָּמָעַת faith
- הֶשְׁוֵוֶת darkness
- מְדַדֵּמ thing, anything, something
- כָּרָסָה bed
- פֶּלְגּוּצָלְיוֹת middle of the night, midnight

Adjective
- עִידָּי only, sole

Verbs
- אָדֶּק to overtake, comprehend
- אָהָר (נָהַר) to bother
- אֲחוֹר (נָחָר) to tarry, delay
- אָהֶּב (נָהֶב) to love
- אֲהַּת (נָהַת) to send down
- אָשֶל to lend
INTRODUCTION TO SYRIAC

ahhi to give life to, revivify
dân/ndun to judge
haymen/haymen to believe (b- in); act. part. mhaymen
believing, faithful (in the religious sense)
hallek to walk

Exercise 17

Identify, read, and translate the following Aphel forms:

Reading Exercise 17

1

m̱jεḵḻṟm̱̱ḵ 2

m̱ḵł̱ṉm̱̱ḵ 3

m̱ḵł̱ṉm̱̱ḵ 4

m̱ḵł̱ṉm̱̱ḵ 5
A good example of the topic-comment sentence in Syriac. This sentence type, which is fairly common in Semitic languages in general, consists of a topic that is not the logical subject of the comment part of the sentence; a referent pronoun in the comment part indicates the relationship of the topic to the comment: *man d-šāma*²... *enā la dā'en-nā leh*: 'he who hears...: I do not judge him.' Here the topic is *man d*... (with the clause that follows), and the comment is *enā la dā'en-nā leh*, where *leh* marks the syntactical relationship between the topic and comment. Such sentences are often best translated by rearranging and putting the topic into its logical position in the comment: 'I do not judge him who hears...'. In this instance the Syriac follows the Greek syntax closely: *ēdē tis mou ἀκούσῃ τῶν ἰδιμάτων καὶ μὴ φιλάξῃ, ἑγὼ οὐ κρίνω αὐτὸν* (si quis audierit verba mea, et non custodierit: ego non iudico eum, John 12:47).
Lesson Eighteen

§ 18.1 Medio-Passive Verbs: Ethpeel, Ethpaal & Attaphal Conjugations. Syriac has no true passive verbs. However, for each of the active/transitive conjugations (Peal, Pael, Aphel), there exists a corresponding reflexive/medio-passive conjugation. From the Peal conjugation the Ethpeel (basic pattern etCCeC, etp'el) is made; from the Pael conjugation the Ethpaal (basic pattern etCaCCaC, etpa^'al) is made; and from the Aphel conjugation is made the Ettaphal (basic pattern ettaCCaC, ettap'al).

<table>
<thead>
<tr>
<th>BASE PATTERN</th>
<th>MEDIO-PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>qtal 'kill'</td>
<td>etqtel 'get killed'</td>
</tr>
<tr>
<td>qabbel 'receive'</td>
<td>etqabbal 'be received'</td>
</tr>
<tr>
<td>ašlem 'betray'</td>
<td>ettaslam 'be betrayed'</td>
</tr>
</tbody>
</table>

§ 18.2 The Ethpeel Conjugation. The underlying pattern from which all actually occurring forms of the Ethpeel can be predicted is etCaCeC/netCaCeC. In forms with zero or consonant-initial postformatives, the a is reduced. In forms with vowel-initial postformatives, the e is reduced. An example is etdheq 'be driven away' < dhaq 'drive away.'

\[\text{\textsuperscript{1}}\text{Not in terms of formation, but in terms of meaning and function the Syriac Ethpeel corresponds to the Niphal (产品研发) of Hebrew and the seventh form (产品研发) of Arabic. It also bears an affinity in both formation and meaning with the eighth form (产品研发) of Arabic.}\]

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The imperfect is also regularly inflected, with an $a$ appearing after the first radical with the vowel-initial postformatives.

The same $a$ appears in variant forms of the imperative:

The participles are predictably formed:

And the infinitive is formed on familiar lines,  $\text{metdhaq}u$.

§ 18.3 Metathesis in Ethpeel. Verbs whose first radical is a sibilant ($s$, $z$, $\tilde{s}$, $\tilde{z}$) show a regular metathesis with the $t$ prefix of Ethpeel.

With $s$ and $\tilde{s}$, simple metathesis occurs: $\text{smak} ‘\text{lean}’ > \text{estmek} ‘\text{recline}’$ and $\text{shaq} ‘\text{break}’ > \text{e\text{\textth{heq} ‘\text{get broken}.’}}$

If the first radical is $s$, metathesis occurs and the $t$ is velarized to $t$, as $\text{slab} ‘\text{crucify}’ > \text{estleb} ‘\text{be crucified}.’$

If the first radical is $z$, metathesis occurs and the $t$ is voiced to $d$, 

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INTRODUCTION TO SYRIAC

as  נכון zban ‘buy’ > 않 변 ezden ‘be bought’ and естеств zqap ‘raise up’ > 아닌 ezqep ‘get raised up.’

§ 18.4 Ethpeel with Various Verb Types. Alterations are made in the Ethpeel conjugation with the following root types (3rd masc. and 3rd fem. sing. forms are given for the perfect; 3rd masc. sing. and 3rd masc. pl. are given for the imperfect; masc. and fem. active participles are given; from these forms all others can be predicted).

(1) I-ālap: forms are regularly produced with the glottal stop, which is subsequently dropped. Resulting forms are immune to vocalic reduction. An example is 알 ekal ‘eat’ > 알 etekel (for *et’kel) ‘to be eaten.’ The Ethpeel of ehad and a few other I-ālap verbs shows assimilation of the initial glottal stop to the t of the form, giving 만 etthed, and so on throughout the conjugation.

(2) II-ālap: like the I-ālap, forms are regularly produced with the glottal stop, which is subsequently dropped. Resulting forms are immune to vocalic reduction. An example is 알 설 ‘ask’ > 알 eštel (for *eš’tel) ‘be asked’

(3) I-y: where the y of the root would have a schwa, it is pro-
nounced \( i \); and all resulting forms are immune to vocalic reduction. In all other respects the conjugation is regular. An example is \( \text{i} \text{led} \) 'give birth' > \( \text{etilad} \) (for \( \text{etyled} \) 'be born')

<table>
<thead>
<tr>
<th>Perf. 3m/fs</th>
<th>etiled</th>
<th>etyaldat</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imperf. 3ms/p</td>
<td>netiled</td>
<td>netyaldun</td>
</tr>
<tr>
<td>Imperative</td>
<td>etiled/elyald</td>
<td></td>
</tr>
<tr>
<td>Part. m/f</td>
<td>metiled</td>
<td>metyaldā</td>
</tr>
<tr>
<td>Inf.</td>
<td>metilādu</td>
<td></td>
</tr>
</tbody>
</table>

(4) hollow: the hollow Ethpeel is entirely replaced by the Et­taphal (see §20.1, below).

(5) III-guttural: all \( e \)‘s occurring before the third radical conso­nant are changed to \( a \) by the guttural. An example is \( qba' \) ‘to set up’ > \( \text{etqba}^c \) ‘be/get set up’

<table>
<thead>
<tr>
<th>Perf. 3m/fs</th>
<th>etqba^c</th>
<th>etqab^c at</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imperf. 3ms/p</td>
<td>netqba^c</td>
<td>netqab^c un</td>
</tr>
<tr>
<td>Imperative</td>
<td>etqba^c/etqab^c</td>
<td></td>
</tr>
<tr>
<td>Part. m/f</td>
<td>metqba^c</td>
<td>metqab^c ā</td>
</tr>
<tr>
<td>Inf.</td>
<td>metqba^c u</td>
<td></td>
</tr>
</tbody>
</table>

(6) III-weak: conjugation follows the patterns of \( \text{dakki} \) as given in §16.2(2): \( qrä \) ‘call’ > \( \text{etqri} \) ‘be called.’

<table>
<thead>
<tr>
<th>Perf. 3m/fs</th>
<th>etqri</th>
<th>etqaryat</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imperf. 3ms/p</td>
<td>netqre</td>
<td>netqrōn</td>
</tr>
<tr>
<td>Imperf. 3fs/p</td>
<td>tetqre</td>
<td>netqrynān</td>
</tr>
<tr>
<td>Imperative</td>
<td>etqray/etqary</td>
<td></td>
</tr>
<tr>
<td>Part. m/f</td>
<td>metqre</td>
<td>metqaryā</td>
</tr>
<tr>
<td>Inf.</td>
<td>metqrayu</td>
<td></td>
</tr>
</tbody>
</table>

Vocabulary 18

Nouns

\( \text{ura} \) (abs \( \text{ura}^c \) ) meeting

\( \text{btltā} \) pl -ātā virgin
INTRODUCTION TO SYRIAC

\textit{hlōlā} marriage
\textit{ḥatnā} bridegroom, son-in-law, brother-in-law (any male connection by marriage)
\textit{kēnā} just (person)
\textit{kallīā} bride
\textit{lampēdā} lamp
\textit{mānā} vessel
\textit{mētrā} rain
\textit{meṣhā} oil
\textit{ḵawālā} unjust
\textit{qētā} outcry
\textit{ṣemšā} (abs. ṣmeš, usually masc.) sun
\textit{qītā} force, compulsion

\textbf{VERBS}

\textit{etemar} (for *et'emar) to be said
\textit{etqēri} to be called
\textit{dnah/nednah} to rise (of the sun); Aphel (\textit{adnah}) to make (the sun) rise
\textit{dēmā/nedmē} \textit{l}- to be like, resemble; Ethpeel (\textit{etdīmi}) to be like; Pael (\textit{dammi}) to make (something) like (\textit{l-})
\textit{dēk/nedēk} to go out (light, lamp)
\textit{zban/nezben} to buy; Ethpeel (\textit{ezdēn}) to be/get bought; Pael (\textit{zabben}) to sell
\textit{tayyēb} to prepare
\textit{lāt/nuṭ} to curse
\textit{nām/nnum} to slumber, sleep
\textit{nqāš/neqqoš} to knock, strike
\textit{snā/nesnē} to hate
\textit{sqaq/nesqaq} to suffice, be sufficient
\textit{ptah/neptah} to open; Ethpeel (\textit{etptah}) to be open, get opened
\textit{taqqēn} to make right, get ready

\textbf{ADJECTIVE}

\textit{skal/skel} (emph \textit{saklā}) foolish

\textbf{OTHERS}

\textit{aynā} (m), \textit{aydā} (f), \textit{aylēn} (pl) which?
LESSON EIGHTEEN

(interrogative adj.), (+ d-) he/she/they who (relative pronoun)
ämën verily, truly
b-hartā finally, in the end
haydēn then, at that time
l-mā lest

Exercise 18

Identify, read, and translate the following Ethpeel forms:

1
2
3
4
5
6
7
8
9
10

Reading Exercise 18

1
2
3
4
5
6
*
INTRODUCTION TO SYRIAC

2 Two Syriac manuscripts appeared in the 6th century: the Mar Saba manuscript and the Mar Addai manuscript. The Mar Saba manuscript is a representative of the western script, while the Mar Addai manuscript is a representative of the eastern script. In both cases, the Syriac script is used, with the same consonants and vowels.

3 Another manuscript, from the 7th century, is the Mar Mattai manuscript. This manuscript is a significant source for the study of Syriac literature, particularly the works of the early Church fathers. It contains many important texts, including the Gospels, the Acts of the Apostles, and various homilies and letters.

In conclusion, these early Syriac manuscripts provide valuable insights into the development of the Syriac language and literature. Their study is essential for understanding the cultural and religious heritage of the Syriac community.
Lesson Nineteen

§ 19.1 The Ethpaal Conjugation. The Ethpaal conjugation, the medio-passive of the Pael, is regularly inflected in the perfect, with predictable reduction before vowel-initial postformatives. The example is *etqabbal* 'be received' < Pael *qabbel* 'receive.' Note particularly that the *e* vowel of the Pael becomes *a* throughout the conjugation, both perfect and imperfect, of the Ethpaal.¹

<table>
<thead>
<tr>
<th></th>
<th>Perfect</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td><em>etqabbal</em></td>
<td><em>(un)</em> <em>etqabbal</em>(un)</td>
</tr>
<tr>
<td>f</td>
<td><em>etqabblat</em></td>
<td><em>(en)</em> <em>etqabblat</em>(en)</td>
</tr>
<tr>
<td>2 m</td>
<td><em>etqabbalt</em></td>
<td><em>etqabbalt</em></td>
</tr>
<tr>
<td>f</td>
<td><em>etqabbalt</em></td>
<td><em>(en)</em> <em>etqabbalt</em>(en)</td>
</tr>
<tr>
<td>1 c</td>
<td><em>etqabbalt</em></td>
<td><em>(an)</em> <em>etqabbalt</em>(an)</td>
</tr>
</tbody>
</table>

The imperfect is also regularly inflected, with predictable reductions:

<table>
<thead>
<tr>
<th></th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 m</td>
<td><em>netqabbal</em></td>
</tr>
<tr>
<td>f</td>
<td><em>(an)</em> <em>netqabbal</em>(an)</td>
</tr>
<tr>
<td>2 m</td>
<td><em>(an)</em> <em>netqabbal</em>(an)</td>
</tr>
<tr>
<td>f</td>
<td><em>(an)</em> <em>netqabbal</em>(an)</td>
</tr>
<tr>
<td>1 c</td>
<td><em>(an)</em> <em>netqabbal</em>(an)</td>
</tr>
</tbody>
</table>

The participles, of which there are only active forms (although with middle/passive meanings), are predictable:

<table>
<thead>
<tr>
<th></th>
<th>Participles</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc.</td>
<td><em>metqabbal</em></td>
</tr>
<tr>
<td>f</td>
<td><em>(an)</em> <em>metqabbal</em>(an)</td>
</tr>
</tbody>
</table>

¹The Syriac Ethpaal conjugation corresponds to the Pual (חָבֵל) of Hebrew and the fifth form (تَمْلَ) of Arabic.
INTRODUCTION TO SYRIAC

fem. metqabblā, metqabblān

The infinitive is regularly and familiarly formed, metqab-bālu.

§ 19.2 Metathesis in Ethpaal. The same metatheses that affect Ethpeel are also found in Ethpaal, e.g., I-s: salleq > estallaq ‘be lifted up,’ I-š: šahheq > eštahhaq ‘be smashed,’ I-s: sallah > estallah ‘be ripped open,’ and I-z: zabben > ezdabban ‘be sold.’

PERF. 3M/FS estallaq, estallqat
IMPERF. 3MS/P nestallaq, nestallqun
IMPERATIVE estallaq
PART. M/F mestallaq, mestallqā
INF. mestallāqu

§ 19.3 III-Weak Verbs in Ethpaal. The Ethpaal of III-weak verbs does not differ from the Pael of III-weak verbs given in § 16.2(2). An example is dakki ‘purify’ > etdakki ‘be purified’

PERF. 3M/FS etdakki, etdakkyat
IMPERF. 3MS/P netdakki, netdakkōn
IMPERF. 3FS/P tetdakki, netdakkyān
IMPT. M/F etdakkā, etdakkāy
PART. M/F metdakki, metdakkyā
INF. metdakkāyu

The inflection of all other root types in Ethpaal is either completely regular or predictable from the Pael.

(1) I-ālap: alles ‘compel’ > etallas ‘be compelled’

PERF. 3M/FS etallas, etallsat
IMPERF. 3MS/P metallas, metallsun
IMPERATIVE etallas
PART. M/F metallas, metallsā
INF. metallasu
LESSON NINETEEN

(2) II-ālap: ֲלָּאָל ša’ el ‘ask questions’ > ֲלָּאָל ešta’ al ‘be asked questions’

PERF. 3M/FS ֲלָּאָל ešta’ al ֲלָּאָל ešta’ lat
IMPERF. 3MS/P ֲלָּאָל nešta’ al ֲלָּאָל nešta’ lun
IMPERATIVE ֲלָּאָל ešta’ al
PART. M/F ֲלָּאָל mešta’ al ֲלָּאָל mešta’ lā
INF. ֲלָּאָל meša’ ālu

(3) I-y: ֲנָא yaqqar ‘honor’ > ֲלָּא etyaqqar ‘be honored’

PERF. 3M/FS ֲלָּא etyaqqar ֲלָּא etyaqqrat
IMPERF. 3MS/P ֲלָּא netyaqqar ֲלָּא netyaqqrun
IMPERATIVE ֲלָּא etyaqqar
PART. M/F ֲלָּא metyaqqar ֲלָּא metyaqqrā
INF. ֲלָּא metyaqqāru

(4) hollow: ֲמָךְ tayyeb ‘prepare’ > ֲלָּא ettayyab ‘be prepared’

PERF. 3M/FS ֲלָּא ettayyab ֲלָּא ettayybat
IMPERF. 3MS/P ֲלָּא nettayyab ֲלָּא nettayyban
IMPERATIVE ֲלָּא ettayyab
PART. M/F ֲלָּא mettayyab ֲלָּא mettayybā
INF. ֲלָּא mettayyābu

Vocabulary 19

NOUNS

ֲגָּרֶה eggārē rooftop
ֲאָרֶה ednā (f) ear
ֲטָיָה atā pl atwātā sign, token
ֲדָיָב daywā evil spirit, devil
ֲחִמְרָה ḥmīrā leaven
ֲפִירֶה prišā Pharisee
ֲעִנְמָה qnomā self (reflexive pronoun)
ֲשֵּׁדֶה šēdā demon, devil
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VERBS

- ezdahhar to beware
- akrez to proclaim, announce; Ethpeel (etkrez) to be broadcast
- eštallam to be completed, finished
- etdammar to be astonished
- etida to be known
- glä/neglē to reveal; Ethpeel (etgli) to be revealed
- dāš/nduš to tread; Pael (dayyeš) to trample
- hreb/nehrab to be laid waste, be ruined
- tαšsi to hide, conceal; Ethpaal (ettašši) to hide oneself, be concealed
- ksä/neksē to cover, clothe
- lahheš to whisper
- malli to fill, fulfill, accomplish; Ethpaal (etmalli) to be filled, fulfilled, accomplished
- nassi to try, test, ask (l-someone) for (something) as proof
- palleg to divide; Ethpaal (etpallag) to be divided

ADJECTIVES

- hreš/haršā dumb, mute
- nahhir light, full of light
- shē (fem sahyā) thirsty

OTHERS

- luqdam first of all
- men bātarken afterwards (adv.)
- nsab b-appē to be hypocritical

PROPER NAME

- b'elzob Beelzebub
- sāṭānā Satan

Exercise 19

Identify, read, and translate the following Ettaphal forms:
LESSON NINETEEN

Reading Exercise 19

محج أحببته، جميعها مهدّبّة لحبّ ليّ، لمحبّتني، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي، محبّتي，
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mahšbātā thoughts.
Lesson Twenty

§ 20.1 The Ettaphal Conjugation. The Ettaphal conjugation, the medio-passive of the Aphel, is regularly formed. All its forms are quite regular and entirely predictable. The -tt- of this conjugation results from assimilation of the initial glottal stop of the Aphel (*et'ap'al > ettap'al).

Perfect:

3 m  ettamlak  ettamlak(un)
f    ettamkat  ettamlak(en)
2 m  ettamlakt  ettamlakton
     ettamlakt
1 c  ettamlket  ettamlakn(an)

Imperfect:

3 m  nettamlak  nettamlkun
     nettamlkun
f    nettamlak  nettamlkän
2 m  tettamlak  tettamlkun
     tettamlkun
f    tettamlkin  tettamlkän
1 c  ettamlak  nettamlak

Participles (like the Ethpaal participle, active in form but medio-passive in sense):

1The Syriac Ettaphal conjugation corresponds to the Hophal (חֹמֶל) of Hebrew and the tenth form (استعمال) of Arabic.
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masc. mettamlak mettamlkān mettamlkin mettamlkān
fem. mettm̨lak mettm̨lkān mettm̨lkin mettm̨lkan

Infinitive: mettamlāku.

The only variant form that needs to be dealt with in the Ettaphal is the hollow root, for the Ettaphal replaces the Ethpeel of all hollow types: as ܡܒܡ to place' > ܐܒܡ to be placed': perf. ܐܒܡ/ܐܒܡ, impf. ܢܓܒܡ/ܢܓܒܡ, imppt. ܢܓܒܡ/ܢܓܒܡ, inf. ܢܓܒܡ/ܢܓܒܡ.

The Ettaphal of all other types is completely predictable from the Aphel: I-n. ܒܝܩ cast out > ܒܝܐ cast out'; III-weak: ܥܒܩ give to drink, water' > ܥܒܩ/ܥܒܩ be made to drink, watered'; I-y. ܝܒܕ make known > ܝܒܕ/ܝܒܕ be made known'; geminate: ܠܐ bring in' > ܠܐ/ܠܐ be brought in.'

§ 20.2 Adjectives/Nouns in -ānā. Substantives that end in the suffix -ānā in the emphatic masc. sing. make the fem. sing. in -ānītā, e.g. ܡܠ\\u05eb\n|māhi̇j̣a \n|tubānā pawlōs 'Blessed Paul' but ܐܒܡ \n|tubānitā maryam 'Blessed Mary.'

Plurals are regularly formed, masc. in -ānē, fem. in -ānyātā; absolute singulars end in -ān and -ānī (see §15.6).

§ 20.3 Substantivization of Participles. Participles of the G-form assume substantive (adjective/noun) status in the emphatic form, e.g., ܣܐ shed 'to witness' > ܣܐ sāḥed 'witnessing' > ܣܐ sāhdā 'witness, martyr' and ܒܗ praḥ 'to fly' > ܒܗ pāraḥ 'flying' > ܒܗ pāraḥtā 'bird.'

The emphatic participles of III-weak G-verbs are regularly formed on the pattern CāCyā, with y almost always representing the weak third consonant. The emphatic masc. pl. of these substantivized participles is -āyyā, e.g., ܒܗ rē 'to tend (flocks)' > act. part. ܒܗ rē 'shepherd' pl ܒܗ rēayyā (and, in this and other cases, ܒܗ rē awwātā).
Participles of the increased forms, i.e., those that begin with \(m\), are substantivized by adding the suffix \(-äni\) (fem. \(-änitä\), absolute \(-äni\) [§15.4]), e.g.:

\[
\begin{align*}
\text{mraḥhem} & \ 'having mercy' \rightarrow \text{mraḥhmä nä} \ 'merciful' \\
\text{mqabbel} & \ 'receiving' \rightarrow \text{mqabblänä} \ 'recipient' \\
\text{mallep} & \ 'teaching' \rightarrow \text{mallpänä} \ 'teacher' \\
\text{mpaṣṣē} & \ 'saving' \rightarrow \text{mpaṣṣyänä} \ 'savior' \\
\text{mašlem} & \ 'betraying' \rightarrow \text{mašlmänä} \ 'traitor' \\
\text{metgšem} & \ 'embodied' \rightarrow \text{metgašmänä} \ 'corporeal' \\
\text{mešttē} & \ 'being drunk' \rightarrow \text{mešṭatyänä} \ 'drinkable' \\
\text{metkarrak} & \ 'wandering' \rightarrow \text{metkarrkänä} \ 'mendicant' \\
\text{mettnih} & \ 'resting' \rightarrow \text{mettnihänä} \ 'at rest, restful'
\end{align*}
\]

§ 20.4 Abstraction of Substantivized Participles. All substantivized participles may be abstracted by adding the suffix \(-uṭä\) (absolute \(-u\), see §15.6), e.g.:

\[
\begin{align*}
\text{sāḥdā} & \ 'witness, martyr' \rightarrow \text{sāḥdutanä} \ 'testimony, martyrdom' \\
\text{mraḥhmänä} & \ 'merciful' \rightarrow \text{mraḥhmänutanä} \ 'mercy' \\
\text{mqabblänä} & \ 'recipient' \rightarrow \text{mqabblänutanä} \ 'receptivity' \\
\text{mallpänä} & \ 'teacher' \rightarrow \text{mallpänutanä} \ 'teaching, doctrine' \\
\text{mpaṣṣyänä} & \ 'savior' \rightarrow \text{mpaṣṣyänutanä} \ 'deliverance' \\
\text{mašlmänä} & \ 'traitor' \rightarrow \text{mašlmänutanä} \ 'treachery, betrayal' \\
\text{metgašmänä} & \ 'corporeal' \rightarrow \text{metgašmänutanä} \ 'incarnation' \\
\text{mešṭatyänä} & \ 'drinkable' \rightarrow \text{mešṭatyänutanä} \ 'potability' \\
\text{metkarrkänä} & \ 'mendicant' \rightarrow \text{metkarrkänutanä} \ 'mendicancy' \\
\text{mettnihänä} & \ 'restful' \rightarrow \text{mettnihänutanä} \ 'restfulness'
\end{align*}
\]

§ 20.5 Other Verbal Patterns. The secondary verbal patterns given below are found with a number of roots. Their occurrence, however, cannot be predicted.

(1) PALPEL (palpel), the vocalic patterning of all forms of which is exactly like that of Pael. Verbs of the Palpel pattern are of three types:

(a) quadriliteral, or roots consisting of four distinct conso-
nants, e.g., targent ‘to translate’ (imperf. ntargem, act. part. mtargem, pass. part. mtargam, inf. mtargamu).

(b) biliteral roots reduplicated, often for onomatopoeic verbs, e.g., 'ar ‘to gargle’ and marmar ‘to make bitter.’

c) triliteral with third radical reduplicated, e.g., abded ‘to reduce to servitude.’

(2) ETHPALPAL (etpalpal), the medio-passive of Palpal, as ettargam ‘to be/get translated,’ etmarmor ‘to be/get embittered, enraged,’ and efabdad ‘to be reduced to servitude.’

(3) PALI (pacli). This pattern serves as the Palpal for roots with a weak fourth radical and for triliteral roots to which a weak fourth radical has been added, e.g., nakri/nnakre) ‘to alienate’ and tahtil/ntahtel ‘to bring down.’

(4) ETHPALI (etpalci), the medio-passive of Pali, e.g., etnakri/netnakre ‘to be estranged’ and ettahti/nettahtel ‘to be brought down.’

(5) SHAPHEL (sapel), a secondary factitive form, usually with a different shade of meaning from Pael and Aphel, as saced/nacbed ‘to enslave’ (cf. Aphel acbed ‘to put to work, cause to work’) and sawdah/nasawda ‘to make clear, explain’ (cf. Aphel awda ‘to inform, make known’).

(6) ESHTAPHAL (e stapel), the medio-passive of Shaphel, as eosta/bad/neosta/bad ‘to be enslaved’ and estawda/nestawda ‘to perceive, see.’

(7) PAHLI (pahli), a factitive form in which an extra consonant is inserted between the first and second radicals of a III-weak root, e.g., sn ‘to be altered’ > sagni/nsgn ‘to alter.’

(8) ETHPAHLI (etpahli), the medio-passive of Pahli, as
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eštagni/neštagnē to be displaced, different.'

(9) PAIEL (payel), a secondary factitive/transitivizing pattern, e.g., šhen 'to grow warm' > šayhen 'to enrage' (cf. Pael sahhen 'to make warm, heat up' and Aphel ašhen 'to give warmth').

(10) ETHPAIAL (etpay'al), the medio-passive of Pael, e.g., eštayhan 'to rage, rave.'

(11) PAUEL (pawel), a secondary factitive/transitivizing pattern, e.g., pušāšā 'evaporation' > pawšes 'to dissipate.'

(12) ETHPAUAL (etpaw'al), the medio-passive of Pauel, e.g., etpawsas 'to waste away.'

§ 20.6 Miscellaneous Noun Patterns. Following are noun patterns that are fairly frequent in occurrence and predictable in meaning:

(1) PAOLA (pāōlā), a pattern indicating intensive, habitual or 'professional' activity in the root meaning, as ʿābōdā 'maker' (< ʿbad 'to make'), sāgōdā 'worshipper' (< sge 'to worship'), yādo'ā 'expert' (< ida 'to know') and mālokā 'advisor' (< mlak 'to advise').

(2) PUALA (puālā), an abstract noun derived from the root meaning, as šurāyā 'beginning' (< šarri 'to begin'), šulāmā 'end' (< šlem 'to be finished'), hulāmā 'health' (< hlīm 'well, hail') and sulāqā 'ascension' (< sleq 'to ascend').

(3) MAPHAL (abs map'āl, emph map'ālā), a noun of place, as madbrā 'wilderness' (< dbar 'to lead a flock to pasture in the wilderness'), madbhā 'altar' (< dbah 'to slaughter, sacrifice'), madnhā 'the east' (< dnah 'for the sun to rise'), and ma'rbā 'the west' (< 'reb 'for the sun to set').

Vocabulary 20

NOUNS

āsyūtā pl -swātā healing, cure
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\( \text{gmēlā} \) camel

\( \text{gepēa} \) wing

\( \text{hrōrā} \) opening, eye (of a needle)

\( \text{tālyūtā} \) childhood

\( \text{kāsā} \) cup

\( \text{mḥatṭā} \) needle

\( \text{neksā} \) (usually in the pl) riches, wealth

\( \text{nesyōnā} \) temptation

\( \text{simtā} \) treasure

\( \text{caynā} \) (f) eye; spring

\( \text{parrugā} \) chick

\( \text{rēšānā} \) nobleman, prince

\( \text{šuqrā} \) falsehood

\( \text{tālā} \) fox

\( \text{tarnāgultā} \) hen

\( \text{tarnāglā} \) (abs tarnāgul) cock

**ADJECTIVES**

\( \text{brik} \) blessed

\( \text{dilil} \) easy

\( \text{ḥassir} \) lacking, missing

\( \text{ḥreb/ḥarbā} \) desolate, laid waste

\( \text{yaqqir} \) heavy; honored, noble

\( \text{krih} \) sick, infirm

\( \text{ṭel/ḥatlā} \) hard, difficult

**VERBS**

\( \text{ashed/nashed} \) to bear witness, testify

\( \text{eṣṭbeq/neṣṭbeq} \) (Ethpeel of ṣbaq) to be abandoned, forsaken

\( \text{eṣti/neṣṭē} \) to drink

\( \text{eṣṭlem} \) to be given up, handed over

\( \text{etkmār} \) to be sad

\( \text{ettānīh} \) to rest

\( \text{ettīq (ynthesis)} \) to be wearied

\( \text{ettīr} \) to wake up

\( \text{gnāb/negnob} \) to steal

\( \text{gār/ngur} \) to commit adultery

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wālē l- it is necessary for (only the act. part. of the defective verb is used)
yaqqaṛ/nyaqqaṛ to honor
īret/nērat to inherit
knāš/neknoš to gather, collect; Pael (kannēš) assemble, bring together
kri/nekre l- to be sad (used impersonally in the 3rd fem. sing., as keryat li 'I became sad')
mtā/nemtē to arrive
praq/neproq to depart, go away, withdraw
s′ar/nēs′or (1) to do, perform; (2) to visit
qawwi to remain, stay
rgam/nergom to stone
šhar/nēšhar to stay awake, keep vigil
šaml/šamlē (Shaphel of mlā) to do thoroughly, complete, finish; Eshtaphal (eštamlī/ neštamlē) to be at an end, be finished

OTHERS
bram nonetheless, however
yawmānā today
kmā (+ abs. pl.) how many?
l-bar men outside of
mḥār tomorrow
mekkā from here, hence
mekkēl henceforth, later; then, therefore
thēt beneath, under (prep.)

Reading Exercise 20
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LESSON TWENTY

وإذا لدختُ ولدَتُ بلى بلى بلى. مثلاً كثٰرً أض. سبب ١٤٤٠ لَعَبَ لإِنْ أَمْبَعْصُ. واهمٰتُ ٦٠٠٠ بأْعامِ دلّوا ٦٢٥٠ سِيحٰ. ٦٩ جَهَانٰ دَعْ عَلَى

بعلٰمٰ لِّي

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Appendix A

VERBAL INFLECTIONS

In the following inflections, the model root is inflected in all possible conjugations, regardless of whether or not those forms actually exist in that root. Spirantization is marked for $\sqrt{KTB}$ only.

<table>
<thead>
<tr>
<th>PEAL</th>
<th>PAEL</th>
<th>APHEL</th>
<th>ETHPEEL</th>
<th>ETHPAAL</th>
<th>ETTAPHAL</th>
</tr>
</thead>
</table>

(1) SOUND ROOT, model $\sqrt{KTB}$

**Perfect**

<p>| | | | | | |</p>
<table>
<thead>
<tr>
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<td>3 m sing</td>
<td>$ktab$</td>
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<td>$akteb$</td>
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<td>$etkattab$</td>
</tr>
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<td>$etkattabt$</td>
</tr>
<tr>
<td>1 c sing</td>
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<tr>
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<td>1 c pl</td>
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<td>$kattebn(an)$</td>
<td>$aktebn(an)$</td>
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## Imperfect

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<th>3 m pl</th>
<th>3 f pl</th>
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<th>2 f pl</th>
<th>1 c pl</th>
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## Imperative

<table>
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<th>Case</th>
<th>Infinitive</th>
<th>Active Participle Absolute</th>
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<td>sing</td>
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<td>mkatteb</td>
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<tr>
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<td>fem pl</td>
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<td>---------</td>
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</tr>
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<td>kāṭbin</td>
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<td>mkattbān</td>
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<tr>
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**Passive Participle Absolute**

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**Infinitive**

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(2) III-WEAK ROOT, model $\sqrt{GLY}$

**Perfect**

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<th>3 f pl</th>
<th>2 m pl</th>
<th>2 f pl</th>
<th>1 c pl</th>
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<td>glay</td>
<td>glayton</td>
<td>glaytēn</td>
<td>glayn(an)</td>
</tr>
<tr>
<td></td>
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<td>gallyat</td>
<td>galli</td>
<td>gallit</td>
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130
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<th>3 f pl</th>
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### Imperative

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### Active Participle Absolute

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131
<table>
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<td></td>
<td></td>
</tr>
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<td>m pl</td>
<td>gāleyn</td>
<td>mgalley</td>
<td>magleyn</td>
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<td>mettagleyn</td>
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**Passive Participle Absolute**

<table>
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<tr>
<th>Gender</th>
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<th>Singular</th>
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**Infinitives**

|          |          |          |          |          |          |
|----------|----------|----------|----------|----------|
| meglā    | mgallayu | maglāyu  | metglāyu | metgallāyu | mettaglāyu |

(3) HOLLOW ROOT, model √NWM

**Perfect**

<table>
<thead>
<tr>
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<th>3 f sing</th>
<th>2 sing</th>
<th>1 c sing</th>
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<td>nāmat</td>
<td>nāmt</td>
<td>nāmet</td>
<td>The Ethpeel of all hollow roots is replaced by the Ettaphal</td>
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<td>nawwwmet</td>
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<tr>
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<td>animat</td>
<td>animt</td>
<td>animet</td>
<td>ettnim</td>
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132
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### Imperfect

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### Imperative

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<td>nawwem(un)</td>
<td>nim(un)</td>
</tr>
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<td>-----------</td>
</tr>
<tr>
<td>f pl</td>
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Infinitives

mētnām(ēn) mētnāwām(ēn) mētnāmu

(4) I-y ROOT, model √YLD

Perfect

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134
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135
### Imperative

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### Active Participle Absolute

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### Passive Participle Absolute

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136
(5) GEMINATE ROOT, model $\sqrt{NDD}$

**Perfect**

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**Imperative**

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**Active Participle Absolute**

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**Passive Participle Absolute**

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## Infinitives

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**Active Participle Absolute**

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**Passive Participle Absolute**

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140
Infinitives

meţtar  mnaţţaru  maţţaru  metnţaru  metnaţţaru  mettaţţaru
# Appendix B

## STATES OF SUBSTANTIVES

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<th>ORDINARY SUBSTANTIVES</th>
<th>ENDING IN -ū(tā)</th>
<th>ENDING IN -ān(ā)/-āni(tā)</th>
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<th>PASS. PART. III-WEAK (G)</th>
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CONSTRUCT
### Appendix C

**Verbs with Enclitic Objects**

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<tr>
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<th>+ HIM</th>
<th>+ HER</th>
<th>+ YOU (M)</th>
<th>+ YOU (F)</th>
<th>+ ME/US</th>
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</table>

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¹The first-person plural enclitic object is pronounced everywhere like the first-person singular; it is spelled — instead of —.

²Enclitic objects added to feminine plural forms ending in -tēn are exactly like those added to forms in -ton.
**BASE** + **HIM** + **HER** + **YOU (M)** + **YOU (F)** + **ME/US** + **YOU (M PL)**

### PEAL, III-WEEK ROOT

<table>
<thead>
<tr>
<th>base</th>
<th>him</th>
<th>her</th>
<th>you (m)</th>
<th>you (f)</th>
<th>me/us</th>
<th>you (m pl)</th>
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<td>—</td>
<td>—</td>
<td>hzaytān</td>
<td>—</td>
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<td>—</td>
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### PAEL, SOUND ROOT

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<th>you (f)</th>
<th>me/us</th>
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<td>+ HIM</td>
<td>+ HER</td>
<td>+ YOU (M)</td>
<td>+ YOU (F)</td>
<td>+ ME/US</td>
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**PAEL, III-WEAK ROOT**

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<td>dakkītkon</td>
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<td>dakkīun</td>
<td>dakkīukon</td>
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**APHEL, SOUND ROOT**

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**APHEL, III-WEAK ROOT**

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### Imperfect

**PEAL, SOUND ROOT**

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<th>+ YOU (F)</th>
<th>+ ME/US</th>
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<td>terdpokon</td>
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<td>nerdpēk</td>
<td>—</td>
<td>nerdpokon</td>
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**PEAL, III-WEAK ROOT**

| nehzē | nehzēw | nehzēh | nehzēk | nehzēk | nehzēn | nehzēkon |
| nehzōn | nehzōnāy | nehzōnāh | nehzōnāk | nehzōnek | nehzōnān | nehzōnākon |

**PAEL, SOUND ROOT**

| nqabbel | nqabbliw | nqabblih | nqabblāk | nqabblek | nqabblēn | nqabbelkon |
| tqabblin | tqabblināy | tqabblināh | — | — | tqabblinān | — |

**PAEL, III-WEAK ROOT**

<p>| ndakkē | ndakkēw | ndakkēh | ndakkēk | ndakkēk | ndakkēn | ndakkēkon |
| ndakkōn | ndakkōnāy | ndakkōnāh | ndakkōnāk | ndakkōnek | ndakkōnān | ndakkōnākon |</p>
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<th>+ HER</th>
<th>+ YOU (M)</th>
<th>+ YOU (F)</th>
<th>+ ME/US</th>
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<td>nadrkih</td>
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148
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<th>BASE</th>
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For further reference:


Dictionaries:


Concordances:


Readings

From the Pšittā

کرام فقیهة

حَمْصَة، حُمْصَة، حَمْصَة، حَمْصَة، حَمْصَة.

کرام فقیهةٍ

حَمْصَة، حَمْصَة، حَمْصَة، حَمْصَة، حَمْصَة.

کرام فقیهةٍ

حَمْصَة، حَمْصَة، حَمْصَة، حَمْصَة، حَمْصَة.

کرام فقیهةٍ

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INTRODUCTION TO SYRIAC

لا حل و لا علاج.. لولاك حكمة لا تحمل.. في كونه مبدع. لولاك حكمة لا تحمل. في كونه مبدع.

لا حل و لا علاج.. لولاك حكمة لا تحمل..}

في حكمك وفي قوتك.. ينهاك

لا حل و لا علاج.. لولاك حكمة لا تحمل..
READINGS

(...)

5

10

15

20

25

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INTRODUCTION TO SYRIAC

From Pseudo-Callisthenes’ Legend of Alexander

READINGS


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INTRODUCTION TO SYRIAC

...
The First Discovery of the True Cross

1

INTRODUCTION TO SYRIAC

ما حدّث صدّنح وتّئي وأً للمنعلش 8م: محقًئاً أَمَّ

ديمّب: العهدّة سكّة أَلّة 48ماحة فقتّ وصدّبحة. مصصّ

تّآس سكّة: ماّسماً أَمّ صّمّ ذهدّة لمنعلش: سه١ مهد١

حتّين حشّة صّرّا حشّة حشّة. متحّة صّرّا سه١ بồنلا

لمنعلش: حصنّ ملكّة حلاّ مجدّاً لمنعلش: مخالّة سه١

حاذا ذّا: سه١ بطة 88ماحة جادّاً جادّاً جادّاً.

موجاً جّه: سهّ عقّا معهدّا ماجدّا ماجدّاً جاجّاً: جاجّاً:

حجه! محّا تّآس سه١ لاً صّمّ صّمّمنعلش.

ماجدّ عقّد حبّلّة 88ماحة لمحّا: صّرّا سه١ مسّاها مهوداً

9

ماجدّ عقّد حبّلّة 88ماحة لمحّا: صّرّا سه١ مسّاها مهوداً

حاذا صّحّبّة. ماحدّ 88ماحة أَحّ حاذا 88ماحة: مصصّ 88ماحة جاجّاً: جاجّاً:

أَه لاه جّه حبلّم حلفاً. صّمحّ سكّة 88ماحة: تهّ سه١ ابّ حبلّم.

مّتحاً جّه: سه١ جاجّاً: سه١ 48ماحة صّمّ صّمّ حبّلّة:

موجاً جّه: سهّ عقّا معهدّا ماجدّا ماجدّاً جاجّاً: جاجّاً:

حجه! محّا تّآس سه١ لاً صّمّ صّمّمنعلش.

ماجدّ عقّد حبّلّة 88ماحة لمحّا: صّرّا سه١ مسّاها مهوداً

10

ماجدّ عقّد حبّلّة 88ماحة لمحّا: صّرّا سه١ مسّاها مهوداً

حاذا صّحّبّة. ماحدّ 88ماحة أَحّ حاذا 88ماحة: مصصّ 88ماحة جاجّاً: جاجّاً:

أَه لاه جّه حبلّم حلفاً. صّمحّ سكّة 88ماحة: تهّ سه١ ابّ حبلّم.

مّتحاً جّه: سه١ جاجّاً: سه١ 48ماحة صّمّ صّمّ حبّلّة:

موجاً جّه: سهّ عقّا معهدّا ماجدّا ماجدّاً جاجّاً: جاجّاً:

حجه! محّا تّآس سه١ لاً صّمّ صّمّمنعلش.

ماجدّ عقّد حبّلّة 88ماحة لمحّا: صّرّا سه١ مسّاها مهوداً

15

ماجدّ عقّد حبّلّة 88ماحة لمحّا: صّرّا سه١ مسّاها مهوداً

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أَه لاه جّه حبلّم حلفاً. صّمحّ سكّة 88ماحة: تهّ سه١ ابّ حبلّم.

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موجاً جّه: سهّ عقّا معهدّا ماجدّا ماجدّاً جاجّاً: جاجّاً:

حجه! محّا تّآس سه١ لاً صّمّ صّمّمنعلش.

ماجدّ عقّد حبّلّة 88ماحة لمحّا: صّرّا سه١ مسّاها مهوداً

20

ماجدّ عقّد حبّلّة 88ماحة لمحّا: صّرّا سه١ مسّاها مهوداً

حاذا صّحّبّة. ماحدّ 88ماحة أَحّ حاذا 88ماحة: مصصّ 88ماحة جاجّاً: جاجّاً:

أَه لاه جّه حبلّم حلفاً. صّمحّ سكّة 88ماحة: تهّ سه١ ابّ حبلّم.

مّتحاً جّه: سه١ جاجّاً: سه١ 48ماحة صّمّ صّمّ حبّلّة:

موجاً جّه: سهّ عقّا معهدّا ماجدّا ماجدّاً جاجّاً: جاجّاً:

حجه! محّا تّآس سه١ لاً صّمّ صّمّمنعلش.
القراءات

القراءات: 

1. ملء 

2. فصل: 1838

3. سورة: 20

4. الآية: 20

5. الخاتمة: 20

6. ملء: 1837

7. الآية: 18

8. الزامل: 20

9. الخاتمة: 20

10. ملء: 1836

11. الفصل: 1837

12. سورة: 20

13. الآية: 20

14. الخاتمة: 20

15. ملء: 1834

16. الفصل: 1835

17. سورة: 20

18. الآية: 18

19. الخاتمة: 20

20. ملء: 1833

21. الفصل: 1834

22. سورة: 20

23. الآية: 20

24. الخاتمة: 20

25. ملء: 1832

القراءات: 

1. ملء: 1831

2. فصل: 1832

3. سورة: 20

4. الآية: 20

5. الخاتمة: 20

6. ملء: 1830

7. الفصل: 1831

8. سورة: 20

9. الآية: 18

10. الخاتمة: 20

11. ملء: 1829

12. الفصل: 1830

13. سورة: 20

14. الآية: 20

15. الخاتمة: 20

16. ملء: 1828

17. الفصل: 1829

18. سورة: 20

19. الآية: 18

20. الخاتمة: 20

21. ملء: 1827

22. الفصل: 1828

23. سورة: 20

24. الآية: 18

25. الخاتمة: 20

القراءات: 

1. ملء: 1826

2. فصل: 1827

3. سورة: 20

4. الآية: 18

5. الخاتمة: 20

6. ملء: 1825

7. الفصل: 1826

8. سورة: 20

9. الآية: 20

10. الخاتمة: 20

11. ملء: 1824

12. الفصل: 1825

13. سورة: 20

14. الآية: 20

15. الخاتمة: 20

16. ملء: 1823

17. الفصل: 1824

18. سورة: 20

19. الآية: 18

20. الخاتمة: 20

21. ملء: 1822

22. الفصل: 1823

23. سورة: 20

24. الآية: 20

25. الخاتمة: 20

القراءات: 

1. ملء: 1821

2. فصل: 1822

3. سورة: 20

4. الآية: 18

5. الخاتمة: 20

6. ملء: 1820

7. الفصل: 1821

8. سورة: 20

9. الآية: 20

10. الخاتمة: 20

11. ملء: 1819

12. الفصل: 1820

13. سورة: 20

14. الآية: 18

15. الخاتمة: 20

16. ملء: 1818

17. الفصل: 1821

18. سورة: 20

19. الآية: 20

20. الخاتمة: 20

21. ملء: 1817

22. الفصل: 1822

23. سورة: 20

24. الآية: 20

25. الخاتمة: 20
INTRODUCTION TO SYRIAC

...
READINGS

'tēzial-wāt, imperfect + perfect, used as a modal after verbs of commanding, wanting, etc., "she ordered that she should go..."
INTRODUCTION TO SYRIAC

The Teaching of the Apostle Thaddeus

The Teaching of the Apostle Thaddeus

Labubna bar Sennak, Mallpānutā d-Addai Šlihä: The Doctrine of Addai, the Apostle, ed. G. Phillips (London: Trubner, 1876).
READINGS

لقد ذهبنا إلى بابلنا كهنازعلهم وانطلقت إلى حا، وвести: لما
صفنا حصفنا ح فرشحوا. فرشحوا. فرشحوا. فرشحوا. فرشحوا.
علت ٢٧٠ حلا. مهرنا ملا فوضنا حلا فرشحوا. حلا ٢٧٠.
هنا بصلة بصلة. حاصله ٢٠٠ ناهليا فرشحوا. فرشحوا. حلا ٢٧٠.
بatchewan: مم أره ٢٠٠ ناهليا ملا خزنا. ناهليا ملا خزنا.
٢٠٠ ناهليا ملا خزنا. ناهليا ملا خزنا. ناهليا ملا خزنا. ناهليا ملا خزنا.
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Introduction to Syriac

1See note 1, p. 161. The modal here occurs after da-l-mā 'lest.'
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INTRODUCTION TO SYRIAC


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READINGS

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INTRODUCTION TO SYRIAC

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The Martyrdom of St. Barbara

INTRODUCTION TO SYRIAC

...
READINGS

2.. itv> lax<
OTfoa^

5

A^Ate

^_te 2atel

— I M O <

diaa

:2Mo!Lxa

0taa

!2agu.X>3a
0ta

OOT oiaa

2 i .VViN

:^aaoA

2oo7 A a a o

A^aA23

A.te3A2a
:2x-aa

evLS

2oe; ^ a 2

23eT

.2j?>n\loo

2A<aoin\y> . e j

2j}^wao>ni\Vi\

Jba& r—^? 2.V>sa

: . 1 ^ 2 en-iol

A.2a ; 2A.aov<\y> . o r

2AoMg>v> . e i

2aoT ..S2>2A2

2A\tea

.2A.atex Le; 2AAbi2 ^ate ^

.OI . . A i X o ^ Af2Aa
e70a2
10

2oo| a l ^

2Aja^

2loate

orAaejfi)
a&

ais

aTl : ^ a . ^

ber :2xaot3a

^oa

a&o .yOxAl

20A2

Ao\a

^ou

Axaa

:2xa.«

^ iNi^Aa ^A<2o

2Ao-i^

:AO0T

jifciiVta

A

Isaerua

2\a^teo

.t>na

Aoei

^ O T 2a^ASi

^

:obf.<ja

2A^ :.Aaa
^a^2 ..A-i\

oA^a

S^AteLja2 ^b:^ A \ A :liio'6y
20

.A:aA2o
^b;^

.a^li

AiAa

AiAa

Ix^ai^

^—\

aoAa

25

. a o A Aate2o
a^

l\.n

.aoA

2A1O .^Ja£a

AazaB

oei ^Aiks

..lAiN

A^o

2 fi^i

e7oa2

2ei : . ^ o . a 2

2xeT ^ - ^ A 2 : 2 a a a a

171

a^

2l^a

bcrr

:2A>ab2

A A\

^--.AaA

^ate2

e7Aas

Aate2o

2

.a

^

Ao—A

AAI S ^ ^ ^ A ^

^erute

2OOT OJ i g x i o

.AiA ^Aer A . 2 ^ ^ ^ o u t e

DuU^l

^

eTO-a2

ate2o

:.s2 ^ 2

2LA

AteAx2

.iboaosSba^a

2\2a

^Aoak2a

oor e o a

:2AtebA' ^0^2 . A a n ^ . A _ J 2 :a_te2o
.Aan^ ^

Aate2o

^AA2o

2oo7 Alo

Af^ A ^ e ?

-.^o^aoial ^ o e u

2a_xil

.oa

2—i^boxa

. Ao0T
ouao2

eiAaeiSb

Ay>A2o :2

2—*ballao

As^ya :2a

a^ ^oilS2a

AO07

^Acrr

A\^a

au*a ^ a ^ o A

Afw : 2 a a a a

2ao! . 0 7 : 2 a _ _ — ^ a x a

tyOei^ 2ate2

15

2aal

> o e ^ 2a^AS

.Z^iai^ir

AcAsb

Aoer

Z^axio

^b&
ii2

^2

2A\,b'wi\

^_te a.,A- 2te^

itV>a

e7Ate2

erAoi


From the Tale of Sindban the Wise²

Ps. 115:5–8.

INTRODUCTION TO SYRIAC


1 For}. ٥٣١.
READINGS

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INTRODUCTION TO SYRIAC

سماحة مَنْ تَمَكَّنَّ منه في لغة، مكَّناه من جذر
سماحة لَّه مَرَاحا. فَيِمَّهُم مَنْ شَأَّنَاهُم للغة. كَذَّبْتُ
لِي حَفْظُ ابْنِ صحَّة النَّفَائِبُ. اليَّ نَفَتْكُهُ. كَنِيِّهُم لَّهُم لَّهُم. حَكَّا
مَمْرود لَّه مَرَاحا. مَرَاح لَّه مَرَاحا تَمَكَّن لَّه مَرَاحا
5
مَمْرود لَّه مَرَاحا لَّه مَرَاحا لَّه مَرَاحا. لَّه مَرَاحا
مَرَاح لَّه مَرَاحا لَّه مَرَاحا لَّه مَرَاحا. مَرَاح لَّه مَرَاحا
يَّ نَفَتْكُهُ. كَنِيِّهُم لَّهُم لَّهُم. حَكَّا
لَّه مَرَاحا لَّه مَرَاحا. لَّه مَرَاحا
مَمْرود لَّه مَرَاحا لَّه مَرَاحا لَّه مَرَاحا. لَّه مَرَاحا
مَمْرود لَّه مَرَاحا لَّه مَرَاحا لَّه مَرَاحا. لَّه مَرَاحا
10
مَمْرود لَّه مَرَاحا لَّه مَرَاحا لَّه مَرَاحا. لَّه مَرَاحا
مَمْرود لَّه مَرَاحا لَّه مَرَاحا لَّه مَرَاحا. لَّه مَرَاحا
مَمْرود لَّه مَرَاحا لَّه مَرَاحا لَّه مَرَاحا. لَّه مَرَاحا
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لَّه مَرَاحا لَّه مَرَاحا. لَّه مَرَاحا لَّه مَرَاحا. لَّه مَرَاحا
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لَّه مَرَاحا لَّه مَرَاحا. لَّه مَرَاحا
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READINGS

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1. "Aa..." 49

2. "...naan..." 57

3. "...Tina..." 69

4. "...Heiman..." 73

5. "...Nat..." 81

6. "...McNa..." 89

7. "...Ra..." 97

8. "...He..." 105

9. "...A..." 113

10. "...He..." 121

11. "...He..." 129

12. "...He..." 137

13. "...He..." 145

14. "...He..." 153

15. "...He..." 161

16. "...He..." 169

17. "...He..." 177
INTRODUCTION TO SYRIAC

...
READINGS

From The Cave of Treasures

INTRODUCTION TO SYRIAC

Psalm 90:1.

1Psalm 90:1.
From Kalilag and Demnag

INTRODUCTION TO SYRIAC

From a Metrical Sermon by Ephraem Syrus¹

Syriac poetry is based on syllable counting. The metrical syllable, unlike the normal syllable, is reckoned as one syllable per full vowel, and the schwa is ignored altogether. In this metrical sermon, each “line” consists of seven metrical syllables. Extra, “allowable” vowels added for metrical exigence in this passage are: nehur for nhur (p. 182, line 5) and calayn for celayn (p. 183, lines 14, 18 and 19).

15

READINGS

فخها اًبُع ما مَرَّ
فام تَرَى مَرَّا ما مَرَّ
بَذَال سَمْت مَلَكَ
بَطَأَ فَرَسَا سَمْت مَلَكَ
10
لَا فَرْقُ فِي مَلَكَ
فَرَضَ 1000 مَلَكَ
اتَّدَى وَلَا مَلَكَ
بُنْتَ وَهَيْلَعَ
سِيْلَا بِهِمْت اَقْبَرَاء
فِي مَلَكَ.
15
سِيْلَا مَلَكَ أَفْتَدَت
كَلَمَ في مَلَكَا 1000
بَلْ فَرَضَ أَفْتَدَت بِبَلْ
فَرَضَ 1000 مَلَكَ
فِي مَلَكَ 1000
دِينَاءَ بِهِمْ 1000
فِي مَلَكَ 1000
وَفِي مَلَكَ 1000
183
INTRODUCTION TO SYRIAC

From The Syriac Book of Medicines¹

READINGS

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25
A Flood in Edessa

A Flood in Edessa

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See note 1, p. 161.

See note 1, p. 161.
From the *Chronicon Syriacum* of Barhebraeus (1226–1286)

The Taking of Babylon (Baghdad) by Hülágü Khan

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2 The Hegira year 656 began on January 8, 1258.

3 ^ represents 1569; << normally 1, is 1000, and ɔ, normally 50, is 500; ρ is 69 (60, ρ = 9); see pp. xxiii–xxiv. This is the year 1569 of the Seleucid (Greek) era, which began in 312 B.C.
READINGS


5 هكذا رسل الله: في سورة النمل: تفسير له مصداقه: هل يعلم الناس مصداقه؟ هل يعلم الناس.

10 هكذا دعاء لله: في سورة النمل: تفسير له مصداقه: هل يعلم الناس مصداقه؟ هل يعلم الناس.


20 هكذا دعاء لله: في سورة النمل: تفسير له مصداقه: هل يعلم الناس مصداقه؟ هل يعلم الناس.

INTRODUCTION TO SYRIAC

[Syriac text in the image]
From the Reign of Baidu Khan

---

1Gregorios Bar ‘Ebrāyā, Ktābā d-maktābnut zabnē, pp. 593–95.
Syriac-English Vocabulary

Words used primarily as nouns are listed in the emphatic state; words used primarily as adjectives are given in the absolute; regular, predictable plurals of nouns and adjectives are not indicated (see Appendix B, p. 142). Verbs are listed by root (III-weak verbs are alphabetized with ālap as the third radical; hollow verbs are given with w as the second radical). Perfect and imperfect forms are given for G-verbs. Abbreviations: abs: absolute state; act: active; const: construct state; impf: imperfect; impt: imperative; int: intransitive, pass: passive; pl: plural; pr n: proper name; pron encl: pronominal enclitic; trs: transitive.

abā pl abāhē/abāhātā father
ēbad/nēbad to perish; Aph awbed to cause to perish
abgar Abgar (pr n)
abid lost
ābiyā Abijah
ābil in mourning
ēblā mourning
āgustōs Augustus
agorsā estate, farm
aggay Aggai (pr n)
agges see āgges
egar/negor to hire; aggar see āggar
agrā wage; eggārā rooftop
eggartā letter, epistle
ādday Addai (equated with Thaddaeus, one of the seventy-two disciples)
ādām Adam
ēdnā (f) ear
ādār March
āhkel see āhel
āhhar see āhhar
āhrōn Aaron
aw or; more than; aw...aw either...or; o O (vocative)
awbel see āwbel
awdi see āwde
awda see āwda
uznā cistern, font
uḥdānā dominion, jurisdiction
awhel see āwhel
INTRODUCTION TO SYRIAC

awhar see ახარ
ukām black
awmi see ალმ
umānā craftsman
umānutā trade, craft
ummta community, nation
awwānā abode, lodging
ewstärgis Eustargis (pr n)
awsep see ავსეფ
awqed see ავყედ
orgānon organ
urhāy Edessa
urhā (f) way, road
oryā manger
urā (abs ura) meeting, encounter
orešlem Jerusalem
awret see ავრეტ
awšet see ავშეტ
ezal/nēzal to go
ahā brother
ahheb see ახჰებ
ehad/nehod to seize, take, shut (door); pass part (ahid) has both act & pass senses, also means possessing, having, powerful; Ethpe etthed to be shut
ahhi see ახჷ
ahmad Ahmad (pr n)
Aph awhar to delay, tarry; Eshtaph eštawhar to delay, hesitate
hrāy last, hind
hrēnā/hrētā pl hrānē/hranyātā other
iberāyā Iberian, Georgian
idā (f, const id-/yad-, abs yad) pl idē/idayyē hand
aydā (f) which?; aydē d-she who
izgaddā ambassador, envoy
izgaddūtā embassy, message
itālyā Italy
ak like; ak d-as
aykā where?
aykan how
aykannā how; aykannā d-as
aylēn (pl) which?; aylēn d-those who
ilānā tree
imāmā by day
ēn yes
aynā which?; aynā d-he who
aynaw for aynā-(h)u which is?
iyaspōn jasper
iqārā glory, honor
ēyār May
it there is/are
ayti see აით
as in აკაკ ეტაკკი, see
aykāw like (prep)
akznā likewise
akhdā together
ekal/nekol to eat
ākelqārsdā the Devil
akman for აკმან like one who, like him who, as though
SYRIAC-ENGLISH VOCABULARY

aksnāyā stranger, foreigner
ellā but; for en lā if...not
eellanū unless, except that
alāhā God
alāhutū divinity
ellū if (contrafactual)
elewterāpolis Eleutheropolis
elīyā Elijah
ēliopolis Heliopolis
elīšba Elizabeth
aleksandros Alexander
elā (f) rib
Pa allep to teach
alpā (abs alep) thousand
elas/nełoš to compel
emmā pl emmḥātā mother
amoros Amoros
āmēn verily, amen
amīnā't always, constantly
amīrā emir
Ethpe etemen b- to persevere in
emar/hēmar to say, tell (l-someone, 'al about); Ethpe etemar to be said
emrā lamb
amītā pl amẖātā maidervant
emat when
en if (possible conditional)
enād I
enuh d- if it is/was (a fact, true) that
ennon they, them (m)
antyokyā Antioch
ennēn they, them (f)
anangē (āvāyē) it is possible
nāšū people; nāš anybody, somebody; lānāš nobody
nāšutā humanity
att you (m sing)
att you (f sing)
atton you (m pl)
attēn you (f pl)
attā pl neššē woman, wife
Pa assś/nassē to heal; Ethpa etassi to be healed
essā wall
estwā Ṁṣōʾ, porch, portico
eslā (f) clothing
āsyā healer
āsyūtā pl swātā cure, healing
asirā prisoner
eskēmā attire, appearance
espānāy Spain
asseq see Ṣāʾer
esarhesor to bind, fasten
ēstā wall
āʾel see Āʾer
āp also, so also
appē (pl only) face, countenance; l-appay around about
āpādā palace
epiṭrāpē ἐπιστρόφος, procurator
āpā for āp lā
āp en even if, although
appēs see Āʾes
appēq see Āʾeq
aprim Ephraem
arābīqo Arabian (horse)
INTRODUCTION TO SYRIAC

arba (f), arba (m) four; arba-ababb six Wednesday

arzā cedar, pine

aryā pl -yawwātā lion

ārāmā'īt in Aramaic
era (f)/nero (m) to meet, encounter
ar (abs ara) pl ar e/ arāwātā earth, land
esād/nēsod to pour out, shed; Ethpe etēsed to be spilled, shed
ēskah/nēskah to find; to be able (act part meškah); Ethpe ēskah to be found
ašar see ēš
ēti/neštē to drink
ētā pl ētwātā sign, token
ētānētē to come; Aph ayti to bring, take, lead
pl of ēk
ērā pl -rē/-rawwātā place, country
ētwašaš see ṣep

b(a)- (proclitic) at, in (place); on, at (time); with (instrumental)
bāju Baju (pr n)
bābel Babylon
badgon therefore, for that reason
Ethpe ethhel to calm down
bhet/nebhat to be ashamed, confused
bukar first-born
burgā tower, turret
burktā blessing

bāthbut to pass the night, spend the night
bzah/nebzoḥ to penetrate
bāz hawk
bāṭil idle; bāṭil in vain, of no effect
bāṭāl idle
bēn/nebtan to conceive (child)
baṭnā conception; qabbel baṭnā to become pregnant
baydu Baidu Khan, Ilkhan ruler, AD 1295
bēl Bel, supreme god of the Babylonians
bēm judgment seat
Ethpa etbayyan to regard, consider
bayn (+ pron encl II) among, between
baynāt (+ pron encl I) among, between
bīs bad, evil, wicked
bišṭā malice, evil
bēt (prep) among; see also next entry
baytā pl bāttē (const sing bēt-) house
bēt-asirē prison
bēt-gubrin Beit-Jubrin (pr n)
bēt-waḍā assembly hall
bēt-hesdā Bethesda
baytāyā household (adj)
bēt-ḥēm Bethel
bēt-meṣṭūtā banquet hall
bēt-nahrin Mesopotamia
SYRIAC-ENGLISH VOCABULARY

\[\begin{align*}
\text{beth-sahraye} & \quad \text{Beth Sahraye} \\
\text{beth-awida} & \quad \text{Beth Awida} \\
\text{beth-sawba} & \quad \text{meeting house} \\
\text{beth-qurur} & \quad \text{sepulchre} \\
\text{beth-tbara} & \quad \text{Beth T'vara} \\
\text{balhod} & \quad \text{alone (takes pron encl II)} \\
\text{balanay} & \quad \text{bath} \\
\text{bnayne} & \quad \text{to build; Ethpe etbni to be built} \\
\text{bnayy} & \quad \text{pl of br} \\
\text{benyand} & \quad \text{building, edifice} \\
\text{bnat} & \quad \text{pl of bart} \\
\text{bsanebs} & \quad \text{to despise (b- or ‘al)} \\
\text{bashes/nbasbes} & \quad \text{to tear to pieces} \\
\text{bassim} & \quad \text{pleasant} \\
\text{besyana} & \quad \text{negligence, fine for negligence} \\
\text{besma} & \quad \text{aroma, spice, incense} \\
\text{bestar} & \quad \text{behind (pron encl I)} \\
\text{benebr} & \quad \text{to seek, look for; Ethpe etb to be necessary, needed} \\
\text{bentata} & \quad \text{request, petition} \\
\text{bentat} & \quad \text{to spur, urge on} \\
\text{ba’l} & \quad \text{master, husband} \\
\text{beleba} & \quad \text{enemy} \\
\text{beelzob} & \quad \text{Beelzebub} \\
\text{bassi} & \quad \text{to search into, find out} \\
\text{ethbaqqi} & \quad \text{to scrutinize} \\
\text{bar (l-bar men) outside of} \\
\text{bar-nas} & \quad \text{pl bnay-nas} \\
\text{bnata} & \quad \text{man, human, person} \\
\text{bar ‘alqami} & \quad \text{Ibn al-‘Alqami, d. 1258, vizier to Musta’sim} \\
\text{braq} & \quad \text{lightning} \\
\text{b-rasit} & \quad \text{in the beginning} \\
\text{bart} & \quad \text{(constr bat-) pl bnata daughter} \\
\text{bulti} & \quad \text{virgin} \\
\text{batar} & \quad \text{after} \\
\text{batarken} & \quad \text{afterwards, then, next} \\
\text{gera} & \quad \text{arrow} \\
\text{gbeneb} & \quad \text{to choose; gbelya chosen} \\
\text{gabba} & \quad \text{abs gebb side} \\
\text{gabol} & \quad \text{to form, fashion} \\
\text{gabbar} & \quad \text{mighty} \\
\text{gabra} & \quad \text{man, husband}
\end{align*}\]
INTRODUCTION TO SYRIAC

\( \text{gabrútā pl -rwáta deeds of renown} \)
\( \text{gabrýél Gabriel} \)
\( \text{gagúltā Golgotha} \)
\( \text{gaddá luck, fortune} \)
\( \text{gadyá pl gdâyá goat} \)
\( \text{gdalyá Gedaliah (pr n)} \)
\( \text{Pa gaddep b-/l-’al to re-vile; Ethpe etgaddap to be reviled} \)
\( \text{gdaš/negdāš to happen} \)
\( \text{gehhannā Gehenna, hell} \)
\( \text{gaww inside (also gaww men, b-gaww, l-gaww)} \)
\( \text{gudā band, company} \)
\( \text{gawwáyé citizens} \)
\( \text{gumāsā pit} \)
\( \text{gumrē pl of gmurtā} \)
\( \text{gār/ngur to commit adultery} \)
\( \text{gušmā (abs gšum) body} \)
\( \text{gazzā treasure} \)
\( \text{gzirāyā policeman} \)
\( \text{Ethpe etgzar to be circumcised} \)
\( \text{gyādā nerve} \)
\( \text{gasyāsā robber} \)
\( \text{gēr (postpositive) but, however, for, indeed} \)
\( \text{glā/neglē to reveal; Pa galli to reveal; Ethpe etgli to be revealed; glē/ galyā open, revealed; galyā’it openly, in public} \)
\( \text{Aph agled to freeze} \)
\( \text{gelyā, b- openly, publicly} \)
\( \text{glišĀ Galilee} \)
\( \text{glišyā Galilean} \)
\( \text{gelyānā revelation} \)
\( \text{glipā carving} \)
\( \text{glap/neglōp to carve} \)
\( \text{glāpā engraving, carving} \)
\( \text{gmurtā pl gumrē burning coal} \)
\( \text{gmir perfected, made ready} \)
\( \text{gamlā camel} \)
\( \text{gamaliel Gamaliel (pr n)} \)
\( \text{gmār, la- entirely, utterly} \)
\( \text{gennā protection} \)
\( \text{gnah/negnob to steal} \)
\( \text{gabbār mighty} \)
\( \text{gensā species} \)
\( \text{Aph agges to recline at table} \)
\( \text{Ethpe etg’el to be committed, entrusted (l- to)} \)
\( \text{geppā wing} \)
\( \text{greb/garáb leprous} \)
\( \text{garbyā the north; (gabbā) garbyāyā north side} \)
\( \text{grištā loaf (of bread)} \)
\( \text{gerantos Gerontius} \)
\( \text{gar/neggor to scrape off, erase, wipe out; to drag} \)
\( \text{d(a)- of (prep); that (conj); who, which, that (rel conj)} \)
\( \text{Pa dabbah to sacrifice} \)
\( \text{debhā sacrifice, victim} \)
\( \text{dbar/nedbar to lead; Pa dabbar to rule, manage} \)
\( \text{dabrā wilderness} \)
\( \text{daggāl false, deceitful} \)
\( \text{dabhā gold} \)
\( \text{dwānedwē to be wretched} \)
\( \text{dāwid David} \)
SYRIAC-ENGLISH VOCABULARY

Suddenly Dawitdar (pr n)
remembrance, memorial
place
to extult
to judge
Aph adiq to look out (of a window, e.g.)
exercise
to tread; Pa dayyeš to trample
dust, dirt
afraid, fearful
to be afraid;
Aph adhel to make afraid
fear
evil spirit, devil
Dioscurus
belonging to, property of
belonging to, appropriate to
(postpositive) for, then, however
belonging to
Dinar
Daissan (river)
testament
pure; Pa dakkī to heal; Ethpa etdakki to be healed
pure
remember (pass part ḍḳr has act & pass senses); Ethpe etdakkar to remember; Ethpa etdakkar to be mindful of
easy; dallīl few
Dalason (pr n)

to be lit; Aph adlek to light
(abs dlek/dlak) torch
whether
seem, be like; Ethpa etdammi l- to resemble
pl demwātā form, shape, image
to sleep
tear
like; Ethpa etdammi l- to resemble
be as-tioned
Ethpe etdni to agree, assent
to rise (sun); Aph adnah to make (the sun) rise
go out (light, lamp)
small; daqdē the common people
Tigris
whether and ever, for all generations
Darius
Aph adrek to overtake
Darnus (pr n)
(f) arm
‘am to dispute with; Pa darres to instruct; Ethpa etdarras to exercise
courtyard
gift
lo, behold
Ethpe ethaggī to meditate
Ethpe ethaggu to imagine
hegmōna governor

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INTRODUCTION TO SYRIAC

hegmōnutā governorship
ahērōdes Herod

Aph ahgar to become Muslim
hērōmā aromatic spice

hāde (f sing) this
hārkā here

hdīr comely; hdīrūtā comeliness
Aph ahhār to bother

haddāmā member, limb
hāšā now

hus he; haw (m sing) that
wāy woe

hu-ı he is (for hu-hu)
wālē l - it is necessary for

hulāku Hūlāgü, Ilkhan, r. 1256-65
wa’dā appointed place, tryst, pledge

hupākā way of life
zban/nezben to buy; Pa zabben to sell

haydēn then, at that time
zabnā (abs zban) time; zban-zban from time to time; ba-zban once upon a time

haykī temple

hulīl thus, therefore

hi she; hay (f sing) that

haymen/nhaymen b- to believe in

haymānutā faith
zgūgitā pl - gyātā glass

hākwār likewise
zaddiq righteous

hākēl thus, therefore
zādeq meet, fit, right

hālēn these (pl)
zhir wary; zhīrāʾit securely

Pa hallek to walk; to make (someone) walk
Pa zahhrā’ī al to warn against; Ethpa ezdahhar b- to beware of, watch over

Pa hallel to praise; Aph ahhel b- to mock
zarhrā brightness (of fire, e.g.)

Aph ahmi men to neglect, disregard
Pa zayyah ah med to solemnize, accompany in procession

hānā (m sing) this
zāc/nzu to tremble; Etaph atziḥ to be terrified

hānōn (m pl) those
zkā/mezkē to conquer, overturn, overcome

hennōn (m pl) they

hpak/nehpok to return (int); ~ b- to go back on; Pa happek to return (trs), convert; Ethpa ethappak to be turned around, converted

zahtūtā victory
zhāryā Zacharias
zallyqā ray
SYRIAC-ENGLISH VOCABULARY

zāmōrā psalm
zmīrtā psalm
Pa zammen to invite
Pa zammār to sing psalms
zmargdā emerald
znā pl znayyā (abs zan pl
znin) kind, sort; manner;
ba-znā in (a like) manner
znā/neznē b- to commit
adultery with
zānyutā adultery
z'ōr small, little, in-
significant
Ethpal ezda'za'c to totter
z'αp angry
z'αputd anger
zāqōpā crucifier;
crucified
zqap/nezqop to raise up,
crucify; Ethpe ezdqep to
be crucified
zqar/nezqor to compose,
form
zra'nezro'c to sow
zartā pl -ē span
hērā nobleman
hāb/nehho' to burn, be set
on fire; Aph ahheb to
love
hbušyā imprisonment; bēt-
hbušyā prison, jail
hba'nehho' to beat; Pa
habbet to keep on beat-
ing
habbih beloved
hbas/nehbos to crowd,
throng together
habrā friend, companion
hbaš/nehboš to imprison
habsūsā pl -ṣyātā beetle
hgīs lame
hgīr lame, crippled
hgar/nehgar to be lame;
Aph ahgar to stumble,
waiver, ~ c'al qupsā to
stumble on a pebble
had/hadā one; had 'am had
with one another
hdi/nehdē to rejoice, be
glad
hadbšabbā Sunday
hdādā one another
hadutā (abs hadwā) glad-
ness
hadyā breast, chest
hdar/nehdor and nehdar to
surround (b-, l-); hdār
around (+ pron encl II)
hdāt/hadtā (empf hadtā
-êhdattā hadtātā) new
Pa hawwi to show
hawwā Eve
hāb/nhub to succomb, be
conquered; Pa hayyeb to
find guilty, condemn
hawbā trespass, guilt, ill
hawbtā debt
hawdā tiara
l-hudrā round about, all
around
hāt/nhut to sew, stitch
huyālā strength
hulmānā health, recovery
hulānā hole in the ground
hummā heat
hunyā Huniah (pr n)
hās/nhus to have pity
INTRODUCTION TO SYRIAC

*hawsānā* pity; *dlā-hawsān* pitiless

*hursānā* damage, loss

*ḥār/hur* l- to look, gaze at, b- pay heed to

*ḥewwār* white; *Pa hawwar* to whiten

*husbānā* reckoning; *dlāhuśbān* without limit

*hā/snezhē* to see; *Ethpe ethzi* to be seen, appear

*hezwā* vision

*ḥzaq/nehzōq* to travel, journey

*ḥzāṭā* sight

*ḥattāyā* sinner

*ḥtap/nehtop* to snatch, take away

*ḥayy* living, alive

*ḥyā/nehhe* and *nēhē* to live; *Aph ahhi* to give life

*ḥayyā* (pl) life

*ḥayyābā* evildoer, trespasser

*ḥayyutā* pl -ywātā animal; living things, life (collective)

*Pa hayyel* to confirm, strengthen, comfort; *Ethpa ethayyal* to be strong

*ḥaylā* might, power

*ḥaylutā* pl -lawwātā host, company

*ḥayltān* strong, mighty; *māryā ḥayltānā* the Lord God Sabaoth

*ḥakkim* wise

*ḥekmtā* wisdom

*ḥālā* sand

*hlōlā* marriage

*hlīl* sound, correct

*Aph ahlem* to cure, make whole

*hlāp* (+ pron encl II) on account of, for the sake of, instead of

*hmīrā* leaven

*hamtrā* wine; *hmārā* donkey, ass

*hmmeš* (f), *hommā* (m)

five; *hommābšabbā* Thursday

*hemmtā* rage

*Ethpe ethanni* to lean, rely

*hannā* lap

*ḥānutā* pl -nwātā shop, stall

*ḥnig* doleful

*ḥnān we; hannān* Hannan (pr n)

*ḥanpā* pagan

*hanputā* paganism

*ḥnag/nehnoq* to choke, smother, drown (trs); *Ethpe ethneq* to be drowned, choked

*hesdā* shame, reproach

*hassir* lacking, missing

*Ethpe ethappi* "cai to be hidden from

*hpit* earnest, assiduous; *hpitaʾ*it earnestly

*ḥassā* rear; *nātar-ḥassā* bodyguard

*ḥrab/nehrobb* to lay waste; *ḥrebb/harbā* desolate, uninhabited

*hrōrā* eye (of a needle)

*ḥraḥ/nehrot* to scratch
SYRIAC-ENGLISH VOCABULARY

harrīp severe, sharp

hrāk/nehrōk to burn; Ethpe ethrek to be burned, singed

hreš/nehrāš to be silent; hreš/haršā dumb, deaf mute

ḥartā, b- in the end, finally

ḥaššā disease, sickness; sorrow, passion

ḥašab/neššob to count, reckon; Ethpa ethaššab to plan, plot, think, meditate

heššōkā darkness

ḥešk/neḥšak to grow dark (used impersonally in the 3rd fem sing)

heškā darkness

ḥaš/neḥhaš to be sad, sorrow, suffer

ḥāṭā pl aḥwāṭā sister

ḥattit accurate

ḥtam/nehtom to seal

ḥātmā seal

ḥatnā bridegroom

tāb good; very
tebbā fame, report

tabbulārā tabularius, registrar of tribute

tba/netba to seal; to sink (int); Pa tabba to sink (trs); Ethpe ettba to be imprinted

tabā' seal

tābiā good (thing, deed)

Pa ṭayyeb to prepare; Ethpa ettayyab to be ready, present, at hand

tubān/-āni blessed, beatified

tulā'ā heavy sleep, stupor

Aph atip to overwhelm, deluge

tupsā type, symbol, likeness

turā mountain; tawrā (saggi 'ā) for a long time

tayyeb see tāb

taybutā kindness, favor

tiberis Tiberius
titikos/taytikos parrot

ṭayyāyā Arab

timā (usually pl) price, value

tāk ṭāxa, perhaps

taksā, teksā order, rank; rite, liturgy

talyā/litā pl ṭāyē/halāyā (abs ṭē pl ṭlēyn) child

talyutā childhood

Ethpa ettallaq to be finished, vanish

ṭa/netē to wander, go astray; ēṭa'yā astray; Ethpe ettē to be forgotten, be negligible

for qā, ṭā, &c. see qā

Ethpa ettarri to dash, beat against

ṭrūnā tyrant

Pa tašši to hide, conceal; Aph atši to store in a secret place; Ethpa ettasha to hide oneself
INTRODUCTION TO SYRIAC

Aph awbel to carry, take
Pa yabbeš to dry (trs)
yabšā dry land
yad, b-yad through, by, by means of (see idā)
Aph awdi to confess, acknowledge
yādośa expert
idīc known, evident; idīśāʾit clearly, evidently
idaʾ/meddaʾc to know; Aph awdaʾc to inform, make known; Ethpe etidaʾc to be known; Eshtaph eštawdaʾc to recognize, perceive, understand
yādʾa acquaintance
idaʾtā knowledge
yab (perf only; impf nettel) to give
yāḥoša giver
ihud (-yhud) Judaea
ihudā/yudā Judah, Judas
yudāyā (-yhudāyā) Jew
yō hannā John
yulpānā learning, teaching, doctrine
yawmā pl /-ē/dā (abs/constr yōm) day
yawmānā today
yawnāyā Ionian, Greek
yō sep Joseph
yuqrā burden
yordnān Jordan
ihidāy only, sole
Aph awhel to become exhausted
ilad/nēlad to give birth to, bear, beget
yālōdā parent
Aph aylel to cry out, howl
illā pl yallātā shout, wail, cry
ilep/nēlap to learn (impt ilap)
imā/nēmē to swear; Aph awmi to make (someone) swear, bind with an oath
yammā pl yammē sea
ymminā right (hand, side)
Aph awsep to add, go on (to say, e.g.); Ettaph et-tawsap to increase
yēʾitā pl yāʾyātā battle-ment
yaʾqob Jacob
iqed/nēqad to burn (int), catch fire; Aph awqad to burn (trs)
yaqqir heavy; noble, honored
Pa yaqqar to honor
iqārā honor
yarḥā (abs irah) month
yāriʾtā tent
irenvērat to inherit; Aph awret to bequeathe to
yārtutā inheritance
išōc Jesus
Aph awṣet to hold out, offer
iteb/netteb to sit, stay, dwell; yāteb-waʾdā page
yattir men more than; yattirāʾit more, all the more; especially
<table>
<thead>
<tr>
<th>SYRIAC-ENGLISH VOCABULARY</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Pa yattar</strong> to increase</td>
</tr>
<tr>
<td><strong>kēbā</strong> sickness, pain</td>
</tr>
<tr>
<td><strong>kemat</strong> that is, that is to say, id est</td>
</tr>
<tr>
<td><strong>kēnā</strong> just; kēnāʾit justly</td>
</tr>
<tr>
<td><strong>kēnutā</strong> justice</td>
</tr>
<tr>
<td><strong>kēpā</strong> (f) stone, rock; (m) Peter</td>
</tr>
<tr>
<td><strong>kbar</strong> doubtless; perchance</td>
</tr>
<tr>
<td><strong>kad</strong> when, as (conj)</td>
</tr>
<tr>
<td><strong>Pa kahhen</strong> to serve as a priest, perform priestly functions</td>
</tr>
<tr>
<td><strong>kāhnā</strong> priest</td>
</tr>
<tr>
<td><strong>kāhnutā</strong> priesthood</td>
</tr>
<tr>
<td><strong>kāhnāy</strong> priestly</td>
</tr>
<tr>
<td><strong>kawkbā</strong> star, heavenly body</td>
</tr>
<tr>
<td><strong>koll</strong> variant spelling of ज, q.v.</td>
</tr>
<tr>
<td><strong>kumrā</strong> priest</td>
</tr>
<tr>
<td><strong>kosraw</strong> Chosroes</td>
</tr>
<tr>
<td><strong>kurdāyā</strong> Kurd</td>
</tr>
<tr>
<td><strong>kurhānā</strong> disease</td>
</tr>
<tr>
<td><strong>kursyā pl -sawwātā</strong> seat, throne</td>
</tr>
<tr>
<td><strong>kureš</strong> Cyrus</td>
</tr>
<tr>
<td><strong>kawwātā pl kawwē</strong> (abs kawwā pl kawwīn) (f) opening, aperture</td>
</tr>
<tr>
<td><strong>kay</strong> truly, now, then (particle of emphasis)</td>
</tr>
<tr>
<td><strong>kyānā</strong> nature</td>
</tr>
<tr>
<td><strong>kyāndāy</strong> pertaining to nature</td>
</tr>
<tr>
<td><strong>koll</strong> (+ abs) every, (+ emph or pron encl) all</td>
</tr>
<tr>
<td><strong>klā/neklē</strong> to forbid, withhold; <strong>Ethpe etkli</strong> to be withheld; <em>etkalyat tbaʾtā mennhon</em> they were exempted from taxes</td>
</tr>
<tr>
<td><strong>kollāyutā</strong> totality</td>
</tr>
<tr>
<td><strong>kliša</strong> crown</td>
</tr>
<tr>
<td><strong>kālipāh</strong> caliph</td>
</tr>
<tr>
<td><strong>Pa kallel</strong> to crown; to surround (with a wall); <strong>Ethpe etkallal b-</strong> to be adorned with</td>
</tr>
<tr>
<td><strong>kollmā d-</strong> whenever</td>
</tr>
<tr>
<td><strong>kollmeddelom</strong> everything</td>
</tr>
<tr>
<td><strong>kollnāš</strong> everybody</td>
</tr>
<tr>
<td><strong>kollʾeddān</strong> every moment</td>
</tr>
<tr>
<td><strong>Pa kallesi</strong> to plaster, whitewash</td>
</tr>
<tr>
<td><strong>kollšāʾ</strong> always, constantly</td>
</tr>
<tr>
<td><strong>kallaš</strong> bride</td>
</tr>
<tr>
<td><strong>kmā</strong> (+ abs pl) how, how much, how many; <strong>kmā d-</strong> inasmuch as, just as</td>
</tr>
<tr>
<td><strong>kmāyutā</strong> quantity, amount</td>
</tr>
<tr>
<td><strong>kmir</strong> sad, gloomy</td>
</tr>
<tr>
<td><strong>Ethpe etkmar</strong> to be sad</td>
</tr>
<tr>
<td><strong>ken</strong> and so, and then</td>
</tr>
<tr>
<td><strong>Ethpe etkanni</strong> to be called</td>
</tr>
<tr>
<td><strong>knušṭā</strong> assembly, synagogue</td>
</tr>
<tr>
<td><strong>knisutā</strong> sum, total</td>
</tr>
<tr>
<td><strong>knaš/neknoš</strong> to gather; <strong>Pa kannes</strong> to take in, bring together; <strong>Ethpe etkannas</strong> to be gathered together</td>
</tr>
<tr>
<td><strong>kenšā</strong> crowd, multitude</td>
</tr>
<tr>
<td><strong>ksā/neksē</strong> to clothe, cover; <strong>Pa kassi</strong> to clothe, cover over, hide</td>
</tr>
<tr>
<td><strong>kesyā, b-</strong> secretly</td>
</tr>
</tbody>
</table>
INTRODUCTION TO SYRIAC

kespā money, silver
kpen/nekpan to hunger;
kpen/kapnā hungry
kpar/nekpor b- to deny, re­
nounce
kri/nekrē l- to be sad
(impers 3rd fem sing,
keryat lhon 'they grew
sad'); karyā l- it is sad
Ethpe ekrakh to get sick,
fall ill
Aph akrez to proclaim, an­
nounce, preach; Ethpe
ekrez to be broadcast
kārożā announcer, pro­
claimer
kārożutā preaching, gospel
krih sick, ill
karyutā distress
krak/nekrok to wrap, roll;
Pa karrek to twist; Ethpa
etkarrak to be turned,
twisted, wander about
karkā walled city
karmā vineyard
karsā (abs/const kres)
belly, womb
krestyānā Christian
Ethpe ekši to be piled up,
to be burdensome
Aph akšel to offend
ktab/nektob to write; Ethpe
etkteb to be written, in­
scribed, enrolled
ktābā book, scripture
katpā pl -e/-ātā (f) shoul­
der
Pa kattar to tarry

l(a)- to, for (prep); non­
obligatory direct-object
marker
lā/nēlé to toil; lē pl leyn
(emph lā layā pl lā layyā) weary, fatigued
leutā labor, trouble
lebbā heart
Ethpa etlabbab to take
heart
lbusā clothing, garment
lbiṣ audacious, bold
lbiṣ wearing, clothed
lbak/nelbok to grasp, hold
lbeṣ/nelbaṣ to wear, put
on; Aph albeṣ to clothe
law = lā-(h)u is not; also
as negative prefix as in
law saggi not much, not
very
lwā/nelwē to accompany,
follow
lubābā encouragement
luhāmā threat
lāynlūt to curse
luqdam first of all, before,
previously
lwāt with, in the presence
of (+ pron encl 1)
lhod alone
lahmā bread, food
Pa lahheṣ to whisper
layt there is/are not
lēlyā pl laylē/laylawwātā
night
lam indicates that the
phrase in which it occurs
is a quotation
l-mā lest
SYRIAC-ENGLISH VOCABULARY

- l-mānā why?, what for?
- lampēdā lamp
- lampēdā lamp
- lēl above; lēl men over
- lēs/nēl as to partake, eat
- lput according to, in proportion to
- leššānā tongue, language
- mā what?; l-mā lest
- mā d- when, at such time as; whatever
- meklā food
- mēmrā sermon, word
- mānā vessel; garment
- metitā coming, advent
- mabbūrā spring, source
- mabʿād remote, far off
- magdlā tower
- magdlāy Magdalene
- madatatā tribute
- madbhā altar
- madbrā wilderness
- mddabrānā leader, guardian
- mddittā pl mdinātā city; men mdinā la-mdinā from city to city
- madnḥā (abs/constr madnah) orient, east
- mādēn then, therefore
- meddem thing, something, anything, whatever
- mhīr skilled, trained
- Ethpa etmahhar to be skilled, be instructed
- mawbĪlā (abs/const maw-bal, f) burden, load
- mawḥabtā gift
- muḥḥā brain
- moklā μοκλός, bar, bolt
- mawlādā birth
- mumā blemish, flaw; mawmē see
- mawmtā oath
- mustaʿsem Mustaʿsim, last Abbasid caliph, r. 1242–58
- māš/nmuš to touch, feel
- mušē Moses
- miṭ/nmuṭ to die; Aph amit to put to death, cause to die
- mawtā death
- mziʿānāy pertaining to motion
- mḥā/ṃemē ʿal to smite
- mehdā immediately
- mḥutā pl makhwātā wound
- mehzīdā mirror
- mḥattā needle
- mhīr delaying (Aph act part, from confusion between ṣw and ḫw, q.v.)
- Ethpa etmahhal to grow feeble
- mhār tomorrow
- mahsabtā calculation
- mtā/nemē to arrive, befall; mtāy it fell his lot (d- to do something); Pa maṭṭi l- to arrive at
- variant spelling of mettul, see next entry
INTRODUCTION TO SYRIAC

mettul according to, on account of, concerning, for; mettul d- for, because
mettul- form of mettul when followed by enclitic pronouns I
mešrā rain
metrap temrā d-aynā, ak in the twinkling of an eye
mašartā guard, watch; ntar mašartā to keep watch
matšyāṭā hidden things
myayā (pl) water
myabbaš dried out, desiccated
milā mile
myaqra noble, notable
mit dead
mayṭē act. part. of ayti, see
myattar excelling, excellent
myattrā honor
mekkā from here, hence
makkik humble
makkikā Makkika (pr n)
mekkēl henceforth
mkir betrothed, espoused
Pa makkek to humble, humiliate; Ethpa etmakkek to be humbled
maksemyānos Maximian
maksānūtā reproach, admonition
makšūla offense
maktbānūtā author, writer
maktbānūtā enrollment, census
mlā/nemī to be full;
mlē/malāyā full; Pa maili to fill (trs); Ethpe etmli to be filled; Ethpa etmalli to be filled, fulfilled; Shaph šamli to do thoroughly, complete; Eshtaph ēstamli to be finished, at an end
malakā angel
māloka advisor
melhā (f) salt
malwāšā horoscope, natal star
maluyātū fullness, abundance
mlīl mental
mlak/nemlok to advise, counsel; Aph amlek to make king, to rule, reign (‘al over); Ethpe etmlek b- to be advised by
malkā (abs mlek) king
malkutā pl -kwātā kingdom, rule
malkāy royal, regal
malkātā queen
Pa mallel to speak; Ethpa etmallal to be spoken, told
mallpānē teacher
mallpānūtā teaching, doctrine
mellē pl mellē (f) word; thing, event; (m) λόγος
mmakkak low-lying
mmaššah moderate
<table>
<thead>
<tr>
<th>Syriac</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>men</td>
<td>from; mān what?; man who?</td>
</tr>
<tr>
<td>man μεν</td>
<td>introduces the topic of a sentence, usually followed by dēn: man... dēn μεν... δε, on the one hand... on the other hand</td>
</tr>
<tr>
<td>mānā</td>
<td>what?; (for l-mānā) why?; mennā hair, strand of hair</td>
</tr>
<tr>
<td>mēn</td>
<td>d-rēš again</td>
</tr>
<tr>
<td>mnāḥ</td>
<td>pass part of anih, see...</td>
</tr>
<tr>
<td>manyā</td>
<td>mina, pound, measure of weight</td>
</tr>
<tr>
<td>meryānā</td>
<td>number</td>
</tr>
<tr>
<td>mēnkadu</td>
<td>already</td>
</tr>
<tr>
<td>mēnsel</td>
<td>see śelyā</td>
</tr>
<tr>
<td>mashūtā</td>
<td>washing, bathing</td>
</tr>
<tr>
<td>meskēnā</td>
<td>poor, unfortunate</td>
</tr>
<tr>
<td>msānā</td>
<td>sandal, shoe</td>
</tr>
<tr>
<td>massaqtā</td>
<td>ascension</td>
</tr>
<tr>
<td>maʿbdānutā</td>
<td>function, exertion</td>
</tr>
<tr>
<td>maʿbarrā</td>
<td>crossing, ford</td>
</tr>
<tr>
<td>mōdād</td>
<td>accustomed</td>
</tr>
<tr>
<td>mōinā</td>
<td>(f) spring, fount</td>
</tr>
<tr>
<td>maʿlānā</td>
<td>entrance</td>
</tr>
<tr>
<td>mōammdānā</td>
<td>the Baptist</td>
</tr>
<tr>
<td>maʿmōdītā</td>
<td>pool</td>
</tr>
<tr>
<td>maʿmrā</td>
<td>dwelling, abode</td>
</tr>
<tr>
<td>maʿnu</td>
<td>Maʿnu (pr n)</td>
</tr>
<tr>
<td>maʿrbāy</td>
<td>western</td>
</tr>
<tr>
<td>maʿrrāṭā</td>
<td>cave</td>
</tr>
<tr>
<td>mappultā</td>
<td>fall, collapse</td>
</tr>
<tr>
<td>msā/nemšē</td>
<td>to be able; pass part msē/maryā able; Ethpe emši to be able</td>
</tr>
<tr>
<td>msē/šē</td>
<td>ayutā intermediary</td>
</tr>
<tr>
<td>msē/tā (const msē/at)</td>
<td>middle, midst</td>
</tr>
<tr>
<td>māqedōnījā</td>
<td>Macedonia; māqedōnāyā</td>
</tr>
<tr>
<td>mēqaddmut</td>
<td>pre-, fore-</td>
</tr>
<tr>
<td>mērā</td>
<td>(const mērē) pl mērayyā/mērawwātā master, lord</td>
</tr>
<tr>
<td>mērgānitā</td>
<td>pl -nyātā pearl</td>
</tr>
<tr>
<td>mērgānā</td>
<td>sensory</td>
</tr>
<tr>
<td>mērād/nemrād</td>
<td>to rebel</td>
</tr>
<tr>
<td>mardītā</td>
<td>journey, course</td>
</tr>
<tr>
<td>mērawmā</td>
<td>height</td>
</tr>
<tr>
<td>mērrāḥ</td>
<td>insolent, arrogant</td>
</tr>
<tr>
<td>mērahmānutā</td>
<td>mercy, compassion</td>
</tr>
<tr>
<td>mēryā</td>
<td>the Lord</td>
</tr>
<tr>
<td>mēryab Maryab</td>
<td>(pr n)</td>
</tr>
<tr>
<td>maryam</td>
<td>Mary</td>
</tr>
<tr>
<td>marrir</td>
<td>bitter</td>
</tr>
<tr>
<td>mērē-kol</td>
<td>lord of all</td>
</tr>
<tr>
<td>mermaz</td>
<td>with gesture, by signs</td>
</tr>
<tr>
<td>mērtā</td>
<td>pl -yātā flock</td>
</tr>
<tr>
<td>marqos</td>
<td>Mark</td>
</tr>
<tr>
<td>marqīanos Marcianus</td>
<td></td>
</tr>
<tr>
<td>mrārā</td>
<td>bitterness, gall, wormwood; ekal ~ to be galled</td>
</tr>
<tr>
<td>mērtā</td>
<td>mistress</td>
</tr>
<tr>
<td>māshōhā</td>
<td>surveyor</td>
</tr>
<tr>
<td>mēshtī</td>
<td>pl muṣhtā</td>
</tr>
<tr>
<td>mēsah/nemšah</td>
<td>to annoint; Pa māṣṣah to measure (pass part mmaṣṣah measured, moderate)</td>
</tr>
</tbody>
</table>

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mših annointed, messiah; mšihā the Christ
meškah able (l- + inf or d- + impf, to do)
mšallat authoritative, in authority
mašlmānā Muslim
mšammšānā deacon
mšarray paralyzed
meštutā pl -twātā banquet, feast
mešṭya draught, drink; mašṭya banquet
metb'ē/methba'yā necessary
metb'ē negligible
mettpis for mettpis obedient (see √met)
mattay Matthew
matlā parable
metnašyānutā forgetfulness, senselessness
mtarsyān nutritious, nourishing
nebō Nebo
nbiyā prophet
nabreš/nabrēš to kindle; Ethpal etnabreš to flame up
Pa nagged to beat, scourge
negdā scourge, beating
naggir long (time)
najm aldin Najm al-Din (pr n)
Aph aggār to be lengthy, go on for a long time
ndar/neddor to make a vow
nedrā vow
nhar/nenhar to be light, bright, shine; Aph anhar to shine, make light
nahrā pl -rawwātā river, stream
nahhir light, illuminated
nugrā a long time
nuhrā light
nāh/nnuh to be at rest; Aph aniḥ to give rest to; Ethtap ettih to rest
nøyān Noyan (Mongolian princely title)
nukrāy strange, unheard-of
nām/nnum to sleep, slumber
nurā (f) fire
nhec/neḥhat to go down, descend, dismount; (+ ʾl) to go against; Aph ahhet to send/bring down
nāṭōrā watchman, guard
nturtā guard, watch
ntar/nettar to keep, guard; Pa naṭtar to keep under watch; Ethpe enthār to be kept
nāṭar-hassā bodyguard
nīh calm, at rest; nīhāʾit calmly
nyāḥā rest, calm
nyāḥtā rest, comfort
nisān April
nirā yoke
Aph akki to harm; Ettahe ettaki to be harmed
nekyānā pain, disease
<table>
<thead>
<tr>
<th>Syriac</th>
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</tr>
</thead>
<tbody>
<tr>
<td>nkas/nekkos</td>
<td>to slaughter; Ethpe etnkes to be slaughtered</td>
</tr>
<tr>
<td>nksä</td>
<td>wealth (usually pl)</td>
</tr>
<tr>
<td>Ethpa etnakkap b-</td>
<td>to be shamed by</td>
</tr>
<tr>
<td>Pali nakri</td>
<td>to disown; Ethpali etnakri to be estranged</td>
</tr>
<tr>
<td>namosä</td>
<td>law; dlánamös lawless</td>
</tr>
<tr>
<td>Pa nassi</td>
<td>to try, test, prove</td>
</tr>
<tr>
<td>nsab/nessab</td>
<td>to take, receive; nsab b-appê to be hypocritical</td>
</tr>
<tr>
<td>nesyönä</td>
<td>temptation, trial</td>
</tr>
<tr>
<td>npal/neppel</td>
<td>to fall; Aph appel to make fall</td>
</tr>
<tr>
<td>npaq/neppoq</td>
<td>to go forth; Aph appeq to cast out, cause to leave, take out; spend (money)</td>
</tr>
<tr>
<td>nepqä &amp; npaqätä</td>
<td>expense</td>
</tr>
<tr>
<td>npsä (f, abs npeš) pl -ätä soul, life; -self (reflexive pron)</td>
<td></td>
</tr>
<tr>
<td>npšändy</td>
<td>psychological, pertaining to the soul</td>
</tr>
<tr>
<td>nsab/nessob</td>
<td>to plant; Ethpe etnšeb to be planted</td>
</tr>
<tr>
<td>nsah/nessah</td>
<td>to shine; Ethpa etnassah to be victorious, triumphant</td>
</tr>
<tr>
<td>neshnä</td>
<td>victory, triumph, exploit, adventure</td>
</tr>
<tr>
<td>nassih</td>
<td>shining, brilliant</td>
</tr>
<tr>
<td>Ethpe etnšel</td>
<td>to pour over oneself</td>
</tr>
<tr>
<td>násrayä</td>
<td>Nazarene</td>
</tr>
<tr>
<td>näsrät Nazareth</td>
<td></td>
</tr>
<tr>
<td>neqä</td>
<td>hole</td>
</tr>
<tr>
<td>nqep/neqqap</td>
<td>to follow, join</td>
</tr>
<tr>
<td>nqas/neqqas</td>
<td>to knock</td>
</tr>
<tr>
<td>nša/nešše</td>
<td>to forget; Ethpa etnašši to forget</td>
</tr>
<tr>
<td>nešše (pl)</td>
<td>women</td>
</tr>
<tr>
<td>nšab/neššob</td>
<td>to blow</td>
</tr>
<tr>
<td>nšaq/neššaq</td>
<td>to kiss</td>
</tr>
<tr>
<td>nešrä</td>
<td>eagle</td>
</tr>
<tr>
<td>nettel (impf only)</td>
<td>to give</td>
</tr>
<tr>
<td>seb/nesab</td>
<td>to grow old</td>
</tr>
<tr>
<td>semä</td>
<td>silver</td>
</tr>
<tr>
<td>sábä</td>
<td>old man</td>
</tr>
<tr>
<td>Pa sabbah</td>
<td>to make like</td>
</tr>
<tr>
<td>sbar/nesbar</td>
<td>to think, imagine; Pa sabbar to broadcast, tell abroad, spread good news, evangelize</td>
</tr>
<tr>
<td>sabra</td>
<td>hope, trust, expectation</td>
</tr>
<tr>
<td>sbartä</td>
<td>tidings</td>
</tr>
<tr>
<td>sged/nesgod</td>
<td>to worship</td>
</tr>
<tr>
<td>ságoda</td>
<td>worshipper</td>
</tr>
<tr>
<td>sagg matching, many, very</td>
<td></td>
</tr>
<tr>
<td>shed/neshad</td>
<td>to witness, testify (b-, °al to); Pa sahhed to call to witness, testify; Aph ashed to bear witness</td>
</tr>
<tr>
<td>såhda</td>
<td>martyr</td>
</tr>
<tr>
<td>såhduä</td>
<td>martyrdom</td>
</tr>
<tr>
<td>sogä</td>
<td>large amount, many</td>
</tr>
<tr>
<td>sukäla</td>
<td>intelligence, understanding</td>
</tr>
</tbody>
</table>
INTRODUCTION TO SYRIAC

sulaymān sāḥ Sulayman Shah (pr n)

sulāqā ascension

sām/nsim to put, place; Ettaph ettsim to be put, be located

sunqānā necessity, need

susāyā horse

suʿrānā errand, task; act, deed

sawpā (abs sōp) end

supāqā emptying, discharge

surhābā haste

sēweros Severus

surhānā injury, harm, damage

suryā Syria

suryāyā Syrian

shā/neshē to bathe, wash

sātānā Satan

star men aside from, besides

saybartā nourishment

simā treasure

saypā sword

Pa sakki to wait for, expect

Ethpa estakkal to perceive, understand

skal and skel/saklā foolish

sleq/nessaq to go up; Aph asseg to raise, lift up, have (someone) come/go up

smē/samyā blind; sammā pl sammānē drug, medicine; pigment

smak/nessmok to rest against; Ethpe estmek to recline

sēmmālā left (hand)

sammānē pl of sammā

snā/neshē to hate; snē/sanyā hateful, odious

sindbān Sindban (pr n)

snin pure

sniq ʿal in need of

sniqūtā need, necessity

Ethpe estneq ʿal to need, be in need of

sʿar/nesʿar to do; to visit; Ethpe estʿar to be done

saʿrā hair

spittā pl -ē/spinātā ship, boat

spaq/nespaq to suffice, be sufficient; Ethpa estampaq to be deprived

sāprā scribe, schoolmaster; spārā edge, bank

saqqā sack

Ethpa estarrad to be terrified

sardyōn carnelian

sriq in vain, futile; sriqāʿit in vain

sarheb/nsarheb to hasten; msarḥāʿit hastily

srah/nesroh b- to do harm to, hurt

satwā winter

Pa sattet to plant firmly

ʿabbāsāyā Abbasid

ʿbad/nesʿbed to make, do; Aph ʿbed make work; Ettaph ettaʿbed to be put to work; Shaph šaʿbed to reduce to servitude
<table>
<thead>
<tr>
<th>Syriac</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td><code>abdā servant, slave; </code>bādā labor, work, job</td>
<td>Ap. <code>a</code>iq to distress; Ettaph <code>et</code>aq to be distressed</td>
</tr>
<tr>
<td>`abd algani Abd al-Ghani (pr n)</td>
<td>`uqrā mouse</td>
</tr>
<tr>
<td>`abdnebō Abdnebo</td>
<td><code>ār</code>n<code>ur to wake, watch; Pa </code>awwar to blind; Ettaph <code>et</code>ir to wake up</td>
</tr>
<tr>
<td><code>ā</code>bōdā maker</td>
<td>`uṣnā strength, might</td>
</tr>
<tr>
<td><code>bar/ne</code>bar to cross, transgress (`al); to pass, come to pass, happen</td>
<td>`utrā wealth, riches</td>
</tr>
<tr>
<td>`abshlāmā Abshlama</td>
<td>`azzīz vehement, strong</td>
</tr>
<tr>
<td>Pa `aggel to roll away</td>
<td>`ezqītā signet</td>
</tr>
<tr>
<td>`gal, ba- quickly, immediately</td>
<td>`azurrē (pl) swaddling clothes</td>
</tr>
<tr>
<td>`eglā lamb</td>
<td>`tip clothed, clad</td>
</tr>
<tr>
<td>`ajāmāyā Persian</td>
<td><code>tel</code>atā hard, difficult</td>
</tr>
<tr>
<td>`ad up to, while</td>
<td><code>tap/ne</code>top to return; Pa `attēp to clothe, to give back</td>
</tr>
<tr>
<td><code>dal/ne</code>dol to find fault with</td>
<td>`yādā custom, habit</td>
</tr>
<tr>
<td><code>edlāyā blame, censure; dā</code>edlāy blameless</td>
<td>`aynā (f) eye</td>
</tr>
<tr>
<td>`dammā d- until (conj); ~ l- until (prep)</td>
<td>`irutā wakefulness, vigilance, attention</td>
</tr>
<tr>
<td>`den Eden</td>
<td>Pa `akkar to detain, hinder</td>
</tr>
<tr>
<td>`eddānā moment, time, season</td>
<td><code>al (with pron encl II, </code>l-) on, against, over; <code>al d- because, inasmuch as; </code>al-yad near, beside</td>
</tr>
<tr>
<td><code>dar/ne</code>dar to help, be of assistance</td>
<td>Pa <code>alli to exalt, raise; Shaph šē</code>li to exalt; Eshtaph e<code>sta</code>li to be arrogant</td>
</tr>
<tr>
<td>`ēdtā assembly, church</td>
<td><code>alhādē orthographic convention for </code>al hādē</td>
</tr>
<tr>
<td>Ethpa <code>et</code>ahhad to remember</td>
<td>pl of `lātā</td>
</tr>
<tr>
<td>`ubbā bosom; cavity</td>
<td>`ellāy exalted, supreme</td>
</tr>
<tr>
<td>`udrānā aid, help</td>
<td>`al-yad near, beside</td>
</tr>
<tr>
<td>`uhdānā memory; memorial, commemoration</td>
<td>`laymā́ young man, lad</td>
</tr>
<tr>
<td>Aph `awwdāl- to do ill to, treat ill</td>
<td>`laymtā young woman, maiden</td>
</tr>
<tr>
<td><code>awward unjust; </code>wellā baby</td>
<td></td>
</tr>
<tr>
<td>Syriac Word</td>
<td>Meaning</td>
</tr>
<tr>
<td>-------------</td>
<td>---------</td>
</tr>
<tr>
<td><code>al/ne</code></td>
<td>to go in, enter; allow in</td>
</tr>
<tr>
<td>Apher <code>a</code></td>
<td>to have enter.</td>
</tr>
<tr>
<td><code>elltā</code></td>
<td>pl of <code>elltā</code></td>
</tr>
<tr>
<td><code>ālmā</code></td>
<td>(abs <code>ālam</code>) world; <code>dal</code> <code>alam</code> eternal; <code>l-</code> <code>ālam</code>, <code>l-</code> <code>ālam</code> <code>ālmin</code> forever</td>
</tr>
<tr>
<td><code>elltā</code></td>
<td>pl <code>lawwātā</code> altar</td>
</tr>
<tr>
<td><code>am</code></td>
<td>(+ pron encl 1, <code>amm-</code>) with</td>
</tr>
<tr>
<td><code>ammā</code></td>
<td>pl <code>amme</code> people</td>
</tr>
<tr>
<td>Apher <code>a</code></td>
<td><code>med</code> to baptize</td>
</tr>
<tr>
<td><code>mādā</code></td>
<td>baptism</td>
</tr>
<tr>
<td><code>ammut</code></td>
<td>dark, gloomy</td>
</tr>
<tr>
<td><code>mil</code></td>
<td>weary</td>
</tr>
<tr>
<td><code>ammiq</code></td>
<td>deep</td>
</tr>
<tr>
<td><code>ammiqutd</code></td>
<td>depth</td>
</tr>
<tr>
<td><code>mal/ne</code></td>
<td><code>mal</code> to labor, toil, work</td>
</tr>
<tr>
<td><code>amlā</code></td>
<td>labor, task</td>
</tr>
<tr>
<td><code>mar/ne</code></td>
<td><code>mar</code> to live, dwell</td>
</tr>
<tr>
<td><code>nāh/ne</code></td>
<td><code>nē</code> to reply, answer</td>
</tr>
<tr>
<td><code>ānā</code></td>
<td>(f coll) sheep, small cattle</td>
</tr>
<tr>
<td><code>enynānā</code></td>
<td>conversation, society</td>
</tr>
<tr>
<td><code>nānā</code></td>
<td>(f) cloud</td>
</tr>
<tr>
<td><code>annāt</code></td>
<td>wicked</td>
</tr>
<tr>
<td><code>Ethpā</code></td>
<td><code>et</code> <code>assaq</code> to be vexed</td>
</tr>
<tr>
<td><code>seq</code></td>
<td><code>asqā</code> difficult, hard; <code>asqa</code> with difficulty</td>
</tr>
<tr>
<td><code>asqut</code></td>
<td>difficulty</td>
</tr>
<tr>
<td><code>sar</code></td>
<td>(f), <code>esrā</code> (m) ten</td>
</tr>
<tr>
<td><code>sāh/ne</code></td>
<td><code>sē</code> to compel, force</td>
</tr>
<tr>
<td><code>eqbā</code></td>
<td>(f) heel</td>
</tr>
<tr>
<td><code>eqbtā</code></td>
<td>footprint</td>
</tr>
<tr>
<td><code>gar/ne</code></td>
<td><code>gor</code> to rip up, rip out</td>
</tr>
<tr>
<td><code>eqqārā</code></td>
<td>root, medicinal herb; line</td>
</tr>
<tr>
<td><code>qartā</code></td>
<td>barren woman</td>
</tr>
<tr>
<td><code>āqta</code></td>
<td>distress</td>
</tr>
<tr>
<td><code>erbā</code></td>
<td>sheep</td>
</tr>
<tr>
<td><code>rubtā</code></td>
<td>Friday</td>
</tr>
<tr>
<td><code>art</code></td>
<td>(lāy) naked</td>
</tr>
<tr>
<td><code>arsā</code></td>
<td>bed, couch</td>
</tr>
<tr>
<td><code>raq</code></td>
<td><code>ne</code> <code>roq</code> to flee</td>
</tr>
<tr>
<td><code>aššin</code></td>
<td>mighty, violent</td>
</tr>
<tr>
<td><code>šen/ne</code></td>
<td><code>šan</code> to gain strength; Apher <code>a</code> <code>šen</code> to make violent</td>
</tr>
<tr>
<td><code>tid</code></td>
<td>ready, prepared (d- + impf, to do something)</td>
</tr>
<tr>
<td><code>attiq</code></td>
<td>old</td>
</tr>
<tr>
<td><code>attir</code></td>
<td>rich, wealthy</td>
</tr>
<tr>
<td><code>tar/ne</code></td>
<td><code>tar</code> to grow rich</td>
</tr>
<tr>
<td><code>pē</code></td>
<td><code>κα</code> comely, fair</td>
</tr>
<tr>
<td><code>pērā</code></td>
<td>fruit</td>
</tr>
<tr>
<td><code>paga</code></td>
<td><code>nepga</code> to attack</td>
</tr>
<tr>
<td><code>pagrā</code></td>
<td>body</td>
</tr>
<tr>
<td><code>pulātā</code></td>
<td>escape</td>
</tr>
<tr>
<td><code>pumā</code></td>
<td>mouth</td>
</tr>
<tr>
<td><code>punāyā</code></td>
<td>return; <code>punay-pet-gāmā</code> answer, reply</td>
</tr>
<tr>
<td><code>pu</code></td>
<td><code>niqē</code> Phoenicia</td>
</tr>
<tr>
<td><code>pusāq</code></td>
<td>Pusaq (pr n)</td>
</tr>
<tr>
<td><code>puqdanā</code></td>
<td>commandment, order</td>
</tr>
<tr>
<td><code>purkāsā</code></td>
<td>πύργος, tower</td>
</tr>
<tr>
<td><code>purṣā</code></td>
<td>plan, plot</td>
</tr>
<tr>
<td><code>purṣanā</code></td>
<td>affair, management</td>
</tr>
<tr>
<td>Syriac Word</td>
<td>English Translation</td>
</tr>
<tr>
<td>-------------</td>
<td>---------------------</td>
</tr>
<tr>
<td>purqanā</td>
<td>salvation</td>
</tr>
<tr>
<td>pursānā</td>
<td>division</td>
</tr>
<tr>
<td>pāś/pnuš</td>
<td>to stay, remain</td>
</tr>
<tr>
<td>Pa pahhem</td>
<td>to compare, collate</td>
</tr>
<tr>
<td>pēhma</td>
<td>copy, answer to a letter</td>
</tr>
<tr>
<td>pēγārā</td>
<td>gout</td>
</tr>
<tr>
<td>pyālā</td>
<td>pl pyālās vial, phial; pilā elephant</td>
</tr>
<tr>
<td>pilīpūs</td>
<td>philosopher</td>
</tr>
<tr>
<td>pilippūs</td>
<td>Philip (pr n)</td>
</tr>
<tr>
<td>Apīs</td>
<td>with nonspiran- tized p, derives from πετωτα to convince, persuade; mpis leh he was persuaded; Ettaph ettpis, usually ettpis to be persuaded, instructed</td>
</tr>
<tr>
<td>pkār/nepkōr</td>
<td>to bind</td>
</tr>
<tr>
<td>Pa palleg</td>
<td>to divide; Ethpa etpallag to be divided</td>
</tr>
<tr>
<td>pelgā</td>
<td>division, half, middle</td>
</tr>
<tr>
<td>pelgūtā</td>
<td>half, middle, division; pelgūt-lēlyā midnight</td>
</tr>
<tr>
<td>pallūt</td>
<td>Pallut (pr n)</td>
</tr>
<tr>
<td>plah/neploh</td>
<td>to serve, worship; to till, plow</td>
</tr>
<tr>
<td>plah/neplah</td>
<td>to escape</td>
</tr>
<tr>
<td>palestīnē</td>
<td>Palestine</td>
</tr>
<tr>
<td>Ethpal etpalpal</td>
<td>to welter (in blood)</td>
</tr>
<tr>
<td>pnā/nepnē</td>
<td>to return, come back; Pa panni to reply, answer; Apīs apni to lead back, cause to return; Ethpe etpni to return, revert, turn</td>
</tr>
<tr>
<td>pantaśiā</td>
<td>φαντασία, imagina- tion</td>
</tr>
<tr>
<td>pniṭā</td>
<td>region, direction</td>
</tr>
<tr>
<td>pāṣiqātā</td>
<td>b- in short, briefly</td>
</tr>
<tr>
<td>Apīs appes</td>
<td>to allow, permit</td>
</tr>
<tr>
<td>pēśā laborer</td>
<td></td>
</tr>
<tr>
<td>Psaq/nepsaq</td>
<td>to cut off</td>
</tr>
<tr>
<td>Pa paṣṣi</td>
<td>to save, deliver, set free</td>
</tr>
<tr>
<td>Ettaph etpīs</td>
<td>to be persuaded, instructed</td>
</tr>
<tr>
<td>psīh</td>
<td>happy, cheerful</td>
</tr>
<tr>
<td>pqad/nepqod</td>
<td>to command, order</td>
</tr>
<tr>
<td>pāqodā</td>
<td>commander, leader</td>
</tr>
<tr>
<td>paqqāh</td>
<td>expedient; paqqāh-wā l- it would be better for</td>
</tr>
<tr>
<td>Ethpe etpsah</td>
<td>to be glad</td>
</tr>
<tr>
<td>Ethpe etpīs</td>
<td>to be persuaded, instructed</td>
</tr>
<tr>
<td>Apīs apreg</td>
<td>to shine, be radiant, rejoice</td>
</tr>
<tr>
<td>pardisā, pardaysā</td>
<td>paradise</td>
</tr>
<tr>
<td>parrugā</td>
<td>chick</td>
</tr>
<tr>
<td>protoniqtē</td>
<td>Protonice (pr n)</td>
</tr>
<tr>
<td>pārqā</td>
<td>savior</td>
</tr>
<tr>
<td>protesmiā</td>
<td>προτεσμία, term, time limit</td>
</tr>
<tr>
<td>parzā</td>
<td>iron</td>
</tr>
<tr>
<td>prah/neprah</td>
<td>to fly</td>
</tr>
<tr>
<td>pārahtā pl pārhātā</td>
<td>bird</td>
</tr>
<tr>
<td>parriq</td>
<td>distant</td>
</tr>
<tr>
<td>prīṣā</td>
<td>Pharisee</td>
</tr>
<tr>
<td>pras/nepros</td>
<td>to spread (trs &amp; int); Ethpe etparras to plot</td>
</tr>
<tr>
<td>pāres</td>
<td>Persia</td>
</tr>
<tr>
<td>pärsāyā</td>
<td>Persian</td>
</tr>
<tr>
<td>parstā</td>
<td>foot, paw, hoof</td>
</tr>
<tr>
<td>prāc/neproc</td>
<td>to reward</td>
</tr>
</tbody>
</table>
INTRODUCTION TO SYRIAC

parsōpā face, persona
praq/neproq to depart, go away, withdraw
Pa parreš to divide
parrāśā mounted soldier
pšat/nepšot to spread, stretch out; pšat šebʿā to point the finger
pšig maimed
pšiq easy; pšiqāʿit easily
pšar/nepšar to melt
pšārā digestion
Ethpau etpawšaš to waste away
petgāmā word, thing
ptah/neptah to open; Pa pattaḥ to cause to be opened; Ethpe etptah to be open, opened
ptāyā breadth
ptakrā idol

sēd next to, beside (+ pron encl II; also spelled ʿa)
sāʿar representation (see ʿa) mgaddam-sāʿar prefiguration
šbā/nešbē to want; Ethpe esṭbi to want
šebʿā finger
Pa šabbet to set in order
šebtā pl -tē ornament, decoration
šā (shi)/neshē to thirst; pass part (šē/šahyā) thirsty
šawbā meeting place
šawmā fast, fasting

šār/nšur to depict, represent (pass part šir)
sawrā neck
sēd beside, next to (with pron encl II usually spelled ʿa)
sir see ʿa
saysūrā painter
Pa šalli to pray (ʿal for); Ethpe eṣṭli to incline
šlab/nėšlob to crucify; Ethpe eṣṭleb to be crucified
šlibā cross
šlibutā crucifixion
šōtā pl šawwātā prayer
šalmā (abs šlem) image, likeness
šniʿutā cunning
šaprā pl šaprwātā morning

Pa qabbel to receive, get; qabbel baṭnā to become pregnant
qbar/neqbor to bury
qabrā tomb, grave
qbaʾ/νeιγβο to fasten, fix, set up; Ethpe etqaʾ to be set up (cross, e.g.)
Pa qaddī to retain, keep possession of
qaddim old, ancient; men qdim of old, long ago, from eternity
qaddīš holy, sacred, sainted
qdam before, in front of (+ pron encl II)
<table>
<thead>
<tr>
<th>Syriac</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>qdam/neqdam</td>
<td>to go before, do first; Pa qaddem to precede, go before</td>
</tr>
<tr>
<td>qadmāy</td>
<td>first, former, fore, of old, ancient</td>
</tr>
<tr>
<td>qadmāʾ it</td>
<td>firstly</td>
</tr>
<tr>
<td>Pa qaddēš</td>
<td>to make holy, sanctify; Ethpa etqaddaš to be made holy, sacred</td>
</tr>
<tr>
<td>qawwi</td>
<td>to remain, stay, wait</td>
</tr>
<tr>
<td>qubal, l-qubal</td>
<td>before, in front of (+ pron encl I); qubal-taybutā thanks, gratitude</td>
</tr>
<tr>
<td>qudšā, as in ruhā d-qudšā</td>
<td>the Holy Spirit</td>
</tr>
<tr>
<td>qām/nqum</td>
<td>to rise up, arise; Aph aqim to put, place; ~ qyāmā to make a contract; Ethpa etqayyam to be established</td>
</tr>
<tr>
<td>qupsā</td>
<td>cube, pebble, die</td>
</tr>
<tr>
<td>qurbānā</td>
<td>oblation</td>
</tr>
<tr>
<td>quryā pl of qritā</td>
<td></td>
</tr>
<tr>
<td>qewrinos</td>
<td>Cyrenius</td>
</tr>
<tr>
<td>qātōlā</td>
<td>murderer</td>
</tr>
<tr>
<td>qitirā</td>
<td>compulsion, force; qitirāʾit by force</td>
</tr>
<tr>
<td>qtal/nejtol</td>
<td>to kill; Pa qaṭṭel to slaughter; Ethpe etqel to be killed</td>
</tr>
<tr>
<td>qetlā</td>
<td>slaughter, murder</td>
</tr>
<tr>
<td>qataraqtiā</td>
<td>cataract</td>
</tr>
<tr>
<td>qaytā</td>
<td>summer</td>
</tr>
<tr>
<td>qayyām</td>
<td>remaining, existing, standing</td>
</tr>
<tr>
<td>qyāmā</td>
<td>contract; ~ d-šaynā peace treaty; aqim ~ to make a contract</td>
</tr>
<tr>
<td>qaysā</td>
<td>stick, piece of wood</td>
</tr>
<tr>
<td>qaypā</td>
<td>Caiaphas</td>
</tr>
<tr>
<td>qitārā</td>
<td>harp</td>
</tr>
<tr>
<td>qālā</td>
<td>voice</td>
</tr>
<tr>
<td>glawdios</td>
<td>Claudius</td>
</tr>
<tr>
<td>qallil</td>
<td>little, little bit, insignificant; swift; qallilāʾit swiftly</td>
</tr>
<tr>
<td>qamrā/qmārā</td>
<td>belt</td>
</tr>
<tr>
<td>qnā/neqnē</td>
<td>to acquire, purchase, redeem</td>
</tr>
<tr>
<td>qnomā</td>
<td>self, person; qnomāʾit personally</td>
</tr>
<tr>
<td>aphaqnet</td>
<td>to make fear, make anxious</td>
</tr>
<tr>
<td>qentrōnā</td>
<td>centurion</td>
</tr>
<tr>
<td>qesar</td>
<td>Caesar</td>
</tr>
<tr>
<td>qātā</td>
<td>outcry</td>
</tr>
<tr>
<td>Ethpe etqpel</td>
<td>to be rubbed off/out</td>
</tr>
<tr>
<td>qepāleʾon pl</td>
<td>qepāleʾa chapter</td>
</tr>
<tr>
<td>Ethpe etqpes men to withdraw from</td>
<td></td>
</tr>
<tr>
<td>qapsā</td>
<td>cage</td>
</tr>
<tr>
<td>qśā/neqšē to break (bread); Ethpe etqši to be broken</td>
<td>qas/neqqos ʾam to come to an agreement with</td>
</tr>
<tr>
<td>qārānegré</td>
<td>to call, summon, invite, name, read; Ethpe etqri to be called, be read out</td>
</tr>
<tr>
<td>qreb/neqrag l- to approach, draw near to; Pa qarreb to put near, bring near; Aph aqreb ʾam to do battle with; Ethpa etqarrab l- to approach</td>
<td></td>
</tr>
<tr>
<td>qrāba</td>
<td>battle</td>
</tr>
</tbody>
</table>
INTRODUCTION TO SYRIAC

qrostelos crystal
qarrib close, near
qarributā d- nearly
qeryōnā candle, taper
qrim overlayed
qarrir cool, cold
qarrirutā coolness, cold
qritā pl qeryātā/quryā village
qram/neqrom to overlay, plate
qarnā pl -ātā horn
qarsā: ekal qarsā to backbite, slander, accuse
qar/neqqa to get cold
Ethpa etqasāl' al to be grievous, difficult for
qasšīs severe, fierce
qestā pl -ē/-ātā bow, arc
qātoliqā catholicos
rabb pl rawrbin big, great; rabb-kāhnē chief priest
rbā (rbi)nerbē to grow up
rabbā master
rebbō (abs) myriad; rebbō-rebbwān tens of thousands
rb'āqīy fourth
rgig delightful, pleasant
rgiš aware, perceptive
reglā (f) foot, leg
rgeltā flood
rgam/nergom to stone
Aph argeš to feel, perceive, become aware of
regšā sense
rgēštā feeling
rdā/nerdē to proceed, em-anate
rdupya'āl persecution of
rdap/nerdop to follow, drive on/out, pursue; (+ bātar) persecute
Ethpa etrahab to be terrified
rōmē Rome
rōmāyā Roman
rhet/nerhat (impt hart) to run
rhīb timorous; rhībā'īt hastily, timorously
rugzā rage
rwaz/nerwaz to rejoice
rwāzā rejoicing, gladness
Pa rayyah to soften, mollify
ruhā pl -ē/-ātā (f) spirit; wind
ruhqā distance; men ruhqā from/at a distance
rawwih spacious
Arhim to raise up, lift up, take away; Etaph et-trim to be lifted up, taken away
rawmā height
rawrbin abs masc pl of rabb, q.v.
rawrbānā grandee
rušmā drawing, design
rahyā mill, handmill; rahyā da-hmārā millstone (of a gristmill turned by a donkey)
rhem/nerham to love; Pa rahjem' al to have mercy on
SYRIAC-ENGLISH VOCABULARY

rahmā mercy, favor;
rahmā friend
reḥmtā love, passion
rahhiq far, distant
Aph arheq to remove, put away, to move far away (int & trs)
rahśib moist
raṭṭibutā moisture
rṭan/nertan to murmur, mutter
see
rkab/nerkab to mount, ride
rakāk mild, gentle; silk
Aph arken to lower, bow;
Ethpe eṛken to bow down
rakāš pl rakāš horse
rām high, loud (for verbs see rāa)
rmē/ramyā fallen, prostrate, cast down; Aph armi to cast, lay down, lay before, offer
rmaz/nermoz to make gestures
remzā sign, gesture
ramšā evening
rnā/nermē to reflect, meditate
ras/nerros to sprinkle
rē/nerē to tend, keep (flocks), to rule; Pa ra'ē to appease, placate
rā'ayā pl rā'ayā'/rā'awwātā shepherd
re'yānā mind
Aph ar'ēl to make tremble
ra'mā thunder
Ethpa eṛtrpī to become weak
rēpsā stamp, kick
raq/nerroq to spit
rēšā head, heading, chapter; rēś-malakē archangel; rēś-kāhnē high priest; men d-rēš again
raššī impious
rēšānā noble, prince
rētā fear, trembling
Pa rattem to say gently
šēdā demon, devil
šel/nešal to ask, demand;
Pa ša‘el l- to ask questions of; Aph ašēl to lend
šērā silk
šērāy silken
šbābā neighbor
šbābutā neighborhood
Pa šabbah to praise; Ethpa ešstabah to be praised
šbīlā track, path, trace
šba< (f), šab< (m) seven
šbaq/nešbog to leave, abandon; forgive; Ethpe ešbeq to be abandoned, forsaken; to be forgiven
šabbātā sabbath, Saturday
Ethpe eštgeš to be troubled, disturbed
šdā/nešđē to throw, cast down
Pa šaddar to send; Ethpa ešṭaddar to be sent, dispatched
Aph ašwi to equate
INTRODUCTION TO SYRIAC

šāwē (m), šāwyā (f) worthy
şubhā (abs šbuh) glory
Aph ašig to wash, wash away, purify
šukānā grace
šawzeh/nšawzeh to save; Eshtaph eštawzah to be delivered
šā/nšūṭ to treat with contempt
šwah/nešwah to spring up
šwidā Shwida (pr n)
šulāmā end; nsāb ~ to come to an end
šōcā firm ground, rock
Pa šayyen to appease
šuprā beauty
šuqā market
šuqrā falsehood
šwar/nešwar to leap
šurā city wall
šurāyā beginning
Ethpau eštawtap to share
šahhin hot
Ethpa eštahhaq to be vexed, troubled
šḥāqā adversity
šyāgtā ablution
šīṭ mean, contemptible
šilōhā Siloam
šayyen see
šaynā peace; cultivation, prosperity
šipōrā trumpet, clarion
šiṣā marble
škāhtā discovery
šakrā strong drink, liquor
šlā/nešlē to draw out
šladdā corpse
šālōm Salome (pr n)
šlah/nešlah to send, dispatch; to strip bare, take off (clothes); Ethpe eštlah to be sent
Pa šallet to put in authority; Ethpa eštallat b- to gain dominion over
šelyā, men šelyā, men-šēl(y) at once, unexpectedly; šelyā peace, tranquility
šliḥā messenger, apostle
šliḥutā message
šlīṭ permitted
šlem/nešlam to be finished; to follow; Pa šallem to finish (trs), fulfill; Aph ašlem to turn over, hand over, betray; Ethpa eštallam to be finished, fulfilled
šlāmā greetings, peace; šālmā follower
šmā (abs šem) pl šmāhē name
Ethpa eštambah to be released
šmat/nešmat to draw, unsheathe
šmayyā (pl) heaven
šma/nešma to hear; Aph ašma to make hear; Ethpe ešma to be heard
šemôn Simon, Simeon
Ethpa ešstammar to be released
šamrāyā Samaritan
Pa šammeš to serve
SYRIAC-ENGLISH VOCABULARY

šemšā (m & f) sun
šmešgram Shmeshgram (pr n)
Pa šanni to depart
šennā (f) tooth; mountain peak
šendā torture
Pa šanneq to inflict pain
šattā pl šnayyā (abs šnā pl šnin, const šnat-) year;
šentā sleep
Ethpa eštacī to tell, relate
šačli see šac
šāčtā pl šācē (abs šāča pl šācin) hour; bāh b-šāčtā, bar šāčteh immediately
špić abundant
šappir beautiful
špal and špel/šaplā coward(ly)
špač/nešpač to overflow
špar/nešpar l- to seem good to
šaprā pre-dawn, early morning
Aph ašqi to give to drink
šqil burdened, bearing
šqal/nešqol to remove, take away; Aph ašqel to set forth, proceed; Ethpe ešqel to be removed
šrā/nešrē to stop, camp (‘al at, near); to loosen; pass part (šrē/šaryā) staying, sojourning; Pa šarrī to begin (with l- + inf or with impf or part); Aph ašrī to make dwell, settle (trs)
šarbā matter, story

šarbtā tribe; generation
šārutā feast, banquet
šarrir true, trusty, faithful; šarrirā’it truly, verily
šarkā the rest
Pa šarrar to fix firmly; Aph aššar to confirm, keep (a promise)
šrārā truth
šet (f), (e)štā (m) six
ešti/neštē to drink
šatesē pl šatesē (f) foundation
šattiq mute
šteg/neštoq to keep silence
šetqā silence
tōmā Thomas
thač/netbač to seek, desire, require, exact
tbačtā impost, tax
tbar/netbar to break; Ethpe etbar to be broken
tāgā crown
tgurtā trade, commerce
tāgrā merchant
tedmurtā pl tedmrātā wonder, marvel
thir marvelous
tahrā and tehrā astonishment
taw m pl imp of tak
tāb/ntub to repent
tub again; introduces a new section or thought
tawdītā profession, confession
tawḥartā delay
INTRODUCTION TO SYRIAC

`tawwānā` inner room, closet
`tuqānā` cultivation, working (of the land, e.g.)
`turštā` breach
`thumā` border
`thut (+ pron encl II) under
`thēt` below, under
`tahpītā` veil
`taht, l-taht men` under, below; Pali `tahti` to bring down, bring low; Ethpali `ettahtī` to be brought down, sent down, brought low
`tyābutā` repentance
`tayman` south; `taymnāy` southern; `(gabbā) taymn̢dāy` south side
`tīqā` scabbard
`tikīl `al` faithful to, trusting in; `tikīl′ it faithfully
`Ethpe `ettēkēl `al` to trust
`taktōšā` contest
`tīlā/netlē` to lift up, hang up; Ethpe `ettili` to be hung
`tīlahe/netloho` to rend
`tīlāy third
`talmēd` to make a disciple (trs); Ethpali `ettalmēd` to become a disciple
`talmidā` disciple
`tłāt (f)/tlātā` (m) three
`tmahe/netmahe` to be astonished
`tēnhā` astonishment
`tammīh` astonished
`tammān` there
`tmañe (f)/tmānyā (m) eight
`temrā d-`aynā, ak mestrap` in the twinkling of an eye
`tnā/netnē` to repeat, narrate
`tna` here
`takālā` fox
`taqqīp` violent, weighty, intense
`Pa taqqen` to make right, get ready, prepare; Aph `atqen` to set in order; Ethpa `ettaqqan` to be constituted
`taqnā d-`urā` table land
`tqēp/netqap` to grow strong, prevail
`trā (tri)/netrē` to get soaked
`tronos` throne, altar
`trēn/tarten` two (+ pron encl, `tray-`, as `trayhon` the two of them, both of them)
`trayyānā/trayyānitā` second
`tris` correct, right, upright, straightforward
`tarmyātā` (f pl) foundation
`tarnāgultā` hen
`tarnāglā` (abs `tarnāgul`) cock
`tarsi/ntarsē` to nourish, rear, supply
`tra`/netro` to break through
`tarā` (abs `tra`) gate, doorway; `tra`-malkutā` court, palace
`tāritā` mind, opinion
`tartēn` see `trēn`
`tēshbohtā` glorification, praise; hymn
SYRIAC-ENGLISH VOCABULARY

\[\begin{align*}
\text{טֶשֶׁמֶשׁה} & \quad te\,šmešt\,à\, service, minis\,tration \\
\text{טָאָך} & \quad t\,ô\,c \, (f)/te\,š\,à \, (m) \, nine \\
\text{טָאָסִית} & \quad ta\,š\,ë\,i\,t\,à\, pl \, ta\,š\,ë\,y\,à\,t\,à\, story, \\
& \quad tale \\
\text{טֶשְּרִי(נ) הַרָּי} & \quad te\,š\,ë\,r\,ë\,(n) \, hr\,à\,y \, November; \\
& \quad te\,š\,ë\,r\,ë\,(n) \, qd\,ë\,m \, October \\
\text{טָאָרָי} & \quad t\,ô\,à\,r\,à\,y\,à \, Tatar
\end{align*}\]
Preliminary exercise (p. xxv):

Exercise 1

I sleq men mditā. 2 ʾerqat l-ṭurā. 3 ʾraq men mditā. 4 sleqēn l-ṭurā. 5 npal gabrā. 6 kšbät attāt. 7 ʾraq ḫammā men ḫarkā. 8 kšbābl malkā l-ʾammā. 9 raqun men tammān. 10 šemʿāt malktā. 11 ʾerqat attāt men mditā. 12 ʾraq gabrā men malkā. 13 selqat attāt men tammān. 14 npal gabrā men ṣurā. 15 lá ʾraq malkā men mditā. 16 lā selqat attāt men ḫarkā. 17 lá šmaʾ l-malkā. 18 selqat malktā men ʾammā. 19 lá ʾraq gabrā l-tammān. 20 selqat attāt l-mditā.
Exercise 2


Exercise 3


Exercise 4

1 rdap malkā bātar b-ʿeldbābeh. 2 šebqet l-ʿabdā d-hayklā. 3 ehad l-ḍahb b-ʿeldbāb wa-ʿraq la-mdittā. 4 layt hārkā kespā d-dilāk. 5 lā
INTRODUCTION TO SYRIAC

c'dar lâk c'abdan. 6 rdap gabrâ l-c'abdeh. 7 rhet c'abdu d-haykla bâtar gabrâ d-ehad k-l-kespâ d-dileh. 8 ezzet la-qritâ da-nbiyah. 9 šbaq l-c'abdeh gabrâ. 10 la'dar li dahbâk. 11 šlah malkâ la-šliheh lwâtâk. 12 nsab gabrâ k-espâ mennhon. 13 c'bad akyannâ da-pqad lhon malkâ da-mdittâ. 14 emreth lâh akyannâ d-emart li. 15 rhetet bâtarhon. 16 rdap bâtreh b'eldbâbā c'ad yammâ w-tammân ebad. 17 qtal la-b'eldbâbeh d-malkâ. 18 npaq nbiyah men bayteh b-saprâ wa-sleq l-turâ. 19 redpet la-b'eldbâb ba-mdittâ kollâh. 20 c'dar lan c'ammâ kollhon. 21 emar li gabrâ kollmedem d-emraat leh atttâ. 22 šbaq kollmedem d-ehad men haykla wa-c'raq. 23 eddêt kollmedem d-dil w-ezzet l-bayt. 24 rhetet b'dahhon. 25 eddêt b'dahhon d-alâh w-ezzet la-mditth. 26 qreth b'dahhon d-alâh w-ezzet la-mditth. 27 la'dar Idk dahbâk. 28 Id Sbaq l-baython d-ba-qritâ w-ezal la-mdittâ?

Exercise 5

1 rdap malke bâtar b'eldbâbâ c'ad mdishathon. 2 lâ šbaqnan c'abdu b-haykla. 3 l-dahban ehad gabrê wa-c'raq la-mdinâtâ. 4 rdap l-c'abdu gabrê. 5 rhet c'abdu bâtar gabrê d-ehad l-dahbho dilmôn. 6 ezzet l-qurîyâ da-nbiyah. 7 lâ šbaq l-c'abdu. 8 lâ c'dar lâk dahbê. 9 šlah malkâ la-šliheh lwâtân. 10 nsab gabrê l-kespê mennhon. 11 c'bad c'abdu akyannâ da-pqad lhon malke. 12 emraat leh atttâ akyannâ d-emar lâh neşşê. 13 rhet bâtarhen neşşê. 14 rdap bâtar b'eldbâbâ c'ad yammâ w-tammân li qtal. 15 kad qtal l-gabrê, selqat napšeh lašmayyâ. 16 hâ malake d-alâhâ qreb leh la-nbiyê. 17 šbaq la-mdittâ wa-c'mar ba-qritâ. 18 qreb l-baytâh d-emonnhon. 19 man qtal b'eldbâhôn d-malkê? 20 qerbaq malkûta da-šmayyê. 21 l-mânâ rdap la-nbiyê? 22 kad neht men turâ, npaq w-ezal l-bayteh. 23 qtal l-napšeh. 24 lâ qtal l-napšhon. 25 npaq nbiyê men baytâh d-atttâ. 26 rdap c'ammâ kollhon la-b'eldbâbeh d-malkâ. 27 c'mar neşşê b-qurîyâ. 28 kad qreb b'eldbâbâ, c'raq kollhon gabrê. 29 l-namûsa d-alâhâ ntar gabrê. 30 neht malake men šmayyê. 31 eddêt lahmê kollhon men baytâw selqet l-turâ c'am emm. 32 hâkannê emar nbiyê kad nsab puqdânê d-alâhâ.
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Introduction to Syriac by Wheeler M. Thackston

Syriac is the Aramaic dialect of Edessa, an important center of early Christianity in Mesopotamia. Today it is the classical tongue of the Nestorians and Chaldeans of Iran and Iraq and the liturgical language of the Jacobites of Eastern Anatolia and the Maronites of Greater Syria. Syriac is also the language of the Church of St. Thomas on the Malabar Coast of India. Syriac belongs to the Levantine group of the central branch of the West Semitic languages.

Syriac literature flourished from the third century on and boasts of writers like Ephraem Syrus, Aphraates, Jacob of Sarug, John of Ephesus, Jacob of Edessa, and Barhebraeus. After the Arab conquests, Syriac became the language of a tolerated but disenfranchised and diminishing community and began a long, slow decline both as a spoken tongue and as a literary medium in favor of Arabic. Of major importance is the role Syriac played as the intermediary through which Greek learning and thought passed to the Islamic world, for it was Syriac-speaking translators who first turned the corpus of late Hellenistic science and philosophy from Syriac into Arabic. Syriac translations also preserve much Middle Iranian wisdom literature that has been lost in the original Persian.

In this text the language is presented both in the Syriac script, as it will always be seen, and in transcription, which is given so that the pronunciation of individual words and the structure of the language as a whole may be represented as clearly as possible. The majority of the sentences in the exercises—and all of the readings in later lessons—are taken directly from the Peshitta, the standard Syriac translation of the Bible. It is recognized that most students learn Syriac as an adjunct to biblical or theological studies and will be interested primarily in this text. Biblical passages also have the advantage of being familiar, to some degree or other, to most English-speaking students.

For many of those whose interest in Syriac stems from Biblical studies or from the history of eastern Christianity, Syriac may be their first Semitic language. Every effort has been made in the presentation of the grammar to keep the Semitic structure of the language in the forefront and as clear as possible for those who have no previous experience with languages of that family. Syriac is structurally perhaps the simplest of all the Semitic languages. A chart of correspondences among Arabic, Hebrew, and Syriac is given.

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