PARADIGMS AND EXERCISES IN
SYRIAC GRAMMAR

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FOURTH EDITION

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PREFACE TO THE FOURTH EDITION

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

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

L. H. BROCKINGTON

CORRIGENDA

			for		read	
p. 16	last line		*for*	ܐܝܟ	*read*	ܐܝܟ
19	line 12	,,		ܘܐܚܟܝܐ	,,	ܘܐܚܟܝܐ
24	,, 10	,,		ܓܝܐܘܚܟܝܐ	,,	ܓܝܐܘܚܟܝܐ
25	,, 10	,,		ܘܐܚܟܝܐ	,,	ܘܐܚܟܝܐ
27	last line	,,		ܩܬܡܣܘܡ	,,	ܩܬܡܣܘܡ
35	line 15	,,		ܡܚܚܬܢܣ	,,	ܡܚܚܬܢܣ
37	,, 10	,,		ܘܡܚܚܝܐ	,,	ܘܡܚܚܝܐ
38	,, 16	,,		ܪܝܓ	,,	ܪܝܓ
39	,, 4	,,		ܪܝܩܢ	,,	ܪܝܩܢ
40	,, 5	,,		ܐܘܡܚܟܝܐ	,,	ܐܘܡܚܟܝܐ
43	f.n. 1	,,		ܡܩܕܢܐ	,,	ܡܩܕܢܐ
44	last line	,,		ܩܐܚܕ ܗܘ	,,	ܩܐܚܕ ܗܘ
45	line 2	,,		ܓܚܣܡ	,,	ܓܚܣܡ
46	Col. 3. line 10	,,		ܐܝܟܝܐ	,,	ܐܝܟܝܐ
47	f.n. 3	,,		ܩܬܢܟܝܐ	,,	ܩܬܢܟܝܐ
63	line 3 from bottom	,,		ܝܐܡܘܗܝܐ	,,	ܘܢܝܐܡܘܗܝܐ
65	line 15	,,		ܘܢܝܐܡܘܗܝܐ	,,	ܘܢܝܐܡܘܗܝܐ
76	,, 13	,,		ܘܡܪܝܡ	,,	ܘܡܪܝܡ
83	,, 14	,,		ܐܡܚܟܝܣܐ	,,	ܐܡܚܟܝܣܐ
	,, 22	,,		ܟܓܦܢ	,,	ܟܓܦܢ
87	,, 13	,,		ܩܐܡܓܣܐ	,,	ܩܐܡܓܣܐ
92	line 3 from bottom	,,		ܐܘܓܝ	,,	ܐܘܓܝ
93	line 13	,,		ܐܓܣܠܐ	,,	ܐܓܣܠܐ
108	,, 7	.,		ܐܟܚܪܗ	,,	ܐܟܚܪܗ
117	line 3 from bottom	,,		ܐ	,,	ܐ
155	line 9	,,		ܗܢܩܘܣܟܝܐ	,,	ܗܢܩܘܬܟܝܐ
156	,, 5	,,		ܐܝܟ	,,	ܐܝܟ

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PARADIGMS AND EXERCISES IN SYRIAC GRAMMAR

I. INTRODUCTORY

§ 1

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

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

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

B

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

II. THE ALPHABET

§ 2. CONSONANTS

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

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

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

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

Unattached	Joined to following letter	Joined to preceding and following letters	Joined to preceding letter	Estrangelā	Nestorian	Transliteration	Name
						'	'Ālaph
						b	Bēth
						g	Gāmal
						d	Dālath
						h	Hē
						w	Waw
						z	Zain
						ḥ	Ḥēth
						ṭ	Ṭēth
						y	Yūdh
						k	Kāph
						l	Lāmadh
						m	Mīm
						n	Nūn
						s	Semkath
						ʻ	ʻĒ
						p	Pē
						ç	Çādhē
						q	Qōph
						r	Rēš[1]
						š	Šīn
						t	Taw

[1] Or Rīš.

Exercise. Transliterate the following into English signs as above:

‏؟ صٰۥ, ‏؟ۺ, ‏ۦٮۦ, ‏ٮٮۦ, ‏ٮٯ, ‏٥١٥, ‏١٥, ‏ۦٮۦ؟, ‏ۺۦۺ, ‏ۦٮۦ, ‏ٮٮۦ؟

‏؟ ٮٮٮٮ, ‏ٮٮٮٮ, ‏ٮۦٮۦ, ‏ٮٮ, ‏ٮٮٮٮ, ‏ٮٮٮٮ, ‏١٥ٮ, ‏ٮٯ, ‏ٮٮٮ, ‏ٮٮ١١٥

‏ٮٮٮٮ, ‏ٮٮٮٮ, ‏ٮٮٮٮ, ‏ٮٮٮٮ, ‏؟؟ٮٮٮٮ؟, ‏٥ٮٮٮٮٮٮ, ‏ٮٮ١١٥

‏؟ٮٮٮ, ‏ٮٮٮ.

Note on the forms of the letters:

Before attempting to write the next exercise, the following note on the forms of certain similar letters should be carefully read. The letters ⟨ ʼĀlaph and ⟨ Lāmadh are distinguished by their length from the letters ⟨ Zain and ⟨ ʻĒ which are similar to them in shape, but are much shorter. ⟨ Gāmal is written wholly below the line, except for the links which connect it with the preceding and following letters. ⟨ Dālath has the dot below the letter, ⟨ Rēš has it above. ⟨ Waw is not connected with the letter on its left, ⟨ Qōph is so connected, and if it be the last letter in the word, it has a small tail attached to it. ⟨ Ṭēth and ⟨ Taw are connected with the preceding letter by a line reaching to the top of the letter. ⟨ Kāph is distinguished from ⟨ Bēth by being smaller.

⟨ Lāmadh and ⟨ ʼĀlaph when combined usually undergo a slight alteration, Lāmadh-ʼĀlaph being written ⟨, and ʼĀlaph-Lāmadh (occurring less frequently) ⟨.

Exercise. Write the following in Syriac characters:

çly, wrdyn, bgzrtʼ, ʻlyh, ywmtʼ, mdyntʼ, šlmyn, klbʼ, ʻlyhwn, klmdm, mtqrʼ, ʻmçw, lḥddʼ, mṭl, mstkl, šḥlp, lʼ, sbr, ṭlytʼ, ḥlpwhy, ydʻ, ydʻtwn, mlk, mlkʼ, thwʼ, nbyʼ, ʻm, ʻmmʼ, mlʼkʼ, wʼzl, dyrʼ, rdʼ qṭl, msybrnwtʼ, ttplḥ, ʼrʻkwn, ʼnš, ʼnttʼ, gbrʼ.

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

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

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

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

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

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

1. Quššāyā and Rukkākā.

The letters ܒ, ܓ, ܕ, ܟ, ܦ, and ܬ (sometimes indicated by the mnemonic word *bghādhkphāth*), have two sounds, a hard and a soft. The soft form is properly an aspirated form, and the hard one unaspirated. The hard form is indicated by the placing of a dot *over* the letter, the soft form by a dot *under* the letter. The dot indicating the hardened letter is called Quššāyā, and that indicating the soft letter Rukkākā (ܪܘܟܟܐ and ܩܘܫܝܐ).

The rules regarding the places where the hard and soft sounds

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

Quššāyā is used with the *bghādhkphāth* letters

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

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

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

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

Rukkākā is used with the *bghādhkphāth* letters

(1) When they follow a vowel, e.g. ܐܝܕܐ = *'īdhā*.

(2) When the preceding consonant is pronounced with an indistinct vowel (sounded *shewa* in Hebrew), ܕܗܒܐ = *dah^ebhā*, ܡܡܠܟܝܢ = *maml^ekhin*.

There are, nevertheless, a good many exceptions to these rules, especially in the case of the feminine ending ܬܐ; e.g. ܒܝܪܬܐ = *bīrtā*, but ܣܝܡܬܐ = *sīm^ethā*; and ܚܠܬܐ = *ḥāltā*, but ܪܡܬܐ = *rām^ethā*.

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

,2. S^eyāmē (or *Ribui*). This is the name given to the two dots that indicate plurals. They may be placed:

(1) over the plural forms of all nouns:

ܡܲܠܟܹܐ *malkē* = kings,

ܡܲܠܟ̈ܵܬܼܵܐ *malkāthā* = queens;

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

ܟܬܼ̈ܵܒܹܐ ܛܵܒܹ̈ܐ *k^ethābhē ṭābhē* = good books,

ܡܸ̈ܠܹܐ ܛܵ̈ܒܼܵܬܼܵܐ *melē ṭābhāthā* = good words,

ܛܵ̈ܒܹܝܢ ܡܸ̈ܠܹܐ *ṭābhān melē* = the words are good,

ܛܵ̈ܒܼܝܢ ܟܵܗ̈ܢܹܐ *ṭābhīn kāh^enĕ* = priests are good;

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

ܩܛܲ̈ܠ = *q^eṭal*, ܢܸܩܛ̈ܠܵܢ = *neqt^elān*, ܬܸܩܛ̈ܠܵܢ = *teqt^elān*;

(4) over certain prepositions with plural forms

ܚܕ̈ܪܲܝ = *h^edharai*, ܒܹ̈ܝܢܲܝ = *bainai*;

(5) over certain numerals (see § 32).

S^eyāmē may be placed wherever it is most convenient: with Rēš it usually blends with the diacritic point of that letter, e.g. ܫܲܪ̈ܝܪܹܐ = *šarīrē*, and it is frequently written over the letters that do not rise above the line, e.g. ܐܲܡ̈ܝܢ = *'amīn*, cubits.

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

3. A dot is used to distinguish between the first and other persons in the perfect of verbs. The first person takes a dot above it, the second and third below, e.g. ܩܸ̇ܛܠܸܬ = I have killed, ܩܸ̣ܛܠܲܬ = she has killed.[1]

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

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

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

ܐܝܢܐ *'aydha*	= which.	ܐܝܕܐ *'idhā*	= hand.
ܗܘ *haw*	= that (demon).	ܗܘ *hū*	= he (personal).
ܗܝ *hāy*	= that (fem.)	ܗܝ *hī*	= she (personal).
ܡܢܘ *mānaw*	= what is it?	ܡܢܘ *manū*	= who is it?
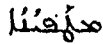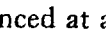
It will be noted that the weak letters when used as consonants have the dot above, when used as vowels have it below. For further remarks on these letters see the next section.
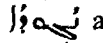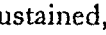
ܡܠܟܐ *malkā*	= king.	ܡܠܟܐ *melkā*	= counsel.
ܫܢܬܐ **šantā*	= year.	ܫܢܬܐ *šenthā*	= sleep.
ܚܕܬܐ *ḥdhattā*	= new (fem.).	ܚܕܬܐ **ḥadthā*	= new (masc.).
ܦܪܝܩܐ *parīqā*	= separate.	ܦܪܝܩܐ *prīqā*	= saved.
ܒܪܝܟܐ *barīkha*	= kneeling.	ܒܪܝܟܐ *brīkhā*	= blessed.

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

(1) ܡܛܫܝܢ a horizontal line written *under* a vowelless letter to indicate that it is to be pronounced with a half-vowel, e.g. ܕܚܠܬܐ = *deḥĕlthā*.
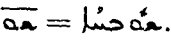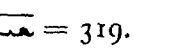
(2) ܡܩܦܢ a horizontal line written *over* a letter to mark a still lighter pronunciation, e.g. ܡܠܟܬܐ = *malkthā*.

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

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

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

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

1. Indicating contraction, e.g. $\overline{ܩܡ}$ = ܩܲܕܡ.

2. Indicating a numeral, e.g. $\overline{ܫܝܛ}$ = 319.

§ 3. VOWEL LETTERS

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

> *A* as in *hat*.
>
> [1]*Ā* as in *father*.
>
> *E* as in *fête*.
>
> *I* as in *pique* (sometimes also short as in *pin*).
>
> *U* as in *rule*.

Originally these were not represented in writing at all, as the earliest inscriptions show. The first step towards their representation was the use of three of the consonants as vowels. These consonants were ܐ 'Ālaph, ܝ Yūdh, and ܘ Waw, the three weak

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[1] The West Syrians pronounce this vowel as a long *Ō*. See note following the next section.

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

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

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

§ 4. SPECIAL VOWEL SIGNS. THE GREEK VOWELS

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

ʳ = A   *Pthāḥā* (ܦܬܵܚܵܐ)

ʼ = Ā   *Zqāphā* (ܙܩܵܦܵܐ)

ʼ = E   *Rbhāçā* (ܪܒ݂ܵܨܐ)

ˉ = I   *Ḥbhāçā* (ܚܒ݂ܵܨܐ)

ˤ = U   *'çāçā* (ܥܨܵܨܐ) (also sometimes represents an ancient *Ō*).

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

e.g. ܬܪܬܝܢ = *tartein*,   ܒܪܝܬܐ = *brītha*,

ܠܒܗܝܒܗܘܬܐ = *lbhībhūthā*.

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

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

e.g.   ܫܡܐ *šᵉmā*   = name.

ܡܠܟܬܐ *malkᵉthā*   = queen.

ܡܠܦܢܐ *mal(lᵉ)phānā* = teacher.

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

Further note on 'Ālaph

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

e.g.   ܐܡܪ = he said.

ܐܡܝܪ ܗܘ = it is said.

Occasionally initial 'Ālaph is lost altogether in pronunciation as in ܐܢܫ, man, ܐܢ, I (enclitic form).

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

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

At the end of a syllable 'Ālaph loses its consonantal value, e.g. ܫܠܬܐ is pronounced *sheleth*.

Exercise.[1] Write in English letters the following, observing the notes given above:

ܦܟܓܬܐ, ܡܚܕܦܢܐ, ܐܢܥܐ, ܐܢܥܐ, ܐܝܟܡ, ܠܢܚܬܐܠܐ, ܐܝܟܐ, ܐܢܐ, ܐܢܐ, ܐܢܥܐ, ܗܡܚܢܬܐܠܐ,

ܚܠܐܬܟܠܐ, ܡܡܬܦܐ, ܠܐ, ܡܡܝܕܝܡ, ܚܠܟܣܗ, ܡܬܢܐ, ܐܟܠܐ, ܐܢܐ, ܐܠܐ,

ܘܢܠܐ, ܐܙܟܐ, ܐܘܐܚܟܐ, ܡܦܠܟ, ܡܦܠܟ, ܣܓܐ, ܣܓܐ, ܗܘܐܠ, ܚܪܐ, ܐܣܥܕܐ, ܚܠܬ,

ܝܢܟܠܐ[2], ܣܝܥܐ, ܗܣܗܢܠܟܐ, ܟܣܟܐ, ܐܟܡܣܗܗܐ, ܚܠܓܠܠ, ܗܕܘܚܝ.

Write the following words in Syriac characters:

šmayâ, hwâth, 'ethḥazî, rîšânâ, šûbhḥâ, 'lawhy, hâlein, 'amîrê, ṭûbhânâ, sagî'ê, l'ailein, methqarbhîn, qdhâmaikhôn, haiment, sâ'em, šlîḥâ, mmalâlû, mazleq, 'eškaḥ, ki'phâ, 'âlmâ, lahmâ, malphânûthâ, nmalel, çawmâ, šemšâ, yarḥâ, 'âmrîn, tawdîthâ, ḥûšâbhâ, çbhûthâ, parçôpâ, pethgâmâ, 'egarthâ, 'ahai, ma'mûdhîthâ, 'dhamâ, mapaq, haiklâ, 'athrawâthâ.

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

[1] For the purpose of this exercise, vowels represented by a weak letter are to be written with ^ (e.g. ܪܝܫܐ = *rîšê*, *bthûlâ* = ܒܬܘܠܐ), except in the case of ܝ, which may be transliterated by *ei* (e.g. ܬܪܬܝܢ = *tartein*) to avoid confusion with ܐ. Final *â* = ܐ.

[2] Pronounced *attā* (may also be written ܐܢܬܐ).

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

$$\dot{\overline{}} = a \text{ (short)} \quad \text{e.g.} \quad \dot{\mathbf{a}} = ba.$$

$$\overline{} = \bar{a} \text{ (long)} \quad \text{e.g.} \quad \dot{\mathbf{a}} = b\bar{a}.$$

$$\underset{\cdot\cdot}{} = e \text{ (short)} \quad \text{e.g.} \quad \mathbf{a} = be.$$

$$\underline{} = \bar{e} \text{ (long)} \quad \text{e.g.} \quad \mathbf{a} = b\bar{e}.$$

$$ = i \quad \text{e.g.} \quad \mathbf{a} = bi.$$

$$^1 \mathbf{a} = o \quad \text{e.g.} \quad \mathbf{a} = bo.$$

$$\mathbf{a} = u \quad \text{e.g.} \quad \mathbf{a} = bu.$$

III. PRONOUNS, ETC.

§ 5. PRONOUNS

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

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

I. Personal Pronouns

	SINGULAR	PLURAL
1st	‎ܐܢܐ‎ᵣ, ‎ܐܢܐ‎*	*‎ܚܢܢ‎, ‎ܐܢܚܢ‎, ‎ܚܢܢ‎
2nd Masc.	‎ܐܢܬ‎ᵣ	‎ܐܢܬܘܢ‎ᵣ
2nd Fem.	‎ܐܢܬܝ‎ᵣ	‎ܐܢܬܝܢ‎ᵣ
3rd Masc.	‎ܗܘ‎, ‎ܗܘ‎*	*‎ܐܢܘܢ‎, ‎ܗܢܘܢ‎
3rd Fem.	‎ܗܝ‎, ‎ܗܝ‎*	*‎ܐܢܝܢ‎, ‎ܗܢܝܢ‎

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

The shortened forms marked * are used only as enclitics.[1] The personal pronoun may be used as a *copula* in a sentence, e.g. ܘܐܢܐ ܥܦܪܐ ܘܩܛܡܐ = and I am dust and ashes; ܐܢܬ ܗܘ ܢܪܓܐ ܒܐܝܕܗ ܕܢܓܪܐ = You are the axe in the hands of him who hews. The pronoun of the 3rd person is often used thus, even when the subject is 1st or 2nd person, ܐܢܬ ܗܘ ܓܒܪܐ = you are the man. In such cases the enclitic form, where it exists, is the one employed. ܗܘ when preceded by ܟ changes the vowel to ″; e.g. ܡܚܠܘܗܝ but ܡܚܠܕܐ ܗܘ. When it is preceded by ܝ a diphthong is formed, thus ܩܡܝ ܗܘ. In the case of the fem. sing. enclitic pronoun a ḫbhāçā is used to join it to a word ending in a consonant, e.g. ܫܡܗ ܗܝ, but no vowel change occurs when it follows a word ending in a vowel, e.g. ܡܚܠܦܗܐ ܗܝ.

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

II. Demonstrative Pronouns

	SINGULAR		PLURAL	
	Masculine	*Feminine*	*Masculine*	*Feminine*
This	ܗܢܐ (ܗܢ)	ܗܕܐ (ܗܕ)	ܗܠܝܢ	
That	ܗܘ	ܗܝ	ܗܢܘܢ	ܗܢܝܢ

With the enclitic pronoun, ܗܢܐ becomes ܗܢܘ and ܗܕܐ becomes ܗܝ ܘ ܗܕ.

III. Interrogative Pronouns

Of persons: ܡܢ = who?

Of things: ܡܐ, ܡܢܐ, ܡܢ = what?

Masculine	*Feminine*	*Plural*	
ܐܝܢܐ	ܐܝܕܐ	ܐܝܠܝܢ	= which?

[1] ܐܢܘܢ and ܐܢܝܢ are also regularly used as the direct object after verbs instead of the 3rd pers. plur. pronominal suffixes (see § 20).

IV. The Particle ܕ

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

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

(*a*) Without referring pronoun:

ܒܝ̈ܬܐ ܕܒܢܝܬ ܗܢܐ ܒܝܬܐ = This is the house which I built.

(*b*) With referring pronoun:

ܡܢ ܕܒܝܬܗ ܒܢܝܬ = One whose house I built.

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

Note. The interrogative pronouns ܡܢܘ, ܡܢ, and ܐܝܢܐ are often followed by ܕ to give the meaning 'he who', 'she who', &c. Similarly ܗܘ ܕ and ܗܝ ܕ.

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

ܡܠܬܐ ܕܐܠܗܐ = The word of God.

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

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

ܝܕܥ ܐܢܐ ܕܐܠܗܐ ܛܒ ܗܘ = I know that God is good.

5. Sometimes it is used to introduce direct speech:

ܐܡܪ ܐܢܬ ܕܫܒܩ ܐܢܐ = You have said, 'I forgive'.

§ 6. INSEPARABLE PARTICLES

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

ܕ = of.

ܠ = (a) the sign of the accusative after a transitive verb.

(b) to.

ܒ = in, with, by, by means of.

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

Vocalization of the inseparable particles

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

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

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

ܒܰܝܬܳܐ = The house.

ܒܒܰܝܬܳܐ = In the house.

ܕܒܒܰܝܬܳܐ = He who is in the house.

ܠܕܒܒܰܝܬܳܐ = To him who is in the house.

ܘܠܕܒܒܰܝܬܳܐ = And to him who is in the house.

ܡܕܺܝܢܬܳܐ = The city.

ܒܡܕܺܝܢܬܳܐ = In the city.

ܕܒܡܕܺܝܢܬܳܐ = He who is in the city.

ܠܕܒܡܕܺܝܢܬܳܐ = To him who is in the city.

ܘܠܕܒܡܕܺܝܢܬܳܐ = And to him who is in the city.

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

C

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

The Direct Object

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

1.   ܒܢ̣ܐ ܒܲܝܬ̇ܐ = He built a house.

2.   ܒܢ̣ܐ ܒܲܝܬ̇ܐ = He built the house.

3.   ܒܢ̣ܐ ܠܒܲܝܬ̇ܐ = He built the house.

4.   ܒܢ̣ܝ̣ܗܝ ܠܒܲܝܬ̇ܐ = He built the house.

5.   ܒܢ̣ܝ̣ܗܝ ܒܲܝܬ̇ܐ = He built the house.

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

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

Vocabulary

ܐ̱ܢܵܫܵܐ = man.	ܛܵܒ̣ܐ = good (m. sg.).
ܐ̱ܢܵܫܵܐ ܓ̣ܒ݂ܪ = men.	ܛܵܒ̣ܝܼܢ = good (m. pl.).
ܟܲܥܡܵܐ = people.	ܛܵܒ̣ܢ̱ = good (f. pl.).
ܙܲܕ̇ܝܼܩܘ̣ܬ̣ܐ = righteousness.	ܡܕ̣ܝܼܢ̱ܬ̇ܐ = city.
ܐ̱ܪܲܒ̇ܐ = great (m. sg.).	ܦ̣ܘܿܩܕܵ̇ܢ̈ܐ = commandments.
ܐ̱ܪܲܒ̇ܬ̣ܐ = great (f. sg.)	ܘ̣— ܟܲܠ̱ܡܲܢ = whoever.
	also written ܘ̣— ܡܲܢ ܕ

ܦܳܪܽܘܩܳܐ = saviour.[1]   ܐܰܢ̱ܬܬܳܐ[2] = woman, wife.
                                    (pl. ܢܶܫ̈ܐ)

ܡܰܠܟܳܐ = king.   ܥܰܒܕܳܐ = servant.

ܡܽܘܫܶܐ = Moses.   ܗܰܝܟܠܳܐ = temple.

ܫܠܳܡܳܐ = peace.   ܒܪܳܐ = son.

Exercise 1

Translate into English:

١. ܐܶܢܳܐ ܗ̣ܘ ܓܰܒܪܳܐ، ܗ̣ܘ ܐܰܢ̱ܬ ܡܰܠܟܳܐ، ܣܰܓܝ ܟܶܢܫܳܐ ܣܰܓܝ ܀   ٢. ܐܰܢ̱ܬܽܘܢ܆

ܟܶܢܫܳܐ ܐ݂ܶܢܳܐ ܕܡܕܺܝܢ̱ܬܳܐ ܀   ٣. ܐܰܢ̱ܬܽܘܢ ܗ̣ܘ ܐܰܢ̱ܬ ܘܡܰܠܟܳܐ ܀   ٤. ܐܰܢ̱ܬܽܘܢ

ܐܰܢ̱ܬܽܘܢ ܗܰܝܟܠܳܐ ܘܡܰܠܟܳܐ ܀   ٥. ܐܶܢܳܐ ܐܶܢܳܐ ܡܰܠܟܳܐ ܘܥܰܒܕܳܐ ܀

٦. ܦܠܳܚܰܝ̈ ܘܒܰܝܬ ܗܰܝܟܠܳܐ ܥܰܒܕܳܐ ܗ̣ܘ ܘܐܳܡ̇ܪܺܝܢ ܀   ٧. ܚܙܳܬ ܐܶܢܳܐ ܘܓܰܒܪܳܐ

ܘܕܰܟܳܐ ܠܓܶܡܪ ܐܰܢ̱ܬ ܀   ٨. ܡܰܠܟܳܐ ܦܳܪܽܘܩܳܐ ܗ̣ܘ ܘܐܳܡ̇ܪܺܝܢ ܀

٩. ܗܽܘܟܶܡ ܦܳܩܽܘܕ̈ܳܬ ܘܡܶܢܗܽܘܢ ܐܰܢ̱ܬ ܀   ١٠. ܐܰܢ̱ܬܽܘܢ ܢܶܫ̈ܐ ܘܡܰܠܟܳܐ ܐܰܢ̱ܬܽܘܢ ܀

١١. ܡܰܠܟܳܐ ܠܓܰܒܪܳܐ ܘܐܳܡ̇ܪܺܝܢ ܗ̣ܘ ܀   ١٢. ܦܳܩܽܘܕ̈ܳܬ ܘܡܰܠܟܳܐ

ܡܰܠܟܳܐ ܐܰܢ̱ܬ ܀   ١٣. ܢܶܫ̈ܐ ܘܕܰܟܳܐ ܘܕܰܟܳܐ ܠܓܶܡܪ ܐܰܢ̱ܬܽܘܢ ܀

١٤. ܗܰܝܟܠܳܐ ܘܐܳܡ̇ܪܺܝܢ ܐܰܢ̱ܬ ܀

Translate into Syriac:

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

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

[2] Also written ܐܰܢ̱ܬܬܳܐ and pronounced *attā*.

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

IV. SUBSTANTIVES AND ADJECTIVES

§ 7. INFLEXION OF THE NOUN

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

> (*a*) Gender.
>
> (*b*) Number.
>
> (*c*) State.

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

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

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

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

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

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

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

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[1] For other ways of expressing the genitive see § 8 (at end)

The following are the normal endings:

	MASCULINE		FEMININE	
	Singular	*Plural*	*Singular*	*Plural*
Absolute	—	ܸܡ	ܠܳܐ	ܶܐ
Emphatic	ܠܳܐ	ܶܐ	ܠܝܳܐ	ܠܝܳܐ
Construct	—	ܸ	ܝܳܐ	ܳܐ

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

MASCULINE

	Singular	*Plural*
Absolute	ܛܳܒ	ܛܳܒܺܝܢ [1]
Emphatic	ܛܳܒܳܐ	ܛܳܒܶܐ
Construct	ܛܳܒ	ܛܳܒܰܝ

FEMININE

	Singular	*Plural*
Absolute	ܛܳܒܳܐ	ܛܳܒܳܢ
Emphatic	ܛܳܒܬܳܐ	ܛܳܒܳܬܳܐ
Construct	ܛܳܒܰܬ	ܛܳܒܳܬ

Words for practice:

(*a*) Adjectives:

ܛܳܒ = good.   ܫܰܦܝܪ = beautiful.   ܫܰܪܝܪ = true.

ܒܝܺܫ = evil.   ܩܛܝܠ = slain.   ܣܳܒ = old.

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[1] The noun takes sᵉyāmē (or ribui) in the absolute masc. plur. but not the adjective.

(*b*) Masculine substantives:

ܟܐܒ = pain.   ‡ ܕܐܒ = wolf.   ܥܐܕܐ = festival.

ܪܝܫ = head.   ܢܒܝܐ = prophet.   ܢܝܪ = yoke.

ܢܝܫ = standard,   ܫܠܝܚܐ = apostle.   ܬܠܡܝܕܐ = disciple.

ܫܠܡܐ = peace.

(*c*) Feminine substantives:

ܒܬܘܠܬܐ = virgin.   ⊣ ܫܚܢܐ = heat.   ܥܠܬܐ = cause.

ܣܝܡܬܐ = treasure. (ܡܐܢܐ = vessel.   ܕܐܒܬܐ = she-wolf.

Note. Some words have a feminine form in the singular and a masculine one in the plural, e.g. ܡܠܬܐ = a word, plur. ܡܠܐ, ܒܥܬܐ = egg, plur. ܒܥܐ.[1] In these cases the plural is sometimes construed as a masculine.

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

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

	In ܘ		In ܝ	
	Singular	*Plural*	*Singular*	*Plural*
Absolute	ܪܕܝܘ	ܪܕܝܘܢ	ܙܟܘ	ܙܟܘܢ
Emphatic	ܪܕܝܘܬܐ	ܪܕܝܘܬܐ	ܙܟܘܬܐ	ܙܟܘܬܐ
Construct	ܪܕܝܘܬ	ܪܕܝܘܬ	ܙܟܘܬ	ܙܟܘܬ
	(course)		(thing)	

[1] This word has also a fem. plur. form ܒܥܬܐ = archway.

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

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

Rules of Syntax

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

ܒܬܘܠܬܐ ܫܦܝܪܐ [1] = the virgin is beautiful.

ܫܦܝܪܐ ܒܬܘܠܬܐ = the beautiful virgin.

ܡܠܟܐ ܛܒ [1] = the king is good.

ܛܒܐ ܡܠܟܐ = the good king.

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

Vocabulary

ܡܩܒܠܝܢܢ ⊣ = we receive.	(coll. f.) ܥܢܐ = sheep.
(pass. ptpl.) ܟܬܝܒ = written.	(act. ptpl.) ܢܛܪ = keeping.
ܨܪܐ = tore.	ܟܬܒܐ = book.
(f.) (ܝܕ = const.) ܐܝܕܐ = hand.	ܢܡܘܣܐ = law.
ܐܡܝܪ ܗܘ [2] or ܐܬܐܡܪ ܗܘ [2] = it is said.[2]	(f.) ܓܙܪܐ = cattle, herd.
ܡܠܟܘܬܐ = kingdom.	ܐܝܬ = there is.
ܛܒܐ = good, good thing.	ܠܐ = not.
ܕܝܢܐ [3] = judge.	ܦܘܡܐ = mouth.

[1] The copulative enclitic pronoun is generally inserted in such sentences as these: ܡܠܟܐ ܗܘ ܛܒ, ܒܬܘܠܬܐ ܗܝ ܫܦܝܪܐ.

[2] Similarly ܟܬܝܒ ܗܘ, it is written.

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

ܒܘܪܟܬܐ = blessing.   ܩܕܝܫ = holy.

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

ܐܠܗܐ = God.   ܬܘܪܐ = ox.

Exercise 2

Translate into English:

1. ܡܩܒܠܝܢ ܚ̈ܝܘܬܐ ܛܒ̈ܬܐ ܡܢ ܐܠܗܐ. ܘܠܐ ܡܩܒܠܝܢ ܒܝܫ̈ܬܐ ܀

2. ܣܝܡܝܢ ܗܘܘ ܟܬ̈ܒܐ ܛܒ̈ܐ ܩܕܡܝܟ ܘܢܛܪܬ ܘܡܢܬ ܗܘܘ ܢܩܒܠܘܢܗܝ ܀

3. ܡܛܠ ܕܐܝܬ ܚܛ̈ܗܐ ܘܦܘܩܕ̈ܐ. ܡܟܬܒ̈ܢ ܗܘ̈ܝ ܡܕܚ̈ܠܬܐ ܀   4. ܘܟܬ̈ܐ ܠܗܘܢ ܢܩܒܠܘܢܗ ܀

5. ܘܐܙ̈ܠܝ ܓܡ̈ܠܐ ܣ̈ܓܝܐ ܠܚܩ̈ܠܐ ܘܡܝܫܝ̈ܐ ܀

6. ܢܬܠ ܟܠ ܩ̈ܡܨ ܚܡܪܐ ܐܢܬܘܢ   7. ܡܩܒܠܝܢ ܒܘܪ̈ܟܬܐ ܘܕܟ̈ܪ

8. ܘܟܠ ܗܘ ܒܘܪ̈ܟܬܐ ܘܡܩܒܠܝܢ ܗܘ ܡܕܚ̈ܠܐ ܀   ܗܘ ܘܡ̈ܠܐ ܀

9. ܡܟܬ̈ܒܐ ܘܡܕ̈ܕܘܬܐ ܟܠ ܩ̈ܡܠܐ ܘܡܝܫ̈ܐ ܀   10. ܢܩܒܠܘܢܗ ܘܩ̈ܡܝܬ

ܗܘ ܡܘ̈ܩܡܐ ܘܗܘܝܢ ܢܛ̈ܪܝ ܡ̈ܬܝ ܡܢܬ ܗܘܘ ܀   11. ܠܐ ܣܝܡ̈ܝ ܐܘ̈ܪ ܓܡ̈ܠܐ

ܕܚ̈ܡܠܐ ܀   12. ܥܘ̈ܩܝܢ ܐܢܬܘܢ ܢܛ̈ܪܐ ܘܕܚ̈ܡܠܐ ܐܢܬܘܢ ܀   13. ܡܟܬ̈ܒܐ

ܟܠ ܐܣܝܡ ܒܩܢ̈ܐ ܗ̈ܒܐ ܀   14. ܠܐ ܢܩ̈ܒܠ ܡܝܫ̈ܢܐ ܕܟ̈ܬܐܘܝ

ܐܚ̈ܠܩܘܢܗ ܘܡ̈ܬܡܐ ܀   15. ܣܝ̈ܡ ܘܐܙ̈ܠܝ ܐܘ̈ܟ ܩ̈ܡܐ ܘܢ̈ܗܝ

ܥܘ̈ܩܝܬܐ ܀

Translate into Syriac:

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

the true apostle, and evil from the hand of the old judge.
13. Sheep and oxen are slain in the temple at the festival.
14. The sheep which are slain at the festival are good.   15. The
old man tore the yokes from the heads of the oxen.   16. The
true judge keeps the book of the law of the city.

§ 8. PRONOMINAL SUFFIXES

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

	SINGULAR	PLURAL
1st Com.	ܝ	ـܲܢ
2nd Masc.	ـܵܟ	ـܟܘܿܢ
2nd Fem.	ـܶܟܝ	ـܟܶܝܢ
3rd Masc.	ـܶܗ	ـܗܘܿܢ
3rd Fem.	[1] ـܵܗ	ـܗܶܝܢ

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

	SINGULAR	PLURAL
1st Com.	ـܲܝ	ـܲܝܢ
2nd Masc.	ـܲܝܟ	ـܲܝܟܘܿܢ
2nd Fem.	ـܲܝܟܝ	ـܲܝܟܶܝܢ
3rd Masc.	ـܲܘܗܝ	ـܲܝܗܘܿܢ
3rd Fem.	ـܶܝܗ	ـܲܝܗܶܝܢ

[1] Distinguished in unpointed writing, from the masculine by a dot
'placed over the ܗ.

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

NOUNS WITH IMMOVABLE VOWELS

A. Masculine Nouns

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

ܪܹܫܵܐ = head; stem to which suffixes are attached ܪܹܫ.

ܪܹܫܝ = my head.	ܪܹܫܲܢ = our head.
ܪܹܫܟ݂ = your (m.) head.	ܪܹܫܟ݂ܘܿܢ = your (m.) head.
ܪܹܫܟ݂ܝ = your (f.) head.	ܪܹܫܟ݂ܶܝܢ = your (f.) head.
ܪܹܫܗ = his head.	ܪܹܫܗܘܿܢ = their (m.) head.
ܪܹܫܗ̇ = her head.	ܪܹܫܗܶܝܢ = their (f.) head.

ܪܹܫ̈ܐ = heads; stem to which suffixes are attached ܪܹܫ.

ܪܹܫܲܝ = my heads.	ܪܹܫܲܝܢ = our heads.
ܪܹܫܲܝܟ݁ = your (m.) heads.	ܪܹܫܲܝܟ݁ܘܿܢ = your (m.) heads.
ܪܹܫܲܝܟ݁ܝ = your (f.) heads.	ܪܹܫܲܝܟ݁ܶܝܢ = your (f.) heads.
ܪܹܫܲܘܗܝ = his heads.	ܪܹܫܲܝܗܘܿܢ = their (m.) heads.
ܪܹܫܶܝܗ̇ = her heads.	ܪܹܫܲܝܗܶܝܢ = their (f.) heads.

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

Examples of masculine nouns with *immovable* vowels:

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

ܟܬܵܒ݂ܵܐ = book.

ܩܵܕ݂ܝ = judge.

ܦܵܪܘܿܩܵܐ = saviour.

ܩܘܼܕ݂ܫܵܐ = consecration.

ܦܘܿܩܕܵܢܵܐ = commandment.

(ii) With a doubled consonant:

ܛܠܵܐ = hill.

ܠܸܒ݂ܵܐ = heart.

B. Feminine Nouns

The same rule applies as to the masculine. Thus:

ܢܝܵܚܬܵܐ = rest, stem to which suffixes are attached ܢܝܵܚܬ.

ܢܝܵܚܬܝ = my rest.	ܢܝܵܚܬܲܢ = our rest.
ܢܝܵܚܬܵܟ݂ = your (m.) rest.	ܢܝܵܚܬܟ݂ܘܿܢ = your (m.) rest.
ܢܝܵܚܬܶܟ݂ܝ = your (f.) rest.	ܢܝܵܚܬܟ݂ܶܝܢ = your (f.) rest.
ܢܝܵܚܬܶܗ = his rest.	ܢܝܵܚܬܗܘܿܢ = their (m.) rest.
ܢܝܵܚܬܵܗ = her rest.	ܢܝܵܚܬܗܶܝܢ = their (f.) rest.

Examples of feminine nouns which follow this pattern:

ܬܶܫܒܘܿܚܬܵܐ	(plur. ܬܸܫܒܚ̈ܬܵܐ)	= praise.
ܡܲܠܟܘܿܬܵܐ	(plur. ܡܲܠܟ̈ܘܵܬܵܐ)	= kingdom.
ܬܶܫܒܘܿܚܬܵܐ	(plur. ܬܸܫܒ̈ܚܬܵܐ)	= glory.
ܨܠܘܿܬܵܐ	(plur. ܨ̈ܠܘܵܬܵܐ)	= prayer.

All feminine plurals follow a single pattern, thus:

ܡܲܠܟ̈ܬ݂ܵܐ = queens, stem to which suffixes are attached ܡܲܠܟ̈ܬ݂.

ܡܲܠܟ̈ܬ݂ܝ = my queens.	ܡܲܠܟ̈ܬ݂ܲܢ = our queens.
ܡܲܠܟ̈ܬ݂ܵܟ݂ = your (m.) queens.	ܡܲܠܟ̈ܬ݂ܟ݂ܘܿܢ = your (m.) queens.

ܡܰܠܟ݂ܳܬ݂ܟ݂ܶܝܢ = your (f.) queens. ܡܰܠܟ݂ܳܬ݂ܟ݂ܶܝܢ = your (f.) queens.

ܡܰܠܟ݂ܳܬ݂ܶܗ = his queens. ܡܰܠܟ݂ܳܬ݂ܗܘܢ = their (m.) queens.

ܡܰܠܟ݂ܳܬ݂ܳܗ = her queens. ܡܰܠܟ݂ܳܬ݂ܗܶܝܢ = their (f.) queens.

Pronominal Suffixes attached to other words than Nouns

The inseparable prepositions subordinate pronouns to themselves in the form of suffixes similar to those attached to the singular of nouns. Thus ܒܳܟ݂ = in you (sg.), ܠܶܗ = to him. ܕ, however, does not follow this rule, but takes the form ܕܺܝܠ, to which the pronouns are suffixed. So ܕܺܝܠܶܗ = his, ܟ݁ܬ݂ܳܒ݂ܳܐ ܕܺܝܠܶܗ = his book, an emphatic possessive. This literally means 'the book which is to him', ܕܺܝܠ being the original form of ܕ. So also ܡܶܢ = from, ܥܰܡ = with, ܠܘܳܬ݂ = unto, ܐܰܝܟ݂ = like, as.

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

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

Rule of Syntax

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

(a) By the use of the construct state (see § 7).

(b) By the use of the emphatic state together with the preposition ܕ (see § 5).

(c) By the use of both the possessive pronominal suffix and the preposition ܕ.

Thus 'the king's head' may be ܪܺܫ ܡܰܠܟ݁ܳܐ, ܪܺܫܶܗ ܕܡܰܠܟ݁ܳܐ, ܪܺܫܳܐ, or ܪܺܫܶܗ ܕܡܰܠܟ݁ܳܐ.

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

Vocabulary

ܩܰܣܡܟܐ| (f.) = treasure   ܡܶܠܬܐ| (f.) = word.

ܒܰܝܬܐ = house.   (pl. ܡܶܠܐ)

ܡܰܠܟܬܐ| (f.) = queen.   ܢܳܣܒ = taking (ptpl.)

Exercise 3

Translate into English:

1. ܡܠܟܝ, ܩܶܣܡܶܗ̇, ܚܟܡܬܘܢ, ܟܬܒܗ, ܡܠܟܗܘ, ܬܠܡܝܕܟ,
ܩܕܡܘܗܝ, ܡܚܬܐܝܕ, ܐܡܚܬܝܢ, ܦܪܨܘܦܗ, ܩܕܡܘܗ̇, ܩܕܡܝܗܘܢ,
ܩܕܝܫܬ. 2. ܡܠܟܐ ܗܘ ܒܩܛܠܟܣܘܗ̇ ܐܡܝܬܢܫܐ ܘܥܡܢܐ ܗܘ
ܡܶܠܟܐ ܐܒܓܐ. 3. ܐܡܠܟܘܡ ܡܠܠ ܠܘܬܟܐ ܕܘܩܡܗܘ ܘܐܠܚܩܡܐ.

4. ܐܝܕ ܟܠ ܥܠܠܕܐ. ܬܠܡܝܕܘܡ ܝܢܟ ܟܕܠܓܕܐ ܘܐܠܡܚܬܐܠܐ. 5. ܢܳܣܒ
ܗܝܡܢܐ ܠܟܢܠܐ ܦܝ ܩܕܡܗܘ ܘܐܒܓܐ. 6. ܡܰܠܟܬܐ. ܐܠ ܢܗܐ ܘܡܠܐ
ܗܘܠ ܦܩܒܙܢܣ. 7. ܡܩܚܕܝܟܠܡ ܠܚܬܐܝ ܟܠܐ ܩܡܠܡ.

8. ܐܡܠܟܘܡ ܚܡܐܐ ܘܟܬܒܐ ܩܣܡܟܗ ܘܟܚܕܐ. 9. ܢܗܐ ܡܚܕܟܐ
ܠܓܕܐ ܥܠܟܚܕܐ ܘܟܚܕܐ ܐܡܠܟܗ. 10. ܩܕܩܒܙܢܣ ܚܩܚܡܣ. ܢܗܐ ܐܢܠ
ܠܕܘܗ̇. 11. ܩܝܢܐ ܚܠܐܬܟܠܐ ܐܚܓܒܟܐܢ ܘܡܰܠܟܬܐ. 12. ܐܝܡܢ
ܗܘ ܩܒܝܨܗ̇ ܘܐܡܠܟܗܘܣ ܥܠܠܕܐ ܟܩܠܟܚܒܣܗ̇. 13. ܐܠ ܒܓܠ ܡܬܢܠ

ܐܝܟ. ܐܠ ܡܩܚܕܝܟܠܡ ܡܟܠܬܝ. 14. ܐܡܠܟܣܗ ܐܝܟܐܠ ܘܡܚܕܟܠ
ܕܩܡܛܠ ܩܚܠܐܬܟܠܟܐ ܪܝܡܘܣ. 15. ܐܩܡܐܠ ܗܘ ܚܠܩܐ ܒܬܥܡܟܠ ܘܠ
ܠܓܝ ܐܢܡ ܡܟܠܬܝܡ.

Translate into Syriac:

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

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

§ 9. NOUNS WITH MOVABLE VOWELS

I. Monosyllabic Nouns

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

	SINGULAR	PLURAL
Absolute	ܓܒܪ	ܓܒܪܝܢ
Emphatic	ܓܒܪܐ	ܓܒܪ̈ܐ
Construct	ܓܒܪ	ܓܒܪ̈ܝ

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

Absolute	Emphatic	Construct
ܡܬܠܘ	ܡܬܠܐ	ܡܬܠܘ
ܚܡܪ	ܚܡܪܐ	ܚܡܪ
[1] ܟܣܦ	ܟܣܦܐ	ܟܣܦ

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

SINGULAR			PLURAL		
Absolute	Emphatic	Construct	Absolute	Emphatic	Construct
ܣܓܕܐ[2]	ܣܓܕܬܐ	ܣܓܕܬ	ܣܓܕܢ	ܣܓܕܬܐ	ܣܓܕܬ
ܥܓܠܐ[3]	ܥܓܠܬܐ	ܥܓܠܬ	ܥܓܠܢ	ܥܓܠܬܐ	ܥܓܠܬ
ܡܫܘܚܬܐ[4]	ܡܫܘܚܬܐ	ܡܫܘܚܬ	ܡܫܘܚܢ	ܡܫܘܚܬܐ	ܡܫܘܚܬ

Vocabulary

(f.) ܪܓܠܐ = foot.
ܚܡܪܐ = wine.
ܙܒܢܐ = time.
ܣܓܕܐ = companion (m.)

ܣܓܕܬܐ = companion (f.)

ܕܗܒܐ[5] = gold.
ܢܘܢܐ = fish.
ܫܢܕܐ = torment. ΗΥϤΕΗΜΕ
(pl. ܫܢܕܐ)

ܐܡܪ = said (3 m. sg.).
ܐܡܪ = saying (m. sg.).

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

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

[5] The ܒ is soft because a short vowel stood before it originally, cf. Hebrew זָהָב.

ܐ̈ܡܪܝܢ = saying (m. pl.).

ܒܦܡܟܐ (ܢܦܩܟܐ) = cost.

ܡܗܠܟܝ = walking.

ܫܡܝܐ = heaven.

ܓܒܪܐ = man.

ܝܘܡܐ (abs. ܝܘܡ) = day.

ܩܪܢܐ (f.) = horn.

(has two plural forms:

ܡܐܟܘܠܬܐ = food.

(i) ܝܘ̈ܡܬܐ abs. ܝܘܡܬܝܢ

ܚܕܬܐ = new (m.).

(ii) ܝܘ̈ܡܐ abs. not in use.)

ܚܕܬܐ = new (f.).

ܐܫܬܝ = drank.

ܐܪܥܐ = earth, land (f.).

ܫܬܝܐ = drinking.

ܐܝܟ = as, like, according to.

ܐܬܐ = came.

ܣܡ (s.) ܣܡܘ (pl.) = put, set.

ܐܟܠ = ate.

ܗܘܐ = was.

ܐܬܐ = sign (f.).

ܗܘܝ = was (enclitic form).

(pl. ܐܬ̈ܘܬܐ).

ܒܣܪܐ = flesh.

ܝܩܝܪ = heavy (adj.).

ܦܓܪܐ = body.

(f. sg. emph. ܝܩܝܪܬܐ.)

ܢܦܫܐ (f.) = soul.

ܝ̈ܠܘܕܐ = children.

(constr. ܢܦܫ)

Exercise 4

Translate into English:

1. ܡܕܝܢܬܐ ܡܗܠܟܝ ܗܘܘ ܕܚܠܝܢ ܘܥܘܪܩܐ ܀

2. ܐܟܠܘ ܘܐܫܬܝܘ

ܐ̈ܡܪܝܢ ܘܦܓܪܗ ܢܦܫܗܘܐ ܩܒܪܘܗܝ ܘܚܕܐ ܀

3. ܐܦܝܟ ܐܟܠܘ

ܕܚܠܝܢ ܐ̈ܢܬܘܢ ܀

4. ܗܢܘܢ ܐܟܠܘ ܒܣܪܐ ܘܫܬܝܘ ܓܒܪܐ ܟܠܗ ܩܪܢ

‏∙ ܐܘ̈ܠܐܐ   5. ܚܐܙܝܐܐ ܗ̇ܟܡ "ܐܘܟܠ ܒܨܐ ܘܥܕܝܘܐ ܕܓܗܡܐ ܐ̈ܐܚܠܡ   ∙ ܐ̈ܘܐܐ ∙

‏∙ ܚܣܗܙܐ   6. ܡܟܙܒ̈ ܠܚܕܐ̇ ܗܘܓܐ ܗܡܕܗ ܩ̈ܝܠ ܚܗ̈ܡܚܠ ∙

‏7. "ܐܘܟܠ ܘܐܚܕܠ ܚܕܒܝܠ ܚܕܚܝܗܐ ∙   8. "ܐܘܟܠ ܚܝܣܣܠ ܦܕܝܦܗ ܚܠܐ

‏∙ ܣܝܐܠ   9. ܗܡ ܒܨܡܠ ܚܠܚܗܠ ܠܚܠ ܐܡܣܐ ܠܚܠ ܘܚܠ ܠܚܕܐ̇ ܐܡܣܐ

‏ܚܠܐܗ̈ܟܚܐ ܘܚܡܝ̈ܢܝܠ ܐܗ̈ܣܡܠܐ ∙   10. ܗܗ̈ܡܢ ܐܣܡܠ ܐܗܡ ܘܗܡ ܗ̈ܚܕܘܐ

‏ܠܚܠ ܠܚܠ ܗܙ̈ܢܝܠܐ ܐܙܚܠܐ ∙   11. ܚܣ̈ܡ ܠܚܕܐ̇ ܡ̈ܝܠܠ ܘ̈ܗ .

‏ܗ̈ܢ̇ܗ ܠܚܕܐ̇ ܐܠ ܡ̈ܝܠܠ ܗܘܣ ∙   12. ܢ̇ܦܗܚ ܠܐܚܩܣܝܐ ܚܠܚܗܠ ܗ̈ܡ

‏ܗܢ̇ܟܗ ܗ̈ܚܕܘܐ ∙   13. "ܐܗ̈ܝܣ ܚܝܣܣܠ ܚܪܚܡ ܚܪܚܡ ܚܣܗܙܐ ∙

‏14. ܢܠ̇ܗ ܚܝܣܣܠ ܚܠܗܟܬܝܠ ܘܠܐ ܡ̈ܩܣܝܚܡ "ܐܢܗܢ ܗ̈ܡ ܫܝ̈ܝܟܠܐ ∙

‏15. ܗ̈ܚܕܚܚܠܐ ܗܘܣ ܣܝ̈ܚܙܐ ܗ̈ܚܕܘܐ ∙

Translate into Syriac:

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

§ 10. PRONOMINAL SUFFIXES ATTACHED TO MONOSYLLABIC NOUNS

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

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

ܡܲܠܟܵܐ = king, stem to which suffixes are attached, ܡܲܠܟ.

ܡܲܠܟܹܐ = kings, stem to which suffixes are attached, ܡܲܠܟ.

ܡܲܠܟܝ = my king.	ܡܲܠܟܲܝ = my kings.
ܡܲܠܟܟ = your (m.) king.	ܡܲܠܟܲܝܟ = your (m.) kings.
ܡܲܠܟܟܝ = your (f.) king.	ܡܲܠܟܲܝܟܝ = your (f.) kings.
ܡܲܠܟܗ = his king.	ܡܲܠܟܲܘܗܝ = his kings.
ܡܲܠܟܗ = her king.	ܡܲܠܟܹܝܗ = her kings.
ܡܲܠܟܢ = our king.	ܡܲܠܟܲܝܢ = our kings.
ܡܲܠܟܟܘܢ = your (m.) king.	ܡܲܠܟܲܝܟܘܢ = your (m.) kings.
ܡܲܠܟܟܝܢ = your (f.) king.	ܡܲܠܟܲܝܟܝܢ = your (f.) kings.
ܡܲܠܟܗܘܢ = their (m.) king.	ܡܲܠܟܲܝܗܘܢ = their (m.) kings.
ܡܲܠܟܗܝܢ = their (f.) king.	ܡܲܠܟܲܝܗܝܢ = their (f.) kings.

ܫܘܢܕܵܐ = torment, stem to which suffixes are attached ܫܘܢܕ.

ܫܘܢܕܹܐ = torments, stem to which suffixes are attached ܫܘܢܕ.

ܫܘܢܕܝ = my torment.	ܫܘܢܕܲܝ = my torments.
ܫܘܢܕܟ = your (m.) torment.	ܫܘܢܕܲܝܟ = your (m.) torments.
ܫܘܢܕܟܝ = your (f.) torment.	ܫܘܢܕܲܝܟܝ = your (f.) torments.

ܣܽܘܠܳܝ = his torment.   ܫܽܘܢܳܝ = his torments.

ܣܽܘܠܳܝ = her torment.   ܫܽܘܢܳܝ = her torments.

ܣܽܘܠܳܝ = our torment.   ܫܽܘܢܳܝ = our torments.

ܣܽܘܠܳܝ = your (m.) torment.   ܫܽܘܢܳܝ = your (m.) torments.

ܣܽܘܠܳܝ = your (f.) torment.   ܫܽܘܢܳܝ = your (f.) torments.

ܣܽܘܠܳܝ = their (m.) torment.   ܫܽܘܢܳܝ = their (m.) torments.

ܣܽܘܠܳܝ = their (f.) torment.   ܫܽܘܢܳܝ = their (f.) torments.

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

Vocabulary

ܡܡܰܠܠܳܐ = speaking.   ܗܳܢܰܘ = this is.

ܡܛܽܠ ܕ — = because.   ܐܶܣܟܽܘܦܬܳܐ = threshold.

ܐܳܘ = O!   (pl. ܐܶܣܟܽܘܦܬܳܐ)

(also written ܐܳܘ, with Greek omega)

(f.) ܟܰܪܣܳܐ = belly.   ܡܝܰܩܪܳܐ = honoured.

                       ܥܶܓܠܬܳܐ = calf (f.).

Exercise 5

Translate into English:

1. ܗܶܢܽܘܢ ܡܡܰܠܠܺܝܢ ܐܰܝܟܰܢܳܐ ܙܶܡܪܰܬܶܢ̈ܝܗܝܢ ܐܶܡܠܰܘ ܀

2. ܐܳܘ

ܐܰܝܟܳܐ ܗܘ ܙܶܡܪܰܢ ܡܛܽܠ ܘܐܰܠܚܰܝ̈ܘܗܝ ܐܰܝܟܳܐ ܀   3. ܐܶܣܟܽܘܦܳܬܶܗ ܚܙܰܡܽܘܗܝ

ܣܡܕ݂ܐ ܘܚܩܘܡܕܩܐ ܩܠܐ ܝ݂ܬܥܟ݂ܐ ٠ 4. ܟ݂ܥܟ݂ܗ ܗܕ݂ܟܥܐ ܕ݂ܝܡܐܗ

ܘܐܟ݂ܠܗܡ ܟܐܗܟܕܟ݂ܐܗ ܝܟ݂ܗܗ ܝܣܦ: (5. ܠܐ ܚܡ݂ܚܕ݂ܝܕܡ ܗܡ ܝܣܩ

ܝܡܗܥܦܠܐ ٠ 6. ܚܡ݂ܗ ܝܠܡ ܘܚܩܠܟ ܗܗ ܝܗܚܩܡ ܘܠܐ ܚܩܡܠܠ

ܢܩܡ݂ܡ ٠ 7. ܣܥܟܗ ܐܘܕ݂ܐ ܚܝܗܣܗܗ ܘܝ݂ܓܕ݂ܐ ܚܩ݂ܗܩ݂ܗܘܗ ٠

8. ܘܟܠ ܘܐܘܕ݂ܐ ܣܥܟܐ ܚܝܗܣܗ ܘܚܝ݂ܕ݂ܟܗ ٠ 9. ܗ ܗܕ݂ܚܟ݂ܐ.

ܗܩܩܬ݂ ܣܚܩܐܩܩܡ ٠ 10. ܐܗܣ ܗܝܣܣܐ ܚܝܗܕ݂ܘܐ ܘܠܐ ܚܩܠܠ ܐܢܠ

ܗܡ ܣܢܝܟܠܘ ٠ 11. ܗܗܥܟܘ ܐܢܠ ܚܝܟܢܟ ܘܗܟ݂ܐ ܐܢܠ ܣܩܗܣ ٠

12. ܘܠܐ ܗܡ ܘܚܝܟܣܝܟܐܗ ܘܗܕ݂ܝܩܐ ܘܠܐ ܝ݂ܩܣܐ ܘܗܟ݂ܐ ܣܩܗܐ ٠

13. ܐܘܝ݂ ܗܗ ܘܢܠܗ ܗܡ ܝܣܩܐ ܚܝܗܩܗ ٠ 14. ܐܢܝ݂ ܝܩ݂ܣܗܗܝ

ܘܗܕ݂ܘܐ ܘܚܝܥܩ݂ܩܢܠܟ݂ܐ ܘܝ݂ܝ݂ܩ݂ܗܡ ٠ 15. ¹ܗܗܠܗ ܝܕ݂ܐ ܘܚܩܠܝܡ

²ܚܝܩܗܘܣ ܗܡ ܗܕ݂ܚܟ݂ܐ ܝܣܢ݂ܠܐ ٠

Translate into Syriac:

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

¹ For the form see p. 15.   ² = 'his children (sons).'

Additional Note on the Attachment of Suffixes to Prepositions

I. The following cannot take a suffix directly attached; if a suffix is required, the preposition ܡܢ is inserted after: ܣܛܰܪ = except, ܠܥܶܠ = above, ܠܬܰܚܬ = below, ܓܰܘ = within, and ܠܒܰܪ = outside of; ܠ may be inserted after: ܒܶܝܬ = between, ܥܕܰܡܳܐ = until.

II. The following take the suffixes attached to the singular masculine noun; ܡܶܛܽܠ = in order that, ܒܶܣܬܰܪ = behind, ܠܘܳܬ = near, unto, ܥܰܡ = with, ܒܳܬܰܪ = after, ܡܢ = from, so also the inseparable prepositions ܒ and ܠ. The words ܐܰܝܟ and ܩܕܳܡ are changed into ܐܰܟܘܳܬ and ܩܕܳܡܰܝ before suffixes.

III. The following take the suffixes attached to the plural masculine noun: ܒܶܠܥܳܕ = without, ܬܚܶܝܬ = beneath, ܠܩܽܘܒܠ = in front of, ܚܕܳܪܰܝ = around, ܚܠܳܦ = instead of, ܥܰܠ = upon, ܩܕܳܡ = before, ܨܶܝܕ = beside. ܒܰܠܚܽܘܕ = alone, is treated as a preposition, ܒܰܠܚܽܘܕܰܘܗܝ = by himself. The word ܒܶܝܬ = between, takes the suffixes attached to the singular noun, and has a parallel form ܒܶܝܢܰܝ (i.e. with suffixes attached as to a plural noun).

§ 11. NOUNS WITH MOVABLE VOWELS

II. Nouns of more than one syllable

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

There are thus three types of nouns of this class:

1. With long vowel: ܩܵܛܸܠ (ptpl.) = killing, ܥܵܠܡ (emph. ܥܵܠܡܵܐ) = world, eternity.

2. With short vowel originally followed by a doubled consonant: ܨܸܦܪ (emph. ܨܸܦܪܵܐ) = bird, ܐܸܡܪ (emph. ܐܸܡܪܵܐ) = lamb.

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

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

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

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

The following paradigms are thus formed:

A. Masculine Nouns

	SINGULAR			PLURAL	
Absolute	*Emphatic*	*Construct*	*Absolute*	*Emphatic*	*Construct*
ܩܵܛܸܠ	ܩܵܛܠܵܐ	ܩܵܛܸܠ	ܩܵܛܠܝܼܢ[1]	ܩܵܛܠܵܐ	ܩܵܛܠܲܝ
ܥܵܠܡ	ܥܵܠܡܵܐ	ܥܵܠܡ	ܥܵܠܡܝܼܢ	ܥܵܠܡܹܐ	ܥܵܠܡܲܝ
ܨܸܦܪ	ܨܸܦܪܵܐ	ܨܸܦܪ	ܨܸܦܪܝܼܢ	ܨܸܦܪܹܐ	ܨܸܦܪܲܝ
ܡܲܫܟܢ	ܡܲܫܟܢܵܐ	ܡܲܫܟܢ	ܡܲܫܟܢܝܼܢ	ܡܲܫܟܢܹܐ	ܡܲܫܟܢܲܝ
ܡܲܫܟܢ	ܡܲܫܟܢܵܐ	ܡܲܫܟܢ	ܡܲܫܟܢܝܼܢ	ܡܲܫܟܢܵܐ	ܡܲܫܟܢܲܝ

[1] When the third letter of such participial forms is one of the *Bghadh-kphath* letters Quššaya occurs, e.g. ܥܵܒܸܕ = doing, making.

B. Feminine Nouns

SINGULAR			PLURAL		
Absolute	*Emphatic*	*Construct*	*Absolute*	*Emphatic*	*Construct*
ܡܰܪܟܰܒܬܳܐ [1]	ܡܰܪܟܰܒܬܳܐ	ܡܰܪܟܒܰܬ	ܡܰܪܟܒܳܢ	ܡܰܪܟܒܳܬܳܐ	ܡܰܪܟܒܳܬ (chariot)
ܐܰܪܡܰܠܬܳܐ	ܐܰܪܡܰܠܬܳܐ	ܐܰܪܡܠܰܬ	ܐܰܪܡܠܳܢ	ܐܰܪܡܠܳܬܳܐ	ܐܰܪܡܠܳܬ (widow)
ܟܽܘܪܣܝܳܐ	ܟܽܘܪܣܝܳܐ	ܟܽܘܪܣܝܰܬ	ܟܽܘܪܣܘܳܢ	ܟܽܘܪܣܘܳܬܳܐ	ܟܽܘܪܣܘܳܬ (footstool)
ܡܶܐܟܽܘܠܬܳܐ	ܡܶܐܟܽܘܠܬܳܐ	ܡܶܐܟܽܘܠܰܬ	ܡܶܐܟܠܳܢ [2]	ܡܶܐܟܠܳܬܳܐ	ܡܶܐܟܠܳܬ (food)

Rule of Syntax

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

$$ ' \text{ܐܳܡܰܪ ܐ݇ܢܳܐ} [3] = \text{I am saying.} $$

$$ ' \text{ܐܳܡܪܳܐ ܐܰܢ݇ܬܝ} [r] = \text{you (f. sg.) are saying.} $$

$$ ' \text{ܐܳܡܪܺܝܢ ܚ݇ܢܰܢ} [3] = \text{we are saying.} $$

$$ ' \text{ܐܳܡܪܺܝܢ ܐܢ݇ܬܽܘܢ} [r] = \text{you (m.) are saying, &c.} $$

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

$$ ' \text{ܐܳܡܰܪ} = \text{he is saying.} $$

$$ ' \text{ܐܳܡܪܳܢ} = \text{they (f.) are saying.} $$

Vocabulary

(f.) ܨܶܦܪܳܐ = sparrow.

ܚܰܝ̈ܶܐ = life (m. pl.).

ܡܚܰܘܝܽܘ = telling.

ܡܚܰܛܳܝܽܘ = sinning.

ܡܣܰܒܳܥܽܘ = satisfying.

ܦܳܪܰܚܬܳܐ = bird.

ܡܰܩܛܽܘ = taking away.

(pl. ܦܳܪܚܳܬܳܐ)

[1] Also written ܡܰܪܟܒܬܳܐ.

[2] It is possible to regard these forms as belonging to an abs. ܡܶܐܟܽܘܠܬܳܐ.

[3] Often written in a contracted form, ܐܳܡܰܪ݇ܢܳܐ, ܐܳܡܪܺܝ݇ܢܰܢ.

ܨܠܘܿܬܵܐ = prayer.

ܥܵܠܡܵܐ = world, eternity.

ܐܡܪܵܐ = lamb.

ܡܵܫܟܢܵܐ = tent.

ܡܫܲܠܡ = completing.

ܡܲܫܠܡ = betraying.

ܡܗܲܝܡܢ = believing.

ܗܲܝܡܵܢܘܿܬܵܐ = faith.

ܡܛܠ [1] = for.

ܡܲܕܒܪܵܐ = wilderness.

ܫܪܵܪܵܐ = truth.

ܢܗܘܘܿܢ = shall be (3rd pl. m.)

ܥܸܠܲܬ = has entered (f.).

ܐܵܚܘܿܒ = loving (used as noun = friend).

ܡܩܲܪܒ = approaching.

ܡܪܝܡ = raising.

ܟܵܗܢܵܐ = priest.

ܐܲܪܡܲܠܬܵܐ = widow.

ܬܸܫܒܘܿܚܬܵܐ = glory.
(pl. ܬܸܫܒ̈ܚܵܬܵܐ.)

ܡܲܪܟܲܒܬܵܐ = chariot.
(also ܡܲܪܟܲܒܬܵܐ.)

ܡܲܠܦ = teaching.

ܠܲܝܬ = there is not.

ܕܲܘܝܕ = David.

Exercise 6

Translate into English:

ܘ. ܬܸܫܒܘܿܚܬܵܐ ܠܩܲܒܠܬܵܐ ܠܲܟܟܡ ܟܲܕܝܥܲܢ ܀   2. ܐܵܚܘܿܒ ܐܲܢܬ

ܘܐܵܚܘܿܒ ܠܕܝܡܝܵܐ ܠܥܵܠܡܵܐ ܕܢܗܘܘܿܢ ܡܢܵܐ ܘܠܲܟܟܡ ܚܵܒܐ ܗܲܡ ܘܡܗܲܝܡܢ ܀

3. ܡܲܝܬܝܫܵܐ ܐܡܪܐ ܘܡܲܫܲܠܡ ܗܘ ܗܲܝܡܵܢܘܿܬܵܐ ܒ̇ܠܐ ܗܲܡ ܘܣܲܦܐ ܀

4. ܗܲܘܝܵܟܡܢ ܥܲܠܦܬܵܐ ܡܲܒܬܢܵܐ ܘܐܵܚܘܿܒ ܗܲܝܡܣܵܐ ܡܲܬܡܵܢܵܐ ܚܲܪܒܬܵܐ ܀

5. ܘܡܗܲܬܢܵܐ ܡܫܲܠܡ ܡܵܫܟܢܵܐ ܚܲܩܪܝܕܵܐ ܀   6. ܘܚܲܒܵܝܬܟܟܵܐ ܡܪܝܡܬܲܟܡ

ܕܘܿܝ ܢܲܚܠܐ ܕܐܵܗ ܘܐܵܚܘܿܒ ܠܐܡܪܵܐ ܘܟܲܠܐ ܀   7. ܡܪܝܡ ܡܲܟܠܢܵܐ ܢܲܦܐ ܟܲܠܐ

ܗܘܿܬܡܲܟܐ ܟܲܪܒܬܵܐ ܘܐܲܣܩܲܢ ܟܲܢܥܲܕܘܿܗܵܐ ܀   8. ܠܲܝܬ ܘܐܙܕܐ ܠܟܲܠܐܚܩܲܢܬܘܿܢ

ܒܲܢܐ ܩܲܕܝܫܐ ܘܡܲܠܦ ܗܘ ܗܲܙܘܿܠ ܀   9. ܐܡܪܵܐ ܣܒ̇ܝܢܵܐ ܘܡܲܕܟܢܵܐ

ܘܗܘܿܡ ܚܡܪܐ ܘܐܡܪܵܐ ܗܲܒܐܘܿܠ ܠܟܲܒܬܵܢܐ ܘܚܕܲܢܚܠܠ ܀   10. ܡܪܝܡܬܲܟܡ

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[1] Normally second word.

ܠܗܝܟܠܐ ܘܐܝܕܐ ܚܡܝܠܝܐ ܇ 11. ܢܗܝܠܡ ܗܘܩܘܬܐ ܘܓܘܓܒ ܢܨܕܘܗܐ ܇   12. ܗܟܡ ܕܐܘܕܟܐ ܘܢܦܚܡ ܠܡܟܘܐܠܐ ܗܡ ܕܚܕܐ ܇ 13. ܗܡ ܗܘ ܘܗܝܘܐܝ ܟܡܚܝܡܝܐ ܗܝܡܥܐ ܇ 14. ܗܝܡܥܐ ܒܩܡ ܠܚܩܡܝܐ. ܢܗܝ ܚܡܬ ܗܘܗܩܘܬܐ ܘܗܟܟܒ ܟܗ ܒܨܐ ܇ 15. ܐܚܕܢܐ ܘܡܩܒܠ ܨܘܘܗܐ ܠܓܝܡܐ ܘܓܚܕܚܕܐ ܇

Translate into Syriac:

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

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

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

Thus:

ܩܕ݂ܐܡܚ݂ܐ = speech, stem to which suffixes are attached ܩܕ݂ܐܡܚ݂ܬ,
before consonantal suffixes ܩܕ݂ܐܡܚ݂ܬ.

ܩܕ݂ܐܡܚ݂ܝ = my speech.	ܩܕ݂ܐܡܚ݂ܢ = our speech.
ܩܕ݂ܐܡܚ݂ܟ = your (m.) speech.	ܩܕ݂ܐܡܚ݂ܬܘܢ = your (m.) speech.
ܩܕ݂ܐܡܚ݂ܟܝ = your (f.) speech.	ܩܕ݂ܐܡܚ݂ܬܝܢ = your (f.) speech.
ܩܕ݂ܐܡܚ݂ܗ = his speech.	ܩܕ݂ܐܡܚ݂ܗܘܢ = their (m.) speech.
ܩܕ݂ܐܡܚ݂ܗ = her speech.	ܩܕ݂ܐܡܚ݂ܗܝܢ = their (f.) speech.

The plural takes suffixes as other nouns.

Note. To this class of nouns may be attached certain monosyllabic words, which may be treated as if they lacked a first syllable. Such are ܕܡܐ = blood, ܫܡܐ [1] = name. Thus:

ܫܡܝ = my name.	ܫܡܢ = our name.
ܫܡܟ = your (m.) name.	ܫܡܟܘܢ = your (m.) name.
ܫܡܟܝ = your (f.) name.	ܫܡܟܝܢ = your (f.) name.
ܫܡܗ = his name.	ܫܡܗܘܢ = their (m.) name.
ܫܡܗ = her name.	ܫܡܗܝܢ = their (f.) name.

Certain prepositions are also similarly treated, e.g. ܚܕ݂ܪ = after, ܚܣܪ = behind.

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

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

ܡܠܟܬܐ = queen, stem to which suffixes are attached ܡܠܟܬ.

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[1] Plural ܫܡܗܐ.

ܡܰܠܟܰܬܝ = my queen.　　　　ܡܰܠܟܰܬܢ = our queen.

ܡܰܠܟܰܬܟ = your (m.) queen.　ܡܰܠܟܰܬܟܘܿܢ = your (m.) queen.

ܡܰܠܟܰܬܟܝ = your (f.) queen.　ܡܰܠܟܰܬܟܶܝܢ = your (f.) queen.

ܡܰܠܟܰܬܶܗ = his queen.　　　ܡܰܠܟܰܬܗܘܿܢ = their (m.) queen.

ܡܰܠܟܰܬܳܗ = her queen.　　　ܡܰܠܟܰܬܗܶܝܢ = their (f.) queen.

Vocabulary

ܪܹܫܝܼܬܳܐ = beginning.　　　　ܒܹܝܢܳܬ = amongst.

ܢܘܿܗܪܳܐ = light.　　　　　　ܥܒ݂ܳܕ݂ܳܐ = work.

ܚܘܼܒܳܐ = love.　　　　　　ܡܰܠܝܘܼܬܳܐ = fullness.

ܠܰܚܡܳܐ = bread.　　　　　ܒܳܥܹܝܢ = seeking (m. pl.).

ܐܢ = if.　　　　　　　　ܟܢܘܼܫܬܳܐ = synagogue.

ܐܶܠܳܐ[1] = but.　　　　　　ܒܥܶܠܕܒܳܒ݂ܳܐ = enemy.

ܥܰܛܡܳܐ = thigh.　　　　　ܝܘܿܚܰܢܳܢ = John.
(pl. ܥܰܛ̈ܡܳܬ݂ܳܐ.)　　　　　ܝܳܕܰܥ = knowing (ptpl.)

ܥܳܒܶܕ݂ = doing, making (ptpl.)

Exercise 7

Translate into English:

1. ܐܘܿ ܡܰܠܟܳܐ ܫܰܦܝܼܪ ܕܰܚܟܳܡ ܠܰܚܡܰܟ݂ܘܿܢ ܫܰܦܝܼܪܳܐ ܘܢܘܿܗܪܳܐ ܐܝܼܬ݂ ܦܘܿܩܪܳܢܰܝܟܘܿܢ ܘ

2. ܥܰܡ ܟܠ ܗܘܳܐ ܠܶܗ ܡܰܓ݂ܕܰܠܦܶܝܢ : ܣܳܠܶܩܬܳܢܳܐ܂ ܘܗܘ ܘ

3. ܐܶܡܰܪ ܠܶܗ ܡܰܠܟܐ ܕܟ݂ܳܐܶܒ ܗܘܳܐ ܗܶܢܘܿܢ ܗܘ ܫܰܦܝܼܪܳܐ ܘܗܘ ܗܶ ܡܰܠܟ݂ܘܿܐ ܗܶܢ ܚܳܬ݂ܶܩܒܰܢ ܘ

4. ܐܶܢ ܐܘܿ ܢܩܝܼ̈ܡܠܶܗ ܩܳܡܡܳܢܳܬ݂ܶܗܘܿܢ܂ ܡܶܬ݂ܟ݂ܰܣܶܢ ܘܟܳܚܙܹܐܬ݂ܳܗܘܿܢ ܣܶܥ ܘ

5. ܘܐܶܡܰܪ ܠܶܗܘܿܢ ܘܘܢܠܶܗ ܘܕ݂ܰܚܡܐ ܐܶܢܐ ܗܶܢ ܫܰܦܝܼܪܳܐ ܐܶܢܐ ܢܶܗܘܳܬ݂ܶܗ ܘܕ݂ܰܚܡܳܐ ܘ

6. ܘܥܰܡ ܡܰܠܟ݂ܬ݂ܳܐܗ ܣܰܠܶܗ ܦܰܟ݂ܘܿܡ ܢܰܣܚܶܢܠܶܗ ܘܐܶܡܰܪ ܗܘ ܘܗܿܘܩܳܐ ܠܟ݂ܘ ܠܰܝܢܚ̈ܩܳܐܒ ܘ

ⁱ Normally second word.

7. ܐܢ ܢܗܘܢ ܣܝܡ ܚܦܘܡܙܢܩܘܣ ܢܘܟܡ ܣܝܡ ܚܠܩܡ ܐ/ܝܠ ܟܡ

ܣܘܕܝܗ ܀ 8. ܚܕܙܐ ܘܡܝܣܢܐ ܚܕܝ ܐܢܐ ܟܢܠܚܝܩܢ ܀ 9. ܓܚܡ

ܣܝܡ ܚܦܚܚܩܗܐܗ ܘܡܦܢܠ ܘܐܙܡܣܗܠܐܗ ܀ 10. ܘܐܠܐ ܟܡܢܩ ܡܚܗܘܗܢ

ܘܐܟܕ ܘܚܚܩܗܐܗ ܘܡܦܢܠ ܚܚܢܩܢ ܀ 11. ܗܟܡ ܐܟܡܣܗܢ

ܘܚܟܡ ܐܡܚܩܣܚܠ ܘܣܕܗܢ ܗܠܠ ܐܡܚܩܣܚܠܐܗ ܘܚܚܩܡܠܐ ܀ 12. ܐܡܠ

ܚܚܐ ܓܡܠ ܚܣܩܗ ܘܚܚܕܘܐ ܀ 13. ܡܡܗ ܕܩܢܐ ܩܝܟܣܗܢ ܟܠܠ

ܐܡܚܗܚܝܠܐܗ ܘܩܡܚܠܠ ܀ 14. ܠܐ ܐܕܝܡ ܚܚܙܢ ܚܡܚܗܢ ܘܢܩܐܢܐ ܀

15. ܐܠܐ ܐܚܠܚܩܢ ܗܡܡܚܩܣܡ ܐܝܠܐܢ ܚܚܚܚܢܟܝ ܚܐܡܚܚܣܗܢ

ܘܚܚܚܙܚܚܣܗ ܀

Translate into Syriac:

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

§13. IRREGULAR NOUNS

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

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[1] See § 13.

		Construct	Suffixed forms	Plural	Suffixed forms
father	ܐܰܒ	wanting	ܐܰܒ, ܐܰܒܘܟ, ܐܰܒܘܗ &c.	(i) ܐܰܒܳܗܶܐ (ii) ܐܰܒܳܗܳܬ	... &c.
brother	ܐܰܚ	,,	ܐܰܚ, ܐܰܚܘܟ, ܐܰܚܘܗ &c.	ܐܰܚܶܐ	... ,,
father-in-law	ܚܡܐ	,,	ܚܡܐ, ...	...	... ,,
mother	ܐܶܡ	ܐܶܡ	ܐܶܡܝ, ܐܶܡܟ &c.	...	... ,,
sister	ܚܳܬ	wanting	ܚܳܬ, ...	...	... ,,
other, m.	ܐ̱ܚܪܺܢ	...	ܐ̱ܚܪܺܢ, ...	...	... ,,
,, f.	ܐ̱ܚܪܺܬ (Abs. ...)	...	...	...	
woman	ܐܰܢ̱ܬ (or ...)	ܐܰܢ̱ܬ	...	...	...
handmaid	ܐܰܡ̱ܬ	wanting	...	...	...
son	ܒܰܪ (Abs. ...)	ܒܪ	...	ܒ̈ܢܰܝ (Abs.) (Const.)	...
daughter	ܒܰܪ̱ܬ	ܒܰܪ̱ܬ	...	...	... &c.
house	ܒܰܝܬ (Abs. ...)	ܒܶܝܬ	...	ܒ̈ܳܬܶܐ (Abs.)	... &c.
city, village (f.)	ܩܪܺܝܬ	ܩܪܺܝܬ and ...	...	... (Const.)	... &c. (also, less often, ... &c.)

meaning			
hand (f.)			&c.
breast	wanting		&c.
year (f.)		wanting	&c.
kind, species (Persian word)			
heaven	(always plural in form: &c.)		
water	(Abs. , Const. , suffixes (i) , (ii))		&c.
goat			
likeness	= 'price'		

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

A large number of Syriac nouns are irregular in the formation of the plural, having the singular indicated by a masculine form, and the plural by a feminine form or vice versa. Such nouns are ܢܰܦܫܳܐ = soul or self, pl. ܢܰܦܫܳܬܳܐ, ܡܶܠܬܳܐ = word, pl. ܡܶܠܶܐ. Some nouns take either a masculine or a feminine form in the plural, ܪܽܘܚܳܐ = spirit. These nouns are mostly feminine in gender, whatever their form may be, but there are some masculine nouns of this type, e.g. ܐܰܒܳܐ = father, has two plurals with different meanings, ܐܰܒܳܗܶܐ = natural fathers, parents, ܐܰܒܳܗܳܬܳܐ = spiritual fathers.

The following nouns are also noteworthy:

ܐܢܳܫ used by itself to mean 'one' (French '*on*'): abs. ܐܢܳܫ or ܢܳܫ;
  pl. ܐܢܳܫܝܢ, ܢܳܫܝܢ. The pl. does not occur in the emphatic state. Const. pl. ܐܢܳܫܰܝ, with suffixes ܐܢܳܫܰܝܗܘܢ.

  With ܒܰܪ it is used to mean 'man', 'mankind' and makes the following forms: ܒܰܪ ܐܢܳܫ or ܒܰܪ ܢܳܫܳܐ; and in the plural: ܒܢܰܝ ܐܢܳܫܳܐ or ܒܢܰܝܢܳܫܳܐ.

ܡܳܪܳܐ 'master', 'lord', has the form ܡܳܪܝܳܐ when used for God or Christ: const. ܡܳܪܶܐ. Three plural forms are in use: (i) ܡܳܪ̈ܰܝ, (ii) ܡܳܪ̈ܶܐ (rare), (iii) ܡܳܪ̈ܰܘܳܬܳܐ.

ܛܰܠܝܳܐ 'young'. Adjective used as a substantive. Abs. ܛܠܶܐ, fem. ܛܠܺܝܬܳܐ. Two plurals are in use: (i) = servants, ܛܠܳܝ̈ܶܐ, ܛܠܳܝ̈ܝܢ, ܛܠܳܝ̈ܶܝܢ; (ii) = children, boys, ܛܠܳܝ̈ܶܐ, ܛܠܳܝ̈ܝܢ, fem. ܛܠܳܝ̈ܳܬܳܐ.

ܪܰܒܳܐ 'great'. Adjective used also as a substantive. There are three forms of plural: (i) as adj. ܪܰܘܪ̈ܒܝܢ; (ii) as substantive meaning 'great ones' ܪܰܘܪ̈ܒܳܢܶܐ; and (iii) as substantive meaning 'teachers' ܪ̈ܰܒܳܢܶܐ.

Rules of Syntax

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

ܪܰܒ ܗܘ ܬܰܘܪܳܐ ܡܶܢ ܐܶܡܪܳܐ = the ox is larger than the lamb.

ܪܳܚܶܝܠ ܗ̇ܘܬ ܫܰܦܝܪܳܐ ܛܳܒ ܡܶܢ ܚܳܬ݂ܳܗ̇ = Rachel (was) more beautiful than her sister.

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

(*a*) the use of the preposition ܒ or ܡܶܢ after an adjective, e.g.

ܙܥܽܘܪܳܐ ܒܡܰܠܟ̈ܶܐ = the smallest king,

ܥܰܬܝܪ ܐܰܢ̱ܬ ܡܶܢ ܟܽܠ ܒܢ̈ܰܝܢܳܫܳܐ = thou art the richest of men;

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

ܒܨܝܪ ܟܽܠ ܐ̱ܢܳܫ̈ܝܢ = the meanest of men;

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

ܪܺܝܫ ܐ̱ܙܰܝ̈ܟܳܐ = the most innocent *or* very innocent,

ܪܺܝܫ ܚܰܕܘܰܬ݂ܝ = my chief joy;

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

ܐܰܠܳܗ ܐܰ̈ܠܳܗܶܐ = God of gods, the supreme God.

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

(*a*) by ܗ̇ܘ ܕ (m.), ܗ̇ܝ ܕ (f.), ܗܳܢܽܘܢ ܕ (m. pl.);

(*b*) by ܐܰܝܢܳܐ ܕ (m.), ܐܰܝܕܳܐ ܕ (f.), ܐܰܝܠܶܝܢ ܕ (pl.).

Vocabulary

ܡܺܝܬܰܬ݂ = she has died.	ܢܣܰܒ = took.
ܢܶܥܡܰܪ = let us dwell, he will dwell.	ܚܳܙܶܝܢ = seeing (m. pl.).
	ܙܽܘܥ = fear (imper. m. s.).
ܢܥܰܕܪܰܢ = he may or (will) help us.	ܙܕܶܚܠܘ = they feared.
	ܐܰܚܶܒ = love (imper. m. s.).
ܬܶܒ = sit (imper. m. s.).	ܗܳܪܟܳܐ = here.

ܐ̄ܝܣܪܐܝܠ = Israel. ܗܦܘܟܝ = return (imper. f. s.).

ܣܓܝ = many (adj.). ܢܦܘܩ = let us go out.

(emph. state = ܢܫܪܐ ܢܫܪ = eagle.

fem. pl. ܢܫܖ̈ܬܐ)

Exercise 8

Translate into English:

1. ܐܚ ܐܚ ܟܝ݂ܬܒ݂ ܗ ܘܐܝܣܪܐܝܠ ܠܝ ٠   2. ܐܚܬܡ ܢܫܪܐ
ܘܗܘ ܦܘܩܡܠ ܗܘ ܘܚܠܚܦܐ ٠   3. ܢܘܒܬܣܡ ܠܐܣܦ ܘܣܟܐܩ ܗܣ
ܟܚܩܡ ٠   4. ܐܢܟܣܡ ܘܐܗܗ ܣܡܬܣܡ ܚܒܬ ܐܦܣܦܐܠ ܐܢܩ ٠
5. ܢܘܚܡ ܚܩܬܠܐ ܘܠܚܒܡ ܐܡܕܦܠܗܘܦ̈ܢ ٠   6. ܘܐܚܕ ܠܓܚܦܗ
ܘܩܣܟܐܠ ܚܢܐܒܘ ٠   7. ܢܦܩܘܡ ܦܡ ܗܘܙܘܐ ܘܬܚܚܕ ܚܔܚܐܡ ܐܣܬܡ ٠
8. ܒܦܒܬ ܗܚܕܦܐ ܐܪܐܠܐ ܐܣܬܐܠ ٠   9. ܟܢܟ ܟܡ ܐܚܩܢ ܐܣܬܡܢܐ
ܘܠܟܢܦܢ ٠   10. ܦܡ ܩܒ ܐܚܣ ܘܡܩܡ ܐܢܩ ܐܝܒܣ ܘܐܬܣܩܐܒܣ ٠
11. ܦܡ ܐܢܩ ܗܟܡ ܘܢܠܐܡ ܒܝܠܡ ܚܡܩܟܬ ܡܚܕܠܐ ٠   12. ܗܟܡ
ܢܦܠܐ ܐܡܕܘܒܐܠ ܘܗܕܚܘܟܐܠ ܐܟܐܣܘܡ ٠   13. ܗܕܚܘܐ ܘܡܚܕܚܘܟܐܠ
ܐܟܐܘܝܘܦܢ ܐܚܘܘܐ ܘܐܡܕܘܒܐܠ ܘܟܚܘܝܘܦܢ ٠   14. ܘܫܟܗ ܐܚܕܦܬܚܦܢ ܚܠܬ
ܒܚܒܐ ٠   15. ܣܟܐܒ ܡܝܚܢܐ ܐܪܐܒ ܗܡ ܚܒܝܐ ܬܦܐ ܬܦܐ ٠

Translate into Syriac:

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

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

V. THE VERB

§ 14. MODES OF INFLEXION

IN all Semitic languages, verbs are inflected to indicate

(*a*) Conjugation.   (*d*) Number.

(*b*) Tense.   (*e*) Person.

(*c*) Gender.

(*a*) Conjugation

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

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

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

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

1. The simple form of the verb, without any modification.

2. The passive of the simple form.

3. The intensive form, produced by internal modification.

4. The passive of the intensive form.

5. The extensive form produced by prefixing the letter ܐ, vocalized with pthāḥā.

6. The passive of the extensive form.

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

1. Peʻal or Qṭal.	4. Ethpaʻal or Ethqaṭal.
2. Ethpeʻel or Ethqṭel.	5. Aphʻel or Aqṭel.
3. Paʻel or Qaṭel.	6. Ettaphʻal or Ettaqṭal.

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

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

	ACTIVE	PASSIVE
Simple	ܩܛܠ	ܐܬܩܛܠ
Intensive	ܩܛܠ	ܐܬܩܛܠ
Extensive	ܐܩܛܠ	ܐܬܩܛܠ [1]

(b) The Tenses

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

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

(c) Gender

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

(d) Number

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

(e) Person

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

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[1] Also written ܐܬܬܩܛܠ and pronounced ettaqtal. (The 'ālaph of the aphel has been drawn into the taw of the passive formation and has resulted in a hard, doubled letter.)

[2] See § 16.

§ 15. The Perfect

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

	SINGULAR	PLURAL
3rd Masculine	—	ܘܿܢ , ܘ
3rd Feminine	ܰܬ	ܶܝܢ , ܝ
2nd Masculine	ܬ	ܘܿܢ
2nd Feminine	ܬܝ	ܶܝܢ
1st Common	ܶܬ	ܢ

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

	SINGULAR		PLURAL	
3rd Masc.	ܕܚܠ	ܩܛܠ	ܕܚܠܘ ܩܛܠܘ / ܕܚܠܘܢ ܩܛܠܘܢ	
3rd Fem.	ܕܚܠܬ ܩܛܠܬ		ܕܚܠܝ ܩܛܠܝ / ܕܚܠܝܢ ܩܛܠܝܢ	
2nd Masc.	ܕܚܠܬ ܩܛܠܬ		ܕܚܠܬܘܢ ܩܛܠܬܘܢ	
2nd Fem.	ܕܚܠܬܝ ܩܛܠܬܝ		ܕܚܠܬܝܢ ܩܛܠܬܝܢ	
1st Com.	ܕܚܠܬ ܩܛܠܬ		ܕܚܠܢ ܩܛܠܢ	

The pronoun ܚܢܢ is frequently added in a contracted form to the 1st person plural, ܩܛܠܢܢ, ܕܚܠܢܢ.

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

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

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

    1. The Aorist   He killed.

    2. The Present Perfect   He has killed.

    3. The Pluperfect   He had killed.

    4. The Future Perfect   He will have killed.

Rule of Syntax

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

    ܕܠܐ ܫܠܝܛ = what is not lawful.

    ܕܠܐ ܡܢܝܢ = without number.

Vocabulary

ܢܒܪ = lead.		ܩܒܠ = receive.	
ܢܦܠ = fall.		ܡܠܦܢܐ = teacher.	
ܩܛܠ = kill.		ܟܢܫܐ = crowd.	
ܪܓܡ = stone (verb).		ܫܕܪ = sent.	
ܢܛܪ = keep.		ܫܡܥ = hear.	
ܥܒܕ = do, make.		ܟܬܒ = write.	
ܥܒܪ = transgress.		ܣܗܕ = witness.	
ܛܘܪܐ = mountain.		ܪܡ = high.	
ܛܠܝܘܬܐ = youth(fulness).		ܫܠܝܛ = lawful.	
ܩܠܐ = voice.		ܡܝܬܐ = dead.	
ܟܕ = when.		ܐܘܪܫܠܡ = Jerusalem.	

Exercise 9

Translate into English:

١. ܘܡܝ ܐܡܪ ܠܕܘܟܠܡ ܆ ܘܒܕ ܟܠܐܟܩܡܝܘܬܩܘܒ ܟܠܗܘܐܐ ܘܐܗܕܐ ܀

٢. ܗܘ ܘܡܝ ܐܡܪ ܟܗ ܆ ܐܡܪ ܟܕܗ ܆ ܗܕܟܦܢܠܐ ܇ ܗܘܟܣܡ ܩܠܕܗܘܢ ܬܗܢܐ ܗܡ ܠܟܕܢܐܒ ܀

٣. ܗܩܗܕܟܐܢ ܘܐܒܟܐܣ ܕܠܗܡܗܘܗܐ ܘܚܕܒ ܘܩܡ ܘܐܠ ܗܟܝܡ ܀

٤. ܘܐܗܙܗ ܟܗ ܚܝܩܐ ܆ ܗܩܗܕܡ ܗܡ ܢܗܡܘܗܐ ܘܗܕܟܬܗܐܠ ܆ ܘܗܩܦܢܠܐ ܘܒ ܟܟܟܟܡ ܀

٥. ܚܐܓܒ ܠܚܕܩܢ ܐܚܘܐ ܩܢܗܠܐ ܕܗܩܗܕܟܕܐܢ ܠܗܗܘ ܘܐܠܟܐܗܘܒ ܒܘܕܐ ܗܡ ܚܙܡܝܒܠܐ ܀

٦. ܘܡܝ ܫܡܗܬܟܠ ܠܕܦܟܕܗ ܬܒܠܟܠܐ ܠܕܗܐ ܩܝܟܗܘܒ ܐܣܘ ܩܡܟܐܠ ܀

٧. ܟܚܕܐܠ ܚܡܣ ܠܐ ܚܕܙ ܆ ܐܢܠܐܒܐܗ ܘܡ ܟܚܕܒܐ ܟܠܐ ܩܗܗܡܘܢܠܐ ܀

٨. ܗܟܣܢܠܡ ܡܗܘܘ ܠܟܕܗܘܒ ܘܐܗܕ ܗܢܗ ܘܐܗܕܒܐ ܘܟܟܐܘܣ ܐܠܐܠ ܆ ܩܗܠܠܐ ܘܗܡ ܗܕܟܬܗܐܗ ܣܠܡ ܠܩܡܓ ܀

٩. ܚܕܙܐܐܢ ܩܗܗܡܘܢܠܐ ܘܗܡܟܚܕܐܢ ܗܕܟܬܚܩܢ ܀

١٠. ܠܟܙܢܝ ܩܗܗܡܘܢܠܐ ܘܣܩܓ ܣܢܠܡ ܘܣܩܓ ܣܢܠܡ ܗܡ ܗܕܟܦܠܣ ܀

١١. ܐܡܪܐ ܘܗܩܗܕܗ ܚܝܩܐ ܡܬܟܗ ܘܗܕܟܦܢܠܐ ܀

١٢. ܗܘܗܝ ܠܟܝܗܩܗܕܡ ܣܩܒ ܚܡܣ ܗܕܟܦܢܠܐ ܗܠܠ ܗܡ ܗܩܢܠܐ ܀

١٣. ܗܗܩܗܕܟܬ ܢܩܐ ܗܠܠ ܘܗܕܟܕܘܐ ܘܐܗܕܣ ܘܚܕܩܢ ܣܢܠܡ ܩܗܗܡܢܝ ܗܕܟܕܒܐ ܀

١٤. ܢܦܟܟܐܢ ܗܡ ܠܟܚܩܗܐܠܐ ܩܗܠܠܐ ܘܚܕܙܐܐܢ ܟܠܐ ܢܗܡܗܘܗܐ ܀

١٥. ܐܠ ܒܬܟܠܒ ܬܗܢܐܒ ܚܡܣ ܩܝܟܟܣ ܀

١٦. ܐܗܩܡܟܡ ܐܗܩܡܟܡ ܗܡܟܟܕܣ ܗܡܟܟܡ ܢܟܙܢܠܐ ܗܝܟܨܗܕܣ ܠܐܣܟܡ ܘܗܕܝܚܣܡ ܠܕܗܐܒܨ ܀

Translate into Syriac:

1. The teacher said to the crowd, I have kept the law of Moses and have not transgressed it.   2. The woman did that which is not lawful.   3. We heard the commands of the Fathers and did them.   4. The priests received the law upon the mountain. 5. We bore witness that you wrote the commandments.   6. And the judge said to the woman, You have heard the law and have transgressed it.   7. The woman heard the voice which said,

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

§ 16. The Imperfect

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

	SINGULAR	PLURAL
3rd Masc.	.....ܢ	ܢ.....ܘܿܢ
3rd Fem.	.....ܬ (ܢ.....ܬ)	ܢ.......ܢ̈
2nd Masc.	.....ܬ	ܬ.....ܘܿܢ
2nd Fem.	ܬ...ܝ̈ܢ	ܬ.....ܢ̈
1st Com.	.....ܐ	.....ܢ

In those parts which have no afformative a vowel appears. In
the case of verbs whose Perfect has ⸍ the vowel is normally ȧ,
e.g. ܩܛܠ, ܢܩܛܘܿܠ. Sometimes a ˚ is found, but in the strong
verb the only instances of this are ܥܒܕ = do, make, ܢܥܒܕ, and
ܙܒܢ = buy, ܢܙܒܢ.

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

	In ܲ	In ܿ	In ܸ
Singular			
3rd Masc.	ܢܩܛܘܿܠ	ܢܚܕܸܒ	ܢܶܡܚܠ
3rd Fem.	ܬܩܛܘܿܠ	ܬܚܕܸܒ	ܬܶܡܚܠ
	(ܬܩܛܘܿܠܝܢ)	(ܬܚܕܒܝܢ)	(ܬܡܚܠܝܢ)
2nd Masc.	ܬܩܛܘܿܠ	ܬܚܕܸܒ	ܬܶܡܚܠ
2nd Fem.	ܬܩܛܠܝܢ	ܬܚܕܒܝܢ	ܬܡܚܠܝܢ
1st Com.	ܐܩܛܘܿܠ	ܐܚܕܸܒ	ܐܶܡܚܠ
Plural			
3rd Masc.	ܢܩܛܠܘܼܢ	ܢܚܕܒܘܼܢ	ܢܡܚܠܘܼܢ
3rd Fem.	ܢܩܛܠܢ	ܢܚܕܒܢ	ܢܡܚܠܢ
2nd Masc.	ܬܩܛܠܘܼܢ	ܬܚܕܒܘܼܢ	ܬܡܚܠܘܼܢ
2nd Fem.	ܬܩܛܠܢ	ܬܚܕܒܢ	ܬܡܚܠܢ
1st Com.	ܢܩܛܘܿܠ	ܢܚܕܸܒ	ܢܶܡܚܠ

The Imperative

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

	In ܲ	In ܿ	In ܸ
Singular Masc.	ܩܛܘܿܠ	ܚܕܸܒ	ܡܚܠ
Singular Fem.	ܩܛܘܿܠܝ	ܚܕܒܝ	ܡܚܠܝ
Plural Masc.	ܩܛܘܿܠܘ	ܚܕܒܘ	ܡܚܠܘ
	ܩܛܠܘܼܢ	ܚܕܒܘܼܢ	ܡܚܠܘܼܢ
Plural Fem.	ܩܛܘܿܠܝ	ܚܕܒܝ	ܡܚܠܝ
	ܩܛܘܿܠܝܢ	ܚܕܒܝܢ	ܡܚܠܝܢ

Participles

These are two in number:

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

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

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

ܡܟܺܝܟ = ܡܰܟܺܝܟ = humble (adj.).

ܡܓܺܝܣ = ܡܓܺܝܣ = spread under (ptpl.).

Infinitive

All Infinitives have the preformative ܡ. That of the Pe'al is ܡܶܩܛܰܠ. The preposition ܠ is frequently prefixed to the Infinitive.

Composite Tenses

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

	SINGULAR	PLURAL
3rd Masc.	ܗܘܳܐ	ܗܘܰܘ
3rd Fem.	ܗܘܳܬ݂	ܗܘܰܝ̈

2nd Masc.	ܐܘܗ ܣ	ܢܘܗ ܣ
2nd Fem.	ܐܘܗ ܣ	ܢܝܬ ܗ
1st Com.	ܐܘܗ ܣ	ܢ ܗ

Thus the composite tenses are formed as follows:

(*a*) Present: Participle+personal pronoun

ܩܛܠ ܐܢܐ = I am killing.

(*b*) Continuous Past: Participle+Perfect of ܗܘܐ.

ܩܛܠ ܗܘܐ = he was killing.

(*c*) Pluperfect: Perfect+Perfect of ܗܘܐ.

ܩܛܠ ܗܘܐ = he had killed.

(*d*) Frequentative past: Imperfect+Perfect of ܗܘܐ

ܢܩܛܘܠ ܗܘܐ = he would (used to) kill.

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

Rules of Syntax

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

(ii) Purpose is expressed by

(*a*) ܕ with the Imperfect;

(*b*) ܠ with the Infinitive Construct.

Vocabulary

ܛܥܡ = taste.

ܥܪܩ = flee.

(§ 29) ܚܙܐ = see.

ܫܒܩ = loose, dismiss, allow, forgive.

ܪܘܓܙܐ = anger.

ܛܠܝܐ = child (§ 13).

ܨܦܪܐ = morning.

ܬܡܢ = there.

ܩܐܡ = standing.

ܢܟܒܫ = conquer.   (f.) ܥܢܳܢܐ = cloud.

ܡܰܘܬܐ = death.   ܩܪܒ * = draw near.

ܚܒܝܒ = beloved.   ܡܶܕܶܡ = something.

ܦܐܪܐ = fruit.   ܡܰܢܘ =) ܡܰܢ = who.

ܥܕܰܡܐ ܠ = until.   ܨܶܗܝܘܢ = Zion.

* Makes its imperfect in ܩ‸. There are four other verbs whose perfect has ‸ and imperfect ‸ܩ: ܣܓܕ = worship, ܫܬܩ = be silent, ܢܚܬ = descend, ܢܬܒ = be meagre.

Exercise 10

Translate into English:

١. ܐܝܟ ܕܩܐܡ ܐܒܐ ܘܠܐ ܢܗܦܟ ܡܘܬܐ ܘܐܡܪܘܢ ܡܚܕܬܐ ܘܡܩܕܫܐ ٠

٢. ܗܘܘܐ ܗܠܐ ܗܡ ܥܢܢܐ ܘܐܡܪ: ܗܢܘ ܓܢܒ ܚܒܝܒܐ ܘܣܡܟܗ ܠܗ ٠

٣. ܐܗܟܡ ܢܨܒܝ ܐܢܐ ܚܦܢ ܠܟܬ ܘܠܐ ܐܚܪܢ ܚܢܦܘܬܗܘܐ ٠

٤. ܠܐ ܒܐܪܣܝܡ ܓܒܐ ܨܗܝܘܢ ܬܗܠܠܐ ܘܐܒܐܪ ܡܚܬܒܣ ܗܘܗ ܬܚܠܦܘܗ ܬܚܕܡܝܟܬܣ ٠

٥. ܘܐܡܪ: ܕܗܘܗ ܡܢܗ ܘܐܡܪ ܚܒܝܢ ܠܩܚܕܐܡ ܗܡ ܕܘܗܐ ܘܐܒܐ: ܚܒܝܗ ܓܐܘܐ ܘܐܘܣܡܟܐܒܐ ٠

٦. ܠܐ ܡܟܡܝ ܚܝܓܕܐ ܘܢܡܚܘܗ ܠܐܒܢܝܗܘܐ ٠

٧. ܘܐܡܪ ܕܟܐܡܬ ܕܟܩܣܝܘܬܗܘܐ ܡܓܘܡܗ ܠܟܬܝܐ ܘܢܡܕܚܘܢ ܚܢܦܐܒ ܘܐܘܐܣܟܡ ܚܡܕ ܘܐܒܘ ܗܟܡ ܐܢܗ ܐܟܒܡܝܗ ܡܚܕܬܗܒܐ ܘܡܩܕܐ ٠

٨. ܢܡ ܩܘܡ ܗܘܐ ܐܗܕܐ ܠܢܦܚܕ ܡܚܕܚܐ ٠

٩. ܘܡܩܚܬܟܒ ܘܩܡܒܓ ܠܗܦܠܐ ܘܐܡܪ ٠

١٠. ܗܘܡ ܢܚܬܡ ܘܢܡܕܚܘܗ ܩܠܠ ܡܶܕܶܡ ܘܢܘܪܐ ܐܝܟ ܢܓܐܗܗܘܐ ܚܒܓܠܐܓܕܐ ٠

١١. ܘܐܡܪ ܓܒ. ܗܘܡ ܢܘܪܐ ܐܝܟ ܗ: ܘܐܡܪܢܐ ܠܩܡܚܬܟܘܐ ܡܩܚܕܐ ٠

١٢. ܬܚܕܚܘܗ ܡܚܚܕܐ ܚܬܚܕܐܒܚܓܕܗܘܘܢ ܘܢܘܪܐ ܐܢܐ ܚܢܢܠܐ ܓܡܩܚܕܐ ٠

١٣. ܡܓܚܘܗ ܗܢܒܝܣܟܡ ܢܩܬܘܗܘܢ ܚܒܡܘܕܐ ܘܢܡܩܚܟܡ ܡܚܚܕܗܘ ܘܡܚܚܕܐ ٠

١٤. ܬܚܓܘܪܘܐ ܠܘܓܐ ܬܚܚܝ ܣܝܢܡ ܟܡ ܐܒܘ ܘܡܓܚܡܢܝ ܚܚܕܚܒܚܓܬܡ ٠ ܘܠܐ ܢܘܡܣܠܐ ܢܡ ܢܡܕܗܘܗܒ ܚܩܗܘܡܐܠܐ ٠

Translate into Syriac:

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

§ 17. The Ethpe'el

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

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

ܫܠܡ = be complete, Ethpe'el ܐܫܬܠܡ, not ܐܬܫܠܡ

ܣܡܟ = support,   Ethpe'el ܐܣܬܡܟ, not ܐܬܣܡܟ

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

ܙܩܕ = crucify, Ethpe'el ܐܙܕܩܒ/ⁿ (not ܐܬܙܩܒ/ⁿ, or even ܐܬܙܩܒ/ⁿ).

ܙܒܢ = buy, Ethpe'el ܐܙܕܒܢ/ⁿ (not ܐܬܙܒܢ/ⁿ, or even ܐܬܙܒܢ/ⁿ).

Perfect

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

	SINGULAR	PLURAL
3rd Masc.	ܐܬܩܛܠ/ⁿ	ܐܬܩܛܠܘ/ⁿ ܐܬܩܛܠ,ⁿ
3rd Fem.	ܐܬܩܛܠܬ/ⁿ	ܐܬܩܛܠܝ/ⁿ ܐܬܩܛܠܝܢ/ⁿ
2nd Masc.	ܐܬܩܛܠܬ/ⁿ	ܐܬܩܛܠܬܘܢ/ⁿ
2nd Fem.	ܐܬܩܛܠܬܝ/ⁿ	ܐܬܩܛܠܬܝܢ/ⁿ
1st Com.	ܐܬܩܛܠܬ/ⁿ	ܐܬܩܛܠܢ/ⁿ

Imperfect

The Imperfect is as follows:

	SINGULAR	PLURAL
3rd Masc.	ܢܬܩܛܠ/ⁿ	ܢܬܩܛܠܘܢ,
3rd Fem.	ܬܬܩܛܠ (ܬܬܩܛܠܝ)	ܢܬܩܛܠܢ
2nd Masc.	ܬܬܩܛܠ	ܬܬܩܛܠܘܢ,
2nd Fem.	ܬܬܩܛܠܝܢ	ܬܬܩܛܠܢ
1st Com.	ܐܬܩܛܠ/ⁿ	ܢܬܩܛܠ

Imperative

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

Thus:

Sing. Masc.	ܐܬܩܛܠܘ	or	ܐܬܩܛܠܘ
Sing. Fem.	ܐܬܩܛܠܝ		ܐܬܩܛܠܝ
Plur. Masc.	ܐܬܩܛܠܘ		ܐܬܩܛܠܘ
	ܐܬܩܛܠܝܢ		ܐܬܩܛܠܝܢ
Plur. Fem.	ܐܬܩܛܠܝܢ		ܐܬܩܛܠܝܢ
	ܐܬܩܛܠܝܢ		ܐܬܩܛܠܝܢ

Infinitive

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

Participle

All Participles except the Pe'al have a preformative ܡ, so that of the Ethpe'el is ܡܬܩܛܠ, fem. ܡܬܩܛܠܐ.

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

Vocabulary

ܪܕܦ = persecute.

ܣܠܩ = go up.

ܐܕܢܐ = time.

ܕܘܟܬܐ = place.

ܢܣܝ = torture, Ethpe., be tempted.

ܩܲܪܩܲܦ݂ܬܐ = skull.　　　　ܦ݂ܬܚ = open.

ܩܪܐ = call, read.　　　　ܗܵܝܕܷܝܢ = then.

ܡܸܚܕܐ = immediately.　　(f.) ܡܸܠܚܐ = salt.

ܥܡܲܕ = be baptized.　　　ܡܲܠܲܚ = season with salt.

ܡܸܨܡܲܨ = able.　　　　　ܣܒܲܪ = think, reckon,

ܒܪܐ = create.　　　　　　　　　account.

ܩܲܕܝܫܘܬܐ = holiness.　　ܓܘܕܵܦ݂ܐ = blasphemy.

ܣܵܛܵܢܐ = Satan.　　　　ܒܝܫܐ = evildoers.

ܩܲܕܡܵܝܐ = first (adv.)　　(f.) ܥܲܝܢܐ = eye.

ܣܲܟ݂ܠܘܬܐ = sin.　　　　ܣܲܡܝܐ = blind.

(ܗܘ + ܗܘ =) ܗܘܝܘ = he is.　　ܡܛܠ = for the sake of.

Exercise 11

Translate into English:

١. ²ܐܚܕ ܚܡܫܐ ... ... ܚܕܘܗܝ ܘܓܕܗ ܘܐܢܲܥ ... ... ² ·

٢. ܗܵܝܕܷܝܢ ... ... ·　٣. ... ... ·

... ... ·

٤. ... ... ·

٥. ... ... ·　٦. ... ... ·

٧. ... ... ·

٨. ... ... ·

٩. ... ... ·

١٠. ... ... ·

١١. ... ... ·

١٢. ... ... ·

ܩܐܡܿܕ ܐܠܦܓܠܫܬܝ ܘܩܣܝܐ ܣܐܠ ܒܝܟ ܩܢܿܡ ❖   13. ܐܠ ܩܬܡܨܐ ܐܢܐ

ܠܩܒܠܐܘܕܿܗ ܚܡܿܪܚܢܐ ❖   14. ܐܪܠܬܚܓܠܡ ܩܬܓܕܚܠܡ ܘܝܚܐܘܘܐ

ܐܚܬܝܠܡ ܘܩܢܠܝܟ ܗܘܙܐ ܠܐܡܿܢܟܠܡ ❖   15. ܩܒܠܐܘܚܬܢܠܡ ܗܡ ܘܘܗܢܒܠܐ

ܠܝܿܘܗܢܒܠܐ ❖   16. ܐܠܐܘܚܢܐ ܩܚܠܚܒܠܐ ܚܒܠܡ ܩܚܕܝܚܐ ❖

Translate into Syriac:

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

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

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

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

Perfect

	SINGULAR	PLURAL
3rd Masc.	ܩܰܛܶܠ	ܩܰܛܶܠܘ / ܩܰܛܶܠܝ̈
„ Fem.	ܩܰܛܠܰܬ	ܩܰܛܶܠ / ܩܰܛܶܠܝ̈
2nd Masc.	ܩܰܛܶܠܬ	ܩܰܛܶܠܬܘܢ
„ Fem.	ܩܰܛܶܠܬܝ	ܩܰܛܶܠܬܝܢ
1st Com.	ܩܰܛܠܶܬ	ܩܰܛܶܠܢ

Imperfect

	SINGULAR	PLURAL
3rd Masc.	ܢܩܰܛܶܠ	ܢܩܰܛܠܘܢ
„ Fem.	ܬܩܰܛܶܠ (ܢܩܰܛܠܢ)	ܢܩܰܛܠܢ
2nd Masc.	ܬܩܰܛܶܠ	ܬܩܰܛܠܘܢ
„ Fem.	ܬܩܰܛܠܝܢ	ܬܩܰܛܠܢ
1st Com.	ܐܩܰܛܶܠ	ܢܩܰܛܶܠ

Imperative

Sing. Masc.	ܩܰܛܶܠ
Sing. Fem.	ܩܰܛܶܠܝ
Plur. Masc.	ܩܰܛܶܠܘ / ܩܰܛܶܠܝ̈

Plur. Fem. { ܡܰܩܛܶܠ
ܡܰܩܛܠܝܢ

Participles

Active   ܡܡܰܩܛܰܠ

Passive   ܡܡܰܩܛܰܠ

Infinitive

ܡܡܰܩܛܳܠܘ

ETHPA'AL

Perfect

	SINGULAR	PLURAL
3rd Masc.	ܐܷܬܩܰܛܰܠ	{ ܐܷܬܩܰܛܰܠܘ ܐܷܬܩܰܛܰܠܝ,
„ Fem.	ܐܷܬܩܰܛܠܰܬ	{ ܐܷܬܩܰܛܶܠ ܐܷܬܩܰܛܶܠܝܢ
2nd Masc.	ܐܷܬܩܰܛܰܠܬ	ܐܷܬܩܰܛܰܠܬܘܢ,
„ Fem.	ܐܷܬܩܰܛܰܠܬܝ	ܐܷܬܩܰܛܰܠܬܷܝܢ
1st Com.	ܐܷܬܩܰܛܠܷܬ	ܐܷܬܩܰܛܶܠܢ

Imperfect

3rd Masc.	ܢܷܬܩܰܛܰܠ	ܢܷܬܩܰܛܠܘܢ,
„ Fem.	ܬܷܬܩܰܛܰܠ (ܬܷܬܩܰܛܠܢ)	ܢܷܬܩܰܛܠܳܢ
2nd Masc.	ܬܷܬܩܰܛܰܠ	ܬܷܬܩܰܛܠܘܢ,
„ Fem.	ܬܷܬܩܰܛܠܝܢ	ܬܷܬܩܰܛܠܳܢ
1st Com.	ܐܷܬܩܰܛܰܠ	ܢܷܬܩܰܛܰܠ

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

Sing. Masc.	؟ؤَمَ؟ؤ	؟ؤَمَ؟ؤ
Sing. Fem.	؟ؤَمَ؟ت	؟ؤَمَ؟ت
Plur. Masc.	؟ؤَمَ؟ه / ؟ؤَمَ؟ئ،	؟ؤَمَ؟ه / ؟ؤَمَ؟ئ،
Plur. Fem.	؟ؤَمَ؟ت / ؟ؤَمَ؟تم	؟ؤَمَ؟ت / ؟ؤَمَ؟تم

Participle   ؤَمَ؟ؤ

Infinitive   ؤَمَؤت

Vocabulary

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

ؤَثَ؟ = *receive.	؛ثَ = break.
ؤَثؤ * = serve.	؟ئَشَ؟ = fortify oneself.
؟ئَؤ = gather together (f.) (*trans.*)	؟ةؤؤ* = path, way.
؛زَؤ = *bless.	ؤؤؤ * = expound.
؟تَؤ = *beat.	ؤؤم = be first.
ؤَؤؤ = *complete.	ؤؤم = anticipate, overtake.
ؤؤؤ = divide.	ؤَةؤؤؤ = fetters.
ؤؤؤ = *offer up; Ethpa., be brought near.	ؤؤؤ = break.
	ؤؤؤ = peace.
؟ؤؤ؛ = sing (praise).	ؤؤؤؤ = *speak.

ܐܣܬܟܠ = understand.   ܐܠܐ = but.

ܠܫܢܐ = tongue, language.   ܫܫܠܬܐ = chain.

ܐܒܪܗܡ = Abraham.   ܟܒܫ = subdue.

ܐܡܪܘ = tell (imper. m. pl.).   ܐܫܟܚ = be able.

ܟܠ ܐܡܬܝ ܕ = whenever.   ܫܪܪ* = strengthen.

ܐܦ = also.   ܢܦܩ = go out.

(f.) ܪܘܚܐ = spirit.   (m.) ܚܕ = one.

(f.) ܚܕܐ = one.

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

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

Exercise 12

Translate into English:

١. ܐܝܬ. ܟܠ ܐܢܫ ܚܕܝܦ ܠܐܡܛܪ ܚܣܝܢܘܐ. ܡܚܘܡܗ ܟܕܘ ؞

٢. ܘܚܙܗ ܘܐܢܫ ܒܩܡ ܗܡ ܡܛܠܢܐ ܠܐ ܘܠܡܫܐܡܗ ܐܠܐ ܘܪܡܩܡܗ ؞

٣. ܠܐܡܛܒ ܚܘܫܠܐ ܫܘܠܐ ܩܡܩܣܢ ܘܗ ܟܚܠܬ ܐܢܫܐ ܘܠܐܡܕܘܢ ؞

٤. ܟܠ ܐܡܟܒ ܘܚܡܘܠܩܕܐ ܘܚܩܬܡܟܟܐ ܚܐܘܩܕܡ ܘܘܐ: ܩܬܡܟܟܐ ܠܐܐܓܬܒ ܗܬܢܗ ܘܡܗܘܠܩܕܐ ܘܡܗܘܩܕܐ ܩܗܡ ܘܠܐ ܐܡܛܣ ܐܢܫܐ ܠܚܩܒܓܚܡ ܟܕܘ ؞

٥. ܘܐܠܩܠܡܗ ܡܚܝܣܢܐ ܚܕܐܠܗ ܘܐܡܕܘܗ ܟܕܘ ܟܠ ܗܠ ܘܚܕܟܝܘܗ ؞   6. ܠܐ ܡܩܚܕܝܠܡ ܗܡ ܠܒܝܩܦܐ ܠܚܡܐ ܘܚܕܟܒܐ ܫܘܠܐ ܘܐܝܠܐܗ ܠܐ ܡܩܡܢܠܐܗ ܠܚܩܕܦܠܡ ؞   7. ܗܘܠܐ ܠܐܡܣܦܝ ܚܡܝܛܒܐ ܘܐܡܕܘ ܚܩܚܕܟܐ ܘܠ ܠܐ

٨. ܠܐܚܚܕܗܡ ܟܝ ܡܛܢܬܟܟܐ ܘܐܚܣ: ܠܐ ܐܡܩܗܡ ܟܘܘ ؞   8. ܠܐܐܚܬܝ

ܡܬܡܟܟܠܐ ܘܣܠܝܡܐ ܢܬܩܝ ܩܕܝܫ ܘܡܕܐ ܬܚܢܦ °ܠܝܠܡ ܀ 9. ܠܐ ܡܨܝܢܚܢܐ
ܕܢܐ ܟܥܠܘ. ܘܠܐ ܡܨܝܢܚܢܐ °ܠܝܟ ܚܕܡܟܟ ܀ 10. ܘܐܩܦܝܢܡܟ °ܘܦܝܢܐ
ܘܡܬܒ ܟܢܝܟ ܗܕܟܕܐ ܚܕܡܚܠܐ: ܘܐܟܢ ܚܕܡ ܕܘܢܠܐ. °ܠܐܚܬܪܣ ܟܢܝܟܢ.
ܩܕܝܫ ܘܢܟܬܝܡ ܚܩܦܘܡܢܪܠܐ ܘܠܐܩܬܟܡ ܠܢܚܬܟܠܐ ܗܡ ܠܡܢܗ ܘܟܢܘܗܦܠܐ ܀
11. ܘܚܟܝ ܗܘܠܐ ܘܠܢܩܠܟܡ ܗܘ ܘܠܐܟܢ ܢܟܢܠܐ ܀ 12. ܘܡܩܚܢܠܡ ܗܟܒܪ
ܘܠܐܡܬܝܢܟܡ ܠܬܝܡ ܩܕܝܫ ܘܡܕܐ ܡܚܢܠܡ ܣܝܠܡ ܘܢܩܝܠܚܕܟܡ ܗܟܟܬܒܪ ܀
13. °ܠܐܦܝܟܝܡ ܚܡܠܬܢܘܦܘܢ ܘܘܚܢܒ ܠܢܡܐ ܘܠܐ ܬܡܝܢܚܢܟܗ ܡܝ ܚܢܡܒ ܀
14. ܡܢܝܝ ܠܢܠܐ ܗܡ ܣܚܢܦ ܀ 15. ܘܠܐܘܘܚܢܠܐ °ܠܝܢܐܠܗ ܘܡܚܚܟܕܐ ܗܡ
ܘܘܢܡܐ ܟܣܡܝܐ ܘܠܐܪܘܒ ܟܠܚܢܡܐ ܀

Translate into Syriac:

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

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

APH'EL

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

The paradigm is as follows:

Perfect

	SINGULAR	PLURAL
3rd Masc.	ܐܘܟܠ	ܐܘܟܠܘ / ܐܘܟܠܝܢ
„ Fem.	ܐܘܟܠܬ	ܐܘܟܠܝ / ܐܘܟܠܝܢ
2nd Masc.	ܐܘܟܠܬ	ܐܘܟܠܬܘܢ
„ Fem.	ܐܘܟܠܬܝ	ܐܘܟܠܬܝܢ
1st Com.	ܐܘܟܠܬ	ܐܘܟܠܢ

Imperfect

3rd Masc.	ܢܘܟܠ	ܢܘܟܠܘܢ
„ Fem.	ܬܘܟܠ (ܐܘܟܠ)	ܬܘܟܠܢ
2nd Masc.	ܬܘܟܠ	ܬܘܟܠܘܢ
„ Fem.	ܬܘܟܠܝܢ	ܬܘܟܠܢ
1st Com.	ܐܘܟܠ	ܢܘܟܠ

Imperative

Sing. Masc.	ܐܘܟܠ	
Sing. Fem.	ܐܘܟܠܝ	
Plur. Masc.	ܐܘܟܠܘ	ܐܘܟܠܘܢ
Plur. Fem.	ܐܘܟܠܝܢ	ܐܘܟܠܝܢ

Participles

Active	ܡܬ݂ܩܰܛܰܠ
Passive	ܡܬ݂ܩܰܛܰܠ

Infinitive   ܡܬ݂ܩܰܛܳܠܽܘ

ETTAPH'AL

Perfect

	SINGULAR	PLURAL
3rd Masc.	ܐܶܬ݁ܩܰܛܰܠ [1]	ܐܶܬ݁ܩܰܛܰܠܘ ܐܶܬ݁ܩܰܛܰܠܘܢ
,, Fem.	ܐܶܬ݁ܩܰܛܠܰܬ݂	ܐܶܬ݁ܩܰܛܰܠ ܐܶܬ݁ܩܰܛܶܠܝܢ
2nd Masc.	ܐܶܬ݁ܩܰܛܰܠܬ݁	ܐܶܬ݁ܩܰܛܰܠܬ݁ܘܢ
,, Fem.	ܐܶܬ݁ܩܰܛܰܠܬ݁ܝ	ܐܶܬ݁ܩܰܛܰܠܬ݁ܶܝܢ
1st Com.	ܐܶܬ݁ܩܰܛܠܶܬ݂	ܐܶܬ݁ܩܰܛܰܠܢ

Imperfect

	SINGULAR	PLURAL
3rd Masc.	ܢܶܬ݁ܩܰܛܰܠ	ܢܶܬ݁ܩܰܛܠܽܘܢ
,, Fem.	ܬ݁ܶܬ݁ܩܰܛܰܠ * (ܬ݁ܶܬ݁ܩܰܛܰܠ)*	ܢܶܬ݁ܩܰܛܠܳܢ
2nd Masc.	*ܬ݁ܶܬ݁ܩܰܛܰܠ	*ܬ݁ܶܬ݁ܩܰܛܠܽܘܢ
,, Fem.	*ܬ݁ܶܬ݁ܩܰܛܠܺܝܢ	*ܬ݁ܶܬ݁ܩܰܛܠܳܢ
1st Com.	ܐܶܬ݁ܩܰܛܰܠ	ܢܶܬ݁ܩܰܛܰܠ

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

[1] Also written ܐܶܬ݁ܩܛܶܠ and pronounced *ettaqtal*.

Imperative

Sing. Masc.	ܐܰܠܺܐܡܰܓ݂ܕܶܠ	
Sing. Fem.	ܐܰܠܺܐܡܰܓ݂ܕܰܠ	
Plur. Masc.	ܐܰܠܺܐܡܰܓ݂ܕܰܠܘ	ܐܰܠܺܐܡܰܓ݂ܕܰܠܶܝܢ
Plur. Fem.	ܐܰܠܺܐܡܰܓ݂ܕܰܠ	ܐܰܠܺܐܡܰܓ݂ܕܬܶܝܢ

Participle   ܐܰܠܡܰܓ݂ܕܠܳܐ

Infinitive   ܐܰܠܡܰܓ݂ܕܳܠܽܘ

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

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

ܐ݂ܰܫܰܥܒܶܕ, ܫܰܥܒܶܕ = enslave.

ܐ݂ܰܫܰܡܠܺܝ, ܫܰܡܠܺܝ = complete.

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

ܐ݂ܰܣܰܪܗܶܒ, ܣܰܪܗܶܒ = hasten.

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

ܐ݂ܰܥܒܶܕ, ܥܰܒܶܕ = enslave.

(d) Paulel and Ethpaulal, e.g.

ܐ݂ܰܓܘܪܪ, ܓܘܪܪ = chew the cud.

(e) Palpel and Ethpalpal, e.g.

ܐ݂ܰܙܺܝܥ, ܐܰܙܺܝܥ = shake.

ܐ݂ܰܓܪܓܶܪ, ܓܪܓܶܪ = drag.

ܐ݂ܰܪܡܪܶܡ, ܪܰܡܪܶܡ = raise up.

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

ܐ݂ܰܣܟܰܠܬܶܡ, (ܣܟܰܠܬܶܡ) = dream.

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

ܡܣܝܒܪ، ܣܝܒܪ(ܐ)ܢ = maintain.

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

ܢܘܟܪܝ، ܢܘܟܪܝ(ܐ)ܢ = estrange.

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

Verbs transitive in the Pe'al often take two objects in the Aph'el: ܐܢܬ ܢܥܒܪܗ ܠܢܗܪܐ = You will cross the river, ܐܢܬ ܢܥܒܪܗ ܟܠ ܠܢ ܠܢܗܪܐ = You will cause us to cross the river.

Vocabulary

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

ܐ(ܟܣܝ) = *clothe.		ܐ(ܩܡܝܢ = truly.
ܠܒܘܫܐ = clothing.		ܦܪܨܘܦܐ = face.
ܕܟܝ = purify.		ܟܣܦܐ = silver.
ܥܒܪ = cross over.		ܐ(ܡܠܟ)ܢ = *make king.
ܐ(ܛܝܒ)ܢ = establish, make ready.		ܨܠܡܐ = image.
ܢܗܪܐ = river.		ܐ(ܥܡܕ)ܢ = *baptize.
ܐ(ܡܠܡ)ܢ = *betray, deliver.		ܢܗܪ = shine.
ܐ(ܠܘܛ)ܢ = curse		ܠܡܦܐܕܐ = torch.
ܛܘܠܠܐ = pollution.		ܫܟܠܦ = change.
ܫܠܝܡܘܢ = Solomon.		ܨܠܝܒܐ = cross.
ܩܒܪܐ = tomb.		ܗܝܡܢ[1] = believe.
ܩܡܝ = arose (f. pl.).		ܫܡܫܐ = sun.
ܐܝܟܢܐ = how.		ܕܒܚܐ = sacrifice.

[1] From the root ܐܡܢ: it is conjugated like an Aph'el.

Exercise 13

Translate into English:

‏1. ܗܿܘܿ ܕܠܐ ܓܕܫܡܐ ܗܘ̣ ܚܬܡܠܐ܀ 2. ܘܐܡܬܟܒܘ ܟܡܬܝܡܬܢ܇
‏3. ܠܐܠܡܪܝ̈ܗܝ ܟܠܐ ܕܠܐ ܡܗ̈ܝܠ ܣܟܝܕ ܘܩܡܝ ܐܟܘ̈ܘ ܘܘܣ܀
‏4. ܠܐܩܝ ܡܚܬܚܐ ܕܚܕܚܐ ܡܝܕܪܐ ܗܿܡ ܠܡܕܐܗܡܐܠ ܚ̈ܝܒܘܗ ܘܘܓܚܠ܀
‏5. ܡܿܗܡܘܘܡܠܝ ܘܡܿܬܬܡܠܐ ܘܘܣ ܡܿܕܟܒܠܐ ܘܠܡܗ̈ܝ ܟܕܗ ܕܠܐ ܟܚܕܠܐ܀
‏6. ܘܐܡܕܙ ܕܓܿܘܬܢܠܐ ܘܒܠܐܚܕ̈ܙܘ܇ ܟܚܕܠܐ ܗܘ̈ܠܐ ܚ̈ܠܘܘܐܠ܀ ܘܐܡܕܙ ܒܓܢܠܐ܀
‏7. ܠܐ ܡܗܘ̈ܡܥܬܝ ܠܝܠܐ̈ܢ ܢܚܡܝ ܚܕܓܘ̈ܝ܀ 8. ܢܠܐܡܕ̈ܙܘ ܡܥܕܘ
‏ܩܕܘܠ̈ܝ ܘܐܝܕ ܠܐܩܡܝܕ ܡܥܡܢܠܐ ܘܐܘ̈ܟܕܠܐ܀ 9. ܠܩܡ̈ܝ ܠܩܡܝ ܠܐܗܕܢܠܐ
‏ܕܓܦܘ̈܇ ܘܢܠܐܡܡܥܟܡ ܬܙ̣ ܠܐܢܦ̈ܠܐ ܕ̈ܐܬܝܒ ܟܘܓܠܠܐ ܘܢܠܐܡܠ̈ܝ܀
‏10. ܘܐܡܥ̈ܢܝܣܟܒ ܡܝܡܿܟܣ̈ܘܘ܇ ܘܒܢܗܙ ܩܢܙ̈ܘܿܩܘ ܠܐܒܘ ܫܡܥܚܠܐ܀ 11. ܗܿܘܿ ܕܚܬܡ
‏ܟܡ ܐܘܿܡܡܘ̈ܠܐܠ ܘܒܥܡ̈ܕܘܬ ܢܩܦܘܠ̈ܟܝ ܟܡܥ̈ܡܥܘ܀ 12. ܠܐ ܡܘ̈ܙܠ ܠܐܝܕ̈ܝ
‏ܕܚܕ̈ܠܐ ܡܿܗܡܘܘܡܿܡ ܗܿܘܟܡ ܚ̈ܠܟܢܘ܀ 13. ܘܼܢܡܿܬ̈ܡ ܠܐܣܬܿܡ ܠܐܩܡܝ ܘܐܡܕܙ ܘܐܠܢܠܐ
‏ܠܐ ܗܿܡ ܣܒܓܬܿܗܘܘܣ܀ 14. ܘܼܢܡܿܬ̈ܡ ܡܥܡ̈ܬ ܩ̈ܟܕܗܡ ܕܝ̈ܗܘܟܟܒܠܐ
‏ܗܘ̈ܐܠܐܩܣܬ ܟܡܗ̈ܩܦܿ̈ܝܡܿܣܿܡ܀ 15. ܢܡ̈ܣܕܝܒܦܿܘ ܡܥܕ̈ܘܘ̈܇ ܩ̈ܝܕ̈ܘܘ̇ ܠܐܡ̈ܟܡ
‏ܘ̈ܚܕܡܿ̈ܡܢܠܐ ܠܐܢܹ̈ܘ܀

Translate into Syriac:

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

trimmed (established) their lamps. 13. We have been betrayed and shall be slain. 14. I am not able to deliver this book to you. 15. Make me king and you will cause evil to pass away from you.

§ 20. OBJECTIVE PRONOMINAL SUFFIXES

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

	SINGULAR	PLURAL
1st Com.	ܲܢܝ	ܲܢ
2nd Masc.	ܟ	ܟܘܿܢ
„ Fem.	ܟܝ	ܟܝܢ
3rd Masc.	ܗ, ܝܗܝ, ܝܘܗܝ, ܝܘܗܝ [1]	—
„ Fem.	ܗ̇	—

These suffixes are attached only to the Perfect, the Imperfect, and the Imperative. The Participle and the Infinitive[2] take the suffixes attached to the noun, Infinitives ending in ܘ being treated as feminine nouns of the type of ܪܚܡ.

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

ܗ	after a consonant.
ܝܗܝ	after ū.
ܝܘܗܝ	after ā.
ܝܘܗܝ	after ī and ē.

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

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

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

The suffixes are attached to the Peʿal of the regular verb as follows:

Attached to the Perfect

	3rd SING. MASC.	3rd SING. FEM.	2nd SING. MASC.
1st Com. Sing.	*(Syriac)*	*(Syriac)*	*(Syriac)*
2nd Masc. „	*(Syriac)*	*(Syriac)*	—
2nd Fem. „	*(Syriac)*	*(Syriac)*	—
3rd Masc. „	*(Syriac)*	*(Syriac)*	*(Syriac)*
3rd Fem. „	*(Syriac)*	*(Syriac)*	*(Syriac)*
1st Com. Plur.	*(Syriac)*	*(Syriac)*	*(Syriac)*
2nd Masc. „	*(Syriac)*	*(Syriac)*	—
2nd Fem. „	*(Syriac)*	*(Syriac)*	—

	2nd SING. FEM.	1st SING.	3rd PLUR. MASC.
1st Com. Sing.	*(Syriac)*	—	*(Syriac)* [1]
2nd Masc. „	—	*(Syriac)*	*(Syriac)*
2nd Fem. „	—	*(Syriac)*	*(Syriac)*
3rd Sing. Masc.	*(Syriac)*	*(Syriac)*	*(Syriac)*

[1] An alternative form inserts the syllable ܢـ after the ـܬ, e.g. ـܢ *(Syriac)*, *(Syriac)*, &c.

	2nd SING. FEM.	1st SING.	3rd PLUR. MASC.
3rd Sing. Fem.	ܡܲܟ݂ܬܵܡܸܢ	ܡܲܟ݂ܬܵܒܹܢ	ܡܲܟ݂ܟ݂ܘܢ
1st Com. Plur.	ܡܲܟ݂ܬܵܡ	—	ܡܲܟ݂ܟ݂ܘܢ
2nd Masc. ,,	—	ܡܲܟ݂ܬܵܝܟ݂ܘܢ	ܡܲܟ݂ܟ݂ܘܢ
2nd Fem. ,,	—	ܡܲܟ݂ܬܵܝܟ݂ܝܢ	ܡܲܟ݂ܟ݂ܘܟ݂ܝܢ

	3rd PLUR. FEM.	2nd PLUR. MASC.	2nd PLUR. FEM.
1st Com. Sing.	[1] ܩܲܛ݂ܠܬܸܢ	ܡܲܟ݂ܬܵܟ݂ܘܢܸܢ	ܩܲܛ݂ܠܵܝܡܸܢ
2nd Masc. ,,	ܩܲܛ݂ܠܬܘ	—	—
2nd Fem. ,,	(ܩܲܛ݂ܠܬܸܢ)	—	—
3rd Masc. ,,	ܩܲܛ݂ܠܬܘܢ	ܡܲܟ݂ܬܵܟ݂ܘܢܘܢ	ܩܲܛ݂ܠܵܝܡܘܢ
3rd Fem. ,,	ܩܲܛ݂ܠܬܸܢ	ܡܲܟ݂ܬܵܟ݂ܘܢܸܢ	ܩܲܛ݂ܠܵܝܡܸܢ
1st Com. Plur.	ܩܲܛ݂ܠܬܸܡ	ܡܲܟ݂ܬܵܟ݂ܘܢܲܢ	ܩܲܛ݂ܠܵܝܡܲܢ
2nd Masc. ,,	(ܩܲܛ݂ܠܬܝܟ݂ܘܢ)	—	—
2nd Fem. ,,	(ܩܲܛ݂ܠܬܝܟ݂ܝܢ)	—	—

	1st PLUR.
1st Com. Sing.	—
2nd Masc. ,,	ܡܲܟ݂ܬܠܵܢ
2nd Fem. ,,	ܡܲܟ݂ܬܠܸܢ
3rd Masc. ,,	ܡܲܟ݂ܬܠܘܢ
3rd Fem. ,,	ܡܲܟ݂ܬܠܸܢ
1st Com. Plur.	—
2nd Masc. ,,	ܡܲܟ݂ܬܠܘܟ݂ܘܢ
2nd Fem. ,,	ܡܲܟ݂ܬܠܘܟ݂ܝܢ

[1] An alternative form runs ܡܲܟ݂ܬܠܬܸܢ, ܡܲܟ݂ܬܠܬܘ, &c.

Attached to the Imperfect

	3rd SING. MASC.	[1]2nd SING. MASC.	2nd SING. FEM.
1st Sing. Com.	ܬܶܡܠܟܳܟ	ܐܶܡܠܟܳܟ	ܐܶܡܠܝܟܠܝ
2nd ,, Masc.	ܬܶܡܠܟܽܘ	—	—
2nd ,, Fem.	ܬܶܡܠܟܝ	—	—
3rd ,, Masc.	ܬܶܡܠܝܟܽܘܗܝ / ܬܶܡܠܟܗ	ܐܶܡܠܝܟܽܘܗܝ / ܐܶܡܠܟܗ	ܐܶܡܠܝܟܠܝܘܗܝ / ܐܶܡܠܝܟܠܗ
3rd ,, Fem.	ܬܶܡܠܝܟܗ	ܐܶܡܠܝܟܗ	ܐܶܡܠܝܟܠܗ
1st Plur. Com.	ܬܶܡܠܟܢ	ܐܶܡܠܟܢ	(ܐܶܡܠܝܟܠܢ)
2nd ,, Masc.	ܬܶܡܠܟܽܘܢܟܽܘܢ	—	—
2nd ,, Fem.	ܬܶܡܠܟܽܘܢܟܶܝܢ	—	—

	3rd PLUR. MASC.	3rd PLUR. FEM.
1st Com. Sing.	ܬܶܡܠܟܽܘܢܠܝ	ܬܶܩܠܟܽܢܠܝ
2nd Masc. ,,	ܬܶܡܠܟܽܘܢܽܘ	ܬܶܩܠܟܽܢܽܘ
2nd Fem. ,,	ܬܶܡܠܟܽܘܢܝ	ܬܶܩܠܟܢܝ
3rd Masc. ,,	ܬܶܡܠܟܽܘܢܠܝܘܗܝ / ܬܶܡܠܟܽܘܢܠܗ	ܬܶܩܠܟܽܢܠܝܘܗܝ / ܬܶܩܠܟܽܢܠܗ
3rd Fem. ,,	ܬܶܡܠܟܽܘܢܠܗ	ܬܶܩܠܟܢܠܗ
1st Com. Plur.	ܬܶܡܠܟܽܘܢܠܢ	ܬܶܩܠܟܽܢܠܢ
2nd Masc. ,,	ܬܶܡܠܟܽܘܢܟܽܘܢ	(ܬܶܩܠܟܢܽܘܟܽܘܢ)
2nd Fem. ,,	ܬܶܡܠܟܽܘܢܟܶܝܢ	(ܬܶܩܠܟܢܽܘܟܶܝܢ)

[1] An alternative form of the 2nd sing. masc. resembles the Imperative, thus: ܐܶܡܠܦܳܟܠܝ, ܐܶܡܠܦܳܟܽܘܗܝ, ܐܶܡܠܦܳܟܗ, ܐܶܡܠܦܳܟܢ. This form is chiefly used in prohibitions.

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

Attached to the Imperative

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

	MASC. SING.	FEM. SING.	MASC. PLUR. 1st FORM
1st Sing. Com.	ܡܶܠܳܟ݂ܰܣܠܝ	ܡܶܠܳܟ݂ܝܣܠܝ	ܡܶܠܳܟ݂ܘܣ [1]
3rd „ Masc.	ܡܶܠܳܟ݂ܰܣܘܗܝ	ܡܶܠܳܟ݂ܝܣܘܗܝ	ܡܶܠܳܟ݂ܘܗܝ
3rd „ Fem.	ܡܶܠܳܟ݂ܰܣܳܗ	ܡܶܠܳܟ݂ܝܣܳܗ	ܡܶܠܳܟ݂ܘܳܗ
1st Plur. Com.	ܡܶܠܳܟ݂ܰܢ	ܡܶܠܳܟ݂ܝܢ	ܡܶܠܳܟ݂ܘܢ

	MASC. PLUR. 2nd FORM	FEM. PLUR. 1st FORM	FEM. PLUR. 2nd FORM
1st Com. Sing.	ܡܶܠܳܟ݂ܘܢܳܣܠܝ	(ܩܶܠܳܟ݂ܰܣܠܝ)	ܩܶܠܳܟ݂ܰܣܠܝ
3rd Mas. „	ܡܶܠܳܟ݂ܘܢܳܣܘܗܝ	ܩܶܠܳܟ݂ܰܣܘܗܝ	ܩܶܠܳܟ݂ܰܣܘܗܝ
3rd Fem. „	ܡܶܠܳܟ݂ܘܢܳܗ	(ܩܶܠܳܟ݂ܰܗ)	ܩܶܠܳܟ݂ܰܣܳܗ
1st Com. Plur.	ܡܶܠܳܟ݂ܘܢܰܢ	[*] (ܩܶܠܳܟ݂ܰܢ)	ܩܶܠܳܟ݂ܰܣܠܢ

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

Attached to the Infinitive

	PE'AL	PA'EL
1st Sing.	ܡܶܡܠܰܟ݂ܰܣܠܝ	ܡܡܰܠܳܟ݂ܘܐܝܠܝ
2nd Sing. Masc.	ܡܶܡܠܰܟ݂ܳܟ݂	ܡܡܰܠܳܟ݂ܘܐܝܟ݂

[1] Forms like ܡܶܠܳܟ݂ܰܣܘ are also found.

2nd Sing. Fem.	ܩܛܠܬܟܝ	ܩܛܠܬܟܝܢ
3rd Sing. Masc.	ܩܛܠܬܗ ܩܛܠܬܝܘܗܝ ¹	ܩܛܠܬܗܝ ܩܛܠܬܝܘܗܝܢ ¹
3rd Sing. Fem.	ܩܛܠܬܗ ܩܛܠܬܝܗ ¹	&c.
1st Plur.	ܩܛܠܬܢ	
2nd Plur. Masc.	ܩܛܠܬܟܘܢ	
3rd Plur. Masc.	ܩܛܠܬܗܘܢ ܐܢܘܢ ܩܛܠܬܐܢܘܢ ¹	

Rule of Syntax

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

Vocabulary

ܦܠܚ = till, cultivate.	ܡܠܟ ܕ = rule over
ܫܕܪ = send.	ܡܝܬ = he died.
ܣܒܠ = Pa'el, destroy.	ܝܡܐ = sea.
ܚܣܡ = Pa'el, give pleasure to.	ܟܝܪ̈ܠܐ = Church.
ܚܨܕ = reap.	ܩܕܡܝܐ = first.
ܐܣܪ = seize.	ܬܪܝܢܐ = second.
ܡܟܫ = honour.	ܩܘܪܒܢܐ = offering, sacrifice.
ܥܡܪ = dwell in.	ܢܘܪܐ = fire.
ܙܩܦ = lift up, crucify.	ܥܕܝܢ = Eden.

¹ These forms are less commonly found.

ܣܰܩܶܠ = stir up.　　　　　ܝܺܗܘܽܕܳܝܶܐ = Jews.

ܩܪܶܒ = Pe., draw near;　　ܪܗܘܽܡܳܝܶܐ = Romans.

Aph., fight.　　　　　　ܣܥܰܪ = do.

Exercise 14

Translate into English:

1. ܗܳܘܟܰܢ ܠܟܶܢ ܐܢܬܘܢ ܘܡܶܫܡܰܥ ܚܶܢܶܝ ܘܐܒܕܫܡܘܣ ܀ 2. ܘܐܡܰܪ

ܒܨܶܠ ܗܘܳܝܢ ܡܶܩܢܶܐ ܠܐܝܟܐ ܘܡܶܡܟܘܗ ܘܡܟܗܝܶܗ ܚܢܝܐܢ ܢܶܗܘܐ ܢܡܪܐ ܗܘܕܦܣܟܶܠ

ܘܡܶܩܢܝܠ ܀ 3. ܘܩܢܬܢܐ ܘܐܢܡܐ ܘܝܗܘܕܝܐ ܒܶܝ ܡܶܩܢܕܗ ܘܚܝܢܣܐ ܗܘ :

ܐܣܝܘܗܘ ܘܡܶܢܐܘܗܘ ܠܗܐ ܚܶܘܢܠ ܐܘܚܐ ܀ 4. ܟܢܰܟ ܗܕܚܬܦܠܐ

ܐܘܡܶܠܓܶܝ ܃ ܬܐܝܠ ܐܐܡܕܗܕܗ ܗܕܟܘܐ ܚܬܘܗܘܡܟܢܐ ܀ 5. ܘܐܡܰܪ ܟܕܗ

ܐܢܠܐ ܃ ܡܗܝܶܗ ܚܪܟܗܕܐ ܘܠܐ ܐܣܬܟܘ ܚܢܬܘܐܠ ܀ 6. ܘܗܘܟܡ ܘܡܶܩܢܬ

ܐܩܗܘܠܐܠ. ܘܡܶܩܘܩܡ ܟܬܠܢܘܶܡ ܘܢܡܪܚܶܝ ܠܟܒܝܐܠ ܗܬܗܘܐܠܡ ܐܢܬܝ

ܘܢܡܚܕܶܝ ܩܘܩܒܢܠ ܘܚܠܢܚܶܗܡܐ ܀ 7. ܘܐܡܰܪ ܗܘ ܠܐ ܡܣܢܓܝܠ ܐܢܠ

ܚܢܒܗܡܣ ܃ ܐܢ ܐܘܡ ܐܝܢܟ ܠܐ ܐܐܡܚܟܝܣܗ. ܗܗܘܐܠ ܐܐܐܠ ܗܡܣܚܟܠܚܗ ܀

8. ܗܢܠ ܘܩܶܡ ܣܥܟܢ. ܘܗܘܝܟܟܒܗܗ ܡܗܟܚܠܝ ܀ 9. ܐܢ ܝܚܡܣ ܣܟܒ

ܢܥܢܗܘܡܐ ܢܗܟܡ ܗܗܘܐܠ. ܢܶܡܚܟܘܢܝ ܐܚܘܠܐܠ ܟܶܡܩܢܠ ܘܩܠܗܘܢܝ

ܢܡܟܚܡܗܘܢܝ ܘܒܟܡܡܗܕܘܢܝ ܚܡܗܕܚܬܗܐܠ ܀ 10. ܗܢܢܡ ܐܐܡܠܩܗܗ ܠܕܘܢܝ

ܘܢܡܝܟܕܗܢܣܘܣ ܀ 11. ܘܐܡܰܪ ܟܕܘܢܝ ܐܢܠ ܢܗܡܚܕܘܣ ܐܝܢܠܢܝ

ܘܐܗܡܢܩܗܢܣܘܣ ܀ 12. ܬܠܐ ܗܡ ܘܢܡܟܝܗܚܕܒܢܝ ܢܗܡܣܩܡ ܘܡܗܘܐܓܢܠ

ܡܶܩܢܕܒ ܀ 13. ܐܡܶܚܗܡܒܢܝ ܗܐܣܢܓܝܠ ܡܪܬܢܟܒܝܒܢܝ ܚܢܬܗܘܐܠ ܀

14. ܐܢܠ ܗܝܘܡܟܢܠ ܢܡܗܕ ܐܝܢܟܐܠ ܘܩܣܒܟ ܘܢܡܣܓܢܗ ܐܢܠ ܘܒܐܠܩܡ ܠܐܝܢܟܐܠ ܀

15. ܐܡܕܐܠ ܚܕܒܢܝ ܚܚܦܣܪܝ ܗܬܘܡ ܘܠܐ ܒܟܣܢܟܗܢܝ ܀

Translate into Syriac:

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

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

§ 21. WEAK VERBS

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

(a) a Nun as first radical,

(b) one of the gutturals as last radical,[1]

(c) one of the vowel letters, Alaph, Waw, Yudh,

(d) a doubled or repeated second radical.

These are usually separated for convenience into the following
groups:

1. Pe Nun	ܢܦܩ
2. Lamadh guttural	ܫܡܥ
3. Pe Alaph	ܐܟܠ
4. Pe Yudh	ܝܬܒ

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

5. 'E Alaph   ܡܐܠ

6. 'E Waw   ܩܡ (ܩܘܡ)

7. Double 'E   ܓܪ (ܚܪܪ)

8. Lamadh Alaph and   ܢܕܐ,   ܒܝ
    Lamadh Yudh

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

§ 22. ܦ"ܢ VERBS

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

This occurs only in

(*a*) Impf. and Inf. Pe'al, except when the second radical is ܗ, e.g. ܢܣܒ; Impf. ܢܣܒ.

(*b*) Aph'el (throughout).

(*c*) Ettaph'al (throughout).

In the Imperative Pe'al the ܢ disappears altogether.

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

	SINGULAR	PLURAL
3rd Masc.	ܢܦܘܩ	ܢܦܩܘܢ
„ Fem.	ܢܦܘܩ, ܬܦܘܩ	ܢܦܩܢ

2nd Masc.	ܐܶܬܩܦܶܡ	ܐܶܬܩܦܶܢ
,, Fem.	ܐܶܬܩܦܶܝ	ܐܶܬܩܦܶܝ
1st Com.	ܐܶܬܩܦܶܡ	ܬܶܬܩܦܶܡ

Imperative

Sing. Masc.	ܩܦܶܡ
Sing. Fem.	ܩܦܶܣܝ
Plur. Masc.	ܩܦܶܡܘ
	ܩܦܶܡܝܢ
Plur. Fem.	ܩܦܶܝܢ
	ܩܦܶܝܬܶܝܢ

Infinitive

ܡܶܩܦܰܡ

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

Note. The verb ܣܠܶܩ (= rise) assimilates the ܣ as a ܦ"ܝ verb does the ܦ, e.g. Aph. ܐܰܣܶܩ = raise.

Vocabulary

ܢܫܰܦ = pour.

ܢܓܰܕ = draw (Impf. ܢܶܓܽܘܕ).

ܢܦܰܠ = fall (Impf. ܢܶܦܶܠ).

ܢܚܶܬ = go down (Impf. ܢܶܚܽܘܬ).

ܢܣܰܒ = take (Impf. ܢܶܣܰܒ).

ܝܗܒ = give (only used in the Impf. ܢܶܬܶܠ; for other tenses ܝܗܰܒ is used).

ܢܦܰܫ = blow, arouse.

ܢܩܶܦ = cling to.

ܐܰܙܪܰܥ = seed.

ܒܰܥܠܳܐ = husband.

ܦܩܰܕ = command.

ܚܰܝ = alive.

ܡܶܫܚܳܐ = oil.

ܕܚܶܠ = fear.

ܡܶܨܪܶܝܢ = Egypt.

Exercise 15

Translate into English:

1. ܩܡܬܘܢ ܠܟܒܫܐ ܘܬܠܝܬܘܢ ܠܢܦܩܬܗ ܗܘܠܐ ܬܚܬܘܢ ܠܕܘܬܡܙܢܬܘܢ ܘܡܬܡܐ ܀

2. ܢܦܩܝ ܠܘܚܐ ܗܡ ܠܬܒܝ ܐܚܝܢ : ܘܠܐ ܢܩܒܬ ܩܡܠܐ ܀

3. ܘܐܚܡܗ ܡܚܩܡܐ ܘܐܣܘܝܢ ܠܟܟܣܘܝܢ ܗܡ ܐܘܟܠܐ ܘܫܪܘܡ : ܘܐܚܝܢܕ ܐܢܦܝ ܓܠܘܟܠܐ ܘܐܚܕ ܘܘܐܠ ܢܟܢܠܐ ܚܟܣܐ ܘܐܠܝܟܣܗ ܠܚܕܢܗܡ ܗܟܠܘܬܟܕܗ ܀

4. ܠܐ ܩܡܦܣܬܣܝ ܣܝܠܝ ܠܩܡܟܗܡ ܗܡ ܡܬܡܝܢܐ ܗܢܦܝܠܐ ܗܢܦܝܠܐ ܘܚܟܕܡܕܟܬܬܡ ܀

5. ܐ ܘܡ ܣܝ ܘܘܗ ܚܕܟܢܕܗ ܡܩܡܝ ܘܘܗ ܘܐܝܢܟܝܠܐ ܠܐܡܗ ܟܘܗ ܀

6. ܘܐܚܕ ܡܗܢܡܐ ܚܟܢܬܢܠܐ ܘܐܣܒܬܢ ܩܡܣܠܐ ܩܡܣܠܐ ܟܠܐ ܩܡܟܘܗܢ ܘܐܣܬܢܩܢ ܘܐܠܝܢܬܢ ܀

7. ܐܘܝܠܐ ܘܣܟܝܒ ܚܟܢܬܢ ܘܐܠܝܢܬܢ ܩܘܡܢܟܢܬܐ ܀

8. ܘܬܡܦܟ ܠܐܟܢܗ ܘܐܡܕܝܠܐ ܟܕܗ ܘܠܐ ܠܡܚܩܒܣ ܠܩܡܟܗܡ ܀

9. ܐ ܘܡ ܐܘܘܩܗܝ ܐܝܟܝ ܩܢܠܐ ܐܢܗܡ ܚܕܟܒܠܣ ܀

10. ܘܐܦܟܗܡܣ ܘܘܡܣ ܘܐܡܓܝܗܢ ܟܠܐ ܩܢܠܐ ܚܩܡܢ ܀

Translate into Syriac:

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

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

§ 23. ܠ" GUTTURAL VERBS

These are verbs whose last radical is ܥ, ܚ, ܗ, or ܐ. In a few cases verbs ending in ܪ are similarly treated. Their peculiarities arise from the fact that these letters seem to have a preference for pthāḥā in place of other vowels, especially rbhāçā. This is chiefly noticeable when the guttural is final. There are a few cases in which ܠ" guttural verbs are affected, having pthāḥā for 'çāçā in the Imperfect.[1] ܠ" guttural verbs are affected as follows:

(a) In Pe'al:

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

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

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

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

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

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

PE'AL	Perfect	ܫܡܥ
	Imperfect	ܢܫܡܥ
	Imperative	ܫܡܥ
	Infinitive	ܡܫܡܥ
	Participle Active	ܫܡܥ
	,, Passive	ܫܡܝܥ

[1] e.g. ܛܚܢ, ܢܛܚܢ = grind; ܕܟܪ (or ܕܟܪ), ܢܕܟܪ = remember. Most ܠ" guttural verbs are like ܥܪܩ, ܢܥܪܩ = flee.

ETHPE'EL Perfect   ܐܶܬ݂ܡܰܐܟ݂ܰܠ

       Imperfect   ܢܶܬ݂ܡܰܐܟ݂ܰܠ

       Imperative   ܐܶܬ݂ܡܰܐܟ݂ܰܠ

       Infinitive   ܡܶܬ݂ܡܰܐܟ݂ܳܠܽܘ

       Participle   ܡܶܬ݂ܡܰܐܟ݂ܰܠ

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

    PA'EL   Perfect   ܕܰܒܰܪ

                Imperfect   ܢܕܰܒܰܪ

                Imperative   ܕܰܒܰܪ

                Infinitive   ܡܕܰܒܳܪܽܘ

                Participle Active   ܡܕܰܒܰܪ

                    ,,   Passive   ܡܕܰܒܰܪ

ETHPA'AL Perfect   ⎫

           Imperfect   ⎪

           Imperative ⎬   Regular.

           Infinitive   ⎪

           Participle   ⎭

APH'EL of ܡܣܰܡ = despise.

       Perfect   ܐܰܡܣܶܡ

       Imperfect   ܢܰܡܣܶܡ

       Imperative   ܐܰܡܣܶܡ

       Infinitive   ܡܰܡܣܳܡܽܘ

       Participle Active   ܡܰܡܣܶܡ

               ,,   Passive   ܡܰܡܣܰܡ

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

Vocabulary

ܐܕܟ‎ = Aph., record. ‏ܐܡܪ‎ = sing (praise).

ܫܠܡ‎ = be complete. ‏ܘܣ‎ = rise (as sun).

ܫܪܐ‎ = dwell. ‏ܬܡܗ‎ = wonder.

ܣܒܪ‎ = Pa., hope. ‏ܢܐܡܪܘܢ‎ = they will say.

ܝܕܥ‎ = know. ‏ܐܝܠܢܐ‎ = tree.

ܟܪܗ‎ = Ethpe., be ill, ‏ܚܝܘܬܐ‎ = animal.
    Aph., make ill. (f.) ‏ܐܦܐ‎ = face.

ܕܒܚ‎ = sacrifice. (f.) ‏ܚܩܠܐ‎ = field.

ܢܨܒ‎ = plant. ‏ܓܢܬܐ‎ = garden.

ܗܠܟ‎ = Pa., walk. ‏ܨܠܘܬܐ‎ = prayer.

ܨܕܐ‎ = be desolate. ‏ܠܒܐ‎ = heart.

ܙܕܩ‎ = Pa., justify, ‏ܡܥܕܪܢܐ‎ = helper.
    (Passive = Ethpa.). ‏ܐܕܡ‎ = Adam.

Exercise 16

Translate into Syriac:

1. ‏ܐܚܕ ܟܣܦܐ: ܣܓܕ̇ ܘܡܥܡܕ ܐܝܟ ܚܩܠܐ ܕܓܢܬܐ ⋄

2. ‏ܘܢܣ ܚܟܝ ܢܘܗܘܐ ܘܐܝܦܝ ܘܐܒܝܢ ܒܐܫܡܥܣܒܝܪ ⋄ 3. ܘܪܒ

4. ‏ܗܕܘܐ ܐܝܟܒܐ ܡܩܢܐ: ܘܐܠܝܚܡܝܢ ܩܐܙܡܘܢ ܘܐܫܟܒܐ ⋄ 4. ܡܬܚܡ

5. ‏ܕܘܬܠ ܚܘܣܠܐ ܘܐܘܚܣܡ ܐܝܟܡ ܐܣܘ ܘܩܦܡ ܘܘܐ ܢܥܬܘܗܐ ⋄ 5. ܐܘܟ̇

6. ‏ܥܝܣܢܐ ܕܗܐ ܘܘܠ ܐܘܪܐ ܘܐܡܗ ܬܟܘܗܢ ܚܩܬܟܓܗ ⋄ 6. ܘܩܡ ܐܚ̇

ܐܢܐ ܚܒܿܩ؛ ܘܐܣܪ؛ ‏ܐ‎(ܐܚܒܿܩ؛ ܘܠܐ ܐܦܟܣ؛ ܗܘܝܬ : ܗܘܠܐ ܘܠܐ ܬܚܟܡ؛ ܚܕ ܐܢܬ ؛ 7. ܘܚܟܝ ܟܠ ܡܢܬܐ܂ ܘܡܢܗܐ : ܘܠܐܘܡ ܠܐ ‏ܐ‎(ܚܐܦܣ ܡܟܢܘܢܐ ‏ܐ‎(ܚܕܐܢ ؛ 8. ܘܐܘܡܗ ܝܘܬܢܐ ܢܚܬܐܗܐ ܗܝ ܗܡܢܠܠ : ܘܐܚܢܗ ܚܩܕܚܘܐ ܘܢܡܩܕ ܚܩܕܟܐ ܘܪܗܗ ؛ 9. ܡܢܘ ܗܕܚܘܐ ܚܘܐ ‏ܐ‎(ܢܐ ܘܡܝܪܢܐ ܘܐܚܢ ܚܘܗ؛ ܘܢܡܚܩܘ، ܟܗ ܚܕܕܢܝܚܕܘܘܒ ܘܟܡܝܪܢܐ ؛ 10. ܢܒܠ ܐܢܐ ܘܟܝ ܐܡܚܕܘ ‏ܐ‎(ܢܒܠܠ ܗܟܝܘ ܢܝܡܣܠ ܚܝܚܘ ܗܐܠܝܙ ܚܕܢ ܗܝ ܦܠܠ ܬܡܚ ؛

Translate into Syriac:

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

§ 24. ‏ܐ‎"ܦ VERBS

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

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

(a) Pe'al

In the Perfect the initial ܐ always has ˀ, e.g. ܐܟܠ = eat.

In the Imperfect and Infinitive the first syllable is a long open one, and in verbs whose Imperfect has ا in the second syllable the first vowel is ˀ, in those with ˊ it is ˄. Thus ܢܐܟܘܠ = he will eat, but ܢܐܡܪ = he will say.

In the Imperative and the Participle Passive the vowel is ˊ, e.g. ܐܟܘܠ, ܐܡܝܪ, but if the second vowel is ˊ, the first becomes ˀ, e.g. ܐܡܪ.

(b) Ethpe'el

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

(c) Pa'el

In the Impf. and Inf. the ܐ surrenders its vowel to the preformative, e.g. ܐܠܨ = oppress, Impf. Pa. ܢܐܠܨ.

(d) Ethpa'al

The ܐ surrenders its vowel to the ܠ of the preformative, e.g. ܐܬܐܟܡ = be blackened.

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

(e) In the extensive forms, Aph'el, Ettaph'al, Shaph'el, and Eshtaph'al, a further change takes place, the ܐ being replaced by ܘ (in one case, that of ܐܬܐ = come, by ܬ), e.g. ܐܒܕ = perish, Aph. ܐܘܒܕ = destroy, Ettaph. ܐܬܬܘܒܕ = be destroyed; the root ܐܚܪ, only found verbally in Aph'el and Eshtaph'al = be behind, delay, Aph. ܐܘܚܪ, Esht. ܐܫܬܘܚܪ.

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

Pe'al Perfect

    3rd Sing. Masc.   ܐ̄ܟ݂ܰܠ —

      ,,   Fem.   ܐ̄ܟ݂ܠܰܬ

    2nd Sing. Masc.   ܐ̄ܟ݂ܰܠܬ

Imperfect

    3rd Sing. Masc.   ܢܐܟ݂ܘܿܠ   ܬܐܟ݂ܘܿܠ

    1st ,,   Com.   ܐ̄ܟ݂ܘܿܠ   ܐܟ݂ܘܿܠ

Imperative

    Sing. Masc.   ܐ̄ܟ݂ܘܿܠ   ܐܟ݂ܘܿܠ

Participle Active   ܐ̄ܟ݂ܶܠ

    ,,   Passive   ܐ̄ܟ݂ܝܠ

Infinitive   ܡܐܟ݂ܠ   ܡܐܟ݂ܰܠ

Ethpe'el Perfect

    3rd Sing. Masc.   ܐܬ݂ܬܐܟ݂ܶܠ

      ,,   Fem.   ܐܬ݂ܬܐܟ݂ܠܰܬ

Imperfect

    3rd Sing. Masc.   ܢܬ݂ܬܐܟ݂ܶܠ

    2nd ,,   Fem.   ܬܬ݂ܬܐܟ݂ܠܝܢ

    3rd Plur. Masc.   ܢܬ݂ܬܐܟ݂ܠܘܢ

Imperative

    Sing. Masc.   ¹ܐܬ݂ܬܐܟ݂ܶܠ

Infinitive   ܡܬ݂ܬܐܟ݂ܠܘ

Participle   (f. ܡܬ݂ܬܐܟ݂ܠܐ) ܡܬ݂ܬܐܟ݂ܶܠ

                  ¹ Also ܐܬ݂ܐܟ݂ܶܠ and ܐ̄ܬ݂ܟ݂ܶܠ².

Pa‘el Imperfect

3rd Sing. Masc.	ܢܰܠܶܟ	ܢܬ̇ܠܶܟ¹
1st ,, Com.	ܐܶܠܶܟ	ܐܬܠܶܟ
3rd Plur. Masc.	ܢܰܠܟܘܢ	ܢܬܠܟܘܢ
Infinitive	ܡܰܠܟܘ	ܡܬܠܟܘ
Participle Active	ܡܰܠܶܟ	ܡܬܠܟ

Ethpa‘al Perfect

3rd Sing. Masc.   ܐܬܠܰܟ

Aph‘el Perfect   ܐܘܒܶܟ

Ettaph‘al Perfect   ܐܬܬܘܒܶܟ

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

Imperfect Pe‘al	ܢܐܬܐ
Imperative Pe‘al	ܬܐ
Aph‘el	ܐܝܬܝ
Ettaph‘al	ܐܬܬܝܬܝ

<div align="center">Vocabulary</div>

ܐܒܕ = perish (Impf. ܢܐܒܕ).

ܐܣܪ = bind.

ܐܫܕ = shed, pour out.

ܐܚܕ = seize, hold, Aph., close up.

ܐܡܢ = Ethpe‘el, be constant.

ܢܳܡ = sleep, rest.

ܡܰܠܦܢܘ = teaching.

ܚܰܕ = one (m.).

ܚܕܐ = one (f.).

(f.) ܐܠܥܐ = rib.

ܚܰܠܒܐ = milk.

¹ The verb ܐܠܦ = teach, is generally written without the ’ in those parts of the Pa‘el that have a preformative. For the Pe‘al of this verb the form ܝܠܦ is used.

‍ܐܠܨ = oppress.	ܟܲܠܒܴܐ = dog.
‍ܐܒܠ = Ethpe'el, mourn.	ܣܵܡ = put, set
‍ܐܚܪ = Aph., delay.	(3rd. m.pl. ܣܵܡܘ).
‍ܣܒܥ = be satisfied.	ܩܕܵܡ = before.
‍ܘܡܩܪ = sleep; pa. causative.	ܗܴܟܲܢܴܐ = thus, so.

Exercise 17

Translate into English:

1. ܘܐܠܨܘܗܝ ܚܡܫܐ ܘܡܕܚܠܗܘܢ ܗܘ ܟܠܒܐ ؛ 2. ܘܡܕܟܒ ܗܘܐ
ܒܓܘܐ ܟܠܚܩܬܝܘܗܝ ܘܠܐ ܢܐܚܕܘܢ ܬܘܒ ܘܢܣܡܟܠܐ ؛ 3. ܠܐ ܐܥܩܣ
ܐܢܐ ܚܩܪܐܗܢܐ ܘܗܘ ܕܚܒܕ ܗܘܐ ܚܩܝܬܐ ‍④ ‍ܗܘܢܕܝܕܦܢ ܟܣܦܘܐ
ܘܐܘܢܚܝܕܦܢ ܚܡܢܐ ܚܩܝܘܙܐ ؛ 5. ܣ ܐܘܡ ܠܐ ܒܐܝܢܘܢ ܟܠܢܦܩܗܘܐ ؛
ܠܐܚܝܗܘܢ ؛ ܐܝܕܢܐ ܘܚܕܟܕܒܚܕܩܬܩܢ ܢܘܚܝܗܘܢ ܟܡܗܣܝܢܠܕܦܩܢ ܚܢܗܘܐ ؛
6. ܐܠܐ ܗܡܗܐܟܕܝ ܗܘܐ ܠܟܡ ‍ܠܟܠܚܩܬܝܘܗܝ ؛ ܘܟܬܠܠܣܗܘܗܘܢ ܐܣܬܝ ؛
7. ܘܐܚܕ ܚܕܗܘܢ ܘܚܕܥܢܐ ‍ܗܟܟܐܚܝܡ ܐܝܢܐܗܘܢ ؛ 8. ܗܡ ܘܢܠܗܩܘ
ܟܝܩܗܕܗ ܘܐܢܠܐ. ܗܡ ܐܢܠܐ ‍ܢܟܐܗܡܝ ܘܩܕܗ ؛ 9. ܘܐܘܠ ‍ܡܚܠܐ ܟܠܐ
ܐܘܡ ܘܘܡܕܚܕܗ ؛ ܘܠܣܩܕ ܣܝܐ ܗܡ ‍ܠܚܟܬܩܘܒ ܘܐܘܫܝ ܚܡܢܐ ܣܟܒܩܗܕ ؛
9. ܘܦܟܡܣ ‍ܚܩܘܡܩܗܕ ܘܐܠܟܕ ܐܢܢ ؛ ܘܐܚܕ ܚܚܕܟܦܢܠܗܐܕܗ ܘܠܐ ‍ܐܠܐܚܕܟܝ
ܒܝ ‍ܐܠܐܚܪܗܘܢ ؛ ‍ܡܢܦܚܠ ܘܘܩܢܠܐ ‍ܐܟܪܗ ‍ܟܠܣܟܝܠ ؛ ‍ܐܠܐܚܕܗ ܐܘܡ ܒܝ
ܢܐܚܕܢܗܘܢ ‍ܠܚܩܢ ؛ 10. ‍ܐܠܐܚܝܡ ‍ܚܪܟܕܐܠܐ ؛ ‍ܘܐܠܚܩܕ ‍ܠܡܬܚܕܠܐܗܘܢ
ܘܐܠܐܚܕ ‍ܚܕܗܘܢ ‍ܘܟܢܣ ‍ܚܕܚܩܗܐܠܐ ‍ܐܝܢܐܗܘܢ ؛

Translate into Syriac:

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

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

§ 25. ܝ"ܦ AND ܘ"ܦ VERBS

ܝ appears as the initial letter in most forms, but Aph'el and Ettaph'al normally have ܘ.[1]

In Perfect and Imperative Pe'al and throughout the Ethpe'el, when the ܝ has no full vowel it quiesces and becomes a long i, e.g. ܝܼܬܸܒ, ܝܼܠܸܕ݂ܬ݂.[2] This is often written ܐܝ at the beginning of the word, e.g. ܐܝܼܠܸܕ݂.

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

When by inflexion the ܝ has a full vowel it is consonantal, e.g. ܝܲܬ݂ܒܵܐ, ܝܲܕܥܸܢ, ܐܵܘܠܸܕ݂ܬ݂, &c.

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

The two verbs ܝܼܬܸܒ = sit, and ܝܼܕܲܥ = know, are irregular, losing the ܝ in the Impf. Pe'al and related parts, and taking rbhāçā as the preformative, thus resembling ܢ"ܦ verbs.

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

[2] Here the long i thus formed is pronounced with the taw. This happens whenever a prefix is added, e.g. ܝܼܠܸܕ݂.

Two verbs, ܝܰܢܶܩ = suck, and ܝܰܠܶܠ = wail, retain the ܝ in the Aph'el, ܐܰܝܢܶܩ/[r] and ܐܰܝܠܶܠ/[r], all others take ܘ.

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

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

Perfect	ܝܺܪܶܬ(/)
Imperfect	ܢܺܐܪܰܬ
Imperative	ܝܺܪܰܬ(/)
Infinitive	ܡܺܐܪܰܬ
Participle Active	ܝܳܪܶܬ
,, Passive	ܝܺܪܺܝܬ(/)

Ethpe'el ܐܶܬܺܝܠܶܕ/[n]

Pa'el and Ethpa'al are regular and the ܝ behaves as a full consonant, e.g. ܝܰܒܶܠ, ܐܶܬܝܰܒܰܠ/[n] (to lead).

ܝܰܩܰܪ, ܐܶܬܝܰܩܰܪ/[n] (to honour).

Aph'el	ܐܰܘܪܶܒ/[r]	ܐܰܘܕܰܥ/[r]
Ettaph'al	ܐܶܬܬܰܘܪܰܒ/[n]	(ܐܶܬܬܰܘܕܰܥ/[n])

The verbs ܝܺܪܶܒ and ܝܺܠܶܦ are conjugated thus:

Pe'al Perfect	ܝܺܪܶܒ(/)	ܝܺܠܶܦ(/)
Imperfect	ܢܺܪܰܒ	ܢܺܠܰܦ
Imperative	ܝܺܪܰܒ	ܝܺܠܰܦ
Infinitive	ܡܺܐܪܰܒ	ܡܺܐܠܰܦ
Participle Active	ܝܳܪܶܒ	ܝܳܠܶܦ
,, Passive	ܝܺܪܺܝܒ(/)	ܝܺܠܺܝܦ(/)

Vocabulary

ܪܗܒ = be anxious.

ܝܩܪ = be heavy; Pa‘el, honour.

ܝܠܕ = bear; Aph., beget.

ܝܬܪ = exceed.

ܝܣܦ [¹] = Aph‘el, add, do again.

ܝܩܕ = burn; Pe‘al *intrans.*, Aph‘el, *trans.*

ܐܘ = or.

ܝܪܬ = inherit.

ܝܒܠ = Aph‘el, bring.

ܝܙܦ = Aph‘el, lend.

ܐܬܪܥܝܬܐ = mind.

ܐܕܢܐ (f.) = ear.

ܚܕܪ̈ܝ = around (with suffixes as attached to a pl. noun).

Exercise 18

Translate into English:

١. ܠܐ ܬܐܪܓܝܬ ܐܘ ܐܚܝܕܘܢ ܡܢܠ ܬܐܪܬܗܘܢ : ܐܚܝܕܘܢ ܫܡܥ ܘܟܡܟܢܠ ܬܪܥܐ ܚܩܗ ܟܣܦܐ ٠ 2. ܐܚܒ. ܐܘܚܕܟܝܣ ܘܐܡܥܕ ܘܐܘܪܒܬ ܘܐܙܐܘܒ ܚܐܘܟܡܝܒ ܠܣܘܓܘ ٠ 3. ܘܐܘܫܦ ܐܪܡ ܚܩܘܟܘܗ ܬܢܠܐ ܘܬܢܠܟܐ ٠ 4. ܐܪܡܢܐ ܡܬܒܝܓܐ ܘܘܐ ܡܚܝܠܐ ܘܐܠܡܟܒ ܚܕܗ ܢܓܢܐ ٠ 5. ܐ ܠܐ ܠܐܘܪܩܗ ܠܝܣ ܚܘܘܚܕܐ ܘܚܡܚܬܒܝܚܐܬܗܢ. ܘܚܕܗ ܘܐܘܡܘܢܗ ܠܢܠ ܚܢܘܘܐ ٠ 6. ܬܠܐܢܐ ܠܐܘܚܕܐ ܘܬܢܠܐ ܟܡ ܐܚܗ ٠ 7. ܘܬܡ ܬܪܚܕܗ ܘܢܥܒܐ ܡܬܒܝܓܐܘܗܢ ܚܙܡܕܗ ܚܘܘܐܘܠ ٠ 8. ܠܐ ܬܫܡܝܣ ܐܝܢ ܚܩܝܓܕ ܚܟܣܝܗܗ ܘܡܚܟܓܐ ܡܚܝܠܐ ܘܠܐ ܢܡܢܐ ܟܡܣܩܕܗ ٠ 9. ܐܘܫܩܚܐܗ ܚܩܡܡܟܗ ܘܬܡ : ܡܚܝܠܐ ܗܢܠ ܢܘܓܪ ܚܬܟܕ ܚܘܟܐ ܚܩܗ ܘܢܘܩܒ ܡܬܒܝܓܐܗܢ ܚܢܘܐܠ ܘܢܘܚܕܚܗܢ ܠܐܘܚܕܐ ܐܣܬܟܠܐ ٠ 10. ܐܐܚܗ ܟܠܐ ܬܝܟܕܘܒ ܘܡܚܠܩܢܠ. ܘܠܐܘܟܗܢ ܚܩܡܐܡܟܢܗ ܚܓܢܬ ܐܢܡܠܐ ٠

¹ Used with the Infinitive, e.g. ܐܘܫܦ ܠܡܩܡܐܡܕ = he said again.

Translate into Syriac:

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

§ 26. /"ܠ VERBS

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

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

The following forms will serve as illustrations:

Pe'al Perfect   ܩܶܐܰܠ

      Imperfect, 3rd Sing. Masc.   ܢܶܩܐܰܠ

         „   „   Plur.   ܢܶܩܐܠܽܘܢ

Imperative	ܩܲܠܠ
Infinitive	ܡܸܩܲܠܠ
Participle Active	ܩܵܐܸܠ, ܩܵܠܠ
„ Passive	ܩܸܠܠ

Ethpeʻel	ܐܸܬ݂ܩܠܠ
Aphʻel	ܐܲܩܸܠܠ
Ettaphʻal	(ܐܸܬ݂ܬ݂ܲܩܲܠܠ)

The verb ܝܲܗ݈ܒ = give, is treated like an ‏/"ܠ‏ verb in the Perf. Peʻal. For the Imperfect the root ܢܬܠ is used. In the Imperative, Infinitive, and Participles, the verb is conjugated like ܝܕܥ, and in the Ethpeʻel like an ordinary ‏ܦ"ܝ‏ verb.

Vocabulary

‏|‏ ܫܐܠ = ask; Ethpeʻel, refuse; Aphʻel, grant.ܫܘܬܠܦܝܢ	ܚܣܝܪ = lacking in (followed by ܡܢ).
‏|‏ ܛܐܒ = be good.	ܢܟ݂ܣ̈ܐ = wealth.
‏|‏ ܒܐܫ = be evil.	ܩܡܛ = stretch out.
‏|‏ ܣܐܒ = be old.	ܠܠܝܐ = night.
‏|‏ ܣܐܢ = wear (sandals).	ܬ݂ܠܬ݂ = three.
‏)‏ ܡܐܢ = cease, weary (*impersonal*).	‏ـ‏ ܣܐܢ̈ܐ = sandal.
ܒܐܫ = be evil; grieve (*intrans.*); Aph., grieve (*trans.*).	‏١‏ ܟܪܙ = Aph., preach.
‏\‏ ܝܲܗ݈ܒ = give.	ܠܚܡܐ = loaf.
ܡܵܘܗܲܒ݂ܬ݂ܐ = gift.	ܚܟ݂ܡܬ݂ܐ = wisdom.
	‏١‏ ܐܙܠ = go. (Impf. ܢܐܙܠ).[1]

_____
[1] See also § 29 note.

Exercise 19

Translate into Syriac:

‏2. ‎ ‏1. ‎ ⟨Syriac text⟩

‏3. ‎ ⟨Syriac text⟩

‏4. ‎ ⟨Syriac text⟩

‏5. ‎ ⟨Syriac text⟩

‏6. ‎ ⟨Syriac text⟩

‏7. ‎ ⟨Syriac text⟩

‏8. ‎ ⟨Syriac text⟩

‏9. ‎ ⟨Syriac text⟩

‏10. ‎ ⟨Syriac text⟩

Translate into Syriac:

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

§ 27. o"ܣ VERBS

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

The o"ܣ verbs proper exhibit the following peculiarities:

Peʿal. In the Perfect the medial vowel is ', except in the verb ܡܝܬ = die, which retains the ܘ throughout the Perfect.

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

In the Infinitive the vowel is ', and the preformative ܡ is used.

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

In the Participle Passive the vowel is .ܙ.

Ethpeʿel. Properly speaking does not exist in these verbs, its place being taken by the Ettaphʿal.

Paʿel and Ethpaʿal. The middle radical appears as ܝ, and the verbs are conjugated regularly.

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

Ettaphʿal. This conjugation is regularly formed from the Aphʿel, and there is no vowel between the preformative and the stem.

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

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

PE‘AL

Perfect

	SINGULAR		PLURAL	
3rd Masc.	ܩܡ ܡܝܬ		ܩܡܘ ܡܝܬܘ	
,, Fem.	ܩܡܬ ܡܝܬܬ		ܩܡ ܡܝܬܝ	
2nd Masc.	ܩܡܬ ܡܝܬܬ		ܩܡܬܘܢ ܡܝܬܬܘܢ	
,, Fem.	ܩܡܬܝ ܡܝܬܬܝ		ܩܡܬܝܢ ܡܝܬܬܝܢ	
1st Com.	ܩܡܬ ܡܝܬܬ		ܩܡܢ ܡܝܬܢ	

Imperfect

3rd Masc.	ܢܩܘܡ ܢܩܡ		ܢܩܘܡܘܢ ܢܩܡܘܢ	
,, Fem.	ܬܩܘܡ ܬܩܡ		ܬܩܘܡܢ ܬܩܡܢ	
2nd Masc.	ܬܩܘܡ ܬܩܡ		ܬܩܘܡܘܢ ܬܩܡܘܢ	
,, Fem.	ܬܩܘܡܝܢ ܬܩܡܝܢ		ܬܩܘܡܢ ܬܩܡܢ	
1st Com.	ܐܩܘܡ ܐܩܡ		ܢܩܘܡ ܢܩܡ	

Imperative

Masc.	ܩܘܡ ܩܡ		ܩܘܡܘ ܩܡܘ	
Fem.	ܩܘܡܝ ܩܡܝ		ܩܘܡܝܢ ܩܡܝܢ	

Infinitive   ܡܩܡ ܡܩܘܡ

Participle

Active	ܩܐܡ [1]	ܡܩܝܡ
Passive	ܩܝܡ	ܡܩܝܡ

APH‘EL

Perfect

3rd Masc.	ܐܩܝܡ		ܐܩܝܡܘ
,, Fem.	ܐܩܝܡܬ		ܐܩܝܡܝ

[1] Fem. Sing. ܩܝܡܐ.

	SINGULAR	PLURAL
2nd Masc.	ܩ݂ܥܩܕܠ〈ܳ	ܩ݂ܥܩܕܠܳ〈ܐ
„ Fem.	ܩ݂ܥܩܕܠܒ〈ܳ	ܩ݂ܥܩܚܠܡ〈ܳ
1st Com.	ܩ݂ܥܩܦܠ〈ܳ	ܩ݂ܥܩܡ〈ܳ

Imperfect

3rd Masc.	ܢܩܥܡ	ܢܩܥܩܕܢ〈
„ Fem.	ܠܩܥܡ	ܢܩܢܦܡ〈
2nd Masc.	ܠܩܥܡ	ܠܩܥܩܕܢ〈
„ Fem.	ܠܩܥܩܡ	ܠܩܢܦܡ〈
1st Com.	ܐܩܥܡ〈ܳ	ܢܩܥܡ

Imperative

Masc.	ܩܥܡ〈ܳ	ܩ݂ܥܩܕܗ〈ܳ
Fem.	ܩܥܩܒ〈ܳ	ܩܢܦܡ〈ܳ

Infinitive

ܡܩܦܩܕܗ

Participle

Active	ܡܩܥܡ
Passive	ܡܩܦܡ

ETTAPH'AL

Perfect	ܐܬܠܠܩܥܡ〈ܳ
Imperfect	ܢܬܠܠܩܥܡ〈ܳ
Imperative	ܐܬܠܠܩܥܡ〈ܳ
Infinitive	ܡܬܠܠܩܦܩܕܗ
Participle	ܡܬܠܠܩܥܡ

PA'EL ܩܰܥܶܡ.   ETHPA'AL ܐܬܩܰܥܰܡ〈ܳ.

Vocabulary

ܕ݂ܢ = judge.
ܕ݂ܣ = tread on.

(f.) ܬܐܶܫܬܐܰ = foundation.
(Plur. ܬܐܶܫܬܐܰ)

ܣܟ = look at.	ܟܪܘܢܐ = impulse, moving force.
ܠܛ = curse.	
ܨܥ = despise.	ܓܠܝܢܐ = revelation.
ܐܙ = shake.	ܫܘܒܚܐ = glory.
ܢܕ = wander.	ܐܪܥܐ = gate.
ܐܘܡ = be high.	ܒܪܘܝܐ = creator.
ܢܣ = rest.	ܡܪܐܐ = vision.
ܬܒ = repent.	ܣܛܪ ܡܢ = other than.
ܦܟܗ = become tasteless.	ܚܝܠܐ = power.
ܐܘ (followed by ܠ) be valuable for.	ܫܝܘܠ = Sheol.
	ܕܝܢܐ = judgement.
ܐܚܬ = Ethpaʻli (§ 19), be brought down.	ܩܐܝܢ = Cain.
	ܟܦܪܢܚܘܡ = Capernaum.

Exercise 20

Translate into English:

1. ܗܕܣܐ ܐܦܚܘ. ܬܩܘܢܐ ܒܐܪܟܟܣ: ܚܩܢܘܡ ܠܐ ܘܠܐ ܐܠܐ
ܘܒܐܪܩܝܣܐ ܩܡ ܐܢܦܐ ܀ 2. ܡܘܟܣܦ ܘܐܢ ܒܐܡܘܕ ܐܠܐ ܒܚܕܐ ܐܠܐ ܢܩܣܩܡ
ܦܪܥܘܦܐ ܩܡ ܓܒ ܩܢܬܒܐ. ܕܘܡܐ 3. ܠܐ ܐܘܘܢܟ ܘܠܐ ܒܐܪܩܡܟ. ܕܘܡܐ
ܠܡܕ ܦܘܣܠܡ ܐܝܟܘܢ ܠܐܪܩܡܟ ܀ 4. ܘܢܘܟܒ ܘܟܕܬܗܐ ܗܢܐ ܘܦܘܠܐ
ܘܚܘ. ܩܡ ܟܪܘܢܐ ܘܐܣܢܠܐ ܡܟܐܪܬܟܡ: ܘܐܚܡܝܒܚܟܒ ܘܘܘ ܘܡܚܐܪܕ
ܠܘܘܢ ܒܪܘܢܐ ܐܡܟܐܘܘܣ ܀ 5. ܘܢܘܘܚܕ ܟܡ ܡܪܐܐ ܘܣܘܘܐ ܐܡܘ
ܫܢܟܡ ܓܠܝܢܐ ܘܡܘܕܚܣܘ ܀ 6. ܘܡܟܘܠܐ ܩܐܡ ܠܐܣܘܘܣ. ܘܐܠܐܟܝܡ
ܘܘܗܘܐ ܢܐܘ ܕܐܘܢܟܐ ܀ 7. ܪܟܬܐܝܗ ܘܡܚܢܗܡܐ ܐܡܢܟܕܚܒܟ: ܘܘܘܚܝܐܘ
ܐܬܣ ܀ 8. ܠܐ ܐܟܕܘܟ ܠܐܚܘܘ ܘܠܐܚܕܘ ܘܠܐ ܒܐܡܘܟ ܟܗܡܟܕܩܐ ܀

ܕ̈ܡܩܡܩ ܠܚܕܢ̈ ܠܚܕܝ̈ܗܝ ܘܐܠ ܡܚܡܗܝ ܘܐܠ ܩܠܝܠ ܚܙܝܠܐ ܠܚܡܡ ܠܚܡܡܝ ܘ. 9
ܐܙ̈ܠܩܬܐ * ܘܐܠܩܡܬܐ . ܗܝܐ̈ܠܟ ܡܩܙܢܣܩܡ ܘܚܙܩܬܐ ܠܚܡܟܢܐ ܐܠܠܩܐܣܚܟ. 10
ܐܠ ܗ ܠܠܝܐܩܬܠܢ ܚܩܕܟܚܟ ܘܡܩܚܟ̈ܗ . ܩܠܝܠ . ܐ'ܠܠܝܐܣܠܡ' ܚܙܩܬܐ ܠܚܡܢ̈ܐ
ܠܚܟܠ : ܐܗܗܣ ܘܐܠ ܐ'ܐܘ̈ܐܬܢܣ ܚܢܗܗܬܐ ܘܐܡܢܠܐ *

Translate into Syriac:

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

§ 28. DOUBLE ݇ VERBS

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

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¹ Contracted form of ܐܠܠܟ̈ܣ̇ܡ .

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

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

The Imperative is formed directly from the Imperfect.

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

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

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

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

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

These peculiarities may be illustrated by the following forms:

PE'AL

Perfect

	SINGULAR	PLURAL
3rd Masc.	ܓܰܠ	ܓܰܠܘ
,, Fem.	ܓܰܠܰܬ	ܓܰܠܶܝܢ
2nd Masc.	ܓܰܠܬ	ܓܰܠܬܘܢ

	SINGULAR	PLURAL
2nd Fem.	ܚܕܐܠܬ	ܚܕܐܝܢ
1st Com.	ܚܕܐܬ	ܚܕܢ

Imperfect

3rd Masc.	ܬܚܕܘܪ	ܢܚܕܪܘܢ
„ Fem.	ܐܚܕܘܪ	ܝܚܕܪܢ
2nd Masc.	ܐܚܕܘܪ	ܐܚܕܪܘܢ
„ Fem.	ܐܚܕܪܝܢ	ܝܐܚܕܪܢ
1st Com.	ܐܚܕܘܪ	ܬܚܕܘܪ

Imperative

Masc.	ܚܕܘܪ	ܚܕܘܪܘ ܚܕܘܪܘܢ
Fem.	ܚܕܘܪ	ܚܕܘܪܢ ܚܕܘܪܝܢ

Participle

Active	(fem. ܚܕܪܐ) ܚܕܪܐ	ܚܕܪ
Passive		ܚܕܝܪ

Infinitive ܡܚܕܪ

ETHPE'EL

ܬܚܕܪ, ܐܬܚܕܪ

PA'EL

ܡܚܟܘ = bring low, humiliate.

ETHPA'AL

ܐܬܡܟܘ = be brought low.

APH'EL

Perfect

3rd Masc.	ܐܚܕܪ	ܐܚܕܪܘ ܐܚܕܪܘܢ
„ Fem.	ܐܚܕܪܬ	ܐܚܕܪܝ ܐܚܕܪܝܢ
2nd Masc.	ܐܚܕܪܬ	ܐܚܕܪܬܘܢ

	SINGULAR	PLURAL
„ Fem.	²⁾ܐܚܪܬ	²⁾ܐܚܪܬܝܢ
1st Com.	²⁾ܐܚܪܬ	²⁾ܐܚܪܢ
Imperfect	ܢܚܪ	ܢܚܪܘܢ¹⁾
Imperative	²⁾ܐܚܪ	¹⁾ܐܚܪܘ
Participle		
Active	ܡܚܪ	ܡܚܪܝܢ
Passive	ܡܚܪ	ܡܚܪܝܢ
Infinitive		ܡܚܪܘ¹⁾

ETTAPH'AL ⁴⁾ܐܬܬܚܪ

Vocabulary

ܚܠ = plunder.

ܓܫ = touch.

ܟܣ = Aph'el, cover.

ܕܩ = bruise, trample.

ܫܛ = be despised; Aph., despise.

ܚܡ = be warm; Aph., love.

ܚܡ = be hot (Impf. ܢܚܡ).

ܪܚܡ = love; Pa., be merciful to.

ܟܪܝܗܐ = sick, ill.

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

ܓܪܡܐ = bone.

ܣܪܐ = Sarah.

ܚܢ = show mercy to.

ܟܣ = Aph., reprove.

ܥܠ = enter.

ܩܨ = break (bread).

ܪܩ = spit.

ܢܚܬ = come down.

ܗܝܡ = be firm; Aph., believe.

ܩܢܐ = nest.

ܡܠܟ = promise.

ܒܝܐ = Pa'el, comfort.

ܦܟܪܐ = sheet.

ܗܐ = behold!

ܗܓܪ = Hagar.

Exercise 21

Translate into English:

[Syriac text, numbered 1–10]

Translate into Syriac:

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

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

§ 29. ֟"֟ AND ֟"֟ VERBS

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

Pe'al

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

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

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

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

The Infinitive ends in ܝܐ .

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

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

Other Conjugations

All other Perfects end as does the Perfect Pe'al of the intransi-
tive form. In the same way all other Imperfects resemble the Im-
perfect Pe'al in their terminations. The same remark may be made
regarding the Imperatives and Participles, except that the masc.
sing. of the Imperative Ethpe'el ends in ◡ˊ, that of the rest in ‖ֿ‐.

These remarks may be illustrated by the following paradigm:

PE'AL

Perfect

	SINGULAR		PLURAL	
3rd Masc.	ܦܨܚܐ	ܣܒܬ	ܦܨܚܘ[1]	ܣܒܬܘ
„ Fem.	ܦܨܚܬ	ܣܒܬܬ	ܦܨܚܝ[1]	ܣܒܬ
2nd Masc.	ܦܨܚܬ	ܣܒܬܬ	ܦܨܚܬܘܢ	ܣܒܬܬܘܢ
„ Fem.	ܦܨܚܬܝ	ܣܒܬܬܝ	ܦܨܚܬܝܢ	ܣܒܬܬܝܢ
1st Com.	ܦܨܚܬ	ܣܒܬܬ	ܦܨܚܢ	ܣܒܬܢ

Imperfect

3rd Masc.	ܢܦܨܚܐ	ܢܦܨܚܘܢ
„ Fem.	ܐܦܨܚܐ	ܢܦܨܚܢ
2nd Masc.	ܐܦܨܚܐ	ܐܦܨܚܘܢ

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[1] For the sake of brevity the alternative forms in ◡ܘ and ◡ֿ are omitted
in the paradigm of these verbs.

	SINGULAR	PLURAL
2nd Fem.	ܐܬܩܡܝ	ܐܬܩܡܝܢ
1st Com.	(ܐܬܩܡ	ܬܬܩܡ

Imperative

	SINGULAR	PLURAL
Masc.	ܐܩܡ	ܐܩܡܘ
Fem.	ܐܩܡ	ܐܩܡܝܢ

Infinitive

ܡܩܡܩܘ

Participle

	SINGULAR	PLURAL
Active Masc.	ܡܩܡ	ܡܩܡܝܢ
„ Fem.	ܡܩܡܐ	ܡܩܡܢ
Passive Masc.	ܡܩܡ	ܡܩܡܝܢ
„ Fem.	ܡܩܡܐ	ܡܩܡܢ

ETHPE'EL

Perfect

	SINGULAR	PLURAL
3rd Masc.	(ܐܬܩܡ	(ܐܬܩܡܘ
„ Fem.	(ܐܬܩܡܬ	(ܐܬܩܡ
2nd Masc.	(ܐܬܩܡܬ	(ܐܬܩܡܬܘܢ
„ Fem.	(ܐܬܩܡܬܝ	(ܐܬܩܡܬܝܢ
1st Com.	(ܐܬܩܡܬ	(ܐܬܩܡܢ

Imperfect

	SINGULAR	PLURAL
3rd Masc.	ܢܬܩܡ	ܢܬܩܡܘܢ
„ Fem.	ܬܬܩܡ	ܬܬܩܡܢ
2nd Masc.	ܬܬܩܡ	ܬܬܩܡܘܢ
„ Fem.	ܬܬܩܡܝ	ܬܬܩܡܢ
1st Com.	(ܐܬܩܡ	ܢܬܩܡ

Imperative

	SINGULAR	PLURAL
Masc.	ܐܘܩܕ("ܢ	ܐܘܩܕܘ("ܢ
Fem.	ܐܘܩܕ("ܢ	ܐܘܩܕܝܢ("ܢ

Participle

Masc.	ܡܘܩܕ	ܡܘܩܕܝܢ
Fem.	ܡܘܩܕܐ	ܡܘܩܕܢ

Infinitive

ܡܘܩܕܘ

PA'EL

Perfect

3rd Masc.	ܐܘܩܕ	ܐܘܩܕܘ
,, Fem.	ܐܘܩܕܬ	ܐܘܩܕ
2nd Masc.	ܐܘܩܕܬ	ܐܘܩܕܬܘܢ
,, Fem.	ܐܘܩܕܬܝ	ܐܘܩܕܬܝܢ
1st Com.	ܐܘܩܕܬ	ܐܘܩܕܢ

Imperfect

3rd Masc.	ܢܘܩܕ	ܢܘܩܕܘܢ
,, Fem.	ܬܘܩܕ	ܬܘܩܕܢ
2nd Masc.	ܬܘܩܕ	ܬܘܩܕܘܢ
,, Fem.	ܬܘܩܕܝܢ	ܬܘܩܕܢ
1st Com.	("ܐܘܩܕ	ܢܘܩܕ

Imperative

Masc.	ܐܘܩܕ	ܐܘܩܕܘ
Fem.	ܐܘܩܕ	ܐܘܩܕܝܢ

Infinitive

ܡܘܩܕܘ

Participle

	SINGULAR	PLURAL
Active Masc.	ܡܶܬܢܰܩܕܰܐ	ܡܶܬܢܰܩܕܡܝ
„ Fem.	ܡܶܬܢܰܩܕܢܰܐ	ܡܶܬܢܰܩܕܢܝ
Passive Masc.	ܡܶܬܢܰܩܕܣ	ܡܶܬܢܰܩܕܡܝ
„ Fem.	ܡܶܬܢܰܩܕܢܰܐ	ܡܶܬܢܰܩܕܢܝ

ETHPA'AL

Perfect

3rd Masc.	ʼܐܶܬܢܰܐܩܰܕ	ʼܐܶܬܢܰܐܩܕܗ
„ Fem.	ʼܐܶܬܢܰܐܩܕܰܟ	ʼܐܶܬܢܰܐܩܕ
2nd Masc.	ʼܐܶܬܢܰܐܩܕܬ	ʼܐܶܬܢܰܐܩܕܬܘܢ
„ Fem.	ʼܐܶܬܢܰܐܩܕܬ	ʼܐܶܬܢܰܐܩܕܬܝܢ
1st Com.	ʼܐܶܬܢܰܐܩܕܬ	ʼܐܶܬܢܰܐܩܕܢ

Imperfect

3rd Masc.	ܢܶܬܢܰܐܩܕܐ	ܢܶܬܢܰܐܩܕܘܢ
„ Fem.	ܬܶܬܢܰܐܩܕܐ	ܢܶܬܢܰܐܩܕܢ
2nd Masc.	ܬܶܬܢܰܐܩܕܐ	ܬܶܬܢܰܐܩܕܘܢ
„ Fem.	ܬܶܬܢܰܐܩܕܝܢ	ܬܶܬܢܰܐܩܕܢ
1st Com	ʼܐܶܬܢܰܐܩܕܐ	ܢܶܬܢܰܐܩܕܐ

Imperative

Masc.	ʼܐܶܬܢܰܐܩܕܐ	ʼܐܶܬܢܰܐܩܕܘ
Fem.	ʼܐܶܬܢܰܐܩܕܝ	ʼܐܶܬܢܰܐܩܕܝܢ

Infinitive

<div align="center">ܡܶܬܢܰܐܩܕܘ</div>

Participle

Masc.	ܡܶܬܢܰܐܩܕܐ	ܡܶܬܢܰܐܩܕܡܝ
Fem.	ܡܶܬܢܰܐܩܕܢܰܐ	ܡܶܬܢܰܐܩܕܢܝ

APH'EL

Perfect

	SINGULAR	PLURAL
3rd Masc.	ʳ/ܐܘܩܕ	ʳ/ܐܘܩܕܘ
,, Fem.	ʳ/ܐܘܩܕܬ̣	ʳ/ܐܘܩܕ
2nd Masc.	ʳ/ܐܘܩܕܬ	ʳ/ܐܘܩܕܬܘܿܢ
,, Fem.	ʳ/ܐܘܩܕܬܝ	ʳ/ܐܘܩܕܬܝܢ
1st Com.	ʳ/ܐܘܩܕܬ	ʳ/ܐܘܩܕܢ

Imperfect

3rd Masc.	ܢܘܩܕ	ܢܘܩܕܘܢ
,, Fem.	ܬܘܩܕ	ܬܘܩܕܢ
2nd Masc.	ܬܘܩܕ	ܬܘܩܕܘܢ
,, Fem.	ܬܘܩܕܝܢ	ܬܘܩܕܢ
1st Com.	ʳ/ܐܘܩܕ	ܢܘܩܕ

Imperative

Masc.	ʳ/ܐܘܩܕ	ʳ/ܐܘܩܕܘ
Fem.	ʳ/ܐܘܩܕܝ	ʳ/ܐܘܩܕܝܢ

Infinitive   ܡܘܩܕܘ

Participle

Active Masc.	ܡܘܩܕ	ܡܘܩܕܝܢ
,, Fem.	ܡܘܩܕܐ	ܡܘܩܕܢ
Passive Masc.	ܡܘܩܕ	ܡܘܩܕܝܢ
,, Fem.	ܡܘܩܕܐ	ܡܘܩܕܢ

ETTAPH'AL

Perfect

3rd Masc.	″/ܐܬܬܘܩܕ	″/ܐܬܬܘܩܕܘ
,, Fem.	″/ܐܬܬܘܩܕܬ̣	″/ܐܬܬܘܩܕ

	SINGULAR	PLURAL
2nd Masc.	ܐܬܩܛܠܬ	ܐܬܩܛܠܬܘܢ
„ Fem.	ܐܬܩܛܠܬܝ	ܐܬܩܛܠܬܝܢ
1st Com.	ܐܬܩܛܠܬ	ܐܬܩܛܠܢ

Imperfect

	SINGULAR	PLURAL
3rd Masc.	ܢܬܩܛܠ	ܢܬܩܛܠܘܢ
„ Fem.	ܬܬܩܛܠ	ܢܬܩܛܠܢ
2nd Masc.	ܬܬܩܛܠ	ܬܬܩܛܠܘܢ
„ Fem.	ܬܬܩܛܠܝܢ	ܬܬܩܛܠܢ
1st Com.	ܐܬܩܛܠ	ܢܬܩܛܠ

Imperative

	SINGULAR	PLURAL
Masc.	ܐܬܩܛܠ	ܐܬܩܛܠܘ
Fem.	ܐܬܩܛܠܝ	ܐܬܩܛܠܝܢ

Infinitive

ܡܬܩܛܠܘ

Participle

	SINGULAR	PLURAL
Masc.	ܡܬܩܛܠ	ܡܬܩܛܠܝܢ
Fem.	ܡܬܩܛܠܐ	ܡܬܩܛܠܢ

Note on some Anomalous Verbs

ܐܫܟܚ = find: Impf. ܢܫܟܚ, Participle ܡܫܟܚ.

ܐܬܐ = come: Impf. ܢܐܬܐ, Imper. ܬܐ, Aph'el ܐܝܬܝ.

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

ܣܠܩ = go up: when the ܩ stands at the end of a syllable the ܠ is assimilated to it, e.g. Impf. Pe'al ܢܶܣܩ, Perf. Aph'el ܐܰܣܶܩ.

ܝܗܒ = give: in the Pe'al it is used only in the Perfect, Imperative, and Participle. The ܗ loses its pronunciation and is written with 'linea occultans' in the following forms: ܝܰܗܒ, ܝܰܗܒܬ, ܝܰܗܒܝܢ, ܝܗܒܘ, ܝܰܗܒܬܘܢ, ܝܰܗܒܟܘܢ, ܝܰܗܒܝ, ܝܰܗܒܐ, but not in ܝܳܗܶܒ and ܝܳܗܒܐ.

(The root ܢܬܠ is used for the Imperfect: ܢܶܬܶܠ.)

For the Passive the Ethpe'el is used and takes the regular form for ܥ"ܦ verbs, i.e. ܐܶܬܝܗܶܒ, ܐܶܬܝܰܗܒܬ, &c.

ܚܝܐ = live: Impf. Pe'al, ܢܺܚܶܐ (also ܢܚܰܐ and ܢܶܚܶܐ).

Aph'el (formed partly like that of double ܝ verbs): ܐܰܚܺܝ, ܐܰܚܺܝܬ, ܐܰܚܝܐ.

Impf. ܢܰܚܶܐ, more frequently written ܢܰܚܶܐ.

Ptcpl. ܡܰܚܶܐ, " " ܡܰܚܝܐ.

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

The Imperfect is also regular, ܢܶܗܘܶܐ, &c.

Two participles are in use: (i) ܗܳܘܶܐ, f. ܗܳܘܝܐ = being, becoming. (ii) ܗܘܐ, f. ܗܘܝܐ = existing, created.

Vocabulary

ܪܡܐ = throw (Pe. and Aph.).

ܚܙܐ = see.

ܒܥܐ = ask, demand, seek.

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

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

ܚܘܐ = Pa'el, show.

ܣܛܐ = Pa'el, turn aside.

ܕܡܐ = be like; Pa'el, liken.

ܒܪܐ = create.

ܓܠܐ = reveal.

ܪܫܐ = accuse.

ܢܒܐ = Ethpa'al, prophesy.

ܩܪܐ = call, read.

ܦܪܕܬܐ = grain.

ܚܪܕܠܐ = mustard.

Syriac	English
ܒܢܐ =	build.
ܪܘܝ =	be drunk.
ܣܢܐ =	hate.
ܥܢܐ =	answer.
ܫܦܪ =	be pleasing.
ܦܨܐ =	deliver.

Syriac	English
ܐܝܟܢܐ" =	how.
ܫܬܐ =	six (with masc. nouns).
ܥܕܠܬܐ =	fault, cause.
ܐ"ܠܝܫܥ =	Elisha.
ܐ"ܠܝܐ =	Elijah.
ܚܢܘܟ =	Enoch.

Exercise 22

Translate into English:

ܫܪܒ 1. ܗܦܟܝ ܐ"ܠܒܢ̈ܝܟ ܐܝܣܪܝܠ. ܘܐܝܣܢܝܬܐ ܚܕܐ ܚܟܡܬܐ. ܦܫܠܢ ܐܘܡ
2. ܘܢܟܡ ܢܓܒܝܟ ܘܐܘܒܕ ܘܐܘܘܒܬ. ܘܗܕܐ ܘܡܢܣܟ
3. ܐ"ܠܝܚܒ ܬܢܘܗܕܐ ܐܢܚܕܐ ܕܐܢܚܕܐ ܠܚܒܠܐ.
ܟܡ ܚܢܢܐ ܘܠܐ ܬܒܐܚܫܟܘܢ ܗܢܢ ܡܬܘܬܓܝܕܐ ܘܚܘܢܝܒܐ: ܡܘܓ ܝܗ̈ܒ ܘܩܕܡܘ
ܣܟܒ ܦܚܝܘܘܢ ܚܢܬܢܠܥܐ ܘܠܐ ܬܒܐܚܕܐ ܗܕܝܘܘܢ ܘܚܕܘܢ ܘܒܐܘܦܐ
4. ܘܗܘ ܘܢܥܢܘܗܐ ܠܐ ܐ"ܠܐܩܣܡ ܟܘܗ. ܣܬܒ ܚܓܒܘܬܘܒ ܘܢܥܢܘܗܐ: ܘܠܐ
ܐ"ܠܐܚܒܕ ܢܥܢܘܗܐ ܚܠܐܘܡܥܕܒܐ.
5. ܐ"ܐܟܝܘ ܚܢܬ ܒܓܝܠ ܘܥܢܝܠ ܘܘܫܗ
ܘܐܝܟܢܐ ܟܠܐ ܐ"ܠܝܫܥ.
6. ܘܚܢܘܟ ܩܕܝܠܐ ܘܚܦܚ ܚܘܡܥܕܒܐܘܗ
ܐ"ܠܡܓܝܣ ܩܡ ܡܓܢܐ ܘܠܐ ܐܣܐܪ ܗܕܝܠܐ ܗܘܬܠܐܠܐ ܚܡܚܕܢܐ.
7. ܘܐܠܗܘ
ܘܘܣܣ ܟܠܐ ܦܠܐ ܚܩܦܐ ܘܬܒܐܢܚܦܢ: ܘܦܘܠܐ ܗܟܝ ܘܩܢܐ ܟܠܐ ܠܗܥܣܒ ܬܒܐܕܐܦ
ܒܘܘ.
8. ܘܚܓܕܐ ܦܠܐ ܣܢܬܒܐܠܐ ܘܐ"ܠܝܚܒ ܐ"ܠܦ ܠܐܘܡ ܘܬܣܐܪ ܗܚܢܐ ܗܕܐ
ܚܘܘܦ.
9. ܘܐܗܕ ܚܦܚܢܠܐ ܒܐܒܐܘܗܕܐ ܚܚܚܕܘܒܐܠܐ. ܘܚܚܦܚܢܠܐ ܐ"ܠܘܘܗܕܐ
ܟܠܗ: ܘܚܣܢܠܐ ܟܚܓܬܘܒܐܠܐ ܘܥܢܘܘܠܐ ܐܗܒ ܘܢܣܗܒ ܝܚܓܢܐ ܘܐܢܩܣܒ ܟܠܗ ܕܝܝܠܬܒܐܗ
10. ܘܣܐܪܣܒ ܠܐܝܟܐܠܐ ܘܘܦܢܠܐ ܗܟܝ ܘܚܢܠܐ
ܘܩܛܝܬܢܠܐ.

Translate into Syriac:

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

§ 30. PRONOMINAL SUFFIXES ATTACHED TO VERBS ‫ܐ‬"ܠ

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

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

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

In all Imperfects the ˆ is retained as a connecting vowel, and is written ‫ܘ‬ˉ

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

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

The following forms will serve to illustrate these points: Suffixes attached to the Perfect:

	3rd SING. MASC.		2nd SING. MASC.
	Pe'al	Pa'el	
1st Com. Sing.	ܢܚ̈ܕܠ	ܐܘܚ̈ܢܠ	ܢܚ̈ܢܛܠܣ
2nd Masc.	ܢܚ̈ܪܝ	ܐܘܚ̈ܢܪܝ	—
„ Fem.	ܢܚ̈ܕܟ	ܐܘܚ̈ܢܟ	—
3rd Mas.	ܢܚ̈ܕܝܘܗ	ܐܘܚ̈ܢܗ	ܢܚ̈ܢܛܝܘܗ
„ Fem.	ܢܚ̈ܕܗ	ܐܘܚ̈ܢܗ	ܢܚ̈ܢܛܗ
1st Com. Plur.	ܢܚ̈ܕܢ	ܐܘܚ̈ܢܢ	ܢܚ̈ܢܛ
2nd Masc.	ܢܚ̈ܕܟܘܢ	ܐܘܚ̈ܢܒܟܘܢ	—
„ Fem.	ܢܚ̈ܕܟܝܢ	ܐܘܚ̈ܢܒܟܝܢ	—

	3rd PLUR. MASC.		3rd PLUR. FEM.	
1st Com. Sing.	ܢܚܕܐܘܗ	ܐܚ̈ܢܘܗ	ܬܚ̈ܢܠ	ܐܚ̈ܢܠ
2nd Masc.	ܢܚܕܐܘܝ	ܐܚ̈ܢܘܝ	ܬܚ̈ܢܪܝ	ܐܚ̈ܢܪܝ
„ Fem.	ܢܚܕܐܘܟ	ܐܚ̈ܢܘܟ	ܬܚ̈ܢܟ	ܐܚ̈ܢܟ
3rd Masc.	ܢܚܕܐܘܘܗ	ܐܚ̈ܢܘܘܗ	ܬܚ̈ܢܝܘܗ	ܐܚ̈ܢܝܘܗ
„ Fem.	ܢܚܕܐܘܗ	ܐܚ̈ܢܘܗ ،	ܬܚ̈ܢܗ	ܐܚ̈ܢܗ
1st Com. Plur.	ܢܚܕܐܘܢ	ܐܚ̈ܢܢ	ܬܚ̈ܢ	ܐܚ̈ܢ
2nd Masc.	ܢܚܕܐܘܟܘܢ	ܐܚ̈ܢܘܟܘܢ	ܬܚ̈ܢܟܘܢ	ܐܚ̈ܢܟܘܢ
„ Fem.	ܢܚܕܐܘܟܝܢ	ܐܚ̈ܢܘܟܝܢ	ܬܚ̈ܢܟܝܢ	ܐܚ̈ܢܟܝܢ

Suffixes attached to the Imperfect:

<div align="center">3rd SING. MASC.</div>

1st Com. Sing.	ﻧֶﻗ﬷ﻠـﻠـﺐ
2nd Masc.	ﻧֶﻗ﬷ﻠـ
,, Fem.	ﻧֶﻗ﬷ـﻣـﺐ
3rd Masc.	ﻧֶﻗ﬷ﻠـﻩﻭﻩﻯ
,, Fem.	ﻧֶﻗ﬷ـﻣـﻩ
1st Com. Plur.	ﻧֶﻗ﬷٢
2nd Masc.	ﻧֶﻗ﬷ـﻣﻗֻﻭﻥ
,, Fem.	ﻧֶﻗ﬷ـﻣֹֻﻥ

Suffixes attached to the Imperative:

	MASC. SING. Pe'al Pa'el	FEM. SING.	MASC. PLUR.	FEM. PLUR.
1st Com. Sing.	؟ﻗﺪֻﻠـﺐ ؟ﻗֻﺪֻﻠـﺐ	؟ﻗֻﺎ|ﻠـﻠـﺐ	؟ﻗֻﺎ'ﻩﻭﻭﺳ	؟ﻗֻﺪֶﻠֻﻠـﺪ
3rd Masc.	؟ﻗﺪֻﻠـﻩﻭﻯ ؟ﻗֻﺪֻﻠـﻩﻭﻯ	؟ﻗֻﺎ|ﻩﻭﻯ	؟ﻗֻﺎ'ﻩﻭﻩ	؟ﻗֻﺪֶﻠﻠـﻩﻭﻯ
,, Fem.	؟ﻗﺪֻﻩ ؟ﻗֻﺪֻﻩ	؟ﻗֻﺎ|ﻠـﻩ	؟ﻗֻﺎ'ﻩﻩ	؟ﻗֻﺪֶﻠֻﻩ
1st Com. Plur.	؟ﻗﺪﻠ٢ ؟ﻗֻﺪ٢	؟ﻗֻﺎ|ﻠ٢	؟ﻗֻﺎ'ﻩﻯ	؟ﻗֻﺪﻠֻ٢

Suffixes attached to the Infinitives:

Pe'al	ﻗֻﺪﻟ٢ﻣﻠـﺐ
	ﻗֻﺪﻟ٢ﻣﻠـ , &c.
Pa'el	ﻣﻣֻﻗﺪﻟﻗ٢ﻠ٢ﺳ
	ﻣﻣֻﻗﺪﻟﻗ٢ﻣﺐﻠ٢ﻯ , &c.

§ 31. NOMINAL STEMS WITH VOCAL C
ENDINGS

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

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

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

	MASCULINE		FEMININE	
	Singular	*Plural*	*Singular*	*Plural*
Absolute	ܐܘܕܐ [1]	ܘܕܝ	ܘܕܡܐ	ܘܕܡ
Emphatic	ܘܕܡܐ	ܘܕܡܐ	ܘܕܡܟܐ	ܘܕܡܟܐ
Construct	ܘܕܐ	ܘܕܬ	ܘܕܡܝ	ܘܕܡܝ

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

	MASCULINE		FEMININE	
	Singular	*Plural*	*Singular*	*Plural*
Absolute	ܡܘܠ [2]	ܡܘܠܝ	ܡܘܠܝ	ܡܘܠܝ
Emphatic	ܡܘܠܐ	(ܬܘܠܐ) ܡܘܠܝܐ	ܡܘܠܝܟܐ	ܡܘܠܝܟܐ
Construct	ܡܘܠ	ܡܘܠܝ	ܡܘܠܝ	ܡܘܠܝ

C. Feminine Abstract Nouns

	In ܘ		In ܢ	
Absolute		ܡܕܝܢܘ	ܝܡܕܟܢ [4]	ܝܡܕܟܢ
Emphatic	ܡܕܝܢܟܐ [3]	ܡܕܝܢܘܬܐ	ܝܡܕܟܢܟܐ	ܝܡܕܟܢܟܐ
Construct		ܡܕܝܢܘܬ	ܝܡܕܢܝ	ܝܡܕܢܝ

[1] Adj. = pure.   [2] = fool.   [3] = part, portion.   [4] = story.

	In ـُܐ		In ـܳܐ, originally o	
Absolute	ܪ̣ܕܳܐ¹	ܪ̇ܕܳܦ	ܪ̣ܝܕܳܐ²	ܪ̣ܟܘܝ
Emphatic	ܪ̣ܕܳ̈ܐܠ	ܪ̣ܕܳ̈ܦܠ	ܪ̣ܝܕܳ̈ܐܠ	ܪ̣ܟܘܳ̈ܐܠ
Construct	ܪ̣ܕ̣ܳܐ	ܪ̣ܕܳܦ̣	ܪ̣ܝܕ̣ܳܐ	ܪ̣ܟܘ̣ܳܐ

Vocabulary

ܘܣܐ = be pure; Pa'el, purify. ܘܕܡܳ̈ܘܬܐ = form, likeness.

ܘܩܐ = pure. ܚܕܝ = Pa'el, reconcile.

ܡܚܙ = give (in marriage). ܒܘܚܕܳ̈ܘܬܐ = reconciliation.

ܡܢܟܐܠ = part. ܣܟܠܐ = fool.

ܣܡܠ = Aph., make to stumble. ܐܫܬܟܠܐ = story, history.

ܠܒܪ = outside. ܬܫܡܫܬܐ = service.

ܓܒܐ = choose. ܟܪܡܐ = vineyard.

ܡܪܛ = pluck out. ܡܚܐ = strike, beat.

ܪܡܐ = Pe., Pa., cast, throw. ܩܨܨ = cut off.

ܛܘܒܟ = happy is, happy are (with suffix and ܠ attached to noun or pronoun).

Exercise 23

Translate into English:

ܐ) ܟܠܢ ܡܚܛܝܐܠ ܟܘ : ܣܪܢܐ ܡܚܪܝܢܐ ܩܠܘ ٠ ٢ ܒܨܠܘܬܢ
ܘܗ ܘܐܙܠܢܐ ܘܢܡܚܬܘܢܐ ܟܡ ܣܝܟܘ̈ܣܡ ܘܒܪܝܚܡ ܩܡ ܡܠ ܬܣܡ ٠
٣) ܘܡܢܘ ܡܕܟܝܐܠ ܟܕܒܪܘܗܝ܂ ܩܐܡܠ ܘܡܣܐܠܘܗܝ ܩܐܡܠ ܘܦܢܟܘܗܝ :
ܘܡܢܘ ܠܗܘܢ ܟܓܢܬܗ܂ ܘܩܡ ܣܐܠܘܗܝ ²ܘܐܡܪܗܘܗܝ ܠܟܕ ܩܡ ܟܪܡܐ ٠
٤) ܩܠܝܟܐ ܘܣܐܣܒܝܣ ܘܣܩܒܠܐ : ܠܘܚܢܢܘܗܝ ܠܐܣܟܡ ܘܠܐ ܣܐܠܘܣ
ܘܘܡܩܕܘ ٠ ٥. ܚܢܠܐ ܡܪܝܢ ܘܚܢܠܐ ܘܩܢܘ ܡܟܠܠܐ ܟܡ ²ܐܚܘܬܡ ٠

¹ = thing. ² = prayer.

6. لُـُهُخْـتُـهَةٍ لِإسْكُبِ ؤؤقبِ خَكْنَحِهةٍ ؤةنَةٍ ثَساؤهَنُـوِـ ٠

7. هَخَاؤمِنَّعْ كجَةٍ دِرِكْوَءٍ. هَؤُ؟ ٱمَنِم لمحتِكَا ؤدخَّنَصَةٍ ٠

8. ٳ ٲٳڮَةٍ حِجَـنُـاةَنُـلـ ٳٳ ٲ ٱنَا حِجَـلِڡَّةٍ ؤٳبحَةٍ وٳؤَا ٠

9. ةبهَجِـ ثَؤ هَؤِم هُبِ ٳبُؤه ؤٲحنَّ كْه ةَنِوِد كَبِ لمعهَبَكَا

ؤٳڢِخْحَٱةٍ ٠   10. ةَٳٳڢ مُـهِٳ هَةبِ خَكْنَنَّصَةٍ هَؤُ؟ ؤخِـومَةَا

خَٱةَحَكَا ؤقبِكَا محَبَٳبَةٍ حِجَحُٳ. هَة ؤهَدحَفِّةٍ ٳكَٳةَوِـ ٠

Translate into Syriac:

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

§ 32. NUMERALS

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

The cardinals are as follows:

	USED WITH MASC.	USED WITH FEM.
1 =	ܚܰܕ	ܚܕܳܐ
2 =	ܬܪܶܝܢ	ܬܰܪܬܶܝܢ
3 =	ܬܠܳܬܳܐ	ܬܠܳܬ
4 =	ܐܰܪܒܥܳܐ[ʳ]	ܐܰܪܒܰܥ[ʳ]
5 =	ܚܰܡܫܳܐ	ܚܰܡܶܫ
6 =	ܐܶܫܬܳܐ , ܫܬܳܐ[ʳ]	ܫܶܬ
7 =	ܫܰܒܥܳܐ	ܫܒܰܥ
8 =	ܬܡܳܢܝܳܐ	ܬܡܳܢܶܐ
9 =	ܬܶܫܥܳܐ	ܬܫܰܥ
10 =	ܥܶܣܪܳܐ	ܥܣܰܪ
11 =	ܚܕܰܥܣܰܪ	ܚܕܰܥܶܣܪܶܐ
12 =	ܬܪܶܥܣܰܪ	ܬܰܪܬܰܥܶܣܪܶܐ
13 =	ܬܠܳܬܰܥܣܰܪ	ܬܠܳܬܰܥܶܣܪܶܐ
14 =	ܐܰܪܒܰܥܣܰܪ[ʳ]	ܐܰܪܒܰܥܶܣܪܶܐ[ʳ]
15 =	ܚܰܡܫܰܥܣܰܪ	ܚܰܡܶܫܥܶܣܪܶܐ
16 =	ܫܬܰܥܣܰܪ[¹]	ܫܬܰܥܶܣܪܶܐ[¹]
17 =	ܫܒܰܥܣܰܪ	ܫܒܰܥܶܣܪܶܐ
18 =	ܬܡܳܢܰܥܣܰܪ	ܬܡܳܢܰܥܶܣܪܶܐ
19 =	ܬܫܰܥܣܰܪ	ܬܫܰܥܶܣܪܶܐ
20 =	ܥܶܣܪܝܢ	
21 =	ܥܶܣܪܝܢ ܘܚܰܕ	ܥܶܣܪܝܢ ܘܚܕܳܐ
30 =	ܬܠܳܬܝܢ	
40 =	ܐܰܪܒܥܝܢ[ʳ]	

[¹] In reading this form only one ܠ is taken into account.

50	=	ܚܡܫܝܢ
60	=	ܫܬܝܢ , ܣܬܝܢ
70	=	ܫܒܥܝܢ
80	=	ܬܡܢܝܢ
90	=	ܬܫܥܝܢ ,
100	=	ܡܐܐ , ܡܐܠ (Plur. ܡܐܘܬܐ)
200	=	ܡܐܬܝܢ
300	=	ܬܠܬܡܐܐ
1,000	=	ܐܠܦܐ ', ܚܕ ' (Plur. ܐܠܦܝܢ ', ܐܠܦܐ ')
2,000	=	ܬܪܝܢ ܐܠܦܝܢ '
10,000	=	ܪܒܘܬܐ (Plur. ܪܒܘܬܐ)

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

In stating numbers above 20 the larger numerals are placed first, e.g. 2,753 = ܬܪܝܢ ܐܠܦܝܢ ܘܫܒܥܡܐܐ ܘܚܡܫܝܢ ܘܬܠܬܐ.

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

1st	=	ܩܕܡܝܐ
2nd	=	ܬܪܝܢܐ (f. ܬܪܝܢܝܬܐ)
3rd	=	ܬܠܝܬܝܐ
4th	=	ܪܒܝܥܝܐ
5th	=	ܚܡܝܫܝܐ
6th	=	ܫܬܝܬܝܐ

[1] For 'the three of them' ܬܠܬܝܗܘܢ is used.

7th = ܡܫܲܒ݂ܟ݂ܵܐ

8th = ܐܬܡܝܼܢܵܐ

9th = ܐܬܡܲܟ݂ܵܐ

10th = ܚܡܝܼܫܵܝܵܐ

The cardinal numbers with ܘ prefixed may be used in place of these ordinal numbers, e.g. ܚܕ݂ܵܐ ܘܐ݉ܪܒܲܥ or ܚܲܡܫܵܐ ܘܐܲܪܒܥܝܼ. For the higher numbers it is common to use the construct of the noun before the cardinal numbers, e.g. ܡܠܐ ܘ݁ܐܪܒܥܡܐܐ ܘܥܣܪܝܢ ܘܚܕܐ ܫܢܬܐ = the 421st year.

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

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

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

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

ܒܝܘܡ ܥܣܪܝܢ ܘܚܡܫܐ ܒܐܒ ܝܪܚܐ = on the 25th day of the month Ab.

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

Vocabulary

ܝܲܪܚܵܐ = month.   ܩܲܫܝܼܫܵܐ = elder

ܡܸܢܝܵܢܵܐ = number.

Exercise 24

Translate into Syriac:

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

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

VOCABULARY

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

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

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

Verbs whose vowel in the Perfect Pe'al is ˆ are especially indicated. Verbs ܥ"ܠ are distinguished by ´, and verbs double ܠ by ˝. In all other cases (except verbs ܠ"ܐ) the vowel may be assumed to be ˌ.

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

SYRIAC–ENGLISH

ܐ

(For verbs with initial ܐܘ see under ܘ .)

ܐܰܒܳܐ˝ 13; father.

ܐܒܰܕ a, 24; perish; *Aph.*, destroy.

ܐܒܰܠ 24; *Ethpe.*, mourn.

ܐܰܒܪܳܗܳܡ˝ Abraham.

ܐܳܕܳܡ˝ man, Adam.

ܐܶܕܢܳܐ˝ (*f.*); ear.

ܐܳܘ˝ *Conj.*; or.

ܐܳܘ˝ *Interj.*; O!

ܐܽܘܪܚܳܐ˝ (*f.*); path, way.

ܐܽܘܪܶܫܠܶܡ˝ Jerusalem.

ܐܙܰܠ a, 24, 29 note; go; *followed by* ܠ, be useful, fit for.

ܐܚܐ 13; brother.

ܐܣܪ o, 24; seize, hold, shut up; *Aph.*, close up.

ܐܚܪ 23, 24; *Aph.*, delay.

ܐܚܪܢܐ 13; other, another.

ܐܝܕܐ (f.); Const. ܐܝܕ, hand.

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

ܐܝܟ *Prep.*; like, according to; *followed by Conj.* ܕ, as.

ܐܝܟܢܐ *Adv.*; how, as; *Inter.*, how?

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

ܐܝܠܢܐ tree.

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

ܐܝܣܪܐܝܠ Israel.

ܐܝܬ 8; there is.

ܐܟܘܬ 8, *Prep.*; like.

ܐܟܠ o, 24; eat; *Ethpe., passive*; *Aph., causative.*

ܐܠܐ *Conj.*; but.

ܐܠܗܐ God.

ܐܠܝܐ Elijah.

ܐܠܝܫܥ Elisha.

ܐܠܥܐ (f.); rib.

ܝܠܦ ,ܐܠܦ a, 24; learn; *Pa.*, teach.

ܐܠܨ o, 24; *Pe. and Pa.*, oppress; *Ethpe., passive.*

ܐܡܐ 13; mother.

ܐܡܝܢ *Adv.*; truly.

ܐܡܢ 24; *Ethpe.*, be constant.

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

ܐܡܪܐ lamb.

ܐܡܬܐ 13; handmaid.

ܕ ܐܡܬܝ *Conj.*; when; ܟܠ ܕ ܐܡܬܝ whenever.

ܐܢ *Conj.*; if.

ܐܢܐ ,ܐܢ *Pers. Pron.*; I.

ܐܢܘܢ 5, *Pers. Pron. Masc. Plur. encl.*; they.

ܐܢܝܢ 5, *Pers. Pron. Fem. Plur. encl.*; they.

ܐܢܫܐ ,ܐܢܫ ,ܐܢܫ man.

ܐܢܬ 5, *Pers. Pron. Masc. Sing.*; you (thou).

ܐܢܬܝ 5, *Pers. Pron. Fem. Sing.*; you (thou).

ܐܢܬܘܢ 5, *Pers. Pron. Masc. Plur.*; you.

ܐܢܬܝܢ 5, *Pers. Pron. Fem. Plur.*; you.

ܐܰܢܬܬܐ‍ 13, *Plur.* ܢܶܫ̈ܐ; woman, wife.

ܐܣܟܘܦܬܐ‍ *Plur.* ܐܣܟܘܦ̈ܐ; threshold.

ܐܣܰܪ o, 23, 24; bind.

ܐܦ *Adv.*; also.

ܐܦ̈ܐ (*f.*); face.

ܐܪܡܰܠܬܐ widow.

ܐܪܥܐ (*f.*); earth.

ܐܫܰܕ o, 24; shed, pour; *Ethpe.*, *passive.*

ܐܫܟܚ 23, 29 note; be able, find; ܐܫܬܟܚ be found.

ܐܫܬܝ 29; drink (also ܫܬܝ).

ܐܬܐ 24, 29 note; come; *Aph.*, bring.

ܐܬܐ *Plur.* ܐ̈ܬܘܬܐ; sign.

ܒ

ܒ *Prep. inseparable*; by, with.

ܒܐܫ a, 26; be evil.

ܒܰܙ o, 28; plunder; *Ettaph.*, *passive.*

ܒܝܐ 23; *Pa.* (ܒܰܝܐ) comfort.

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

ܒܝܫ evil.

ܒܝܬ 10 note, *Prep.*; between.

ܒܝܬܐ 13; house.

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

ܒܠܥܕܝ 10 note, *Prep.*; without.

ܒܢܐ 29; build.

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

ܒܣܪܐ flesh.

ܒܣܬܪ 10 note, *Prep.*; behind.

ܒܥܐ 29; seek.

ܒܥܠܐ husband.

ܒܥܠܕܒܒܐ enemy.

ܒܥܬܐ egg.

ܒܩܪܐ (*f.*); cattle, herd.

ܒܰܪ see ܒܪ.

ܒܪܐ 13; son.

ܒܪܐ 29; create.

ܒܪܘܝܐ Creator.

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

ܒܪܬܐ 13; daughter.

ܒܬܘܠܬܐ virgin.

ܒܬܪ 10 note, *Prep.*; after.

ܓ

ܓܒܐ 29; choose.

ܓܒܠ o; create; *Ethpe.*, *passive.*

ܓܲܒ݂ܪܵܐ man, husband.

ܓܵܓ݂ܘܼܠܬܵܐ Golgotha.

ܓܲܕ݂ܝܵܐ 13; goat.

ܓܘܼܕܵܦ݂ܵܐ blasphemy.

ܓܘܼܫܡܵܐ body.

ܓܹܝܪ Particle; for (normally second word).

ܓܠܵܐ 29; reveal.

ܓܸܠܝܵܢܵܐ revelation.

ܓܡܲܪ o, 23; Pe. and Ethpe., be complete.

ܓܢ 28; Aph., cover.

ܓܲܢܬܵܐ garden.

ܓܪܝܼܨܬܵܐ loaf.

ܓܲܪܡܵܐ bone.

ܓܫܲܥ o, 28; touch.

ܕ

ܕ Relative particle, preposition, and conjunction, see § 5.

ܕܹܐܒ݂ܵܐ Fem. ܕܹܐܒ݂ܬܵܐ; wolf.

ܕܒ݂ܲܚ a, o, 23; Pe., Pa., sacrifice (v.).

ܕܸܒ݂ܚܵܐ sacrifice (n.).

ܕܒ݂ܲܪ a, 23; lead; Ethpe., passive.

ܕܲܗܒ݂ܵܐ gold.

ܕܵܘܝܼܕ David.

ܕܘܼܟܬܵܐ place.

ܕܘܼܡܝܵܐ 13; likeness.

ܕܚܸܠ a; fear (v.).

ܕܸܚܠܬܵܐ fear (n.).

ܕܝܼܠ See § 8.

ܕܹܝܢ Particle; but (normally second word).

ܕܲܝܵܢܵܐ judge.

ܕܝܼܢܵܐ judgement.

ܕܲܟ݂ܝܵܐ 31; pure.

ܕܟ݂ܝܼ 29; be pure; Pa., purify; Ethpa., passive.

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

ܕܡܵܐ 29; be like; Pa., liken; Ethpa., passive.

ܕܡܵܐ blood.

ܕܡܘܼܬܵܐ 31; form, likeness.

ܕܡܸܟ݂ a; sleep; Pa., put to sleep.

ܕܵܢ 27; judge.

ܕܢܲܚ a, 23; rise (of sun).

ܕܵܫ o, 28; bruise, trample on.

ܕܢܲܪ o; Aph., approach.

ܕܵܫ 27; tread on.

ܘ

ܗܐ *Interj.*; behold!

ܗܓܪ Hagar.

ܗܕܐ 5, *Dem. Pron. Fem. Sing.*; this.

ܗܘ, ܗܘ 5, *Pers. Pron. Masc. Sing.*; he.

ܗܘ 5, *Dem. Pron. Masc. Sing.*; that.

ܗܘܐ 16, 29; be.

ܗܘܝܬ he is.

ܗܝ, ܗܝ 5, *Pers. Pron. Fem. Sing.*; she.

ܗܝ 5, *Dem. Pron. Fem. Sing.*; that.

ܗܝܕܝܢ *Adv.*; then.

ܗܝܟܠܐ temple.

ܗܝܡܢ believe.

ܗܝܡܢܘܬܐ faith.

ܗܟܢܐ *Adv.*; thus, so.

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

ܗܠܟ *Pa.*, walk.

ܗܢܐ 5, *Dem. Pron. Masc. Sing.*; this.

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

ܗܢܘܢ 5, *Pers. Pron. Masc. Plur.*; they.

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

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

ܗܦܟ o; turn, return.

ܗܪܟܐ *Adv.*; here.

ܘ

ܘ *Conj. inseparable*; and, but.

ܙ

ܙܒܢ e; buy, sell.

ܙܒܢܐ time; ܙܒܢ ܙܒܢ sometimes.

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

ܙܕܝܩ righteous.

ܙܕܝܩܘܬܐ righteousness.

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

ܙܡܪ a, 23; *Pa.*, sing (praise).

ܙܢܐ 13; kind, method.

ܙܥ 27; shake.

ܙܩܦ o; crucify.

ܙܪܥ o, 23; sow.

ܙܪܥܐ seed.

ܡ

ܚܒ o, 28; *Aph.*, love; *Ettaph.*, passive.

ܚܒܝܒ beloved.

ܚܒܠ *Pa.*, destroy.

ܚܒܪܐ *Fem.* ܚܒܪܬܐ; companion.

ܚܕ *m.*, ܚܕܐ *f.* 32; one.

ܚܕܝ 29; be glad.

ܚܕܪ, ܚܕܪܘܗܝ 10 note, *Prep.*; around.

ܚܕܬܐ *m.*, ܚܕܬܐ *f.* new.

ܚܘܒܐ love (*n.*).

ܚܘܐ 29; *Pa.*, show.

ܚܙܐ 29; see.

ܚܙܘܐ vision.

ܚܛܐ 29; sin (*v.*).

ܚܛܗܐ sin (*n.*).

ܚܠܦ o; tear.

ܚܝ living.

ܚܝܐ 29 note; live.

ܚܝܐ life.

ܚܝܘܬܐ animal.

ܚܝܠ *Pa.*, strengthen; *Ethpa.*, passive.

ܚܝܠܐ strength.

ܚܟܡܬܐ wisdom.

ܚܠܒܐ milk.

ܚܠܦ o; *Pe.*, *Pa.*, *Shaph.*, change; *Ethpa.*, *Eshtaph.*, passive.

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

ܚܡ a, 28; be warm.

ܚܡܐ 13; father-in-law.

ܚܡܪܐ wine.

ܚܡܝܡܐ heat.

ܚܢ, o, 28; show mercy to.

ܚܢܩܐ *Plur.* ܚܢܩܐ; torment.

ܚܢܘܟ Enoch.

ܚܢܢ, ܚܢܢ 5, *Pers. Pron. Com. Plur.*; we.

ܚܣܝܪ *followed by* ܡܢ, lacking in.

ܚܣܢ a; be strong; *Ethpa.*, fortify oneself.

ܚܦܛ o; stir up.

ܚܨܕ o; reap.

ܚܪܒ 29; pluck out.

ܚܩܠܐ (*f.*); field.

ܚܪ 27; look.

ܚܪܒ a; be desolate; *Aph.*, make desolate.

ܚܪܕܠܐ mustard.

ܚܪܡ *Aph.*, curse.

ܣܡܕ o; think, reckon, account;
Ethpe., passive.

ܐܚܐ 13; sister.

ܛ

ܛܐܒ a, 26; be good.

ܛܒ Adj.; good.

ܛܒܬܐ good (n.).

ܛܘܒܢ with suffix and followed
by ܠ; happy is, happy are.

ܛܘܪܐ mountain.

ܛܘܒܬܐ blessing.

ܛܠܝܐ 13; child.

ܛܠܝܘܬܐ youth (abstract).

ܛܠܝܐ sandal.

ܛܘܠܦܐ defilement, pollution.

ܛܥܡ a; taste.

ܝ

ܝܒܠ 25; Aph., bring.

ܝܕܥ a, 23, 25; know; Aph., tell.

ܝܗܒ 25, 29 note; give.

ܝܗܘܕܝܐ Jew.

ܝܘܚܢܢ John.

ܝܘܡܐ; Const. ܝܘܡ; day.

ܝܠܦ a, 25; borrow; Aph., lend.

ܝܠܕ a, 25; bear; Aph., beget.

ܡܘܠܕܐ, birth, offspring.

ܣܟܐ see ܐܟܕ.

ܝܡܐ sea.

ܝܣܦ 25; Aph., add, do again.

ܝܪܒ a, 25; be anxious.

ܝܩܕ a, 25; burn (intrans.);
Aph., burn (trans.).

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

ܝܪܚܐ month.

ܝܪܬ a, 25; inherit.

ܝܬܒ e, 25; sit, dwell.

ܝܬܪ a, 23, 25; exceed.

ܟ

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

ܟܐܒܐ pain.

ܟܐܦܐ (f.); stone.

ܟܒܫ o; subdue, besiege;
Ethpa., passive.

ܟܕ when.

ܟܗܢܐ priest.

ܟܠ 10 note; all.

ܟܠ ܡܢ ܕ every one who.

ܟܠܒܐ dog.

ܟܡܐ how.

ܟܢܘܫܬܐ synagogue.

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

ܟܢܫܐ crowd.

ܟܣܣ 28; *Aph.*, reprove.

ܟܣܦܐ silver.

ܟܦܪܢܚܘܡ Capernaum.

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

ܟܪܙ *Aph.*, preach.

ܟܪܝܗ sick, ill.

ܟܪܡܐ vineyard.

ܟܪܣܐ (*f.*); belly.

ܟܫܠ *Aph.*, make to stumble.

ܟܬܒ o; write.

ܟܬܒܐ book.

ܟܬܒܐ sheet.

ܠ

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

ܠܐ no, not.

ܠܒܐ heart.

ܠܒܘܫܐ clothing.

ܠܒܪ 10 note, *Prep.*; outside of, followed by ܡܢ.

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

ܠܓܘ 10 note, *Prep.*; within.

ܠܘܩܒܠ 10 note, *Prep.*; against.

ܠܘܩܕܡ *Adv.*; first.

ܠܘܬ 8, *Prep.*; unto, towards.

ܠܚܡܐ bread.

ܠܛ 27; curse.

ܠܝܬ (= ܠܐ ܐܝܬ) there is not.

ܠܠܝܐ night.

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

ܠܡܦܐܕܐ torch.

ܠܩܒܠ 10 note, *Prep.*; in front of.

ܠܥܠ 10 note, *Prep.*; above.

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

ܠܫܢܐ tongue, language.

ܡ

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

ܡܐܟܘܠܬܐ food.

ܡܐܡܪܐ speech.

ܡܐܠ a, 26; cease; *used impersonally*, weary.

ܡܕܒܪܐ wilderness.

ܡܕܝܢܬܐ city.

ܡܕܡ something; ܠܐ ܡܕܡ nothing.

ܡܘܗܒܬܐ gift.

ܡܘܫܐ Moses.

ܡܘܬܐ death.

ܡܚܐ 29; beat.

ܡܚܕܐ immediately.

ܡܛܠ 10 note, *Prep.*; because of; *followed by* ܕ, *Conj.*, because. *The form* —ܡܛܠ *is used before suffixes.*

ܡܝܐ 13; water.

ܡܝܬ 27; die.

ܡܟܪ 0, 23; get *or* give in marriage; *Aph.*, give in marriage.

ܡܠܐ 29; *Pe., Pa., Shaph.*, fill, fulfil.

ܡܠܚ 0, 23; season with salt.

ܡܠܚܐ (*f.*); salt.

ܡܠܝܘܬܐ fulness.

ܡܠܟ 0; promise; *Aph.*, make king.

ܡܠܟܐ king.

ܡܠܟܐ counsel.

ܡܠܟܘܬܐ kingdom.

ܡܠܟܬܐ queen.

ܡܠܠ *Pa.*, speak.

ܡܠܦܢܐ teacher.

ܡܠܦܢܘܬܐ teaching.

ܡܠܬܐ 13; word.

ܡܡܘܢܐ wealth.

ܡܢ 5, *Inter. Pron.*; who?

ܡܢ 8, *Prep.*; from.

ܡܢܐ, ܡܢ 5, *Inter. Pron.*; what? ܠܡܢܐ why?

(ܡܢ ܗܘ =) ܡܢܘ who?

ܡܢܝܢܐ number.

ܡܢܬܐ 31; part.

ܡܥܕܪܢܐ helper.

ܡܨܪܝܢ Egypt.

ܡܪܩ 0; purify.

ܡܫܚܐ oil.

ܡܨܝܐ able.

ܡܫܟܢܐ tent, dwelling.

ܢ

ܢܒܐ 29; *Ethpa.*, prophesy.

ܢܒܝܐ prophet.

ܢܓܕ c, 22; draw; *Pa.*, beat.

ܢܕ 27; wander.

ܢܘܗ a, 23; shine.

ܢܗܪܐ river.

ܢܘܗܪܐ light.

ܢܘܢܐ fish.

ܢܘܪܐ (*f.*); fire.

ܢܣ 27; rest (*v.*).

ܢܚܬ o, 22; go down, come down.

ܢܛܪ a and o, 22, 23; keep.

ܢܝܚܐ rest (*n.*).

ܢܝܪܐ yoke.

ܢܝܫܐ standard.

ܢܡܘܣܐ law.

ܢܣܒ a, 22; take.

ܢܣܟ o, 22; pour.

ܢܣܒ o, 22; blow, arouse.

ܢܦܠ e, 22; fall; *Aph.*, bring down.

ܢܦܩ o, 22; go out; *Aph.*, bring out.

ܢܦܩܬܐ cost.

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

ܢܨܒ o, 22; plant.

ܢܩܦ a, 22; cling to.

ܢܫܪܐ eagle.

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

ܣ

ܣܐܒ a, 26; be old.

ܣܐܢ a, 26; wear sandals.

ܣܒܐ old.

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

ܣܒܪ a, 23; *Pa.*, hope.

ܣܓܕ o; worship.

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

ܣܓܝ *Emphatic* ܣܓܝܐܐ; many (*Adj.*).

ܣܗܕ a; *Pe. and Aph.*, bear witness.

ܣܘܟܠܐ chain.

ܣܛܢܐ Satan.

ܣܛܪ 10 note, *Prep.*; except; *followed by* ܡܢ.

ܣܝܡܬܐ treasure.

ܣܟܠ *Ethpa.*, understand.

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

ܣܘܡ 27; put.

ܣܡܝܐ 31; blind.

ܣܢܐ 29; hate.

ܣܝܒܪܬܐ swallow.

ܥܒܕ o, 23; do.

ܣܒܥ a; satisfy.

ܣܪܐ Sarah.

ܥ

ܥܐܕܐ festival.

ܥܒܕ e; do, make.

ܥܒܕܐ servant, slave.

ܥܒܕܐ work.

ܥܒܪ a, 23; cross over, transgress; *Aph.*, *causative*.

ܥܓܠܬܐ heifer.

ܥܓܠܬܐ chariot.

ܥܕܡܐ 10 note, *Prep.*; until; followed by ܕ, *Conj.*, until.

ܥܕܢ Eden.

ܥܕܪ o, 23; *Pa.*, help.

ܥܕܬܐ Church.

ܥܘܠܐ evildoer.

ܥܛܡܐ *Plur.* ܥܛܡܬܐ; thigh.

ܥܝܢܐ (*f.*); eye.

ܥܠ o, 28; enter.

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

ܚܠܕ o; conquer.

ܥܠܡܐ world, age, eternity.

ܥܠܬܐ fault, cause.

ܥܡ 8, *Prep.*; with.

ܥܡܐ *Plur.* ܥܡܡܐ; people, nation.

ܥܡܕ a; be baptized; *Aph.*, baptize.

ܥܡܪ a, 23; dwell.

ܥܢܐ 29; answer.

ܥܢܐ (*f.*); sheep, flock.

ܥܢܢܐ (*f.*); cloud.

ܥܫܡ heavy.

ܥܦܩ o; embrace.

ܥܪܛܠܐ impulse, moving force.

ܥܪܩ o; flee.

ܦ

ܦܐܪܐ fruit.

ܦܘܡܐ mouth.

ܦܘܩܕܢܐ commandment.

ܦܟܗ a, 23; become tasteless.

ܦܠܓ o, 28; sprinkle, break (bread).

ܩ

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

ܩܐܝܢ Cain.

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

ܩܠܐ o; invoke; *Pa.,* receive.

ܦܣܩ o; break, cut off.

ܩܒܪܐ tomb.

ܦܩܕ o; *Pe. and Pa.,* command.

ܩܕܝܫ holy.

ܦܐܪܐ grain.

ܩܕܝܫܘܬܐ holiness.

ܦܪܘܩܐ saviour.

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

ܦܪܚܬܐ bird.

ܦܪܨܘܦܐ face.

ܩܕܡ 10 note, *Prep.;* before.

ܦܨܐ o; deliver; *Ethpe., passive.*

ܩܕܡܝܐ first (*Adj.*).

ܦܫܛ o; stretch out.

ܩܘܡܐ vessel.

ܦܫܩ *Pa.,* expound.

ܩܘܪܒܢܐ sacrifice, gift.

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

ܩܛܠ o; kill.

ܩܠܐ voice.

ܩ

ܩܠܣ *Pa.,* honour.

ܙܩܘܡܐ 31; thing.

ܩܡ 27; arise; *Pa.* (ܩܝܡ) establish.

ܨܗܝܘܢ Zion.

ܠܘܬ 8, *Prep.;* beside.

ܩܢܐ nest.

ܙܩܦ o; crucify.

ܩܪܐ 29; read, call.

ܨܠܘܬܐ 31, *Plur.* ܨܠܘܬܐ; prayer.

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

ܙܩܝܦܐ cross.

ܨܠܡܐ image.

ܨܦܪܐ morning.

ܩܪܝܬܐ 13; village.

ܨܦܪܐ (*f.*) sparrow, bird.

ܩܪܢܐ (*f.*) horn.

ܨܘܦ a and o; torture, tempt.

ܩܰܪܩܰܦܬܐ skull.

ܩܰܫܝܫܐ elder.

ܪ

ܪܰܒ 13; great.

ܪܶܓܠܐ (f.); foot.

ܪܓܡ o; stone (v.).

ܪܕܦ o; persecute, pursue.

ܪܗܘܡܝܐ Roman.

ܪܘܓܙܐ anger.

ܪܘܚܐ (f.); spirit.

ܪܘܝ 29; be drunk.

ܪܚܡ a; love; Pa., have compassion on.

ܪܚܡܐ friend.

ܪܝܫܐ head.

ܪܝܫܝܬܐ beginning.

ܪܡ 27; be high.

ܪܡ high.

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

ܪܡܫܐ evening.

ܪܥܐ 29; reconcile.

ܪܩ o, 28; spit.

ܪܫܐ 29; accuse.

ܫ

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

ܫܒ o, 28; come down.

ܫܒܩ o; loose, dismiss, allow, forgive, leave.

ܫܕܐ 29; Pe., Pa., throw.

ܫܕܪ 23; Pa., send.

ܫܘܒܚܐ glory.

ܫܘܛ 27; despise.

ܫܛܝܐ fool.

ܫܝܘܠ (f.); Sheol.

ܫܝܢܐ peace (opposed to war).

ܫܢܩܬܐ fetters.

ܫܟܢ a; dwell in; Aph., causative.

ܫܠܚ a, o; send.

ܫܠܛ a; rule over.

ܫܠܝܐ sleep, rest (n.).

ܫܠܝܚܐ apostle.

ܫܠܝܛ lawful.

ܫܠܝܡܘܢ Solomon.

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

ܫܠܡܐ peace (prosperity).

ܫܡܐ *Plur.* ܫܡܗܐ; name.

ܫܡܝܐ 13; heaven.

ܫܡܥ a, 23; hear.

ܫܡܫ *Pa.,* serve; *Ethpa., passive.*

ܫܡܫܐ (*m. and f.*); sun.

ܣܛܐ 29; *Pa.,* turn aside (*trans.*); *Ethpa., passive.*

ܫܢܬܐ 13; year.

ܫܦܝܪ beautiful.

ܫܦܪ a, 23; be pleasing.

ܫܩܠ o; lift up, take away.

ܫܪ a, 28; be firm; *Aph.,* believe.

ܫܪܐ 29; loose, destroy, settle; *Pa.,* begin.

ܫܪܝܪ true.

ܫܪܪܐ truth.

ܫܬܐ six (*with masc. nouns*).

ܫܬܐܣܬܐ *Plur.* ܫܬܐܣܐ; foundation.

ܫܬܐ 29 (*usually written* ܐܫܬܝ?); drink.

ܬ

ܬܒ 27; repent.

ܬܒܪ a and o, 23; break.

ܬܕܝܐ 13; breast.

ܬܘܪܐ ox.

ܬܚܝܬ 10 note, *Prep.*; beneath.

ܬܚܬ *Ethpa'li,* be brought down.

ܬܚܢܢܬܐ prayer.

ܬܠܡܝܕܐ disciple.

ܬܠܬ 32; three.

ܬܡܗ a, 23; wonder; *Aph.,* astonish.

ܬܡܢ *Adv.*; there.

ܬܩܢ a; be upright, firm; *Aph.,* establish.

ܬܪܝܢ 32; two; ܬܪܝܢܐ second.

ܬܪܥܐ gate.

ܬܪܥܘܬܐ 31; reconciliation.

ܬܪܥܝܬܐ 31; mind.

ܬܫܒܘܚܬܐ glory.

ܬܫܡܫܬܐ service.

ܬܫܥܝܬܐ history, story.

ENGLISH–SYRIAC

A

Able, be, ܡܨܐ‎ⁿ, 23, 29 note.

Above, ܠܥܠ‎, ܠܥܠܐ‎, 8, 10 note.

Abraham, ܐܒܪܗܡ‎ⁿ.

According to, ܐܝܟ‎ⁿ, ܐܟܡܐ‎, 10 note.

Account, ܚܫܒ‎ o; *passive, Ethpe.*

Accuse, ܪܫܐ‎, 29.

Add, ܝܣܦ‎, 25, *Aph.*

After, ܒܬܪ‎.

Again, do, ܝܣܦ‎, 25, *Aph.*

Against, ܠܘܩܒܠ‎, 10.

Age, ܕܪܐ‎.

Alive, ܚܝ‎.

All, ܟܠ‎, 10.

Allow, ܫܒܩ‎ o.

Alone, ܒܠܚܘܕ‎, 10 note.

Also, ܐܦ‎.

Among, ܒܝܢܬ‎, 10 note.

Anger, ܪܘܓܙܐ‎.

Animal, ܚܝܘܬܐ‎.

Another, ܐܚܪܢܐ‎, 13.

Answer, ܥܢܐ‎, 29.

Anticipate, ܩܕܡ‎ *Pa.*

Anxious, be, ܝܨܦ‎ a, 25.

Apostle, ܫܠܝܚܐ‎.

Approach, ܩܪܒ‎ *Aph.*

Arise, ܩܡ‎, 27.

Around, ܣܒܝܒ‎, ܚܕܪܝ‎, 10 note.

Arouse, ܥܝܪ‎ o, 23.

As, ܐܝܟ‎ⁿ, ܐܝܟܐ‎ⁿ, ܐܝܟܢܐ‎ⁿ, 8, 10 note.

Ask, ܫܐܠ‎ a, 26.

Astonish, ܬܡܗ‎ *Aph.*

At, ܒ‎ (*inseparable*).

B

Baptize, ܥܡܕ‎ a, *Aph.; passive,*
Pe.

Be, ܗܘܐ‎, 16, 29.

Bear, ܣܒܠ‎ a, 25.

Beat, ܡܚܐ‎, 22, *Pa.*; ܡܚܐ‎, 29.

Beautiful, ܫܦܝܪ‎.

Because, *Conj.*, ܡܛܠ ܕ‎.

Because of, *Prep.*, ܡܛܠ‎, 10 note. *With suffixes,* ܡܛܠܬ‎.

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

Beget, ܝܠܕ a, 25, *Aph.*

Begin, ܫܪܝ, *Pa.*, 29.

Beginning, ܫܘܪܳܝܳܐ.

Behind, *Prep.*, ܒܣܬܪ, 10 note.

Behold ! *Interj.*, ܗܳܐ.

Believe, ܗܝܡܢ, ܐܡܢ *Aph.*

Belly, ܟܪܣܳܐ (*f.*).

Beloved, ܚܒܝܒ.

Beneath, *Prep.*, ܠܬܚܬ, 10 note.

Beside, *Prep.*, ܠܘܬ, 10 note.

Besiege, ܚܕܪ o.

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

Between, *Prep.*, ܒܝܬ, ܒܝܢܬ,
  ܒܝܢܝ, 10 note.

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

Bird, ܦܪܚܬܐ, ܨܦܪܐ.

Blasphemy, ܓܘܕܦܐ.

Bless, ܒܪܟ *Pa.*

Blessing, ܒܘܪܟܬܐ.

Blind, ܣܡܝܐ, 31.

Blood, ܕܡܐ.

Blow, ܢܦܚ o, 23.

Body, ܓܘܫܡܐ.

Bone, ܓܪܡܐ.

Book, ܟܬܒܐ.

Borrow, ܝܙܦ a, 25.

Bread, ܠܚܡܐ.

Break, ܬܒܪ a, o, 23, ܩܠܐ o,
  28, ܗܡܡ o.

Breast, ܚܕܝܐ, 13.

Bring, ܐܝܬܝ, 24, 29, *Aph.*; ܡܕܠ,
  25, *Aph.*

Bring down, ܐܚܬ, 22, *Aph.*

Bring out, ܐܦܩ, 22, *Aph.*

Brother, ܐܚܐ, 13.

Bruise, ܐܡ, 28.

Build, ܒܢܐ, 29.

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

But, ܐܠܐ, ܕܝܢ (*normally second
  word*)

Buy, ܙܒܢ e.

By (*agent*) ܒ, ܡܢ.

C

Cain, ܩܐܝܢ.

Calf, ܥܓܠܐ, ܓܕܝܐ.

Call, ܩܪܐ, 29.

Can, *see* Able.

Capernaum, ܟܦܪܢܚܘܡ.

Cast, ܐܪܡܐ, 29, *Pe.*, *Aph.*

Cattle, ܓܙܪܐ (*f.*).

Cause, ܥܠܬܐ.

Cease, ܒܛܠ a, 26.

Chain, ܫܫܠܬܐ.

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

Chariot, ܡܪܟܒܬܐ.

Child, ܝܠܕܐ, 13.

Choose, ܓܒܐ, 29.

Church, ܥܕܬܐ.

City, ܡܕܝܢܬܐ.

Cling to, ܢܩܦ a, 22.

Close up, ܐܣܒ, 24, *Aph.*

Clothe, ܠܒܫ *Aph.*

Clothing, ܠܒܘܫܐ.

Cloud, ܥܢܢܐ (*f.*).

Come, ܐܬܐ, 24, 29.

Come down, ܢܚܬ o, 22; ܢܚܬ o, 28.

Come out, ܢܦܩ o, 22.

Comfort, ܒܝܐ, 23, *Pa.*

Command, ܦܩܕ o, *Pe.*, *Pa.*

Commandment, ܦܘܩܕܢܐ.

Companion, ܚܒܪܐ, *Fem.* ܚܒܪܬܐ.

Compassion, have, ܪܚܡ *Pa.*

Complete, be, ܫܠܡ a, *Pe.*; ܓܡܪ o; (*causative, Aph.* of *either*).

Concerning, ܥܠ, 8, 10 note.

Conquer, ܚܠܕ o.

Constant, be, ܐܡܢ, 24, *Ethpe.*

Cost, ܕܡܝܐ.

Counsel, ܡܠܟܐ.

Cover, ܟܣܐ, 28, *Aph.*

Create, ܒܪܐ, 29, ܥܒܕ o; *passive, Ethpe.*

Creator, ܒܪܘܝܐ.

Cross (*n.*), ܨܠܝܒܐ.

Cross over, ܥܒܪ a, 23.

Crowd, ܟܢܫܐ.

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

Cultivate, ܦܠܚ a and o, 23.

Curse, ܠܛܡ *Aph.*, ܠܛ, 27.

Cut off, ܦܣܩ o.

D

Daughter, ܒܪܬܐ, 13.

David, ܕܘܝܕ.

Day, ܝܘܡܐ, *construct* ܝܘܡ, *Plur.* (i) ܝܘܡܬܐ, ܝܘܡܬܐ (ii) ܝܘܡܝܐ.

Death, ܡܵܘܬܵܐ.

Defilement, ܛܲܡܐܘܼܬ݂ܵܐ.

Delay, ܐܘܚܪ, 23, 24, *Aph.*

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

Desert, ܚܘܪܒܵܐ.

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

Despise, ܫܘܛ, 27; ܐܣܠܝ, 28, *Aph.*

Despised, be, ܐܣܠܝ, 28.

Destroy, ܚܒܠ *Pa.*; ܐܒܕ, 24, *Aph.*; ܐܡܝܬ, 29.

Die, ܡܝܬ, 27.

Disciple, ܬܲܠܡܝܼܕ݂ܵܐ.

Dismiss, ܫܪܐ o.

Divide, ܦܠܓ o.

Do, ܥܒܕ o, 23; ܣܥܪ e; *passive, Ethpe.*

Dog, ܟܲܠܒܵܐ.

Down, be brought, ܐܬܬܚܬ *Ethpa'li.*

Down, come, ܢܚܬ o, 22; ܡܚܬ o, 28.

Draw, ܢܓܕ e, 22.

Draw near, ܩܪܒ o.

Drink, ܐܫܬܝ (ܐܫܬܝ), 29.

Drunk, be, ܪܘܝ, 29.

Dwell, ܥܡܪ a, 23; ܫܪܐ c, 25.

Dwell in, ܥܡܪ a; *causative, Aph.*

Dwelling, ܓܢܘܢܐ, ܡܫܟܢܐ.

E

Eagle, ܢܸܫܪܵܐ.

Ear, ܐܕܢܵܐ" (*f.*).

Earth, ܐܪܥܵܐ" (*f.*).

Eat, ܐܟܠ o, 24.

Eden, ܥܕܢ.

Egg, ܒܥܬܵܐ.

Egypt, ܡܨܪܝܢ.

Elder, ܩܫܝܫܵܐ.

Elijah, ܐܠܝܵܐ".

Elisha, ܐܠܝܫܥ".

Embrace, ܥܦܩ o.

Enemy, ܣܢܐܐ؛ܒܥܠܕܒܒܐ.

Enoch, ܚܢܘܟ.

Enter, ܥܠ o, 28.

Establish, ܩܘܡ, 27, *Pa.*; ܐܩܝܡ *Aph.*

Eternity, ܥܠܡܵܐ.

Evening, ܪܡܫܵܐ.

Evil, ܒܝܫ.

Evil, be, ܒܐܫ a, 26.

Evildoer, ܟ̈ܕܠܐ.

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

Exceed, ܝܬܪ a, 23, 25.

Except, ܣܛܪ ܡܢ, 10 note.

Expound, ܦܫܩ *Pa.*

Eye, ܥܰܝܢܐ (*f.*).

F

Face, ܐ̈ܦܐ (*f.*), ܦܰܪܨܘܦܐ.

Fair, ܫܰܦܝܪ.

Faith, ܗܰܝܡܳܢܘܬܐ.

Fall, ܢܦܠ e, 22; *causative, Aph.*

Father, ܐܰܒܐ, 13.

Father-in-law, ܚܡܐ, 13.

Fault, ܚܛܝܬܐ.

Favour of, in, ܥܠ, 10.

Fear (*v.*), ܕܚܠ a.

Fear (*n.*), ܕܶܚܠܬܐ.

Feed, ܬܪܐ o, 24, *Aph.*

Festival, ܥܐܕܐ.

Fetters, ܣܘ̈ܛܡܐ.

Field, ܚܩܠܐ (*f.*).

Fight, ܩܪܒ *Aph.*

Fill, ܡܠܐ, 29.

Find, ܐܫܟܚ, 23; *passive* ܐܫܬܟܚ.

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

Fire, ܢܘܪܐ (*f.*).

Firm, be, ܫܪ a, 28; ܩܡ a.

First, *Adj.*, ܩܰܕܡܳܝܐ; *Adv.*, ܩܕܡ, ܩܰܕܡܘܬ.

First, be, ܩܕܡ, o.

Fish, ܢܘܢܐ.

Fit for, ܐܙܐ ܠ.

Flee, ܥܪܩ o.

Flesh, ܒܶܣܪܐ.

Flock, ܓܙܳܪܐ (*f*).

Food, ܡܐܟܘܠܬܐ.

Fool, ܣܰܟܠܐ, 31.

Foot, ܪܓܠܐ (*f.*).

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

For, *Prep.*, ܠ (*inseparable*).

Forgive, ܫܒܩ o.

Form, ܕܡܘܬܐ, 31.

Fortify oneself, ܥܫܢ *Ethpa.*

Foundation, ܫܶܬܐܣܬܐ, *Plur.* ܫܶܬܐ̈ܣܐ.

Friend, ܪܚܡܐ.

From, *Prep.*, ܡܢ.

Front of, in, ܠܘܩܒܠ, 10 note.

Fruit, ܦܐܪܐ.

Fulfil, ܡܠܐ, 29, *Pa., Shaph.;*
passive, ܡܠܟ *Ethpa.*

Full, be, ܡܠܐ, 29.

Fullness, ܡܕܠܝܘܬܐ.

G

Garden, ܓܢܬܐ.

Gate, ܬܪܥܐ.

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

Gift, ܡܘܗܒܬܐ, ܡܘܗܒܐ, ܡܘܗܒܢܐ.

Give, ܝܗܒ, 26, 29 note; ܢܬܠ
e, 22.

Give (in marriage), ܡܟܪ o, 23,
Pe., Aph.

Give pleasure to, ܚܫܡ *Aph.*

Glad, be, ܚܕܝ, 29.

Glory, ܬܫܒܘܚܬܐ, ܐܝܩܪܐ, ܫܘܒܚܐ.

Go, ܐܙܠ a, 24, 29 note.

Go down, ܢܚܬ o, 22.

Go out, ܢܦܩ o, 22.

Go up, ܣܠܩ a, 22, 29 note.

Goat, ܓܕܝܐ, 13.

God, ܐܠܗܐ.

Gold, ܕܗܒܐ.

Golgotha, ܓܓܘܠܬܐ.

Good, ܛܒ.

Good, be, ܝܐܒ a, 26.

Goodness, ܛܒܘܬܐ.

Grace, ܛܝܒܘܬܐ.

Grain, ܦܪܕܬܐ.

Grant (a request), ܫܐܠ, 26,
Aph.

Great, ܪܒ, 13.

Grieve, ܟܪܝ 26; *trans., Aph.*

Ground, ܐܪܥܐ.

H

Hagar, ܗܓܪ.

Hand, ܐܝܕܐ (*f.*), 13.

Handmaid, ܐܡܬܐ, 13.

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

Hate, ܣܢܐ, 29.

He, ܗܘ, 5.

He is, ܗܘܝܘ.

Head, ܪܝܫܐ.

Hear, ܫܡܥ a, 23.

Heart, ܠܒܐ.

Heat, ܫܚܢܐ.

Heaven, ܫܡܝܐ, 13.

Heavy, ܝܩܝܪ.

Heavy, be, ܡܩܪ a, 23, 25.

Heifer, ܚܓܝܠܬܐ.

Help, ܥܪܪ, 23, *Pe.*, *Pa.*

Helper, ܡܥܕܪܢܐ.

Herd, ܓܙܪܐ (*f.*).

Here, ܗܪܟܐ.

High, ܪܡ.

High, be, ܪܡ, 27.

History, ܐܫܬܥܝܬܐ.

Hold fast, ܐܚܕ o, 24.

Holiness, ܩܕܝܫܘܬܐ.

Holy, ܩܕܝܫ.

Honour, ܝܩܪ, 23, 25, *Pa.*;
ܫܒܚ, *Pa.*; *passive,* ܝܩܪ
Ethpa.

Hope, ܣܒܪ, 23, *Pe.*, *Pa.*

Horn, ܩܪܢܐ (*f.*).

House, ܒܝܬܐ, 13.

How, ܐܝܟܢܐ, ܐܝܡܘ, ܐܝܟ 13.

Husband, ܓܒܪܐ, ܒܥܠܐ.

I

I, ܐܢܐ, ܐܢ, 5.

If, ܐܢ.

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

Image, ܨܠܡܐ.

Immediately, ܒܪܫܥܬܐ.

Impulse, ܬܪܟܢܬܐ.

In, *Prep.*, ܒ (*inseparable*).

Inherit, ܝܪܬ a, 25; *causative,*
Aph.

Instead of, *Prep.*, ܚܠܦ, 10 note.

Invoke, ܩܪܐ o.

Israel, ܐܝܣܪܐܝܠ.

J

Jerusalem, ܐܘܪܫܠܡ.

Jew, ܝܗܘܕܝܐ.

John, ܝܘܚܢܢ.

Judge (*v.*), ܕܢ, 27.

Judge (*n.*), ܕܝܢܐ.

Judgement, ܕܝܢܐ.

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

K

Keep, ܢܛܪ a and o, 22, 23.

Kill, ܩܛܠ o.

Kind (*n.*), ܙܢܐ, 13.

Kindness, ܚܣܕܘܬܐ.

King, ܡܠܟܐ.

King, make, ܡܠܟ *Aph.*

Kingdom, ܡܠܟܘܬܐ.

Know, ܝܕܥ a, 23, 25.

L

Lacking in, ܚܣܪ ܡܢ.

Lamb, ܐܡܪܐ.

Land, ܐܪܥܐ (*f.*).

Language (tongue), ܠܫܢܐ.

Law, ܢܡܘܣܐ.

Lawful, ܡܦܣܝ.

Lead, ܕܒܪ a, 23; *passive, Ethpe.*

Learn, ܝܠܦ, 24.

Leave, ܫܒܩ o.

Lend, ܝܙܦ a, 25, *Aph.*

Lest, ܕܠܐ, ܕܠܡܐ.

Life, ܚܝܐ.

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

Lift up (take away), ܣܒܠ o.

Light, ܢܘܗܪܐ.

Like, *Prep.,* ܐܝܟ, 8, ܐܟܘܬ, 10 note.

Like, be, ܕܡܐ, 29.

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

Likeness, ܕܡܘܬܐ, 13; ܕܡܘܬܐ, 31.

Listen, see 'hear'.

Living, ܚܝ.

Loaf, ܓܪܝܨܬܐ.

Look, ܚܙܐ, 27.

Loose, ܫܪܐ o, ܗܦܟ, 29.

Love (*v.*), ܪܚܡ a, *Pe.;* ܚܒܒ, 28, *Aph.; passive,* ܚܒ *Ettaph.*

Love (*n.*), ܚܘܒܐ.

M

Make, ܥܒܕ o, 23; ܗܘܐ e.

Man, ܐܢܫܐ (ܐܢܫܐ) ܓܒܪܐ (ܓܒܪܐ).

Man (opposed to woman), ܓܒܪܐ.

Many, ܣܓܝ, ܘܒܝ (ܣܓܝܐܐ).

Marriage, give in, ܝܗܒ o, 23.

Mention, make, ܕܟܪ, 23, *Aph.*

Mercy, show, ܪܚܡ o, 28; ܪܚܡ *Pa.*

Milk, ܚܠܒܐ.

Mind, ܪܥܝܢܐ.

Month, ܝܪܚܐ.

Morning, ܨܦܪܐ.

Moses, ܡܘܫܐ.

Mother, ܐܡܐ, 13.

Motive, ܥܠܬܐ.

Mountain, ܛܘܿܪܐ.

Mourn, ܐܒܠ, 24, Ethpe.

Mouth, ܦܘܿܡܐ.

Much, Adv., ܣܲܓܝ.

Mustard, ܚܲܪܕܠܐ.

N

Name, ܫܡܐ, Plur. ܫܡܵܗܐ.

Nation, ܥܲܡܐ, Plur. ܥܲܡܡܐ.

Nest, ܩܢܐ.

New, ܚܲܕܬܐ, Fem. ܚܲܕܬܐ.

Night, ܠܝܠܝܐ.

No, ܠܐ.

Not, ܠܐ.

Not, there is, ܠܝܬ.

Nothing, ܠܐ ܡܕܡ.

Number, ܡܢܝܢܐ.

O

O! ܐܘ.

Of, Prep., ܕ (inseparable).

Offer up, ܩܪܒ, Pa.

Oil, ܡܫܚܐ.

Old, ܥܲܬ.

Old, be, grow, ܣܐܒ, 26.

On, ܥܠ, 8, 10 note.

One, ܚܲܕ, 32.

Open, ܦܬܚ a, 23.

Oppress, ܐܠܨ o, 24, Pe. and Pa.

Or, Conj., ܐܘ.

Other, ܐܚܪܢܐ, 13; other than, ܣܛܪ ܡܢ, 10 note.

Outside, Prep. ܡܢ ܠܒܪ, 10 note.

Over, cross, pass, ܥܒܪ 23; causative, Aph.

Overtake, ܡܛܐ Pa.; passive, Ethpa.

Ox, ܬܘܪܐ.

P

Pain, ܟܐܒܐ.

Palace, ܗܝܟܠܐ.

Part, ܡܢܬܐ, 31.

Path, ܐܘܪܚܐ (f.).

Peace, ܫܠܡܐ, ܫܠܡܐ.

People, ܥܲܡܐ.

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

Perish, ܐܒܕ a, 24.

Persecute, ܪܕܦ o; passive, Ethpe.

Place, ܐܬܪܐ, Plur. ܐܬܪܘܬܐ; ܕܘܟܬܐ.

Plant, ܢܨܒ o, 22.

Pleasing, be, ܚܒ a, 23.

Pleasure, give, ܚܫܡ a, *Aph.*

Pluck out, ܣܪܝ, 29.

Plunder, ܒܙ, 28; *passive,* Ettaph.

Pollution, ܛܰܡܐܘܬܐ.

Pour, ܢܣܟ o, 22.

Pour out, ܐܫܕ o, 24.

Prayer, ܨܠܘܬܐ, ܐܬܟܫܦ.

Preach, ܟܪܙ *Aph.*

Priest, ܟܗܢܐ.

Promise, ܡܠܟ o.

Prophesy, ܢܒܐ, 29, *Ethpa.*

Prophet, ܢܒܝܐ.

Pure, ܕܟܐ, 31.

Pure, be, ܕܟܝ, 29.

Purify, ܕܟܝ o, *Pe.*; ܕܟܝ, 29, *Pa.*

Pursue, ܪܕܦ o.

Put, ܣܡ, 27.

Put on clothes ܠܒܫ a.

Q

Queen, ܡܠܟܬܐ.

R

Raise, ܩܡ, 27, *Aph.*; ܩܘܡ, 22, 29 note, *Aph.*

Read, ܩܪܐ, 29.

Reap, ܚܨܕ o.

Receive, ܩܒܠ *Pa.*

Reckon, ܚܫܒ o.

Reconcile, ܪܥܐ, 29.

Reconciliation, ܐܬܪܥܝܘܬܐ.

Record, ܥܗܕ, 23, *Aph.*

Refuse, ܡܐܢ, 26; ܐܬܡܐܢ *Ethpe.*

Repent, ܬܒ, 27.

Reprove, ܟܣ, 28, *Aph.*

Rest (*v.*), ܢܣ, 27.

Rest (*n.*), ܢܝܚܐ, ܢܝܚܬܐ.

Restrain, ܐܣܪ o, 24.

Return, ܗܦܟ o.

Reveal, ܓܠܐ, 29.

Revelation, ܓܠܝܢܐ.

Rib, ܐܠܥܐ (*f.*).

Righteous, ܙܕܝܩ.

Righteousness, ܙܕܝܩܘܬܐ.

Rise, ܩܡ a, 22, 29 note.

Rise (of sun), ܕܢܚ a, 23; *causative, Aph.*

River, ܢܗܪܐ.

Roman, ܪܗܘܡܝܐ.

Rule over, ܡܠܟ a, *followed by* ܒ.

S

Sacrifice (*v.*), ܙܒܚ a and o, Pe. and Pa.

Sacrifice (*n.*), ܕܒܚܬܐ, ܐܓܪ.

Sake of, for the, ܡܛܠ.

Salt, ܡܠܚܐ (*f.*).

Salt, season with, ܡܠܚ o, 23; *passive, Ethpe.*

Sandal, ܐܟܦܐ.

Sandals, wear, ܣܐܢ a, 26.

Sarah, ܣܪܐ.

Satan, ܣܛܢܐ.

Satisfied, be, ܣܒܥ a, 23.

Satisfy, ܣܒܥ a, ܣܒܥ *Pa.*

Saviour, ܦܪܘܩܐ.

Say, ܐܡܪ a, 23, 24.

Sea, ܝܡܐ.

See, ܚܙܐ, 29; *passive, Ethpe.*

Seed, ܙܪܥܐ.

Seek, ܒܥܐ, 29; *passive, Ethpe.*

Seize, ܐܚܕ o, 24.

Self, ܢܦܫܐ (*f.*).

Sell, ܙܒܢ e; *passive, Ethpe.*

Send, ܫܕܪ a and o, 23; ܫܠܚ, 23, Pa.

Servant, ܥܒܕܐ.

Serve, ܫܡܫ *Pa.*; *passive, Ethpa.*

Service, ܬܫܡܫܬܐ.

Set, ܣܡ, 27.

Settle, ܫܪܐ, 29.

Shake, ܙܘܥ, 27; *intrans., Pe.; trans., Aph.; passive, Ettaph.*

She, ܗܝ, 5.

Shed, ܐܫܕ o, 24.

Sheep (*collective*), ܥܢܐ (*f.*).

Sheet, ܦܪܣܐ.

Sheol, ܫܝܘܠ (*f.*).

Shine, ܕܢܚ a, 23.

Show, ܚܘܐ *Pa.*

Shut up, ܐܣܪ o, 24.

Sick, ܟܪܝܗ.

Sick, be, ܟܪܗ, 23, *Ethpe.*; *causative, Aph.*

Sign, ܐܬܐ (*f.*).

Silver, ܟܣܦܐ.

Sin (*v.*), ܚܛܐ, 29.

Sin (*n.*), ܚܛܝܬܐ.

Sing (praise), ܙܡܪ a, 23, Pe. and Pa.

Sister, ܚܬܐ, 13.

Sit, ܝܬܒ e, 25.

Six, ܫܬܐ, 32.

Skull, ܩܲܪܩܲܦܬܐ.

Slave, ܥܲܒ݂ܕܐ.

Slay, ܩܛܠ o.

Sleep (v.), ܕܡܟ݂ a; *causative*, Pa.

Sleep (n.), ܫܸܢܬܐ.

So, ܗܵܟ݂ܲܢܐ.

Solomon, ܫܠܝܡܘܢ.

Something, ܡܸܕܸܡ.

Sometimes, ܙܒܢ ܙܒܢ.

Son, ܒܪܐ, 13.

Soul, ܢܲܦ݂ܫܐ (f.), *Plur.* ܢܲܦ݂ܫܬܐ.

Sow, ܙܪܥ o, 23.

Sparrow, ܨܸܦܪܐ (f.).

Speak, ܡܲܠܸܠ Pa.

Speech, ܡܲܡܠܠܐ.

Spirit, ܪܘܚܐ (f.).

Spit, ܪܲܩ o, 28.

Sprinkle, ܙܠܚ o, 28.

Stand, ܩܡ, 27.

Standard, ܢܸܣܐ.

Stir up, ܫܓ݂ܫ o.

Stone (v.), ܪܓ݂ܡ o.

Stone (n.), ܟܐܦܐ (f.).

Story, ܐܸܫܬܥܝܬܐ.

Strength, ܚܲܝܠܐ.

Strengthen, ܚܲܝܸܠ, 27, *Pa.*; *passive*, Ethpa.

Stretch out, ܦܫܛ o.

Strong, be, ܚܣܢ a; ܥܫܢ o.

Stumble, make to, ܬܩܠ Aph.

Subdue, ܟܒ݂ܫ o; *passive*, Ethpa.

Suffice, ܣܦܩ a.

Sun, ܫܸܡܫܐ (m. and f.).

Swallow, ܣܢܘܢܝܬܐ.

Synagogue, ܟܢܘܫܬܐ.

T

Take, ܢܣܒ a, 22.

Take away, ܩܡܥ o.

Taste, ܛܥܡ a.

Tasteless, become, ܦܟ݂ܗ a, 23.

Teach, ܝܠܦ, 24 Pa.

Teacher, ܡܲܠܦ݂ܢܐ.

Teaching, ܡܲܠܦ݂ܢܘܬܐ.

Tear, ܣܕܩ o.

Tell, ܚܘܝ, 23, 25, Aph.; ܐܡܪ a, 24.

Temple, ܗܲܝܟܠܐ.

Tempt, ܢܣܐ a and o.

Tent, ܡܲܫܟܢܐ.

Testify, ܣܗܕ a.

That, *m.* ܿܗܘ, *f.* ܿܗܝ, 5.

That, *Particle,* ܂, 5.

Then, ܗܿܝܕܝܢ.

There, ܬܡܿܢ.

There is, ܐܝܬ, 8.

There is not, ܠܝܬ, 8.

Therefore, ܡܛܠ ܗܿܢܐ ܒܟܢ.

These, ܗܿܠܝܢ, 5.

They, *m.* ܗܿܢܘܢ, ܗܿܢܘ, ܐܢܘܢ[r], *f.* ܗܿܢܝܢ,
   ܐܢܝܢ[r], 5.

Thigh ܥܛܡܐ, *Plur.* ܥܛܡ̈ܬܐ.

Thing, ܨܒܘܬܐ, 31.

Think, ܣܒܪ o.

This, *m.* ܗܿܢܐ, *f.* ܗܿܕܐ, 5.

Those, *m.* ܗܿܢܘܢ, *f.* ܗܿܢܝܢ, 5.

Thou, *m.* ܐܢܬ[r], *f.* ܐܢܬܝ[r], 5.

Three, ܬܠܬܐ, 32.

Threshold, ܐܣܟܘܦܬܐ[r], *Plur.*
   ܐܣܟܦ̈ܬܐ[r].

Throw, ܫܕܐ, 29, *Pe. and Aph.*
   ܪܡܐ, 29, *Pe. and Pa.*

Thus, ܗܿܟܢܐ.

Till (*v.*), ܦܠܚ a and o, 23.

Time, ܙܒܢܐ.

To, *Prep.,* ܠ (*inseparable*),
   ܠܘܬ, 8, 10 note.

Tomb, ܩܒܪܐ.

Tongue, ܠܫܢܐ.

Torch, ܠܡܦܐܕܐ.

Torment, ܫܢܕܐ, *Plur.* ܫܢ̈ܕܐ.

Torture, ܢܓܕ a and o.

Touch, ܩܪܒ o, 28.

Towards, ܠܘܬ.

Trample, ܕܫ o, 28.

Transgress, ܣܟܠ a, 23.

Tread on, ܕܫ, 27.

Treasure, ܣܝܡܬܐ.

Tree, ܐܝܠܢܐ.

True, ܫܪܝܪ.

Truly, ܐܝܟ[r].

Truth, ܫܪܪܐ.

Turn aside, ܣܛܐ, 29; *trans.,*
   Pa.; passive, Ethpa.

Two, *m.* ܬܪܝܢ, *f.* ܬܪܬܝܢ.

U

Under, ܠܬܚܬ, 10 note.

Understand, ܣܟܠ *Ethpa.*

Until, ܥܕܡܐ, 10 note.

Unto, ܠܘܬ, 10 note.

Upon, ܥܠ.

Useful for, be, ܐܘܝܠ, 24,
   followed by ܠ.

V

Valuable for, be, ܫܘܝ, 24, *followed by* ܠ.

Vessel, ܡܐܢܐ.

View to, with a, ܠܚܙܬܐ, 10 note.

Village, ܩܪܝܬܐ, 13.

Vineyard, ܟܪܡܐ.

Virgin, ܒܬܘܠܬܐ.

Vision, ܚܙܘܐ.

Voice, ܩܠܐ.

W

Walk, ܗܠܟ *Pa.*

Wander, ܛܥܐ, 27.

Warm, be, ܚܡ a, 28.

Watch, ܢܛܪ a and o, 22, 23.

Water, ܡܝܐ, 13.

Way, ܐܘܪܚܐ (*f.*).

We, ܚܢܢ, ܐܢܚܢܢ, 5.

Wealth, ܡܡܘܢܐ.

Weary (*impersonal*), ܡܐܢ a, 26.

What? ܡܐ, ܡܢܐ, ܡܐ, 5.

Whatever, ܟܠ ܡܕܡ.

When, ܟܕ, ܐܡܬܝ, ܡܐ ܕ.

Which? *m.sg.* ܐܝܢܐ, *f.sg.* ܐܝܕܐ, *Plur.* ܐܝܠܝܢ, 5.

Who, ܕ, ܡܢ, 5.

Who? ܡܢ, 5, ܡܢܘ (= ܡܢ ܗܘ).

Whoever, ܟܠ ܡܢ.

Why? ܠܡܢܐ.

Widow, ܐܪܡܠܬܐ.

Wife, ܐܢܬܬܐ, 13.

Wilderness, ܡܕܒܪܐ.

Wind, ܪܘܚܐ (*f.*).

Wine, ܚܡܪܐ.

Wisdom, ܚܟܡܬܐ.

With, *Prep.*, ܒ (*inseparable*), ܥܡ, 8, 10 note.

Within, ܠܓܘ, 10 note.

Without, ܒܠܥܕ, 10 note.

Witness, bear, ܣܗܕ a, *Pe. and Aph.*

Wolf, ܕܐܒܐ.

Woman, ܐܢܬܬܐ, 13.

Wonder, ܠܗܡ, 23; *causative, Aph.*

Word, ܡܠܬܐ (*f.*), 13, *Plur.* ܡܠܐ.

Work, ܥܒܕܐ.

World, ܥܠܡܐ.

Worship, ܣܓܕ o.

Wrath, ܪܘܿܓܼܙܐ.

Write, ܟܬܒ o.

You, *Plur.*, *m.* ܐܢ̱ܬܘܿܢ, *f.* ܐܢ̱ܬܹܝܢ.

Youth (*abstract*), ܛܲܠܝܘܿܬܵܐ.

Y

Year, ܫܲܢ̱ܬܵܐ 13.

Yoke, ܢܝܼܪܵܐ.

You, *Sing.*, *m.* ܐܢ̱ܬ, *f.* ܐܢ̱ܬܝ.

Z

Zion, ܨܸܗܝܘܿܢ.

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