PARADIGMS AND EXERCISES IN SYRIAC GRAMMAR

BY

THEODORE H. ROBINSON

SOMETIME PROFESSOR OF SEMITIC LANGUAGES
UNIVERSITY COLLEGE, CARDIFF

FOURTH EDITION

REVISED BY

L. H. BROCKINGTON

SENIOR LECTURER IN ARAMAIC
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PREFACE TO THE FOURTH EDITION

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

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

L. H. BROCKINGTON

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PARADIGMS AND EXERCISES IN SYRIAC GRAMMAR

I. INTRODUCTORY

§ 1

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

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

It generally happens that all words having the same three 'radicals' can be traced to a single idea. Derivatives are formed by prefixing or affixing consonants, by a change of vowels, or by the doubling of a consonant within the root itself. Thus the primary meaning of the root *QRB* is that of nearness. The verb *qreb* means 'to be near'. Another verbal form *qareb* means 'to bring near', then in a special sense 'to bring near to the priest or the altar, to offer'. Another verbal form, *'aqreb*, means 'to approach in a hostile sense, to fight'. The adjective *qarīb* means simply 'near'. The noun *qurbānā* means 'an offering, a gift'. And the noun *qrābā* is connected in meaning with the third of the verbs mentioned above, and means 'war' or 'battle'.

II. THE ALPHABET

§ 2. CONSONANTS

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

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

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

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

Unattached	Joined to following letter	Joined to preceding and following letters	Joined to preceding letter	Estrangela	Nestorian	Transliteration	Name
ܐ			‍ܐ	ܐ	ܐ	ʼ	ʼĀlaph
ܒ	ܒ‍	‍ܒ‍	‍ܒ	ܒ	ܒ	b	Bēth
ܓ	ܓ‍	‍ܓ‍	‍ܓ	ܓ	ܓ	g	Gāmal
ܕ			‍ܕ	ܕ	ܕ	d	Dālath
ܗ			‍ܗ	ܗ	ܗ	h	Hē
ܘ			‍ܘ	ܘ	ܘ	w	Waw
ܙ			‍ܙ	ܙ	ܙ	z	Zain
ܚ	ܚ‍	‍ܚ‍	‍ܚ	ܚ	ܚ	ḥ	Ḥēth
ܛ	ܛ‍	‍ܛ‍	‍ܛ	ܛ	ܛ	ṭ	Ṭēth
ܝ	ܝ‍	‍ܝ‍	‍ܝ	ܝ	ܝ	y	Yūdh
ܟ	ܟ‍	‍ܟ‍	‍ܟ	ܟ ܟ‍	ܟ ܟ‍	k	Kāph
ܠ	ܠ‍	‍ܠ‍	‍ܠ	ܠ	ܠ	l	Lāmadh
ܡ	ܡ‍	‍ܡ‍	‍ܡ	ܡ ܡ‍	ܡ ܡ‍	m	Mīm
ܢ	ܢ‍	‍ܢ‍	‍ܢ	ܢ ܢ‍	ܢ ܢ‍	n	Nūn
ܣ	ܣ‍	‍ܣ‍	‍ܣ	ܣ	ܣ	s	Semkath
ܥ	ܥ‍	‍ܥ‍	‍ܥ	ܥ	ܥ	ʻ	ʻĒ
ܦ	ܦ‍	‍ܦ‍	‍ܦ	ܦ	ܦ	p	Pē
ܨ			‍ܨ	ܨ	ܨ	ç	Çādhē
ܩ	ܩ‍	‍ܩ‍	‍ܩ	ܩ	ܩ	q	Qōph
ܪ			‍ܪ	ܪ	ܪ	r	Rēš[1]
ܫ	ܫ‍	‍ܫ‍	‍ܫ	ܫ	ܫ	š	Šīn
ܬ			‍ܬ	ܬ	ܬ	t	Taw

---

[1] Or Rīš.

Exercise. Transliterate the following into English signs as above:

ܐܒܗ, ܒܝܬ, ܓܡܠܐ, ܕܒܝܬ, ܗܐ, ܘܐܘ, ܐܝܟ, ܣܒܝܬ, ܓܒܝܬ, ܡܘܕ, ܟܦ,
ܠܒܒ, ܡܣܟ, ܢܘܪ, ܡܣܟܢܬ, ܚܐ, ܦܐ, ܙܪܐ, ܣܘܦ, ܢܦܫ, ܥܡܡ, ܐܬܘ,
ܡܚܡܘܕ, ܡܘܣܟ, ܡܠܠܐ, ܕܐܪܥܐ, ܐܬܪܚܢܐܘܢ, ܠܡܫܝܚܐ, ܘܡܫܝܚܘܬܐ,
ܕܡܠܘ, ܟܠܒ.

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 ܐ ʼĀlaph and ܠ Lāmadh are distinguished by their length from the letters ܙ Zain and ܥ ʻĒ which are similar to them in shape, but are much shorter. ܓ Gāmal is written wholly below the line, except for the links which connect it with the preceding and following letters. ܕ Dālath has the dot below the letter, ܪ Rēš has it above. ܘ Waw is not connected with the letter on its left, ܩ Qōph is so connected, and if it be the last letter in the word, it has a small tail attached to it. ܛ Ṭēth and ܬ Taw are connected with the preceding letter by a line reaching to the top of the letter. ܟ Kāph is distinguished from ܒ Bēth by being smaller.

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

Exercise. Write the following in Syriac characters:

çly, wrdyn, bgzrtʼ, ʼlyh, ywmtʼ, mdyntʼ, šlmyn, klbʼ, ʼlyhwn, klmdm, mtqrʼ, ʼmçw, lḥddʼ, mṭl, mstkl, šḥlp, lʼ, sbr, ṭlytʼ, ḥlpwhy, ydʻ, ydʻtwn, mlk, mlkʼ, thwʼ, nbyʼ, ʻm, ʻmmʼ, mlʼk, wʼzl, dyrʼ, rdʼ qṭl, msybrnwtʼ, ttplḥ, ʼrʻkwn, ʼnšʼ, ʼntt, 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 (ܩܘܫܝܐ and ܪܘܟܟܐ).

The rules regarding the places where the hard and soft sounds are used can be fully learned only by experience. The following, however, may be regarded as general principles:

Quššāyā is used with the *bghādhkphāth* letters

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

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

(3) When they follow a diphthong, i.e. the letters ܘ and ܝ, preceded by a vowel (ܰܘ = *aw*, ܰܝ = *ai*), e.g. ܡܘܬܐ (death), ܐܝܟܢܐ (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 ܚܛܬܐ represents (on the analogy of other forms) ܚܛܬܬܐ, 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^{e}bhā*, ܡܡܠܟܝܢ = *maml^{e}khin*.

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^{e}thā*; and ܚܠܬܐ = *ḥāltā*, but ܪܡܬܐ = *rām^{e}thā*.

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

2. *Sᵉyāmē* (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:

ܡܰܠܟ̈ܶܐ *malkē* = kings,
ܡܰܠܟ̈ܳܬ݂ܳܐ *malkāthā* = queens;

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

ܟ݁ܬ݂ܳܒ݂̈ܶܐ ܛܳܒ݂̈ܶܐ *kᵉthābhē ṭābhē* = good books,
ܡ̈ܶܠܶܐ ܛܳܒ݂̈ܳܬ݂ܳܐ *melē ṭābhāthā* = good words,
ܛܳܒ݂ܳܢ ܡ̈ܶܠܶܐ *ṭābhān melē* = the words are good,
ܛܳܒ݂ܺܝܢ ܟ݁ܳܗ̈ܢܶܐ *ṭābhīn kāhᵉnē* = 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:

ܩ̈ܛܰܠ = *qᵉṭal*, ܢܶܩܛ̈ܠܳܢ = *neqṭᵉlān*, ܬܶܩܛ̈ܠܳܢ = *teqṭᵉlān*;

(4) over certain prepositions with plural forms

ܚܕ݂ܳܪ̈ܰܝ = *ḥᵉdharai*, ܒܰܝܢ̈ܰܝ = *bainai*;

(5) over certain numerals (see § 32).

Sᵉyāmē may be placed wherever it is most convenient: with Rēš it usually blends with the diacritic point of that letter, e.g. ܫܰܪ̈ܺܝܪܶܐ = *šarīrē*, and it is frequently written over the letters that do not rise above the line, e.g. ܐܰܡ̈ܺܝܢ = *'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. ܩܶܛܠܶܬ݂ = I have killed, ܩܶܛܠܰܬ݂ = 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. ܩܛܰܠ = he killed, ܩܳܛܶܠ = 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:

ܐܰܝܕܳܐ *'ayda*	= which.	ܐܺܝܕ݂ܳܐ *'idhā*	= hand.
ܗܰܘ *haw*	= that (demon).	ܗܽܘ *hū*	= he (personal).
ܗܳܝ *hāy*	= that (fem.)	ܗܺܝ *hī*	= she (personal).
ܡܳܢܰܘ *mānaw*	= what is it?	ܡܰܢܽܘ *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.

ܡܰܠܟ݁ܳܐ *malkā*	= king.	ܡܶܠܟ݁ܳܐ *melkā*	= counsel.
ܫܰܢ݇ܬܳܐ **šanṯā*	= year.	ܫܶܢܬ݂ܳܐ *šenthā*	= sleep.
ܚܕ݂ܰܬ݂ܳܐ *ḥdhattā*	= new (fem.).	ܚܰܕ݇ܬ݂ܳܐ **ḥaḏthā*	= new (masc.).
ܦܰܪܺܝܩܳܐ *parīqā*	= separate.	ܦܪܺܝܩܳܐ *prīqā*	= saved.
ܒܰܪܺܝܟ݂ܳܐ *barīkha*	= kneeling.	ܒܪܺܝܟ݂ܳܐ *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) ܡܗܰܓܝܳܢܳܐ a horizontal line written *under* a vowelless letter to indicate that it is to be pronounced with a half-vowel, e.g. ܕܶܚܶܠܬ݂ܳܐ = *dehēlthā*.

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

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

(4) ܡܗܓܝܢܐ 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 ܡܪܗܛܢܐ, and written either above or below a letter, with the force of ܡܒܛܠܢܐ, 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. ܡܫ̄ = ܡܫܝܚܐ.
2. Indicating a numeral, e.g. ܫܝܛ̄ = 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

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

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

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

ܰ = A *Piḥāḥā* (ܦܬܚܐ)
ܳ = Ā *Zqāphā* (ܙܩܦܐ)
ܶ = *E* *Rbhāçā* (ܪܒܨܐ)
ܺ = *I* *Ḥbhāçā* (ܚܒܨܐ)
ܽ = *U* *'çāçā* (ܥܨܨܐ) (also sometimes represents an ancient *Ō*).

---

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

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*,

ܠܒܝܒܘܬܐ = *lbhībhūthā*.

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

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 *š^e^mā* = name.

ܡܠܟܬܐ *malk^e^thā* = queen.

ܡܠܦܢܐ *mal(l^e^)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 = *laš^e^mā*.

Further note on 'Ālaph

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

e.g. ܐܡܪ = he said.

ܐܡܝܪ ܗܘ = it is said.

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

Within a word 'Ālaph may be dropped altogether, as in ܪܝܫ (for ܪܐܫ), and ܡܠܟܐ (for ܡܠܐܟܐ).

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

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

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

[illegible], ܡܠܦܢܐ, ܐܢܫܐ, ܐܢܐ, ܐܢܐ, ܐܝܠܝܢ, ܢܨܚܘܬܐ, ܬܫܒܘܚܬܐ,
ܒܪܘܟܒܐ, ܡܩܛܠܐ, ܠܐ, ܡܫܬܒܚܝܢ, ܚܟܡܗ, ܡܬܘܡܐ, ܪܓܠܐ, ܪܢܬܐ, ܪܡܫܐ,
ܪܫܥܐ, ܐܪܥܐ, ܙܪܘܥܐ, ܡܠܐ, ܡܠܟܐ, ܢܚܬܐ, ܡܪܐ, ܗܘܐ, ܪܘܫܥܐ, ܟܠܬ,
ܐܢܬܬܐ[2], ܫܢܝܐ, ܡܫܬܘܕܥܝܢ, ܟܠܗ, ܐܠܗܘܗܝ, ܚܝܠܐ, ܡܢܘܚ.

Write the following words in Syriac characters:

šmayâ, hwāth, 'ethḥazi, rîšānâ, šûbhḥâ, 'lawhy, hālein, 'amîrê, ṭûbhānâ, sagî'ê, l'ailein, methqarbhîn, qdhāmaikhôn, haiment, sā'em, šlîḥâ, mmalālû, mazleq, 'eškaḥ, ki'phâ, 'ālmâ, laḥmâ, malphānûthâ, nmalel, çawmâ, šemšâ, yarḥâ, 'āmrîn, tawdîthâ, ḥûšābhâ, çbhûthâ, parçôpâ, pethgāmâ, 'egarthâ, 'aḥai, ma'mûdhîthâ, 'dhamâ, mapaq, haiklâ, 'athrawāthâ.

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

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[1] For the purpose of this exercise, vowels represented by a weak letter are to be written with ^ (e.g. ܪܝܫܐ = *rîšâ*, *bthûlâ* = ܒܬܘܠܐ), except in the case of ܶ, 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 ܐܢ̱ܬܬܐ).

ܲ = *a* (short) e.g. ܒܲ = *ba*.
ܵ = *ā* (long) e.g. ܒܵ = *bā*.
ܸ = *e* (short) e.g. ܒܸ = *be*.
ܹ = *ē* (long) e.g. ܒܹ = *bē*.
ܝܼ = *i* e.g. ܒܝܼ = *bi*.
[1] ܘܿ = *o* e.g. ܒܘܿ = *bo*.
ܘܼ = *u* e.g. ܒܘܼ = *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	ܐܸܢܵܐ, ܐ̱ܢܵܐ*	ܢ̱ܚܢܲܢ*, ܐ̱ܚܢܲܢ, ܚܢܲܢ
2nd Masc.	ܐܲܢ̱ܬ݁ ܬ݁*	ܐܲܢ̱ܬ݁ܘܿܢ ܬ݁ܘܿܢ*
2nd Fem.	ܐܲܢ̱ܬ݁ܝ ܬ݁ܝ*	ܐܲܢ̱ܬܹ݁ܝܢ ܬܹ݁ܝܢ*
3rd Masc.	ܗܘܿ, ܗ̱ܘ*	ܗܸܢ̇ܘܿܢ, ܐܸܢ̇ܘܿܢ*
3rd Fem.	ܗܝܼ, ܗ̱ܝ*	ܗܸܢܹ̇ܝܢ, ܐܸܢܹ̇ܝܢ*

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[1] In the paradigms, exercises, and vocabularies which follow, the original *O* is represented by ܘܿ, 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. ܘܐܸܢܵܐ ܥܲܦܪܵܐ ܐ̱ܢܵܐ ܘܩܸܛܡܵܐ = and I am dust and ashes; ܐܲܢ̱ܬ݁ ܢܲܪܓܵܐ ܐܲܢ̱ܬ݁ ܒܐܝܼܕܲܝ̈ܵܐ ܕܦܵܣܸܩ = 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, ܐܲܢ̱ܬ݁ ܗ̱ܘ ܓܲܒܪܵܐ = you are the man. In such cases the enclitic form, where it exists, is the one employed. ܗ̱ܘ when preceded by ܵܐ changes the vowel to ܲ; e.g. ܡܲܠܟܵܐ but ܡܲܠܟܲܐ ܗ̱ܘ. When it is preceded by ܐܲ a diphthong is formed, thus ܡܲܟܵܐ ܗ̱ܘ. In the case of the fem. sing. enclitic pronoun a ḥbhāçā is used to join it to a word ending in a consonant, e.g. ܡܲܢ ܗ̱ܝ, but no vowel change occurs when it follows a word ending in a vowel, e.g. ܡܲܠܟܬ݂ܵܐ ܗ̱ܝ.

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	ܗܵܢܵܐ (ܗܵܢ)	ܗܵܕܹܐ (ܗܵܕ)	ܗܵܠܹܝܢ	
That	ܗܵܘ	ܗܵܝ	ܗܵܢܘܿܢ	ܗܵܢܹܝܢ

With the enclitic pronoun, ܗܵܢܵܐ becomes ܗܵܢܘܿ and ܗܵܕܹܐ becomes ܗܵܕܹܐ ܗ̱ܝ.

III. Interrogative Pronouns

Of persons: ܡܲܢ = who?
Of things: ܡܵܐ, ܡܵܢܵܐ, ܡܲܢ = what?

Masculine	*Feminine*	*Plural*
ܐܲܝܢܵܐ	ܐܲܝܕܵܐ	ܐܲܝܠܹܝܢ = which?

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[1] ܐܸܢܘܿܢ and ܐܸܢܹܝܢ 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:

ܗܳܢܳܐ ܒܰܝܬܳܐ ܕܒܶܢܝܬ = This is the house which I built.

(*b*) With referring pronoun:

ܡܰܢ ܕܒܰܝܬܶܗ ܒܶܢܝܬ = One whose house I built.

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

Note. The interrogative pronouns ܐܰܝܢܳܐ, ܐܰܝܕܳܐ, and ܐܰܝܠܶܝܢ are often followed by ܕ to give the meaning 'he who', 'she who', &c. Similarly ܗܽܘ ܕ and ܗܺܝ ܕ.

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

ܡܶܠܬܳܐ ܕܐܰܠܳܗܳܐ = The word of God.

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

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

ܝܳܕܰܥ ܐ̱ܢܳܐ ܕܛܳܒ ܗܽܘ ܐܰܠܳܗܳܐ I know that God is good.

5. Sometimes it is used to introduce direct speech:

ܐܰܡܰܪܬ ܐܰܢ̱ܬ ܕܫܳܒܶܩ ܐ̱ܢܳܐ 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 + ܡܰܠܟܳܐ = ܕܡܰܠܟܳܐ.

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

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.
ܘܰܠܕܒܒܰܝܬܳܐ = And to him who is in the house.
ܡܕܺܝܢ݈ܬܳܐ = The city.
ܒܰܡܕܺܝܢ݈ܬܳܐ = In the city.
ܕܒܰܡܕܺܝܢ݈ܬܳܐ = He who is in the city.
ܠܰܕܒܰܡܕܺܝܢ݈ܬܳܐ = To him who is in the city.
ܘܠܰܕܒܰܡܕܺܝܢ݈ܬܳܐ = And to him who is in the city.

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

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. ܒܢܐ ܒܝܬܐ = He built a house.
2. ܒܢܐ ܒܝܬܐ = He built the house.
3. ܒܢܐ ܠܒܝܬܐ = He built the house.
4. ܒܢܝܗܝ ܠܒܝܬܐ = He built the house.
5. ܒܢܝܗܝ ܒܝܬܐ = 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

ܐ݁ܢܳܫܳܐ = man.
ܒܢܰܝ̈ ܐ݁ܢܳܫܳܐ = men.
ܥܰܡܳܐ = people.
ܙܰܕܺܝܩܽܘܬ݂ܳܐ = righteousness.
ܪܰܒܳܐ = great (m. sg.).
ܪܰܒܬ݂ܳܐ = great (f. sg.)

ܛܳܒܳܐ = good (m. sg.).
ܛܳܒܺܝܢ = good (m. pl.).
ܛܳܒ̈ܳܢ = good (f. pl.).
ܡܕܺܝܢ̱ܬ݂ܳܐ = city.
ܦܽܘܩܕ̈ܳܢܶܐ = commandments.
ܟܽܠܡܰܢ ܕ— = whoever.
also written ܟܽܠ ܡܰܢ ܕ—

ܦܳܪܽܘܩܳܐ = saviour.[1]
ܡܰܠܟܳܐ = king.
ܡܽܘܫܶܐ = Moses.
ܫܠܳܡܳܐ = peace.

ܐܰܢ̱ܬ݁ܬ݂ܳܐ[2] = woman, wife.
(pl. ܢܶܫ̈ܶܐ)
ܥܰܒܕܳܐ = servant.
ܗܰܝܟܠܳܐ = temple.
ܒܪܳܐ = son.

Exercise 1

Translate into English:

1. ܐܢܐ ܗ̱ܘ ܐܢܫܐ، ܗܝ ܐܢܬܬܐ ܗ̱ܝ، ܚܢܢ ܥܡܐ ܚ̱ܢܢ܀ 2. ܐܝܢܘ
ܥܡܐ ܪܒܐ ܘܛܒܐ܀ 3. ܐܝܕܐ ܗ̱ܝ ܐܢܬܬܐ ܕܡܠܟܐ܀ 4. ܐܝܠܝܢ
ܐܢ̱ܬܘܢ ܒܗܝܟܠܐ ܕܫܠܡܐ܀ 5. ܐܢܐ ܐ̱ܢܐ ܡܠܟܐ ܕܡܕܝܢܬܐ ܗܕܐ܀
6. ܟܠܡܢ ܕܒܗܝܟܠܐ ܥܒܕܐ ܗ̱ܘ ܕܙܕܝܩܘܬܐ܀ 7. ܒܢܝ̈ ܐܢܫܐ ܕܒܡܕܝܢܬܐ
ܪܒܬܐ ܛܒܝܢ ܐܢܘܢ܀ 8. ܡܠܟܐ ܦܪܘܩܐ ܗ̱ܘ ܕܡܕܝܢܬܐ܀
9. ܗܠܝܢ ܦܘܩܕ̈ܢܐ ܕܡܘܫܐ ܐܢܘܢ܀ 10. ܐܝܠܝܢ ܢܫ̈ܐ ܕܡܠܟܐ ܐܢܝܢ܀
11. ܡܠܟܐ ܛܒܐ ܥܒܕܐ ܕܙܕܝܩܘܬܐ ܗ̱ܘ܀ 12. ܦܘܩܕ̈ܢܐ ܕܡܠܟܐ
ܫܠܡܐ ܐܢܘܢ܀ 13. ܢܫ̈ܐ ܕܒܡܕܝܢܬܐ ܪܒܬܐ ܛܒ̈ܢ ܐܢܝܢ܀
14. ܗܝܟܠܐ ܕܙܕܝܩܘܬܐ ܐܝܢܘ܀

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 ܐܰܢ̱ܬ݁ܳܐ 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. ܬܪܶܝܢ ܬܪܶܝܢ; (iii) nouns after ܟܽܠ = all, every, e.g. ܟܽܠ ܥܶܕܳܢ ܕܥܳܩܬܳܐ = at every time of distress, ܟܽܠ ܥܶܠܰܐ = for any cause at all; (iv) and often, but not invariably, nouns after numerals, e.g. ܚܕܳܐ ܢܰܦܫ ܘܚܰܕ ܪܶܥܝܳܢ = 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	—	ـܝܢ	ـܐ	ـܢ
Emphatic	ـܐ	ـ̈ܐ	ـܬܐ	ـ̈ܬܐ
Construct	—	ـܝ	ـܬ	ـܬ

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

MASCULINE

	Singular	*Plural*
Absolute	ܛܒ	ܛܒܝܢ[1]
Emphatic	ܛܒܐ	ܛܒ̈ܐ
Construct	ܛܒ	ܛܒܝ

FEMININE

	Singular	*Plural*
Absolute	ܛܒܐ	ܛܒܢ
Emphatic	ܛܒܬܐ	ܛܒ̈ܬܐ
Construct	ܛܒܬ	ܛܒ̈ܬ

Words for practice:

(*a*) Adjectives:

ܛܒ = good. ܫܦܝܪ = beautiful. ܫܪܝܪ = true.

ܒܝܫ = evil. ܩܛܝܠ = slain. ܥܬܝܩ = 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. ܥܐܕ = festival.

ܪܝܫ = head. ܢܒܝ = prophet. ܢܝܪ = yoke.

ܢܝܣ = standard. ܫܠܝܚ = apostle. ܬܠܡܝܕ = disciple.

ܫܠܡ = peace.

(*c*) Feminine substantives:

ܒܬܘܠܬܐ = virgin. ܚܡܬܐ = heat. ܥܠܬܐ = cause.

ܣܝܡܬܐ = treasure. ܩܘܠܬܐ = 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. ܡ̈ܠܐ, ܒܝܥܬܐ = egg, plur. ܒ̈ܝܥܐ.[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 ܝ or ܘ. 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 ܝ		In ܘ	
	Singular	*Plural*	*Singular*	*Plural*
Absolute	ܡܪܕܝ	ܡܪܕܝܢ	ܨܒܘ	ܨܒܘܢ
Emphatic	ܡܪܕܝܬܐ	ܡܪ̈ܕܝܬܐ	ܨܒܘܬܐ	ܨ̈ܒܘܬܐ
Construct	ܡܪܕܝܬ	ܡܪ̈ܕܝܬ	ܨܒܘܬ	ܨ̈ܒܘܬ
	(course)		(thing)	

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[1] This word has also a fem. plur. form ܒ̈ܝܥܬܐ = 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.*

ܫܦܝܪܐ[1] ܒܬܘܠܬܐ = the virgin is beautiful.
ܒܬܘܠܬܐ ܫܦܝܪܬܐ = the beautiful virgin.
ܛܒ[1] ܡܠܟܐ = the king is good.
ܡܠܟܐ ܛܒܐ = 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.
ܣܕܩ = tore.
ܟܬܒܐ = book.
(f.) (ܐܝܕ = const.) ܐܝܕܐ = hand.
ܢܡܘܣܐ = law.
ܐܡܝܪܐ ܗܝ or ܐܡܝܪ ܗܘ = it is said.[2]
(f.) ܒܥܝܪܐ = cattle, herd.
ܡܠܟܘܬܐ = kingdom.
ܐܝܬ = there is.
ܛܒܬܐ = good, good thing.
ܠܐ = not.
ܕܝܢܐ[3] = judge.
ܦܘܡܐ = mouth.

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

[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. ܡܩܒܠܝܢܢ ܠܛܒܬܐ ܡܢ ܐܝܕ ܐܠܗܐ. ܘܠܐ ܡܩܒܠܝܢܢ ܒܝܫܬܐ܀
2. ܟܬܝܒ ܗܘ ܒܟܬܒܐ ܩܕܝܫܐ ܕܢܒܝܐ ܕܡܘܫܐ ܗܘ ܢܡܘܣܐ܀
3. ܐܝܬ ܕܐܒܐ ܒܥܢܐ ܕܪܥܝܐ. ܘܟܠܒܘܗܝ ܠܡܠܟܐ܀
4. ܕܝܢܐ ܛܒܐ ܢܛܪ ܢܡܘܣܐ܀
5. ܕܐܒܐ ܒܝܫܐ ܣܕܩ ܠܟܠܒܐ ܕܪܥܝܐ܀
6. ܬܢܢܐ ܥܠ ܪܫܗ ܕܛܘܪܐ ܐܝܬܘܗܝ܀
7. ܡܩܒܠܝܢܢ ܒܘܪܟܬܐ ܘܟܠܝܠܐ ܡܢ ܕܝܢܐ܀
8. ܛܒܐ ܗܝ ܒܘܪܟܬܐ ܕܡܩܒܠܝܢܢ ܡܢ ܡܠܟܐ܀
9. ܡܠܟܐ ܕܡܠܟܘܬܐ ܥܠ ܪܫܐ ܕܡܕܝܢܬܐ܀
10. ܢܡܘܣܐ ܕܟܬܝܒ ܡܢ ܡܠܟܐ ܘܡܢ ܢܒܝܐ ܩܕܝܫܐ ܗܘ܀
11. ܠܐ ܡܬܩܛܠ ܬܘܪܐ ܒܝܫܐ ܒܥܐܕܐ܀
12. ܫܦܝܪܢ ܐܢܝܢ ܒܢܬܐ ܕܒܬܘܠܬܐ ܐܢܝܢ܀
13. ܡܠܟܐ ܥܠ ܪܝܫ ܢܒܝܐ ܛܒܐ܀
14. ܠܐ ܢܛܪ ܡܫܝܚܐ ܠܒܥܝܪܐ ܕܚܠܢܘܢܐ ܘܡܠܟܘܬܐ܀
15. ܣܕܩ ܕܐܒܐ ܛܒܐ ܪܝܫܐ ܕܒܬܘܠܬܐ ܫܦܝܪܬܐ܀

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.	ـܝ	ـܰܢ
2nd Masc.	ـܳܟ	ـܟܽܘܢ
2nd Fem.	ـܶܟܝ	ـܟܶܝܢ
3rd Masc.	ـܶܗ	ـܗܽܘܢ
3rd Fem.	ـܳܗ̇ [1]	ـܗܶܝܢ

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

	SINGULAR	PLURAL
1st Com.	ـܰܝ	ـܰܝܢ
2nd Masc.	ـܰܝܟ	ـܰܝܟܽܘܢ
2nd Fem.	ـܰܝܟܝ	ـܰܝܟܶܝܢ
3rd Masc.	ـܰܘܗܝ	ـܰܝܗܽܘܢ
3rd Fem.	ـܶܝܗ̇	ـܰܝܗܶܝܢ

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[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 ـܳܐ of the emphatic state in the singular, and the ـ̈ܶܐ in the plural. Thus:

ܪܺܫܳܐ = head; stem to which suffixes are attached ܪܺܫـ.

ܪܺܫܝ = my head.	ܪܺܫܰܢ = our head.
ܪܺܫܳܟ = your (m.) head.	ܪܺܫܟܽܘܢ = your (m.) head.
ܪܺܫܶܟܝ = your (f.) head.	ܪܺܫܟܶܝܢ = your (f.) head.
ܪܺܫܶܗ = his head.	ܪܺܫܗܽܘܢ = their (m.) head.
ܪܺܫܳܗ̇ = her head.	ܪܺܫܗܶܝܢ = their (f.) head.

ܪ̈ܺܫܶܐ = heads; stem to which suffixes are attached ܪܺܫـ.

ܪ̈ܺܫܰܝ = my heads.	ܪ̈ܺܫܰܝܢ = our heads.
ܪ̈ܺܫܰܝܟ = your (m.) heads.	ܪ̈ܺܫܰܝܟܽܘܢ = your (m.) heads.
ܪ̈ܺܫܰܝܟܝ = your (f.) heads.	ܪ̈ܺܫܰܝܟܶܝܢ = your (f.) heads.
ܪ̈ܺܫܰܘܗܝ = his heads.	ܪ̈ܺܫܰܝܗܽܘܢ = their (m.) heads.
ܪ̈ܺܫܶܝܗ̇ = her heads.	ܪ̈ܺܫܰܝܗܶܝܢ = 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:

ܟܬܳܒ݂ܳܐ = book.
ܕܰܝܳܢܳܐ = judge.
ܦܳܪܽܘܩܳܐ = saviour.
ܩܽܘܕܳܫܳܐ = consecration.
ܦܽܘܩܕܳܢܳܐ = commandment.

(ii) With a doubled consonant:

ܬܰܠܳܐ = hill.
ܠܶܒܳܐ = heart.

B. Feminine Nouns

The same rule applies as to the masculine. Thus:

ܢܝܳܚܬܳܐ = rest, stem to which suffixes are attached ܢܝܳܚܬ݂ـ.

ܢܝܳܚܬܝ = my rest. ܢܝܳܚܬܰܢ = our rest.
ܢܝܳܚܬܳܟ݂ = your (m.) rest. ܢܝܳܚܬܟ݂ܽܘܢ = your (m.) rest.
ܢܝܳܚܬܶܟ݂ܝ = your (f.) rest. ܢܝܳܚܬܟ݂ܶܝܢ = your (f.) rest.
ܢܝܳܚܬܶܗ = his rest. ܢܝܳܚܬܗܽܘܢ = their (m.) rest.
ܢܝܳܚܬܳܗ̇ = her rest. ܢܝܳܚܬܗܶܝܢ = their (f.) rest.

Examples of feminine nouns which follow this pattern:

ܬܰܘܕܺܝܬܳܐ (plur. ܬܰܘܕܝܳܬ݂ܳܐ) = praise.
ܡܰܠܟܽܘܬ݂ܳܐ (plur. ܡܰܠܟܘܳܬ݂ܳܐ) = kingdom.
ܬܶܫܒܽܘܚܬܳܐ (plur. ܬܶܫܒܚܳܬ݂ܳܐ) = glory.
ܨܠܽܘܬ݂ܳܐ (plur. ܨܠܰܘܳܬ݂ܳܐ) = prayer.

All feminine plurals follow a single pattern, thus:

ܡܰܠܟܳܬ݂ܳܐ = queens, stem to which suffixes are attached ܡܰܠܟܳܬ݂ـ.

ܡܰܠܟܳܬ݂ܝ = my queens. ܡܰܠܟܳܬ݂ܰܢ = our queens.
ܡܰܠܟܳܬ݂ܳܟ݂ = your (m.) queens. ܡܰܠܟܳܬ݂ܟ݂ܽܘܢ = your (m.) queens.

ܡܰܠܟܳܬ݂ܶܟ݂ܝ = your (f.) queens. ܡܰܠܟܳܬ݂ܟ݂ܶܝܢ = your (f.) queens.
ܡܰܠܟܳܬ݂ܶܗ = his queens. ܡܰܠܟܳܬ݂ܗܽܘܢ = their (m.) queens.
ܡܰܠܟܳܬ݂ܳܗ̇ = her queens. ܡܰܠܟܳܬ݂ܗܶܝܢ = 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, ܟܬܳܒ݂ܳܐ ܕܺܝܠܶܗ = his book, an emphatic possessive. This literally means 'the book which is to him', ܕܺܝ 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, ܥܠܰܝܟ݂ܽܘܢ = upon you. ܓܰܒ݂ = 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 ܐܺܝܬ݂ܶܝܗ̇ = she is, ܐܺܝܬ݂ܰܝܗܽܘܢ = they are, or there are. The negative form is ܠܰܝܬ݂ (= 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 ܡܰܠܟܳܐ, ܪܺܫܳܐ ܕܡܰܠܟܳܐ, or ܪܺܫܶܗ ܕܡܰܠܟܳܐ.

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

Vocabulary

(f.) ܣܺܝܡܬܳܐ = treasure (f.) ܡܶܠܬܳܐ = word.
ܒܰܝܬܳܐ = house. (pl. ܡ̈ܶܠܶܐ)
(f.) ܡܰܠܟܬܳܐ = queen. ܢܳܣܶܒ = taking (ptpl.)

Exercise 3

Translate into English:

1. ܥܠܝܢ, ܪ̈ܫܝܗܝܢ, ܒܟܘܢ, ܠܘܬܟ, ܡܠܬܗ, ܬܠܡܝ̈ܕܝ,
ܦܘܡܟܝ, ܠܡܠܟܬܗ, ܐܠܗ̈ܝܟܘܢ, ܦܘܩܕܢܗ, ܫܠܡܗܝܢ, ܦܘܩܕ̈ܢܝܟܘܢ,
ܩܕܡܝܟܝܢ. 2. ܥܠܝܟ ܗܘ ܒܟܬܒ̈ܝܗܘܢ ܕܡܫܝܚܐ ܕܫܡܝܐ ܗܘ
ܡܠܟܬܐ ܕܒܝܬܐ ܀ 3. ܐܫܬܠܡܘ ܩܒܠܐ ܢܒܝܐ ܒܦܘܩܕܢܗ ܕܐܠܗܝܐ ܀
4. ܐܝܬ ܠܢ ܡܠܟܐ. ܩܒܠܝܢ ܥܡܗ ܒܡܠܟܘܬܐ ܕܐܠܗܐ ܀ 5. ܢܣܒ
ܡܫܝܚܐ ܠܟܠܗ ܡܢ ܦܘܩܕܢܗ ܕܐܒܘܗܝ ܀ 6. ܡܠܟܬܐ. ܠܐ ܢܛܪܐ ܐܢܬܝ
ܗܢܐ ܦܘܩܕܢܝܟܝ ܀ 7. ܡܫܒܚܝܢܢ ܠܡܠܟܘܬܟ ܟܠܗ ܕܫܡܝܢ ܀
8. ܐܫܬܠܡܘ ܒܝܬܐ ܘܟܢܫܐ ܣܝܡܬܗ ܘܟܬܒܐ ܀ 9. ܢܛܪ ܡܠܟܬܐ
ܢܒܝܐ ܡܠܟܐ ܕܟܬܒܐ ܘܐܠܗܗ ܀ 10. ܦܘܩܕܢܝ ܒܫܠܡܟܘܢ. ܢܛܪ ܐܢܐ
ܠܗܘܢ ܀ 11. ܡܫܝܚܝ ܒܝܬ ܟܠܬܐ ܕܒܝܬܗ ܘܡܠܟܬܐ ܀ 12. ܐܝܬܝ
ܗܘ ܡܠܟܢ ܘܐܠܗܘܗܝ ܡܠܟܐ ܕܡܠܟܘܬܗܘܢ ܀ 13. ܠܐ ܒܝܬܐ ܥܬܝܩܐ
ܐܝܬ. ܠܐ ܡܫܒܚܝܢܢ ܠܟܬܒܝ ܀ 14. ܐܣܬܡܟ ܐܝܠܝܢ ܕܡܠܟܐ
ܒܡܠܬܐ ܘܒܠܟܬܒܗ ܢܝܚܐ ܀ 15. ܐܢܫܐ ܗܘ ܟܠܗܘܢ ܕܒܫܡܝܐ ܕܐܠܐ
ܐܢܬ ܡܠܬܐ ܀

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	ܡܠܶܟ	ܡܰܠܟܺܝܢ
Emphatic	ܡܰܠܟܳܐ	ܡܰܠ̈ܟܶܐ
Construct	ܡܠܶܟ	ܡܰܠ̈ܟܰܝ

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

Absolute	*Emphatic*	*Construct*
ܡܠܶܟ	ܡܰܠܟܳܐ	ܡܠܶܟ
ܒܣܰܪ	ܒܶܣܪܳܐ	ܒܣܰܪ
[1]ܓܘܽܫܡ	ܓܘܽܫܡܳܐ	ܓܘܽܫܡ

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*
[2]ܚܶܒܪܳܐ	ܚܒܰܪܬܳܐ	ܚܶܒܪܰܬ	ܚܶܒܪ̈ܳܢ	ܚܶܒܪ̈ܳܬܳܐ	ܚܶܒܪ̈ܳܬ
[3]ܥܶܓܠܳܐ	ܥܶܓܰܠܬܳܐ	ܥܶܓܠܰܬ	ܥܶܓܠ̈ܳܢ	ܥܶܓܠ̈ܳܬܳܐ	ܥܶܓܠ̈ܳܬ
[4]ܡܫܘܽܚܳܐ	ܡܫܘܽܚܬܳܐ	ܡܫܘܽܚܰܬ	ܡܫܘܽܚ̈ܳܢ	ܡܫܘܽܚ̈ܳܬܳܐ	ܡܫܘܽܚ̈ܳܬ

Vocabulary

(f.) ܪܶܓܠܳܐ = foot.
ܚܰܡܪܳܐ = wine.
ܙܰܒܢܳܐ = time.
ܚܰܒܪܳܐ = companion (m.)
ܚܒܰܪܬܳܐ = companion (f.)
[5]ܕܰܗܒܳܐ = gold.
ܢܘܽܢܳܐ = fish.
ܫܢܺܝܩܬܳܐ = torment. (pl. ܫܢܺܝܩ̈ܳܬܳܐ)
ܐܶܡܰܪ = said (3 m. sg.).
ܐܳܡܰܪ = saying (m. sg.).

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

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

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

(ܢܦܰܩܬܳܐ) ܢܶܦܩܬܳܐ = cost.
ܫܡܰܝܳܐ = heaven.
(abs. ܝܘܽܡ) ܝܰܘܡܳܐ = day.
(has two plural forms:
(i) ܝܰܘܡ̈ܶܐ abs. ܝܰܘܡܺܝܢ
(ii) ܝܰܘܡ̈ܳܬܳܐ abs. not in use.)
ܐܶܫܬܺܝ = drank.
ܫܶܬܝܳܐ = drinking.
ܐܶܬܳܐ = came.
(pl.) ܣܳܡܘ (s.) ܣܳܡ = put, set.
ܗܘܳܐ = was.
ܗ̤ܘܳܐ = was (enclitic form).
ܒܶܣܪܳܐ = flesh.
ܓܘܽܫܡܳܐ = body.
(f.) ܢܰܦܫܳܐ = soul. (constr. ܢܦܶܫ)
ܐܳܡܪܺܝܢ = saying (m. pl.).
ܡܗܰܠܶܟ = walking.
ܓܰܒܪܳܐ = man.
(f.) ܩܰܪܢܳܐ = horn.
ܡܐܟܘܽܠܬܳܐ = food.
ܚܰܕܬܳܐ = new (m.).
ܚܰܕܰܬܳܐ = new (f.).
ܐܰܪܥܳܐ = earth, land (f.).
ܐܰܝܟ = as, like, according to.
ܐܶܟܰܠ = ate.
ܐܳܬܳܐ = sign (f.). (pl. ܐܳܬܘ̈ܳܬܳܐ).
ܝܰܩܺܝܪ = heavy (adj.). (f. sg. emph. ܝܰܩܺܝܪܬܳܐ.)
ܝܰܠܕ̈ܶܐ = children.

Exercise 4

Translate into English:

1. ܡܫܺܝܚܳܐ ܡܗܰܠܶܟ ܗ̤ܘܳܐ ܒܝܰܘܡ̈ܳܬܳܐ ܕܗܶܪܘܳܕܣ ܀ 2. ܡܰܠܟ̈ܶܐ ܕܐܰܪܥܳܐ
ܐܳܡܪܺܝܢ ܕܟܬܺܝܒ ܢܳܡܘܽܣܳܐ ܒܟܬܳܒ̈ܶܐ ܕܡܘܽܫܶܐ ܀ 3. ܩܪܶܒ ܡܰܠܟܳܐ
ܒܝܰܘܡ̈ܳܬܳܐ ܐܶܢܶܝܢ ܀ 4. ܣܳܡ ܡܰܠܟܳܐ ܟܣܦܳܐ ܓܘܽܫܡܶܗ ܓܰܒܪܳܐ ܥܰܠ ܩܰܪܢܳܐ

[illegible] ◆ 5. [illegible]
[illegible] ◆ 6. [illegible] ◆
7. [illegible] ◆ 8. [illegible]
[illegible] ◆ 9. [illegible]
[illegible] ◆ 10. [illegible]
[illegible] ◆ 11. [illegible].
[illegible] ◆ 12. [illegible]
[illegible] ◆ 13. [illegible] ◆
14. [illegible] ◆
15. [illegible] ◆

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.

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§ 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 ܐ or ̈ܐ 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.

ܡܠܟܐ = king, stem to which suffixes are attached, ܡܠܟ.

ܡܠܟ̈ܐ = kings, stem to which suffixes are attached, ܡܠܟ̈.

ܡܠܟܝ = my king.	ܡܠܟ̈ܝ = my kings.
ܡܠܟܟ = your (m.) king.	ܡܠܟ̈ܝܟ = your (m.) kings.
ܡܠܟܟܝ = your (f.) king.	ܡܠܟ̈ܝܟܝ = your (f.) kings.
ܡܠܟܗ = his king.	ܡܠܟ̈ܘܗܝ = his kings.
ܡܠܟܗ = her king.	ܡܠܟ̈ܝܗ = her kings.
ܡܠܟܢ = our king.	ܡܠܟ̈ܝܢ = our kings.
ܡܠܟܟܘܢ = your (m.) king.	ܡܠܟ̈ܝܟܘܢ = your (m.) kings.
ܡܠܟܟܝܢ = your (f.) king.	ܡܠܟ̈ܝܟܝܢ = your (f.) kings.
ܡܠܟܗܘܢ = their (m.) king.	ܡܠܟ̈ܝܗܘܢ = their (m.) kings.
ܡܠܟܗܝܢ = their (f.) king.	ܡܠܟ̈ܝܗܝܢ = their (f.) kings.

ܫܢܕܬܐ = torment, stem to which suffixes are attached ܫܢܕܬ.

ܫܢ̈ܕܬܐ = torments, stem to which suffixes are attached ܫܢ̈ܕܬ.

ܫܢܕܬܝ = my torment.	ܫܢ̈ܕܬܝ = my torments.
ܫܢܕܬܟ = your (m.) torment.	ܫܢ̈ܕܬܟ = your (m.) torments.
ܫܢܕܬܟܝ = your (f.) torment.	ܫܢ̈ܕܬܟܝ = your (f.) torments.

ܫܢܝܩܗ	= his torment.	ܫܢܝ̈ܩܘܗܝ	= his torments.
ܫܢܝܩܗ̇	= her torment.	ܫܢܝ̈ܩܝܗ̇	= her torments.
ܫܢܝܩܢ	= our torment.	ܫܢܝ̈ܩܝܢ	= our torments.
ܫܢܝܩܟܘܢ	= your (m.) torment.	ܫܢܝ̈ܩܝܟܘܢ	= your (m.) torments.
ܫܢܝܩܟܝܢ	= your (f.) torment.	ܫܢܝ̈ܩܝܟܝܢ	= your (f.) torments.
ܫܢܝܩܗܘܢ	= their (m.) torment.	ܫܢܝ̈ܩܝܗܘܢ	= their (m.) torments.
ܫܢܝܩܗܝܢ	= their (f.) torment.	ܫܢܝ̈ܩܝܗܝܢ	= their (f.) torments.

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

Vocabulary

ܡܡܠܠ = speaking. ܗܢܘ = this is.

ܡܛܠ ܕ = because. ܐܣܩܘܦܬܐ = threshold. (pl. ܐܣܩܘܦ̈ܬܐ)

ܐܘ = O!

(also written ܐ݀ܘ, with Greek omega)

(f.) ܟܪܣܐ = belly. ܡܝܩܪܬܐ = honoured (f.).

ܥܓܠܬܐ = calf (f.).

Exercise 5

Translate into English:

.1 ܫܘܡܗ ܡܠܟܬܐ ܠܓܝܣܘܗܝ ܒܫܒܝ̈ܬܐ ܕܐܠܗܘܗܝ ܀ .2 ܐܦܠܐ
ܐܢܐ ܡܢ ܟܪܣܝ ܡܛܠ ܕܐܠܗܝ ܐܢܐ ܀ .3 ܐܝܬܘܗܝ ܒܟܪܣܗܘܢ

ܫܢܝܩܐ ܕܒܫܘܡܗܘܢ ܟܠܐ ܒܬܒܝ̈ܠܐ ܀ .4 ܐܢܬ ܗܘ ܡܡܠܠܐ ܒܝܫܬܐ ܥܠܝܗ̇
ܘܐܬܝܬܘܢ ܠܒܝܬ ܐܣܟܘܠܬܗ ܠܡܠܟܘܬܗ ܀ .5 ܠܐ ܡܩܒܠܝܢܢ ܡܢ ܟܬܒܐ
ܕܫܡܝܐ ܀ .6 ܐܡܪܝܢ ܚܢܢ ܕܡܛܠ ܗܘ ܕܩܕܝܫܝܢ ܘܠܐ ܡܛܠ
ܢܦܫܢ ܀ .7 ܣܓܝ ܬܘܒ ܠܟܪܣܗ ܕܓܒܪܐ ܕܡܝ̈ܩܪܘܗܝ ܀
.8 ܐܦܠܐ ܕܐܦܐ ܟܠܗܘܢ ܠܟܪܣܗ ܕܥܓܠܬܗ ܀ .9 ܐܘ ܡܠܟܬܐ.
ܡܛܠܬܝ ܫܢܝ̈ܩܝܟܝܢ ܀ .10 ܐܡܪ ܢܒܝܐ ܠܡܠܟܬܐ ܕܠܐ ܡܛܠ ܐܢܐ
ܩܕܡ ܫܢܝ̈ܩܝܟܝ ܀ .11 ܡܛܠܟܝ ܐܢܐ ܒܟܪܣܝ ܘܒܢ̈ܝܐ ܐܢܐ ܫܢܝܩܝ ܀
.12 ܟܠ ܩܕܡ ܕܒܟܪܣܗ ܘܡܠܟܬܐ ܐܦܠܐ ܒܟܪܣܐ ܘܒܢ̈ܝܐ ܫܢܝܩܐ ܀
.13 ܠܒܢ ܗܘ ܕܢܗܘܐ ܩܕܡ ܟܪܣܐ ܠܟܢܫܗ ܀ .14 ܠܟܢ ܬܫܒܘܚܬܗ
ܘܡܠܟܬܐ ܕܒܝܬܗ̇ ܕܐܬܪܗ̇ ܀ .15 ¹ܗܢܘ ܓܒܪܐ ܕܡܛܠܗܘܢ
²ܒܢܘ̈ܗܝ ܩܕܡ ܡܠܟܬܐ ܟܪܣܐ ܀

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.

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[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 ܡܶܢ is inserted after: ܣܛܰܪ = except, ܠܥܶܠ = above, ܠܬܰܚܬ = below, ܠܓܰܘ = 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; ܠܦܽܘܬ = in order that, ܒܣܶܬܪ = behind, ܠܘܳܬ = near, unto, ܥܰܡ = with, ܒܳܬܰܪ = after, ܡܶܢ = from, so also the inseparable prepositions ܒ and ܠ. The words ܐܰܝܟ and ܡܶܛܽܠ are changed into ܐܰܝܟܰܘܳܬ and ܡܶܛܽܠܳܬ before suffixes.

III. The following take the suffixes attached to the plural masculine noun: ܒܰܠܥܳܕ = without, ܬܚܽܘܬ = beneath, ܠܩܕܳܡ = in front of, ܚܕܳܪ = around, ܚܠܳܦ = instead of, ܥܰܠ = upon, ܩܕܳܡ = before, ܨܶܝܕ = beside. ܒܰܠܚܽܘܕ = alone, is treated as a preposition, ܒܰܠܚܽܘܕܰܘܗ̱ܝ = by himself. The word ܒܶܝܢܳܬ = between, takes the suffixes attached to the singular noun, and has a parallel form ܒܰܝܢܰܝ (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 ܡܰܠܟܳܐ.

There are thus three types of nouns of this class:

1. With long vowel: ܩܳܛܶܠ (ptpl.) = killing, ܥܳܠܰܡ (emph. ܥܳܠܡܳܐ) = world, eternity.

2. With short vowel originally followed by a doubled consonant: ܨܶܦܰܪ (emph. ܨܶܦܪܳܐ) = bird, ܐܶܡܰܪ (emph. ܐܶܡܪܳܐ) = lamb.

3. The first syllable containing a short vowel followed by two consonants: ܡܩܰܪܶܒ (ptpl.) = approaching, ܡܰܫܟܰܢ (emph. ܡܰܫܟܢܳܐ) = 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*
ܩܳܛܶܠ	ܩܳܛܠܳܐ	ܩܳܛܶܠ	ܩܳܛܠܺܝܢ[1]	ܩ̈ܳܛܠܶܐ	ܩ̈ܳܛܠܰܝ
ܥܳܠܰܡ	ܥܳܠܡܳܐ	ܥܳܠܰܡ	ܥܳܠܡܺܝܢ	ܥ̈ܳܠܡܶܐ	ܥ̈ܳܠܡܰܝ
ܨܶܦܰܪ	ܨܶܦܪܳܐ	ܨܶܦܰܪ	ܨܶܦܪܺܝܢ	ܨܶܦܪ̈ܶܐ	ܨܶܦܪ̈ܰܝ
ܡܩܰܪܶܒ	ܡܩܰܪܒܳܐ	ܡܩܰܪܶܒ	ܡܩܰܪܒܺܝܢ	ܡܩܰܪ̈ܒܶܐ	ܡܩܰܪ̈ܒܰܝ
ܡܰܫܟܰܢ	ܡܰܫܟܢܳܐ	ܡܰܫܟܰܢ	ܡܰܫܟܢܺܝܢ	ܡܰܫܟ̈ܢܶܐ	ܡܰܫܟ̈ܢܰܝ

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

B. Feminine Nouns

SINGULAR			PLURAL			
Absolute	*Emphatic*	*Construct*	*Absolute*	*Emphatic*	*Construct*	
ܡܪܟܒܐ	ܡܪܟܒܬܐ[1]	ܡܪܟܒܬ	ܡܪ̈ܟܒܢ	ܡܪ̈ܟܒܬܐ	ܡܪ̈ܟܒܬ	(chariot)
ܐܪܡܠܐ	ܐܪܡܠܬܐ	ܐܪܡܠܬ	ܐܪ̈ܡܠܢ	ܐܪ̈ܡܠܬܐ	ܐܪ̈ܡܠܬ	(widow)
ܟܘܒܫܐ	ܟܘܒܫܬܐ	ܟܘܒܫܬ	ܟܘ̈ܒܫܢ	ܟܘ̈ܒܫܬܐ	ܟܘ̈ܒܫܬ	(footstool)
ܡܐܟܘܠܐ	ܡܐܟܘܠܬܐ[2]	ܡܐܟܘܠܬ	ܡܐܟܘ̈ܠܢ[2]	ܡܐܟܘ̈ܠܬܐ	ܡܐܟܘ̈ܠܬ	(food)

Rule of Syntax

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

ܐܡܪ ܐܢܐ[3] = I am saying.
ܐܡܪܐ ܐܢܬܝ = you (f. sg.) are saying.
ܐܡܪܝܢ ܚܢܢ[3] = we are saying.
ܐܡܪܝܢ ܐܢܬܘܢ = 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.

ܐܡܪ = he is saying.
ܐܡܪ̈ܢ = they (f.) are saying.

Vocabulary

(f.) ܨܦܪܐ = sparrow.	ܚܝ̈ܐ = life (m. pl.).
ܡܫܬܥܐ = telling.	ܚܛܐ = sinning.
ܣܒܥ = satisfying.	ܦܪܚܬܐ = bird. (pl. ܦܪ̈ܚܬܐ)
ܫܩܠ = taking away.	

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[1] Also written ܡܪܟܒܬܐ.

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

[3] Often written in a contracted form, ܐܡܪܢܐ, ܐܡܪܝܢܢ.

ܨܠܘܬܐ = prayer.	ܪܚܡ = loving (used as noun = friend).
ܥܠܡܐ = world, eternity.	
ܐܡܪܐ = lamb.	ܩܪܒ = approaching.
ܡܫܟܢܐ = tent.	ܡܩܝܡ = raising.
ܡܫܠܡ = completing.	ܟܘܡܪܐ = priest.
ܡܫܠܡ = betraying.	ܐܪܡܠܬܐ = widow.
ܡܗܝܡܢ = believing.	ܫܘܒܚܐ = glory. (pl. ܫܘ̈ܒܚܐ.)
ܗܝܡܢܘܬܐ = faith.	
ܓܝܪ[1] = for.	ܡܪܟܒܬܐ = chariot. (also ܡܪܟܒܬܐ.)
ܡܕܒܪܐ = wilderness.	
ܫܪܪܐ = truth.	ܡܠܦ = teaching.
ܢܗܘܘܢ = shall be (3rd pl. m.)	ܠܝܬ = there is not.
ܥܠܬ = has entered (f.).	ܕܘܝܕ = David.

Exercise 6

Translate into English:

1. ܫܘܒܚܐ ܠܩܕ̈ܝܫܬܐ ܠܥܠܡ ܥܠܡܝܢ ܀ 2. ܐܡܪ ܐܢܐ
ܕܪܚܡ ܐܠܗܐ ܠܥܠܡܐ ܘܢܗܘܘܢ ܚܝ̈ܐ ܕܠܥܠܡ ܠܟܠ ܡܢ ܕܡܗܝܡܢ ܀
3. ܡܫܝܚܐ ܐܡܪܝܢ ܕܡܫܠܡ ܗܘ ܠܗܝܡܢܘܬܐ ܟܠ ܡܢ ܕܪܚܡܗ ܀
4. ܡܩܪ̈ܒܝܢ ܨܠܘ̈ܬܐ ܩܕ̈ܝܫܬܐ ܕܪܚܡ ܡܫܝܚܐ ܫܪܝܪܐ ܠܡܪܝܐ ܀
5. ܘܟܘܡܪ̈ܐ ܡܩܝܡܝܢ ܡܫܟܢܐ ܒܡܕܒܪܐ ܀ 6. ܘܒܐܪ̈ܡܠܬܐ ܡܗܝܡܢܝܢ
ܟܘܡܪܐ ܕܗܘ ܕܪܚܡ ܐܠܗܐ ܘܥܡܐ ܀ 7. ܡܩܝܡ ܡܫܟܢܐ ܢܫ̈ܐ ܠܟܠ
ܡܗܝ̈ܡܢܬܐ ܘܪܚ̈ܡܝܢ ܠܡܫܘ̈ܡܫܢܐ ܀ 8. ܠܝܬ ܨܦܪܐ ܕܠܐ ܠܡܫܬܥܝܘ
ܒܬܪܐ ܡܫܝܚܐ ܕܡܠܦ ܗܘ ܫܪܪܐ ܀ 9. ܐܡܪܐ ܚܛܝܬܐ ܕܥܠܡܐ
ܘܫܩܠ ܟܘܡܪܐ ܕܐܡܪܐ ܘܐܪܡܠܬܐ ܠܟܘܡܪܐ ܕܡܗܝܡܢܬܐ ܀ 10. ܡܗܝܡܢܝܢ

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[1] Normally second word.

ܬܶܫܒܽܘܚܬܳܐ ܕܡܰܠܟܬܳܐ ܠܡܫܺܝܚܳܐ ܀ 11. ܢܳܛܪܺܝܢ ܦܽܘܪܩܳܢܳܐ ܕܒܰܥܠܶܟܝ
ܢܰܦܫܳܟܝ ܀ 12. ܛܽܘܒܰܝܟܝ ܐܳܘ ܡܰܠܟܬܳܐ ܕܢܶܦܩܰܬܝ ܠܓܰܘܢܳܐ ܡܶܢ ܡܰܠܟܳܐ ܀
13. ܡܰܢ ܗܽܘ ܕܰܩܪܺܝܒ ܠܡܫܺܝܚܳܐ ܩܰܪܺܝܒܳܐ ܀ 14. ܩܰܕܺܝܫܳܐ ܢܦܰܩ
ܠܡܰܕܒܪܳܐ. ܢܳܛܰܪ ܐܰܢ̱ܬ ܦܽܘܪܩܳܢܳܐ ܕܰܡܠܰܟ ܠܶܗ ܒܢܰܦܫܳܐ ܀ 15. ܐܰܪܡܰܠܬܳܐ
ܕܰܫܩܰܠ ܦܽܘܪܩܳܢܳܐ ܠܒܰܣܡܳܐ ܕܡܰܠܟܽܘܬܳܐ ܀

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:

ܡܰܡܠܠܳܐ = speech, stem to which suffixes are attached ܡܰܡܠܠ‍, before consonantal suffixes ܡܰܡܠܶܠ‍.

ܡܰܡܠܶܠܝ = my speech. ܡܰܡܠܠܰܢ = our speech.
ܡܰܡܠܠܳܟ = your (m.) speech. ܡܰܡܠܶܠܟܽܘܢ = your (m.) speech.
ܡܰܡܠܠܶܟܝ = your (f.) speech. ܡܰܡܠܶܠܟܶܝܢ = your (f.) speech.
ܡܰܡܠܠܶܗ = his speech. ܡܰܡܠܶܠܗܽܘܢ = their (m.) speech.
ܡܰܡܠܠܳܗ = her speech. ܡܰܡܠܶܠܗܶܝܢ = 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 ܕܡܳܐ = blood, ܫܡܳܐ[1] = name. Thus:

ܫܶܡܝ = my name. ܫܡܰܢ = our name.
ܫܡܳܟ = your (m.) name. ܫܶܡܟܽܘܢ = your (m.) name.
ܫܡܶܟܝ = your (f.) name. ܫܶܡܟܶܝܢ = your (f.) name.
ܫܡܶܗ = his name. ܫܶܡܗܽܘܢ = their (m.) name.
ܫܡܳܗ = her name. ܫܶܡܗܶܝܢ = their (f.) name.

Certain prepositions are also similarly treated, e.g. ܒܳܬܰܪ = after, ܒܶܣܬܰܪ = behind.

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

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

ܡܰܠܟܬܳܐ = queen, stem to which suffixes are attached ܡܰܠܟܬ‍.

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[1] Plural ܫܡܳܗܶܐ.

ܡܰܠܟܬ݂ܝ	= my queen.	ܡܰܠܟܬ݂ܰܢ	= our queen.
ܡܰܠܟܬ݂ܳܟ݂	= your (m.) queen.	ܡܰܠܟܬ݂ܟ݂ܽܘܢ	= your (m.) queen.
ܡܰܠܟܬ݂ܶܟ݂ܝ	= your (f.) queen.	ܡܰܠܟܬ݂ܟ݂ܶܝܢ	= your (f.) queen.
ܡܰܠܟܬ݂ܶܗ	= his queen.	ܡܰܠܟܬ݂ܗܽܘܢ	= their (m.) queen.
ܡܰܠܟܬ݂ܳܗ̇	= her queen.	ܡܰܠܟܬ݂ܗܶܝܢ	= their (f.) queen.

Vocabulary

ܪܺܫܺܝܬ݂ܳܐ	= beginning.	ܒܰܝܢܳܬ݂	= amongst.
ܢܽܘܗܪܳܐ	= light.	ܥܒ݂ܳܕܳܐ	= work.
ܚܽܘܒܳܐ	= love.	ܡܽܘܠܳܝܳܐ	= fullness.
ܠܰܚܡܳܐ	= bread.	ܒܳܥܶܝܢ	= seeking (m. pl.).
ܐܶܢ	= if.	ܟܢܽܘܫܬܳܐ	= synagogue.
ܕܶܝܢ[1]	= but.	ܒܥܶܠܕܒ݂ܳܒ݂ܳܐ	= enemy.
ܥܰܛܡܳܐ	= thigh. (pl. ܥܰܛܡܳܬ݂ܳܐ.)	ܝܽܘܚܰܢܳܢ	= John.
		ܝܳܕܰܥ	= knowing (ptpl.)
ܥܳܒ݂ܶܕ	= doing, making (ptpl.)		

Exercise 7

Translate into English:

1. ܐܘ ܡܠܟܬܐ [illegible] [illegible] [illegible] ܡܛܠ ܕܢܛܪܐ ܐܢܬܝ
ܦܘܩܕܢܘܗܝ ܀ 2. ܡܢ ܕܠܐ ܗܘܐ ܠܗ [illegible] : [illegible] ܗܘ ܀
3. ܐܡܪ ܝܘܚܢܢ ܕ[illegible] ܗܘܐ ܗܘ. ܡܛܠ ܕܗܘ ܡܠܬܐ ܡܢ ܪܫܝܬܐ ܀
4. ܐܢ ܕܝܢ ܢܛܪܝܢ ܦܘܩܕܢܘܗܝ. ܚܒܝܒܝܢ ܘܚܒܪܘܗܝ ܚܢܢ ܀
5. ܘܐܡܪ ܠܗܘܢ ܝܫܘܥ ܕܠܚܡܐ ܐܢܐ ܡܛܠ ܕܐܢܐ ܢܘܗܪܗ ܕܥܠܡܐ ܀
6. ܘܥܡ ܡܠܟܘܬܗ [illegible] [illegible] ܘܐܡܪ ܗܘ ܕ[illegible] ܠܟܘܢ [illegible] ܀

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[1] Normally second word.

7. ܐܢ ܢܛܪܝܢ ܚܢܢ ܠܦܘܩܕܢܘܗܝ ܚܝܝܢ ܚܢܢ [illegible] [illegible]
[illegible] ܀ 8. ܒܥܒܕܐ ܘܒܚܘܒܐ ܥܒܕ ܐܢܐ [illegible] ܀ 9. ܒܥܝܢ
ܚܢܢ ܠܡܠܟܘܬܗ ܕܫܡܝܐ ܘܠܙܕܝܩܘܬܗ ܀ 10. ܘܐܢܬܬܐ [illegible]
[illegible] ܘ[illegible] ܘܡܠܟܘܬܗ ܠܟܠܗܘܢ ܀ 11. ܗܟܝܠ ܐܢܬܘܢ
[illegible] [illegible] ܘܠܐ [illegible] ܘܡܠܟܘܬܐ ܀ 12. ܐܝܟܢܐ
[illegible] [illegible] [illegible] ܀ 13. [illegible] [illegible] [illegible] ܥܠ
[illegible] [illegible] ܀ 14. ܠܐ [illegible] [illegible] [illegible] [illegible] ܀
15. ܐܢܐ [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] ܀

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	ܐܒܐ	wanting	ܐܒܘܗܝ, ܐܒܘܟ, ܐܒܝ	(i) ܐܒܗ̈ܐ (ii) ܐܒܗ̈ܬܐ	ܐܒܗ̈ܝܟܘܢ, &c. ܐܒܗ̈ܬܟܘܢ, ,,
brother	ܐܚܐ	,,	ܐܚܘܗܝ, ܐܚܘܟ, ܐܚܝ	ܐܚ̈ܐ	ܐܚ̈ܝܟܘܢ, ,,
father-in-law	ܚܡܐ	,,	ܚܡܘܗܝ, ܚܡܘܟ, ܚܡܝ	ܚܡ̈ܘܗܐ	ܚܡ̈ܘܗܝܟܘܢ, ,,
mother	ܐܡܐ	ܐܡ	ܐܡܝ, ܐܡܟ, &c.	ܐܡܗ̈ܬܐ	ܐܡܗ̈ܬܟܘܢ, ,,
sister	ܚܬܐ	wanting	ܚܬܝ, ܚܬܟ, ,,	ܐܚܘ̈ܬܐ	ܐܚܘ̈ܬܟܘܢ, ,,
other, m.	ܐܚܪܢܐ¹	ܐܚܪܝܢ¹	ܐܚܪܢܝ, ܐܚܪܢܘ, ,,	ܐܚܪ̈ܢܐ	
,, f.	ܐܚܪܬܐ¹ (Abs. ܐܚܪܢܐ)	ܐܚܪܢܝܬ	ܐܚܪܬܝ, ܐܚܪܬܟ¹, ,,	ܐܚܪ̈ܢܝܬܐ	
woman	ܐܢܬܬܐ² (or ܐܝܢܬܬܐ)	ܐܢܬܬ	ܐܢܬܬܝ, ܐܢܬܬܗ, ,,	ܢܫ̈ܐ	ܢܫ̈ܝ
handmaid	ܐܡܬܐ	wanting	ܐܡܬܝ, ܐܡܬܗ	ܐܡܗ̈ܬܐ	ܐܡܗ̈ܬܟ
son	ܒܪܐ	ܒܪ	ܒܪܟܘܢ, ܒܪܗ, ܒܪܝ	ܒܢ̈ܝܐ (Abs. ܒܢܝܢ) (Const. ܒܢ̈ܝ)	ܒܢ̈ܘܗܝ, ܒܢ̈ܝܟܘܢ
daughter	ܒܪܬܐ	ܒܪܬ	ܒܪܬܟܘܢ, ܒܪܬܝ, ܒܪܬܗ	ܒܢ̈ܬܐ	ܒܢ̈ܬܗ, &c.
house	ܒܝܬܐ (Abs. ܒܝܬ)	ܒܝܬ	ܒܝܬܝ, ܒܝܬܗ	ܒ̈ܬܐ (Abs. ܒ̈ܬܝܢ)	ܒ̈ܬܝܟܘܢ
city, village (*f.*)	ܡܕܝܢܬܐ (Abs. ܡܕܝܢܐ)	ܡܕܝܢܬ and ܡܕܝܢܬ	ܡܕܝܢܬܝ, ܡܕܝܢܬܗ	ܡܕ̈ܝܢܬܐ³ (Const. ܡܕ̈ܝܢܬ)	ܡܕ̈ܝܢܬܝ, &c. (also, less often, ܡܕ̈ܝܢܬܝ, &c.)

		Construct	Suffixed forms	Plural	Suffixed forms
hand (*f.*)	ܐܝܕܐ	ܐܝܕ⁴ ܐܝܕ⁵	ܐܝܕܝ, ܐܝܕܗ, &c.	ܐܝ̈ܕܝܐ⁶ and ܐܝ̈ܕܐ (Abs. ܐܝ̈ܕܝܢ)⁷	ܐܝ̈ܕܘܗܝ, &c.
breast	ܬܕܐ	wanting	ܬܕܗ, &c.	ܬܕ̈ܝܐ	ܬܕ̈ܝܟܘܢ, ܬܕ̈ܝܗ
year (*f.*)	ܫܢܬܐ	ܫܢܬ	wanting	ܫ̈ܢܝܐ (Abs. ܫ̈ܢܝܢ)	ܫ̈ܢܝ, &c.
kind, species (Persian word)	ܙܢܐ	ܙܢ		ܙܢ̈ܝܐ	ܙܢ̈ܘܗܝ
heaven	ܫܡܝܐ and ܫܡ̈ܝܐ	(always plural in form: ܫܡ̈ܝܢ ܫܡ̈ܝ, &c.)			
water	ܡ̈ܝܐ	(Abs. ܡ̈ܝܢ, Const. ܡ̈ܝ, suffixes (i) ܡ̈ܝܘܗܝ, (ii) ܡܝܡ̈ܘܗܝ)			
goat	ܥܙܐ			ܥ̈ܙܝܐ	ܥ̈ܙܘܗܝ &c.
likeness	ܕܡܘܬܐ			ܕ̈ܡܝܐ = 'price'	

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[1] Also written without yudh. [2] Pronounced *āttā*. [3] Two other plural forms occur: ܡܕ̈ܝܢܢ and ܡܕ̈ܝܢܬܐ.

[4] Prepositional. [5] Substantival.

[6] This and the following seven words are examples of the plural termination in ̈ܝܐ which may be regarded as an earlier form of the plural, before contraction to ̈ܐ. [7] The plural form ܐܝ̈ܕܘܬܐ 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 ܢܲܦܫܵܐ = soul or self, pl. ܢܲܦ̈ܫܵܬܵܐ, ܡܸܠܬܵܐ = word, pl. ܡ̈ܠܹܐ. Some nouns take either a masculine or a feminine form in the plural, ܪܘܼܚܵܐ = spirit. These nouns are mostly feminine in gender, whatever their form may be, but there are some masculine nouns of this type, e.g. ܐܲܒܵܐ = father, has two plurals with different meanings, ܐܲܒܵܗܹ̈ܐ = natural fathers, parents, ܐܲܒܵܗ̈ܵܬܵܐ = spiritual fathers.

The following nouns are also noteworthy:

ܐ̱ܢܵܫܵܐ used by itself to mean 'one' (French '*on*'): abs. ܐ̱ܢܵܫ or ܢܵܫ; pl. ܐ̱ܢܵܫܝܼܢ, ܢܵܫܝܼܢ. The pl. does not occur in the emphatic state. Const. pl. ܐ̱ܢܵܫ̈ܲܝ, with suffixes ܐ̱ܢܵܫ̈ܲܘܗܝ.

With ܒܲܪ it is used to mean 'man', 'mankind' and makes the following forms: ܒܲܪ ܐ̱ܢܵܫܵܐ or ܒܲܪ ܢܵܫܵܐ; and in the plural: ܒ̈ܢܲܝ ܐ̱ܢܵܫܵܐ or ܒ̈ܢܲܝܢܵܫܵܐ.

ܡܵܪܵܐ 'master', 'lord', has the form ܡܵܪܝܵܐ when used for God or Christ: const. ܡܵܪ̈ܵܐ. Three plural forms are in use: (i) ܡܵܪ̈ܵܝܵܐ, (ii) ܡܵܪ̈ܵܐ (rare), (iii) ܡܵܪ̈ܘܵܬܵܐ.

ܛܲܠܝܵܐ 'young'. Adjective used as a substantive. Abs. ܛܠܹܐ, fem. ܛܲܠܝܼܬܵܐ. Two plurals are in use: (i) = servants, ܛܲܠ̈ܝܹܐ, ܛܲܠܝܹܝܢ, ܛܲܠ̈ܝܲܝ; (ii) = children, boys, ܛܠܵܝܹ̈ܐ, ܛܠܵܝܹܝܢ, fem. ܛܠܵܝ̈ܵܬܵܐ.

ܪܲܒܵܐ 'great'. Adjective used also as a substantive. There are three forms of plural: (i) as adj. ܪܘܼܪ̈ܒܝܼܢ; (ii) as substantive meaning 'great ones' ܪܘܼܪ̈ܒܵܢܹܐ; and (iii) as substantive meaning 'teachers' ܪܲܒ̈ܵܢܹܐ.

Rules of Syntax

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

ܪܲܒ ܬܵܘܪܵܐ ܡܸܢ ܐܸܡܪܵܐ = the ox is larger than the lamb.

ܫܲܦܝܼܪܵܐ ܪܵܚܹܝܠ ܡܸܢ ܚܵܬܵܗ = 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 ܡܸܢ after an adjective, e.g.

ܙܥܘܿܪܵܐ ܒܡܲܠܟܹ̈ܐ = the smallest king,

ܥܲܬܝܼܪ ܐܲܢ̱ܬ ܡܸܢ ܒ̈ܢܲܝܢܵܫܵܐ = you are the richest of men;

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

ܡܲܟܝܼܟ ܐ̱ܢܵܫ̈ܝܼܢ = the meanest of men;

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

ܪܲܒ ܬܡܝܼܡ = the most innocent *or* very innocent,

ܪܹܫ ܚܲܕܘܼܬܝ = my chief joy;

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

ܐܲܠܵܗ ܐܲܠܵܗ̈ܝܼܢ = God of gods, the supreme God.

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

(*a*) by ܗܵܘ ܕ (m.), ܗܵܝ ܕ (f.), ܗܵܢܘܿܢ ܕ (m. pl.);

(*b*) by ܐܲܝܢܵܐ ܕ (m.), ܐܲܝܕܵܐ ܕ (f.), ܐܲܝܠܹܝܢ ܕ (pl.).

Vocabulary

ܡܝܼܬܲܬ = she has died.	ܢܣܲܒ = took.
ܢܸܥܡܲܪ = let us dwell, he will dwell.	ܚܵܙܹܝܢ = seeing (m. pl.).
	ܕܚܲܠ = fear (imper. m. s.).
ܢܥܲܕܪܲܢ = he may or (will) help us.	ܕܚܸܠܘ = they feared.
	ܐܲܚܸܒ = love (imper. m. s.).
ܬܸܒ = sit (imper. m. s.).	ܗܵܪܟܵܐ = here.

ܐܝܣܪܐܝܠ = Israel.
ܗܦܘܟܝ = return (imper. f. s.).
ܣܓܝ = many (adj.).
(emph. state = ܣܓܝܐܐ
fem. pl. ܣܓܝܐܬܐ)
ܢܦܘܩ = let us go out.
ܢܫܪܐ = eagle.

Exercise 8

Translate into English:

ܐܒܝ ܐܒܝ ܪܟܒܗ ܕܐܝܣܪܐܝܠ ܐܢܬ ܀ .2 ܐܒܗܝܢ ܐܚܘܬܐ .1
ܕܗܘ ܦܬܘܬܐ ܗܘ ܕܡܠܟܐ ܀ .3 ܢܘܚܡܢ ܠܐܚܘܗܝ ܘܢܫܩܗ ܗܘ
ܒܦܘܡ ܀ .4 ܐܢܫܝܢ ܕܡܫܡܫܝܢ ܚܠܦ ܕܐܡܗܬܐ ܐܢܘܢ ܀
ܣܓܝܐܝܢ ܒܢܬܐ ܕܠܒܝܢ ܐܡܗܬܗܘܢ ܀ .6 ܘܐܦܢ ܠܐܚܘܗ .5
ܕܡܣܟܢܬܐ ܕܒܢܬܝ ܀ .7 ܢܦܘܩ ܡܢ ܗܪܟܐ ܘܢܐܙܠ ܠܟܦܪܝܢ ܐܚܪܢܝܢ ܀
ܢܣܒ ܡܠܟܐ ܐܢܬܬܐ ܐܚܪܬܐ ܀ .9 ܟܠܗ ܟܠܢ ܐܒܘܢ ܐܚܪܢܐ .8
ܕܝܠܢ ܀ .10 ܡܢ ܩܕܡ ܐܒܐ ܘܡܢ ܐܢܘܢ ܐܝܬ ܘܐܚܝܬܐ ܀
ܡܢ ܐܢܘܢ ܗܠܝܢ ܕܐܬܝܢ ܐܝܟ ܥܢܢܐ ܦܪܚܢܐ ܀ .12 ܗܠܝܢ .11
ܢܫܐ ܐܡܗܬܐ ܕܡܠܟܬܐ ܐܝܬܝܗܝܢ ܀ .13 ܡܠܟܐ ܘܡܠܟܬܐ
ܐܝܬܝܗܘܢ ܐܒܗܬܐ ܘܐܡܗܬܐ ܕܥܡܗܘܢ ܀ .14 ܘܫܡܥܬ ܐܚܘܬܗܘܢ ܟܠܗ
ܒܢܬܐ ܀ .15 ܣܓܝ ܫܦܝܪܐ ܐܝܬܝܗ ܡܢ ܟܠܗܝܢ ܢܫܐ ܀

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

(*a*) Conjugation

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

A root may be modified in one of two ways, either by strengthening the radicals (or lengthening the vowels) within the root, or by external additions. These are always placed before the radical letters. Of these preformatives the most common is the syllable ܐܶܬـ, 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 ܦܥܰܠ = 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 ܩܛܰܠ = to kill, in the same way. Thus the names given to the various conjugations are as follows:

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

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

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

	ACTIVE	PASSIVE
Simple	ܩܛܰܠ	ܐܶܬܩܛܶܠ
Intensive	ܩܰܛܶܠ	ܐܶܬܩܰܛܰܠ
Extensive	ܐܰܩܛܶܠ	ܐܶܬܬܰܐܩܛܰܠ[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 ܐܶܬܬܰܩܛܰܠ and pronounced ettaqṭal. (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	—	ـܘ, ـܘܿܢ
3rd Feminine	ـܰܬ	ـ̈, ـ̈ܶܝܢ
2nd Masculine	ـܬ	ـܬܽܘܢ
2nd Feminine	ـܬܝ	ـܬܶܝܢ
1st Common	ـܶܬ	ـܢ

Attached to the stem of the verbs ܩܛܰܠ and ܕܚܶܠ (= 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.	ܩܛܰܠ	ܕܚܶܠ	ܩܛܰܠܘ ܩܛܰܠܘܿܢ	ܕܚܶܠܘ ܕܚܶܠܘܿܢ
3rd Fem.	ܩܶܛܠܰܬ	ܕܶܚܠܰܬ	ܩܛܰ̈ܠ ܩܛܰ̈ܠܶܝܢ	ܕܚܶ̈ܠ ܕܚܶ̈ܠܶܝܢ
2nd Masc.	ܩܛܰܠܬ	ܕܚܶܠܬ	ܩܛܰܠܬܽܘܢ	ܕܚܶܠܬܽܘܢ
2nd Fem.	ܩܛܰܠܬܝ	ܕܚܶܠܬܝ	ܩܛܰܠܬܶܝܢ	ܕܚܶܠܬܶܝܢ
1st Com.	ܩܶܛܠܶܬ	ܕܶܚܠܶܬ	ܩܛܰܠܢ	ܕܚܶܠܢ

The pronoun ܚܢܰܢ is frequently added in a contracted form to the 1st person plural, ܩܛܰܠܢܰܢ, ܕܚܶܠܢܰܢ.

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 ܘܿܢ 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

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

ܠܳܐ ܫܰܠܝܼܛ = what is not lawful.

ܠܳܐ ܡܶܢܝܳܢ = without number.

Vocabulary

ܕܒܰܪ = lead.	ܩܰܒܶܠ = receive.
ܢܦܰܠ = fall.	ܡܰܠܦܳܢܳܐ = teacher.
ܩܛܰܠ = kill.	ܟܶܢܫܳܐ = crowd.
ܪܓܰܡ = stone (verb).	ܫܰܕܰܪ = sent.
ܢܛܰܪ = keep.	ܫܡܰܥ = hear.
ܥܒܰܕ = do, make.	ܟܬܰܒ = write.
ܥܒܰܪ = transgress.	ܣܗܶܕ = witness.
ܛܽܘܪܳܐ = mountain.	ܪܳܡ = high.
ܛܠܝܽܘܬܳܐ = youth(fulness).	ܫܰܠܝܼܛ = lawful.
ܩܳܠܳܐ = voice.	ܡܺܝܬ = dead.
ܟܰܕ = when.	ܐܽܘܪܫܠܶܡ = Jerusalem.

Exercise 9

Translate into English:

1. ܘܩܡ ܐܡܪ ܠܗܘܢ: ܢܛܪ ܠܦܘܩܕܢܘܗܝ ܠܡܗܘܐ ܟܐܢܐ܀ 2. ܗܘ ܕܝܢ ܐܡܪ ܠܗ: ܡܠܦܢܐ. ܗܠܝܢ ܟܠܗܝܢ ܢܛܪܬ ܡܢ ܛܠܝܘܬܝ܀ 3. ܫܡܥܬܘܢ ܕܐܬܐܡܪ ܠܩܕܡܝܐ ܕܠܐ ܬܩܛܘܠ ܘܠܐ ܬܓܢܘܒ܀ 4. ܘܐܡܪܘ ܠܗ ܟܗܢܐ. ܫܡܥܢ ܡܢ ܢܡܘܣܐ ܕܡܫܝܚܐ ܕܩܐܡ ܗܘ ܠܥܠܡ܀ 5. ܟܬܒܬ ܠܟܘܢ ܐܚܝ ܡܠܐ ܕܫܡܥܬܘܢ ܠܗܘܢ ܕܐܬܐܡܪܝ ܗܘܘ ܡܢ ܩܕܝܡ܀ 6. ܘܩܡ ܡܫܡܫܢܐ ܠܡܩܪܐ ܢܡܘܣܐ ܩܕܡܝܗܘܢ ܐܝܟ ܥܝܕܐ܀ 7. ܫܡܥܬ ܩܠܐ ܠܐ ܥܒܕܬ: ܐܝܠܝܢ ܕܐܡ ܥܒܕܢܐ ܥܠ ܦܘܩܕܢܐ܀ 8. ܫܡܥܘܢ ܗܘܘ ܠܟܠܗܘܢ ܘܐܡܪ ܗܘܐ ܕܐܒܪܗܡ ܕܠܐ ܐܬܪܐ: ܫܡܥܘ ܕܡܢ ܡܠܟܘܬܐ ܣܡܝܢ ܢܦܩܢ ܘܫܡܥܬܐ ܣܓܝ ܫܡܥܬܐ܀ 9. ܟܬܒܘ ܦܘܩܕܢܐ ܘܫܡܥܘܗܝ ܡܠܦܢܘܗܝ܀ 10. ܢܛܪܬ ܦܘܩܕܢܐ ܕܫܡܥܬ ܡܢ ܡܠܦܢܝ܀ 11. ܐܡܪܐ ܕܫܡܥܬ ܩܠܐ ܡܢܗ ܕܡܠܦܢܐ܀ 12. ܫܡܥܘ ܒܢܝܢܫܐ ܢܦܩ ܥܡܗ ܡܠܦܢܐ ܡܠܐ ܡܢ ܩܕܡܐ܀ 13. ܘܫܡܥܬ ܬܘܒ ܡܠܐ ܕܡܠܦܢܐ ܘܐܡܪܬ ܕܥܠܡܐ ܗܘ ܡܠܦܢܐ܀ 14. ܫܡܥܬܘܢ ܡܢ ܢܡܘܣܐ ܕܥܡܐ ܘܥܒܕܬܘܢ ܟܠ ܢܡܘܣܐ܀ 15. ܠܐ ܬܫܡܥ ܬܘܒ ܡܢ ܦܘܡܝ܀ 16. ܐܘ ܐܚܝ ܡܫܠܡܢܐ ܕܐܡܪܬ ܘܚܙܝܬ ܠܐܒܘܢ ܕܒܫܡܝܐ ܥܠܡܐ܀

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.....ܘܢ
3rd Fem.	ܬ..... (ܬ.....ܝ)	ܢ.....ܢ
2nd Masc.	ܬ.....	ܬ.....ܘܢ
2nd Fem.	ܬ...ܝܢ	ܬ.....ܢ
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 ◌ܽ, e.g. ܩܛܰܠ, ܢܶܩܛܽܘܠ. Sometimes a ◌ܶ is found, but in the strong verb the only instances of this are ܥܒܰܕ = do, make, ܢܶܥܒܶܕ, and ܙܒܰܢ = buy, ܢܶܙܒܶܢ.

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

	In ܽ	In ܶ	In ܰ
Singular			
3rd Masc.	ܢܶܩܛܽܘܠ	ܢܶܥܒܶܕ	ܢܶܕܚܰܠ
3rd Fem.	ܬܶܩܛܽܘܠ	ܬܶܥܒܶܕ	ܬܶܕܚܰܠ
	(ܬܶܩܛܽܘܠܝ)	(ܬܶܥܒܶܕܝ)	(ܬܶܕܚܰܠܝ)
2nd Masc.	ܬܶܩܛܽܘܠ	ܬܶܥܒܶܕ	ܬܶܕܚܰܠ
2nd Fem.	ܬܶܩܛܠܺܝܢ	ܬܶܥܒܕܺܝܢ	ܬܶܕܚܠܺܝܢ
1st Com.	ܐܶܩܛܽܘܠ	ܐܶܥܒܶܕ	ܐܶܕܚܰܠ
Plural			
3rd Masc.	ܢܶܩܛܠܽܘܢ	ܢܶܥܒܕܽܘܢ	ܢܶܕܚܠܽܘܢ
3rd Fem.	ܢܶܩܛܠܳܢ	ܢܶܥܒܕܳܢ	ܢܶܕܚܠܳܢ
2nd Masc.	ܬܶܩܛܠܽܘܢ	ܬܶܥܒܕܽܘܢ	ܬܶܕܚܠܽܘܢ
2nd Fem.	ܬܶܩܛܠܳܢ	ܬܶܥܒܕܳܢ	ܬܶܕܚܠܳܢ
1st Com.	ܢܶܩܛܽܘܠ	ܢܶܥܒܶܕ	ܢܶܕܚܰܠ

The Imperative

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

	In ܽ	In ܶ	In ܰ
Singular Masc.	ܩܛܽܘܠ	ܥܒܶܕ	ܕܚܰܠ
Singular Fem.	ܩܛܽܘܠܝ	ܥܒܶܕܝ	ܕܚܰܠܝ
Plural Masc.	ܩܛܽܘܠܘ ܩܛܽܘܠܽܘܢ	ܥܒܶܕܘ ܥܒܶܕܽܘܢ	ܕܚܰܠܘ ܕܚܰܠܽܘܢ
Plural Fem.	ܩ̈ܛܽܘܠܝ ܩܛܽܘܠܶܝܢ	ܥ̈ܒܶܕܝ ܥܒܶܕܶܝܢ	ܕ̈ܚܰܠܝ ܕܚܰܠܶܝܢ

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.

ܡܟܝܟ̇ = ܡܰܟܺܝܟ = humble (adj.).

ܡܟܝܟ̣ = ܡܟܺܝܟ = 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.	ܗܘܳܬ	ܗ̈ܘܰܝ

2nd Masc.	ܗܘܰܝܬ	ܗܘܰܝܬܽܘܢ
2nd Fem.	ܗܘܰܝܬܝ	ܗܘܰܝܬܶܝܢ
1st Com.	ܗܘܺܝܬ	ܗܘܰܝܢ

Thus the composite tenses are formed as follows:

(*a*) Present: Participle + personal pronoun
ܩܳܛܶܠ ܐ̱ܢܳܐ = I am killing.

(*b*) Continuous Past: Participle + Perfect of ܗ̱ܘܳܐ.
ܩܳܛܶܠ ܗ̱ܘܳܐ = he was killing.

(*c*) Pluperfect: Perfect + Perfect of ܗ̱ܘܳܐ.
ܩܛܰܠ ܗ̱ܘܳܐ = he had killed.

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

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

Rules of Syntax

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

(ii) Purpose is expressed by

(*a*) ܕ with the Imperfect;
(*b*) ܠ with the Infinitive.

Vocabulary

ܛܥܶܡ = taste.
ܥܪܰܩ = flee.
(§ 29) ܚܙܳܐ = see.
ܫܒܰܩ = loose, dismiss, allow, forgive.
ܪܽܘܓܙܳܐ = anger.
ܛܠܳܝܳܐ = child (§ 13).
ܨܰܦܪܳܐ = morning.
ܬܰܡܳܢ = there.
ܩܳܐܶܡ = standing.

ܙܟܳܐ = conquer.
ܡܰܘܬܳܐ = death.
ܚܰܒܺܝܒ = beloved.
ܦܺܐܪܳܐ = fruit.
ܥܕܰܡܳܐ ܕ = until.
(f.) ܥܢܳܢܳܐ = cloud.
ܩܪܶܒ* = draw near.
ܡܶܕܶܡ = something.
ܡܰܢܽܘ (= ܡܰܢ ܗܽܘ) = who.
ܨܶܗܝܽܘܢ = Zion.

* Makes its imperfect in ـܰـ. There are four other verbs whose perfect has ܶ and imperfect ـܰـ: ܣܓܶܕ = worship, ܫܬܶܩ = be silent, ܢܚܶܬ = descend, ܢܚܶܒ = be meagre.

Exercise 10

Translate into English:

1. ܐܺܝܬ ܕܩܳܝܡܺܝܢ ܬܰܡܳܢ ܕܠܳܐ ܢܶܛܥܡܽܘܢ ܡܰܘܬܳܐ ܥܕܰܡܳܐ ܕܢܶܚܙܽܘܢ ܡܰܠܟܽܘܬܳܐ
ܕܰܫܡܰܝܳܐ ܀ 2. ܘܰܗܘܳܐ ܩܳܠܳܐ ܡܶܢ ܥܢܳܢܳܐ ܕܐܳܡܰܪ܆ ܗܳܢܰܘ ܒܶܪܝ ܚܰܒܺܝܒ
ܕܰܫܡܰܥܘ ܠܶܗ ܀ 3. ܗܳܟܺܝܠ ܩܳܪܶܒ ܐ̱ܢܳܐ ܠܘܳܬܟܽܘܢ ܛܠܳܝܶܐ ܘܠܳܐ ܬܶܕܚܠܽܘܢ
ܠܡܰܠܟܽܘܬܳܐ ܀ 4. ܠܳܐ ܬܶܕܚܠܺܝܢ ܒܢܳܬ ܨܶܗܝܽܘܢ ܩܳܛܽܘܠ ܕܐܰܢ̈ܬܶܝܢ ܡܰܠܟܟܶܝܢ ܗܽܘ
ܢܶܙܟܶܐ ܠܒܥܶܠܕܒܳܒܰܝܟܶܝܢ ܀ 5. ܘܶܐܡܰܪ ܠܗܽܘܢ܆ ܡܰܢܽܘ ܕܳܐܡܰܪ ܠܟܽܘܢ
ܠܡܶܥܪܰܩ ܡܶܢ ܪܽܘܓܙܳܐ ܕܰܐܬܶܐ܆ ܥܒܶܕܘ ܦܺܐܪ̈ܶܐ ܕܬܰܝܒܽܘܬܳܐ ܀ 6. ܠܳܐ
ܬܶܟܠܽܘܢ ܛܠܳܝܶܐ ܕܢܺܐܬܽܘܢ ܠܘܳܬܝ ܀ 7. ܘܶܐܡܰܪ ܠܬܰܠܡܺܝܕܰܘܗܝ
ܫܒܽܘܩܘ ܠܛܠܳܝܶܐ ܕܢܺܐܬܽܘܢ ܠܘܳܬܝ ܕܕܺܝܠܗܽܘܢ ܗ̱ܝ ܕܰܐܝܟ ܗܳܠܶܝܢ
ܐܺܝܬܶܝܗ ܡܰܠܟܽܘܬܳܐ ܕܰܫܡܰܝܳܐ ܀ 8. ܟܰܕ ܩܳܐܶܡ ܗ̱ܘܳܐ ܨܰܦܪܳܐ ܢܶܫܒܽܘܩ ܡܰܠܟܳܐ
ܠܥܰܒ̈ܕܰܘܗܝ ܕܢܶܥܪܩܽܘܢ ܠܶܗ ܀ 9. ܘܡܶܫܬܰܟܚܳܐ ܗ̱ܘܳܬ ܠܟܶܦܠܳܐ ܘܶܐܡܰܪ.
ܟܽܠ ܡܶܕܶܡ ܕܚܙܳܐ ܐܰܢ݈ܬ ܢܶܥܒܶܕ ܒܥܶܠܕܒܳܒܳܐ ܀ 10. ܡܰܢ ܢܶܙܟܶܐ ܘܢܶܩܪܽܘܒ
ܠܡܰܠܟܽܘܬܳܐ ܕܫܡܰܝܳܐ ܀ 11. ܘܶܐܡܰܪ ܠܝ. ܡܰܢ ܚܙܳܐ ܐܰܢ݈ܬ܆ ܘܶܐܡܪܶܬ
ܕܚܳܙܶܐ ܐ̱ܢܳܐ ܥܢܳܢܳܐ ܒܫܡܰܝܳܐ ܀ 12. ܢܶܙܟܶܐ ܡܰܠܟܳܐ ܠܒܥܶܠܕܒܳܒܰܘܗܝ
ܘܢܶܩܛܽܘܠ ܐܶܢܽܘܢ ܥܕܰܡܳܐ ܕܢܶܣܒܽܘܢ ܡܰܠܟܽܘܬܶܗ ܕܡܰܠܟܳܐ ܀ 13. ܫܒܽܘܩܘ
ܠܗܽܘܢ ܐܰܝܟ ܕܰܫܒܰܩܢܰܢ ܠܒܥܶܠܕܒܳܒܰܝܢ ܀ 14. ܬܶܚܙܶܐ ܛܠܳܝܳܐ ܬܶܙܟܶܐ ܚܰܝܶܐ
ܘܠܳܐ ܬܶܕܚܰܠ ܟܰܕ ܬܶܩܪܽܘܒ ܠܡܰܘܬܳܐ ܀

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 ܐܶܬ݂ـ. 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 ܬ of the preformative changes place with the sibilant, thus:

ܫܠܶܡ = be complete, Ethpe'el ܐܶܫܬ݁ܠܶܡ, not ܐܶܬ݂ܫܠܶܡ

ܣܡܰܟ݂ = support, Ethpe'el ܐܶܣܬ݁ܡܶܟ݂, not ܐܶܬ݂ܣܡܶܟ݂

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

ܨܠܰܒ݂ = crucify, Ethpe'el ܐܶܨܛܠܶܒ݂ (not ܐܶܬ݂ܨܠܶܒ݂, or even ܐܶܨܬ݁ܠܶܒ݂).

ܙܒ݂ܰܢ = buy, Ethpe'el ܐܶܙܕ݁ܒ݂ܶܢ (not ܐܶܬ݂ܙܒ݂ܶܢ, or even ܐܶܙܬ݁ܒ݂ܶܢ).

Perfect

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

	SINGULAR	PLURAL
3rd Masc.	ܐܶܬ݂ܩܛܶܠ	ܐܶܬ݂ܩܛܶܠܘ ܐܶܬ݂ܩܛܶܠܘܢ
3rd Fem.	ܐܶܬ݂ܩܶܛܠܰܬ݂	ܐܶܬ݂ܩܛܶ̈ܠ ܐܶܬ݂ܩܛܶ̈ܠܶܝܢ
2nd Masc.	ܐܶܬ݂ܩܛܶܠܬ݁	ܐܶܬ݂ܩܛܶܠܬ݁ܘܢ
2nd Fem.	ܐܶܬ݂ܩܛܶܠܬ݁ܝ	ܐܶܬ݂ܩܛܶܠܬ݁ܶܝܢ
1st Com.	ܐܶܬ݂ܩܶܛܠܶܬ݂	ܐܶܬ݂ܩܛܶܠܢ

Imperfect

The Imperfect is as follows:

	SINGULAR	PLURAL
3rd Masc.	ܢܶܬ݂ܩܛܶܠ	ܢܶܬ݂ܩܰܛܠܘܢ
3rd Fem.	ܬ݁ܶܬ݂ܩܛܶܠ (ܬ݁ܶܬ݂ܩܛܶܠ)	ܢܶܬ݂ܩܰܛ̈ܠܳܢ
2nd Masc.	ܬ݁ܶܬ݂ܩܛܶܠ	ܬ݁ܶܬ݂ܩܰܛܠܘܢ
2nd Fem.	ܬ݁ܶܬ݂ܩܰܛܠܝܢ	ܬ݁ܶܬ݂ܩܰܛ̈ܠܳܢ
1st Com.	ܐܶܬ݂ܩܛܶܠ	ܢܶܬ݂ܩܛܶܠ

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.	ܐܶܬ݂ܩܰܛܠ	or	ܐܶܬ݂ܩܰܛ̱ܠ
Sing. Fem.	ܐܶܬ݂ܩܰܛܠܝ		ܐܶܬ݂ܩܰܛ̱ܠܝ
Plur. Masc.	ܐܶܬ݂ܩܰܛܠܘ ܐܶܬ݂ܩܰܛܠܘܢ		ܐܶܬ݂ܩܰܛ̱ܠܘ ܐܶܬ݂ܩܰܛ̱ܠܘܢ
Plur. Fem.	ܐܶܬ݂ܩܰܛ̈ܠܝ ܐܶܬ݂ܩܰܛܠܶܝܢ		ܐܶܬ݂ܩܰܛ̱̈ܠܝ ܐܶܬ݂ܩܰܛ̱ܠܶܝܢ

Infinitive

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

Participle

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

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

Vocabulary

ܪܕܰܦ = persecute. ܕܘܟ݁ܬ݂ܳܐ = place.

ܣܠܶܩ = go up. ܫܢܰܩ = torture, Ethpe., be tempted.

ܙܰܒܢܳܐ = time.

ܩܰܪܩܦ݂ܬ݂ܳܐ = skull. ܦܬܰܚ = open.

ܩܪܳܐ = call, read. ܗܳܝܕܶܝܢ = then.

ܡܶܚܕܳܐ = immediately. (f.) ܡܶܠܚܳܐ = salt.

ܥܡܰܕ = be baptized. ܡܠܰܚ = season with salt.

ܡܫܰܟ݁ܚ = able. ܚܫܰܒ = think, reckon, account.

ܒܪܳܐ = create.

ܩܰܕܺܝܫܽܘܬ݂ܳܐ = holiness. ܓܽܘܕܳܦܳܐ = blasphemy.

ܣܳܛܳܢܳܐ = Satan. ܒܺܝ̈ܫܶܐ = evildoers.

ܠܘܩܕܰܡ = first (adv.) (f.) ܥܰܝܢܳܐ = eye.

ܚܛܺܝܬ݂ܳܐ = sin. ܣܰܡܝܳܐ = blind.

(ܗܽܘ + ܗ̱ܘ =) ܗܽܘܝܽܘ = he is. ܡܶܛܽܠ = for the sake of.

Exercise 11

Translate into English:

1. ܐܶܡܰܪ ܝܶܫܘܥ ܠܬܰܠܡܺܝܕܰܘ̈ܗܝ ܕܰܒܪܶܗ ܕܶܐܢܳܫܳܐ ܡܶܫܬܰܠܰܡ ܒܐܺܝ̈ܕܰܝ ܚ̈ܛܳܝܶܐ ܕܢܶܬ݂ܩܛܶܠ܀ 2. ܘܶܐܙܰܠ ܠܡܰܕܒܪܳܐ ܕܢܶܬ݂ܢܣܶܐ ܡܶܢ ܣܳܛܳܢܳܐ܀ 3. ܟܰܕ ܕܶܝܢ ܫܡܰܥ ܕܶܐܬ݂ܩܛܶܠ ܝܘܚܢܳܢ ܐܶܡܰܪ ܠܬܰܠܡܺܝܕܰܘ̈ܗܝ ܕܝܘܚܢܳܢ ܢܒܺܝܳܐ ܗ̱ܘܳܐ܀ 4. ܘܟܰܕ ܥܡܶܕ ܗ̱ܘܳܐ܆ ܡܶܚܕܳܐ ܣܠܶܩ ܡܶܢ ܡ̈ܰܝܳܐ ܘܚܙܳܐ ܕܶܐܬ݂ܦܬܰܚܘ ܫܡܰܝܳܐ܀ 5. ܚܰܩܠܳܐ ܩܰܕܡܳܝܳܐ ܐܶܬ݂ܩܪܺܝ܆ ܠܝ ܕܶܝܢ ܠܳܐ ܩܪܳܐ ܗ̱ܘ ܡܰܠܟܳܐ ܐܶܙܕܒܶܢ܀ 6. ܗܰܘ ܕܶܝܢ ܕܡܶܬ݂ܚܰܣܕܳܐ ܕܰܐܚܪܳܢܳܐ ܗ̱ܘ܆ ܗܰܘ ܕܶܝܢ ܕܠܳܐ ܡܶܬ݂ܚܰܣܕܳܐ ܕܚܰܟܺܝܡ ܗ̱ܘ܀ 7. ܘܟܽܠ ܚܛܺܝ̈ܬ݂ܳܐ ܢܶܫܬܰܒܩܽܘܢ ܠܒܢܰܝ̈ ܐ̱ܢܳܫܳܐ܆ ܓܽܘܕܳܦܳܐ ܕܶܝܢ ܠܳܐ ܢܶܫܬܒܶܩ܀ 8. ܢܒܺܝܳܐ ܝܶܫܘܥ ܐܶܬ݂ܩܛܶܠ ܠܘܩܕܰܡ܆ ܘܗܳܝܕܶܝܢ ܐܶܬ݂ܩܛܶܠ ܐܰܚܽܘܗ̱ܝ ܕܢܒܺܝܳܐ܀ 9. ܘܥܰܡܗܽܘܢ ܫܠܺܝܚܽܘܬ݂ܳܐ ܐܶܬ݂ܡܰܪܰܬ݂܆ ܐܶܬ݂ܨܠܶܒ ܐܺܝܠܳܢܳܐ ܕܗ̱ܘܳܐ ܕܘܟ݁ܬ݂ܳܐ ܕܩܰܪܩܦ݂ܬ݂ܳܐ܀ 10. ܘܡܶܠܰܚ ܡܶܠܚܳܐ ܕܶܐܡܰܪ ܕܥܰܡ ܚ̈ܛܳܝܶܐ ܐܶܬ݂ܡܠܶܚ܀ 11. ܡܶܬ݂ܦܰܩܕܺܝܢ ܟܳܗ̈ܢܶܐ ܘܡܰܠܟ̈ܶܐ ܠܡܶܠܬ݂ܳܐ ܕܶܐܡܰܪ ܢܶܫܬܰܒܩܽܘܢ ܚܛܳܗ̈ܰܘܗܝ܀ 12. ܘܡܶܢ ܐܶܬ݂ܦܬܰܚܘ ܥܰܠ ܥܰܝ̈ܢܶܐ ܕܣܰܡܝܳܐ

ܘܳܐܡܰܪ ܐܶܬ݂ܦܪܶܩܬܽܘܢ ܘܡܫܺܝܚܳܐ ܚܰܝܳܐ ܟ݁ܽܠ ܥܳܠܡ܀ .13 ܠܳܐ ܬܶܬ݂ܚܰܫܒܺܝܢ ܐܰܢ̱ܬܝ
ܠܡܰܠܟ݁ܽܘܬ݂ܶܗ ܕܰܫܡܰܝܳܐ܀ .14 ܐܶܬ݂ܦܰܢܺܝܘ ܘܰܬ݂ܩܰܒ݁ܠܽܘ ܘܰܐܬ݂ܩܰܛܰܠܘ
ܐܰܚܺܝܢ ܘܰܐܚܰܝܠ ܗ̄ܘܳܐ ܐܶܬ݂ܩܰܛܠܽܘܢ܀ .15 ܐܶܬ݂ܥܰܒ݂ܕ݂ܶܬ݂ ܡܶܢ ܥܳܒ݂ܕ݂ܳܐ
ܕܰܐܢܳܫܳܐ܀ .16 ܐܶܬ݂ܒ݁ܰܪܝܰܬ݂ ܡܰܠܟ݁ܽܘܬ݂ܳܐ ܒܰܫܡܰܝܳܐ ܘܒܰܐܪܥܳܐ܀

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 ܩܰܛܶܠܘܢ
„ Fem.	ܩܰܛܠܰܬ	ܩܰܛܶܠ ܩܰܛܶܠܶܝܢ
2nd Masc.	ܩܰܛܶܠܬ	ܩܰܛܶܠܬܽܘܢ
„ Fem.	ܩܰܛܶܠܬܝ	ܩܰܛܶܠܬܶܝܢ
1st Com.	ܩܰܛܠܶܬ	ܩܰܛܶܠܢ

Imperfect

3rd Masc.	ܢܩܰܛܶܠ	ܢܩܰܛܠܽܘܢ
„ Fem.	ܬܩܰܛܶܠ (ܬܩܰܛܠܝ)	ܢܩܰܛܠܳܢ
2nd Masc.	ܬܩܰܛܶܠ	ܬܩܰܛܠܽܘܢ
„ Fem.	ܬܩܰܛܠܺܝܢ	ܬܩܰܛܠܳܢ
1st Com.	ܐܶܩܰܛܶܠ	ܢܩܰܛܶܠ

Imperative

Sing. Masc.	ܩܰܛܶܠ
Sing. Fem.	ܩܰܛܶܠܝ
Plur. Masc.	ܩܰܛܶܠܘ ܩܰܛܶܠܘܢ

Plur. Fem.	ܩܰܛܶܠ̈ܝ ܩܰܛܶܠ̈ܶܝܢ

Participles

Active	ܡܩܰܛܶܠ
Passive	ܡܩܰܛܰܠ

Infinitive ܡܩܰܛܳܠܘ

ETHPA'AL

Perfect

	SINGULAR	PLURAL
3rd Masc.	ܐܶܬܩܰܛܰܠ	ܐܶܬܩܰܛܰܠܘ ܐܶܬܩܰܛܰܠܘܢ
,, Fem.	ܐܶܬܩܰܛܠܰܬ	ܐܶܬܩܰܛܰܠ̈ܝ ܐܶܬܩܰܛܰܠ̈ܶܝܢ
2nd Masc.	ܐܶܬܩܰܛܰܠܬ	ܐܶܬܩܰܛܰܠܬܽܘܢ
,, Fem.	ܐܶܬܩܰܛܰܠܬܝ	ܐܶܬܩܰܛܰܠܬܶܝܢ
1st Com.	ܐܶܬܩܰܛܠܶܬ	ܐܶܬܩܰܛܰܠܢ

Imperfect

3rd Masc.	ܢܶܬܩܰܛܰܠ	ܢܶܬܩܰܛܠܽܘܢ
,, Fem.	ܬܶܬܩܰܛܰܠ (ܬܶܬܩܰܛܰܠܝ)	ܢܶܬܩܰܛܠܳܢ
2nd Masc.	ܬܶܬܩܰܛܰܠ	ܬܶܬܩܰܛܠܽܘܢ
,, Fem.	ܬܶܬܩܰܛܠܺܝܢ	ܬܶܬܩܰܛܠܳܢ
1st Com.	ܐܶܬܩܰܛܰܠ	ܢܶܬܩܰܛܰܠ

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

Sing. Masc.	ܐܶܬܩܰܛܰܠ	ܐܶܬܩܰܛ̱ܠ
Sing. Fem.	ܐܶܬܩܰܛܰܠܝ	ܐܶܬܩܰܛ̱ܠܝ
Plur. Masc.	ܐܶܬܩܰܛܰܠܘ ܐܶܬܩܰܛܰܠܘܢ	ܐܶܬܩܰܛ̱ܠܘ ܐܶܬܩܰܛ̱ܠܘܢ
Plur. Fem.	ܐܶܬܩܰܛܰܠ̈ܝ ܐܶܬܩܰܛܰܠ̈ܶܝܢ	ܐܶܬܩܰܛ̱ܠ̈ܝ ܐܶܬܩܰܛ̱ܠ̈ܶܝܢ

Participle ܡܶܬܩܰܛܰܠ

Infinitive ܡܶܬܩܰܛܳܠܘ

Vocabulary

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

ܩܰܒܶܠ = *receive.	ܬܒܰܪ = break.
ܫܰܡܶܫ* = serve.	ܐܶܬܚܰܣܰܢ = fortify oneself.
ܟܰܢܶܫ = gather together (*trans.*)	(f.) ܐܽܘܪܚܳܐ = path, way.
	ܦܰܫܶܩ* = expound.
ܒܰܪܶܟ = *bless.	ܩܕܰܡ = be first.
ܢܰܩܶܫ = *beat.	ܩܰܕܶܡ = anticipate, overtake.
ܫܰܠܶܡ = *complete.	
ܦܰܠܶܓ = divide.	ܫܶܫܠ̈ܳܬܳܐ = fetters.
ܩܰܪܶܒ = *offer up; Ethpa., be brought near.	ܦܫܰܚ = break.
	ܫܠܳܡܳܐ = peace.
ܙܰܡܰܪ = sing (praise).	ܡܰܠܶܠ = *speak.

ܐܶܣܬܰܟܰܠ	= understand.	ܐܶܠܳܐ	= but.
ܠܶܫܳܢܳܐ	= tongue, language.	ܫܽܘܫܶܠܬܳܐ	= chain.
ܐܰܒ݂ܪܳܗܳܡ	= Abraham.	ܟܰܒܶܫ	= subdue.
ܐܶܡܰܪܘ	= tell (imper. m. pl.).	ܐܶܫܟܰܚ	= be able.
ܟܽܠ ܐܶܡܰܬ݂ܝ ܕ	= whenever.	ܚܰܝܶܠ*	= strengthen.
ܐܳܦ	= also.	ܢܦܰܩ	= go out.
(f.) ܪܽܘܚܳܐ	= spirit.	(m.) ܚܰܕ	= one.
		(f.) ܚܕܳܐ	= 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 ܩܰܕܶܡ and ܣܰܓܺܝ (= multiply), though properly the Pa'el forms of verbs, are often used as adverbs in the sense of 'before' and 'much' respectively.

Exercise 12

Translate into English:

1. ܐܰܚܰܝ. ܐܶܢ ܐ݈ܢܳܫ ܡܫܰܒܰܚ ܢܩܰܕܶܡ ܫܽܘܒ݂ܚܳܐ. ܡܫܰܒ݂ܚܺܝܢ ܠܶܗ܀
2. ܘܰܒ݂ܪܶܟ݂ܘ ܕܐ݈ܢܳܫܳܐ ܢܦܰܩ ܡܶܢ ܡܰܥܡܰܕ݂ܳܐ ܠܳܐ ܕܢܶܣܬܰܟܰܠ ܐܶܠܳܐ ܕܢܶܬ݂ܩܰܕܰܫ܀
3. ܢܬ݂ܩܰܒܰܠ ܠܗܰܝܟܠܳܐ ܡܠܰܟ݂ܳܐ ܕܡܰܟܣܰܢ ܗܽܘ ܠܒ݂ܰܢܰܝ ܐ݈ܢܳܫܳܐ ܕܢܶܬ݂ܚܰܕܽܘܢ܀
4. ܟܽܠ ܐܶܡܰܬ݂ܝ ܕܫܽܘܫܠܳܬ݂ܳܐ ܘܫܰܟ݂ܢܽܘܬ݂ܳܐ ܡܬ݂ܰܟܒ݂ܫܳܢ ܗܘܳܐ: ܡܫܰܒ݂ܚܳܢܳܐ ܐܶܬ݂ܦܰܬܰܚ. ܡܰܠܶܠ ܘܫܽܘܫܠܳܬ݂ܳܐ ܦܣܰܩ ܘܠܳܐ ܐܶܫܟܰܚ ܐ݈ܢܳܫ ܠܡܶܟܒ݂ܰܫ ܠܶܗ܀
5. ܘܶܐܬ݂ܩܰܒܰܠ ܡܫܺܝܚܳܐ ܠܗܰܝܟܠܳܐ ܘܶܐܡܰܪܘ ܠܶܗ ܟܽܠ ܡܳܐ ܕܚܙܰܘ܀ 6. ܠܳܐ ܡܫܰܡܫܺܝܢ ܡܶܢ ܐܺܝܕ݂ܰܝܗܽܘܢ ܠܒ݂ܰܣܪܳܐ ܘܰܠܒ݂ܰܢܳܬ݂ܳܐ ܡܠܰܟ݂ܳܐ ܘܰܐܝܟ ܗܽܘ ܠܳܐ ܡܫܰܡܫܺܝܢ ܠܰܡܫܰܡܫܽܘ܀ 7. ܗܳܢܳܐ ܐܶܬ݂ܚܰܫܰܒ ܒܰܚܫܺܝܫܽܘܬ݂ܳܐ ܘܶܐܡܰܪ ܠܰܡܠܰܟ݂ܳܐ ܕܰܠܳܐ ܐܶܡܰܬ݂ܝ ܠܳܐ 8. ܐܶܬ݂ܒܰܪܝܘܗܝ ܠܰܡܫܰܡܠܺܝܘ ܡܶܢ ܡܫܰܡܫܳܢܶܐ ܕܐܰܢܬ: ܠܳܐ ܐܶܫܟܰܚ ܠܶܗ܀

9. ܠܳܐ ܡܫܰܡܠܶܠ ܡܫܰܡܫܳܢܶܐ ܕܢܽܘܗܪܳܐ ܡܠܰܟ݂ܳܐ ܕܡܫܰܒ݂ܚܺܝܢ ܐܰܝܟ ܗܽܘ ܐ݈ܢܳܫ ܠܫܳܢܶܗ. ܘܠܳܐ ܡܫܰܡܠܶܠ ܐܰܝܟ ܕܰܒ݂ܪܶܟ݂ܘ܀ 10. ܘܶܐܬ݂ܦܰܬܰܚ ܐܰܪܥܳܐ ܘܰܬ݂ܪܶܝܢ ܡܰܠܟܶܐ ܠܗܰܝܟܠܳܐ: ܘܶܐܡܰܪ ܠܗܽܘܢ ܡܰܠܶܠ. ܐܶܬ݂ܩܰܒܰܠ ܦܶܬ݂ܓ݂ܳܡ. ܡܠܰܟ݂ܳܐ ܕܰܡܫܰܒ݂ܚܺܝܢ ܠܡܰܠܟܽܘܬ݂ܳܐ ܘܶܐܬ݂ܦܰܪܰܥ ܠܡܶܕܝܢ݈ܬܳܐ ܡܶܢ ܐܺܝܕܶܗ ܕܦܳܪܽܘܩܳܐ܀ 11. ܘܰܟ݂ܒܰܫ ܗܽܘ ܕܡܰܠܟܽܘܬ݂ܗ ܗܽܘ ܘܶܐܡܰܪ ܒܰܚܠܳܐ܀ 12. ܘܰܡܫܰܡܠܶܐ ܡܶܠܶܐ ܘܶܐܬ݂ܟܰܢܰܫ ܐܶܬ݂ܚܰܘܺܝ ܡܠܰܟ݂ܳܐ ܕܡܫܰܡܫܳܢܺܝܢ ܚܰܝܠܳܐ ܕܢܶܬ݂ܒܰܪܟ݂ܽܘܢ ܡܶܠܬ݂ܶܗ܀ 13. ܐܶܬ݂ܓܰܠܝܘ ܠܡܰܠܟܽܘܬ݂ܗܽܘܢ ܕܰܟ݂ܒܶܫ ܐ݈ܢܳܫܳܐ ܘܠܳܐ ܡܫܰܡܠܶܐ ܚܰܕ ܠܰܚܕ݂ܳܐ܀ 14. ܡܫܰܡܠܺܝܢ ܐ݈ܢܳܫܳܐ ܡܶܢ ܫܶܒܝܳܐ܀ 15. ܘܶܐܬ݂ܩܰܪܒܰܬ݂ ܐܰܝܟ ܕܒ݂ܰܝܬ݂ܳܐ ܘܡܰܠܟܽܘܬ݂ܳܐ ܡܶܢ ܪܽܘܚܳܐ ܚܕ݂ܳܐ ܕܰܢܦܰܩ ܠܰܒ݂ܪܳܐ܀

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 ܐ 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.	ܐܰܩܛܶܠ	ܐܰܩܛܶܠܘ ܐܰܩܛܶܠܘܢ
,, Fem.	ܐܰܩܛܠܰܬ	ܐܰܩܛܶܠ ܐܰܩܛܶܠܶܝܢ
2nd Masc.	ܐܰܩܛܶܠܬ	ܐܰܩܛܶܠܬܽܘܢ
,, Fem.	ܐܰܩܛܶܠܬܝ	ܐܰܩ̈ܛܶܠܬܶܝܢ
1st Com.	ܐܰܩܛܠܶܬ	ܐܰܩܛܶܠܢ

Imperfect

3rd Masc.	ܢܰܩܛܶܠ	ܢܰܩܛܠܽܘܢ
,, Fem.	ܬܰܩܛܶܠ (ܬܰܩܛܶܠܝ)	ܢܰܩܛܠܳܢ
2nd Masc.	ܬܰܩܛܶܠ	ܬܰܩܛܠܽܘܢ
,, Fem.	ܬܰܩܛܠܺܝܢ	ܬܰܩ̈ܛܠܳܢ
1st Com.	ܐܰܩܛܶܠ	ܢܰܩܛܶܠ

Imperative

Sing. Masc.	ܐܰܩܛܶܠ	
Sing. Fem.	ܐܰܩܛܶܠܝ	
Plur. Masc.	ܐܰܩܛܶܠܘ	ܐܰܩܛܶܠܽܘܢ
Plur. Fem.	ܐܰܩ̈ܛܶܠܝ	ܐܰܩܛܶܠܶܝܢ

Participles

Active	ܡܰܩܛܶܠ
Passive	ܡܰܩܛܰܠ

Infinitive ܡܰܩܛܳܠܽܘ

ETTAPH'AL

Perfect

	SINGULAR	PLURAL
3rd Masc.	ܐܶܬܬܰܩܛܰܠ[1]	ܐܶܬܬܰܩܛܰܠܘ ܐܶܬܬܰܩܛܰܠܘܢ
,, Fem.	ܐܶܬܬܰܩܛܠܰܬ	ܐܶܬܬܰܩܛܰܠ ܐܶܬܬܰܩܛܰܠ̈ܶܝܢ
2nd Masc.	ܐܶܬܬܰܩܛܰܠܬ	ܐܶܬܬܰܩܛܰܠܬܽܘܢ
,, Fem.	ܐܶܬܬܰܩܛܰܠܬܝ	ܐܶܬܬܰܩܛܰܠܬܶܝܢ
1st Com.	ܐܶܬܬܰܩܛܠܶܬ	ܐܶܬܬܰܩܛܰܠܢ

Imperfect

3rd Masc.	ܢܶܬܬܰܩܛܰܠ	ܢܶܬܬܰܩܛܠܽܘܢ
,, Fem.	ܬܶܬܬܰܩܛܰܠ* (ܬܶܬܬܰܩܛܰܠܝ)*	ܢܶܬܬܰܩ̈ܛܠܳܢ
2nd Masc.	ܬܶܬܬܰܩܛܰܠ*	ܬܶܬܬܰܩܛܠܽܘܢ*
,, Fem.	ܬܶܬܬܰܩܛܠܺܝܢ*	ܬܶܬܬܰܩ̈ܛܠܳܢ*
1st Com.	ܐܶܬܬܰܩܛܰܠ	ܢܶܬܬܰܩܛܰܠ

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

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[1] Also written ܐܶܬܰܩܛܰܠ and pronounced *ettaqṭal.*

Imperative

Sing. Masc. ܐܶܬ݁ܬ݁ܰܩܛܰܠ
Sing. Fem. ܐܶܬ݁ܬ݁ܰܩܛܰܠܝ
Plur. Masc. ܐܶܬ݁ܬ݁ܰܩܛܰܠܘ ܐܶܬ݁ܬ݁ܰܩܛܰܠܘܢ
Plur. Fem. ܐܶܬ݁ܬ݁ܰܩܛܰܠܝ̈ ܐܶܬ݁ܬ݁ܰܩܛܰܠܶܝܢ

Participle ܡܶܬ݁ܬ݁ܰܩܛܰܠ

Infinitive ܡܶܬ݁ܬ݁ܰܩܛܳܠܘ

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.
ܐܶܫܬ݁ܰܥܒ݁ܰܕ, ܫܰܥܒ݁ܶܕ = enslave.
ܐܶܫܬ݁ܰܡܠܺܝ, ܫܰܡܠܺܝ = complete.

(*b*) Saph'el and Estaph'al, e.g.
ܐܶܣܬ݁ܰܪܗܰܒ, ܣܰܪܗܶܒ = hasten.

(*c*) Pa'lel and Ethpa'lal, e.g.
ܐܶܬ݂ܥܰܒ݁ܕ݁ܰܕ, ܥܰܒ݁ܕ݁ܶܕ = enslave.

(*d*) Paulel and Ethpaulal, e.g.
ܐܶܬ݂ܓܰܘܪܰܪ, ܓܰܘܪܰܪ = chew the cud.

(*e*) Palpel and Ethpalpal, e.g.
ܐܶܙܕ݁ܰܥܙܰܥ, ܙܰܥܙܰܥ = shake.
ܐܶܬ݂ܓܰܪܓܰܪ, ܓܰܪܓܰܪ = drag.
ܐܶܬ݂ܪܰܘܡܰܡ, ܪܰܘܡܶܡ = raise up.

(*f*) Pe'al'el and Ethpe'al'al, e.g.
ܐܶܬ݂ܚܰܠܡܰܠܡ, (ܚܰܠܡܶܠܡ) = dream.

(*g*) Pai'el and Ethpai'al, e.g.
ܐܶܣܬ݁ܰܝܒ݁ܰܪ, ܣܰܝܒ݁ܰܪ = maintain.

(*h*) Pa'li and Ethpa'li, e.g.
ܐܶܬ݂ܢܰܟ݂ܪܺܝ, ܢܰܟ݂ܪܺܝ = 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: ܬܶܥܒ݁ܪܽܘܢ ܢܰܗܪܳܐ = You will cross the river, ܬܰܥܒ݁ܪܽܘܢ ܠܰܢ ܢܰܗܪܳܐ = 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.)

ܐܰܠܒ݁ܶܫ = *clothe.
ܠܒ݂ܽܘܫܳܐ = clothing.
ܕ݁ܰܟ݁ܺܝ = purify.
ܥܒ݂ܰܪ = cross over.
ܐܰܩܺܝܡ = establish, make ready.
ܢܰܗܪܳܐ = river.
ܐܰܫܠܶܡ = *betray, deliver.
ܐܰܚܪܶܡ = curse
ܛܰܢܦ݂ܽܘܬ݂ܳܐ = pollution.
ܫܠܶܝܡܽܘܢ = Solomon.
ܩܰܒ݂ܪܳܐ = tomb.
ܩܳܡ̈ܝ = arose (f. pl.).
ܟ݁ܡܳܐ = how.

ܐܰܡܺܝܢ = truly.
ܦ݁ܰܪܨܽܘܦ݂ܳܐ = face.
ܣܺܐܡܳܐ = silver.
ܐܰܡܠܶܟ݂ = *make king.
ܨܰܠܡܳܐ = image.
ܐܰܥܡܶܕ = *baptize.
ܢܗܰܪ = shine.
ܠܰܡܦ݁ܺܐܕ݂ܳܐ = torch.
ܫܰܚܠܶܦ = change.
ܨܠܺܝܒ݂ܳܐ = cross.
ܗܰܝܡܶܢ[1] = believe.
ܫܶܡܫܳܐ = sun.
ܕ݁ܶܒ݂ܚܳܐ = sacrifice.

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

Exercise 13

Translate into English:

1. ܐܠܦܬ ܠܗ ܠܟܘܡܪܐ ܐܓܪܬܐ ܀ 2. ܘܐܫܠܡܘ ܠܡܠܟܘܬܗܘܢ
ܠܟܠ ܦܠܐ ܐܢܫܐ ܡܠܟܐ ܕܩܡ ܐܟܘܬܝ ܀ 3. ܐܬܐܡܢ
ܡܫܝܚܐ ܡܢ ܢܒܝܘܬܐ ܕܥܠܡܐ ܘܕܚܝܐ ܀ 4. ܐܩܝܡ ܡܠܟܐ ܠܥܡܐ
ܘܢܗܝܡܢ ܠܗ ܥܠ ܥܡܐ ܀ 5. ܡܫܡܫܝܢ ܕܥܬܝܕܐ ܝܘܡ ܡܕܒܪܐ
ܘܐܡܪ ܒܢܝܢܐ ܀ 6. ܘܐܡܪ ܠܟܘܡܪܐ ܕܐܠܗܘܗܝ ܠܟܠܐ ܗܢܐ ܠܟܗܢܐ ܀
7. ܠܐ ܡܫܡܫܝܢ ܐܢܬܘܢ ܢܦܫܝ ܠܟܘܢ ܀ 8. ܢܛܪܘܢ ܡܫܝܚ
ܦܘܩܕܢ ܘܐܢܐ ܐܬܩܢܬ ܡܫܝܚܐ ܘܐܦܪܚ ܀ 9. ܐܩܝܡ ܐܩܝܡ ܐܠܗܐ
ܠܟܘܢ ܘܬܬܐܡܠܟܘܢ ܥܠ ܐܢܫܐ ܕܐܬܝܢ ܠܟܘܢ ܘܬܬܡܠܟܘܢ ܀
10. ܘܐܫܬܠܡܘ ܡܫܡܫܢܘܗܝ ܘܗܘܘ ܦܪܘܩܐ ܐܝܟ ܫܡܫܐ ܀ 11. ܐܠܦܬ
ܠܡ ܐܘܡܢܘܬܐ ܕܐܝܬܝ ܢܦܫܝ ܠܡܫܚܝ ܀ 12. ܠܐ ܫܪܝܪܐ ܐܝܬ
ܡܠܐ ܡܫܡܫܝܢ ܗܠܝܢ ܠܟܠܗܘܢ ܀ 13. ܗܘܝܢ ܐܬܝܢ ܘܐܡܪ ܕܐܢܐ
ܠܐ ܡܢ ܡܒܪܟܝܢ ܀ 14. ܗܘܝܢ ܦܬܚ ܦܠܚܝܢ ܠܐܘܪܚܬܐ
ܘܐܬܩܢ ܠܫܘܥܒܕܝܗܘܢ ܀ 15. ܢܫܠܡܘܢ ܢܣܒܘܢ ܦܠܚܘܢ ܐܢܫܝܢ
ܕܡܬܬܡܠܟ ܐܢܬ ܀

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 ܢܩܛܘܠ 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.	ـܢܝ	ـܢ
2nd Masc.	ـܟ	ـܟܘܢ
,, Fem.	ـܟܝ	ـܟܝܢ
3rd Masc.	ܗ, ـܗܝ, ـܝܗܝ, ܘܗܝ[1]	—
,, Fem.	ܗ	—

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 ـܘ being treated as feminine nouns of the type of ܪܥܘ.

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

ܗ	after a consonant.
ܗܝ	after ū.
ܝܗܝ	after ā.
ܘܗܝ	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 Pe'al of the regular verb as follows:

Attached to the Perfect

	3rd SING. MASC.	3rd SING. FEM.	2nd SING. MASC.
1st Com. Sing.	ܩܛܠܢܝ	ܩܛܠܬܢܝ	ܩܛܠܬܢܝ
2nd Masc. ,,	ܩܛܠܟ	ܩܛܠܬܟ	—
2nd Fem. ,,	ܩܛܠܟܝ	ܩܛܠܬܟܝ	—
3rd Masc. ,,	ܩܛܠܗ	ܩܛܠܬܗ	ܩܛܠܬܝܗܝ
3rd Fem. ,,	ܩܛܠܗ̇	ܩܛܠܬܗ̇	ܩܛܠܬܗ̇
1st Com. Plur.	ܩܛܠܢ	ܩܛܠܬܢ	ܩܛܠܬܢ
2nd Masc. ,,	ܩܛܠܟܘܢ	ܩܛܠܬܟܘܢ	—
2nd Fem. ,,	ܩܛܠܟܝܢ	ܩܛܠܬܟܝܢ	—

	2nd SING. FEM.	1st SING.	3rd PLUR. MASC.
1st Com. Sing.	ܩܛܠܬܝܢܝ	—	ܩܛܠܘܢܝ[1]
2nd Masc. ,,	—	ܩܛܠܬܟ	ܩܛܠܘܟ
2nd Fem. ,,	—	ܩܛܠܬܟܝ	ܩܛܠܘܟܝ
3rd Sing. Masc.	ܩܛܠܬܝܗܝ	ܩܛܠܬܗ	ܩܛܠܘܗܝ
3rd Sing. Fem.	ܩܛܠܬܝܗ̇	ܩܛܠܬܗ̇	ܩܛܠܘܗ̇
1st Com. Plur.	ܩܛܠܬܝܢ	—	ܩܛܠܘܢ
2nd Masc. ,,	—	ܩܛܠܬܟܘܢ	ܩܛܠܘܟܘܢ
2nd Fem. ,,	—	ܩܛܠܬܟܝܢ	ܩܛܠܘܟܝܢ

	3rd PLUR. FEM.	2nd PLUR. MASC.	2nd PLUR. FEM.
1st Com. Sing.	ܩܛܠ̈ܢܝ[1]	ܩܛܠܬܘܢܝ	ܩܛܠܬܝܢܝ
2nd Masc. ,,	ܩܛܠ̈ܟ	—	—
2nd Fem. ,,	(ܩܛܠ̈ܟܝ)	—	—
3rd Masc. ,,	ܩܛܠ̈ܝܗܝ	ܩܛܠܬܘܢܝܗܝ	ܩܛܠܬܝܢܝܗܝ
3rd Fem. ,,	ܩܛܠ̈ܗ̇	ܩܛܠܬܘܢܗ̇	ܩܛܠܬܝܢܗ̇
1st Com. Plur.	ܩܛܠ̈ܢ	ܩܛܠܬܘܢܢ	ܩܛܠܬܝܢܢ
2nd Masc. ,,	(ܩܛܠܟܘܢ)	—	—
2nd Fem. ,,	(ܩܛܠܟܝܢ)	—	—

	1st PLUR.
1st Com. Sing.	—
2nd Masc. ,,	ܩܛܠܢܟ
2nd Fem. ,,	ܩܛܠܢܟܝ
3rd Masc. ,,	ܩܛܠܢܝܗܝ
3rd Fem. ,,	ܩܛܠܢܗ̇
1st Com. Plur.	—
2nd Masc. ,,	ܩܛܠܢܟܘܢ
2nd Fem. ,	ܩܛܠܢܟܝܢ

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[1] An alternative form inserts the syllable ܢ after the ܘ, e.g. ܩܛܠܘܢܢܝ, ܩܛܠܘܢܟ, &c.

[1] An alternative form runs ܩܛܠ̈ܢܢܝ , ܩܛܠ̈ܢܟ , &c.

Attached to the Imperfect

	3rd SING. MASC.	[1]2nd SING. MASC.	2nd SING. FEM.
1st Sing. Com.	ܢܶܩܛܠܰܢܝ	ܬܶܩܛܠܰܢܝ	ܬܶܩܛܠܺܝܢܰܢܝ
2nd ,, Masc.	ܢܶܩܛܠܳܟ݂	—	—
2nd ,, Fem.	ܢܶܩܛܠܶܟ݂ܝ	—	—
3rd ,, Masc.	ܢܶܩܛܠܺܝܘܗܝ ܢܶܩܛܠܶܗ	ܬܶܩܛܠܺܝܘܗܝ ܬܶܩܛܠܶܗ	ܬܶܩܛܠܺܝܢܳܝܗܝ ܬܶܩܛܠܺܝܢܶܗ
3rd ,, Fem.	ܢܶܩܛܠܺܝܗ̇	ܬܶܩܛܠܺܝܗ̇	ܬܶܩܛܠܺܝܢܳܗ̇
1st Plur. Com.	ܢܶܩܛܠܰܢ	ܬܶܩܛܠܰܢ	(ܬܶܩܛܠܺܝܢܰܢ)
2nd ,, Masc.	ܢܶܩܛܘܿܠܟ݂ܽܘܢ	—	—
2nd ,, Fem.	ܢܶܩܛܘܿܠܟ݂ܶܝܢ	—	—

	3rd PLUR. MASC.	3rd PLUR. FEM.
1st Com. Sing.	ܢܶܩܛܠܽܘܢܳܢܝ	ܢܶܩܛܠܳܢܳܢܝ
2nd Masc. ,,	ܢܶܩܛܠܽܘܢܳܟ݂	ܢܶܩܛܠܳܢܳܟ݂
2nd Fem. ,,	ܢܶܩܛܠܽܘܢܶܟ݂ܝ	ܢܶܩܛܠܳܢܶܟ݂ܝ
3rd Masc. ,,	ܢܶܩܛܠܽܘܢܳܝܗܝ ܢܶܩܛܠܽܘܢܶܗ	ܢܶܩܛܠܳܢܳܝܗܝ ܢܶܩܛܠܳܢܶܗ
3rd Fem. ,,	ܢܶܩܛܠܽܘܢܳܗ̇	ܢܶܩܛܠܳܢܳܗ̇
1st Com. Plur.	ܢܶܩܛܠܽܘܢܳܢ	ܢܶܩܛܠܳܢܳܢ
2nd Masc. ,,	ܢܶܩܛܠܽܘܢܳܟ݂ܽܘܢ	(ܢܶܩܛܠܳܢܳܟ݂ܽܘܢ)
2nd Fem. ,,	ܢܶܩܛܠܽܘܢܳܟ݂ܶܝܢ	(ܢܶܩܛܠܳܢܳܟ݂ܶܝܢ)

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[1] An alternative form of the 2nd sing. masc. resembles the Imperative, thus: ܬܶܩܛܘܿܠܰܢܝ, ܬܶܩܛܘܿܠܳܝܗܝ, ܬܶܩܛܘܿܠܳܗ̇, ܬܶܩܛܘܿܠܰܢ. 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.	ܩܛܘܿܠܰܢܝ	ܩܛܘܿܠܺܝܢܝ	ܩܛܘܿܠܽܘܢܝ [1]
3rd ,, Masc.	ܩܛܘܿܠܳܝܗܝ	ܩܛܘܿܠܺܝܘܗܝ	ܩܛܘܿܠܽܘܗܝ
3rd ,, Fem.	ܩܛܘܿܠܳܗ̇	ܩܛܘܿܠܺܝܗ̇	ܩܛܘܿܠܽܘܗ̇
1st Plur. Com.	ܩܛܘܿܠܰܢ	ܩܛܘܿܠܺܝܢ	ܩܛܘܿܠܽܘܢ

	MASC. PLUR. 2nd FORM	FEM. PLUR. 1st FORM	FEM. PLUR. 2nd FORM
1st Com. Sing.	ܩܛܘܿܠܽܘܢܳܢܝ	(ܩܛܘܿܠܶܝܢܝ)	ܩܛܘܿܠܶܝܢܳܢܝ
3rd Mas. ,,	ܩܛܘܿܠܽܘܢܳܝܗܝ	ܩܛܘܿܠܶܝܗܝ	ܩܛܘܿܠܶܝܢܳܝܗܝ
3rd Fem. ,,	ܩܛܘܿܠܽܘܢܳܗ̇	(ܩܛܘܿܠܶܝܗ̇)	ܩܛܘܿܠܶܝܢܳܗ̇
1st Com. Plur.	ܩܛܘܿܠܽܘܢܳܢ	(ܩܛܘܿܠܶܝܢ)	ܩܛܘܿܠܶܝܢܳܢ

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.	ܡܶܩܛܠܝ	ܡܩܰܛܳܠܽܘܬܝ
2nd Sing. Masc.	ܡܶܩܛܠܳܟ݂	ܡܩܰܛܳܠܽܘܬܳܟ݂

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[1] Forms like ܩܛܘܿܠܰܝܗܝ are also found.

2nd Sing. Fem.	ܩܛܠܟܝ	ܩܛܠܬܘܢܟܝ
3rd Sing. Masc.	ܩܛܠܗ ܩܛܠܝܗܝ[1]	ܩܛܠܬܘܢܝܗ ܩܛܠܬܘܢܝܗܝ[1]
3rd Sing. Fem.	ܩܛܠܗ̇ ܩܛܠܝܗ̇[1]	&c.
1st Plur.	ܩܛܠܢ	
2nd Plur. Masc.	ܩܛܠܟܘܢ	
3rd Plur. Masc.	ܩܛܠ ܐܢܘܢ ܩܛܠܗܘܢ[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.	ܫܠܛ ܒ = rule over.
ܫܕܪ = send.	ܡܝܬ = he died.
ܚܒܠ = Pa'el, destroy.	ܝܡܐ = sea.
ܒܣܡ = Pa'el, give pleasure to.	ܥܕܬܐ = Church.
ܚܨܕ = reap.	ܩܕܡܝܐ = first.
ܐܚܕ = seize.	ܕܬܪܝܢ = second.
ܝܩܪ = honour.	ܩܘܪܒܢܐ = offering, sacrifice.
ܥܡܪ = dwell in.	ܢܘܪܐ = fire.
ܙܩܦ = lift up, crucify.	ܥܕܢ = Eden.
ܓܪܐ = stir up.	ܝܗܘܕܝܐ = Jews.
ܩܪܒ = Pe., draw near; Aph., fight.	ܪ̈ܗܘܡܝܐ = Romans.
	ܥܒܕ = do.

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[1] These forms are less commonly found.

Exercise 14

Translate into English:

1. ܘܒܥܘ ܒܪܗ ܕܐ̱ܢܫܐ ܘܙܩܦܘܗ ܒܐܦܘܗܝ ܘܢܩܛܠܘܢܝܗܝ . 2. ܘܐܡܪ ܐܠܗܐ ܠܗܘܢ ܡܠܘ ܠܐܪܥܐ ܘܟܘܒܫܘܗ̇ ܘܫܠܘܛܘ ܒܢܘܢܝ ܝܡܐ ܘܒܦܪܚܬܐ ܕܫܡܝܐ . 3. ܘܟܗ̈ܢܐ ܘܣܦܪ̈ܐ ܕܝܗܘܕܝ̈ܐ ܩܡܘ ܠܘܩܒܠܗ ܕܡܫܝܚܐ ܗܘ : ܐܚܕܘܗܝ ܘܫܕܪܘܗܝ ܠܒܝܬ ܐܣܝܪ̈ܐ . 4. ܟܠܗ̇ ܡܠܟܘܬܐ ܕܝܠܟܘܢ : ܫܠܛ ܘܐܡܠܟܗ ܡܠܟܐ ܠܪ̈ܗܘܡܝܐ . 5. ܘܐܡܪ ܠܗ ܐܢܐ : ܚܙܝܬܗ ܠܡܠܟܐ ܕܠܐ ܐܬܩܛܠ ܒܢܘܪܐ . 6. ܘܥܠܡܐ ܘܡܠܟܝ ܐܦܪ̈ܝܐ . ܘܡܫܬܡܫܝܢ ܠܟܗ̈ܢܝܗܘܢ ܕܬܣܓܕܘܢ ܠܥܕܬܐ ܘܬܫܡܫܘܢ ܐܢܘܢ ܕܬܥܒܕܘܢ ܦܘܩܕ̈ܢܐ ܕܢܡܘܣܐ . 7. ܘܐܡܪ ܗܘ ܠܐ ܡܫܟܚ ܐ̱ܢܐ ܠܡܩܛܠܟ : ܐܢ ܐܝܬ ܠܐ ܐܩܛܠܝܢܗ . ܡܠܟܐ ܐܢܐ ܘܡܫܠܛܢܐ . 8. ܡܠܟܐ ܕܝܢ ܡܝܬ . ܘܡܠܟܘܬܗ ܡܠܟܬܢܝ . 9. ܐܢ ܩܪܒܬ ܠܡܕܝܢܬܐ ܢܒܝ̈ܐ ܢܥܠܘܢܢܝ ܠܒܝܬܗܘܢ ܘܢܩܛܠܘܢܢܝ ܘܢܫܒܩܘܢܢܝ ܠܡܠܟܘܬܐ . 10. ܩܪܘܢ ܐܚܪ̈ܢܐ ܠܗܘܢ ܘܢܫܬܡܠܘܢ ܐܢܘܢ . 11. ܘܐܡܪ ܠܗܘܢ ܐܢܐ ܫܕܪܬܟܘܢ ܐܝܟ ܕܬܫܬܠܡܘܢ . 12. ܦܠܚ ܥܡ ܕܬܫܬܡܠܘܢ ܢܚܨܕ ܩܘܪܒܢܐ ܘܐܬܩܒܠܘܢ . 13. ܐܚܕܘܟܘܢ ܘܐܩܪܒܘ ܥܠܝܟܘܢ ܠܡܕܝܢܬܐ . 14. ܐܢܐ ܩܕܡܝܐ ܢܦܩܬ ܐܚܪܢܐ ܘܩܡܬ ܘܢܦܩܬ ܐܢܐ ܕܬܪܝܢ ܠܐܚܪܝܐ . 15. ܐܡܪܐ ܠܟܘܢ ܠܥܡܟܘܢ ܩܕܡ ܕܠܐ ܢܩܛܠܘܢܟܘܢ .

Translate into Syriac:

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

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

§ 21. WEAK VERBS

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

(*a*) a Nun as first radical,

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

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

5. 'E Alaph	ܫܐܠ	
6. 'E Waw	ܩܡ	(ܩܘܡ)
7. Double 'E	ܒܙ	(ܒܙܙ)
8. Lamadh Alaph and Lamadh Yudh	ܪܡܐ,	ܚܕܝ

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 ܐܢ݇ܬ, ܡܕܝܢ݇ܬܐ, 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. ܢܗܪ; Impf. ܢܢܗܪ.

(*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.	ܬܦܘܩ, ܬܦܘܩ	ܢܦܩܢ

2nd Masc.	ܬܶܦܽܘܩ	ܬܶܦܩܽܘܢ
„ Fem.	ܬܶܦܩܺܝܢ	ܬܶܦܩܳܢ
1st Com.	ܐܶܦܽܘܩ	ܢܶܦܽܘܩ

Imperative

Sing. Masc.	ܦܽܘܩ
Sing. Fem.	ܦܽܘܩܝ
Plur. Masc.	ܦܽܘܩܘ ܦܽܘܩܽܘܢ
Plur. Fem.	ܦܽܘܩܝ ܦܽܘܩܶܝܢ

Infinitive ܡܶܦܰܩ

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

Note. The verb ܣܠܶܩ (= rise) assimilates the ܠ as a ܦ"ܢ verb does the ܢ, e.g. Aph. ܐܰܤܶܩ = raise.

Vocabulary

ܢܣܰܟ = pour.	ܢܩܶܦ = cling to.
ܢܓܰܕ = draw (Impf. ܢܶܓܽܘܕ).	ܙܰܪܥܳܐ = seed.
ܢܦܰܠ = fall (Impf. ܢܶܦܶܠ).	ܒܰܥܠܳܐ = husband.
ܢܚܶܬ = go down (Impf. ܢܶܚܽܘܬ).	ܦܰܩܶܕ = command.
ܢܣܰܒ = take (Impf. ܢܶܣܰܒ).	ܚܰܝ = alive.
ܢܬܰܠ = give (only used in the Impf. ܢܶܬܶܠ; for other tenses ܝܰܗܶܒ is used).	ܡܶܫܚܳܐ = oil. ܕܶܚܠܬܳܐ = fear.
ܢܦܰܚ = blow, arouse.	ܡܶܨܪܶܝܢ = Egypt.

Exercise 15

Translate into English:

1. ܦܩܕܘ ܠܥܡܐ ܕܢܬܠܘܢ ܠܡܫܡܫܢܐ ܙܝܬܐ ܬܚܢܘܢ ܠܒܥܠܕܒܒܘܗܝ ܘܡܫܚܐ ܀ 2. ܢܣܒܝܢ ܟܠܬܐ ܡܢ ܒܝܬ ܐܒܘܗ̇ : ܘܠܐ ܢܣܒ ܟܣܦܐ ܀ 3. ܘܐܦܩܘ ܟܗܢܐ ܘܐܚܘܗܝ ܠܥܡܗܘܢ ܡܢ ܐܪܥܐ ܕܡܨܪܝܢ : ܘܐܥܠܘ ܐܢܘܢ ܠܐܪܥܐ ܕܐܡܪ ܗܘܐ ܕܢܬܠ ܠܗܘܢ ܕܝܡܐ ܠܐܒܗܝܗܘܢ ܘܠܙܪܥܗܘܢ ܀ 4. ܠܐ ܡܫܟܚܝܢ ܚܝܠܢ ܠܡܦܩ ܡܢ ܡܕܝܢܬܐ ܡܛܠ ܕܒܥܠܕܒܒܝܢ ܒܚܕܪܗ̇ ܀ 5. ܠܐ ܐܢܫ ܚܝ ܗܘ ܕܚܙܝܗ ܡܩܝܡ ܗܘ ܕܐܝܬܘܗܝ ܐܠܗܐ ܠܗ ܀ 6. ܘܐܡܪ ܡܠܟܐ ܠܡܠܟܬܐ ܕܐܦܩܝ ܡܫܚܐ ܠܟܠ ܩܫܝܫܘܗܝ ܘܐܫܬܡܥܘ ܀ 7. ܐܦܠܐ ܕܚܠܬܐ ܠܟܠܟܘܢ ܘܬܛܪܘܢ ܦܘܩܕܢܘܗܝ ܀ 8. ܘܢܦܩܬ ܠܒܪ ܘܐܡܪܬ ܠܗ ܘܠܐ ܐܫܟܚܬ ܠܡܦܩ ܀ 9. ܠܐ ܐܢܫ ܐܪܕܦ ܐܢܬ ܥܠ ܐܢܫ ܚܒܪܗ ܀ 10. ܘܐܦܩܘܗ ܪܘܚ ܘܐܫܩܝܢ ܟܠܗ ܥܠ ܥܡܗ ܀

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 ܗ, ܚ, ܥ, or ܪ. In a few cases verbs ending in ܐ 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 ܥ″ guttural verbs are affected, having pthāḥā for ʿçāçā in the Imperfect.[1] ܠ″ guttural verbs are affected as follows:

(*a*) In Peʿal:

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

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

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

(*b*) The Ethpeʿel has pthāḥā for rbhāçā.

(*c*) and (*d*) A similar change takes place in Paʿel and Aphʿel.

Thus the Peʿal and Ethpeʿel of ܫܡܰܥ = hear, are as follows:

PEʿAL	Perfect	ܫܡܰܥ
	Imperfect	ܢܶܫܡܰܥ
	Imperative	ܫܡܰܥ
	Infinitive	ܡܶܫܡܰܥ
	Participle Active	ܫܳܡܰܥ
	,, Passive	ܫܡܺܝܥ

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[1] e.g. ܛܚܰܢ, ܢܶܛܚܰܢ = grind; ܕܟܰܪ (or ܕܟܶܪ), ܢܶܕܟܰܪ = remember. Most ܥ″ guttural verbs are like ܥܪܰܩ, ܢܶܥܪܽܘܩ = flee.

ETHPEʿEL	Perfect	ܐܶܫܬܡܰܥ
	Imperfect	ܢܶܫܬܡܰܥ
	Imperative	ܐܶܫܬܡܰܥ
	Infinitive	ܡܶܫܬܡܳܥܽܘ
	Participle	ܡܶܫܬܡܰܥ

The Paʿel and Ethpaʿal of ܕܒܰܪ = lead (in Paʿel = govern, in Ethpaʿal = bear oneself).

PAʿEL	Perfect	ܕܰܒܰܪ
	Imperfect	ܢܕܰܒܰܪ
	Imperative	ܕܰܒܰܪ
	Infinitive	ܡܕܰܒܳܪܽܘ
	Participle Active	ܡܕܰܒܰܪ
	,, Passive	ܡܕܰܒܰܪ

ETHPAʿAL	Perfect	Regular.
	Imperfect	
	Imperative	
	Infinitive	
	Participle	

APHʿEL of ܒܣܰܪ = despise.

Perfect	ܐܰܒܣܰܪ
Imperfect	ܢܰܒܣܰܪ
Imperative	ܐܰܒܣܰܪ
Infinitive	ܡܰܒܣܳܪܽܘ
Participle Active	ܡܰܒܣܰܪ
,, Passive	ܡܰܒܣܰܪ

The word ܐܶܫܟܰܚ = 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

ܕܟܪ = Aph., record.	ܙܡܪ = sing (praise).
ܫܠܡ = be complete.	ܕܢܚ = rise (as sun).
ܥܡܪ = dwell.	ܬܡܗ = wonder.
ܣܒܪ = Pa., hope.	ܢܐܡܪܘܢ = they will say.
ܝܕܥ = know.	ܐܝܠܢܐ = tree.
ܟܪܗ = Ethpe., be ill, Aph., make ill.	ܚܝܘܬܐ = animal.
	(f.) ܐܦ̈ܐ = face.
ܕܒܚ = sacrifice.	(f.) ܚܩܠܐ = field.
ܢܨܒ = plant.	ܓܢܬܐ = garden.
ܗܠܟ = Pa., walk.	ܨܠܘܬܐ = prayer.
ܚܪܒ = be desolate.	ܠܒܐ = heart.
ܙܕܩ = Pa., justify, (Passive = Ethpa.).	ܡܥܕܪܢܐ = helper.
	ܐܕܡ = Adam.

Exercise 16

Translate into Syriac:

1. ܐܡܪ ܠܥܒܕܘܗܝ܆ ܫܠܡ ܕܡܥܒܕ ܐܝܟ ܚܩܠܐ ܕܪ̈ܚܡܘܗܝ܀
2. ܐܕܢܚ ܫܡܫܗ ܢܘܗܪܐ ܘܐܩܝܡ ܘܐܪܥܐ ܠܡܫܬܒܚܘ܀ 3. ܘܙܪܥ
ܚܩܠܐ ܐܝܠܢܐ ܣܓܝܐܐ܆ ܘܐܬܡܠܝܘ ܦ̈ܐܪܘܗܝ ܕܐܝܠܢܐ܀ 4. ܫܡܥܘ
ܩܘܬܐ ܠܡܚܩܠܐ ܘܪܚܡܘ ܒܠܒܗܘܢ ܐܝܟ ܕܩܢܐ ܗܘܐ ܢܚܫܘܚܐ܀ 5. ܐܠܐ ܪܘܚܐ
ܡܫܝܚܐ ܠܟܘܢ ܫܘܒܚܐ ܐܢܐ ܘܐܢܐ ܬܩܢܐ ܘܝܘܒܠܝܗ܀ 6. ܐܩܝܡ ܐܡܪ

ܐܢܐ ܠܟܘܢ ܕܐܣܬܒܪ ܐܘܠܟܘܢ ܘܠܐ ܐܬܦܠܚ܆ ܫܠܡ ܘܠܐ ܬܕܚܠܘܢ ܡܢ
ܐܢܫܐ܀ 7. ܘܒܪܐ ܟܠ ܚܝܘܬܐ ܕܚܩܠܐ܆ ܘܠܐܕܡ ܠܐ ܐܫܬܟܚ ܡܥܕܪܢܐ
ܐܟܘܬܗ܀ 8. ܘܐܦܩܘ ܕܒܘܪܐ ܢܟܣܝܗܘܢ ܡܢ ܡܕܝܢܬܐ܆ ܘܐܙܠܘ ܠܡܕܒܪܐ
ܕܢܕܒܚܘܢ ܠܡܠܟܐ ܕܚܝܘܗܝ܀ 9. ܫܡܥ ܡܠܟܐ ܠܗܘܢ ܐܢܫܐ ܕܡܕܝܢܬܐ
ܘܐܡܪ ܠܗܘܢ ܕܢܗܠܟܘܢ ܥܡ ܒܢܝ ܡܠܟܘܬܗ ܕܡܫܝܚܐ܀ 10. ܫܡܥܘ
ܐܢܐ ܕܢܨܒ ܐܠܗܐ ܐܝܠܢܐ ܒܓܘ ܦܪܕܝܣܐ ܘܐܬܒܪܟ ܒܗ ܡܢ
ܟܠ ܥܡܐ܀

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. ܦ"ܐ 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 ܘ or ܕ, and further makes changes in:

(*a*) Pe'al

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

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

In the Imperative and the Participle Passive the vowel is ܶ, e.g. ܐܶܟܽܘܠ, ܐܶܡܺܝܪ, but if the second vowel is ܰ, the first becomes ܶ, e.g. ܐܶܡܰܪ.

(*b*) Ethpe'el

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

(*c*) Pa'el

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

(*d*) Ethpa'al

The ܐ surrenders its vowel to the ܬ of the preformative, e.g. ܐܶܬܰܐܟܰܡ = 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 ܐܶܬܳܐ = come, by ܝ), e.g. ܐܶܒܰܕ = perish, Aph. ܐܰܘܒܶܕ = destroy, Ettaph. ܐܶܬܬܰܘܒܰܕ = be destroyed; the root ܐܚܪ, only found verbally in Aph'el and Eshtaph'al = be behind, delay, Aph. ܐܰܘܚܰܪ, Esht. ܐܶܫܬܰܘܚܰܪ.

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

Pe'al Perfect		
3rd Sing. Masc.	ܐܶܟܰܠ	
,, Fem.	ܐܶܟܠܰܬ	
2nd Sing. Masc.	ܐܶܟܰܠܬ	
Imperfect		
3rd Sing. Masc.	ܢܺܐܟܽܘܠ	ܢܶܐܡܰܪ
1st ,, Com.	ܐܺܟܽܘܠ	ܐܶܡܰܪ
Imperative		
Sing. Masc.	ܐܶܟܽܘܠ	ܐܶܡܰܪ
Participle Active	ܐܳܟܶܠ	
,, Passive	ܐܟܺܝܠ	
Infinitive	ܡܺܐܟܰܠ	ܡܶܐܡܰܪ
Ethpe'el Perfect		
3rd Sing. Masc.	ܐܶܬܐܟܶܠ	
,, Fem.	ܐܶܬܐܰܟܠܰܬ	
Imperfect		
3rd Sing. Masc.	ܢܶܬܐܟܶܠ	
2nd ,, Fem.	ܬܶܬܐܰܟܠܺܝܢ	
3rd Plur. Masc.	ܢܶܬܐܰܟܠܽܘܢ	
Imperative		
Sing. Masc.	ܐܶܬܐܟܶܠ[1]	
Infinitive	ܡܶܬܐܳܟܳܠܽܘ	
Participle	ܡܶܬܐܟܶܠ (f. ܡܶܬܐܰܟܠܳܐ)	

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[1] Also ܐܶܬܐܺܟܶܠ and ܐܶܬܳܐܟܶܠ.

Pa'el Imperfect		
3rd Sing. Masc.	ܢܐܠܦ	ܢܠܦ[1]
1st „ Com.	ܐܐܠܦ	ܐܠܦ
3rd Plur. Masc.	ܢܐܠܦܘܢ	ܢܠܦܘܢ
Infinitive	ܡܐܠܦܘ	ܡܠܦܘ
Participle Active	ܡܐܠܦ	ܡܠܦ
Ethpa'al Perfect		
3rd Sing. Masc.	ܐܬܐܠܦ	
Aph'el Perfect	ܐܘܒܕ	
Ettaph'al Perfect	ܐܬܬܘܒܕ	

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

Vocabulary

ܐܒܕ = perish (Impf. ܢܐܒܕ).	ܫܢܬܐ = sleep, rest.
ܐܣܪ = bind.	ܡܠܦܢܘܬܐ = teaching.
ܐܫܕ = shed, pour out.	ܚܕ = one (m.).
ܐܚܕ = seize, hold, Aph., close up.	ܚܕܐ = one (f.).
	(f.) ܐܠܥܐ = rib.
ܐܡܢ = Ethpe'el, be constant.	ܚܠܒܐ = milk.

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

ܐܠܨ = oppress.	ܟܠܒܐ = dog.
ܐܒܠ = Ethpe'el, mourn.	ܣܡ = put, set (3rd m.pl. ܣܡܘ).
ܐܚܪ = Aph., delay.	
ܣܒܥ = be satisfied.	ܩܕܡ = before.
ܕܡܟ = sleep; pa. causative.	ܗܟܢܐ = thus, so.

Exercise 17

Translate into English:

1. ܘܐܬܐܒܠ ܓܒܪܗ ܕܡܠܟܬܐ ܡܢ ܟܠܒܐ܀ 2. ܘܡܠܦ ܗܘܐ
ܒܚܕܐ ܠܬܠܡܝܕܘܗܝ ܕܠܐ ܢܐܟܠܘܢ ܟܠ ܕܕܒܝܚܐ܀ 3. ܠܐ ܐܘܚܪ
ܐܢܫ ܠܡܐܡܪܗ ܘܗܘ ܡܠܟ ܗܘܐ ܠܡܫܬܝܐ܀ 4. ܐܬܟܬܒܘܢ ܟܣܦܐ
ܘܐܬܟܬܒܘܢ ܓܒܪܐ ܠܡܫܝܚܐ܀ 5. ܠܝ ܐܦ ܠܐ ܬܐܒܠܘܢ ܠܡܠܟܘܬܐ:
ܬܐܚܘܢ ܐܝܠܝܢ ܕܒܥܠܕܒܒܝܗܘܢ ܢܬܚܝܘܢ ܠܡܬܚܝܢܘܬܗܘܢ ܚܢܢܐ܀
6. ܐܬܐ ܘܡܫܬܠܚ ܗܘܐ ܠܗ ܠܬܠܡܝܕܘܗܝ: ܘܡܠܦܢܘܬܗܘܢ ܐܣܝܪ:
ܘܐܡܪ ܠܗܘܢ ܕܚܘܒܐ ܡܬܚܝܢ ܐܝܠܝܢ܀ 7. ܡܢ ܕܢܐܣܘܪ
ܠܒܥܠܕܒܒܐ. ܡܢ ܐܢܫܐ ܢܬܐܣܪ ܕܡܢܗ܀ 8. ܘܐܩܠ ܥܡܐ ܥܠ
ܐܘܪܚ ܕܡܫܚܐ: ܘܢܦܩ ܚܝܠܐ ܡܢ ܐܠܗܘܗܝ ܘܐܘܫ ܓܒܪܐ ܚܠܒܗ܀
9. ܘܩܡ ܠܡܠܟܐ ܘܐܡܪ ܐܢܬ: ܘܐܡܪ ܕܡܠܦܢܘܬܗ ܘܠܐ ܬܬܐܒܠܘܢ
ܡܢ ܬܐܒܝܢ: ܡܢܗܘܢ ܕܝܢ ܐܚܝܗ ܕܡܠܟܐ: ܐܬܐܒܝܢ ܐܦ ܡܢ
ܢܦܫܗܘܢ ܠܗܘܢ܀ 10. ܐܬܐܘܢ ܡܢ ܓܠܝܠܐ: ܘܐܡܪ ܕܢܬܬܐܒܠܘܢ
ܘܐܬܐܡܪ ܠܗܘܢ ܕܟܠ ܡܠܦܢܘܬܐ ܐܝܠܝܢ܀

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. ܦ"ܝ AND ܦ"ܘ 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. ܝܺܪܶܬ, ܐܶܬܻܝܪܶܬ.[2] This is often written ܐܝ at the beginning of the word, e.g. ܐܝܺܪܶܬ.

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

When by inflexion the ܝ has a full vowel it is consonantal, e.g. ܝܺܪܬܳܐ, ܝܺܠܕܰܬ, ܐܶܬܝܰܠܕܰܬ, &c.

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

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

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

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

Two verbs, ܝܰܢܶܩ = suck, and ܝܠܠ = wail, retain the ܝ in the Aph'el, ܐܰܝܢܶܩ and ܐܰܝܠܶܠ, 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		(ܐ)ܝܺܪܶܬ
Imperfect		ܢܺܐܪܰܬ
Imperative		(ܐ)ܝܺܪܰܬ
Infinitive		ܡܶܐܪܰܬ
Participle Active		ܝܳܪܶܬ
,,	Passive	(ܐ)ܝܺܪܺܝܬ

Ethpe'el ܐܶܬܻܝܪܶܬ

Pa'el and Ethpa'al are regular and the ܝ behaves as a full consonant, e.g. ܝܰܒܶܠ, ܐܶܬܝܰܒܰܠ (to lead).
ܝܰܩܰܪ, ܐܶܬܝܰܩܰܪ (to honour).

Aph'el	ܐܰܘܪܶܬ	ܐܰܝܢܶܩ
Ettaph'al	ܐܶܬܬܰܘܪܰܬ	(ܐܶܬܬܰܝܢܰܩ)

The verbs ܝܺܬܶܒ and ܝܺܕܰܥ are conjugated thus:

Pe'al Perfect		(ܐ)ܝܺܬܶܒ	(ܐ)ܝܺܕܰܥ
Imperfect		ܢܶܬܶܒ	ܢܶܕܰܥ
Imperative		ܬܶܒ	ܕܰܥ
Infinitive		ܡܶܬܰܒ	ܡܶܕܰܥ
Participle Active		ܝܳܬܶܒ	ܝܳܕܰܥ
,,	Passive	(ܐ)ܝܺܬܺܝܒ	(ܐ)ܝܺܕܺܝܥ

Vocabulary

ܝܨܦ = 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.

ܬܪܥܝܬܐ = mind.

(f.) ܐܕܢܐ = ear.

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

Exercise 18

Translate into English:

1. ܠܐ ܝܪ̈ܬܝܢ ܐܘ ܝܬܪܝܢ. ܡܢܐ ܬܘܒܠ: ܐܒܗ̈ܝܟ ܚܝܢ ܘܡܫܡܫܢܐ
ܢܘܒܠ ܠܒܢ̈ܝܟ ܠܡܠܟܘܬܐ. 2. ܐܚܝ. ܐܘܕܥܢܝ ܕܐܘܣܦܬ ܠܡܐܬܐ
ܘܐܬܝܬ ܠܐܘܪܫܠܡ ܠܡܘܕܥܘ. 3. ܘܐܘܣܦ ܐܝܘܒ ܠܡܘܠܕܘ ܒܢ̈ܝܐ
ܘܒܢ̈ܬܐ. 4. ܐܢܬܬܐ ܡܝܬܪܬܐ ܗܘܬ ܫܐܘܠ ܘܐܝܠܕܬ ܡܢܗ ܒܪܬܐ.
5. ܐܢ ܠܐ ܬܝܩܪܘܢ ܟܝܢ ܠܡܠܟܐ ܘܡܫܡܫܢ̈ܘܗܝ. ܗܟܢ ܕܐܘܩܕܝܢ ܐܢܐ
ܒܢܘܪܐ. 6. ܬܪܥܝܬܐ ܠܐܢܫܐ ܕܢܝܬܠ ܠܟ ܐܕ̈ܢܝܟ. 7. ܘܝܩܕ
ܬܪܥܗ ܘܬܪܥܝܬܐ ܡܝܬܪܬܗܘܢ ܚܕܪܘܗ ܠܗܘܢ. 8. ܠܐ ܡܫܡܫ ܐܢܬ
ܠܡܠܟܐ ܒܠܒܟ ܘܡܠܟܐ ܩܕܡܝܟ ܘܠܐ ܡܝܩܪ ܠܡܫܡܫܢ̈ܘܗܝ.
9. ܐܘܣܦܘ ܠܡܫܡܥܘ ܘܐܡܪܘ: ܩܕܡ ܐܠܗܐ ܗܢܐ ܢܘܕܐ ܕܡܠܟܘܬܐ ܠܒܢ̈ܝ
ܘܢܘܩܕ ܡܝܬܪܘܬܗܘܢ ܠܗܘܢ ܘܢܘܪܬܝܘܢ ܠܐܢܫܐ ܐܚܪܢܐ. 10. ܝܬܪܘܢ
ܥܠ ܕܝܠܗܘܢ ܘܡܢܗܘܢ. ܘܐܘܕܥܘ ܠܡܫܡܫܢ̈ܘܗܝ ܒܝܘܡ̈ܬܐ ܐܢܘܢ.

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[1] Used with the Infinitive, e.g. ܐܘܣܦ ܠܡܐܡܪ = 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. ܥ"ܐ VERBS

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

In the Pe'al Perfect the radical vowel is ܶ; in the Imperfect the vowel is ܰ. In those persons that have a vocalic afformative, however, the ܶ 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 ܫܐܠ

Imperfect, 3rd Sing. Masc. ܢܫܐܠ

" " Plur. ܢܫܐܠܘܢ

Imperative ܫܐܠ

Infinitive ܡܫܐܠ

Participle Active ܫܐܠ , ܫܐܠܐ

" Passive ܫܐܝܠ

Ethpe'el ܐܫܬܐܠ

Aph'el ܐܫܐܠ

Ettaph'al (ܐܬܬܫܐܠ)

The verb ܝܗܒ = give, is treated like an ܥ"ܐ verb in the Perf. Pe'al. For the Imperfect the root ܢܬܠ is used. In the Imperative, Infinitive, and Participles, the verb is conjugated like ܝܕܥ, and in the Ethpe'el like an ordinary ܦ"ܝ verb.

Vocabulary

ܫܐܠ = ask; Ethpe'el, refuse; Aph'el, grant.

ܛܐܒ = be good.

ܒܐܫ = be evil.

ܣܐܒ = be old.

ܣܐܢ = wear (sandals).

ܡܐܢ = cease, weary (*impersonal*).

ܟܐܒ = be evil; grieve (*intrans.*); Aph., grieve (*trans.*).

ܝܗܒ = give.

ܡܘܗܒܬܐ = gift.

ܣܢܝܩ = lacking in (followed by ܡܢ).

ܩܢܝܢܐ = wealth.

ܦܫܛ = stretch out.

ܠܠܝܐ = night.

ܬܠܬ = three.

ܣܐܢܐ = sandal.

ܟܪܙ = Aph., preach.

ܓܪܝܨܬܐ = loaf.

ܚܟܡܬܐ = wisdom.

ܐܙܠ = go. (Impf. ܢܐܙܠ).[1]

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[1] See also § 29 note.

Exercise 19

Translate into Syriac:

1. ܘܫܐܠܬ ܡܠܟܬܐ ܡܢܗ ܕܢܬܠ ܠܗ ܕܗܒܐ ܀ 2. ܠܐ ܛܐܒ
ܒܥܝܢܝܟܘܢ ܠܡܫܡܫܘ ܠܝ. ܫܡܫܘ ܠܝ܆ ܘܠܐ ܬܒܐܫ ܒܥܝܢܝܟܘܢ
ܠܡܫܡܫܘ ܠܝ. ܡܛܠ ܠܡܫܐܠ ܡܘܗܒܬܐ ܀ 3. ܘܡܠܟܐ ܗܘܐ
ܚܣܝܪ ܚܟܡܬܐ ܘܫܐܠܗ ܡܢ ܐܠܗܐ ܘܐܫܐܠܗ ܠܗ ܗܝ ܀
4. ܘܐܡܪ ܠܗܘܢ܆ ܗܢܘܢ ܡܢܝܢܝܢ ܕܐܬܐ ܠܗ ܢܣܒܐ. ܘܫܐܠ ܠܡܠܟܐ
ܒܠܠܝܐ ܘܐܡܪ ܠܗ܆ ܢܬܠ. ܐܫܐܠܗ ܡܠܟܐ ܫܢܝܢ ܀ 5. ܠܐ
ܣܢܝܩ ܐܢܬ ܡܢ ܚܟܡܬܐ. ܫܐܠ ܘܬܬܝܗܒ ܠܟ ܀ 6. ܩܛܠ
ܘܫܐܠܬܗ ܚܟܡܬܐ ܢܬܠ ܐܢܐ ܠܟ ܚܟܡܬܐ ܘܡܘܗܒܬܐ ܀ 7. ܘܟܕ
ܢܫܐܠܘܢ ܐܚܝܟ ܐܝܟܢܐ ܘܐܝܟܢܐ ܬܐܙܠ ܠܟ ܀ 8. ܡܛܠ ܐܢܐ ܠܒܟܘܢ
ܕܐܬܪܘܢ ܘܐܬܦܫܘ ܘܚܙܘ ܩܕܡܝܟܘܢ. ܘܡܛܠ ܐܢܐ ܠܒܟܘܢ ܘܠܐ ܬܐܫܘܢ
ܠܡܐܢܐ ܀ 9. ܠܐ ܬܒܐܫ ܒܥܝܢܝܟ ܕܫܐܠܬ ܡܢܟ ܡܘܗܒܬܐ ܀
10. ܠܐ ܡܫܟܚ ܐܢܐ ܕܐܬܠ ܠܟܘܢ ܕܗܒܐ ܕܫܐܠܬܘܢ ܀

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

The ܥ"ܘ verbs proper exhibit the following peculiarities:

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

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

In the Infinitive the vowel is ܳ, and the preformative 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 ܝ.

In the Participle Passive the vowel is ܺ.

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

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

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

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

The following paradigm will serve to illustrate what has been said. It will be noted that no alternative forms are given, as they can be readily deduced from the more usual ones. The paradigm is that of the verb ܩܳܡ = rise; the irregular forms of ܡܺܝܬ and ܣܺܝܡ are also indicated.

PE'AL

	SINGULAR		PLURAL	
Perfect				
3rd Masc.	ܩܳܡ	ܡܺܝܬ	ܩܳܡܘ	ܡܺܝܬܘ
,, Fem.	ܩܳܡܰܬ	ܡܺܝܬܰܬ	ܩܳ̈ܡܝ	ܡܺܝ̈ܬܝ
2nd Masc.	ܩܳܡܬ	ܡܺܝܬܬ	ܩܳܡܬܽܘܢ	ܡܺܝܬܬܽܘܢ
,, Fem.	ܩܳܡܬܝ	ܡܺܝܬܬܝ	ܩܳܡܬܶܝܢ	ܡܺܝܬܬܶܝܢ
1st Com.	ܩܳܡܶܬ	ܡܺܝܬܶܬ	ܩܳܡܢ	ܡܺܝܬܢ
Imperfect				
3rd Masc.	ܢܩܽܘܡ	ܢܣܺܝܡ	ܢܩܽܘܡܽܘܢ	ܢܣܺܝܡܽܘܢ
,, Fem.	ܬܩܽܘܡ	ܬܣܺܝܡ	ܢܩܽܘܡܳܢ	ܢܣܺܝܡܳܢ
2nd Masc.	ܬܩܽܘܡ	ܬܣܺܝܡ	ܬܩܽܘܡܽܘܢ	ܬܣܺܝܡܽܘܢ
,, Fem.	ܬܩܽܘܡܺܝܢ	ܬܣܺܝܡܺܝܢ	ܬܩܽܘܡܳܢ	ܬܣܺܝܡܳܢ
1st Com.	ܐܶܩܽܘܡ	ܐܶܣܺܝܡ	ܢܩܽܘܡ	ܢܣܺܝܡ
Imperative				
Masc.	ܩܽܘܡ	ܣܺܝܡ	ܩܽܘܡܘ	ܣܺܝܡܘ
Fem.	ܩܽܘܡܝ	ܣܺܝܡܝ	ܩܽܘ̈ܡܶܝܢ	ܣܺܝ̈ܡܶܝܢ
Infinitive	ܡܩܳܡ	ܡܣܳܡ		
Participle				
Active	ܩܳܐܶܡ[1]		ܩܳܝܡܺܝܢ	
Passive	ܩܺܝܡ		ܩܺܝܡܺܝܢ	

APH'EL

	SINGULAR	PLURAL
Perfect		
3rd Masc.	ܐܰܩܺܝܡ	ܐܰܩܺܝܡܘ
,, Fem.	ܐܰܩܺܝܡܰܬ	ܐܰܩܺܝ̈ܡܝ

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[1] Fem. Sing. ܩܳܝܡܳܐ.

	SINGULAR	PLURAL
2nd Masc.	ܐܩܝܡܬ	ܐܩܝܡܬܘܢ
,, Fem.	ܐܩܝܡܬܝ	ܐܩܝܡܬܝܢ
1st Com.	ܐܩܝܡܬ	ܐܩܝܡܢ
Imperfect		
3rd Masc.	ܢܩܝܡ	ܢܩܝܡܘܢ
,, Fem.	ܬܩܝܡ	ܢܩܝܡܢ
2nd Masc.	ܬܩܝܡ	ܬܩܝܡܘܢ
,, Fem.	ܬܩܝܡܝܢ	ܬܩܝܡܢ
1st Com.	ܐܩܝܡ	ܢܩܝܡ
Imperative		
Masc.	ܐܩܝܡ	ܐܩܝܡܘ
Fem.	ܐܩܝܡܝ	ܐܩܝܡܝܢ
Infinitive	ܡܩܡܘ	
Participle		
Active	ܡܩܝܡ	
Passive	ܡܩܡ	

ETTAPH'AL

Perfect	ܐܬܬܩܝܡ
Imperfect	ܢܬܬܩܝܡ
Imperative	ܐܬܬܩܝܡ
Infinitive	ܡܬܬܩܡܘ
Participle	ܡܬܬܩܝܡ

PA'EL ܩܝܡ. ETHPA'AL ܐܬܩܝܡ.

Vocabulary

ܕܢ = judge.

ܕܫ = tread on.

(f.) ܫܬܐܣܬܐ = foundation. (Plur. ܫܬܐܣ̈ܐ)

ܚܪ = look at.

ܠܛ = curse.

ܫܛ = despise.

ܙܥ = shake.

ܢܕ = wander.

ܪܡ = be high.

ܢܚ = rest.

ܬܒ = repent.

ܦܟܗ = become tasteless.

ܐܝܠ = (followed by ܠ) be valuable for.

ܐܬܡܟ = Ethpa'li (§ 19), be brought down.

ܡܙܝܥܢܐ = impulse, moving force.

ܓܠܝܢܐ = revelation.

ܫܘܒܚܐ = glory.

ܬܪܥܐ = gate.

ܒܪܘܝܐ = creator.

ܚܙܘܐ = vision.

ܣܛܪ ܡܢ = other than.

ܚܝܠܐ = power.

ܫܝܘܠ = Sheol.

ܕܝܢܐ = judgement.

ܩܐܝܢ = Cain.

ܟܦܪܢܚܘܡ = Capernaum.

Exercise 20

Translate into English:

1. ܐܢ ܡܠܚܐ ܦܟܗ. ܒܡܢܐ ܡܬܡܠܚ: ܠܡܕܡ ܠܐ ܐܝܠ[1] ܐܠܐ
ܕܬܬܕܝܫ ܡܢ ܐܢܫܐ. 2. ܡܫܝܚܐ ܐܬܐ ܕܢܕܘܢ ܠܐ ܢܕܘܢ ܐܠܐ ܢܩܝܡ
ܦܓܪ̈ܐ ܡܢ ܒܝܬ ܩܒܘܪܐ. 3. ܠܐ ܬܕܘܢܘܢ ܕܠܐ ܬܬܬܕܝܢܘܢ. ܒܕܝܢܐ
ܓܝܪ ܕܕܝܢܝܢ ܐܢܬܘܢ ܬܬܬܕܝܢܘܢ. 4. [illegible] ܕܥܠܡܐ ܗܢܐ ܘܟܠ
ܕܒܗ. ܡܢ ܡܙܝܥܢܐ [illegible] ܡܬܬܙܝܥܝܢ: [illegible] ܗܘ ܕܡܙܝܥ
ܠܗܘܢ ܒܪܘܝܐ ܐܝܬܘܗܝ. 5. ܘܚܙܝܬ ܟܕ ܚܙܘܐ ܕܢܚܬ ܐܝܟ
ܫܠܝܡ ܒܓܠܝܢܐ ܕܫܘܒܚܗ. 6. ܘܩܛܠ ܩܐܝܢ ܠܗܒܝܠ. ܘܐܬܬܠܝܛ
ܗܘܐ ܢܕ ܒܐܪܥܐ. 7. ܒܬܪܥܗ ܕܡܕܝܢܬܐ ܐܬܬܩܝܡܬ: ܘܦܘܩܕܢܗ
ܐܢܫ. 8. ܠܐ ܬܠܘܛ ܠܐܚܘܟ ܘܠܐ ܬܫܘܛ ܠܡܣܟܢܐ.

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[1] See § 29 note.

9. [illegible]
[illegible] 10. [illegible]
[illegible] [1] [illegible]
[illegible]

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 ܥ VERBS

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

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

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

The Imperative is formed directly from the Imperfect.

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

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

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

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

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

These peculiarities may be illustrated by the following forms:

PE'AL

Perfect

	SINGULAR	PLURAL
3rd Masc.	ܒܰܙ	ܒܰܙܘ ܒܰܙܘܢ
" Fem.	ܒܰܙܰܬ	ܒܰܙ̈ ܒܰܙ̈ܝܢ
2nd Masc.	ܒܰܙܬ	ܒܰܙܬܘܢ

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[1] Contracted form of ܐܬܬܣܝܡ.

	SINGULAR	PLURAL
2nd Fem.	ܒܙܬܝ	ܒܙܬܝܢ
1st Com.	ܒܙܬ	ܒܙܢ
Imperfect		
3rd Masc.	ܢܒܘܙ	ܢܒܙܘܢ
„ Fem.	ܬܒܘܙ	ܢܒܙܢ
2nd Masc.	ܬܒܘܙ	ܬܒܙܘܢ
„ Fem.	ܬܒܙܝܢ	ܬܒܙܢ
1st Com.	ܐܒܘܙ	ܢܒܘܙ
Imperative		
Masc.	ܒܘܙ	ܒܘܙܘ ܒܘܙܘܢ
Fem.	ܒܘܙܝ	ܒܘܙܝ ܒܘܙܝܢ
Participle		
Active	ܒܐܙ (fem. ܒܐܙܐ)	ܒܐܙܝܢ
Passive	ܒܙܝܙ	
Infinitive	ܡܒܙ	

ETHPE'EL

ܐܬܒܙܝܙ, ܢܬܒܙܝܙ

PA'EL

ܡܟܟ = bring low, humiliate.

ETHPA'AL

ܐܬܡܟܟ = be brought low.

APH'EL

	SINGULAR	PLURAL
Perfect		
3rd Masc.	ܐܒܙ	ܐܒܙܘ ܐܒܙܘܢ
„ Fem.	ܐܒܙܬ	ܐܒܙܝ ܐܒܙܝܢ
2nd Masc.	ܐܒܙܬ	ܐܒܙܬܘܢ

	SINGULAR	PLURAL
„ Fem.	ܐܒܙܬܝ	ܐܒܙܬܝܢ
1st Com.	ܐܒܙܬ	ܐܒܙܢ
Imperfect	ܢܒܙ	ܢܒܙܘܢ
Imperative	ܐܒܙ	ܐܒܙܘ
Participle		
Active	ܡܒܙ	ܡܒܙܝܢ
Passive	ܡܒܙ	ܡܒܙܝܢ
Infinitive	ܡܒܙܘ	

ETTAPH'AL ܐܬܬܒܙ

Vocabulary

ܒܙ = plunder.

ܓܫ = touch.

ܛܠ = Aph'el, cover.

ܕܫ = bruise, trample.

ܙܠ = be despised; Aph., despise.

ܚܒ = be warm; Aph., love.

ܚܡ = be hot (Impf. ܢܚܡ).

ܪܚܡ = love; Pa., be merciful to.

ܟܪܝܗܐ = sick, ill.

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

ܓܪܡܐ = bone.

ܣܪܝ = Sarah.

ܚܣ = show mercy to.

ܟܣ = Aph., reprove.

ܥܠ = enter.

ܩܨ = break (bread).

ܪܩ = spit.

ܢܚܬ = come down.

ܫܪ = be firm; Aph., believe.

ܩܢܐ = nest.

ܫܘܕܝ = promise.

ܒܝܐ = Pa'el, comfort.

[illegible] = sheet.

ܗܐ = behold!

ܗܓܪ = Hagar.

Exercise 21

Translate into English:

1. ܐܬܚܡ ܒܢ ܒܡܘܥܕܗ ܐܝܟ ܕܡܚܝܠܐ ܩܠܗ ❖ 2. ܠܐ ܬܚܢܢ
ܐܠܦܢܘܟܘܢ ܒܚܘܒܐ ܕܢܟܝܐ ܘܡܫܒܚܢܐ ܐܠܐ ܠܐܘܡܢܘܬܐ ܕܥܡܡܢܐ ❖
3. ܘܠܐ ܐܬܦܢܝ ܠܡܠܐܟܐ ܗܕܐ ܕܠܐ ܐܬܪܘܡ ܒܝܬ ܡܠܟܐ ܘܐܬܥܠܠ ܒܥܡܢܝ ❖
4. ܘܥܠܘ ܓܒܪܐ ܠܡܕܝܢܬܐ ܗܝ ❖ ܘܐܡܪܝܢ ܗܢܘܢ ܠܐܚܘܗܝ. ܡܘܕܐ ܠܟܘ
ܠܗܝܢ. ܘܗܘܐ ܐܢܐ ܐܟܠ ܠܚܡܟܘܢ ❖ 5. ܐܡܬܝ ܐܢܬ ܕܡܬܒܪܝܬ
ܐܢܐ ܡܚܝܠܘ ܘܐܪܘܡ ܘܐܡܪ ܐܢܬ ܕܡܬܠܝܬ ܒܗ ❖ 6. ܠܐ ܡܬܚܡܝܬ
ܐܢܐ ܠܡܫܝܚܗ ܡܠܬܐ. ܐܡܬܝ ܕܐܬ ܠܐܡܠܟܘܢ ܘܐܠܗܝܢ ܡܬܩܪܒܝܢ ❖
7. ܐܢܐ ܐܚܕܬ ܦܬܘܪܐ ܠܡܚܘܐ ܡܢܥܡܘܬ ܘܐܡܪܬ ܠܡܥܡ ܕܐܡܪܬ ܘܐܬܬܡ
ܠܟܘܢ ܕܐܬܡܘ ❖ 8. ܐܚܕܝܢ ܠܡܠܟܐ ܘܐܬܒܪܝܡ ܠܚܢܘܢ ܕܒܬܒܥ
ܠܡ ܕܐܦܬܒ ܡܘܕܝܢܐ. ܘܡܠܐ ܐܢܐ ܕܠܐ ܐܬܝܗܒ ܟܠܗܝܢ ܡܟܬܒܢܟ
ܠܡܫܝܚܗ ❖ 9. ܡܟܬܒ ܡܟܬܒܢܘܬܐ. ܘܐܡܪܢ ܠܡܫܝܚܐ ܕܒܡܠܟܘܬ
ܠܟܪܝܗܐ ܘܡܬܚܫܦܢ ܠܡܠܬܐ ❖ 10. ܗܘ ܡܠܟܐ ܗܘ ܕܡܫܬܠܠ ܠܐ
ܐܫܬܐܠܘ. ܐܠܐ ܐܦܩ ܠܗ ܡܢ ܒܝܬܗ ܘܐܬܡܠܟ ❖

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. ܠܐ AND ܠܝ VERBS

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

Pe'al

The inflexion varies as the verb is of a transitive or an intransitive nature. In the 3rd sing. of transitive verbs the vowel is ܳ, and the fem. has no vowel on the first syllable. In the 1st sing. the vowel is ܺ, and again there is no vowel on the first radical. In the other persons the vowel is ܰ, and is followed in the 3rd masc. plur. by ܘ, 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 ܐ is ܶ. In the 2nd and 3rd masc. plur. it coalesces with the afformative to make ـܘܢ. 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 ـܳܐ.

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

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 ܰ in the feminine.

Other Conjugations

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

These remarks may be illustrated by the following paradigm:

PE'AL

Perfect

	SINGULAR		PLURAL	
3rd Masc.	ܪܡܳܐ	ܚܕܺܝ	ܪܡܰܘ [1]	ܚܕܺܝܘ
,, Fem.	ܪܶܡܰܬ	ܚܶܕܝܰܬ	ܪܡܰܝ̈ [1]	ܚܕܺܝ̈
2nd Masc.	ܪܡܰܝܬ	ܚܕܺܝܬ	ܪܡܰܝܬܽܘܢ	ܚܕܺܝܬܽܘܢ
,, Fem.	ܪܡܰܝܬܝ	ܚܕܺܝܬܝ	ܪܡܰܝܬܶܝܢ	ܚܕܺܝܬܶܝܢ
1st Com.	ܪܡܶܝܬ	ܚܕܺܝܬ	ܪܡܰܝܢ	ܚܕܺܝܢ

Imperfect

	SINGULAR	PLURAL
3rd Masc.	ܢܶܪܡܶܐ	ܢܶܪܡܽܘܢ
,, Fem.	ܬܶܪܡܶܐ	ܢܶܪܡܝ̈ܳܢ
2nd Masc.	ܬܶܪܡܶܐ	ܬܶܪܡܽܘܢ
2nd Fem.	ܬܶܪܡܶܝܢ	ܬܶܪܡܝ̈ܳܢ
1st Com.	ܐܶܪܡܶܐ	ܢܶܪܡܶܐ

Imperative

	SINGULAR	PLURAL
Masc.	ܪܡܺܝ	ܪܡܰܘ
Fem.	ܪܡܳܝ	ܪܡܰܝ̈ܶܝܢ

Infinitive ܡܶܪܡܳܐ

Participle

	SINGULAR	PLURAL
Active Masc.	ܪܳܡܶܐ	ܪܳܡܶܝܢ
,, Fem.	ܪܳܡܝܳܐ	ܪܳܡܝ̈ܳܢ
Passive Masc.	ܪܡܶܐ	ܪܡܶܝܢ
,, Fem.	ܪܡܰܝܳܐ	ܪܡܰܝ̈ܳܢ

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

ETHPE'EL

Perfect

	SINGULAR	PLURAL
3rd Masc.	ܐܶܬܪܡܺܝ	ܐܶܬܪܡܺܝܘ
,, Fem.	ܐܶܬܪܰܡܝܰܬ	ܐܶܬܪܡܺܝ̈
2nd Masc.	ܐܶܬܪܡܺܝܬ	ܐܶܬܪܡܺܝܬܽܘܢ
,, Fem.	ܐܶܬܪܡܺܝܬܝ	ܐܶܬܪܡܺܝܬܶܝܢ
1st Com.	ܐܶܬܪܡܺܝܬ	ܐܶܬܪܡܺܝܢ

Imperfect

	SINGULAR	PLURAL
3rd Masc.	ܢܶܬܪܡܶܐ	ܢܶܬܪܡܽܘܢ
,, Fem.	ܬܶܬܪܡܶܐ	ܢܶܬܪܡܝ̈ܳܢ
2nd Masc.	ܬܶܬܪܡܶܐ	ܬܶܬܪܡܽܘܢ
,, Fem.	ܬܶܬܪܡܶܝܢ	ܬܶܬܪܡܝ̈ܳܢ
1st Com.	ܐܶܬܪܡܶܐ	ܢܶܬܪܡܶܐ

Imperative

	SINGULAR	PLURAL
Masc.	ܐܶܬ݂ܪܡܺܝ	ܐܶܬ݂ܪܡܰܘ
Fem.	ܐܶܬ݂ܪܡܳܝ	ܐܶܬ݂ܪܡܳܝܶܢ

Participle

Masc.	ܡܶܬ݂ܪܡܶܐ	ܡܶܬ݂ܪܡܶܝܢ
Fem.	ܡܶܬ݂ܪܡܝܳܐ	ܡܶܬ݂ܪܡܝܳܢ

Infinitive ܡܶܬ݂ܪܡܳܝܽܘ

PA'EL

Perfect

3rd Masc.	ܪܰܡܺܝ	ܪܰܡܺܝܘ
„ Fem.	ܪܰܡܝܰܬ	ܪܰܡܺܝ
2nd Masc.	ܪܰܡܺܝܬ	ܪܰܡܺܝܬܽܘܢ
„ Fem.	ܪܰܡܺܝܬܝ	ܪܰܡܺܝܬܶܝܢ
1st Com.	ܪܰܡܺܝܬ	ܪܰܡܺܝܢ

Imperfect

3rd Masc.	ܢܪܰܡܶܐ	ܢܪܰܡܽܘܢ
„ Fem.	ܬܪܰܡܶܐ	ܢܪܰܡܝܳܢ
2nd Masc.	ܬܪܰܡܶܐ	ܬܪܰܡܽܘܢ
„ Fem.	ܬܪܰܡܶܝܢ	ܬܪܰܡܝܳܢ
1st Com.	ܐܪܰܡܶܐ	ܢܪܰܡܶܐ

Imperative

Masc.	ܪܰܡܺܝ	ܪܰܡܰܘ
Fem.	ܪܰܡܳܝ	ܪܰܡܳܝܶܢ

Infinitive ܡܪܰܡܳܝܽܘ

Participle

	SINGULAR	PLURAL
Active Masc.	ܡܪܰܡܶܐ	ܡܪܰܡܶܝܢ
„ Fem.	ܡܪܰܡܝܳܐ	ܡܪܰܡܝܳܢ
Passive Masc.	ܡܪܰܡܰܝ	ܡܪܰܡܰܝܢ
„ Fem.	ܡܪܰܡܝܳܐ	ܡܪܰܡܝܳܢ

ETHPA'AL

Perfect

3rd Masc.	ܐܶܬ݂ܪܰܡܺܝ	ܐܶܬ݂ܪܰܡܺܝܘ
„ Fem.	ܐܶܬ݂ܪܰܡܝܰܬ	ܐܶܬ݂ܪܰܡܺܝ
2nd Masc.	ܐܶܬ݂ܪܰܡܺܝܬ	ܐܶܬ݂ܪܰܡܺܝܬܽܘܢ
„ Fem.	ܐܶܬ݂ܪܰܡܺܝܬܝ	ܐܶܬ݂ܪܰܡܺܝܬܶܝܢ
1st Com.	ܐܶܬ݂ܪܰܡܺܝܬ	ܐܶܬ݂ܪܰܡܺܝܢ

Imperfect

3rd Masc.	ܢܶܬ݂ܪܰܡܶܐ	ܢܶܬ݂ܪܰܡܽܘܢ
„ Fem.	ܬܶܬ݂ܪܰܡܶܐ	ܢܶܬ݂ܪܰܡܝܳܢ
2nd Masc.	ܬܶܬ݂ܪܰܡܶܐ	ܬܶܬ݂ܪܰܡܽܘܢ
„ Fem.	ܬܶܬ݂ܪܰܡܶܝܢ	ܬܶܬ݂ܪܰܡܝܳܢ
1st Com	ܐܶܬ݂ܪܰܡܶܐ	ܢܶܬ݂ܪܰܡܶܐ

Imperative

Masc.	ܐܶܬ݂ܪܰܡܳܐ	ܐܶܬ݂ܪܰܡܰܘ
Fem.	ܐܶܬ݂ܪܰܡܳܝ	ܐܶܬ݂ܪܰܡܳܝܶܢ

Infinitive ܡܶܬ݂ܪܰܡܳܝܽܘ

Participle

Masc.	ܡܶܬ݂ܪܰܡܶܐ	ܡܶܬ݂ܪܰܡܶܝܢ
Fem.	ܡܶܬ݂ܪܰܡܝܳܐ	ܡܶܬ݂ܪܰܡܝܳܢ

APH'EL

Perfect

	SINGULAR	PLURAL
3rd Masc.	ܐܪܡܝ	ܐܪܡܝܘ
„ Fem.	ܐܪܡܝܬ	ܐܪܡܝ
2nd Masc.	ܐܪܡܝܬ	ܐܪܡܝܬܘܢ
„ Fem.	ܐܪܡܝܬܝ	ܐܪܡܝܬܝܢ
1st Com.	ܐܪܡܝܬ	ܐܪܡܝܢ

Imperfect

	SINGULAR	PLURAL
3rd Masc.	ܢܪܡܐ	ܢܪܡܘܢ
„ Fem.	ܬܪܡܐ	ܢܪܡܝܢ
2nd Masc.	ܬܪܡܐ	ܬܪܡܘܢ
„ Fem.	ܬܪܡܝܢ	ܬܪܡܝܢ
1st Com.	ܐܪܡܐ	ܢܪܡܐ

Imperative

	SINGULAR	PLURAL
Masc.	ܐܪܡܐ	ܐܪܡܘ
Fem.	ܐܪܡܝ	ܐܪܡܝܝܢ

Infinitive ܡܪܡܝܘ

Participle

	SINGULAR	PLURAL
Active Masc.	ܡܪܡܐ	ܡܪܡܝܢ
„ Fem.	ܡܪܡܝܐ	ܡܪܡܝܢ
Passive Masc.	ܡܪܡܝ	ܡܪܡܝܢ
„ Fem.	ܡܪܡܝܐ	ܡܪܡܝܢ

ETTAPH'AL

Perfect

	SINGULAR	PLURAL
3rd Masc.	ܐܬܬܪܡܝ	ܐܬܬܪܡܝܘ
„ Fem.	ܐܬܬܪܡܝܬ	ܐܬܬܪܡܝ

	SINGULAR	PLURAL
2nd Masc.	ܐܬܬܪܡܝܬ	ܐܬܬܪܡܝܬܘܢ
„ Fem.	ܐܬܬܪܡܝܬܝ	ܐܬܬܪܡܝܬܝܢ
1st Com.	ܐܬܬܪܡܝܬ	ܐܬܬܪܡܝܢ

Imperfect

	SINGULAR	PLURAL
3rd Masc.	ܢܬܬܪܡܐ	ܢܬܬܪܡܘܢ
„ Fem.	ܬܬܬܪܡܐ	ܢܬܬܪܡܝܢ
2nd Masc.	ܬܬܬܪܡܐ	ܬܬܬܪܡܘܢ
„ Fem.	ܬܬܬܪܡܝܢ	ܬܬܬܪܡܝܢ
1st Com.	ܐܬܬܪܡܐ	ܢܬܬܪܡܐ

Imperative

	SINGULAR	PLURAL
Masc.	ܐܬܬܪܡܐ	ܐܬܬܪܡܘ
Fem.	ܐܬܬܪܡܝ	ܐܬܬܪܡܝܝܢ

Infinitive ܡܬܬܪܡܝܘ

Participle

	SINGULAR	PLURAL
Masc.	ܡܬܬܪܡܐ	ܡܬܬܪܡܝܢ
Fem.	ܡܬܬܪܡܝܐ	ܡܬܬܪܡܝܢ

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 ܠ would normally follow a vowelless ܙ and thus take a vowel, it falls out of pronunciation, is written with 'linea occultans', and leaves the ܙ 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 ܢܶܣܰܩ, 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: ܝܰܗ̱ܒ, ܝܰܗ̱ܒܶܬ, ܝܰܗ̱ܒܬܽܘܢ, ܝܰܗ̱ܒܬܶܝܢ, ܝܰܗ̱ܒܢ, ܝܰܗ̱ܒܘ, ܝܰܗ̱ܒܝ, ܝܰܗ̱ܒܬ, but not in ܝܳܗܒܳܐ and ܝܳܗܒܳܐ.
(The root ܢܬܠ is used for the Imperfect: ܢܶܬܶܠ.)
For the Passive the Ethpe'el is used and takes the regular form for ܦ"ܝ verbs, i.e. ܐܶܬܝܺܗܶܒ, ܐܶܬܝܰܗܒܰܬ, &c.

ܚܝܐ = live: Impf. Pe'al, ܢܺܚܶܐ (also ܢܺܐܚܶܐ and ܢܶܚܶܐ).
Aph'el (formed partly like that of double ܥ verbs): ܐܰܚܺܝ, ܐܰܚܝܶܬ, ܐܰܚܺܝܘ.
Impf. ܢܰܚܶܐ, more frequently written ܢܰܐܚܶܐ.
Ptcpl. ܡܰܚܶܐ, " " ܡܰܐܚܶܐ.

ܗܘܳܐ = be: the Perfect is regular, like ܪܡܳܐ. When used as an enclitic it loses the ܗ in pronunciation, e.g. ܗ̱ܘܳܐ.
The Imperfect is also regular, ܢܶܗܘܶܐ, &c.
Two participles are in use: (i) ܗܳܘܶܐ, f. ܗܳܘܝܳܐ = being, becoming. (ii) ܗܘܶܐ, f. ܗܘܝܳܐ = existing, created.

Vocabulary

ܪܡܳܐ = throw (Pe. and Aph.).	ܒܪܳܐ = create.
ܚܙܳܐ = see.	ܓܠܳܐ = reveal.
ܒܥܳܐ = ask, demand, seek.	ܪܫܳܐ = accuse.
ܫܪܳܐ = loose, destroy, settle; Pa. begin.	ܢܒܝ = Ethpa'al, prophesy.
ܡܠܳܐ = Pe'al, fill; Pa'el, Shaph'el, fulfil.	ܩܪܳܐ = call, read.
ܚܰܘܺܝ = Pa'el, show.	ܦܶܪܕܬܳܐ = grain.
ܣܛܳܐ = Pa'el, turn aside.	ܚܰܪܕܠܳܐ = mustard.
ܕܡܳܐ = be like; Pa'el, liken.	

ܒܢܳܐ = build.	ܐܰܝܟܰܢܳܐ = how.
ܪܘܳܐ = be drunk.	ܫܬܬܳܐ = six (with masc. nouns).
ܣܢܳܐ = hate.	
ܥܢܳܐ = answer.	ܥܶܠܬܳܐ = fault, cause.
ܫܦܰܪ = be pleasing.	ܐܶܠܺܝܫܰܥ = Elisha.
ܦܨܳܐ = deliver.	ܐܶܠܺܝܳܐ = Elijah.
	ܚܢܽܘܟ = Enoch.

Exercise 22

Translate into English:

1. ܡܦܩܕ ܐܢܐ ܡܬܐܡܪܬܐ. ܘܐܢܫܐ ܒܢܐ ܒܝܬܗ. ܩܒܠܗ ܩܕܡ ܕܢܚܙܐ
ܐܝܟܢܐ ܒܢܐ ܒܝܬܗ ܀ 2. ܘܟܠܗ ܓܒܝܬܐ ܕܐܬܒܪܝ ܘܐܬܚܙܝ. ܘܡܠܐ ܕܡܠܟ
ܒܪܘܚܐ ܘܕܡܘܬܗ. ܢܬܪܡܐ ܐܪܥܐ ܕܐܘܪܚܐ ܠܓܒܝܐ ܀ 3. ܐܬܓܠܝ
ܠܗ ܚܙܘܐ ܕܠܐ ܢܬܒܥܐ. ܦܘܡ ܡܠܟܐ ܘܕܝܢܐ: ܝܗܒ ܠܚܣܢ ܕܩܫܡܗ
ܫܠܝܛ ܩܕܡܘܗܝ ܒܝܬܢܝܐ ܕܠܐ ܢܬܒܥܐ ܩܕܡܘܗܝ ܘܚܣܡܘܗܝ ܘܐܬܘ ܀
4. ܗܘܘ ܕܢܫܬܡܫܘܢ ܠܐ ܐܫܬܟܚ ܠܗ. ܢܦܩ ܒܥܒܕܘܗܝ ܕܢܫܬܡܫܘܢ: ܘܠܐ
ܐܬܟܠܝ ܢܫܬܡܫܘܢ ܠܐܘܡܢܘܬܐ ܀ 5. ܐܡܪܘ ܗܠܝܢ ܕܒܝܬܐ ܕܡܪܝܐ ܘܐܘܠܘ
ܕܐܬܐ ܥܠ ܐܠܝܫܥ ܀ 6. ܘܚܙܘ ܟܠ ܕܡܢ ܕܐܦܠܐ ܗܘ ܡܫܡܫܢܘܬܗ
ܐܬܒܝܢ ܩܕܡ ܡܠܟܐ ܕܠܐ ܢܚܙܐ ܡܠܬܐ ܕܬܪܝܬܐ ܒܫܡܝܐ ܀ 7. ܘܐܡܪ
ܘܐܘܣ ܠܟܠ ܟܠ ܚܫܢ ܕܢܬܢܒܘܢ: ܘܦܠ ܡܢ ܕܡܢ ܠܟܠ ܚܫܚ ܢܬܦܪܩ
ܗܘ ܀ 8. ܘܗܢܐ ܟܠ ܫܡܥܬܐ ܘܐܬܐ ܐܢܬ ܠܐܪܡ ܕܢܚܙܐ ܡܠܟܐ ܗܢܐ
ܒܗܘܢ ܀ 9. ܘܐܡܪ ܒܡܠܟܐ ܠܐܪܡܠܬܐ ܡܚܬܡܬܐ. ܘܒܡܠܟܐ ܐܪܡܠܬܐ
ܠܗ: ܕܡܠܐ ܠܦܪܕܬܐ ܕܚܪܕܠܐ ܗܘ ܕܢܩܒ ܒܪܐ ܘܐܪܚܒ ܠܗ ܦܘܡܗܘܢ
ܘܗܘܐ ܐܝܠܢܐ ܪܒܐ ܀ 10. ܘܣܠܩ ܠܐܝܠܢܬܐ ܕܪܘܡܐ ܡܢ ܕܡܐ
ܕܦܪܢܣܐ ܀

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 ܠ"ܐ

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 ـܳܐ the 3rd sing. masc. has ܳ, in the 3rd plur. masc. an ܐ is inserted, and the ܘ 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 ܶ is retained as a connecting vowel, and is written ـܶ.

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 ܝ, 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.	ܪܡܢܝ	ܐܪܡܝܢܝ	ܪܡܝܬܢܝ
2nd Masc.	ܪܡܟ	ܐܪܡܝܟ	—
,, Fem.	ܪܡܟܝ	ܐܪܡܝܟܝ	—
3rd Mas.	ܪܡܝܗܝ	ܐܪܡܝܗ	ܪܡܝܬܝܗܝ
,, Fem.	ܪܡܗ	ܐܪܡܝܗ	ܪܡܝܬܗ
1st Com. Plur.	ܪܡܢ	ܐܪܡܝܢ	ܪܡܝܬܢ
2nd Masc.	ܪܡܟܘܢ	ܐܪܡܝܟܘܢ	—
,, Fem.	ܪܡܟܝܢ	ܐܪܡܝܟܝܢ	—

	3rd PLUR. MASC.		3rd PLUR. FEM.	
1st Com. Sing.	ܪܡܐܘܢܝ	ܐܪܡܝܘܢܝ	ܪܡܝܢܝ	ܐܪܡܝܢܝ
2nd Masc.	ܪܡܐܘܟ	ܐܪܡܝܘܟ	ܪܡܝܟ	ܐܪܡܝܟ
,, Fem.	ܪܡܐܘܟܝ	ܐܪܡܝܘܟܝ	ܪܡܝܟܝ	ܐܪܡܝܟܝ
3rd Masc.	ܪܡܐܘܗܝ	ܐܪܡܝܘܗܝ	ܪܡܝܝܗܝ	ܐܪܡܝܝܗܝ
,, Fem.	ܪܡܐܘܗ	ܐܪܡܝܘܗ	ܪܡܝܗ	ܐܪܡܝܗ
1st Com. Plur.	ܪܡܐܘܢ	ܐܪܡܝܘܢ	ܪܡܝܢ	ܐܪܡܝܢ
2nd Masc.	ܪܡܐܘܟܘܢ	ܐܪܡܝܘܟܘܢ *	ܪܡܝܟܘܢ	ܐܪܡܝܟܘܢ
,, Fem.	ܪܡܐܘܟܝܢ	ܐܪܡܝܘܟܝܢ *	ܪܡܝܟܝܢ	ܐܪܡܝܟܝܢ

Suffixes attached to the Imperfect:

	3rd SING. MASC.
1st Com. Sing.	ܢܶܕܟܶܝܢܝ
2nd Masc.	ܢܶܕܟܶܝܟ
,, Fem.	ܢܶܕܟܶܝܟܝ
3rd Masc.	ܢܶܕܟܶܝܘܗܝ
,, Fem.	ܢܶܕܟܶܝܗ
1st Com. Plur.	ܢܶܕܟܶܝܢ
2nd Masc.	ܢܶܕܟܶܝܟܽܘܢ
,, Fem.	ܢܶܕܟܶܝܟܶܝܢ

Suffixes attached to the Imperative:

	MASC. SING. Pe'al	MASC. SING. Pa'el	FEM. SING.	MASC. PLUR.	FEM. PLUR.
1st Com. Sing.	ܕܟܺܝܢܝ	ܕܰܟܺܝܢܝ	ܕܟܳܐܝܢܝ	ܕܟܰܐܘܢܝ	ܕܟܶܝܢܳܝܢܝ
3rd Masc.	ܕܟܺܝܘܗܝ	ܕܰܟܺܝܘܗܝ	ܕܟܳܐܝܘܗܝ	ܕܟܰܐܘܗܝ	ܕܟܶܝܢܳܝܗܝ
,, Fem.	ܕܟܺܝܗ	ܕܰܟܺܝܗ	ܕܟܳܐܝܗ	ܕܟܰܐܘܗ	ܕܟܶܝܢܳܝܗ
1st Com. Plur.	ܕܟܺܝܢ	ܕܰܟܺܝܢ	ܕܟܳܐܝܢ	ܕܟܰܐܘܢ	ܕܟܶܝܢܳܝܢ

Suffixes attached to the Infinitives:

Pe'al	ܡܶܕܟܝܳܢܝ
	ܡܶܕܟܝܳܢܳܟ, &c.
Pa'el	ܡܕܰܟܳܝܽܘܬܝ
	ܡܕܰܟܳܝܽܘܬܳܟ, &c.

§ 31. NOMINAL STEMS WITH VOCALIC ENDINGS

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

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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 ܺܝܬܳܐ. These last are peculiar in the fact that in the plural a consonantal ܘ 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 Singular	MASCULINE Plural	FEMININE Singular	FEMININE Plural
Absolute	ܕܰܟܶܐ[1]	ܕܰܟܶܝܢ	ܕܰܟܝܳܐ	ܕܰܟܝܳܢ
Emphatic	ܕܰܟܝܳܐ	ܕܰܟܝܶܐ	ܕܰܟܺܝܬܳܐ	ܕܰܟܝܳܬܳܐ
Construct	ܕܰܟܶܐ	ܕܰܟܰܝ	ܕܰܟܝܰܬ	ܕܰܟܝܳܬ

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

	MASCULINE Singular	MASCULINE Plural	FEMININE Singular	FEMININE Plural
Absolute	ܫܰܛܝܳܐ[2]	ܫܰܛܝܶܝܢ	ܫܰܛܝܳܐ	ܫܰܛܝܳܢ
Emphatic	ܫܰܛܝܳܐ	ܫܰܛܝܶܐ (ܫܰܛܰܝܳܐ)	ܫܰܛܝܬܳܐ	ܫܰܛܝܳܬܳܐ
Construct	ܫܰܛܝܳܐ	ܫܰܛܝܶܝ	ܫܰܛܝܰܬ	ܫܰܛܝܳܬ

C. Feminine Abstract Nouns

	In ܘ		In ܝ	
Absolute		ܡܰܠܟܽܘ	ܬܰܫܥܺܝ[4]	ܬܰܫܥܝܳܢ
Emphatic	ܡܢܳܬܳܐ[3]	ܡܰܠܟܽܘܬܳܐ	ܬܰܫܥܺܝܬܳܐ	ܬܰܫܥܝܳܬܳܐ
Construct		ܡܰܠܟܽܘܬ	ܬܰܫܥܺܝܬ	ܬܰܫܥܝܳܬ

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

	In ـܘ		In ـܘ, originally o	
Absolute	ܨܒܘ[1]	ܨܗܘ	ܨܠܘ[2]	ܨܟܘ
Emphatic	ܨܒܘܬܐ	ܨܗܘܬܐ	ܨܠܘܬܐ	ܨܟܘܬܐ
Construct	ܨܒܘܬ	ܨܗܘܬ	ܨܠܘܬ	ܨܟܘܬ

Vocabulary

ܕܟܝ = be pure; Pa'el, purify.
ܕܟܝܐ = pure.
ܡܟܪ = give (in marriage).
ܡܢܬܐ = part.
ܟܫܠ = Aph., make to stumble.
ܠܒܪ = outside.
ܓܒܐ = choose.
ܚܨܐ = pluck out.
ܫܕܐ = Pe., Pa., cast, throw.

ܕܡܘܬܐ = form, likeness.
ܪܥܐ = Pa'el, reconcile.
ܬܪܥܘܬܐ = reconciliation.
ܫܛܝܐ = fool.
ܬܫܥܝܬܐ = story, history.
ܬܫܡܫܬܐ = service.
ܟܪܡܐ = vineyard.
ܡܚܐ = strike, beat.
ܦܣܩ = cut off.

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

Exercise 23

Translate into English:

1. ܐܢ ܥܝܢܟ ܡܟܫܠܐ ܠܟ܆ ܚܨܝܗ ܘܫܕܝܗ ܡܢܟ܀
2. ܡܘܫܠܡ ܗܘ ܘܐܙܠ ܕܢܡܟܪܘܢ ܠܗ ܚܘܠܩܗܘܢ ܘܐܦܪܫܘܢ ܡܢ ܟܠ ܚܛܗ܀
3. ܘܡܚܘ ܥܒܕܐ ܠܟܪܡܘܗܝ. ܘܫܕܪ ܐܚܪܢܐ ܘܡܚܐܘܗܝ܆ ܘܡܚܘ ܠܗ ܠܟܪܡܗ. ܘܟܕ ܚܙܐܘܗܝ ܘܫܕܐܘܗܝ ܠܒܪ ܡܢ ܟܪܡܐ܀
4. ܡܛܠ ܕܚܛܝܢ ܘܡܫܬܒܩܢ: ܛܘܒܝܗܘܢ ܠܐܝܠܝܢ ܕܠܐ ܚܛܘ ܘܠܐ ܐܬܟܫܠܘ܀
5. ܒܟܠ ܙܒܢ ܘܒܟܠ ܕܟܝܘ ܡܫܬܠܠ ܠܟܘܢ ܕܬܬܕܟܘܢ܀

[1] = thing. [2] = prayer.

6. ܛܘܒܝܗܘܢ ܠܐܝܠܝܢ ܕܩܪܝܢ ܟܬܒܘܗܝ ܘܗܘܝܢ ܢܛܪܝܢ ܠܗܘܢ܀
7. ܡܬܪܥܝܢܢ ܠܟܘܢ ܒܨܠܘܬܐ. ܡܛܠ ܕܫܡܥܢ ܬܫܥܝܬܐ ܕܚܒܝܒܘܬܟܘܢ܀
8. ܠܐ ܐܝܬܝܟܘܢ ܒܬܫܡܫܬܐ ܐܠܐ ܐܢܬܘܢ ܒܟܫܝܪܘܬܟܘܢ ܘܒܐܠܗܐ ܦܐܪܐ܀
9. ܘܢܣܒܘܢ ܟܠ ܩܕܡ ܡܢ ܐܝܕܗ ܕܐܠܗܐ ܠܗ ܘܢܗܘܐ ܠܟܘܢ ܬܫܡܫܬܐ ܕܬܪܥܘܬܐ܀
10. ܘܐܢܐ ܫܛܝܐ ܗܘܝܬ ܒܬܫܥܝܬܟܘܢ ܡܛܠ ܕܦܘܡܟܘܢ ܒܪܘܚܐ ܕܫܝܢܐ ܡܫܝܢܝܢ ܠܟܪܡܐ. ܗܘ ܕܡܟܪܟܘܢ ܐܠܗܘܗܝ܀

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 =	ܚܕ	ܚܕܐ
2 =	ܬܪܝܢ	ܬܪܬܝܢ
3 =	ܬܠܬܐ	ܬܠܬ
4 =	ܐܪܒܥܐ	ܐܪܒܥ
5 =	ܚܡܫܐ	ܚܡܫ
6 =	ܫܬܐ, ܐܫܬܐ	ܫܬ
7 =	ܫܒܥܐ	ܫܒܥ
8 =	ܬܡܢܝܐ	ܬܡܢܐ
9 =	ܬܫܥܐ	ܬܫܥ
10 =	ܥܣܪܐ	ܥܣܪ
11 =	ܚܕܥܣܪ	ܚܕܥܣܪܐ
12 =	ܬܪܥܣܪ	ܬܪܬܥܣܪܐ
13 =	ܬܠܬܥܣܪ	ܬܠܬܥܣܪܐ
14 =	ܐܪܒܥܬܥܣܪ	ܐܪܒܥܣܪܐ
15 =	ܚܡܫܬܥܣܪ	ܚܡܫܥܣܪܐ
16 =	ܫܬܬܥܣܪ[1]	ܫܬܬܥܣܪܐ[1]
17 =	ܫܒܥܬܥܣܪ	ܫܒܥܣܪܐ
18 =	ܬܡܢܬܥܣܪ	ܬܡܢܥܣܪܐ
19 =	ܬܫܥܬܥܣܪ	ܬܫܥܣܪܐ
20 =	ܥܣܪܝܢ	
21 =	ܥܣܪܝܢ ܘܚܕ	ܥܣܪܝܢ ܘܚܕܐ
30 =	ܬܠܬܝܢ	
40 =	ܐܪܒܥܝܢ	

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

50 = ܚܡܫܝܢ

60 = ܐܫܬܝܢ, ܫܬܝܢ

70 = ܫܒܥܝܢ

80 = ܬܡܢܝܢ

90 = ܬܫܥܝܢ

100 = ܡܐܬܐ, ܡܐܐ (Plur. ܡܐܘܬܐ)

200 = ܡܐܬܝܢ

300 = ܬܠܬܡܐܐ

1,000 = ܐܠܦܐ, ܐܠܦ (Plur. ܐܠܦ̈ܐ, ܐܠܦܝܢ)

2,000 = ܐܠܦ̈ܐ ܬܪܝܢ

10,000 = ܪܒܘ (Plur. ܪ̈ܒܘܬܐ)

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 = ܐܠܦ̈ܐ ܬܪܝܢ 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

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

7th = ܫܒ݂ܺܝܥܳܝܳܐ

8th = ܬܡܺܝܢܳܝܳܐ

9th = ܬܫܺܝܥܳܝܳܐ

10th = ܥܣܺܝܪܳܝܳܐ

The cardinal numbers with ܕ prefixed may be used in place of these ordinal numbers, e.g. ܫܰܢ̱ܬܳܐ ܬܪܰܝܳܢܬܳܐ or ܫܰܢ̱ܬܳܐ ܕܬܰܪ̈ܬܶܝܢ. For the higher numbers it is common to use the construct of the noun before the cardinal numbers, e.g. ܫܢ̱ܰܬ ܐܰܪܒܰܥܡܳܐܐ ܘܥܶܣܪܺܝܢ ܘܚܕ݂ܳܐ = 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.

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

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

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

ܒܝܰܘܡ ܥܶܣܪܺܝܢ ܘܚܰܡܫܳܐ ܒܰܐܒ ܝܰܪܚܳܐ = on the 25th day of the month Ab.

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

Vocabulary

ܝܰܪܚܳܐ = month. ܩܰܫܺܝܫܳܐ = elder

ܡܶܢܝܳܢܳܐ = number.

Exercise 24

Translate into Syriac:

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

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

VOCABULARY

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

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

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

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

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

SYRIAC-ENGLISH

ܐ

(For verbs with initial ܐܝ see under ܝ.)

ܐܒܐ 13; father.

ܐܒܕ a, 24; perish; *Aph.*, destroy.

ܐܒܠ 24; *Ethpe.*, mourn.

ܐܒܪܗܡ Abraham.

ܐܕܡ man, Adam.

ܐܕܢܐ (*f.*); ear.

ܐܘ *Conj.*; or.

ܐܘ *Interj.*; O!

ܐܘܪܚܐ (*f.*); path, way.

ܐܘܪܫܠܡ Jerusalem.

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

ܐܚܐ 13; brother.

ܐܚܕ 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.

ܐܠܦ, ܢܐܠܦ 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.

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

ܐܢ *Conj.*; if.

ܐܢܐ, ܐܢܐ *Pers. Pron.*; I.

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

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

ܐܢܫܐ, ܐܢܫܐ ܒܪ 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.

ܐܢܬܬܐ 13, *Plur.* ܢܫ̈ܐ; woman, wife.

ܐܣܟܘܦܬܐ *Plur.* ܐܣܟܘ̈ܦܬܐ; threshold.

ܐܣܪ o, 23, 24; bind.

ܐܦ *Adv.*; also.

ܐܦ̈ܐ (*f.*); face.

ܐܪܡܠܬܐ widow.

ܐܪܥܐ (*f.*); earth.

ܐܫܕ 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.* ܐܬܘܬܐ; sign.

ܒ

ܒ *Prep. inseparable*; by, with.

ܒܐܫ a, 26; be evil.

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

ܒܝܐ 23; *Pa.* (ܒܝܐ) comfort.

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

ܒܝܫ evil.

ܒܝܬ 10 note, *Prep.*; between.

ܒܝܬܐ 13; house.

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

ܒܠܥܕ 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.

ܒܥܝܪܐ (*f.*); cattle, herd.

ܒܪ see ܒܪܐ.

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.*

ܓܒܪܐ man, husband.

ܓܓܘܠܬܐ Golgotha.

ܓܕܝܐ 13; goat.

ܓܘܕܦܐ blasphemy.

ܓܘܫܡܐ body.

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

ܓܠܐ 29; reveal.

ܓܠܝܢܐ revelation.

ܓܡܪ o, 23; *Pe. and Ethpe.*, be complete.

ܓܢ 28; *Aph.*, cover.

ܓܢܬܐ garden.

ܓܪܝܨܬܐ loaf.

ܓܪܡܐ bone.

ܓܫ o, 28; touch.

ܕ

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

ܕܐܒܐ *Fem.* ܕܐܒܬܐ; wolf.

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

ܕܒܚܐ sacrifice (*n.*).

ܕܒܪ a, 23; lead; *Ethpe.*, *passive.*

ܕܗܒܐ gold.

ܕܘܝܕ David.

ܕܘܟܬܐ place.

ܕܘܡܝܐ 13; likeness.

ܕܚܠ a; fear (*v.*).

ܕܚܠܬܐ fear (*n.*).

ܕܝܠ *See* § 8.

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

ܕܝܢܐ judge.

ܕܝܢܐ judgement.

ܕܟܝܐ 31; pure.

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

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

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

ܕܡܐ blood.

ܕܡܘܬܐ 31; form, likeness.

ܕܡܟ a; sleep; *Pa.*, put to sleep.

ܕܢ 27; judge.

ܕܢܚ a, 23; rise (of sun).

ܕܩ o, 28; bruise, trample on.

ܕܪܒ o; *Aph.*, approach.

ܕܫ 27; tread on.

ܗ

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.

ܗܘܝܘ 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; ܙܒܢܝܢ ܙܒܢܝܢ 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.

ܚ

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, ܚܕܪܝ 10 note, *Prep.*; around.

ܚܕܬܐ *m.*, ܚܕܬܐ *f.* new.

ܚܘܒܐ love (*n.*).

ܚܘܝ 29; *Pa.*, show.

ܚܙܐ 29; see.

ܚܙܬܐ vision.

ܚܛܐ 29; sin (*v.*).

ܚܛܗܐ sin (*n.*).

ܚܛܦ 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.

ܚܡܬܐ heat.

ܚܢ, o, 28; show mercy to.

ܚܝܠܬܐ *Plur.* ܚܝ̈ܠܬܐ; 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.

ܚܨܝ 29; pluck out.

ܚܩܠܐ (*f.*); field.

ܚܪ 27; look.

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

ܚܪܕܠܐ mustard.

ܚܪܡ *Aph.*, curse.

ܚܫܒ o; think, reckon, account; *Ethpe., passive.*

ܚܬܐ 13; sister.

ܛ

ܛܐܒ a, 26; be good.

ܛܒ *Adj.*; good.

ܛܒܬܐ good (*n.*).

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

ܛܘܪܐ mountain.

ܛܘܒܬܐ blessing.

ܛܠܝܐ 13; child.

ܛܠܝܘܬܐ youth (*abstract*).

ܛܠܪܐ sandal.

ܛܡܐܘܬܐ 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.

ܝܙܦ a, 25; borrow; *Aph.*, lend.

ܝܠܕ a, 25; bear; *Aph.*, beget.

ܝܠܕܐ, birth, offspring.

ܝܠܦ *see* ܐܠܦ.

ܝܡܐ sea.

ܝܣܦ 25; *Aph.*, add, do again.

ܝܨܦ 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.

ܟܣ 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.*), *plur.* ܟܪܣܬܐ; belly

ܟܫܠ *Aph.*, make to stumble.

ܟܬܒ o; write.

ܟܬܒܐ book.

ܟܬܢܐ 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.

ܠܩܕܡ 10 note, *Prep.*; in front of.

ܠܥܠ 10 note, *Prep.*; above.

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

ܠܫܢܐ tongue, language.

ܡ

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

ܡܐܟܘܠܬܐ food.

ܡܐܡܪܐ speech.

ܡܐܢ 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* —ܡܛܠܬ *is used before suffixes.*

ܡܝܐ 13; water.

ܡܝܬ 27; die.

ܡܟܪ o, 23; get *or* give in marriage; *Aph.*, give in marriage.

ܡܠܐ 29; *Pe.*, *Pa.*, *Shaph.*, fill, fulfil.

ܡܠܚ o, 23; season with salt.

ܡܠܚܐ (*f.*); salt.

ܡܠܝܘܬܐ fulness.

ܡܠܟ o; 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?

ܡܢܘ (= ܡܢ ܗܘ) who?

ܡܢܝܢܐ number.

ܡܢܬܐ 31; part.

ܡܥܕܪܢܐ helper.

ܡܨܪܝܢ Egypt.

ܡܪܩ o; purify.

ܡܫܚܐ oil.

ܡܫܟܚ able.

ܡܫܟܢܐ tent, dwelling.

ܢ

ܢܒܐ 29; *Ethpa.*, prophesy.

ܢܒܝܐ prophet.

ܢܓܕ e, 22; draw; *Pa.*, beat.

ܢܕ 27; wander.

ܢܗܪ a, 23; shine.

ܢܗܪܐ river.

ܢܘܗܪܐ light.

ܢܘܢܐ fish.

ܢܘܪܐ (*f.*); fire.

ܢܚ 27; rest (*v.*).

ܢܚܬ o, 22; go down, come down.

ܢܛܪ a and o, 22, 23; keep.

ܢܝܚܐ rest (*n.*).

ܢܝܪܐ yoke.

ܢܣܐ standard.

ܢܡܘܣܐ law.

ܢܣܒ a, 22; take.

ܢܣܟ o, 22; pour.

ܢܦܚ 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.

ܣܒ old.

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

ܣܒܪ a, 23; *Pa.*, hope.

ܣܓܕ o; worship.

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

ܣܓܝ *Emphatic* ܣܓܝܐܐ; many (*Adj.*).

ܣܗܕ a; *Pe. and Aph.*, bear witness.

ܫܘܫܠܬܐ 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.

ܣܳܡ 27; put.

ܣܰܡܝܳܐ 31; blind.

ܣܢܳܐ 29; hate.

ܣܢܽܘܢܺܝܬܳܐ swallow.

ܣܥܰܪ o, 23; do.

ܣܒܰܥ a; satisfy.

ܣܳܪܳܐ Sarah.

ܥ

ܥܺܐܕܳܐ festival.

ܥܒܰܕ e; do, make.

ܥܰܒܕܳܐ servant, slave.

ܥܒܳܕܳܐ work.

ܥܒܰܪ a, 23; cross over, transgress; *Aph.*, *causative*.

ܥܶܓܠܬܳܐ heifer.

ܥܶܓܰܠܬܳܐ chariot.

ܥܕܰܡܳܐ 10 note, *Prep.*; until; *followed by* ܕ, *Conj.*, until.

ܥܶܕܶܢ Eden.

ܥܕܰܪ o, 23; *Pa.*, help.

ܥܺܕܬܳܐ Church.

ܥܰܘܳܠܳܐ evildoer.

ܥܰܛܡܳܐ *Plur.* ܥܰܛܡܳܬܳܐ; thigh.

ܥܰܝܢܳܐ (*f.*); eye.

ܥܰܠ o, 28; enter.

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

ܥܠܰܒ o; conquer.

ܥܳܠܡܳܐ world, age, eternity.

ܥܶܠܬܳܐ fault, cause.

ܥܰܡ 8, *Prep.*; with.

ܥܰܡܳܐ *Plur.* ܥܰܡܡܶܐ; people, nation.

ܥܡܰܕ a; be baptized; *Aph.*, baptize.

ܥܡܰܪ a, 23; dwell.

ܥܢܳܐ 29; answer.

ܥܳܢܳܐ (*f.*); sheep, flock.

ܥܢܳܢܳܐ (*f.*); cloud.

ܥܰܫܺܝܢ heavy.

ܥܦܰܩ o; embrace.

ܥܽܘܫܢܳܐ impulse, moving force.

ܥܪܰܩ o; flee.

ܦ

ܦܺܐܪܳܐ fruit.

ܦܽܘܡܳܐ mouth.

ܦܽܘܩܕܳܢܳܐ commandment.

ܦܟܰܗ a, 23; become tasteless.

ܦܰܠ o, 28; sprinkle, break (bread).

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

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

ܦܣܰܩ o; break, cut off.

ܦܩܰܕ o; *Pe. and Pa.*, command.

ܦܶܪܕܳܐ grain.

ܦܳܪܽܘܩܳܐ saviour.

ܦܪܰܚܬܳܐ bird.

ܦܰܪܨܽܘܦܳܐ face.

ܦܪܰܩ o; deliver; *Ethpe., passive.*

ܦܫܰܛ o; stretch out.

ܦܫܰܩ *Pa.*, expound.

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

ܨ

ܨܶܒܽܘܬܳܐ 31; thing.

ܨܶܗܝܽܘܢ Zion.

ܨܶܝܕ 8, *Prep.*; beside.

ܨܠܰܒ o; crucify.

ܨܠܽܘܬܳܐ 31, *Plur.* ܨܠܰܘܳܬܳܐ; prayer.

ܨܠܺܝܒܳܐ cross.

ܨܰܠܡܳܐ image.

ܨܰܦܪܳܐ morning.

ܨܶܦܪܳܐ (*f.*) sparrow, bird.

ܨܪܰܦ a and o; torture, tempt.

ܩ

ܩܳܐܶܝܢ Cain.

ܩܒܰܠ o; invoke; *Pa.*, receive.

ܩܰܒܪܳܐ tomb.

ܩܰܕܺܝܫ holy.

ܩܽܘܕܫܳܐ holiness.

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

ܩܕܳܡ 10 note, *Prep.*; before.

ܩܰܕܡܳܝܳܐ first (*Adj.*).

ܩܽܘܠܬܳܐ vessel.

ܩܽܘܪܒܳܢܳܐ sacrifice, gift.

ܩܛܰܠ o; kill.

ܩܳܠܳܐ voice.

ܩܰܠܶܣ *Pa.*, honour.

ܩܳܡ 27; arise; *Pa.* (ܩܰܝܶܡ) establish.

ܩܶܢܳܐ nest.

ܩܪܳܐ 29; read, call.

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

ܩܪܺܝܬܳܐ 13; village.

ܩܰܪܢܳܐ (*f.*) horn.

ܩܪܩܦܬܐ skull.

ܩܫܝܫܐ elder.

ܪ

ܪܒ 13; great.

ܪܓܠܐ (*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.

ܪܫܐ head.

ܪܫܝܬܐ beginning.

ܪܡ 27; be high.

ܪܡ high.

ܪܡܐ 29; *Pe.*, *Aph.*, throw; *Ethpe., passive.*

ܪܡܫܐ evening.

ܪܥܐ 29; *Pa.*, 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.

ܫܛ 27; despise.

ܫܛܝܐ fool.

ܫܝܘܠ (*f.*); Sheol.

ܫܝܢܐ peace (opposed to war).

ܫܝܫܠܬܐ 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.

ܫܢܐ 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.

ܬܟܫܦܬܐ 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, ܐܶܫܟܰܚ, 23, 29 note.
Above, ܥܶܠ, ܠܥܶܠ, 8, 10 note.
Abraham, ܐܰܒܪܳܗܳܡ.
According to, ܐܰܝܟ, ܥܰܠ, 10 note.
Account, ܚܫܒ o; *passive*, *Ethpe.*
Accuse, ܪܫܐ, 29.
Add, ܝܣܦ, 25, *Aph.*
After, ܒܳܬܰܪ.
Again, do, ܝܣܦ, 25, *Aph.*
Against, ܠܽܘܩܒܰܠ, 10.
Age, ܥܳܠܡܳܐ.
Alive, ܚܰܝ.
All, ܟܽܠ, 10.
Allow, ܫܒܩ o.
Alone, ܒܰܠܚܽܘܕ, 10 note.
Also, ܐܳܦ.
Among, ܒܰܝܢܳܬ, 10 note.
Anger, ܪܽܘܓܙܳܐ.
Animal, ܚܰܝܽܘܬܳܐ.
Another, ܐ̱ܚܪܺܢܳܐ, 13.
Answer, ܥܢܐ, 29.
Anticipate, ܩܕܡ *Pa.*
Anxious, be, ܝܨܦ a, 25.
Apostle, ܫܠܺܝܚܳܐ.
Approach, ܩܪܒ *Aph.*
Arise, ܩܽܘܡ, 27.
Around, ܚܕܳܪ, ܚܕܳܖ̈ܝܢ, 10 note.
Arouse, ܢܥܪ o, 23.
As, ܐܰܝܟ, ܐܰܟܘܳܬ, ܐܰܝܟܰܢܳܐ, 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, ܝܠܕ a, 25.
Beat, ܢܓܕ, 22, *Pa.*; ܡܚܐ, 29.
Beautiful, ܫܰܦܺܝܪ.
Because, *Conj.*, ܡܶܛܽܠ ܕ.
Because of, *Prep.*, ܡܶܛܽܠ, 10 note. *With suffixes*, ܡܶܛܽܠܳܬ.
Before, *Adv.*, ܩܕܳܡ; *Prep.*, ܩܕܳܡ, 10 note.
Beget, ܝܠܕ a, 25, *Aph.*
Begin, ܫܪܐ, *Pa.*, 29.
Beginning, ܫܽܘܪܳܝܳܐ.
Behind, *Prep.*, ܒܶܣܬܰܪ, 10 note.
Behold! *Interj.*, ܗܳܐ.
Believe, ܗܰܝܡܶܢ, ܐܡܢ *Aph.*
Belly, ܟܰܪܣܳܐ (*f.*).
Beloved, ܚܰܒܺܝܒ.
Beneath, *Prep.*, ܬܚܶܝܬ, 10 note.
Beside, *Prep.*, ܓܰܒ, 10 note.
Besiege, ܟܪܟ o.
Betray, ܫܠܡ *Aph.*; *passive*, *Ethpe.* and *Ettaph.*
Between, *Prep.*, ܒܶܝܢ, ܒܰܝܢܳܬ, ܒܰܝܢܰܝ, 10 note.
Bind, ܐܣܪ o, 23, 24; *passive*, *Ethpe.*
Bird, ܦܪܰܚܬܳܐ, ܨܶܦܪܳܐ.
Blasphemy, ܓܽܘܕܳܦܳܐ.
Bless, ܒܪܟ *Pa.*
Blessing, ܒܽܘܪܟܬܳܐ.
Blind, ܣܡܺܝܳܐ, 31.
Blood, ܕܡܳܐ.
Blow, ܢܫܒ o, 23.
Body, ܦܰܓܪܳܐ.
Bone, ܓܰܪܡܳܐ.
Book, ܟܬܳܒܳܐ.
Borrow, ܝܙܦ a, 25.
Bread, ܠܰܚܡܳܐ.
Break, ܬܒܪ a, o, 23, ܦܠ o, 28, ܦܣܩ o.
Breast, ܬܶܕܝܳܐ, 13.
Bring, ܐܬܐ, 24, 29, *Aph.*; ܝܒܠ, 25, *Aph.*
Bring down, ܢܚܬ, 22, *Aph.*
Bring out, ܢܦܩ, 22, *Aph.*
Brother, ܐܰܚܳܐ, 13.
Bruise, ܪܥ, 28.
Build, ܒܢܐ, 29.
Burn, ܝܩܕ a, 25, *intrans.*, *Pe.*; *trans.*, *Aph.*; *passive*, *Ettaph.*
But, ܐܶܠܳܐ, ܕܶܝܢ (*normally second word*)
Buy, ܙܒܢ e.
By (*agent*) ܡܶܢ, ܒ.

C

Cain, ܩܳܐܶܝܢ.
Calf, ܥܶܓܠܳܐ, ܥܶܓܠܬܳܐ.
Call, ܩܪܐ, 29.
Can, *see* Able.
Capernaum, ܟܦܰܪܢܰܚܽܘܡ.

Cast, ܪܡܐ, 29, *Pe.*, *Aph.*

Cattle, ܒܥܝܪܐ (*f.*).

Cause, ܥܠܬܐ.

Cease, ܫܠܐ a, 26.

Chain, ܫܫܠܬܐ.

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

Chariot, ܡܪܟܒܬܐ.

Child, ܛܠܝܐ, 13.

Choose, ܓܒܐ, 29.

Church, ܥܕܬܐ.

City, ܡܕܝܢܬܐ.

Cling to, ܢܩܦ a, 22.

Close up, ܐܚܕ, 24, *Aph.*

Clothe, ܠܒܫ *Aph.*

Clothing, ܠܒܘܫܐ.

Cloud, ܥܢܢܐ (*f.*).

Come, ܐܬܐ, 24, 29.

Come down, ܢܚܬ o, 22; ܚܬ 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, ܟܒܫ o.

Constant, be, ܐܡܢ, 24, *Ethpe.*

Cost, ܢܦܩܬܐ.

Counsel, ܡܠܟܐ.

Cover, ܛܠ, 28, *Aph.*

Create, ܒܪܐ, 29, ܓܒܠ o; *passive*, *Ethpe.*

Creator, ܒܪܘܝܐ.

Cross (*n.*), ܙܩܝܦܐ.

Cross over, ܥܒܪ a, 23.

Crowd, ܟܢܫܐ.

Crucify, ܙܩܦ o; *passive*, *Ethpe.*; ܨܠܒ o.

Cultivate, ܦܠܚ a and o, 23.

Curse, ܚܪܡ *Aph.*, ܠܛ, 27.

Cut off, ܦܣܩ o.

D

Daughter, ܒܪܬܐ, 13.

David, ܕܘܝܕ.

Day, ܝܘܡܐ, *construct* ܝܘܡ, *Plur.* (i) ܝܘܡܐ, ܝܘܡܝܢ (ii) ܝܘܡܬܐ.

Death, ܡܘܬܐ.

Defilement, ܛܡܐܘܬܐ.

Delay, ܐܚܪ, 23, 24, *Aph.*

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

Desert, ܡܕܒܪܐ.

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

Despise, ܫܛ, 27; ܙܠ, 28, *Aph.*

Despised, be, ܙܠ, 28.

Destroy, ܚܒܠ *Pa.*; ܐܒܕ, 24, *Aph.*; ܡܚܐ, 29.

Die, ܡܝܬ, 27.

Disciple, ܬܠܡܝܕܐ.

Dismiss, ܫܒܩ o.

Divide, ܦܠܓ o.

Do, ܥܒܕ o, 23; ܣܥܪ e; *passive*, *Ethpe.*

Dog, ܟܠܒܐ.

Down, be brought, ܐܬܚܬ *Ethpa'li.*

Down, come, ܢܚܬ o, 22; ܚܬ o, 28.

Draw, ܢܓܕ e, 22.

Draw near, ܩܪܒ o.

Drink, ܫܬܐ (ܐܫܬܝ), 29.

Drunk, be, ܪܘܐ, 29.

Dwell, ܥܡܪ a, 23; ܝܬܒ e, 25.

Dwell in, ܥܡܪ a; *causative*, *Aph.*

Dwelling, ܕܝܪܐ, ܡܥܡܪܐ.

E

Eagle, ܢܫܪܐ.

Ear, ܐܕܢܐ (*f.*).

Earth, ܐܪܥܐ (*f.*).

Eat, ܐܟܠ o, 24.

Eden, ܥܕܢ.

Egg, ܒܝܥܬܐ.

Egypt, ܡܨܪܝܢ.

Elder, ܩܫܝܫܐ.

Elijah, ܐܠܝܐ.

Elisha, ܐܠܝܫܥ.

Embrace, ܥܦܩ o.

Enemy, ܒܥܠܕܒܒܐ.

Enoch, ܚܢܘܟ.

Enter, ܥܠ o, 28.

Establish, ܩܝܡ, 27, *Pa.*; ܐܩܝܡ *Aph.*

Eternity, ܥܠܡܐ.

Evening, ܪܡܫܐ.

Evil, ܒܝܫ.

Evil, be, ܒܐܫ a, 26.

Evildoer, ܒܝܫܐ.

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

Exceed, ܝܬܰܪ a, 23, 25.

Except, ܣܶܛܰܪ ܡܶܢ, 10 note.

Expound, ܦܫܩ *Pa.*

Eye, ܥܰܝܢܳܐ (*f.*).

F

Face, ܐܰܦܶܐ (*f.*), ܦܰܪܨܽܘܦܳܐ.

Fair, ܫܦܺܝܪ.

Faith, ܗܰܝܡܳܢܽܘܬܳܐ.

Fall, ܢܦܰܠ e, 22; *causative*, *Aph.*

Father, ܐܰܒܳܐ, 13.

Father-in-law, ܚܰܡܳܐ, 13.

Fault, ܥܶܠܬܳܐ.

Favour of, in, ܚܠܳܦ, 10.

Fear (*v.*), ܕܚܶܠ a.

Fear (*n.*), ܕܶܚܠܬܳܐ.

Feed, ܐܶܟܰܠ o, 24, *Aph.*

Festival, ܥܺܐܕܳܐ.

Fetters, ܫܺܫܠ̈ܳܬܳܐ.

Field, ܚܰܩܠܳܐ (*f.*).

Fight, ܩܪܶܒ *Aph.*

Fill, ܡܠܳܐ, 29.

Find, ܐܶܫܟܰܚ, 23; *passive* ܐܶܫܬܟܰܚ.

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

Fire, ܢܽܘܪܳܐ (*f.*).

Firm, be, ܫܪܰܪ a, 28; ܥܫܰܢ a.

First, *Adj.*, ܩܰܕܡܳܝܳܐ; *Adv.*, ܩܕܺܝܡ, ܠܽܘܩܕܰܡ.

First, be, ܩܕܰܡ, o.

Fish, ܢܽܘܢܳܐ.

Fit for, ܘܳܠܶܐ ܠ.

Flee, ܥܪܰܩ o.

Flesh, ܒܶܣܪܳܐ.

Flock, ܥܳܢܳܐ (*f*).

Food, ܡܶܐܟܽܘܠܬܳܐ.

Fool, ܣܰܟܠܳܐ, 31.

Foot, ܪܶܓܠܳܐ (*f.*).

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

For, *Prep.*, ܠ (*inseparable*).

Forgive, ܫܒܰܩ o.

Form, ܕܡܽܘܬܳܐ, 31.

Fortify oneself, ܚܣܢ *Ethpa.*

Foundation, ܫܶܬܶܐܤܬܳܐ, *Plur.* ܫܶܬܶܐܤ̈ܶܐ.

Friend, ܪܳܚܡܳܐ.

From, *Prep.*, ܡܶܢ.

Front of, in, ܩܕܳܡ, 10 note.

Fruit, ܦܺܐܪܳܐ.

Fulfil, ܡܠܳܐ, 29, *Pa.*, *Shaph.*; *passive*, ܫܰܠܶܡ *Ethpa.*

Full, be, ܡܠܳܐ, 29.

Fulness, ܡܰܠܝܽܘܬܳܐ.

G

Garden, ܓܰܢܬܳܐ.

Gate, ܬܰܪܥܳܐ.

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

Gift, ܡܰܘܗܰܒܬܳܐ, ܩܽܘܪܒܳܢܳܐ.

Give, ܝܗܰܒ, 26, 29 note; ܢܬܰܠ e, 22.

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

Give pleasure to, ܒܣܶܡ *Aph.*

Glad, be, ܚܕܺܝ, 29.

Glory, ܬܶܫܒܽܘܚܬܳܐ, ܫܽܘܒܚܳܐ.

Go, ܐܶܙܰܠ a, 24, 29 note.

Go down, ܢܚܶܬ o, 22.

Go out, ܢܦܰܩ o, 22.

Go up, ܣܠܶܩ a, 22, 29 note.

Goat, ܓܰܕܝܳܐ, 13.

God, ܐܰܠܳܗܳܐ.

Gold, ܕܰܗܒܳܐ.

Golgotha, ܓܳܓܽܘܠܬܳܐ.

Good, ܛܳܒ.

Good, be, ܛܐܶܒ a, 26.

Goodness, ܛܽܘܒܳܐ.

Grace, ܛܰܝܒܽܘܬܳܐ.

Grain, ܦܶܪܕܬܳܐ.

Grant (a request), ܫܐܶܠ, 26, *Aph.*

Great, ܪܰܒ, 13.

Grieve, ܟܐܶܒ 26; *trans.*, *Aph.*

Ground, ܐܰܪܥܳܐ.

H

Hagar, ܗܳܓܰܪ.

Hand, ܐܺܝܕܳܐ (*f.*), 13.

Handmaid, ܐܰܡܬܳܐ, 13.

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

Hate, ܣܢܳܐ, 29.

He, ܗܽܘ, 5.

He is, ܗܽܘܝܽܘ.

Head, ܪܺܫܳܐ.

Hear, ܫܡܰܥ a, 23.

Heart, ܠܶܒܳܐ.

Heat, ܚܶܡܬܳܐ.

Heaven, ܫܡܰܝܳܐ, 13.

Heavy, ܝܰܩܺܝܪ.

Heavy, be, ܝܩܪ a, 23, 25.

Heifer, ܥܓܠܬܐ.

Help, ܥܕܪ, 23, *Pe.*, *Pa.*

Helper, ܡܥܕܪܢܐ.

Herd, ܒܩܪܐ (*f.*).

Here, ܗܪܟܐ.

High, ܪܡ.

High, be, ܪܡ, 27.

History, ܬܫܥܝܬܐ.

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, ܟܡܐ, ܐܝܟ, ܐܝܟܢܐ.

Husband, ܒܥܠܐ, ܓܒܪܐ.

I

I, ܐܢܐ, ܐܢܐ, 5.

If, ܐܢ.

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

Image, ܨܠܡܐ.

Immediately, ܡܚܕܐ.

Impulse, ܨܒܝܢܐ.

In, *Prep.*, ܒ (*inseparable*).

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

Instead of, *Prep.*, ܚܠܦ, 10 note.

Invoke, ܩܒܠ o.

Israel, ܐܝܣܪܝܠ.

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, ܛܝܒܘܬܐ.

King, ܡܠܟܐ.

King, make, ܡܠܟ *Aph.*

Kingdom, ܡܠܟܘܬܐ.

Know, ܝܕܥ a, 23, 25.

L

Lacking in, ܚܣܝܪ ܡܢ.

Lamb, ܐܡܪܐ.

Land, ܐܪܥܐ (*f.*).

Language (tongue), ܠܫܢܐ.

Law, ܢܡܘܣܐ.

Lawful, ܫܠܝܛ.

Lead, ܕܒܪ a, 23; *passive*, *Ethpe.*

Learn, ܝܠܦ, 24.

Leave, ܫܒܩ o.

Lend, ܝܙܦ a, 25, *Aph.*

Lest, ܕܠܐ, ܕܠܡܐ.

Life, ܚܝܐ.

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

Lift up (take away), ܫܩܠ o.

Light, ܢܘܗܪܐ.

Like, *Prep.*, ܐܝܟ, 8, ܐܟܘܬ, 10 note.

Like, be, ܕܡܐ, 29.

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

Likeness, ܕܡܘܬܐ, 13; ܕܡܝܘܬܐ, 31.

Listen, see 'hear'.

Living, ܚܝ.

Loaf, ܓܪܝܨܬܐ.

Look, ܚܪ, 27.

Loose, ܫܒܩ o, ܫܪܐ, 29.

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

Love (*n.*), ܚܘܒܐ.

M

Make, ܣܥܪ o, 23; ܥܒܕ e.

Man, ܐܢܫܐ, ܒܪ ܐܢܫܐ (ܒܪܢܫܐ).

Man (opposed to woman), ܓܒܪܐ.

Many, ܪܒ, ܣܓܝܐܐ (ܣܓܝܐܬܐ).

Marriage, give in, ܡܟܪ o, 23.

Mention, make, ܕܟܪ, 23, *Aph.*

Mercy, show, ܚܢ o, 28; ܪܚܡ *Pa.*

Milk, ܚܠܒܐ.

Mind, ܬܪܥܝܬܐ.

Month, ܝܪܚܐ.

Morning, ܨܦܪܐ.

Moses, ܡܘܫܐ.

Mother, ܐܡܐ, 13.

Motive, ܨܒܝܢܐ.

Mountain, ܛܘܼܪܳܐ.
Mourn, ܐܶܒܰܠ, 24, *Ethpe.*
Mouth, ܦܽܘܡܳܐ.
Much, *Adv.*, ܛܳܒ.
Mustard, ܚܰܪܕܠܳܐ.

N

Name, ܫܡܳܐ, *Plur.* ܫܡܳܗܶܐ.
Nation, ܥܰܡܳܐ, *Plur.* ܥܰܡܡܶܐ.
Nest, ܩܶܢܳܐ.
New, ܚܰܕܬܳܐ, *Fem.* ܚܕܰܬܳܐ.
Night, ܠܺܠܝܳܐ.
No, ܠܳܐ.
Not, ܠܳܐ.
Not, there is, ܠܰܝܬ.
Nothing, ܠܳܐ ܡܶܕܶܡ.
Number, ܡܶܢܝܳܢܳܐ.

O

O! ܐܘܿ.
Of, *Prep.*, ܕ (*inseparable*).
Offer up, ܩܰܪܶܒ *Pa.*
Oil, ܡܶܫܚܳܐ.
Old, ܣܳܒ.
Old, be, grow, ܣܐܶܒ, 26.
On, ܥܰܠ, 8, 10 note.
One, ܚܰܕ, 32.

Open, ܦܬܰܚ a, 23.
Oppress, ܐܠܰܨ o, 24, *Pe. and Pa.*
Or, *Conj.*, ܐܰܘ.
Other, ܐܚܪܺܢܳܐ, 13; other than, ܣܛܰܪ ܡܶܢ, 10 note.
Outside, *Prep.* ܠܒܰܪ ܡܶܢ, 10 note.
Over, cross, pass, ܥܒܰܪ 23; *causative, Aph.*
Overtake, ܩܰܕܶܡ *Pa.*; *passive, Ethpa.*
Ox, ܬܰܘܪܳܐ.

P

Pain, ܟܺܐܒܳܐ.
Palace, ܗܰܝܟܠܳܐ.
Part, ܡܢܳܬܳܐ, 31.
Path, ܐܘܼܪܚܳܐ (*f.*).
Peace, ܫܰܝܢܳܐ, ܫܠܳܡܳܐ.
People, ܥܰܡܳܐ.
Perfect, be, ܓܡܰܪ, 23, *Pe.*; *causative, Pa.*; *passive, Ethpe. and Ethpa.*
Perish, ܐܒܰܕ a, 24.
Persecute, ܪܕܰܦ o; *passive, Ethpe.*
Place, ܐܰܬܪܳܐ, *Plur.* ܐܰܬܪܘܳܬܳܐ; ܕܘܼܟܬܳܐ.
Plant, ܢܨܰܒ o, 22.

Pleasing, be, ܫܦܰܪ a, 23.
Pleasure, give, ܢܥܰܡ a, *Aph.*
Pluck out, ܚܨܳܐ, 29.
Plunder, ܒܙܰܙ, 28; *passive, Ettaph.*
Pollution, ܛܰܡܐܘܼܬܳܐ.
Pour, ܢܣܰܟ o, 22.
Pour out, ܐܫܶܕ o, 24.
Prayer, ܨܠܘܿܬܳܐ, ܒܳܥܘܼܬܳܐ.
Preach, ܟܪܰܙ *Aph.*
Priest, ܟܳܗܢܳܐ.
Promise, ܡܠܰܟ o.
Prophesy, ܢܒܳܐ, 29, *Ethpa.*
Prophet, ܢܒܺܝܳܐ.
Pure, ܕܰܟܝܳܐ, 31.
Pure, be, ܕܟܳܐ, 29.
Purify, ܡܨܰܨ o, *Pe.*; ܕܟܳܐ, 29, *Pa.*
Pursue, ܪܕܰܦ o.
Put, ܣܳܡ, 27.
Put on clothes ܠܒܶܫ a.

Q

Queen, ܡܰܠܟܬܳܐ.

R

Raise, ܩܳܡ, 27, *Aph.*; ܣܠܶܩ, 22, 29 note, *Aph.*

Read, ܩܪܳܐ, 29.
Reap, ܚܨܰܕ o.
Receive, ܩܰܒܶܠ *Pa.*
Reckon, ܚܫܰܒ o.
Reconcile, ܪܥܳܐ, 29, *Pa.*
Reconciliation, ܬܰܪܥܝܘܼܬܳܐ.
Record, ܕܟܰܪ, 23, *Aph.*
Refuse, ܡܐܶܢ, 26; ܡܐܶܠ *Ethpe.*
Repent, ܬܳܒ, 27.
Reprove, ܟܰܣ, 28, *Aph.*
Rest (*v.*), ܢܳܚ, 27.
Rest (*n.*), ܢܝܳܚܳܐ, ܫܶܠܝܳܐ.
Restrain, ܐܚܰܕ o, 24.
Return, ܗܦܰܟ o.
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Righteous, ܙܰܕܺܝܩ.
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Rise (of sun), ܕܢܰܚ a, 23; *causative, Aph.*
River, ܢܰܗܪܳܐ.
Roman, ܪܗܘܿܡܳܝܳܐ.
Rule over, ܫܠܶܛ a, *followed by* ܒ.

S

Sacrifice (*v.*), ܕܒܚ a and o, *Pe. and Pa.*

Sacrifice (*n.*), ܕܒܚܐ, ܩܘܪܒܢܐ.

Sake of, for the, ܡܛܠ.

Salt, ܡܠܚܐ (*f.*).

Salt, season with, ܡܠܚ o, 23; *passive, Ethpe.*

Sandal, ܡܣܢܐ.

Sandals, wear, ܣܐܢ a, 26.

Sarah, ܣܪܝ.

Satan, ܣܛܢܐ.

Satisfied, be, ܣܒܥ a, 23.

Satisfy, ܣܦܩ 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, ܫܠܚ a and o, 23; ܫܕܪ, 23, *Pa.*

Servant, ܥܒܕܐ.

Serve, ܫܡܫ *Pa.*; *passive, Ethpa.*

Service, ܬܫܡܫܬܐ.

Set, ܣܡ, 27.

Settle, ܫܪܐ, 29.

Shake, ܙܥ, 27; *intrans., Pe.*; *trans., Aph.*; *passive, Ettaph.*

She, ܗܝ, 5.

Shed, ܐܫܕ o, 24.

Sheep (*collective*), ܥܢܐ (*f.*).

Sheet, ܣܕܝܢܐ.

Sheol, ܫܝܘܠ (*f.*).

Shine, ܢܗܪ a, 23.

Show, ܚܘܝ *Pa.*

Shut up, ܐܚܕ o, 24.

Sick, ܟܪܝܗ.

Sick, be, ܟܪܗ, 23, *Ethpe.*; *causative, Aph.*

Sign, ܐܬܐ (*f.*).

Silver, ܟܣܦܐ.

Sin (*v.*), ܚܛܐ, 29.

Sin (*n.*), ܚܛܗܐ.

Sing (praise), ܙܡܪ a, 23, *Pe. and Pa.*

Sister, ܚܬܐ, 13.

Sit, ܝܬܒ e, 25.

Six, ܫܬܐ, 32.

Skull, ܩܪܩܦܬܐ.

Slave, ܥܒܕܐ.

Slay, ܩܛܠ o.

Sleep (*v.*), ܕܡܟ a; *causative, Pa.*

Sleep (*n.*), ܫܢܬܐ.

So, ܗܟܢܐ.

Solomon, ܫܠܝܡܘܢ.

Something, ܡܕܡ.

Sometimes, ܙܒ̈ܢܝܢ ܙܒ̈ܢܝܢ.

Son, ܒܪܐ, 13.

Soul, ܢܦܫܐ (*f.*), *Plur.* ܢܦ̈ܫܬܐ.

Sow, ܙܪܥ o, 23.

Sparrow, ܨܦܪܐ (*f.*).

Speak, ܡܠܠ *Pa.*

Speech, ܡܡܠܠܐ.

Spirit, ܪܘܚܐ (*f.*).

Spit, ܪܩ o, 28.

Sprinkle, ܙܠ o, 28.

Stand, ܩܡ, 27.

Standard, ܢܝܫܐ.

Stir up, ܚܦܛ o.

Stone (*v.*), ܪܓܡ o.

Stone (*n.*), ܟܐܦܐ (*f.*).

Story, ܬܫܥܝܬܐ.

Strength, ܚܝܠܐ.

Strengthen, ܚܝܠ, 27, *Pa.*; *passive, Ethpa.*

Stretch out, ܦܫܛ o.

Strong, be, ܚܣܢ a; ܚܣܢ o.

Stumble, make to, ܟܫܠ *Aph.*

Subdue, ܟܒܫ o; *passive, Ethpa.*

Suffice, ܣܦܩ a.

Sun, ܫܡܫܐ (*m. and f.*).

Swallow, ܣܢܘܢܝܬܐ.

Synagogue, ܟܢܘܫܬܐ.

T

Take, ܢܣܒ a, 22.

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Teacher, ܡܠܦܢܐ.

Teaching, ܡܠܦܢܘܬܐ.

Tear, ܚܛܦ o.

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Temple, ܗܝܟܠܐ.

Tempt, ܢܣܐ a and o.

Tent, ܡܫܟܢܐ.

Testify, ܣܗܕ a.

That, *m.* ܗܘ, *f.* ܗܝ, 5.

That, *Particle*, ܕ, 5.

Then, ܗܝܕܝܢ.

There, ܬܡܢ.

There is, ܐܝܬ, 8.

There is not, ܠܝܬ, 8.

Therefore, ܡܛܠ ܗܢܐ.

These, ܗܠܝܢ, 5.

They, *m.* ܗܢܘܢ, ܐܢܘܢ, *f.* ܗܢܝܢ, ܐܢܝܢ, 5.

Thigh ܥܛܡܐ, *Plur.* ܥܛ̈ܡܬܐ.

Thing, ܨܒܘܬܐ, 31.

Think, ܚܫܒ o.

This, *m.* ܗܢܐ, *f.* ܗܕܐ, 5.

Those, *m.* ܗܢܘܢ, *f.* ܗܢܝܢ, 5.

Thou, *m.* ܐܢܬ, *f.* ܐܢܬܝ, 5.

Three, ܬܠܬ, 32.

Threshold, ܐܣܩܘܦܬܐ, *Plur.* ܐܣ̈ܩܘܦܬܐ.

Throw, ܪܡܐ, 29, *Pe. and Aph.* ܫܕܐ, 29, *Pe. and Pa.*

Thus, ܗܟܢܐ.

Till (*v.*), ܦܠܚ a and o, 23.

Time, ܙܒܢܐ.

To, *Prep.*, ܠ (*inseparable*), ܠܘܬ, 8, 10 note.

Tomb, ܩܒܪܐ.

Tongue, ܠܫܢܐ.

Torch, ܠܡܦܐܕܐ.

Torment, ܫܘܢܩܐ, *Plur.* ܫܘ̈ܢܩܐ.

Torture, ܫܢܩ a and o.

Touch, ܓܫ o, 28.

Towards, ܠܘܬ.

Trample, ܕܫ o, 28.

Transgress, ܥܒܪ a, 23.

Tread on, ܕܫ, 27.

Treasure, ܣܝܡܬܐ.

Tree, ܐܝܠܢܐ.

True, ܫܪܝܪ.

Truly, ܐܡܝܢ.

Truth, ܫܪܪܐ.

Turn aside, ܣܛܐ, 29; *trans., Pa.*; *passive, Ethpa.*

Two, *m.* ܬܪܝܢ, *f.* ܬܪ̈ܬܝܢ.

U

Under, ܬܚܝܬ, 10 note.

Understand, ܣܟܠ *Ethpa.*

Until, ܥܕܡܐ, 10 note.

Unto, ܠܘܬ, 10 note.

Upon, ܥܠ.

Useful for, be, ܝܐܠ, 24, *followed by* ܠ.

V

Valuable for, be, ܝܐܠ, 24, *followed by* ܠ.

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Vineyard, ܟܪܡܐ.

Virgin, ܒܬܘܠܬܐ.

Vision, ܚܙܬܐ.

Voice, ܩܠܐ.

W

Walk, ܗܠܟ *Pa.*

Wander, ܛܥ, 27.

Warm, be, ܚܡ a, 28.

Watch, ܢܛܪ a and o, 22, 23.

Water, ܡ̈ܝܐ, 13.

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We, ܚܢܢ, ܢܚܢܢ, 5.

Wealth, ܥܘܬܪܐ.

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Whatever, ܟܠ ܡܕܡ ܕ.

When, ܐܡܬܝ ܕ, ܡܐ ܕ, ܟܕ.

Which? *m.sg.* ܐܝܢܐ, *f.sg.* ܐܝܕܐ, *Plur.* ܐܝܠܝܢ, 5.

Who, ܕ, ܡܢ ܕ, 5.

Who? ܡܢ, 5, ܡܢܘ (= ܡܢ ܗܘ).

Whoever, ܟܠ ܡܢ ܕ.

Why? ܠܡܢܐ.

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Wine, ܚܡܪܐ.

Wisdom, ܚܟܡܬܐ.

With, *Prep.*, ܒ (*inseparable*), ܥܡ, 8, 10 note.

Within, ܠܓܘ, 10 note.

Without, ܠܒܪ, 10 note.

Witness, bear, ܣܗܕ a, *Pe. and Aph.*

Wolf, ܕܐܒܐ.

Woman, ܐܢܬܬܐ, 13.

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Worship, ܣܓܕ o.

Wrath, ܪܘܓܙܐ.

Write, ܟܬܒ o.

Y

Year, ܫܢܬܐ 13.

Yoke, ܢܝܪܐ.

You, *Sing.*, *m.* ܐܢܬ, *f.* ܐܢܬܝ.

You, *Plur.*, *m.* ܐܢܬܘܢ, *f.* ܐܢܬܝܢ.

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