PARADIGMS AND EXERCISES IN SYRIAC GRAMMAR

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FOURTH EDITION

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PREFACE TO THE FOURTH EDITION

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

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

L. H. BROCKINGTON

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PARADIGMS AND EXERCISES IN SYRIAC GRAMMAR

I. INTRODUCTORY

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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.

THE ANALYSIS OF THE SECTION OF THE S

•	, , , , , , , , , , , , , , , , , , ,	7.2	*	a factories and		E.	
Unattached	Toined to following letter	Joined to preceding and following letters	Joined to preceding letter	Estrangeld	Nestorian	Transliteration	Name
7		102 15 16	1	~	2	,	Alaph
3	3	۵	۵	5	5	ъ	Bēth
0		-	9	1	4	g	Gāmal
?			•	я	7	d	Dālath
04			04	ന	0 7	h	Hē
0		W case	۵	a constant	010	w	Waw
,		l lam	,	1		z	Zain
·~	-	-	u.	ىد	-	ķ ķ	Ḥēth
8	8	4	4	7	4	ţ	Ţēth
٠	J		~	in administ		у	Yūdh
7	۵	Δ.	7	4 2	9 -	k	Kāph
-	_	7	-	7	۷	1	Lāmadh
P	20	207	p	מכסק	סג כל	m	Mim
1	,	1	,	_ 1	1,3	n,	Nūn
33	l no	an.	LOD.	8	به	s	Semkath
"	2	7	"		۷.		'Ē
9	9	٩	a	ھ	ه .	p	Pē
1			3	2	2	ç	Çādhē
ا ق	۵	a	a	ر د		q	Qōph
1		4 400	104	i	5	r	Rēš ¹
.a.	-			a.	×	š	Šīn
L		Sandews.	1	٩	4	t	Taw

1 Or Riš.

Exercise. Transliterate the following into English signs as above:

الحدد صلم عصر الاحلم مار ماه الي سلم لهدل مهار دهر حصر صلم سهر به صصحم حل فل زار عهد المه باله ماه الماه معلى الماه محمد مسلم الماه محمد الماه الم

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 i 'Alaph and 'Lāmadh are distinguished by their length from the letters i Zain and 'E which are similar to them in shape, but are much shorter. Gāmal is written wholly below the line, except for the links which connect it with the preceding and following letters. Dālath has the dot below the letter, Rēš has it above. Waw is not connected with the letter on its left, Ooph is so connected, and if it be the last letter in the word, it has a small tail attached to it. Tēth and I Taw are connected with the preceding letter by a line reaching to the top of the letter. Kāph is distinguished from Bēth by being smaller.

Lāmadh and / 'Alaph when combined usually undergo a slight alteration, Lāmadh-'Alaph being written I, and 'Alaph-Lāmadh (occurring less frequently).

Exercise. Write the following in Syriac characters:

cly, wrdyn, bgzrt', 'lyh, ywmt', mdynt', šlmyn, klb', 'lyhwn, klmdm, mtqr', 'mçw, lhdd', mtl, mstkl, šhlp, l', sbr, tlyt', hlpwhy, yd', yd'twn, mlk, mlk', thw', nby', 'm, 'mm', ml'k', w'zl, dyr', rd' qtl, msybrnwt', ttplh, 'r'kwn, 'nš', 'ntt', gbr'.

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

§ 2. CONSONANTS

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:

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

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

Of the four sibilants, & Semkath is pronounced as the English s, 1 Zain like z, and & 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:

r. Quššāyā and Rukkākā.

The letters , , , , , , and L (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 (Laco and Looi).

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. $1 \Rightarrow br\tilde{a}$.

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

(3) When they follow a diphthong, i.e. the letters \circ and \circ , preceded by a vowel ($\circ = aw$, $\stackrel{\cdot}{=} ai$), e.g. $| \circ \rangle \circ (death)$, $| \circ \rangle \circ (death)$, $| \circ \rangle \circ (death)$, which

is pronounced ak.

Rukkākā is used with the bghādhkphāth letters

(1) When they follow a vowel, e.g. اجرا = 'idhā.

(2) When the preceding consonant is pronounced with an indistinct vowel (sounded shewa in Hebrew), المحاف المحافة الم

There are, nevertheless, a good many exceptions to these rules, especially in the case of the feminine ending ||1; e.g. || = bīrtā, but || = sīmethā; and || = hāltā, but || = rāmethā.

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 Dälath and Rēš. When it is used to indicate Rukkākā in Dälath it is printed slightly to the right of the diacritic point, e.g. ?.

§ 2. CONSONANTS

- 2. S'yāmē (or Ribui). This is the name given to the two dots that indicate plurals. They may be placed:
 - (i) over the plural forms of all nouns:

قحكما $malk\bar{e}$ = kings,

malkāthā = queens;

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

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

(4) over certain prepositions with plural forms

ان = h'dharai, ختب = 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. المناء = šarīrē, and it is frequently written over the letters that do not rise above the line, e.g. اهناء = '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. $\lambda = 1$ have killed, $\lambda = 1$ she has killed.
- ¹ For a discussion of these dots see Mrs. Margoliouth's 'Excursus on Diacritic Points' in No. XIII of the Semitic Studies Series edited by 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. he killed, he 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:

ابناً 'ayda = which. ابناً 'idhā = hand.

ابناً

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.

المناه malkā = king. المناه melkā = counsel.

المناه *šantā = year. المناه šenthā = sleep.

المناه hdhattā = new (fem.). المناه *hadthā = new (masc.).

المناه parīqā = separate. المناه prīqā = saved.

المناه barīkha = kneeling. المناه 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) المنافعة a horizontal line written under a vowelless letter to indicate that it is to be pronounced with a half-vowel, e.g. المنابع = dehēlthā.
- (2) الْمُؤْمُّةُ a horizontal line written over a letter to mark a still lighter pronunciation, e.g. المُعَدِّدُ = malkthā.

§ 3. VOWEL LETTERS

II

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

(4) lie an oblique line written over a letter to show that the

sound is to be sustained, e.g. مُعَلِمُ = nešhin.

[It will be observed that some confusion has arisen in course of time, a short line, called مُعَنِهُ , and written either above or below a letter, with the force of مُعَنَّهُ , 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. a = Lisca.
- 2. Indicating a numeral, e.g. = 319.

§ 3. VOWEL LETTERS

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

A as in hat.

A as in father.

E as in fête.

I as in pique (sometimes also short as in pin).

U as in rule.

Originally these were not represented in writing at all, as the earliest inscriptions show. The first step towards their representation was the use of three of the consonants as vowels. These consonants were \alpha 'Alaph, \(\sigma \) Yūdh, and \(\sigma \) Waw, the three weak

letters of the Syriac alphabet. Of these, \sim Yūdh was used to represent the *i*-sound, and \circ Waw the *u*-sound. \nearrow 'Alaph has the pecularity of surrendering its vowel to the preceding consonant except when it stands at the beginning of a syllable, and so it may, in theory at any rate, be used for any vowel. In practice, however, the *a*-sound rarely has a consonant to represent it, and the 'Alaph is most commonly used to indicate E or A, 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 Pthāḥā (كَالِمُ)
- ' = A Zqāphā (اغفا)
- $^* = E \quad Rbhāçā (|'j'|)$
- = I Ḥbhāçā (اسخر)
- $\dot{} = U$ 'çāçā (کزاً') (also sometimes represents an ancient O).

¹ The West Syrians pronounce this vowel as a long O. 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.
$$-L\ddot{s}\dot{t} = tartein$$
, $|\dot{k}\dot{t}\dot{s}| = britha$, $|\dot{k}\dot{s}| = britha$, $|\dot{k}\dot{s}| = britha$,

The form \circ is sometimes used to represent the ancient \mathcal{O} , though this often became simply \circ .

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,

When two such indistinct vowels would come together, as, for example, when an inseparable particle is added (§ 6), the first becomes a pthāhā, e.g. $1 = laš^e m\bar{a}$.

Further note on 'Alaph

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

Occasionally initial 'Alaph is lost altogether in pronunciation as in W/, man, W/, I (enclitic form).

Within a word 'Alaph may be dropped altogether, as in جمع (for مُعلَكه), and مُعكبه (for مُعلكه).

'Alaph normally surrenders its vowel to a preceding consonant if that has no vowel by inflexion, e.g. مُدَهُاهِ (for خُاجًا), اخْارَةُ (for خُابُ الْحُابُ).

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

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

Write the following words in Syriac characters:

šmayâ, hwāth, 'ethḥazî, rîšānâ, šûbhḥâ, 'lawhy, hālein, 'amîrê, tûbhānâ, sagî'ê, l'ailein, methqarbhîn, qdhāmaikhôn, haiment, sā'em, šlîḥâ, mmalālû, mazleq, 'eškaḥ, ki'phâ, 'ālmâ, laḥmâ, malphānûthâ, nmalel, çawmâ, šemšâ, yarḥâ, 'āmrîn, tawdîthâ, hûšābhâ, 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

I For the purpose of this exercise, vowels represented by a weak letter are to be written with '(e.g. $|\hat{a}| = rise$, $bthûl\hat{a} = |\hat{b}|$), except in the case of \hat{a} , which may be transliterated by ei (e.g. $|\hat{a}| = tartein$) to avoid confusion with $|\hat{a}|$. Final $\hat{a} = |\hat{a}|$.

2 Pronounced attā (may also be written |).

14 § 4. VOWEL SIGNS. THE GREEK VOWELS

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

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

or in our	SINGULAR	PLURAL
ıst	137°, 13 <u>7</u> *	ولْس، ولْسالُ، ولْسِهُ
and Masc.	M/ 1/4	(a) 1 61 +
2nd Fem.	المالية المالية	- cil 3.
3rd Masc.	00,00*	رمْنْمْ, رمْنْ۱۰۰
3rd Fem.	uō, uọi *	سأمَّ, سأا*

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

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		PLU	JRAL
	Masculine	Feminine	Masculine	Feminine
This	- لنه (رهٔ)	190 (90)	union (20
That	00	33	્હાં ક	وثأة

With the enclitic pronoun, L'á becomes a'á and liá becomes

III. Interrogative Pronouns

ا مناً and مناً are also regularly used as the direct object after verbs instead of the 3rd pers. plur. pronominal suffixes (see § 20).

IV. The Particle ?

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

- 1. To introduce a relative clause. It is not itself a pronoun and in many cases the pronoun has to be expressed separately:
 - (a) Without referring pronoun:

 المُعَمَّا أَحْدِيمًا وَمُعَا أَحْدِيمًا اللهِ Without referring pronoun:
 - (b) With referring pronoun:
 اکنی اجناه خید
 One whose house I built.

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

Note. The interrogative pronouns !!! /", !!. and are often followed by ! to give the meaning 'he who', 'she who', &c. Similarly ! oa and !

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

اهْكُذُا الْمُكُمُّة = The word of God.

- 3. To express cause, purpose, or consequence, either used alone or in conjunction with other particles such as المقالة = on account of, المقالة = as, المقالة = because, المقالة = concerning.
- 4. After verbs of saying, thinking, and knowing, &c., it introduces the indirect statement:

اَمْكُا وَا مِنْ اللَّهِ اللَّ

§ 6. INSEPARABLE PARTICLES

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

, = of.

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

= in, with, by, by means of.

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

Vocalization of the inseparable particles

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

(b) If the following letter has no vowel, the particle is pointed with pthāhā, e.g. غزا = خزا = خزا الله عندا الله

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

The house.

ا خجنبال = In the house.

He who is in the house.

المُجَنَّا = To him who is in the house.

آخِجُمُا å = And to him who is in the house.

الإستين = The city.

In the city.

اجمد عنها = He who is in the city.

المجمعة علا الله To him who is in the city.

المَجْمَعُ عِنْمُ = 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. مُحَافِيا (formed by the addition of a suffix to Kalas).

The Direct Object

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

- He built a house.
- He built the house.
- He built the house.
- 4. اخنیا = He built the house.
- 5. المناف خديا = He built the house.

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

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

Vocabulary

§ 6. INSEPARABLE PARTICLES المن عن = saviour. المن المن = woman, wife. (pl. Lai) خدوا = king. انصر = servant. Moses. ن خوال = temple. المُكلُّم = peace. $\dot{\dot{}} = son.$

Exercise 1

Translate into English:

1. "إينا يوه إنغار ف "إينالا يوس, سع كفط سنَّم * 2. "إينا في حَضًا أَخِلُ وَلَيْ وَ " الْمُلَا وَعَدَالُهُ فَ * الْمُلَا وَعَدَالُهُ * الْمُلَا عَدَالُهُ * الْمُلَا النم خَمْمُ الْ وَهُمُ اللَّهُ اللَّا اللَّهُ اللَّا اللَّهُ اللَّا اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ ال 6. فَكُمَّعُ وَجِهُ مَعْلِا كَجِزَا وِهِ وَأَوْمَعُوالَا ﴿ 7. خَلْتُ الْمُلَا وَجُعِزَمِهِا ﴿ 6. أَخُهُ إِلَيْ مِن اللَّهُ وَ وَهُ وَمُوسِنِا ا و. كلي فأه قبال احدة ما "الله م ما الله على الله م الله الله على الله م ١١. صَدَفًا لَهُمُ خَدِاً وَأَوْ مَهُ اللهِ ٥٥ المُدَفِّلُ وهُ مَا اللهِ ١٤٠ فَهُ قَوْتًا وَهُدَفًا مكعًا الني و 13. تَعَا وَجَعَوْسِهُ ا أَذَهُ ا يُجَعِ النَّهُ وَمُراكُمُ اللَّهِ وَمُراكُمُ اللَّهُ 4. مُنْ الْمُعَامِّ الْمُعَالِّ الْمُعَالِّ الْمُعَالِّ الْمُعَالِّ الْمُعَالِّ الْمُعَالِّ الْمُعَالِّ الْمُعَالِّ

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?

2 Also written | Lol and pronounced attā.

^{*} 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.

于"不是我们,"秦军的人,"这是一个,这一个大人的话,你也是不是,我们的人,他们也不是一个人的话,这一是一个人的情况,这一样的话,这一样的话,这一样的话,这一

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 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 theking'. But the use of this state can only be appreciated by familiarity in usage.1

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

§ 7. INFLEXION OF THE NOUN

The following are the normal endings:

	MASCU	LINE	FEMI	NINE
d nema.	Singular	Plural	Singular	Plural
Absolute	ana <u>al</u> ngg	e	Ľ	÷
Emphatic	<u>ı</u> .	i	以	18.
Construct		Ŀ	Y.	1

These endings may be seen attached to the word $\Rightarrow i = good$.

MASCULINE

	Singular	Plural
Absolute	لم	وستخزاء
Emphatic	لجُا	پُچَا
Construct	ڼد	نېخت

FEMININE

	Singular	Plural
Absolute	لْجُوْ	رجها
Emphatic	الإعلا	لمجكا
Construct	٨ڿ٨	لهجا

Words for practice:

(a) Adjectives:

رَاتِ
$$\dot{\zeta} = \mathrm{good}$$
. نفية beautiful. بنة $\dot{\zeta} = \mathrm{true}$ true $\dot{\zeta} = \mathrm{evil}$. $\dot{\zeta} = \mathrm{slain}$. $\dot{\zeta} = \mathrm{old}$.

(b) Masculine substantives:

باب = pain. وأب = wolf. وأب = festival. = head. بن = prophet. بن = yoke. = standard. مكت = apostle. وأب المعتب = disciple. = مكم = peace.

(c) Feminine substantives:

المُن = virgin. المُن = heat. المُن = cause. المُن = treasure. المُن = vessel. المُن = she-wolf.

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

	a district In 🕳 cop or		In o	
	Singular	Plural	Singular	Plural
Absolute		وذؤين	رخه	رطجر
Emphatic	الأرة بني	طنة الما	رجُهٰێٳ	المُحَدِّدُ الْمُ
Construct	فنناؤسا	المناوعة	ا رجه ا	ا څخه
R Ta Rengal	(co	urse)	(thi	

[&]quot; This word has also a fem. plur. form اختنا = archway.

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

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.

> المُفِدُا حِدُهُ اللهِ اللهِ اللهُ المفيزا! = the beautiful virgin. the king is good. المُحَدُّدُا = the king is good. ا يُدُا لِيُدَا اللهِ the good king.

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

Vocabulary

we receive. (coll. f.) ختا = sheep. (pass. ptpl.) خاجه written. (act. ptpl.) ناجه keeping. book. = فاذا = book. (f.) (f.) (f.) = const.) انجاز = hand. المُفْتُعُن = law. و المناوية (or من المناوية)" = it is said. (f.) خُماًا = cattle, herd. الأخكف = kingdom. ~ 1 = there is. اله غلا = good, good thing. = not. = mouth. فَهُ حُدِلُ = judge. الْأَنْكُا

- 1 The copulative enclitic pronoun is generally inserted in such sentencés as these: المحكود من المفيد المحكم و من على المحكم المحكم
 - ² Similarly مراحث و , it is written.
- 3 This is a frequently occurring type of noun expressing occupation and is formed from the intensive stem (pa'el).

§ 7. INFLEXION OF THE NOUN holy. عَبْمَ = blessing. مَبْمَهُ = holy. from, by. شعر on, above, concerning عدم = from, by. $|i \circ j|^r = God.$ $|i \circ j| = ox.$

Exercise 2

Translate into English:

١. صفددين ديون به الكها. ولا صفدين فيماه 2. فَكُلْبُ وَهُ جُفِكُمُ لَا مُزْتَعًا أَتَجُنّا الْمُنْ وَهُ لَمُعُمَّاهُ 3. إِمَا فِأَخِا مِنْمُا وَهُجُا. وكجم وحم المكتفران 4. وَيُنَا لُجُمَا لَيْمَ لَعُدُهُمُاهُ 5. قَاجُا جَسُا سَيْهِ حَكْمِا وَعَلَيْهُمُ 6. تَنَا كُلا تَمْمَ دُمَةً أَلَيْنَ * مِمُدَلِكُ لِمُعَالَ أَدْكِا أَدْكِا عُدِهِ إِنْنَاه 8. وَخُلُوب لَيْحُمْنِا وَحَمْدَكِمْ عُدِهِ خَدَاهِ ا و. مكتفدا وقد كذه إل كل أمقا بمكساه 10. نعده فعا بولات هُع مِدُهُ عُلُ هُمُ الْمُعَالَمُ اللَّهِ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّاللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ حَمَّنَا * 13 مَفِعُ أَلْنَ لَهَا أَحَمُ تَلِا أَلْبَ * 13 مَكُمُوا كلا يْمَ نَجُنَا هُجُاهُ ١٤٠ لِانْهُمْ مَدِينَا حَدَاوًا وْحِلْمُدُوهُا وَمُدُونُهُا وَ ١٤٠ مِنْهُ وَاجُا أَجُا أَجُا أَجُا الْمُعَا وَلَهَا + 11'- a'

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 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

§ 8. PRONOMINAL SUFFIXES

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.	and the second second	e amada 🚬 b
2nd Masc.	,	رفف
2nd Fem.	ne i en la compaña de la c	بغ.
3rd Masc.	•	100-
3rd Fem.	1 0,1	~ i-

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

SINGULAR	PLURAL
	The second
· · · · · · · · · · · · · · · · · · ·	رنففت
Late Francis	ئىش ئ
LgoL V	رفضت
<u></u>	ومن

Distinguished in unpointed writing, from the masculine by a dot placed over the o.

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 in the emphatic state in the singular, and the in the plural. Thus:

our head. = my head. your (m.) head. وتعمية = your (m.) head. your (f.) head. your (f.) head. their (m.) head. his head. their (f.) head. her head. heads; stem to which suffixes/are attached ____. our heads. = قىلما my heads. your (m.) heads. وَمُعْمَدُةُ = your (m.) heads. your (f.) heads. وَمُعَنَفِ your (f.) heads. رفّ المّ الله their (m.) heads. - his heads. their (f.) heads. ina = her heads.

§ 8. PRONOMINAL SUFFIXES

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:

المُحُافِظ = book.

المُحُافِظ = judge.

المُحُافِظ = saviour.

المُحُافِظ = consecration.

المُحُافِظ = commandment.

(ii) With a doubled consonant:

B. Feminine Nouns

The same rule applies as to the masculine. Thus:

السن = rest, stem to which suffixes are attached _ المناه = rest, stem to which suffixes are attached

Examples of feminine nouns which follow this pattern:

All feminine plurals follow a single pattern, thus:

عَدَفِا = queens, stem to which suffixes are attached مُدَفِعًا .

Pronominal Suffixes attached to other words than Nouns

The inseparable prepositions subordinate pronouns to themselves in the form of suffixes similar to those attached to the singular of nouns. Thus = in you (sg.), out = to him., however, does not follow this rule, but takes the form = in you (sg.), to which the pronouns are suffixed. So = in you (sg.), the pronouns are suffixed.

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

With these last may be included the word $\mathbb{Z} = \mathbb{Z}$ there is, often used, especially in the later language, as a copula. Thus $\mathbb{Z} = \mathbb{Z} = \mathbb{Z}$

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 rogether with the preposition ? (see § 5).

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

Thus 'the king's head' may be المَكْ مَدُ اللهِ اللهُ اللهُ

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

§ 8. PRONOMINAL SUFFIXES

31

Vocabulary

(f.) المحكما (f.) word. (f.) | محكما (f.) | word. (f.) | المحكما (pl. المحكما)

(f.) انهج = queen. نهج = taking (ptpl.)

Exercise 3

Translate into English:

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	456	رتبين
Emphatic	الجزا	المجاز ا
Construct	17	يَجَدُ

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
مثكو	مُحدَمِا	منکو
خَشَهٔ	دههٔ ا	حَمَّہٰ ﴿
1 pos	Lienai	pain

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
عُجاً ا	لجناا	منجنا	رثبذ	مُحِدُّنَا ا	ر تبدئا
3 1/2	1829	2024	ولأتيذ	الالانة	2524
المُنه مثلا	مدمة سكا د	منهمسم	وشة منه	مده مشكرا	معقمشه

Vocabulary

1 The vowel letter is normally written with o and u, both long and short: there are very few exceptions; e.g. 16, 166 (rarely 166, Nagail.

2 = companion.

1 .

heifer.

4 = measure.

§ 9. NOUNS WITH, MOVABLE VOWELS 33 (العملا) المفي = cost. ر المتاح = saying (m. pl.). heaven. ×2000 = walking. (abs. pa) من = day. Jin = man. (has two plural forms: (f.) كنة = horn. (i) لمقدة abs. متعقدا الك معامة = food. (ii) المنافقة abs. not in use.) $|\mathcal{L}| = \text{new (m.)}.$ - hal' = drank. $ll_{\infty} = \text{new (f.)}.$ IN = drinking. انكا = earth, land (f.). 127 = came. y-/ = as, like, accord-(pl.) axis (s.) pxis = put, set.ing to. lóa = was. 15/ = ate. Jón = was (en- $|\mathcal{L}|' = sign (f.).$ clitic form). (pl. //el/). ا خصناً = flesh. = heavy (adj.). (f. sg. emph. Kams.) Line = body. (f.) نعمًا (soul. لكيًا = children. (constr. asu)

Exercise 4

Translate into English:

١٠ مدسا صوركم وول در علا وزود در 2. خُدُفِا أَافَحُا المعنى أملمه تعنفها خفلاخا ومنفها 3. أيك معكوا حَمْمُ اللهِ اللهِ عَمْمُ مُدَوَا جَسُمًا مِمُومٍ وَجِنَا مُلا مُعَالَا

⁵ The is soft because a short vowel stood before it originally, cf. Hebrew 171.

7. "أَفَلَا أَأَخَا صَمَا حَدِبًا وَهَدَمِا ٥ . "أَفَلَا مَدِسًا هَافَة حَدِا

سيَّالِه و. هُم بَدُا مَكْمُدا كُلَّ وَمَا نَجَدًا هَكُلُ وَمَا

خَافَتُكُمُا وَحُمِيْنِهُا مُبْسِمُا و مَا مَفِي تَنفَا وَضُم مُدَدِا

فَخُا خُلَا مَوْسِهُمُ أَخَالُهُ ١١. فَهُمْ يَجَا مَهُمَ فَهُ أَنْ اللَّهُ فَهُ .

ة نهم يُحدُ الإ مهالا وم و دو المحد المحد المحدد ال

مكر مُكنها ١٤ " (منها ميسا دُادَ بِادِّع كشماه

14. نَهُ حَذِيبًا وَلا صَهَدِيم "أَنُورُ هُم مَنْدًا وَلا صَهَدِيم "أَنُورُ هُم مَنْدًا وَ

15. حَدِفَكِا وَم مُجِنَّا صَدَفِا *

Translate into Syriac:

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

§ 10. PRONOMINAL SUFFIXES

§ 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 Li or Li 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.

خدنا = king, stem to which suffixes are attached, مُدَاء .

خدنا = kings, stem to which suffixes are attached, مَدُدُة.

my kings. مُحْكِمِت = my kings.

your (m.) kings. محدود

your (f.) kings. مُدَفِّتُ your (f.) kings.

مَوْكَمُ = his king. مُوَمَعُكُ = his kings.

مُعَلَيْنَ = her king. مُعَلَيْنَ = her kings.

رِيَعَ = our king. رِيَعَ = our kings.

ومُدكومُ = your (m.) king. ومُدكومُ = your (m.) kings.

بكتوني = your (f.) king. ومُكتوني = your (f.) kings.

رَوْمَ عَلَيْ = their (m.) king. رُوْمَتَ عَلَيْ = their (m.) kings.

و مُحَدَثُ = their (f.) king. ومُحَدِثُ = their (f.) kings.

المنابط = torment, stem to which suffixes are attached المنابط = torments, stem to which suffixes are attached المنابط = torments, stem to which suffixes are attached المنابط = torments, stem to which suffixes are attached المنابط = torments, stem to which suffixes are attached = المنابط = torments, stem to which suffixes are attached = المنابط = torments, stem to which suffixes are attached = المنابط = torments, stem to which suffixes are attached = torments.

my torments. = my torments.

your (m.) torment. your (m.) torments.

your (f.) torment. سَنَيْنَا = your (f.) torments.

of his torment. of his torments.

aktive = her torment. aktive = her torments.

(Kin = our torment. (Kin = our torments.

رمفاری = your (m.) torment. رمفاریت = your (m.) torments.

بناف = your (f.) torment. وسَوَّلُونَاتُ = your (f.) torments.

their (m.) torment. (oal = their (m.) torments.

e of their (f.) torment. e of their (f.) torments.

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

Vocabulary

વાંબ = this is. المكانية = speaking. المدة وكال = threshold. __ because. (pl. | Kasa () 0' = 0!(also written %), with Greek omega) (f.) منفنا = belly. المنفنا = honoured (f.). $|\cancel{K} | \cancel{L} | = \text{calf (f.)}.$

Exercise 5

Translate into English:

1. مُعده مُكنها في كسون وهيتنا الإسكون » "أيا شع جمد شكل المحدد "أينا و 3. إلكاه ود فينهدة

سَمنا ودهومدون علا دُتفكاه ١٠ إلكم مددفكا دخيره وَالْكِلْمُ وَلَوْكُلُوهُ كُفُوهُ ٥ إِلْ مَفْدَكِنَاعٍ مَنْ خَصَّةً ومنفقه ٥ المحقوم والمحقوم والمعقوم والمعقوم تعمره حد منهد ناه المخصرة المحداد مفائمون 8. "أَوَّلَ وَإِخَا دَمُمَا لَحُمِيْهُ وَحَكِيمِهِ و. "أَهُ مُعْتَفِكِا. مَفِيٌّ سُجِةً إِقْمِ ﴿ 10. "أَحْدَ مَكِسًا حَصَدَتُوا وَإِلَّا عَلَى اللَّهُ اللَّ عَي سَتَيْكُوه ١١. صَمْكُو إِنَا حِجْنَاد وَعُكُو إِنَا سَعَدد ه 12. قُلا مَع أِحِجْمَاه وَمُدَوْمًا 'أَوْلا فِحَمَا وَمُكَا مُحَاهِ رَوْمَ مَنْ وَعُوْ وَالْمُ مَنْ وَمُعُلَّا كِنُومُ مِنْ 14. وُجُو الْعُنْدُ فَي 15. وَمُ الْعُنْدُ فُ وصَلِهُمْ اِحْمَةِ مُنْ 15 مُومَّةُ وَمُورِي الْمُنْ مِنْ الْمُنْ وَمُورِي الْمُنْ وَمُورِي الْمُنْ وَمُورِي ا عنقهم مد مدد المسام

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 15. This is the man whose oxen were receive your gold. slain by the wolf.

¹ For the form see p. 15.

² = 'his children (sons).'

§ 11. NOUNS WITH MOVABLE VOWELS

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 في is inserted after: عرف = except, المناه = above, المناه = below, عرف = within, and = outside of; ما may be inserted after: حرف = between, المناه = عرفا = سائاً.

II. The following take the suffixes attached to the singular masculine noun; المفك = in order that, المنتجة = behind, المنتجة = behind, المنتجة = hear, unto, عنتجة = with, المنتجة = after, منتجة = from, so also the inseparable prepositions عنائجة and \(\). The words منائجة are changed into المنتجة and \(\) and المنتجة before suffixes.

§ 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 lake.

There are thus three types of nouns of this class:

- With long vowel: ککم (ptpl.) = killing, ککم (emph.) = world, eternity.
- 2. With short vowel originally followed by a doubled consonant:

 (emph. الْفَا) = bird, الْفَا) = lamb.
- 3. The first syllable containing a short vowel followed by two consonants: صَعَوْمَ (ptpl.) = approaching, صَعَوْمُ (emph. الْكُمُونُا) = 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

	SINGU	LAR	parks to	PLURAL	
Absolute	Emphatic	Construct	Absolute	Emphatic	Construct
	مُهلا	The same of the sa	وسي و الم	مُجَلِا	مُهِّكُ
ككم	تحكفا	ككم	تحدقيم	كحقحا	كدوس
رُفِي ﴿	إِفَيْ ا	پَفِيْ	رُفتِ ب	رُفةًا ا	رُفتَ
مُدرار	خُوامُا	مُدرقو	مُعْرِوْقِيمِ	عُيرة بْعَا	مُنوِّقِهُ
وغمغ	كمحثا	وغمغ	وستقمخ	ضمقنا	مكمقك

When the third letter of such participial forms is one of the Bghadhhphath letters Quššaya occurs, e.g. کنجنی = doing, making.

SINGULAR

PLURAL

Absolute Emphatic Construct Absolute Emphatic Construct

اللهذ المحكم المحكم

Rule of Syntax

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

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

اکتا)' = he is saying. (200)' = they (f.) are saying.

Vocabulary

- Also written | XXX.
- ² It is possible to regard these forms as belonging to an abs. اشاوكاً.
- Often written in a contracted form, المعناف المعناف

§ 11. NOUNS WITH MOVABLE VOWELS | prayer. loving (used as noun أشم = friend). world, eternity. $|\Delta x|^2 = lamb.$ = approaching. Linas = tent. عضم = raising. = completing. priest. خود لا betraying. = فمكم | widow. = النفد كا = believing. المنف ا = glory. (pl. | Kinsa L.) l'asso o = faith. Kin = chariot. i = for. (also 1426.) wilderness. عنوندا Ii = truth. alie = teaching. shall be (3rd pl. m.) کنگ = there is not. has entered (f.). وقور = David.

Exercise 6

Translate into English:

det by the control of the control of

إِلَمْ وَالْمُونَ وَالْمُونُ وَالْمُؤْلِ وَالْمُونُ وَالْمُؤْلِ وَالْمُونُ وَالْمُؤْلِ وَالْمُونُ وَالْمُؤْلِ ولِيَامِؤْلِ وَالْمُؤْلِ وَلِمُؤْلِ ولِلْمُؤْلِ وَالْمُؤْلِ وَلِلْمُؤْلِ وَلِلْمُؤْلِ وَالْمُؤْلِ وَالْمُؤْلِ وَالْمُؤْلِ وَلِهُ وَالْمُؤْلِ وَالْمُؤْلِ وَالْمُؤْلِ و

1 Normally second word.

خَيْكُمُا وَعُدَفًا فَعَدِيهِا وَ ١١٠ نَاوَتُمُ وَعُمَا وَعُمُوهُ الْكُورَةُ وَعُمُوا و الْمُعُمُولُوا وَعُمُوا والْمُعُوا وَعُمُوا والْمُعُوا وَعُمُوا وَع

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 Lin 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:

قداهد = speech, stem to which suffixes are attached مداهد .

المحافقة = my speech. وتحافقة = our speech. وتحافقة = your (m.) speech. وتحافقات = your (f.) speech. وتحافقات = your (f.) speech. وتحافقات = his speech. وتحافقات = her speech. وتحافقات = their (m.) speech. وتحافقات = her 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 key = blood, key = name. Thus:

عمد = my name. ممد = our name. ممد = your (m.) name. ممد = your (f.) name. ممد = your (f.) name. ممد = his name. ممد = her name. ممد = their (m.) name.

Certain prepositions are also similarly treated, e.g. خُمُون = after, فَكُمُون = behind.

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

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

المحكمة = queen, stem to which suffixes are attached محكمة.

Plural المجتمة .

your (m.) queen.

your (m.) queen.

your (f.) queen.

your (f.) queen.

his queen. عَدُ لَا فَكُمُ اللهِ اللهِ اللهِ اللهُ ال

= my queen. مد كفيات

رة خداد (m.) queen.

هٰلافكة = her queen.

ب مُدَكَمَاتُ = their (f.) queen.

Vocabulary

| beginning.

= amongst.

liaa = light.

المناه ا

bread.

seeking (m. pl.).

 $\sqrt{} = if.$

الم منان = synagogue.

لمُهُمَّا = thigh.

بنان = John.

(pl. | Kings.)

≈ = knowing (ptpl.)

doing, making (ptpl.) خدی

Exercise 7

Translate into English:

١٠ "أَهُ مُحَدِّمِا مِمْمِ حَكْدُم مُحَدِّمَ مُنَامِ اللهُ "أَيْنَا

فَهُ مَا رُمُعُ مِنْ وَ مَعَ إِلَّا وَهُ الدُّهُ مَدِّدَمُهُ : سَكَفِعُهُ وَهُ وَهُ اللَّهُ مَا اللَّهُ مِنْ اللَّا لِمُنْ اللَّهُ مِنْ مُنْ اللَّهُ مِنْ اللَّهُ مِنْ مُنْ اللَّهُ مِنْ مِنْ مُنْ اللَّهُ مِنْ مُنْ مُنْ اللَّهُ مِنْ مُنْ اللَّهُ مِنْ اللَّهُ مِنْ مُنْ اللَّهُ مِنْ مُنْ اللَّهُ مِنْ مُنْ اللَّهُ مِنْ اللَّهُ مِنْ مُنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ مُنْ اللَّهُ مِنْ اللَّا مُنْ اللَّهُ مِنْ اللَّهُ مِنْ مُنْ اللَّهُ مِنْ مُنْ اللَّهُ مِنْ مُنْ اللَّهُ مِ

4. ألى أب تركيم فاعبانة ود مركبان وكجباة ود وكبراً 4

و. قاصد حدة وويده وكدفدا إنا صولا والا تودوده وكدفدا و

6. وهُوع مُذَكَّةُ مِنْ فَكُع نَصَحِبُنُ وَأَهُمَّ وَهُ وَهُمُعُمّا كُم فَيَحُوال اللهِ المُحَدِّدِةِ وَ

1 Normally second word.

§ 12. PRONOMINAL SUFFIXES

سُهُ جِه ٥ عَجَوْا أَمَدِ سُلَا خُدُ أَنَا جُسُامُهُ ٥ و. جُدُس رِفُمْ لِمُعْمَا وَأَوْمُ مُولَا وَ وَمُعْمَا وَأَوْمُ وَالْمُونِ وَمِنْ وَالْمُونِ وَلِي اللَّهِ وَالْمُونِ وَلِي اللَّهِ وَلَيْ اللَّهِ وَالْمُونِ وَلَيْ اللَّهِ وَالْمُونِ وَلَيْ اللَّهِ وَمُؤْمِنِهِ وَاللَّهِ وَمُؤْمِنُهُ وَالْمُونِ وَلَيْ اللَّهِ وَاللَّهِ وَمُؤْمِنُهُ وَاللَّهِ وَلَّهُ وَمُؤْمِنُهُ وَمُؤْمِنُ وَاللَّهِ وَمُؤْمِنُهُ وَاللَّهِ وَاللَّهِ وَمُؤْمِنُ وَاللَّهِ وَمُؤْمِنُهُ وَاللَّهِ وَمُؤْمِنُهُ وَاللَّهِ وَمُؤْمِنُهُ وَاللَّهُ وَمُؤْمِنُهُ وَاللَّهُ وَمُؤْمِنُهُ وَاللَّهُ وَمُؤْمِنُهُ وَاللَّهُ وَاللَّهُ وَمُؤْمِنُ وَاللَّهُ وَمُؤْمِنُهُ وَمُؤْمِنُهُ وَاللَّهُ وَمُؤْمِنُهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَمُؤْمِنُ وَاللَّهُ وَمُؤْمِنُ وَاللَّهُ وَمُؤْمِنُهُ وَاللَّهُ وَاللَّالِقُونُ وَاللَّهُ وَاللَّالِمُ وَاللَّهُ وَالْمُؤْمِلُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّالَّ اللّهُ اللَّهُ وَاللّهُ اللّهُ وَاللّهُ اللّهُ اللّهُ اللّهُ وَاللّهُ اللّ وَحُكُم المِحْدُونَ وَلا المَحْدُونَ وَلا المَحْدُونَ وَهُدُودُونًا و ١١٥ المُحَدِدُونَا و ١١٥ المُحَدِدُونَا و وَدِيَا جَسُمُ كَسُمُوهُ وَمُعَلَدُوا ﴿ 13. هُمِهِ فَتَمَا فَي كُسُونُ عُلَا "العدة وكله ومُناه الما المن تحديث والمناه المناه ا 15. "إلا أحديث ومعمدهم اينان دمددكم فليمني وحكد دخسه ه

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 is good. 15. You (m. pl.) seek your own glory, you seek not the true glory of the kingdom.

§13. IRREGULAR NOUNS

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

1 Sec § 13.

		Construct	Suffixed forms	Plural	Suffixed forms
father	157	wanting	المقوم المثارة بالمثارة الما	(i) امْجَارُ (ii) الْأَمْجَارُ	
brother	127	,,		"البيا	ره ۱٫۰۰۰ استخی
father-in-law	سفدا	,,	سفه من منفده بر منفد	سفدة ا	رمغتضف، - ,,
mother	المدا	p/*	سه اً (معرب , "محس	الإضماء	رضامتها ", ,,
sister	1344	wanting	ر بنگر بنگ	المؤلال	رمفاقسا", ,,
other, m.	إسنيملا	1 em [,, /منوسلو ,/سومله	إسة ثا	
,, f.	الله المراد (Abs. المراد)	إسائيه	ا ماسيسار, بالإسيسار, ,,	الإثنائية[
woman	* 1:20/" (or 1:20/")	The state of the s	-ltil, altil, "	ثقِد	ثقتو
handmaid	1407	wanting	"اعدلمه "اعدلم	110001	"أحدوبادة
son	خاز	1-7	خنون ,حثو ,چن	لَبُلُم (Abs. حتية) (Const. تنف)	فئته فر رفاهما
daughter	نِحابًا ا	ويا	سائم, بالنع رضايع	الإبتا	un Nis, &c.
house	(Abs. (abs.)	فحا	چنام ,چناد	ائِخَ (Abs. وتالمِنَّحَ)	رظة: إن
city, vil- lage (f.)	المناه (Abs. انما)	مَنبَط and مُەنبَط	مين کېر ,مينېد	مُهُ اَبَّالَا (Const. (مُهُ قَنْمُ	مَّةُ وَنَبُو (also, less often (همة تَنْبُو), &c.)

hand (<i>f</i> .)	J <u>-</u> 2	₽	ريد. إين	4;-Z,	&c.	ا المنظمة الم	رُاتُوْه و	&c.
breast	lik	wanting	oift,	&c.		المؤوا	بة أمر	رمُعُتَدُدُ
year (f.)	المية	منب	wantin	ıg		لبنم (Abs. وتيم)	üla.,	
kind, species (Persian word)	β,	1				ارئتا	دقعيا	
heaven	مضما and اجتمع	(always plui	ral in form:	معتم	ວັດດຸ	&c.)		
water	مكترا	(Abs. متنة,	Const. 🏎,	suffixe	(i) يَنْهِ (i)	(مَعُنْتنِ (ii) , مَحَ		
goat	L.					الماتيا	سوة ا	&c.
likeness	و مسا					ا وَهُمْرًا = 'price'		

¹ Two other plural forms occur: a. i oo and Kiro. ² Pronounced ăttă. ¹ Also written without yudh.

· Prepositional. 5 Substantival.

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

The following nouns are also noteworthy:

used by itself to mean 'one' (French 'on'): abs. مناً or من ;

pl. منها , رنها . The pl. does not occur in the emphatic state. Const. pl. ننها , with suffixes .)

ن 'young'. Adjective used as a substantive. Abs. المحلم 'young'. Two plurals are in use: (i) = servants, المحلم المحلم , إلى المحلم ; (ii) = children, boys, المحلم , fem. المحتمل , fem. المحتمل .

أجل 'great'. Adjective used also as a substantive. There are three forms of plural: (i) as adj. إَذْهَاكُمْ ; (ii) as substantive meaning 'great ones' إِنَّهَ تُحَالُّمُ ; and (iii) as substantive meaning 'teachers' أَجَالًا.

Rules of Syntax

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

المنا على المنا = the ox is larger than the lamb.

مَكِمَ مُكُمُ الْمُعَالِّ وَمَا Rachel (was) more beautiful than her sister.

- (ii) There is no superlative form in Syriac. The superlative may be expressed by
- (b) the use of an adjective in the construct before a plural, e.g.

 the meanest of men;
- (c) by prefixing أَبُ 'chief' or مِن 'head' to an adjective or a noun, e.g.

 or a noun, e.g.

 the most innocent or very innocent,

 المُونِين = my chief joy;
- (d) as in Hebrew, by the construct of the noun before its own plural, e.g.

 God of gods, the supreme God.
- (iii) 'He who', 'they who' are expressed in Syriac in one of two ways:
 - (a) by ; oá (m.), ? a (f.), ; àá (m. pl.);
 - (b) by ? أخا (m.), ? أحوا (f.), ؛ وكا (pl.).

Vocabulary

المنت = she has died.

المنت = she has died.

المنت = let us dwell, he will

dwell.	dwell.	will = seeing (m. pl.).
dwell.	wij = fear (imper. m. s.).	
المنت = he may or (will)	wij = they feared.	
help us.	wij = love (imper. m. s.).	
المنت = seeing (m. pl.).		
he may or (will)	wij = they feared.	
help us.	wij = here.	

المعنان المعن

Exercise 8

Translate into English:

1. آحد آحد كوكراه أأحها إلى 2. آحد و آخرا المناه و أخرا و أخرا المناه و أخراء و أ

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's father.

7. Our father will help us at all times.

8. We and our sons dwell in

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

V. THE VERB

§ 14. MODES OF INFLEXION

In all Semitic languages, verbs are inflected to indicate

(a) Conjugation.

(d) Number.

(b) Tense.

BE AND THE CONTRACTOR OF THE PROPERTY OF THE P

(e) Person.

(c) Gender.

(a) Conjugation

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

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

letters. Of these preformatives the most common is the syllable __1/2, 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 ?, vocalized with pthāḥā.
 - 6. The passive of the extensive form.

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

- 1. Pe'al or Qtal.
- 4. Ethpa'al or Ethqațal.
- 2. Ethpe'el or Ethqtel.
- 5. Aph'el or Aqtel.
- 3. Pa'el or Qatel.
- 6. Ettaph'al or Ettaqtal.

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

A r iv x +x r2	TEND. MODES	or interactor	33
The Street is not th	ACTIVE	PASSIVE	and the same
Simple	مؤلا	Sol?"	
Intensive	3ie	N. 61.7*	

(b) The Tenses

\$14 THE VERR. MODES OF INFLEXION

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.

- Also written and pronounced ettaqtal. (The 'alaph 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 PE'AL, PERFECT

§ 15. The Perfect

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

Live to some the	SINGULAR	PLURAL
3rd Masculine		رث, مـ
3rd Feminine	, i	<u>۔ ۔</u>
and Masculine	<u>\</u>	- 40)
and Feminine	-ناد	-i-
ıst Common	P	(

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

14 147 maria	SIN	GULAR	PLU	RAL
3rd Masc.	مهر	Di:	مهده ا	وشده وشكه
3rd Fem.	فهدء	المندا	مهند مهند)	وشك
and Masc.	مهده	وشحا	مهدناه	
and Fem.	مؤداء	وشدنا	مهدين	وشكنا
ıst Com.	فهتد	أنكم	The same of the sa	وكثو

The pronoun مَدِّت is frequently added in a contracted form to the 1st person plural, مَا الْكِمَاء, وَعَلَيْهُمْ.

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 & 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

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

Vocabulary

ا الله الله الله الله الله الله الله ال	နှစ် = receive.
افلا = fall.	teacher. خَدِفُنَا
الله = kill.	erowd. فِيمُا
stone (verb).	sent.
₩ = keep.	hear.
حجر = do, make.	write. فکج
خجّن = transgress.	, o witness.
Hay = mountain.	pi = high.
الْمُعَالِّ = youth(fulness).	ا lawful.
voice. مُلِا	منت = dead.
when.	اوزمكم العام

Exercise 9

Translate into English:

1. وقع المحد كية كسم: وقد كالمقسرة وم كيما المحاه 2. مُهُ أَحِ الْحَدُ كِلِهُ: هُذِهُمًا. مُكِلِمَ فَكِمُونُ الْهُمُا مَدِم لَكُتُوابِ ٥ . مَصْدِدُونَ وَعِلَم مَنْ مَعْدِدُ وَقَبِ وَلاَ عَدِينِ ١٠ وَاحْده كنه فِيقًا. مَعْدَع فَتَع لَعَدَةُ مَا وَحُدَدُواً ا أمضًا ولا كذكوه و. فاجل كدفي الحق فلا وَمَقَدُدُمُ وَمُ وَالْكُونُ وَالْكُونُ وَوَا فَعَمِ خَيْمِيدًا ﴿ 6. وَفِي مُعَدِّدُ حفده تعدم حفا تهدوه اليو تساله ٢٠ تحنا في لا حجه: "إنا يُله أب يُحدِيا كلا فه عباله 8. تهميا عده؛ ملامور واحد فأنه واحدًا وخلاف "إلا: خولا وعدم ملاية الماء بَعْدِع وَلَيْدُولًا سُكِهِ لِمَدُولًا ﴿ وَ حَدْمَا قُ فَوَعَزِلًا وَمَهُمَا مُكتفِين و ١٥. المُعَنَّم فَعُمِّنَا وَنَصْحِم مِنْ مُكتفِ مُ مُكتفِيهِ و 11. "اكنا أمضده فِيمَا عُكه أَخَدُهُا * 12. هذا لا مُعَدِم نَمْدِ فِي مُكْدِيدًا مُلِا مُن مَفْنًا ﴿ 31. مُمَعُدُ ثَمَّا مُلِا المُدَدِ وَالْمُونِ وَحَدِي سِنْمِ فَقُومِ مُدَدِاء ١١. نقده وَمُ مَعِ لَيْحَهُ إِلَا تَعَلُّوا وَحَمَانُ مُنَّا يُصُفُّونُهُ ١٤٥ لِ الْعُكِمِ الْهِمَا فيد فيكسه 16. "اه ومكوم "اه ومكلم على المقبل من المناه في المدار المكس ومديسم كفاصه

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.		,á
3rd Fem.	1 (1)	÷
and Masc.	1	,a1
2nd Fem.	۲۲	ël
ıst Com.		,

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

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

Participles

These are two in number:

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

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

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

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 160, is sometimes used in conditional sentences to indicate a frequent occurrence in the past. As the conjugation of the verb 160 is irregular, the Perfect is given below:

100	SINGULAR	PLURAL
3rd Masc.	Jóg	000
3rd Fem.	Ļóg	-69

In ' In " Singular 3rd Masc. Light 3rd Fem. (LagoL) and Masc. and Fem. 1st Com. Plural تدخره ias/La, نيسكته 3rd Masc. تقهك 3rd Fem. and Masc. الماتك and Fem. 1st Com.

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.	afil	حثي	وشاه
Singular Fem.	مهفد	- / حثور	وشك
Plural Masc.	1 02060	حجُره	وشده
	مهدكم	رمثيث	ومثكثة
Plural Fem.	قلمة لاسا ا	تجثيب	وتنك
	مهوقديم	تثثي	وعثده

§ 16. THE PE'AL, IMPERFECT

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 2nd Masc.
 المؤمن الم

Thus the composite tenses are formed as follows:

- (d) Frequentative past: Imperfect+Perfect of اَهُ عِنْ اللهُ الل

N.B. When the verb $| \acute{o} \circ (= \text{ to be}) \text{ is used alone, the } \circ \text{ is pronounced, and it is written } | \acute{o} \circ (= \text{ to be}) \text{ is used alone, the } \circ \text{ is pronounced, and it is written } | \acute{o} \circ (= \text{ to be}) \text{ is used alone, the } \circ \text{ is pronounced, and it is written } | \acute{o} \circ (= \text{ to be}) \text{ is used alone, the } \circ \text{ is pronounced, and it is written } | \acute{o} \circ (= \text{ to be}) \text{ is used alone, the } \circ \text{ is pronounced, and it is written } | \acute{o} \circ (= \text{ to be}) \text{ is used alone, the } \circ \text{ is pronounced, and it is written } | \acute{o} \circ (= \text{ to be}) \text{ is used alone, the } \circ \text{ is pronounced, and it is written } | \acute{o} \circ (= \text{ to be}) \text{ is used alone, the } \circ \text{ is pronounced, and it is written } | \acute{o} \circ (= \text{ to be}) \text{ is used alone, the } \circ \text{ is pronounced, and it is written } | \acute{o} \circ (= \text{ to be}) \text{ is used alone, the } \circ (= \text{ to be}) \text{ is used alone, th$

Rules of Syntax

- (i) Prohibitions are expressed by | with the Imperfect.
- (ii) Purpose is expressed by
 - (a) with the Imperfect;
 - (b) with the Infinitive.

Vocabulary

* Makes its imperfect in ـــــــ. There are four other verbs whose perfect has and imperfect هند = worship, مهند = be silent, سند = descend, سند = be meagre.

Exercise 10

Translate into English:

١. إما وَهُمْ وَهُمْ وَلَا تَهْدُم صُولًا حَوْمًا وَيُعَمُّ وَهُمُ اللَّهِ مُولًا وَالْمَوْدِ مُحَدِّدُهُما ال وَمَعُدُاهِ 2. مُوهُ مُلِا صُح حِنْنَا وَاعْد: وَنُو جِدِه سُخِيجِه وتلاه كله و قد فكم فكم إذا كمَّه ولا المحدَّم ولا المحدَّم كَلْحُتْهُما * 4. لِا يَادِسِكِم نِيا إُمْثُ مُعَمَّلًا وَالْمَا صَدَفَهِ الْمَا صَدَفَهُما كَفُلَاءُ مَنْ فَي أَوْلِنَا: حَدُوهُ فِلْوَا وَأَوْمِهُمُاهُ 6. لِا مَدِيدٍ حَيْدًا وتعدَّهُ والنائِلُهِ ٥٠ أَوْمَ مَا كَدُ مُورِدُهُ وَاللَّهُ ١٠ أَوْمَ مُلِكُ مُدَّرَّةُ وَاللَّهُ اللَّهُ اللَّا اللَّالِي اللَّلْمُ الللَّهُ اللَّهُ اللَّهُ اللَّالِمُ اللَّا اللَّهُ اللَّهُ اللَّا اللَّال رضًا ولكم بالا سي ويكالية والكم رضعنة التكل معضم إلكم مُحدَفًّا أَمِعُمًّا ﴿ وَمَ إِنَّ إِنَّا تَعْدِهُ مُحدَفًا إِنَّا تَعْدِهُ مُحدَفًا حكووب وتعليث ور وتعديد وقب المنافرة فُلا عُدُم وَمُوا الهِ عَلَمُونِ فَعِلْمُوا و المُعَالِمُ ١٥٠ عَم الْحَدُم والْعَوْدِ كَفُلُونُهُمُ مُعْتُلًا * 11. قَافَدُ لِي رَجِع سُلِا اللهُ قَافِدُمُا وَسُوا اللَّا حَلَيْنَا جُمِفُنَاهِ 12. تُحَدُّون عَذَفًا حَدُحَرُجُدُونِ ه تيتكم تفته في حيفا وتقعكم هدفه وخدفاه ١٦٠ عجة م رسْ بِغِما لِجَوْ ابْخُد . 14 وتَجْمُ بِكُن وتُعِمْ مِن الْجُوا لِنَامِ وَلَمْ الْحَوْمِ مِن اللَّهِ ولا توسُّلا في تمرة ب حصواله الله

§ 17. THE ETHPE'EL

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 9. The queen said to her handmaids, You shall of the king. 10. The king's daughter will not do that not come near me. 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 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 —1.1.7. 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 (1, \infty, 3, or \infty), the L of the preformative changes place with the sibilant, thus:

المكم = be complete, Ethpe'el مكلم أمراً , not مكمر ", not مكم عضر عند عند عند عند المكم = support, Ethpe'el مند المكم أمراً أعدا أحد المكافح المكافح

In the case of 1 and 3 a further change takes place, the dental being accommodated to the sibilant, i.e. with 3, 8 takes the place of 1 and with 1, 7. Thus:

عنے = crucify, Ethpe'el اله (not عنی له) (not منی له), or even عنی اله). (-1) = (-1) buy, Ethpe'el (منه) (not جناله), or even (منه).

Perfect

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

Carde finit lacie.	SINGULAR	PLURAL
3rd Masc.	Mari,	(1) (1) (1) (1) (1) (1) (1) (1)
3rd Fem.	المعالمة المعالمة	(سكؤما)* (بامؤذب
and Masc.	"المؤدد	"المؤدية
2nd Fem.	"المؤداء"	المقهدي
-ıst Com.	المعالمة المعالمة	وكلمار.

Imperfect

The Imperfect is as follows:

Profession of house on

	SINGULAR	PLURAL
3rd Masc.	"Hahl	الكفلات
3rd Fem.	(ئامۇك،) ئامۇھ	وغهقها
and Masc.	Jall:	المكهفاة
and Fem.	وكهذا	ظلقالة
ıst Com.	"المؤلا	تبامؤه

§ 17. THE ETHPE'EL

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.	المعالم المعالم	"Slage no
Sing. Fem.	المفلات المفلات	"/افهد
Plur. Masc.	(مكهمة الأ"	(مكية!)* "المقيدة)
Plur. Fem.	(مَكَهُمُّا) (المَهُمُّكِيِّمُ)	(بكهفلا) (بكهفلا)

Infinitive

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

Participle

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

In meaning the Ethpe'el is normally the passive of the Pe'al, e.g. عَنَا = to buy, sell, عَنَا أَنْ = to be bought, sold. Sometimes, however, it has a different sense, e.g. عَدَم = be complete, مَا يَا مُنَا لَا مِنْ اللهِ عَلَى اللهُ عَلَى الله

Vocabulary

Kaoió = skull. -Ke = open. الله = call, read. وأنه = then. = immediately. (f.) مُحكمُ = salt. عمر = be baptized. دكت = season with salt. عدمت عble. = think, reckon, = create. account. الأممية = holiness. blasphemy. Like = Satan. evildoers. کة لا first (adv.) د که صبّع (f.) List = eye. John = sin. Lina = blind. (00+00 =) 00 = he is. Wis = for the sake of.

Exercise 11

Translate into English:

آفد في حكم حقية و أحده والعاه هماكم خليت كوالا والمعاه و أوله والعاه و أوله و أ

وَاحْدَ الْمُولِمُنْتُ وَحُسَوا مِلَا ذُلا حُدَوْمٍ ١٤ لِا خَدَفُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّا اللَّ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ا كَفُرُهُ وَهُو وَكُونُو وَكُونُو اللهِ اللهِ اللهُ وَمَا اللهُ وَمِنْ اللهُ ونِ مِنْ اللهُ وَمِنْ اللهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَمِنْ أَلّهُ اللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَمِنْ أَنْ اللّهُ وَمِنْ اللّهُ وَمِنْ اللّهُ وَمِنْ أَلّهُ وَمِنْ أَنْ اللّهُ وَلّمُ وَمِنْ أَنْ اللّهُ وَمِنْ أَنْ اللّهُ وَمِنْ أَلّهُ اللّهُ اللّهُ وَمِنْ أَنْ أَلّهُ وَاللّهُ وَالمُعْمُ وَالمُواللّهُ وَالم حَوْهُ اللَّهُ مِنْ ١٤ أَلِمُ وَمَا مُحَدِّمُ الْمُحَدِّمُ مُحَدِّمُ مُحَدِّمُ مُحَدِّمُ مُحَدِّمُ مُحَدِّمُ ا

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 (a) gold. 5. And the prophet said, We shall be betrayed into the hands of the priests. 6. You will be seen in the temple, 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 15. Let evildoers be stoned, let them not be the kingdom. 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

CIL	ect		
		SINGULAR	PLURAL
	3rd Masc.	مَهُ	مُهُدُه) مُهُدِينَ)
	" Fem.	مَهٰکۂ	مُهُلَاب) مُهُلِاب)
	2nd Masc.	مَهُدِه	عَلَمْ حَالَةً ﴾
	" Fem.	مَهْدنات	حَالِكُمْ فَ
	1st Com.	مَهْدِد	مَهْدم .
mp	erfect	article level for them. See	
	ard Masc.	Não.	نهدي.

3rd Masc.	مؤذ	رمْكهمْ
" Fem.	(اعْلَوْكَ) اعْلُولُ	وتنهف
and Masc.	<i>ાઢેઢા</i>	امرضهما
" Fem.	وسكهمة	تظهفا
rst Com.	"امْهُوا"	Via

Imperative

Sing. Masc.	فأوا
Sing. Fem.	مُهُد
Plur. Masc.	مَهُذه) مَهُدُه)

§ 18. THE INTENSIVE FORMS

69

Plur. Fem. (سكۇق رىخ

Participles

Active Viáno

Infinitive فَكُوْتُه

ETHPA'AL

Perfect

PLURAL SINGULAR "المُؤكدة 3rd Masc. "المفكند المفهد " Fem. "المُهُلالاة، "المفدِّدة and Masc. ﴿ إِلمَا لَهُ فَالْمُ اللَّهُ اللَّاللَّا الللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ الللَّا الللَّهُ اللَّهُ اللَّهُ الل "المؤديات " Fem. المفارك القهد . 1st Com.

Imperfect

 3rd Masc.
 الْفَلِانَ (مَكَلِفُلِنَ)
 رَحُلِفُلِنَ

 " Fem.
 الْفَلِلَ (مَكُلِفُلِلَ)
 رَحُلِفُلِلًا

 2nd Masc.
 الْفَلِلَ (مَكُلِفُلِلَ)
 رَحُلِفُلِلًا

 " Fem.
 رِحُلِفُلِلًا
 رِحُلِفُلِلًا

 1st Com.
 الْفُلِلَانَ
 الْفُلِلَانَ

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

Sing. Masc. المُهْارَاً اللهُ اللهُ

Participle

نخن = sing (praise).

Vocabulary

alabe

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

Teceive. 151 = break. النَّهُ = fortify oneself. serve. عنم = gather together (f.) المناز = path, way. (trans.) expound. = *bless. ے be first. = *beat. pio = anticipate, overtake. = *complete. | fetters. عكي = divide. = *offer up; Ethpa., be مَنْتِ = break. brought near. لند = peace.

*speak.

whol' = understand. $\mathcal{Y} = but.$ المُعَالِ = tongue, language. المُعَالِ = chain. pois! = Abraham. = subdue. منده المنده المندة الم i whenever. *= strengthen. هر = also. هغ = go out. (f.) L'o' = spirit. (m.) = one. (f.) | = 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 and (= 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. "إيس. "ل إنفا صَعِف تهمَّم خَسلَةِ المعرَّم عَدْه عد الله الله عبد الله 2. وَحِنْهُ وَإِنْمُا بِهُم مِنْ مِقْسًا لِا وَتُمَاِثُمُ " اللَّا وَسَفْمُه " اللَّا وَسَفْمُه ، و 4. فَا " الْمُعَاد وَحِمْهُ لِهُمْ أَحِمْهُ لَهُمْ الْمُعَادِحِم وَهُ ا: مَتَمَكِّمُ الْمُعَادِحِم وَهُ ا: مَتَمكنما " ﴿ لِلْإِحِدْ، فَنْهُ وَهُو لَهُمْ فَهُم وَلا " ﴿ مِفْ إِنْهُا كَفُدِدُم ثُكِهِ وَ صفدين عم إسبق حبه المصداة منعلا فايلان العقدمان 7. وَمُنَا "إِلْمُنْ خَصِيْمِا وَاصْ كَمُدَافًا وَإِلَ 8. الماختى المحقّة م صوتاكم الماد الم المقدم كره

عَنْمُكُمُ إِنَّ وَمُونَتُم مُنْهُا وَمُونَعِنُم النَّامِ و و لا مُتعالِقًا إذا كفلو. ولا عَصَافِلًا "إينا حرب ١٥٠ قالفاهم المؤسل ةُمؤَم فَتِمْ مُدَفًا كَمْ عَلا اللهِ وَاعْد كَمْ عِ فَوْنًا. "الْحَوْم فَرْدا. ملفة في ميا وه الامعنى ولاعتفاد الأنهم عد ولتها الله ١١. وَحَدِ هُوْا وَتَعَلِّكُم هُو وَاعْد بِقَنَا * 12. وَمَعْدَلُ فَكُر والمستنكس إتنام فعلها وعدمت سنم وتعالم فكلتوه 13. "المؤكري كفئته و وتي إنفا ولا تصافحو مو كيوه 14. حيني إنا ضع سَجة ، و11. والمؤدمًا الهاله وعدلمًا عب فَا مَعْمَا وَلَمْ أَوْ كُلْمُنَّا *

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 14. Be gathered together, you wives of the prophets, that you may sing praises. 15. Let the words of the prophet be expounded unto us.

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

APH'EL

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

The paradigm is as follows:

Perfect	SINGULAR	PLURAL
3rd Masc.	"إمل	امهٔده) امهٔدی)
" Fem.	امهکید	"إمهٰت" "إمهٰتِي
2nd Masc.	"امؤذه	(6'12 30)"
" Fem.	· "10\$64"	"اِمْهُديْم
1st Com.	10824	"إمهُدي
Imperfect		
3rd Masc.	المؤها المالية	تعهدته
" Fem.	(إعهٰرك) إعهٰرا	رخةما
2nd Masc.	ioja/	(0280)
" Fem.	وسكهما	بإقلائح
1st Com.	1/0/0	"iah
Imperative		
Sing. Masc.	iasu.)
Sing. Fem.	أمؤك)*
Plur. Masc.	المؤلاه	(abla)"
Plur. Fem.	"اقارك	امکهدا" "امهنی

Participles		
Active	خمنها	
Passive Passive	مَعْمَهُ السَّامِينَ السَّامِينَ السَّامِينَ السَّامِينَ السَّامِينَ السَّامِينَ السَّامِينَ السَّامِينَ السَّ	
Infinitive	مُمارِكُه	
	ETTAPH'AL	
Perfect	will engage the place, that	PLURAL
3rd Masc.	SINGULAR	(مكلمإدا) (مكلمإدا)
,, Fem.	الأمالجاء	المؤمؤكة) المؤمؤكتي
and Masc.	"الإملاحة	"المؤملاة
" Fem.	"الإملاديات	رتيكيم إلااً"
1st Com.	149854	(۲۴۵۴۲)
Imperfect		
3rd Masc.	المؤملات الم	المؤمورة ا
" Fem.	إمرَّد) * إلمامِّد	المامة المام *(المام
2nd Masc.	₩ flfaga.	* إلمامهدك
,, Fem.	* پالاِمهجے	*پایاقهکی
1st Com.	"(الإملا	injaigu

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

Also written \ and pronounced ettaqtal.

§ 19. THE EXTENSIVE FORMS

Imperative

Participle

Infinitive

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

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

المناعدةِ , مُعددِ enslave.
$$=$$
 enslave. معدد $=$ complete.

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

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

بنجزّ، گجزّ؛
$$=$$
 enslave.

(d) Paulel and Ethpaulal, e.g.

(e) Palpel and Ethpalpal, e.g.

مانداً، مانداً
$$=$$
 shake.

مانداً $=$ drag.

مانداً $=$ drag.

مانداً $=$ raise up.

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

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

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

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: will cause us to cross the river.

Vocabulary

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

The state of the s	
المنتم *clothe.	ریتی $l' = \text{truly}$.
جنه خا = clothing.	ا الْغَانُ الْعَانِ ا
مدنّ = purify.	silver. فموا
حجّه = cross over.	"= *make king.
جَارِات = establish, make ready.	خمر image.
lioi = river.	خمر = *baptize.
مكم ا" = *betray, deliver.	έω = shine.
ېــُـاَّ = curse	المنقرا = torch.
المُعالِين = pollution.	جکبھ = change.
رضعت = Solomon.	يحبذل = cross.
انجة = tomb.	ا وعقب ق = believe.
عَمْن = arose (f. pl.).	lini = sun.
how.	= sacrifice.

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

§ 19. THE EXTENSIVE FORMS

Exercise 13

Translate into English:

1. الحدة كو حدة على المخلوب المحدون ا

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 . 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 . 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.	ومرود نساست	(
and Masc.	1462 y	رغف
"Fem.	(حق
3rd Masc.	01, <u>- 0</u> , <u>- 0</u> , <u>- 0</u>	# - - -
" Fem.	ÓI	

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

os after a consonant.

after û.

after ā.

after i and ē.

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

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

There are no suffixes for the 3rd plural, the enclitic forms (4) and (1) being used in their place.

[18]、研究内部2000年(1805年)2006年)(1906年)(1906年)(1906年)(1906年)(1906年)(1906年)(1906年)(1906年)(1906年)(1906年)(1906年)(1906年)

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

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

Attached to the Perfect

1005	3rd sing.	3rd sing.	2nd sing.
	MASC.	FEM.	MASC,
1st Com. Sing.	فهكس	a}224w	مهري
and Masc. ,,	مُهكر	متركبو	
2nd Fem. "	مهدم	مؤديم	
3rd Masc. "	مُهٰکِ	aj/2/10	مؤدؤسوه
3rd Fem. "	مُهُكُنه	مهركةه	ملمنكية
1st Com. Plur.	وكزارة	ملاحكي	مهدي
2nd Masc. "	مهدده	مهديمة	
2nd Fem. "	مهُمهُم	وسقابكهة	
	2nd SING.		3rd PLUR.
	FEM.	ist SING.	MASC.
1st Com. Sing.	مهديات		امّهكوس
and Masc. "		مهدي	مَهِدُهُ
and Fem. "	_	مهدي	مُهِكُهُ
3rd Sing. Masc.	afChaga	ملمكيه	مَرِكُه وب

An alternative form inserts the syllable ___ after the هـــ, e.g. سنُحُونُو, هُدُدُنُو, هُدُدُنُو, هُدُدُنُو

§ 20. OBJECTIVE PRONOMINAL SUFFIXES

alt residented	2nd SING.		3rd PLUR.
	FEM.	ist sing.	MASC.
3rd Sing. Fem.	مهلاكان	عهديمه	مَهٰکوه
1st Com. Plur.	مكركم		مَهٰدُه
and Masc. "	Attect—Luci	مؤدناون	مهكومة
and Fem. "	need ti es in to	ومؤلاءته	مؤكون
	3rd PLUR.	and plur.	and PLUR.
	FEM.	· MASC.	FEM.
1st Com. Sing.	ا مُهَكِّدُه	مكاذأةنس	مهريس
2nd Masc. "	مُهَكِرِ		
2nd Fem. "	(مُهَمَّكُوب)	-	
3rd Masc. "	قتكسوء	مؤذةفنيو	فكالإمليود
3rd Fem. "	مُهَكِيْهُ	مكادنكاه كنه	مهرمه
1st Com. Plur.	مَنْك	مهُدنگهٔ	وندياعة
and Masc. "	(مَعْكُمْدُة)		
2nd Fem. "	(مِمْكِلِآة)		
	ist PLUR.		
1st Com. Sing.	_		
and Masc. "	مهكنو		
2nd Fem. "	مكرثيم		
3rd Masc. "	مكمكسوب		
3rd Fem. "	متركنه	the Influence	
1st Com. Plur.			#4 El
and Masc. "	ملاندة	an Low	La Partidiana
and Fem. ,	مهَدئهُم		A STATE OF THE PARTY OF THE PAR

ا An alternative form runs ماكتنو , ماكتنو , &c.

Attached to the Imperfect

	3rd SING. MASC.	¹ 2nd SING. MASC.	2nd SING. FEM.
1st Sing. Com.	ثمهكس	إمهكس	ومهچئس و
2nd ,, Masc.	ثمهكو	_	_
and ,, Fem.	تمهكم	_	_
3rd " Masc.	تمهيمه () تمهيم ()	108200)	اِمهدشه ا اِمهدشه
3rd " Fem.	ثمهجية	. Jakeni	بإمهدينه
1st Plur. Com.	ثمهك	إمهك	(وئدكهه)
and " Masc.	المهة حجة		
2nd " Fem.	تعهم فرغم	product <u>as</u> place has been seen as	ly mot or <u>als</u> by

Specific of He had	3rd PLUR. MASC.	3rd PLUR. FEM.
1st Com. Sing.	تمهكەنس	ثقهككس
and Masc. "	تمهگەئو	ثقهكلو
and Fem. ,,	تمهكەتجى	تقهكنب
	تمهده نسوء	ثقهٰکئسو۔ ﴿
3rd Masc. "	تموگه ا	تقهلات ا
3rd Fem. "	تمهده	تقهكنه
1st Com. Plur.	ر مهکون	ثقهٰکئی
2nd Masc. "	تمهدمنمه	(تقهٰکنُمُونُ)
and Fem. "	بفهكمنث	(تقهکیقا)

An alternative form of the 2nd sing. masc. resembles the Imperative, thus: سكْمَهُمُولْ, مِسْكُمْهُمُولْ, مِسْكُمْهُمُولْ. This form is chiefly used in prohibitions.

§ 20. OBJECTIVE PRONOMINAL SUFFIXES

As to the 3rd sing. masc., so the suffixes are attached to the 3rd sing. fem., the 1st sing. com., and the 1st plur. com. As to the 3rd plur., so the suffixes are attached to the 2rd 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. PLUR.
MASC. SING.	FEM. SING.	IST FORM
مؤةكس	مهةدس	ఆ కే మార్జు కే
مهةكسود	مهددود	ంచ్చింద
مهؤكسة	مهمونيه	منه که ده
్రావహ్మం	رميفهه	رمثونه
MASC. PLUR. 2nd FORM	FEM. PLUR.	FEM. PLUR. 2nd FORM
مەپكەنس	(مَحْدُهُ كُنْدُ)	منكثرة
مههده	قهةنديو	مهنكثنية
هه پکه نه	(مَحْ خُدُهُ)	فيتأة كسنة
منه کون	(ولافينة)	ولمكفؤة
	سيخ څڼه ميخ څڼه ميخ څڼه سخ څڼه MASC. PLUR. 2nd FORM سيمخ پ څه مين مخ پ څه من مخ پ څه	سيخفهه سيغهه مهخفهه مهغفهه مهخفهه ميغفهه مخفهه ميغفهه مهد. PLUR. FEM. PLUR. 2nd FORM 1st FORM سنمغهف (سخفهة) مهنمغهف ميخفهة منمغهم (مخفهة)

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.	ممركس	مفهكةإس
2nd Sing. Masc.	مُمهٰکر	مفهكمار

¹ Forms like was also found.

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2nd Sing. Fem.	Eastle	مفركماب
3rd Sing. Masc.	شمهنده اشمهنده و	مَفَهُكُوبُهِ احْفَهُكُولِهِ عَالِمَ
3rd Sing. Fem.	ويمالجه)	&c.
1st Plur. 2nd Plur. Masc.	معملاح معملاحض	bout me saw the
3rd Plur. Masc.	معملی (اثنا) احملیمین	

Rule of Syntax

The direct object in Syriac is expressed frequently not only by the noun itself governed by , but by both the noun and an anticipatory pronoun attached as suffix to the verb, e.g. مَا اللهُ ال

Vocabulary

= till, cultivate.	ت مکنی د rule over.
send. منز = send.	he died.
سجّل = Pa'el, destroy.	لغنا = sea.
ڪھم = Pa'el, give pleasure to.	المجابل = Church.
reap.	المُوْمُدُا = first.
ريب = seize.	جَادِةً = second.
honour. فكم	مُونْجِنًا = offering, sacrifice.
راثم = dwell in.) కోట్ = fire.
امِّهِ lift up, crucify.	نزب = Eden.
[4] M. C. P. C. M. M. L. M. S. D. G. S. SERRICH ST. J. J. C. S. M. D. C. S. M. H. M.	

These forms are less commonly found.

§ 20. OBJECTIVE PRONOMINAL SUFFIXES

عند = stir up.

الْفُوْتُ = Jews.

الْفُوْتُ = Pe., draw near; الْفُوْتُ = Romans.

Aph., fight.

الْفُوْتُ = do.

Exercise 14

Translate into English:

1. مُحَجِّم حَجَّم النَّمَا وَهُمُونِهِ وَحَيْنِ وَتَعِلَسُهُونِهِ 2. وَالْحَدَةِ وَالْحَدَةِ عَلَيْهِ عَلَيْهُ وَالْحَدَةُ وَالْحَدُةُ وَالْحَدَةُ وَالْحَدُةُ وَالْحَدَةُ وَالْحَدَةُ وَالْحَدَةُ وَالْحَدَةُ وَالْحَدُةُ وَالْحَدَةُ وَالْحَدُولُولُولُ وَالْحَدَاقُ وَالْحَدَاقُ وَالْحَدَاقُ وَالْحَدَاقُ وَالْحَدُولُ وَالْحَدُولُ وَالْحَدُولُ وَالْحَدَاقُ وَالْحَدَاقُولُ وَالْحَدَاقُ وَالْحَدَاقُ وَالْحَدُولُ وَالْحَدُولُ وَالْحَدُولُ وَالْحُدُولُ وَالْحَدُولُ وَالْحَدُول بَعْمًا لِمُونَ مِقِيهِ لِانْكُمْ وَقُومِمُونَهُ وَمُكِّمِهُ وَيُونِي يَفِيا وَدِيَّةً سُكِا وَمَقْدُلُ ٥ وَمُونَا وَلَهُمْ وَلَهُمْ اللَّهِ مَقْدِهِ وَمُونَا مِنْ مَقْدِهِ وَمَدِيدًا مِنْ وَ بَرَجُنُ ، صَنَهُ وَالمَرْهُ مَدْنِهِ لَا يَوْهُ فَعُنَّا ٥ . وَاحْدَ كُنه وَنُنا: صَيْفٍ لِمَ لَهُمَا وَلِا "إَنْدَكُر دَنُهُ وَا ٥. وَهُ كُم وَهُ كُم وَهُ دُم "الْعَهُال مُعَدِّفُهُم كَجَلْنَهِم الْمُعَدِمُ كَدِينًا مُتَعِفُهُم النَّهُ وتصدره وفقونا ومنصفها و مندولا إنا كنهم : "ل في "إنا لا المتدلية. عدما "إذا مُحسَدكة ، 8. خدا وجد صكنى، وهنه الله مهدي و ألى الله سكو نَعْنَهُمُ لَهُكُم مُعَالًا. بَعُمَدُ وَأَدُونًا جُمعُنًا وَجُدُونًا نقدها و و المعدون المعدون المعدون المعدود المعدود المعدود المعدون المعدود المعدون المعدود الم وَتُعَلِّكُونُسُونَ * ١١٠ وَالْحَدَ كَدُونُ وَنُعُلِ تُوصِفُونَ "أَيْلاُقُ وأومنقونسوس و 12. فلا عَم وتعدُّون بقيق ومعنونا 13. "إِفَدُهُ مِنْهُمْ أَاسْفِلًا مَرْتَنَا مُهُمْ وَمُعْمَاهُ معقده 14. "إنا مَوْضًا بِعُدِ "إينا وقد منعجة "إنا بالماء 15. "أحدًا حَبُّم خَفْسُ فَوْمُ وَالْ فِكُسَانُ ، وَ

Translate into Syriac:

1. This is the son, let us kill him. 2. And the Romans fought against (عمر) 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 11. Send them away that they may buy bread. with fire. 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

§ 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,

you that they may kill you, but they shall not find you.

(d) a doubled or repeated second radical.

These are usually separated for convenience into the following groups:

I. Pe Nun	بعم
2. Lamadh guttural	مدّده
3. Pe Alaph	No?"
4. Pe Yudh	- SC.

³ Gutturals as first or second radical do not often have any effect on the pronunciation or form.

§ 21. WEAK VERBS

" Sale

6. 'E Waw pó (pao)

5. 'E Alaph

7. Double 'E يخ (حداد)

8. Lamadh Alaph and افخا, افخا Lamadh Yudh

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

§ 22. و"بع VERBS

This occurs only in

- (a) Impf. and Inf. Pe'al, except when the second radical is ..., e.g. نمن ; Impf. غمن ; Impf. غمن .
 - (b) Aph'el (throughout).
 - (c) Ettaph'al (throughout).

In the Imperative Pe'al the disappears altogether.

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

	SINGULAR	PLURAL
3rd Masc.	نغه م	تعقم
" Fem.	لِفُوْم , لِأَقُوم	تففئ

§ 22. ↩"● VERBS

 2nd Masc.
 مُفْعَالًا
 مُفْعَالًا
 مُفْعَالًا
 مُفْعَالًا
 مُفْعَالًا
 مُفْعَالًا
 عَفْعَالًا
 عَمْعَالًا
 عَمَا عَمْعَالًا
 عَمْعا

Imperative

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

Note. The verb $\triangle \triangle = (= rise)$ assimilates the > as a = 0 verb does the > as a = 0 verb does the > as a = 0.

Vocabulary

بض = pour. aa = cling to. = draw (Impf. 2). انكا = seed. الْفِ = fall (Impf. الْفِدُ). = husband. انست = go down (Impf. اغسة). es = command. عضا = take (Impf. عضاً). = alive. WW = give (only used in the oil. خمسا Impf. ♥↓; for other tenses is used). جَوْرَتُ = Egypt. = blow, arouse.

Exercise 15

Translate into English:

نعفه و ككفا والهام كلفه فل المناه المحتفى حدة فالموه وحدة المناه و ال

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 5. We believe that he will draw all nations unto mountain. 6. You have caused me to fall because you have not him. 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 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. 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

§ 23. " GUTTURAL VERBS

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

§ 23. " GUTTURAL VERBS

These are verbs whose last radical is ∞ , ∞ , or δ . In a few cases verbs ending in l 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 ∞ " guttural verbs are affected, having pthāḥā for 'çāçā in the Imperfect.' ∞ " guttural verbs are affected as follows:

(a) In Pe'al:

- (i) The Perfect of intransitive verbs has pthāḥā instead of rbhāçā, e.g. wit = wonder.
- (ii) The Imperfect and the Imperative of a few transitive verbs have pthāḥā instead of 'çāçā, e.g. غن = lead, Impf.
 - (iii) The Active Participle has pthāḥā instead of rbhāçā.
 - (b) The Ethpe'el has pthāḥā for rbhāçā.
 - (c) and (d) A similar change takes place in Pa'el and Aph'el.

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

PE'AL	Perfect	wice
	Imperfect	المدُّده .
	Imperative	مقدد
	Infinitive	شمكس
	Participle Active	مُمُد
	" Passive	مقدد
	n	7 %

e.g. سَلَى = grind; وَهُمَ (or وَهُمَّ), وَهُمَّ = remember. Most مِنْ guttural verbs are like مُنْ مَ مَرَ عُمَ = flee.

ETHPE'EL Perfect المعافدة Imperfect المعافدة Imperative المعافدة Participle المعافدة المعافد

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

PA'EL	Perfect	أرد
	Imperfect	يَّاجِه
	Imperative	أجا
	Infinitive	ميرَّجِهُ
	Participle Active	مدرد
	" Passive	مداجه

ETHPA'AL Perfect

Imperfect
Imperative
Infinitive

Participle

Regular.

APH'EL of ace despise.

Perfect	'(مدشه
Imperfect	تمدضا
Imperative	'(محضّا
Infinitive	مُحِمِهُاهُ
Participle Active	مُدمدهد
" Passive	مُدمَدِمُه

The word " = 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

بن = Aph., record.	امدن = sing (praise).
= be complete.	rise (as sun).
$\omega = \text{dwell}.$	osol = wonder.
عمد = Pa., hope.	ره they will say.
∞. = know.	يكنا = tree.
هن = Ethpe., be ill,	عنهٔ الله animal.
Aph., make ill.	(f.) اقار) = face.
عمر! = sacrifice.	(f.) الملا = field.
ے plant.	الاسم = garden.
مكو Pa., walk.	以立く。 = prayer.
ینې = be desolate.	heart. کنچا
ابع = Pa., justify,	helper. عكوانا
(Passive = Ethpa.).	p'' = Adam.

Exercise 16

Translate into Syriac:

1. "(أخد كمفر: هله ولمفد "إيد كفل أوكها» و مند المناه و المند المناه و المند المند المند و ال

إِنَّا حَقَى السَّامِ الْمَحْقَى وَلِا الْاقْدَى، هَا الْلَّالَ الْمَحْدَةِ فِيهُ الْمُحْدَةِ وَلَا الْمَحْدَةِ وَلَا الْمَحْدَةِ وَلَا الْمَحْدَةِ وَلَا الْمَحْدَةِ وَلَا الْمَحْدَةِ وَلَا الْمَحْدَةِ وَلَا الْمَحْدِةِ وَلَا الْمُحْدِةِ وَلَا الْمُحْدِةُ وَلَالًا الْمُحْدِةُ وَلَا الْمُحْدِةُ وَلَالُكُونُ وَلَا الْمُحْدِةُ وَلَا الْمُحْدِةُ وَلَا الْمُحْدِةُ وَلَا الْمُحْدِةُ وَلَالُهُ وَلَا الْمُحْدِةُ وَلَالُونُهُ وَلَا الْمُحْدِةُ وَلَا الْمُحْدِةُ وَلَا الْمُحْدِةُ وَلَالِهُ اللْمُحْدِةُ وَلَا الْمُحْدِةُ وَلَالُمُوا اللَّهُ اللّمُودُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُحْدِقُولُونُ اللَّهُ اللَّهُ اللْمُحْدِقُولُونُ اللَّهُ اللَّالِقُولُونُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّهُ اللَّهُ اللَّلِيلُولُونُ اللَّهُ اللَّهُ اللَّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الل

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 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 (a) the prophet, I will dwell amongst you and will walk amongst you. there shall be found one righteous man, I will not make the city 8. You have made me wonder at your words. desolate. 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. /"a VERBS

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

§ 24. /"s VERBS

03

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

(a) Pe'al

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

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

In the Imperative and the Participle Passive the vowel is *, e.g. مُعْدَا", فعدا", but if the second vowel is *, the first becomes *, e.g. مُعْدَا".

(b) Ethpe'el

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

(c) Pa'el

In the Impf. and Inf. the / surrenders its vowel to the preformative, e.g. $\cancel{\sim}$? = oppress, Impf. Pa. $\cancel{\sim}$!.

(d) Ethpa'al

The / surrenders its vowel to the L of the preformative, e.g. مالكر = 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 / being replaced by o (in one case, that of الذرات = come, by من), e.g. من = perish, Aph. من المناب = destroy, Ettaph. مناب = be destroyed; the root مناب أن مناب أن مناب أن المناب أن المن

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

Pe'al Perfect			
3rd Sing. Masc.		الغالم المناس	
Fem.		"(مكم	
and Sing. Masc.		1/2/4	
Imperfect	Progress		
3rd Sing. Masc.	تافقا		تامحة
1st , Com.	160%	Shir sing	إحدة
Imperative		at nad	Land State (
Sing. Masc.	1/00/	4 20 A 60 E	ر امت
Participle Active		160	on Addison
, Passive		القدا	1 w
Infinitive	فلفا	F. 13	مدامد
Ethpe'el Perfect		alta lina	
3rd Sing. Masc.		المُوالِدُ اللَّهُ اللَّا اللَّهُ اللَّا اللَّا اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّا	
"Fem.	opidad" p	الااوكيا	and and a
Imperfect	dele coli	COLTS water	
3rd Sing. Masc.		الكافيات	
2nd ,, Fem.	Lpi pol12"	وسكمالال	
3rd Plur. Masc.	1 10 5 17 17	رمخوابن	
Imperative			
Sing. Masc.	any is line)	W3/17/1	by time of
Infinitive	Try stough is not	معافكه	
Participle		७३)१ॐ (f.	(غنباط
	. 1-15		

Also will and will.

Pa'el Imperfect

3rd Sing. Masc.	ناکر	تكعا
ıst " Com.	12	7.2e
3rd Plur. Masc.	ناكره)	ندمه
Infinitive	خاکرہ	مُكرفه
Participle Active	خلخ	مَديه

Ethpa'al Perfect

3rd Sing. Masc. يخالاً أ Aph'el Perfect بإذارة Ettaph'al Perfect بإدارة

Note. 12?" = come, is both Pe 'Alaph and Lāmadh 'Alaph (see § 29).

Imperfect Pe'al المالية Imperative Pe'al المالية Aph'el المالية المال

Vocabulary

جاکا = perish (Impf. ایاکیا). ایاکیا = sleep, rest.

الهاکیا = bind. ایاکیا = teaching.

الهاکیا = one (m.).

الهاکیا = one (f.).

الهاکیا = one (f.).

الهاکیا = rib.

الهاکیا = milk.

رَّمُ = oppress. المَا = dog.

المَا = dog.

المَا = dog.

المَا = dog.

المَا = put, set

(3rd. m.pl. معمیه).

المَا = before.

المَا = sleep; pa. causative.

المَا = dog.

المَا = dog.

المَا = put, set

(3rd. m.pl. معمیه).

Exercise 17

Translate into English:

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

The verb $\Delta Z' = \text{teach}$, is generally written without the in those parts of the Pa'el that have a preformative. For the Pe'al of this verb the form ΔZ is used.

THE RESERVE

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. -"a AND o"a VERBS

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

In Perfect and Imperative Pe'al and throughout the Ethpe'el, when the has no full vowel it quiesces and becomes a long i, e.g. 12, 121/2.2 This is often written of at the beginning of the word, e.g. 122.

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

When by inflexion the - has a full vowel it is consonantal, e.g. الماها, منها, منها, هما الماها, منها, منها, هما الماها, منها الماها, منها, منه

In the Imperfect and Infinitive Pe'al the نه is replaced by ?, e.g. ايان . Indeed, in many respects these verbs resemble عدالا و verbs.

The two verbs $= \sin$, and $= \sin$ know, are irregular, losing the in the Impf. Pe'al and related parts, and taking rbhāçā as the preformative, thus resembling e''s verbs.

Two verbs, at = suck, and >> = wail, retain the - in the Aph'el, all ' and >> ?, all others take o.

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	1:5(1)
Imperfect	र्गाः
Imperative	15(7)
Infinitive	مَعافَا
Participle Active	1,22
,, Passive	№ =(?)

Ethpe'el

1217

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

 Aph'el
 الماء الماء

The verbs and are conjugated thus:

Pe'al Perfect	(۱) تابو	~=(?)
Imperfect	ثنإب	~ ;2
Imperative	إد	~ · ·
Infinitive	هناه	مُندِ
Participle Active	'ثاب	~
. " Passive	(۱) تابد	w==(/)
815416	н	

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

² Here the long i thus formed is pronounced with the taw. This happens whenever a prefix is added, e.g. 12.9.

§ 25. "a AND o"s VERBS

Vocabulary

Li = inherit. $\bullet_{\mathbf{r}} =$ be anxious. >= Aph'el, bring. = be heavy; ab = Aph'el, lend. Pa'el, honour. = bear; Aph., beget. $|\mathcal{K} \times \mathcal{F}| = \text{mind.}$ $(f.) \, \mathcal{U}_{2} / \hat{} = ear.$ ih. = exceed. معد = Aph'el, add, do again. = around (with suffixes as = burn; Pe'al intrans., Aph'el, attached to a pl. noun). \circ = or.

Exercise 18

Translate into English:

1. لإ الرحة "أه العناه". خنا الحه المحدة المحد وابات المهدة المحد وابات المهدة المحد وابات المهدة المحددة وابات ما المحددة وابات المحددة واب

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. / VERBS

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

In the Pe'al Perfect the radical vowel is "; 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.

Plur.

The following forms will serve as illustrations:

Pe'al Perfect

Men'ni the chart

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Imperfect, 3rd Sing. Masc.

What I

1)

تقلكم

Imperative
Infinitive
Participle Active

Passive

Ethpe'el

Aph'el

Ettaph'al

[المناا المناا المنا المناا المناا المناا المناا المناا المناا المناا المناا المنا المناا المنا المناا المناا المناا المناا المناا المناا المناا المناا المنا المناا المنا المن

The verb $\Rightarrow \circ =$ give, is treated like an $l'' \sim$ verb in the Perf. Pe'al. For the Imperfect the root $\gg >$ is used. In the Imperative, Infinitive, and Participles, the verb is conjugated like $\sim >$ and in the Ethpe'el like an ordinary $\sim >$ verb.

Vocabulary

مار = ask; Ethpe'el, refuse; Aph'el, grant.	المقمن = lacking in (fol- lowed by فحم).
ہے الح	لاَمْتُمْنُ = wealth.
be evil. حلم	stretch out.
هاد be old.	night. چحتا
راه = wear (sandals).	بكا = three.
cease, weary (impersonal).	المنظ = sandal. عند = Aph., preach.
عادی = be evil; grieve (in- trans.); Aph., grievė (trans.). غوب = give. الاعة عدة عنادة	المناز = loaf. المناز = wisdom. المناز = go. (Impf. المناز)."

¹ See also § 29 note.

Exercise 19

Translate into Syriac:

1. وهَاكِم هَدُوهِا هَنهُ وَنهُ وَهُ وَهُ أَهُ وَا وَهُ أَلَا هُ وَكَالَمُ وَدُوهُا وَدَ أَهُ وَا وَكُلُهُ وَكَالَمُونُ وَمُ وَكُلُهُ وَكَالَمُونُ كُوهُ وَهُ وَا الْإِمْ وَكَالَمُونُ كُوهُ وَهُ الْمُعْمِدُ فِي وَا عَلَى حَمْفُوهُ وَا مَا مُولًا الْمُعْلِي حَمْفُوهُ وَهُ وَهُ مَا مُعْمَلًا وَاللَّهُ الْمُعْمِينَا وَلَكُم وَمُونُ وَمُ وَمُ مَعْمُ مَنهُ مَالمُعُم وَاللَّهِ كُوهُ وَمُعْلِي وَمُونُ وَمُ وَمُ وَمُونُ وَاللَّهُ وَلِي الْمُعْلِي وَمُونُ وَمُ وَمُ وَمُونُ وَمُعْمِي وَاللَّهُ وَلِي الْمُعْمِي وَمُونُ وَمُونُ وَمُونُ وَمُونُوا وَمُعْمِي وَمُونُ وَمُعْمُ وَمُونُوا وَمُعْمُونُا وَمُعْمُونًا وَمُعُمُونًا وَمُعْمُونًا وَمُعُمُونًا وَمُعُمُونًا وَمُعْمُونًا وَمُعُمُونًا وَمُعْمُونًا وَمُعُمُونًا وَمُعْمُونًا وَمُعْمُونًا وَمُعُمُونًا وَمُعْمُونًا وَمُعْمُونًا وَمُعْمُونًا وَمُعْمُونًا وَمُعُمُونًا وَمُعْمُونًا وَمُعْمُونًا وَمُعْمُونًا وَمُعْمُونًا وَعْمُونًا وَمُعُمُونًا وَمُعْمُونًا وَمُعُمُونًا وَمُعْمُونًا وَمُ

Translate into Syriac:

1. I have not given you this land because you have done evil in 2. We know that it is good that we should keep the my eves. 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 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. 0" VERBS

These are verbs which resemble the last class in being practically monosyllabic in their root. In place of the middle consonant a vowel appears, and the peculiarities of these verbs are best explained by assuming this vowel to have been originally . It should be remarked, however, that there are no longer any verbs in use which show the in the Perfect Pe'al, for verbs in which o appears as a consonant may be treated as regular. Such a verb is 16; = rejoice.

The o" verbs proper exhibit the following peculiarities:

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

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

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

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

In the Participle Passive the vowel is

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

Pa'el and Ethpa'al. The middle radical appears as A, 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 مُع = rise; the irregular forms of مُع and مُع are also indicated.

	F	E'AL		in one
Perfect				
		GULAR		URAL
3rd Masc.	فع	تنسا	مُصده	مبره
"Fem.	مفد	لبتحة	مُمحت	نسبات
2nd Masc.	معدا	مسلا	فصدة	رةلكن
"Fem.	مُمناب	تصاباء	مقتل	و إلمت
. st Com.	فقع	قستبرا	مُمح	ريسن
Imperfect				
3rd Masc.	مؤم	بشبط	رمثهمهم	تصنفي
, Fem.	paol	paroli	مفقف	شتخع
and Masc.	paol	prol	اعةمنه	اشمن
"Fem.	نامةمن	الضقد	باعةضا	ومفتقا
ist Com.	"أعدم	"القيم	بمةم	شع
Imperative				
Masc.	páp	مقبع	مهمه	فبعده
Fem.	مئومس	شنص	مەشت	فتقب
Infinitive	حفم	مشمر		
Participle				
Active		ا مُأِم	منع	ما
Passive		مَع	وسغة	قبا
	A	PHEL		
Perfect				
3rd Masc.	Service Services	"اقتع		القيصه
,, Fem.	ye your	"أقتقد		القنصة
	· Fem.	Sing. اعتمادا	S.	

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decimal fractions	SINGULAR	PLURAL'
and Masc.	"/قىمنا	"القبطاة،
Fem.	القنصاب	"اقتصالي
1st Com.	القيقدي	"اقتص
Imperfect		
3rd Masc.	ىقىم	رمثممة
" Fem.	اقبم	رفتف
and Masc.	لقم	اقتعنى
"Fem.	القيقدم	امتض
1st Com.	pool	بقيم
Imperative		
Masc.	القبع الما	القيصو
Fem.	القيمي	''اقتض
Infinitive	ప	مفه
Participle		
Active	will see the spandent of	المسادي مقد
Passive		مخم
lijas i Irai estopolija o	ETTAPH'AL	
Perfect	"الماقيم	
Imperfect	تلااقىم	
Imperative	الماقيم الماقيم	
Infinitive	فكالمعث	
Participle	مدالمقسر	Frank sties an
PA'EL p	ETHPA'A	ل مِنْ الْمُنْمِ ل
	Vocabulary	
√i = judge. ∞i = tread on.	(f.) Ka Ki	= foundation. (Plur. (آھيا)

= look at.	impulse, movin عرينا force.
ע∠ = curse.	force.
پنے = despise.	تحنيز = revelation.
∞i = shake.	glory.
پ = wander.	غندا = gate.
بانې = be high.	پنونې = creator.
ئى = rest.	الله = vision.
ج باج = repent.	လို ခြော = other than.
become tasteless.	پر = power.
	Sheol.
valuable for.	نا = judgement.
اسا = Ethpa'li (ف 19),	ر الله = Cain.
be brought down.	وهُوَالِمُونِ = Capernaum.

Exercise 20

Translate into English:

آل فحك المحمد على المحكد على المرابع ال

1 See § 29 note.

§ 28. DOUBLE & VERBS

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و. لا المصنى كحفو درسال عُلَى الله هُ فَكَا كَخَوَّ المَّوْمِ الْمُحَدِّةُ وَاللهُ مُعْدَّلًا الْمُحَدِّةُ اللهُ اللهُ

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 8. I will set the standard of the king above the foundations of the city, that you may look thereon. that I may establish righteousness on the earth. 10. Thou despisest those who exalt themselves, and in thine anger thou wilt judge them, and if they do not repent, thou wilt destroy them.

§ 28. DOUBLE & VERBS

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

Contracted form of - Lill.

after the analogy of the o" verbs with an? 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 or; in one case, = wander, it is. There is one point in this connexion that should be noted. The 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 / 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.	ول خا	جاه جاه
,, Fem.	جِلْ!	وتائم تاع
and Masc.	چنا	ودائ

108	§ 28. DOUBLE 🛰 VERBS	
	SINGULAR	PLURAL
and Fem.	خلا	<i>و</i> لائع
1st Com.	چاپا	زلخ
Imperfect		
3rd Masc.	لخة	تخائي
" Fem.	إخفا	تخار
2nd Masc.	إخفر	بإخدة
"Fem.	بإخآب	رلخل
1st Com.	"(خةر	الخذا
Imperative		
Masc.	خهر د	خفاه خفائه
Fem.	خداب	خَدَات حُدَات
Participle		STELL STATE OF STREET
Active	(إجارًا .fem. إلى الم	جآح
Passive	L. C. L.	
Infinitive	خا	20
	ETHPE'EL	
	"لاخلار",	الباخذا
	PA'EL	noted a stant we in
San	bring low, humiliate مُحْفِرِ =	
	ETHPA'AL	Bitte drug being
TELL PROPERTY OF	المخبر)* = be brought low.	
7		lac formal ampaire
Perfect	APHEL	
3rd Masc.	''اچر	الجده الجدم
,, Fem.	'. 'اخذا	وتأنيا "تانيا"
and Masc.	לבנו	"أجدا أن
THE PERSON NAMED IN POST OF TH		

White Is not ye	SINGULAR	PLURAL
" Fem.	"اچرنان	ر إصابي
ıst Com.	اختا	راخِا/
Imperfect	ڻچر	تُخارُه
Imperative	''اچا	'اخِره المحادث
Participle	de secto la direira adac	a real or 7 well of
Active	مُخِر	خخت
Passive	مَدخِر	وتمخة
Infinitive		مُخِرَه
	ETTAPH'AL	17*

Vocabular	y
عدا = plunder.	رس = show mercy to.
= touch.	مم = Aph., reprove.
Aph'el, cover.	>> = enter.
ه با = bruise, trample.	> = break (bread).
	ه spit.
ست = be warm; Aph., love.	= come down.
سم = be hot (Impf. نشم). = love; Pa., be merciful to.	believe.
sick, ill. فأحدة	nest.
المحافظ = a particle inserted to indicate that the sentence in which it occurs is a quotation. المحافظ = bone. المحافظ = Sarah.	나가 주었는데 이 경기 전기 보면 되었다. 그리 전에 시간 아이는 사람들이 가게 되었다면 하는데 보다 보고 있다면 하는데 되었다.

Exercise 21

Translate into English:

1. النام بد حساه بر البو الكها الماه ، 2. الهما المام الما

Translate into Syriac:

sacrifice.

2. I will sing praise unto thy name, because thou hast had mercy on me, and wilt cause me to enter into heaven.

3. Love your enemies, and be merciful unto them that despise you.

4. And the king said to the men of the city, If you do not bring into my house the gold which is in your temple, I shall send men who shall plunder your city.

5. And when the sun arose and was hot, the tree perished.

6. Enter into our house and break bread with us.

7. I believe that thou art able to do that which thou hast promised.

8. And the prophet reproved the king because he had taken his brother's wife.

9. And the vision

which he saw was like a great sheet coming down from heaven.

10. And they brought the apostle into the house of the priest, and they spat on him, and he was despised in their eyes.

§ 29. /" AND " VERBS

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

Pe'al

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

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

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

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

The Infinitive ends in L.

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 A, that of the rest in L....

These remarks may be illustrated by the following paradigm:

and of our	P	E'AL		61
Perfect			100	
	SIN	GULAR	PL	URAL
3rd Masc.	فخدا		ا زمده	ميوسه
" Fem.	افدم	شيئه	ا ترمُدس	تبر
2nd Masc.	افضنا	سبت	انكندان	المؤلفة
"Fem.	انكسناد	سې شا	ولمنخة	وبنيت
rst Com.	اقعبا	ستب	انځم	وب آب
Imperfect				
3rd Masc.	4 1	ا ٹیٹ		لنحكة
. " Fem.		المراجعة		ا تُعمَّلُ
and Masc.	3	لأفقد		المنف

For the sake of brevity the alternative forms in \a and \in are omitted in the paradigm of these verbs.

§ 29.	/" AND ."	VERBS
a dicinia	SINGULAR	PLURAL
2nd Fem.	إذهب	لإقطئ
1st Com.	"(فقدا	لنشا
Imperative		
Masc.	فقص	أمكده
Fem.	افلاس	تغشم
Infinitive		شنخا
Participle		
Active Masc.	أشا	أشب
" Fem.	أمثا	أعنى
Passive Masc.	فقط	انشب
" Fem.	أمصلا	أهنع
nemalact	ETHPE'EL	
Perfect	Y	*.13*
3rd Masc.	"(بافقد	"لافقسه
" Fem.	المَاوُصِيْمِ	"لاقتص
2nd Masc.	"(بافقدنا	المانقسلان
" Fem.	"المؤهديات	ولمنطقة لما"
1st Com.	"(بافقسبا	"(باذقصم
Imperfect	100 100	
3rd Masc.	ثبافحا	الإفضف
" Fem.	المنقدا	تبائعنى
and Masc.	لإلافعا	غ افعت ا
" Fem.	بافضه	المأفحث
1st Com.	"لافقدا	ألبا وهدأ
815416	1	

114	. 1 4 313112 5 4	, Day
Imperative	THE RESERVE TO SERVE THE RESERVE	
Perten	SINGULAR	PLURAL
Masc.	"لايافضي	"أباؤمده
Fem.	"(بافض	(المنتخب)
Participle		
Masc.	شبانقط	غدلمافضع
Fem.	شجاعئل	فكالعث
Infinitive	منه	عُجَان
	PA'EL	
Perfect		147-187-00
3rd Masc.	المسالما	أقسه
" Fem.	امنا	أدي ا
and Masc.	أضنا	وُقَعَناهُ
Fem.	وَّمْسَاهُ م	القدنال
ıst Com.	أضب	أقدم
Imperfect		
3rd Masc.	ئۇنىل ئۇنىل	ئاھئەر ئ
Partley,, Fem.	الأفدا	وثعة
2nd Masc.	الأهدا	انعث
" Fem.	المؤهب	وشمة
1st Com.	"الأفحا	الأفعل المالية
Imperative		
Masc.	أهدا	أضده
Fem.	أفعا	قَصْتُم
Infinitive	to the state of th	مدامدا

Participle	Salledularie	
and bridge	SINGULAR	PLURAL
Active Masc.	محةمدا	حنشب
" Fem.	حذمدا	مداعدت
Passive Masc.	معنفس	مننص
" Fem.	محامدلا	حنعنى
Perfect	ETHPA'AL	
3rd Masc.	"لِلْقَحْد	"الأقسه
, Fem.	المؤمثم	'(اأنت
and Masc.	الأقسا	الماقسلاق
" Fem.	"للأقصال	ومينحة (١/١
rst Com.	"المأمسم	"الماؤهب
Imperfect		
3rd Masc.	المأفدا	المزعفي
" Fem.	بإلمؤشط	تهتمنع
2nd Masc.	بَالِمُ فَصْدِا	المأفطف
,, Fem.	بالأقص	للأقصم
rst Com	123517"	المأهدا
Imperative		
Masc.	الأفحا	" [الأفده
Fem.	"المؤلف	"اباقطشع
Infinitive	نده	فحاؤ
Participle	A LEADING TO THE	
Masc.	مَدِاؤَمُدا	شهاشه
Fem.	مُعلاً وعشا	فكأعث

Perfect	APH'EL	But the second
reflect	SINGULAR	PLURAL
3rd Masc.	"/وقعد	"[فقعمه
,, Fem.	"إذ حسَّا	"(ققد
and Masc.	الفصلا	النصدة
,, Fem.	"/اقعناد	"أة تصنياب
1st Com.	الفصيا	"[افقعم
Imperfect		
3rd Masc.	ئنقط	تنحف
" Fem.	بإفضا	وشعية
2nd Masc.	إ فصل المنابع	المؤمكة المرتفعة
" Fem.	المفتح	بإقضي
1st Com.	الإنكا	ئنقدا
Imperative		
Masc.	'(افضا	الأفحاد المالية
Fem.	الفيد الم	"(قضيم
Infinitive	d.	كمديد
Participle		
Active Masc.	مُدا مُدا	مُد،مُدم
" Fem.	مد مدئل	مُدومت الم
Passive Masc.	کدہ کدی	مُدهِ شيع
" Fem.	مدعد مدير	مُدومدنم
	ETTAPH'AL	
Perfect		12
3rd Masc.	المارانس	"المالم فقص
Fem.	"الماؤوسية	"لاناؤقص

	SINGULAR	PLURAL
and Masc.	الإفتحاد	المالمان المالم
"Fem.	"الماؤقصنات	"/الإنصناع
1st Com.	"المارِ وتحسم	"(المؤاقعي
Imperfect		
3rd Masc.	تها إفضا	الطاءمكة
,, Fem.	بالمواجد	الكالماقعن
and Masc.	الإفضا	المؤفرة
"Fem.	بالإنض	لإزصا
ıst Com.	"(المَانِ فَصَا	تطافعا
Imperative	The Salation	
Masc.	"(المؤفد	"المالوفك
Fem.	'(بالإفضي	"الماؤة كشم
Infinitive	لاحث المستحدد	فكالإفا
Participle		
Masc.	عدا إذها	فعالماشع
Fem.	شدار نقدا شدار نصار	قدارانشم قدارانعنم

§ 29. 7" AND " VERBS

Note on some Anomalous Verbs

مُحْمَدِتُ Participle ، تُمَوِّم بُو بَا Participle ، مُحَمِّد بُو بُو المُوْمِ .

 $|\mathcal{L}|^* = \text{come}: \text{Impf. } |\mathcal{L}|_{\mathcal{L}}^*$, Imper. $|\mathcal{L}|_{\mathcal{L}}^*$, Aph'el $-\mathcal{L}_{\mathcal{L}}^*$.

 ac go up: when the ac stands at the end of a syllable the is assimilated to it, e.g. Impf. Pe'al تشم Perf. Aph'el مشراً, Perf. Aph'el مشراً.

= give in the Pe'al it is used only in the Perfect, Imperative, and Participle. The o loses its pronunciation and is written with 'linea occultans' in the following forms: مُعِبَ, المودا ، معودا معودا ، بقودا والمعود ، بعودا ، بعودا ، بعودا ، but not in Asia and Asia.

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

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

السّا and الله على (also الله and السّا). Aph'el (formed partly like that of double w verbs): ..., Aul, aul.

الله Impf. کنال , more frequently written کنال .

Ptcpl. امتنا , , , , المتنا .

افع = be: the Perfect is regular, like افعا. When used as an enclitic it loses the on in pronunciation, e.g. log.

The Imperfect is also regular, low, &c.

Two participles are in use: (i) los, f. Los = being, becoming. (ii) loa, f. Loa = existing, created.

Vocabulary

i = throw (Pe. and Aph.).

= create.

see. I sheeks an a wowel laster

= reveal.

= ask, demand, seek.

lai = accuse.

انم = loose, destroy, settle; Pa. begin. حد = Ethpa'al,

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

prophesy.

سمت = Pa'el, show. انت = call, read.

= Pa'el, turn aside.

Ite is = grain.

= be like; Pa'el, liken.

mustard. سنزولا

§ 29. /" AND ." VERBS انف\' = how. build.

•oi = be drunk.

| six (with masc. nouns).

lam = hate.

= answer.

 $|\mathcal{L}| = \text{fault, cause.}$

= be pleasing.

المنا = Elisha.

esa = deliver.

L' > l' = Elijah.

you = Enoch.

Exercise 22

Translate into English:

1. صفحه "إنا مُهامها. فاستمنا خدا حكسه. فكنم أن تسيا "المُولِل حُلًا حَكْمَة ٤ وَ فَكُمْ وَلِمُولِمْ فِأَوْمَ وَأُووْمِ وَكُولُمْ وَالْمُولِمِ الْمُولِمُ الْمُؤْمِدِ وَهُولًا وَمُؤْمِدًا حَدِيْمَ وَهُ مُعَدُهُ إِلَّا لَهُ وَهُمَا أَوْكُمُ ذَاوْكُمَا لَحِكُمًا ٥ وَ الْمُحْكِمُ وَمُ مُعَدُهُ اللَّهُ كم منا الإ تلاحكة منام منافع منافعا الموجدا الموج فيه المعد سكو فكمن حلتلما ولا تلادكا هدمن وصمن والمؤاه 4. وهوه ونعدة ها لا "الماهم كره. سقد حجرة ود ونعدة ها وال وَالْمِنْ مُن الْمِنْ وَ وَمَنْ وَمَنْ وَمَنْ وَمَنْ وَمَنْ وَمَنْ وَمُنْ وَمُنْ وَمُنْ وَمُنْ وَمُنْ وَالْمُ "المناس من عَجِهُ إِلَّا لَسِنَا مُدهِ إِلَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ أُوس كُلَّ قُلَّ فَهُ وَهُ وَلَا نَحُونُ وَ وَقُلَّ هُمِ إِفَيْدًا كُلَّ مُعِد لَكِوْدُهُ 8. وَحَدًا مُلا سُمُوا وَاللَّهِ النَّهُ لِلْهُم وَسُوا هُمُلا هُمُا هُوَا و. قاحد كميلا المؤخد مدفقال مدفقال المؤخدا كنه: وهنا كهنونا وسنولا فد ويهد عدا وانقد كنه فيام ١٥٠ وَمَا لِمُ لِلْهُمُا وَوَمُنَا هُو مِنْهُ الْمُعَالِقِ وَهُمُ الْمُعَالِقِ وَهُمُا مُعْمِ وَهُمَا وهوا إلكنا أجاه ومُرْتَمَا ه

Translate into Syriac:

1. Let the women be believers, and let them not be speakers of 2. We have begun to build the temple, and we seek that evil. 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 6. Show me all that is in your house, that I may see it. 7. And the priest said to the woman, If you read this book I will cast you out of the city. 8. And the woman answered and said to the king, Give me that which I seek of you and I will praise you. 9. If you do not fulfil righteousness, I will hate your offerings and will despise your gifts. 10. I find no fault in this man, of all the things of which you accuse him. I shall therefore loose him.

§ 30. PRONOMINAL SUFFIXES ATTACHED TO VERBS

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

In Perfects ending in 1 the 3rd sing. masc. has ', in the 3rd plur. masc. an 1 is inserted, and the a of the masc. is vocalized. After the a of the 3rd fem. plur. a ' is inserted.

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

In all Imperfects the * is retained as a connecting vowel, and is written _*.

§ 30. PRONOMINAL SUFFIXES TO VERBS / 121

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., 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 str	G. MASC.	2nd SING. MASC.
A PARTY WAS	Pe'al	Pa'el	
1st Com. Sing.	فضيب	أهكس	افخالاس
2nd Masc.	اغدو	أحنو	
" Fem.	اطج	أمشج	
3rd Mas.	فضيوه	أصنه	وتكدينهميون
;,, Fem.	ومده	أهشه	افكسناه
1st Com. Plur.	انظع	أهن	رئېنى
and Masc.	ا فعدية ا	المسمئة	
" Fem.	افضفع	أقديثهم	

Propries Far	3rd PLU	R. MASC.	3rd PL	UR. FEM.
1st Com. Sing.	انضا أه س	أهدأه	تكني	ومنس
2nd Masc.	اضا م	أحثور	تخثو	ومسيو
" Fem.	ومدا وم	أحثوب	تكثم	أعشه
3rd Masc.	فضل وهوء	أهشو	تكشور	أهشوه
" Fem.	وَهُمْ اللَّهُ وَاللَّهُ وَاللّلَّالِي وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللّلَّالِي وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللّلَّا لَلَّهُ وَاللَّهُ وَاللَّالَّالَّالَّالَّالَّالَّالَّالَّا لَلَّا لَا لَا لَا لَا لَا لَاللَّالَّالَّالَّالَّالَّالَّا لَلَّا لَا لَا لَا لَا لَا لَا لَاللَّالَّ لَلَّا لَا لَا لَا لَا لَا لَا لَا لَا لَا ل	أصفه	وَصُنُونَ	ومسرة
1st Com. Plur.	اعداد)	أهناه	تكنع	أهثع
and Masc.	اعدا ه مثم	الأوصية الم	وَهُمُمُونُهُ	المنطق
"Fem.	وعَارُهُ فِي	رۇشغة ٤	وَضُنْقِي	ومثثم

122 § 30. PRONOMINAL SUFFIXES TO VERBS / N Suffixes attached to the Imperfect:

3rd SING. MASC.

FEM.

MASC.

FEM.

1st Com. Sing. أزهس and Masc. أنه تقديو " Fem. تزهدو 3rd Masc. أنا فكساه يوسا آن قدسن " Fem. 1st Com. Plur. and Masc. " Fem.

Suffixes attached to the Imperative:

MASC. SING.

SING. PLUR. PLUR. Pe'al وفعامه ist Com. Sing. فصيب وَخُمْنُكُم وَمُوا وَهُوا وَهُوا وَهُوا وَخُمِيون وَصَدود 3rd Masc. " Fem. وأشأع ففدع ist Com. Plur. Suffixes attached to the Infinitives:

> Pe'al . &c. شنو کندو مناو مراضات Pa'el glandino, &c.

§ 31. NOMINAL STEMS WITH VOCALIC ENDINGS

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

§ 31. NOMINAL STEMS WITH VOCALIC ENDINGS 123 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 K. These last are peculiar in the fact that in the plural a consonantal a appears. The following forms will serve to illustrate the declension of these nouns:

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

	MASCULINE		FEMININE	
transa itali	Singular	Plural	Singular	Plural
Absolute	١٩٠١	وفع	أجئا	وُقِيًّا ﴿
Emphatic	ةِّصْل	<mark>ا</mark> ِفْتُا	إقتالا	إَقْنُكِال
Construct	lāi	وَفَتَ ا	<u>ئ</u> مئب	أَقِبُهِ ﴿

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

	MASCULINE		FEMININE	
interested et	Singular	Plural	Singular	Plural
Absolute	1362	ستند	لنهف	وبتهذ
Emphatic	ligia	لَبَكُمْ (لَبُهُمْ)	Kipá.	المنهد
Construct	13ú	ujié	مرية مرية	خهته

C. Feminine Abstract Nouns

	In	10		In	* Interest of	
Absolute	at I be suit	ميّنه		المحك المحكم	ونمقا	
Emphatic	1Kin 3	احتفادا	e geri-	Kusaj	المتكالم	
Construct		اويّته		إميم	لإمحتج	
1 Adi = p	ure 2	= fool.	3 =	part, portion	. 4 =	stor

ry.

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	In 🍑		originally o, عنه In		lly o
Absolute	ارحهٔ	رَحَهُ;	وَدُهُ اللَّهُ اللَّا اللَّا اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ ال	رَحْقٍ,	
Emphatic	الحوال	الأفقر	الأضار	التَّفِيل	
Construct	لوغا	لِمْحَيِّ	المثكن	رُکةِ١	

Vocabulary

= be pure; Pa'el, purify. Ilow; = form, likeness. bi = pure. احا = Pa'el, reconcile. عدّ = give (in marriage). الأحث إلى reconciliation. Kiso = part. hisa = fool. > = Aph., make to stumble. المتكا = story, history. = outside. | service. = choose. vineyard. جنفا اس = pluck out. = strike, beat. In = Pe., Pa., cast, throw. ame = cut off.

Exercise 23

noun or pronoun).

Translate into English:

1. "لى كَنْتُو صَّمَهُ لِكُو: سَرِّنَهُ مُعَوْنَهُ صَّنَّوْهِ 2. صَمْعُعُ وَمَ وَنَهُ مَ وَالْمَا وَمَ وَالْمَ وَمَ وَالْمَا وَمَ وَمَ وَالْمَا وَمَ وَمَ اللّهِ وَمَا اللّه وَمَ اللّه وَمَ اللّه وَمَ اللّه وَمَ اللّه وَمَا اللّه وَمِا اللّه وَمَا اللّه وَمِلْمُ وَمِلْمُ وَمِلْمُ اللّه وَمِلْمُوا اللّه وَمِلْمُوا اللّه وَمِلْمُوا اللّه وَمِلْمُوا اللّه وَمَا اللّه وَمَا اللّه وَمِلْمُ اللّه وَمِلْمُوا اللّه وَمَا اللّه وَمَا اللّه وَمِلْمُوا اللّه وَمِلْمُوا اللّه وَمِلْمُوا اللّه وَمِلْمُوا اللّه وَمِلْمُوا اللّه وَمِلْمُوا اللّه وَاللّه وَمِلْمُوا اللّه وَمِلْمُوا اللّهُ اللّه وَمِلْمُلّمُ اللّه

31. NOMINAL, STEMS WITH VOCALIC ENDINGS 125
6. هخفض المحتود المحتو

Translate into Syriac:

2. You have 1. Lift (m. pl.) me up and cast me from you. 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 , , , , , e one) and often in the absolute state, but the emphatic state is also used.

The cardinals are as follows:

	US	ED WITH MASC.		USED WITH FEM.
1	TEXT	4		J <u>*</u>
2	===	~31		إقاع -
. 3	-	1827	position desp	1XI
4	=	النفدا		''(اود
5	1000	شعفا		تقم
6	-	15a, 15a?		ؠٞؠٞ
7	tota	مُجدُدا		مجّه
8		المعلل	parmontagn is	المختا
9	7,000	ئ ە كىل ئ		المُن
10	=	2001		حمَٰه
11	=	سيُحضه		حرِّكها ا
12	===	الحقا		Jims til
13	750	1274		المخبخا
14	=	"أ فجِدرًا حصَّا		"(احِدُها:
15	=	تقدمناحك		لتحققصة
16	=	المطالحة		Fasthal
17	=	مجُديِ حصّ،		حدُّدها ا
18	=	اختلاحقه	an consideration	الخنتكسةا
19	==	المدندحة		المحمدا
20	==		الميسي	
21	-	بده ستصمخ		كحمتى ةسيا
30	222		424	
40	200		"(اذكب	nceson la penedi sentiti

In reading this form only one L is taken into account.

50	= 1y - 14 1	Bern the course of the course of the
60	i <u>d</u> ans vyvos	وينه, ويندا"
70		خجتم
80		ريخا
90		إحدي المعادلة
100		(مَحَاةِ)ا . Plur (كَانِهُ) مَعَالَ , مَحَايَا
200	_	ردائخ الماريخ
300	-	الحجفدال
1,000	_	(الاحقِت ، الأَوْل (Plur. الْمُعَا) (الاحقِل (الاحقِل الله عَلَى الله الله عَلَى الله عَلَى الله الله عَلَى ال
2,000	-	الكفاية الم
10,000	=	(أخهُمُّا Plur. الْحُهُمُّة)

In stating numbers above 20 the larger numerals are placed first, e.g. 2,753 = الالكاء متحتمال متحتم الملاء وعبرا المتحتمال متحتمال متحتمال المتحتمال المتح

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

For 'the three of them' & KX1 is used.

7th = المحمد

المحلئا = المحلئا

المنك = المنك عند المناطقة ا

roth = الشمع

The cardinal numbers with prefixed may be used in place of these ordinal numbers, e.g. المُعَا الْمُعَا وَالْمُ مَا الْمُعَا الْمُعَالِقِيَّ وَالْمُعَالِقِيَّ اللَّهُ وَالْمُعَالِقِيَّ اللَّهُ وَالْمُعَالِقِيَّ اللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ وَاللَّا اللَّهُ وَاللَّهُ وَاللّهُ وَاللَّهُ وَاللَّا

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

on the 5th day (of the month),

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

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

on the 25th day of the month Ab.

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

Vocabulary

انگا = month. المحتاف = elder المحتاف = 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

Many Large

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.

and I suggested the second state of the second

Many Lines, which, which is

ECONE Place while colony

National Interior

Land British to

A CARLON CONTRACTOR

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 ferninine nouns is indicated in cases where it is not obvious either from the meaning or from the form.

Verbs whose vowel in the Perfect Pe'al is are especially indicated. Verbs o" are distinguished by ', and verbs double a by . In all other cases (except verbs ?") 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

L'? (f.); ear. (For verbs with initial - 2 see ol Conj.; or. under ..) ol Interj.; O! اخرا اعزا الغالث ال 1. io/* (f.); path, way. a, 24; perish; Aph., destroy. اه آه آه آه کم 24; Ethpe., mourn. 1/ a, 24, 29 note; go; fol-من Abraham. lowed by N, be useful, fit pil' man, Adam. for.

La? 13; brother. o, 24; seize, hold, shut up; Aph., close up. 23, 24; Aph., delay. 13; other, another. | (f.); Const. ., hand. 1:1' 5, Rel. and Inter. Pron. Fem. Sing.; which, which? Prep.; like, according to; followed by Conj. , , as. lia. l' Adv.; how, as; Inter., how? 5, Rel. and. Inter. Pron. .Com. Plur.; who, who? Lix? tree. Liel' 5, Rel. and Inter. Pron. Mase. Sing.; which, which? Israel. \$? there is. Láol 8, Prep.; like. o, 24; eat; Ethpe., passive; Aph., causative. W? Conj.; but. Jax / God. اچياً Elijah.

المنا الكانية Elisha.

الحكا (f.); rib.

a), as a, 24; learn; Pa., teach. 1 0, 24; Pe. and Pa., oppress; Ethpe., passive. Lo? 13; mother. اقعم ' Adv.; truly. 24; Ethpe., be constant. a, 24; say, tell; Ethpe., passive. liso/ lamb. الانتمار 13; handmaid. ! - No! Conj.; when; No whenever. اعداد ا J' Conj.; if. Ul, Ul" Pers. Pron.; I. رثاً" 5, Pers. Pron. Masc. Plur. encl.; they. آت، 5, Pers. Pron. Fem. Plur. encl.; they. man. جه إنفا , إنفا Wl' 5, Pers. Pron. Masc. Sing.; you (thou). Sol' 5, Pers. Pron. Fem. Sing.; you (thou). (ob) 5, Pers. Pron. Masc.

Plur.; you.

Plur.; you.

5, Pers. Pron. Fem.

الناكا" 13, Plur. نقا: woman, بين 10 note, Prep.; between. wife.

[Kadam Plur. |Kada]; threshold.

€ 0, 23, 24; bind.

al' Adv.; also.

اقاً (f.); face.

الفككية " widow.

| 上げ (f.); earth.

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

سيماً " 23, 29 note; be able, find; منافس be found.

- 1 29; drink (also -).

11/ 24, 29 note; come; Aph., bring.

117 Plur. 11017; sign.

- Prep. inseparable; by, with.

a, 26; be evil.

م و o, 28; plunder; Ettaph., passive.

عما (حما) comfort.

10 note, Prep.; between, among.

evil.

13; house.

ا خدست ا note, Prep. and Adv.; alone.

10 note, Prep.; without.

29; build.

a; enjoy; Aph., give pleasure to.

lima flesh.

ikas 10 note, Prep.; behind.

29; seek.

husband.

enemy. فككر وجا

egg.

اخماً (f.); cattle, herd.

ن see خنے.

انة 13; son.

عنا 29; create.

Louis Creator.

Pa., bless; Ethpa., passive.

No No virgin.

io note, Prep.; after.

29; choose.

o; create; Ethpe., passive.

man, husband.

JALL Golgotha.

13; goat.

blasphemy.

boas body.

Particle; for (normally second word).

29; reveal.

Lisa revelation.

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

28; Aph., cover.

JK garden.

Il loaf.

bone.

o, 28; touch.

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

افا Fem. اناوز wolf.

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

sacrifice (n.).

in a, 23; lead; Ethpe., passive.

الم خا

David.

Noo place.

ان و محمل 13; likeness.

1 a; fear (v.).

Ikang fear (n.).

See § 8.

Particle; but (normally second word).

judge. فينا

أَنْ judgement.

la: 31; pure.

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

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

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

blood.

Il'aso; 31; form, likeness.

a; sleep; Pa., put to sleep.

(27; judge.

w! a, 23; rise (of sun).

o, 28; bruise, trample on.

499 o; Aph., approach.

27; tread on.

l' Interj.; behold!

Hagar.

176 5, Dem. Pron. Fem. Sing.; this.

Sing.; he.

os 5, Dem. Pron. Masc. Sing.; that.

loo 16, 29; be.

doon he is.

Sing.; she.

that.

الم Adv.; then.

الغمة temple.

believe.

Kara a faith.

الْمُوْمَ Adv.; thus, so.

ن غن 5, Dem. Pron. Com. Plur.; these.

A Pa., walk.

Ud 5, Dem. Pron. Masc. Sing.; this.

လိုသိန် 5, Dem. Pron. Masc. Plur.; those. they.

those.

نام 5, Pers. Pron. Fem. Plur.; they.

ء o; turn, return.

loid Adv.; here.

o Conj. inseparable; and, but.

وع، e; buy, sell.

لنعز time; وغري وsometimes.

Do! Pa., justify; Ethpa., passive.

مَّةُ righteous.

L'a ; righteousness.

√i o, 28; be despised; Aph., despise.

عد، a, 23; Pa., sing (praise).

Li 13; kind, method.

∞i 27; shake.

as; o; crucify.

wit 0, 23; sow.

i seed.

منت o, 28; Aph., love; Ettaph., passive.

beloved.

Na., destroy.

نجازا Fem. المجازا; companion.

m., 1 ... f. 32; one.

عبد 29; be glad.

io note, Prep.; around.

11 m., 11 f. new.

bon love (n.).

-a. 29; Pa., show.

14 29; see.

Il'in vision.

4 29; sin (v.).

John sin (n.).

aju o; tear.

لت living.

عمل 29 note; live.

life.

Ila. animal.

Pa., strengthen; Ethpa., passive.

strength.

الجمعيّا wisdom.

milk. شكخا

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

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

a, 28; be warm.

ايما 13; father-in-law.

wine.

Kal heat.

, o, 28; show mercy to.

| Plur. | torment.

gain Enoch.

زين, من 5, Pers. Pron. Com. Plur.; we.

ing in. هم followed by منهمة, lack-

a; be strong; Ethpa., fortify oneself.

و معلى o; stir up.

? o; reap.

عبر 29; pluck out.

رَجُ (f.); field.

27; look.

a; be desolate; Aph., make desolate.

ين الله mustard.

Aph., curse.

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

13; sister.

8

جُلاً a, 26; be good. بُري Adj.; good.

اغظ good (n.).

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

Hay mountain.

المخضرة blessing.

とう
え 13; child.

比心 j youth (abstract).

IN sandal.

المُحَالِيُّ defilement, pollution.

p\$ a; taste.

الله عند عند الله عند عند الله عند عند عند الله عند عند الله عند

الكرا, birth, offspring.

see as/.

Sea.

25; Aph., add, do again.

a, 25; be anxious.

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

honour; Ethpa., passive.

Li month.

LL a, 25; inherit.

جهد e, 25; sit, dwell.

1 a, 23, 25; exceed.

40

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

اخاء pain.

افِاءِ (f.); stone.

o; subdue, besiege;
Ethpa., passive.

when.

l'as priest.

ان تو note; all.

every one who. قد منه و

dog. فحجا

how.

synagogue. فلك منالم

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

لفنغ crowd.

معن 28; Aph., reprove.

silver.

paulias Capernaum.

make ill.

140 Aph., preach.

sick, ill.

vineyard.

لَهُ مِنْ (f.), plur. المُحْمَةِ ; belly

Aph., make to stumble.

also; write.

lake book.

sheet. فيادًا

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

I no, not.

heart. کخا

clothing. حجه شا

10 note, Prep.; outside of, followed by مخم

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

10 note, Prep.; within.

ان note, Prep.; against.

prod Adv.; first.

لف 8, Prep.; unto, towards.

bread.

127; curse.

للا (= إلى الله) there is not.

الكك night.

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

torch.

دکت 10 note, Prep.; in front of.

To note, Prep.; above.

view to.

List tongue, language.

P

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

المكافيك food.

speech.

personally, weary.

wilderness.

الخديث city.

something; ال مُدَّوع nothing مُدَّوِّع

المُحَمَّمَةُ gift.

Moses. عثما

Has death.

29; beat.

immediately.

of; followed by 1. Conj., because of; followed by 1. Conj., because. The form — [1] is used before suffixes.

13; water.

من 27; die.

marriage; Aph., give in marriage.

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

مدكت o, 23; season with salt.

(f.); salt.

fulness.

o; promise; Aph., make king.

king. مُحتما

counsel.

kingdom.

queen.

Na., speak.

Liass teacher.

الامنفكة teaching.

از نحكام 13; word.

لافتعن wealth.

ق 5, Inter. Pron.; who?

ه 8, Prep.; from.

لغن , خف ع المعاد . Inter. Pron.; what? لخفنا why?

(مَد وه وه) مَدنه who?

number.

Miss 31; part.

helper. مكنائلا

Egypt. شرآم

o is o; purify.

oil.

able.

tent, dwelling.

e

ىچى 29; Ethpa., prophesy. بخيا prophet. e, 22; draw; Pa., beat.

ين 27; wander.

iou a, 23; shine.

lion river.

မြဲလည် light.

ပြင် fish.

الْمُ (f.); fire.

₩ 27; rest (v.).

منب o, 22; go down, come down.

₩ a and o, 22, 23; keep.

rest (n.).

ائدًا yoke.

standard. تىما

ladási law.

عص a, 22; take.

சுடை 0, 22; pour.

موس o, 22; blow, arouse.

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

bring out.

Kası cost.

soul, الْهُمُّا ; soul, self; when used with a pronominal suffix = a reflexive pronoun. م و o, 22; plant.

هِهُ a, 22; cling to.

liai eagle.

the Impf. and related parts).

,00

a, 26; be old.

(a, 26; wear sandals.

مخ old.

Pa., satisfy with.

عمد a, 23; Pa., hope.

o; worship.

as Adv., much.

(Adj.). Emphatic | many

witness.

bajan chain.

ligión Satan.

ان المحلق 10 note, Prep.; except; followed by محلق .

Mana treasure.

Sam Ethpa., understand.

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

VOCABULARY

12.40

p. 27; put.

31; blind.

Las 29; hate.

الاستفادة swallow.

≥∞ 0, 23; do.

മമന a; satisfy.

Sarah.

festival.

e; do, make.

servant, slave.

work.

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

heifer.

IKY chariot.

دوندا در مدا به معلم عدم المعلم المع followed by ?, Conj., until.

در Eden.

o, 23; Pa., help.

IL Church.

Máx evildoer.

المُؤِمِّةُ Plur. المُجَهِّمُ; thigh.

لند (f.); eye.

کن o, 28; enter.

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

o; conquer.

world, age, eternity.

fault, cause.

8, Prep.; with.

Das Phur. Janas; people, nation.

a; be baptized; Aph., baptize.

عمد a, 23; dwell.

29; answer.

خيا (f.); sheep, flock.

خننا (f.); cloud.

heavy. حشم

o; embrace.

impulse, moving force.

o; fice.

Jilo fruit.

- Loos mouth.

L'aci commandment.

a, 23; become tasteless.

o, 28; sprinkle, break (bread).

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

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

o; break, cut off.

o; Pe. and Pa., command.

Ilis grain.

Locis saviour.

Kis bird.

loo so face.

o; deliver; Ethpe., passive.

o; stretch out.

Pa., expound.

- 19 a, 23; open; Ethpe., Ethpa., passive.

1400, 31; thing.

(aid Zion.

THE THIRT

*; 8, Prep.; beside.

مکر o; crucify.

l'as, 31, Plur. l'as; prayer.

رحجا cross.

image.

morning.

lis; (f.) sparrow, bird.

a and o; torture, tempt.

مام Cain.

Sao o; invoke; Pa., receive.

tomb. مُحَال

holy. مُرَّم

Han To holiness.

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

10 note, Prep.; before.

أَنْ first (Adj.).

Kono vessel.

sacrifice, gift.

The o; kill.

voice. مُلا

مكم Pa., honour.

مُم 27; arise; Pa. (مُمْع) establish.

lia nest.

انه 29; read, call.

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

الات 13; village.

لَهُ اللهُ (f.) horn.

الأعفَيةُ skull.

المسمة elder.

بة 13; great.

1 (f.); foot.

p ; stone (v.).

o; o; persecute, pursue.

Liscosi Roman.

lio's anger.

المُنْ (f.); spirit.

wei 29; be drunk.

a; love; Pa., have compassion on.

friend. وسفدا

head. أمغا

beginning.

pi 27; be high.

pi high.

اعدا 29; Pe., Aph., throw; Ethpe., passive.

evening.

عز 29; Pa., reconcile.

o, 28; spit.

امة 29; accuse.

a, 26; ask; Ethpe., refuse; Aph., grant.

o, 28; come down.

o; loose, dismiss, allow, forgive, leave.

1,29; Pe., Pa., throw.

i.a 23; Pa., send.

لمع و glory.

کھ 27; despise.

Liga fool.

Nain (f.); Sheol.

peace (opposed to war).

Mais fetters.

a; dwell in; Aph., causative.

a, o; send.

a; rule over.

sleep, rest (n.).

apostle.

ا lawful.

Solomon.

a; be complete; Ethpe., be betrayed; Pa., complete; Ethpa., be fulfilled; Aph., betray; Ettaph., be betrayed.

base peace (prosperity).

los Plur. losas; name.

ار موسل 13; heaven.

>>> a, 23; hear.

Pa., serve; Ethpa., passive.

lina (m. and f.); sun.

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

ا مُنِياً 13; year.

beautiful.

a, 23; be pleasing.

No. 0; lift up, take away.

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

lia 29; loose, destroy, settle; Pa., begin.

true.

His truth.

Is six (with masc. nouns).

المهالات المهالات ; foundation.

المناء 29 (usually written مناء); drink.

ol 27; repent.

a and o, 23; break.

1/1 13; breast.

Hol ox.

Latt 10 note, Prep.; beneath.

L. L. Ethpa'li, be brought down.

Paint prayer.

لكفياً disciple.

132; three.

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

غن Adv.; there.

دهٔ a; be upright, firm; Aph., establish.

جَالَةُ عَوَى two; وَقَالَةً second.

إذكا gate.

الحصّال 31; reconciliation.

الانكىكا ; mind.

المخفية glory.

| service.

Compare Attitude .

المحكم history, story.

ENGLISH-SYRIAC

A

Able, be, منها, 23, 29 note.

Above, \(\sum_{\subset}, \sum_{\sum_{\subset}}, 8, 10 \)
note.

Abraham, pois?".

According to, 4.7, 85, 10 note.

Account, o; passive, Ethpe.

Accuse, ini, 29.

Add, am, 25, Aph.

After, IKs.

Again, do, am, 25, Aph.

Against, Vaca, 10.

Age, ككفا

Alive,

All, عُنْ, 10.

Allow, محم o.

Alone, خدسه , 10 note.

Also, ol".

Among, نحسب , 10 note.

Anger, Ilei.

Animal, Kai.

Another, Wind, 13.

Answer, حيا , 29.

Anticipate, p.o Pa.

Anxious, be, a, 25.

Apostle, Lina.

Approach, yi? Aph.

Arise, po, 27.

Around, اسباق , ما , 10 note.

Arouse, معد 0, 23.

As, هِذَا , الْمُوارُّ , الْمُورُرُّ , 8, 10 note.

Ask, \ la a, 26.

Astonish, and Aph.

At, a (inseparable).

B

Baptize, حصر, Aph.; passive, Pe.

Be, loo, 16, 29.

Bear, 25. a, 25.

Beat, , 22, Pa.;) , 29.

Beautiful, مُفِد .

Because, Conj., i Sis.

Before, Adv., pio; Prep., pio,

Beget, 25, Aph.

Begin, 1, Pa., 29.

Beginning, المناها,

Behind, Prep., نجسية, 10 note.

Behold ! Interj., 14.

Believe, مَمْ مَ Aph.

Belly, اَفِي هُمَا (f.).

Beloved, مُنْجُب .

Beneath, Prep., Lal, 10 note.

Beside, Prep., ,, 10 note.

Besiege, محم o.

Betray, Aph.; passive, Ethpe. and Ettaph.

Between, Prep., جبغ, بخيابة, بينابة, بينابة, 10 note.

Bind, and o, 23, 24; passive, Ethpe.

Bird, المنابع, الغائر.

Blasphemy, Léici.

Bless, حنو Pa.

Blessing, Ilong.

Blind, John , 31.

Blood, List.

Blow, was 0, 23.

Body, Lond.

Bone, lisi.

Book, Jako.

Borrow, ol a, 25.

Bread, Kand.

Break, احد a, o, 23, الأف o, 28, مصع o.

Breast, lik, 13.

Bring, JL7, 24, 29, Aph.; >>>, 25, Aph.

Bring down, Se, 22, Aph.

Bring out, an, 22, Aph.

Brother, L.P., 13.

Bruise, 6, 28.

Build, L. , 29.

Burn, a, 25, intrans., Pe.; trans., Aph.; passive, Ettaph.

But, || ', (normally second word)

Buy, or e.

By (agent) عرب . قد

0

Cain, ملم.

Calf, Har, Kings.

Call, | ..., 29.

Can, see Able.

Capernaum, وهَ السَّهُ و .

L

Cast, 1001, 29, Pe., Aph.

Cattle, Las (f.).

Cause, KLS.

Cease, \ 150 a, 26.

Chain, bagan.

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

Chariot, 以此之.

Child, 心美, r3.

Choose, La, 29.

Church, 以之.

City, June .

Cling to, a a, 22.

Close up, , , 24, Aph.

Clothe, Las Aph.

Clothing, اخده .

Cloud, Lis (f.).

Come, 117, 24, 29.

Come down, کن 0, 22; صد 0, 28.

Come out, معم o, 22.

Comfort, La, 23, Pa.

Command, eas o, Pe., Pa.

Commandment, Lieds.

Companion, الجنال, Fem. النجنا.

Compassion, have, نسم Pa.

o; (causative, Aph. of either).

Concerning, N., 8, 10 note.

Conquer, مدلاه o.

Constant, be, (24, Ethpe.

Cost, Kan.

Counsel, محكوا

Cover, , 28, Aph.

Create, 115, 29, 0; passive, Ethpe.

Creator, Lois.

Cross (n.), کبخار.

Cross over, a. 23.

Crowd, Lais.

Crucify, o; passive, Ethpe.; ac. o.

Cultivate, a and o, 23.

Curse, p. Aph., 34, 27.

Cut off, ans o.

D

Daughter, JL:, 13.

David, pof.

ر نفو Day, المفطر , construct وغذ , المقدت , المقدل (ii) المفطر (ii) المفطر المفطر (ii) المفطر المفلر المفلر المفلر الم Death, Ilas.

Defilement, Polsaf.

Delay, :... 1, 23, 24, Aph.

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

Desert, المُوحَدُّل Desert, المُوحَدُّل الم

Desolate, be, a; causative, Aph.

Despise, 27; 1, 28, Aph.

Despised, be, Ni, 28.

Destroy, محله Pa.; بمار, 24, Aph.; احد, 29.

Die, Aus, 27.

Disciple, إلكمارا.

Dismiss, o.

Divide, 0.

Do, حدب e; passive, Ethpe.

Dog, اغكم .

Down, be brought, المحا Ethpa'li.

Down, come, منه مر 0, 22; ممد 0, 28.

Draw, e, 22.

Draw near, منه o.

Drink, - 1 (- 1), 29.

Drunk, be, -01, 29.

Dwell, عمد a, 23; علات e, 25.

Dwell in, مُعْم a; causative, Aph.

Dwelling, إجماع , محمدنا

E

Eagle, Lai.

Ear, B. ? (f.).

Earth, 以が(f.).

Eat, \$5/ 0, 24.

Eden, L.

Egg, احماً.

Egypt, نجي .

Elder, lando.

Elisha, كيف إ

Embrace, معم o.

Enemy, خدد دخا.

Enoch, your.

Enter, & 0, 28.

Establish, مغم, 27, Pa.; وقاد Aph.

Eternity, خدما

Evening, أحداً.

Evil, عبد

Evil, be, عام a, 26.

VOCABULARY

Evildoer, گفل .

Exalt, pi, 27, Aph.; passive, Ettaph.

Exceed, 12 a, 23, 25.

Except, & in note.

Expound, eas Pa.

Eye, Link (f.).

F

Face, 19/ (f.), 190, 19.

Fair,

Faith, Ildian a.

Fall, Da e, 22; causative, Aph.

Father, 13, 13.

Father-in-law, Line, 13.

Fault, KS.

Favour of, in, ملاه, 10.

Fear (v.), Mi a.

Fear (n.), 1

Feed, Sol o, 24, Aph.

Festival, I

Fetters, KYATA.

Field, المال (f.).

Fight, olo Aph.

Fill, llso, 29.

Find, سغماً", 23; passive سغاماً.

Finish, passive, Pa.; passive, Ethpa.

Fire, 11 & (f.).

Firm, be, i a, 28; col a.

First, Adj., Lás, é; Adv., p, ó, p, o .

First, be, p,c, o.

Fish, Lá.

Fit for, W Wil.

Flee, o. o.

Flesh, lima.

Flock, ليك (f).

Food, المحاجة.

Fool, Light, 31.

Foot, 1 (f.).

For, Particle, (normally second word).

For, Prep., \ (inseparable).

Forgive, محم o.

Form, 1400; , 31.

Fortify oneself, Ethpa.

Foundation, المَحالِمَة, Plur.

Friend, Jans.

From, Prep., 🕉.

Front of, in, کتب , 10 note.

Fruit, Jila.

Fulfil, lo, 29, Pa., Shaph.; passive, 29 Ethpa.

Full, be, علا , 29.

Fullness, Ilows.

G

Garden, IK.

Gate, Kil.

Gather, مده o, intrans., Pe.; trans., Pa.

Gift, Kadas, Listas.

Give (in marriage), 23, 0, 23, Pe., Aph.

Give pleasure to, خشم Aph.

Glad, be, -, 29.

Glory, Kindisal, Lisaa.

Go, Nil a, 24, 29 note.

Go down, A 0, 22.

Go out, معه 0, 22.

Go up, مثلاء a, 22, 29 note.

Goat, L., 13.

God, 1657.

Gold, Lang.

Golgotha, 142aus.

Good, غير .

Good, be, بالم a, 26.

Goodness, 13 %.

Grace, Il'asid.

Grain, Ilija.

Grant (a request), \$\lambda 12, 26, Aph.

Great, أج, 13.

Grieve, چارې 26; trans., Aph.

Ground, Kil.

and a second H can be

Hagar, Lin.

Hand, 1: (f.), 13.

Handmaid, John, 13.

Happy is (are), with suffix followed by .

Hate, La, 29.

He, oo, 5.

He is, a oa.

Head, الماء.

Hear, was a, 23.

Heart, کجاً.

Heat, Mai.

Heaven, استُعثار, 13.

Heavy, مهم.

Heavy, be, a, 23, 25.

Heifer, KLY.

Help, i, 23, Pe., Pa.

Helper, اهکرانا.

Herd, 1:05 (f.).

Here, loia.

High, pi.

High, be, pi, 27.

History, المحديد

Hold fast, -1 0, 24.

Holiness, Il'a. is.

Holy, مَرْبَع .

Honour, a, 23, 25, Pa.;

Pa.; passive, e.

Ethpa.

Hope, محم, 23, Pe., Pa.

Horn, كنزل (f.).

House, 13.

How, احمد , مدار , المعدا .

Husband, احدا , احدا .

Į.

1, 427, 12, 5.

If, \?".

Ill, be, ais, 23, Ethpe.; causative, Aph.

Image, کمکراً .

Immediately, المُعنية .

الكركا, Impulse, الكركا.

In, Prep., o (inseparable).

Inherit, 12 a, 25; causative, Aph.

Instead of, Prep., منكبه, 10 note.

Invoke, Nao o.

Israel, Wim. ?.

1

Jerusalem, متحرم أورية

Jew, Lioni.

John, Lina.

Judge (v.), 1, 27.

Judgement, L. 7.

Justify, oit, Pa.; passive, Ethpa.

K

Keep, wa and o, 22, 23.

Kill, No o.

Kind (n.), 11, 13.

Kindness, Hand.

. مُحْدِما ,King

King, make, محكوه Aph.

Kingdom, المُحكمة.

Know, w. a, 23, 25.

L

Lacking in, 🔊 🏎 .

Lamb, انحذا.

Land, 以记(f.).

Language (tongue), List.

Law, la and.

Lawful, منكف.

Lead, in a, 23; passive, Ethpe.

Learn, ax, 24.

Leave, aca o.

Lend, al. a, 25, Aph.

Lest, Ji, Lass.

Life, Life.

Lift up, مُم , 27, Aph.; passive, Ettaph.

Lift up (take away), So. o.

Light, liad.

Like, Prep., -1, 8, Léel, 10 note.

Like, be, 100, 29.

Liken, los, 29, Pa.; passive, Ethpa.

Likeness, المحمدة, 13; الأحمدة, 31.

Listen, see 'hear'.

Living, تله.

Loaf, Ity.

Look, ..., 27.

Loose, محم 0, 1:4, 29.

Love (v.), فشع a, Pe.; متد , 28, Aph.; passive, متد Ettaph.

Love (n.), المفاد .

M

Make, حدم 0, 23; حدم e.

Man, لمَنْ إِلَّ الْمُنْ مِنْ (المُنْ الْمِنْ).

Man (opposed to woman),

Many, مَنْ الْمُنْ (الْمُنْ اللهُ ا

Marriage, give in, محمد 0, 23.

Mention, make, 23, Aph.

Mercy, show, 6 0, 28; p. 1 Pa.

Milk, مُكِدُا

Mind, Kist.

Month, النظر.

Morning, J'e'.

Moses, اعنه عنه .

Mother, 13.

. كرنا , Motive

Mountain, Bay.

Mourn, Sol, 24, Ethpe.

Mouth, Loas.

Mustard, المنافظ .

N

Name, John, Plur. Joson.

Nation, Las, Plur. Lass.

Nest, lis.

New, JLT, Fem. JLT.

Night, L'SS.

No. V.

Not, J.

Not, there is, N.X.

Nothing, إلا مُعنَّام ,

Number, LLS.

0

010%

Of, Prep., ! (inseparable).

Offer up, of Pa.

Oil, Lias.

Old, مفد.

Old, be, grow, هُادِ, 26.

On, &, 8, 10 note.

Ońe, 🚣 , 32.

Open, who a, 23.

Oppress, > ? o, 24, Pe. and Pa.

Or, Conj., ol.

Other, المنتاركة, 13; other than, منها على , 10 note.

Outside, Prep. کحن شی, ro note.

Over, cross, pass, حدن 23; causative, Aph.

Overtake, o., Pa.; passive, Ethpa.

Ox, Het.

P

Pain, اعلاء

Palace, المُمقلل

Part, Kiso, 31.

Path, 1.10/ (f.).

Peace, Line, Iso's.

People, کمکنا .

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

Perish, -> 24.

Persecute, an o; passive, Ethpe.

Place, I'L', Plur. J'és'L';

Plant, 0, 22.

Pleasing, be, see a, 23.

Pleasure, give, pais a, Aph.

Pluck out, J, 29.

Plunder, 15, 28; passive, Ettaph.

Pollution, Holas.

Pour, 0, 22.

Pour out, -1" 0, 24.

Prayer, Kan, Kant.

Preach, 120 Aph.

Priest, Log.

Promise, محكره o.

Prophesy, w, 29, Ethpa.

Prophet, ابضاً .

Pure, 131, 31.

Pure, be, wo?, 29.

Purify, 0 00 0, Pe.; 001, 29, Pa.

Pursue, soi o.

Put, p. , 27.

Put on clothes a.

Q

Queen, اهملافکار.

R I

Raise, a, 27, Aph.; a, 22, 29 note, Aph.

Read, 10, 29.

Reap, 150 0.

Receive, Sao Pa.

Reckon, and o.

Reconcile, Li, 29, Pa.

Reconciliation, Ilianit.

Record, 121, 23, Aph.

Refuse, So, 26; Shi Ethpe.

Repent, -1, 27.

Reprove, a, 28, Aph.

Rest (v.), wi, 27.

Restrain, - 0, 24.

Return, 900 0.

Reveal, 1, 29.

Revelation, List.

Rib, 以ンパ (f.)。

Righteous, a ? .

Righteousness, l'as 71.

Rise, ممكم a, 22, 29 note.

Rise (of sun), a, 23; causative, Aph.

River, How.

Roman, Liscogi.

Rule over, a, followed by .

.

S

Sacrifice (v.), was a and o, Service, Manal. Pe. and Pa.

Sacrifice (n.), أجسًا , أعناه .

Sake of, for the, Nis.

Salt, Liss (f.).

Salt, season with, محكت 0, 23; passive, Ethpe.

Sandal, I'S.

Sandals, wear, a, 26.

Sarah, -ic.

Satan, Ligh.

Satisfied, be, was a, 23.

Satisfy, ass a, sam Pa.

Saviour, Locia.

Say, so/ a, 23, 24.

Sea, Jac.

See, IL., 29; passive, Ethpe.

Seed, انخا.

Seek, حدا, 29; passive, Ethpe.

Seize, ... 0, 24.

Self, leat (f.).

Sell, e; passive, Ethpe.

Send, معبوة a and o, 23; احبوة, 23, Pa.

Servant, 1,

Serve, ... Pa.; passive, Ethpa.

1000年,1000年,2000年,第二人员,1000年

Set, p. , 27.

Settle, 1. , 29.

Shake, wi, 27; intrans., Pe.; trans., Aph.; passive, Ettaph.

She, - 4, 5.

Shed, ... 0, 24.

Sheep (collective), Lix (f.).

Sheet, UNO.

Sheol, Waie (f.).

Shine, iou a, 23.

Show, waw Pa.

Shut up, ... / 0, 24.

Sick, owis.

Sick, be, os, 23, Ethpe.; causative, Aph.

Sign, JL/ (f.).

Silver, lang.

Sin (v.), 1, 29.

Sin (n.), log.

Sing (praise), was a, 23, Pe. and Pa.

Sister, Ki, 13.

Sit, ale e, 25.

Six, 1 32.

Skull, Kasis.

Slave, اخجاً.

Slay, No o.

Sleep (v.), wie a; causative, Pa.

Sleep (n.), La.

So, Lisa.

Solomon, مكمنة.

Something, وكذبو .

Sometimes, (علام وعلى).

Son, 13, 13.

Soul, مُقِفُلا (f.), Plur. المُقَفِّل .

Sow, wil 0, 23.

Sparrow, [is] (f.).

Speak, Speak, Pa.

Speech, lisols.

Spirit, L'o'; (f.).

Spit, as 0, 28.

Sprinkle, So o, 28.

Stand, po, 27.

Standard, منسفار.

Stir up, san o.

Stone (v.), poi o.

Stone (n.), افلو (f.).

Story, Kisal.

Strength, July .

Strengthen, Du, 27, Pa.; passive, Ethpa.

Stretch out, soo o.

Strong, be, car a; car o.

Stumble, make to, San Aph.

Subdue, as o; passive, Ethpa.

Suffice, asa a.

Sun, Lisai (m. and f.).

Swallow, Kisim.

Synagogue, Kadio.

Take, am a, 22.

Take away, No. o.

Taste, psy a.

Tasteless, become, and a, 23.

Teach, 24 Pa.

Teacher, اهْدَهُا.

Teaching, المنفكة.

Tear, at o.

Tell, ..., 23, 25, Aph.; wol a, 24.

Temple, المناه.

Tempt, ai, a and o.

Tent, Liano.

Testify, 2000 a.

That, m. od, f. -d, 5.

That, Particle, 1, 5.

Then, ela.

There, sol.

There is, L. ?, 8.

There is not, N.X., 8.

Therefore, Lis Vis.

These, wid, 5.

They, m. رَفْهُ, رِفْدًا ", f. صِدَّهُ, صِدَّاً", 5.

Thigh Lags, Plur. Kags.

Thing, / احضر , 31.

Think, an o.

This, m. Wa, f. 1961, 5.

Those, m. (a á , f. w á , 5.

Thou, m. wil", f. wil", 5.

Three, 11, 32.

Threshold, Kadam?", Plur.

Throw, 1001, 29, Pe. and Aph. 1,001, 29, Pe. and Pa.

Thus, Lisa.

Till (v.), a and o, 23.

Time, أحنا.

To, Prep., \(\) (inseparable), lá\(\), 8, 10 note.

Tomb, أجماً.

Tongue, List.

Torch, Last.

Torment, Kin, Phur. Kin.

Torture, si, a and o.

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