

**Helen Younansardaroud**

**Classical Syriac Course Book**

**Translated**

**by**

**Graham Wetherall**

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## Foreword

The following book was assembled from teaching materials developed for Syriac lessons. The manuscript has been repeatedly reworked on the basis of experience in the seminar room. In this way, the encouragement and suggestions for improvement of Prof. Dr. Josef Tropper (Humboldt University, Berlin) have helped shape this book.

The process of constant revision of the manuscript could, of course, have continued over many further semesters, and it is certain that the book's readers will find that some parts remain deficient. In spite of these reservations, however, I have decided to publish this work in its current form in the hope that it will be a useful scholarly resource for academic Syriac lessons. Over the course of 15 lessons, it addresses all areas of Syriac grammar, with an increasing level of difficulty. The lessons are accompanied by corresponding exercises. The texts used for the exercises are drawn from classical Syriac literature, and serve to illustrate the grammatical themes addressed in the lesson. Each lesson also contains a table of vocabulary prior to the exercises. Knowledge of the vocabulary presented in the lesson is assumed. Beginning with Lesson 8, verb forms are presented separately, following the vocabulary table. At the back of the book, you will find a glossary and a bibliography.

The original work from 2012 was comprehensively corrected by my teacher, Professor Emeritus Dr. Rainer Voigt, for which I owe him particular thanks. I would also like to thank him for including the original German monograph in the series *Semitica et semitohamitica Berolinensia*.

This edition is a corrected and heavily revised version of the original, translated into English by Mr. Graham Wetherall (M.A.). I am very grateful to him for his dedication and hard work. I would also like to thank PD Dr. Michael Waltisberg, Dr. Yousef Kouriyhe, Dr. Stefanie Rudolf and Nathanael Landy-Ariel for their valuable remarks and corrections.

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Helen Younansardaroud

# Lesson 1

## 1.1. Introduction and Classification

Classical Syriac (hereafter *Syriac*) belongs to the Eastern group of Aramaic languages, which together with the Canaanite languages (Phoenician, Hebrew etc.) make up the Northwestern group of Semitic languages. The earliest known written examples of Aramaic languages date back to the beginning of the 1st millennium BC. From the 6<sup>th</sup> century BC, Aramaic enjoyed a period of flourishing during the Neo-Babylonian and Achaemenid Empires, at which time it became the language of trade throughout the whole of the Middle East, advancing from Egypt/Asia Minor to India/Central Asia (the era of so-called Imperial Aramaic). Aramaic first went into decline in the West following the Muslim conquest of the 7<sup>th</sup> Century AD. Aramaic languages have survived to the present day in certain parts of Syria, the southeast of Turkey, Iraq and Iran.

Syriac is an offshoot of the local Eastern Aramaic dialect of the city of Edessa, which is fairly closely related to Jewish Babylonian Aramaic on the one hand, and Mandaic on the other. The oldest evidence of the language are inscriptions dating from the 1<sup>st</sup> century AD. In the wake of the early Christianisation, Syriac Bible translations emerged as early as the 2<sup>nd</sup> century AD (*Vetus Syra* and *Pšīttā*). As a result, Syriac became a significant Christian literary language in the Syrian-Mesopotamian region, with two important centres in Nisibis (under Persian rule) and Edessa (under Roman rule). Due to this political and geographical separation, two different written forms of Syriac emerged (East Syriac and West Syriac).

Beginning in the 7<sup>th</sup> century, Syriac was increasingly supplanted by Arabic as a spoken language. Nonetheless, it remained in wide usage in the church and amongst scholars until the Mongol invasion of the 13<sup>th</sup> century. Dialects closely related to Syriac have survived to the present day. The most important of these include: a) *Ṭūrōyo* (spoken in *Ṭūr 'Abdīn*, South-East Turkey) and related dialects (including *Suryōyō*, *'Ōrōmōyō*, etc.); and b) Northeastern Neo-Aramaic (spoken mostly in Iran, Iraq and Syria), which incorporates a wide variety of dialects (including *'Ātōrāyā*, *Surat*, and *Swādāyā*).

The volume of Syriac literature is far greater than that of any other Aramaic language. It predominantly comprises Bible translations and commentaries, legends and other religious texts. Nonetheless, there are also extant works of history, profane literature and poetry.

## 1.2. Attested Alphabetic Scripts

Classical Syriac, like other Semitic languages, uses an alphabet composed solely of consonants. There are three variants of the Syriac alphabet, each with slightly different character forms:

- (1) Eṣṭrangēlā, the oldest script form,
- (2) The Eastern Syriac (*Nestorian*) script, which arose from a regional variation of Eṣṭrangēlā (traceable to around 600 AD),
- (3) The Western Syriac script, known as Serṭō, which has a decisively rounded, arched character form (traceable to around the 8th Century).

All three variants are in principle cursive scripts. It is characteristic of the scripts that most (though not all) letters are written joined up, and that some letters take a specific form when written at the end of a word. Serṭō is the most fluidly cursive of the scripts.

Below is a table showing Serṭō, and Eastern Syriac scripts, together with a guide to pronunciation<sup>1</sup>.

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<sup>1</sup> Typeset: Gentium, Estrangolo Edessa, Serto Mardin, East Syriac Adiabene, Traditional Arabic, SBL Hebrew (Syriac fonts used with the kind permission of <http://bethmadutho.org/> and <http://jaas.org/>).

1.3. Alphabet Table

JOINED TO THE RIGHT	CENTRAL POSITION	JOINED TO THE LEFT	ISOLATED	TRANSCRIPTION	ESTRANGELĀ	EASTERN SYRIAC		HEBREW	ARABIC
ܐ			ܐ	ʾ	ܐ	ܐ	ܐܠܦܐ	א	ا
ܒ	ܒ	ܒ	ܒ	b/b̄	ܒ	ܒ	ܒܝܬܐ	ב	ب
ܓ	ܓ	ܓ	ܓ	g/ḡ	ܓ	ܓ	ܓܡܠܐ	ג	ج
ܕ			ܕ	d/d̄	ܕ	ܕ	ܕܠܐܕܐ	ד	د
ܗ			ܗ	h	ܗ	ܗ	ܗܝܬܐ	ה	ه
ܘ			ܘ	w	ܘ	ܘ	ܘܐܘܘܐ	ו	و
ܙ			ܙ	z	ܙ	ܙ	ܙܝܢܐ	ז	ز
ܚ			ܚ	ḥ	ܚ	ܚ	ܚܝܬܐ	ח	ح
ܛ			ܛ	t	ܛ	ܛ	ܛܝܬܐ	ט	ط
ܝ			ܝ	j	ܝ	ܝ	ܝܘܕܐ	י	ي
ܥ	ܥ	ܥ	ܥ	k/k̄	ܥ	ܥ	ܥܦܪܐ	כ	ك
ܠ	ܠ	ܠ	ܠ	l	ܠ	ܠ	ܠܡܐܕܐ	ל	ل
ܡ	ܡ	ܡ	ܡ	m	ܡ	ܡ	ܡܝܡܐ	מ	م
ܢ			ܢ	n	ܢ	ܢ	ܢܘܢܐ	נ	ن
ܣ	ܣ	ܣ	ܣ	s	ܣ	ܣ	ܣܡܟܬܐ	ס	س
ܥ	ܥ	ܥ	ܥ	ʿ	ܥ	ܥ	ܥܝܢܐ	ע	ع
ܦ	ܦ	ܦ	ܦ	p/p̄	ܦ	ܦ	ܦܝܦܐ	פ	ف
ܩ			ܩ	ṣ	ܩ	ܩ	ܩܕܕܝܫܐ	ק	ق
ܩ	ܩ	ܩ	ܩ	q	ܩ	ܩ	ܩܘܦܐ	ק	ق
ܪ			ܪ	r	ܪ	ܪ	ܪܝܫܐ	ר	ر
ܫ	ܫ	ܫ	ܫ	š	ܫ	ܫ	ܫܝܢܐ	ש	ش
ܬ			ܬ	t/t̄	ܬ	ܬ	ܬܐܘܘܐ	ת	ت

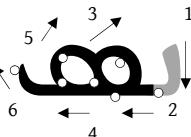



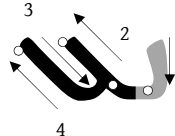

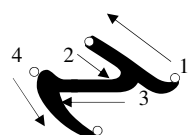
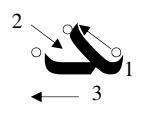
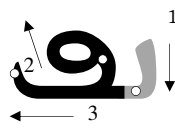


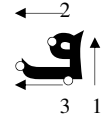
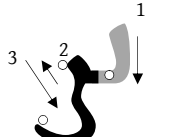


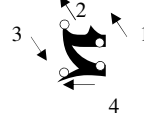
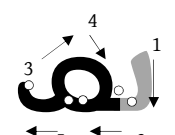


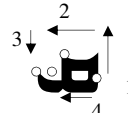
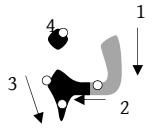


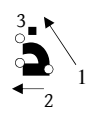
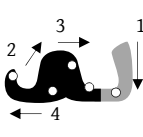

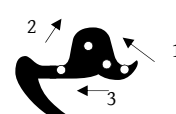
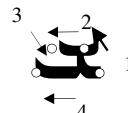
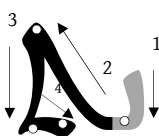



### 1.4. Writing the Consonants in the Eastern Syriac and Serṭō Scripts

Syriac is written from right to left.<sup>2</sup> The form of the letters varies according to whether they are written in isolation, or occur at the beginning, in the middle or at the end of a word (see the alphabet table → 1. 3.). Most of the letters change their form when they are written as part of a word. The table above shows all of these forms for Serṭō; for Eṣṭrangēlā and Eastern Syriac, only the main forms and actual final forms are given. The three consonants ܟ /k/, ܡ /m/, and ܢ /n/ all have special forms when written at the end of a word. Here are some examples from Serṭō and Eastern Syriac:

	JOINED TO THE RIGHT (WS)	CENTRAL POSITION (WS)	JOINED TO THE LEFT (WS)	ES
'Ālāp̄/ 'ōlāp̄				
Bēṭ				
Gāmal/ Gōmal				
Dālad/ Dōlad				
Hē				
Wā'w/ Wa'w				





<sup>2</sup> See the following websites for further information on Syriac notation: <<http://learnassyrian.com/aramaic/>> and <<http://nativlang.com/aramaic-language/aramaic-writing-cursive.php>> (last accessed 24.03.2019).





Zayn/Zēn				
Hēt				
Tēt				
Yōd/Yūd				
Kāp/Kōp				
Lāmad/ Lōmad				
Mīm				
Nūn				





<p><i>Semkaṭ</i></p>				
<p><i>Ē</i></p>				
<p><i>Pē</i></p>				
<p><i>Ṣādē/ Ṣodē</i></p>				
<p><i>Qōp̄/Qūp̄</i></p>				
<p><i>Rēš/Rīš</i></p>				
<p><i>Šīn</i></p>				
<p><i>Tā'w/ Ta'w</i></p>				

## 1.4.1. Ligatures

The following letters take on a new form in combination with other letters:

OS: Lâmaḍ, 'Ālaḗ		lā »not«		'ellā »but«
WS: Lōmaḍ, 'Ōlaḗ		lō »not«		'ellō »but«

OS: Lâmaḍ, Lâmaḍ				mallel »he spoke«
WS: Lōmaḍ, Lōmaḍ				mallel »he spoke«

OS: Tā'w, 'Ālaḗ				baytā »house«
WS: Ta'w, 'Ōlaḗ				baytō »house«



### 1.5. The Eastern Syriac Vowel System

Eastern Syriac employs a system of diacritical dots which serve to denote the following eight vowels:

/a/ ܐ	ܦܬܐܗܐ <i>ptāhā</i>
/ā/ ܐ̇	ܙܩܐܦܐ <i>zqāpā</i>
/e/ ܐ̈	ܪܒܐܫܐ ܐܪܪܝܟܐ ܙܠܡܐ ܦܫܝܩܐ <i>rbāšā 'arrīkā/zlāmā pšīqā</i>
/ē/, /e/³ ܐ̄	ܪܒܐܫܐ ܟܪܝܐ ܙܠܡܐ ܩܫܝܐ <i>rbāšā karyā/zlāmā qašyā</i>
/i/ ܝ	ܝܘܕ ܗܒܐܫܐ <i>yōd ḥbāšā</i>
/o/ ܘ	ܘܐܘܪܝܗܐ <i>wāw rwīhā</i>
/u/ ܘ̇	ܘܐܘܪܝܫܐ <i>wāw 'alīšā</i>

National grammarians such as Bar Hebraeus draw a further distinction in the case of /ē/, distinguishing a closed from an open *e*-vowel. This distinction is also observed in this book: the open variant is transcribed as /ē̄/, and the closed variant with /ē̄/ (traditionally, both are simply written as /ē/).

This system essentially only distinguishes vowel qualities, even though the Syriac names suggest a distinction between long or short sounds – a distinction one would also expect from the language-historical point of view. According to this system, the difference between /ā/ (*Zqāpā*) (trad. /ā/) and /a/ (*Ptāhā*) does not concern the length (quantity), but rather the degree of openness of the vowel. *Zqāpā* is pronounced as an open a, i.e. as /ā/ [ɔ]; by contrast, *Ptāhā* is pronounced as a closed /a/. Handwritten sources often show up deviations in the transcription of vowels (in particular /ā/ instead of /a/).

The Eastern Syriac vowel system is multifaceted, and is better suited to the learning of the language than the Western Syriac system, in which vowels are less clearly distinguished from one another. As such, we encourage the use of the Eastern Syriac pronunciation for learners of the language.

### 1.6. The Western Syriac Vowel System

The older variant of Syriac was written entirely without vowel signs. Instead, they made use of plene-writing (→ 1. 8.) and so-called grammatical dots (→ 2. 4.). Specific vowel signs used in addition to *matres lectionis* first emerged at the end of the classical period. Different systems were developed in Eastern and Western Syriac.

<sup>3</sup> /e/ is also referred to as *yōd massaqtā* in the literature.

In the 8<sup>th</sup> Century, Western Syriac began to make use of Greek vowel signs written above or underneath consonants. This system distinguishes between five vowel qualities:

/a/	◌َ	ܦܠܬܐ	<i>p̄tōhō</i>
/o/	◌ُ	ܩܘܠܐ	<i>zqōpō</i>
/e/	◌̄	ܪܒܐ	<i>rḅōšō</i>
/i/	◌̇	ܫܒܐ	<i>ḥḅōšō</i>
/u/	◌̈	ܫܘܒܐ	<i>šōšō</i>

### 1.7. Transcription Employed in this Book

The transcription of vowels in this textbook is based on the Eastern Syriac vowel system. As such, it differentiates between the following vowel qualities (cf. → 1. 8.): /a/, /ā/, /e/, /ē/ (open) and /ē/ (close), /ī/, /ō/, /ū/.

For historical-etymological reasons, as well as for the sake of the clarity of the syllable structures and various sound changes, this book also distinguishes vowel lengths. In this manner, the symbols /a/ and /e/ are understood to be short vowels, while the symbols /ā/, /ē/ (open) and /ē/ (close) denote long vowels. Furthermore, in the case of /u/ and /o/, a distinction is made between historically short vowels (/u/, /o/) and long vowels (/ū/, /ō/). Examples:

ܩܘܕܫܐ /quḏšā/ »sanctuary«

ܡܠܟܘܬܐ /malkūtā/ »kingdom«

ܟܠ /kol/ (WS ܟܠ /kul/) »every, all«

ܦܪܘܩܐ /pārōqā/ »saviour«

For certain Western Syriac word forms and pronunciation variations, a transcription is occasionally provided, e.g. ܟܠ /kol/ (WS ܟܠ /kul/) »every, all«. Schwa vowels (in the sense of the Hebrew *shewa mobile*) are not taken into account in the notation, e.g. /q̄tal/ instead of /q̄ʔal/.

In the notation used in this book, unspoken consonants are written in superscript (with or without *linea occultans* → 3. 1.; 7. 3.), e.g.:

ܐܢܬܐ /ʔ<sup>n</sup>ttā / »woman, wife«

ܐܒܐܘܬܐ /ʔ<sup>h</sup>bed<sup>h</sup>wā/ »he was making«

ܐܟܠܐ /ʔ<sup>k</sup>/ »like«

### 1.8. Vowel Correspondences between ES and WS

The following table shows vowel correspondences between Eastern and Western Syriac (unequal correspondences are shown in bold):

OS	/a/ ◌َ	/ā/ ◌̄	/e/ ◌̄	/ē/ ◌̄	/ē/ ◌̄	/ī/ ◌̇	/o/ō/ ◌̈	/u/ū/ ◌̈
WS	/a/ ◌َ	/ō/ ◌̈	/e/ ◌̄	/ē/ ◌̄	/ī/ ◌̇	/ī/ ◌̇	<b>/u/ū/ ◌̈</b>	/u/ū/ ◌̈

As the table shows, WS is characterised by a tendency towards vowel narrowing (a reduction of the degree of openness), as well as by chain shifts. As such, /ā/ is no longer present in WS, all /o/ō/ vowels become /u/ū/, and all closed /ē/ vowels become /ī/.

Examples of similar vowel correspondences:

ES	WS
ܒܕ /'al/	ܗܠܐ /'al/ on, because of
ܡܝܢ /men/	ܡܝܢ /men/ from
ܕܝܢ /dēn/	ܕܝܢ /dēn/ but
ܒܝܫ /biš/	ܒܝܫ /biš/ bad

Examples for /ā/ (trad. /ā/) > /ō/; /ē/ (trad. /ē/) > /ī/; /o/ō/ > /u/ū/:

ES	WS
ܫܠܡܐ /šlāmā/	ܫܠܡܘܘܬܐ /šlōmō/ peace
ܒܝܪܐ /bē'rā/	ܒܝܪܘܘܬܐ /bī'rō/ a well
ܟܠ /kol/	ܟܘܠ /kul/ every, all
ܫܠܘܬܐ /šlōtā/	ܫܠܘܘܬܐ /šlūtō/ prayer

The 22 letters of the Syriac script essentially constitute a purely consonantal alphabet. Nonetheless, three letters, namely 'ālap (ܐ), wā'w (ܘ) and yōd (ܝ), are also used to denote vowels (so-called plene-writing), mostly originally long vowels:

- Yōd (ܝ) stands for /ī/ and, in the middle of a word, for (closed) /ē/ (= WS /ī/) and (open) /ē/. Examples: ܕܝܢ /dēn/ »but, by the way, however«, ܗܠܝܢ /hālēn/ »these«, ܒܝܫ /biš/ »bad«, ܕܝܫܐ /rēšā/ (WS ܕܝܫܘܘܬܐ /rīšō/) »head«. In the case of ܕܝܫܐ /rēšā/ (WS ܕܝܫܘܘܬܐ /rīšō/) »head«, spellings without the corresponding vowel letters (so-called defective spellings) are common.
- Wā'w (ܘ) stands for /u/o/ (= WS /u/), and also not infrequently for historically short vowels. Examples: ܗܘܒܐ /hubbā/ »love«, ܬܫܒܘܚܐ /tešbohtā/ (WS ܬܫܒܘܚܘܬܐ /tešbuhtō/) »glory«. Defective spellings are common for ܟܠ /kol/ (older form: ܟܘܠ) (WS ܟܘܠ /kul/) »every, all« and ܡܝܬܘܠ /mettol/ (older form: ܡܝܬܘܠ) (WS ܡܝܬܘܠ /mettul/) »because of«.
- 'Ālap (ܐ) stands for any /ā/ (= WS /ō/), /ē/ or /ē/ at the end of a word. Examples: ܡܠܟܐ /malkā/ »king«, ܡܠܟܝܢ /malkē/ »kings« (pl. → 3. 6. 1.), ܢܝܢ /nē/ (WS ܢܝܢ /nī/) »I beg!«.

## 1.9. Vowel Assimilation

### 1.9.1. Assimilation /a/ > /e/

Before /š/, and occasionally also before /s/, an /a/ vowel sound becomes an /e/, e.g.

ܬܫܡܫܬܐ /tešmeštā/ < \*/tašmeštā/ »ministry, service«

ܒܝܫܬܐ /bestar/ < \*/batar/ »behind«

ܒܝܫܬܐ /besrâ/ < \*/basarâ/ »flesh«

### 1. 9. 2. Assimilation /u/ > /o/ (only in ES)

In ES, preceding a guttural sound, an /r/ or an /l/, /u/ sometimes becomes /o/ (in WS, it remains /u/), e.g.

ܒܫܘܬܐ /šō' / »Jesus« (WS ܒܫܘܬܐ /Yešū')

ܒܫܘܬܐ /z'ōrâ/ »small, junior« (WS ܒܫܘܬܐ /z'ūrō/)

ܒܫܘܬܐ /gdōlâ/ »plaits of hair« (WS ܒܫܘܬܐ /gdūlō/)

## 1. 10. Diphthongs

Syriac has the following diphthongs:

/âw/	ܐܘ	ܡܘܬܐ /māwtâ/ death
/aw/ (WS)	ܐܘܐ	ܡܘܬܐ /mawtô/ death
/ây/	ܐܝ	ܚܝܐ /hây/ that
/ōy/ (WS)	ܐܝܐ	ܚܝܐ /hōy/ that
/ay/	ܐܝܐ	ܙܝܬܐ /zaytâ/ olive tree
/īw/	ܐܘܘܐ	ܐܪܡܝܘܘܐ /'armīw/ they threw
/ū <sup>h</sup> y/	ܐܘܘܝܐ	ܐܪܡܝܘܝܐ /'ahū <sup>h</sup> y/ his brother
/ē <sup>h</sup> y/	ܐܘܘܝܝܐ	ܢܪܡܩܝܘܝܐ /nermē <sup>h</sup> y/ he shall throw it

- /â/ followed by the semivowel /w/ (= /w/) results in /âw/ (= /âw/). In ES, /âw/ is always substituted for /aw/ (in WS /aw/ remains unchanged), e.g. ES ܡܘܬܐ /māwtâ/, WS ܡܘܬܐ /mawtô/ »death«, OS ܢܘܡܐ /yāwmâ/, WS ܢܘܡܐ /yawmô/ »day«. In certain cases (such as St. cs. (→ 3. 6. 1.)), /âw/ = /aw/ changes to the monophthong o, and /ây/ to /ōy/, e.g. ܝܘܡܐ /yom/ »day« (St. cs. of ܢܘܡܐ /yāwmâ/), ܒܝܝܬܐ /bēt/ »the house of« (St. cs. of ܒܝܬܐ /baytâ/).
- /â/ followed by /y/ or /i/ (also /ī/) results in /ây/ (WS /ōy/), e.g. ܚܝܐ /hây/, WS ܚܝܐ /hōy/ »that«.
- /a/ followed by /y/ or /i/ (also /ī/) results in /ay/, e.g. ES/WS ܙܝܬܐ /zaytâ/ »olive tree«, ܒܝܬܐ /baytâ/ »house«<sup>4</sup>.
- /ī/ or /ē/ followed by w or u result in /īw/ or /ēw/ respectively, e.g. ܐܪܡܝܘܘܐ /'armīw/ »they threw« (cf. ܩܫܝܐ /qšī<sup>h</sup>w/ [read: qšīw] »it is hard« ܢܪܡܩܝܘܝܐ /nermē<sup>h</sup>y/ [read: nermēw] »he shall throw it« (→ 13. 2.)).

<sup>4</sup> Exception: ܐܝܟܐ /'aik/ [Read! ak] »like«.

<sup>5</sup> In the transcription, the unspoken consonant, which is marked with a *linea occultans*, is written in superscript (→ 1. 7.).

### 1. 11. Vocabulary

A. for, to	/l/ ل	which	/ʿaynā/ عَيْنَ
not	/lā/ لَا	if ... not	/ʿellā/ عِلَّا
it was, it became	/hwā/ هُوَ	king	/malkā/ مَلِكًا
this	/hānā/ هَٰذَا	queen	/malktā/ مَلِكَةً
on, because of	/ʿal/ عَلَ	Ishaq	/ʿIshāq/ إِسْحَاقَ
from	/men/ مِنْ	every, all	/kol/ كُلِّ
he	/hū/ هُوَ	by the way, even	/gēr/ عِوَضًا
I	/ʿenā/ أَنَا	Lord, master	/māryā/ مَارِيَا
head	/rēšā/ رَأْسًا	concerning, because of	/metṭol/ مَتَّوْلًا
that	/hāw/ هَٰؤُلَاءِ	also	/ʿāp/ أَيْضًا
B. house	/baytā/ بَيْتًا	together, with	/ʿam/ عَمَّا
day	/yāwmā/ يَوْمًا	earth, land	/ʿarʾā/ أَرْضًا

### 1. 12. Exercises

A. Practise writing the following words until fluent, then transcribe them according to the transcription used in this book:

1 دِيْنًا 2 كَلِمًا 3 مَلِكًا 4 هُوَ 5 هُوَ 6 هُوَ 7 مَلِكًا 8 مَلِكًا 9 دِيْنًا 10 مَلِكًا

1 مَلِكًا 2 لَأَنَّ 3 مَلِكًا 4 هُوَ 5 هُوَ 6 هُوَ 7 مَلِكًا 8 مَلِكًا 9 مَلِكًا 10 مَلِكًا

1 رَأْسًا 2 رَأْسًا 3 رَأْسًا 4 رَأْسًا 5 رَأْسًا 6 رَأْسًا 7 رَأْسًا 8 رَأْسًا 9 رَأْسًا 10 رَأْسًا

B. Practise writing the following words until fluent, then transcribe them according to the transcription used in this book:

1 بَيْتًا 2 دِيْنًا 3 حَدًّا 4 عِوَضًا 5 إِسْحَاقَ 6 مَارِيَا 7 مَتَّوْلًا 8 أَيْضًا 9 مَلِكًا 10 هُوَ 11 مَلِكًا 12 مَلِكًا  
13 دِيْنًا 14 دِيْنًا

1 مَلِكًا 2 دِيْنًا 3 حَدًّا 4 عِوَضًا 5 إِسْحَاقَ 6 مَارِيَا 7 مَتَّوْلًا 8 أَيْضًا 9 مَلِكًا 10 هُوَ 11 مَلِكًا 12 مَلِكًا  
13 دِيْنًا 14 دِيْنًا

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

## Lesson 2

### 2.1. Consonants in the ES and Serṭō Scripts

Syriac consonants can be broken down into three groups according to their manner of articulation (unvoiced, emphatic, voiced) as follows:

	unvoiced	emphatic	Voiced
Labials	ܦ, ܦ̄ /p/		ܒ, ܒ̄ /b/
Labiodental	ܦ̄, ܦ̄̄ /p̄/		ܒ̄, ܒ̄̄ /b̄/
Dental	ܬ, ܬ̄ /t/	ܬ̄, ܬ̄̄ /t̄/	ܕ, ܕ̄ /d/
Interdental	ܬ̄, ܬ̄̄ /t̄/		ܕ̄, ܕ̄̄ /d̄/
Sibilant	ܨ, ܨ̄ /š/, ܨ̄, ܨ̄̄ /s/	ܨ̄, ܨ̄̄ /s̄/	ܙ, ܙ̄ /z/
Velar	ܩ, ܩ̄ /k/	ܩ̄, ܩ̄̄ /q/	ܓ, ܓ̄ /g/
Uvular	ܩ̄, ܩ̄̄ /k̄/		ܓ̄, ܓ̄̄ /ḡ/
Pharyngeal	ܚ, ܚ̄ /h/		ܚ̄, ܚ̄̄ /ʕ/
Laryngeal	ܥ, ܥ̄ /h/, ܥ̄, ܥ̄̄ /ʔ/		

Syriac resonants/sonorants (nasal, liquid)

	Nasal	Liquid
Bilabial	ܡ, ܡ̄ /m/	
Dental/Alveolar	ܢ, ܢ̄ /n/	ܠ, ܠ̄ /l/, ܠ̄, ܠ̄̄ /r/

### 2.2. The Two Pronunciations of the Bḡadk̄p̄at-Consonants.

Depending on its phonetic position, the Bḡadk̄p̄at-sound (ܒܓܕܩܦܬܐ) is either plosive. (ܩܨܨܐ quššāyā «hardening») or spirant, i.e. fricative (ܩܩܩܐ rukkākā «softening»). The plosive variant is denoted with a dot above, the spirant with a dot below:

ܩܨܨܐ quššāyā Bḡadk̄p̄at	ܩܩܩܐ rukkākā Bḡadk̄p̄at
ES ܩܨܨܐ	ܩܩܩܐ
WS ܩܨܨܐ	ܩܩܩܐ

The variation in the pronunciation of these consonants follows two basic rules:

- (1) Geminated (lengthened) consonants are never pronounced as a spirant, e.g. /dd/ in ܡܕܕܡ /meddem/ «something».

- (2) A (simple) *Bḡaḍkṗaṭ*-sound is always pronounced as a spirant when preceded by any regular vowel, or by a murmured vowel which was formerly a short vowel. Otherwise, i.e. following a consonant, it is pronounced as a plosive. This rule also applies across the word boundary: e.g. **هَٰنَا بَيْتٌ** /*hānā baytā*/ »this house« (→ 5. 2.).

When applying rule (2) in the case of a formal Ø-vowel, the reader must distinguish whether it is to be read, in terms of the distinction familiar from Hewbrew, as a *Shewa quiescens*, (i.e. structural or actual vowellessness), or as a *Shewa mobile*, (i.e. purely superficial vowellessness resulting from a reduced vowel). The following rules of thumb are helpful in such cases (*consonant* here refers to the *Bḡaḍkṗaṭ*-consonant):

- The onset consonant of an isolated word form is always pronounced as a plosive, which is why it is not marked with a **قَشَّيَا** *quššâyā*. However, in the context of a sentence, it is only pronounced as a plosive after a consonant at the end of the previous word, e.g. **بَيْتٌ** /*baytā*/ »house« (isolated), or **كُلُّ بَيْتٍ** /*kol baytā*/ »the whole house«, in contrast to **هَٰنَا بَيْتٌ** /*hānā baytā*/ »this house«.
- The second consonant in a formal double consonance at the beginning of a word is pronounced as a spirant, e.g. **كِتَابٌ** /*ktābā*/ »book«; exceptions: **سِتٌّ** /*štā*/ »six«, **سِتِّينٌ** /*štīn*/ »sixty«.
- Consonants following a closed syllable are not pronounced as spirants, e.g. **مَلِكٌ** /*malkā*/ »king«.
- A consonant following a geminate is pronounced as a spirant, e.g. **دُكَّةٌ** /*dukkatā*/ < \*/*dukkatā*/ »place«.<sup>6</sup>
- Consonants following the diphthongs /*āw*/ (= WS /*aw*/) and /*āy*/ are pronounced as plosives rather than as spirants, e.g. ES **مَوْتٌ** /*mawtā*/ »death«, **بَيْتٌ** /*baytā*/ »house«; exceptions: **أَكْبَعٌ** /*'a<sup>h</sup>k*/ [read: *ak*] »like, as«.
- The onset consonant *k* which features in various pronominal suffixes to nouns is pronounced as a spirant e.g. **قَدْ رَقِيتُكَ** /*pārōqkōn*/ »your saviour«. This is because there was originally a case ending vowel (V) between the final consonant of the noun and the suffix: \*/*pārōqV-kōn*/ (→ 6. 1.).
- In the case of syllable reduction or the omission of vowels, the consonant is pronounced as a spirant, e.g. **دَاهِبٌ** /*dahbā*/ < \*/*dahabā*/ »gold« (→ 3. 4.).

Note also:

- The feminine ending /-t/ (→ 3. 6. 1.) is generally pronounced as a spirant (so long as it is not geminated as a result of assimilation, e.g. **يَالِيتٌ** /*yālettā*/ < \*/*yāledtā*/ »begetter, mother«) e.g. **مَلِكَةٌ** /*malktā*/ »queen«, **مِصْرَةٌ** /*mšūhtā*/ »measure«. This is because there is usually an underlying \*/-at/. There are however several exceptions (as well as deviations in pronunciation), e.g. **بَتُولَةٌ** /*btultā*/ »virgin«, **تَشْبُوهَةٌ** /*tešbohtā*/ »glory« (→ 3. 1. 1.).<sup>7</sup>

Additionally, the spirantization of the *Bḡaḍkṗaṭ*-sound occurs, when the proclitic particles **بِ** /*b*-/ (preposition »in«), **لِ** /*l*-/ (preposition »for, to«), **دِ** /*d*-/ (determinative pronoun.) or **وَ** /*w*-/ (conjunction »and«) occur before nomina with a vowelless onset consonant e.g. **بِالْكِتَابِ** /*ba-ktābā*/ »in the book«, as well as in the case of accumulation of these proclitics, e.g. **دَبَّ فِي الْبَيْتِ** /*dab-baytā*/ »(he) who (is) in the house«.

<sup>6</sup> Conversely, in such cases, the spirant points to the gemination of the preceding consonant.

<sup>7</sup> Occasionally, words that would otherwise be pronounced the same are distinguished by varying the pronunciation of a *Bḡaḍkṗaṭ*-consonant, e.g. **بَدْبَةٌ** /*garbā*/ »leprous« in contrast to **بَدْبَةٌ** /*garbā*/ »Leprosy«.

### 2. 2. 1. Writing Geminate Consonants

Syriac uses both simple and geminate (lengthened) consonants. This difference, however, is not denoted in the written script. Geminate consonants are not denoted using double letters, as is usually the case in semitic languages. However, in the case of **ܕܒܓܕܟܦܬܐ** Bḡadkḗpāṭ-consonants, it is possible to draw this distinction, since geminate consonants are never pronounced as spirants. Examples:

**ܫܒܓܝܐ** /saggī`ā/ »much, many«

**ܫܘܟܠܐ** /sukkālā/ »meaning, sense«

**ܫܘܬܐܪܐ** /settārā/ »protection«

**ܫܟܝܢܐ** /sakkīnā/ »knife«

### 2. 2. 2. The `Ālāp

In the following cases, the glottal stop `Ālāp is not vocalized. Although it is not articulated (cf. *the shewa quiescent*. from Hebrew grammar), it is nonetheless preserved in written form<sup>8</sup>:

- `Ālāp in the syllable onset.:

**ܡܐ** /mā'/ »100« [read: mā] (→ 13. 3.)

**ܒܝܕܐ** /b-`īdā/ »in the hand« [read: b-`īdā] (also across the morpheme boundary)

**ܡܠܐܟܐ** /mala`kā/ »angel« [read: malakā]

In the following cases, the `Ālāp is silent, but is usually written with linea occultans (→ 2. 4. 3.), e.g.

**ܢܫܐ** /`nāšā/ »man, people«<sup>9</sup>

**ܚܪܐܢܐ** /`hrēn/ »another«<sup>10</sup>

**ܚܪܐܢܐ** /`hrēnā/ »another«

### 2. 3. Prothesis

In rare cases, particularly before /št/, a prothetic syllable of the form /ʾV/ (`Ālāp + vowel) is introduced before what would otherwise be a double consonant onset, for ease of pronunciation. Examples:

**ܐܫܬܐ** /`eštā/ »bottom«

**ܐܫܬܐ** /`eštā/ »six« (or **ܫܬܐ** /štā/) (→ 13. 3.)

**ܐܫܬܝܢܐ** /`eštīn/ »60« (or **ܫܬܝܢܐ** /štīn/) (→ 13. 3.)

<sup>8</sup> There would otherwise be no difference in the transcription between mā (= **ܡܐ** /mā/ »what?«) and /mā/ (= **ܡܐ** /mā/ »100«).

<sup>9</sup> In dictionaries, such words are generally listed according to their written form (i.e. **ܢܫܐ** /`nāšā/ is listed under `n-š).

<sup>10</sup> In dictionaries, such words are generally listed according to their written form, including for spellings without Ālāp (i.e. **ܚܪܐܢܐ** /hrēn/ is listed under `h-r).



## 2. 4. Graphic Symbols and Punctuation Marks

As well as diacritical points, (cf. Bḡadk̄p̄aṭ-consonants, → 2. 2.), Syriac also makes use of grammatical points denoting number and gender.

Especially in texts without vowel signs, words that are orthographically identical are often marked with a dot above, in order to denote a full and dark pronunciation, in contrast to a finer and weaker pronunciation. A dot above is used in the following cases:

- For the active participle (→ 4. 4.) in order to distinguish it from the perfect (→ 7. 1.), e.g. **ܟܬܒ** /kātēb/ »writing«, **ܟܬܒܐ** /ktāb/ »he wrote«.
- For the possessive and object suffixes of the 3.f.sg., to distinguish them from the 3.m.sg. (→ 6. 1.), e.g. **ܕܝܢܐ** /dīnāh/ »her judgement«, **ܕܝܢܗ** /dīnēh/ »his judgement«.
- Above certain words, e.g. **ܗܢܘܢ** /hānōn/ »those«, to distinguish it from **ܗܢܘܢ** /hennōn/ »they«; **ܘܠܐ** /wālē/ »fitting, proper« in distinction to **ܘܠܐ** /w-lā/ »and not«; **ܒܘܕܐ** /'bādā/ »work« in distinction to **ܒܘܕܐ** /'abdā/ »Slave«.

In the East Syriac tradition, two dots are occasionally placed under the suffix of the 3.f.sg. to distinguish it from the 1.sg., e.g. **ܟܬܒܐ** /ketbat/ »she wrote« in contrast to **ܟܬܒܐ** /ketbet/ »I wrote« (→ 7. 1.). These two dots are also used to distinguish the voiced **ܐ** in **ܗܘܐ** /hwā/ »it was, it happened« (in contrast to **ܗܘܐ** /<sup>h</sup>wā/).

For Syāmē-dots, see (→ 3. 6. 1.).

### 2. 4. 2. Punctuation Marks

The following punctuation marks are particularly common:

- Single dot: . at the end of a sentence.
- Point above (**ܐܠܝܝܐ** /'ellāyā/): .
- Point below (**ܐܬܝܝܝܐ** /taḥtāyā/): .
- Colon (**ܫܘܝܝܐ** /šwayyā/): :
- ❖ is used to denote the end of a paragraph.

### 2. 4. 3. Linea Occultans

In words that are orthographically identical, a line (**ܡܪܚܩܐ** /marḥānā/) is drawn above the consonant to indicate the absence of a vowel, e.g. **ܬܠܩܐ** /t̄leq<sup>w</sup>/ »they passed away« (cf. → 7. 1.) in contrast to **ܬܠܩܐ** /t̄alleq<sup>w</sup>/ »they finished« (cf. → 9. 2.). This line (*linea occultans*) is also drawn above consonants within a word which are not pronounced, e.g. **ܘܠܐ** /<sup>h</sup>wā/ [read: wā] »to be, to happen« (→ 7. 3.), **ܡܠܟܐ** /malkā-<sup>h</sup>w/ [read: malkāw] (WS **ܡܠܟܐ** /malkā-<sup>h</sup>w/) »he is king«, **ܝܘܒ** /yā<sup>h</sup>b/ [read: yāb] »he gave« (→ 14. 2.).

In the WS tradition, the *linea occultans* is also drawn under the consonant (**ܡܠܟܐ** /mhaggyānā/), e.g. **ܘܠܐ** /<sup>h</sup>wō/ [read: wō] »be, happen«. A line drawn under also serves to indicate an additional /e/ vowel, e.g. **ܕܗܠܩܐ** /deḥeltā/ from /deḥl̄tā/ »fear«.

## 2.5. Vocabulary

A. kingdom	/malkūtā/ ملكوت	B. much, many	/saggī'ā/ ساجي
something	/meddem/ مديدم	when	/kad/ كاد
death	/māwtā/ موات	you	/ʾatt/ ات
place	/dukkātā/ دوكات	one	/had/ هاد
book	/ktābā/ كتاب	love	/hubbā/ هبب
son	/brā/ بر	like, as	/ʾak/ اك
hand	/ʾidā/ يد	just as	/ʾak d-/ اد

## 2.6. Exercises

A. Sort the following words according to the pronunciation of the Bgādkpāt, and transcribe them according to the transcription used in this book:

1 مديدم، كاد، موات 2 ملكوت، ساجي، خات، حات، دوكات 3 ات، يد، بدي

1 مديدم، كاد، موات 2 موصف، كاد، كاد، موصف 3 ات، بدي، كاد

1 مديدم، كاد، موات 2 موصف، كاد، كاد، موصف 3 ات، بدي، كاد

B. Sort the following words according to the pronunciation of the Bgādkpāt and transcribe them according to the transcription used in this book:

1 كاد، بدي، دوكات 2 ات، ساجي، مديدم 3 بدي، كاد، بدي

1 كاد، بدي، موصف، موصف 2 ات، كاد، بدي 3 ات، بدي، كاد

1 كاد، بدي، موصف، موصف 2 ات، كاد، بدي 3 ات، بدي، كاد

## Lesson 3

### 3.1. Total Assimilation of Consonants (/n/, /l/)

In most cases, a vowelless /n/ is assimilated to the following consonant (exceptions: /h/, see → 11. 1.). As a consequence, the consonant in question is pronounced geminate. The assimilated /n/ is dealt with in various different ways orthographically. For nominal word forms, it is usually denoted with *linea occultans*, e.g.

ܡܕܝܢܬܐ /mḏī<sup>n</sup>ttā/ < \*/m<sup>e</sup>ḏīntā/ < \*/m<sup>e</sup>ḏīn<sup>e</sup>tā/ »city, town« (in contrast to St. cs. ܡܕܝܢܐ /mḏīnat/ (→ 3. 6. 1.))

ܫܢܬܐ /šā<sup>n</sup>ttā/ »year« (in contrast to St. cs. ܫܢܐ /šnat/ (→ 3. 6. 1.)).

By contrast, in the case of compounds with ܡܝܢ /ܡܢ/ /men/ »from«, a vowelless /n/ is not written (→ 6. 4.), e.g.

ܡܝܢܟܝܠ /mekkēl/ < \*/menkēl/ »from that time, henceforth«

ܡܝܢܟܘܠܐ /mekkâ/ < \*/menkâ/ »from this place«

For the assimilation of /n/ in verbal forms, see Verbs I-n (→ 11. 1.).

In rare cases, /l/ is assimilated to the preceding syllable; see also (→ 14. 2.), e.g. ܡܘܨܩܬܐ /massaqtâ/ < \*/maslaqtâ/ »ascent«.

In very rare cases, /r/ is not pronounced, but is retained in the orthography, e.g.

ܒܚܝܠܐ /ba<sup>r</sup>t/ (< \*/bart/ ) malkâ/ »daughter of the king«

ܒܚܝܠܐ /ba<sup>r</sup>t/ (< \*/bart/ ) qyâmâ/ »daughter of the holy covenant = nun«

#### 3.1.1. The Assimilation of Dentals

In some word forms, adjacent dentals give rise to a partial assimilation. In purely consonantal writing, the assimilation is not expressed.

A common phenomena is the regressive assimilation of dentals in nouns preceding the feminine ending (→ 3. 6. 1.), e.g. ܒܫܝܬܐ /'abbittâ/ < \*/'abbittâ/ »thick, heavy«,

ܫܕܕܐ /ḥḏattâ/ < \*/ḥḏattâ/ »New (Testament)«,

but ܒܝܠܐ /īlet/ < \*/īlett/ < \*/īledt/ »he begot« (Pf. Pe.) (→ 11. 3.)

and ܡܝܬܐ /mīt/ < \*/mītt/ < \*/mītt/ »you died« (→ 12. 2.).

However, in the case of ܦܫܝܬܐ < \*/pšittâ/ (/tt/ < \*/tt/) »simple, the Pšittâ «, this book uses the original form of transcription, i.e. ܦܫܝܬܐ /pšittâ/.

For the partial assimilation of the stem marker /t/ in T-stems, see (→ 9. 1.).

### 3.2. Consonant Dissimilation

The following are some of the most important consonant dissimilations (transformation or omission of a phoneme) in Syriac: /b/ to /b/ to /w/ in: ܟܘܟܒܐ /kawkbâ/ < \*/kawkab/ »star«

/ʾ/ to /ʾ/ in: **ܩܦܩܦܐ** /ʾaʾpâ/ < \*/ʾaʾpâ/ »double«

/ʾ/ to /ø/ in: **ܩܦܩܦܐ** /tšâtaʾsar/ < \*/tšaʾtaʾsar/ »19«

/r/ to /n/ in: **ܩܦܩܦܐ** /trēn/ < \*/tnēn/ »two«; **ܩܦܩܦܐ** /brâ/ < \*/bnâ/ »son«

### 3.3. Consonant Correspondences: Syriac – Hebrew - Arabic.

In Syriac (and in Aramaic languages in general), five of the semitic consonants have a different phoneme correspondence to Hebrew; namely, the three semitic interdentalals /t̪/, /d̪/ and /d̪ʰ/, and the laterals /s̪/ and /s̪ʰ/ (= /d̪ʰ/). In classical Arabic, these consonants have all been preserved as distinct phonemes (ض، ش، ظ، ذ، ث).

In Syriac, the interdentalals merged with the corresponding dentalals (/t̪/ > ܦ, /d̪/ > ܩ, /d̪ʰ/ > ܩܦ), whereas in Hebrew, they merged with the sibilants (/t̪/ > ܦ, /d̪/ > ܩ, /d̪ʰ/ > ܩܦ). The voiceless lateral s̪ in Syriac merged with ܦ, while in Hebrew it remained as ܦ. The emphatic lateral s̪ʰ in Syriac merged with ܩ, whereas in Hebrew it merged with ܩܦ. As a result of this divergence in phoneme merging, Syriac T-consonants sometimes correspond to Hebrew S-consonants. Furthermore, the Syriac phonemes ܦ and ܩ correspond to the Hebrew ܦ and ܩ respectively. There is still, however, a 1:1 correlation between the T-consonants S-consonants, and ܦ.

Examples:

t/s̪/t̪	ܩܦܩܦܐ /tlât/	שלוש	ثَلَاثٌ	three
d/z/d̪	ܩܦܩܦܐ /dahbâ/	זהב	ذَهَبٌ	gold
t̪/s̪ʰ/t̪ʰ	ܩܦܩܦܐ /tellâlâ/	צל	ظِلٌّ	shadow
s/s̪ʰ/s̪ʰ	ܩܦܩܦܐ /ʾsar/	עשר	عَشْرٌ	ten
/s̪ʰ/d̪ʰ/	ܩܦܩܦܐ /ʾarʾâ/	ארץ	أَرْضٌ	land

### 3.4. Syllable Structure and Vowel Reduction

Ancient semitic languages only contain the following three syllable types: {CV} (short open syllable.), {Cv̄} (long open syllable.) and {CvC} (closed syllable., considered as long) (C = consonant; v = any short vowel, v̄ = long vowel). CvW and CvY are treated as {CvC}-syllables, e.g. baytâ = bay|tâ »house«. Syriac has also developed secondary syllable patterns. The following four distinctive forms should be noted:

- (1) A short initial syllable {Cv} preceding the tone syllable is reduced to {C<sup>°</sup>} – except when it follows (ʾĀlap̄). It is likely that originally, <sup>°</sup> was voiced as a murmured vowel corresponding to the Hebrew *Shewa mobile*, and later ceased to be voiced at all. This gave rise to words with double consonants in the initial sound, e.g. {CCVC}, **ܩܦܩܦܐ** /q̄tal/ < \*/q<sup>°</sup>tal/ < \*/qaṭal/ »he killed« (→ 7. 1.).
- (2) Final vowels were dropped, giving rise to secondary double closed syllables of the structure {CVCC} at the end of a word, e.g. **ܩܦܩܦܐ** /k̄tabt/ < \*/k̄tabtâ/ »you wrote« (→ 7. 1.).
- (3) Final vowels were no longer stressed, but were still written according to the old orthography, e.g. **ܩܦܩܦܐ** /malk<sup>°</sup>/ < \*/malkī/ »my king« (→ 6. 2.), **ܩܦܩܦܐ** /k̄tab<sup>°</sup>/ < \*/k̄tabū/ »they wrote« (→ 7. 1.).

- (4) In the case of two successive originally untuned syllables of the form {Cv|Cv}, {Cv̄|Cv} or {CvC|Cv}, the vowel of the second syllable is reduced, e.g. **ܕܗܒܐ** /dahbâ/ < \*/dahabâ/ »gold«, **ܡܠܟܬܐ** /malktâ/ < \*/malkatâ/ »queen«.
- (5) A vowelless /y/ (and /y<sup>e</sup>/) in the initial word sound becomes an ī vowel, resulting in secondary words with an initial vowel sound. In the orthography, this is written as Yoḏ, or sometimes as 'Ālaḫ (as vowel bearer). Examples: **ܝܕܐ** /īdâ/ < \*/y<sup>e</sup>da'/ »he knew« (→ 11. 3.) (also sometimes with 'Ālaḫ **ܝܫܘܥ** /īšo'/ »Jesus«, **ܝܕܐ** /īdâ/ < \*/y<sup>e</sup>dâ/ »hand«.

### 3.5. Root Structure

As is generally the case in semitic languages, most syriac word forms have an underlying structure consisting of three consonantal or semivowel elements (or radicals). This structure is called the *root*, and it contains the primary lexical meaning of a word (which is usually verbal). Word formation succeeds by means of different patterns of vowels (the so-called *schema*), and often also through external affixes (prefixes and suffixes; and in rare cases, infixes).

By way of illustration, here is the root *k-t-b* with the basic meaning 'write', together with some important derived forms:

a) Verb forms:

**ܚܘܒ** /kṭab/ »he wrote« (Perfect. → 7. 1.)

**ܚܘܒܐ** /neḵtob/ »he shall write« (Imperfect. → 8. 1.)

b) Nominal derivatives:

**ܚܘܒܐ** /kātēb/ »writing« = »(he) is writing« (active participle → 4. 4.)

**ܚܘܒܐ** /kṭīb/ »wrote« (passive participle → 7. 4.)

**ܚܘܒܐ** /kṭābâ/ »handwriting, book«

**ܚܘܒܐ** /kātōbâ/ »writer« (Nomina agentis → 4. 1. 2. (No. 10))

**ܚܘܒܐ** /kātōbūtâ/ »art of writing«

**ܚܘܒܐ** /maktbânâ/ »author«

### 3.6. Nominals

#### 3.6.1. Gender, Number, State

Nominals – a term which groups together nouns (n.) and adjectives (adj.) – are divided into two genders, masculine and feminine. Masculine (m.) nominals are not denoted in any way, while feminine (f.) nominals are generally denoted with the phoneme /-t-/, e.g.

**ܡܠܟܐ** /malkâ/ »king« (m.), **ܡܠܟܬܐ** /malktâ/ »queen« (f.)

**ܒܝܫܐ** /bišâ/ »bad« (m., adj.), **ܒܝܫܬܐ** /bištâ/ »bad« (f., adj.)

In addition, there are a series of feminine nouns with no corresponding ending, including many parts of the body, as well as names for articles of clothing, containers and tools:

ܡܘܕܐ /'emmâ / »mother« (f.), ܥܙܐ /'ezzâ/ »goat« (f.), ܐܢܐ /'ânâ/ »small cattle« (f.), ܥܝܢܐ /'aynâ/ »eye, fountain« (f.), ܟܦܘܪܐ /kê'pâ/ »stone« (WS ܟܦܪܐ /kî'pô/) (f.).

A number of nouns with feminine endings are treated as masculine nouns, with the -t- taken to belong to the radical (see → 3. 5. and 4. 1.) e.g. ܒܝܬܐ /baytâ/ »house« (m.) from √bwt, ܡܘܬܐ /mâwtâ/ »death« (m.) from √mwt.

Number distinguishes between singular (sg.) and plural (pl.). There is no specific dual form, nor any distinction according to case. There is, however, a remnant of the dual form in the number words ܩܘܢܐ /trēn/ »two« and ܡܘܬܐܢܐ /ma'tēn/ »two hundred« (→ 13. 3.).

Syriac uses two dots called ܫܘܢܝܢܐ /syâmē/ ܫܘܢܝܢܐ to distinguish the plural from the singular, e.g. ܡܠܟܐ /malkâ/ »king«, ܡܠܟܝܢܐ /malkē/ »kings«. In words containing ܕ, the plural dots are often written above this letter. In this case, only one additional dot is written, leaving two rather than three dots above the letter. For words in which ܕ occurs twice, the plural points are usually drawn above the final ܕ; otherwise they are written at a random location. Examples:

ܟܪܡܐ /karmâ/ »vineyard« (sg.): ܟܪܡܝܢܐ /karmē/ »vineyards« (pl.)

ܫܪܐܪܐ /šrârâ/ »truth« (sg.): ܫܪܐܪܝܢܐ /šrârē/ »truths« (pl.)

In addition, plural points are used:

- For *plurale tantum* nominals, e.g. ܡܝܢܐ /mayyâ/ »water«.
- For verbs of the form 3.f.pl., eg. ܟܬܒܝܢܐ /ktab' / »they wrote« (→ 7. 1.), ܝܟܬܒܝܢܐ /nektbân/ »they shall write« (→ 8. 1.).
- For collective nouns which have no plural form, e.g. ܐܢܐ /'ânâ/ »small cattle«.

Depending on syntactic positioning and function, nominals take one of the following three states:

- (1) *Status absolutus* (absolute state) (the “free” form of the nominal); abbreviated as: St. abs.
- (2) *Status constructus* (construct state) (the “bound” form of the nominal preceding an immediately dependent genitive expression); abbreviated as: St. cs.
- (3) *Status emphaticus* (emphatic state), abbreviated as: St. emph.

Depending on gender, number and state, nominals take different endings in their singular and plural forms. Dictionaries specify the plural building for all nominals.

	St. abs.	St. cs.	St. emph.
m.sg.	-	-	/-â/
m.pl.	/-în/	/-ay/	/-ē/
f.sg.	/-â/	/-at/	/-tâ/, /-tâ/
f.pl.	/-ân/	/-ât/	/-âtâ/

The following is an inflection table for the singular and plural forms of the adjective **طَافٍ** /*ṭāb*/ »good«:

	St. abs.	St. cs.	St. emph.
m.sg.	طَافٍ / <i>ṭāb</i> /	طَافٍ / <i>ṭāb</i> /	طَافِيًا / <i>ṭābā</i> /
m.pl.	طَافِيِينَ / <i>ṭābīn</i> /	طَافِيِينَ / <i>ṭābay</i> /	طَافِيِيَةً / <i>ṭābē</i> /
f.sg.	طَافِيَةٌ / <i>ṭābā</i> /	طَافِيَةٌ / <i>ṭābat</i> /	طَافِيِيَاتٍ / <i>ṭābtā</i> /
f.pl.	طَافِيَاتٍ / <i>ṭābān</i> /	طَافِيَاتٍ / <i>ṭābāt</i> /	طَافِيِيَاتٍ / <i>ṭābātā</i> /

Of these three states, the *St. emph.* is most common. It is the standard form, and as such the form in which nouns are usually cited. Although from a historical viewpoint, its ending /-ā/ contains the definite article (cf. the prefix article. ha- and its variants in Hebrew), a nominal in the *St. emph.* form is not necessarily determined.. A noun such as **تُورًا** /*tūrā*/ can – depending on context – mean either »the mountain« or »a mountain«.

Furthermore, it should be noted that the *St. abs. f.sg.* and the *St. nemp. m.sg.* usually have the same endings.

Further examples with masculine nouns, using the examples of **تُورًا** /*tūrā*/ (*m.*) »mountain« and **كِتَابًا** /*ktābā*/ (*m.*) »book«:

	St. abs.	St. cs.	St. emph.
m.sg.	تُورًا / <i>tūr</i> /	تُورًا لِكُلِّهِ / <i>tūr 'alāhā</i> / »the mountain of God«	تُورًا / <i>tūrā</i> / »mountain«
m.pl.	تُورِيِينَ / <i>tūrīn</i> / »mountains«	تُورِيِينَ لِكُلِّهِ / <i>tūray 'alāhā</i> / »mountains of God«	تُورِيِيَةً / <i>tūrē</i> / »mountains«
m.sg.	كِتَابًا / <i>ktāb</i> /	كِتَابًا لِمَلِكِهِ / <i>ktāb malkā</i> / »the king's book«	كِتَابًا / <i>ktābā</i> / »book«
m.pl.	كِتَابِيِينَ / <i>ktābīn</i> / »books«	كِتَابِيِينَ لِمَلِكِهِ / <i>ktābay malkā</i> / »the king's books«	كِتَابِيِيَةً / <i>ktābē</i> / »books«

Examples with feminine nouns, using the examples of **صُورَةً** /*dmūtā*/ (*m.*) »image«, **بَرِيئَةً** /*brītā*/ (*m.*) »creation«:

	St. abs.	St. cs.	St. emph.
f.sg.	صُورَةً / <i>dmū</i> /	صُورَةً لِرَأْسِهِ / <i>dmūt rēšā</i> / »the image of the head«	صُورَةً / <i>dmūtā</i> / »image«
f.pl.	صُورَاتٍ / <i>demwān</i> /	صُورَاتٍ لِرَأْسِهِ / <i>demwāt rēšā</i> / »images of heads«	صُورَاتٍ / <i>demwātā</i> / »images«
f.sg.	-	بَرِيئَةً لِعَالَمِهِ / <i>brīt 'ālmā</i> / »creation of the world«	بَرِيئَةً / <i>brītā</i> / »creation«
f.pl.	بَرِيئَاتٍ / <i>beryān</i> /	بَرِيئَاتٍ لِعَالَمِهِ / <i>beryāt 'ālmā</i> / »creations of the world«	بَرِيئَاتٍ / <i>beryātā</i> / »creations«

As the table shows, feminine nouns with the (derivational affixes) /-ūt/ and /-īt/ in the St. abs. sg. end with /-ū/ and /-ī/ respectively.

The St. abs is relatively common for adjectives (including participles) in the predicate function, e.g. **كَسَمَ مِجْتَمِ** **بِهَم** /*laḥmā* (m.) *mṭāššyā* (m.) *ḥassīm*/ (m.) »bread eaten in secret is pleasant«. By contrast, an adjective which modifies a noun takes the St. emph., e.g. **كَسَمَ بِهَمَمَ** /*laḥmā* (m.) *ḥassīmā*/ (m.) »pleasant bread«. Nouns in St. abs.:

- (1) following **كَل** /*kol*/ »every, all« (actually »the whole of.«), e.g. **كَل يَوْمَ** /*kol yom*/ »every day«, **كَل نَاسَ** /*kol 'nāš*/ »every one«
- (2) sometimes following **لَا** /*lā*/ »not«, e.g. **دَلَا لَهَ** /*d-lā 'alāh*/ »godless«
- (3) in conjunction with numbers, e.g. **تَلَاثَا غَابِرِينَ** /*tlāṭā ḡabrīn*/ »three men«
- (4) with **مِدَم** /*meddem*/ »something«, cf. also **مِدَم هَرِين** /*meddem 'hrēn*/ »something else«
- (5) in distributive phrases, such as **بَا زَبَانِ وَبَا** /*ba-zḅan zḅan*/ »now and then«, and in other
- (6) adverbial phrases, e.g. **لِأَلَامَ** /*l-'ālam*/ »for ever«, **مِنْ يَوْمِ لِيَوْمِ** /*min yom li-yom*/ »from day to day«.

St. cs. occurs almost exclusively in set phrases and idiomatic sayings, e.g. **رَبُّ كُنُوسَاتَا** /*rab knūštā*/ »director of the synagogue«. In such cases, we can speak of a *construct chain*. Such chains can consist of several constituent parts, e.g. **بِأَيْنَا رَبُّ بَعْتِ أَسِيرَةٍ** /*b-'aynā rab bēṭ 'assīrē*/ »(Joseph found favour) in the eyes of the prison warden«, literally »in the eyes of the leader of the house of prisoners«. Some construct chains are joined to form a single word, e.g. **بِإِلْدَابَابَا** /*b'eldābābā*/ »enemy« (literally »master of slander«). However, in the majority of cases, the connection in question is expressed by periphrase (circumlocution).

### 3. 6. 2. Irregular Nominals

The following is a list of important nominals with irregular inflection. The following three things should be noted:

- a) Many of the nominals listed below have a two-consonant basis in the St. emph. singular, which in other forms is expanded by a third consonant, e.g. **إِمَمَا** /*'emmā*/ »mother« (sg. St. emph.), **إِمَمَاتَا** /*'emhātā*/ »mothers« (pl. St. emph.).
- b) Several nominals are characterised by irregular plural formation (pl. St. emph.), taking /-ayyā/ instead of /-ē/, e.g. **بَنَائَا** /*bnayyā*/ »sons«, plural form of **بَرَا** /*brā*/ »son«.
- c) The lexemes **سَمَائَا** /*šmayyā*/ »heaven« and **مَائَا** /*mayyā*/ »water«, which also take the ending /-ayyā/, are used only in the plural.
- d) Several masculine words take the feminine plural form, e.g. sg. **أَرِيَا** /*'aryā*/ (m.) »lion«, pl. **أَرِيَاتَا** /*'aryāwātā*/ »lions«.
- e) Several feminine words have the feminine ending in the sg. but not in the pl., e.g. **أَنْتَاتَا** /*'a<sup>n</sup>ttātā*/ (f.) »woman, wife«, pl. **نَسَّشَا** /*neššā*/ »women«.



	Sg. St. emph.	St. cs.	Pl. St. emph.
name	شَمَاءُ /šmā/ (m.)	شَمٍ /šem/	شَمَاهَاتُ /šmāhātā/ شَمَاهِيَّ /šmāhē/
mother	عَمَّاءُ /'emmā/ (f.)	عَمٍّ /'em/	عَمَّمَاهَاتُ /'emmhātā/
father	أَبَاءُ /'abā/ (m.)	—	أَبَاهِيَّ /'abāhē/ »parents, fathers« أَبَاهَاتُ /'abāhātā/ »forefathers«
brother	أَخَاءُ /'ahā/ (m.)	—	أَخِيَّ /'ahē/
other	أَخْرَاءُ /'hrēnā/ (m.)	أَخْرِيَّ /'hrēn/	أَخْرَانِيَّ /'hrānē/ (pl.abs. أَخْرَانِيَّ /'hrānīn/)
other	أَخْرَاءُ /'hrētā/ (f.)	أَخْرَانِيَّ /'hrānyāt/	أَخْرَانِيَّ /'hrānyātā/ (pl.abs. أَخْرَانِيَّ /'hrānyān/)
hand	يَدَايُ /'īdā/ (f.)	يَدٍ /yad/ يَدِيَّ /'īd/	يَدَايِيَّ /'īdayyā/ يَدِيَّ /'īdē / يَدِيَّ /'īdīn/
lion	أَرِيَّاءُ /'aryā/ (m.)	—	أَرِيَّاءَاتُ /'aryāwātā/ أَرِيَّاءَانِ /'aryāwān/
man, people	نَاشِئُ /'nāšā/ (m.)	نَاشٍ /'nāš/	نَاشِيَّ /'nāšīn/ (only pl.abs.)
woman	نَاشِيَّاءُ /'a <sup>n</sup> ttāt/ (f.)	نَاشِيَّاءُ /'a <sup>n</sup> ttāt/	نَاشِيَّاءُ /neššē/
son	بَرَاءُ /brā/ (m.)	بَرٍّ /bar/	بَرِّيَّاءُ /bnayyā/
daughter	بَرِّيَّاءُ /bartā/ (f.)	بَرِّيَّاءُ /ba <sup>r</sup> t/	بَرِّيَّاءُ /bnātā/
house	بَيْتُ /baytā/ (m.)	بَيْتٍ /bēt/	بَيْتِيَّ /bātē/; (Pl.abs. بَيْتِيَّ /bātīn/)
father-in-law	هَمَّاءُ /ħmā/ (m.)	—	هَمَّمَاهِيَّ /ħmāhē/
sister	أَهْوَاءُ /ħwātā/ (f.)	—	أَهْوَاهِيَّ /'ahwātā/
water	مَيِّئُ /mayyā/ (m.) abs. مَيِّئُ /mīn/	مَيِّئُ /may/	—
Lord, God	مَرَّاءُ /mārā/ (m.) مَرَّاءُ /māryā/ (m.)	مَرَّاءُ /mārē	مَرَّاءِيَّ /mārayyā/ مَرَّاءَانِ /mārāwān/
Lady	مَرَّاءِيَّاءُ /mārtā/ (f.)	مَرَّاءِيَّاءُ /māra <sup>t</sup> /	مَرَّاءِيَّاءُ /mārtā/
village, field	قَرِّيَّاءُ /qrītā/ (f.)	cs. قَرِّيَّاءُ /qeryat/ and قَرِّيَّاءُ /quryat/ abs. قَرِّيَّاءُ /qrē/	قَرِّيَّاءُ /quryā
year	شَنَّاءُ /ša <sup>n</sup> ttā/ (f.)	abs. شَنَّاءُ /šnā/ cs. شَنَّاءُ /šnāt/	شَنَّاءِيَّ /šnayyā/ شَنَّاءِيَّ /šnīn/

### 3. 6. 3. Nominals and Attributive Adjectives

Attributive adjectives agree in gender, number and state with the noun which they describe. Generally speaking the adjective comes after the noun in question, e.g.

كَبِيْرَةٌ كَبِيْرَةٌ /kē'pā (f.) ṭābtā/ (f.) »a precious stone«

بَيْتٌ بَيْتٌ /baytā (m.) šappīrā/ (m.) »the beautiful house/a beautiful house«

لِجْمَدٍ دَوْرًا /l-ṭūrā (m.) rāmā/ (m.) »into a high mountain« (Mk 9,2).

Where specific emphasis is placed on the adjective, it may precede the noun, e.g.

هَذِهِ قَلِيْلَةٌ /hālēn qallīl mellay/ »these few words«.

The adjectives هَجْبٌ /saggī/ »much, many« and لْآخَرُ /'hrēn/ »other« often precede the noun even when they are not emphasised. Further attributive adjectives used in conjunction with them can be placed after the noun, e.g.

كَثِيْرَةٌ عَمَلًا هَجْبًا /saggī 'ē 'bādē šappīrē/ »many excellent works« (Jn 10,32)

cf. however لْآخَرُ هَجْبًا /'nāšā saggī 'ē/ »many people« (Jn 10,41)

وَبَعَثَ هَجْبًا /zabnīn saggī 'ān/ »many times«

لْآخَرُ مَثَلًا /'hrēnā maṭlā/ »another parable« (Mt 13,24).

### 3. 6. 4. Nominals and Apposition.

An apposition can either precede or follow the noun to which it relates. Generally speaking, honorific appositions precede the noun, while explicatory appositions follow it. Examples:

مَارَافْرَمُ /mār' 'Aṗrēm/ »Mār Aphrem«

مَارَافْرَمُ تَبْرَانَا /mār' 'Aṗrēm tūbānā/ »blessed Mār Aphrem«

مَدِيْنَةُ امِيْدٍ (WS مَدِيْنَةُ امِيْدٍ) /'Amīd mādī "ttā/ »the city of Amid«

بَيْتُ بَثْأَنَا /Bēt 'anyā qrītā/ »the village of Bethany« (Jn 11,1)

مَلِكُ اَناسْتَاْسُ /malkā 'Anastōs/ »the emperor Anastasius«

مَلِكُ يَوْبِيْنْيَانُوسُ /Yobīnyanos malkā zakkāyā/ »the victorious emperor Jovianus«.

### 3. 7. Vocabulary

A. mother	/emmā /	عَمَّةٌ	Addai	/Adday /	اَدَايُ
mountain	/ṭūrā/	جَمَدٌ	Jacob	/Ya'qōb/	يَاكُوبُ
beautiful	/šappīrā/	بَيْتٌ	Heaven	/šmayyā/	سَمَاءٌ
Name	/šmā/	عَمَلٌ	Street	/šūqā/	سُوقٌ
B. good	/ṭābā/	كَبِيْرٌ	Holy	/qaddīšā/	قَدِيْسٌ
offspring	/zar'ā/	زَكَاةٌ	blessed	/tūbānā/	تَبْرَانَا
apostle	/šlīhā/	عَلِيْمٌ	C. Anastasius	/Anastōs /	اَناسْتَاْسُ
much, many	/saggī/	هَجْبٌ	Mār Aphrem	/mār' 'Aṗrēm/	مَارَافْرَمُ
prophet	/nbīyā/	نَبِيٌّ			

**3. 8. Exercises**

A. Give the St. abs./cs. sg. and St. pl. forms of the following words:

1 2 3 4 5 6 7 8 9 10  
 1 2 3 4 5 6 7 8 9 10

B. Rewrite the following words according to the transcription used in this book, and translate:

1 2 3 4 5 6 7  
 1 2 3 4 5 6 7 8 9 10

C. Read the following words, and practise writing them until they are familiar:

1 2 3 4 5  
 1 2 3 4 5 6 7 8 9 10

1 2 3 4 5  
 1 2 3 4 5 6 7 8 9 10

1 2 3 4 5  
 1 2 3 4 5 6 7 8 9 10

## Lesson 4

### 4. 1. Important Types of Nominal Formation

The majority of Syriac nominals (nouns and adjectives) are formed according to the patterns listed below. All of them begin with a root consisting of three radicals. The following examples are all formed from the root word *q-ṭ-l* »kill«. All nominals are cited in the St. emph.

#### 4. 1. 1. Monosyllabic Root

1. qat̄l, St. emph. **ܩܬܠܐ** /qat̄lā/

**ܩܬܠܐ** /'alpā/ »1000«, **ܩܬܠܐ** /gabrā/ »man«, **ܩܬܠܐ** /naṗšā/ »soul«, **ܩܬܠܐ** /paḡrā/ »body«, **ܩܬܠܐ** /tar'ā/ »door, gate«, **ܩܬܠܐ** /malkā/ »king«, f. **ܩܬܠܐ** /malktā/ »queen«

2. qiṭl, St. emph. **ܩܬܠܐ** /qeṭlā/

**ܩܬܠܐ** /seṗrā/ »book«, **ܩܬܠܐ** /reḡlā/ »foot«, **ܩܬܠܐ** /'esbā/ »herb«, **ܩܬܠܐ** /pelgā/ »half«

3. quṭl, St. emph. **ܩܬܠܐ** /quṭlā/

**ܩܬܠܐ** /burkā/ »Knee«, **ܩܬܠܐ** /quḏšā/ »sanctuary«, **ܩܬܠܐ** /šuhdā/ »bribery«, **ܩܬܠܐ** /burktā/ »blessing«

#### 4. 1. 2. Disyllabic Root

1. qat̄al, St. emph. **ܩܬܠܐ** /qat̄lā/

**ܩܬܠܐ** /sabrā/ »hope«, **ܩܬܠܐ** /karḡā/ »city«, **ܩܬܠܐ** /ḡabrā/ »companion«

2. qiṭal, St. emph. **ܩܬܠܐ** /qeṭlā/

**ܩܬܠܐ** /besrā/ »flesh«, **ܩܬܠܐ** /kenṗā/ »wing«

3. qaṭāl, St. emph. **ܩܬܠܐ** /qṭālā/

**ܩܬܠܐ** /'alāhā/ »God«, **ܩܬܠܐ** /'nāšā / »man, people«, **ܩܬܠܐ** /ḡmārā/ »donkey«, **ܩܬܠܐ** /'bādā/ »action«, **ܩܬܠܐ** /qrāḡā/ »battle«, **ܩܬܠܐ** /šlāmā/ »peace«

4. quṭāl, St. emph. **ܩܬܠܐ** /qṭālā/

**ܩܬܠܐ** /z'ōrā/ »small«, **ܩܬܠܐ** /š'ōlā/ »coughing«

5. qiṭāl, St. emph. **ܩܬܠܐ** /qṭālā/

**ܩܬܠܐ** /ḡbāḡā/ »baldheaded«, **ܩܬܠܐ** /šnāyā/ »frenzy, infatuation«

6. qaṭil, St. emph. **ܩܬܠܐ** /qṭilā/

**ܩܬܠܐ** /klilā/ »crown«, **ܩܬܠܐ** /spī"ttā/ »ship«

7. qatūl, St. emph. **قَاتُلٌ** /qatūlā/

**بَتُولَةٌ** /btūlātā/ »virgin«, **لَبُؤْسٌ** /lbūšā/ »clothing«, **رَهْمَةٌ** /rhūmā/ »loved«

8. qāṭal, St. emph. **قَاتِلٌ** /qāṭlā/

**هَاتِمٌ** /hātīmā/ »seal«, **أَلَمٌ** /‘ālmā/ »eternity, world«

9. qāṭil, St. emph. **قَاتِلٌ** /qāṭlā/

= active participle of the Base Stem (→ 4. 4.): **كَاتِبٌ** /kātībā/ »writing«, **پَارِهٌ** /pārĥā/ »flying«, **رَاهِمٌ** /rāĥmā/ »loving, friend«, **تَابِرٌ** /tābrā/ »breaking«

10. qāṭōl, St. emph. **قَاتِلٌ** /qāṭōlā/

= Nomen agentis: **غَالِيَةٌ** /gālōyā/ »revelator«, **پَارِوَقٌ** /pārōqā/ »saviour«

11. qatṭāl, St. emph. **قَاتِلٌ** /qatṭālā/

A common pattern for nouns denoting professional activities: **زَكَايٌ** /zakkāyā/ »victorious«, **غَانِبٌ** /gannābā/ »thief«, **غَابِرٌ** /gaʿbbārā/ »hero«

12. qitṭāl, St. emph. **قَاتِلٌ** /qetṭālā/

**تَلَالٌ** /tallālā/ »shade«, **لِشَانٌ** /leššānā/ »tongue, language«, **إِلْيَاءٌ** /‘ellāyā/ »upper«, **عِقَارٌ** /‘eqqārā/ »root«

13. quṭṭāl, St. emph. **قَاتِلٌ** /quṭṭālā/

**أُكَّامٌ** /‘ukkāmā/ »black«, **سُؤَالٌ** /suʿālā/ »question«, **سُلَامٌ** /šullāmā/ »completion«

14. qatṭīl, St. emph. **قَاتِلٌ** /qatṭīlā/

= adjective: **مَكْكِيٌّ** /makkīkā/ »humble«, **سَاقِيٌّ** /saggī ʿā/ »much, many«, **سَالِيٌّ** /šallīlā/ »strong«, **سَاقِيٌّ** /šappīrā/ »beautiful«

15. qatṭūl, St. emph. **قَاتِلٌ** /qatṭūlā/

**أَبْبُؤَةٌ** /‘abbūbā/ »flute«, **أَمْمُودٌ** /‘ammūdā/ »pillar«, **يَلْلُودٌ** /yallūdā/ »child«

16. qitṭōl, St. emph. **قَاتِلٌ** /qetṭōlā/

**هَشَّوَكٌ** /heššōkā/ »darkness«, **دَبَّوْرٌ** /debbōrā/ »wasp«, f. **دَبَّوْرَةٌ** /debbōrtā/ »bee«

17. qatayl, St. emph. **قَاتِلٌ** /qataylā/

**لَايْمٌ** /‘laymā/ »young man«, **لَايْمَةٌ** /‘laymtā/ »girl«

## 4. 1. 3. With Prefixes (/ma-/, /mi-/, /ta-/)

1. maqṭal, St. emph. **مَاقِطَلًا** maqṭlā**مَدْرَكٌ** /mad'ā/ »knowledge«, **مَأْكِنًا** /mašknā/ »place of dwelling«, **مَشْتَىٰ** /maštyā/ »drink«2. miqṭal, St. emph. **مِيَقِطَلًا** /meqṭlā/, St. abs. **مِيَقِطَلٌ** /meqṭal/= Infinitive base stem (→ 8. 3.): **مَرْجُلٌ** /mē'zāl/ »walk«, **مَرْجُلٌ** /mē'klā/ »food«, **مَرْجُلٌ** /mē'tyā/ »arrival«3. maqṭāl, St. emph. **مَاقِطَالًا** /maqṭālā/**مَأْقَالٌ** /maqālā/ »weight«, **مَأْبَدًا** /ma'bādā/ »sorcery«4. miqṭāl, St. emph. **مِيَقِطَالًا** /meqṭālā/**مِدْيَارٌ** /medyārā/ »dwelling«5. maqṭūl, St. emph. **مَاقِطُولًا** /maqṭūlā/**مَبْبُؤٌ** /mabbū'ā/ »spring«, **مَأْشُولٌ** /maššūlā/ »storm«, **مَأْكَسُولٌ** /makšūlā/ »offence«6. taqṭal, St. emph. **تَاقِطَلًا** /taqṭlā/**تَاهِلَاتٌ** /tahlātā/ »mockery«, **تَاهِنَاتٌ** /taḥnantā/ »fervent prayer«, **تَاوَشَاتٌ** /taṭwaštā/ »pollution«7. taqṭāl, St. emph. **تَاقِطَالًا** /taqṭālā/**تَاوَاتِبٌ** /tawātībā/ »settler«8. taqṭīl, St. emph. **تَاقِطِيلًا** /taqṭīlā/**تَالْمِيذٌ** /talmīdā/ »disciple, pupil«, **تَادِيرٌ** /ta'dīrā/ »help«9. taqṭūl, St. emph. **تَاقِطُولًا** /taqṭūlā/**تَاهِلُوبٌ** /taḥlūpā/ »an exchange«, **تَاهْتِيرٌ** /taḥtūrā/ »haughtiness«, **تَاكْتُوشٌ** /taktūšā/ »conflict, fight«

## 4. 1. 4. With Affixes (/ān/, /ōn/)

1. q-ṭ-l-ān

**بِنْيَانٌ** /binyānā/ »building«, **أُلْشَانٌ** /ulšānā/ »torment«, **أَمْرٌ** /puqdānā/ »order«

2. q-ṭ-l-ōnā (WS q-ṭ-l-ūnō) (diminutive)

**أَلْيُونٌ** /ṭalyōnā/ »little boy«, **أَبْرُونٌ** /brōnā/ »little son«, **أَمْرٌ** /malkōnā/ »a kinglet«

3. Nominals ending in /-āyā/ (relational adjective, nisba)

**أَيَانٌ** /yāwnāyā/ »Greek«, **أَرْبَائِيٌّ** /arbāyā/ »Arab«, **أَمْرٌ** /malkāyā/ »kingly«

## 4. q-ṭ-l-ūṭ (abstract ending)

ܡܠܟܘܬܐ /malkūtā/ »kingdom«, ܒܘܬܪܘܬܐ /ga<sup>n</sup>bbārūtā/ »heroism«, ܡܫܬܒܩܢܘܬܐ /meštābqānūtā/ »abandonment«, ܡܝܓܠܝܢܘܬܐ /metgallyānūtā/ »revelation«, ܡܓܝܘܬܐ /mḡazyūtā/ »childlessness«

Alongside nominals with three radicals, Syriac also has some nominals with two radicals (e.g. ܫܡܐ /šmā/ »name« with an irregular plural (→ 3. 6. 2.) and ܕܡܐ /dmā/ »blood«), as well as nominals with multiple radicals. A few examples: ܩܪܒܐ /'qarbā/ »scorpion«, ܘܩܒܪܐ /'uqbrā/ »mouse«.

## 4. 2. Particularities of \*/qVṭl/-Nominals

Monosyllabic nominals of the type \*/qatṭl/, \*/qitṭl/ and \*/quṭṭl/ (such as ܩܒܪܐ /qabrā/ »man«, ܫܦܪܐ /seprā/ »book« and ܩܘܕܫܐ /quḏšā/ »sanctuary«) in the endingless St. abs. = St. cs. form have a vowel following the second radical, while the root vowel is reduced to a schwa. For \*quṭṭl-words, the new vowel always corresponds to the root vowel (ES /o/, WS /u/); for \*qatṭl and \*qitṭl words, the new vowel is usually an /e/, or an /a/ if the third radical which it precedes is either guttural or an /r/. Examples:

St. emph.	St. abs./cs.
ܡܠܟܐ /malkā/	ܡܠܟܝܐ /mlek/ < */m <sup>e</sup> lek/ »king«
ܢܦܫܐ /nāpšā/	ܢܦܫܝܐ nḡeš < */n <sup>e</sup> pēš/ »soul«
ܩܘܕܫܐ /quḏšā/	ܩܘܕܫܝܐ /qdoš/ < */q <sup>e</sup> doš/ »sanctuary«
ܪܓܠܐ /reḡlā/	ܪܓܠܝܐ /rḡel/ < */r <sup>e</sup> ḡel/ »foot« etc.
but:	
ܕܪܐܐ /tar'ā/	ܕܪܐܝܐ /tra'/ (due to /' / as 3 <sup>rd</sup> radical) »door«
ܫܦܪܐ /seprā/	ܫܦܪܝܐ /sḡar/ (due to /r/ as 3 <sup>rd</sup> radical) »book«

## 4. 3. The Determinative Pronoun /d-/

The primary meaning of the indeclinable Syriac *determinative pronoun* ܕ /d-/ < \*/di/ (also known as the *relative pronoun*) is »that of«. It has the following roles:

- to introduce a genitive nominal phrase, and
- to introduce a whole relative clause (→ 14. 6.).

The genitive /d-/ is used in paraphrases of the construct state.

Examples: ܕܒܝܬܐ ܕܡܠܟܐ /baytā d-malkā/ »the house of the king«. This can also be expressed using the constructus state ܒܝܬܐ ܕܡܠܟܐ /bḡt malkā/ »(those) of the house of king«. Frequently, the first term takes a (proleptic) pronominal suffix (→ 6. 1.) in order to denote a genitive construction, e.g. ܕܒܝܬܐ ܕܡܠܟܐ /baytēh d-malkā/, »his house, (that) of the king«.

These three possibilities are summarised in the table below:

Genitive construction: [St. emph.] /d-/da-/[St. emph.]	Examples: بَيْتُ الْمَلِكِ /baytâ d-malkâ/ »the house of the king«
[St. cs.] [St. emph.]	بِئْسَ بَيْتُ الْمَلِكِ /bēṭ malkâ/ »(those) of the house of king«
[Nomen + Pron.suff.] /d-/da-/ [St. emph.]	بَيْتُهُ الْمَلِكِ /baytēh d-malkâ/ »his house, (that) of the king«

Sometimes St. cs. connections are also used, in which the second term is preceded by a preposition, e.g. وَكَذَلِكَ /z'ōray b-menyânâ/ »small in number«.

In this context, it is also important to memorize the form دَيْلِ /dīl-/, which is formed from the determinative pronoun دِ /d-/ (base form دَبِ /dī-/) together with the preposition لِ- دَيْلِ dīl-, together with the relevant suffixes, denotes relations of possession (→ 6. 1.), e.g. دَيْلِهِ /dīl-ēh/ »(this) of him« = »his« (كِتَابُ دَيْلِهِ /ktâbâ dīl-ēh/ »his book«).

#### 4. 4. Active Participle (Base Stem)

The active participle is an adjective derived from a verb. For the simplest verb stem, the so-called base stem, it follows the phoneme row  $K_1\text{-}â\text{-}K_2\text{-}e\text{-}K_3$  ( $K_{1-3}$  here denote the regular consonantal radicals of the root). It follows the inflection of nominals, and is used to express the present. In the following, its forms are demonstrated using the example word كَاتِبِ /kâṭeb/ »writing«. They are as follows:

	Sg.	Pl.
m. St. abs.	كَاتِبٌ /kâṭeb/	كَاتِبِينَ /kâṭbīn/
m. St. emph.	كَاتِبًا /kâṭbâ/	كَاتِبَةً /kâṭbē/
f. St. abs.	كَاتِبَةٌ /kâṭbâ/	كَاتِبَاتٍ /kâṭbân/
f. St. emph.	كَاتِبَاتًا /kâṭebtâ/	كَاتِبَاتًا /kâṭbâtâ/

Note: in ES, كَاتِبَةً /kâṭēb/ (with a secondary lengthening of the stressed final syllable) is sometimes used in place of كَاتِبًا /kâṭeb/.

#### 4. 5. Vocabulary

A. alive	/ḥayyâ/ حَيٌّ	C. doing	/âbed/ عَمِلٌ
eternity, world	/âlmâ/ عَالَمٌ	writing	/kâṭeb/ كَاتِبٌ
light	/nuhrâ/ نُورٌ	putting	/nâseb/ نَسَبٌ
image	/šalmâ/ صُلْبٌ	pursuing	/râdeṭ/ رَدِيٌّ
birthday	/bēṭ yaldâ/ بَيْتُ يَالِدٍ	helping	/pâreq/ فَدِيٌّ



foot	/reġlā/ رِجْلَا	saying	/ʾāmar/ أَمْرٌ
Jesus	/Īšō/ عِيسَى	witnessing	/sāhed/ شَهِدَ
B. place of dwelling	/mašknā/ مَسْكَنًا	D. heart	/lebbā/ لَيْبَانٌ
completion	/šullāmā/ شَمْلَامًا	soul, life, self	/naṗšā/ نَفْسًا
goodness	/ṭaybūtā/ طَيِّبَاتٌ	E. order	/puqdānā/ طُوقْدَانًا
deed	/suʾrānā/ سُؤْرَانًا	synagogue director	/rab kāhnā/ رَاب كَاهِنًا
number	/menyānā/ مِئْيَانًا	law	(< gr.) /nāmōsā/ نَامُوسًا
helper	/ʾādōrā/ أَدُورًا		
tongue, language	/leššānā/ لَشْشَانًا		

#### 4. 6. Exercises

A. Transcribe and translate the following words:

1 مَلَكَمَةً دُفَعْتَنِي 2 نَبِيٍّ ذِي مَلَكَةٍ 3 ذِيكَ لَتَكُنَّ 4 حَاكِمَاتٌ مَلَكَةٌ 5 تَمَّهَلْ دَنِيٍّ بَلَكَةٌ 6  
بَلَكِيٍّ دَبَعَهُ 7 مَمَّهَلْ ذِيكَ مَلَكَةٌ 8 تَمَّهَلْ مَلَكٌ بَنِيٍّ

B. Identify the following nominal forms:

رِجْلَا، مَمَّهَلْ، بَلَكَةٌ، يَتَّيْنُ، مَلَكَتِي، مَمَّهَلْتَنِي، مَلَكِيٍّ، كَذَبْتَنِي

C. Form the active participle (f.sg. and m.pl. in St. abs.) of the following verbs:

1 نَجَّيْتُ 2 دَدَيْتُ 3 لَمَّهَلْتُ 4 تَفَيَّيْتُ 5 هَمَّهَلْتُ 6 كَبَّيْتُ 7 كَنَّيْتُ

D. Form the St. cs. of the following nominals:

مَلَكَتِي، مَلَكَةٌ، نَجَّيْتُ

E. Write out the following until familiar:

1 حَاكِمَاتٌ مَلَكَةٌ  
2 يِيٍّ ذِي خَمَّيْتِي  
3 تَمَّهَلْتَنِي مَلَكَتِي  
4 مَمَّهَلْتَنِي مَلَكَتِي  
5 يِيٍّ مَلِكِيٍّ مَلَكَتِي

1 مَلَكَتِي مَلَكَةٌ  
2 حَاكِمَاتٌ ذِي خَمَّيْتِي  
3 تَمَّهَلْتَنِي مَلَكَتِي  
4 مَمَّهَلْتَنِي مَلَكَتِي  
5 حَاكِمَاتٌ مَلَكَةٌ

- 1 חלוקת חלקה
- 2 בעל זכות חלקה
- 3 נכסות חלקה
- 4 פסוקי חלקה
- 5 בעל חלקי חלקה



pl. 1.m.	كُنْبِن سَبْ /kâṭbīn- <sup>h</sup> nan/ كُنْبِنْ /kâṭbīn-an/	»we are writing «
1.f.	كُنْبِن سَبْ /kâṭbān- <sup>h</sup> nan/ كُنْبِنْ /kâṭbān-an/	»we are writing «
2.m.	كُنْبِنْ هَ /kâṭbīn- <sup>m</sup> tōn/ كُنْبِنْ هَ /kâṭbī-tōn/	»you are writing«
2.f.	كُنْبِنْ هَ /kâṭbān- <sup>m</sup> tēn/ كُنْبِنْ هَ /kâṭbā-tēn/	»you are writing«
3.m.	كُنْبِنْ هَ /kâṭbīn- <sup>ennōn</sup> / كُنْبِنْ /kâṭbīn/	»they are writing«
3.f.	كُنْبِنْ هَ /kâṭbān- <sup>ennēn</sup> / كُنْبِنْ /kâṭbān/	»they are writing«

### 5. 1. 2. The Enclitic Personal Pronoun as Copula in Nominal Clauses

Following on from a noun or a pronoun, the enclitic pronoun functions as the so-called *copula* of a formal noun clause comprising three terms, i.e. a sentence without a verb, consisting of a subject (nominal), a predicate and a further element which serves to link the subject with the predicate. It corresponds roughly to the English auxiliary verb *to be*.

Examples:

- كُنْبِنْ كُنْبِنْ /'enâ-'nâ malkâ/ »I am the king«  
 هَ كُنْبِنْ هَ /hū malkâ-<sup>h</sup>w/ »he is the king«  
 هَ كُنْبِنْ هَ /hī malkā-<sup>h</sup>y/ »she is the queen«  
 هَ كُنْبِنْ هَ /malkâ tammān-<sup>h</sup>ū/ »the king is there«  
 هَ كُنْبِنْ هَ /malkā tammān-<sup>h</sup>ī/ »the queen is there«  
 كُنْبِنْ هَ /'a<sup>m</sup>ttōn tammān-'a<sup>m</sup>ttōn/ »you (m. pl. informal) are there«  
 كُنْبِنْ هَ /'enâ nuhrēh-'nâ d-'ālmā/ »I am the light of the world« (cf. Jn 9,5)

As already noted in lesson one, (→ 1. 10.), /â/ followed by /y/ or /i/ (or /ī/) becomes /ây/ (WS /ōy/), e.g. هَ كُنْبِنْ هَ /malkā-<sup>h</sup>y/ < \*/malkā/ + /hī/ »she is the queen«. In ES, /â/ followed by /w/ or /u/ (or /ū/) becomes /âw/; in WS however, it remains unchanged as /aw/, e.g. ES هَ كُنْبِنْ هَ /malkā-<sup>h</sup>w/ < \*/malkā/ + /hū/ »he is the king« [read: malkāw], WS هَ كُنْبِنْ هَ /malka-<sup>h</sup>w/.

In a three-term nominal clause, the copula can take either the second or the third position in the sentence – especially where the subject and the predicate are both nouns. »David is my Lord« can thus be expressed in the following ways:

- (1) هَ كُنْبِنْ هَ /mār-<sup>h</sup>ū Dāwīd/ (predicate – copula – subject)
- (2) هَ كُنْبِنْ هَ /mār Dāwīd-<sup>h</sup>ū/ (predicate – subject – copula)
- (3) هَ كُنْبِنْ هَ /Dāwīd-<sup>h</sup>ū mār/ (subject – copula – predicate)
- (4) هَ كُنْبِنْ هَ /Dāwīd mār-<sup>h</sup>ū/ (subject – predicate – copula)

Each of these variations involves a subtle shift of emphasis. The specific emphasis depends on which element of the sentence falls in the first, stressed position. Sentences (1) and (2) are descriptive. They are responses to the question:

»Who is (David)?« (answer: »He is my Lord«). By contrast, Sentences (3) and (4) are responses to the question »Who is (my Lord)?« (answer: »It is David«). Sentence (4) gives the impression of drawing a contrast (»It is David and nobody else«). (Of the sentence forms listed here, (2) is especially common in poetry).

The 3<sup>rd</sup> person enclitic pronoun often functions as a copula in conjunction with a personal pronoun in the 2<sup>nd</sup> or (less commonly) 1<sup>st</sup> person. In this case, it takes the place of the 1<sup>st</sup> or 2<sup>nd</sup> person enclitic pronoun. Examples:

أَنْتَ أَنتَ /a<sup>n</sup>tt-<sup>h</sup>ū mšīhā/ »you are the Christ« (Mk 8,29)

أَنْتَ مَلِكًا /a<sup>n</sup>tt-<sup>h</sup>ū malkā/ »you are the king«

Compare:

أَنْتَ مَلِكًا /a<sup>n</sup>tt malk-<sup>ʿ</sup>a<sup>n</sup>tt/ »you are king«

أَنْتَ مَلِكًا /a<sup>n</sup>tt malkā-<sup>h</sup>w/ »you are king«

أَنْتَ هُنَا /a<sup>n</sup>ttōn-<sup>ʿ</sup>ennōn tammān/ »you are there«

أَنَا رَسُولَ اللَّهِ /enā šlīhā-<sup>h</sup>w d-<sup>ʿ</sup>alāhā/ »I am the apostle of God«

More commonly written as:

أَنَا رَسُولَ اللَّهِ /enā-<sup>ʿ</sup>nā šlīhā d-<sup>ʿ</sup>alāhā/ »I am the apostle of God«

Nominal clauses consisting of two elements are less common than those with three:

أَنَا مَلِكًا /malkā-<sup>ʿ</sup>nā/ »I am king«

أَنَا رُفَّةٌ وَأَسْفَلَةٌ /āprā-<sup>ʿ</sup>nā w-qeṭmā/ »I am dust and ashes.«

In this form, the enclitic pronoun takes on the role of the subject.

## 5.2. Demonstrative Pronouns

There are two sets of demonstrative pronouns: one for near deixis and one for far deixis.

The near deixis takes the following forms:

Sg.	Pl.
m. هَذَا /hānā/ »this« (rarely هَئِهِ /hān/)	هَؤُلَاءِ /hālēn/ »these«
f. هَذِهِ /hādē/ »this« (rarely هَذِهِ /hād/)	

Combination with enclitic personal pronouns in the singular results in the forms هَذَا هَذَا /hānā-<sup>h</sup>w/ (WS هَذَا هَذَا /hānā-<sup>h</sup>w/) and هَذَا هَذَا /hādā-<sup>h</sup>y/ (!), usually to be translated as »this is ...«.

The demonstratives listed above can be used either as substantives or adjectives (i.e. attributes). In the latter case, they can either directly precede or follow the word, e.g.

هَذَا بَيْتًا /hānā baytā/ »this house«

or

بَيْتًا هَذَا /baytā hānā/ »this house«.

The far deixis takes the following forms:

Sg.	Pl.
m. <b>هَؤ</b> /hâw/ »that«	<b>هَؤَف</b> /hânōn/ (WS <b>هَؤُون</b> /hōnūn/) »those«
f. <b>هَؤ</b> /hây/ »that«	<b>هَؤَيِب</b> /hânēn/ »those«

**هَؤ** /hâw d-/ (m.sg.), **هَؤ** /hây d-/ (f.sg.) are used to express »he/she, who«, whereas in the plural **هَؤَيِب** /hâlēn d-/ »those, who« is usually used. »This one (m.)/(f.), who« is expressed using **هَؤَيِب** /d-'α'k hânâ/, **هَؤَيِب** /d-'α'k hâdē/.

### 5.3. Interrogative Pronouns and Adverbs

Substantive pronouns:

**مَنْ** /man/ »who?« with an enclitic: **مَنْه** /manū/ (<\*/mann-hū/) »who is it?«

**مَآ** /mâ/, **مَان** /mân/, **مَانْأ** /mânâ/ »what?«

With an enclitic: **مَانْأه** /mânâw/ (WS **مُونْأه** /mōnaw/)

- Adjective pronouns:

m.sg. **أَيْنْأ** /'aynâ/ »Which?«

f.sg. **أَيْدْأ** /'aydâ/ »Which?«

pl. **أَيْلَنْ** /'aylēn / »Which?«

- Important interrogative adverbs:

**أَيْكَأ** /'aykâ/ »Where?«

**إِيْمْمَآ** /'emmat/ »When?«

**أَيْكَانْأ** /'aykannâ/, **أَيْكَان** /'aykan/ »How?«

**لِمَآنْأ** /l-mânâ/ »Why?«

### 5.4. Words for »Somebody« and »Something«

The expression »somebody« or »one« is denoted using **نَآش** /'nâš/ (eig.: »a man«); **لَا نَآش** /lâ 'nâš/ means »nobody«; the plural **نَآشِين** /'nâšīn/ (St. abs.) means »some (people)«. »Some« can also be expressed with **دِئ** /'tī d-/ (literally: »there is (someone), who«).

»Something« is denoted using **مِدْدم** /meddem/ (<\*/mnd'm/, derived from the root y-d-' »to know«). When it is followed by an accompanying noun, it can be written in St. abs. (e.g. **مِدْدم بَش** /meddem biš/ »something evil«) or in St. emph. (e.g. **مِدْدم رَبْأ** /meddem rabbâ/ »something great«).

### 5.5. kol »every, all«

The noun **ܟܠ** /kol/ (WS **ܟܠ** /kul/), which has the basic meaning »every, all« (e.g. **ܟܠ ܡܪܝܩܐ** /mārē kol/ »The Lord of all«), takes a geminate /l/ when preceding a pronominal suffix (e.g. **ܟܠܗܝܢ** /kollhēn/ »they all«) and functions as an indeterminate word with the meaning »whole«, »every«, »all«. It can either precede or follow a substantive, either in St. cs or in combination with a pronominal suffix:

a) **ܟܠ** /kol/ in St. cs. before determined substantives in sg. oder pl.:

**ܟܠ ܡܕܝܢܬܐ** /kol mḏī<sup>n</sup>ttā/ »every city«

**ܟܠ ܙܒܘܬܐ** /kol ʾatrā/ »every place«

**ܟܠ ܝܘܡܝ ܗܝܘܝܝܬܝ** /kol yāwmay hayyāyk/ »every day of my life«

b) **ܟܠ** /kol/ with a pronominal suffix:

**ܟܠܗܘܢ** /kollkōn/ »you all«

**ܟܠܗܡܝܢ** /kollan/ »we all«

**ܟܠܗܝܢ** /kollhēn/ »they all«

c) **ܟܠ** /kol/ with a pronominal suffix, preceding a substantive in the sg. or pl.:

**ܟܠܗ ܡܕܝܢܬܐ** /kollāh mḏī<sup>n</sup>ttā/ (f.) »the whole city«

**ܟܠܗܘܢ ܩܕܝܫܝܢ** /kollhōn qaddīšē/ (m. pl.) »all the saints«

**ܟܠܗܘܢ ܝܘܡܝܢ** /kollhōn yāwmātā/ (m. pl.) »every day«

**ܟܠܗܝܢ ܡܝܠܝܢ** /kollhēn mellē (f. pl.) hālēn/ »all these words«

d) **ܟܠ** /kol/ with pronominal suffix following a substantive in the sg. oder pl.:

**ܟܠܗ ܡܕܝܢܬܐ** /mḏī<sup>n</sup>ttā kollāh/ »the whole city«

**ܟܠܗ ܢܦܫܝ** /naḫšē (f.) kollāh/ »my whole soul«

Also note: **ܟܠ ܕ** /kol d-/ »everyone who«; **ܟܠ ܕܝܢܐ** /kol ʾaynā d-/ »everyone who«; **ܟܠ ܡܕܝܢܬܐ ܕ** /kol meddem d-/ »everything which«.

### 5.6. Reflexive Expressions

Syriac has no reflexive pronouns. Instead, the nouns **ܢܦܫܐ** /naḫšā/ »soul, self« and **ܩܢܘܡܐ** /qnōmā/ »self, nature« are used in place of reflexive pronouns e.g.

**ܟܝܢܝܢ ܕܢܦܫܐ ܕܝܢܐ ܕܝܢܐ** /āḇed-ʾa<sup>n</sup>tt naḫšāk ʾalāhā/ »(because you, being a man,) make yourself God« (Jn 10,33)

**ܟܝܢܝܢ ܕܩܢܘܡܐ ܕܝܢܐ** /āmar-<sup>h</sup>wā la-qnōmēh/ »he said within himself«.

## 5.7. Vocabulary

A.	It is I	/enâ-nâ/ ܐܢܐ ܐܢܐ	What?	/mōn/ ܡܘܢ
	father	/ʾabâ/ ܐܒܐ	Which?	/ʾaynâ/ ܐܝܢܐ
	if not	/ʾellâ/ ܐܠܐ	he wrote	/ktab/ ܟܬܒ
	Flesh	/besrâ/ ܒܝܫܪܐ	you	/ʾatt/ ܐܬܐ
	testament	(< gr.) /dyâtēqē/ ܕܝܐܬܩܩܝܐ	bad, evil	/biš/ ܒܝܫ
	God	/alâhâ/ ܐܠܗܐ	Why?	/l-mânâ/ ܠܡܢܐ
	What?	/mânâ/ ܡܢܐ	just	/kēnâ/ ܟܝܢܐ
	it is he who	/hūyū/ ܗܘܝܘ	truth	/šrârâ/ ܫܪܪܐ
	Nazarene	/nâsrâyâ/ ܢܫܪܝܐ	salt	/melhâ/ ܡܠܚܐ

## 5.8. Exercises

A. Write the following sentences according to the transcription used in this book, and translate:

- 1 ܐܢܐ ܐܢܐ ܘܥܠܝܢܐ ܕܢܗܘܢܐ (Jn 8,12)
- 2 ܐܠܐ ܘܫܝܘܢܐ ܘܫܝܘܢܐ
- 3 ܐܠܐ ܘܫܝܘܢܐ ܘܫܝܘܢܐ ܘܫܝܘܢܐ (Jn 8,23)
- 4 ܘܫܝܘܢܐ ܘܫܝܘܢܐ
- 5 ܘܫܝܘܢܐ ܘܫܝܘܢܐ ܘܫܝܘܢܐ ܘܫܝܘܢܐ
- 6 ܐܢܐ ܐܢܐ ܘܫܝܘܢܐ ܘܫܝܘܢܐ (Jn 9,17)
- 7 ܐܢܐ ܐܢܐ ܘܫܝܘܢܐ ܘܫܝܘܢܐ (Jn 8,18)
- 8 ܐܠܐ ܘܫܝܘܢܐ ܘܫܝܘܢܐ (Mk 3,11)
- 9 ܐܢܐ ܘܫܝܘܢܐ ܘܫܝܘܢܐ ܘܫܝܘܢܐ ܘܫܝܘܢܐ (Ac 22,8)
- 10 ܘܫܝܘܢܐ ܘܫܝܘܢܐ (Mk 9,50)
- 11 ܘܫܝܘܢܐ ܘܫܝܘܢܐ ܘܫܝܘܢܐ ܘܫܝܘܢܐ ܘܫܝܘܢܐ (AMS 432)
- 12 ܐܠܐ ܘܫܝܘܢܐ ܘܫܝܘܢܐ (Mk 8,29)

B. Write out according to the transcription used in this book:

- 1 ܘܫܝܘܢܐ ܘܫܝܘܢܐ
- 2 ܘܫܝܘܢܐ ܘܫܝܘܢܐ
- 3 ܘܫܝܘܢܐ ܘܫܝܘܢܐ

C. Read the following sentences, and practice writing them until fluent:

- 1 ܐܢܐ ܐܢܐ ܘܫܝܘܢܐ ܘܫܝܘܢܐ (Jn 8,18)
- 2 ܐܠܐ ܘܫܝܘܢܐ ܘܫܝܘܢܐ (Mk 3,11)
- 3 ܐܢܐ ܘܫܝܘܢܐ ܘܫܝܘܢܐ ܘܫܝܘܢܐ ܘܫܝܘܢܐ (Ac 22,8)



(Jn 8,18) ἰνὴ ἡμέρα, ἰνὴ ἡμέρα 1

(Mk 3,11) ἰνὴ ἡμέρα, ἰνὴ ἡμέρα 2

(Ac 22,8) ἰνὴ ἡμέρα, ἰνὴ ἡμέρα 3

(Jn 8,18) ἰνὴ ἡμέρα, ἰνὴ ἡμέρα 1

(Mk 3,11) ἰνὴ ἡμέρα, ἰνὴ ἡμέρα 2

(Ac 22,8) ἰνὴ ἡμέρα, ἰνὴ ἡμέρα 3

## Lesson 6

### 6.1. Pronominal Suffixes (Possessive Suffixes)

Like several other semitic languages, Syriac makes use of pronominal suffixes which can be attached to nouns, prepositions or verbs. When attached to a noun, they usually serve to indicate possession (= possessive suffixes); in conjunction with verbs, they serve to indicate the object (= object suffixes).

At the formal level, possessive suffixes are attached to nominals in the St. emph without a final vowel, except for nouns in the masc. plural, in which case they are attached to the St. cs. with the ending /-ay/.

We can distinguish between two main sets of personal pronouns, set A and set B. Roughly speaking, set A can be considered the *singular* set, and set B the *plural* set:

- Set A is used with most (formally) masculine nominals in the singular (for exceptions, see → 6.3.), and with all feminine nominals in both the singular and the plural. In some suffixes, the final vowel has lost its stress and is no longer pronounced, although they are still written according to the old orthography, e.g. **ܡܠܟܝܢ** /malk<sup>y</sup>/ < \*/malkī/ »my king«, **ܕܝܢܝܢ** /dīn<sup>y</sup>/ »my judgement«. The initial consonant *k* common to many pronominal suffixes attached to nouns is pronounced spirant in the singular, e.g. **ܕܝܢܝܗܘܢ** /dīnâk/ »your judgement« (→ 2.2.).
- Set B is used only for nominals in the masc. plural. In the endings cited here, the element /-ay-/ is the St. cs ending; exceptions to this are the 3. Person sg. in set B: 3.m.sg. /-âw<sup>hy</sup>/ and 3.f.sg. /-ḡh/.

	Set A <i>Singular set</i>	Set B <i>Plural set</i>
Sg.3.m.	ܐܝܗܘܢ /-ḡh/ (WS ܐܝܗܘܢ /-ḡh/)	ܐܘܘܗܘܢ /-âw <sup>hy</sup> / (WS ܐܘܘܗܘܢ /-aw <sup>hy</sup> /)
3.f.	ܐܝܗܘܢ /-âh/	ܐܝܗܘܢ /-ḡh/
2.m.	ܐܝܗܘܢ /-âk/	ܐܝܗܘܢ /-ayk/
2.f.	ܐܝܗܘܢ /-ḡk/	ܐܝܗܘܢ /-ayk/
1.c.	ܐ -∅ (< /-y/)	ܐܝܗܘܢ /-ay/
Pl.3.m.	ܐܝܗܘܢ /-hōn/ (WS ܐܝܗܘܢ /-hūn/)	ܐܝܗܘܢ /-ayhōn/ (WS ܐܝܗܘܢ /-ayhūn/)
3.f.	ܐܝܗܘܢ /-hēn/	ܐܝܗܘܢ /-ayhēn/
2.m.	ܐܝܗܘܢ /-kōn/ (WS ܐܝܗܘܢ /-kūn/)	ܐܝܗܘܢ /-aykōn/ (WS ܐܝܗܘܢ /-aykūn/)
2.f.	ܐܝܗܘܢ /-kēn/	ܐܝܗܘܢ /-aykēn/
1.c.	ܐܝܗܘܢ /-an/	ܐܝܗܘܢ /-ayn/

Taking the example of **دِينَ** /dīnā/ »judgement«, the full paradigm is as follows (in all cases, the vowel of the final syllable is stressed, e.g. **دِينِ** /dīnan/ »our judgement«, **دِينَيْكَ** /dīnayk/ »your (m.) judgements«, **دِينَتَهُ** /dīnaykōn/ »your (m.) judgement«).

Nouns in the singular (masc.) with suffixes (set A):

	Sg.	Pl.
3.m.	<b>دِينِهِ</b> /dīnēh/ »his judgement«	<b>دِينَهُمْ</b> /dīnhōn/ »their judgements« (WS <b>دِينَهُمْ</b> /dīnhūn/)
3.f.	<b>دِينِهَا</b> /dīnâh/ »her judgement«	<b>دِينَهُنَّ</b> /dīnhēn/ »their judgements«
2.m.	<b>دِينِكَ</b> /dīnâk/ »your judgement«	<b>دِينِكُمْ</b> /dīnkōn/ »your judgements« (WS <b>دِينِكُمْ</b> /dīnkūn/)
2.f.	<b>دِينِكِ</b> /dīnēk'/ »your judgement«	<b>دِينِكُنَّ</b> /dīnkēn/ »your judgements«
1.c.	<b>دِينِي</b> /dīn/ »my judgement«	<b>دِينَنَا</b> /dīnan/ »our judgements«

Nouns in the plural (masc.) with suffixes (set B):

	Sg.	Pl.
3.m.	<b>دِينَتَاهُ</b> /dīnâw <sup>by</sup> / »his judgements« (WS <b>دِينَتَاهُ</b> /dīnaw <sup>by</sup> /)	<b>دِينَتَاهُمْ</b> /dīnayhōn/ »their judgements« (WS <b>دِينَتَاهُمْ</b> /dīnhūn/)
3.f.	<b>دِينَتِهَا</b> /dīnēh/ »her judgements«	<b>دِينَتَهُنَّ</b> /dīnayhēn/ »their judgements«
2.m.	<b>دِينَتَيْكَ</b> /dīnayk/ »your judgements«	<b>دِينَتَيْكُمْ</b> /dīnaykōn/ »your judgements«
2.f.	<b>دِينَتِكِ</b> /dīnayk'/ »your judgements«	<b>دِينَتِكُنَّ</b> /dīnaykēn/ »your judgements«
1.c.	<b>دِينَتِي</b> /dīnay/ »my judgements«	<b>دِينَتَنَا</b> /dīnayn/ »our judgements«

## 6.2. \*/qVtʃ/-Nominals with Possessive Suffixes

Pronominal suffixes attached to monosyllabic nominals of the form \*/qVtʃ/ are always attached to the base form of the St. emph.

The paradigm for \*/qVtʃ/-nominals with possessive suffixes are as follows, illustrated using the example word **مَلِكًا** /malkâ/ »king«, i.e. /malk-/:

	Sg.	Pl.
3.m.	<b>مَلِكِيهِ</b> /malkēh/ »his king«	<b>مَلِكَتَاهُمْ</b> /malkâw <sup>by</sup> / »his kings«
3.f.	<b>مَلِكَتِهَا</b> /malkâh/ »her king«	<b>مَلِكَتَيْهَا</b> /malkēh/ »her kings«
2.m.	<b>مَلِكِكَ</b> /malkâk/ »your king«	<b>مَلِكَتَيْكَ</b> /malkayk/ »your kings«
2.f.	<b>مَلِكِكِ</b> /malkēk'/ »your king«	<b>مَلِكَتَيْكِ</b> /malkayk'/ »your kings«
1.c.	<b>مَلِكِي</b> /malky/ »my king«	<b>مَلِكَتَيْ</b> /malkay/ »my kings«
	etc.	etc.

### 6.3. Irregular Nominals with Possessive Suffixes

Many of the nominals cited in → 3. 6. 2. take irregular forms when a possessive suffix is attached. A few examples:

- For many nominals, the attachment of suffixes is based on the St. cs, e.g. **مَلَكَةٌ** /*malkatā*/ »queen« (sg. St. emph.): **مَلَكَتُهَا** /*malkatāh*/ »her queen«, in contrast to **مَلَكَتُهُمْ** /*malkathōn*/ (St. cs. + Suff.) »their (pl.) queen«.
- Nominal forms with several consonants are often subject to vowel reductions when suffixes are attached, e.g. **مَسْكَنَةٌ** /*mašknā*/ (sg. St. emph.): **مَسْكَنَتُهَا** /*mašknāh*/ »her place of dwelling« in contrast to **مَسْكَنَتُهُمْ** /*mašknathōn*/ (St. cs. + Suff.) »their (pl.) place of dwelling«.
- For some nominals, such as **أَبٌ** /*abā*/ »father«, **أَخٌ** /*aḥā*/ »brother«, **سَكَنٌ** /*ḥmā*/ »father-in-law« and **سَمٌ** /*šmā*/ »name«, the attachment of a suffix in the 1.sg. (**أَبِي** /*ʾabī*/, **أَخِي** /*ʾaḥī*/, **سَكَنِي** /*ḥēmī*/, **سَمِي** /*šēmī*/) results in a lengthening of the stem vowel; the nominals **أَبٌ** /*abā*/ »father«, **أَخٌ** /*aḥā*/ »brother«, **سَكَنٌ** /*ḥmā*/ »father-in-law« take /u/ as a final vowel prior to all possessive suffixes (except for the 1.sg.); (cf. e.g. **أَبِي أَبِي** /*ʾabūʾabī*/ »his Vater« in contrast to **سَمِي سَمِي** /*šmēh*/ »his name« and the suffixes which begin with consonants, e.g. **أَبِي أَبِي** /*ʾabūkōn*/ »your father« and **سَمِي سَمِي** /*šēmōn*/ »your name«).

The paradigm for irregular nominals with possessive suffixes is as follows, taking **أَبٌ** /*abā*/ »father« as our example:

	Sg.	Pl.
3.m.	<b>أَبِي أَبِي</b> / <i>ʾabūʾabī</i> /	<b>أَبِي أَبِي</b> / <i>ʾabūhōn</i> / (WS <b>أَبِي أَبِي</b> / <i>ʾabūhūn</i> /)
3.f.	<b>أَبِي أَبِي</b> / <i>ʾabūh</i> /	<b>أَبِي أَبِي</b> / <i>ʾabūhēn</i>
2.m.	<b>أَبِي أَبِي</b> / <i>ʾabūk</i> /	<b>أَبِي أَبِي</b> / <i>ʾabūkōn</i> / (WS <b>أَبِي أَبِي</b> / <i>ʾabūkūn</i> /)
2.f.	<b>أَبِي أَبِي</b> / <i>ʾabūk</i> /	<b>أَبِي أَبِي</b> / <i>ʾabūkēn</i> /
1.c.	<b>أَبِي أَبِي</b> / <i>ʾabū</i> /	<b>أَبِي أَبِي</b> / <i>ʾabūn</i> /

The paradigm of **أَبَاهُ** /*ʾabāh*/ »parents«, the plural of **أَبٌ** /*abā*/ »father«, is as follows:

	Sg.	Pl.
3.m.	<b>أَبَاهُ أَبِي</b> / <i>ʾabāhūʾabī</i> /	<b>أَبَاهُ أَبِي</b> / <i>ʾabāhayhōn</i> /
3.f.	<b>أَبَاهُ أَبِي</b> / <i>ʾabāhūh</i> /	<b>أَبَاهُ أَبِي</b> / <i>ʾabāhayhēn</i> /
2.m.	<b>أَبَاهُ أَبِي</b> / <i>ʾabāhūk</i> /	<b>أَبَاهُ أَبِي</b> / <i>ʾabāhaykōn</i> /
2.f.	<b>أَبَاهُ أَبِي</b> / <i>ʾabāhūk</i> /	<b>أَبَاهُ أَبِي</b> / <i>ʾabāhaykēn</i> /
1.c.	<b>أَبَاهُ أَبِي</b> / <i>ʾabāhay</i> /	<b>أَبَاهُ أَبِي</b> / <i>ʾabāhayn</i> /

## 6.4. Prepositions with Pronominal Suffixes

Pronominal suffixes are often attached to prepositions. Some prepositions take the suffixes from set A (*singular set*), while others take the suffixes from set B (*plural set*). Examples:

A. Prepositions with suffixes from set A:

	Sg.	Pl.
3.m.	مِنْهُ /mennēh/ »from him«	مِنْهُمْ /menhōn/ »from them«
3.f.	مِنْهَا /mennâh/ »from her«	مِنْهُمْ /menhēn/ »from them«
2.m.	مِنْكَ /mennâk/ »from you«	مِنْكُمْ /menkōn/ »from you«
2.f.	مِنْكِ /mennēk/ »from you«	مِنْكُنَّ /menkēn/ »from you«
1.c.	مِنْ /men/ »from me«	مِنْهُمْ /menan/ »from us«

It is important to note that with an attached suffix in 1.sg, **بِ** /b-/ »in, with« and **لِ** /l-/ »to, for« become **بِي** /bī/ and **لِي** /lī/ respectively (full vowel /i/!), and that preceding a suffix, the /n/ of the preposition **مِنْ** /men/ »from« is geminate (→ 3. 1.).

- Here are some important prepositions with suffixes from set A:

**بِ** /b-/ »in, with«, **لِ** /l-/ »to, for«, **مَعًا** /am/ »together with«, **مِنْ** /men/ »from«, **بَعْدَ** /bâtar/ »after«, **بِخَلْفِ** /bestar/ »after, behind«, **لِوَجْهِ** /lwât/ »beside, by«, **لِطَرَفِ** /lṭarf/ »according to, corresponding«; also: **لِقَابِ** /luqbal/ »against, facing« and **لِقَابِ** /lqubl-/ (e.g. **لِقَابِهِ** /lqublēh/ »against him«).

B. Prepositions with suffixes from set B:

Many prepositions are combined with suffixes from set B. In some cases, it is possible for suffixes from both sets to appear alongside one another. Certain prepositions take a particular form when attached to pronominal suffixes (e.g. the form with an additional /-ât-/), which are not identical with their basic form (without a suffix), e.g. **أَكْوَآتِ** /'akwât/ (without suffix: **أَكْوَ** /'ak/ »like«), **مَتَّوَلَاتِ** /metṭolât/ »on your account« (without suffix: **مَتَّوَل** /metṭol/), **بَيْنَاتِ** /baynât/ »between« (without suffix: **بَيْن** /bēn/).

- Here are some important prepositions with suffixes from set B:

**أَلَيْ** /'al-/ »on, by« (e.g. **أَلَيْهِ** /'alay/ »on him«, **أَلَيْهِمْ** /'alaykōn/ »upon them«; without suffix: **أَلَى** /'al/), **سَعْدِ** /sād/ »beside, next to«, **سَلْفِ** /ḥlâp/ »instead of«, **مَقْدَمِ** /qdâm/ or **مَقْدَمِ** /qudm/ »before« (without suffix: **مَقْدَم** /qdâm/), **بِحْدِ** /ba-ḥod/ »alone« (e.g. **بِحْدِي** /ba-ḥoday/ »I only«), **بِلَا** /bel'âd/ »without«, **تَحْتِ** /thot/ »under« (without suffix: **تَحْتِ** /thet/ and **تَحْتِ** /thot/), **لِزَنِّ** /l'ēn/ »in full view of«, **حَوْلِ** /ḥdâray/ »around«, **بَيْنِ** /bayn-/ »between« (e.g. **بَيْنَهُمْ** /baynayhōn/ »between them«; without suffix: **بَيْن** /bēn/; cf. also **بَيْنَاتِ** /baynât/ together with the suffixes from set A).

C. Prepositions which do not take suffixes:

Certain prepositions never take a pronominal suffix, and can only precede nouns. These are, for the most part, compound word forms.

- The following prepositions are never combined with pronominal suffixes:

ܡܫܝܒܐ /*šar*/ »except«, ܟܝܝܢܐ /*l-'el*/ »above«, ܟܝܝܢܐ /*l-taht*/ »under«, ܟܝܝܢܐ /*l-gāw men*/ »within« and ܟܝܝܢܐ /*l-bar*/ »outside«.

ܟܝܝܢܐ /*bēt*/ »between« and ܟܝܝܢܐ /*dammā*/ »until« are also frequently not directly suffixed. Instead, periphrase with ܟܝܝܢܐ /*l-*/ »to, for« is common, e.g. ܟܝܝܢܐ ܟܝܝܢܐ /*dammā l-kōn*/ »unto you«.

D. Prepositions which can be combined with one another, for example:

ܟܝܝܢܐ ܟܝܝܢܐ /*l-'el mennēh*/ »above him«

ܟܝܝܢܐ ܟܝܝܢܐ /*l-bar menhōn*/ »outside of them«

## 6.5. Pronominal Suffixes (Object Suffixes)

The object suffixes attached to verbs are presented in full later in this book (→ 10. 3.; 10. 4.; 10. 5.; 10. 6.; 10. 7.). However, it is important to note at this stage that the object suffix 1.c.sg. takes the form *-(a)n*<sup>y</sup> (e.g. ܟܝܝܢܐ ܟܝܝܢܐ *kṭabtān*<sup>y</sup> < \**katabat-anni* »she wrote me«), and that enclitic personal pronouns are used in place of object suffixes in the 3.m./f.pl. forms (e.g. ܟܝܝܢܐ ܟܝܝܢܐ /*qṭal-'ennon*/ »he killed her (m.pl.)«, not: *qṭal-hōn*).

## 6.6. The Verb of Existence /*ʾīt*/

Syriac employs a word, ܟܝܝܢܐ /*ʾīt*/, whose basic function is to denote existence. It is used without a suffix (usually followed by the preposition ܟܝܝܢܐ /*l-*/ »to, for« + pronominal suffix) to mean »there is«, e.g.

ܟܝܝܢܐ ܟܝܝܢܐ /*ʾīt-lan slāmā*/ »we have freedom« (literally: »there is peace for us«)

ܟܝܝܢܐ ܟܝܝܢܐ ... ܟܝܝܢܐ ܟܝܝܢܐ /*ʾīt d-ʾāmrīn ... w-ʾīt d-ʾāmrīn*/ »there are those who say ... and there are those who say« (= »some claim...but others claim«).

ܟܝܝܢܐ /*ʾīt*/ is mostly used in conjunction with pronominal suffixes, taken from set B. The paradigm is as follows:

	Sg.	Pl.
3.m.	ܟܝܝܢܐ ܟܝܝܢܐ / <i>ʾītāw<sup>by</sup></i> / »he is«	ܟܝܝܢܐ ܟܝܝܢܐ / <i>ʾīyahōn</i> / »they are«
3.f.	ܟܝܝܢܐ ܟܝܝܢܐ / <i>ʾītāh</i> / »she is«	ܟܝܝܢܐ ܟܝܝܢܐ / <i>ʾīyahēn</i> / »they are«
2.m.	ܟܝܝܢܐ ܟܝܝܢܐ / <i>ʾīyāk</i> / »you are«	ܟܝܝܢܐ ܟܝܝܢܐ / <i>ʾīyākōn</i> / »you are«
2.f.	ܟܝܝܢܐ ܟܝܝܢܐ / <i>ʾīyāk<sup>y</sup></i> / »you are«	ܟܝܝܢܐ ܟܝܝܢܐ / <i>ʾīyākēn</i> / »you are«
1.c.	ܟܝܝܢܐ / <i>ʾīyā</i> / »I am«	ܟܝܝܢܐ / <i>ʾīyān</i> / »we are«

Examples:

ܘܗܝܘܢ ܒܗܝܟܠܐ /'itayhōn b-hayklā/ »they are in the temple«

ܘܡܠܟܐ ܒܗܝܟܠܐ /'itāw<sup>by</sup> malkā b-hayklā/ »the king is in the temple«

ܐܢܐ ܓܪܝܘܫܐ ܘܐܢܝܢܐ /'enā gēr itay sâbâ/ »for I am an old man« (LK 1,18).

The corresponding negative form of ܒܗܝܟܠܐ /'it/ is ܠܐ ܒܗܝܟܠܐ /lâ 'it/ or (more frequently) ܠܐ ܝܬ /layt/ (< \*/lâ/ + /'it/) »there is not«; it also takes suffixes from set B, e.g.:

ܠܐ ܡܝܘܢܐ ܒܗܝܟܠܐ /mayyâ laytāw<sup>by</sup>/ »there is no water«

ܐܢܐ ܠܐ ܡܫܝܚܐ /'en 'a<sup>nt</sup> lâ itayk mšihâ/ »if you are not the Christ« (Jn 1,25).

ܒܗܝܟܠܐ /'it/ and ܠܐ ܝܬ /layt/ can also be used in combination with the preposition ܕ /l/ »to, for« together with pronominal suffixes (from set A) to express belonging (or non-belonging), e.g.

ܐܢܐ ܠܐ ܕܒܢܝܢ ܕܕܝܘܠܐ /'en dēn lay-lēh bnayyē dekrē/ »if he has no male children ...« (SR § 1,4)

ܐܢܐ ܠܐ ܕܒܢܝܢ ܕܕܝܘܠܐ /tūbâ-lēk<sup>y</sup> 'Ewmiyâ d-'it-lēk<sup>y</sup> 'a<sup>k</sup> hânâ yallūdâ/ »you are lucky, 'Ewmiyâ, to have such a son« (AMS 435).

### 6.7. Vocabulary

A.	if	/en/ ܐܢܐ	woman, wife	/a <sup>n</sup> ttâ / ܐܢܬܐ
	son	/brâ/ ܒܪܐ	I was	/hwēt/ ܗܘܝܬܐ
	(pl.	/bnayyâ/ ܒܢܝܢܐ)	or	/âw/ ܘܐ
	male (pl.)	/dekrē/ ܕܝܘܠܐ	either ... or	/âw ... âw / ܘܐ ... ܘܐ
	daughter	/bartâ/ ܒܪܬܐ	under	/thēt/ ܬܗܝܬܐ
	(pl.	/bnâtâ/ ܒܢܬܐ)	authority	/šultânâ/ ܫܘܠܬܐܢܐ
	he answered	(→ 13. 1.) /nâ/ ܢܐ	mother	/emmâ/ ܐܡܐ
	he inherited	(→ 11. 3.) /īret/ ܝܪܝܬܐ	(those) which	/aylēn/ ܐܝܠܝܢܐ
B.	leaving	/šâbeq/ ܫܒܥܩܐ	The Gospel	/sbartâ/ ܫܒܪܬܐ
	brother	/ahâ/ ܐܗܐ	house	/baytâ/ ܒܝܬܐ
	(pl.	/ahē/ ܐܗܝܐ)	(pl.	/bâtē/ ܒܝܬܝܐ)
	fear	/deheltâ/ ܕܝܗܠܬܐ	old	/sâbâ/ ܫܒܐ
	sister	/hâtâ/ ܗܝܬܐ	C. strength	/haylâ/ ܗܝܠܐ
	(pl.	/ahwâtâ/ ܐܗܘܝܬܐ)	till	/dammâ/ ܕܐܡܡܐ
	there is	/it/ ܝܬܐ	after	/bâtar/ ܒܐܬܐܪܐ
	there is not	/layt/ ܠܐ ܝܬܐ	deluge	(< akkad.) /tâwpânâ/ ܬܐܘܦܐܢܐ
	village, field	/qrîtâ/ ܩܪܝܬܐ	temple	/hayklâ/ ܗܝܟܠܐ
	(Pl.	/quryâ/ ܩܘܪܝܬܐ)	Amen	/âmēn/ ܐܡܝܢܐ





## Lesson 7

### 7.1. The Perfect: Basic Stem

In Syriac, the perfect indicates past action, making it a preterite tense. It is also known as the suffix conjugation, since inflection is achieved using specific endings. The *perfect* (abbreviation: pf.) of the basic stem is formed on the basis of the morpheme types *\*/qaṭal/*, *\*/qaṭil/* oder *\*/qaṭul/* (see also → 9. 1.), which in Syriac correspond to **ܩܬܠ** /*qṭal/*, **ܩܬܠܐ** /*qṭel/* and **ܩܬܠܘ** /*qṭol/*, owing to vowel reduction. The variable vowel is known as the *thematic vowel*. Of the morpheme types listed, /*qṭal/* is the most common, above all for transitive verbs, while /*qṭel/* and /*qṭol/* (WS **ܩܬܠܘܢܐ** /*qṭul/*) are for the most part limited to intransitive verbs. The type *qṭol* is used with very few verbs (e.g. **ܩܦܘܕ** /*qṭod/*, WS **ܩܦܘܕܐ** /*qṭod/* »to bristle«); as such, it will not be further considered in the following.

The specific personal endings correspond to the suffix conjugation endings in other semitic languages. Particular note should be taken of the ending of the 1<sup>st</sup> person sg., /-eṭ/ (in contrast to hebr. -ti and arab. -tu). In the 2.f.sg., 3.m.pl. and (in part) the 3.f.pl., the written form indicates the former presence of a final vowel (*\*/-ti/*, *\*/-ū/*, *\*/-ī/*), which is no longer pronounced.

An overview of the personal endings:

	Sg.	Pl.
3.m.	∅	ܘ /-w/, ܘܢ /-ūn/ (newer Form)
3.f.	ܐܢܐ /-aṭ/	∅, ܐܢܐ /-y/, ܐܢܐܢ /-ḡn/ (newer Form)
2.m.	ܐܢܐ /-t/	ܐܢܐܢ /-tōn/
2.f.	ܐܢܐ /-eṭ/	ܐܢܐܢ /-tḡn/
1.c.	ܐܢܐ /-eṭ/	ܐܢܐ /-n/, ܐܢܐܢ /-nan/ (newer Form)

Endings which begin with a vowel (3.f.sg. and 1.sg.) take an auxiliary vowel, /e/, between the 1st and 2nd radicals, e.g. 3.f.sg. **ܩܬܠܐܢܐ** /*qetlat/* < *\*/qaṭvlat/*, 1.sg. **ܩܬܠܐܢܐ** /*qetlet/* < *\*/qaṭvlet/*.

All verb forms in the 3.f.pl. are written with plural dots, e.g. **ܩܬܠܐܢܐܢ** /*kṭab<sup>y</sup>/* »they wrote«.

The regressive assimilation of dentals can also be observed (→ 3. 1. 1.), e.g. **ܩܬܠܐܢܐܢ** /*batt/* < *\*/badt/* »you made«.

The following table presents the paradigm for the types **ܩܛܠ** /q<sup>h</sup>al/ and **ܩܛܠ** /q<sup>h</sup>el/, taking the verbs **ܕܩܛܒ** /k<sup>h</sup>tab/ »to write« and **ܕܩܛܒ** /r<sup>h</sup>em/ »to love« as examples.

	a-Type (transitive)	e-Type (intransitive)
Sg.3.m.	<b>ܕܩܛܒ</b> /k <sup>h</sup> tab/ »he wrote«	<b>ܕܩܛܒ</b> /r <sup>h</sup> em/ »he loved«
3.f.	<b>ܕܩܛܒܐ</b> /k <sup>h</sup> tabat/ »she wrote«	<b>ܕܩܛܒܐ</b> /r <sup>h</sup> emat/ »she loved«
2.m.	<b>ܕܩܛܒܬ</b> /k <sup>h</sup> tabt/ »you wrote«	<b>ܕܩܛܒܬ</b> /r <sup>h</sup> emt/ »you loved«
2.f.	<b>ܕܩܛܒܬܝ</b> /k <sup>h</sup> tabt <sup>y</sup> / »you wrote«	<b>ܕܩܛܒܬܝ</b> /r <sup>h</sup> emt <sup>y</sup> / »you loved«
1.c.	<b>ܕܩܛܒܬܝ</b> /k <sup>h</sup> tabet/ »I wrote«	<b>ܕܩܛܒܬܝ</b> /r <sup>h</sup> emet/ »I loved«
Pl.3.m.	<b>ܕܩܛܒܘ</b> /k <sup>h</sup> tab <sup>w</sup> / »they wrote«	<b>ܕܩܛܒܘ</b> /r <sup>h</sup> em <sup>w</sup> / »they loved«
	<b>ܕܩܛܒܘܢ</b> /k <sup>h</sup> tab <sup>u</sup> n/	<b>ܕܩܛܒܘܢ</b> /r <sup>h</sup> em <sup>u</sup> n/
3.f.	<b>ܕܩܛܒܘ</b> /k <sup>h</sup> tab/ »they wrote«	<b>ܕܩܛܒܘ</b> /r <sup>h</sup> em/ »they loved«
	<b>ܕܩܛܒܝܬ</b> /k <sup>h</sup> tab <sup>y</sup> /	<b>ܕܩܛܒܝܬ</b> /r <sup>h</sup> em <sup>y</sup> /
	<b>ܕܩܛܒܝܢ</b> /k <sup>h</sup> tab <sup>e</sup> n/	<b>ܕܩܛܒܝܢ</b> /r <sup>h</sup> em <sup>e</sup> n/
2.m.	<b>ܕܩܛܒܬܘܢ</b> /k <sup>h</sup> tabt <sup>o</sup> n/ »you wrote«	<b>ܕܩܛܒܬܘܢ</b> /r <sup>h</sup> emt <sup>o</sup> n/ »you loved«
2.f.	<b>ܕܩܛܒܬܝܢ</b> /k <sup>h</sup> tabt <sup>e</sup> n/ »you wrote«	<b>ܕܩܛܒܬܝܢ</b> /r <sup>h</sup> emt <sup>e</sup> n/ »you loved«
1.c.	<b>ܕܩܛܒܢ</b> /k <sup>h</sup> tab <sup>n</sup> / »we wrote«	<b>ܕܩܛܒܢ</b> /r <sup>h</sup> em <sup>n</sup> / »we loved«
	<b>ܕܩܛܒܢܢ</b> /k <sup>h</sup> tab <sup>na</sup> n/	<b>ܕܩܛܒܢܢ</b> /r <sup>h</sup> em <sup>na</sup> n/

In the *purely consonantal script*, the following forms are always identical, as already noted above:

3.f.sg.            **ܕܩܛܒܐ** /k<sup>h</sup>tabat/ »she wrote«    **ܕܩܛܒܐ** /r<sup>h</sup>emat/ »she loved«

2.m.sg.            **ܕܩܛܒܬ** /k<sup>h</sup>tabt/ »you wrote«    **ܕܩܛܒܬ** /r<sup>h</sup>emt/ »you loved«

1.c.sg.            **ܕܩܛܒܬܝ** /k<sup>h</sup>tabet/ »I wrote«    **ܕܩܛܒܬܝ** /r<sup>h</sup>emet/ »I loved«

In the absence of a transcription or vowel signs, the sense must be decided on the basis of context.

Note.: In ES **ܕܩܛܒܬܝܢ** /k<sup>h</sup>tab<sup>e</sup>t<sup>n</sup>/ (with a secondary lengthening of the stressed final syllable) is sometimes used in place of **ܕܩܛܒܬܝܢ** /k<sup>h</sup>tab<sup>e</sup>t<sup>n</sup>/.

The 3.m.sg. perfect is identical to the verb stem, and takes no ending. As such, it is the form in which verbs are cited, functioning as an infinitive (**ܕܩܛܒ** /k<sup>h</sup>tab/ »write«), i.e. it is the basic form of the verb which is listed in dictionaries. In addition to this, all verbs have a true infinitive form (s. e.g. Pe. Inf. **ܕܩܛܒܐ** /mek<sup>h</sup>tab/ → 8. 3.). Since in most dictionaries, the perfect form is given with the infinitive, we adhere to this principle in the vocabulary section of this chapter for the sake of simplicity.

## 7. 2. The Preposition /l-/

The Syriac preposition **ܠ** /l-/ has several syntactic functions. It is used:

- (1) to introduce an indirect object, and
- (2) to introduce a direct object which is considered as determined.

Examples for (1) and (2):

(1) **كَتَبَ لَكَ هَذِهِ الْوَصَايَا** /ktāb lkōn puqdānā hānā/ »he wrote you this commandment« (Mk 10,5)

(2) **دَعَا يَسُوعُ الْجَمْعَ إِلَيْهِ** (√qr' Pf.) /wa-qra' Īsō' l-kenšā kollēh/ »And Jesus called the people to him« (Mk 7,14).

### 7.3. The Perfect Form of the Verb of Being /hwā/

The perfect of the verb **هَوَى** /hwā/ »to be, to happen« (√hwy) is used very frequently. As a verb with a so-called *weak* third radical (y), its flexion is as follows (cf. → 13. 1. Verben III-y):

	Sg.	Pl.
3.m.	<b>هَوَى</b> /hwā/ »he was«	<b>هَوَوْا</b> /hwāw/ »they were«
3.f.	<b>هَوَات</b> /hwāt/ »she was«	<b>هَوَيْن</b> /hway/ »they were«
2.m.	<b>هَوَيْتَ</b> /hwayt/ »you were«	<b>هَوَيْتُمْ</b> /hwaytōn/ »you were«
2.f.	<b>هَوَيْتِ</b> /hwayt' / »you were«	<b>هَوَيْتُنَّ</b> /hwaytēn/ »you were«
1.c.	<b>هَوَيْتُ</b> /hwēt/ »I was« (WS <b>هَوَيْتُ</b> /hwīt/)	<b>هَوَيْنَا</b> /hwayn/ »we were«

When used in the enclitic form, the initial consonant /h/ is not pronounced, but is preserved in the orthography, written with a *linea occultans*, e.g. **هَوَى** **كَانٍ** /'ābed<sup>h</sup>-wā/ »he was making«, **هَوَى** **كَانِيَةً** /'ābdā<sup>h</sup>-wāt/ »she was making« (active participle (→ 5. 1. 1.))+ **هَوَى** /hwā/).

The verb **هَوَى** /hwā/ »to be, to happen« is used above all:

a) as an independent verb denoting the present, e.g. **هَوَى** /hwēt/ »I am« in

**أَنَا لَمْ أَهَوَى مِنْ هَذِهِ الدُّنْيَا** /'enā lā hwēt men hānā 'ālmā/ »I am not of this world« (Jn 8,23).

b) in the enclitic form following an active participle; in this case, the addition of **هَوَى** /<sup>h</sup>wā/ determines the continuous form expressed by the participle as past; e.g.

**هَوَى** **فَعَلَّ** **بِطَاوَلِيسَ** **هَذِهِ الْوَعْدِ** /w-hālēn tmīhātā 'ābed<sup>h</sup>-wā b-puqdānā d-'alāhā/ »he performed this miracle on God's command« (AMS 446).

c) in combination with the forms of the perfect or imperfect to build the so-called compound tenses (→ 11. 6.), e.g.

**هَوَى** **كَثِيرٌ** **مَنْ** **سَمِعَ** **الْكَلِمَةَ** **وَأَمَنَ** /w-saggi'ē dā-šma<sup>w-h</sup>-wāw mellātā haymen<sup>w-h</sup>-wāw/ »But many of those who had heard the word believed« (Ac 4,4).

#### 7.3.1. Indicating Focus with the Enclitic /-hū/

The enclitic personal pronoun in the 3.m.sg. often follows a sentence element (either a nominal or a verb) with the sole purpose of stressing the element in question. Examples:

**كُنْجِدْ** **إِلَهًا** **وَإِلا** **إِلَهًا** **وَإِلا** **إِلَهًا** /l-hād<sup>-hū</sup> 'alāhā sāg'dīnan/ »we worship but one God«

**كُنْجِدْ** **إِلَهًا** **وَإِلا** **إِلَهًا** /lkōn<sup>-hū</sup> ihīb/ »To you it has been given« (Mt 13,11)

ܩܕ /zel-<sup>h</sup>ū/ »go!«.

#### 7.4. The Passive Participle

Two participles can be built using the basic stem:

- an active participle (abbreviated as: Part. Act.);
- a passive participle (abbreviated as: Part. Pass.).

The active participle forms (basic form: /qâtel/) have already been listed at → 5. 1. 1. The passive participle has the basic form ܩܬܝܠ /qâtil/ (<\*/qaṭīl/), e.g. ܩܬܝܒ /ktīb/ »written«. It is inflected in the same way as a nominal:

	Sg.	Pl.
m. St. abs.	ܩܬܝܒ /ktīb/	ܩܬܝܒܝܢ /ktībīn/
m. St. emph.	ܩܬܝܒܐ /ktībā/	ܩܬܝܒܝܗܘܢ /ktībē/
f. St. abs.	ܩܬܝܒܐ /ktībā/	ܩܬܝܒܐܢ /ktībān/
f. St. emph.	ܩܬܝܒܐܐ /ktībāʾ/	ܩܬܝܒܐܐܐܢ /ktībāʾān/

#### 7.5. Adverbs ending in /-ā'īt/

Syriac makes productive use of the ending ܐܝܬܐ /-ā'īt/, which does not feature in other semitic languages. On the basis of adjectives in the singular St. abs. f./St. emph. m. (ending /-ā/), it can be used to build corresponding *adverbs*. Analogously, (secondary) adverbs can also be directly turned into nouns (on the basis of the St. emph. m. auf /-ā/). This gives rise to what can be loosely considered a specific adverbial ending, ܐܝܬܐ /-ā'īt/.

Examples:

ܫܦܝܪܐ /šappirā/ »beautiful«	ܫܦܝܪܐܝܬܐ /šappirā'īt/ »beautifully«
(Adv.)	
ܫܪܝܪܐ /šarrirā/ »true«	ܫܪܝܪܐܝܬܐ /šarrirā'īt/ »truly«
ܦܥܘܪܐܢܐ /paḡrānā/ »carnal«	ܦܥܘܪܐܢܐܝܬܐ /paḡrānā'īt/ »carnally« (Adv.)
ܐܠܗܐ /alāhā/ »god«	ܐܠܗܐܝܬܐ /alāhā'īt/ »divinely« (Adv.)

In addition, some other adverbial lexemes take the feminine ending /-at/ (mostly likely from the St. abs. with the /t/ retained), e.g. ܗܝܝܬܐ /ḥayyat/ »alive«, ܩܕܡܝܬܐ /qadmāyat/ »at first«. Certain Lexemes are also used as adverbs without a specific ending in the St. abs.m.

#### 7.6. Vocabulary

A. blessed	/brīk/ ܒܪܝܩ	one	/ḥad/ ܚܕ
without	/bel'ād/ ܒܝܠܐܕ	family	/šarbtā/ ܫܪܒܬܐ
free, noble	/ḥērā/ ܚܝܪܐ	he came near	/qreb/ ܩܪܒ
when	/kad/ ܕܩܕ	name	/šmā/ ܫܡܐ

day	/yāwmā/ <b>يَوْمًا</b>	C. he set in order	/sḡar/ <b>سَدَّرَ</b>
(pl.	/yāwmātā/ <b>يَوْمَاتًا</b>	that is to say	/ʿamīrā/ <b>أَمِيرًا</b>
In the beginning	/b-rēšīt/ <b>بَرِشِيتَ</b>	he heard	/šmaʿ/ <b>سَمِعَ</b>
word	/mellṭā/ <b>مِلْطًا</b>	excellent	(→ 11. 3.) /myattar/ <b>مِيْطَارَ</b>
(pl.	/mellē/ <b>مِلْطِي</b> )	three	/tlāṭā/ <b>ثَلَاثًا</b>
service	/tešmeštā/ <b>تَشْمِشْتًا</b>	helper	/ʿādōrā/ <b>عَادُورًا</b>
rich	/ʿattīrā/ <b>عَاتِيرًا</b>	no, not	/lāw/ <b>لَا</b>
nature	/kyānā/ <b>كْيَانًا</b>	elephant	/pīlā/ <b>فِيلًا</b>
man	/gabrā/ <b>غَابْرًا</b>	teacher	/mallpānā/ <b>مَلْطَانًا</b>
true	/šarrūrā/ <b>شَارْرُورًا</b>	sea	/yammā/ <b>يَمْعًا</b>
with, near	/lwāt/ <b>لَوًّا</b>	disciple	/talmīdā/ <b>تَلْمِيْدًا</b>
he feared	/dhel/ <b>دِهَلَّ</b>	month	/yarḡā/ <b>يَارْحًا</b>
believer	/mḡaymnā/ <b>مَغْيَمْنًا</b>	two	/trēn/ <b>تَرَيْنَ</b>
family	( <i>&lt; pers.</i> ) /ṭohmā/ <b>طُوهْمًا</b>	hour	/šāʿtā/ <b>شَاعْتًا</b>
that is	/ʿawkēṭ/ <b>عَوْكَيْطَ</b>	he made	/sʿar/ <b>سَعَّرَ</b>
B. he went out	/nḡaq/ <b>نَغَيْقَ</b>	D. he dwelt	/ʿmar/ <b>عَمَّرَ</b>
		he ordered	/pḡad/ <b>طَغَدَ</b>
		he saved	/praq/ <b>طَرَقَ</b>

7.7. Exercises

A. Translate the following:

- 1 **وَمَنْ يَصْبِرْ عَلَيْهِمْ فَاُولَئِكَ هُمُ الْمُحْسِنُونَ.** (Lk 19,38).
- 2 **وَمَنْ يَصْبِرْ عَلَيْهِمْ فَاُولَئِكَ هُمُ الْمُحْسِنُونَ.** (Jn 1,1).
- 3 **وَمَنْ يَصْبِرْ عَلَيْهِمْ فَاُولَئِكَ هُمُ الْمُحْسِنُونَ.** (Jn 1,1-3).
- 4 **وَمَنْ يَصْبِرْ عَلَيْهِمْ فَاُولَئِكَ هُمُ الْمُحْسِنُونَ.** (MJ 3).
- 5 **وَمَنْ يَصْبِرْ عَلَيْهِمْ فَاُولَئِكَ هُمُ الْمُحْسِنُونَ.** (AMS 436).

B. Translate the following:

- 1 **وَمَنْ يَصْبِرْ عَلَيْهِمْ فَاُولَئِكَ هُمُ الْمُحْسِنُونَ.** (Mt 4,11)
- 2 **وَمَنْ يَصْبِرْ عَلَيْهِمْ فَاُولَئِكَ هُمُ الْمُحْسِنُونَ.** (Mk 2,13).
- 3 **وَمَنْ يَصْبِرْ عَلَيْهِمْ فَاُولَئِكَ هُمُ الْمُحْسِنُونَ.** (Mk 14,47)
- 4 **وَمَنْ يَصْبِرْ عَلَيْهِمْ فَاُولَئِكَ هُمُ الْمُحْسِنُونَ.** (Lk 1,63).
- 5 **وَمَنْ يَصْبِرْ عَلَيْهِمْ فَاُولَئِكَ هُمُ الْمُحْسِنُونَ.** (Ac 9,13)



## Lesson 8

### 8.1. The Imperfect: Basic Stem

In Syriac, both future states of affairs and actions as well as modal verbs (*should, must, may, can* etc.) are generally expressed using the *imperfect* (abbreviate as : *impf.*). This conjugation is also known as the *prefix conjugation*, since its flexion is mostly achieved using prefixes, though it sometimes also makes use of suffixes.

In Syriac, the imperfect of the basic stem is built on the basis of the morpheme types /*Keq̄tol*/ (WS /*Keq̄tul*/), /*Keq̄tal*/ or /*Keq̄tel*/ (K = prefix consonant). Of these, /*Keq̄tol*/ is the most common, and /*Keq̄tel*/ the least common (only five verbs take /*Keq̄tel*/: *ܝܒܝܢܝܢ* /*ne'bed*/ »he shall make«, *ܝܢܝܒܝܢ* /*nezben*/ »he shall buy«, *ܝܢܝܦܝܠ* /*nep̄pel*/ < \*/*nenpel*/ »he shall fall down«, *ܝܢܝܦܝܣ* /*neppes*/ < \*/*nenpes*/ »he shall shake off«, *ܝܢܝܬܒ* /*netteb*/ < \*/*newteb*/ »he shall sit«). /*Keq̄tol*/ is particularly common for transitive verbs, while /*Keq̄tal*/ is common for intransitive verbs (including verbs of movement) on the one hand (e.g. *ܝܢܝܕܡܟ* /*nedmak*/ »he shall sleep«), and verbs with a guttural as 3<sup>rd</sup> radical on the other (e.g. *ܝܢܝܫܡܐ* /*nešma'*/ »he shall hear«).

The thematic vowels in the perfect and imperfect are thus often opposed. Typical transitive verbs are characterised by the opposition *a : u* (*ܩܬܠ* /*q̄tal*/ : *ܝܩܬܠ* /*neq̄tol*/ (WS *ܩܬܠܘܗ* /*neq̄tul*/) »to kill«; *ܕܘܒ* /*kt̄ab*/ : *ܝܕܘܒ* /*nekt̄ob*/ (WS *ܕܘܒܘܗ* /*nekt̄ub*/) »to write«, and typical intransitive verbs by the opposition *e : a* (e.g. *ܕܡܝܟ* /*dmeḵ*/ : *ܝܕܡܟ* /*nedmak*/ »to sleep«, *ܕܝܗܡ* /*rhem*/ : *ܝܕܝܗܡ* /*nerham*/ »to love«).

The pairing *a : a* is also common, above all for verbs with a guttural as 3<sup>rd</sup> radical (e.g. *ܫܡܐ* /*šma'*/ : *ܝܫܡܐ* /*nešma'*/ »to hear«, *ܫܒܐ* /*sba'*/ : *ܝܫܒܐ* /*nesba'*/ »to be satisfied«).

By contrast, the oppositions *a : e* (e.g. *ܒܕ* /*bad*/ : *ܝܒܕ* /*ne'bed*/ »to make«), *e : e* (*ܒܝܬ* /*iteb*/ : *ܝܒܝܬ* /*netteb*/ »to sit«) and *e : o* (e.g. *ܩܪܒ* /*qreb*/ : *ܝܩܪܒ* /*neqrob*/ (WS *ܩܪܒܘܗ* /*neqrub*/) »to come near«) are rare. As such, we can speak of the /*a-o*/-conjugation, the /*e-a*/-conjugation, the /*a-e*/-conjugation, the /*e-e*/-conjugation and the /*e-o*/-conjugation.

In principle, the specific personal prefixes and endings (2.f.sg. and 3./2.pl) correspond to the affixes of the prefix conjugation in other semitic languages. However, all grammatical persons which take a /*y-*/ prefix in other languages take the consonant /*n-*/ in Syriac (e.g. *ܝܕܘܒ* /*nekt̄ob*/ »he shall write« in contrast to arab. *يَكْتُبُ* /*yaktubu*/ and hebr. *יִכְתֹּב* /*yiktob*/).

In contrast to older aramaic (and other semitic) languages, which distinguish between a long form (imperfect) and a short form (jussive), syriac knows only one formal variant of the prefix conjugation. Its function corresponds to that of both the imperfect and the jussive.

The following is an overview of the personal prefixes and the endings of the imperfect:

	Sg.	Pl.
3.m.	نـ — Ø /ne/ — Ø	نـ — ؤ /ne/ — /ūn/
3.f.	تـ — Ø /te/ — Ø تـ — ؤ /te/ — /ʔ/	تـ — ؤ /ne/ — /ân/
2.m.	تـ — Ø /te/ — Ø	تـ — ؤ /te/ — /ūn/
2.f.	تـ — ڤ /te/ — īn	تـ — ڤ /te/ — /ân/
1.c.	ئـ — Ø /e/ — Ø	ئـ — Ø /ne/ — Ø

Below is the paradigm for the types /Keqʔol/ and /Keqʔal/, using the verbs كُتِبَ /kṭab/ »to write« and رُهِمَ /rḥem/ »to love« as examples:

	o-Type (transitive)	a-Type (often intransitive)
Sg.3.m.	يَكْتُبُ /nektob/ »he shall write«	يُرْهِمُ /nerḥam/ »he shall love«
3.f.	تَكْتُبُ /tektob/ »she shall write« تَكْتُبِي /tektobʔ/ »she shall write«	تُرْهِمُ /terḥam/ »she shall love« تُرْهِمِي /terḥamʔ/ »she shall love«
2.m.	تَكْتُبُ /tektob/ »you shall write«	تُرْهِمُ /terḥam/ »you shall love«
2.f.	تَكْتُبِي /tektbīn/ »you shall write«	تُرْهِمِي /terḥmīn/ »you shall love«
1.c.	أَكْتُبُ /ektob/ »I shall write«	أُرْهِمُ /erḥam/ »I shall love«
Pl.3.m.	يَكْتُبُونَ /nektbūn/ »they shall write«	يُرْهِمُونَ /nerḥmūn/ »they shall love«
3.f.	يَكْتُبْنَ /nektbān/ »they shall write«	يُرْهِمْنَ /nerḥmān/ »they shall love«
2.m.	تَكْتُبُونَ /tektbūn/ »you shall write«	تُرْهِمُونَ /terḥmūn/ »you shall love«
2.f.	تَكْتُبْنَ /tektbān/ »you shall write«	تُرْهِمْنَ /terḥmān/ »you shall love«
1.c.	نَكْتُبُ /nektob/ »we shall write«	نُرْهِمُ /nerḥam/ »we shall love«



In the *purely consonantal script*, the following forms are identical:

3.m.sg.      كَتَبَ »he shall write«      أَحَبَّ »he shall love«

1.c.pl.      كَتَبُوا »we shall write«      أَحَبُّوا »we shall love«

and

3.f.sg.      كَتَبَتْ »she shall write«      أَحَبَّتْ »she shall love«

2.m.sg.      كَتَبْتَ »you shall write«      أَحَبَّتْ »you shall love«

In the absence of a transcription or vowel signs, the meaning must be determined on the basis of context.

From this point onward, all verbs listed in the vocabulary section at the end of each chapter will be given in two forms:

3.m.sg. perfect and 3.m.sg. imperfect, e.g. »to write« كَتَبَ /katab/ : كَتَبْتُ /nektob/.

## 8. 2. The Imperative: Basic Stem.

The *imperative* (abbreviation: imp.) largely corresponds to the 2<sup>nd</sup> person imperfect without prefixes. The thematic vowels are identical. Below is the paradigm for the types كَتَبْ /qatol/ (WS مَلِّمْ /qatul/) (which corresponds to the imperfect *Keqtol*) and كَتِبْ /qatal/ (corresponding to */Keqatal/*), using the verbs كَتَبْ /katab/ »write« and أَحَبْ /rham/ »to love« as examples (there are two variants of the plural forms):

	o-Type (transitive)	a-Type (often intransitive)
sg.m.	كَتَبْ /katab/ »write!«	أَحَبْ /rham/ »love!«
f.	كَتِبْ /katab/ »write!«	أَحَبِيْ /rham/ »love!«
pl.m.	كَتَبُوا /katab/ »write!«	أَحَبُوا /rham/ »love!«
	كَتَبُوا /katab/ »write!«	أَحَبُوا /rham/ »love!«
f.	كَتَبْنَ /katab/ »write!«	أَحَبْنَ /rham/ »love!«
	كَتَبْنَ /katab/ »write!«	أَحَبْنَ /rham/ »love!«

Imperatives cannot be negated. Instead, negation is expressed using كَلِّمْ /lâ/ + the 2<sup>nd</sup> person imperfect. (= jussive).

Examples:

مَنْ يَدْعُ إِلَى الْبُكَاءِ /manū qēr d-lâ nebkē/ »who should not cry?« (√bk' »to weep«)

لَا تَهْوَيْ رَأْمًا وَهَابْرًا لِهَاشِّطٍ أَطَّعَ كُرْمَتَانًا /lâ tehweī raḥmā w-ḥabrā l-ḥaṣṣīp 'appē krūmtānā/ » you should not be a friend to insolent, impertinent people« (√hw' »to be«) (EA, KdD 11/10).

## 8. 3. The Infinitive: Basic Stem

The nominal formation type مَكْتَبٌ /meqatal/ (→ 4. 1. 3.) serves as the *infinitive* (abbreviation: inf.) of the basic stem, e.g. مَكْتَبٌ /mektab/ and مَرْحَمٌ /merham/. Infinitives are often used in final clauses, usually following the preposition. لِ /l-/ »to, for«, e.g.

لِمَكْتَبٍ /l-mektab/ »to write«

بَدَأَ بِمَكْتَبٍ /šarrīl-mektab/ »he began to write«

#### 8.4. The So-Called *dativus ethicus*

In Syriac, verb forms (especially verbs of movement) are often followed by the preposition ܠ /l-/ with a pronominal suffix referring back to the actor (the so-called *dativus ethicus*). This reference to the actor can in most cases not be captured in English translations. As such, constructions of this kind are generally not translated. Examples:

ܠܩܝܡܐ ܠܗ /n̄p̄aq-l̄h/ »he went out«

ܠܪܗܩܐ ܠܗ /reht̄at-l̄h/ »she ran«

ܠܩܘܡܐ ܠܗ /qum-l̄h/ »arise!«

ܠܡܘܬܐ ܠܗ /mūt-l̄h/ »they died«

ܠܘܩܝܡܐ ܠܗ ܡܝܢ ܝܡܝܢ ܒܝܬܝܗܘܢ ܠܥܘܠܡܝܢ ܠܥܒܪܐ ܕܝܘܪܕܢܐ /wa-n̄p̄aq-l̄h men bēt ʾidayhōn w-ʾezallēh l-ʾebrā d-yordnān/ »but he escaped from their hands. He went away again across the Jordan« (Jn 10,39-40).

#### 8.5. Negation of Words and Clauses

In Syriac, the general word used to express negation is ܠܐ /lā/ »no, not«. It can be used both to negate single words (e.g. ܠܗܝܡܢܘܬܗܘܢ /lā haymānūthōn/ »your faithlessness«) or to negate any kind of clause. In verbal clauses, ܠܐ /lā/ usually comes immediately before the verb. Examples:

ܠܡܝܬܬܘܢ ܕܥܒܪܐ ܕܡܠܟܐ ܠܐ ܒܘܩܕܢܐ ܕܡܝܬܬܘܢ /mett̄ol d-ʾab̄ahaykōn lā ʾbar<sup>w</sup> puqdānā d-malkā/ »since your parents have not disobeyed the king's order « (AMS 432)

ܠܐ ܠܗ ܘܠܐ ܠܬܠܡܝܕܐܘܗܝܠܐ ܠܫܠܡܩܐ /d-lā sāgēd lā hū w-lā talmīdāw<sup>h</sup> l-šalmē/ »neither he nor his students have worshiped the images« (AMS 436)

ܠܐ ܠܗܫܐ ʿen tešmʿun puqdānay lā ʾābed-ʾnā-bkōn bīštā/ »and now, if you heed my command, I will do you no evil (literally: I will not do you evil)« (AMS 432).

Nominal clauses are also usually negated using ܠܐ /lā/:

ܠܘܕܝܥܝܘܢܐ ܕܠܐ ܡܡܠܠܝܢ ܠܫܠܡܩܐ ܠܐ ܠܗܝܡܢܘܬܗܘܢ ܠܥܘܠܡܝܢ ܠܥܒܪܐ ܕܝܘܪܕܢܐ /wa-d-nesgdūn-<sup>h</sup>wāw l-šalmē ḥaršē d-lā mmamllīn w-āp-lā šāmʿīn/ »such that they worshiped the silent images, which could neither speak nor hear« (AMS 431).

In such clauses, the negation is often followed by the enclitic ܠܘܗܘܐ /hwā/ (√hwy, Pf. Pe.), which generally serves to achieve a particular emphasis:

ܠܘܗܘܐ ܠܐ ܠܗܢܐ ܒܪܥܗܐ ܕܢܘܨܘܪܐ /lā-<sup>h</sup>wā hānā brēh d-naggārā/ »Is not this the carpenter's son?« (Mt 13,55)

ܠܘܗܘܐ ܠܐ ܠܗܢܐ ܠܥܘܠܡܝܢ ܠܥܒܪܐ ܕܝܘܪܕܢܐ /ʾenā dēn lā-<sup>h</sup>wā men bar-ʾnāšā nāseb-ʾnā sāhdūtā/ »But I receive not testimony from man« (Jn 5,34).

ܠܘܗܘܐ ܠܐ /lā-<sup>h</sup>wā/ is also found in nominal question clauses:

ܠܘܗܘܐ ܠܐ ܠܗܢܐ ܠܥܘܠܡܝܢ ܠܥܒܪܐ ܕܝܘܪܕܢܐ /ʾaykan lā ʾestakkaltōn d-lā-<sup>h</sup>wā ʾal lahmā ʾemret-lkōn/ »how do you not understand that I did not speak to you of bread« (Mt 16,11)

In ES, the negation ܠܐ /lā/ followed by the enclitic personal pronoun /-ū/ or /-w/ is written ܠܐܘܘ /lāw/; in WS, it is written ܠܐܘܘܐ /law/, e.g. ܠܐܘܘܐ ܠܐܠܗܐܐܘܘܐ /lāw 'alāhā-h-w/ (WS ܠܐܘܘܐ ܠܐܠܗܐܐܘܘܐ /law 'alōha-h-w/) »he is no God«.

ܠܐܘܘܐ /lāw/-nominal clauses are negated with either ܠܐܘܘܐ ܠܐܘܘܐ /lā 'lāw/ or ܠܐܘܘܐ /layt/ e.g. ܠܐܘܘܐ ܠܐܘܘܐܘܘܐ /mayyā laytāw<sup>by</sup>/ »there is no water«

ܠܐܘܘܐ ܠܐܘܘܐܘܘܐܘܘܐ /layt-h-wā- lēh 'eqqārā/ »he had no root« (Mt 13,6).

## 8.6. Vocabulary

A. magician	/harrāšā/ ܠܐܠܗܐܐܘܘܐ	B. barley	/s'ārē/ ܠܐܠܗܐܐܘܘܐ
governor	/hēgmōnā/ ܠܐܠܗܐܐܘܘܐ	wheat	/hettā/ ܠܐܠܗܐܐܘܘܐ
faith	/haymānūtā/ ܠܐܠܗܐܐܘܘܐ	(pl.	/hettē/ ܠܐܠܗܐܐܘܘܐ)
silver, money	/kespā/ ܠܐܠܗܐܐܘܘܐ	sin	/hṭāhā/ ܠܐܠܗܐܐܘܘܐ
eat	/'ednā/ ܠܐܠܗܐܐܘܘܐ	(pl.	/hṭāhē/ ܠܐܠܗܐܐܘܘܐ)
(pl.	/'ednē/ ܠܐܠܗܐܐܘܘܐ)	stone	/kēpā/ ܠܐܠܗܐܐܘܘܐ
way	/'urhā/ ܠܐܠܗܐܐܘܘܐ	they went	/'ezal/ ܠܐܠܗܐܐܘܘܐ
boy	/talyā/ ܠܐܠܗܐܐܘܘܐ	dream	/hēlmā/ ܠܐܠܗܐܐܘܘܐ
Satan	/sātānā/ ܠܐܠܗܐܐܘܘܐ	bread	/lahmā/ ܠܐܠܗܐܐܘܘܐ
defectiveness	/hassirūtā/ ܠܐܠܗܐܐܘܘܐ	bone	/garmā/ ܠܐܠܗܐܐܘܘܐ
man, people	/bar 'nāšā/ ܠܐܠܗܐܐܘܘܐ	(pl.	/garmē/ ܠܐܠܗܐܐܘܘܐ)
(pl.	/bnaynāšā/ ܠܐܠܗܐܐܘܘܐ)	Lord, master	/mārā/ ܠܐܠܗܐܐܘܘܐ
		word	(< pers.) /petgāmā/ ܠܐܠܗܐܐܘܘܐ

### Verb Forms

Pe. to choose	/negbē/ ܠܐܠܗܐܐܘܘܐ : /gbā/ ܠܐܠܗܐܐܘܘܐ
Pe. to say, to speak	(→ 11. 2.) /nē'mar/ ܠܐܠܗܐܐܘܘܐ : /'emar/ ܠܐܠܗܐܐܘܘܐ
Pe. to take	(→ 11. 1.) /nessab/ ܠܐܠܗܐܐܘܘܐ : /nsab/ ܠܐܠܗܐܐܘܘܐ
Pe. to go out (a-o)	(→ 11. 1.) /neppoq/ ܠܐܠܗܐܐܘܘܐ : /n̄paq/ ܠܐܠܗܐܐܘܘܐ
Pe. to go	(→ 14. 2.) /nē'zal/ ܠܐܠܗܐܐܘܘܐ : /'ezal/ ܠܐܠܗܐܐܘܘܐ
Pe. to make (a-e)	/ne'bed/ ܠܐܠܗܐܐܘܘܐ : /'bad/ ܠܐܠܗܐܐܘܘܐ
Pe. to hear (a-a)	/nešma' / ܠܐܠܗܐܐܘܘܐ : /šma' / ܠܐܠܗܐܐܘܘܐ
Pe. to deny (a-o)	/nekpor/ ܠܐܠܗܐܐܘܘܐ : /k̄par/ ܠܐܠܗܐܐܘܘܐ
Pe. to bury (a-o)	/netmor/ ܠܐܠܗܐܐܘܘܐ : /t̄mar/ ܠܐܠܗܐܐܘܘܐ
Pe. to love (e-a)	/nerham/ ܠܐܠܗܐܐܘܘܐ : /rhem/ ܠܐܠܗܐܐܘܘܐ
Pe. to flee (a-o)	/ne'roq/ ܠܐܠܗܐܐܘܘܐ : /'raq/ ܠܐܠܗܐܐܘܘܐ
Pe. to take away (a-o)	/nešqol/ ܠܐܠܗܐܐܘܘܐ : /šqal/ ܠܐܠܗܐܐܘܘܐ
Pe. to know	(→ 11. 3.) /nedda' / ܠܐܠܗܐܐܘܘܐ : /īda' / ܠܐܠܗܐܐܘܘܐ
Pe. to turn back (a-o)	/nehpok/ ܠܐܠܗܐܐܘܘܐ : /h̄pak/ ܠܐܠܗܐܐܘܘܐ

Pe. to worship (e-o)	/nesgod/ هسجد : /sġed/ هسجد
Pe. to serve, to work (a-o)	/neploh/ هسكس : /plah/ هسكس
Pe. to be, to happen	(→ 14. 2.) /nehwē/ هسهنه : /hwâ/ هسهنه
Pe. to write (a-o)	/nektob/ هسكتوب : /ktab/ هسكتوب
Pe. to answer	(→ 13. 2.) /ne'nē/ هسنعنه : /'nâ/ هسنعنه

### 8. 7. Exercises

A. Translate the following:

- 1 هسكس ذكسه نب سبكن. هسهنه زهسب. (AMS 434)
- 2 هسهنه زهسب ذكسه هسهنه زهسب. هسهنه زهسب ذكسه هسهنه زهسب. (AMS 448)
- 3 هسهنه زهسب ذكسه هسهنه زهسب. هسهنه زهسب ذكسه هسهنه زهسب. (Mt 10,33)
- 4 هسهنه زهسب ذكسه هسهنه زهسب. هسهنه زهسب ذكسه هسهنه زهسب. (AMS 437)
- 5 هسهنه زهسب ذكسه هسهنه زهسب. هسهنه زهسب ذكسه هسهنه زهسب. (Mt 11,15)
- 6 هسهنه زهسب ذكسه هسهنه زهسب. هسهنه زهسب ذكسه هسهنه زهسب. (AMS 438)
- 7 هسهنه زهسب ذكسه هسهنه زهسب. هسهنه زهسب ذكسه هسهنه زهسب. (MJ 7)
- 8 هسهنه زهسب ذكسه هسهنه زهسب. هسهنه زهسب ذكسه هسهنه زهسب. (VA 12)

B. Add vowels and translate the following:

- 1 هسهنه زهسب ذكسه هسهنه زهسب. (Heb 2,3)
- 2 هسهنه زهسب ذكسه هسهنه زهسب. هسهنه زهسب ذكسه هسهنه زهسب. (Lk 4,7-8)
- 3 هسهنه زهسب ذكسه هسهنه زهسب. هسهنه زهسب ذكسه هسهنه زهسب. (Lk 17,7)
- 4 هسهنه زهسب ذكسه هسهنه زهسب. هسهنه زهسب ذكسه هسهنه زهسب. (Lk 24,39)
- 5 هسهنه زهسب ذكسه هسهنه زهسب. هسهنه زهسب ذكسه هسهنه زهسب. (Jn 11,39)
- 6 هسهنه زهسب ذكسه هسهنه زهسب. هسهنه زهسب ذكسه هسهنه زهسب. (Lk 4,4)
- 7 هسهنه زهسب ذكسه هسهنه زهسب. هسهنه زهسب ذكسه هسهنه زهسب. (KD 7)

C. Write out the following until familiar:

- 1 هسهنه زهسب ذكسه هسهنه زهسب
- 2 هسهنه زهسب ذكسه هسهنه زهسب. (AMS 431)
- 1 هسهنه زهسب ذكسه هسهنه زهسب
- 2 هسهنه زهسب ذكسه هسهنه زهسب. (AMS 431)
- 1 هسهنه زهسب ذكسه هسهنه زهسب
- 2 هسهنه زهسب ذكسه هسهنه زهسب. (AMS 431)

## Lesson 9

### 9.1. The Verb Stem System: Introduction

All of the verb forms discussed in previous chapters, including participles and infinitives, use the ground stem. In addition to this stem, Syriac has several derived patterns. The various verb patterns serve to distinguish between kinds of verbal action (intensive/factitive, causative) and between grammatical voices (active, passive/reflexive).

Syriac has a system of six productive patterns. The morphological means of building and differentiating these patterns are:

- consonantal prefixes (/ʾ/ and /t-/),
- the lengthening of the central radical and
- a combination of (a) and (b).

The system of verb stems can be combined with other morphological verb categories: on the one hand with the finite verb forms (perfect, imperfect, imperative), and on the other, the nominal categories of the participle and the infinitive. Every stem can be used to build a perfect, an imperfect, an imperative and an infinitive. For passive/reflexive stems, there is only a passive participle; all other stems have both an active and a passive participle.

In theory, each verb stem can be build using each verb root. Generally speaking, however, only certain stems are customary and attested in extant texts. Since there is no pattern as to which roots build which stems, this can only be determined by consulting a lexicon.

The six Syriac verb stems have names which are formed on the basis of the root *p-'l* »to work, to do« (which is itself only attested in the basic stem **ܦܠܐ** *p'al*). These names reflect the morphological characteristics of the respective perfect forms:

	Transitive Verb	Intransitive Verb
P <sup>c</sup> al <b>ܦܠܐ</b>	<b>ܦܠܐܒ</b> / <i>kṭab</i> /	<b>ܦܠܐܘܢ</b> / <i>rḥem</i> /
Pa <sup>''</sup> el <b>ܦܠܝܐ</b>	<b>ܦܠܝܐܒ</b> / <i>katteb</i> /	<b>ܦܠܝܐܘܢ</b> / <i>raḥhem</i> /
'Aṗ <sup>'</sup> el <b>ܦܠܝܝܐ</b>	<b>ܦܠܝܝܐܒ</b> / <i>'akṭeb</i> /	<b>ܦܠܝܝܐܘܢ</b> / <i>'arḥem</i> /
'Eṭp <sup>'</sup> el. <b>ܦܠܝܝܝܐܒ</b>	<b>ܦܠܝܝܝܐܒ</b> / <i>'etkṭeb</i> /	<b>ܦܠܝܝܝܐܘܢ</b> / <i>'etrḥem</i> /
'Eṭpa <sup>''</sup> al. <b>ܦܠܝܝܝܝܐܒ</b>	<b>ܦܠܝܝܝܝܐܒ</b> / <i>'etkattab</i> /	<b>ܦܠܝܝܝܝܐܘܢ</b> / <i>'etraḥham</i> /
'Ettaṗ <sup>'</sup> al <b>ܦܠܝܝܝܝܝܐܒ</b>	<b>ܦܠܝܝܝܝܝܐܒ</b> / <i>'ettakṭab</i> /	<b>ܦܠܝܝܝܝܝܐܘܢ</b> / <i>'ettarḥam</i>

In this book, we will use the following abbreviations: Pe. = P<sup>c</sup>al **ܦܠܐ**; Pa. = Pa<sup>''</sup>el **ܦܠܝܐ**; 'Aṗ. = 'Aṗ<sup>'</sup>el **ܦܠܝܝܐ**; 'Eṭpe. = 'Eṭp<sup>'</sup>el. **ܦܠܝܝܝܐܒ**; 'Eṭpa. = 'Eṭpa<sup>''</sup>al. **ܦܠܝܝܝܝܐܒ** and 'Ettaṗ. = 'Ettaṗ<sup>'</sup>al **ܦܠܝܝܝܝܝܐܒ**.

The schema can be understood as follows: there are three basic patterns, each of which also has a corresponding so-called T-variant, i.e. a variant preceded by a **ܦܠܝܝܝܝܐ** /*'et*/-element, with slightly varying vowel patterns. The somewhat unusual construction 'Ettaṗ<sup>'</sup>al can be traced back to \*'Et'aṗ<sup>'</sup>al, and corresponds directly to 'Aṗ<sup>'</sup>el. The base of Pa<sup>''</sup>el and 'Eṭpa<sup>''</sup>al is characterised by the lengthening (doubling) of the middle radical; the base of 'Aṗ<sup>'</sup>el and 'Ettaṗ<sup>'</sup>al is

characterised by a prefigured **ܐ** /'a/- element in the perfect. (On the P'al base, see → 7. 1.; 'Etp'el corresponds to its T-stem).

The basic functions of the verb stems listed above can be described as follows:

- P'al serves to express the basic lexical meaning of a verb.
- For verbs of action, Pa''el often has an intensive or iterative meaning, whereas for state verbs, it has a factitive meaning. Examples:

**ܩܒܠܐ** /qbal/ »to accuse« : **ܩܒܒܠܐ** /qabbal/ »to receive«

**ܒܫܡܐ** /bsem/ »to enjoy onself« : **ܒܫܡܡܐ** /bassem/ »to delight«

**ܒܬܠܐ** /btel/ »to cease« : **ܒܬܠܘܠܐ** /batteḥel/ »to abolish«

**ܓܗܝܟܐ** /ghek/ »to laugh« : **ܓܗܗܝܟܐ** /gahhek/ »to mock«

- 'Aḫ'el serves to express a causative action, e.g.

**ܟܬܒܐ** /kṭab/ »to write« : **ܐܟܬܒܐ** /'akṭeb/ »to compose«

- 'Etp'el, 'Etpa'al and 'Ettaḫ'al are the passive or (more rarely) reflexive. forms of the basic verb stems.

Examples:

**ܢܩܘܪܐ** /nṭar/ »to guard« : **ܐܢܩܘܪܐ** /'eṭnṭar/ »to be preserved«

(passive) and »to keep onself« (reflexive.)

**ܩܒܠܐ** /qabbal/ »to receive« : **ܐܩܒܒܠܐ** /'etqabbal/ »to be receive«.

In the case of action verbs, Pa''el can sometimes scarcely be distinguished from P'al; on the other hand, for state verbs, Pa''el and 'Aḫ'el often serve to express similar meanings, e.g. Pa. **ܡܠܠܐ** /mallī/ and 'Aḫ. **ܡܠܠܐ** /'amlī/, respectively »to fill out«; and Pe. **ܡܠܐ** /mlā/ »to be full«.

The precise meaning of the verb stems of concrete verbs can only be determined by consulting a dictionary.

The first three Syriac verb stems correspond to the following Hebrew and Arabic stems:

Syriac	Hebrew	Arabic
P'al <b>ܦܥܠܐ</b>	Qal <b>פָּעַל</b>	fa'ala <b>فَعَّلَ</b>
Pa''el <b>ܦܦܠܐ</b>	Pi'el <b>פִּיעַל</b>	fa''ala <b>فَعَّلَّ</b>
'Aḫ'el <b>ܦܦܠܐ</b>	Hif'il <b>הִפְעִיל</b>	'af'ala <b>أَفْعَلَ</b> .

The remaining Syriac verb stems correspond to the following Hebrew and Arabic stems:

Syriac	Hebrew	Arabic
'Etp'el. <b>ܦܦܦܠܐ</b>	(Nif'al <b>נִפְעַל</b> ) <sup>11</sup>	ifta'ala <sup>12</sup> <b>اِفْتَعَّلَ</b>
'Etpa'al <b>ܦܦܦܠܐ</b>	Hitpa''el <b>הִתְפַּעֵל</b>	tafa''ala <b>تَفَاعَّلَ</b> □
'Ettaḫ'al <b>ܦܦܦܠܐ</b>	—	— <sup>13</sup>

<sup>11</sup> This form is in fact not attested, but its function corresponds to that of Nif'al **נִפְעַל**.

<sup>12</sup> In Arabic, this is stem form VIII (with an infixed /t/).

<sup>13</sup> Morphologically, stem form X corresponds to **اسْتَفْعَلَ**.

## 9.2. The Paradigm of the Verb Stems

The following is the complete paradigm of the six productive verb stems taking the example verb **كُتِبَ** /*kṭab*/ (√*ktb*) »to write«. This example was chosen since all three radicals can be spirantized:

The perfect P'al, Pa'el and 'Aḫ'el:

	P'al	Pa'el	'Aḫ'el
Sg.3.m.	كُتِبَ /kṭab/	كُتِبَ /katteḅ/	كُتِبَ /'aḫteḅ/
3.f.	كُتِبَتْ /kṭabat/	كُتِبَتْ /katteḅat/	كُتِبَتْ /'aḫteḅat/
2.m.	كُتِبْتَ /kṭabt/	كُتِبْتَ /katteḅt/	كُتِبْتَ /'aḫteḅt/
2.f.	كُتِبْتِ /kṭabtʔ/	كُتِبْتِ /katteḅtʔ/	كُتِبْتِ /'aḫteḅtʔ/
1.c.	كُتِبْنَا /kṭabna/	كُتِبْنَا /katteḅna/	كُتِبْنَا /'aḫteḅna/
Pl.3.m.	كُتِبُوا /kṭabw/	كُتِبُوا /katteḅw/	كُتِبُوا /'aḫteḅw/
	كُتِبُوا /kṭabūn/	كُتِبُوا /katteḅūn/	كُتِبُوا /'aḫteḅūn/
3.f.	كُتِبْنَ <sup>14</sup> /kṭab/	كُتِبْنَ <sup>15</sup> /katteḅ/	كُتِبْنَ <sup>16</sup> /'aḫteḅ/
	كُتِبْنَ /kṭabēn/	كُتِبْنَ /katteḅēn/	كُتِبْنَ /'aḫteḅēn/
2.m.	كُتِبْتُمْ /kṭabtōn/	كُتِبْتُمْ /katteḅtōn/	كُتِبْتُمْ /'aḫteḅtōn/
2.f.	كُتِبْتُمُ /kṭabtēn/	كُتِبْتُمُ /katteḅtēn/	كُتِبْتُمُ /'aḫteḅtēn/
1.c.	كُتِبْنَا /kṭabn/	كُتِبْنَا /katteḅn/	كُتِبْنَا /'aḫteḅn/
	كُتِبْنَا /kṭabnan/	كُتِبْنَا /katteḅnan/	كُتِبْنَا /'aḫteḅnan/

<sup>14</sup> In WS كُتِبْنَ /*kṭabʔ*/ is also attested.

<sup>15</sup> In WS كُتِبْنَ /*katteḅʔ*/ is also attested.

<sup>16</sup> In WS كُتِبْنَ /*'aḫteḅʔ*/ is also attested.

## The perfect 'Etp'el, 'Etpa'al and 'Ettap'al:

	'Etp'el	'Etpa'al	'Ettap'al
Sg.3.m.	كَتَبَ /etk <sub>teb</sub> /	كَتَبَ /etk <sub>katab</sub> /	كَتَبَ /ettak <sub>tab</sub> /
3.f.	كَتَبَتْ /etk <sub>atbat</sub> /	كَتَبَتْ /etk <sub>atbat</sub> /	كَتَبَتْ /ettak <sub>tbat</sub> /
2.m.	كَتَبْتَ /etk <sub>tebt</sub> /	كَتَبْتَ /etk <sub>katabt</sub> /	كَتَبْتَ /ettak <sub>tabt</sub> /
2.f.	كَتَبْتِ /etk <sub>tebt<sup>y</sup></sub> /	كَتَبْتِ /etk <sub>katabt<sup>y</sup></sub> /	كَتَبْتِ /ettak <sub>tabt<sup>y</sup></sub> /
1. c.	كَتَبْتُ /etk <sub>atbet</sub> /	كَتَبْتُ /etk <sub>atbet</sub> /	كَتَبْتُ /ettak <sub>tbet</sub> /
Pl.3.m.	كَتَبُوا /etk <sub>tebw</sub> /	كَتَبُوا /etk <sub>kabw</sub> /	كَتَبُوا /ettak <sub>taw</sub> /
	كَتَبُوا /etk <sub>tebw<sup>n</sup></sub> /	كَتَبُوا /etk <sub>kabw<sup>n</sup></sub> /	كَتَبُوا /ettak <sub>taw<sup>n</sup></sub> /
3.f.	كَتَبْنَ <sup>17</sup> /etk <sub>tebn</sub> /	كَتَبْنَ <sup>18</sup> /etk <sub>kabn</sub> /	كَتَبْنَ <sup>19</sup> /ettak <sub>tbn</sub> /
	كَتَبْنَ /etk <sub>tebn<sup>y</sup></sub> /	كَتَبْنَ /etk <sub>kabn<sup>y</sup></sub> /	كَتَبْنَ /ettak <sub>tbn<sup>y</sup></sub> /
2.m.	كَتَبْتُمْ /etk <sub>tebtom</sub> /	كَتَبْتُمْ /etk <sub>kabtom</sub> /	كَتَبْتُمْ /ettak <sub>tbtom</sub> /
2.f.	كَتَبْتُمْ /etk <sub>tebtom<sup>n</sup></sub> /	كَتَبْتُمْ /etk <sub>kabtom<sup>n</sup></sub> /	كَتَبْتُمْ /ettak <sub>tbtom<sup>n</sup></sub> /
1.c.	كَتَبْنَا /etk <sub>tebnan</sub> /	كَتَبْنَا /etk <sub>kabnan</sub> /	كَتَبْنَا /ettak <sub>tbnan</sub> /
	كَتَبْنَا /etk <sub>tebnan<sup>y</sup></sub> /	كَتَبْنَا /etk <sub>kabnan<sup>y</sup></sub> /	كَتَبْنَا /ettak <sub>tbnan<sup>y</sup></sub> /

<sup>17</sup> In WS كَتَبْنَ /etk<sub>tebn</sub>/ is also attested.

<sup>18</sup> In WS كَتَبْنَ /etk<sub>kabn</sub>/ is also attested.

<sup>19</sup> In WS كَتَبْنَ /ettak<sub>tbn</sub>/ is also attested.



The imperfect P'al, Pa'el, 'Aḫ'el:

	P'al	Pa'el	'Aḫ'el
Sg.3.m.	يَجْتَبِي <b>يَجْتَبِي</b> /nektob/	تَجْتَبِي <b>تَجْتَبِي</b> /nkatteḅ/	تَجْتَبِي <b>تَجْتَبِي</b> /nakteḅ/
3.f.	تَجْتَبِي <b>تَجْتَبِي</b> /tektob/ <sup>20</sup>	تَجْتَبِي <b>تَجْتَبِي</b> /tkatteḅ/ <sup>21</sup>	تَجْتَبِي <b>تَجْتَبِي</b> /takteḅ/ <sup>22</sup>
2.m.	تَجْتَبِي <b>تَجْتَبِي</b> /tektob/	تَجْتَبِي <b>تَجْتَبِي</b> /tkatteḅ/	تَجْتَبِي <b>تَجْتَبِي</b> /takteḅ/
2.f.	تَجْتَبِي <b>تَجْتَبِي</b> /tektbīn/	تَجْتَبِي <b>تَجْتَبِي</b> /tkatbīn/	تَجْتَبِي <b>تَجْتَبِي</b> /takbīn/
1.c.	تَجْتَبِي <b>تَجْتَبِي</b> /'ektob/	تَجْتَبِي <b>تَجْتَبِي</b> /'ekatteḅ/	تَجْتَبِي <b>تَجْتَبِي</b> /'akteḅ/
Pl.3.m.	يَجْتَبِي <b>يَجْتَبِي</b> /nektbūn/	تَجْتَبِي <b>تَجْتَبِي</b> /nkatbūn/	تَجْتَبِي <b>تَجْتَبِي</b> /nakbūn/
3.f.	تَجْتَبِي <b>تَجْتَبِي</b> /nektbān/	تَجْتَبِي <b>تَجْتَبِي</b> /nkatbān/	تَجْتَبِي <b>تَجْتَبِي</b> /nakbān/
2.m.	تَجْتَبِي <b>تَجْتَبِي</b> /tektbūn/	تَجْتَبِي <b>تَجْتَبِي</b> /tkatbūn/	تَجْتَبِي <b>تَجْتَبِي</b> /takbūn/
2.f.	تَجْتَبِي <b>تَجْتَبِي</b> /tektbān/	تَجْتَبِي <b>تَجْتَبِي</b> /tkatbān/	تَجْتَبِي <b>تَجْتَبِي</b> /takbān/
1.c.	يَجْتَبِي <b>يَجْتَبِي</b> /nektob/	تَجْتَبِي <b>تَجْتَبِي</b> /nkatteḅ/	تَجْتَبِي <b>تَجْتَبِي</b> /nakteḅ/

<sup>20</sup> In WS **تَجْتَبِي** /tektob<sup>y</sup>/ is also attested.

<sup>21</sup> In WS **تَجْتَبِي** /tkatteḅ<sup>y</sup>/ is also attested.

<sup>22</sup> In WS **تَجْتَبِي** /takteḅ<sup>y</sup>/ is also attested.

## The Imperfect 'Eṭp'el, 'Eṭpa'al and 'Eṭṭap'al:

	'Eṭp'el	'Eṭpa'al	'Eṭṭap'al
Sg.3.m.	يُخَطِّبُ /netkṭeb/	يُخَطِّبُ /netkattab/	يُخَطِّبُ /nettaṭtab/
3.f.	تُخَطِّبُ <sup>23</sup> /teṭkṭeb/	تُخَطِّبُ <sup>24</sup> /teṭkattab/	تُخَطِّبُ <sup>25</sup> /tettaṭtab/
2.m.	تُخَطِّبُ /teṭkṭeb/	تُخَطِّبُ /teṭkattab/	تُخَطِّبُ /tettaṭtab/
2.f.	تُخَطِّبُ /teṭkaṭbīn/	تُخَطِّبُ /teṭkaṭbīn/	تُخَطِّبُ /tettaṭkbīn/
1.c.	يُخَطِّبُ /'eṭkṭeb/	يُخَطِّبُ /'eṭkattab/	يُخَطِّبُ /'ettaṭtab/
Pl.3.m.	يُخَطِّبُهُمْ /netkaṭbūn/	يُخَطِّبُهُمْ /netkaṭbūn/	يُخَطِّبُهُمْ /nettaṭkbūn/
3.f.	تُخَطِّبُهُنَّ /netkaṭbān/	تُخَطِّبُهُنَّ /netkaṭbān/	تُخَطِّبُهُنَّ /nettaṭkbān/
2.m.	تُخَطِّبُهُمْ /teṭkaṭbūn/	تُخَطِّبُهُمْ /teṭkaṭbūn/	تُخَطِّبُهُمْ /tettaṭkbūn/
2.f.	تُخَطِّبُهُنَّ /teṭkaṭbān/	تُخَطِّبُهُنَّ /teṭkaṭbān/	تُخَطِّبُهُنَّ /tettaṭkbān/
1.c.	يُخَطِّبُ /netkṭeb/	يُخَطِّبُ /netkattab/	يُخَطِّبُ /nettaṭtab/

<sup>23</sup> In WS **لِيُخَطِّبُجَت** /teṭkṭeb/ is also attested.

<sup>24</sup> In WS **لِيُخَطِّبُجَت** /teṭkattab/ is also attested.

<sup>25</sup> In WS **لِيُخَطِّبُجَت** /tettaṭtab/ is also attested.

The imperative P'al, Pa'al, 'Aṣ'el:

	P'al	Pa'al	'Aṣ'el
Sg.m.	كُتِبْ /k_tob/	كُتِبْ /katteḅ/	كُتِبْ /'akṭeḅ/
f.	كُتِبِي k_tob <sup>y</sup>	كُتِبِي katteḅ <sup>y</sup>	كُتِبِي 'akṭeḅ <sup>y</sup>
Pl.m.	كُتِبُوا /k_tob <sup>w</sup> /	كُتِبُوا /katteḅ <sup>w</sup> /	كُتِبُوا /'akṭeḅ <sup>w</sup> /
	كُتِبُوا /k_tob <sup>ūn</sup> /	كُتِبُوا /katteḅ <sup>ūn</sup> /	كُتِبُوا /'akṭeḅ <sup>ūn</sup> /
f.	كُتِبِي /k_tob <sup>y</sup> /	كُتِبِي /katteḅ <sup>y</sup> /	كُتِبِي /'akṭeḅ <sup>y</sup> /
	كُتِبِي /k_tob <sup>ēn</sup> /	كُتِبِي /katteḅ <sup>ēn</sup> /	كُتِبِي /'akṭeḅ <sup>ēn</sup> /

The imperative 'Eṭp'el, 'Eṭpa'al and 'Eṭtaṣ'al:

	'Eṭp'el	'Eṭpa'al	'Eṭtaṣ'al
Sg.m.	اِكْتُبْ /'etkatḅ/	اِكْتُبْ /'etkattaḅ/	اِكْتُبْ /'ettakṭaḅ/
f.	اِكْتُبِي /'etkatḅ <sup>y</sup> /	اِكْتُبِي /'etkattaḅ <sup>y</sup> /	اِكْتُبِي /'ettakṭaḅ <sup>y</sup> /
Pl.m.	اِكْتُبُوا /'etkatḅ <sup>w</sup> /	اِكْتُبُوا /'etkattaḅ <sup>w</sup> /	اِكْتُبُوا /'ettakṭaḅ <sup>w</sup> /
	اِكْتُبُوا /'etkatḅ <sup>ūn</sup> /	اِكْتُبُوا /'etkattaḅ <sup>ūn</sup> /	اِكْتُبُوا /'ettakṭaḅ <sup>ūn</sup> /
f.	اِكْتُبِي /'etkatḅ <sup>y</sup> /	اِكْتُبِي /'etkattaḅ <sup>y</sup> /	اِكْتُبِي /'ettakṭaḅ <sup>y</sup> /
	اِكْتُبِي /'etkatḅ <sup>ēn</sup> /	اِكْتُبِي /'etkattaḅ <sup>ēn</sup> /	اِكْتُبِي /'ettakṭaḅ <sup>ēn</sup> /

The active participle P'al, Pa"el, 'Aṗ'el:

	P'al	Pa"el	'Aṗ'el
Sg.m.	كَاتِبٌ /kātēb/	مُكَاتِبٌ /m_katteb/	مُكَاتِبٌ /maḳteb/
f.	كَاتِبَةٌ /kāt̄bā/	مُكَاتِبَةٌ /m_kaṭbā/	مُكَاتِبَةٌ /maḳt̄bā/
Pl.m.	كَاتِبِينَ /kāt̄bīn/	مُكَاتِبِينَ /m_kaṭt̄bīn/	مُكَاتِبِينَ /maḳt̄bīn/
f.	كَاتِبَاتٍ /kāt̄bē/	مُكَاتِبَاتٍ /m_kaṭt̄bān/	مُكَاتِبَاتٍ /maḳt̄bān/

The passive participle P'al, Pa"el, 'Aṗ'el:

	P'al	Pa"el	'Aṗ'el
Sg.m.	كَاتِبٌ /kāt̄b/	مُكَاتِبٌ /m_kaṭtab/	مُكَاتِبٌ /maḳtab/
f.	كَاتِبَةٌ /kāt̄bā/	مُكَاتِبَةٌ /m_kaṭt̄bā/	مُكَاتِبَةٌ /maḳt̄bā/
Pl.m.	كَاتِبِينَ /kāt̄bīn/	مُكَاتِبِينَ /m_kaṭt̄bīn/	مُكَاتِبِينَ /maḳt̄bīn/
f.	كَاتِبَاتٍ /kāt̄bē/	مُكَاتِبَاتٍ /m_kaṭt̄bān/	مُكَاتِبَاتٍ /maḳt̄bān/

The active participle 'Eṭp'el, 'Eṭpa"al and 'Ettaṗ'al:

	'Eṭp'el	'Eṭpa"al	'Ettaṗ'al
m.	مُعَاتِبٌ /meḱteb/	مُعَاتِبٌ /meḱkattab/	مُعَاتِبٌ /mettaḱtab/
f.	مُعَاتِبَةٌ /meḱkaṭbā/	مُعَاتِبَةٌ /meḱkaṭbā/	مُعَاتِبَةٌ /mettaḱt̄bā/

The infinitives for all stems:

P'al	Pa"el	'Aḗ'el	'Eṭp'el	'Eṭpa"al	'Eṭṭaḗ'al
مِجْتَاب	مِجْتَابِم	مِجْتَابِم	مِجْتَابِم	مِجْتَابِم	مِجْتَابِم
/mektab/	/mḵattābū/	/maktābū/	/metḵtābū/	/metḵattābū/	/mettaktābū/

### 9.3. Remarks on Some Forms in the Paradigms

- Pa"el, impf. 1.c.sg.: on the basis of tradition, the form is pronounced مِجْتَابِم /'ekkatteḵ/ (however, the gemination of the 1<sup>st</sup> radical is secondary).
- 'Eṭp'el: Two morpheme variants can be observed, /'eṭ-kṭeb-/ and /'eṭ-kaṭb-/, which are used for different forms: /'eṭ-kaṭb-/ is used:
  - a. for the pf. 3.f.sg. and 1.sg., e.g. مِجْتَابِم /'eṭkaṭbat/; مِجْتَابِم /'eṭkaṭbet/
  - b. as well as for all impf. and participle forms which take endings, e.g. 2.f.sg. (Impf.) مِجْتَابِم /teṭkaṭbīn/; مِجْتَابِم /metḵaṭbā/ (part. act, f.sg.)
  - c. and all imp. forms (most likely modelled on the impf. form with endings), e.g. مِجْتَابِم /'eṭkaṭb/ (m.sg.); مِجْتَابِم /'eṭkaṭb' / (f.sg.).
  - d. For all other forms, the morpheme variant /'eṭ-kṭeb-/ is used.
- Concerning the distinction between 'Eṭpa"al and 'Eṭp'el: the forms listed in the last section have the same vowel sequence in 'Eṭp'el and in 'Eṭpa"al. Nonetheless, the 'Eṭpa"al-forms are characterised by the gemination of the middle radical, e.g. pf. 3.m.sg.:
 

مِجْتَابِم /'eṭkattab/ ('Eṭpa.): مِجْتَابِم /'eṭkteḵ/ ('Eṭpe.)

Part. m.sg.: مِجْتَابِم /metḵattab/ ('Eṭpa.): مِجْتَابِم /metḵkteḵ/ ('Eṭpe.).
- Imp. 'Eṭpa"al: In later WS, مِجْتَابِم /'eṭkatb/ is usually used instead of مِجْتَابِم /'eṭkattab/. In contrast to the imp. 'Eṭp'el (مِجْتَابِم /'eṭkaṭb/), the third radical is always pronounced as spirant.

Note: in the 'Eṭṭaḗ'al-verb stem (and only here) the geminate /tt/ (originating in /t/ + /t/) is always written doubled, e.g.

مِجْتَابِم /'ettamraq/ »be cleansed« (√mrq)

مِجْتَابِم /'ettawda' / »be recognised« (√yd').

In the T-stems ('Eṭp'el, 'Eṭpa"al, 'Eṭṭaḗ'al), the presence of adjacent dentals results in partial assimilation. The direction of assimilation is usually regressive (→ 3. 1. 1.). These assimilations are not expressed in the consonantal orthography.

Examples:

مِجْتَابِم /'eṭṭaššī/ < \*'eṭṭaššī/ »to be hidden« (√ṭšy)

مِجْتَابِم /'eddamar/ < \*'eṭdammar/ »to be amazed« (√dmr)

مِجْتَابِم /'eddannaḥ/ < \*'eṭdannaḥ/ »to appear« (√dnḥ)

مِجْتَابِم /'ettabar/ < \*'eṭtabar/ »to be broken« (√tbr).

However, the sequence /t/ + vowelless /d/ is assimilated to /tt/ (progressive assimilation), e.g.

ܐܬܬܩܪܐ /'ettkar/ < \*/'etd(°)kar/ «to remember» (√dkr).

In verbs in which the first radical is a sibilant, the stem marker /t/ of the T-stem is partially assimilated, e.g. preceding /z/ it is assimilated to /d/, and preceding /s/ it is assimilated to /t/; at the same time, the sequence dental (= /t/) – sibilant is always transposed to sibilant – dental (*metathesis*) e.g.

ܐܘܘܕܒܢܐ /'ezdben/ < /'ezben/ < \*/'etz(°)ben/ »to be sold« (√zbn)

ܐܘܘܨܒܢܐ /'eštba' / < /'ešba' / < \*/'eš(°)ba' / »to be immersed« (√šb').

#### 9.4. Other (unproductive) Verb Stems: Šap̄'el, 'Eštāp̄'al

Alongside the six productive verb stems given above, Syriac also contains the remnants of verb stems with different formations. They are only attested for a few particular verb roots, which are however common.

The stems Šap̄. = Šap̄'el ܫܦܝܐ (with the rarer phonetic variant Sap̄. = Sap̄'el ܫܦܝܐ) and 'Eštāp̄. = 'Eštāp̄'al ܐܘܘܨܒܢܐ (with the rarer variant 'Eštāp̄ = 'Eštāp̄'al ܐܘܘܨܒܢܐ) are relatively common. They are known to have been used with more than twenty roots, in particular those with a weak 1<sup>st</sup> radical and a double weak root.

Šap̄'el (and Sap̄'el) is morphologically and semantically comparable with 'Ap̄'el; like the latter, it usually has a causative meaning. 'Eštāp̄'al and 'Eštāp̄'al are the passive-reflexive counterparts to Šap̄'el and Sap̄'el, and are thus comparable with 'Ettāp̄'al. There are verbs which, build 'Ap̄'el and Šap̄'el (with similar meanings), e.g. √yd' »to know« for

'Ap̄. ܐܘܘܘܕܐ /'āwda' / (WS ܐܘܘܘܕܐ /'awda' /) »to inform«

Šap̄. ܫܦܝܐ /šāwda' / (WS ܫܦܝܐ /šawda' /) »to make clear«

'Eštāp̄. ܐܘܘܘܨܐ /'eštāwda' / (WS ܐܘܘܘܨܐ /'eštawda' /) »to recognize«.

The forms are built analogously to 'Ap̄'el/Pa'el and 'Ettāp̄'al/'Ettāp̄'al; compare the following (simplified) paradigm for Šap̄'el/'Eštāp̄'al-verbs (example verb ܫܠܦܐ /šahlep/ »to change«, ܐܘܘܨܠܦܐ /'eštahlap/ »to be changed«; Sap̄'el/'Eštāp̄'al-verbs follow the same inflection pattern):

	Šap̄'el	'Eštāp̄'al
Pf. 3.m.sg.	ܫܠܦܐ /šahlep/	ܐܘܘܨܠܦܐ /'eštahlap/
Impf. 3.m.sg.	ܫܠܦܐ /nšahlep/	ܐܘܘܨܠܦܐ /neštahlap/
Imp. m.sg.	ܫܠܦܐ /šahlep/	ܐܘܘܨܠܦܐ /'eštahlap/
Part. m.sg.	ܫܠܦܐ /mšahlep/	ܐܘܘܨܠܦܐ /meštahlap/

Here are some common Šap̄'el/'Eštāp̄'al-verbs:

Šap̄'el	'Eštāp̄'al
بَدَّ /šā'bad/ »to enslave« (√'bd)	بَدَّ /'ešta'bad/
لَبَّ /šā'lī/ »to exalt« (√'ly)	لَبَّ /'ešta'lī/
بَدَّ /šarbel/ »to dirty« (√rbl)	بَدَّ /'eštarbal/
بَدَّ /šargel/ »to impede« (√rgl)	بَدَّ /'eštargal/
بَدَّ /šalheb/ »to inflame« (√lhb)	بَدَّ /'eštalhab/
بَدَّ /šamlī/ »to accomplish« (√mly)	بَدَّ /'eštamlī/
بَدَّ /šaklel/ »to finish« (√kll)	بَدَّ /'eštaklal/
بَدَّ /šaršel/ »to drag (of clothing)« (√ršl)	بَدَّ /'eštaršal/
بَدَّ /šarša' / »to conceal wickedness« (√rš')	بَدَّ /'eštarša' /
بَدَّ /šartah/ »to supply abundantly« (√rth)	بَدَّ /'eštartah/
بَدَّ /šāwgar/ »to hurl« (√ygr)	بَدَّ /'eštāwgar/
بَدَّ /šāwda' / »to recognize« (√y'd')	بَدَّ /'eštāwda' /
بَدَّ /šāwzeb/ »to deliver« (< akkad.) (√šwzb)	بَدَّ /'eštāwzab/
بَدَّ /šāwḥar/ »to hinder« (√'hr)	بَدَّ /'eštāwḥar/
بَدَّ /šāwšet/ »to cause to advance« (√yšt)	بَدَّ /'eštāwšet/

Here are some common Sap̄'el/'Eštap̄'al-verbs:

Sap̄'el	'Eštap̄'al
بَدَّ /šāwsī/ »to heal« (√'s)	بَدَّ /'estāwsī/
بَدَّ /sarheb/ »to hasten« (√rhb)	بَدَّ /'estarahab/
بَدَّ /saqbel/ »to accuse« (√qbl)	بَدَّ /'estaqbal/

## 9.5. Vocabulary

A. sacrifice	/qurbānā/ ܩܘܪܒܢܐ	barrel	/hezba/ ܠܘܒܐ
people	/ammā/ ܐܡܡܐ	creation	/brītā/ ܒܪܝܬܐ
(pl.	/ammē/ ܐܡܡܝܐ)	(Pl.	/beryātā/ ܒܝܪܝܐܬܐ)
gloom	/amṭānā/ ܐܡܬܢܐ	quality	/dīlāytā/ ܕܝܠܝܬܐ
blood	/dmā/ ܕܡܐ	to have mercy	/'etraḥḥam/ ܐܬܪܚܚܡ
foreign	/nukrāyā/ ܢܘܟܪܝܐ	B. land, place	/'atrā/ ܐܬܪܐ
he rejoices	/ḥādē/ ܚܕܝܐ	face, countenance	(< gr.) /parsōpā/ ܦܪܫܘܦܐ
Sun	/šemšā/ ܫܡܫܐ	to have mercy	/'etraḥḥam/ ܐܬܪܚܚܡ
lie	/kaddābūtā/ ܟܕܕܒܘܬܐ	glance	/ḥyārā/ ܚܝܪܐ
moon	/sahrā/ ܫܗܪܐ	thought, idea	/re'yānā/ ܪܝܢܐ

secret	(< pers.) /rāzā/ رَاز	wise	/hakkīmā/ حَكِيم
petition	/bā'ūtā/ بَأْتِي	sort, kind	(< pers.) /znā/ زَن

Verb Forms

Pe. to love (e-a)	/nerham/ نَرَحَم : /rhem/ رَحِم
'Aḫ. to find, to attain <sup>26</sup>	/neškah/ نَعْخَس : /'eškah/ عَخَس
'Eṭpe. to be loved	/netrham/ نَعْرِحَم : /'etrhem/ عَرَحِم
Pe. to turn back (a-o)	/nehpok/ نَهْفَك : /hḫāk/ حَفَع
'Eṭpe. to turn	/nethpek/ نَهْتَفَع : /'ethpek/ عَهْتَفَع
'Eṭpe. to forgive, to be left	/neštbeq/ نَعْشَبِع : /'eštbeq/ عَشَبِع
Pa. to receive	/nqabbel/ نَقْبِل : /qabbel/ قَبِل
Pa. to exchange	/nhalleḫ/ نَحْلِي : /halleḫ/ حْلِي
'Eṭpa. to be exchange	/nethallaḫ/ نَهْتَحْلِي : /'ethallaḫ/ عَهْتَحْلِي
Pe. to work (a-o)	/neploh/ نَهْلَس : /plah/ پَلَس
Šaḫ. to change	/nšahleḫ/ نَشْحَلِي : /šahleḫ/ شْحَلِي
'Eštaḫ. to recognize	/neštāwda/ نَعْشَأْوَد : /'eštāwda/ عَشَأْوَد
Pe. to wish	(→ 13. 1.) /nešbā/ نَشَب : /šbā/ شَب
Pa. to serve	/nšammeš/ نَشْمَع : /šammeš/ شْمَع
Pe. to sleep (e-a)	/nedmak/ نَدْمَك : /dmeḫ/ دْمَع
Pa. to sanctify	/nqaddeš/ نَقْدَع : /qaddeš/ قْدَع
'Eṭpa. to be broken	/nettabbar/ نَهْتَابَر : /'ettabbar/ عَهْتَابَر
'Eṭpa. to be protected	/nestattar/ نَهْتَاتَر : /'estattar/ عَهْتَاتَر
Pa. to answer	(→ 13. 1.) /nḫannē/ نَحْنِي : /ḫannē/ حْنِي
'Aḫ. to feel	/nargeš/ نَرْدَع : /'argeš/ عَرْدَع
Pe. to laugh (a-a)	/neḫhak/ نَهْحِي : /ḫhak/ حْحِي
Pa. to praise	/nšabbah/ نَشَبَب : /šabbah/ شَبَب
'Eṭpe. to be said	/netḫ'mar/ نَهْتَحْمَر : /'etḫ'mar/ عَهْتَحْمَر

9. 6. Exercises

A. Translate the following:

1. 𐤁𐤍 𐤉𐤊 𐤃𐤀𐤓𐤓 𐤊𐤁 𐤉𐤃𐤓𐤓 𐤍𐤊 𐤁𐤊. (Jn 14,21)
2. 𐤁𐤋𐤁 𐤊𐤓 𐤁𐤊 𐤃𐤀𐤓𐤓 𐤍𐤊: 𐤃𐤊 𐤁𐤊 𐤁𐤊 𐤁𐤊 𐤁𐤊: 𐤍𐤊 𐤁𐤊 𐤁𐤊 𐤁𐤊 𐤁𐤊 𐤁𐤊. (AMS 432f.)
3. 𐤁𐤍 𐤉𐤊 𐤃𐤀𐤓𐤓 𐤍𐤊 𐤁𐤊 𐤃𐤀𐤓𐤓 𐤍𐤊 𐤁𐤊 𐤁𐤊 𐤁𐤊 𐤁𐤊. (MJ 4)
4. 𐤁𐤊 𐤁𐤊 𐤁𐤊 𐤁𐤊 𐤁𐤊 𐤁𐤊 𐤁𐤊 𐤁𐤊 𐤁𐤊 𐤁𐤊. (Rm 1,25)
5. 𐤁𐤊 𐤁𐤊 𐤁𐤊 𐤁𐤊 𐤁𐤊. 𐤁𐤊 𐤁𐤊 𐤁𐤊 𐤁𐤊. (1. Cor 15,51)

<sup>26</sup> For /a/ > /e/ see 1. 9. 1.



- 6 דַּחְשׁוּ וְחַמְצוּתְכֶם קָבְעָה וּמַחְבְּרֵי בְרִיתְכֶם . וְזָלְזַלְתֶּם אֶת דְּבָרֵי הַמִּצְוֹת וְשָׁחַתְתֶּם
- דְּבָרֵי חֻמְרוֹת מִצְוַת הַמִּצְוֹת וְשָׁחַתְתֶּם דְּבָרֵי דָבָר . (Rm 15,16)
- 7 יִחַמְצֶה יִישׁוּבְכֶם תְּכַמְצֶנּוּ מִשְׁדֵּי בְרִיתְכֶם . (Ac 2,20)
- 8 וְגַלְגַּלְתֶּם מִצְוֹת יְהוָה דְּגִינֵי שָׂמֶי וְשִׁדְּוֹת מַחְבְּרֵי בְרִיתְכֶם . (AMS 442)

B. Add vowels and translate the following:

- 1 וְשָׂחַתְתֶּם מִצְוֹת הַמִּצְוֹת וְשָׂחַתְתֶּם אֶת דְּבָרֵי חֻמְרוֹת מִצְוַת הַמִּצְוֹת וְשָׂחַתְתֶּם דְּבָרֵי דָבָר . (BH, KdT 7)
- 2 יִחַמְצֶה יִישׁוּבְכֶם תְּכַמְצֶנּוּ מִשְׁדֵּי בְרִיתְכֶם . וְשָׂחַתְתֶּם אֶת דְּבָרֵי חֻמְרוֹת מִצְוַת הַמִּצְוֹת . (BH, KdT 9) (→ 15. 3.)
- 3 מִצְוֹת דָבָר סְבִיבִים מִן קַדְמוֹתָם מִן וְתַעֲשֶׂה מִן שְׂדֵי דָבָר מַחְבְּרֵי בְרִיתְכֶם וְשָׂחַתְתֶּם דְּבָרֵי דָבָר . (KD 5)

C. Write out the following until familiar:

- 1 וְגַלְגַּלְתֶּם מִצְוֹת יְהוָה דְּגִינֵי שָׂמֶי וְשִׁדְּוֹת מַחְבְּרֵי בְרִיתְכֶם . (AMS 442)
- 2 אֵם דָּבָר דְּדָבָר כִּי יִשְׁדָּוּ מִן אֲבָר . (Joh 14,21)

- 1 הֲלֹ אֲנִי חֲמוֹר אֵלָּה וְגִישֵׁי יְהוָה וְהַמִּצְוֹת לְאֵלֵינוּ . (AMS 442)
- 2 וְהוּא הוּא וְנִשְׁמַר חַיִּים וְנִשְׁמַר מִן אֲבָר . (Joh 14,21)

- 1 אֵלֵינוּ אֲנִי חֲמוֹר אֵלֵינוּ אֲנִי חֲמוֹר אֵלֵינוּ אֲנִי חֲמוֹר אֵלֵינוּ . (AMS 442)
- 2 אֵלֵינוּ אֲנִי חֲמוֹר אֵלֵינוּ אֲנִי חֲמוֹר אֵלֵינוּ אֲנִי חֲמוֹר אֵלֵינוּ . (Jn 14,21)



## Lesson 10

### 10.1. Distinctive Characteristics of Verbs with a Pharyngal or an /r/ as 3<sup>rd</sup> Radical

For verbs with a pharyngal /ħ/ or /ʕ/ as 3<sup>rd</sup> radical, /e/ becomes /a/ – i.e. the verbs in question always exhibit an *a*-vocalism before the 3<sup>rd</sup> radical instead of an /e/. For example, the Pf. Pa. of √šdr is **شَدَّرَ** /šaddar/ < \*/šadder/ »he sent«. The ʾAḫ. of √dkr is **دَكَرَ** /adkar/ < \*/adker/ »he mentioned«.

Further examples:

**أَمَرَ** /ʾamar/ < \*/ʾamer/ »saying«

**سَبَّحَ** /šabbah/ < \*/šabbeh/ »he praised«

**يَدَعَى** /yâdaʕ/ < \*/yâdeʕ/ »knowing«

### 10.2. Distinctive Characteristics of Verbs with a Sibilant as 1<sup>st</sup> Radical

For verbs with a sibilant as 1<sup>st</sup> radical, the forms of the verb stems ʾEṭpʾel and ʾEṭpaʾal are irregular. The sequence dental – sibilant is reversed to sibilant – dental (i.e. ʾEṭtʾel and ʾEṭtaʾal instead of ʾEṭpʾel and ʾEṭpaʾal). If the sibilant in question is /z/ or /ṣ/, there is also a partial assimilation of the stem marker /t/, which is also expressed in the orthography.

Examples:

**عُتِّمَّ** /ʕetammaš/ < \*/ʕtšammaš/ »he was served« (√šmš)

**عُتِّكَّ** /ʕestakkal/ < \*/ʕtšakkal/ »he understood« (√skl)

**عُذِّبَ** /ʕezdben/ < /ʕdzben/ < \*/ʕtzbhen/ »he/it was bought« (√zbn)

**عُتِّبَّ** /ʕeštabbāʕ/ < /ʕtšabbāʕ/ < \*/ʕtšabbāʕ/ »he was immersed (in water)/ he was made wet« (√šbʕ)

By contrast, the formation of ʾEṭtaḫʾal is regular.

### 10.3. Verbs with Object Suffixes: Introduction

The perfect, imperfect, imperative and infinitive – but *not* the participle – can have directly attached pronominal suffixes (object suffixes) (→ 6. 1.). There are no object suffixes for 3.m./f.pl.; instead, the enclitic personal pronouns are used (e.g. **كُتِبَ لَهُمْ** /kṭab-ʾennon/ »he wrote to them (m.pl.)«, not: *kṭab-hon*). Verb forms of the 1.c.sg. cannot be attached to the 1.sg. suffix (»I wrote to myself«), nor can forms of the 1.c.pl. be attached to 1.c.pl. suffixes, or forms in the 2<sup>nd</sup> person sg. or pl. to the 2<sup>nd</sup> person. sg. or pl. suffixes.

Verb forms with object suffixes are generally speaking not formally identical to the corresponding non-suffixed forms. They often have a different syllable structure as well as old endings which are not (or no longer) present in the corresponding non-suffixed forms, since they have dropped away in the absolute word ending.



The object suffixes in the perfect are as follows:

	1.c.sg.	2.m.sg.	2.f.sg.	3.m.sg.	3.f.sg.	1.c.pl.	2.m.pl.
Sg.3.m.	كُتِبَ /-an <sup>y</sup> /	كُتِبَ /-âk̄k̄/	كُتِبَ /-q̄k̄k̄ <sup>y</sup> /	كُتِبَ /-q̄h/	كُتِبَ /-âh/	كُتِبَ /-an/	كُتِبَ /-k̄k̄on/
3.f.	كُتِبَ /-an <sup>y</sup> /	كُتِبَ /-âk̄k̄/	كُتِبَ /-q̄k̄k̄ <sup>y</sup> /	كُتِبَ /-q̄h/	كُتِبَ /-âh/	كُتِبَ /-an/	كُتِبَ /-k̄k̄on/
2.m.	كُتِبَ /-ân <sup>y</sup> /	—	—	كُتِبَ /-y <sup>hy</sup> /	كُتِبَ /-âh/	كُتِبَ /-ân/	—
2.f.	كُتِبَ /-n <sup>y</sup> /	—	—	كُتِبَ /-w <sup>hy</sup> /	كُتِبَ /-h/	كُتِبَ /-n/	—
1.c.	—	كُتِبَ /-âk̄k̄/	كُتِبَ /-q̄k̄k̄ <sup>y</sup> /	كُتِبَ /-q̄h/	كُتِبَ /-âh/	—	كُتِبَ /-k̄k̄on/
Pl.3.m.	كُتِبَ /-n <sup>y</sup> /	كُتِبَ /-k̄k̄/	كُتِبَ /-k̄k̄ <sup>y</sup> /	كُتِبَ /- <sup>h</sup> y/	كُتِبَ /-h/	كُتِبَ /-n/	كُتِبَ /-k̄k̄on/
3.f.	كُتِبَ /-ân <sup>y</sup> /	كُتِبَ /-âk̄k̄/	كُتِبَ /-q̄k̄k̄ <sup>y</sup> /	كُتِبَ /-y <sup>hy</sup> /	كُتِبَ /-âh/	كُتِبَ /-ân/	كُتِبَ /-k̄k̄on/
2.m.	كُتِبَ /-ân <sup>y</sup> /	—	—	كُتِبَ /-y <sup>hy</sup> /	كُتِبَ /-âh/	كُتِبَ /-ân/	—
2.f.	كُتِبَ /-ân <sup>y</sup> /	—	—	كُتِبَ /-y <sup>hy</sup> /	كُتِبَ /-âh/	كُتِبَ /-ân/	—
1.c.	—	كُتِبَ /-âk̄k̄/	كُتِبَ /-q̄k̄k̄ <sup>y</sup> /	كُتِبَ /-y <sup>hy</sup> /	كُتِبَ /-âh/	—	كُتِبَ /-k̄k̄on/

With regard to the form of the object suffixes, the following must be emphasized:

- The 1.c.sg. suffix has a basic form, **كُتِبَ** /-(a)n<sup>y</sup>/ <\*/-(a)nmi/, i.e. following on from the consonant ending /-an<sup>y</sup>/, e.g.  
**كُتِبَ** /ktabtān<sup>y</sup>/ <\*/katabat-anni/ »she wrote to me«, otherwise /-n<sup>y</sup>/ in  
**كُتِبَ** /ktabtīn<sup>y</sup>/ »you (f.) wrote to me«.
- The 2.m./f.sg. suffixes **كُتِبَ** /-âk̄k̄/ and **كُتِبَ** /-q̄k̄k̄<sup>y</sup>/ when following forms ending on a vowel become **كُتِبَ** /-k̄k̄/ and **كُتِبَ** /-k̄k̄<sup>y</sup>/, e.g.  
**كُتِبَ** /katbūk/ »they (m.) wrote to you (m.)«  
**كُتِبَ** /katbūk<sup>y</sup>/ »they (m.) wrote to you (f.)«.
- The 3.m.sg. suffix has both a short form, **كُتِبَ** /-q̄h/, and several long form variants: **كُتِبَ** /-y<sup>hy</sup>/, **كُتِبَ** /-w<sup>hy</sup>/ and **كُتِبَ** /-<sup>h</sup>y/ (the consonant sequence <hy> is never pronounced!). The short form **كُتِبَ** /-q̄h/ usually follows forms which end on a consonant,<sup>27</sup> including  
**كُتِبَ** /katbq̄h/ »he wrote to him« (Pf. Pe.),  
**كُتِبَ** /ktabtq̄h/ »she wrote to him« (Pf. Pe.),  
**كُتِبَ** /ktabtq̄h/ »I wrote to him« (Pf. Pe.) and  
**كُتِبَ** /mektbq̄h/ »his writing« (Inf. Pe.).

The long form variants often follow forms which end on a vowel, including the 2.f.sg. and 1.-3. pl. perfect, as well as all forms of the imperative. By contrast, both suffix forms (the short form and the long form variants) can be used with all imperfect forms (see also → 10. 3.).

<sup>27</sup> These endings can most likely be explained historically as follows: /-q̄h/ < /-Vhī/; /-ây/ < /-âhi/; /-īw/ < /-īhū/; /-ū/ < /-ūhū/ (/hū/ and /hī/ as variations of the basic form of the suffix 3.m.sg.).

Further rules can be specified for the long form variants **كُتِبَ** /-w<sup>hy</sup>/ and **كُتِبِي** /-<sup>h</sup>y/:

- the **كُتِبَ** /-w<sup>hy</sup>/ variant mostly occurs following the feminine ending /-y/ (full vowel /-ī-/)

e.g.

**كُتِبَ إِلَيْهِ** /kʰtābtīw<sup>hy</sup>/ »you (f.) wrote to him« (Pf. Pe.),

**كُتِبَ إِلَيْهِ** /kʰtōbtīw<sup>hy</sup>/ »write (f.) to him!« (Imp. Pe.).

- the /-<sup>h</sup>y/ variant occurs only after the masculine ending /-w/ (full vowel /-ū-/)

e.g. in

**كُتِبَ لَهُمْ** /kaʰtbū<sup>h</sup>y/ »they (m.) wrote to him« [read: kaʰtbūy] (Pf. Pe.) and

**كُتِبَ لَهُمْ** /kuʰtbū<sup>h</sup>y/ »write (m.) to him!« [read: kuʰtbūy] (Imp. Pe.).

Further examples:

**كُتِبَ إِلَيْهِ** /kʰtābtīw<sup>hy</sup>/ »she wrote to him« (Pf., Pe.)

**يَكْتُبُهُمْ** /nektbūnāy<sup>hy</sup>/ »they (m.) shall write to him« (Impf., Pe.)

**يَكْتُبُهُمْ** /nektbūnāḥ/ »they (m.) shall write to him« (Impf., Pe.)

**كُتِبَ إِلَيْهِ** /kʰtōbāy<sup>hy</sup>/ »write to him!« (Imp., Pe.)

- The 3.f.sg. suffix is **تَ** /-āh/ (following a final consonant) or **تِ** /-h/ (following a final vowel in the verb form., e.g. **كُتِبَتْ** /kʰtābtāh/ < \*/katabt-h(ā) / »you (m.) wrote to her«).
- The 1.c.pl. suffix is **نَ** /-an/, **نِ** /-ān/ (following a final consonant) or **ن** /-n/ (following a final vowel in the verb form, e.g. **كُتِبْنَا** /kʰtābtīn/ < \*/katabtī-n(a) / »you (f.) wrote to us«).

With regard to personal endings preceding .suffixes, the following must be emphasized:

- The 2.m.sg. form in the imperfect and imperative takes the (secondary) ending /-ay-/ when followed by the 1.c.sg. suffix, e.g. **تَكْتُبُنِي** /tektobayn<sup>y</sup>/ »you (m.) shall write to me«; **كُتِبْ بِي** /ktōbayn<sup>y</sup>/ »write to me!«.
- The 3.m.sg. form in the imperfect takes the ending /-ī-/ (full vowel) when followed by the 3.m.sg. suffix, analogous to the feminine form, e.g. **يَكْتُبُ إِلَيْهِ** /nektbīw<sup>hy</sup>/ »he shall write to him«.
- The m.pl. form in the imperative. takes one of two endings, either /-ū-/ or (in parallel to the 2.m.pl. preceding suffixes.) /-ūnā-/ e.g. **كُتِبُوا** /kuʰtbūn<sup>y</sup>/ »write (m.) to me!« or **كُتِبُوا** /kuʰtbūnān<sup>y</sup>/ »write (m.) to me!«.
- The f.pl. form takes one of two endings, either /-ā-/ or /-ḥnā-/ , e.g. **كُتِبِي** /kʰtōbān<sup>y</sup>/ »write (f.) to me!« or **كُتِبِي** /kʰtōbḥnān<sup>y</sup>/ »write (f.) to me!«

#### 10. 4. The Perfect with Object Suffixes

When it precedes object suffixes (with the exception of 2.pl.), the base of the perfect in several forms is **كُتِبَ** /kaʰtb-/ < \*/katab-/ (in contrast to **كُتِبَ** /kʰtāb-/ for corresponding forms without suffixes.); otherwise, it is **كُتِبَ** /kʰtāb-/ (also in the 3.f.sg. and 1.c.sg., in contrast to the base **رَهِمَ** /reḥm-/ for corresponding forms without suffixes). Verbs with the thematic vowel *e* have \*/qtel/ as their base instead of \*/qtal/, e.g. **رَهِمَتْهَا** /rḥemṭāh/ »she loved her«.

The following is the paradigm for the perfect P'al with object suffixes, taking **كُتِبَ** /k<sub>t</sub>ab/ »to write« as an example:

	P'al	1.c.sg.	2.m.sg.	2.f.sg.
Sg.3.m.	كُتِبَ /k <sub>t</sub> ab/	كُتِبَ /ka <sub>t</sub> ba <sub>n</sub> <sup>y</sup> /	كُتِبَ /ka <sub>t</sub> ba <sub>k</sub> /	كُتِبَتْ /ka <sub>t</sub> ba <sub>k̄</sub> <sup>y</sup> /
3.f.	كُتِبَتْ /ka <sub>t</sub> ba <sub>t</sub> /	كُتِبَتْ /ka <sub>t</sub> ba <sub>t</sub> a <sub>n</sub> <sup>y</sup> /	كُتِبَتْ /ka <sub>t</sub> ba <sub>t</sub> a <sub>k</sub> /	كُتِبَتْ /ka <sub>t</sub> ba <sub>t</sub> a <sub>k̄</sub> <sup>y</sup> /
2.m.	كُتِبَ /ka <sub>t</sub> ba <sub>t</sub> /	كُتِبَ /ka <sub>t</sub> ba <sub>t</sub> a <sub>n</sub> <sup>y</sup> /	—	—
2.f.	كُتِبَتْ /ka <sub>t</sub> ba <sub>t̄</sub> <sup>y</sup> /	كُتِبَتْ /ka <sub>t</sub> ba <sub>t̄</sub> a <sub>n</sub> <sup>y</sup> /	—	—
1.c.	كُتِبَ /ka <sub>t</sub> ba <sub>t̄</sub> /	—	كُتِبَتْ /ka <sub>t</sub> ba <sub>t̄</sub> a <sub>k</sub> /	كُتِبَتْ /ka <sub>t</sub> ba <sub>t̄</sub> a <sub>k̄</sub> <sup>y</sup> /
Pl.3.m.	كُتِبُوا /ka <sub>t</sub> ba <sup>w</sup> /	كُتِبُوا /ka <sub>t</sub> ba <sup>w</sup> a <sub>n</sub> <sup>y</sup> /	كُتِبُوا /ka <sub>t</sub> ba <sup>w</sup> a <sub>k</sub> /	كُتِبُوا /ka <sub>t</sub> ba <sup>w</sup> a <sub>k̄</sub> <sup>y</sup> /
3.f.	كُتِبْنَ /ka <sub>t</sub> ba <sub>n</sub> /	كُتِبْنَ /ka <sub>t</sub> ba <sub>n</sub> a <sub>n</sub> <sup>y</sup> /	كُتِبْنَ /ka <sub>t</sub> ba <sub>n</sub> a <sub>k</sub> /	كُتِبْنَ /ka <sub>t</sub> ba <sub>n</sub> a <sub>k̄</sub> <sup>y</sup> /
2.m.	كُتِبُوا /ka <sub>t</sub> ba <sub>t̄</sub> o <sub>n</sub> /	كُتِبُوا /ka <sub>t</sub> ba <sub>t̄</sub> o <sub>n</sub> a <sub>n</sub> <sup>y</sup> /	—	—
2.f.	كُتِبْنَ /ka <sub>t</sub> ba <sub>t̄</sub> e <sub>n</sub> /	كُتِبْنَ /ka <sub>t</sub> ba <sub>t̄</sub> e <sub>n</sub> a <sub>n</sub> <sup>y</sup> /	—	—
1.c.	كُتِبَ /ka <sub>t</sub> ba <sub>n</sub> /	—	كُتِبَتْ /ka <sub>t</sub> ba <sub>n</sub> a <sub>k</sub> /	كُتِبَتْ /ka <sub>t</sub> ba <sub>n</sub> a <sub>k̄</sub> <sup>y</sup> /

	P'al	3.m.sg.	3.f.sg.	1.c.pl.	2.m.pl.
Sg.3.m.	كُتِبَ /kʌtʌb/	كُتِبَتْ /kʌtʌbɛh/	كُتِبَتْ /kʌtʌbʌh/	كُتِبْنَا /kʌtʌbn/	كُتِبْتُمْ /kʌtʌbkʌn/
3.f.	كُتِبَتْ /kʌtʌbʌ/	كُتِبْتُمْ /kʌtʌbtɛh/	كُتِبْتُمْ /kʌtʌbtʌh/	كُتِبْتُمْ /kʌtʌbtʌn/	كُتِبْتُمْ /kʌtʌbtʌkʌn/
2.m.	كُتِبْتُمْ /kʌtʌbt/	كُتِبْتُمْ /kʌtʌbtʌy <sup>hy</sup> /	كُتِبْتُمْ /kʌtʌbtʌh/	كُتِبْتُمْ /kʌtʌbtʌn/	—
2.f.	كُتِبْتُمْ /kʌtʌbtɛ <sup>y</sup> /	كُتِبْتُمْ /kʌtʌbtɛw <sup>hy</sup> /	كُتِبْتُمْ /kʌtʌbtɛh/	كُتِبْتُمْ /kʌtʌbtɛn/	—
1.c.	كُتِبْتُمْ /kʌtʌbtɛ/	كُتِبْتُمْ /kʌtʌbtɛh/	كُتِبْتُمْ /kʌtʌbtʌh/	—	كُتِبْتُمْ /kʌtʌbtʌkʌn/
Pl.3.m.	كُتِبْتُمْ /kʌtʌb <sup>w</sup> /	كُتِبْتُمْ /kʌtʌbɛ <sup>hy</sup> /	كُتِبْتُمْ /kʌtʌbɛh/	كُتِبْتُمْ /kʌtʌbɛn/	كُتِبْتُمْ /kʌtʌbɛkʌn/
3.f.	كُتِبْتُمْ /kʌtʌb/	كُتِبْتُمْ /kʌtʌbʌy <sup>hy</sup> /	كُتِبْتُمْ /kʌtʌbʌh/	كُتِبْتُمْ /kʌtʌbʌn/	كُتِبْتُمْ /kʌtʌbkʌn/
2.m.	كُتِبْتُمْ /kʌtʌbtʌn/	كُتِبْتُمْ /kʌtʌbtʌnʌy <sup>hy</sup> /	كُتِبْتُمْ /kʌtʌbtʌnʌh/	كُتِبْتُمْ /kʌtʌbtʌnʌn/	—
2.f.	كُتِبْتُمْ /kʌtʌbtɛn/	كُتِبْتُمْ /kʌtʌbtɛnʌy <sup>hy</sup> /	كُتِبْتُمْ /kʌtʌbtɛnʌh/	كُتِبْتُمْ /kʌtʌbtɛnʌn/	—
1.c.	كُتِبْتُمْ /kʌtʌbn/	كُتِبْتُمْ /kʌtʌbnʌy <sup>hy</sup> /	كُتِبْتُمْ /kʌtʌbnʌh/	—	كُتِبْتُمْ /kʌtʌbnʌkʌn/

The perfect forms of derived verb stems with suffixes are formed analogously.



### 10.5. The Imperfect with Object Suffixes

The paradigm of the imperfect with object suffixes is as follows:

	P'al	1.c.sg.	2.m.sg.	2.f.sg.
Sg.3.m.	يَجْعَلُهَا /nektob/	يَجْعَلُهَا /nektbanʔ/	يَجْعَلُهَا /nektbâk/	يَجْعَلُهَا /nektbēkʔ/
3.f.	يَجْعَلُهَا /tektob/	يَجْعَلُهَا /tektbanʔ/	يَجْعَلُهَا /tektbâk/	يَجْعَلُهَا /tektbēkʔ/
2.m.	يَجْعَلُهَا /tektob/	يَجْعَلُهَا /tektobaynʔ/	—	—
2.f.	يَجْعَلُهَا /tektbīn/	يَجْعَلُهَا /tektbīnânʔ/	—	—
Pl.3.m.	يَجْعَلُهَا /nektbūn/	يَجْعَلُهَا /nektbūnânʔ/	يَجْعَلُهَا /nektbūnâk/	يَجْعَلُهَا /nektbūnēkʔ/
3.f.	يَجْعَلُهَا /nektbân/	يَجْعَلُهَا /nektbânânʔ/	يَجْعَلُهَا /nektbânâk/	يَجْعَلُهَا /nektbânēkʔ/

	P'al	3.m.sg.	3.f.sg.	1.c.pl.	2.m.pl.
Sg.3.m.	يَجْهَبُ /nektob/	يَجْبِي /nektbēh/ يَجْبِيهِ /nektbīw <sup>hy</sup> /	يَجْبِيهِ /nektbīh/	يَجْبِي /nektban/	يَجْهَبُونَ /nektobkōn/
3.f.	تَجْهَبُ /tektob/	تَجْبِي /tektbēh/ تَجْبِيهِ /tektbīw <sup>hy</sup> /	تَجْبِيهِ /tektbīh/	تَجْبِي /tektban/	—
2.m.	تَجْهَبُ /tektob/	تَجْبِيهِ /tektbīw <sup>hy</sup> / تَجْبِيهِ /tektbēh/ تَجْبِيهِ /tektobāy <sup>hy</sup> /	تَجْبِيهِ /tektbīh/ تَجْبِيهِ /tektobēh/	تَجْبِي /tektban/ تَجْبِيهِ /tektobayn/	—
2.f.	تَجْبِي /tektbīn/	تَجْبِيهِ /tektbīnāy <sup>hy</sup> / تَجْبِيهِ /tektbīnēh/	تَجْبِيهِ /tektbīnāh/	تَجْبِي /tektbīnān/	—
Pl.3.m.	يَجْبُونُ /nektbūn/	يَجْبُونِي /nektbūnāy <sup>hy</sup> / يَجْبُونِيهِ /nektbūnēh/	يَجْبُونِيهِ /nektbūnāh/	يَجْبُونُ /nektbūnān/	يَجْبُونُونَ /nektbūnākōn/
3.f.	تَجْبِي /nektbān/	تَجْبِيهِ /nektbānāy <sup>hy</sup> / تَجْبِيهِ /nektbānēh/	تَجْبِيهِ /nektbānāh/	تَجْبِي /nektbānān/	تَجْبِيُونَ /nektbānākōn/

## 10. 6. The Imperative with Object Suffixes

Imperatives only take 1st and 3rd person suffixes. With the exception of the 2.m.pl, the base is **كُتِبْ** /ktob-/, and is thus the same as the forms without suffixes (with the thematic vowel *a* e.g. **كُتِبْ** /rham-/ »love!«, and with the thematic vowel /e/ e.g.: **كُتِبْ** /zben-/ »buy!«). As a general rule, only the 2.m.pl. takes the base **كُتِبُوا** /kuṭb-/.

The paradigm of the imperative with object suffixes is as follows:

	P'al	1.c.sg.	2.m.sg.	2.f.sg.
Sg.m.	حَـ ٔ ٔ /kʔob/	حَـ ٔ ٔ /kʔobaynʔ/	—	—
f.	حَـ ٔ ٔ /kʔobʔ/	حَـ ٔ ٔ /kʔobīnʔ/	—	—
Pl.m.	حَـ ٔ ٔ /kʔobʔʔ/	حَـ ٔ ٔ /kuʔbūrʔ/	—	—
	حَـ ٔ ٔ /kʔobūr/	حَـ ٔ ٔ /kuʔbūrânʔ/	—	—
f.	حَـ ٔ ٔ /kʔobʔʔ/	حَـ ٔ ٔ /kʔobânʔ/	—	—
	حَـ ٔ ٔ /kʔobēn/	حَـ ٔ ٔ /kʔobēnânʔ/	—	—

	P'al	3.m.sg.	3.f.sg.	1.c.pl.	2.m.pl.
Sg.m.	حَـ ٔ ٔ /kʔob/	حَـ ٔ ٔ /kʔobây <sup>hy</sup> /	حَـ ٔ ٔ /kʔobēh/	حَـ ٔ ٔ /kʔobayn/	—
f.	حَـ ٔ ٔ /kʔobʔ/	حَـ ٔ ٔ /kʔobīw <sup>hy</sup> /	حَـ ٔ ٔ /kʔobīh/	حَـ ٔ ٔ /kʔobīn/	—
Pl.3.m.	حَـ ٔ ٔ /kʔobʔʔ/	حَـ ٔ ٔ /kuʔbūr <sup>hy</sup> /	حَـ ٔ ٔ /kuʔboh/	حَـ ٔ ٔ /kuʔbūr/	—
	حَـ ٔ ٔ /kʔobōn/	حَـ ٔ ٔ /kuʔbunây <sup>hy</sup> /	حَـ ٔ ٔ /kuʔbunâh/	حَـ ٔ ٔ /kuʔbunân/	—
3.f.	حَـ ٔ ٔ /kʔobʔʔ/	حَـ ٔ ٔ /kʔobây <sup>hy</sup> /	حَـ ٔ ٔ /kʔobâh/	حَـ ٔ ٔ /kʔobân/	—
	حَـ ٔ ٔ /kʔobēn/	حَـ ٔ ٔ /kʔobēnây <sup>hy</sup> /	حَـ ٔ ٔ /kʔobēnâh/	حَـ ٔ ٔ /kʔobēnân/	—

### 10. 7. The Infinitive with Object Suffixes

Infinitives can have nominal or verbal rection. As such, they can take possessive suffixes or object suffixes, according to syntax: e.g. **حَـ ٔ ٔ** /mekʔabʔ/ »my writing«; but also: **حَـ ٔ ٔ** /l-mekʔbanʔ/ »to write to me/in order to write to me«.

For the infinitive of the basic stem, the *a*-vowel of the second syllable is reduced to schwa when preceding a suffix, except for the 2.pl. The forms (of **كُتِبَ** /k<sub>t</sub>ab/ are:

P'al	1.c.sg.	2.m.sg.	2.f.sg.	3.m.sg.	3.f.sg.	1.c.pl.	2.m.pl.
كُتِبَ	كُتِبْتُ	كُتِبْتَ	كُتِبْتِ	كُتِبَ	كُتِبَتْ	كُتِبْنَا	كُتِبْتُمْ
/mek <sub>t</sub> ab/	/mek <sub>t</sub> ban <sup>y</sup> /	/mek <sub>t</sub> bâk/	/mek <sub>t</sub> bēk <sup>y</sup> /	/mek <sub>t</sub> bēh/	/mek <sub>t</sub> bâh/	/mek <sub>t</sub> ban/	/mek <sub>t</sub> ab <sub>k</sub> ōn/

The infinitives of derived stems take the ending /-ūt-/ (in place of /-ū/) when followed by a suffix.

The syllable structure does not change. The forms of 'Ap'el are as follows (the forms of the remaining stems are built analogously):

'Ap'el	1.c.sg.	2.m.sg.	2.f.sg.	3.m.sg.	3.f.sg.	1.c.pl.	2.m.pl.
كُتِبَ	كُتِبْتُ	كُتِبْتَ	كُتِبْتِ	كُتِبَ	كُتِبَتْ	كُتِبْنَا	كُتِبْتُمْ
/maktâbū/	/maktâbūtan <sup>y</sup> /	/maktâbūtâk/	/maktâbūtēk <sup>y</sup> /	/maktâbūtēh/	/maktâbūtâh/	/maktâbūtan/	/maktâbūt <sub>k</sub> ōn/

## 10.8. Vocabulary

A. blasphemy	/guddāpâ/ كُتِبَ	assembly	/knūštâ/ كُتِبَ
judge	/dayyânâ/ كُتِبَ	pain	/ḥaššâ/ كُتِبَ
pain	/kē'bâ/ كُتِبَ	bosom	/ubbâ/ كُتِبَ
single, hermit	/ihīdâyâ/ كُتِبَ	profit	/yuṭrânâ/ كُتِبَ
prison	/bēṭ 'assīrē/ كُتِبَ	B. foolish	/saklâ/ كُتِبَ
peace	/šlâmâ/ كُتِبَ	person, self	/qnômâ/ كُتِبَ
		festering	/'ubyânâyâ/ كُتِبَ

### Verb Forms

'Eṭpa. to be apportioned	/netpallaḡ/ كُتِبَ : /'etpallaḡ/ كُتِبَ
'Eṭpe. to be crucified	/nezdaqēp/ كُتِبَ : /'ezdaqēp/ كُتِبَ
Pe. to be baptized (a-a)	/ne'mad/ كُتِبَ : /'mad/ كُتِبَ
'Eṭpa. to be justified	/nezdaddaq/ كُتِبَ : /'ezdaddaq/ كُتِبَ
Pe. to accompany	/neqqaqēp/ كُتِبَ : /nqeṭp/ كُتِبَ
Pe. to kill (a-o)	/neqtol/ كُتِبَ : /q <sub>t</sub> al/ كُتِبَ
Pe. to kill by stoning (a-o)	/nerḡom/ كُتِبَ : /rḡam/ كُتِبَ
'Eṭpa. to provoke	(→ 12. 3.) /neṭḥammad/ كُتِبَ : /'eṭḥammad/ كُتِبَ
'Eṭpa. to have mercy	/netraḥḥam/ كُتِبَ : /'etraḥḥam/ كُتِبَ
'Aṭ. to hand over	/našlem/ كُتِبَ : /'ašlem/ كُتِبَ
'Eṭpe. to become separated	/netpreš/ كُتِبَ : /'etpreš/ كُتِبَ
Pe. to injure	/nsaggepēp/ كُتِبَ : /saggepēp/ كُتِبَ
'Aṭ. to obtain	/nadrek/ كُتِبَ : /'adrek/ كُتِبَ



## Lesson 11

### 11.1. Weak Verbs: I-n Verbs

Verbs with three or (more rarely) four consonantal radicals which do not exhibit any changes (in the sense of assimilations or similar phenomena) in the different verb forms are known as *strong* verbs. By contrast, *weak* verbs are verbs which contain at least one variable radical. This includes the semivowels /w/ and /y/, as well as /ʾ/, and also /n/ when it occupies the first position in the root. Traditionally, the *mediae geminatae* verbs with identical 2<sup>nd</sup> and 3<sup>rd</sup> radicals are also considered to be weak verbs (e.g. **بَزَّ** /baz/ »to plunder « √bzz).

I-n verbs (also known as *primae Nun* verbs) have a distinctive characteristic, namely, that the initial *n*, when non-vocalized, is assimilated to the consonant which follows it (with the exception of *h*) (→ 3. 1.). For example, the p'al of **نَفِيَ** /nḡāq/ is: **نَفِيَ** /neḡḡāq/ < \*/nenḡāq/ »to go out« (by contrast, there is no assimilation in **نَهَرَ** /nhar/ : **نَهَرَ** /nenhar/ »to be lit«). Analogous assimilations also occur in 'Aḡ'el and 'Ettaḡ'al, e.g. **نَفِيَ** /'aḡḡāq/ < \*/'anḡāq/ »he brought out«, **نَفِيَ** /'ettāḡḡāq/ < \*/'ettanḡāq/ »he was driven out«.

For most I-n verbs, the imperative. P'al is built without the 1<sup>st</sup> radical, e.g.

**نَفِ** /ḡāq/ »go out!«

**نَفِ** /ḡāq/ »fall down!«

**نَفِ** /ḡāq/ »take!«.

All I-n verbs which are also III-y verbs build the imperative with the 1<sup>st</sup> radical., e.g. **نَفِيَ** /nḡāq/ »argue!«.

The following is the paradigm for I-n verbs, taking **نَفِيس** /nəpɑq/ »to go out«, **نَفِيس** /nəpɑl/ »to fall down«, **نَهَب** /nəsɑb/ »to take« as examples:

Imperfect:

P'al			
Sg.3.m.	<b>نَفِيس</b> /neppoq/	<b>نَفِيس</b> /neppel/	<b>نَهَب</b> /nessab/
3.f.	<b>نَفِيس</b> /teppoq/	<b>نَفِيس</b> /teppel/	<b>نَهَب</b> /tessab/
2.m.	<b>نَفِيس</b> /teppoq/	<b>نَفِيس</b> /teppel/	<b>نَهَب</b> /tessab/
2.f.	<b>نَفِيس</b> /tepqān/	<b>نَفِيس</b> /teplān/	<b>نَهَب</b> /tesbān/
1.c.	<b>نَفِيس</b> /'eppoq/	<b>نَفِيس</b> /'eppel /	<b>نَهَب</b> /'essab/
Pl.3.m.	<b>نَفِيس</b> /nepqūn/	<b>نَفِيس</b> /neplūn/	<b>نَهَب</b> /nesbūn/
3.f.	<b>نَفِيس</b> /nepqān/	<b>نَفِيس</b> /neplān/	<b>نَهَب</b> /nesbān/
2.m.	<b>نَفِيس</b> /tepqūn/	<b>نَفِيس</b> /teplūn/	<b>نَهَب</b> /tesbūn/
2.f.	<b>نَفِيس</b> /tepqān/	<b>نَفِيس</b> /teplān/	<b>نَهَب</b> /tesbān/
1.c.	<b>نَفِيس</b> /neppoq/	<b>نَفِيس</b> /neppel/	<b>نَهَب</b> /nessab/

Perfect:

	'Aṗ'el	'Ettap'al
Sg.3.m.	أَظْفَقَ /ʾappeq/	أَظْفَقَ /ʾettappaq/
3.f.	أَظْفَقَتْ /ʾappaqt/	أَظْفَقَتْ /ʾettappaqt/
2.m.	أَظْفَقْتَ /ʾappeqt/	أَظْفَقْتَ /ʾettappaqt/
2.f.	أَظْفَقْتِ /ʾappeqtʼ/	أَظْفَقْتِ /ʾettappaqtʼ/
1.c.	أَظْفَقْتُ /ʾappaqt/	أَظْفَقْتُ /ʾettappaqt/
Pl.3.m.	أَظْفَقُوا /ʾappeqʷ/	أَظْفَقُوا /ʾettappaqʷ/
3.f.	أَظْفَقْنَ /ʾappeqʷ/	أَظْفَقْنَ /ʾettappaqʷ/
2.m.	أَظْفَقْتُمْ /ʾappeqtōn/	أَظْفَقْتُمْ /ʾettappaqtōn/
2.f.	أَظْفَقْتُنَّ /ʾappeqtēn/	أَظْفَقْتُنَّ /ʾettappaqtēn/
1.c.	أَظْفَقْنَا /ʾappeqn/	أَظْفَقْنَا /ʾettappaqn/
	أَظْفَقْنَا /ʾappeqnan/	أَظْفَقْنَا /ʾettappaqnan/

Imperfect:

	'Aṗ'el	'Ettap'al
	يُظْفِقُ /nappeq/	يُظْفِقُ /nettappaq/
	تُظْفِقُ /tappeq/	تُظْفِقُ /tettappaq/
	تُظْفِقُ /tappeq/	تُظْفِقُ /tettappaq/
	تُظْفِقِينَ /tapqīn/	تُظْفِقِينَ /tettapqīn/
	يُظْفِقُ /ʾappeq/	يُظْفِقُ /ʾettappaq/
	يُظْفِقُونَ /napqūn/	يُظْفِقُونَ /nettapqūn/
	تُظْفِقِينَ /napqān/	تُظْفِقِينَ /nettapqān/
	تُظْفِقُونَ /tapqūn/	تُظْفِقُونَ /tettapqūn/
	تُظْفِقُونَ /tapqān/	تُظْفِقُونَ /tettapqān/
	يُظْفِقُ /nappeq/	يُظْفِقُ /nettappaq/



Imperative:

P'al			'Aṗ'el	'Ettaṗ'al	
Sg.2.m.	فَصِدْ /poq/	يَكْ /pel/	سَبْ /sab/	أَفِصْ /'appeq/	أَفِصْ /'ettappaq/
2.f.	فَصِدْ /poqʷ/	يَكْ /pelʷ/	سَبْ /sabʷ/	أَفِصْ /'appeqʷ/	أَفِصْ /'ettappaqʷ/
Pl.2.m.	فَصِمْ /poqʷʷ/	يَكِمْ /pelʷʷ/	سَبِمْ /sabʷʷ/	أَفِصِمْ /'appeqʷʷ/	أَفِصِمْ /'ettappaqʷʷ/
2.f.	فَصِمْتِ /poqʷʷ/	يَكِمْتِ /pelʷʷ/	سَبِمْتِ /sabʷʷ/	أَفِصِمْتِ /'appeqʷʷ/	أَفِصِمْتِ /'ettappaqʷʷ/
	فَصِمْتِي /poqʷʷ/	يَكِمْتِي /pelʷʷ/	سَبِمْتِي /sabʷʷ/	أَفِصِمْتِي /'appeqʷʷ/	أَفِصِمْتِي /'ettappaqʷʷ/

Participles:

P'al			'Aṗ'el	'Ettaṗ'al	
Part. Act. m.	أَفِصْ /nāṗeq/	يَكْ /nāṗel/	سَبْ /nāseb/	أَفِصْ /mappeq/	أَفِصْ /mettappaq/
Part. Act. f.	أَفِصْ /nāṗqā/	يَكْ /nāṗlā/	سَبْ /nāsbā/	أَفِصْ /mapqā/	أَفِصْ /mettapqā/
Part. Pass. m.	أَفِصْ /nṗīq/	يَكْ /nṗīl/	سَبْ /nsīb/	أَفِصْ /mappaq/	—
Part. Pass. f.	أَفِصْ /nṗīqā/	يَكْ /nṗīlā/	سَبْ /nsībā/	أَفِصْ /mapqā/	—

Infinitive:

P'al			'Aṗ'el	'Ettaṗ'al
أَفِصْ /meppaq/	أَفِصْ /meppal/	أَفِصْ /messab/	أَفِصْ /mappāqū/	أَفِصْ /mettappāqū/

## 11.2. I-ʿĀlaṗ Verbs

The following rules apply to the paradigm for I-ʿĀlaṗ verbs:

- In forms where a strong verb would take a schwa-vowel after the 1<sup>st</sup> radical, I-ʿĀlaṗ verbs take a full vowel. It is usually /e/, or more rarely /a/ (when preceding an /o/-vowel or an /i/-vowel), e.g.
  - Pe. Pf. 3.m.sg. أَكَلَ /'ekal/ »he ate« (cf. Pe. Pf. 3.m.sg. كَتَبَ /ktab/)
  - Pe. Imp. m.sg. أَكُلْ /'akol/ »eat!« (cf. Pe. Imp. m.sg. كُتِبْ /ktob/)
  - Pe. Imp. m.sg. اذْهَبْ /'emar/ »say!« (cf. Pe. Imp. m.sg. اذْهَبْ /rḥam/)
  - Pe. Part. Pass. أَكِلْ /'akīl/ »eaten«; اذْهَبْ /'amīr/ »said«

'Eṭpe. Pf. 3.m.sg. **يَأْكُلُ**<sup>28</sup> /eṭ'kel/ < \*/eṭ'kel/ »he was eaten« (cf. 'Eṭpe. Pf. 3.m.sg. **يَأْكُلُ** /eṭkṭeb/)

'Eṭpe. Impf. 3.m.sg. **يَأْكُلُ**<sup>29</sup> /net'kel/ < \*/net'kel/ »he will be eaten« (cf. 'Eṭpe. Pf. 3.m.sg. **يَأْكُلُ** /netkṭeb/)

'Eṭpe. Part. **يَأْكُلُ**<sup>30</sup> /met'kel/ < \*/met'kel/ »eaten« (cf. 'Eṭpe. Part. **يَأْكُلُ** /metkṭeb/), etc.

- In verb forms of the verb stems ('Eṭp'el, 'Eṭpa'al), 'Ālaṭ is sometimes assimilated to a preceding vowelless /t/, e.g. **يَأْكُلُ** /eṭṭhed/ < \*/eṭ'eḥed/ »he was taken/seized« (from **يَأْكُلُ** /eḥad/ »to take, to lay hold of«).
- The stems 'Aṭ'el and 'Eṭtaṭ'al are built analogously to I-y verbs (= former I-w verbs). The forms in question take a /w/ in place of /ʔ/, and follow the strong conjugation:

'Aṭ. Pf. **يَأْكُلُ** /'awkel/ (WS **يَأْكُلُ** /'awkel/); 'Eṭtaṭ. **يَأْكُلُ** /'ettāwkal/ (WS **يَأْكُلُ** /'ettawkal/).

The impf. pe. must be singled out for particular attention, since here ES and WS differ significantly. ES always has an /e/ vocalization in the prefix, whereas WS has an /e/ for verbs with an /o/ thematic vowel (= transitive type), but an /i/ for verbs with an /a/ thematic vowel (intransitive type). These difference have an historical basis:

ES	WS
<b>يَأْكُلُ</b> /nē'kol/ (< */na'kol/)	<b>يَأْكُلُ</b> /nē'kul/ »he shall eat«
<b>يَأْكُلُ</b> /nē'mar/ (< */ni'mar/)	<b>يَأْكُلُ</b> /nī'mar/ »he shall say«

Additionally, the inf. pe. is formed as follows:

ES	WS
<b>يَأْكُلُ</b> /mē'kal/	<b>يَأْكُلُ</b> /mē'kal/ »eating«
<b>يَأْكُلُ</b> /mē'mar/	<b>يَأْكُلُ</b> /mī'mar/ »saying«

The impf. pe. 1.sg. – with the dropping of the 1st radical (also in the orthography!) – is **يَأْكُلُ** /'ē'kol/ < \*/e'kol/ (WS **يَأْكُلُ** /'ē'kul/) »I shall eat«; **يَأْكُلُ** /'ē'mar/ < \*/i'mar/ (WS **يَأْكُلُ** /'ī'mar/) »I shall say«. The corresponding form in the otherwise regular stem Pa'el stem is **يَأْكُلُ** /'akkal/ (instead of: \*/e'akkal/).

It is important to note that. the verbs **يَأْكُلُ** /'eṭā/ »to come«, **يَأْكُلُ** /'ezal/ »to go« and **يَأْكُلُ** /'alleṭ/ »to teach« (Pa.) take irregular forms (→ 14. 2.).

<sup>28</sup> WS **يَأْكُلُ** /'ete'kel/.

<sup>29</sup> WS **يَأْكُلُ** /nete'kel/.

<sup>30</sup> WS **يَأْكُلُ** /mete'kel/.

The paradigm for I-ʿĀlaḫ verbs is as follows, taking **أَكَلَ** /eḳal/ »to eat« and **عَمَرَ** /emar/ »to say« (without regular forms) as examples:

Perfect:

	P'al		Pa'el	'Eṭp'el	'Eṭpa'al
Sg.3.m.	أَكَلَ /eḳal/	عَمَرَ /emar/	أَكَلَ /akkel/	أَكَلَ /eṭ'ḳel/	أَكَلَ /eṭ'akkal/
3.f.	أَكَلَتْ /eḳlat/	عَمَرَتْ /emrat/	أَكَلَتْ /aklat/	أَكَلَتْ /eṭ'aḳlat/	أَكَلَتْ /eṭ'aklat/
2.m.	أَكَلْتَ /eḳalt/	عَمَرْتَ /emart/	أَكَلْتَ /akkelt/	أَكَلْتَ /eṭ'ḳelt/	أَكَلْتَ /eṭ'akkalt/
2.f.	أَكَلْتِ /eḳalt <sup>y</sup> /	عَمَرْتِ /emart <sup>y</sup> /	أَكَلْتِ /akkelt <sup>y</sup> /	أَكَلْتِ /eṭ'ḳelt <sup>y</sup> /	أَكَلْتِ /eṭ'akkalt <sup>y</sup> /
1.c.	أَكَلْتُمْ /eḳlet/	عَمَرْتُمْ /emret/	أَكَلْتُمْ /aklet/	أَكَلْتُمْ /eṭ'aḳlet/	أَكَلْتُمْ /eṭ'aklet/
Pl.3.m.	أَكَلْتُمْ /eḳal <sup>w</sup> /	عَمَرْتُمْ /emar <sup>w</sup> /	أَكَلْتُمْ /akkel <sup>w</sup> /	أَكَلْتُمْ /eṭ'ḳel <sup>w</sup> /	أَكَلْتُمْ /eṭ'akkal <sup>w</sup> /
	أَكَلْتُمْ /eḳalūn/	عَمَرْتُمْ /emarūn/	أَكَلْتُمْ /akkelūn/	أَكَلْتُمْ /eṭ'ḳelūn/	أَكَلْتُمْ /eṭ'akkalūn/
3.f.	أَكَلْتُنَّ <sup>31</sup> /eḳalēn/	عَمَرْتُنَّ <sup>32</sup> /emarēn/	أَكَلْتُنَّ <sup>33</sup> /akkelēn/	أَكَلْتُنَّ <sup>34</sup> /eṭ'ḳelēn/	أَكَلْتُنَّ <sup>35</sup> /eṭ'akkalēn/
2.m.	أَكَلْتُمْ /eḳaltōn/	عَمَرْتُمْ /emartōn/	أَكَلْتُمْ /akkeltōn/	أَكَلْتُمْ /eṭ'ḳeltōn/	أَكَلْتُمْ /eṭ'akkaltōn/
2.f.	أَكَلْتُنَّ /eḳaltēn/	عَمَرْتُنَّ /emartēn/	أَكَلْتُنَّ /akkeltēn/	أَكَلْتُنَّ /eṭ'ḳeltēn/	أَكَلْتُنَّ /eṭ'akkaltēn/
1.c.	أَكَلْتُمْ /eḳaln/	عَمَرْتُمْ /emarn/	أَكَلْتُمْ /akkeln/	أَكَلْتُمْ /eṭ'ḳeln/	أَكَلْتُمْ /eṭ'akkaln/
	أَكَلْتُمْ /eḳalnan/	عَمَرْتُمْ /emarnan/	أَكَلْتُمْ /akkelnan/	أَكَلْتُمْ /eṭ'ḳelnan/	أَكَلْتُمْ /eṭ'akkalnan/

<sup>31</sup> In WS أَكَلْتُمْ /eḳal<sup>y</sup>/ is also attested.

<sup>32</sup> In WS عَمَرْتُمْ /emar<sup>y</sup>/ is also attested.

<sup>33</sup> In WS أَكَلْتُمْ /akkel<sup>y</sup>/ is also attested.

<sup>34</sup> In WS أَكَلْتُمْ /eṭ'aḳel<sup>y</sup>/ is also attested.

<sup>35</sup> In WS أَكَلْتُمْ /eṭ'aḳkal<sup>y</sup>/ is also attested.

Imperfect:

	P'al		Pa"el	'Etp'el	'Etpa"al
Sg.3.m.	يَجْعَدُ /nē'kol/	يَجْعَدُ /nē'mar/	يَجْعَدُ /na'kkel/	يَجْعَدُ /net'kel/	يَجْعَدُ /net'akkal/
3.f.	تَجْعَدُ /tē'kol/	تَجْعَدُ /tē'mar/	تَجْعَدُ /ta'kkel/	تَجْعَدُ /tet'kel/	تَجْعَدُ /tet'akkal/
2.m.	تَجْعَدُ /tē'kol/	تَجْعَدُ /tē'mar/	تَجْعَدُ /ta'kkel/	تَجْعَدُ /tet'kel/	تَجْعَدُ /tet'akkal/
2.f.	تَجْعَلُ /tē'klīn/	تَجْعَلُ /tē'mrīn/	تَجْعَلُ /ta'kklīn/	تَجْعَلُ /tet'aklīn/	تَجْعَلُ /net'aklīn/
1.c.	يَجْعَدُ /ē'kol/	يَجْعَدُ /ēmar/	يَجْعَدُ /akkel/	يَجْعَدُ /et'kel/	يَجْعَدُ /et'akkal/
Pl.3.m.	يَجْعَلُونَ /nē'klūn/	يَجْعَلُونَ /nē'mrūn/	يَجْعَلُونَ /na'klūn/	يَجْعَلُونَ /net'aklūn/	يَجْعَلُونَ /net'aklūn/
3.f.	تَجْعَلْنَ /nē'klān/	تَجْعَلْنَ /nē'mrān/	تَجْعَلْنَ /na'klān/	تَجْعَلْنَ /net'aklān/	تَجْعَلْنَ /net'aklān/
2.m.	يَجْعَلُونَ /tē'klūn/	يَجْعَلُونَ /tē'mrūn/	يَجْعَلُونَ /ta'klūn/	يَجْعَلُونَ /tet'aklūn/	يَجْعَلُونَ /tet'aklūn/
2.f.	تَجْعَلْنَ /nē'klān/	تَجْعَلْنَ /tē'mrān/	تَجْعَلْنَ /ta'klān/	تَجْعَلْنَ /tet'aklān/	تَجْعَلْنَ /tet'aklān/
1.c.	يَجْعَدُ /nē'kol/	يَجْعَدُ /nē'mar/	يَجْعَدُ /na'kkel/	يَجْعَدُ /net'kel/	يَجْعَدُ /net'akkal/

Imperative:

	P'al		Pa"el	'Etp'el	'Etpa"al
Sg.2.m.	اجْعَدْ /a'kol/	اجْعَدْ /ēmar/	اجْعَدْ /akkel/	اجْعَدْ /et'akl/	اجْعَدْ /et'akkal/
2.f.	اجْعَدِي /a'kol <sup>f</sup> /	اجْعَدِي /ēmar <sup>f</sup> /	اجْعَدِي /akkel <sup>f</sup> /	اجْعَدِي /et'akl <sup>f</sup> /	اجْعَدِي /et'akka <sup>f</sup> /
Pl.2.m.	اجْعَلُوا /a'kol <sup>w</sup> /	اجْعَلُوا /ēmar <sup>w</sup> /	اجْعَلُوا /akkel <sup>w</sup> /	اجْعَلُوا /et'akl <sup>w</sup> /	اجْعَلُوا /et'akkal <sup>w</sup> /
2.f.	اجْعَلِينَ /a'kolēn/	اجْعَلِينَ /ēmarēn/	اجْعَلِينَ /akkelēn/	اجْعَلِينَ /et'aklēn/	اجْعَلِينَ /et'aklēn/

Participles:

	P'al		Pa''el	'Etp'el	'Etpa''al
Part. Act. m.	أَكِلَ /ʾākel/	أَمَرَ /ʾāmar/	مَأْكِلٌ /m'akkel/	مَأْتِكِلٌ /met'kel/	مَأْتِكِلٌ /met'akkal/
Part. Act. f.	أَكَلَتْ /ʾāklā/	أَمَرَتْ /ʾāmrā/	مَأْكِلَةٌ /m'aklā/	مَأْتِكِلَةٌ /met'aklā/	مَأْتِكِلَةٌ /met'aklā/
Part. Pass. m.	أَكِيلٌ /ʾakīl/	أَمِيرٌ /ʾamīr/	مَأْكِلٌ /m'akkal/	—	—
Part. Pass. f.	أَكِيلَةٌ /ʾakīlā/	أَمِيرَةٌ /ʾamīrā/	مَأْكِلَةٌ /m'akalā/	—	—

Infinitive:

P'al		Pa''el	'Etp'el	'Etpa''al
مَأْكِلٌ /mā'kal/	مَأْمَرٌ /mā'mar/	مَأْكَلٌ /ma'kkālū/	مَأْتِكَلٌ /met'kālū/	مَأْتِكَلٌ /met'akkālū/

### 11.3. I-y Verbs

This group also includes verbs which originally had /w/ as their 1<sup>st</sup> radical (generally speaking, in North-West Semitic languages, /w/ at the onset of a word has come to be replaced by /y/).

The most important characteristic of this group of verbs is that initial /y/ appears as /ī/. Examples:

- يَدَا /īda'/ [not yida'] »he knew« (Pf. Pe.),  
 يَلِتْ /īlet/ (\* /īlett/ < \* /īledt/) [not yilet] »he begot« (Pf. Pe.),  
 يَتَلِدْ /'etīled/ < \* /'etyled/ »he was born« (Pf. 'Etp.e.) but  
 يَدَا /yeda't/ »she knew« (Pf. Pe.) and  
 يَدَبْ /yād'īn/ »knowing« (Part. Act. Pe. St. abs. pl. m.)  
 يَتَبْ /īteb/ »he sat« [not yiteb] (Pf. Pe.) etc.

The formation of the impf. and inf. pe. of almost all verbs in this group corresponds to that of the I-'Ālaḫ group, e.g.

Impf. ES يَزِي /nē'zaḫ/ (WS نَزَا /nī'zaḫ/) »he shall borrow«, Inf. ES يَزِي /mē'zaḫ/ (WS مَزَا /mī'zaḫ/).

Exceptions are يَدَا /īda'/ »to know« and يَتَبْ /īteb/ »to sit«. Instead, their formation corresponds to that of the I-n group:

Impf. يَدَا /nedda'/ »he shall know«; يَتَبْ /netteb/ »he shall sit«

Inf. يَدَا /medda'/ »knowledge«; يَتَبْ /mettab/ »sitting«

The inf. of the irregular verb يَدَا /yaḥb/ [read: yab] »to give« (→ 14. 2.) is also formed in this way: يَدَا /mehhab/ »giving«.

The formation of the imp. pe. Corresponds to that of the pf., e.g. **بِذِبْ** /*īzāp̄*/ »borrow!« (m.). Only the following verbs build the imp. without the 1<sup>st</sup> radical.:

**بَدِدْ** /*īda'*/ »to know« (Pf.) : **بَدِّدْ** /*da'*/ »know!« (Imp.)

**بِطِبْ** /*īteb*/ »to sit« (Pf.) : **بِطِّبْ** /*teb*/ »sit!« (Imp.)

**بِأَبِ** /*ya<sup>h</sup>b*/ »to give« (Pf.) : **بِأَبِّ** /*hab*/ »give!« (Imp.)

The 'Aḫ'el-forms are the same as if they were built on the base I-w:

Pf. 'Aḫ. **بَدَّوْ** /*'āwled*/ (WS **بَدَّوْ** /*'awled*/) »he begot«

Impf. 'Aḫ. **بَدَّوْ** /*nāwled*/ »he shall beget«

Imp. 'Aḫ. **بَدِّوْ** /*'āwled*/ »beget!«

Inf. 'Aḫ. **بَدَّوْ** /*māwladū*/ »to beget«

Part. Act. **بَدِّوْ** /*māwled*/ »begetting«.

Exceptions are the 'Aḫ'el-forms of **بِأَيْقِ** /*'ayneq*/ »to suckle« and **بِأَيْلِ** /*'aylel*/ »to wail« (built in the same way as I-y). The I-y verb paradigm is as follows, taking **بَدِّدْ** /*īled*/ »to beget« and **بَدِدْ** /*īda'*/ »to know« as examples:

Perfect:

	P'al		'Aḫ'el	'Eḫ'el	'Eḫ'el
Sg.3.m.	<b>بَدِّدْ</b> /īled/	<b>بَدِدْ</b> /īda'/	<b>بَدَّوْ</b> /'āwled/	<b>بَدِّوْ</b> /'etīled/	<b>بَدَّوْ</b> /'ettāwlad/
3.f.	<b>بَدِّدَتْ</b> /yeldat/	<b>بَدِدَتْ</b> /yedat/	<b>بَدَّوَتْ</b> /'āwladat/	<b>بَدِّوَتْ</b> /'etyaldat/	<b>بَدَّوَتْ</b> /'ettāwladat/
2.m.	<b>بَدِّدْتَ</b> /īlet/	<b>بَدِدْتَ</b> /īda't/	<b>بَدَّوْتَ</b> /'āwlet/	<b>بَدِّوْتَ</b> /'etīlet/	<b>بَدَّوْتَ</b> /'ettāwlat/
2.f.	<b>بَدِّدْتِ</b> /īlet <sup>y</sup> /	<b>بَدِدْتِ</b> /īda <sup>y</sup> /	<b>بَدَّوْتِ</b> /'āwlet <sup>y</sup> /	<b>بَدِّوْتِ</b> /'etīlet <sup>y</sup> /	<b>بَدَّوْتِ</b> /'ettāwlat <sup>y</sup> /
1.c.	<b>بَدِّدْتِ</b> /yeldet/	<b>بَدِدْتِ</b> /yed <sup>y</sup> et/	<b>بَدَّوْتِ</b> /'āwldet/	<b>بَدِّوْتِ</b> /'etyaldet/	<b>بَدَّوْتِ</b> /'ettāwldet/
Pl.3.m.	<b>بَدِّدُوْ</b> /īled <sup>w</sup> /	<b>بَدِدُوْ</b> /īda <sup>w</sup> /	<b>بَدَّوْ</b> /'āwled <sup>w</sup> /	<b>بَدِّوْ</b> /'etīled <sup>w</sup> /	<b>بَدَّوْ</b> /'ettāwlad <sup>w</sup> /
3.f.	<b>بَدِّدْتِ</b> /īled <sup>y</sup> /	<b>بَدِدْتِ</b> /īda <sup>y</sup> /	<b>بَدَّوْتِ</b> /'āwled <sup>y</sup> /	<b>بَدِّوْتِ</b> /'etīled <sup>y</sup> /	<b>بَدَّوْتِ</b> /'ettāwlad <sup>y</sup> /
2.m.	<b>بَدِّدْتُوْ</b> /īlettōn/	<b>بَدِدْتُوْ</b> /īda <sup>tōn</sup> /	<b>بَدَّوْتُوْ</b> /'āwled <sup>tōn</sup> /	<b>بَدِّوْتُوْ</b> /'etīlettōn/	<b>بَدَّوْتُوْ</b> /'ettāwlattōn/
2.f.	<b>بَدِّدْتِ</b> /īlettēn/	<b>بَدِدْتِ</b> /īda <sup>tēn</sup> /	<b>بَدَّوْتِ</b> /'āwled <sup>tēn</sup> /	<b>بَدِّوْتِ</b> /'etīlettēn/	<b>بَدَّوْتِ</b> /'ettāwlattēn/
1.c.	<b>بَدِّدْنِ</b> /īledn/	<b>بَدِدْنِ</b> /īda <sup>n</sup> /	<b>بَدَّوْنِ</b> /'āwledn/	<b>بَدِّوْنِ</b> /'etīledn/	<b>بَدَّوْنِ</b> /'ettāwladn/
	<b>بَدِّدْنِ</b> /īlednan/	<b>بَدِدْنِ</b> /īda <sup>nan</sup> /	<b>بَدَّوْنِ</b> /'āwlednan/	<b>بَدِّوْنِ</b> /'etīlednan/	<b>بَدَّوْنِ</b> /'ettāwladnan/

Imperfect:

	P'al		'Aḫ'el	'Eṭṭp'el	'Ettāḫ'al
Sg.3.m.	يَلْدُ	يُدُّ	تَلْدُ	يَلْدُ	يَلْدُ
	/nēlad/	/nedda'/	/nāwled/	/netīled/	/nettāwlad/
3.f.	تَلْدُ	تُدُّ	تَلْدُ	تَلْدُ	تَلْدُ
	/tēlad/	/tedda'/	/tāwled/	/tetīled/	/tettāwlad/
2.m.	تَلْدُ	تُدُّ	تَلْدُ	تَلْدُ	تَلْدُ
	/tēlad/	/tedda'/	/tāwled/	/tetīled/	/tettāwlad/
2.f.	تَلْدُ	تُدُّ	تَلْدُ	تَلْدُ	تَلْدُ
	/tēldān/	/tedd'ān/	/tāwldān/	/tetyaldān/	/tettāwldān/
1.c.	يَلْدُ	يُدُّ	تَلْدُ	يَلْدُ	يَلْدُ
	/'ēlad/	/'edda'/	/'āwled/	/'etīled/	/'ettāwlad/
Pl.3.m.	يَلْدُو	يُدُّو	تَلْدُو	يَلْدُو	يَلْدُو
	/nēldūn/	/nedd'ūn/	/nāwldūn/	/netyaldūn/	/nettāwldūn/
3.f.	تَلْدُو	تُدُّو	تَلْدُو	تَلْدُو	تَلْدُو
	/nēldān/	/nedd'ān/	/nāwldān/	/netyaldān/	/nettāwldān/
2.m.	يَلْدُو	يُدُّو	تَلْدُو	يَلْدُو	يَلْدُو
	/tēldūn/	/tedd'ūn/	/tāwldūn/	/tetyaldūn/	/tettāwldūn/
2.f.	تَلْدُو	تُدُّو	تَلْدُو	تَلْدُو	تَلْدُو
	/tēldān/	/tedd'ān/	/tāwldān/	/tetyaldān/	/tettāwldān/
1.c.	يَلْدُ	يُدُّ	تَلْدُ	يَلْدُ	يَلْدُ
	/nēlad/	/nedda'/	/nāwled/	/netīled/	/nettāwlad/

Imperative:

	P'al		'Aḫ'el	'Eṭṭp'el	'Ettāḫ'al
Sg.2.m.	بَلِّدْ	دُدْ	تَلِّدْ	بَلِّدْ	بَلِّدْ
	/īlad/	/da'/	/'āwled/	/'etyald/	/'ettāwlad/
2.f.	بَلِّدِي	دُدِي	تَلِّدِي	بَلِّدِي	بَلِّدِي
	/īlad <sup>y</sup> /	/da <sup>y</sup> /	/'āwled <sup>y</sup> /	/'etyald <sup>y</sup> /	/'ettāwlad <sup>y</sup> /
Pl.2.m.	بَلِّدُو	دُدُو	تَلِّدُو	بَلِّدُو	بَلِّدُو
	/īlad <sup>w</sup> /	/da <sup>w</sup> /	/'āwled <sup>w</sup> /	/'etyald <sup>w</sup> /	/'ettāwlad <sup>w</sup> /
2.f.	بَلِّدِي	دُدِي	تَلِّدِي	بَلِّدِي	بَلِّدِي
	/īlad <sup>en</sup> /	/da <sup>en</sup> /	/'āwled <sup>en</sup> /	/'etyald <sup>en</sup> /	/'ettāwlad <sup>en</sup> /

Participles:

	P'al		'Ap'el	'Etp'el	'Ettap'al
Part. Act. m.	يَا لِد /yāled/	يَا دَا' /yāda' /	مَآ لِد /māwled/	مِيتَا لِد /metiled/	مِيتَا لِد mettāwlad
Part. Act. f.	يَا لِدَا' /yāldā/	يَا دَا'آ' /yād'ā/	مَآ لِدَا' /māwldā/	مِيتَا لِدَا' /metildā/	مِيتَا لِدَا' /mettāwldā/
Part. Pass. m.	بِ لِد /īlīd/	بِ دَا' /īdī' /	مَآ لِد /māwlad/	—	—
Part. Pass. f.	بِ لِدَا' /īlīdā/	بِ دَا'آ' /īdī'ā/	مَآ لِدَا' /māwldā/	—	—

Infinitive:

P'al		Pa''el	'Etp'el	'Etpa''al
مِيتَا لِد /mē'kal/	مِيتَا لِد /mē'mar/	مِيتَا لِد /ma'kkālū/	مِيتَا لِد /met'kālū/	مِيتَا لِد /met'akkālū/

#### 11. 4. The Tense System: Perfect, Active Participle, Imperfect

In terms of function, the Syriac verb system combines a (relative) *tense system* with an *aspect system*. In terms of tense, Syriac differentiates between *posteriority* (generally a state or condition in the past) : *contemporaneity* (generally a state or condition in the present) : *anteriority* (generally a state or condition in the future). In terms of aspect, Syriac distinguishes according to the opposition »perfective« (viewing a state or condition as a whole from without): *imperfective* (viewing a state or condition from within; an ongoing state or condition). Tense always stands in the foreground.

In order to differentiate between tenses and aspects, Syriac makes use of three central morphological categories: the perfect, the imperfect and the active participle. Their use can be summarised as follows:

##### The Perfect:

- The perfect is used to denote anterior and, in most cases, perfective events in both main and subordinate clauses. As such, it is the most common tense for accounts of simple past events, as well as for narration, .e.g. **وَعَلَّمَ اللهُ ذَهَبًا وَفِضَّةً وَسَبَّحَ مِيَّ دَلِيسَ مِيَّ دَهَبًا وَفِي مِيَّ دَهَبًا** /wa-'bad 'alāhā rqī' ā wa- p̄raš bēṭ mayyā da-l-taḥt men rqī' ā w-bēṭ mayyā da-l-'el men rqī' ā/ » And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament« (Gn 1,7).

For verbs pertaining to thought or feeling, the perfect denotes ongoing states, and as such should be translated in the present. Examples:

**رِهْمَتَا** /reḥmet/ »I love« (< »I have taken pleasure«)

**بِ دَا'ن** /īda'n/ »we know« (< »we have realised«).



- The perfect is also used in unreal (hypothetical) or optative conditional clauses, e.g.  
 ܠܝܠܠܐ ܠܐ ܥܫܬܐܘܗܪܢ ܟܒܪ ܕܥܢ ܗܦܐܩܢ /'ellū lā 'estāwḥarn kḅar dēn ḥpākḅn/  
 »if we had not delayed, we should already have returned« (Gn 43,10)  
 ܡܢ ܕܥܓܓܠ ܠܢ ܟܦܝܢܐ ܕܥܒܪܐ ܕܥܒܪܐ /man dēn 'aggel lan kē'pā/ »O, that one would roll away the stone!« (Mk 16,3).
- In the apodosis of temporal or conditional clauses, the perfect relates to the future, e.g.  
 ܡܢ ܕܩܡܐ ܗܘܐ ܗܦܐܩ ܠܗܘܢ ܠܐ ܫܝܘܠ /mā d-qām<sup>w</sup> ḥpāk-lhōn la-šyōl/ »as soon as you have arisen, you will return to sh'eol«.
- The perfect of ܗܘܐ /hwā/ »to be« also has special functions. It is used to form various compound tenses (see below). Its absolute usage should be translated in the present, e.g.  
 ܐܠܗܐ ܠܐ ܘܐ ܩܠܘܡܐ /'alāhā lā-<sup>h</sup>wā ḩālōmā/ »God is not unjust«.  
 The 2nd person forms can also function as a jussive, e.g.  
 ܗܘܐ ܫܠܡܐ /hwayt ḥlīm/ »be well!«  
 ܗܐܩܢܐ ܗܘܐ ܫܠܡܐ /hākannā hwayt 'āḅed/ »do thou likewise!« (Lk 10,37).

### The Active Participle:

The following (marginal) functions should also be noted:

- For verbs pertaining to thought or feeling, the participle, like the perfect, denotes ongoing states, and as such should be translated in the present. (see above). Examples:  
 ܝܕܥܐ ܝܕܥܐ /yāda-'nā/ »I know (Pres. Part.)«  
 ܐܝܟܢܢܐ ܕܝܕܥܐ ܠܝ ܐܒܝ ܘܐܢܐ ܝܕܥܐ ܠܝ ܐܒܝ /'aykannā d-yāda-'lī 'āḅ<sup>y</sup> w-'enā yāda-'nā l-'āḅ<sup>y</sup>/ »even as the Father knows me, and I know the Father« (Jn 10,15)  
 ܐܒܝ ܠܝ ܕܝܥܐ ܕܝܥܐ /'āḅ<sup>y</sup> rāḥem-lī/ »the Father loves me« (Jn 10,17).

The active participle denotes contemporaneous, and often also imperfective, events. As such, it is primarily used to denote the actual present, but can also be used to express the general present. Examples:

ܐܪܝܐ ܓܘܪܐ ܒܥܫܐ ܕܝܢܐ /'aryā ḡēr besrā 'ākel men kyānēh/ »the lion eats meat by its nature«.

The following further functions must also be noted:

- The participle is also used to express imminent future events. Examples:  
 ܡܕܕܡ ܕܐܒܥܕ ܢܐ /meddem d-'āḅed-'nā/ »that which I am about to do«  
 ܡܘܩܠ ܐܝܢܐ ܕܒܕܐܕܐ ܡܢܗܘܢ ܪܘܓܡܝܢ-ܐܩܩܠܝܢ /meḩḩol 'aynā 'ḅāḏā mennhōn rāḡmīn-'a<sup>n</sup>ttōnlī/ »for which of those works do you stone me?« (Jn 10,32)  
 ܐܦ ܗܢܢ ܡܘܩܠܝܢ ܐܡܡܘܗܐ /'āp ḥnan māytīn-an 'ammēh/ »that we may die with him« (Jn 11,16)  
 ܘܩܠܐ ܥܫܬܡܐ ܡܢ ܫܡܝܐ ܫܒܒܗܘܬ ܘܬܒ ܡܫܒܒܐܗ-ܢܐ /w-qālā 'estma' men šmayyā šabbḥet w-tub mšabbah-'nā/ »Then there came a voice out of the sky, saying, "I have both glorified it, and will glorify it again« (Jn 12,28)
- When used to introduce speech, the active participle of. √'mr »to say« should be translated in the simple past, e.g. ܐܡܪ /'amar/ »he said«, e.g.

ܟܬܡ ܘܥܘܒܪܝܢ /'nâw wâ-'mrîn/ »they answered (Pf.) and said (Part. Act.)«.

- The participle is frequently used in adverbial clauses in the past, usually following the conjunction ܕܩܕ /kad/ »as«, e.g.

ܫܘܗ ܠܡܫܪܝܢ ܕܩܕ ܕܩܕܝܢ /ħzâw l-mešrâyê kad 'âtên/ »and behold, the Egyptians were marching« (Ex 14,10)

ܘܗܩܕ ܢܗܝܬܝܢ ܡܢ ܩܕܩܕܝܢ ܕܩܕܝܢ ܕܩܕܝܢ /w-kad nâhtîn men tūrâ paqqed-'ennon Īšō'/ »And as they descended from the mountain, Jesus charged them« (Mt 17,9)

### The Imperfect

The imperfect is only rarely used in main clauses. It is used to express anteriority or modal verbs such as should, must, can etc. Examples:

ܠܐ ܢܗܘܘܩܐ ܕܩܕܝܢ ܕܩܕܝܢ /lâ nehweq tub tawpânâ/ »there will never again be a flood« (Gn 9,11)

ܕܩܕܝܢ ܕܩܕܝܢ ܕܩܕܝܢ /tammân nehweq bekyâ/ »In that place there will be weeping« (Mt 22,13)

ܠܐ ܩܕܝܢ ܕܩܕܝܢ /la-trên bnay tmî/ »Thou shalt slay my two sons« (Gn 42,37).

- The imperfect is frequently used in subordinate clauses (relative clauses) to express finality or consecutiveness. Examples:

ܕܩܕܝܢ ܕܩܕܝܢ /šarrî dâ-nmallel/ »he began to speak« (Mk 12,1)

ܕܩܕܝܢ ܕܩܕܝܢ /pqaq-lhôn d-neqtîlûnâ<sup>ty</sup>/ »he ordered them to kill him«

- You will also sometimes encounter corresponding constructions without relative pronouns, e.g. ܕܩܕܝܢ ܕܩܕܝܢ /'appeq brâk nmû/ »bring out thy son, that he may die«.

- The imperfect is also used in temporal clauses which are introduced with ܕܩܕܝܢ /qdâm d-/ or ܕܩܕܝܢ /'ad-lâ/, »before«. In such cases, the imperfect should be translated either in the present or the past, depending on context, e.g.:

ܕܩܕܝܢ ܕܩܕܝܢ /qdâm d-neqrê tarnâġlâ/ »before the rooster crows« (Mt 26,34).

In the case of the modal verb *must*, the periphrase construction in Syriac ܕܩܕܝܢ ܕܩܕܝܢ /wâlê-lî/ + Inf. »I should/I ought to« is often used, e.g. ܕܩܕܝܢ ܕܩܕܝܢ ܕܩܕܝܢ /wâlê-lî l-maytâyû 'ennôn/ »I must bring them« (Jn 10,16). The Syriac ܕܩܕܝܢ contains an infinitive form of ܕܩܕܝܢ /'etâ/ »to come« (→ 14. 2.).

ܕܩܕܝܢ /lâ/ + 2<sup>nd</sup> person imperfect is used to negate imperatives (→ 8. 2.), e.g.

ܕܩܕܝܢ ܕܩܕܝܢ /lâ teštōq/ »Don't be silent!«.

### 11. 5. The Passive Participle

The passive participle generally has a resultative -passive meaning when used as a predicate in a nominal clause, e.g.

ܕܩܕܝܢ /'bîd/ »done«

ܕܩܕܝܢ /ktîb/ »written«.

The passive participle has a verbal function in the special construction **كَبَّجِدْ كَب** /*bīd-lī*/ »I have done«. In this case, it is used like the perfect, examples:

**بِمَخْبُتْ دِمَعْبِدْ كَب** /*'aykannā da-šmī'-lan*/ »as we have heard«

**صَدِّبْ كَبِ كَي خَبِّي** /*qrēn-lāk ktābē*/ »have you read the books?«

For some verbs, the perfective participle has an active, and sometimes also a transitive meaning, e.g.

**صَهَبْ** /*šqīl*/ »taking«

**كَبِبْ** /*lbīš*/ »wearing (clothes)«

**صَبَّ** /*qnē*/ »owing«.

Such participles are used in the same way as the active participle, e.g.

**كَبَّجِدْ كَب دَبِّي كَب دَبِّي** /*šqīlīn-lāh zaddīqē l-'ar'ā*/ »the righteous bear the earth«.

## 11.6. Composite Constructions with /hwā/

Syria uses the verb of being **هَوَّ** /*hwā*/ »to be, to happen« – (→ 7. 3.) mostly in the enclitic perfect form **هَوَّ** /*hwā*/ – in combination with the perfect, participle or imperfect of another verb to construct a range of composite tense structures. Of the three constructions considered here, **هَوَّ كَب** /*ktāb-hwā*/ and, in particular, **هَوَّ كَب** /*kāteb-hwā*/ are common, whereas **هَوَّ ب** /*nektob-hwā*/ is rare.

### Perfect + **هَوَّ** /*hwā*/

- The construction **هَوَّ كَب** /*ktāb-hwā*/ (Perfect + **هَوَّ** /*hwā*/) has the same function as the simple perfect. It is used as a stylistic variant, and is often used at the beginning of narrative blocks. It is only very rarely to be translated with the pluperfect, e.g.

**هَوَّ كَب كَدِ** /*kad 'etīled-hwā*/ »when/after he was born/had been born«

**هَوَّ كَب هَرُودَسْ شَدَّارْ هَوَّ كَب** /*hū gēr Hērōdes šaddar-hwā 'ahdēh l-Yōhannān*/ »for Herod himself had sent forth and laid hold upon John« (Mk 6,17).

### Active Participle + **هَوَّ** /*hwā*/

- The construction **هَوَّ كَب** /*kāteb-hwā*/ (active participle + **هَوَّ** /*hwā*/) is used to express duration, habit or repetition in the past. The general translation »he is wont to« or »he constantly did« can often be used, e.g. **هَوَّ كَب** /*bākē-hwā*/ »he constantly cried«.
- In conditional clauses, and also sometimes in other contexts, the construction is used to express a hypothetical or unreal state of affairs, e.g.

**هَوَّ كَب كَتَلْ** /*'ellū šābē-hwā 'alāhā da-nmītan*/ »if God wanted to kill us«

**هَوَّ كَب كَفَّ** /*lmōn 'āreq-hwā*/ »why should he flee?« (a construction with the perfect is also known to have been used: **هَوَّ كَب كَفَّ** /*l-mōn ne'raq-hwā*/ »why should he flee / should he have fled?«).

- Where several participles with the same function occur together, **هَوَّ** /*hwā*/ need only occur once:

**هَوَّ كَب كَب كَب كَب** /*w-lā 'argeš b-meddem 'ellā d-gāheq-hwā w-ḥādē wa-mšabbāh l-'alāhā*/ »he felt nothing, but laughed, was joyful and praised God« (AMS 442).

Imperfect + ܐܘܫܐ /<sup>h</sup>wā/

- The construction ܐܘܫܐ ܝܝܝܗܘܒܐ /nektob-<sup>h</sup>wā/ (imperfect + ܐܘܫܐ /<sup>h</sup>wā/) is used in a similar way to the simple imperfect, and is most commonly found in a past or hypothetical context. Examples:

ܐܘܫܐ ܕܝܝܝܗܘܒܐ ܩܕܡܐ /qdām d-neppaq-<sup>h</sup>wā/ »before he emerged«

ܐܘܫܐ ܕܝܝܝܗܘܒܐ ܠܟܝܘܢܐ /l-mōn ne'roq-<sup>h</sup>wā/ »why should he flee/ should he have fled?«.

## 11.7. Vocabulary

A. voice, sound	/qālā/ ܩܠܐ	youth, boy	/ṭalyā/ ܬܠܝܐ
Christ	(< gr.) /krestyānā/ ܩܪܝܫܬܝܢܐ	election	/gabyūtā/ ܩܒܝܘܬܐ
gladness	/hadūtā/ ܩܪܝܫܬܝܢܐ	until now	/'dakkēl/ ܩܕܝܫܐ
idol	(< pers.) /ptakrā/ ܩܕܝܫܐ	justice	/kē'nūtā/ ܩܕܝܫܐ
hard	/qšē/ ܩܫܐ	again	/men d-rēš/ ܩܕܝܫܐ
strong	/'aššīn/ ܩܫܐ	judge	/dayyānā/ ܩܕܝܫܐ
to remember	/dkar/ ܩܕܝܫܐ	kind, sort	/'ādšā/ ܩܕܝܫܐ
revelation	/gelyānā/ ܩܕܝܫܐ	outward	/barrāyā/ ܩܕܝܫܐ
inner	/gawwāyā/ ܩܕܝܫܐ	a staff	/šabuqtā/ ܩܕܝܫܐ
crown	/klīlā/ ܩܕܝܫܐ	B. not at all	/la sāk/ ܩܕܝܫܐ
dates	/tamrē/ ܩܕܝܫܐ	walnut	/gāwzā/ ܩܕܝܫܐ
I ought to	/wālē-lī/ ܩܕܝܫܐ	left hand	/semālā/ ܩܕܝܫܐ
earnest	(< gr.) /rahbōnā/ ܩܕܝܫܐ	right hand	/yamminā/ ܩܕܝܫܐ
		Creator	/bārōyā/ ܩܕܝܫܐ

Verb Forms

Pe. to keep	/nettar/ نٲٲ : /ntar/ نٲ
’Etp̄e. to be kept	/netntar/ نٲٲٲٲ : /’etntar/ نٲٲٲٲ
Pe. to worship (e-o)	/nesgod/ نٲسٲٲ : /sġed/ نٲسٲ
Pa. to speak, to talk	/nmalle/ نٲنمٲٲ : /malle/ نٲنٲ
Pe. to profit by	/nġ’tar/ نٲنٲ’ : /ġtar/ نٲ
’Aġ̄. to do harm	/nahsar/ نٲنٲس : /’ahsar/ نٲس
Pe. to give	(→ 14. 2.) /nettel/ نٲٲٲ : /ya’b/ نٲا
Pe. to know	/nedda’/ نٲد : /ġda’/ نٲد
Payel to believe	(→ 15. 1.) /nhaymen/ نٲنٲنٲ : /haymen/ نٲنٲ
’Etp̄a. to be amazed	/neddammar/ نٲدٲٲ : /’eddammar/ نٲدٲٲ
’Etp̄e. to be begotten	/netġled/ نٲٲٲ : /’etġled/ نٲٲٲ
’Etp̄e. to be thrown away	(→ 13. 1.) /nestlġ/ نٲنٲٲ : /’estlġ/ نٲنٲ
’Aġ̄. to love	/nahġeb/ نٲنٲٲ : /’ahġeb/ نٲنٲ
Pa. to go	/nhallek/ نٲنٲٲ : /hallek/ نٲنٲ
Pe. to eat	/nġ’kol/ نٲنٲ : /’ekal/ نٲنٲ
’Etp̄e. to be eaten	/netġ’kel/ نٲٲٲ : /’etġ’kel/ نٲٲٲ
Pa. to prepare	/n’atted/ نٲٲٲ : /’atted/ نٲٲٲ
’Etp̄e. to be created	(→ 13. 1.) /netbrġ/ نٲنٲٲ : /’etbrġ/ نٲنٲٲ
Pe. to reward (a-o)	/nepro’/ نٲنٲ : /pra’/ نٲنٲ

11. 8. Exercises

A. Translate the following:

- 1 هٲنٲنٲ نٲنٲ دٲٲٲ نٲنٲ : نٲنٲ نٲنٲ : نٲنٲ نٲنٲ نٲنٲ : نٲنٲ نٲنٲ نٲنٲ  
(AMS 440) نٲنٲ نٲنٲ نٲنٲ نٲنٲ نٲنٲ نٲنٲ
- 2 هٲنٲنٲ نٲنٲ نٲنٲ نٲنٲ نٲنٲ نٲنٲ نٲنٲ نٲنٲ نٲنٲ : نٲنٲ نٲنٲ نٲنٲ نٲنٲ  
(AMS 431) نٲنٲ نٲنٲ نٲنٲ نٲنٲ
- 3 نٲنٲ نٲنٲ نٲنٲ : نٲنٲ نٲنٲ نٲنٲ : نٲنٲ نٲنٲ : نٲنٲ نٲنٲ نٲنٲ نٲنٲ نٲنٲ  
(AMS 437) نٲنٲ نٲنٲ نٲنٲ نٲنٲ نٲنٲ نٲنٲ
- 4 هٲنٲنٲ نٲنٲ نٲنٲ نٲنٲ نٲنٲ نٲنٲ : نٲنٲ نٲنٲ نٲنٲ نٲنٲ نٲنٲ نٲنٲ  
(2. Cor 5,5) نٲنٲ نٲنٲ نٲنٲ نٲنٲ نٲنٲ نٲنٲ
- 5 نٲنٲ نٲنٲ نٲنٲ نٲنٲ نٲنٲ نٲنٲ : نٲنٲ نٲنٲ نٲنٲ : نٲنٲ نٲنٲ نٲنٲ نٲنٲ  
(Jn 3,7) نٲنٲ نٲنٲ نٲنٲ نٲنٲ نٲنٲ نٲنٲ
- 6 نٲنٲ نٲنٲ نٲنٲ نٲنٲ نٲنٲ نٲنٲ : نٲنٲ نٲنٲ نٲنٲ : نٲنٲ نٲنٲ نٲنٲ نٲنٲ  
(Jn 17,6-7) نٲنٲ نٲنٲ نٲنٲ نٲنٲ نٲنٲ نٲنٲ
- 7 نٲنٲ نٲنٲ نٲنٲ نٲنٲ نٲنٲ نٲنٲ : نٲنٲ نٲنٲ نٲنٲ نٲنٲ نٲنٲ نٲنٲ  
(2. Tm 4,8) نٲنٲ نٲنٲ نٲنٲ نٲنٲ نٲنٲ نٲنٲ
- 8 نٲنٲ نٲنٲ نٲنٲ : نٲنٲ نٲنٲ نٲنٲ نٲنٲ : نٲنٲ نٲنٲ نٲنٲ نٲنٲ نٲنٲ  
(MJ 8-9) نٲنٲ نٲنٲ نٲنٲ نٲنٲ نٲنٲ نٲنٲ



## Lesson 12

### 12.1. II-ʾĀlap Verbs

The paradigm for II-ʾĀlap verbs is governed by a rule which states that the middle radical (glottal stop ʾĀlap) is always silent (e.g. pf. pe. **سَأَلَ** /š ʿēl/ [read: šēl] »to ask«), except in the act. part. m.sg., St. abs. **سَأَلٌ** /šāʿel/; and in the case of gemination, i.e. in the Paʿel-stem and the ʿEṭpaʿal-stem, e.g. pf. pa. **سَأَّلَ** /šaʿʿel/ and pf. ʿEṭpa. **سَأَّلَ** /ʿeštaʿʿal/. Although the 2<sup>nd</sup> radical is not pronounced, it is nonetheless still written. Only verbs which take the /e-a/- conjugation belong to the II-ʾĀlap class of verbs, (pf. With the thematic vowel /e/, impf. with /a/). Examples:

Pe. Pf. 3.m.sg. **سَأَلَ** /š ʿēl/ [read: šēl] »he asked«

Pe. Impf. 3.m.sg. **يَسْأَلُ** /neš ʿal/ [read: nešal] »he shall ask« (cf. Pe. Impf. 3.m.sg. **يَكْتُوبُ** /nektob/) )

Pe. Imp. m.sg. **سَأَلْ** /š ʿal/ [read: šal] »ask!« (cf. Pe. Imp. m.sg. **رَهَامْ** /rham/).

The 3.f.sg. and 1.c.sg. perfect forms of the ʿEṭpʿel-stem require particular attention, since they differ substantially in ES and WS:

**سَأَّلَتْ** /ʿešt ʿēl/ [read: ʿeštēl] »to decline«

ES, pf. 3.f.sg. **سَأَّلَتْ** /ʿešta ʿlat/ [read: ʿeštalat]; ES, pf. 1.c.sg. **سَأَّلَتْ** /ʿešta ʿlet/ [read: ʿeštalet]

(cf. pf. 3.f.sg. **عَتَقَتْ** /ʿetkatbat/; Pf. 1.c.sg. **عَتَقَتْ** /ʿetkatbet/)

(/a/-vocalism, as in strong verbs).

(WS, Pf. 3.f.sg. **سَأَّلَتْ** /ʿešt ʿʿlat/ [read: ʿeštēlat]; WS, Pf. 1.c.sg. **سَأَّلَتْ** /ʿešt ʿʿlet/ [read: ʿeštēlet])

(/e/-vocalism, as in the other persons of strong verbs).

The corresponding forms of the ʿEṭpaʿal-stem are accordingly:

Pf. 3.f.sg. **سَأَّلَتْ** /ʿettaš ʿlat/ [read: ʿettašēlat] (cf. Pf. 3.f.sg. **عَتَقَتْ** /ʿettaktbat/)

Pf. 1.c.sg. **سَأَّلَتْ** /ʿettaš ʿlet/ [read: ʿettašēlet] (cf. Pf. 1.c.sg. **عَتَقَتْ** /ʿettaktebt/).

The Paradigm of II-ʿĀlāḫ verbs is as follows, taking **سَأَلَ** /š ʿāl/ [read: šāl etc.] »to ask« (with the metathesis /tš/ > /št/ in ʿEṭpe. and ʿEṭpa.) as an example:

Perfect:

	P'al	ʿAḫ'el	ʿEṭp'el	ʿEṭṭaḫ'al
Sg.3.m.	سَأَلَ /š ʿāl/	سَأَلَ /ʿaš ʿāl/	سَأَلَ /ʿešt ʿāl/	سَأَلَ /ʿettaš ʿal/
3.f.	سَأَلَتْ /š ʿēlat/	سَأَلَتْ /ʿaš ʿēlat/	سَأَلَتْ /ʿešta ʿlat/ <sup>36</sup>	سَأَلَتْ /ʿettaš ʿēlat/
2.m.	سَأَلْتَ /š ʿēlt/	سَأَلْتَ /ʿaš ʿēlt/	سَأَلْتَ /ʿešt ʿēlt/	سَأَلْتَ /ʿettaš ʿalt/
2.f.	سَأَلْتِ /š ʿēltʿ/	سَأَلْتِ /ʿaš ʿēltʿ/	سَأَلْتِ /ʿešt ʿēltʿ/	سَأَلْتِ /ʿettaš ʿaltʿ/
1.c.	سَأَلْتُمْ /š ʿēlet/	سَأَلْتُمْ /ʿaš ʿēlet/	سَأَلْتُمْ /ʿešta ʿlet/ <sup>37</sup>	سَأَلْتُمْ /ʿettaš ʿēlet/
Pl.3.m.	سَأَلُوا /š ʿēl <sup>w</sup> /	سَأَلُوا /ʿaš ʿēl <sup>w</sup> /	سَأَلُوا /ʿešt ʿēl <sup>w</sup> /	سَأَلُوا /ʿettaš ʿal <sup>w</sup> /
	سَأَلُوا /š ʿēlūn/	سَأَلُوا /ʿaš ʿēlūn/	سَأَلُوا /ʿešt ʿēlūn/	سَأَلُوا /ʿettaš ʿalūn/
3.f.	سَأَلْنَ /š ʿēl <sup>v</sup> /	سَأَلْنَ /ʿaš ʿēl <sup>v</sup> /	سَأَلْنَ /ʿešt ʿēl <sup>v</sup> /	سَأَلْنَ /ʿettaš ʿal <sup>v</sup> /
	سَأَلْنَ /š ʿēlən/	سَأَلْنَ /ʿaš ʿēlən/	سَأَلْنَ /ʿešt ʿēlən/	سَأَلْنَ /ʿettaš ʿalən/
2.m.	سَأَلْتُمْ /š ʿēltōn/	سَأَلْتُمْ /ʿaš ʿēltōn/	سَأَلْتُمْ /ʿešt ʿēltōn/	سَأَلْتُمْ /ʿettaš ʿaltōn/
2.f.	سَأَلْتُمْ /š ʿēltən/	سَأَلْتُمْ /ʿaš ʿēltən/	سَأَلْتُمْ /ʿešt ʿēltən/	سَأَلْتُمْ /ʿettaš ʿaltən/
1.c.	سَأَلُوا /š ʿēln/	سَأَلُوا /ʿaš ʿēln/	سَأَلُوا /ʿešt ʿēln/	سَأَلُوا /ʿettaš ʿaln/
	سَأَلُوا /š ʿēlnan/	سَأَلُوا /ʿaš ʿēlnan/	سَأَلُوا /ʿešt ʿēlnan/	سَأَلُوا /ʿettaš ʿalnan/

<sup>36</sup> WS سَأَلَتْ /ʿešt ʿēlat/.

<sup>37</sup> WS سَأَلْتُمْ /ʿešt ʿēlet/.



Imperfect:

	P'al	'Aḫ'el	'Eṭṭp'el	'Ettap'al
Sg.3.m.	נִשְׁׁאֵל /neš'al/	נִשְׁׁאֵל /naš'ēl/	נִשְׁׁאֵל /nešt'ēl/	נִשְׁׁאֵל /nettaš'al/
3.f.	תִּשְׁׁאֵל /teš'al/	תִּשְׁׁאֵל /taš'ēl/	תִּשְׁׁאֵל /tešt'ēl/	תִּשְׁׁאֵל /tettaš'al/
2.m.	תִּשְׁׁאֵל /teš'al/	תִּשְׁׁאֵל /taš'ēl/	תִּשְׁׁאֵל /tešt'ēl/	תִּשְׁׁאֵל /tettaš'al/
2.f.	תִּשְׁׁאֵל /teš'alīn/	תִּשְׁׁאֵל /taš'ēlīn/	תִּשְׁׁאֵל /tešta'līn/	תִּשְׁׁאֵל /tettaš'alīn/
1.c.	אֶשְׁׁאֵל /eš'al/	אֶשְׁׁאֵל /aš'ēl/	אֶשְׁׁאֵל /ešt'ēl/	אֶשְׁׁאֵל /ettaš'al/
Pl.3.m.	נִשְׁׁאֵל /neš'alūn/	נִשְׁׁאֵל /naš'ēlūn/	נִשְׁׁאֵל /nešta'lūn/	נִשְׁׁאֵל /nettaš'ēlūn/
3.f.	תִּשְׁׁאֵל /neš'alān/	תִּשְׁׁאֵל /naš'ēlān/	תִּשְׁׁאֵל /nešta'lān/	תִּשְׁׁאֵל /nettaš'ēlān/
2.m.	נִשְׁׁאֵל /teš'alūn/	נִשְׁׁאֵל /taš'ēlūn/	נִשְׁׁאֵל /tešta'lūn/	נִשְׁׁאֵל /tettaš'ēlūn/
2.f.	תִּשְׁׁאֵל /teš'alān/	תִּשְׁׁאֵל /taš'ēlān/	תִּשְׁׁאֵל /tešta'lān/	תִּשְׁׁאֵל /tettaš'ēlān/
1.c.	נִשְׁׁאֵל /neš'al/	נִשְׁׁאֵל /naš'ēl/	נִשְׁׁאֵל /nešt'ēl/	נִשְׁׁאֵל /nettaš'al/

Imperative:

	P'al	'Aḫ'el	'Eṭṭp'el	'Ettap'al
Sg.2.m.	שְׁׁאֵל /š'al/	שְׁׁאֵל /aš'ēl/	שְׁׁאֵל /ešta'l/	שְׁׁאֵל /ettaš'al/
2.f.	שְׁׁאֵל /š'al <sup>h</sup> /	שְׁׁאֵל /aš'ē <sup>h</sup> /	שְׁׁאֵל /ešta <sup>h</sup> /	שְׁׁאֵל /ettaš'al <sup>h</sup> /
Pl.2.m.	שְׁׁאֵל /š'al <sup>m</sup> /	שְׁׁאֵל /aš'ē <sup>m</sup> /	שְׁׁאֵל /ešta <sup>m</sup> /	שְׁׁאֵל /ettaš'al <sup>m</sup> /
	שְׁׁאֵל /š'alūn/	שְׁׁאֵל /aš'ēlūn/	שְׁׁאֵל /ešta'lūn/	שְׁׁאֵל /ettaš'alūn/
2.f.	שְׁׁאֵל /š'al <sup>h</sup> /	שְׁׁאֵל /aš'ē <sup>h</sup> /	שְׁׁאֵל /ešta <sup>h</sup> /	שְׁׁאֵל /ettaš'al <sup>h</sup> /
	שְׁׁאֵל /š'alēn/	שְׁׁאֵל /aš'ēlēn/	שְׁׁאֵל /ešta'lēn/	שְׁׁאֵל /ettaš'alēn/

Participles:

	P'al	'Aḫ'el	'Eṭp'el	'Ettaḫ'al
Part. Act. m.	شَاعِل /šā'el/	مَشَعِل /maš 'ēl/	مَشَعِل /mešt'ēl/	مَشَعِل /mettaš 'al/
Part. Act. f.	شَاعِلَة /šā'lā/	مَشَعِلَة /maš 'ēlā/	مَشَعِلَة /mešt'ēlā/	مَشَعِلَة /mettaš 'lā/
Part. Pass. m.	شَاعِل /š 'īl/	مَشَعِل /maš 'al/	—	—
Part. Pass. f.	شَاعِلَة /š 'īlā/	مَشَعِلَة /maš 'alā/	—	—

Infinitive:

P'al	'Aḫ'el	'Eṭp'el	'Ettaḫ'al
مَشَعِل /meš'al/	مَشَعِل /mašā'lū/	مَشَعِل /meštā'lū/	مَشَعِل /mettašā'lū/

## 12. 2. II-w and II-y Verbs

Verbs of this class have a semivowel as the 2<sup>nd</sup> radical. The paradigm is shaped by the following factors:

1. The distinction between verbs with a etymological /w/ and those with a /y/ is largely dropped. Almost all verbs form the derived verb stems according to the same pattern as the II-y class (e.g. Pa'el **بَيَّعَ** /qayyem/ »he erected«).
2. The 'Eṭp'el. and 'Ettaḫ'al stems are amalgamated. They build forms of the kind **عَمَّعَ** /'ettqīm/ (pf.), **عَمِّعَ** /nettqīm/ (Impf.).

Remark:

- With the exception of **مَاتَ** /mīt/ »he died« (√myt), all verbs always exhibit /a/ vocalism in pf. pe. The forms of √qwm »to stand up« are as follows:  
**قَامَ** /qām/ (< \*/qawam/) »he stood up«  
**قَامَتْ** /qāmat/ »she stood up«  
**قَامْتُمْ** /qāmt/ »you stood up«, etc.
- By contrast, the root √myt »to die« generally builds the perfect with /ī/-vocalism:  
**مَاتَ** /mīt/ »he died«  
**مَاتَتْ** /mītāt/ »she died«  
**مَاتْتُمْ** /mīt/ (\* /mītt/ < \* /mīt/ ) »you died« etc.  
 However, forms with /ā/ are also known to have been used (**مَاتَ** /māt/, **مَاتَتْ** /mātāt/, etc.).
- With the exception of **سَامَ** /sām/ »to put«, all verbs have /u/-vocalism in the impf. and imp. (they have been amalgamated with II-w verbs, and are built analogously to II-w verbs), e.g.

نَقَمَ /nqūm/ (< \*/n<sup>e</sup>qwum/) »he shall stand up«

أَقَمْتُ /'eqūm/ »I shall stand up«

قُمْ /qūm/ »stand up!«

The verb سَمَّ /sām/ (√sym) »he put« forms the impf. and imp. with /i/:

سَمَّيْتُ /nsīm/ (< \*/n<sup>e</sup>syīm/) »he shall put«

سَمِّ /sīm/ »put!«.

- The basic form of the act. part. (m.sg., St. abs.) is built according to the type قَائِمٌ /qā'em/ »standing«, i.e. in the same way as the II-'Ālaḫ class (secondary glottal stop 'Ālaḫ instead of a semivowel). Nonetheless, the forms with endings are قَائِمَةٌ /qāymā/, قَائِمِينَ /qāymīn/, etc.  
The infinitive is مَقَامٌ /mqām/ »standing up«, مَسَامٌ /msām/ »putting«.
- The pf. 'Aḫ'el is built according to the type رَقَمَ /'aqīm/ »he rose up«; the corresponding impf. is نَقَمَ /nqīm/ »he shall rise up « (in contrast to نَكَبَ /nakteb/ for strong verbs!), and the imp. is اِقْمِ /'aqīm/ »arise!«.
- Instead of distinguishing between 'Eḫp'el and 'Eḫtaḫ'al, only a single, uniformly built T-stem is attested:  
أَقَمْتُ /'ettqīm/ (< \*/'ettqīm/) [read: 'ettqīm] »he was constituted« (Pf.)  
أَقَمْتُ /nettqīm/ [read: nettqīm] »he/it shall be constituted« (Impf.)  
أَقَمْتُ /mettqīm/ [read: mettqīm] »constituted« (Part.) and  
أَقَمْتُ /mettqāmū/ [read: mettqāmū] »constituting« (Inf.).
- Pa''el and 'Eḫpa''al take the strong forms. Most verbs always have a geminate /yy/, e.g. قَيَّيْتُ /qayyem/, قَيَّيْتُ /'etqayyam/. Nonetheless, some verbs have in WS a geminate /ww/, e.g. تَوَّوْتُ /tawweš/ (ES تَوَّوْتُ /tāweš/) »he dirtied«.
- In most lexicons, II-w/y verbs are listed together under K<sub>1</sub>-w-K<sub>3</sub> (K<sub>1/3</sub> = 1st/ 3rd root consonant). (Only Brockelmann (1928) distinguishes between II-w and II-y according to the form of the imp. pe., and lists verbs of this class under either K<sub>1</sub>-w-K<sub>3</sub> or K<sub>1</sub>-y-K<sub>3</sub>. However, he presents them orthographically according to the perfect form as K<sub>1</sub>-K<sub>3</sub> without a 2<sup>nd</sup> radical)

The paradigm for II-w/y verbs is as follows, taking **قَامَ** /qām/ »to stand up« and **مَاتَ** /māt/ »to die« as examples:

Perfect:

	P'al		'Aḩ'el	'Eṭṭp'el = 'Ettāḩ'al
Sg.3.	<b>قَامَ</b>	<b>مَاتَ</b>	<b>قَامَ</b>	<b>مَاتَ</b>
m.	/qām/	/māt/	/'aqīm/	/'ettqīm/
	<b>قَامَ</b>	<b>مَاتَ</b>	<b>قَامَ</b>	<b>مَاتَ</b>
3.f.	/qāmat/	/mātat/	/'aqīmat/	/'ettqīmat/
	<b>قَامَ</b>	<b>مَاتَ</b>	<b>قَامَ</b>	<b>مَاتَ</b>
2.m.	/qāmt/	/māt/	/'aqīmt/	/'ettqīmt/
	<b>قَامَ</b>	<b>مَاتَ</b>	<b>قَامَ</b>	<b>مَاتَ</b>
2.f.	/qāmt <sup>y</sup> /	/māt <sup>y</sup> /	/'aqīmt <sup>y</sup> /	/'ettqīmt <sup>y</sup> /
	<b>قَامَ</b>	<b>مَاتَ</b>	<b>قَامَ</b>	<b>مَاتَ</b>
1.c.	/qāmet/	/mātet/	/'aqīmet/	/'ettqīmet/
Pl.3.	<b>قَامُوا</b>	<b>مَاتُوا</b>	<b>قَامُوا</b>	<b>مَاتُوا</b>
m.	/qām <sup>w</sup> /	/māt <sup>w</sup> /	/'aqīm <sup>w</sup> /	/'ettqīm <sup>w</sup> /
	<b>قَامُوا</b>	<b>مَاتُوا</b>	<b>قَامُوا</b>	<b>مَاتُوا</b>
3.f.	/qām <sup>y</sup> /	/māt <sup>y</sup> /	/'aqīm <sup>y</sup> /	/'ettqīm <sup>y</sup> /
	<b>قَامُوا</b>	<b>مَاتُوا</b>	<b>قَامُوا</b>	<b>مَاتُوا</b>
2.m.	/qāmtōn/	/māttōn/	/'aqīmtōn/	/'ettqīmtōn/
	<b>قَامُوا</b>	<b>مَاتُوا</b>	<b>قَامُوا</b>	<b>مَاتُوا</b>
2.f.	/qāmtēn/	/māttēn/	/'aqīmtēn/	/'ettqīmtēn/
	<b>قَامُوا</b>	<b>مَاتُوا</b>	<b>قَامُوا</b>	<b>مَاتُوا</b>
1.c.	/qāmn/	/mātn/	/'aqīmn/	/'ettqīmn/
	<b>قَامُوا</b>	<b>مَاتُوا</b>	<b>قَامُوا</b>	<b>مَاتُوا</b>
	/qāmnan/	/mātnan/	/'aqīmnan/	/'ettqīmnan/

Imperfect:

	P'al		'Aṗ'el	'Eṭp'el = 'Ettap'al
Sg.3.m.	נָקַם	נָסַם	נָקַם	נִתְקַם
	/nqūm/	/nsīm/	/nqīm/	/nettqīm/
3.f.	תָּקַם	תָּסַם	תָּקַם	תִּתְקַם
	/tqūm/	/tsīm/	/tqīm/	/tettqīm/
2.m.	תָּקַם	תָּסַם	תָּקַם	תִּתְקַם
	/tqūm/	/tsīm/	/tqīm/	/tettqīm/
2.f.	תָּקַם	תָּסַם	תָּקַם	תִּתְקַם
	/tqūmīn/	/tsīmīn/	/tqīmīn/	/tettqīmīn/
1.c.	אָקַם	אָסַם	אָקַם	אִתְקַם
	/'eqūm/	/'esīm/	/'aqīm/	/'ettqīm/
Pl.3.m.	נָקַמוּ	נָסַמוּ	נָקַמוּ	נִתְקַמוּ
	/nqūmūn/	/nsīmūn/	/nqīmūn/	/nettqīmūn/
3.f.	תָּקַמוּ	תָּסַמוּ	תָּקַמוּ	תִּתְקַמוּ
	/nqūmān/	/nsīmān/	/nqīmān/	/nettqīmān/
2.m.	נָקַמוּ	נָסַמוּ	נָקַמוּ	נִתְקַמוּ
	/tqūmūn/	/tsīmūn/	/tqīmūn/	/tettqīmūn/
2.f.	תָּקַמוּ	תָּסַמוּ	תָּקַמוּ	תִּתְקַמוּ
	/tqūmān/	/tsīmān/	/tqīmān/	/tettqīmān/
1.c.	אָקַמוּ	אָסַמוּ	אָקַמוּ	אִתְקַמוּ
	/nqūm/	/nsīm/	/nqīm/	/nettqīm/

Imperative:

	P'al		'Aṗ'el	'Eṭp'el = 'Ettap'al
Sg.2.m.	קַם	סַם	אָקַם	אִתְקַם
	/qūm/	/sīm/	/'aqūm/	/'ettqūm/
2.f.	קַמִּי	סַמִּי	אָקַמִּי	אִתְקַמִּי
	/qūm <sup>y</sup> /	/sīm <sup>y</sup> /	/'aqūm <sup>y</sup> /	/'ettqūm <sup>y</sup> /
Pl.2.m.	קַמוּ	סַמוּ	אָקַמוּ	אִתְקַמוּ
	/qūm <sup>w</sup> /	/sīm <sup>w</sup> /	/'aqūm <sup>w</sup> /	/'ettqūm <sup>w</sup> /
2.f.	קַמְיֵי	סַמְיֵי	אָקַמְיֵי	אִתְקַמְיֵי
	/qūmēn/	/sīmēn/	/'aqūmēn/	/'ettqūmēn/

Participles:

	P'al		'Aṗ'el	'Eṭṭp'el = 'Ettaṗ'al
Part. Act. m.	قَائِمٌ /qâ'em/	سَائِمٌ /sâ'em/	مَقَامٌ /mqîm/	مَقَامٌ /mettqîm/
Part. Act. f.	قَائِمَةٌ /qâymâ/	سَائِمَةٌ /sâymâ/	مَقَامَةٌ /mqîmâ/	مَقَامَةٌ /mettqîmâ/
Part. Pass. m.	قَامٌ /qîm/	سَامٌ /sîm/	مَقَامٌ /mqâm/	—
Part. Pass. f.	قَامَةٌ /qîmâ/	سَامَةٌ /sîmâ/	مَقَامَةٌ /mqâmâ/	—

Infinitive:

P'al		'Aṗ'el	'Eṭṭp'el = 'Ettaṗ'al
مَقَامٌ /mqâm/	مَسَامٌ /msâm/	مَقَامٌ /mqâmû/	مَقَامٌ /mettqâmû/

### 12. 3. II=III Verbs (mediae geminatae)

In verbs of this class, the 2<sup>nd</sup> and 3<sup>rd</sup> radicals are identical. Put otherwise: they have a geminate 2<sup>nd</sup> radical.; e.g. √bzz »to plunder« (structure: K<sub>1</sub>-K<sub>2</sub>-K<sub>2</sub>). The paradigm of these verbs exhibits several peculiarities. The three most important rules are as follows:

1. The gemination of the 2<sup>nd</sup> = 3<sup>rd</sup> radical which one would normally expect only occurs in the perfect (1.c.sg. and 3.f.sg.) and the act. part. P'al, and is in these cases only partially implemented (e.g. بَزَزْتُ /bezzet/ »I plundered«). At the beginning of syllables and words, gemination is simplified, e.g. بَزَّ /baz/ < \*/bazz/ »he plundered«, بَزَّ /bazz/ »you plundered«.
2. Following preformatives (impf. inf. pe, 'Aṗ., 'Ettaṗ.), the 1<sup>st</sup> radical is geminate instead of the 2<sup>nd</sup>. The forms are exactly the same as they would be if formed from the I-n root, e.g. impf. pe. impf. يَبْزِزُّ /nebboz/ (accordingly, the imp. is بَزَّ /boz/); 'Aṗ. Pf. بَزَزْتُ /'abbez/, impf. نَبْزِزُّ /nabbez/, imp. بَزَّ /'abbez/.
3. The Part. Pass. Pe. as well as 'Eṭṭp'el, Pa'el and 'Eṭṭpa'al are built regularly ("strong"): بَزَزْتُ /bzîz/, بَزَزْتُ /'etbzez/, بَزَزْتُ /bazzez/, بَزَزْتُ /'etbazzaz/.

Remarks:

- The impf. pe. conforms – depending on the thematic vowel – to the types يَبْزِزُّ /nebboz/ »he shall plunder« (or يَبْزِزُّ /nerrāġ/ »he shall desire«), with the gemination of the 1st radical as in the class I-n. Analogously, the imp. pe. is :  
بَزَّ /boz/ »plunder!«  
بَزَّ /raġ/ »desire!«.

- The basic form of the part. act. pe. is built according to the type **بَازَى** /bā'ez/ »plundering«, i.e. analogously to the classa II-ʾĀlaḫ or II-w/y. However, the forms with endings are as follows:

**بَازَى** /bāzā/

**بَازَى** /bāzīn/, etc.

The paradigm of II=III verbs is as follows, taking **بَازَى** /baz/ »to plunder« and **رَاغَى** /raġ/ »to desire« as examples:

	P'al		'Aḫ'el	'Eḫ'el
Sg.3.m.	<b>بَازَى</b> /baz/	<b>رَاغَى</b> /raġ/	<b>أَبْزَى</b> /'abbez/	<b>أَبْزَى</b> /'etbbez/
3.f.	<b>بَازَاتَى</b> /bezzat/	<b>رَاغَاتَى</b> /reggat/	<b>أَبْزَاتَى</b> /'abzat/	<b>أَبْزَاتَى</b> /'etbazzat/
2.m.	<b>بَازْتَى</b> /bazz/	<b>رَاغْتَى</b> /raġt/	<b>أَبْزْتَى</b> /'abbezt/	<b>أَبْزْتَى</b> /'etbbezt/
2.f.	<b>بَازَاتَى</b> /bazzat/	<b>رَاغَاتَى</b> /raġat/	<b>أَبْزَاتَى</b> /'abbezzat/	<b>أَبْزَاتَى</b> /'etbbezzat/
1.c.	<b>بَازَى</b> /bezzet/	<b>رَاغَى</b> /regget/	<b>أَبْزَى</b> /'abzet/	<b>أَبْزَى</b> /'etbazzet/
Pl.3.m.	<b>بَازَى</b> /baz <sup>w</sup> /	<b>رَاغَى</b> /raġ <sup>w</sup> /	<b>أَبْزَى</b> /'abbez <sup>w</sup> /	<b>أَبْزَى</b> /'etbbez <sup>w</sup> /
3.f.	<b>بَازَاتَى</b> /baz <sup>y</sup> /	<b>رَاغَاتَى</b> /raġ <sup>y</sup> /	<b>أَبْزَاتَى</b> /'abbez <sup>y</sup> /	<b>أَبْزَاتَى</b> /'etbbez <sup>y</sup> /
2.m.	<b>بَازْتَى</b> /bazz <sup>h</sup> /	<b>رَاغْتَى</b> /raġ <sup>h</sup> /	<b>أَبْزْتَى</b> /'abbezt <sup>h</sup> /	<b>أَبْزْتَى</b> /'etbbezt <sup>h</sup> /
2.f.	<b>بَازَاتَى</b> /bazzat <sup>h</sup> /	<b>رَاغَاتَى</b> /raġat <sup>h</sup> /	<b>أَبْزَاتَى</b> /'abbezzat <sup>h</sup> /	<b>أَبْزَاتَى</b> /'etbbezzat <sup>h</sup> /
1.c.	<b>بَازَى</b> /bazn/	<b>رَاغَى</b> /raġn/	<b>أَبْزَى</b> /'abbezn/	<b>أَبْزَى</b> /'etbbezn/

Imperfect:

	P'al		'Aḫ'el	'Eṭṭp'el
Sg.3.m.	يَنْبُو /nebboz/	يَنْبِي /nerraḡ/	نَبِي /nabbez/	يَنْبِي /neṭṭbzez/
3.f.	يَنْبُو /tebboz/	يَنْبِي /terraḡ/	نَبِي /tabbez/	يَنْبِي /teṭṭbzez/
2.m.	يَنْبُو /tebboz/	يَنْبِي /terraḡ/	نَبِي /tabbez/	يَنْبِي /teṭṭbzez/
2.f.	يَنْبِي /tebzīn/	يَنْبِي /terḡīn /	نَبِي /tabzīn/	يَنْبِي /teṭṭbazzīn/
1.c.	يَنْبُو /ebboz/	يَنْبِي /erraḡ/	نَبِي /abbez /	يَنْبِي /eṭṭbzez/
Pl.3.m.	يَنْبُو /nebzūn/	يَنْبِي /nerḡūn/	نَبِي /nabzūn/	يَنْبِي /neṭṭbazzūn/
3.f.	يَنْبُو /nebzān/	يَنْبِي /nerḡān/	نَبِي /nabzān/	يَنْبِي /neṭṭbazzān/
2.m.	يَنْبُو /tebzūn/	يَنْبِي /terḡūn/	نَبِي /tabzūn/	يَنْبِي /teṭṭbazzūn /
2.f.	يَنْبُو /tebzān/	يَنْبِي /terḡān/	نَبِي /tabzān/	يَنْبِي /teṭṭbazzān/
1.c.	يَنْبُو /nebboz/	يَنْبِي /nerraḡ/	نَبِي /nabbez/	يَنْبِي /neṭṭbzez/

Imperative:

	P'al		'Aḫ'el	'Eṭṭp'el
Sg.2.m.	بُو /boz/	رَبِي /raḡ/	نَبِي /abbez/	يَنْبِي /eṭṭbaz/
2.f.	بُو /boz' /	رَبِي /raḡ' /	نَبِي /abbez' /	يَنْبِي /eṭṭbaz' /
Pl.2.m.	بُو /boz <sup>w</sup> /	رَبِي /raḡ <sup>w</sup> /	نَبِي /abbez <sup>w</sup> /	يَنْبِي /eṭṭbaz <sup>w</sup> /
2.f.	بُو /bozēn/	رَبِي /raḡēn/	نَبِي /abbezēn/	يَنْبِي /eṭṭbazzēn/



Participles:

	P'al		'Ap'el	'Etp'el
Part. Act. m.	بَازِي /bā'ez/	رَازِي /rā'eġ/	مَبْبِيز /mabbēz/	مَبْبِيزِي /metbzez/
Part. Act. f.	بَازَا /bāzā/	رَازَا /rāgā/	مَبْبِيزَا /mabbzā/	مَبْبِيزَايَا /metbazzā/
Part. Pass. m.	بَزِي /bzīz/	رَغِي /rġīġ/	مَبْبِيز /mabbaz/	—
Part. Pass. f.	بَزَا /bzīzā/	رَغِيَا /rġīġā/	مَبْبِيزَا /mabbzā/	—

Infinitive:

P'al		'Ap'el	'Etp'el
مَبْبِيز /mebbaz/	مَبْبِيزَا /merrāġ/	مَبْبِيزَا /mabbāzū/	مَبْبِيزَايَا /metbzāzū/

### 12. 4. II-h Verbs

Verbs with /h/ as their 2<sup>nd</sup> radical build regular forms. Forms with an /h/ which is not pronounced are also attested, though they are rare, e.g.

Imp. 'Etp. m.sg. **هَذَرِي** /'ezda<sup>h</sup>r/ (instead of: \*/'ezdahr/) »Beware!« (√zhr)

Imp. 'Etp. m.pl. **هَذَرُوا** /'ezda<sup>h</sup>r<sup>w</sup>/ »Beware!« (Mk 8,15); cf. by contrast the regularly built pf. 'Etp. **هَذَرُوا** /'ezdahr/.

### 12. 5. Vocabulary

A. then	/hāydēn/ <b>هَدِين</b>	openly	/barrānā'īt/ <b>بَرَرَانَايْت</b>
simply	/pšīqā'īt/ <b>پَشِيْقَانَايْت</b>	shout	/g'ātā/ <b>جَاتَا</b>
sweet	/halyā/ <b>هَالِيَا</b>	sadness	/'āqtā/ <b>اَقْتَا</b>
What is this?	/mānāw/ <b>مَانَاو</b>	tear	/dem'tā/ <b>دَمْتَا</b>
as soon as	/mā d-/ <b>مَاد-</b>	(pl.	/dem'ē/ <b>دَمْعِي</b> )
Speech	/swādā/ <b>سَوَادَا</b>	sorrow	/'eblā/ <b>اِبْلَا</b>
between	/baynāt/ <b>بَيْنَات</b>	possessions	/qenyānā/ <b>قِنْيَانَا</b>
promise	/šūwdāyā/ <b>شَوْدَايَا</b>	fishing	/šāyyadā/ <b>شَايَادَا</b>
revered	/yāqqīrā/ <b>يَاَقْقِيْرَا</b>	outward	/barrāyā/ <b>بَرَرَايَا</b>
departure	/puršānā/ <b>پُرَشَانَا</b>	snare	/pahhā/ <b>پَهْهَا</b>
impiety	/ruš'ā/ <b>رُشْأَا</b>	bait	/leqtā/ <b>لِقْتَا</b>
desirable	/rġīġ/ <b>رَغِي</b>	harassed	/šqīhā/ <b>شَقِيْهَا</b>

Verb Forms

Pe. to die	<i>/nmūt/</i> مَبَّ : <i>/mīt/</i> مَب
Pa. to dwell	<i>/ndayyar/</i> دَّيَّر : <i>/dayyar/</i> دَّي
'Aḅ. to give permission	<i>/nappes/</i> نَبَّ : <i>'/appes/</i> نَب
Pe. to think	(→ 13. 2.) <i>/nernerē/</i> رَنَّر : <i>/rnâ/</i> رَنَّ
'Aḅ. to annoy	<i>/n'īq/</i> نَبَّ : <i>'/a'īq/</i> نَب
'Eṭpa. to pray	<i>/netkaššâp/</i> نَبَّ : <i>'/etkaššâp/</i> نَب
Pe. to judge	<i>/ndūn/</i> دَّن : <i>/dân/</i> دَنَّ
Pe. to be moved	<i>/nzū' /</i> نَزَّ : <i>/zâ' /</i> نَز
Pe. to look	<i>/nhūr/</i> نَهَّر : <i>/hâr/</i> نَه
Pe. to hunt	<i>/nšūd/</i> نَشَّد : <i>/šâd/</i> نَش
'Eṭpe. to rest	<i>/nettnîh/</i> نَبَّ : <i>'/ettnîh/</i> نَب
Pe. to ask	<i>/neš'al/</i> نَشَّ : <i>/š`ēl/</i> نَش
Pe. to help (a-o)	<i>/ne'dor/</i> نَدَّد : <i>'/ḏar/</i> نَد
Pe. to remain	<i>/nḅūš/</i> نَبَّ : <i>/pâš/</i> نَب
Pe. to stand up	<i>/nqūm/</i> نَقَمَّ : <i>/qām/</i> نَق
Pe. to see	(→ 13. 2.) <i>/nehzē/</i> نَهَّ : <i>/hza/</i> نَه
Pe. to desire	<i>/nerrāq/</i> رَنَّر : <i>/raq/</i> رَنَّ
Pe. to scatter (a-o)	<i>/nebḏor/</i> نَبَّ : <i>/bḏar/</i> نَب

12. 6. Exercises

A. Translate the following:

- 1 اَشْحَبْ لِي مَثَلِي بَعْدَ فَعَلْتَنِي كَمَا مَثَلِي لِي. (Jn 11,14)
- 2 هَلْ مَثَلِي لِي فِي ذَلِكَ يَوْمًا كَمَا مَثَلِي لِي فِي ذَلِكَ يَوْمًا. (VA 9-10)
- 3 جِي فِي سَوِيءَ مَجِيءَ: هَلْ مَثَلِي لِي فِي ذَلِكَ يَوْمًا: مَثَلِي لِي فِي ذَلِكَ يَوْمًا: هَلْ مَثَلِي لِي فِي ذَلِكَ يَوْمًا... (AMS 434)
- 4 لَمَّا مَثَلِي لِي فِي ذَلِكَ يَوْمًا: هَلْ مَثَلِي لِي فِي ذَلِكَ يَوْمًا: هَلْ مَثَلِي لِي فِي ذَلِكَ يَوْمًا: هَلْ مَثَلِي لِي فِي ذَلِكَ يَوْمًا... (MJ 6)
- 5 هَلْ مَثَلِي لِي فِي ذَلِكَ يَوْمًا: هَلْ مَثَلِي لِي فِي ذَلِكَ يَوْمًا: هَلْ مَثَلِي لِي فِي ذَلِكَ يَوْمًا: هَلْ مَثَلِي لِي فِي ذَلِكَ يَوْمًا... (AMS 432)
- 6 هَلْ مَثَلِي لِي فِي ذَلِكَ يَوْمًا: هَلْ مَثَلِي لِي فِي ذَلِكَ يَوْمًا: هَلْ مَثَلِي لِي فِي ذَلِكَ يَوْمًا: هَلْ مَثَلِي لِي فِي ذَلِكَ يَوْمًا... (BH, KdT 37)
- 7 هَلْ مَثَلِي لِي فِي ذَلِكَ يَوْمًا: هَلْ مَثَلِي لِي فِي ذَلِكَ يَوْمًا: هَلْ مَثَلِي لِي فِي ذَلِكَ يَوْمًا: هَلْ مَثَلِي لِي فِي ذَلِكَ يَوْمًا... (EA, KdD 5)

B. Write out the following until familiar:

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.
1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.
1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.
1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

## Lesson 13

### 13.1. III-y Verbs (including III-w and III-ʿĀlāp)

In Syriac, verbs with an etymological /w/ or /ʿ/ as 3<sup>rd</sup> radical have fallen together with class III-y verbs. (Only very few III-ʿĀlāp verbs moved into the *tertia infirmae* class of verbs; these are built as strong verbs, like √by' with: Pa. Pf. ܒܝܬܝܢ /*bayya*/ »he consoled«, ܒܝܬܝܬܝܢ /*bayyaʿt*/ »she consoled«, etc. and Pa. Impf. ܒܝܬܝܢܝܢ /*nbayya*/ »he shall console« (with final /a/ sound).

#### The Perfect:

- Almost all III-y verbs in the pf. pe. have the thematic vowel /ā/, e.g. ܓܠܐܘܢ /*glā*/ < \*/*galay(a)*/ »he revealed« and ܕܡܐܘܢ /*rmā*/ »he threw« (transitive form); only a handful of verbs take /ī/, e.g. ܫܕܝܒܘܢ /*hḏī*/ < \*/*hḏiy*/ »he rejoiced« (intransitive form), and in these cases, the form with /ā/ is also attested, e.g. ܫܕܝܒܘܢܐ /*hḏā*/ »he rejoiced«.
- The 3.m.sg. perfect forms of all derived verb stems end in /-ī/, e.g. ܓܠܝܢܐ /*gallī*/ (Pa. Pf. 3.m.sg.), ܐܬܓܠܝܢܐ /*ʿetgallī*/ »he revealed« (ʿEtpa. Pf. 3.m.sg.).
- The 3.m.pl. perfect forms of all derived verb stems end in /-īw/ < \*/*iyū*/ (e.g., Pa. ܓܠܝܘܢܐ /*gallīw*/).

#### The Imperfect:

- The Impf. Pe. of both transitive and intransitive verbs ends in /-ē/, e.g. ܢܝܓܠܝܢܐ /*neḡlē*/ »he shall reveal«  
ܢܝܕܡܝܢܐ /*nermē*/ »he shall throw«  
ܢܝܫܕܝܒܝܢܐ /*nehḏē*/ »he shall rejoice«.
- As such, the distinction between transitive and intransitive verbs no longer holds in the imperfect, or for the derived verb forms. For this reason, the tables below continue the paradigm for the imperfect and the derived stems with ܢܝܓܠܝܢܐ /*neḡlē*/ »he shall reveal«.

#### The Imperative:

- The imp. pe. m.sg. of almost all verbs ends in /-ī/, e.g. ܓܠܝܢܐ /*glī*/ »reveal!« (transitive) or ܫܕܝܒܐ /*hḏī*/ »rejoice!« (intransitive); only ܝܡܝܢܐ /*īmay*/ »swear!« (as well as ܝܡܝܢܐ /*īmī*/ (√*ymy*), likewise I-y) and ܐܫܬܝܢܐ /*ʿeštay*/ »drink!« (√*šty*) exhibit the /a/-vocalism typical of intransitive verbs. (√*šty* builds the perfect and imperative forms with a prosthetic vowel (→ 2. 3.): pf. ܐܫܬܝܢܐ /*ʿeštī*/ < \*/*štī*/, Imp. ܐܫܬܝܢܐ /*ʿeštay*/ < \*/*štay*/).
- In ES, the imp. ʿEtpa. m.sg. sometimes takes the form ܐܬܓܠܝܢܐ /*ʿetgā<sup>bn</sup>*/ (sic!) (analogous to strong verbs (cf. ܐܬܩܬܝܢܐ /*ʿetkatb*/); the 1<sup>st</sup> radical was vocalized, and a double Yōd written at the end). In WS, by contrast, it is usually ܐܬܓܠܝܢܐ /*ʿetglay*/ (though sometimes also ܐܬܓܠܝܢܐ /*ʿetgā<sup>p</sup>*/).
- In all other derived stems (except ʿEtpa.), the imp. m.sg. ends in /-ā/, e.g. Pa. ܓܠܠܐܘܢܐ /*gallā*/.
- The f.sg., m.pl. and f.pl. imperative forms have the same ending in all stems:  
f.sg. /-āy/ (< \*/-ayi/), e.g. Pe. ܓܠܠܐܘܢܐ /*glāy*/, etc.;  
m.pl. /-āw/ (WS /-aw/), e.g. Pe. ܓܠܠܐܘܢܐ /*glāw*/, etc.;  
f.pl. /-āyēn/, e.g. Pe. ܓܠܠܐܘܢܐ /*glāyēn*/, etc.

Note:

The paradigm of III-y verbs, e.g. **ġlā** /glā/ (√gly) »to reveal« deviates significantly from the paradigm of strong verbs.

The most important rules are:

1. In a few cases, the 3<sup>rd</sup> radical in the paradigm takes the normal form of the consonant /y/, examples:

Pe. Pf. 2.m.sg. **ġlayt** /glayt/ »you revealed«

Pe. Pf. 3.f.pl. **ġlay** /glay/ »they revealed«

Pe. Impf. 3.f.pl. **neġlyân** /neġlyân/ »they shall reveal«

Pe. Imp. f.sg. **ġlây** /glây/ »reveal!«

Pa. Part. Pass. **mġallay** /mġallay/ »to be revealed«

'Aḫ. Part. Pass. **maġlê** /maġlê/ »to be revealed«

2. In the majority of forms, however, there is only a vowel reflex of the 3<sup>rd</sup> radical. Examples:

\* /aya/ > /â/ in Pe. Pf. 3.m.sg. **ġlâ** < \*/galaya/

\* /ey/ > /ê/ (WS /-î/) in Pe. Pf. 1.sg. **ġlēt** /glēt/ (WS **ġlīt** /glīt/)

in Pe. Impf. 3.m.sg. **neġlê** /neġlê/

\* /ayû/ > /âw/ in Pe. Pf. 3.m.pl. **ġlâw**<sup>38</sup> (WS **ġlaw** /glaw/)

\* /iyû/ > /îw/ in Pa. Pf. 3.m.pl. **ġallîw** /gallîw/

\* /ayûn/ > /ôn/ (WS /-ûn/) in Pe. Impf. 3.m.pl. **neġlôn** /neġlôn/ (WS **neġlûn** /neġlûn/)

\* /ayîr/ > /êr/ in Pe. Part. Act. m.pl., St. abs. **ġâlêr** /gâlêr/

\* /iy/ > /î/ in Pa. Pf. **ġallî** /gallî/

According to the developments of the Syriac language discussed above, the following rules of thumb can be applied: all forms which end in /-ûn/ or /-îr/ in the paradigm of strong verbs take the ending /-ôn/ (WS /-ûn/) or /-êr/ in class III-y. In other words: the /ô/- or /ê/- vocalism of such word forms can be taken to indicate the presence of an III-y root.

Furthermore, the paradigm is characterized by numerous analogous approximations.

<sup>38</sup> In addition to the type **ġlâw** /glâw/ (WS **ġlaw** /glaw/) »they revealed«, the extended forms **ġlâwûn** /glâwûn/ and **ġlâîr** /glâîr/ »they revealed« are also attested.

The paradigm for III-y verbs is as follows, taking **كَلَب** /glâ/ »to reveal« and **سَجِب** /ḥdī/ »to rejoice« as examples:

Perfect:

|         | P'al                              | Pa"el                            | 'Aḗ'el                             | 'Eṭp'el                            | 'Eṭpa"al                            |                                       |
|---------|-----------------------------------|----------------------------------|------------------------------------|------------------------------------|-------------------------------------|---------------------------------------|
| Sg.3.m  | كَلَب<br>/glâ/                    | سَجِب<br>/ḥdī/                   | كَلَب<br>/gallī/                   | كَلَب<br>/'aḡlī /                  | كَلَب<br>/'eṭglī/                   | كَلَب<br>/'eṭgallī/                   |
| 3.f.    | كَلَبَتْ<br>/glât/                | سَجِبَتْ<br>/ḥedyat/             | كَلَبَتْ<br>/galyat/               | كَلَبَتْ<br>/'aḡlyat/              | كَلَبَتْ<br>/'eṭgalyat/             | كَلَبَتْ<br>/'eṭgalyat/               |
| 2.m.    | كَلَبْتَ<br>/glayt/               | سَجِبْتَ<br>/ḥdīt/               | كَلَبْتَ<br>/gallīt/               | كَلَبْتَ<br>/'aḡlīt /              | كَلَبْتَ<br>/'eṭglīt/               | كَلَبْتَ<br>/'eṭgallīt/               |
| 2.f.    | كَلَبْتِ<br>/glayt <sup>ʕ</sup> / | سَجِبْتِ<br>/ḥdīt <sup>ʕ</sup> / | كَلَبْتِ<br>/gallīt <sup>ʕ</sup> / | كَلَبْتِ<br>/'aḡlīt <sup>ʕ</sup> / | كَلَبْتِ<br>/'eṭglīt <sup>ʕ</sup> / | كَلَبْتِ<br>/'eṭgallīt <sup>ʕ</sup> / |
| 1.c.    | كَلَبْتُ<br>/glēt/                | سَجِبْتُ<br>/ḥdīt/               | كَلَبْتُ<br>/gallīt/               | كَلَبْتُ<br>/'aḡlīt/               | كَلَبْتُ<br>/'eṭglīt/               | كَلَبْتُ<br>/'eṭgallīt/               |
| Pl.3.m. | كَلَبُوا<br>/glâw/                | سَجِبُوا<br>/ḥdīw/               | كَلَبُوا<br>/gallīw/               | كَلَبُوا<br>/'aḡlīw /              | كَلَبُوا<br>/'eṭglīw/               | كَلَبُوا<br>/'eṭgallīw/               |
| 3.f.    | كَلَبْتِ<br>/glay/                | سَجِبْتِ<br>/ḥdī/                | كَلَبْتِ<br>/gallī/                | كَلَبْتِ<br>/'aḡlī/                | كَلَبْتِ<br>/'eṭglī/                | كَلَبْتِ<br>/'eṭgallī/                |
| 2.m.    | كَلَبْتُمْ<br>/glaytōn/           | سَجِبْتُمْ<br>/ḥdītōn/           | كَلَبْتُمْ<br>/gallītōn/           | كَلَبْتُمْ<br>/'aḡlītōn/           | كَلَبْتُمْ<br>/'eṭglītōn/           | كَلَبْتُمْ<br>/'eṭgallītōn/           |
| 2.f.    | كَلَبْتُنَّ<br>/glaytēn/          | سَجِبْتُنَّ<br>/ḥdītēn/          | كَلَبْتُنَّ<br>/gallītēn/          | كَلَبْتُنَّ<br>/'aḡlītēn/          | كَلَبْتُنَّ<br>/'eṭglītēn/          | كَلَبْتُنَّ<br>/'eṭgallītēn/          |
| 1.c.    | كَلَبْنَا<br>/glayn/              | سَجِبْنَا<br>/ḥdīn/              | كَلَبْنَا<br>/gallīn/              | كَلَبْنَا<br>/'aḡlīn /             | كَلَبْنَا<br>/'eṭglīn/              | كَلَبْنَا<br>/'eṭgallīn/              |

Imperfect:

|         | P'al                 | Pa'el                | 'Aḇ'el               | 'Eṭp'el                | 'Eṭpa'al               |
|---------|----------------------|----------------------|----------------------|------------------------|------------------------|
| Sg.3.m. | יִגְלֶה<br>/neḡlê/   | יִגְלֶה<br>/nḡallê/  | יִגְלֶה<br>/naḡlê/   | יִגְלֶה<br>/netḡlê/    | יִגְלֶה<br>/netḡallê/  |
| 3.f.    | יִגְלֶה<br>/teḡlê/   | יִגְלֶה<br>/tḡallê/  | יִגְלֶה<br>/taḡlê/   | יִגְלֶה<br>/tetḡlê/    | יִגְלֶה<br>/tetḡallê/  |
| 2.m.    | יִגְלֶה<br>/teḡlê/   | יִגְלֶה<br>/tḡallê/  | יִגְלֶה<br>/taḡlê/   | יִגְלֶה<br>/tetḡlê/    | יִגְלֶה<br>/tetḡallê/  |
| 2.f.    | יִגְלֶה<br>/teḡlên/  | יִגְלֶה<br>/tḡallên/ | יִגְלֶה<br>/taḡlên/  | יִגְלֶה<br>/tetḡlên/   | יִגְלֶה<br>/tetḡallên/ |
| 1.c.    | יִגְלֶה<br>/eḡlê/    | יִגְלֶה<br>/eḡallê/  | יִגְלֶה<br>/aḡlê/    | יִגְלֶה<br>/etḡlê/     | יִגְלֶה<br>/etḡallê/   |
| Pl.3.m. | יִגְלֶה<br>/neḡlôn/  | יִגְלֶה<br>/nḡallôn/ | יִגְלֶה<br>/naḡlôn/  | יִגְלֶה<br>/netḡlôn/   | יִגְלֶה<br>/netḡallôn/ |
| 3.f.    | יִגְלֶה<br>/neḡlyân/ | יִגְלֶה<br>/nḡalyân/ | יִגְלֶה<br>/naḡlyân/ | יִגְלֶה<br>/netḡalyân/ | יִגְלֶה<br>/netḡalyân/ |
| 2.m.    | יִגְלֶה<br>/teḡlôn/  | יִגְלֶה<br>/tḡallôn/ | יִגְלֶה<br>/taḡlôn/  | יִגְלֶה<br>/tetḡalôn/  | יִגְלֶה<br>/tetḡallôn/ |
| 2.f.    | יִגְלֶה<br>/teḡlyân/ | יִגְלֶה<br>/tḡalyân/ | יִגְלֶה<br>/taḡlyân/ | יִגְלֶה<br>/tetḡalyân/ | יִגְלֶה<br>/tetḡalyân/ |
| 1.c.    | יִגְלֶה<br>/neḡlê/   | יִגְלֶה<br>/nḡallê/  | יִגְלֶה<br>/naḡlê/   | יִגְלֶה<br>/netḡlê/    | יִגְלֶה<br>/netḡallê/  |

Imperative:

|         | P'al                 | Pa'el                  | 'Aḇ'el                | 'Eṭp'el                           | 'Eṭpa'al                 |
|---------|----------------------|------------------------|-----------------------|-----------------------------------|--------------------------|
| Sg.2.m. | גַּלֵּה<br>/glî/     | גַּלֵּה<br>/gallâ/     | גַּלֵּה<br>/aḡlâ/     | גַּלֵּה <sup>39</sup><br>/etḡalʰ/ | גַּלֵּה<br>/etḡallâ/     |
| 2.f.    | גַּלֵּה<br>/glây/    | גַּלֵּה<br>/gallây/    | גַּלֵּה<br>/aḡlây/    | גַּלֵּה<br>/etḡlây/               | גַּלֵּה<br>/etḡallây/    |
| Pl.2.m. | גַּלֵּה<br>/glâw/    | גַּלֵּה<br>/gallâw/    | גַּלֵּה<br>/aḡlâw/    | גַּלֵּה<br>/etḡlâw/               | גַּלֵּה<br>/etḡallâw/    |
| 2.f.    | גַּלֵּה<br>/glâyḡen/ | גַּלֵּה<br>/gallâyḡen/ | גַּלֵּה<br>/aḡlâyḡen/ | גַּלֵּה<br>/etḡlâyḡen/            | גַּלֵּה<br>/etḡallâyḡen/ |

<sup>39</sup> In OS גַּלֵּה<sup>39</sup> /etḡalʰ/ is also attested.

Participles:

|                | P'al             | Pa''el             | 'Aṗ'el            | 'Eṭp'el             | 'Eṭpa''al           |
|----------------|------------------|--------------------|-------------------|---------------------|---------------------|
| Part. Act. m.  | يَلِي<br>/gālē/  | مَجِي<br>/mḡallē/  | مَجِي<br>/maḡlē/  | مَجِي<br>/metḡlē/   | مَجِي<br>/metḡallē/ |
| Part. Act. f.  | يَلِي<br>/gālyā/ | مَجِي<br>/mḡalyā/  | مَجِي<br>/maḡlyā/ | مَجِي<br>/metḡalyā/ | مَجِي<br>/metḡalyā/ |
| Part. Pass. m. | يَلِي<br>/glē/   | مَجِي<br>/mḡallay/ | مَجِي<br>/maḡlay/ | —                   | —                   |
| Part. Pass. f. | يَلِي<br>/galyā/ | مَجِي<br>/mḡalyā/  | مَجِي<br>/maḡlyā/ | —                   | —                   |

Infinitive:

| P'al             | Pa''el              | 'Aṗ'el             | 'Eṭp'el             | 'Eṭpa''al             |
|------------------|---------------------|--------------------|---------------------|-----------------------|
| مَجِي<br>/meḡlā/ | مَجِي<br>/mḡallāyū/ | مَجِي<br>/maḡlāyū/ | مَجِي<br>/metḡlāyū/ | مَجِي<br>/metḡallāyū/ |

### 13. 2. III-y Verbs with Object Suffixes

The attachment of object suffixes to weak verbs is straightforward, with the exception of the class III-y. For III-y verbs with suffixes, the following characteristics should be noted:

- Verb forms ending on a consonant are attached to suffixes in the same way as strong verbs, e.g.  
Pf. Pe. 3.f.sg. مَجِي دَمِي /rmātēh/ »she threw him / it« (cf. Pf. Pe. 3.f.sg. مَجِي حَمِي /ktabtēh/).  
As a result, the Pf. Pa. / 'Aṗ. 3.f.sg. has the same form prior to a suffix as it has without a suffix, e.g.  
Pa. مَجِي دَمِي /ramyātēh/ »she threw him« (in contrast to مَجِي حَمِي /kattebtēh/).
- The following applies for verb forms ending with a vowel:
  - /-ā/ remains unchanged, e.g.  
Pf. Pe. مَجِي دَمِي /rmān'/ »he threw me «  
Inf. Pe. (vor /-kōn/, /-kēn/) مَجِي دَمِي mermākōn
  - The forms with /-y-/ , e.g.  
Pf. Pa. 3.m.sg. مَجِي دَمِي /ramyan'/ (except before /-kōn/, /-kēn/).  
Inf. Pe., e.g. مَجِي دَمِي /mermyan'/.
- The following applies for verb forms ending with a diphthong:
  - /-āw/ [WS /-aw/] (Pf. Pe. 3.m.pl., Imp. m.pl.) > /-a'ū-/ (more rarely: /-awu-/)
  - مَجِي دَمِي /rmā'ū'h'y/ »they threw him« / »throw him!«



/-īw/ (Pf. Pa. 3.m.pl.) > /-yū-/

**ذَرَبْتَنِي** /ramyūn<sup>y</sup>/ »they threw me«

/-ay/ (Pf. Pe. 3.f.pl.) > /-ayâ-/

**ذَرَبْتُنِي** /rmayân<sup>y</sup>/ »they threw me «

/-ây/ (Imp. Pe. f.sg.) > /-âṭ-/ (more rarely: /-âyi-/)

**ذَرَبِيهَا** /rmâṭh/ »throw her!«

The paradigm for III-y verbs with suffixes is as follows:

|         | P'al  | 1.c.sg.                                       | 2.m.sg.                        | 2.f.sg.                                      |
|---------|---|---|--------------------------------|--|
| Sg.3.m. | <b>ذَرَبْتَنِي</b><br>/rmâ/                 | <b>ذَرَبْتَنِي</b><br>/rmân <sup>y</sup> /    | <b>ذَرَبْتَنِي</b><br>/rmâk/   | <b>ذَرَبْتَنِي</b><br>/rmâk <sup>y</sup> /   |
| 3.f.    | <b>ذَرَبْتَنِي</b><br>/rmât/                | <b>ذَرَبْتَنِي</b><br>/rmâtân <sup>y</sup> /  | <b>ذَرَبْتَنِي</b><br>/rmâtâk/ | <b>ذَرَبْتَنِي</b><br>/rmâtâk <sup>y</sup> / |
| 2.m.    | <b>ذَرَبْتَنِي</b><br>/rmayt/               | <b>ذَرَبْتَنِي</b><br>/rmaytân <sup>y</sup> / | —                              | —  |
| 2.f.    | <b>ذَرَبْتَنِي</b><br>/rmayt <sup>y</sup> / | <b>ذَرَبْتَنِي</b><br>/rmaytîr <sup>y</sup> / | —                              | —  |
| 1.c.    | <b>ذَرَبْتَنِي</b><br>/rmēt/                | —   | <b>ذَرَبْتَنِي</b><br>/rmētâk/ | <b>ذَرَبْتَنِي</b><br>/rmētâk <sup>y</sup> / |
|         | P'al  | 1.c.sg.                                       | 2.m.sg.                        | 2.f.sg.                                      |
| Pl.3.m. | <b>ذَرَبْتُم</b><br>/rmâw/                  | <b>ذَرَبْتُم</b><br>/rmâ'ūn <sup>y</sup> /    | <b>ذَرَبْتُم</b><br>/rmâ'ūk/   | <b>ذَرَبْتُم</b><br>/rmâ'ūk <sup>y</sup> /   |
| 3.f.    | <b>ذَرَبْتُم</b><br>/rmay/                  | <b>ذَرَبْتُم</b><br>/rmayân <sup>y</sup> /    | <b>ذَرَبْتُم</b><br>/rmayâk/   | <b>ذَرَبْتُم</b><br>/rmayâk <sup>y</sup> /   |
| 2.m.    | <b>ذَرَبْتُم</b><br>/rmaytōn/               | <b>ذَرَبْتُم</b><br>/rmaytōnân <sup>y</sup> / | —                              | —  |
| 2.f.    | <b>ذَرَبْتُم</b><br>/rmaytēn/               | —   | —                              | —  |
| 1.c.    | <b>ذَرَبْتُم</b><br>/rmayn/                 | —   | <b>ذَرَبْتُم</b><br>/rmaynâk/  | <b>ذَرَبْتُم</b><br>/rmaynâk <sup>y</sup> /  |

|         | P'al                            | Suff.3.m.sg.                            | 3.f.sg.                 | 1.c.pl.                 | 2.m.pl.                 |
|---------|---------------------------------|---|-------------------------|-------------------------|-------------------------|
| Sg.3.m. | דָּמָא<br>/rmâ/                 | דָּמָאֵי<br>/rmây <sup>hy</sup> /       | דָּמָה<br>/rmâh/        | דָּמָא<br>/rmân/        | דָּמָאֵי<br>/rmâkôn/    |
| 3.f.    | דָּמָת<br>/rmât/                | דָּמָתֵי<br>/rmâtêh/                    | דָּמָת<br>/rmâtâh/      | דָּמָת<br>/rmâtân/      | דָּמָתֵי<br>/rmâtākôn/  |
| 2.m.    | דָּמָת<br>/rmayt/               | דָּמָתֵי<br>/rmaytây <sup>hy</sup> /    | דָּמָת<br>/rmaytâh/     | דָּמָת<br>/rmaytân/     | —                       |
| 2.f.    | דָּמָת<br>/rmayt <sup>v</sup> / | דָּמָתֵי<br>/rmaytîw <sup>hy</sup> /    | דָּמָת<br>/rmaytîh/     | דָּמָת<br>/rmaytîn/     | —                       |
| 1.c.    | דָּמָת<br>/rmēt/                | דָּמָתֵי<br>/rmētêh/                    | דָּמָת<br>/rmētâh/      | —                       | דָּמָתֵי<br>/rmētākôn/  |
|         | P'al                            | 3.m.sg.                                 | 3.f.sg.                 | 1.c.pl.                 | 2.m.pl.                 |
| Pl.3.m. | דָּמָו<br>/rmâw/                | דָּמָוֵי<br>/rmâ'û <sup>h</sup> y/      | דָּמָו<br>/rmâ'ûh/      | דָּמָו<br>/rmâ'ûn/      | דָּמָוֵי<br>/rmâ'ûkôn/  |
| 3.f.    | דָּמָי<br>/rmay/                | דָּמָיֵי<br>/rmayây <sup>hy</sup> /     | דָּמָי<br>/rmayâh/      | דָּמָי<br>/rmayân/      | —                       |
| 2.m.    | דָּמָתוֹ<br>/rmaytôn/           | דָּמָתוֹי<br>/rmaytônây <sup>hy</sup> / | דָּמָתוֹ<br>/rmaytônâh/ | דָּמָתוֹ<br>/rmaytônân/ | —                       |
| 2.f.    | דָּמָתֵי<br>/rmaytêh/           | —                                       | —                       | —                       | —                       |
| 1.c.    | דָּמָי<br>/rmayn/               | דָּמָיֵי<br>/rmaynây <sup>hy</sup> /    | דָּמָי<br>/rmaynâh/     | —                       | דָּמָיֵי<br>/rmaynâkôn/ |

Imperative:

|         | P'al             | 1.c.sg.              | 2.m.sg. | 2.f.sg. | 2.m.pl. |
|---------|------------------|----------------------|---------|---------|---------|
| Sg.2.m. | ذمب<br>/rmī/     | ذمبب<br>/rmīnʷ/      | —       | —       | —       |
| 2.f.    | ذمب<br>/rmāy/    | ذمبب<br>/rmāʷnʷ/     | —       | —       | —       |
|         | P'al             | 1.c.sg.              | 2.m.sg. | 2.f.sg. | 2.m.pl. |
| Pl.2.m. | ذمه<br>/rmāw/    | ذمهه<br>/rmāʷnʷ/     | —       | —       | —       |
| 2.f.    | ذميب<br>/rmāyēn/ | ذميبب<br>/rmāyēnānʷ/ | —       | —       | —       |

Imperative:

|         | P'al             | 3.m.sg.                           | 3.f.sg.             | 1.c.pl.             | 2.m.pl. |
|---------|------------------|-----------------------------------|---------------------|---------------------|---------|
| Sg.2.m. | ذمب<br>/rmī/     | ذمبب<br>/rmīw <sup>h</sup> /      | ذمبب<br>/rmīh/      | ذمبب<br>/rmīn/      | —       |
| 2.f.    | ذمب<br>/rmāy/    | ذمبب<br>/rmāʷw <sup>h</sup> /     | ذمبب<br>/rmāʷh/     | ذمبب<br>/rmāʷn/     | —       |
|         | P'al             | 3.m.sg.                           | 3.f.sg.             | 1.c.pl.             | 2.m.pl. |
| Pl.2.m. | ذمه<br>/rmāw/    | ذمهه<br>/rmāʷ <sup>h</sup> y/     | ذمهه<br>/rmāʷh/     | ذمهه<br>/rmāʷn/     | —       |
| 2.f.    | ذميب<br>/rmāyēn/ | ذميبب<br>/rmāyēnāy <sup>h</sup> / | ذميبب<br>/rmāyēnāh/ | ذميبب<br>/rmāyēnān/ | —       |

Infinitive:

| P'al            | 1.sg.               | 2.m.sg.            | 2.f.sg.              | 3.m.sg.             | 3.f.sg.            | 1.c.pl.            | 2.m.pl.             |
|-----------------|---------------------|--------------------|----------------------|---------------------|--------------------|--------------------|---------------------|
| ميدم<br>/mermā/ | ميدمب<br>/mermyanʷ/ | ميدمب<br>/mermyāk/ | ميدميب<br>/mermyēkʷ/ | ميدميب<br>/mermyēh/ | ميدمب<br>/mermyāh/ | ميدمب<br>/mermyan/ | ميدمب<br>/mermākōn/ |

### 13.3. Cardinal Numbers

The numbers 1 – 10 are formally nominals in the St. abs. They are for the most part the same as in other semitic languages:

| masc.  | fem.                     |
|--|--------------------------|
| 1 <b>הַד</b> /ħad/                           | <b>הַדָּא</b> /ħdâ/      |
| 2 <b>תְּרֵן</b> /trēn/                       | <b>תְּרֵנָא</b> /tartēn/ |
| 3 <b>תְּלַתָּא</b> /tlâtâ/                   | <b>תְּלַת</b> /tlât/     |
| 4 <b>אַרְבַּעָא</b> /'arb'â/                 | <b>אַרְבַּע</b> /'arba'/ |
| 5 <b>חַמְשָׁא</b> /ħamsâ/                    | <b>חַמְשַׁת</b> /ħammeš/ |
| 6 <b>שֵׁטָא</b> /štâ/, <b>שֵׁטַת</b> /'eštâ/ | <b>שֵׁט</b> /šet/        |
| 7 <b>שְׁבַעָא</b> /šab'â/                    | <b>שְׁבַע</b> /šba'/     |
| 8 <b>תְּמַנְיָא</b> /tmânyâ/                 | <b>תְּמַנַּת</b> /tmânē/ |
| 9 <b>תֵּשַׁעָא</b> /teš'â/                   | <b>תֵּשַׁע</b> /tša'/    |
| 10 <b>עֶשְׂרָא</b> /'esrâ/                   | <b>עֶשְׂרַת</b> /'sar/   |

Notes on syntax:

**הַד** / **הַדָּא** /ħad/, /ħdâ/ »one« often precedes the counted object, e.g. **הַדָּא שְׂא'א** /ħdâ šâ'â/ »one hour«. When following a noun, it can also function as an indefinite article, e.g. **הַד גַּבְרָא** /ħabrâ ħad/ »a man«.

In conjunction with the numbers 2 – 10, the counted object is usually given in the St. abs.

For the numbers 3 – 10, formally feminine numerals are usually used with masculine nouns, and masculine numerals with feminine nouns (so-called *gender polarity*, also encountered in most other semitic languages), e.g.

**תְּלַתָּא גַּבְרִין** /tlâtâ ġabrîn/ »three men«, **תְּלַת נִשְׂמִין** /tlât neššîn/ »three women«.

The formation of the numbers 11-19 is non-uniform. The main forms are:

|    | m.  | f.   |
|----|---|--|
| 11 | <b>הַדָּא שַׂר</b> /ħda'sar/  | <b>הַדָּא שַׂרְעָא</b> /ħda'srē/<br><b>הַדָּא עֶשְׂרְעָא</b> /ħda'esrē/            |
| 12 | <b>תְּרֵן שַׂר</b> /tre'sar/  | <b>תְּרֵנָא שַׂרְעָא</b> /tarta'srē/<br><b>תְּרֵנָא עֶשְׂרְעָא</b> /tarta'esrē/    |
| 13 | <b>תְּלַתָּא שַׂר</b> /tlâta'sar/   | <b>תְּלַתָּא שַׂרְעָא</b> /tlâta'srē/<br><b>תְּלַתָּא עֶשְׂרְעָא</b> /tlâta'esrē/  |
| 14 | <b>אַרְבַּעָא שַׂר</b> /'arba'sar/<br><b>אַרְבַּעָא תַּא שַׂר</b> <sup>40</sup> /'arba'ta'sar <sup>40</sup> / | <b>אַרְבַּעָא שַׂרְעָא</b> /'arba'srē/<br><b>אַרְבַּעָא עֶשְׂרְעָא</b> /'arb'esrē/ |

<sup>40</sup> Other variations are: **אַרְבַּעָא שַׂר** /'arbt'a'sar/, **אַרְבַּעָא שַׂר** /'arebt'a'sar/.

|    |   |  |
|----|---|--|
| 15 | <p>ܚܡܫܐܢܝܘܬܐ /ḥamša'sar/<br/>                 ܚܡܫܐܢܝܘܬܐܢܝܘܬܐ /ḥammešta'sar/</p> | <p>ܚܡܫܐܢܝܘܬܐܪܝܘܬܐ /ḥamša'srē/<br/>                 ܚܡܫܐܢܝܘܬܐܪܝܘܬܐܢܝܘܬܐ /ḥammešta'esrē/</p> |
| 16 | <p>ܫܬܐܢܝܘܬܐ /šetta'sar/<br/>                 ܫܬܐܢܝܘܬܐܢܝܘܬܐ /šetta'esrē/</p>     | <p>ܫܬܐܢܝܘܬܐܪܝܘܬܐ /šetta'srē/<br/>                 ܫܬܐܢܝܘܬܐܪܝܘܬܐܢܝܘܬܐ /šetta'esrē/</p>      |
| 17 | <p>ܫܒܥܐܢܝܘܬܐ /šba'sar/<br/>                 ܫܒܥܐܢܝܘܬܐܢܝܘܬܐ /šba'ta'sar /</p>    | <p>ܫܒܥܐܢܝܘܬܐܪܝܘܬܐ /šba'srē/<br/>                 ܫܒܥܐܢܝܘܬܐܪܝܘܬܐܢܝܘܬܐ /šba'esrē/</p>        |
| 18 | <p>ܛܡܢܐܢܝܘܬܐ /tmāna'sar/<br/>                 ܛܡܢܐܢܝܘܬܐܢܝܘܬܐ /tmānta'sar/</p>   | <p>ܛܡܢܐܢܝܘܬܐܪܝܘܬܐ /tmāna'srē/<br/>                 ܛܡܢܐܢܝܘܬܐܪܝܘܬܐܢܝܘܬܐ /tmāna'esrē/</p>    |
| 19 | <p>ܛܫܐܢܝܘܬܐ /tša'sar/<br/>                 ܛܫܐܢܝܘܬܐܢܝܘܬܐ /tša'ta'sar/</p>       | <p>ܛܫܐܢܝܘܬܐܪܝܘܬܐ /tša'srē/<br/>                 ܛܫܐܢܝܘܬܐܪܝܘܬܐܢܝܘܬܐ /tša'esrē/</p>          |

The multiples of ten between 20 - 90 take the ending /-īn/ (m.pl., St. abs.).

|                     |                                  |
|---------------------|----------------------------------|
| 20 ܝܫܪܝܢܐ /'esrīn/  | 60 ܫܬܝܢܐ /štīn/, ܝܫܬܝܢܐ /'eštīn/ |
| 30 ܛܠܝܬܝܢܐ /tlāṭīn/ | 70 ܫܒܥܝܢܐ /šabīn/                |
| 40 ܐܪܒܝܢܐ /'arbīn/  | 80 ܛܡܢܝܢܐ /tmānīn/               |
| 50 ܚܡܫܝܢܐ /ḥamšīn/  | 90 ܛܫܝܢܐ /tešīn/                 |

Higher numbers:

|                             |  |
|-----------------------------|--|
| 100. ܡܘܠܐܐ /mā²/            | 1000 ܐܠܦܐܐܘܬܐܐܘܠܦܐܐ /'āleṗ/, /'alpā/                                   |
| 200 ܡܘܠܐܐܘܬܐܐܘܠܦܐܐ /mā'tēn/ | 2000 ܐܠܦܐܐܘܬܐܐܘܠܦܐܐܘܠܦܐܐ /trēn 'ālṗīn/                                 |
| 300 ܛܠܝܬܡܘܠܐܐܐ /tlāṭmā²/    | 10000 ܪܒܘܘܬܐܐܘܠܦܐܐܘܠܦܐܐܘܠܦܐܐ /rebbū/, ܪܒܘܘܬܐܐܘܠܦܐܐܘܠܦܐܐܘܠܦܐܐ /rebwāṭā/ |
| etc.                        | etc.   |

In compound expressions of number, the higher unit precedes the lower unit; the units are joined with /w-/ »and«, e.g.

ܐܪܒܐܘܠܦܐܐܘܠܦܐܐܘܠܦܐܐܘܠܦܐܐܘܠܦܐܐܘܠܦܐܐܘܠܦܐܐ /'arba'mā² w-'esrīn wa-ḥdā/ »421«.

### 13. 4. Ordinal Numbers

Syriac only has specific ordinal forms for 1<sup>st</sup> - 10<sup>th</sup>. They all exhibit the nisbe-ending /-āyâ/ (→ 4. 1. 4 (No. 3)). From

»3<sup>rd</sup>« onward, the ordinal numbers are built according to the nominal form ܩܕܡܝܝܘܬܐ /qṭīlāyâ/:

|    | m.                                  | f.                                  |
|----|-------------------------------------|-------------------------------------|
| 1. | ܩܕܡܝܝܘܬܐ /qadmayâ/                  | ܩܕܡܝܝܘܬܐ /qadmaytâ/                 |
| 2. | ܩܕܡܝܝܘܬܐܘܠܦܐܐ /trayyânâ/            | ܩܕܡܝܝܘܬܐܘܠܦܐܐ /trayyânītâ/          |
| 3. | ܩܕܡܝܝܘܬܐܘܠܦܐܐܘܠܦܐܐ /tlīṭāyâ/        | ܩܕܡܝܝܘܬܐܘܠܦܐܐܘܠܦܐܐ /tlīṭāytâ/       |
| 4. | ܩܕܡܝܝܘܬܐܘܠܦܐܐܘܠܦܐܐܘܠܦܐܐ /'arbī'āyâ/ | ܩܕܡܝܝܘܬܐܘܠܦܐܐܘܠܦܐܐܘܠܦܐܐ /'rbī'āytâ/ |

|     |                      |                        |
|-----|----------------------|------------------------|
|     | رَبِيْءُ /rbī'âyâ/   | رَبِيْئَةُ /rbī'âyâtâ/ |
| 5.  | سَمِيْئَةُ /ħmīšâyâ/ | سَمِيْئَةٌ /ħmīšâyâtâ/ |
| 6.  | سِتِيْءُ /štī'âyâ/   | سِتِيْئَةٌ /štī'âyâtâ/ |
| 7.  | سَبِيْءُ /šbī'âyâ/   | سَبِيْئَةٌ /šbī'âyâtâ/ |
| 8.  | تَمِيْئَةُ /tmīnâyâ/ | تَمِيْئَةٌ /tmīnâyâtâ/ |
| 9.  | تِسِيْءُ /tšī'âyâ/   | تِسِيْئَةٌ /tšī'âyâtâ/ |
| 10. | سِرِيْءُ /sīrâyâ/    | سِرِيْئَةٌ /sīrâyâtâ/  |

For values higher than »10«, cardinal numbers are used instead of ordinals. Ordinal numbers are also commonly used in place of cardinal numbers for values lower than 10. To specify dates, /d-/ (determinative pronoun) + cardinal number is often used, e.g. **دُوْنِ دِيْءِ** /yawmâ da-trēn/ (= **دُوْنِ دِيْءِ** /yawmâ trayyânâ/) »the second day«.

### 13.5. Other Expressions of Number

- Fractions are built on the basis of the morpheme type \*/quṭlâ/, e.g. **سَمِئَةُ** /ħumšâ/ »one fifth«.
- Distributive numerals are formed through the repetition of cardinal numbers, e.g. **سَبِيْعِيْنِ** /šba'-šba'/ »seven by seven«.
- Adverbial numerals (»x number of times«) are mostly expressed with the constructions **زَبْنًا** /zabnâ/ or **زَبَانَةً** /zba"ttâ/ »time«, e.g. **بَارًا** /ba-zban/ »Once«. »Once« or »twice« can also be expressed using the numeral adverbs together with »times«, but without **زَبْنًا** /zabnâ/ or **زَبَانَةً** /zba"ttâ/, e.g. **دُوْنِ** /ħdâ/ »once«, **دُوْنِ** /tartēn/ »twice«.

The days of the week are as follows:

|           |                                   |
|-----------|-----------------------------------|
| Monday    | دُوْنِ بَارًا /trēn b-šabbâ/      |
| Tuesday   | دُوْنِ ثَلَاثًا /tlât b-šabbâ/    |
| Wednesday | دُوْنِ أَرْبَعًا /'arba' b-šabbâ/ |
| Thursday  | دُوْنِ خَمِيْسًا /ħammeš b-šabbâ/ |
| Friday    | دُوْنِ رُبْعًا /'rūbtâ/           |
| Saturday  | دُوْنِ سَبْتًا /šabbtâ/           |
| Sunday    | دُوْنِ حَادٍ /ħad b-šabbâ/        |

### 13.6. Vocabulary

|            |                     |                      |                               |
|------------|---------------------|----------------------|-------------------------------|
| A. woe!    | /wây/ وء            | pure                 | /dakyâ/ دَكِيْءُ              |
| thinking   | /ħuššâbâ/ سَمِعْتِ  | light                | /nahhīrâ/ نَاهِيْرٌ           |
| glittering | /neṭhâ/ نِيْسٌ      | skillful             | /mhūr/ مَهْرٌ                 |
| study      | /yulpânâ/ سَمِعْتِ  | treatment            | /dūbbârâ/ دُوْبْبَارٌ         |
| belly      | /karsâ/ كَرْسٌ      | manner (from زَبْنِ) | /aykannâyūtâ/ اَيْكَانْيُوْتٌ |
| oven       | /attōnâ/ اِتْتُوْنٌ | shoe                 | /msânâ/ مَسَانٌ               |







## Lesson 14

### 14.1. Verbs with Two Weak Radicals

Some verbs have two weak radicals. The paradigm for these verbs combines the characteristics of two different classes of weak verb. The particular rules of both classes must be observed. The following in particular should be noted:

- Verbs II-'Ālaḫ, which are at the same time III-y
- Verbs II-w, which are at the same time III-y.

For II-'Ālaḫ/III-y verbs, the basic form *wird* of the pf. pe. is built according to the type **كَلَّمَ** /k'á/ (√k'y »to reprove, to rebuke«), and the impf. according to the type **يَكْتُمُ** /nek'tē/ »he shall rebuke«. The imp. pe. is **كَلِّمِ** /k'ī/ »rebuke!«, the inf. pe. **مَكْتَمًا** /mek'tā/ »to rebuke«.

In II-w/III-y verbs, the middle radical /w/ is always treated as strong, and thus always appears as a consonant. Consequently, their paradigm follows the III-y verb forms, e.g.

- لَمَّ** /lwā<sup>41</sup>/: **يَلْمِي** /nelwē/ »to accompany«  
**سَوَّى** /šwā/: **يَسْوِي** /nešwē/ »to be equal«, etc.

### 14.2. Irregular Verbs

Additionally, there is a series of verbs whose flexion exhibits various irregularities. These include:

- ذَهَبَ** /'ezal/: **يَذْهَبُ** /nēzal/ (WS **نَزَلَ** /nīzal/) (√'zl) »to go«, which has two specific characteristics:
  - In all forms which feature adjacent vowelless /z/ and /l/, the /l/ is assimilated (→ 3. 1.). Examples:

Pf. **ذَهَبَتْ** /'ezza't/ < /'ezlat/ »she went«, **ذَهَبْتُ** /'ezze't/ < /'ezlet/ »I went«

Impf. **يَذْهَبُونَ** /nezz'ūn/ < \*/nezlūn/ »they shall go«

Part. Act. f.sg. **ذَاهِبَةٌ** /'āzz'ā/ < \*/āzlā/, m.pl. **ذَاهِبِينَ** /'āzz'īn/ < \*/āzlīn/ (but: **ذَاهِبٌ** /'āzel/ m.sg.)

- The Imp. is built without the first radical, and takes an /e/-vowel: **ذَهَبِي** /zel/ »go!«.

- أَتَى** /'etā/ (√'ty) »to come«: The imp. is built without the first radical:

**أَتِ** /tā/ »come!« (f.sg. **أَتِي** /tāy/, m.pl. **أَتُوا** /tāw/, f.pl. **أَتِينَ** /tāyēn/)

The conjugation of 'Aḫ'el is also irregular: Pf. **أَخْبَأَ** /'aytī/ »he brought«; impf. **يَأْتِي** /naytē/ »he shall bring«, Part. **مَأْتِي** /maytē/ »bringing «.

- أَحْدَثَ** /hwā/ (√hwy) »to be, to happen«: in addition to the regular impf. **يَأْتِي** /nehwē/ »he shall be« there are also forms without /w/, e.g. **أَحْدَثُ** /nhē/ (3.m.sg.), **أَحْدَثُوا** /nhōn/ (3.m.pl.). Furthermore, as already noted above (→ 7. 3.), the pf. Is often entclitic; in this case, the first radical /h/ is not pronounced, e.g. **كُنْتُ كَاتِبِينَ** /kāt'bīn-<sup>h</sup>wāw/ »they were writing«.

<sup>41</sup> The form **لَمَّ** /lwī/ is also attested.

- **سَبَّ** /hyâ/ (√hyy) »to live«: Alongside the Impf. pe. **يَبِّي** /nehhē/ and the inf. pe. **يَبِّي** /meħhâ/, forms which conform to the class I-ʾĀlaḫ are also attested: impf. **يَبِّي** or **يَبِّي** /nēhē/ (WS **نَسَّ** or **نَسَّ** /nīhē/), inf. **يَبِّي** /mēhâ/ (WS **مَكَلَّ** /mīhō/).

The paradigm for **سَبَّ** /hyâ/ »to live« partly follows the class III-y, and partly the class *mediae geminatae*.

a) Pf. imp. and part. des pe. are build according to III-y:

**سَبَّ** /hyâ/ »he lived«, **سَبَّ** /hyī/ »live!«, **يَبِّي** /hâyē/ »living«.

b) Forms with preformatives comply with the rules of the class *mediae geminatae*:

Impf. pe. **يَبِّي** /nehhē/ »he shall live«, inf. pe. **يَبِّي** /meħhâ/ »living«

Pf. ʾAḫ. **يَبِّي** /ahhī/ »he gave life«, impf. ʾAḫ. **يَبِّي** /nahhē/ »he will give life «;

Pf. ʾEttaḫ. **يَبِّي** /ettahī/.

- **بَتَّ** /yaḥb/ (< \*/y<sup>e</sup>hab/, √yhb) »to give«: in the pf. pe., the /h/ is not pronounced, with the exception of the 3.f.sg. **بَتَّتْ** /yehbat/ »she gave« and the 1.c.sg. **بَتَّتْ** /yehbet/ »I gave«:

**بَتَّ** /yaḥb/ »he gave«

**بَتَّتْ** /yaḥbt/ »you gave«, etc.

The imp. is **بَتَّ** /hab/ »give!« (without the first radical).

This verb never builds an imp., and only very rarely an inf. (**بَتَّتْ** /mhab/ »giving«). Instead, the corresponding forms of the verb with the same meaning, **بَتَّتْ** /nettel/ »he shall give« (√ntl < \*/ntn/), are used. This latter, in turn, does not build a pf.:

Impf. **بَتَّتْ** /nettel/ »he shall give«, etc.

Inf. **بَتَّتْ** /mettal/ »giving «.

The ʾEṭpe. **بَتَّتْ** /etihē/ »he/it was given« follows a regular conjugation.

- **بَلَّ** /ilēḫ/ (√ylp) or **بَلَّ** /nēlaḫ/ »to learn« : the Paʾel **بَلَّ** /ʾalleḫ/ »to teach« is built according to the class I-ʾĀlaḫ. In the Impf. and Part., ʾĀlaḫ is generally not written:

Pa. Impf. **بَلَّ** /nalēḫ/ »he will teach«

Pa. Part. **بَلَّ** /malleḫ/ »teaching«.

- **سَلَّ** /sleq/ (√slq) »to go up«: in all forms in which /s/ and /l/ appear adjacent to one another, /l/ is (progressively) assimilated (→ 3. 1.). The forms (Pe., ʾAḫ., ʾEttaḫ.) look the same as if they were formed from the class I-n, e.g.

Impf. Pe. **سَلَّ** /nessaq/ < \*/neslaq/ »he shall go up«

Imp. Pe. **سَلَّ** /saq/ »go up!«

Inf. Pe. **سَلَّ** /messaq/ < \*/meslaq/ »going up«

Pf. ʾAḫ. **سَلَّ** /asseq/ < \*/asleq/ »to bring up«

Impf. ʾAḫ. **سَلَّ** /nasseq/ < \*/nasleq/ »he shall bring up«.

- **رَهَت** /rhet/ »to run«: The imp. is **هَرَّتْ** /hart/ »run!« (metathesis). Additionally, **هَرَّتْ** /hat/ is also attested.
- **عَشَكَه** /eškah/ (√škḥ) »to find, to be able«: With the exception of the pass. part. **سَكِيه** /skīh/, this verb only builds 'Aḫ'el-forms, which, possibly owing to the /š/, feature the unusual vowel sequence /e-a/:  
 Pf. 'Aḫ. **عَشَكَه** /eškah/ »he found«  
 Impf. 'Aḫ. **يَعَشَكْ** /neškah/ »he shall find«  
 Part. 'Aḫ. **مِعَشَكْ** /meškah/ »found«  
 Inf. 'Aḫ. **مِعَشَا** /meškāhū/ »finding «.  
 The 'Eḫ'el functions as the T-passive: **عَشَكَه** /eškah/ »be found, exist«.

### 14.3. Note on Word Order in Verbal Clauses

We have already seen the different possible word orderings for nominal clauses above (see → 5. 1. 2.) (this also includes sentences in which the part. act. functions as a predicate). The order of sentence elements is similarly free in verbal clauses, i.e. in clauses with a finite verb form as a predicate (Pf., Impf., Imp.). The sentence structures **V-S-O** and **S-V-O** (V = Verb, S = Subject, O = Object) are the most common. Examples:

**وَهَمَّجَبَّوْا مَسَبَّحًا لَّأَلَّاهِ** /w-ḥâdḏē wa-mšabbah l-'alâhâ/ »re rejoiced and praised God.« (AMS 442)  
**كَلَّذَكَوْا زَبَّيْقًا لَّأَرَّأِ** /šqīlīn-lâh zaddīqē l-'ar'â/ »the righteous bear the earth«  
**أَرَّأَى غَرَّ بَسْرًا أَكَلَّ مَن كَيَّانَه** /'aryâ gēr besrâ 'âkel men kyânēh/ »the lion eats meat by its nature«.

Where an object or an adverbial determiner occurs at the opening of a sentence, this usually indicates stress, e.g.

**بِيَّيَّ بِيَّيَّ بِيَّيَّ** /bī'ēn nâš ne'ol nēḥē/ »If anyone enters by me, he will be saved« (Jn 10,9).

Certain logical sentence particles such as **دَّيَّ** /dēn/ »but« and **يَّيَّ** /gēr/ »even« never occur at the beginning of a sentence, instead often following the first element of the sentence, which can sometimes comprise two words. In this regard, they correspond to the Greek particles *de* (gr. δέ) and *gar* (gr. γάρ). In English translations, these particles, which are used very frequently, can simply be omitted. Examples:

**سَپَّرَا دَّيَّ هَدَّيَّ** /sāprâ dēn ḥad'ēmar l-Yâwseḥ/ »a scribe (but) said to Joseph«  
**أَمَّارَ لَّهَنَّ دَّيَّ تَبَّيَّ** /'amar l-hōn dēn tūb l-šō/ »So Jesus again said to them« (Jn 10,7)  
**لَّأَ غَرَّ مَن يَّيَّ بَنَّا** /lâ gēr men yâwmay bnēlī benyânâ/ »for I have never (yet) in my life constructed a building«.

### 14.4. Verbs with Proleptic Object Suffixes

The phenomenon of the anticipation (*prolepsis*) of an object through an object suffixed attached to the verb is very common in Syriac, e.g.

**سَدَّرَه بَرَّا** /šadrēh la-brâ/ »he sent his son«, literally.: »he sent him, (namely) the son« (rarely: **بَرَّا سَدَّرَه** /šadrēh brâ/)

ܩܒܠܘܢ ܫܠܝܗܢܐ /qablū<sup>h</sup>y šlīhā/ »they received the apostle«.

#### 14. 5. Question Clauses

Polar questions are not marked in Syriac. There is no specific question particle. Whether a sentence is meant as an assertion or a question can only be decided on the basis of context, e.g.:

ܐܢܬܝ ܐܡܝܗ ܕܗܢܐ ܬܐܠܝܐ /ʾa<sup>n</sup>tt<sup>y</sup>-h<sup>i</sup> ʿemmēh d-hânâ ʿtalyâ/ »could mean either »you are the mother of this boy«

or

»Are you the mother of this boy?«.

Non-polar questions are marked using various interrogative pronouns or adverbs (→ 5. 3.). They usually come at the beginning of a sentence, although this is by no means always the case. Examples:

ܐܝܕܐ ܕܗܗܠܬܐ ܫܪܪܝܪܐ /aydâ deheltâ šarrîrâ/ »which religion is true?«

ܠܝܠܝܢ ܫܡܝܝܐ ܡܢ ܗܘܝܠܝܢ ܫܡܝܝܐ /l-ʿel men šmayyâ mânâ ʿt/ »what is above the sky?«

ܗܠܗܢ ܟܬܒܝܢ ܕܡܢ ܘܢܝ ܐܝܬܝܗܢ /hâlēn ktâbē d-man-ū ʿitayhōn/ »whose books are these?« (literally: these books, whose are they?)

#### 14. 6. Subordinate Clauses

By far the most common form of subordinate clause in Syriac is the relative clause, introduced with ܕ /d-/ (relative pronoun), e.g. ܒܝܬܐܬܐ ܕܗܘܝܘܗܝܟܠܗ ܕܐܠܗܐ /baytâk d-hūyū hayklēh da-ʿlāhâ/ »your house, which is the temple of God«.

Relative clauses can also be used in place of non-verbal sentence elements such as an object or (less commonly) a subject. In these cases, constructions with ܕ /d-/ are often used, such as ܕܫܒܐ ܕ /šbâ d-/ »to be willing, that«; ܕܒܐܕ ܕ /b'â d-/ »to seek, that«, ܕܝܥܡܪ ܕ /emar d-/ »to say, that«, e.g. ܫܘܢܝܐ ܕܡܫܢܝܐ ܕܗܝܘܠܝܢ ܕܥܝܢܝܗ ܕܡܫܢܝܐ /h<sup>z</sup>âtēh ʿemmēh da-mšannay gāwnēh/ »his mother saw (him,) that his colour was altered«.

For this reason, /d-/ (like the Greek ὅτι *hoti*) often precedes direct speech.

Relative clauses can also function as adverbs, in which case they are used in the same way as conjunctive clauses (i.e. subordinate clauses introduced with conjunctions). Relative clauses often have a final, causal or conditional meaning, or take the function of a that-clause. Examples:

ܕܗܝܠܝܢ ܕܥܝܢܝܗ ܕܡܫܢܝܐ /kâʿēn-wāw bēh d-neštoq/ »(they) rebuked him, that he should be quiet« (Lk 18,39)

ܕܗܝܠܝܢ ܕܥܝܢܝܗ ܕܡܫܢܝܐ /ellâ ʿarqâ mennēh d-lâ yâd'â qâlēh d-nukrâyâ/ »but (they) will flee him; for they know not the voice of strangers« (Jn 10,5)





1 כאינא לעינא מרימ ויעא למלאמאל סלמאל כריסתא ואלאין כרפתהא עא לעא ומו' מחב מחקא  
 חכמה סב כה כניא ויא. עהעא ואתא מריסא וכמניא סמאל כרביא מריטלא ורפתהא. מוכה  
 מרימ מריעא סוסמאל ואלא מריב סו'מ'א אפסממלא וריב'א וריב'א. (SN 56)

1 כאינא לעינא מרימ ויעא למלאמאל סלמאל כריסתא ואלאין כרפתהא עא לעא ומו' מחב מחקא  
 חכמה סב כה כניא ויא. עהעא ואתא מריסא וכמניא סמאל כרביא מריטלא ורפתהא. מוכה  
 מרימ מריעא סוסמאל ואלא מריב סו'מ'א אפסממלא וריב'א וריב'א. (SN 56)

## Lesson 15

### 15.1. Verbs with Four Radicals and Related Matters

Some Syriac verbs have four radicals. These are for the most part denominated verbs. Examples:

| Verb  | Related nominal form                     |
|---|--|
| ܬܠܡܝܕܐ / <i>talmed</i> / »to teach«                       | ܬܠܡܝܕܐ / <i>talmidā</i> / »disciple«     |
| ܬܘܪܓܡܐ / <i>targem</i> / »to translate«                   | ܬܘܪܓܡܢܐ / <i>targmānā</i> / »translator« |
| ܢܚܕܒܐ / <i>naḥrī</i> / »to estrange«                      | ܢܚܪܝܐ / <i>nukrāyā</i> / »foreign«       |
| ܬܘܥܦܠܐ / <i>'et'arpal</i> / »to grow dark, to cloud over« | ܬܘܥܦܠܐ / <i>'arpellā</i> / »dark fog«    |
| ܕܝܘܢܐ / <i>'eddaywan</i> / »to be possessed by a demon«   | ܕܝܘܘܐ / <i>daywā</i> »devil« (< pers.)   |
| ܦܠܗܘܢܐ / <i>palhed</i> / »to drive away«                  |  |

There are only two verb stems for verbs with four radicals, an active stem of the type ܦܠܗܘܢܐ /*palhed*/ »to drive away« and a passive stem of the type ܕܝܘܢܐ /*'etpalhad*/ »to be disturbed«. The flexion is analagous to that of the Pa"el- or 'Etpa"al.-stem of verbs with three radicals (some verbs are only attested in the passive stem):

|             | Active                     | Passive                     |
|-------------|----------------------------|-----------------------------|
| Pf./Imp.    | ܦܠܗܘܢܐ / <i>palhed</i> /   | ܕܝܘܢܐ / <i>'etpalhad</i> /  |
| Impf.       | ܦܠܗܘܢܐ / <i>nṗalhed</i> /  | ܕܝܘܢܐ / <i>netpalhad</i> /  |
| Part. Act.  | ܦܠܗܘܢܐ / <i>mṗalhed</i> /  | ܕܝܘܢܐ / <i>metpalhad</i> /  |
| Part. Pass. | ܦܠܗܘܢܐ / <i>mṗalhad</i> /  |                             |
| Inf.        | ܦܠܗܘܢܐ / <i>mṗalhādū</i> / | ܕܝܘܢܐ / <i>metpalhādū</i> / |

In addition to verbs with four radicals in the narrow sense, there is a series of verbs which formally have four radicals (or four consonants), but which can be traced back to a three-radical base. These verbs follow particular conjugation patterns. The most important conjugation types are (1 = 1<sup>st</sup> radical; 2 = 2<sup>nd</sup> radical; 3 = 3<sup>rd</sup> radical):

- The *Palpel* type, i.e. reduplicated 1-2-1-2 structure (relatively common); examples:

ܒܠܒܠܐ /*balbel*/ »to confuse« (√*bll* »to confuse«)

ܘܘܘܘܘܐ /*za'za'*/ »to shake« (√*zw'* »to shake«)

ܓܘܓܘܓܐ /*gargar*/ »to drag« (√*grr* »to drag«)

ܡܘܡܘܡܐ /*marmar*/ »to embitter« (√*mrr* »to be bitter«)

ܩܘܩܩܐ /*qalqel*/ »to throw into confusion« (cf. √*qll* »to diminish«)



- The *Pa'lel* type, i.e. reduplicated 1-2-3-3 structure; examples:  
 اَبَدَدَ /'abdəd/ »to make a slave of« (derived from اَبَدَّ /'abdā/ »slave«)  
 اِهْوَنَ /håwnen »to mind«; اِهْوَنَ اِهْوَنَ /'eḥåwnan/ »to be mindful« (اِهْوَنَ /håwnā/ »mind«)
- The *Pa'pel* type, i.e. reduplicated 1-2-1-3 structure; e.g.  
 اِتْرَشَ /'taršeš/ »to blot« (اِتْرَشَ »to spot«)
- The *Pay'el* (also: *Paylel*) type, i.e. 1-y-2-3 structure (or 1-y-2-2); examples:  
 سَبَرَ /'saybar/ »to bear« (اِسْبَرَ)  
 اِهْمَنَ /'haymen/ »to believe« (اِهْمَنَ)
- The *Paw'el* (also: *Pawlel*) type, i.e. 1-w-2-3 structure (or 1-w-2-2); examples:  
 اِتْغَاوَرَ /'etgawrar/ »to chew the cud« (اِتْغَاوَرَ)  
 اِتْبَاوَرَ /'etbawrar/ »to be amazed« (اِتْبَاوَرَ)

Alternatively, these types can also be treated as (rare) stems of verbs with three radicals – like the Š/Saf'el- and Eš/staf'al-stem patterns given above in → 9. 4. In lexicons, they are listed together with the corresponding roots with three radicals. By contrast, the four radical verbs in the narrow sense discussed above are always listed as having four radicals.

## 15. 2. Verbs with Five Radicals

Verbs which formally have five radicals are very rare. For the most part, they exhibit the *P'al'al* structure, i.e. the reduplicated structure 1-2-3-2-3, examples:

اِتْهَلَمَلَمَ /'eḥlamlam/ »to give forth seed of generation in sleep« (اِتْهَلَمَ »to dream«)

اِتْهَزَاوَزَى /'eḥzawzā/ »to make a show or spectacle of oneself« (اِتْهَزَى »to see«)

Stem formation and flexion are similar to that of the verbs with four radicals (the same vocalisation, plus a vowelless first radical):

|             | Active                     | Passive                    |
|-------------|----------------------------|----------------------------|
| Pf./Imp.    | اِتْهَلَمَلَمَ /'eḥlamlam/ | اِتْهَلَمَلَمَ /'eḥlamlam/ |
| Impf.       | اِتْهَلَمَلَمَ /'eḥlamlam/ | اِتْهَلَمَلَمَ /'eḥlamlam/ |
| Part. Act.  | اِتْهَلَمَلَمَ /'eḥlamlam/ | اِتْهَلَمَلَمَ /'eḥlamlam/ |
| Part. Pass. | اِتْهَلَمَلَمَ /'eḥlamlam/ | اِتْهَلَمَلَمَ /'eḥlamlam/ |
| Inf.        | اِتْهَلَمَلَمَ /'eḥlamlam/ | اِتْهَلَمَلَمَ /'eḥlamlam/ |

### 15.3. Expressions of Comparison

In Syriac, adjectives do not vary in degree, i.e. there are no comparatives or superlatives. Instead, an increase in the degree of an adjective is usually expressed with **ܢܝܬܝܪ** /yattīr/ »greater, more« or **ܬܘܒ** /tāb/ »very« (literally: »good«), e.g.

**ܢܝܬܝܪܐ ܢܝܬܝܪܐ ܢܝܬܝܪܐ** /yāwmātā yattīrē/ »many days«

**ܫܘܓܝܢܝܬܝܪܐ** /saggī yattīr/ »much more«

**ܫܘܓܝܢܝܬܝܪܐ ܕܬܘܒ** /saggī ē d-tāb/ »very much«.

For comparisons, the simple adjective is followed by an expression introduced with the preposition **ܡܝܢ** /men/ or with **ܢܝܬܝܪܐ ܡܝܢ** /yattīr men/ »much more than« or **ܬܘܒܐ ܡܝܢ** /tāb men/ »better than«. Examples:

**ܫܘܓܝܢܝܬܝܪܐ ܡܝܢ ܫܘܠܡܝܬܝܪܐ** /<sup>h</sup>wā ḡēr yattīr men šemsā/ »he was fairer (literally: »more«) than the sun«

**ܫܘܓܝܢܝܬܝܪܐ ܡܝܢ ܫܘܒܝܠܐ ܕܫܘܒܝܠܐ ܕܫܘܒܝܠܐ ܕܫܘܒܝܠܐ** /w-rāhem-<sup>h</sup>wā ṭqārā ... tāb men šubḥā/ »and he loved honour ... rather than glory«.

### 15.5. Pendens Constructions

Pendens constructions are syntactic constructions in which an isolated nominal or pronominal element precedes a syntactically complete sentence. The prefixed element (*pendens*) correlates with a syntactic constituent of the clause which follows it. The isolation of the pendens from the clause can be expressed in two ways: it is either resumed in the clause by a pronoun or an adverb; or else a clear sentence break occurs between the pendens and the clause, e.g. using a conjunction such as “and”, or a question pronoun.. As a rule, the pendens is stressed. The basic English translation is »as regards/as to/as for ...«. Examples:

**ܫܘܒܝܠܐ ܕܫܘܒܝܠܐ ܕܫܘܒܝܠܐ ܕܫܘܒܝܠܐ** /hubbā naggīrā-<sup>h</sup>y ruḡēh w-ḡassīm/ »Love is patient and kind« (1. Cor 13,4), (literally: »as regards love – its spirit is patient and (it is) kind«)

**ܫܘܒܝܠܐ ܕܫܘܒܝܠܐ ܕܫܘܒܝܠܐ** /'a<sup>n</sup>tt man 'a<sup>n</sup>tt/ »you – who are you?« (Jn 8,25)

**ܫܘܒܝܠܐ ܕܫܘܒܝܠܐ ܕܫܘܒܝܠܐ ܕܫܘܒܝܠܐ** /'enā hādē ṭī-lī l-mē'mar/ »as for myself, I have the following to say«.

### 15.6. Vocabulary

|                |                         |          |                        |
|----------------|-------------------------|----------|------------------------|
| A. friend      | /rāḥmā/ ܪܘܚܡܐ           | dweller  | /āmōrā/ ܐܡܘܪܐ          |
| small, junior  | /z'ōrā/ ܙܘܪܐ            | hunger   | /kapnā/ ܟܦܢܐ           |
| four           | /arb'ā/ ܪܒܥܐ            | pure     | /dakṗā/ ܕܟܦܐ           |
| ecclesiastical | /'ēttānayā/ ܐܦܬܢܝܝܐ     | light    | /nahhīrā/ ܢܗܗܝܪܐ       |
| more than      | /yattīr men/ ܢܝܬܝܪܐ ܡܝܢ | humility | /makkīkūtā/ ܡܟܟܝܩܘܬܐ   |
| desert         | /maḡbrā/ ܡܓܒܪܐ          | already  | /men kaddū/ ܡܝܢ ܟܕܕܘ   |
| desolate       | /šahyā/ ܫܗܝܐ            | six      | /štā/ ܫܬܐ              |
| bitter         | /marrūr/ ܡܪܪܘܪ          | thirteen | /tlāṭa'srē/ ܬܠܘܬܐ ܫܪܝܐ |
| enemy          | /b'eldbābā/ ܒܝܠܕܒܐܒܐ    | thousand | /alpā / ܐܠܦܐ           |
| traveller      | /rādōyā/ ܪܕܘܝܐ          | (pl.)    | /alpē / ܐܠܦܝܐ          |



B. Write out the following until familiar:

1 תַּנְדֵּס לְבַכֹּד דַּעֵה אֶלְכֶהֱזֵל דְּוַחֵהֶשׁ דְּמַזְסַעֵל סַכְדִּי לַתֵּזֵל תִּבְזֵ סַמְלֵזֵז תִּזְסַעֵל  
 דְּוַיִּי תַמְעֵל מַעֵל לְכַעֵל מַזֵּי וְחַזֵּל דְּלִכְלֵמֵי גַהֶזֶה מַלְי מַלְקֵל חַמְדֵּזֶהֶשׁ דְּזִסְמַעֵל לְתַזֵּל  
 דְּזִלְשֵׁל לְזַהֵל מַזְזַחֵל. (SN 51)

1 קַיִס אֶלְכֶלָּ וְעַל לְחַלְחַעֵתֵל וְוַחֵהֶשׁ וְמַזְסַעֵל סַכְדִּי לַתֵּזֵל לְהֵי סַמְלֵזֵז חַזְסַעֵל וְוַיִּי עַמְלָל  
 מַעֵל חַמְלָל מַעֵל וְוַחֲחַמְעֵל גַּהֶזֶהֶשׁ מַכְי מַלְקֵל חַמְדֵּזֶהֶשׁ וְוַסְמַעֵל לְחַל וְוַלְהֵל אַחֵל  
 מַזְזַחֵל. (SN 51)

1 קַיִס אֶלְכֶלָּ וְעַל לְחַלְחַעֵתֵל וְוַחֵהֶשׁ וְמַזְסַעֵל סַכְדִּי לַתֵּזֵל לְהֵי סַמְלֵזֵז חַזְסַעֵל וְוַיִּי עַמְלָל  
 מַעֵל חַמְלָל מַעֵל וְוַחֲחַמְעֵל גַּהֶזֶהֶשׁ מַכְי מַלְקֵל חַמְדֵּזֶהֶשׁ וְוַסְמַעֵל לְחַל וְוַלְהֵל אַחֵל  
 מַזְזַחֵל. (SN 51)

## Glossary

### ا

- أَبَا /'abâ/ father; أَبَاهُ /'abâhē / parents, and أَبَائِهِ /'abâhâtâ / forefathers (pl.)  
أَبَدَ /'eḅad / Pe. to perish; 'Aḅ. to destroy  
أَبْبُوبًا /'abbūbâ / flute  
أَبْلًا /'eḅlâ / sorrow  
أَغْوَانًا /'âgōnâ / struggle (< gr.)  
أَدْنَ /'ednâ / ear  
أَوْ /'âw / or; أَوْ ... أَوْ /'âw ... 'âw / either ... or  
أَنْجِلِيونَ /'ewangelīon / Gospel (< gr.)  
أَزَالَ /'ezal / Pe. to go  
أَخًا /'aḅâ / brother  
أَخَذَ /'eḅad / Pe. to take; 'Eḅpe. Pass.  
أَخْرًا /'aḅrēn /, أَخْرًا /'aḅrēnâ / other, another  
أَيْنًا /'aynâ / which? (m.sg.), أَيَدًا /'aydâ / which? (f.sg.), أَيَلَنَ /'aylēn / which? (pl.c.); أَيْنًا دَهُ /'aynâ d-hū / whoever, a certain  
أَيَّكَ /'a'yk / like, with د /d-/ just as  
أَيَّكَ /'aykā / where?  
أَيَّكَ /'aykan /, أَيَّكَ /'aykannâ / how?, with د /d-/ as, even as  
أَيَّلًا /'ilâl / September  
أَيُّهُ /'iḅ / there is  
أَكَلَ /'ekal / Pe. to eat; 'Eḅpe. Pass.  
أَكْلًا /mē'klâ / food  
أَكْمًا /'ukkâmâ / black  
أَلَّا /'ellâ / if not; أَلَّا /'ellâ 'en / unless  
أَلَّاهُ /'alâhâ / God; أَلَّاهُ /'alâhâ iḅ / divinely  
أَلَّا /'ellâ / if  
أَلْفًا /'alpâ / 1000  
أَلَسَ /'elas / Pe. to be necessary  
أَمًّا /'emmâ / mother; أُمَّهَاتِهِ /'emmhâtâ / (pl.)  
أَمِيدًا /'Ammīd / Amid  
أَمِينًا /'âmēn / Amen  
أَمَرَ /'emar / Pe. to say, to speak; 'Eḅpe. Pass.  
أَمَّا /'emma / when?  
أَنَّ /'en / if  
أَنَا /'enâ / I  
أَنَّ /'nâšâ / sg. man, St. abs. one; St. abs.pl. people, certain; أَنَّ /'nâšm / (pl.)

نَاسٌ /'nāšāyā/ human

رَجُلٌ /'nāšūtā/ manhood

أَنْتَ /'a<sup>n</sup>tt/ you

رَجُلَةٌ /'a<sup>n</sup>ttā/ woman, wife, نِسَاءٌ /neššē/pl. women, wives

رَبِّهِ /'assī / Pa. to heal; Eṭpa. Pass.

رَبِّهِ /'esar / Pe. to bind; Part. Pass. prisoner

بَيْتٌ /bēt 'assīrē/ prison

رَبِّهِ /'a<sup>n</sup>pā/ double

أَيْضًا /'āp/ also

رَبِّهِ /'epīsqopā/ a bishop

رَبِّهِ /'rāzā/ secret (< pers.)

رَبِّهِ /'urhā/ way

رَبِّهِ /'aryā/ lion; رَجُلَةٌ /'aryāwātā/ (pl.)

رَبِّهِ /'ar'ā/ earth, land

رَبِّهِ /'eštā/ bottom

رَبِّهِ /'etā/ Pe. to come; 'Aṗ. to make come

رَبِّهِ /'attōnā/ oven

رَبِّهِ /'atrā/ place

ب

بِ /b-/ in

رَبِّهِ /bē 'rā/ pit

رَبِّهِ /baḍ/ because, رَجُلٌ /baḍḡon/ therefore

رَبِّهِ /baz/ Pe. to plunder; 'Eṭpe. Pass.

رَبِّهِ /beztā/ robbery

رَبِّهِ /bṭel/ Pe. to cease; Pa. to cause to cease

رَبِّهِ /bṭīlūtā/ care, forethought

رَبِّهِ /baṭṭīl/ of no effect

رَبِّهِ /bayya/ Pa. to console

رَبِّهِ /baynāt/ between

رَبِّهِ /bēt/ between

رَبِّهِ /biš/ bad

رَبِّهِ /bišūtā/ wickedness

رَبِّهِ /baytā/ house, room, temple; رَجُلٌ /bātē/ (pl.)

رَبِّهِ /bkā/ Pe. to weep; Pa. to greatly bewail

رَبِّهِ /balbel/ to confuse

رَبِّهِ /balḥoḍ/ with Pl.-suff. only, alone

- بِلْجِدْ مِي /bel'âd men/ without  
 بِنَا /bnâ/ *Pe.* to build; *Etpe.* Pass.  
 بِنَانَا /benyânâ/ building  
 بَسَم /bsem/ *Pe.* to enjoy; *Pa.* to delight; *'Etpe.* = *Pe.*  
 بَسِيمَا /bassimâ/ pleasant  
 بَسْرَا /besrâ/ flesh  
 بَسَار /bsar/ *'Etpe.* to be despised  
 بَسْتَار /bestar/ back  
 بَأْ /b'â/ *Pe.* to seek  
 بَأْلَا /ba'lâ/ lord, owner  
 بَأْلَبَابَا /b'eldbâbâ/ enemy (< akkad.)  
 بَرَا /brâ/ son; *St. cs.*; بِنَايَا /bnayyâ/ (pl.)  
 بَارْنَاشَا /bar'nâšâ/ man, people  
 بَارْتَا /bartâ/ daughter; بِنَاتَا /bnâtâ/ (pl.)  
 بَأْرْتَا قِيَامَا /ba'r't qyâmâ/ nun  
 بَارْرَايَا /barrâyâ/ outward  
 بَرَا /brâ/ *Pe.* to create, *'Etpe.*  
 بَارْرَايَا /bârâyâ/ creator  
 بَرِيْتَا /brītâ/ creation  
 بَرَاكْ /brak/ *Pe.* to bend the knee, *Part. Pass.* blessed; *Pa.* to bless  
 بَرَكْتَا /burktâ/ blessing  
 بَرْتُلْتَا /b'tultâ/ virgin  
 بَأْتَار /bâtâr/ after

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- بَبَا /gbâ/ *Pe.* to choose  
 بَبَاهَا /gbâhâ/ bald  
 بَبْرَا /gabrâ/ man  
 بَبْرَارَا /ga<sup>n</sup>bbârâ/ hero  
 بَبْرَارُوتَا /ga<sup>n</sup>bbârūtâ/ heroism  
 بَبْرَارَا /gdōlâ/ plaits of hair  
 بَبْرَاشْ /gdaš/ *Pe.* to happen  
 بَبْرَاوَا /gâw/ inward; بَبْرَاوَا مِي /l-gâw men/ within  
 بَبْرَاوَايَا /gâwâyâ/ inner  
 بَبْرَاوَانَا /gâwnâ/ colour  
 بَبْرَاكْ /ghek/ *Pe.* to laugh; *Pa.* to mock  
 بَبْرَا /gēr/ for, but, indeed (< gr.)

ܓܠܐ /glā/ *Pe.* to reveal; *’Eṭpe.*  
 ܓܠܘܝܐ /gālōyā/ revealer  
 ܡܝܓܠܝܢܘܬܐ /metgalyânūtā/ revelation  
 ܓܠܐܝܘܢ /glaz/ *Pe.* to take away  
 ܓܢܒܐ /gnab/ *Pe.* to steal  
 ܓܢܒܐܝܘܢ /gannābā/ thief  
 ܓܘܪܒܐ /g’ātā/ shout  
 ܓܘܪܒܐܝܘܢ /garbā/ leper; ܓܘܪܒܐܝܘܢ /garbā/ leprosy  
 ܓܘܪܓܐܪ /gargar/ *Palpel* to drag  
 ܓܘܪܡܐ /garmā/ bone  
 ܓܘܫܡܐ /gušmā/ body

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| ܕ |
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ܕ /d-/ relative pronoun who?, which?, what?; he, she, they who, that, which  
 ܕܒܘܪܐ /debbōrā/ wasp  
 ܕܗܒܐܐ /dahbā/ gold  
 ܕܢܐ /dān/ *Pe.* to judge  
 ܕܢܐܝܘܢ /dīnā/ judgement  
 ܕܢܝܘܢ /dayyar/ to dwell  
 ܕܡܝܕܝܘܪܐ /medyārā/ dwelling  
 ܕܫܝܐ /dšel/ *Pe.* to fear  
 ܕܫܝܠܐ /deheltā/ fear  
 ܕܝܘܘܐ /daywā/ devil (< pers.); *’Eṭpe.* to be possessed by a demon  
 ܕܥܢܐ /dēn/ but, however  
 ܕܝܘܐܬܩܩܝܐ /dyātēqē/ testament (< gr.)  
 ܕܝܘܩܬܐ /duktā/ place, spot  
 ܕܝܩܝܐ /dakyā/ pure  
 ܕܩܪܐܝܘܢ /dkar/ *Pe.* to remember  
 ܕܡܐܐ /dmā/ blood  
 ܕܡܘܬܐ /dmūtā/ form, figure  
 ܕܡܝܩܐ /dmeḵ/ *Pe.* to sleep  
 ܕܡܝܩܬܐ /dem’tā/ tear  
 ܕܡܪܐܝܘܢ /dmar/; *’Eṭpa.* to wonder, to be amazed  
 ܕܢܐܝܘܢ /dnaḥ/ *Pe.* to rise  
 ܕܢܐܝܘܢ /’adrek/ ’Aḫ. to obtain  
 ܕܢܐܝܘܢ /draš/ *Pe.* to dispute; *’Eṭpa.* to be instructed



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| ה |
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- הָ /há/ behold!  
 הַדָּהָ /hãdã/ this  
 הוּ /hū/ he, הָהוּ /hãw/ that, הוּיָ /hūyū/ it is he who ...  
 הָוָ /hwã/ Pe. to be, to happen  
 הִי /hī/ she, הַיָּ /hãy/ that  
 הַיָּדָּ /hãydã/ then  
 הַיָּלָּ /hayklã/ temple (< akkad.)  
 הַיָּמָּ /haymen/ Payel to believe  
 הַיָּמָּנָּ /haymãnũtã/ faith  
 הַלְּלָּ /hallek/ Pa. to go  
 הַלְּלָּתָּ /tahlaltã/ mockery  
 הַלְּלָּן /hãlã/ these  
 הַנָּ /hãnã/ this  
 הַנְּנָּ /hennõn/ they (3.m.pl.), הַנְּנָּן /hennã/ they (3.f.pl.), הַנְּנָּן /hãnõn/ those (m.pl.)

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| ו |
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- ו /w-/ , /wa/ and  
 וָ /way/ Oh!, woe!  
 וָלָּ /wãlã/ it is fit, proper

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- זָבָּ /zban/ Pe. to buy ; Pa. to sell  
 זָבָּנָּ /zabnã/ time; זָבָּבָּ /ba-zban/ once  
 זָדָּ /zãdã/ it ought  
 זָדָּקָּ /zedqtã/ alms  
 זָדָּקָּ /zaddiqã/ upright  
 זָוָּגָּ /zãwgã/ couple (< gr.)  
 זָיָּתָּ /zaytã/ olive tree  
 זָאָּ /zã/ Pe. Tottering (of the feet), an earthquake  
 זָאָּזָּ /za'zã/ Palpel to shake  
 זָכָּתָּ /zãkũtã/ victory  
 זָכָּתָּ /zakkãyã/ victorious  
 זָנָּ /znã/ sort, kind (< pers.); זָנָּתָּ (pl.)  
 זָרָּ /zãrã/ small, junior  
 זָרָּאָּ /zra'ã/ Pe. to sow  
 זָרָּאָּ /zar'ã/ offspring

- ١ ١ ١ ١ ١ /ḥabrâ/ friend  
 ١ ١ ١ /ḥad/ (m.), ١ ١ ١ /ḥdâ/ one (f.)  
 ١ ١ ١ ١ ١ /ḥda'sar/ 11  
 ١ ١ ١ ١ ١ /ḥad b-šabbâ/ Sunday  
 ١ ١ ١ /ḥdî/ *Pe.* to rejoice; *Pa.* to gladden  
 ١ ١ ١ ١ ١ /ḥadūtâ/ gladness  
 ١ ١ ١ ١ ١ /ḥdâray/ round about  
 ١ ١ ١ ١ ١ /ḥdattâ/ New (Testament)  
 ١ ١ ١ ١ ١ /ḥubbâ/ love  
 ١ ١ ١ ١ ١ /ḥawwî/ *Pa.* to show  
 ١ ١ ١ /ḥâr/ *Pe.* to look  
 ١ ١ ١ ١ ١ /ḥyârâ/ glance  
 ١ ١ ١ /ḥzâ/ *Pe.* to see; *ʿEṭpe.* to appear  
 ١ ١ ١ ١ ١ /ḥezwâ/ appearance  
 ١ ١ ١ ١ ١ /ḥettâ/, ١ ١ ١ ١ ١ /ḥettê/ wheat (pl.)  
 ١ ١ ١ ١ ١ /ḥtâhâ/ sin  
 ١ ١ ١ /ḥyâ/ to live; *Aṗ.* to give life  
 ١ ١ ١ /ḥayyâ/ alive; ١ ١ ١ ١ ١ /ḥayyê/ life (pl.)  
 ١ ١ ١ ١ ١ /ḥaylâ/ strength  
 ١ ١ ١ ١ ١ /ḥakkimâ/ wise  
 ١ ١ ١ ١ ١ /ḥalyâ/ sweet  
 ١ ١ ١ ١ ١ /ḥelmâ/ dream; *ʿEṭpalal* to give forth seed of generation in sleep  
 ١ ١ ١ ١ ١ /ḥlīmâ/ healthy  
 ١ ١ ١ /ḥlâṗ/ instead of  
 ١ ١ ١ ١ ١ /ḥalleṗ/ *Pa.* to exchange; *Šaṗ.*, *ʿEštaṗ.* to changed  
 ١ ١ ١ /ḥmâ/ father-in-law; ١ ١ ١ ١ ١ /ḥmâhê/ (pl.)  
 ١ ١ ١ ١ ١ /eḥhamat /; denominative *ʿEṭpa.* to provoke  
 ١ ١ ١ ١ ١ /ḥamšâ/ five  
 ١ ١ ١ ١ ١ ١ ١ /ḥamša'sar/ 15  
 ١ ١ ١ ١ ١ ١ /ḥumšâ/ one fifth  
 ١ ١ ١ /ḥnan/ we  
 ١ ١ ١ ١ ١ /ḥsar/ *Pe.* to be insufficient  
 ١ ١ ١ ١ ١ ١ ١ /ḥassirūtâ/ defectiveness  
 ١ ١ ١ ١ ١ /ḥê'râ/ free, noble  
 ١ ١ ١ ١ ١ /ḥrab/ *Pe.* to destroy  
 ١ ١ ١ ١ ١ /ḥarrâšâ/ magician

هَاشَ /haš/ to suffer  
 هَاشَّأَ /haššâ/ pain  
 هُشَّأَبَا /hüşšâbâ/ thought  
 هِشَّوَكَا /heššökâ/ darkness  
 هَاتَا /hâtâ/ sister; هَاتَاةَ /'ahwâtâ/ (pl.)  
 هَاتَمَا /hât mâ/ seal

٤

تَبَا /tĕbâ/ *Pe.* to sink; *'Etpē.*  
 تَابَا /tâbâ/ good; Adv. very  
 تَابُوتَا /taybūtâ/ goodness  
 تَابَانَا /tûbânâ/ blessed  
 تَاهَمَا /tōhmâ/ family (< pers.)  
 تَارَا /tûrâ/ mountain  
 تَالَلَا /tallâlâ/ shadow  
 تَالْيَا /talyâ/ boy, young  
 تَلِقَ /tleq/ *Pe.* to disappear  
 تَامَا /tamâ/ unclean  
 تَا /tâ/ *Pe.* to err  
 تَانَا /t'an/ *Pe.* to carry  
 تَشَا /tšâ/ to hide oneself; *Pa.* to hide; *'Etpa. Pass.*

٥

يَدَا /īdâ / hand; يَدَاةَ /īdayyâ / (pl.) and يَدَاةَ /īdê / (pl.)  
 يَادَ /byad/ through, يَادَ دَ /b-yad d-/ by means of  
 يَادَا /īdâ/ *Pe.* to know; *'Ap.* to make known; *'Eštāp.* to recognise  
 يَادِرَا /īdīrâ/ noble  
 يَادِدَا /maddâ/ knowledge  
 يَادِبَا /yadhb/ *Pe.* to give; *Impf. Pe.* يَادِبَا /nettel/  
 يَامَا /yâwmâ/ day  
 يَامَامَا /īmâmâ/ day  
 يَادِيَا /īhīdīyâ/ singular, hermit  
 يَالَلَا /'aylel/ *'Ap.* to wail  
 يَالِدَا /īled/ *Pe.* to beget; *'Etpē.*  
 يَالِدَاةَ /yallūdâ/ child  
 يَالِدَاةَ /yâlōdâ/ parent  
 يَالِيبَا /īlep/ *Pe.* to learn; *Pa.* to teach

ܡܠܦܢܐ /yulpânâ/ study

ܡܠܦܢܐ /mallpânâ/ teacher

ܝܡܡܐ /yammâ/ sea

ܝܡܐ /îmâ/ Pe. to swear

ܝܡܡܝܢܐ /yammînâ/ right hand

ܝܥܝܩܐ /'ayneq/ 'Aṗ. to suckle

ܝܩܪܐ /'îqârâ/ honour

ܝܪܚܐ /yarḥâ/ month

ܝܫܘܥ /îšō'/ Jesus

ܝܬܝܒ /îteb/ Pe. to sit

ܬܘܬܘܒܐ /tawtâbâ/ settler

ܝܬܪܐ /îtar/ Pe. to profit

ܡܝܬܬܪܐ /myattar/ excellent

ܝܬܬܪܐ /yattîr/ greater, overmuch

٦

ܟܘܐ /k'â/ Pe. to reprove, to rebuke

ܟܘܒܐ /kē'ḥâ/ pain

ܟܘܢܐ /kē'nâ/ just

ܟܘܢܘܬܐ /kē'nūtâ/ justice

ܟܘܦܐ /kē'pâ/ stone

ܟܘܕܐ /kad/ when ܡܝܢ ܟܘܕܐ /men kaddū/ already

ܟܘܕܘܬܐ /kaddâbūtâ/ lie

ܟܘܟܒܐ /kawḥâ/ star

ܟܘܢܐ /kyânâ/ nature

ܟܘܠܐ /kol/ every, all

ܟܠܝܠܐ /klîlâ/ crown

ܫܘܟܠܐ /šaklel/ Šāṗ. to finish; 'Eštāṗ. Pass. (< akkad.)

ܟܠܒܐ /kalbâ/ dog

ܟܡܐ /kmâ/ how much?, how many?

ܟܢܦܐ /kenpâ/ wing

ܟܢܫܐ /kenšâ/ multitude of people

ܟܫܦܐ /kEspâ/ silver, money

ܟܦܪܐ /kṗar/ Pe. to deny

ܟܝܪܝܬܐ /keryat-lî/ I am sad

ܟܪܟܐ /karḥâ/ walled city

ܟܪܡܐ /karmâ/ vineyard

- كَرْسَا /karsâ/ belly  
 كَرْسْتْيَانَا /krestyânâ/ Christ (< gr.)  
 اِتْكَاشَّآپْ /'etkaššâp/ 'Etpa. to pray  
 كِتَابْ /kṭab/ Pe. to write; 'Aṗ. to compose  
     كِتَابَا /kṭābâ/ book, handwriting  
     كَاتِبَا /kâtōbâ/ writer  
     كَاتِبِيَّتَا /kâtōbūtâ/ art of writing  
     مَكْتَبَانَا /maktbânâ/ autor  
 تَاكْتُشَا /taktüşâ/ conflict, fight

## د

- ل- /l-/ to, for  
 لَا /lâ/ not; دَلَا /d-lâ/ without  
 لَبْبَا /lebbâ/ heart  
 لَبِشْ /lḃeš/ Pe. to put on  
     لَبِيشَا /lḃūšâ/ clothings  
 شَالْهَبْ /šalheb/ šaq̄. to inflame  
 لَوْ /lâw/ no, not  
 لَوَا /lwâ/ to accompany  
 لَاتْ /lât/ Pe. to curse  
 لَوَاتْ /lwât/ with, near  
 لَاهْمَا /lahmâ/ bread  
 لَايْ /layt/ there is not  
 لِبُوْتْ /lḃūt/ according to, corresponding  
 لَشَّشَانَا /leššânâ/ tongue, language

## ه

- مَا /mâ/; مَاْنَا /mânâ/ what?  
     لِمَاْنَا /l-mânâ/ why?  
 مَأْ /mâ' / 100  
     مَاْتَيْنْ /ma'tēn/ 200  
 مَاْنَا /mâ'nâ/ vessel  
 مَبْبُؤَا /mabbū'â/ spring  
 مَدِيَّتَا /mdī'ttâ/ city, town  
 مَدْدِمْ /meddem/ something  
 مَهْرْ /mhūr/ skillful  
 مِيْتْ /mūt/ Pe. to die; 'Aṗ. to kill

- مَوْتًا** /māwtā/ death  
**مِنْهُ** /metṭol/ because of  
**مَهِسْلًا** /maḥšulā/ storm  
**مَيِّيًا** /mayyā/ water  
**مِئِكَ** /mekkēl/ from that time, thence; **مِئِكَ** /mekkā/ from this place  
**مَكِّكًا** /makkikā/ humble  
**مَكِّكُوتًا** /makkikūtā/ humility  
**مَكْشُلًا** /makšulā/ offence  
**مَلَاكًا** /mala'kā/ angel  
**مِلَّتًا** /melltā/ word  
**مَلَّلَ** /mallel/ Pa. to speak, to talk  
**مَلَّلًا** /mallālā/ eloquent  
**مَلًا** /mlā/ Pe. to be full; Pa.; 'Aḫ.  
**مَلَكًا** /malkā/ king; **مَلَكْتًا** /malktā/ queen  
**مَلَكُوتًا** /malkūtā/ kingdom  
**مِنْ** /men/ from  
**مَنْ** /man/ who?  
**مَا** /mā/, **مَانَ** /mān/, **مَانًا** /mānā/ what?  
**لِمَانَ** /l-mānā/ why?  
**مَانًا** /manna'/ Pa. to arrive  
**مَسَانًا** /msānā/ shoe  
**مَارْمَارًا** /marmar/ Pa. to embitter  
**مَارًا** /mārā/, **مَارِيًا** /māryā/ Lord, God; **مَارِيًا** /māryyā/ (pl.) and **مَارَاوَاتًا** /mārawātā/ (pl.)  
**مَارْتًا** /mārtā/ Lady; **مَارَاتًا** /mārātā/ (pl.)  
**مَسُوتًا** /mšuḥtā/ measure  
**مَسِيحًا** /mšihā/ Christ  
**مَاتَلًا** /matlā/ parable

|   |
|---|
| ن |
|---|

- نِي** /nē/ I beg!  
**نَبِيًا** /nbīyā/ prophet  
**نَجَّجًا** /nagged/ Pa. to scourge  
**نَجَّيرًا** /naggīrā/ patient  
**نَاهِيرًا** /nahhīrā/ light  
**نَاسًا** /nāḥ/ Pe. to rest; 'Eṭpe.  
**نَيْسًا** /neṭhā/ glittering  
**نَازًا** /nāzar/ Pe. to keep; 'Eṭpe. and 'Eṭpa. Pass.

- نِسْأ** /nīšā/ sign  
**نُكْرَايَا** /nukrāyā/ foreign  
**نُكْرِب** /nakrī/ to estrange  
**نَامُوسَا** /nāmōsā/ law (< gr.)  
**نَسَاب** /nsab/ Pe. to take  
**نَسْيُونَا** /nesyōnā/ temptation  
**نِپَال** /nīpāl/ Pe. to fall down  
**نِپَاق** /nīpāq/ Pe. to go out; 'Aṗ. to bring forth  
**نِپْشَا** /nīpšā/ soul  
**نِقِپ** /nīqep/ Pe. to accompany  
**نِشَاق** /nīšaq/ Pe./Pa. to kiss

|   |
|---|
| ه |
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- سَابَا** /sābā/ old man/woman  
**سَبَال** /sbal/ Pe. to carry  
**سَبَا** /sba/ Pe. to be satisfied  
**سَبَار** /sbar/ Pe./Pa. to believe; 'Eṭpe.  
**سَبْرَا** /sabrā/ hope  
**سَبْرَتَا** /sbartā/ The Gospel  
**مَسَبْرَانُتَا** /msaybrānūtā/ patience  
**سَاغِيَا** /saggī'ā/ much, many  
**سَاغِد** /sāged/ Pe. to bow oneself; 'Eṭpe. Pass.  
**سَاغِپ** /sāggep/ Pe. to injure  
**سَادَار** /sadar/ to set in order  
**شَد** /shed/ Pe. to witness  
**سَام** /sām/ to put  
**سَاتَانَا** /sātānā/ Satan  
**سَاكِلَا** /saklā/ foolish  
**سَكِل** /'skel/ 'Aṗ. to play the fool; 'Eṭpa.  
**سُكْكَالَا** /sukkālā/ meaning, sense  
**سَاكِينَا** /sakkīnā/ knife  
**سِئَلِي** /'estlī/ 'Eṭpe. to be thrown away  
**سِلِپ** /slep/ Pe. to go up; 'Aṗ.; 'Eṭpe.  
**سَمْمَالَا** /semmālā/ left hand  
**سَار** /s'ar/ Pe. to do, to act  
**سَبِيَتَا** /sḡī'ttā/ ship  
**سِپْرَا** /seprā/ book

سَاطِرٌ /sâṣrâ/ scribe

سَطَّرَ /sattar/ Pa. to cover; 'Eṭpa.

سَتْرًا /settârâ/ protection

د

بَدَعَ /'bad/ Pe. to make; Šaq̄.

بَدْعًا /'bâḍâ/ action, work

بَدِيدٌ /'abdâ/ slave

بَدِيدَةٌ /ma'bâḍâ/ sorcery

بَدِيحٌ /'abbittâ/ thick, heavy

بَدَمًا /'ḍammâ/ until

بَدَدَ /'dar/ Pe. Pa. to help

بَدَدَةٌ /'âḍôrâ/ helper

بَدَدَةٌ /ta'dîrâ/ help

بَدِيدَةٌ /'ēttânâyâ/ ecclesiastical

بَدْبَدٌ /'ubbâ/ bosom

بَدَبَ /'a'îq/ 'Aṣ. to annoy

بَدَبٌ /'âqtâ/ sadness

بَدِيٌّ /'ezzâ/ goat

بَدِينٌ /'aynâ/ eye, fountain

بَدِيٌّ /l'ēn/ before

بَدًا /'al/ on, because of

بَدِيٌّ /l'el/ above

بَدَعَ /'al/ Pe. to enter

بَدِيٌّ /'ellâyâ/ upper

بَدَمًا /'âlmâ/ eternity, world

بَدِيٌّ /'laymâ/ young man; بَدِيَّةٌ /'laymtâ/ young girl

بَدًا /'am/ with

بَدَمًا /'ammâ/ people

بَدَعَ /'mad/ Pe. to be baptized

بَدَمَةٌ /'ammūdâ/ pillar

بَدَمًا /'amlâ/ labour, trouble

بَدَمٌ /'ânâ/ small cattle

بَدَمٌ /'nâ/ Pe. to answer

بَدَمَةٌ /'esrâ/ 10

بَدَمَةٌ /'aq̄râ/ dust

بَدَمَةٌ /'esbâ/ herb



۱۰۱۰۱۰ /'uqbrâ/ mouse

۱۰۱۰۱۰ /'eqqârâ/ root

۱۰۱۰۱۰ /'qarbâ/ scorpion

۱۰۱۰۱۰ /'rūbtâ/ Friday

۱۰۱۰۱۰ /'raq/ Pe. to flee

۱۰۱۰۱۰ /'aššīn/ strong

۱۰۱۰۱۰ /'atted/ Pa. to prepare

۱۰۱۰۱۰ /'attīrâ/ rich

۱۰

۱۰۱۰۱۰ /pē'râ/ fruit

۱۰۱۰۱۰ /paḡrâ/ body

۱۰۱۰۱۰ /pâš/ Pe. to remain

۱۰۱۰۱۰ /plaḡ/ Pe. to divide; 'Etpa.

۱۰۱۰۱۰ /pelḡâ/ half

۱۰۱۰۱۰ /plah/ Pe. to serve, to work

۱۰۱۰۱۰ /pnâ/ Pe. to return; Pa. to answer

۱۰۱۰۱۰ /pqaḡ/ Pe. to order

۱۰۱۰۱۰ /puqdânâ/ command

۱۰۱۰۱۰ /pra'/ Pe. to reward

۱۰۱۰۱۰ /paršōpâ/ face, countenance (< gr.)

۱۰۱۰۱۰ /praq/ Pe. and 'Aḡ. to save

۱۰۱۰۱۰ /pârōqâ/ saviour

۱۰۱۰۱۰ /praš/ Pe. to separate

۱۰۱۰۱۰ /pšīttâ/ the Pšīttâ Version

۱۰۱۰۱۰ /petḡâmâ/ word (< pers.)

۱۰۱۰۱۰ /ptakrâ/ idol (< pers.)

۱۱

۱۱۰۱۰ /šbâ/ Pe. to wish

۱۱۰۱۰ /šâḡ/ to hunt, to fish

۱۱۰۱۰ /šâyyadâ/ fisher

۱۱۰۱۰ /šēḡ/, ۱۱۰۱۰ /šē'ḡ / beside, next to

۱۱۰۱۰ /šalmâ/ image

۱۱۰۱۰ /šlōttâ/ prayer

|   |
|---|
| ק |
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- קָבַבַל** /qabbel/ Pa. to receive  
**קָדָם** /qdâm/ before  
**קָדְמָיְתָא** /qadmâytâ/ first  
**קָדְדַשׁ** /qaddēš/ Pa. to sanctify  
**קָדְשָׁא** /quďšâ/ holy  
**קָדְדִישָׁא** /qaddīšâ/ holy  
**קָמַ** /qâm/ Pe. to stand up; 'Ap.; 'Etp.  
**קָמַמָּ** /qyâmâ/ standing  
**קָטַל** /qatal/ Pe. to kill  
**קֵטְמָא** /qetmâ/ ashes  
**קָלָא** /qâlâ/ voice  
**קָלִיל** /qallîl/ light, little  
**קָלְקַל** /qalqel/ Palpel to throw into confusion  
**קָנַ** /qnâ/ Pe. to gain  
**קֵנְיָנָא** /qenyânâ/ possessions  
**קְנוֹמָא** /qnômâ/ substance, person  
**קָנַף** /qnaṭ/ Pe. to fear  
**קָרַ** /qrâ/ Pe. to read  
**קָרֵב** /qreb/ Pe. to come near  
**קָרִיתָא** /qrītâ/ village, field; **קִרְיָא** /quryâ/ (pl.)  
**קָשְׁ** /qšē/ hard  
**קִשְׁשָׁיָא** /quššâyâ/ hardening

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| ד |
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- רָבַבָּ** /rabbâ/ great  
**רָבַ** /rbâ/ Pe. to grow up  
**רַב כְּנֻשְׁתָּא** /rab knūštâ/ leader of the synagogue  
**רָגַ** /raġ/ Pe. to desire  
**רֵגְלָא** /reġlâ/ foot  
**רָגַם** /rġam/ Pe. to kill by stoning  
**רָגַשׁ** /rġaš/ Pe./'Ap. to be aware of  
**רָדַפַּ** /rdaṗ/ Pe. to pursue  
**רַחְבֹּנָא** /rahḇônâ/ earnest (< gr.)  
**רְהַף** /rhet/ Pe. to run  
**רוּחָא** /ruhâ/ wind, spirit  
**רְהַם** /rhem/ Pe. to love; 'Etp.; 'Etpa.

- رَءِيفٌ /râḥmâ/ friend  
 رِءِيفٌ /rḥūmâ/ beloved  
 رُءِيفٌ /ruḥqâ/ afar  
 رِءِيفٌ /rēšâ/ head  
 رُءِيفٌ /rakkîkâ/ soft  
 رُءِيفٌ /rukkâkâ/ softening  
 رُءِيفٌ /râmâ/ high  
 رُءِيفٌ /rmâ/ Pe. to put; 'Aḫ. to throw  
 رُءِيفٌ /rnâ/ Pe. to think  
 رِءِيفٌ /re'yânâ/ mind, conscience  
 رُءِيفٌ /ruš'â/ impiety  
 رُءِيفٌ /'artî/ 'Aḫ. to admonish

|   |
|---|
| ك |
|---|

- رُءِيفٌ /š'êl/ Pe., Pa. to ask; 'Eṭpe.  
 رُءِيفٌ /šu'âlâ/ question  
 رُءِيفٌ /šabbtâ/ Saturday  
 رُءِيفٌ /šabbah/ Pa. to praise  
 رُءِيفٌ /tešboḥtâ/ glory  
 رُءِيفٌ /šab'â/ seven  
 رُءِيفٌ /šbaq/ Pe. to leave  
 رُءِيفٌ /šwâ/ Pe. to be equal  
 رُءِيفٌ /šâwzeḥ/ Šaḫ. to deliver; 'Eštaḫ. Pass. (< akkad.)  
 رُءِيفٌ /šuhdâ/ bribe  
 رُءِيفٌ /šwayyâ/ Colon  
 رُءِيفٌ /šūqâ/ street  
 رُءِيفٌ /'eškah/ 'Aḫ. to find, to be able  
 رُءِيفٌ /mašknâ/ place of dwelling  
 رُءِيفٌ /šallitâ/ ruler  
 رُءِيفٌ /šlâmâ/ peace  
 رُءِيفٌ /šullâmâ/ completion  
 رُءِيفٌ /šmâ/ name; رُءِيفٌ /šmâhâtâ/ (pl.) and رُءِيفٌ /šmâhê/ (pl.)  
 رُءِيفٌ /šmayyâ/ heaven  
 رُءِيفٌ /šma'/ Pe. to hear  
 رُءِيفٌ /šemšâ/ sun  
 رُءِيفٌ /šammeš/ Pa. to serve  
 رُءِيفٌ /tešmeštâ/ ministry, service

شَعْرَةٌ /ša<sup>n</sup>ttâ/ year; شَعْرَةٌ /šnayyâ/ (pl.) and شَعْبٌ /šnīn/ (pl.)

شَعْرَةٌ /šnâyâ/ infatuation

سَاعَةٌ /šâ<sup>t</sup>â/ hour

سَعَكٌ /š'olâ/ coughing

شَقِيبَةٌ /šappīrâ/ beautiful

شَقَلَ /šqal/ Pe. to take

شَرَارَةٌ /šrârâ/ truth

شَرِيرَةٌ /šarrīrâ/ true

شَرَّرَ /šarrar/ Pa. to assure

شَرَبَتْهُ /šarbtâ/ family

سِتَّةٌ /štâ/ six

سِتِّينَ /štīn/ 60

شَرِبَ /'eštī/ Pe. to drink

مَشَى /mašyâ/ drink

سَقَى /šteq/ Pe. to be still

ا

اَبَدَ /tḫar/ Pe. to break; 'Eṭpa.

اَسْفَلَ /tḫot/ under

اَتَلَمَّذَ /talmīdâ/ disciple

اَتَلَمَّذَ /talmed/ to teach

اَتَلَاثَ /tlât/ three

اَتَمَّهَّأَ /tmīhâ/ amazed; اَتَمَّهَّأَتَا /tmīhâtâ/ (pl.)

اَتَمَّانَ /tammân/ there

اَتَمَّقَالَأَ /matqâlâ/ weight

اَتَرَّعَ /trēn/ two

اَتَرَّيَّانَا /trâyyânâ/ second

اَتَرْنَجَلَا /tarnâġlâ/ cock (< akkad.)

اَتَرَّأَ /tar'â/ door, gate

اَتَرَّسَ /traṣ/ Pe. to direct

اَتَعَّسَ /teš'â/ nine

## Abbreviations

|            |                   |
|------------|-------------------|
| 'Aḫ.       | 'Aḫ'el            |
| Act.       | active            |
| Adj.       | adjective         |
| Adv.       | adverb            |
| akkad.     | Akkadian          |
| arab.      | Arabic            |
| c.         | (genus) communis  |
| C          | consonant         |
| 'Estaḫ     | 'Estaḫ'al         |
| 'Eštaḫ.    | 'Eštaḫ'al         |
| 'Eṭpe.     | 'Eṭp'el           |
| 'Eṭpa.     | 'Eṭpa'al          |
| 'Ettaḫ.    | 'Ettaḫ'al         |
| emph.      | emphatic          |
| ES         | East Syriac       |
| f., fem.   | feminine          |
| gr.        | Greek             |
| hebr.      | Hebrew            |
| Imp.       | imperative        |
| Impf.      | imperfect         |
| Inf.       | infinitive        |
| m., masc.  | masculine         |
| No.        | number            |
| O          | object            |
| Pa.        | Pa'al             |
| Part.      | participle        |
| Pass.      | passive           |
| Pe.        | P'al              |
| pers.      | Persian           |
| Pf.        | perfect           |
| Pl., Pl.   | plural            |
| Pron.suff. | pronominal suffix |
| S          | Subject           |

|           |  |
|-----------|--|
| Saḫ̄.     | Saḫ̄'el                                  |
| Šaḫ̄.     | Šaḫ̄'el                                  |
| sg., Sg.  | singular                                 |
| St. abs.  | Status absolutus (= absolute state)      |
| St. cs.   | Status constructus (= constructed state) |
| St. emph. | Status Emphaticus (= emphatic state)     |
| Suff.     | Suffix                                   |
| trad.     | traditional                              |
| V         | verb                                     |
| v         | short vowel                              |
| ṽ         | long vowel                               |
| WS        | West Syriac                              |

### List of Symbols

|            |                                  |
|------------|----------------------------------|
| I, II, III | 1., 2., 3. radical               |
| <          | developed from                   |
| >          | developed into                   |
| *          | reconstructed form               |
| →          | see cited section number (→ ...) |
| //         | denotes phonemic vocalisations   |
| [ ]        | denotes phonetical pronunciation |
| -          | denotes a naturally long vowel   |
| ∅          | zero morpheme                    |

**Abbreviations of biblical books***Old Testament*

|    |         |
|----|---------|
| Gn | Genesis |
| Ex | Exodus  |
| K  | Kings   |

*New Testament*

|     |             |
|-----|-------------|
| Mt  | Matthew     |
| Mk  | Mark        |
| Lk  | Luke        |
| Jn  | John        |
| Ac  | Acts        |
| Rm  | Romans      |
| Cor | Corinthians |
| Heb | Hebrews     |
| Tm  | Timothy     |

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