

Helen Younansardaroud

Classical Syriac Course Book

Translated

by

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Contents

Foreword	XVI
Lesson 1	1
1. 1. Introduction and Classification.....	1
1. 2. Attested Alphabetic Scripts.....	1
1. 3. Alphabet Table.....	3
3	
1. 4. Writing the Consonants in the Eastern Syriac and Serṭō Scripts.....	4
1. 4. 1. Ligatures	7
1. 5. The Eastern Syriac Vowel System.....	8
1. 6. The Western Syriac Vowel System	8
1. 7. Transcription Employed in this Book.....	9
1. 8. Vowel Correspondences between ES and WS	9
1. 9. Vowel Assimilation	10
1. 9. 1. Assimilation /a/ > /e/	10
1. 9. 2. Assimilation /u/ > /o/ (only in ES)	11
1. 10. Diphthongs	11
1. 11. Vocabulary	12
1. 12. Exercises.....	12
Lesson 2	13
2. 1. Consonants in the ES and Serṭō Scripts	13
2. 2. The Two Pronunciations of the Bḡaḏkṗaṭ-Consonants	13
2. 2. 1. Writing Geminate Consonants.....	15
2. 2. 2. The 'Ālaṗ.....	15
2. 3. Prothesis.....	15
2. 4. Graphic Symbols and Punctuation Marks.....	16
2. 4. 2. Punctuation Marks.....	16
2. 4. 3. Linea Occultans	16
2. 5. Vocabulary	17
2. 6. Exercises.....	17
Lesson 3	18
3. 1. Total Assimilation of Consonants (/n/, /l/)	18
3. 1. 1. The Assimilation of Dentals	18
3. 2. Consonant Dissimilation	18
3. 3. Consonant Correspondences: Syriac – Hebrew - Arabic	19
3. 4. Syllable Structure and Vowel Reduction	19

3. 5. Root Structure	20
3. 6. Nominals.....	20
3. 6. 1. Gender, Number, State.....	20
3. 6. 2. Irregular Nominals.....	23
3. 6. 3. Nominals and Attributive Adjectives	24
3. 6. 4. Nominals and Apposition	25
3. 7. Vocabulary	25
3. 8. Exercises.....	25
Lesson 4	27
4. 1. Important Types of Nominal Formation	27
4. 1. 1. Monosyllabic Root	27
4. 1. 2. Disyllabic Root	27
4. 1. 3. With Prefixes (ma-, mi-, ta-)	29
4. 1. 4. With Affixes (ân, òn)	29
4. 2. Particularities of *qVɬl-Nominals	30
4. 3. The Determinative Pronoun d-	30
4. 4. Active Participles (Base Stem).....	31
4. 5. Vocabulary	31
4. 6. Exercises.....	32
Lesson 5	33
5. 1. Independent and Enclitic Personal Pronouns	33
5. 1. 1. The Active Participle with the Enclitic Personal Pronoun as Expression of the Present.....	33
5. 1. 2. The Enclitic Personal Pronoun as Copula in Nominal Clauses	34
5. 2. Demonstrative Pronouns	35
5. 3. Interrogative Pronouns and Adverbs	36
5. 4. Words for »Somebody« and »Something«.....	36
5. 5. kol »every, all«	37
5. 6. Reflexive Expressions.....	37
5. 7. Vocabulary	38
5. 8. Exercises.....	38
Lesson 6	40
6. 1. Pronominal Suffixes (Possessive Suffixes)	40
6. 2. *qVɬl-Nominals with Possessive Suffixes.....	41
6. 3. Irregular Nominals with Possessive Suffixes	42
6. 4. Prepositions with Pronominal Suffixes	43
6. 5. Pronominal Suffixes (Object Suffixes)	44
6. 6. The Verb of Existence 'ıt	44
6. 7. Vocabulary	45

6. 8. Exercises.....	46
Lesson 7	47
7. 1. The Perfect: Basic Stem	47
7. 2. The Preposition l-	48
7. 3. The Perfect Form of the Verb of Being hwā	49
7. 3. 1. Indicating Focus with the Enclitic -hū.....	49
7. 4. The Passive Participle.....	50
7. 5. Adverbs ending in -ā`īt.....	50
7. 6. Vocabulary	50
7. 7. Exercises	51
Lesson 8	53
8. 1. The Imperfect: Basic Stem.....	53
8. 2. The Imperative: Basic Stem.....	55
8. 3. The Infinitive: Basic Stem	55
8. 4. The So-Called dativus ethicus	56
8. 5. Negation of Words and Clauses	56
8. 6. Vocabulary	57
8. 7. Exercises	58
Lesson 9	59
9. 1. The Verb Stem System: Introduction	59
9. 2. The Paradigm of the Verb Stems	61
9. 3. Remarks on Some Forms in the Paradigms.....	67
9. 4. Other (unproductive) Verb Stems: Šap`el, `Eštāp`al.....	68
9. 5. Vocabulary.....	69
9. 6. Exercises	70
Lesson 10	72
10. 1. Distinctive Characteristics of Verbs with a Pharyngal or an /r/ as 3 rd Radical	72
10. 2. Distinctive Characteristics of Verbs with a Sibilant as 1 st Radical	72
10. 3. Verbs with Object Suffixes: Introduction	72
10. 4. The Perfect with Object Suffixes	74
10. 5. The Imperfect with Object Suffixes.....	76
10. 6. The Imperative with Object Suffixes.....	77
10. 7. The Infinitive with Object Suffixes	78
10. 8. Vocabulary	79
10. 9. Exercises	80
Lesson 11	81
11. 1. Weak Verbs: I-n Verbs	81
11. 2. I-`Ālaḫ Verbs	84

11. 3. I-y Verbs	88
11. 4. The Tense System: Perfect, Active Participle, Imperfect.....	91
11. 5. The Passive Participle	94
11. 6. Composite Constructions with hwā	94
11. 7. Vocabulary	95
11. 8. Exercises	96
Lesson 12	98
12. 1. II-ʾĀlaḥ Verbs.....	98
12. 2. II-w and II-y Verbs.....	101
12. 3. II=III Verbs (mediae geminatae)	105
12. 4. II-h Verbs.....	108
12. 5. Vocabulary	108
12. 6. Exercises.....	109
Lesson 13	110
13. 1. III-y Verbs (including III-w and III-ʾĀlaḥ)	110
13. 2. III-y Verbs with Object Suffixes.....	114
13. 3. Cardinal Numbers.....	118
13. 4. Ordinal Numbers	119
13. 5. Other Expressions of Number	120
13. 6. Vocabulary	120
13. 7. Exercises	121
Lesson 14	122
14. 1. Verbs with Two Weak Radicals.....	122
14. 2. Irregular Verbs.....	122
14. 3. Note on Word Order in Verbal Clauses	124
14. 4. Verbs with Proleptic Object Suffixes	124
14. 5. Question Clauses	125
14. 6. Subordinate Clauses	125
14. 7. Conditional Clauses	126
14. 8. Vocabulary.....	127
14. 9. Exercises.....	127
Lesson 15	128
15. 1. Verbs with Four Radicals and Related Matters.....	128
15. 2. Verbs with Five Radicals	129
15. 3. Expressions of Comparison	130
15. 5. Pendens Constructions.....	130
15. 6. Vocabulary.....	130
15. 7. Exercises	131

Glossary..... 130
Abbreviations 149
List of Symbols..... 150
Abbreviations of biblical books 152
Bibliography 153
and Abbreviations for Works Cited..... 153

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.

Berlin, April 2016

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 century BC. From the 6th 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 7th Century AD. Aramaic languages have survived to the present day in certain parts of Syria, the south 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 1st century AD. In the wake of the early Christianisation, Syriac Bible translations emerged as early as the 2nd 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 7th 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 13th 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) Eṣṭrangela, the oldest script form,
- (2) The Eastern Syriac (*Nestorian*) script, which arose from a regional variation of Eṣṭrangela. (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 pronunciation¹.

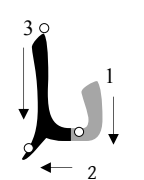

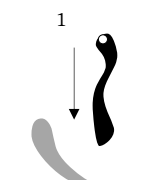
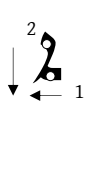
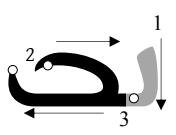

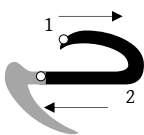
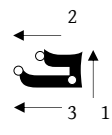
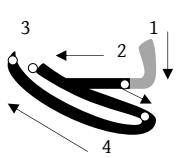

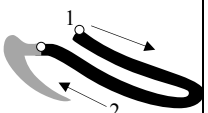
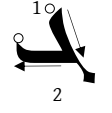
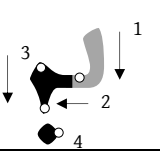
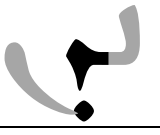

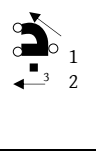
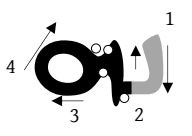

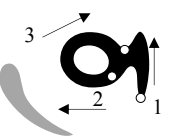
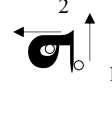
¹ Typeset: Gentium, Estrangolo Edessa, Serto Mardin, East Syriac Adiabene, Traditional Arabic, SBL Hebrew (Syriac fonts used with the kind permission of <http://bethmadutho.org/> and <http://jaas.org/>).

1.3. Alphabet Table

JOINED TO THE RIGHT	CENTRAL POSITION	JOINED TO THE LEFT	ISOLATED	TRANSCRIPTION	ESTRANGELĀ	EASTERN SYRIAC		HEWBREW	ARABIC
ܠ			ܠ	ʿ	ܠ	ܠ	ܠܐܘܠܐܦ	'Ā(ō)lap̄	ا
ܒ	ܒ	ܒ	ܒ	b/b̄	ܒ	ܒ	ܒܝܬܒܝܬܐ	Bēṭ	ب
ܓ	ܓ	ܓ	ܓ	g/ḡ	ܓ	ܓ	ܓܡܠܘܩܡܠܐ	Gā(ō)mal	ج
ܕ			ܕ	d/d̄	ܕ	ܕ	ܕܠܐܘܠܐܕܐ	Dā(ō)lad̄	د
ܗ			ܗ	h	ܗ	ܗ	ܗܘܐܗܘܐ	Hē	ه
ܘ			ܘ	w	ܘ	ܘ	ܘܐܘܘܘܘܐ	Wā(a)'w	و
ܙ			ܙ	z	ܙ	ܙ	ܙܝܢܝܢܐ	Zay(ē)n	ز
ܚ	ܚ	ܚ	ܚ	ḥ	ܚ	ܚ	ܚܝܬܚܝܬܐ	Hēṭ	ح
ܛ	ܛ	ܛ	ܛ	ṭ	ܛ	ܛ	ܛܝܬܛܝܬܐ	Tēṭ	ط
ܥ	ܥ	ܥ	ܥ	j	ܥ	ܥ	ܥܘܕܥܘܕܐ	Jō(ū)d	ي
ܦ	ܦ	ܦ	ܦ	k/k̄	ܦ	ܦ	ܦܠܐܦܦܠܐ	Kā(ō)p̄	ك
ܩ	ܩ	ܩ	ܩ	l	ܩ	ܩ	ܩܠܡܐܠܩܠܡܐ	Lā(ō)maḏ	ل
ܡ	ܡ	ܡ	ܡ	m	ܡ	ܡ	ܡܝܡܡܝܡܐ	Mīm	م
ܢ	ܢ	ܢ	ܢ	n	ܢ	ܢ	ܢܘܢܢܘܢܐ	Nūn	ن
ܣ	ܣ	ܣ	ܣ	s	ܣ	ܣ	ܣܡܟܬܣܡܟܬܐ	Semkaṭ	س
ܥ	ܥ	ܥ	ܥ	ʿ	ܥ	ܥ	ܥܝܢܥܝܢܐ	'Ē	ع
ܦ	ܦ	ܦ	ܦ	p/p̄	ܦ	ܦ	ܦܝܠܦܝܠܐ	Pē	ف
ܩ			ܩ	ṣ	ܩ	ܩ	ܩܕܝܫܩܕܝܫܐ	Ṣā(ō)dē	ص
ܦ	ܦ	ܦ	ܦ	q	ܦ	ܦ	ܦܘܠܩܘܠܦܘܠܐ	Qō(ū)p̄	ق
ܩ			ܩ	r	ܩ	ܩ	ܩܝܫܩܝܫܐ	Rē(ī)ṣ	ر
ܫ	ܫ	ܫ	ܫ	š	ܫ	ܫ	ܫܝܢܫܝܢܐ	Šīn	ش
ܬ			ܬ	t/t̄	ܬ	ܬ	ܬܐܘܠܬܐܘܠܐ	Tā(a)'w	ت

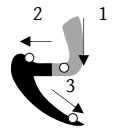

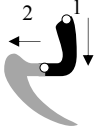
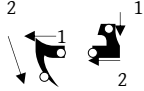
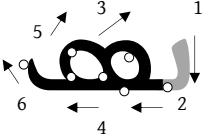



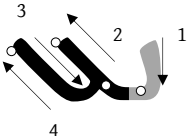

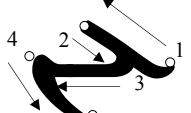
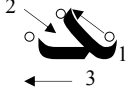




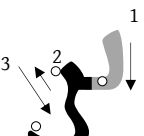



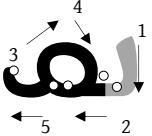


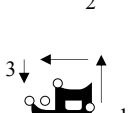
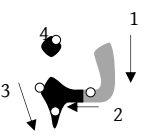

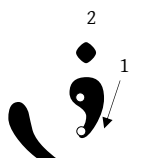
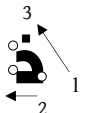
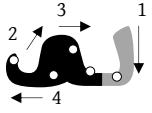

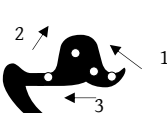
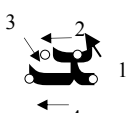
1.4. Writing the Consonants in the Eastern Syriac and Serṭō. Scripts

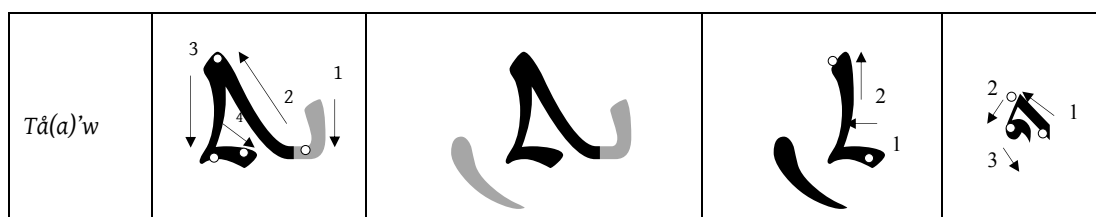
Syriac is written from right to left.² The form of the letters varies according to whether they are written in isolation, or occur at the beginning, in the middle or at the end of a word (see the alphabet table → 1. 3.). Most of the letters change their form when they are written as part of a word. The 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, ܡ, and ܢ 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
'Ā(ō)lāp				
Bēṭ				
Gā(ō)mal				
Dā(ō)lād				
Hē				

² 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 11.03.2012).

<p>Wā'w</p>				
<p>Zay(ē)n</p>				
<p>Hēt</p>				
<p>Tēt</p>				
<p>Jō(ū)d</p>				
<p>Kā(ō)p</p>				
<p>Lā(ō)mad</p>				
<p>Mīm</p>				

Nūn				
Semkaṭ				
Ē				
Pḩ				
Ṣā(ō)dḩ				
Qō(ū)ḩ				
Rḩ(ī)ṣ				
Ṣīn				



1.4.1. Ligatures

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

OS: Lāmaḍ, ʿĀlaḗ		lā »not«		ellā »but«
WS: Lōmaḍ, ʿōlaḗ		lō »not«		ellō »but«

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

OS: Tā'w, ʿĀlaḗ				baytā »house«
WS: Ta'w, ʿōlaḗ				baytō »house«

1.5. The Eastern Syriac Vowel System

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

/a/ ܐ	ܩܬܐܗܐ <i>p̄tāḥā</i>
/ā/ ܐ	ܩܬܐܦܐ <i>zqāpā</i>
/e/ ܐ	ܪܒܐܫܐ ܠܠܝܩܐ ܘܠܠܡܐ ܘܠܫܝܩܐ <i>rbāšā 'arrīkā/zlāmā pšīqā</i>
/e/, /e ³ / ܐ	ܪܒܐܫܐ ܠܠܝܩܐ ܘܠܠܡܐ ܘܠܩܝܫܐ <i>rbāšā karyā/zlāmā qašyā</i>
/i/ ܐ	ܝܘܕ ܡܘܨܪܐ <i>yōd ḥbāšā</i>
/o/ ܐ	ܘܘܠܝܫܐ ܘܘܠܝܩܐ <i>wā'w rwīḥā</i>
/u/ ܐ	ܘܘܠܝܩܐ ܘܘܠܝܩܐ <i>wā'w 'allīšā</i>

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

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 \bar{a} (*Zqāpā*) (trad. \bar{a}) and a (*Ptāḥā*) 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 \bar{a} [ɔ]; by contrast, *Ptāḥā* is pronounced as a close a . Handwritten sources often show up deviations in the transcription of vowels (in particular \bar{a} 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.

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

In the 8th Century, Western Syriac began to make use of Greek vowel signs written above or underneath consonants. This system distinguishes between five vowel qualities, and does not denote vowel length:

/a/	Ⲁ	ܦܠܗܘܐ	<i>p̄lōhō</i>
/o/	Ⲇ	ܙܩܦܘܐ	<i>zqōpō</i>
/e/	Ⲉ	ܪܒܘܫܘܐ	<i>rbōšō</i>
/i/	Ⲋ	ܫܒܘܫܘܐ	<i>šbōšō</i>
/u/	Ⲍ	ܫܘܫܘܐ	<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 seven vowel qualities (cf. → 1. 8.): *a, ā, e, ē/ē, 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:

ܩܘܕܫܘܐ *qudšā* »sanctuary«

ܡܠܟܘܬܐ *malkūtā* »kingdom«

ܟܠ *kol* (WS ܟܘܠ *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 ܟܘܠ *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 *q̄ʔtal*.

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 *'aⁿtt^a* »you« (f.)

ܐܢܬܐ *'aⁿttā* »woman, wife«

ܐܟܘܠ *'aⁿk* »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):

ES	a <u>Ⲁ</u>	ā <u>Ⲁ</u>	e <u>Ⲉ</u>	ē <u>Ⲉ</u>	ē <u>Ⲉ</u>	ī <u>Ⲋ</u>	o/ō <u>Ⲇ</u>	u/ū <u>Ⲍ</u>
WS	a <u>Ⲁ</u>	ō <u>Ⲇ</u>	e <u>Ⲉ</u>	ē <u>Ⲉ</u>	ī <u>Ⲋ</u>	ī <u>Ⲋ</u>	u/ū <u>Ⲍ</u>	u/ū <u>Ⲍ</u>

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 <i>'al</i>	ܗܠܐ <i>'al</i>	on, because of
ܡܝܢ <i>men</i>	ܡܝܢ <i>men</i>	from
ܕܝܢ <i>dēn</i>	ܕܝܢ <i>dēn</i>	but, by the way, however
ܒܝܫ <i>bīš</i>	ܒܝܫ <i>bīš</i>	bad

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

ES	WS	
ܫܠܡܐ <i>šlāmā</i>	ܫܠܡܐ <i>šlōmō</i>	peace
ܒܝܝܪܐ <i>bē'rā</i>	ܒܝܪܐ <i>bī'rō</i>	a well
ܟܘܠ <i>kol</i>	ܟܘܠ <i>kul</i>	every, all
ܫܠܘܬܐ <i>šlōtā</i>	ܫܠܘܬܐ <i>šlūtō</i>	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 (close) *ē* (= WS *ī*) and (open) *ē*. Examples: *ܕܝܢ* *dēn* »but, by the way, however«, *ܗܠܝܢ* *hālēn* »these«, *ܒܝܫ* *bīš* »bad«, *ܕܝܢܐ* *dēnā* (WS *ܕܝܢܐ* *dēnā*) »head«. In the case of *ܕܝܢܐ* *dēnā* (WS *ܕܝܢܐ* *dēnā*) »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: *ܗܘܒܒܐ* *hubbā* »love«, *ܬܫܒܘܚܐ* *tešboḥtā* (WS *ܬܫܒܘܚܐ* *tešbuḥtō*) »glory«. Defective spellings are common for *ܟܘܠ* *kol* (old form: *ܟܘܠ* *kul*) (WS *ܟܘܠ* *kul*) »every, all« and *ܡܝܬܘܠ* *meṭṭol* (older form: *ܡܝܬܘܠ* *meṭṭol*) (WS *ܡܝܬܘܠ* *meṭṭol*) »because of«.
- *'Ālap* (ܐ) stands for any *ā* (= WS *ā*), *ē* or *ē* at the end of a word. Examples: *ܡܠܟܐ* *malkā* »king«, *ܡܠܟܝܢ* *malkē* »kings« (pl. → 3. 6. 1.), *ܢܝܐ* *nē* (WS *ܢܝܐ* *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* < **bastar* »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.

ܒܝܫܬܐ *Īšō* »Jesus« (WS **ܝܫܘܥ** *Yešū'*)

ܒܝܫܬܐ, *z'ōrâ* »small, junior« (WS **ܘܪܐܝܘܗܘܢ** *z'ūrō*)

ܒܝܫܬܐ *gdōlâ* »plaits of hair« (WS **ܘܕܘܠܐܘܗܘܢ** *gdūlō*)

1. 10. Diphthongs

Syriac has the following diphthongs:

âw	ܐܘ	ܡܘܡܬܐ <i>māwtâ</i> »death«
aw (WS)	ܐܘܘ	ܡܘܡܬܐ <i>mawtâ</i> »death«
ây	ܐܝ	ܗܝܝܗܘܢ <i>hây</i> »that«
ōy (WS)	ܐܝܘܘ	ܗܝܝܗܘܢ <i>hōy</i> »that« □
ay	ܐܝܘܐ	ܙܝܬܐ <i>zaytâ</i> »olive tree« □
îw	ܐܝܘܘܘ	ܘܪܥܘܗܘܢ <i>'armîw</i> »he threw«
ū ^{hy}	ܐܝܘܘܘܘܘ	ܘܪܥܘܗܘܢ <i>'ahū^{hy}</i> »his brother« □
ēw ^{hy}	ܐܝܘܘܘܘܘܘܘܘ	ܘܪܥܘܗܘܢ <i>nermēw^{hy}</i> »he shall throw it« □

- Ā followed by the semivowel w (= ܘ) results in âw (= ܐܘ). IN ES, âw is always substituted for aw (in WS aw remains unchanged), e.g. ES ܡܘܡܬܐ *māwtâ*, WS ܡܘܡܬܐ *mawtō* »death«, OS ܝܘܡܘܡܐ *yāwmâ*, WS ܝܘܡܘܡܐ *yawmō* »day«. In certain cases (such as st.cs. (→ 3. 6. 1.)), âw = aw changes to the monophthong o, and ây to ē, e.g. ܝܘܡܘܡܐ *yom* »day« (st.cs. of ܝܘܡܘܡܐ *yāwmâ*), ܒܝܫܬܐ *bēt* »the house of« (st.cs. of ܒܝܫܬܐ *baytâ*).
- Ā followed by y or i (also ī) results in ây (WS ōy), e.g. ܗܝܝܗܘܢ *hây*, WS ܗܝܝܗܘܢ *hōy* »that«.
- A followed by y or i (also ī) results in ay, e.g. ES/WS ܙܝܬܐ *zaytâ* »olive tree«, ܒܝܫܬܐ *baytâ* »house«⁴.
- Ī or ē followed by w or u result in îw or ēw respectively, e.g. ܘܪܥܘܗܘܢ *'armîw* »he threw« (cf. ܘܪܥܘܗܘܢ *qšī^hw* [read: qšīw] »it is hard«) ܘܪܥܘܗܘܢ *nermēw^{hy}* [read: *nermēw*] »he shall throw it« (→ 13. 2.).

⁴ Exception: ܐܘܪܥܘܗܘܢ *'a'k* [Read! *ak*] »like«.

⁵ In the transcription, the unspoken consonant, which is marked with a *linea occulta*, is written in superscript (→ 1. 7.).

1. 11. Vocabulary

A. for, to	ل د	which, what	بَعْنَا 'aynā
not	لَا lā	but	بَلَّ ellā
it was, it became	هَوَّ hwā	king	مَلَكَا malkā
this	هَٰذَا hānā	queen	مَلَكْتَا malktā
on, because of	عَلَّ 'al	Ishaq	بِشْهَاق 'Ishāq
from	مِنْ/مِنَّ men	every, all	كُلَّ kol
he	هُوَ hū	by the way, even	بِذَّ gēr
I	أَنَا 'enā	Lord, master	مَدَّ mārā
head	رَءْسًا rēšā	concerning, because of	بِطَّ metṭol
that	هَٰذَا hāw	also	بِأَ 'āp
B. house	بَيْتًا baytā	together, with	بِأَمَّ 'am
day	يَوْمًا yāwmā	earth, land	بِأَرَا 'ar'ā

1. 12. Exercises

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

1 د ب ع 2 ل ك 3 م ل ك 4 ه و 5 م ه 6 ه ه 7 م ل ك 8 ه ه 9 ل ل 10 م م

1 ه ه 2 ل ل 3 م م 4 ه ه 5 ه ه 6 ه ه 7 م م 8 م م 9 ل ل 10 م م

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

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

1 ب ع 2 م م 3 م م 4 م م 5 م م 6 م م 7 م م 8 م م 9 م م 10 م م 11 م م 12 م م
13 م م 14 م م

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

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

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 / ܦ / p/		ܒ / ܒ / b/
Labiodental	ܦ / ܦ / p̄/		ܒ / ܒ / b/
Dental	ܦ / ܦ / t/	ܦ / ܦ / t̄/	ܕ / ܕ / d/
Interdental	ܦ / ܦ / t̄/		ܕ / ܕ / d̄/
Sibilant	ܨ / ܨ / š/, ܨ / ܨ / s/	ܨ / ܨ / s̄/	ܙ / ܙ / z/
Velar	ܩ / ܩ / k/	ܩ / ܩ / q/	ܒ / ܒ / g/
Uvular	ܩ / ܩ / k̄/		ܒ / ܒ / ḡ/
Pharyngeal	ܚ / ܚ / h/		ܚ / ܚ / ʕ/
Laryngeal	ܚ / ܚ / h/, ܚ / ܚ / ʔ/		

Syriac resonants/sonorants (nasal, liquid)

	Nasal	Liquid
Bilabial	ܡ / ܡ / m/	
Dental/Alveolar	ܢ / ܢ / n/	ܠ / ܠ / l/, ܠ / ܠ / r/

2.2. The Two Pronunciations of the Bḡadk̄p̄at-Consonants.

Depending on its phonetic position, the *Bḡadk̄p̄at*-sound (ܒܓܕܩܦܬܐ) is either plosive. (ܒܩܨܐ *Quššāyā* «hardening») or spirant, i.e. fricative (ܒܩܩܐ *Rukkākā* «softening»). The plosive variant is denoted with a dot above, the spirant with a dot below:

ܒܩܨܐ <i>Quššāyā</i> <i>Bḡadk̄p̄at</i> ◻	ܒܩܩܐ <i>Rukkākā</i> <i>Bḡadk̄p̄at</i>
ES ܒܩܨܐ ◻	ܒܩܩܐ
WS ܒܩܨܐ	ܒܩܩܐ

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) *Bḡadk̄p̄at*-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. **هَانَا بَيْتًا** *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 *Bḡaḏkḡaṭ*-consonant):

- The onset consonant of an isolated word form is always pronounced as a plosive, which is why it is not marked with a **هَشْوَا** *Quššāyā* َ . 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. **بَيْتًا** *baytā* »house« (isolated), or **كُلُّ بَيْتًا** *kol baytā* »the whole house«, in contrast to **هَانَا بَيْتًا** *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. **كِتَابًا** *ktābā* »book«; exceptions: **سِتًّا** *štā* »six«, **سِتِينَ** *štīn* »sixty«.
- Double consonance at the end of a word is elided. In this case, *Bḡaḏkḡaṭ*-consonants become spirants, e.g. **رَبًّا** *rab* < **rabb* »great« (St. abs. → 3. 6. 1.); exception: **أَنْتَ** *'aⁿtt* »you«.
- Consonants following a closed syllable are not pronounced as spirants, e.g. **مَلِكًا** *malkā* »king«.
- A consonant following a geminate is pronounced as a spirant, e.g. **دُكَّتًا** *dukk^ttā* < **dukk^ttā* »place«.⁶
- Consonants following the diphthongs *āw* (= WS *aw*) and *āy* are pronounced as plosives rather than as spirants, e.g. ES **مَوْتًا** *māwtā* »death«, **بَيْتًا** *baytā* »house«; exceptions: **أَكًّا** *'a^kk* [read: *ak*] »like, as«.
- The onset consonant *k* which features in various pronominal suffixes to nouns is pronounced as a spirant e.g. **رَقُونَكَ** *pāroq^kōn* »your saviour«. This is because there was originally a case ending vowel (V) between the final consonant of the noun and the suffix: **pāroqV-kōn* (→ 6. 1.).
- In the case of syllable reduction or the omission of vowels, the consonant is pronounced as a spirant, e.g. **دَهَبًا** *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. **يَالِيتًا** *yālettā* < **yāledtā* »begetter, mother«) e.g. **مَلِكَةً** *malk^ttā* »queen«, **مِسْهُتًا** *mš^thtā* »measure«. This is because there is usually an underlying **-at*. There are however several exceptions (as well as deviations in pronunciation), e.g. **بَتُولَةً** *btultā* »virgin«, **تَشْبُوهَةً** *tešbohtā* »glory«.⁷

Additionally, the spirantization of the *Bḡaḏkḡaṭ*-sound occurs. when the proclitic particles **ب** *b*- (preposition »in«), **ل** *l*- (preposition »for, to«), **د** *d*- (determinative pronoun.) or **و** *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. **دَبِّبِيْنَا** *dab^b-baytā* »(he) who (is) in the house«.

⁶ Conversely, in such cases, the spirant points to the gemination of the preceding consonant.

⁷ Occasionally, words that would otherwise be pronounced the same are distinguished by varying the pronunciation of a *Bḡaḏkḡaṭ*-consonant, e.g. **غَرَبًا** *garbā* »leprous« in contrast to **غَرَبًا** *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 **ܕܒܕܕܒܗ** Bḡadkḡpāḡ-consonants, it is possible to draw this distinction, since geminate consonants are never pronounced as spirants. Examples:

ܫܒܫܒܫܐ *saggī`ā* »much, many«

ܫܘܟܟܠܐ *sukkâlâ* »meaning, sense«

ܫܘܬܐܪܐ *settârâ* »protection«

ܫܟܝܢܐ *sakkīnâ* »knife«

2. 2. 2. The 'Ālaḡ

In the following cases, the glottal stop 'Ālaḡ is not pronounced. Although it is not articulated (cf. *the shewa quiescent*. from Hebrew grammar), it is nonetheless preserved in written form⁸:

- 'Ālaḡ in the syllable onset.:

ܡܐ *mâ'* »100« (→ 13. 3.)

ܒܕܕܐ *b-'îdâ* »in the hand« (also across the morpheme boundary)

ܡܠܐܟܐ *mala'kâ* »angel«

In the following cases, the 'Ālaḡ is silent, but is usually written with linea occultans, e.g.

ܢܫܐ *'nāšâ* »man, people«⁹

ܗܪܦܐ *'hrēn* »another«¹⁰

ܗܪܦܢܐ *'hrēnâ* »another«

2. 3. Prothesis

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

ܐܫܬܐ *'eštâ* »bottom«

ܐܫܬܐ *'eštâ* »six« (or **ܫܬܐ** *štâ*) (→ 13. 3.)

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

⁸ There would otherwise be no difference in the transcription between *mâ* (= **ܡܐ** *mâ* »what?«) and *mâ'* (= **ܡܐ** *mâ'* »100«).

⁹ In dictionaries, such words are generally listed according to their written form (i.e. **ܢܫܐ** *'nāšâ* is listed under 'n-š).

¹⁰ In dictionaries, such words are generally listed according to their written form, including for spellings without 'Ālaḡ (i.e. **ܗܪܦܐ** *'hrēn* is listed under 'h-r).

2. 4. Graphic Symbols and Punctuation Marks

As well as diacritical points, (cf. Bḡadk̄pāṭ-consonants. → 2. 2.), Syraic 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** *kāṭēb* »writing«, **ܟܬܒ** *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. **ܕܝܢܗ** *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«; **ܒܕܐܘܠܐ** *bādā* »work« in distinction to **ܒܕܐܘܠܐ** *abdā* »Slave«.

In the East Syrian 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«. These two dots are also used to distinguish the voiced **ܐ** in **ܗܘܐ** *hwā* »it was, it happened« (in contrast to **ܗܘܐ** *hūwā*).

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 (**ܐܬܝܝܐ** *taḥtāyā*): .
- Colon (**ܫܘܝܝܐ** *šwāyyā*): :
- ❖ is used to denote the end of a paragraph.

2. 4. 3. Linea Occultans

In words that are orthographically identical, a line (**ܡܚܝܬܐܢܐ** *marḥtānā*) is drawn above the consonant to indicate the absence of a vowel, e.g. **ܩܠܩ** *ṭleq^w* »they passed away« (cf. → 7. 1.) in contrast to **ܩܠܩ** *ṭalleq^w* »they finished« (cf. → 9. 2.). This line (*linea occultans*) is also drawn above consonants within a word which are not pronounced, e.g. **ܘܐ** *hūwā* (= *wā*) »to be, to happen« (→ 7. 3.), **ܡܠܟܐ** *malkā^{-h}w* [read: *malkāw*] (WS **ܡܠܟܐ** *malka^{-h}w*) »he is king«, **ܝܘܒܐ** *yā^hb* [read: *yāb*] »he gave« (→ 14. 2.).

In the WS tradition, the *linea occultans* is also drawn under the consonant (**ܡܚܝܬܐܢܐ** *mhaggyānā*), e.g. **ܘܐ** *hūwā* (= *wō*) »be, happen«. A line drawn under also serves to indicate an additional *e* vowel, e.g. **ܕܝܠܐ** *deheltā aus dehltā* »fear«.

2.5. Vocabulary

A. kingdom	مُلْكُوتَا ۱	B. much, many	سَاجِي ۱
something	مِدِّم ۲	when	كَاد ۲
death	مَوْتَا ۳	you	اَتْت ۳
place	دَوَخَاتَا ۴	one	هَاد ۴
book	كِتَابَا ۵	love	هَبْبَا ۵
son	بَرَا ۶	like, as	اَك ۶
hand	اَدَا ۷	just as	اَك د ۷

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 مِدِّم، بَرَا، مَوْتَا 2 مُلْكُوتَا، كِتَابَا، حَادَا، دَوَخَاتَا 3 اَتْت، اَك، اَدَا

1 مَدِّم، كَاد، مَوْتَا 2 مَحْبَبَا، كِتَابَا، مَدِّم، مَوْتَا 3 اَدَا، اَك، اَتْت

1 مَدِّم، كَاد، مَوْتَا 2 مَحْبَبَا، كِتَابَا، مَدِّم، مَوْتَا 3 اَدَا، اَك، اَتْت

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

1 حَاد، اَدَا، دَوَخَاتَا 2 اَتْت، كِتَابَا، مَدِّم 3 مَدِّم، اَدَا، حَاد

1 مَدِّم، اَدَا، مَوْتَا 2 اَتْت، كِتَابَا، مَدِّم 3 اَدَا، اَك، اَتْت

1 حَاد، اَدَا، مَوْتَا 2 مَحْبَبَا، كِتَابَا، مَدِّم 3 اَدَا، اَك، اَتْت

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 *mdīⁿttā* < **m^edīntā* < **m^edīn^etā* »city, town« (in contrast to st.cs. ܡܕܝܢܐ *mdīnat* (→ 3. 6. 1.))

ܫܢܬܐ *šāⁿttā* »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.

ܡܝܟܝܠ *mekkēl* < **menkēl* »from that time, henceforth«

ܡܝܟܬܐ *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. ܡܫܩܬܐ *massaqtâ* < **maslaqtâ* »ascent«.

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

ܒܚܬܐ *ba^rt* (< **bart*) *malkâ* »daughter of the king«

ܒܚܬܐ *ba^rt* (< **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 consantal writing, the assimilation is not expressed.

A common phenomena is the regressive assimilation of dentals in nouns preceding the feminine ending A(→ 3. 6. 1.), e.g.

ܒܬܝܒܬܐ *'abbittâ* < **'abbittâ* »thick, heavy«

ܚܕܬܐ *hdattâ* < **hdattâ* »new«

However, in the case of ܦܫܝܬܐ < **pšittâ* »simple« (*tt* < **tt*), 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/ zu /b/ zu /w/ in: ܟܘܟܒܐ *kawkbâ* < **kabkab* »star«

- /ʾ/ zu /ʾ/ in: ܐܦܦܐ 'a'pā < *'a'pā »double«
 /ʾ/ zu /ø/ in: ܦܫܐܪܐܬܐ tšāta'sar < *tša'ta'sar »19«
 /r/ zu /n/ in: ܦܪܝܢܐ trēn < *tnēn »two«; ܦܪܝܢܐ brā < *bnā »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 interdentals \underline{t} , \underline{d} and $\underline{ḏ}$, and the laterals \underline{s} and $\underline{ṣ}$ (= \underline{d}). In classical Arabic, these consonants have all been preserved as distinct phonemes (ث، ذ، ظ and ش، ض).

In Syriac, the interdentals merged with the corresponding dentals (\underline{t} > ܦ, \underline{d} > ܕ, $\underline{ḏ}$ > ܕ), whereas in Hebrew, they merged with the sibilants (\underline{t} > ܘ, \underline{d} > ܘ, $\underline{ḏ}$ > ܘ). The voiceless lateral \underline{s} in Syriac merged with ܫ, while in Hebrew it remained as ܫ. The emphatic lateral $\underline{ṣ}$ in Syriac merged with ܫ, whereas in Hebrew it merged with ܫ. As a result of this divergence in phoneme merging, Syriac T-consonants sometimes correspond to Hebrew S-consonants. Furthermore, the Syriac phonemes ܫ and ܫ correspond to the Hebrew ܫ and ܫ respectively. There is still, however, a 1: 1 correlation between the T-consonants S-consonants, and ܫ.

Examples:

t/š/ṭ	ܦܫܐܪܐ <i>tlāt</i>	ܦܫܐܪܐ	ثَلَاثٌ	three
d/z/ḏ	ܕܗܒܐ <i>dahbā</i>	ܕܗܒܐ	ذَهَبٌ	gold
t/š/ḏ	ܦܫܐܪܐܬܐ <i>tellālā</i>	ܦܫܐܪܐܬܐ	ظِلٌّ	shadow
s/š/ṣ	ܦܫܐܪܐ <i>'sar</i>	ܦܫܐܪܐ	عَشْرٌ	ten
/s/ḏ	ܦܫܐܪܐ <i>'ar'ā</i>	ܦܫܐܪܐ	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. baytā = bay/tā »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[°]} – except when it follows ('Ālap̄). It is likely that originally, [°] 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}, ܦܫܐܪܐ *qṭal* < *q[°]ṭal < *q[°]aṭal »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. ܦܫܐܪܐ *kṭabt* < *kṭabta/ā »you wrote« (→ 7. 1.).
- (3) Final vowels were no longer stressed, but were still written according to the old orthography, e.g. ܦܫܐܪܐ *malk[°]* < *malkī »my king« (→ 6. 2.), ܦܫܐܪܐ *kṭab^w* < *kṭabū »they wrote« (→ 7. 1.).

- (4) In the case of two successive originally untuned syllables of the form {Cv|Cv}, {C̄v|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^e) 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 Yod, or sometimes as 'Ālaḫ (as vowel bearer). Examples: **ܝܕܐ** *īdâ* < **y^eda* »he knew« (→ 11. 3.) (also sometimes with 'Ālaḫ **ܝܕܐ**), **ܝܫܘܥ** *īšō* »Jesus«, **ܝܕܐ** *īdâ* < **y^edâ* »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:

ܟܬܒ *ktāb* »he wrote« (Perfect. → 7. 1.)

ܝܟܬܒ *nektōb* »he shall write« (Imperfect. → 8. 1.)

b) Nominal derivatives:

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

ܟܬܒܐ *ktīb* »wrote« (passive participle → 7. 4.)

ܟܬܒܐ *ktābā* »handwriting, book«

ܟܬܒܐ *kātōbā* »writer« (Nomina agentis. → 4. 1. 2. (No. 10))

ܟܬܒܐ *kātōbūtā* »art of writing«

ܟܬܒܐ *maktbānā* »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 *malkā* »king« (m.), **ܡܠܟܬܐ** *malktā* »queen« (f.)

ܒܝܫܐ *bīšā* »bad« (m., adj.), **ܒܝܫܬܐ** *bīštā* »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:

ܐܡܡܐ *'emmā* »mother« (f.), **ܐܝܘܢܐ** *'ezzā* »goat« (f.), **ܐܢܐ** *'ānā* »small cattle« (f.), **ܐܝܢܐ** *'aynā* »eye, fountain« (f.), **ܟܦܐ** *kē'pā* »stone« (WS **ܟܦܐ** *kī'pō*) (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. **بَیْتًا** baytā »house« (m.) from √bwt, **مَوْتًا** mawtā »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 **تَرْن** trēn »two« and **مِائَتَان** mā'īṭān »two hundred« (→ 13. 3.).

Syriac uses two dots called **سَیْمָ** syāmē ̣̣ to distinguish the plural from the singular, e.g. **مَلְכָ** malkā »king«, **مَلְכֵ** 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 karmā »vineyard« (sg.): **ܟܪܡܝ** karmē »vineyards« (pl.)

ܫܪܐܪܐ šrārā »truth« (sg.): **ܫܪܐܪܝ** šrārē »truths« (pl.)

In addition, plural points are used:

- For *plurale tantum* nominals, e.g. **ܡܝܝܐ** mayyā »water«.
- For all verbs of the form 3.f.pl., eg. **ܟܬܒܝܬ** ktāb' »they wrote« (→ 7. 1.), **ܝܟܬܒܝܬ** nektbān »they shall write« (→ 8. 1.).
- For collective nouns which have no plural form, e.g. **ܐܢܐ** 'ānā »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.	-	-	-ā
m.pl.	-īn	-ay	-ē
f.sg.	-ā	-at	-tā/-tā
f.pl.	-ān	-āt□	-tāt□

The following is an inflection table for the singular and plural forms of the adjective **ܬܒ** tāb »good«:

	St.abs.	St.cs.	St.emph.
m.sg.	ܬܒ tāb	ܬܒ tāb	ܬܒܐ tābā
m.pl.	ܬܒܝܢ tābīn	ܬܒܝܐ tābay	ܬܒܝܐ tābē
f.sg.	ܬܒܐ tābā	ܬܒܐܬ tābat	ܬܒܐܬܐ tābtā
f.pl.	ܬܒܝܢ tābān	ܬܒܐܬܐ tābāt□	ܬܒܐܬܐܬܐ tābātā□

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 *-â* contains the definite article (cf. the prefix article. *ha-* and its variants in Hewbrew), a nominal in the *st.emph.* form is not necessarily determined.. A noun such as **تُورًا** *tūrâ* 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.emph.* m.sg usually have the same endings.

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

	St.abs.	St.cs.	St.emph.
m.sg.	تُور <i>tūr</i>	تُورُ ذِي الْإِلَهِ <i>tūr 'alâhâ</i> »the mountain of God«□	تُورًا <i>tūrâ</i> »mountain«
m.pl.	تُورٍ <i>tūrîn</i> »mountains«	تُورُ ذِي الْإِلَهِ <i>tūray 'alâhâ</i> »mountains of God«	تُورَةً <i>tūrē</i> »mountains«
m.sg.	كِتَاب <i>ktâb</i>	كِتَابُ الْمَلِكِ <i>ktâb malkâ</i> »the king's book«□	كِتَابًا <i>ktâbâ</i> »book«
m.pl.	كِتَابٍ <i>ktâbîn</i> »books«	كِتَابُ الْمَلِكِ <i>ktâbay malkâ</i> »the king's books«	كِتَابَةً <i>ktabē</i> »books«

Examples with feminine nouns, using the examples of **دُمُوتًا** *dmūtâ* (m.) »image«, **بَرِيئًا** *brītâ* (m.) »creation«:

	St.abs.	St.cs.	St.emph.
f.sg.	دُمُوت <i>dmū</i> □	دُمُوتُ رَءَسِ <i>dmūt rēšâ</i> »the image of the head«□	دُمُوتًا <i>dmūtâ</i> »image«□
f.pl.	دُمُوتٍ <i>demwân</i>	دُمُوتُ رَءَسِ <i>demwât rēšâ</i> »images of heads«□	دُمُوتَةً <i>demwâtâ</i> »images«□
f.sg.	بَرِيئ <i>brī</i> □	بَرِيئَةُ الْعَالَمِ <i>brīt 'âlmâ</i> »creation of the world«□	بَرِيئًا <i>brītâ</i> »creation«□
f.pl.	بَرِيئٍ <i>beryân</i> □	بَرِيئَةُ الْعَالَمِ <i>beryât 'âlmâ</i> »creations of the world«□	بَرِيئَةً <i>beryâtâ</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. **كَسَمًا سِرًّا** *laḥmâ* (m.) *mṭāššyâ* (m.) *bassīm* (m.) »bread eaten in secret is pleasant«. By contrast, an adjective which modifies a noun takes the *st.emph.*, e.g. **كَسَمًا سِرًّا** *laḥmâ* (m.) *bassīmâ* (m.) »pleasant bread«. Nouns in *st.abs.*:

- (1) following **כָּל** *kol* »every, all« (actually »the whole of ...«), e.g. **כָּל יוֹם** *kol yom* »every day«, **כָּל אֶחָד** *kol 'nāš* »every one«
- (2) sometimes following **לֹא** *lā* »not«, e.g. **לֹא אֵל** *d-lā 'alāh* »godless«
- (3) in conjunction with numbers, e.g. **שְׁלֹשָׁה אֲנָשִׁים** *šlōšā gabrīn* »three men«
- (4) with **מְדַמְּתִים** *meddem* »something«, cf. also **מְדַמְּתִים אֲחֵרִים** *meddem 'hrēn* »something else«
- (5) in distributive phrases, such as **בְּיָבֵב וּבְרֵבֵב** *ba-zḅan zḅan* »now and then«, and in other
- (6) adverbial phrases, e.g. **לְעוֹלָם וָעוֹלָם** *l-'ālam* »for ever«, **מִיּוֹם לְיוֹם** *men yom l-yom* »from day to day«.

St.cs. occurs almost exclusively in set phrases and idiomatic sayings, e.g. **רַב־כַּנְּשֵׁטָא** *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. **בְּעֵינֵי רַב־בֵּית־אֲשֵׁרָא** *b-'aynay rab bēṯ 'assirē* »(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. **בְּעֵינֵי רַב־בֵּית־אֲשֵׁרָא** *b'eldbābā* »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. **אִמָּה** *'emmā* »mother« (sg. st. emph.), **אִמְהַתָּא** *'emmhātā* »mothers« (pl. st. emph.).
- b) Several nominals are characterised by irregular plural formation (pl. st.emph.), taking -*ayyā* instead of -*ē*, e.g. **בְּנָיִא** *bnayyā* »sons«, plural form of **בֵּן** *brā* »son«.
- c) The lexemes **שְׁמַיָּא** *šmayyā* »heaven« and **מַיָּא** *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. **אַרְיָא** *'aryā* (m.) »lion«, pl. **אַרְיָאֵתָא** *'aryāwātā* »lions«.
- e) Several feminine words have the feminine ending in the sg. but not in the pl., e.g. **אֲנִתָּא** *'aⁿttā* (f.) »woman, wife«, pl. **נִשְׁרָא** *neššē* »women«.

	Sg. st.emph.	St.cs.	Pl. st.emph.
name	שְׁמָא <i>šmā</i> (m.)	שֵׁם <i>šem</i>	שְׁמַתָּא <i>šmāhātā</i> שְׁמַתָּה <i>šmāhē</i>
mother	אִמָּה <i>'emmā</i> (f.)	אִמָּה <i>'em</i>	אִמְהַתָּא <i>'emmhātā</i>
father	אָבִיא <i>'abā</i> (m.)	—	אָבִיאַתָּא <i>'abāhētā</i> »parents, fathers« אָבִיאַתָּא <i>'abāhātā</i> »forefathers«
brother	אָחִיא <i>'ahā</i> (m.)	—	אָחִיאַתָּא <i>'ahētā</i>
other	מְדַמְּתִים <i>'hrēnā</i> (m.)	מְדַמְּתִים <i>'hrēn</i>	מְדַמְּתִים <i>'hrānē</i> (pl.abs. מְדַמְּתִין <i>'hrānīn</i>)

other	لِسَدَّيْتَا 'hrētā (f.)	لِسَدَّيْ 'hrānyāt	لِسَدَّيْتَا 'hrānyātā (pl.abs. لِسَدَّيْ 'hrānyān)
hand	لِيدَا 'idā (f.)	يَادْ yad يِدْ 'id	لِيَدَا 'idayyā لِيَدَيْ 'idē لِيَدَيْنْ 'idīn
lion	لِأَرَا 'aryā (m.)	—	لِأَرَاوَاتَا 'aryāwātā لِأَرَاوَانْ 'aryāwān
man, people	لِنَاشَا 'nāšā (m.)	نَاشْ 'nāš	لِنَاشَيْنْ 'nāšīn (only pl.abs.)
woman	لِأَتْتَا 'a"ttā (f.)	أَتْتَا 'a"ttāt	نِشَّشْ neššē
son	لِبْرَا brā (m.)	بَارْ bar	بِنَايَا bnayyā
daughter	لِبَارْتَا bartā (f.)	بَارْتْ ba't	بِنَاتَا bnātā
house	لِبَايْتَا baytā (m.)	بَيْتْ bēt	بَاتْتَيْ bāttē; بَاتْتَيْنْ bāttīn
father-in-law	لِحَمَّأ hmā (m.)	—	لِحَمَّاهَيْ hmāhē
sister	لِحَاتَا hātā (f.)	—	لِحَاتَاهَيْ 'ahwātā
water	لِمَايَا mayyā (m.) abs. مَيْنْ mīn	مَيْ may	—
Lord, God	لِمَارَا mārā (m.) لِمَارِيَا mārīyā (m.)	مَارَيْ mārē	لِمَارَايَا mārāyyā لِمَارَاوَانْ mārāwān
Lady	لِمَارْتَا mārta (f.)	مَارَاتْ mārāt	لِمَارَاتَا mārātā
village, field	لِقَرِيْتَا qrītā (f.)	cs. قَرِيْ qeriyāt qeryāt and قَرِيْ quryāt abs. قَرِيْ qerē	قَرِيَا quryā
year	لِشَانَّأ ša"ttā (f.)	abs. شَانْ šnā cs. شَانَّأ šnāt	شِنَايَا šnayyā شِنَيْنْ 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.

كَيْبَا تَابْتَا kē'pā (f.) tābtā (f.) »a precious stone«

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

لِتُرَا رَمَا l-tūrā (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.

هَلَّيْنْ قَالِلْ مِلَّيْ hālēn qallīl mellay »these few words«.

The adjectives سَاطِرْ saggī »much, many« and لِسَدَّيْ '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.

ܫܦܝܪܐ ܫܦܝܪܐ ܫܦܝܪܐ *saggī 'ē 'bādē šappīrē* »many excellent works« (Jn 10,32)

cf. however ܫܦܝܪܐ ܫܦܝܪܐ *'nāšā saggī 'ē* »many people« (Jn 10,41)

ܫܦܝܪܐ ܫܦܝܪܐ *zabnīn saggī 'ān* »many times«

ܫܦܝܪܐ ܫܦܝܪܐ *'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:

ܡܳܪ ܳܦܪܳܝܳܡ ܳܡܳܪ ܳܦܳܪܳܝܳܡ *mār' 'Aṗrēm* »Mār Aphrem«

ܡܳܪ ܳܦܳܪܳܝܳܡ ܳܡܳܪ ܳܦܳܪܳܝܳܡ *mār' 'Aṗrēm tūbānā* »blessed Mār Aphrem«

ܳܡܳܡܳܝܳܕ ܳܡܳܡܳܝܳܕ *'Ammīd mḏīⁿttā* »the city of Amid«

ܳܒܳܬܳܗܳܢܳܝܳܐ ܳܒܳܬܳܗܳܢܳܝܳܐ *Bēṭ' anyā qrītā* »the village of Bethany« (Jn 11,1)

ܳܡܳܠܳܟܳܐ ܳܡܳܠܳܟܳܐ *malkā 'Anastos* »the emperor Anastasius«

ܳܝܳܘܳܒܳܝܳܢܳܝܳܢܳܘܳܫ ܳܝܳܘܳܒܳܝܳܢܳܝܳܢܳܘܳܫ *Yobīnyanos malkā zakkāyā* »the victorious emperor Yobīnyanos«.

3. 7. Vocabulary

A. mother	'emḡā ܳܡܳܡܳܐ	Addai	'Adday ܳܳܕܳܝܳܝ
mountain	tūrā ܳܬܳܘܳܪܳܐ	Jacob	Ya'qōb ܳܝܳܥܳܩܳܘܳܒ
beautiful	šappīrā ܫܦܝܪܐ	heaven	šmayyā ܫܡܝܳܝܳܐ
Name	šmā ܫܡܳܐ	street	šūqā ܫܘܳܩܳܐ
B. good	tābā ܳܬܳܒܳܐ	holy	qaddišā ܳܩܳܕܳܕܳܝܳܫܳܐ
offspring	zar'ā ܳܘܳܘܳܪܳܐ	blessed	tūbānā ܳܬܳܘܳܒܳܝܳܢܳܐ
apostle	šlīḡā ܫܠܳܝܳܗܳܐ	C. Anastasius	'Anastos ܳܡܳܠܳܟܳܐ
much, many	saggī ܫܦܝܪܐ	Mār Aphrem	mār' 'Aṗrēm ܳܡܳܪ ܳܦܳܪܳܝܳܡ
prophet	nbīyā ܳܢܳܒܳܝܳܐ		

3. 8. Exercises

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

ܫܦܝܪܐ 10 ܫܦܝܪܐ 7 ܫܦܝܪܐ 6 ܫܦܝܪܐ 5 ܫܦܝܪܐ 4 ܫܦܝܪܐ 3 ܫܦܝܪܐ 2 ܫܦܝܪܐ 1

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

ܫܦܝܪܐ 7 ܫܦܝܪܐ 6 ܫܦܝܪܐ 5 ܫܦܝܪܐ 4 ܫܦܝܪܐ 3 ܫܦܝܪܐ 2 ܫܦܝܪܐ 1 ܫܦܝܪܐ

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

ܫܦܝܪܐ 1 ܫܦܝܪܐ 2 ܫܦܝܪܐ 3 ܫܦܝܪܐ 4 ܫܦܝܪܐ 5 ܫܦܝܪܐ

1 مُذِبٌ أَجْمَرٌ لَهُ جَبَلٌ 2 قَبِيْلَةٌ مُذِبٌ تَحْمَهُجُ 3 مُجْتَسِمَةٌ مَّحَلٌّ أَفْلٌ 4 هَيْئًا حُجَّتًا مَعْتَرًا 5
 وَهَذَا قَبِيْلَةٌ

1 تَأْتِي، كَأَنَّهَا لَهَا كَلْبٌ 2 مَذِيْبٌ، تَأْتِي، حَمَّةٌ 3 مَجْتَمِعَةٌ مَحَلٌّ أَحْمَرٌ 4 هَيْئَةً كَأَنَّهَا حَمَّةٌ
 عَمَّتٌ 5 مَذِيْبٌ كَأَنَّهَا مَذِيْبٌ

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

ܐܠܦܐ 'alpā »1000«, **ܓܒܪܐ** gabrā »man«, **ܢܦܫܐ** napšā »soul«, **ܦܓܪܐ** paḡrā »body«, **ܬܪܐ** tar'ā »door, gate«, **ܡܠܟܐ** malkā »king«, f. **ܡܠܟܬܐ** malktā »queen«

2. qiṭl, st.emph. **ܩܬܠܐ** qeṭlā

ܣܦܪܐ sep̄rā »book«, **ܕܝܠܐ** reḡlā »foot«, **ܥܫܒܐ** 'esbā »herb«, **ܦܠܓܐ** pelḡā »half«

3. quṭl, st.emph. **ܩܬܠܐ** quṭlā

ܒܪܟܐ burkā »Knee«, **ܩܘܕܫܐ** quḏšā »sanctuary«, **ܫܘܚܕܐ** šuhdā »bribery«, **ܒܪܟܬܐ** burktā »blessing«

4. 1. 2. Disyllabic Root

1. qat̄al, st.emph. **ܩܬܠܐ** qat̄lā

ܣܒܪܐ sabrā »hope«, **ܟܪܟܐ** karkā »city«, **ܚܒܪܐ** ḥabrā »companion«

2. qiṭal, st.emph. **ܩܬܠܐ** qeṭlā

ܒܥܫܪܐ besrā »flesh«, **ܟܢܦܐ** kenpā »wing«

3. qat̄āl, st.emph. **ܩܬܠܐ** qat̄ālā

ܐܠܗܐ 'alāhā »God«, **ܢܫܐ** 'nāšā »man, people«, **ܚܡܪܐ** ḥmārā »donkey«, **ܥܒܕܐ** 'bādā »action«, **ܩܪܒܐ** qrābā »battle«, **ܫܠܡܐ** šlāmā »peace«

4. quṭāl, st.emph. **ܩܬܠܐ** quṭālā

ܥܘܪܐ z'ōrā »small«, **ܫܘܠܐ** š'ōlā »coughing«

5. qiṭāl, st.emph. **ܩܬܠܐ** qat̄ālā

ܓܒܗܐ gbāhā »baldheaded«, **ܫܢܝܐ** šnāyā »insanity«

6. qat̄il, st.emph. **ܩܬܠܐ** qat̄ilā

ܟܠܝܐ klīlā »crown«, **ܫܦܝܬܐ** špī'ttā »ship«

7. qatūl, st.emph. قَاتُولٌ qatūlā

بَتُولَةٌ btūlātā »virgin«, لَبُوشَةٌ lbūšā »clothing«, رَحْمَةٌ rhūmā »loved«

8. qāṭal, st.emph. قَاتِلٌ qāṭlā

حَاتِمٌ hāṭmā »seal«, أَلَمٌ 'ālmā »eternity, world«

9. qāṭil, st.emph. قَاتِلٌ qāṭlā

= active participle of the Base Stem (→ 4. 4.): كَاتِبٌ kāṭibā »writing«, طَارِحٌ pārḥā »flying«, رَاحِمٌ rāḥmā »loving, friend«, تَابِرٌ tābrā »breaking«

10. qāṭōl, St.emph. قَاتُولٌ qāṭōlā

= Nomen agentis: كَالِيَةٌ kālīyā »revelator«, مَرْتَدٌ pārōqā »saviour«

11. qatṭāl, st.emph. قَاتِلٌ qatṭālā

A common pattern for nouns denoting professional activities: زَكَاةٌ zakkāyā »victorious«, غَنَابَةٌ gannābā »thief«, غَابِرَةٌ ga'bbārā »hero«

12. qittāl, st.emph. قَيْتَالٌ qettālā

تَلَالٌ tellālā »shade«, لِسَانٌ leššānā »tongue, language«, أَلَىٌ 'ellāyā »upper«, عَقَارٌ 'eqqārā »root«

13. quṭṭāl, st.emph. قُتُّوَالٌ quṭṭālā

أَكْوَامٌ ukkāmā »black«, سُؤَالٌ šu'ālā »question«, سُلَامٌ šullāmā »completion«

14. qatṭīl, st.emph. قَاتِلٌ qatṭīlā

= adjective: مَكْتَبٌ makkīkā »humble«, سَاطِعٌ saḡgī'ā »much, many«, سَالِطٌ šallīṭā »strong«, سَاطِرٌ šappīrā »beautiful«

15. qatṭūl, st.emph. قَاتُولٌ qatṭūlā

أَبْبُوبٌ 'abbūbā »flute«, أَمُّودٌ 'ammūdā »pillar«, يَلُّودٌ yallūdā »child«

16. qittōl, st.emph. قَيْتَالٌ qettōlā

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

17. quṭayl, st.emph. قُتَّيَالٌ qṭaylā

هِنَايَسٌ hnāyāsā »piglet«, لَيْمَانٌ 'laymā »young man«, لَيْمَاتٌ 'laymtā »girl«

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

1. maqṭal, st.emph. **مَاقِطَلًا** maqṭlā**مَدَدٌ** madd'ā »knowledge«, **مَأْكَنَةٌ** mašknā »place of dwelling«, **مَأْتِيَةٌ** maštyā »drink«2. miqṭal, st.emph. **مِيقِطَلًا** meqṭlā, st.abs. **مِيقِطَالٌ** meqṭal= Infinitive base stem (→ 8. 3.): **مَشَّوْا** mē'zla »walk«, **مَعْلَى** mē'klā »food«, **مَعْتَبَرٌ** mē'tyā »arrival«3. maqṭāl, st.emph. **مَاقِطَالًا** maqṭālā**مَأْقَالَةٌ** maqāḷā »weight«, **مَأْبَدَةٌ** ma'bādā »sorcery«4. miqṭāl, st.emph. **مِيقِطَالًا** meqṭālā**مِيقِطَالٌ** meqyārā »dwelling«5. maqṭūl, st.emph. **مَاقِطُولًا** maqṭūlā**مَأْبُوءٌ** mabū'ā »spring«, **مَأْشُولٌ** maššūlā »storm«, **مَأْشُولَةٌ** maššūlā »offence«6. taqṭal, st.emph. **تَاقِطَلًا** taqṭlā**تَاهِلَاتٌ** tahlātā »mockery«, **تَأْطِيشَةٌ** taṭwaštā »pollution«7. taqṭāl, st.emph. **تَاقِطَالًا** taqṭālā**تَأْوَاتِبٌ** tawtābā »settler«8. taqṭīl, st.emph. **تَاقِطِيلًا** taqṭīlā**تَأْلِيمٌ** talmīdā »disciple, pupil«, **تَأْدِيرٌ** ta'dīrā »help«9. taqṭūl, st.emph. **تَاقِطُولًا** taqṭūlā**تَاهِلُوبٌ** tahlūpā »an exchange«, **تَاهْتُورٌ** tahtūrā »haughtiness«, **تَأْتِيشٌ** taktūšā »conflict, fight«

4. 1. 4. With Affixes (ʾān, ōn)

1. q-ṭ-l-ʾān

بِنْيَانٌ benyānā »building«, **أُلْشَانٌ** ulšānā »torment«, **بِقْدَانٌ** puqdānā »order«

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

أَلْيُونٌ talyōnā »little boy«, **أَبْرُونٌ** brōnā »little son«, **أَلْيُونٌ** malkōnā »prince«

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

أَيَانٌ yawnāyā »Greek«, **أَرْبَائِيٌّ** 'arbāyā »Arab«, **أَلْيَانٌ** malkāyā »kingly«

4. q-ṭ-l-ūṭ (abstract ending)

ܡܠܟܘܬܐ *malkūtā* »kingdom«, ܓܒܪܐܘܬܐ *gabbarūtā* »heroism«, ܡܫܬܒܩܢܘܬܐ *meštābqānūtā* »abandonment«, ܡܬܓܠܝܢܘܬܐ *metgalyānūtā* »revelation«, ܡܓܝܘܬܐ *māzyūtā* »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 *qatl, *qitl and *quṭl (such as ܓܒܪܐ *gabrā* »man«, ܫܦܪܐ *špārā* »book« and ܩܘܕܫܐ *quḏšā* »sanctuary«) in the endless st.abs. = st.cs. form have a vowel following the second radical, while the root vowel is reduced to a *schwa*. For *quṭl-words, the new vowel always corresponds to the root vowel (ES /o/, WS /u/); for *qatl and *qitl 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 <i>malkā</i>	ܡܠܟܐ <i>mleḵ</i> < * <i>m^eleḵ</i> »king«
ܢܦܫܐ <i>nāpšā</i>	ܢܦܫܐ <i>nṗeš</i> < * <i>n^epēš</i> »soul«
ܩܘܕܫܐ <i>quḏšā</i>	ܩܘܕܫܐ <i>qḏuš</i> < * <i>q^eḏuš</i> »sanctuary«
ܪܓܠܐ <i>reḡlā</i>	ܪܓܠܐ <i>rḡel</i> < * <i>r^eḡel</i> »foot« etc.
but:	
ܐܘܪܐ <i>tar'ā</i>	ܐܘܪܐ <i>tra'</i> (due to /' / as 3 rd radical) »door«
ܫܦܪܐ <i>špārā</i>	ܫܦܪܐ <i>špar</i> (due to /r / as 3 rd 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 ܡܠܟܐ *baytā d-malkā* »the house of the king«. This can also be expressed using the constructus state ܒܝܬܐ ܡܠܟܐ *bēt 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 ܡܠܟܐ *baytēh d-malkā*, »his house, (that) of the king«. These three possibilities are summarised in the table below:

Genitive construction: [St.emph.] <i>d-/da</i> -[St.emph.]	Examples: بَيْتَ الْمَلِكِ <i>baytâ d-malkâ</i> »the house of the king«
[St.cs.] [St.emph.]	بَيْتِ الْمَلِكِ <i>bēt malkâ</i> »(those) of the house of king«
[Nomen + Pron.suff.] <i>d-/da</i> -[St.emph.]	بَيْتِهِ <i>baytēh d-malkâ</i> »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. **وَكَمَلٌ** *z'ōray b-menyânâ* »small in number«.

In this context, it is also important to memorize the form **دَيْلٌ** *dīl-*, which is formed from the determinative pronoun **د** *d-* (base form **دِي** *dī-*) together with the preposition **لِ** *l-*. **دَيْلٌ** *dīl-*, together with the relevant suffixes, denotes relations of possession (→ 6. 1.), e.g. **دَيْلُهُ** *dīl-ēh* »(this) of him« = »his« (**دَيْلُهُ كِتَابٌ** *ktābâ dīl-ēh* »his book«).

4. 4. Active Participles (Base Stem)

The active (present) 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 **كَاتِبٌ** *kāteb* »writing«. They are as follows:

	Sg.	Pl.
m. St.abs.	كَاتِبٌ <i>kāteb</i>	كَاتِبِينَ <i>kātbīn</i>
m. St.emph.	كَاتِبًا <i>kātbâ</i>	كَاتِبِينَ <i>kātbē</i>
f. St.abs.	كَاتِبَةٌ <i>kātbâ</i>	كَاتِبَاتٌ <i>kātbân</i>
f. St.emph.	كَاتِبَاتًا <i>kātebtâ</i>	كَاتِبَاتًا <i>kātbâtâ</i>

Note.: in ES, **كَاتِبَةٌ** *kātēb* (with a secondary lengthening of the stressed final syllable) is sometimes used in place of **كَاتِبَةٌ** *kāteb*.

4. 5. Vocabulary

A. alive	حَيٌّ <i>ḥayyâ</i>	C. doing	عَمِلٌ <i>'ābed</i>
eternity, world	عَالَمٌ <i>'ālmâ</i>	writing	كَاتِبٌ <i>kāteb</i>
light	نُورٌ <i>nuhrâ</i>	putting	نَاصِبٌ <i>nāseb</i>
image	صَلْمٌ <i>ṣalmâ</i>	pursuing	رَادِعٌ <i>rādeḥ</i>
birthday	يَوْمُ بَيْتِ يَالِدًا <i>bēt yaldâ</i>	helping	مُعِينٌ <i>pāreq</i>
foot	رِجْلٌ <i>rejlâ</i>	saying	أَمَارٌ <i>'amar</i>
Jesus	عِيسَى <i>Īsō</i>	witnessing	شَهِيدٌ <i>sāhed</i>
B. place of dwelling	مَسْكَنٌ <i>mašknâ</i>	D. heart	لَبِّبٌ <i>lebbâ</i>

completion	عَمَكْمَ الشُّلَّامَا	soul, life, self	نَفْسَا نَافْسَا
goodness	طَيْبُوتَا تَيْبُوتَا	E. order	عَمَكْمَ طُوقْدَانَا
deed	عَمَكْمَ سُوْرَانَا	synagogue director	رَبَّ خَاتَمَا رَابْ كَاهِنَا
number	مَعْنَانَا مَعْنَانَا	law	(< gr.) نَامُوسَا
helper	عَدْوَرَا عَدْوَرَا		
tongue, language	لِسَانَا لِسَانَا		

4. 6. Exercises

A. Transcribe and translate the following words:

1 مَلَكَمَ دَمَعَمَ 2 نَسَمَ دَمَلَكَمَ 3 دَمَلَكَمَ 4 حَمَلَكَمَ 5 مَمَلَكَمَ 6 دَمَلَكَمَ
 7 مَمَلَكَمَ 8 مَمَلَكَمَ

B. Identify the following nominal forms:

دَمَلَكَمَ ، مَمَلَكَمَ ، نَسَمَ ، حَمَلَكَمَ ، مَمَلَكَمَ ، كَمَلَكَمَ ، كَمَلَكَمَ ، كَمَلَكَمَ

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

1 مَمَلَكَمَ 2 دَمَلَكَمَ 3 مَمَلَكَمَ 4 مَمَلَكَمَ 5 مَمَلَكَمَ 6 مَمَلَكَمَ 7 مَمَلَكَمَ

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

مَمَلَكَمَ ، مَمَلَكَمَ ، مَمَلَكَمَ

E. Write out the following until familiar :

1 مَمَلَكَمَ
 2 مَمَلَكَمَ
 3 مَمَلَكَمَ
 4 مَمَلَكَمَ
 5 مَمَلَكَمَ

1 مَمَلَكَمَ
 2 مَمَلَكَمَ
 3 مَمَلَكَمَ
 4 مَمَلَكَمَ
 5 مَمَلَكَمَ

1 مَمَلَكَمَ
 2 مَمَلَكَمَ
 3 مَمَلَكَمَ

פסוקי התורה 4
שם חלקי התורה 5

Lesson 5

5.1. Independent and Enclitic Personal Pronouns

Depending on syntactic usage, we can distinguish between independent and (shortened) enclitic personal pronouns. The latter are always enclitic, i.e. unstressed, and follow on from a preceding nominal word form. The forms are as follows:

	Independent	enclitic
sg.1.c.	أَنَا 'enā »I«	أنا -'nā
2.m.	أنت 'a ⁿ tt »you«	أنت -(a)tt
2.f.	أنتي 'a ⁿ tt ^y »you«	أنتي -(a)tt ^y
3.m.	هو hū »he«	هو ^h -ū or -w
3.f.	هي hī »she«	هي ^h -ī or -y
pl.1.c.	نحن ḥnan »we«	نحن-nan
2.m.	أنتم 'a ⁿ ttōn »you« (WS أنتم 'a ⁿ ttūn)	أنتم -tōn (WS أنتم -tūn)
2.f.	أنتمي 'a ⁿ ttēn »you«	أنتمي -tēn
3.m.	هم hennōn »they« (WS هم hennūn)	هم 'ennōn (WS هم 'ennūn)
3.f.	هنهن hennēn »they«	هنهن 'ennēn

It is important to note the composite forms هو هو hūyū »it is he who ...« (< hū + enclitic ^hū) and هي هي hīyī »it is she who ...« (< hī + enclitic ^hī).

The 3rd person m.sg. pronoun can also be used for emphasis; in this case, it occurs before a noun or an enclitic pronoun of a different grammatical person, e.g. له واحد سجدوا له لحد الاله سجدوا نحن l-ḥad^h-ū 'alāhā sāqḍīn^h-nan »we adore one God«.

5.1.1. The Active Participle with the Enclitic Personal Pronoun as Expression of the Present

Often, an enclitic pronoun follows a participle. The active participle in st.abs. followed by an enclitic pronoun serves to express the present tense:

sg. 1.m	أنا كاتب أنا / أنا كاتب أنا	»I am writing«
1.f.	أنا كاتب أنا / أنا كاتب أنا	»I am writing«
2.m.	أنت كاتب أنت / أنت كاتب أنت	»you are writing«
2.f.	أنتي كاتب أنتي / أنتي كاتب أنتي	»you are writing«
3.m.	هو كاتب هو / هو كاتب هو	»he is writing«
3.f.	هي كاتب هي / هي كاتب هي	»she is writing«

pl. 1.m.	كُتِبْنَا سُبَّ / كُتِبْنَا سُبَّ	kāt̪bīn- ^h nan/ kāt̪bīn-nan	»we are writing «
1.f.	كُتِبْنَا سُبَّ / كُتِبْنَا سُبَّ	kāt̪bān- ^h nan/ kāt̪bān-nan	»we are writing «
2.m.	كُتِبْتُمْ هُ / كُتِبْتُمْ هُ	kāt̪bīn- ^m tōn/ kāt̪bī-ttōn	»you are writing«
2.f.	كُتِبْتُمْ هُ / كُتِبْتُمْ هُ	kāt̪bān- ^m tēn/ kāt̪bā-ttēn	»you are writing«
3.m.	كُتِبُوا هُ / كُتِبُوا هُ	kāt̪bīn- ^{enn} ōn/ kāt̪bīn	»they are writing«
3.f.	كُتِبُوا هُ / كُتِبُوا هُ	kāt̪bān- ^{enn} ēn/ kāt̪bān	»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:

أَنَا أَنَا مَلِكًا »I am the king«
 هُوَ هُوَ مَلِكًا hū malkā-^hw »he is the king«
 هِيَ هِيَ مَلِكًا hī malktā-^hy »she is the queen«
 الْمَلِكُ الْمَلِكُ هُنَا malkā tammān-^hū »the king is there«
 الْمَلِكَةُ الْمَلِكَةُ هُنَا malktā tammān-^hī »the queen is there«
 أَنْتُمْ أَنْتُمْ هُنَا 'aⁿttōn tammān-^attōn »you (m. pl. informal) are there«
 أَنَا أَنَا نُوْرٌ دُنْيَا enā nuhrēh-^{nā} d-^ālmā »I am the light of the world« (cf. Jn 9,5)

As already noted in lesson one, (→ 1. 10.), ā followed by y or i (or ī) becomes āy (WS ōy), e.g. هِيَ هِيَ مَلِكًا hī malktā-^hy < *malktā + hī »she is the queen«. In ES, ā followed by w or u (or ū) becomes āw; in WS however, it remains unchanged as aw, e.g. ES هُوَ هُوَ مَلِكًا hū malkā-^hw < *malkā + hū »he is the king« [Read: malkāw], WS هُوَ هُوَ مَلِكًا hū malkā-^hw.

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) دَاوِدٌ هُوَ رَبِّي mār^y-^hū Dawīd (predicate – copula – subject)
- (2) رَبِّي دَاوِدٌ هُوَ mār^y Dawīd-^hū (predicate – subject – copula)
- (3) دَاوِدٌ هُوَ رَبِّي Dawīd-^hū mār^y (subject – copula – predicate)
- (4) دَاوِدٌ رَبِّي هُوَ Dawīd mār^y-^hū (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 3rd person enclitic pronoun often functions as a copula in conjunction with a personal pronoun in the 2nd or (less commonly) 1st person. In this case, it takes the place of the 1st or 2nd person enclitic pronoun. Examples:

مَتَبَسْ اَنْتَ اَنْتَ 'aⁿtt-^hū mšīhā »you are the Christ« (Mk 8,29)

مَتَبَسْ اَنْتَ اَنْتَ 'aⁿtt-^hū malkā »you are the king«

Compare:

اَنْتَ مَلِكْ اَنْتَ 'aⁿtt malk-^att »you are king«

اَنْتَ مَلِكْ اَنْتَ 'aⁿtt malkā-^hw »you are king«

اَنْتَ هُنَا اَنْتَ 'aⁿttōn-^{enn}ōn tammān »you are there«

اَنْتَ اَنْتَ اَنْتَ 'enā-^{nā} šlīhā-^hw d-^{alā}hā »I am the apostle of God«

More commonly written as:

اَنْتَ اَنْتَ اَنْتَ 'enā-^{nā} šlīhā d-^{alā}hā »I am the apostle of God«

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

اَنْتَ مَلِكْ aⁿtt malkā-^{nā} »I am king«

اَنْتَ اَنْتَ اَنْتَ 'aⁿtt malkā-^{nā} w-^{qet}mā »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. اَنْتَ hānā »this« (rarely اَنْتَ hān)	اَنْتَ hālēn »these«
f. اَنْتَ hādē »this« (rarely اَنْتَ hād)	

Combination with enclitic personal pronouns in the singular results in the forms اَنْتَ اَنْتَ hānā-^hw (WS اَنْتَ اَنْتَ hānā-^hw) and اَنْتَ اَنْتَ hādā-^hy (!), 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.

اَنْتَ اَنْتَ hānā baytā »this house«

or

اَنْتَ اَنْتَ baytā hānā »this house«.

The far deixis takes the following forms:

Sg.	Pl.
m. هَئِ hāw »that«	أُولَئِكَ hānōn (WS أُولَئِكَ hānūn) »those«
f. هِئِ hāy »that«	أُولَئِكَ hānēn »those« □

هَئِ haw d- (m.sg.), هِئِ hāy d- (f.sg.) are used to express »he/she, who«, whereas in the plural هَئِ hālēn d- »those, who« is usually used. »This one (m.)/(f.), who« is expressed using هَئِ hānā d-ʾāʾk hānā, هَئِ hādē d-ʾāʾk hādē.

5.3. Interrogative Pronouns and Adverbs

Substantive pronouns:

هَئِ man »who?« with an enclitic: هَئِ mannū (<*mann-hū) »who is it?«

مَا mā, مَا mān, مَا mānā »what?«

With an enclitic: مَا mānāw (WS مَا mānaw) »what is it that ...?«

- Adjective pronouns:

m.sg. أَيُّ ʾaynā »Which?«

f.sg. أَيُّ ʾaydā »Which?«

pl. أَيُّ ʾaylēn »Which?«

- Important interrogative adverbs:

أَيُّ ʾaykā »Where?«

أَيُّ ʾemmaʿ »When?«

أَيُّ ʾaykannā, أَيُّ ʾaykan »How?«

أَيُّ l-mānā »Why?«

5.4. Words for »Somebody« and »Something«

The expression »somebody« or »one« is denoted using نَاشِ nāš (eig.: »a man«); نَاشِ لَ nāš lā means »nobody«; the plural نَاشِ nāšīm (st.abs.) means »some (people)«. »Some« can also be expressed with هَئِ d- (literally: »there is (someone), who«).

»Something« is denoted using هَئِ meddem (<*mndʿm, derived from the root y-d-ʿ »to know«). When it is followed by an accompanying noun, it can be written in st.abs. (e.g. هَئِ meddem bīš »something evil«) or in st.emph. (e.g. هَئِ meddem rabbā »something great«).

5.5. kol »every, all«

The noun **ܟܠ** *kol* (WS **ܟܠ** *ku*), which has the basic meaning »every, all« (e.g. **ܟܠ ܡܪܝܩܐ ܗܘܐ ܗܘܐ ܟܠ** *mārē kol* »The Lord of all«), takes a geminate /l/ when preceding a pronominal suffix (e.g. **ܟܠܗܘܢ** *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 mḏīⁿttā* »every city«

ܟܠ ܙܒܘܬܐ *kol 'atrā* »every place«

ܟܠ ܡܗܝܘܡܐ ܗܝܝܘܝܬܐ *kol yāwmay hayyāyk* »every day of my life«

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

ܟܠܗܘܢ *kollkōn* »you all«

ܟܠܗܘܢ *kollan* »we all«

ܟܠܗܘܢ *kollhēn* »they all«

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

ܟܠܗܘܢ ܡܕܝܢܬܐ *kollāh mḏīⁿttā* (f.) »the whole city«

ܟܠܗܘܢ ܩܕܝܫܐ *kollhōn qaddiṣē* (m. pl.) »all the saints«

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

ܟܠܗܘܢ ܡܝܠܝܐ *kollhēn mellē* (f. pl.) *hālēn* »all these words«

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

ܡܕܝܢܬܐ ܟܠܗܘܢ *mḏīⁿttā kollāh* »the whole city«

ܩܕܝܫܐ ܟܠܗܘܢ *qaddiṣē kollāh* (f.) »my whole soul«

Also note: **ܟܠ ܕ** *kol d-* »everyone who«; **ܟܠ ܕܝܢܐ ܕ** *kol 'aynā d-* »everyone who«; **ܟܠ ܡܕܝܢܐ ܕ** *kol meddem d-* »everything which«.

5.6. Reflexive Expressions

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

ܟܝܢܝܢ ܕܗܘܐ ܢܦܫܐ ܕܗܘܐ ܕܗܘܐ ܕܗܘܐ *'ābed-'aⁿtt napšāk 'alāhā* »(because you, being a man,) make yourself God« (Jn 10,33)

ܗܘܐ ܕܗܘܐ ܕܗܘܐ ܕܗܘܐ ܕܗܘܐ *'amar-^hwā la-qnōmēh* »he said within himself«.

5.7. Vocabulary

A.	It is I	'enā-'nā ܐܢܐ ܐܢܐ	What?	mōn ܡܘܢ
	father	'abā ܐܒܐ	Which?	'aynā ܐܝܢܐ
	but, unless	'ellā ܐܠܠܐ	he wrote	ktab ܟܬܒ
	flesh	besrā ܒܝܫܪܐ	you	'a"tt ܐܚܚܬܐ
	testament	dyātēqē ܕܝܐܬܩܩܝܐ	bad, evil	bīš ܒܝܫ
	it is he who	hūyū ܗܘܝܘ	Why?	l-mānā ܠܡܢܐ
	God	'alāhā ܐܠܗܐ	just	kē'nā ܟܝܢܐ
	What?	mānā ܡܢܐ	truth	šrārā ܫܪܪܐ
	salt	melhā ܡܝܠܗܐ		
	Nazarene	nāšrāyā ܢܫܪܝܐ		

5.8. Exercises

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

- 1 ܐܢܐ ܐܢܐ ܡܝܢ ܕܝܗܘܐ ܕܝܗܘܐ (Jn 8,12)
- 2 ܐܢܐ ܐܢܐ ܡܝܢ ܕܝܗܘܐ
- 3 ܐܢܐ ܐܢܐ ܡܝܢ ܕܝܗܘܐ ܡܝܢ ܕܝܗܘܐ (Jn 8,23)
- 4 ܐܢܐ ܐܢܐ ܡܝܢ ܕܝܗܘܐ
- 5 ܐܢܐ ܐܢܐ ܡܝܢ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ
- 6 ܐܢܐ ܐܢܐ ܡܝܢ ܕܝܗܘܐ ܕܝܗܘܐ (Jn 9,17)
- 7 ܐܢܐ ܐܢܐ ܡܝܢ ܕܝܗܘܐ ܕܝܗܘܐ (Jn 8,18)
- 8 ܐܢܐ ܐܢܐ ܡܝܢ ܕܝܗܘܐ ܕܝܗܘܐ (Mk 3,11)
- 9 ܐܢܐ ܐܢܐ ܡܝܢ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ (Acts 22,8)
- 10 ܐܢܐ ܐܢܐ ܡܝܢ ܕܝܗܘܐ ܕܝܗܘܐ (Mk 9,50)
- 11 ܐܢܐ ܐܢܐ ܡܝܢ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ (AMS 432) ܐܢܐ ܐܢܐ ܡܝܢ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ
- 12 ܐܢܐ ܐܢܐ ܡܝܢ ܕܝܗܘܐ ܕܝܗܘܐ (Mk 8,29)

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

- 1 ܐܢܐ ܐܢܐ ܡܝܢ ܕܝܗܘܐ
- 2 ܐܢܐ ܐܢܐ ܡܝܢ ܕܝܗܘܐ
- 3 ܐܢܐ ܐܢܐ ܡܝܢ ܕܝܗܘܐ

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

- 1 ܐܢܐ ܐܢܐ ܡܝܢ ܕܝܗܘܐ ܕܝܗܘܐ (Jn 8,18)
- 2 ܐܢܐ ܐܢܐ ܡܝܢ ܕܝܗܘܐ ܕܝܗܘܐ (Mk 3,11)
- 3 ܐܢܐ ܐܢܐ ܡܝܢ ܕܝܗܘܐ ܕܝܗܘܐ ܕܝܗܘܐ (Acts 22,8)

1 ܐܢܐ ܐܢܐ ܡܝܢ ܕܝܗܘܐ ܕܝܗܘܐ (Jn 8,18)

(Mk 3,11) ᐱᐢ ᐱᐢ ᐱᐢ ᐱᐢ ᐱᐢ 2

(Acts 22,8) ᐱᐢ ᐱᐢ ᐱᐢ ᐱᐢ ᐱᐢ 3

(Jn 8,18) ᐱᐢ ᐱᐢ ᐱᐢ ᐱᐢ 1

(Mk 3,11) ᐱᐢ ᐱᐢ ᐱᐢ ᐱᐢ 2

(Acts 22,8) ᐱᐢ ᐱᐢ ᐱᐢ ᐱᐢ ᐱᐢ 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' < *malkī* »my king«, **ܕܝܢܝܢ** *dīn' < *dīn* »my judgement«. The initial consonant *k* common to many pronominal suffixes attached to nouns is pronounced spirant in the singular, e.g. **ܕܝܢܝܟܐ** *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^{hy} and 3.f.sg. -ḡh.

	Set A <i>Singular set</i>	Set B <i>Plural set</i>
Sg.3.m.	ܝܝܢ -ḡh (WS ܝܝܢ -ḡh)	ܐܘܘܗܝܢ -âw ^{hy} (WS ܐܘܘܗܝܢ -aw ^{hy})
3.f.	ܝܗܢ -âh	ܝܗܢܐ -ḡh
2.m.	ܝܟܐ -âk	ܝܟܐܐ -ayk
2.f.	ܝܟܝܢ -ḡk ^y	ܝܟܝܢܐ -ayk ^y
1.c.	ܘ -∅ (<-y)	ܝܢܐ -ay
Pl.3.m.	ܝܗܢܐ -hōn (WS ܝܗܢܐ -hūn)	ܝܗܢܐܝܢ -ayhōn (WS ܝܗܢܐܝܢ -ayhūn)
3.f.	ܝܗܢܝܢ -hēn	ܝܗܢܝܢܐ -ayhēn
2.m.	ܝܟܢܐ -kōn (WS ܝܟܢܐ -kūn)	ܝܟܢܐܝܢ -aykōn (WS ܝܟܢܐܝܢ -aykūn)
2.f.	ܝܟܢܝܢ -kēn	ܝܟܢܝܢܐ -aykēn
1.c.	ܝܢܐ -an	ܝܢܐܝܢ -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. **دِينَان** *dīnan* »our judgement«, **دِينَايَك** *dīnayk* »your (m.) judgements«, **دِينَايَكُون** *dīnaykōn* »your (m.) judgement«).

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

	Sg.	Pl.
3.m.	دِينِهِ <i>dīnēh</i> »his judgement« <input type="checkbox"/>	دِينِهِمْ <i>dīnhōn</i> »their judgements« (WS دِينَهُ <i>dīnhūn</i>) <input type="checkbox"/>
3.f.	دِينِهَا <i>dīnāh</i> »her judgement«	دِينِهِمْ <i>dīnhēn</i> »their judgements« <input type="checkbox"/>
2.m.	دِينِكَ <i>dīnāk</i> »your judgement« <input type="checkbox"/>	دِينِكُمْ <i>dīnkōn</i> »your judgements« (WS دِينِكُمْ <i>dīnkūn</i>) <input type="checkbox"/>
2.f.	دِينِكِ <i>dīnēk</i> »your judgement« <input type="checkbox"/>	دِينِكُمْ <i>dīnkēn</i> »your judgements« <input type="checkbox"/>
1.c.	دِينِي <i>dīn</i> »my judgement«	دِينَانَا <i>dīnan</i> »our judgements«

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

	Sg.	Pl.
3.m.	دِينَاتِهِ <i>dīnāw^h</i> »his judgements« (WS دِينَاتِهِمْ <i>dīnaw^h</i> »his judgements«) <input type="checkbox"/>	دِينَايَتِهِمْ <i>dīnayhōn</i> »their judgements« (WS دِينَاهُمْ <i>dīnhūn</i>) <input type="checkbox"/>
3.f.	دِينَاتِهَا <i>dīnāh</i> »her judgements« <input type="checkbox"/>	دِينَايَتِهِمْ <i>dīnayhēn</i> »their judgements« <input type="checkbox"/>
2.m.	دِينَايَتِكَ <i>dīnayk</i> »your judgements« <input type="checkbox"/>	دِينَايَتِكُمْ <i>dīnaykōn</i> »your judgements« <input type="checkbox"/>
2.f.	دِينَايَتِكِ <i>dīnayk</i> »your judgements« <input type="checkbox"/>	دِينَايَتِكُمْ <i>dīnaykēn</i> »your judgements« <input type="checkbox"/>
1.c.	دِينَاتِي <i>dīnay</i> »my judgements«	دِينَايَتِنَا <i>dīnayn</i> »our judgements«

6.2. *qVɬl-Nominals with Possessive Suffixes

Pronominal suffixes attached to monosyllabic nominals of the form *qVɬl are always attached to the base form of the st.emph.

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

	Sg.	Pl.
3.m.	مَلِكِيهِ <i>malkēh</i> »his king« <input type="checkbox"/>	مَلِكَاتِهِ <i>malkāw^h</i> »his kings« <input type="checkbox"/>
3.f.	مَلِكَاتِهَا <i>malkāh</i> »her king« <input type="checkbox"/>	مَلِكَاتِهَا <i>malkēh</i> »her kings« <input type="checkbox"/>
2.m.	مَلِكِيكَ <i>malkāk</i> »your king« <input type="checkbox"/>	مَلِكَايَتِكَ <i>malkayk</i> »your kings« <input type="checkbox"/>
2.f.	مَلِكِيكِ <i>malkēk</i> »your king« <input type="checkbox"/>	مَلِكَايَتِكُمْ <i>malkayk</i> »your kings« <input type="checkbox"/>
1.c.	مَلِكِي <i>malky</i> »my king«	مَلِكَايَتِنَا <i>malkay</i> »my kings«
	etc. <input type="checkbox"/>	etc. <input type="checkbox"/>

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. **مَلِكْتَا** *malktā* »queen« (sg. st.emph.): **مَلِكْتَاهَا** *malktāh* »her queen«, in contrast to **مَلِكْتَاهُمْ** *malktāhōn* (St.cs. + Suff.) »their (pl.) queen«.
- Nominal forms with several consonants are often subject to vowel reductions when suffixes are attached, e.g. **مَشْكِنَا** *mašknā* (sg. st.emph.): **مَشْكِنَاهَا** *mašknāh* »her place of dwelling« in contrast to **مَشْكِنَاهُمْ** *mašknāhōn* (St.cs. + Suff.) »their (pl.) place of dwelling«.
- For some nominals, such as **أَبَا** »father«, **أَخَا** »brother«, **هَمَّامَا** »father-in-law« and **شَمَّا** »name«, the attachment of a suffix in the 1.sg. (**أَبِي** »*ābī*«, **أَخِي** »*āḫī*«, **هَمَّامِي** »*hēmī*«, **شَمِّي** »*šēmī*«) results in a lengthening of the stem vowel; the nominals **أَبَا** »father«, **أَخَا** »brother«, **هَمَّامَا** »father-in-law« take /u/ as a final vowel prior to all possessive suffixes (except for the 1.sg.); (cf. e.g. **أَبُو** »*ābū*« »his Vater« in contrast to **شَمِّي** »*šmēh*« »his name« and the suffixes which begin with consonants, e.g. **أَبُوكَ** »*ābūkōn*« »your father« and **شَمُّكَ** »*šemkōn*« »your name«).

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

	Sg.	Pl.
3.m.	أَبُو » <i>ābū</i> «y	أَبُوهُمْ » <i>ābūhōn</i> « (WS أَبُوهُنَّ » <i>ābūhūn</i> «)
3.f.	أَبُوها » <i>ābūh</i> «	أَبُوهُنَّ » <i>ābūhēn</i> «
2.m.	أَبُوكَ » <i>ābūk</i> «	أَبُوكُمْ » <i>ābūkōn</i> « (WS أَبُوكُنَّ » <i>ābūkūn</i> «)
2.f.	أَبُوكِ » <i>ābūk</i> «y	أَبُوكُنَّ » <i>ābūkēn</i> «
1.c.	أَبِي » <i>ābī</i> «	أَبُو » <i>ābū</i> «

The paradigm of **أَبَاهَا** »parents«, the plural of **أَبَا** »father«, is as follows:

	Sg.	Pl.
3.m.	أَبَاهُو » <i>ābāhū</i> «y	أَبَاهُهُمْ » <i>ābāhayhōn</i> «
3.f.	أَبَاهُها » <i>ābāhūh</i> «	أَبَاهُهُنَّ » <i>ābāhayhēn</i> «
2.m.	أَبَاهُكَ » <i>ābāhūk</i> «	أَبَاهُكُمْ » <i>ābāhaykōn</i> «
2.f.	أَبَاهُكِ » <i>ābāhūk</i> «y	أَبَاهُكُنَّ » <i>ābāhaykēn</i> «
1.c.	أَبَاهِي » <i>ābāhay</i> «	أَبَاهُو » <i>ābāhū</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 <i>mennēh</i> »from him« □	مِنْهُمْ <i>mennhōn</i> »from them« □
3.f.	مِنْهَا <i>mennāh</i> »from her« □	مِنْهُمْ <i>mennhēn</i> »from them« □
2.m.	مِنْكَ <i>mennāk</i> »from you« □	مِنْكُمْ <i>mennkōn</i> »from you« □
2.f.	مِنْكِ <i>mennēk</i> »from you« □	مِنْكُمْ <i>mennkēn</i> »from you« □
1.c.	مِنْ <i>men</i> »from me«	مِنْنا <i>mennan</i> »from us«

It is important to note that with an attached suffix in 1.sg, **بـ** *b-* »in, with« and **لـ** *l-* »to, for« become **بـ** *bī* and **لـ** *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:

بـ *b-* »in, with«, **لـ** *l-* »to, for«, **بِ** *'am* »together with«, **مِنْ** *men* »from«, **بَعْدَ** *bātar* »after«, **بِ** *bestar* »after, behind«, **كُلَّ** *lwāt* »beside, by«, **كُلَّ** *lput* »according to, corresponding«; also: **كُلَّ** *luqbal* »against, facing« and **كُلَّ** *lqubl-* (e.g. **كُلَّ** *lqublēh* »against him«; by contrast: **كُلَّ** *luqbalkōn* »against you«).

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 *-āt-*), which are not identical with their basic form (without a suffix), e.g. **كُلَّ** *'akwāt* (without suffix: **كُلَّ** *'ak* »like«), **مِنْ** *mettolāt* »on your account« (without suffix: **مِنْ** *mettol*), **بَيْنَ** *baynāt* »between« (without suffix: **بَيْنَ** *bēt*).

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

عَلَى *'al* »on, by« (e.g. **عَلَى** *'ay* »on him«, **عَلَى** *'aykōn* »upon them«; without suffix: **عَلَى** *'al*), **عَلَى** *ṣēd / ṣē'd* »beside, next to«, **عَلَى** *hlāp* »instead of«, **عَلَى** *qdām* or **عَلَى** *qudm* »before« (without suffix: **عَلَى** *qdām*), **عَلَى** *ba-lḥod* »alone« (e.g. **عَلَى** *ba-lḥoday* »I only«), **عَلَى** *bel'ād* »without«, **عَلَى** *thut* »under« (without suffix: **عَلَى** *thet* and **عَلَى** *thut*), **عَلَى** *l'ēn* »in full view of«, **عَلَى** *hdāray* »around«, **عَلَى** *bayn-* »between« (e.g. **عَلَى** *baynayhōn* »between them«; without suffix: **عَلَى** *bēt*; cf. also **عَلَى** *baynāt* 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:

ⲥⲉⲛⲉ *star* »except«, ⲕⲓⲕ *l-'el* »above«, ⲕⲧⲥⲁ ⲕⲧⲥⲁ *l-taht* »under«, ⲕⲓⲛⲉ ⲕⲓⲛⲉ *l-g'aw men* »within« and ⲕⲓⲃⲁ *l-bar* »outside«. ⲕⲓⲃⲁ *bḡt* »between« and ⲕⲓⲃⲁ *'dammā* »until« are also frequently not directly suffixed. Instead, periphrase with ⲕⲓ *l* »to, for« is common, e.g. ⲕⲓⲃⲁ ⲕⲓⲃⲁ *'dammā l-kōn* »unto you«.

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

ⲕⲓⲕ ⲕⲓⲕ *l-'el mennēh* »above him«

ⲕⲓⲃⲁ ⲕⲓⲃⲁ *l-bar mennhōn* »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^y* (e.g. ⲕⲧⲃⲧⲁⲛⲧⲁⲛ *ktabtān^y* < **katabat-ami* »she wrote me«), and that enclitic personal pronouns are used in place of object suffixes in the 3.m./f.pl. forms (e.g. ⲕⲧⲃⲧⲁⲛⲧⲁⲛ *qṭal-'emnon* »he killed her (m.pl.)«, not: *qṭal-hōn*).

6.6. The Verb of Existence 'īṭ

Syriac employs a particle, ⲓⲧ *'īṭ*, whose basic function is to denote existence. It is used without a suffix (usually followed by the preposition ⲕⲓ *l* »to, for« + pronominal suffix) to mean »there is«, e.g.

ⲓⲧ ⲕⲓ ⲓⲧⲗⲁⲛ ⲓⲧⲗⲁⲛ *'īṭlan ślāmā* »we have freedom« (literally: »there is peace for us«)

ⲓⲧ ⲕⲓ ⲓⲧⲗⲁⲛ ⲓⲧⲗⲁⲛ ... ⲓⲧ ⲕⲓ ⲓⲧⲗⲁⲛ ⲓⲧⲗⲁⲛ *'īṭ d-'āmriṇ ... w-'īṭ d-'āmriṇ* »there are those who say ... and there are those who say« (= »some claim...but others claim«).

ⲓⲧ *'īṭ* is mostly used in conjunction with pronominal suffixes, taken from set B. The paradigm is as follows:

	Sg.	Pl.
3.m.	ⲓⲧⲗⲁⲛⲧⲁⲛ <i>'īṭāw^{hy}</i> »he is«	ⲓⲧⲗⲁⲛⲧⲁⲛ <i>'īṭayhōn</i> »they are«
3.f.	ⲓⲧⲗⲁⲛⲧⲁⲛ <i>'īṭē^h</i> »she is«	ⲓⲧⲗⲁⲛⲧⲁⲛ <i>'īṭayhēn</i> »they are«
2.m.	ⲓⲧⲗⲁⲛ <i>'īṭayk</i> »you are«	ⲓⲧⲗⲁⲛ <i>'īṭaykōn</i> »you are«
2.f.	ⲓⲧⲗⲁⲛ <i>'īṭayk^y</i> »you are« □	ⲓⲧⲗⲁⲛ <i>'īṭaykēn</i> »you are« □
1.c.	ⲓⲧⲗⲁⲛ <i>'īṭay</i> »I am«	ⲓⲧⲗⲁⲛ <i>'īṭayn</i> »we are«

Examples:

ⲓⲧⲗⲁⲛ ⲓⲧⲗⲁⲛ *'īṭayhōn b-hayklā* »they are in the temple«

ܡܠܟܐ ܒܗܝܟܠܐ ܕܗܝܟܠܐ ܕܡܠܟܐ *ṡāw^{hy} malkā b-hayklā* »the king is in the temple«

ܐܢܝ ܗܝܟܠܐ ܕܗܝܟܠܐ ܕܗܝܟܠܐ *'enā ḡēr ṡāw sābā* »for I am an old man« (LK 1,18).

The corresponding negative form of ܗܝܟܠܐ *ṡāw* is ܗܝܟܠܐ ܠܐ *ṡāw lā* or (more frequently) ܠܐ ܗܝܟܠܐ *lāy* (< *lā + 'ṡāw) »there is not«; it also takes suffixes from set B, e.g.:

ܡܝܝܐ ܠܐ ܗܝܟܠܐ *mayyā lāyṡāw^{hy}* »there is no water«

ܐܢܝ ܠܐ ܗܝܟܠܐ ܕܡܫܝܗ *'en 'a^{tt} lā ṡāw mšīhā* »if you are not the Christ« (Jn 1,25).

ܗܝܟܠܐ *ṡāw* and ܠܐ ܗܝܟܠܐ *lāy* can also be used in combination with the preposition ܕܠ *l* »to, for« together with pronominal suffixes (from set A) to express belonging (or non-belonging), e.g.

ܐܢܝ ܠܐ ܗܝܟܠܐ ܕܝܗ ܕܕܝܗ *'en dēn laylēh bnayyē dekrē* »if he has no male children ...« (SR § 1,4)

ܗܝܟܠܐ ܕܗܝܟܠܐ ܕܗܝܟܠܐ ܕܗܝܟܠܐ *tūbā lēk^y 'Ewmiyā d-ṡāw lēk^y 'a^yk hānā yallūdā* »you are lucky, 'Ewmiyā, to have such a son« (AMS 435).

6.7. Vocabulary

A.	if	'en ܐܢܝ	woman, wife	'a ^{tt} ā ܐܘܬܬܐ	
	son	brā ܒܪܐ	I was	hwēt ܗܘܘܬܐ	
	(pl.	bnayyā ܒܢܝܝܐ)	or	'āw ܐܘܐ	
	male (pl.)	dekrē ܕܕܝܗ	either ... or	'āw ... 'āw ܐܘܐ ... ܐܘܐ	
	daughter	bartā ܒܪܬܐ	under	thēt ܬܗܝܬܐ	
	(pl.	bnātā ܒܢܝܬܐ)	authority	šultānā ܫܘܠܬܐܢܐ	
B.	he answered	'nā ܐܢܐ	mother	'emmā ܐܡܡܐ	
	old	sābā ܫܒܐ	(those) which	'aylēn ܐܝܠܝܢ	
	leaving	šābeq ܫܒܥܩ	The Gospel	sbartā ܫܒܪܬܐ	
	brother	'ahā ܐܗܐ	house	baytā ܒܝܬܐ	
	(pl.	'ahē ܐܗܝܐ)	(pl.	bāttē ܒܝܬܝܐ)	
	fear	deheltā ܕܗܝܠܬܐ	C.	Amen	'amīn ܐܡܝܢ
	sister	hātā ܗܐܬܐ	strength	haylā ܗܝܠܐ	
	(pl.	'ahwātā ܐܗܘܘܬܐ)	till	'dammā ܕܕܝܡܐ	
	there is	'ṡāw ܐܘܐ	after	bātar ܒܐܬܐܪ	
	there is not	lāy ܠܐ	deluge	(< akkad.) tūppānā ܬܘܦܦܢܐ	
	village, field	qrītā ܩܪܝܬܐ	temple	hayklā ܗܝܟܠܐ	
	(Pl.	quryā ܩܘܪܝܐ)			

6. 8. Exercises

A. Add vowels to the following:

- 1 ܠܢ ܘܥܫܘܢ ܠܢ ܕܡܠܟܘܬܐ. (Jn 8,12)
- 2 ܡܠܟܘܬܐ ܘܥܫܘܢ ܠܢ.
- 3 ܠܢ ܠܗ ܡܠܟܘܬܐ ܕܡܠܟܘܬܐ ܘܥܫܘܢ. (SR § 1,4)
- 4 ܠܢ ܠܗ ܡܠܟܘܬܐ ܘܥܫܘܢ ܕܡܠܟܘܬܐ. (SR § 2)

B. Rewrite the following using the transcription used in this book, and translate:

- 1 ܠܢ ܡܠܟܘܬܐ ܕܡܠܟܘܬܐ ܘܥܫܘܢ. (Jn 16,15)
- 2 ܠܢ ܡܠܟܘܬܐ ܘܥܫܘܢ ܕܡܠܟܘܬܐ ܘܥܫܘܢ. (Lk 1,18)
- 3 ܠܢ ܡܠܟܘܬܐ ܘܥܫܘܢ ܕܡܠܟܘܬܐ ܘܥܫܘܢ. (Acts 22,8)
- 4 ܠܢ ܡܠܟܘܬܐ ܘܥܫܘܢ ܕܡܠܟܘܬܐ ܘܥܫܘܢ ܕܡܠܟܘܬܐ ܘܥܫܘܢ. (Mk 10,29-31)
- 5 ܠܢ ܡܠܟܘܬܐ ܘܥܫܘܢ ܕܡܠܟܘܬܐ ܘܥܫܘܢ ܕܡܠܟܘܬܐ ܘܥܫܘܢ. (1. Cor 9,21)

C. Rewrite the following using the transcription used in this book:

- 1 ܡܠܟܘܬܐ ܘܥܫܘܢ
- 2 ܡܠܟܘܬܐ ܘܥܫܘܢ
- 3 ܡܠܟܘܬܐ ܘܥܫܘܢ
- 4 ܡܠܟܘܬܐ ܘܥܫܘܢ
- 5 ܡܠܟܘܬܐ ܘܥܫܘܢ (Mt 6,13)

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 **ܩܛܠܐ** *qṭal*, **ܩܛܠܝܐ** *qṭel* and **ܩܛܠܘܐ** *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 **ܩܛܠܘܬܐ** *qṭul*) are for the most part limited to intransitive verbs. The type *qṭol* is used with very few verbs (e.g. **ܩܦܘܕܐ** *qṭod*, WS **ܩܦܘܕܝܐ** *qṭud* »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 1st 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*, **-i*), which is no longer pronounced.

An overview of the personal endings:

	Sg.	Pl.
3.m.	∅	ܘܐ ^{-w} , ܘܢ ^{-ūn} (newer Form)
3.f.	ܐܝܬܐ ^{-aṭ}	∅, ܝܐ ^{-y} , ܝܢ ^{-ēn} (newer Form) □
2.m.	ܐܬܐ ^{-t} □	ܐܬܢ ^{-tōn}
2.f.	ܐܬܝܐ ^{-tʿ} □	ܐܬܝܢ ^{-tēn} □
1.c.	ܐܝܬܝܐ ^{-eṭ} □	ܐܢ ⁻ⁿ , ܐܢܢ ^{-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. **ܩܦܘܕܝܐ** *qetlaṭ* < **qaṭVlat*, 1.sg. **ܩܦܘܕܝܐ** *qetlet* < **qaṭVlet*.

All verb forms in the 3.f.pl. are written with plural dots, e.g. **ܩܛܠܝܢܐ** *kṭabʿ* »they wrote«.

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

The following table presents the paradigm for the types **ܩܬܠ** *q̄tal* and **ܩܬܠ** *q̄tel*, taking the verbs **ܟܬܒ** *k̄tab* »to write« and **ܕܝܗܡ** *r̄hem* »to love« as examples.

	a-Type (transitive)	e-Type (intransitive)
Sg.3.m.	ܟܬܒ <i>k̄tab</i> »he wrote«	ܕܝܗܡ <i>r̄hem</i> »he loved«
3.f.	ܟܬܒܬ <i>keṭbat̄</i> »she wrote«	ܕܝܗܡܬ <i>reḥmat̄</i> »she loved«
2.m.	ܟܬܒܬ <i>k̄tabt̄</i> »you wrote«	ܕܝܗܡܬ <i>r̄hemt̄</i> »you loved«
2.f.	ܟܬܒܬ <i>k̄tabt̄^y</i> »you wrote«	ܕܝܗܡܬ <i>r̄hemt̄^y</i> »you loved«
1.c.	ܟܬܒܬ <i>keṭbet̄</i> »I wrote«	ܕܝܗܡܬ <i>reḥmet̄</i> »I loved«
Pl.3.m.	ܟܬܒܘ <i>k̄tab^w</i> »they wrote«	ܕܝܗܡܘ <i>r̄hem^w</i> »they loved«
	ܟܬܒܘܢ <i>k̄tabūn</i>	ܕܝܗܡܘܢ <i>r̄hemūn</i>
3.f.	ܟܬܒܘ <i>k̄tab</i> »they wrote«	ܕܝܗܡܘ <i>r̄hem</i> »they loved«
	ܟܬܒܬ <i>k̄tab^y</i>	ܕܝܗܡܬ <i>r̄hem^y</i>
	ܟܬܒܬܢ <i>k̄tabēn</i>	ܕܝܗܡܬܢ <i>r̄hemēn</i>
2.m.	ܟܬܒܬܘܢ <i>k̄tabtōn</i> »you wrote«	ܕܝܗܡܬܘܢ <i>r̄hemtōn</i> »you loved«
2.f.	ܟܬܒܬܢ <i>k̄tabtēn</i> »you wrote«	ܕܝܗܡܬܢ <i>r̄hemtēn</i> »you loved«
1.c.	ܟܬܒܢ <i>k̄tabn</i> »we wrote«	ܕܝܗܡܢ <i>r̄hemn</i> »we loved«
	ܟܬܒܢܢ <i>k̄tabnan</i>	ܕܝܗܡܢܢ <i>r̄hemnan</i>

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

3.f.sg.	ܟܬܒܬ <i>keṭbat̄</i> »she wrote«	ܕܝܗܡܬ <i>reḥmat̄</i> »she loved«
2.m.sg.	ܟܬܒܬ <i>k̄tabt̄</i> »you wrote«	ܕܝܗܡܬ <i>r̄hemt̄</i> »you loved«
1.c.sg.	ܟܬܒܬ <i>keṭbet̄</i> »I wrote«	ܕܝܗܡܬ <i>reḥmet̄</i> »I loved«

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

Note.: In ES **ܟܬܒܬܢ** *keṭbēt̄* (with a secondary lengthening of the stressed final syllable,) is sometimes used in place of **ܟܬܒܬ** *keṭbet̄*.

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 (**ܟܬܒ** *k̄tab* »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. **ܡܟܬܒ** *meḥtab* → 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 ܐ-

The Syriac preposition **ܐ** *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) **كْتَابَ لَكَ هَذِهِ الْوَصَايَا** *ktāb lkōn puqdānā hānā* »he wrote you this commandment« (Mk 10,5)

(2) **وَدَعَا يَسُوعُ إِلَى جَمْعٍ كَثِيرٍ** (*√qr' Pf.*) *wa-qrā īšō' 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 **هَوِيَ** *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.	هَوِيَ <i>hwā</i> »he was«	هَوِيُوا <i>hwāw</i> »they were«
3.f.	هَوِيَتْ <i>hwāt</i> »she was«	هَوِيَتِ <i>hway</i> »they were«
2.m.	هَوَيْتَ <i>hwayt</i> »you were«	هَوَيْتُمْ <i>hwaytōn</i> »you were«
2.f.	هَوَيْتِ <i>hwayt'</i> »you were«	هَوَيْتَيْنِ <i>hwaytēn</i> »you were«
1.c.	هَوَيْتُ <i>hwēt</i> »I was« (WS هَوَيْتُ <i>hwīt</i>)	هَوَيْنَا <i>hwayn</i> »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. **كَانَ يَصْنَعُ** 'ābed^h-wā »he was making«, **كَانَتْ تَصْنَعُ** 'ābdā^h-wāt »she was making« (active participle (→ 5. 1. 1.)+ **هَوِيَ** *hwā*).

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

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

أَنَا لَمْ أَكُنْ مِنَ الْعَالَمِ '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 **هَوِيَ** *hwā* determines the continuous form expressed by the participle as past; e.g.

وَعَلَّمَهُمْ قِيَامَهُ *w-hālēn tmīhātā 'ābed^h-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.

وَكَثِيرُونَ مِنْ هَؤُلَاءِ *w-saggi'ē da-šma^w-h-wāw mellatā haymen^w-h-wāw* »But many of those who had heard the word believed« (Acts 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:

لَا نَعْبُدُ إِلَّا وَاحِدًا *l-had^h-ū 'alāhā sāqđīnan* »we worship but one God«

لَكَ كُنْهِ *lkōn^h-ū thīb* »To you it has been given« (Mt 13,11)

هَوِيَ *zel^h-ū* »go!«.

7.4. The Passive Participle.

Two participles can be built using the basic stem:

- a present-active participle (abbreviated as: act. part.);
- a perfect-passive participle (abbreviated as: pass. part.).

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

	Sg.	Pl.
m. St.abs.	<i>ktīb</i>	<i>ktībīn</i>
m. St.emph.	<i>ktībā</i>	<i>ktībē</i>
f. St.abs.	<i>ktībā</i>	<i>ktībān</i>
f. St.emph.	<i>ktībātā</i>	<i>ktībātā</i>

7.5. Adverbs ending in -ā'īt

Syriac makes productive use of the ending *-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, *-ā'īt*.

Examples:

<i>šappīrā</i> «beautiful»	<i>šappīrā'īt</i> «beautifully» (Adv.)
<i>šarrīrā</i> «true»	<i>šarrīrā'īt</i> «truly»
<i>paḡrānā</i> «carnal»	<i>paḡrānā'īt</i> «carnally» (Adv.)
<i>'alāhā</i> «god»	<i>'alāhā'īt</i> «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. *hayyat* «alive», *qadmāyat* «at first». Certain Lexemes are also used as adverbs without a specific ending in the st.abs.m.

7.6. Vocabulary

A. blessed	<i>brīk</i> ܒܪܝܟ	one	<i>ḥad</i> ܚܕ
without	<i>bel'ād</i> ܒܠܐܕ	family	<i>šarbṭā</i> ܫܪܒܬܐ
free, noble	<i>ḥērā</i> ܚܝܪܐ	he came near	<i>qreb</i> ܩܪܒ
when	<i>kaḏ</i> ܟܕ	name	<i>šmā</i> ܫܡܐ
day	<i>yāwmā</i> ܝܘܡܐ	C. he set in order	<i>sḏar</i> ܫܕܪ
(pl.	<i>yāwmātā</i> ܝܘܡܬܐ	that is to say	<i>'amīrā</i> ܐܡܝܪܐ

2. مَعْبُودَاتِ دِهْلَكَ اَهْذَا دِهْلَكَ سِجْ مِجْ سِجْ : اَمَّا اَمَّا مِجْ كِبَلْ هِ مَكْلَفْ مِجْ مَكْلَفْ .
 مِجْ دَلَّاتْ كِه تَمَسَّيْ دِرْدِه دِلْ لِكْ تَهَتَه اَهْ دِرْدِه دِلْ هِنْذْ هَمْ كَذَبْ . (KD 8)

D. a) Build the passive participle (f. st.abs./sg. and m. st.emph./pl.) of the following verbs:

1. كَذَبَ 2. كَتَبَ 3. حَبَّبَ 4. كَبَّرَ 5. ذَقَّ

D. b) Build the perfect (3.f. and 2.f. sg./pl.) of the following words, and give their definition:

1. هَكَّ 2. حَبَّبَ 3. كَبَّرَ 4. ذَقَّ 5. كَبَّرَ 6. صَدَّقَ

E. Add vowels to the following:

1. اَهْذَا دِهْلَكَ اَهْذَا دِهْلَكَ سِجْ مِجْ سِجْ : اَمَّا اَمَّا مِجْ كِبَلْ هِ مَكْلَفْ مِجْ مَكْلَفْ .
 لَاتْ كِه تَمَسَّيْ دِرْدِه دِلْ لِكْ تَهَتَه اَهْ دِرْدِه دِلْ هِنْذْ هَمْ كَذَبْ . (Rm 8,9)
2. اَهْذَا دِهْلَكَ اَهْذَا دِهْلَكَ سِجْ مِجْ سِجْ : اَمَّا اَمَّا مِجْ كِبَلْ هِ مَكْلَفْ مِجْ مَكْلَفْ .
 لَاتْ كِه تَمَسَّيْ دِرْدِه دِلْ لِكْ تَهَتَه اَهْ دِرْدِه دِلْ هِنْذْ هَمْ كَذَبْ . (AMS 447)
3. هِجَّ هِجَّ كِه هِجَّ . (Mk 2,13)

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 *Keqṭol* (WS *Keqṭul*), *Keqṭal* or *Keqṭel* (K = prefix consonant). Of these, *Keqṭol* is the most common, and *Keqṭel* the least common (only five verbs take *Keqṭel*: **ܝܒܝܕܝܢܝܐ** *ne'bed* »he shall make«, **ܝܒܝܝܢܝܐ** *nezben* »he shall buy«, **ܝܦܝܕܝܢܝܐ** *neppel* < **nenpel* »he shall fall down«, **ܝܦܝܩܝܢܝܐ** *neppeṣ* < **nenpeṣ* »he shall shake off«, **ܝܢܬܝܒܝܢܝܐ** *netteḅ* < **newteḅ* »he shall sit«). *Keqṭol* is particularly common for transitive verbs, while *Keqṭal* is common for intransitive verbs (including verbs of movement) on the one hand (e.g. **ܝܢܕܡܝܩܝܢܝܐ** *nedmaḵ* »he shall sleep«), and verbs with a guttural as 3rd radical on the other (e.g. **ܝܢܫܡܝܩܝܢܝܐ** *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* (**ܩܬܠܝܩܝܢܝܐ** *qṭal* : **ܢܩܬܘܠܝܩܝܢܝܐ** *neqṭol* (WS **ܢܩܬܘܠܝܩܝܢܝܐ** *neqṭul*) »to kill«; **ܕܡܝܩܝܢܝܐ** *dmek* : **ܝܢܕܡܝܩܝܢܝܐ** *nedmaḵ* »to sleep«, and typical intransitive verbs by the opposition *e : a* (e.g. **ܝܢܫܡܝܩܝܢܝܐ** *nešma'* »to hear«, **ܝܢܫܡܝܩܝܢܝܐ** *nešma'* »to hear«, **ܝܢܫܡܝܩܝܢܝܐ** *nešma'* »to hear«).

The pairing *a : a* is also common, above all for verbs with a guttural as 3rd radical (e.g. **ܝܢܫܡܝܩܝܢܝܐ** *šma'* : **ܝܢܫܡܝܩܝܢܝܐ** *nešma'* »to hear«, **ܝܢܫܡܝܩܝܢܝܐ** *mal* : **ܝܢܫܡܝܩܝܢܝܐ** *ne'mal* »to make an effort«).

By contrast, the oppositions *a : e* (e.g. **ܝܒܝܕܝܢܝܐ** *'bad* : **ܝܒܝܕܝܢܝܐ** *ne'bed* »to make«), *e : e* (**ܝܢܬܝܒܝܢܝܐ** *iteḅ* : **ܝܢܬܝܒܝܢܝܐ** *netteḅ* »to sit«) and *e : o* (e.g. **ܝܢܩܪܘܒܝܢܝܐ** *qreb* : **ܝܢܩܪܘܒܝܢܝܐ** *neqrob* (WS **ܝܢܩܪܘܒܝܢܝܐ** *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. **ܝܢܩܪܘܒܝܢܝܐ** *neḵtob* »he shall write« in contrast to arab. **ܝܩܬܘܒܝܢܝܐ** *yaktubu* and hebr. **ܝܩܬܘܒܝܢܝܐ** *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.	ٲ — ∅ <i>ne</i> — ∅	ٲ — ٲ <i>ne</i> — <i>ūn</i>
3.f.	ٲ — ∅ <i>te</i> — ∅ ٲ — ٲ <i>te</i> — ٲ	ٲ — ٲ <i>ne</i> — <i>ān</i>
2.m.	ٲ — ∅ <i>te</i> — ∅	ٲ — ٲ <i>te</i> — <i>ūn</i>
2.f.	ٲ — ٲ <i>te</i> — <i>īn</i>	ٲ — ٲ <i>te</i> — <i>ān</i>
1.c.	ٲ — ∅ <i>'e</i> — ∅	ٲ — ∅ <i>ne</i> — ∅

Below is the paradigm for the types *Keqṭol* and *Keqṭal*, using the verbs ٲ ٲ *ktāb* »to write« and ٲ ٲ *rḥem* »to love« as examples:

	o-Type (transitive)	a-Type (often intransitive)
Sg.3.m.	ٲ ٲ ٲ <i>nektob</i> »he shall write«	ٲ ٲ ٲ <i>nerḥam</i> »he shall love«
3.f.	ٲ ٲ ٲ <i>tektob</i> »she shall write« ٲ ٲ ٲ <i>tektob'</i> »she shall write«	ٲ ٲ ٲ <i>terḥam</i> »she shall love« ٲ ٲ ٲ <i>terḥam'</i> »she shall love«
2.m.	ٲ ٲ ٲ <i>tektob</i> »you shall write«	ٲ ٲ ٲ <i>terḥam</i> »you shall love«
2.f.	ٲ ٲ ٲ <i>tektbīn</i> »you shall write«	ٲ ٲ ٲ <i>terḥmīn</i> »you shall love«
1.c.	ٲ ٲ ٲ <i>'ektob</i> »I shall write«	ٲ ٲ ٲ <i>'erḥam</i> »I shall love«
Pl.3.m.	ٲ ٲ ٲ <i>nektbūn</i> »they shall write«	ٲ ٲ ٲ <i>nerḥmūn</i> »they shall love«
3.f.	ٲ ٲ ٲ <i>nektbān</i> »they shall write«	ٲ ٲ ٲ <i>nerḥmān</i> »they shall love«
2.m.	ٲ ٲ ٲ <i>tektbūn</i> »you shall write«	ٲ ٲ ٲ <i>terḥmūn</i> »you shall love«
2.f.	ٲ ٲ ٲ <i>tektbān</i> »you shall write«	ٲ ٲ ٲ <i>terḥmān</i> »you shall love«
1.c.	ٲ ٲ ٲ <i>nektob</i> »we shall write«	ٲ ٲ ٲ <i>nerḥam</i> »we shall love«

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

3.m.sg. كَتَبَهُ »he shall write« أَحَبَّهُ »he shall love«

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

and

3.f.sg. كَتَبَهَا »she shall write« أَحَبَّهَا »she shall love«

2.m.sg. كَتَبْهَا »you shall write« أَحَبَّهَا »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 *kṭab* / يَكْتُبُ *neḵṭob*

8. 2. The Imperative: Basic Stem.

The *imperative* (abbreviation: imp.) largely corresponds to the 2nd person imperfect without prefixes. The thematic vowels are identical. Below is the paradigm for the types كَتَبَ *qṭol* (WS كَتَبَ *qṭul*) (which corresponds to the imperfect *Keqṭol*) and أَحَبَّ *qṭal* (corresponding to *Keqṭal*), using the verbs كَتَبَ *kṭab* »write« and أَحَبَّ *rḥem* »to love« as examples (there are two variants of the plural forms):

	o-Type (transitive)	a-Type (often intransitive)
sg.m.	كُتِبْ <i>kṭob</i> »write!«	أَحِبْ <i>rḥam</i> »love!«
f.	كُتِبِي <i>kṭobʾ</i> »write!«	أَحِبِي <i>rḥamʾ</i> »love!«
pl.m.	كُتِبُوا <i>kṭobʾ</i> »write!«	أَحِبُوا <i>rḥamʾ</i> »love!«
	كُتِبُوا <i>kṭobūn</i> »write!«	أَحِبُوا <i>rḥamūn</i> »love!«
f.	كُتِبِي <i>kṭobʾ</i> »write!«	أَحِبِي <i>rḥamʾ</i> »love!«
	كُتِبِينَ <i>kṭobēn</i> »write!«	أَحِبِينَ <i>rḥamēn</i> »love!«

Imperatives cannot be negated. Instead, negation is expressed using لَمْ *lā* + the 2nd person imperfect. (= jussive).

Examples:

لَمْ يَكُنْ يَبْكُ مَنْ مَنُوعٌ *mānū gēr d-lā neḵkē* »who should not cry?« (√bk' »to weep«)

لَمْ تَكُنْ صَدِيقًا لِمَنْ هَبَّ ذُنُوبًا *lā tehweḥ 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 كِتَابٌ *meqṭal* (→ 4. 1. 3.) serves as the *infinitive* (abbreviation: inf.) of the basic stem, e.g. كِتَابٌ *meḵṭab* and مَرَامٌ *merḥam*. Infinitives are often used in final clauses, usually following the preposition. لِ *l-* »to, for«, e.g.

لِكِتَابٍ *l-meḵṭab* »to write«

بَدَأَ لِكِتَابٍ *šarrī l-meḵṭab* »he began to write«

In ES, the negation **لَا** *lā* followed by the enclitic personal pronoun *-ū* or *-w* is written **لَا** *lāw*; in WS, it is written **لَا** *law*, e.g. **لَا إِلَهَ إِلَّا اللَّهُ** *lāw 'alāhā-h^w* (WS **لَا إِلَهَ إِلَّا اللَّهُ** *law 'alōha-h^w*) »he is no God«.

لَا *lā*-nominal clauses are negated with either **لَا** *lā* or **لَا** *layt* e.g. **لَا مَاءَ** *mayyā laytāw^{hy}* »there is no water«

لَا *layt-h^{wā}- lēh 'eqqārā* »he had no root«.

8.6. Vocabulary

A. magician	هَرَّاشَا <i>harrāšā</i>	B. barley	سَارَا <i>sa'ra</i>
governor	هَجْمُونَا <i>hegmōnā</i>	wheat	هَتَّتَا <i>hettā</i>
faith	هَيْمَانُوتَا <i>haymānūtā</i>	(pl.	هَيْتَي <i>hettē</i>)
silver, money	كِسْپَا <i>kespā</i>	sin	هَتَّاهَا <i>hētāhā</i>
eat	عَدْنَا <i>'ednā</i>	(pl.	هَتَّاهَي <i>hētāhē</i>)
(pl.	عَدْنَي <i>'ednē</i>)	stone	كَيْپَا <i>kēpā</i>
way	وَرْهَا <i>'urhā</i>	they went	عَزَال <i>'ezal</i>
boy	تَالْيَا <i>ṭalyā</i>	dream	هَيْلْمَا <i>helmā</i>
Satan	سَاتَانَا <i>sātānā</i>	bread	لَاهْمَا <i>lahmā</i>
defectiveness	هَسِيرُوتَا <i>hassirūtā</i>	bone	گَرْمَا <i>garmā</i>
man, people	بَار نَاشَا <i>bar 'nāšā</i>	(pl.	گَرْمَي <i>garmē</i>)
(pl.	بَيْنَانِشَا <i>bnaynāšā</i>)	Lord, master	مَارَا <i>mārā</i>
		word	(< pers.) پِتْگَامَا <i>petgāmā</i>

Verb Forms

Pe. to choose	نِجْبِي <i>nejbē</i> / گَبَا <i>gbā</i>
Pe. to say, to speak	نِجْمَار <i>nē'mar</i> / عِمَار <i>'emar</i>
Pe. to take	نِجْسَاب <i>nessab</i> / نِسَاب <i>nsab</i>
Pe. to go out (a-o)	نِجْفِيق <i>neppiq</i> / نِپَاق <i>nīpāq</i>
Pe. to go	نِجَزَال <i>nē'zal</i> / عَزَال <i>'ezal</i>
Pe. to make (a-e)	نِجَبِد <i>ne'bed</i> / عَبِد <i>'ābed</i>
Pe. to hear (a-a)	نِجْشِمَا <i>nešma</i> / شِمَا <i>'šma</i>
Pe. to deny (a-o)	نِجْکُور <i>nekpor</i> / کُور <i>kūr</i>
Pe. to bury (a-o)	نِجْمُور <i>netmor</i> / تْمَار <i>tmar</i>
Pe. to love (a-a)	نِجْهَام <i>nerham</i> / رْهَام <i>rham</i>
Pe. to flee (a-o)	نِجْرُوق <i>ne'roq</i> / رُوق <i>'raq</i>
Pe. to take away (a-o)	نِجْشُول <i>nešqol</i> / شُول <i>'šqol</i>
Pe. to find, to be able (a-a)	نِجْکَاھ <i>neškah</i> / عْکَاھ <i>'eškah</i>
Pe. to know	نِجْدَا <i>nedda</i> / دَا <i>'īdā</i>

Pe. to turn back (a-o)	nehpok / h̄pāk
Pe. to worship (a-o)	nesgod / s̄ged
Pe. to serve, to work (a-o)	neploh / plah
Pe. to be, to happen	nehwē / hwâ
Pe. to write (a-o)	nektob / ktab
Pe. to answer	ne'nē / nâ

8.7. Exercises

A. Translate the following:

- 1 מִיֵּכָד דְּכִסֵּה תִבּ שִׁבְגָה. הִשְׁבִּיב לְבָבְךָ. (AMS 434)
- 2 אֲנִי אֶבְרָכְךָ כִּי שִׁבְבָתָה אִתָּךְ אֲנִי אֶבְרָכְךָ. לְמַעַן לֵאמֹר אֲנִי אֶבְרָכְךָ. מִיֵּשׁ. (AMS 448)
- 3 מִי דִּבֵּר דִּבְרֵי־חַיִּים תִּבְרָכְתָּ. יִבְרַח זֶה יְיָ אֱלֹהֵינוּ מִיָּד מִדְּבַר דִּבְרֵי־חַיִּים. (Mt 10,33)
- 4 יִבְרַח זֶה יְיָ מְלַכְךָ: לְמַעַן יִבְרַח: כִּי אֶבְרָכְךָ. (AMS 437)
- 5 מִי דִבֵּר לֵישׁ יִבְרַח דִּבְרֵי־חַיִּים יִבְרַח. (Mt 11,15)
- 6 לְמַעַן לֵישׁ מְלַכְךָ מְבָרַח: דִּבְרֵי־ךָ אֶבְרָכְךָ לְמַעַן לֵישׁ מְלַכְךָ מְבָרַח. (AMS 438)
- 7 מִיֵּשׁ דִּבֵּר מִיָּד אֲנִי אֶבְרָכְךָ. מִיָּד אֲנִי אֶבְרָכְךָ. (MJ 7)
- 8 הִשְׁבִּיב לְבָבְךָ לְמַעַן יִבְרַח. (VA 12)

B. Add vowels and translate the following:

- 1 לְחַיִּים שֶׁעָלָה. (Heb 2,3)
- 2 אֲנִי אֶבְרָכְךָ מִיָּד אֲנִי אֶבְרָכְךָ. מִיָּד אֲנִי אֶבְרָכְךָ. (Lk 4,7-8)
- 3 מִיֵּשׁ דִּבֵּר מִיָּד אֲנִי אֶבְרָכְךָ. (Lk 17,7)
- 4 דִּבְרֵי־חַיִּים מְבָרַח לֵישׁ מְלַכְךָ. (Lk 24,39)
- 5 הִשְׁבִּיב לְבָבְךָ לְמַעַן יִבְרַח. (Jn 11,39)
- 6 מִיָּד אֲנִי אֶבְרָכְךָ מִיָּד אֲנִי אֶבְרָכְךָ. מִיָּד אֲנִי אֶבְרָכְךָ. (Lk 4,4)
- 7 מִיָּד אֲנִי אֶבְרָכְךָ. מִיָּד אֲנִי אֶבְרָכְךָ. (KD 7)

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« : **ܩܒܠܐ** *qabbel* »to receive«

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

ܒܬܠܐ *btel* »to cease« : **ܒܬܠܐ** *battel* »to abolish«

ܓܗܝܟܐ *ghək* »to laugh« : **ܓܗܝܟܐ** *gahhek* »to mock«

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

ܟܬܒܐ *kṭab* »to write« : **ܟܬܒܐ** *akṭeb* »to compose«

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

Examples:

ܢܬܪܐ *ntar* »to guard« : **ܢܬܪܐ** *etntar* »to be preserved«

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

ܩܒܠܐ *qabbel* »to receive« : **ܩܒܠܐ** *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** *mallā* 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 ܦܥܠܐ	Qal פָּעַל	fa'ala فَعَّلَ
Pa''el ܦܦܠܐ	Pi'el פִּיעַל	fa''ala فَعَّلَّ
'Aḫ'el ܦܦܠܐ	Hif'il הִפְעִיל	'af'ala أَفْعَلَ

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

Syriac	Hebrew	Arabic
'Etp'el. ܦܦܦܠܐ	(Nif'al נִפְעַל) ¹¹	ifta'ala ¹² اِفْتَعَّلَ
'Etpa''al ܦܦܦܠܐ	Hitpa''el הִתְפַּעֵל	tafa''ala تَفَعَّلَ
'Ettaḫ'el ܦܦܦܠܐ	—	— ¹³

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

¹² In Arabic, this is stem form VIII (with an infix t).

¹³ Morphologically, stem form X corresponds to **اِسْتَفْعَلَ**.

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** *ktab* (\sqrt{ktb}) »to write«. This example was chosen since all three radicals can be spirantized:

The perfect P'al, Pa'el and 'Aṗ'el:

	P'al	Pa'el	'Aṗ'el
Sg.3.m.	كُتِبَ <i>ktab</i>	كُتِبَ <i>katteḅ</i>	كُتِبَ <i>'akteḅ</i>
3.f.	كُتِبَتْ <i>ketḅat</i>	كُتِبَتْ <i>kattḅat</i>	كُتِبَتْ <i>'aktḅat</i>
2.m.	كُتِبْتَ <i>ktabt</i>	كُتِبْتَ <i>katteḅt</i>	كُتِبْتَ <i>'akteḅt</i>
2.f.	كُتِبْتِ <i>ktabt'</i>	كُتِبْتِ <i>katteḅt'</i>	كُتِبْتِ <i>'akteḅt'</i>
1.c.	كُتِبْتُ <i>ketḅet</i>	كُتِبْتُ <i>kattḅet</i>	كُتِبْتُ <i>'aktḅet</i>
Pl.3.m.	كُتِبُوا <i>ktab^w</i>	كُتِبُوا <i>katteḅ^w</i>	كُتِبُوا <i>'akteḅ^w</i>
	كُتِبُوا <i>ktabūn</i>	كُتِبُوا <i>katteḅūn</i>	كُتِبُوا <i>'akteḅūn</i>
3.f.	كُتِبْنَ ¹⁴ <i>ktab</i>	كُتِبْنَ ¹⁵ <i>katteḅ</i>	كُتِبْنَ ¹⁶ <i>'akteḅ</i>
	كُتِبْنَ <i>ktabēn</i>	كُتِبْنَ <i>katteḅēn</i>	كُتِبْنَ <i>'akteḅēn</i>
2.m.	كُتِبْتُمْ <i>ktabtōn</i>	كُتِبْتُمْ <i>katteḅtōn</i>	كُتِبْتُمْ <i>'akteḅtōn</i>
2.f.	كُتِبْتُنَّ <i>ktabtēn</i>	كُتِبْتُنَّ <i>katteḅtēn</i>	كُتِبْتُنَّ <i>'akteḅtēn</i>
1.c.	كُتِبْنَا <i>ktabn</i>	كُتِبْنَا <i>katteḅn</i>	كُتِبْنَا <i>'akteḅn</i>
	كُتِبْنَا <i>ktabnan</i>	كُتِبْنَا <i>katteḅnan</i>	كُتِبْنَا <i>'akteḅnan</i>

¹⁴ *ktab^y* is also attested.

¹⁵ *katteḅ^y* is also attested.

¹⁶ *'akteḅ^y* is also attested.

The perfect 'Eṭp'el, 'Eṭpa'al and 'Eṭṭap'al:

	'Eṭp'el	'Eṭpa'al	'Eṭṭap'al
Sg.3.m.	ʾeṭkṭeb ʾeṭkṭeb	ʾeṭkṭabb ʾeṭkṭabb	ʾeṭṭakṭab ʾeṭṭakṭab
3.f.	ʾeṭkaṭbat ʾeṭkaṭbat	ʾeṭkaṭbat ʾeṭkaṭbat	ʾeṭṭakṭbat ʾeṭṭakṭbat
2.m.	ʾeṭkṭebt ʾeṭkṭebt	ʾeṭkṭabbt ʾeṭkṭabbt	ʾeṭṭakṭabt ʾeṭṭakṭabt
2.f.	ʾeṭkṭebṭ ʾeṭkṭebṭ ^y	ʾeṭkṭabbṭ ʾeṭkṭabbṭ ^y	ʾeṭṭakṭabṭ ʾeṭṭakṭabṭ ^y
1. c.	ʾeṭkaṭbet ʾeṭkaṭbet	ʾeṭkaṭbet ʾeṭkaṭbet	ʾeṭṭakṭbet ʾeṭṭakṭbet
Pl.3.m.	ʾeṭkṭeb ^w ʾeṭkṭeb ^w	ʾeṭkṭabb ^w ʾeṭkṭabb ^w	ʾeṭṭakṭab ^w ʾeṭṭakṭab ^w
	ʾeṭkṭebūn ʾeṭkṭebūn	ʾeṭkṭabbūn ʾeṭkṭabbūn	ʾeṭṭakṭabūn ʾeṭṭakṭabūn
3.f.	ʾeṭkṭeb ¹⁷ ʾeṭkṭeb	ʾeṭkṭabb ¹⁸ ʾeṭkṭabb	ʾeṭṭakṭab ¹⁹ ʾeṭṭakṭab
	ʾeṭkṭebēn ʾeṭkṭebēn	ʾeṭkṭabbēn ʾeṭkṭabbēn	ʾeṭṭakṭabēn ʾeṭṭakṭabēn
2.m.	ʾeṭkṭebtōn ʾeṭkṭebtōn	ʾeṭkṭabbtōn ʾeṭkṭabbtōn	ʾeṭṭakṭabtōn ʾeṭṭakṭabtōn
2.f.	ʾeṭkṭebṭēn ʾeṭkṭebṭēn	ʾeṭkṭabbṭēn ʾeṭkṭabbṭēn	ʾeṭṭakṭabṭēn ʾeṭṭakṭabṭēn
1.c.	ʾeṭkṭabn ʾeṭkṭabn	ʾeṭkṭabbn ʾeṭkṭabbn	ʾeṭṭakṭabn ʾeṭṭakṭabn
	ʾeṭkṭabnan ʾeṭkṭabnan	ʾeṭkṭabbnan ʾeṭkṭabbnan	ʾeṭṭakṭabnan ʾeṭṭakṭabnan

¹⁷ ʾeṭkṭeb^y is also attested.

¹⁸ ʾeṭkṭabb^y is also attested.

¹⁹ ʾeṭṭakṭab^y is also attested.

The imperfect P'al, Pa'el, 'Aṗ'el:

	P'al	Pa'el	'Aṗ'el
Sg.3.m.	يكتب <i>nektob</i>	تكتب <i>nkatteb</i>	تكتب <i>nakteb</i>
3.f.	تكتب <i>tektob</i> ²⁰	تكتب <i>tkatteb</i> ²¹	تكتب <i>takteb</i> ²²
2.m.	تكتب <i>tektob</i>	تكتب <i>tkatteb</i>	تكتب <i>takteb</i>
2.f.	تكتب <i>tektbīn</i>	تكتب <i>tkattbīn</i>	تكتب <i>taktbīn</i>
1.c.	يكتب <i>'ektob</i>	يكتب <i>'ekatteb</i>	يكتب <i>'akteb</i>
Pl.3.m.	يكتب <i>nektūn</i>	يكتب <i>nkattbūn</i>	يكتب <i>naktbūn</i>
3.f.	يكتب <i>nektbān</i>	يكتب <i>nkattbān</i>	يكتب <i>naktbān</i>
2.m.	يكتب <i>tektbūn</i>	يكتب <i>tkattbūn</i>	يكتب <i>taktbūn</i>
2.f.	يكتب <i>tektbān</i>	يكتب <i>tkattbān</i>	يكتب <i>taktbān</i>
1.c.	يكتب <i>nektob</i>	يكتب <i>nkatteb</i> □	يكتب <i>nakteb</i>

²⁰ يكتب *tektob*^γ is also attested.

²¹ تكتب *tkatteb*^γ is also attested.

²² تكتب *takteb*^γ is also attested.

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

	'Eṭp'el	'Eṭpa''al	'Eṭṭap'al
Sg.3.m.	يَكْتُبُ <i>netkṭeb</i>	يَكْتُبُ <i>netkattab</i>	يَكْتُبُ <i>nettaṭtab</i>
3.f.	تَكْتُبُ ²³ <i>tetkṭeb</i>	تَكْتُبُ ²⁴ <i>tetkattab</i>	تَكْتُبُ ²⁵ <i>tettaṭtab</i>
2.m.	تَكْتُبُ <i>tetkṭeb</i>	تَكْتُبُ <i>tetkattab</i>	تَكْتُبُ <i>tettaṭtab</i>
2.f.	تَكْتُبِينَ <i>tetkaṭbīn</i>	تَكْتُبِينَ <i>tetkattbīn</i>	تَكْتُبِينَ <i>tettaṭtbīn</i>
1.c.	يَكْتُبُ <i>'etkṭeb</i>	يَكْتُبُ <i>'etkattab</i>	يَكْتُبُ <i>'ettaṭtab</i>
Pl.3.m.	يَكْتُبُونَ <i>netkaṭbūn</i>	يَكْتُبُونَ <i>netkattbūn</i>	يَكْتُبُونَ <i>nettaṭtbūn</i>
3.f.	تَكْتُبْنَ <i>netkaṭbān</i>	تَكْتُبْنَ <i>netkattbān</i>	تَكْتُبْنَ <i>nettaṭtbān</i>
2.m.	يَكْتُبُونَ <i>tetkaṭbūn</i>	يَكْتُبُونَ <i>tetkattbūn</i>	يَكْتُبُونَ <i>tettaṭtbūn</i>
2.f.	تَكْتُبْنَ <i>tetkaṭbān</i>	تَكْتُبْنَ <i>tetkattbān</i>	تَكْتُبْنَ <i>tettaṭtbān</i>
1.c.	يَكْتُبُ <i>netkṭeb</i>	يَكْتُبُ <i>netkattab</i>	يَكْتُبُ <i>nettaṭtab</i>

²³ *tetkṭeb*^y is also attested.²⁴ *tetkattab*^y is also attested.²⁵ *tettaṭtab*^y is also attested.

The imperative P'al, Pa'al, 'Aḫ'al:

	P'al	Pa'al	'Aḫ'al
Sg.m.	كُتِبْ kṭob	كُتِبْ katteḅ	كُتِبْ 'akṭeḅ
f.	كُتِبِي kṭob ^y	كُتِبِي katteḅ ^y	كُتِبِي 'akṭeḅ ^y
Pl.m.	كُتِبُوا kṭob ^w	كُتِبُوا katteḅ ^w	كُتِبُوا 'akṭeḅ ^w
	كُتِبُوا kṭobūn	كُتِبُوا katteḅūn	كُتِبُوا 'akṭeḅūn
f.	كُتِبِي kṭob ^y	كُتِبِي katteḅ ^y	كُتِبِي 'akṭeḅ ^y
	كُتِبِينَ kṭobēn□	كُتِبِينَ katteḅēn□	كُتِبِينَ 'akṭeḅēn□

The imperative 'Eṭp'al, 'Eṭpa'al and 'Eṭtaḫ'al:

	'Eṭp'al	'Eṭpa'al	'Eṭtaḫ'al
Sg.m.	اِكْتُبْ 'eṭkṭab	اِكْتُبْ 'eṭkattab	اِكْتُبْ 'eṭtakṭab
f.	اِكْتُبِي 'eṭkṭab ^y	اِكْتُبِي 'eṭkattab ^y	اِكْتُبِي 'eṭtakṭab ^y
Pl.m.	اِكْتُبُوا 'eṭkṭab ^w	اِكْتُبُوا 'eṭkattab ^w	اِكْتُبُوا 'eṭtakṭab ^w
	اِكْتُبُوا 'eṭkṭabūn	اِكْتُبُوا 'eṭkattabūn	اِكْتُبُوا 'eṭtakṭabūn
f.	اِكْتُبِي 'eṭkṭab ^y	اِكْتُبِي 'eṭkattab ^y	اِكْتُبِي 'eṭtakṭab ^y
	اِكْتُبِينَ 'eṭkṭabēn	اِكْتُبِينَ 'eṭkattabēn	اِكْتُبِينَ 'eṭtakṭabēn

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

	P'al	Pa'el	'Aṗ'el
Sg.m.	كَاتِبٌ kātēb	مَكْتُوبٌ mḵatteb	مُكْتَبٌ maḵteb
f.	كَاتِبَةٌ kātḇā	مَكْتُوبَةٌ mḵattḇā	مُكْتَبَةٌ maḵtḇā
Pl.m.	كَاتِبِينَ kātḇīn	مَكْتُوبِينَ mḵattḇīn	مُكْتَبِينَ maḵtḇīn
f.	كَاتِبَاتٍ kātḇē□	مَكْتُوبَاتٍ mḵattḇān	مُكْتَبَاتٍ maḵtḇān

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

	P'al	Pa'el	'Aṗ'el
Sg.m.	كُتِبَ ktīb	مَكْتُوبٌ mḵattab	مُكْتَبٌ maḵtab
f.	كُتِبَتْ ktībā	مَكْتُوبَةٌ mḵattḇā	مُكْتَبَةٌ maḵtḇā
Pl.m.	كُتِبُوا ktībīn	مَكْتُوبِينَ mḵattḇīn	مُكْتَبِينَ maḵtḇīn
f.	كُتِبْنَ ktībē□	مَكْتُوبَاتٍ mḵattḇān	مُكْتَبَاتٍ maḵtḇān

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

	'Eṭp'el	'Eṭpa'al	'Ettaṗ'al
m.	مُكْتَبٌ meḵteb	مُكْتَبٌ meḵkattab	مُكْتَبٌ mettaḵtab
f.	مُكْتَبَةٌ meḵtḇā	مُكْتَبَةٌ meḵkattḇā	مُكْتَبَةٌ mettaḵtḇā

The infinitives for all stems:

P'al	Pa"el	'Aṗ'el	'Eṭp'el	'Eṭpa"al	'Eṭṭaṗ'el
مَكْتَابٌ mektab	مَكْتَاتُبٌ maktābū	مَكْتَاتُبٌ maktābū	مَكْتَاتُبٌ mektābū	مَكْتَاتُبٌ mektābū	مَكْتَاتُبٌ mettāktābū

9.3. Remarks on Some Forms in the Paradigms.

- Pa"el, impf. 1.c.sg.: on the basis of tradition, the form is pronounced مَكْتَاتُبٌ 'ekkatēb (however, the gemination of the 1st radical is secondary).
- 'Eṭp'el: Two morpheme variants can be observed, 'et-kṭēb- and 'et-kaṭb-, which are used for different forms: 'et-kaṭb- is used:
 - a. for the pf. 3.f.sg. and 1.sg., e.g. مَكْتَاتُبٌ 'etkatbat; مَكْتَاتُبٌ 'etkatbet
 - b. as well as for all impf. and participle forms which take endings, e.g. 2.f.sg. (Impf.) مَكْتَاتُبٌ tetkatbīn; مَكْتَاتُبٌ metkatbā (part. act, f.sg.)
 - c. and all imp. forms (most likely modelled on the impf. form with endings), e.g. مَكْتَاتُبٌ 'etkatb (m.sg.); مَكْتَاتُبٌ 'etkatb^y (f.sg.)
 - d. For all other forms, the morpheme variant 'et-kṭēb- 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.f.sg.:

مَكْتَاتُبٌ 'etkattbat < *'etkatt^hbat ('Eṭpa.): مَكْتَاتُبٌ 'etkatbat ('Eṭpe.)

Part. f.sg.: مَكْتَاتُبٌ metkattbā ('Eṭpa.): مَكْتَاتُبٌ metkatbā ('Eṭpe.).
- Imp. 'Eṭpa"al: In later WS, مَكْتَاتُبٌ 'etkatb is usually used instead of مَكْتَاتُبٌ 'etkattab. In contrast to the imp. 'Eṭp'el (مَكْتَاتُبٌ 'etkatb), the third radical is always pronounced as spirant.

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

مَكْتَاتُبٌ 'ettamraq »be cleansed« (√mrq)
مَكْتَاتُبٌ 'ettawda »be recognised« (√yd').

In the T-stems ('Eṭp'el, 'Eṭpa"al, 'Eṭṭaṗ'el), 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:

مَكْتَاتُبٌ 'ettaššī < *'ettaššī »to be hidden« (√tšy)
مَكْتَاتُبٌ 'eddammar < *'etdammar »to be amazed« (√dmr)
مَكْتَاتُبٌ 'eddannah < *'etdannah »to appear« (√dnh)
مَكْتَاتُبٌ 'ettabbar < *'ettabbar »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 /š/ it is assimilated to /t/; at the same time, the sequence dental (= /t/) – sibilant is always transposed to sibilant – dental (*metathesis*) e.g.

ܐܘܘܘܪܐܢܐ *'ezdʒan* < **etz(°)ʒan* «to be sold» (√*zbn*)

ܐܘܘܘܪܐܢܐ *'eštʒa* < **etš(°)ʒa* «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 ܫܦܝܠ (with the rarer phonetic variant Sap̄. = Sap̄'el ܫܦܝܠ) and 'Eštāp̄. = 'Eštāp̄'al ܐܘܘܘܪܐܢܐ (with the rarer variant 'Eštāp̄. = 'Eštāp̄'al ܐܘܘܘܪܐܢܐ) are relatively common. They are known to have been used with more than twenty roots, in particular those with a weak 1st 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. ܐܘܘܘܪܐܢܐ *'awda* «to inform»

Šap̄. ܐܘܘܘܪܐܢܐ *šawda* «to make clear»

'Eštāp̄. ܐܘܘܘܪܐܢܐ *'eštawda* «to recognize».

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

	Šap̄'el	'Eštāp̄'al
Pf. 3.m.sg.	ܫܫܠܦܐ <i>šahlep̄</i>	ܐܘܘܘܪܐܢܐ <i>'eštahlap̄</i>
Impf. 3.m.sg.	ܫܫܠܦܐ <i>nšahlep̄</i>	ܐܘܘܘܪܐܢܐ <i>neštahlap̄</i>
Imp. m.sg.	ܫܫܠܦܐ <i>šahlep̄</i>	ܐܘܘܘܪܐܢܐ <i>'eštahlap̄</i>
Part. m.sg.	ܫܫܠܦܐ <i>mšahlep̄</i>	ܐܘܘܘܪܐܢܐ <i>meštahlap̄</i>

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

Šap̄'el	'Eštāp̄'al
ܫܫܠܦܐ <i>šawgar</i> «to hurl» (√ <i>ygr</i>)	ܐܘܘܘܪܐܢܐ <i>'eštawgar</i>
ܐܘܘܘܪܐܢܐ <i>'eštawda</i> «to recognize» (√ <i>yd'</i>)	ܐܘܘܘܪܐܢܐ <i>'eštawdī</i>
ܫܫܠܦܐ <i>šawzeḅ</i> «to deliver» (< akkad.) (√ <i>šwzb</i>)	ܐܘܘܘܪܐܢܐ <i>'eštawzaḅ</i>

شَهِدَ <i>šawḥar</i> »to hinder« (√'hr)	عَسَّاهَرُ <i>'eštawḥar</i>
سَّوَّشَعَ <i>šawšeṭ</i> »to cause to advance« (√'yšt)	عَسَّاشَعُ <i>'eštawšaṭ</i>
بَعَّدَ <i>ša'bed</i> »to enslave« (√'bd)	عَسَّابَعْدُ <i>'ešta'bad</i>
سَّالَى <i>ša'lī</i> »to exalt« (√'ly)	عَسَّالَى <i>'ešta'lī</i>
سَّرَبَلَ <i>šarbel</i> »to dirty« (√'rbl)	عَسَّارْبَلُ <i>'eštarbal</i>
سَّرْجَلَ <i>šargel</i> »to impede« (√'rgl)	عَسَّارْجَلُ <i>'eštargal</i>
سَّالْهَبَ <i>šalheb</i> »to inflame« (√'lhb)	عَسَّالْهَبُ <i>'eštalhab</i>
سَّامَلَ <i>šamlī</i> »to accomplish« (√'mly)	عَسَّامَلَى <i>'eštamlī</i>
سَّكَلَ <i>šaklel</i> »to finish« (√'kl)	عَسَّاكَلُ <i>'eštaklal</i>
سَّرْشَلَ <i>šaršel</i> »to drag (of clothing)« (√'ršl)	عَسَّارْشَلُ <i>'eštaršal</i>
سَّرْشَأَ <i>šarša'</i> »to conceal wickedness« (√'rš')	عَسَّارْشَأُ <i>'eštarša'</i>
سَّارْتَأَ <i>šartaḥ</i> »to supply abundantly« (√'rth)	عَسَّارْتَأُ <i>'eštartaḥ</i>

Here are some common Saḗ'el/'Esaḗ'al-verbs:

Saḗ'el	'Esaḗ'al
سَّوَسَّى <i>sawsī</i> »to heal« (√'s')	عَسَّاوسَى <i>'estawsī</i>
سَّارْهَبَ <i>sarheb</i> »to hasten« (√'rhb)	عَسَّارْهَبُ <i>'estarhab</i>
سَّاقَبَلَ <i>saqbel</i> »to accuse« (√'qbl)	عَسَّاقْبَلُ <i>'estaqbal</i>

9.5. Vocabulary

A. sacrifice	قُرْبَانًا <i>qurbānā</i>	barrel	هَيْبَةً <i>ḥezbā</i>
people	أُمَّةً <i>'ammā</i>	creation	بَرِيئَةً <i>brīṭā</i>
(pl.	أُمَّةً <i>'ammē</i>)	(Pl.	بَرِيئَةً <i>beryātā</i>)
gloom	أَمْتَانًا <i>'amtānā</i>	quality	دَلِيلًا <i>dīlāyṭā</i>
blood	دَمًّا <i>demmā</i>	B. land, place	أَرْضًا <i>'atrā</i>
foreign	نُكْرَافًا <i>nukrāyā</i>	sort, kind	(< pers.) زِنًا <i>znā</i>
sun	شَمْسًا <i>šemsā</i>	face, countenance	(< gr.) پارشوپا <i>paršōpā</i>
lie	كَدِّيبَةً <i>kaddābūtā</i>	glance	سَهْوًا <i>ḥwārā</i>
moon	سَهْوًا <i>sahrā</i>	thought, idea	دَعْنًا <i>re'yānā</i>
secret	(< pers.) رَازًا <i>'rāzā</i>	wise	بَحِيضًا <i>ḥakkīmā</i>

Verb Forms

Pe. to love (e-a)	نَهَمَ <i>nerḥam</i> / رَهَمَ <i>rḥem</i>
'Eṭpe. to be loved	نَهْمًا <i>netrḥam</i> / رَهْمًا <i>'etrḥem</i>
Pe. to turn back (a-o)	نَهَفَكَ <i>nehpok</i> / هَفَاكَ <i>hḥāk</i>
'Eṭpe. to turn	نَهْفَكَ <i>nethḥpek</i> / هَفَكَ <i>'ethḥpek</i>
'Eṭpe. to forgive	نَهْتَبَقَ <i>neštbeq</i> / هْتَبَقَ <i>'eštbeq</i>

Lesson 10

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

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

Further examples:

أَمَرَ *'amar* < **amer* »saying«

سَبَّحَ *šabbah* < **šabbeḥ* »he praised«

يَدَا *yāda'* < **yāde'* »knowing«

10.2. Distinctive Characteristics of Verbs with a Sibilant as 1st Radical.

For verbs with a sibilant as 1st radical, the forms of the verb stems 'Eṭp'el. and 'Eṭpa'al are irregular. The sequence dental – sibilant is reversed to sibilant – dental (i.e. 'Eṭt'el and 'Eṭta'al instead of 'Eṭp'el. and 'Eṭpa'al). 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:

عُتِّمَ *'eštammaš* < **eṭšammaš* »he was served« (√*šmš*)

عُتِّك *'estakkal* < **eṭšakkal* »he understood« (√*skl*)

عُزِّبَ *'ezḏben* < *'edzben* < **eṭzḏben* »he/it was bought« (√*zbn*)

عُتِّبَ *'eštabba'* < *'eṭšabba'* < **eṭšabba'* »he was immersed (in water)/ he was made wet« (√*šb'*)

By contrast, the formation of 'Eṭtaḫ'al 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-'ennon* »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 2nd person sg. or pl. to the 2nd 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 ^y □	كُتِبَ -āk □	كُتِبَ -ēk ^y	كُتِبَ -ēh □	كُتِبَ -āh	كُتِبَ -an □	كُتِبَ -kōn □
3.f.	كُتِبَ -an ^y □	كُتِبَ -āk □	كُتِبَ -ēk ^y	كُتِبَ -ēh □	كُتِبَ -āh	كُتِبَ -an	كُتِبَ -kōn □
2.m.	كُتِبَ -ān ^y	—	—	كُتِبَ -y ^{hy}	كُتِبَ -āh	كُتِبَ -ān	—
2.f.	كُتِبَ -n ^y	—	—	كُتِبَ -w ^{hy}	كُتِبَ -h	كُتِبَ -n	—
1.c.	—	كُتِبَ -āk	كُتِبَ -ēk ^y	كُتِبَ -ēh □	كُتِبَ -āh	—	كُتِبَ -kōn □
Pl.3.m.	كُتِبَ -n ^y	كُتِبَ -k □	كُتِبَ -k ^y □	كُتِبَ - ^{hy}	كُتِبَ -h □	كُتِبَ -n □	كُتِبَ -kōn
3.f.	كُتِبَتَ -ān ^y	كُتِبَتَ -āk □	كُتِبَتَ -ēk ^y	كُتِبَتَ -y ^{hy}	كُتِبَتَ -āh □	كُتِبَتَ -ān	كُتِبَتَ -kōn
2.m.	كُتِبَتَ -ān ^y	—	—	كُتِبَتَ -y ^{hy}	كُتِبَتَ -āh □	كُتِبَتَ -ān	—
2.f.	كُتِبَتَ -ān ^y	—	—	كُتِبَتَ -y ^{hy}	كُتِبَتَ -āh □	كُتِبَتَ -ān	—
1.c.	—	كُتِبَتَ -āk	كُتِبَتَ -ēk ^y	كُتِبَتَ -y ^{hy}	كُتِبَتَ -āh	—	كُتِبَتَ -kōn

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^y < *(a)nni, i.e. following on from the consonant ending -an^y, e.g. كُتِبَ كُتِبَ ktabtan^y < *katabat-anni »she wrote to me«, otherwise -n^y in كُتِبَ كُتِبَ ktabtān^y »you (f.) wrote to me«.
- The 2.m./f.sg. suffixes كُتِبَ -āk and كُتِبَ -ēk^y when following forms ending on a vowel become كُتِبَ -k and كُتِبَ -k^y, e.g. كُتِبَ كُتِبَ katabūk »they (m.) wrote to you (m.)«
كُتِبَ كُتِبَ katabūk »they (m.) wrote to you (f.)«.
- The 3.m.sg. suffix has both a short form, كُتِبَ -ēh, and several long form variants: كُتِبَ -y^{hy}, كُتِبَ -w^{hy} and كُتِبَ -^{hy} (the consonant sequence <hy> is never pronounced!). The short form كُتِبَ -ēh usually follows forms which end on a consonant,²⁶ including
كُتِبَ كُتِبَ katabēh »he wrote to him« (Pf. Pe.),
كُتِبَ كُتِبَ katabtēh »she wrote to him« (Pf. Pe.),
كُتِبَ كُتِبَ katabtēh »I wrote to him« (Pf. Pe.) and
كُتِبَ كُتِبَ mektbēh »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.).

Further rules can be specified for the long form variants كُتِبَ -w^{hy} and كُتِبَ -^{hy}:

- the كُتِبَ -w^{hy} variant mostly occurs following the feminine ending -^y (full vowel -ī-)

²⁶ These endings can most likely be explained historically as follows: - ēh < -Vhī; -āy < -āhi; -īw < -īhū; -ū < -ūhū (-hū and -hī as variations of the basic form of the suffix 3.m.sg.).

e.g.

كُتِبَتْ لَهُ *ktābtīw^{hy}* »you (f.) wrote to him« (Pf. Pe.),

كُتِبْ لَهُ *ktōbīw^{hy}* »write (f.) to him!« (Imp. Pe.).

- the ^h-y variant occurs only after the masculine ending ^w- (full vowel ^ū-)

e.g. in

كُتِبَ لَهُ *katbū^{hy}* »they (m.) wrote to him« [Read! *katbūy*] (Pf. Pe.) and

كُتِبْ لَهُ *kutbū^{hy}* »write (m.) to him!« [Read! *kutbūy*] (Imp. Pe.).

Further examples:

كُتِبَتْ لَهُ *ktābtīw^{hy}* »she wrote to him« (Pf., Pe.)

يَكْتُبُونَ لَهُ *nektbūnāy^{hy}* »they (m.) shall write to him« (Impf., Pe.)

يَكْتُبُونَ لَهُ *nektbūnāh* »they (m.) shall write to him« (Impf., Pe.)

كُتِبْ لَهُ *ktōbāy^{hy}* »write to him!« (Imp., Pe.)

- The 3.f.sg. suffix is ^ā-āh (following a final consonant) or ^h-h (following a final vowel in the verb form., e.g. ^ā-āh *ktābtāh* < **kābtī-h(ā)* »you (f.) wrote to her«).
- The 1.c.pl. suffix is ^ā-an / ^ā-ān (following a final consonant) or ⁿ-n (following a final vowel in the verb form, e.g. ^ā-ān *ktābtān* < **kābtī-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}-ay- when followed by the 1.c.sg. suffix..., e.g. ^{ay}-āy *tektōbayn^y* »you (m.) shall write to me!«; ^{ay}-āy *ktōbayn^y* »write to me!«.
- The 3.m.sg. form in the imperfect takes the ending ^ī-ī (full vowel) when followed by the 3.m.sg. suffix, analogous to the feminine form, e.g. ^ī-āy *nektbīw^{hy}* »he shall write to him«.
- The m.pl. form in the imperative. takes one of two endings, either ^ū-ū- or (in parallel to the 2.m.pl. preceding suffixes.) ^ū-ūnā- e.g. ^ū-āy *kutbūn^y* »write (m.) to me!« or ^ū-āy *kutbūnān^y* »write (m.) to me!«.
- The f.pl. form takes one of two endings, either ^ā-ā- or ^ā-ānā-, e.g. ^ā-āy *ktōbān^y* »write (f.) to me!« or ^ā-āy *ktōbānān^y* »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 ^ā-āy *katb-* < **kātb-* (in contrast to ^ā-āy *ktāb-* for corresponding forms without suffixes.); otherwise, it is ^ā-āy *ktāb-* (also in the 3.f.sg. and 1.c.sg., in contrast to the base ^ā-āy *reḥm-* for corresponding forms without suffixes.). Verbs with the thematic vowel *e* have **qtel* as their base instead of **qta*, e.g. ^ā-āy *rḥemtāh* »she loved her«.

The following is the paradigm for the perfect P'al with object suffixes, taking **كُتِبَ** *ktab* »to write« as an example:

	P'al	1.c.sg.	2.m.sg.	2.f.sg.
Sg.3.m.	كُتِبَ <i>ktab</i>	كُتِبَ <i>katban^y</i>	كُتِبَ <i>katbāk</i>	كُتِبَ <i>katbēk^y</i>
3.f.	كُتِبَتْ <i>ketbat</i>	كُتِبَتْ <i>ktabtān^y</i>	كُتِبَتْ <i>ktabtāk</i>	كُتِبَتْ <i>ktabtēk^y</i>
2.m.	كُتِبْتَ <i>ktabt</i>	كُتِبْتَ <i>ktabtān^y</i>	—	—
2.f.	كُتِبْتِ <i>ktabt^y</i>	كُتِبْتِ <i>ktabtīn^y</i>	—	—
1.c.	كُتِبْنَا <i>ketbet</i>	—	كُتِبْنَا <i>ktabtāk</i>	كُتِبْنَا <i>ktabtēk^y</i>
Pl.3.m.	كُتِبُوا <i>ktab^w</i>	كُتِبُوا <i>katbūn^y</i>	كُتِبُوا <i>katbūk</i>	كُتِبُوا <i>katbūk^y</i>
3.f.	كُتِبْنَ <i>ktab^y</i>	كُتِبْنَ <i>katbān^y</i>	كُتِبْنَ <i>katbāk</i>	كُتِبْنَ <i>katbēk^y</i>
2.m.	كُتِبْتُمْ <i>ktabtōn</i>	كُتِبْتُمْ <i>ktabtōnān^y</i>	—	—
2.f.	كُتِبْتُنَّ <i>ktabtēn</i>	كُتِبْتُنَّ <i>ktabtēnān^y</i>	—	—
1.c.	كُتِبْنَا <i>ktabn</i>	—	كُتِبْنَا <i>ktabnāk</i>	كُتِبْنَا <i>ktabnēk^y</i>

	P'al	3.m.sg.	3.f.sg.	1.c.pl.	2.m.pl.
Sg.3.m.	كُتِبَ <i>ktab</i>	كُتِبِيَ <i>katbēh</i>	كُتِبِيَ <i>katbāh</i>	كُتِبْنَا <i>katban</i>	كُتِبْتُمْ <i>ktabkōn</i>
3.f.	كُتِبَتْ <i>ketbat</i>	كُتِبَتْ <i>ktabtēh</i>	كُتِبَتْ <i>ktabtāh</i>	كُتِبْنَا <i>ktabtān</i>	كُتِبْتُمْ <i>ketbatkōn</i>
2.m.	كُتِبْتَ <i>ktabt</i>	كُتِبْتُكَ <i>ktabtā^{by}</i>	كُتِبْتُكَ <i>ktabtāh</i>	كُتِبْنَا <i>ktabtān</i>	—
2.f.	كُتِبْتِ <i>ktabt^y</i>	كُتِبْتِيكَ <i>ktabtīw^{by}</i>	كُتِبْتِيكَ <i>ktabtīh</i>	كُتِبْنَا <i>ktabtīn</i>	—
1.c.	كُتِبْنَا <i>ketbet</i>	كُتِبْنَا <i>ktabtēh</i>	كُتِبْنَا <i>ktabtāh</i>	—	كُتِبْنَا <i>ktabkōn</i>

Pl.3.m.	كُتِبَ	كُتِبُوا	كُتِبْتُمْ	كُتِبْنَ	كُتِبْنَ
	<i>ktab^w</i>	<i>katbū^hy</i>	<i>katbūh</i>	<i>katbūn</i>	<i>katbūkōn</i>
3.f.	كُتِبَتْ	كُتِبْتُمْ	كُتِبْتُمْ	كُتِبْنَ	كُتِبْنَ
	<i>ktab^y</i>	<i>katbāy^{hy}</i>	<i>katbāh</i>	<i>katbān</i>	<i>ktabkōn</i>
2.m.	كُتِبْتُمْ	كُتِبْتُمْ	كُتِبْتُمْ	كُتِبْنَ	—
	<i>ktabtōn</i>	<i>ktabtōnāy^{hy}</i>	<i>ktabtōnāh</i>	<i>ktabtōnān</i>	
2.f.	كُتِبْتُمْ	كُتِبْتُمْ	كُتِبْتُمْ	كُتِبْنَ	—
	<i>ktabtēn</i>	<i>ktabtēnāy^{hy}</i>	<i>ktabtēnāh</i>	<i>ktabtēnān</i>	
1.c.	كُتِبَ	كُتِبْتُمْ	كُتِبْتُمْ	—	كُتِبْتُمْ
	<i>ktabn</i>	<i>ktabnāy^{hy}</i>	<i>ktabnāh</i>		<i>Ktabnākōn</i>

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.	يَكْتُبُ	يَكْتُبُ	يَكْتُبُ	يَكْتُبُ
	<i>nektob</i>	<i>nektoban^y</i>	<i>nektobāk</i>	<i>nektobēk^y</i>
3.f.	تَكْتُبُ	تَكْتُبُ	تَكْتُبُ	تَكْتُبُ
	<i>tektob</i>	<i>tektoban^y</i>	<i>tektobāk</i>	<i>tektobēk^y</i>
	تَكْتُبُ	تَكْتُبُ	—	—
	<i>tektob^y</i>	<i>tektobayn^y</i>		
2.m.	تَكْتُبُ	تَكْتُبُ	—	—
	<i>tektob</i>	<i>tektoban^y</i>		
		تَكْتُبُ		
		<i>tektobayn^y</i>		
2.f.	تَكْتُبُ	تَكْتُبُ	—	—
	<i>tektobīn</i>	<i>tektobīnān^y</i>		
Pl.3.m.	يَكْتُبُونَ	يَكْتُبُونَ	يَكْتُبُونَ	يَكْتُبُونَ
	<i>nektbūn</i>	<i>nektbūnān^y</i>	<i>nektbūnāk</i>	<i>nektbūnēk^y</i>
3.f.	يَكْتُبْنَ	يَكْتُبْنَ	يَكْتُبْنَ	يَكْتُبْنَ
	<i>nektbān</i>	<i>nektbānān^y</i>	<i>nektbānāk</i>	<i>nektbānēk^y</i>

	P'al	3.m.sg.	3.f.sg.	1.c.pl.	2.m.pl.
Sg.3.m.	يَجِدُ هَبْ <i>nektob</i>	يَجِدُ يِهْ <i>nektbēh</i> يَجِدُ يِهْ أَدْ <i>nektbīw^{hy}</i>	يَجِدُ يِهْ <i>nektbīh</i>	يَجِدُ بَبْ <i>nektban</i>	يَجِدُ هَبْ كُونْ <i>nektobkōn</i>
3.f.	يَجِدُ هَبْ <i>tektob</i>	يَجِدُ يِهْ <i>tektbēh</i> يَجِدُ يِهْ أَدْ <i>tektbīw^{hy}</i>			
2.m.	يَجِدُ هَبْ <i>tektob</i>	يَجِدُ يِهْ أَدْ <i>tektbīw^{hy}</i> يَجِدُ يِهْ <i>tektbēh</i> يَجِدُ هَبْ أَدْ <i>tektobāy^{hy}</i>	يَجِدُ يِهْ <i>tektbīh</i> يَجِدُ هَبْ يِهْ <i>tektobēh</i>	يَجِدُ بَبْ <i>tektban</i> يَجِدُ هَبْ بَبْ <i>tektobayn</i>	—
2.f.	يَجِدُ يَبْ <i>tektbīn</i>	يَجِدُ يَبْ أَدْ <i>tektbīnāy^{hy}</i> يَجِدُ يَبْ يِهْ <i>tektbīnēh</i>	يَجِدُ يَبْ <i>tektbīnāh</i>	يَجِدُ يَبْ <i>tektbīnān</i>	—
Pl.3.m.	يَجِدُ هَبْ كُونْ <i>nektbūn</i>	يَجِدُ هَبْ كُونْ أَدْ <i>nektbūnāy^{hy}</i> يَجِدُ هَبْ يِهْ <i>nektbūnēh</i>	يَجِدُ هَبْ كُونْ <i>nektbūnāh</i>	يَجِدُ هَبْ كُونْ <i>nektbūnān</i>	يَجِدُ هَبْ كُونْ كُونْ <i>nektbūnākōn</i>
3.f.	يَجِدُ بَبْ <i>nektbān</i>	يَجِدُ بَبْ أَدْ <i>nektbānāy^{hy}</i> يَجِدُ بَبْ يِهْ <i>nektbānēh</i>	يَجِدُ بَبْ <i>nektbānāh</i>	يَجِدُ بَبْ <i>nektbānān</i>	يَجِدُ بَبْ كُونْ <i>nektbānākōn</i>

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 **يَجِدُ هَبْ** *ktob-*, and is thus the same as the forms without suffixes (with the thematic vowel *a* e.g. **رَامْ** *rām-* »love!«, and with the thematic vowel *e* e.g. **زَبْ** *zben-* »buy!«). As a general rule, only the 2.m.pl. takes the base **يَجِدُ هَبْ** *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.	كُتِبْ <i>ktob</i>	كُتِبْ بِيْ <i>ktobayn^y</i>	—	—
f.	كُتِبِيْ <i>ktob^y</i>	كُتِبِيْ بِيْ <i>ktobin^y</i>	—	—
Pl.m.	كُتِبُوا <i>ktob^w</i>	كُتِبُوا بِيْ <i>ktubun^y</i>	—	—
	كُتِبُوا لِيْ <i>ktobun</i>	كُتِبُوا لِيْ بِيْ <i>ktubunān^y</i>	□	□
f.	كُتِبِيْ <i>ktob^w</i>	كُتِبِيْ بِيْ <i>ktobān^y</i>	—	—
	كُتِبِيْ لِيْ <i>ktobēn</i> □	كُتِبِيْ لِيْ بِيْ <i>ktobēnān^y</i>	□	□

	P'al	3.m.sg.	3.f.sg.	1.c.pl.	2.m.pl.
Sg.m.	كُتِبْ <i>ktob</i>	كُتِبْ بِيْ <i>ktobāy^{hy}</i>	كُتِبْ بِيْ <i>ktobēh</i>	كُتِبْ بِيْ <i>ktobayn</i>	—
f.	كُتِبِيْ <i>ktob^y</i>	كُتِبِيْ بِيْ <i>ktobīw^{hy}</i>	كُتِبِيْ بِيْ <i>ktobih</i>	كُتِبِيْ بِيْ <i>ktobin</i>	—
Pl.3.m.	كُتِبُوا <i>ktob^w</i>	كُتِبُوا بِيْ <i>ktubāy^y</i>	كُتِبُوا بِيْ <i>ktuboh</i>	كُتِبُوا بِيْ <i>ktubun</i>	□
	كُتِبُوا لِيْ <i>ktobōn</i>	كُتِبُوا لِيْ بِيْ <i>ktubunāy^{hy}</i>	كُتِبُوا لِيْ بِيْ <i>ktubunāh</i>	كُتِبُوا لِيْ بِيْ <i>ktubunān</i>	—
3.f.	كُتِبِيْ <i>ktob^w</i>	كُتِبِيْ بِيْ <i>ktobāy^{hy}</i>	كُتِبِيْ بِيْ <i>ktobāh</i>	كُتِبِيْ بِيْ <i>ktobān</i>	□
	كُتِبِيْ لِيْ <i>ktobēn</i>	كُتِبِيْ لِيْ بِيْ <i>ktobēnāy^{hy}</i>	كُتِبِيْ لِيْ بِيْ <i>ktobēnāh</i>	كُتِبِيْ لِيْ بِيْ <i>ktobēnān</i>	—

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. كُتِبْتُ لِيْ *mektab^y* »my writing«; but also: كُتِبْتُ لِيْ *l-mektab^y* »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** *ktab*) 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
<i>mektāb</i>	<i>mektāban^y</i>	<i>mektābāk</i>	<i>mektābēk^y</i>	<i>mektābēh</i>	<i>mektābāh</i>	<i>mektāban</i>	<i>mektābākōn</i>

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
<i>maktābū</i>	<i>maktābūtān^y</i>	<i>maktābūtāk</i>	<i>maktābūtēk^y</i>	<i>maktābūtēh</i>	<i>maktābūtāh</i>	<i>maktābūtān</i>	<i>maktābūtākōn</i>

10.8. Vocabulary

A. blasphemy	<i>guddāpā</i> كُتِبَ	assembly	<i>knūštā</i> كُنُوسَة
judge	<i>dayyānā</i> دَائِي	pain	<i>ḥaššā</i> حَشَشَة
pain	<i>kē'ḥā</i> كَيْهَة	bosom	<i>'ubbā</i> عُبْبَة
single, hermit	<i>ihīdāyā</i> اِيهِي دَائِي	profit	<i>yōtrānā</i> يَوْتِرَانَة
prison	<i>bē'ṭ 'assīrē</i> بَيْتُ اَسِيرَة	B. foolish	<i>saqlā</i> سَقْلَة
peace	<i>šlāmā</i> شَلَامَة	person, self	<i>qnōmā</i> قَنُومَة

Verb Forms

'Etpa. to be apportioned	<i>netpallaḡ</i> نَتِپَلَلَاغ / <i>'etpallaḡ</i> اِتِپَلَلَاغ
'Etpē. to be crucified	<i>nezdqep</i> نَزْدَقِي / <i>'ezdqep</i> اَزْدَقِي
Pe. to be baptized (a-a)	<i>ne'mad</i> نِيْمَاد / <i>'mad</i> اِمَاد
'Etpa. to be justified	<i>nezdāddaḡ</i> نَزْدَادْدَاغ / <i>'ezdāddaḡ</i> اَزْدَادْدَاغ
Pe. to accompany	<i>neqqap</i> نِيَقَق / <i>nqep</i> اِنَقِي
Pe. to kill (a-o)	<i>neqtol</i> نِيَقْتُول / <i>qtal</i> اِقْتَال
Pe. to kill by stoning (a-o)	<i>nerḡom</i> نِيَرِغُوم / <i>rḡam</i> اِرِغَام
'Etpa. to provoke	<i>neṭhammat</i> نِيَتْحَامَات / <i>'eṭhammat</i> اِتْحَامَات
'Etpa. to have mercy	<i>netraḥḥam</i> نِيَتْرَاḤḤَام / <i>'etraḥḥem</i> اِتْرَاḤḤَام
'Ap. to hand over	<i>našlem</i> نَاشَلِم / <i>'ašlem</i> اَشَلِم
'Etpē. to become separated	<i>netpreš</i> نَتِپْرِيَش / <i>'etpreš</i> اِتِپْرِيَش
Pe. to injure (a-o)	<i>nesḡop</i> نِيَسِغُوب / <i>sḡap</i> اِسِغَاب
'Ap. to obtain	<i>nadrek</i> نَادْرِيَك / <i>'adrek</i> اَدْرِيَك
'Ap. to be aware of	<i>narḡeš</i> نَارِغِيَش / <i>'arḡeš</i> اَرِغِيَش

10.9. Exercises

A. Translate the following:

- 1 חָבַד דָּבַר אֲדִיכָה אֲבִירָה אֲשֶׁר לֹא אֶחָד יִשְׁמָר: מִיָּד אֲדִיכָה אֲבִירָה אֲשֶׁר לֹא אֶחָד יִשְׁמָר: (MJ 6)
- 2 אֲדִיכָה אֲבִירָה אֲשֶׁר לֹא אֶחָד יִשְׁמָר. אֲדִיכָה אֲבִירָה אֲשֶׁר לֹא אֶחָד יִשְׁמָר. אֲדִיכָה אֲבִירָה אֲשֶׁר לֹא אֶחָד יִשְׁמָר. (1. Cor 1,13)
- 3 מִיָּד אֲדִיכָה אֲבִירָה אֲשֶׁר לֹא אֶחָד יִשְׁמָר. מִיָּד אֲדִיכָה אֲבִירָה אֲשֶׁר לֹא אֶחָד יִשְׁמָר. (Rm 5,1)
- 4 מִיָּד אֲדִיכָה אֲבִירָה אֲשֶׁר לֹא אֶחָד יִשְׁמָר. מִיָּד אֲדִיכָה אֲבִירָה אֲשֶׁר לֹא אֶחָד יִשְׁמָר. (Lk 21,12)
- 5 מִיָּד אֲדִיכָה אֲבִירָה אֲשֶׁר לֹא אֶחָד יִשְׁמָר. מִיָּד אֲדִיכָה אֲבִירָה אֲשֶׁר לֹא אֶחָד יִשְׁמָר. (Mt 12,31)
- 6 אֲדִיכָה אֲבִירָה אֲשֶׁר לֹא אֶחָד יִשְׁמָר. אֲדִיכָה אֲבִירָה אֲשֶׁר לֹא אֶחָד יִשְׁמָר. (Mk 9,31)
- 7 אֲדִיכָה אֲבִירָה אֲשֶׁר לֹא אֶחָד יִשְׁמָר: אֲדִיכָה אֲבִירָה אֲשֶׁר לֹא אֶחָד יִשְׁמָר. (AMS 438)

B. Add vowels and translate the following:

- 1 אֲדִיכָה אֲבִירָה אֲשֶׁר לֹא אֶחָד יִשְׁמָר. אֲדִיכָה אֲבִירָה אֲשֶׁר לֹא אֶחָד יִשְׁמָר. (Lk 1,5)
- 2 אֲדִיכָה אֲבִירָה אֲשֶׁר לֹא אֶחָד יִשְׁמָר. אֲדִיכָה אֲבִירָה אֲשֶׁר לֹא אֶחָד יִשְׁמָר. (Lk 16,24)
- 3 אֲדִיכָה אֲבִירָה אֲשֶׁר לֹא אֶחָד יִשְׁמָר. אֲדִיכָה אֲבִירָה אֲשֶׁר לֹא אֶחָד יִשְׁמָר. (BH, KdT 15)

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 *'*, and also *n* when it occupies the first position in the root. Traditionally, the *mediae geminatae* verbs with identical 2nd and 3rd radicals are also considered to be weak verbs (e.g. **בָּזַז** *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 **נָפַח** *n̄paq* is: **נִפְּחֵהוּ** *neppoh* < **nenpoq* »to go out« (by contrast, there is no assimilation in **נָהַר** *nhar* : **נִהַרְהוּ** *nenhar* »to be lit«). Analogous assimilations also occur in *Aḇ'el* and 'Ettap'al, e.g. **אָפַעַק** 'appeq < *'anpeq »he brought out«, **אָטַפַּח** 'ettappaq < *'ettanpaq »he was driven out«.

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

פֹּחֵהוּ *poq* »go out!«

פֹּלְהוּ *pel* »fall down!«

סַבְהוּ *sab* »take!«.

All I-*n* verbs which are also III-*y* verbs build the imperative with the 1st radical., e.g. **נִשְׂבֵּהוּ** *nṣī* »argue!«.

The following is the paradigm for I-n verbs, taking **نَبَّأَ** *n̄b̄a* »to go out«, **نَبَّأَ** *n̄b̄al* »to fall down«, **نَبَّأَ** *nsab* »to take« as examples:

Imperfect:

P'al			
Sg.3.m.	نَبَّأَ <i>neppoq</i>	نَبَّأَ <i>neppel</i>	نَبَّأَ <i>nessab</i>
3.f.	نَبَّأَتْ <i>teppoq</i>	نَبَّأَتْ <i>teppel</i>	نَبَّأَتْ <i>tessab</i>
2.m.	نَبَّأْتَ <i>teppoq</i>	نَبَّأْتَ <i>teppel</i>	نَبَّأْتَ <i>tessab</i>
2.f.	نَبَّأْتِ <i>teppqān</i>	نَبَّأْتِ <i>tepplān</i>	نَبَّأْتِ <i>tessbān</i>
1.c.	نَبَّأْتُ <i>'eppoq</i> □	نَبَّأْتُ <i>'eppel</i> □	نَبَّأْتُ <i>'essab</i> □
Pl.3.m.	نَبَّأُوا <i>neppqūn</i>	نَبَّأُوا <i>nepplūn</i>	نَبَّأُوا <i>nessbūn</i>
3.f.	نَبَّأْنَ <i>neppqān</i>	نَبَّأْنَ <i>nepplān</i>	نَبَّأْنَ <i>nessbān</i>
2.m.	نَبَّأْتُمْ <i>teppqūn</i>	نَبَّأْتُمْ <i>tepplūn</i>	نَبَّأْتُمْ <i>nessbūn</i>
2.f.	نَبَّأْتُنَّ <i>teppqān</i>	نَبَّأْتُنَّ <i>tepplān</i>	نَبَّأْتُنَّ <i>tessbān</i>
1.c.	نَبَّأْتُمْ <i>neppoq</i> □	نَبَّأْتُمْ <i>neppel</i> □	نَبَّأْتُمْ <i>nessab</i> □

Perfect:

	'Aḫ'el	'Ettap'al
Sg.3.m.	نَظَرَ	نَظَرَ
	'appeq	'ettappaq
3.f.	نَظَرَتْ	نَظَرَتْ
	'appqat	'ettappqat
2.m.	نَظَرْتَ	نَظَرْتَ
	'appeqt	'ettappaqt
2.f.	نَظَرْتِ	نَظَرْتِ
	'appeqt ^y	'ettappaqt ^y
1.c.	نَظَرْتُ	نَظَرْتُ
	'appqet	'ettappqet
Pl.3.m.	نَظَرُوا	نَظَرُوا
	'appeq ^w	'ettappaq ^w
3.f.	نَظَرْنَ	نَظَرْنَ
	'appeq ^y	'ettappaq ^y
2.m.	نَظَرْتُمْ	نَظَرْتُمْ
	'appeqtōn	'ettappaqtōn
2.f.	نَظَرْتُنَّ	نَظَرْتُنَّ
	'appeqtēn	'ettappaqtēn
1.c.	نَظَرْنَا	نَظَرْنَا
	'appeqn □	'ettappaqn
	نَظَرْنَا	نَظَرْنَا
	'appeqnan	'ettappaqnan □

Imperfect:

	'Aḫ'el	'Ettap'al
	نَظَرُ	نَظَرُ
nappeq		nettappaq
	نَظَرِ	نَظَرِ
tappeq		tettappaq
	نَظَرِ	نَظَرِ
tappeq		tettappaq
	نَظَرِ	نَظَرِ
tappqān		tettappqān
	نَظَرِ	نَظَرِ
'appeq □		'ettappaq
	نَظَرُوا	نَظَرُوا
nappqūn		nettappqūn
	نَظَرْتُمْ	نَظَرْتُمْ
nappqān		nettappqān
	نَظَرُوا	نَظَرُوا
tappqūn		tettappqūn
	نَظَرْتُمْ	نَظَرْتُمْ
tappqān		tettappqān
	نَظَرُ	نَظَرُ
nappeq □		Nettappaq □

Imperative:

P'al			'Aṗ'el	'Ettaṗ'al
Sg.2.m.	فَهَبْ <i>poq</i>	يَكْ <i>pel</i>	سَبْ <i>sab</i>	يُفَيِّصْ 'appeq 'ettappaq
2.f.	فَهَبِي <i>poq^y</i>	يَكِي <i>pel^y</i>	سَبِي <i>sab^y</i>	يُفَيِّصِي 'appeq ^y 'ettappaq ^y
Pl.2.m.	فَهَبُوا <i>poq^w</i>	يَكُوا <i>pel^w</i>	سَبُوا <i>sab^w</i>	يُفَيِّصُوا 'appeq ^w 'ettappaq ^w
2.f.	فَهَبْنَ <i>poqⁿ</i>	يَكْنَ <i>pelⁿ</i>	سَبْنَ <i>sabⁿ</i>	يُفَيِّصْنَ 'appeq ⁿ 'ettappaq ⁿ
	فَهَبْتِ <i>poq^y</i>	يَكْتِ <i>pel^y</i>	سَبْتِ <i>sab^y</i>	يُفَيِّصْتِ 'appeq ^y 'ettappaq ^y
	فَهَبْتِ <i>poq^{en}</i>	يَكْتِ <i>pel^{en}</i>	سَبْتِ <i>sab^{en}</i>	يُفَيِّصْتِ 'appeq ^{en} 'ettappaq ^{en}

Participles:

P'al			'Aṗ'el	'Ettaṗ'al
Partizip Akt. m.	تَوَيْبْ <i>nāṗeq</i>	تَوَيْلْ <i>nāṗel</i>	تَوَيْبْ <i>nāseb</i>	مُفَيِّصْ <i>mappeq</i> <i>mettappaq</i>
Partizip Akt. f.	تَوَيْبِي <i>nāṗeq^a</i>	تَوَيْلِي <i>nāṗel^a</i>	تَوَيْبِي <i>nāseb^a</i>	مُفَيِّصِي <i>mappq^a</i> <i>Mettappq^a</i>
Partizip Pass. m.	مُتَوَيْبْ <i>nṗīq</i>	مُتَوَيْلْ <i>nṗīl</i>	مُتَوَيْبْ <i>nsīb</i>	مُفَيِّصْ <i>mappaq</i> □
Partizip Pass. f.	مُتَوَيْبِي <i>nṗīq^a</i>	مُتَوَيْلِي <i>nṗīl^a</i>	مُتَوَيْبِي <i>nsīb^a</i>	مُفَيِّصِي <i>mappaq^a</i> □

Infinitive:

P'al			'Aṗ'el	'Ettaṗ'al
مُفَيِّصْ <i>meppaq</i>	مُفَيِّلْ <i>Meppal</i>	مُتَوَيْبْ <i>messab</i>	مُفَيِّصْ <i>mappāqū</i>	مُفَيِّصْ <i>mettappāqū</i>

11.2. I-'Ālaṗ Verbs

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

- In forms where a strong verb would take a schwa-vowel after the 1st radical, I-'Ālaṗ 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. كَتِبْ ktob)
 - Pe. Imp. m.sg. اذْهَبْ 'emar »say!« (cf. Pe. Imp. m.sg. اذْهَبْ rham)

Pe. Part. Pass. **أَكَلٌ** 'akīl »eaten«; **أَمِرٌ** 'amīr »said«

'Eṭpe. Pf. 3.m.sg. **أَكَلَ** 'etē'kel »he was eaten« (cf. 'Eṭpe. Pf. 3.m.sg. **أَكَّتَبَ** 'etkṭeb)

'Eṭpe. Impf. 3.m.sg. **يَأْكَلُ** netē'kel »he will be eaten« (cf. 'Eṭpe. Pf. 3.m.sg. **يَأْكُتَبُ** netkṭeb)

'Eṭpe. Part. **أَكَلٌ** metē'kel »eaten« (cf. 'Eṭpe. Part. **أَكَّتَبٌ** metkṭeb)

'Eṭpe. Imp. m.sg. **أَكِلْ** 'eta'kl (cf. 'Eṭpe. Imp. m.sg. **أَكْتُبْ** 'etkatḅ).

1st In verb forms of the derived verb stems ('Eṭp'el, 'Eṭpa'al), 'Ālaḅ is sometimes assimilated to a preceding vowelless /t/, e.g. **أَتَّهَدُ** 'etthēd < *'et'eḅed »he was taken/seized« (from **أَهَدُ** 'eḅad »to take, to lay hold of«).

3. The stems 'Aḅ'el and 'Eṭtaḅ'al are built analogously to I-y verbs (= former I-w verbs). The forms in question take a /w/ in place of /y/, and follow the strong conjugation:

'Aḅ. Pf. **أَكَلَ** 'āwkel (WS **أَوَكَلُ** 'awkel); 'Eṭtaḅ. **أَكَلَ** 'ettāwkal (WS **أَتَّوَكَلُ** '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
أَكَلُ nē'kol (< *na'kol)	أَكُلُ nē'kul »he shall eat«
أَمَرُ nē'mar (< *ni'mar)	أَمِرُ nī'mar »he shall say«

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

ES	WS
أَكَلٌ mē'kal	أَكُلٌ mē'kal »eating«
أَمَرٌ mē'mar	أَمِرٌ mī'mar »saying«

The impf. pe. 1.sg. – with the dropping of the 1st radical (also in the orthography!) – is **أَكَلُ** 'ēkol < *'e'kol (WS **أَكُلُ** 'ēkul) »I shall eat«; **أَمَرُ** 'ēmar < *'i'mar (WS **أَمِرُ** 'īmar) »I shall say«. The corresponding form in the otherwise regular stem Pa"el stem is **أَكَلُ** 'akkel (instead of: *'e'akkel).

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

The paradigm for I-ʿĀlaḫ verbs is as follows, taking **أَكَلَ** *ʿakal* »to eat« and **أَمَرَ** *ʿamar* »to say« (without regular forms) as examples:

Perfect:

	P'al		Pa"el	'Eṭp'el	'Eṭpa"al
Sg.3.m.	أَكَلَ 'ekal	أَمَرَ 'amar□	أَكَلَ 'akkel	أَكَلَ 'etṭ'kel	أَكَلَ 'eta'kkal
3.f.	أَكَلَتْ 'eklat	أَمَرَتْ 'emrat	أَكَلَتْ 'akklat	أَكَلَتْ 'eta'klat	أَكَلَتْ 'eta'kklat
2.m.	أَكَلْتَ 'ekalt	أَمَرْتَ 'emart	أَكَلْتَ 'akkalt	أَكَلْتَ 'etṭ'kelt	أَكَلْتَ 'eta'kkalt
2.f.	أَكَلْتِ 'ekalt'	أَمَرْتِ 'emart'	أَكَلْتِ 'akkalt'	أَكَلْتِ 'etṭ'kelt'	أَكَلْتِ 'eta'kkalt'
1.c.	أَكَلْتُ 'eklet	أَمَرْتُ 'emret□	أَكَلْتُ 'akklet□	أَكَلْتُ 'eta'klet	أَكَلْتُ 'eta'kklet
Pl.3.m.	أَكَلُوا 'ekal ^w	أَمَرُوا 'amar ^w □	أَكَلُوا 'akkel ^w	أَكَلُوا 'etṭ'kel ^w	أَكَلُوا 'eta'kkal ^w
	أَكَلُونَ 'ekalūn	أَمَرُونَ 'amarūn□	أَكَلُونَ 'akkelūn	أَكَلُونَ 'etṭ'kelūn	أَكَلُونَ 'eta'kkalūn
3.f.	أَكَلْنَ 'ekal ^y	أَمَرْنَ 'amar ^y □	أَكَلْنَ 'akkel ^y	أَكَلْنَ 'etṭ'kel ^y	أَكَلْنَ 'eta'kkal ^y
	أَكَلْنَ 'ekalēn	أَمَرْنَ 'amarēn□	أَكَلْنَ 'akkelēn□	أَكَلْنَ 'etṭ'kelēn	أَكَلْنَ 'eta'kkalēn
2.m.	أَكَلْتُمْ 'ekaltōn	أَمَرْتُمْ 'emartōn□	أَكَلْتُمْ 'akkeltōn□	أَكَلْتُمْ 'etṭ'keltōn	أَكَلْتُمْ 'eta'kkaltōn
2.f.	أَكَلْتُنَّ 'ekaltēn	أَمَرْتُنَّ 'emartēn□	أَكَلْتُنَّ 'akkeltēn□	أَكَلْتُنَّ 'etṭ'keltēn	أَكَلْتُنَّ 'eta'kkaltēn
1.c.	أَكَلْنَا 'ekaln□	أَمَرْنَا 'emarn□	أَكَلْنَا 'akkeln□	أَكَلْنَا 'etṭ'keln□	أَكَلْنَا 'eta'kkaln
	أَكَلْنَا 'ekalnan□	أَمَرْنَا 'emarnan	أَكَلْنَا 'akkelnan□	أَكَلْنَا 'etṭ'kelnan	أَكَلْنَا 'eta'kkalnan□

Imperfect:

	P'al		Pa"el	'Etp'el	'Etpa"al
Sg.3.m.	يَجْفَد	يَجْمَد	يَجِد	يَجِي	يَجِي
	nē'kol	nē'mar	na'kkel	netē'kel	netā'kkal
3.f.	تَجْفَد	تَجْمَد	تَجِد	تَجِي	تَجِي
	tē'kol	tē'mar	ta'kkel	tetē'kel	teta'kkal
2.m.	تَجْفَد	تَجْمَد	تَجِد	تَجِي	تَجِي
	tē'kol	tē'mar	ta'kkel	tetē'kel	teta'kkal
2.f.	تَجْلِب	تَجْمَب	تَجْلِب	تَجْلِب	تَجْلِب
	tē'klīn	tē'mrīn	ta'kklīn	teta'klīn	netā'kklīn
1.c.	يَجْفَد	يَجْمَد	يَجِد	يَجِي	يَجِي
	'ēkol□	'emar□	'akkel□	'etē'kel□	'eta'kkal
Pl.3.m.	يَجْمَع	يَجْمِذ	يَجْمَع	يَجْمَع	يَجْمَع
	nē'klūn	nē'mrūn	na'kklūn	netā'klūn	netā'kklūn
3.f.	تَجْمَع	تَجْمِذ	تَجْمَع	تَجْمَع	تَجْمَع
	nē'klān	nē'mrān	na'kklān	netā'klān	netā'kklān
2.m.	تَجْمَع	تَجْمِذ	تَجْمَع	تَجْمَع	تَجْمَع
	tē'klūn	tē'mrūn	ta'kklūn	teta'klūn	teta'kklūn
2.f.	تَجْمَع	تَجْمِذ	تَجْمَع	تَجْمَع	تَجْمَع
	nē'klān	tē'mrān	ta'kklān	teta'klān	teta'kklān
1.c.	يَجْمَع	يَجْمِذ	يَجْمَع	يَجْمَع	يَجْمَع
	nēkol□	nē'mar□	na'kkel□	netē'kel□	netā'kka□

Imperative:

	P'al		Pa"el	'Etp'el	'Etpa"al
Sg.2.m.	جَفِدْ	جَمِذْ	جِدْ	جِيْ	جِيْ
	'akol	'emar	'akkel	'eta'kl	'eta'kkal
2.f.	جَفِذْ	جَمِذْ	جِيْ	جِيْ	جِيْ
	'akol'□	'emar'□	'akkel'□	'eta'kl'□	'eta'kka'□
Pl.2.m.	جَمِعْ	جَمِذْ	جَمِعْ	جَمِعْ	جَمِعْ
	'akol ^w	'emar ^w	'akkel ^w	'eta'kl ^w	'eta'kka ^w
2.f.	جَمِذْ	جَمِذْ	جَمِذْ	جَمِذْ	جَمِذْ
	'akol'	'emar'	'akkel'	'eta'kl'	'eta'kka'
	جَمِذْ	جَمِذْ	جَمِذْ	جَمِذْ	جَمِذْ
	'akolēn□	'emarēn□	'akkelēn□	'eta'klēn□	'eta'kkaēn□

Participles:

	P'al		Pa"el	'Etp'el	'Etpa"al
Partizip Akt. m.	أَكِيد	أَمْرَد	مُتَكَلِّم	مُتَعَلِّم	مُتَعَلِّم
	'ákel	'ámar	ma'kkel	metē'kel	meta'kkal
Partizip Akt. f.	أَكْلَا	أَمْرَا	مُتَكَلِّمَا	مُتَعَلِّمَا	مُتَعَلِّمَا
	'áklā	'ámra	ma'kklá	metē'klā	meta'kklá
Partizip Pass. m.	أَكِيد	أَمْرَد	مُتَكَلِّم	—	—
	'ákil	'amīr	ma'kkal		
Partizip Pass. f.	أَكِيدَا	أَمْرَادَا	مُتَكَلِّمَا	—	—
	'ákilā	'amīrā	ma'kkalā		

Infinitive:

P'al		Pa"el	'Etp'el	'Etpa"al
مَعْرِفَة	مَعْرِفَة	مُعَلِّمَة	مُعَلِّمَة	مُعَلِّمَة
mē'kal	mē'mar	ma'kkālū	metē'kālū	meta'kkālū

11.3. I-y Verbs

This group also includes verbs which originally had /w/ as their 1st 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 *yāda'* »he knew« [nicht *yida'*] (Pf. Pe.),
 يَتَلَد *'etiled* < *'ety'led »he was born« (Pf. 'Etpē.) but
 يَدَا *yēda't* »she knew« (Pf. Pe.) and
 يَدَا *yād'in* »knowing« (Part. Act. Pe. St. abs. pl. m.)
 يَتَب *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 يَزَا *nēzaḫ* (WS نَزَا *nīzaḫ*) »he shall borrow«, Inf. ES يَزَا *mēzaḫ* (WS مَزَا *mīzaḫ*).

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

Impf. يَدَا *nedda'* »he shall know«; يَتَب *netteb* »he shall sit«

Inf. يَدَا *medda'* »knowledge«; يَتَب *metteb* »sitting«

The inf. of the irregular verb يَتَب *ya'b* [Read! *yab*] »to give« (→ 14. 2.) is also formed in this way: يَتَب *mehhab* »giving«.

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

بِذِبْ *īda'* »to know« (Pf.) : **ذِبْ** *da'* »know!« (Imp.)

بِطِبْ *īteḇ* »to sit« (Pf.) : **طِبْ** *teḇ* »sit!« (Imp.)

بِحِبْ *yaḥḇ* »to give« (Pf.) : **حِبْ** *ḥab* »give!« (Imp.)

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

Pf. 'Aḇ. **أَوَّلِدْ** *'āwled* (WS **أَوْحِدْ** *'awled*) »he begot«

Impf. 'Aḇ. **أَوَّلِدُ** *nāwled* »he shall beget«

Imp. 'Aḇ. **أَوَّلِدْ** *'āwled* »beget!«

Inf. 'Aḇ. **مَوَّلِدْ** *māwladū* »to beget«

Part. Act. **مَوَّلِدٌ** *māwled* »begetting«.

Exceptions are the 'Aḇ'el-forms of **بِئَيْقِبْ** *'ayneq* »to suckle« and **بِئَيْلِبْ** *'aylel* »to wail« (built in the same way as I-y).

The I-y verb paradigm is as follows, taking **بِذِبْ** *īled* »to beget« and **بِذِبْ** *īda'* »to know« as examples:

Perfect:

	P'al		'Aḇ'el	'Eṭṭp'el	'Eṭṭaḇ'al
Sg.3.m.	بِذِبْ <i>īled</i> □	بِذِبْ <i>īda'</i>	أَوَّلِدْ <i>'āwled</i>	بِذِبْ <i>'etīled</i>	أَوَّلِدْ <i>'ettawlad</i>
3.f.	بِذِبَتْ <i>yeldat</i> □	بِذِبَتْ <i>yed'at</i>	أَوَّلِدَتْ <i>'āwladat</i>	بِذِبَتْ <i>'etyaldat</i>	أَوَّلِدَتْ <i>'ettawladat</i>
2.m.	بِذِبْتَ <i>īledt</i> □	بِذِبْتَ <i>īda't</i>	أَوَّلِدْتَ <i>'āwledt</i>	بِذِبْتَ <i>'etīledt</i>	أَوَّلِدْتَ <i>'ettawladt</i>
2.f.	بِذِبْتِ <i>īledt'</i> □	بِذِبْتِ <i>īda't'</i>	أَوَّلِدْتِ <i>'āwledt'</i>	بِذِبْتِ <i>'etīledt'</i>	أَوَّلِدْتِ <i>'ettawladt'</i>
1.c.	بِذِبْتِ <i>yeldet</i>	بِذِبْتِ <i>yed'et</i> □	أَوَّلِدْتِ <i>'āwledt</i> □	بِذِبْتِ <i>'etyaldet</i>	أَوَّلِدْتِ <i>'ettawldet</i>
Pl.3.m.	بِذِبُوا <i>īled^w</i> □	بِذِبُوا <i>īda^w</i>	أَوَّلِدُوا <i>'āwled^w</i>	بِذِبُوا <i>'etīled^w</i>	أَوَّلِدُوا <i>'ettawlad^w</i>
3.f.	بِذِبْتُنَّ <i>īled^y</i> □	بِذِبْتُنَّ <i>īda^y</i> □	أَوَّلِدْتُنَّ <i>'āwled^y</i>	بِذِبْتُنَّ <i>'etīled^y</i>	أَوَّلِدْتُنَّ <i>'ettawlad^y</i>
2.m.	بِذِبْتُمْ <i>īledtōn</i> □	بِذِبْتُمْ <i>īda'tōn</i> □	أَوَّلِدْتُمْ <i>'āwledtōn</i>	بِذِبْتُمْ <i>'etīledtōn</i>	أَوَّلِدْتُمْ <i>'ettawladtōn</i>
2.f.	بِذِبْتِمْ <i>īledtēn</i> □	بِذِبْتِمْ <i>īda'tēn</i>	أَوَّلِدْتِمْ <i>'āwledtēn</i>	بِذِبْتِمْ <i>'etīledtēn</i>	أَوَّلِدْتِمْ <i>'ettawladtēn</i>
1.c.	بِذِبْتُمْ <i>īledn</i> □	بِذِبْتُمْ <i>īda'n</i> □	أَوَّلِدْتُمْ <i>'āwledn</i>	بِذِبْتُمْ <i>'etīledn</i>	أَوَّلِدْتُمْ <i>'ettawladn</i>
	بِذِبْتُمْ <i>īlednan</i> □	بِذِبْتُمْ <i>īda'nan</i>	أَوَّلِدْتُمْ <i>'āwlednan</i>	بِذِبْتُمْ <i>'etīlednan</i>	أَوَّلِدْتُمْ <i>'ettawladnan</i> □

Imperfect:

	P'al		'Aḫ'el	'Eṭp'el	'Ettap'al
Sg.3.m.	نَلَدَ <i>nēlad</i>	يُدِدْ <i>nedda'</i>	تَمَلِدْ <i>nāwled</i>	يَبَلِدْ <i>netīled</i>	يَهْلِدْ <i>nettawlad</i>
3.f.	تَلَدْ <i>tēlad</i>	تُدِدْ <i>tedda'</i>	تَمَلِدْ <i>tāwled</i>	تَبَلِدْ <i>teṭīled</i>	تَهْلِدْ <i>tetawlad</i>
2.m.	تَلَدْ <i>tēlad</i>	تُدِدْ <i>tedda'</i>	تَمَلِدْ <i>tāwled</i>	تَبَلِدْ <i>teṭīled</i>	تَهْلِدْ <i>tetawlad</i>
2.f.	تَلَدِينْ <i>tēldīn</i>	تُدَدِينْ <i>tedd'īn</i>	تَمَلَدِينْ <i>tāwldīn</i>	تَبَلَدِينْ <i>teṭyaldīn</i>	تَهْلَدِينْ <i>tetawldīn</i>
1.c.	لَدْ <i>'ēlad</i> □	دِدْ <i>'edda'</i> □	مَلِدْ <i>'āwled</i> □	بَلِدْ <i>'eṭīled</i> □	هْلِدْ <i>'ettawlad</i>
Pl.3.m.	يَلَدُونْ <i>nēldūn</i>	يُدَدُونْ <i>nedd'ūn</i>	يَمَلَدُونْ <i>nāwldūn</i>	يَبَلَدُونْ <i>netyaldūn</i>	يَهْلَدُونْ <i>nettawldūn</i>
3.f.	تَلَدَانْ <i>nēldān</i>	تُدَدَانْ <i>nedd'ān</i>	تَمَلَدَانْ <i>nāwldān</i>	تَبَلَدَانْ <i>netyaldān</i>	تَهْلَدَانْ <i>nettawldān</i>
2.m.	يَلَدُونْ <i>tēldūn</i>	يُدَدُونْ <i>tedd'ūn</i>	يَمَلَدُونْ <i>tāwldūn</i>	يَبَلَدُونْ <i>tetyaldūn</i>	يَهْلَدُونْ <i>tetawldūn</i>
2.f.	تَلَدَانْ <i>tēldān</i>	تُدَدَانْ <i>tedd'ān</i>	تَمَلَدَانْ <i>tāwldān</i>	تَبَلَدَانْ <i>tetyaldān</i>	تَهْلَدَانْ <i>tetawldān</i>
1.c.	لَدْ <i>nēlad</i> □	دِدْ <i>nedda'</i> □	مَلِدْ <i>nāwled</i> □	بَلِدْ <i>netīled</i> □	هْلِدْ <i>nettawlad</i> □

Imperative:

	P'al		'Aḫ'el	'Eṭp'el	'Ettap'al
Sg.2.m.	بَلِدْ <i>īlad</i>	دِدْ <i>da'</i>	مَلِدْ <i>'āwled</i>	بَلِدْ <i>'etyald</i>	هْلِدْ <i>'ettawlad</i>
2.f.	بَلِدِي <i>īlad^y</i> □	دِدِي <i>da'^y</i> □	مَلِدِي <i>'āwled^y</i> □	بَلِدِي <i>'etyald^y</i> □	هْلِدِي <i>'ettawlad^y</i> □
Pl.2.m.	بَلِدُوا <i>īlad^w</i>	دِدُوا <i>da^w</i>	مَلِدُوا <i>'āwled^w</i>	بَلِدُوا <i>'etyald^w</i>	هْلِدُوا <i>'ettawlad^w</i>
2.f.	بَلِدْنَ <i>īlad^{ḏen}</i> □	دِدْنَ <i>da'^{ḏen}</i> □	مَلِدْنَ <i>'āwled^{ḏen}</i> □	بَلِدْنَ <i>'etyald^{ḏen}</i> □	هْلِدْنَ <i>'ettawlad^{ḏen}</i>

Participles:

	P'al		'Ap'el	'Etp'el	'Ettap'al
Partizip Akt. m.	يَلِدْ yāled	يَادَا' yāda'	مَآوَلِدْ māwled	مَيَّيَلِدْ metīled	مَيَّيَادَا' mettawlad
Partizip Akt. f.	يَالِدَا' yāldā'	يَادَا' yāda'	مَآوَلِدَا' māwldā'	مَيَّيَلِدَا' metīldā'	مَيَّيَادَا' mettawldā'
Partizip Pass. m.	بَلِدْ īlīd	بَدَا' īdī'	مَآوَلِدْ māwlad	—	—
Partizip Pass. f.	بَلِدَا' īlīdā'	بَدَا' īdī'ā'	مَآوَلِدَا' māwladā'	—	—

Infinitive:

P'al		'Ap'el	'Etp'el	'Ettap'al
مَلِدْ mēlad	مَدَدَا' meddā'	مَآوَلِدَا' māwldādū	مَيَّيَلِدَا' metīldādū	مَيَّيَادَا' mettawldādū

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 نِيحًا مَدَدًا فِي ذَهَبًا هَيَّيَ مَدَدًا فِي ذَهَبًا** .**ذَهَبًا** wa-*ḥad* 'alāhā rāqī 'ā wa- *p̄raš bēt mayyā da-l-taht men rāqī 'ā w-bēt mayyā da-l-'al men rāqī '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:

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

بَدَا' *īdā'n* »we know« (< »we have realised«).

- The perfect is also used in unreal (hypothetical) or optative conditional clauses, e.g.

ܐܠܠܘ ܠܐ ܥܫܬܐܘܗܪܢ ܩܒܪ ܕܥܢ ܗܦܐܩܢ
 »if we had not delayed, we should already have returned« (Gn 43,10)

ܠܐܠܠܘ ܠܐ ܥܫܬܐܘܗܪܢ ܩܒܪ ܕܥܢ ܗܦܐܩܢ
 »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.

ܡܐ ܕܩܐܡܗ ܗܦܐܩܠܗܘܢ ܠܐܫܘܠ ܐܫܘܠ ܕܥܢ ܗܦܐܩܢ
 »as soon as you h“ve 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.

ܐܠܐܗܐ ܠܐ ܗܘܐ ܩܠܝܡܐ ܕܥܢ ܗܘܐ ܩܠܝܡܐ
 »God is not unjust«.

The 2nd person forms can also function as a jussive, e.g.

ܗܘܐܝܬ ܗܠܝܡ ܗܘܐܝܬ ܗܠܝܡ
 »be well!«

ܗܐܩܢܐ ܗܘܐܝܬ ܗܐܩܢܐ ܗܘܐܝܬ ܗܐܩܢܐ
 »do thou likewise!« (Lk 10,37).

The Active (Present) 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 ܕܥܢ ܝܕܥܐ ܕܥܢ
 »I know (Part. Act.)«

ܐܝܩܢܐ ܕܥܢ ܝܕܥܐ ܕܥܢ ܐܝܩܢܐ ܕܥܢ ܝܕܥܐ ܕܥܢ ܐܝܩܢܐ ܕܥܢ ܝܕܥܐ ܕܥܢ
 »even as the Father knows me, and I know the Father« (Jn 10,15)

ܐܝܩܢܐ ܕܥܢ ܝܕܥܐ ܕܥܢ ܐܝܩܢܐ ܕܥܢ ܝܕܥܐ ܕܥܢ
 »the Father loves me« (Jn 10,17).

The active (present) 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 ܕܥܢ ܐܪܝܐ ܕܥܢ ܐܪܝܐ ܕܥܢ ܐܪܝܐ ܕܥܢ ܐܪܝܐ ܕܥܢ ܐܪܝܐ ܕܥܢ
 »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 ܕܥܢ ܡܕܕܡ ܕܥܢ ܡܕܕܡ ܕܥܢ ܡܕܕܡ ܕܥܢ ܡܕܕܡ ܕܥܢ ܡܕܕܡ ܕܥܢ
 »that which I am about to do«

ܡܕܕܡ ܕܥܢ ܡܕܕܡ ܕܥܢ ܡܕܕܡ ܕܥܢ ܡܕܕܡ ܕܥܢ ܡܕܕܡ ܕܥܢ ܡܕܕܡ ܕܥܢ ܡܕܕܡ ܕܥܢ
 »for which of those works do you stone me?« (Jn 10,32)

11.5. The Passive Participle

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

كُتِبَ *'bīd* »done«

كُتِبَ *ktīb* »written«.

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

كُنَّا نَسْمَعُ *'aykannā da-šmī'-lan* »as we have heard«

قَرَأْتِ الْكُتُبَ *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.

تَوَّكَّلَ *šqal* »to take«

كَسَبَ *qnā* »to earn«.

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

كَانَ يَتَّقِي *šqilīn-lāh zaddīqē l-'ar'ā* »the righteous bear the earth«.

11.6. Composite Constructions with *hwā*

Syria uses the verb of being *كَانَ hwā* »to be, to happen« – (→ 7. 3.) mostly in the enclitic perfect form *كَانَ 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, *كَانَ كُتِبَ ktāb-hwā* and, in particular, *كَانَ كُتِبَ kātēb-hwā* are common, whereas *كَانَ يَكْتُوبُ nektob-hwā* is rare.

Perfect + *كَانَ hwā*

- The construction *كَانَ كُتِبَ ktāb-hwā* (Perfect + *كَانَ 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.

كَانَ كُتِبَ *kaḏ 'etīled-hwā* »when/after he was born/had been born«

كَانَ كُتِبَ *hū gēr Herāwdes šaddar-hwā 'ahdēh l-Jūhannān* »for Herod himself had sent forth and laid hold upon John« (Mk 6,17).

Active Participle + ٱٱٱٱ^hwá

- The construction ٱٱٱٱ ٱٱٱٱ^hwá (*kâteb^h-wá*) (active participle + ٱٱٱٱ^hwá) 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. ٱٱٱٱ ٱٱٱٱ^hwá *bâkê^h-wá* »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.
 - ٱٱٱٱ ٱٱٱٱ^hwá ٱٱٱٱ ٱٱٱٱ^hwá 'ellū šâbê^h-wá 'alâhâ *dâ-nmîtan* »if God wanted to kill us«
 - ٱٱٱٱ ٱٱٱٱ^hwá ٱٱٱٱ^hwá *lmôn 'âreq^h-wá* »why should he flee?« (a construction with the perfect is also known to have been used: ٱٱٱٱ ٱٱٱٱ^hwá : ٱٱٱٱ ٱٱٱٱ^hwá *l-môn ne'roq^h-wá* »why should he flee / should he have fled?«).
- Where several participles with the same function occur together, ٱٱٱٱ^hwá need only occur once:
 - ٱٱٱٱ ٱٱٱٱ^hwá ٱٱٱٱ^hwá ٱٱٱٱ^hwá ٱٱٱٱ^hwá *w-lâ 'argeš b-meddem 'ellâ d-gâhêk^h-wá w-hâdê wa-mšabbah l-'alâhâ* »he felt nothing, but laughed, was joyful and praised God « (AMS 442).

Imperfect. + ٱٱٱٱ^hwá

- The construction ٱٱٱٱ ٱٱٱٱ^hwá (*nektob^h-wá*) (imperfect + ٱٱٱٱ^hwá) is used in a similar way to the simple imperfect, and is most commonly found in a past or hypothetical context. Examples:
 - ٱٱٱٱ ٱٱٱٱ^hwá ٱٱٱٱ^hwá *qdâm d-neppoq^h-wá* »before he emerged«
 - ٱٱٱٱ ٱٱٱٱ^hwá ٱٱٱٱ^hwá *l-môn ne'roq^h-wá* »why should he flee/ should he have fled?«.

11.7. Vocabulary

A. voice, sound	ٱٱٱٱ ^h <i>qâlâ</i>	youth, boy	ٱٱٱٱ ^h <i>ṭalyâ</i>
Christ	(< gr.) ٱٱٱٱ ^h <i>krestyânâ</i>	election	ٱٱٱٱ ^h <i>gabyūtâ</i>
gladness	ٱٱٱٱ ^h <i>ḥadūtâ</i>	until now	ٱٱٱٱ ^h <i>'dakkêl</i>
idol	(< pers.) ٱٱٱٱ ^h <i>ptakrâ</i>	justice	ٱٱٱٱ ^h <i>kê'nūtâ</i>
hard	ٱٱٱٱ ^h <i>qšê</i>	again	ٱٱٱٱ ^h <i>men drîš</i>
strong	ٱٱٱٱ ^h <i>'aššîm</i>	judge	ٱٱٱٱ ^h <i>dayyânâ</i>
to remember	ٱٱٱٱ ^h <i>dkar</i>	kind, sort	ٱٱٱٱ ^h <i>'âdšâ</i>
appearance	ٱٱٱٱ ^h <i>gelyânâ</i>	outward	ٱٱٱٱ ^h <i>barrâyâ</i>
inner	ٱٱٱٱ ^h <i>gawwâyâ</i>	B. Creator	ٱٱٱٱ ^h <i>bârōyâ</i>
crown	ٱٱٱٱ ^h <i>klilâ</i>	not at all	ٱٱٱٱ ^h <i>la sâk</i>
date	ٱٱٱٱ ^h <i>tamrê</i>	walnut	ٱٱٱٱ ^h <i>gâwzâ</i>
I should/I			
ought to	ٱٱٱٱ ^h <i>wâlê-lî</i>	left hand	ٱٱٱٱ ^h <i>semâlâ</i>
earnest	ٱٱٱٱ ^h <i>rahbūnâ</i>	right hand	ٱٱٱٱ ^h <i>yammīnâ</i>

Verb Forms

Pe. to keep	nettar / ntar
ʿEṭpe. to be kept	netn̄tar / ʿetn̄tar
Pe. to worship (e-o)	nesgōd / sḡed
Pa. to speak, to talk	nmalle / malle
Pe. to profit by	nēṭar / ṭar
Pe. to lack (a-a)	neḥsar / ḥsar
Pe. to give	nettel / yaḥ
Pe. to know	nedda / ṭda
Payel to believe	nhaymen / haymen
ʿEṭpa. to be amazed	neddammār / ʿeddammār
ʿEṭpe. to be begotten	netiled / ʿetiled
ʿEṭpe. to be thrown away	nestlī / ʿestlī
ʾAḫ. to love	nahheb / ʾahheb
Pa. to go	nhallek / hallek
Pe. to eat	nēkol / ekal
ʿEṭpe. to be eaten	netṭēkel / ʿetṭēkel
Pa. to prepare	nʾatted / ʾatted
ʿEṭpe. to be created	netbrā / ʿetbrā
Pe. to reward (a-o)	nepro / pra

11.8. Exercises

A. Translate the following:

1. ܘܫܟܠܢܐ ܘܡܝܢ ܘܥܡܐ ܘܕܢܝܢܝܢܐ ܘܩܘܠܝܢܐ ܘܩܘܠܝܢܐ ܘܩܘܠܝܢܐ : ܘܩܘܠܝܢܐ ܘܩܘܠܝܢܐ (AMS 440)

2. ܘܩܘܠܝܢܐ ܘܩܘܠܝܢܐ ܘܩܘܠܝܢܐ ܘܩܘܠܝܢܐ ܘܩܘܠܝܢܐ ܘܩܘܠܝܢܐ ܘܩܘܠܝܢܐ : ܘܩܘܠܝܢܐ ܘܩܘܠܝܢܐ (AMS 431)

3. ܘܩܘܠܝܢܐ ܘܩܘܠܝܢܐ ܘܩܘܠܝܢܐ ܘܩܘܠܝܢܐ ܘܩܘܠܝܢܐ ܘܩܘܠܝܢܐ : ܘܩܘܠܝܢܐ ܘܩܘܠܝܢܐ (AMS 437)

4. ܘܩܘܠܝܢܐ ܘܩܘܠܝܢܐ ܘܩܘܠܝܢܐ ܘܩܘܠܝܢܐ : ܘܩܘܠܝܢܐ ܘܩܘܠܝܢܐ (2. Cor 5,5)

5. ܘܩܘܠܝܢܐ ܘܩܘܠܝܢܐ ܘܩܘܠܝܢܐ ܘܩܘܠܝܢܐ : ܘܩܘܠܝܢܐ ܘܩܘܠܝܢܐ (Jn 3,7)

6. ܘܩܘܠܝܢܐ ܘܩܘܠܝܢܐ ܘܩܘܠܝܢܐ ܘܩܘܠܝܢܐ ܘܩܘܠܝܢܐ : ܘܩܘܠܝܢܐ ܘܩܘܠܝܢܐ (Jn 17,6-7)

7. ܘܩܘܠܝܢܐ ܘܩܘܠܝܢܐ ܘܩܘܠܝܢܐ ܘܩܘܠܝܢܐ : ܘܩܘܠܝܢܐ ܘܩܘܠܝܢܐ (2. Tm 4,8)

8. ܘܩܘܠܝܢܐ ܘܩܘܠܝܢܐ ܘܩܘܠܝܢܐ ܘܩܘܠܝܢܐ : ܘܩܘܠܝܢܐ ܘܩܘܠܝܢܐ (MJ 8-9)

B. Add vowels and translate the following:

1 לִּסְדָּב לִּמְדָּב דִּסְחִמְדָּב מִתְּהִיבָּב לְהִמְכָּב תִּתְּבִּב דִּלֵּב דִּתֵּב מִן טַבִּבָּב חֶבְבִּב לְעָבִּב. חֶבְבִּב דִּבִּב לֵב
מִתְּהִיבָּב לְסִחְמִיבָּב חֶבְבִּב לֵב מִן חֶבְבִּיבָּב לְעָבִּיבָּב (BH, KdT 11)

2 לִּסְדָּב לִּמְדָּב דִּלֵּב דִּתֵּב מִן טַבִּבָּב חֶבְבִּב לְעָבִּיבָּב מִתְּהִיבָּב לְסִחְמִיבָּב חֶבְבִּב לֵב מִן חֶבְבִּיבָּב לְעָבִּיבָּב. חֶבְבִּב דִּבִּב לֵב
דִּתְּהִיבָּב לְעָבִּיבָּב מִן חֶבְבִּיבָּב לְעָבִּיבָּב. חֶבְבִּב דִּבִּב לֵב מִן חֶבְבִּיבָּב לְעָבִּיבָּב. חֶבְבִּב דִּבִּב לֵב מִן חֶבְבִּיבָּב לְעָבִּיבָּב.
מִתְּהִיבָּב לְעָבִּיבָּב (BH, KdT 9f.)

3 לִּסְדָּב לִּמְדָּב דִּלֵּב דִּתֵּב מִן טַבִּבָּב חֶבְבִּב לְעָבִּיבָּב מִתְּהִיבָּב לְסִחְמִיבָּב חֶבְבִּב לֵב מִן חֶבְבִּיבָּב לְעָבִּיבָּב. חֶבְבִּב דִּבִּב לֵב
(KD 8)

Lesson 12

12.1. II-ʾĀlāp Verbs

The paradigm for II-ʾĀlāp verbs is governed by a rule which states that the middle radical (glottal stop ʾĀlāp) is always silent (e.g. pf. pe. **سَأَلَ** šʿəl »to ask«), except in the act. part. m.sg., st.abs. **سَائِلٌ** šāʿel; and in the case of gemination, i.e. in the Paʿel-stem and the ʿEṭpaʿal-stem, e.g. pf. pa. **سَأَّلَ** šāʿel and pf. ʿEṭpa. **سَأَّلَا** ʿeštāʿal. Although the 2nd radical is not pronounced, it is nonetheless still written. Only verbs which take the /e-a/- conjugation belong to the II-ʾĀlāp class of verbs, (pf. With the thematic vowel /e/, impf. with /a/). Examples:

Pe. Pf. 3.m.sg. **سَأَلَ** šʿəl »he asked«

Pe. Impf. 3.m.sg. **يَسْأَلُ** nešʿal »he shall ask«

(cf. Pe. Impf. 3.m.sg. **يَجْتَبِ** nektob)

Pe. Imp. m.sg. **سَأَلْ** šʿal »ask!« (cf. Pe. Imp. m.sg. **كْتَبْ** ktob).

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 ʿeštʿlat »to decline«

ES, pf. 3.f.sg. **سَأَّلَتْ** ʿeštāʿlat; ES, pf. 1.c.sg. **سَأَّلْتُ** ʿeštāʿlet

(cf. pf. 3.f.sg. **سَأَّلَتْ** ʿetkatbat; pf. 1.c.sg. **سَأَّلْتُ** ʿetkatbet)

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

(WS, Pf. 3.f.sg. **سَأَّلَتْ** ʿeštʿʿlat; WS, Pf. 1.c.sg. **سَأَّلْتُ** ʿeštʿʿlet)

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

The corresponding forms of the ʿEṭpaʿal-stem are accordingly:

Pf. 3.f.sg. **سَأَّلَتْ** ʿettašʿlat (cf. Pf. 3.f.sg. **سَأَّلَتْ** ʿettaktbat)

Pf. 1.c.sg. **سَأَّلْتُ** ʿettašʿlet (cf. Pf. 1.c.sg. **سَأَّلْتُ** ʿettaktebt).

The Paradigm of II-'Ālaḫ verbs is as follows, taking **ʕ** ʕl »to ask« (with the metathesis tš > št in 'Eṭpe. and 'Eṭpa.) as an example:

Perfect:

	P'al	'Aḫ'el	'Eṭp'el	'Ettaḫ'al
Sg.3.m.	ʕl š 'ēl	ʕl 'aš 'ēl	ʕl 'ešt'ēl	ʕl 'ettaš'al
3.f.	ʕl š 'ēlat	ʕl 'aš 'ēlat	ʕl (WS ʕl) 'ešta'lat (WS 'ešt'ē'lat)	ʕl 'ettaš'ēlat
2.m.	ʕl š 'ēlt	ʕl 'aš 'ēlt	ʕl 'ešt'ēlt	ʕl 'ettaš'alt
2.f.	ʕl š 'ēlt'	ʕl 'aš 'ēlt'	ʕl 'ešt'ēlt'	ʕl 'ettaš'alt'
1.c.	ʕl š 'ēlet	ʕl 'aš 'ēlet	ʕl (WS ʕl) 'ešta'let (WS 'ešt'ē'let)	ʕl 'ettaš'ēlet
Pl.3.m.	ʕl š 'ēl'	ʕl 'aš 'ēl'	ʕl 'ešt'ēl'	ʕl 'ettaš'al'
	ʕl š 'ēlūn	ʕl 'aš 'ēlūn	ʕl 'ešt'ēlūn	ʕl 'ettaš'alūn
3.f.	ʕl š 'ēly'	ʕl 'aš 'ēly'	ʕl 'ešt'ēly'	ʕl 'ettaš'al'y'
	ʕl š 'ēlēn	ʕl 'aš 'ēlēn	ʕl 'ešt'ēlēn	ʕl 'ettaš'alēn
2.m.	ʕl š 'ēltōn	ʕl 'aš 'ēltōn	ʕl 'ešt'ēltōn	ʕl 'ettaš'altōn
2.f.	ʕl š 'ēltēn	ʕl 'aš 'ēltēn	ʕl 'ešt'ēltēn	ʕl 'ettaš'altēn
1.c.	ʕl š 'ēln	ʕl 'aš 'ēln	ʕl 'ešt'ēln	ʕl 'ettaš'aln
	ʕl š 'ēlnan	ʕl 'aš 'ēlnan	ʕl 'ešt'ēlnan	ʕl 'ettaš'alnan

Imperfect:

	P'al	'Ap'el	'Etp'el	'Ettap'al
Sg.3.m.	يَنْزِك neš'al	يَنْزِك naš'ēl	يَنْزِك nešt'ēl	يَنْزِك nettaš'al
3.f.	تَنْزِك teš'al	تَنْزِك taš'ēl	تَنْزِك tešt'ēl	تَنْزِك tetaš'al
2.m.	تَنْزِك teš'al	تَنْزِك taš'ēl	تَنْزِك tešt'ēl	تَنْزِك tetaš'al
2.f.	تَنْزِك teš'alīn	تَنْزِك taš'ēlīn	تَنْزِك tešta'līn	تَنْزِك tetaš'alīn
1.c.	يَنْزِك 'eš'al	يَنْزِك 'aš'ēl	يَنْزِك 'ešt'ēl	يَنْزِك 'ettaš'al
Pl.3.m.	يَنْزِكُمْ neš'alūn	يَنْزِكُمْ naš'ēlūn	يَنْزِكُمْ nešta'lūn	يَنْزِكُمْ nettaš'ēlūn
3.f.	تَنْزِكْتُمْ neš'alān	تَنْزِكْتُمْ naš'ēlān	تَنْزِكْتُمْ nešta'lān	تَنْزِكْتُمْ nettaš'ēlān
2.m.	يَنْزِكُمْ teš'alūn	يَنْزِكُمْ taš'ēlūn	يَنْزِكُمْ tešta'lūn	يَنْزِكُمْ tetaš'ēlūn
2.f.	تَنْزِكْتُمْ teš'alān	تَنْزِكْتُمْ taš'ēlān	تَنْزِكْتُمْ tešta'lān	تَنْزِكْتُمْ tetaš'ēlān
1.c.	يَنْزِك neš'al	يَنْزِك naš'ēl	يَنْزِك nešt'ēl	يَنْزِك nettaš'al

Imperative:

	P'al	'Ap'el	'Etp'el	'Ettap'al
Sg.2.m.	يَنْزِكْ š'al	يَنْزِكْ 'aš'ēl	يَنْزِكْ 'ešta'l	يَنْزِكْ 'ettaš'al
2.f.	يَنْزِكِي š'al	يَنْزِكِي 'aš'ēl	يَنْزِكِي 'ešta'l	يَنْزِكِي 'ettaš'al
Pl.2.m.	يَنْزِكُوا š'al	يَنْزِكُوا 'aš'ēl	يَنْزِكُوا 'ešta'l	يَنْزِكُوا 'ettaš'al
	يَنْزِكُوا š'alūn	يَنْزِكُوا 'aš'ēlūn	يَنْزِكُوا 'ešta'lūn	يَنْزِكُوا 'ettaš'alūn
2.f.	يَنْزِكِي š'al	يَنْزِكِي 'aš'ēl	يَنْزِكِي 'ešta'l	يَنْزِكِي 'ettaš'al
	يَنْزِكِي š'alēn	يَنْزِكِي 'aš'ēlēn	يَنْزِكِي 'ešta'lēn	يَنْزِكِي 'ettaš'alēn

Participle:

	P'al	'Aḫ'el	'Eṭp'el	'Ettaḫ'al
Act. Participle m.	شَاعِل šā'el	مَشَعِل maš'el	مَشَعِلْ mešt'el	مَشَعِلْ mettaš'al
Act. Participle f.	شَاعِلَة šā'lā	مَشَعِلَة maš'elā	مَشَعِلَة mešt'elā	مَشَعِلَة mettaš'alā
Pass. Participle m.	شَاعِل šā'il	مَشَعِل maš'al	—	—
Pass. Participle f.	شَاعِلَة šā'ilā	مَشَعِلَة maš'alā	—	—

Infinitive:

	P'al	'Aḫ'el	'Eṭp'el	'Ettaḫ'al
	مَشَعِلْ meš'al	مَشَعِلْ maš'alū	مَشَعِلْ mešt'alū	مَشَعِلْ mettaš'alū

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

Verbs of this class have a semivowel as the 2nd 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 **قَامَ** qayyem »he erected«).
2. The 'Eṭp'el. and 'Ettaḫ'al stems are amalgamated. They build forms of the kind **عَمَّ** 'ettqīm (pf.), **عَمِّ** nettqīm (impf.).

Remark:

- With the exception of **مَاتَ** māt »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«
قَامْتَ qāmt »you stood up«, etc.
- By contrast, the root √myt »to die« generally builds the perfect with /ī/-vocalism:
مَاتَ māt »he died«
مَاتَتْ mātāt »she died«
مَاتْتَ mātāt (< *mītt) »you died« etc.
 However, forms with /ā/ are also known to have been used (**مَاتَ** māt, **مَاتَتْ** mātāt, etc.).
- With the exception of **وَضَعَ** 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.

نَقُمُ *nqūm* (< *n^eqwum) »he shall stand up«

أَقُمُ *'eqūm* »I shall stand up«

قُمُ *qūm* »stand up!«

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

نَسِمُ *nsīm* (< *n^esyīm) »he shall put«

سِمُ *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-ʿĀlaḫ class (secondary glottal stop ʿĀlaḫ instead of a semivowel). Nonetheless, the forms with endings are **قَائِمًا** *qāymā*, **قَائِمِينَ** *qāymīn*, etc.

The infinitive is **مَقَامٌ** *maqām* »standing up«, **مَسَامٌ** *msām* »putting«.

- The pf. ʿApʿel is built according to the type **أَقَامَ** *'aqīm* »he rose up«; the corresponding impf. is **نَقِمَ** *nqīm* »he shall rise up « (in contrast to **نَكَّتَبَ** *nakteḫ* for strong verbs.), and the imp. is **أَقِمْ** *'aqīm* »arise!«.
- Instead of distinguishing between ʿEṭpʿel and ʿEttaḫʿal, only a single, uniformly built T-stem is attested:

أَتَّقِمَ *'ettqīm* (< *ʿettqīm) »he was constituted« (Pf.)

أَتَّقِمُ *nettqīm* »he/it shall be constituted« (Impf.)

أَتَّقِمُ *mettqīm* »constituted« (Part.) and

مَتَّقِمٌ *mettaqāmū* »constituting« (Inf.).

- Paʿʿel and ʿEṭpaʿʿal take the strong forms. Most verbs always have a geminate /yy/, e.g. **قَيَّيَمَ** *qayyem*, **أَيَّيَمُ** *'etqayyam*. Nonetheless, some verbs have a geminate /ww/, e.g. **أَتَّوَّعَ** *tawweš* »he dirtied«.
- In most lexicons, II-w/y verbs are listed together under K₁-w-K₃ (K_{1/3} = 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 K₁-w-K₃ or K₁-y-K₃. However, he presents them orthographically according to the perfect form as K₁-K₃ without a 2nd radical.)

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

Perfect:

	P'al		'Aḫ'el	'Eṭṭp'el = 'Ettap'al
Sg.3.m.	قَامَ qām	مَاتَ mīt	أَقَامَ 'aqām□	أَتَقَامَ 'ettqām□
3.f.	قَامَتِ qāmāt□	مَاتَتْ mītāt□	أَقَامَتِ 'aqīmat□	أَتَقَامَتِ 'ettqīmat□
2.m.	قَامْتَ qāmt□	مَاتْتَ mītt	أَقَامْتَ 'aqīmt□	أَتَقَامْتَ 'ettqīmt□
2.f.	قَامْتِ qāmt ^y □	مَاتْتِ mītt ^y	أَقَامْتِ 'aqīmt ^y □	أَتَقَامْتِ 'ettqīmt ^y □
1.c.	قَامَتِ qāmet□	مَاتَتِ mītet□	أَقَامَتِ 'aqīmet	أَتَقَامَتِ 'ettqīmet
Pl.3.m.	قَامُوا qām ^w	مَاتُوا mīt ^w	أَقَامُوا 'aqīm ^w □	أَتَقَامُوا 'ettqīm ^w □
3.f.	قَامْنَ qām ^y	مَاتْنَ mīt ^y	أَقَامْنَ 'aqīm ^y □	أَتَقَامْنَ 'ettqīm ^y □
2.m.	قَامْتُمْ qāmtōn	مَاتْتُمْ mīttōn	أَقَامْتُمْ 'aqīmtōn□	أَتَقَامْتُمْ 'ettqīmtōn□
2.f.	قَامْتُنَّ qāmtēn	مَاتْتُنَّ mīttēn	أَقَامْتُنَّ 'aqīmtēn□	أَتَقَامْتُنَّ 'ettqīmtēn□
1.c.	قَامُوا qāmn	مَاتُوا mītn	أَقَامُوا 'aqīmn□	أَتَقَامُوا 'ettqīmn□
	قَامُوا qāmnan□	مَاتُوا mītnan	أَقَامُوا 'aqīmnan	أَتَقَامُوا 'ettqīmnan□

Imperfect:

	P'al		'Ap'el	'Etp'el = 'Ettap'al
Sg.3.m.	נָקַם nqūm	נָסַם nsīm	נָקַם nqīm	נִתְקַם nettqīm□
3.f.	נָקַמָּה tqūm	נָסַמָּה tsīm	נָקַמָּה tqīm	נִתְקַמָּה tetqīm□
2.m.	נָקַמָּה tqūm	נָסַמָּה tsīm	נָקַמָּה tqīm	נִתְקַמָּה tetqīm□
2.f.	נָקַמְתְּ tqūmīn	נָסַמְתְּ tsīmīn	נָקַמְתְּ tqīmīn	נִתְקַמְתְּ tetqīmīn□
1.c.	נָקַמְיָ 'eqūm□	נָסַמְיָ 'esīm	נָקַמְיָ 'aqīm □	נִתְקַמְיָ 'ettqīm□
Pl.3.m.	נָקַמְוּ nqūmūn	נָסַמְוּ nsīmūn	נָקַמְוּ nqīmūn	נִתְקַמְוּ nettqīmūn□
3.f.	נָקַמְתֵּן nqūmān	נָסַמְתֵּן nsīmān	נָקַמְתֵּן nqīmān	נִתְקַמְתֵּן nettqīmān□
2.m.	נָקַמְוּ tqūmūn	נָסַמְוּ tsīmūn	נָקַמְוּ tqīmūn	נִתְקַמְוּ tetqīmūn□
2.f.	נָקַמְתֵּן tqūmān	נָסַמְתֵּן tsīmān	נָקַמְתֵּן tqīmān	נִתְקַמְתֵּן tetqīmān□
1.c.	נָקַמְוּ nqūm □	נָסַמְוּ nsīm □	נָקַמְוּ nqīm □	נִתְקַמְוּ nettqīm□

Imperative:

	P'al		'Ap'el	'Etp'el = 'Ettap'al
Sg.2.m.	נָקַם qūm	נָסַם sīm	נָקַמְיָ 'aqīm	נִתְקַמְיָ 'ettqīm□
2.f.	נָקַמְיָ qūm ^y □	נָסַמְיָ sīm ^y □	נָקַמְיָ 'aqīm ^y □	נִתְקַמְיָ 'ettqīm ^y □
Pl.2.m.	נָקַמְוּ qūm ^w □	נָסַמְוּ sīm ^w □	נָקַמְוּ 'aqīm ^w □	נִתְקַמְוּ 'ettqīm ^w □
2.f.	נָקַמְיָ qūmēn□	נָסַמְיָ sīmēn	נָקַמְיָ 'aqīmēn	נִתְקַמְיָ 'ettqīmēn

Participle:

	P'al		'Aḫ'el	'Eṭp'el = 'Ettaḫ'al
Partizip Akt. m.	قَامَ qā'em□	سَامَ sā'em	مَقَامَ mqām□	مَتَّقَامَ mettqām□
Partizip Akt. f.	قَامَتْ qāymā□	سَامَتْ sāymā□	مَقَامَتْ mqāmā□	مَتَّقَامَتْ mettqāmā□
Partizip Pass. m.	قَامَ qām□	سَامَ sām□	مَقَامَ mqām□	—
Partizip Pass. f.	قَامَتْ qāmā□	سَامَتْ sāmā□	مَقَامَتْ mqāmā□	—

Infinitive:

P'al		'Aḫ'el	'Eṭp'el = 'Ettaḫ'al
مَقَامٌ mqām□	مَسَامٌ msām□	مَقَامُ mqāmū□	مَتَّقَامُ mettqāmū□

12.3. II=III Verbs (mediae geminatae)

In verbs of this class, the 2nd and 3rd radicals are identical. Put otherwise: they have a geminate 2nd radical; e.g. √bzz »to plunder« (structure: K₁-K₂-K₂). The paradigm of these verbs exhibits several peculiarities. The three most important rules are as follows:

1. The gemination of the 2nd = 3rd 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. بَزَزَ *baz* < *bazz »he plundered«, بَزَزْتَ *bazt* »you plundered«.
2. Following preformatives (impf. inf. pe, 'Aḫ., 'Ettaḫ.), the 1st radical is geminate instead of the 2nd. The forms are exactly the same as they would be if formed from the I-n root, e.g. impf. pe. impf. نَبَزُّ *nebboz* (accordingly, the imp. is نَبِزْ *boz*); 'Aḫ. Pf. نَبَزُّ *'abbez*, impf. نَبِزُّ *nabbez*, imp. نَبِزْ *'abbez*.
3. The Part. Pass. Pe. as well as 'Eṭp'el, Pa'el and 'Eṭpa'al are built regularly ("strong"): نَبَزُّ *bziz*, نَبِزُّ *'etbbez*, نَبِزُّ *bazzez*, نَبِزُّ *'etbazzaz*.

Remarks:

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

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

بَازَا *bāzā*

بَازِينَ *bāzīn*, etc.

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

	P'al		'Ap'el	'Eṭp'el
Sg.3.m.	بَازَ <i>baz</i>	رَاجَ <i>raġ</i> □	بَازَى <i>'abbbez</i> □	بَازَى <i>'eṭbbez</i>
3.f.	بَازَاتْ <i>bezzat</i> □	رَاجَاتْ <i>reggat</i> □	بَازَاتْ <i>'abbzat</i> □	بَازَاتْ <i>'eṭbazzat</i>
2.m.	بَازْتْ <i>bazt</i>	رَاجْتْ <i>raġt</i>	بَازْتْ <i>'abbez</i> □	بَازْتْ <i>'eṭbbezt</i>
2.f.	بَازْتْ <i>bazt</i> ^y	رَاجْتْ <i>raġt</i> ^y	بَازْتْ <i>'abbez</i> ^y □	بَازْتْ <i>'eṭbbezt</i> ^y
1.c.	بَازَتْ <i>bezzet</i>	رَاجَتْ <i>regget</i> □	بَازَتْ <i>'abbzet</i> □	بَازَتْ <i>'eṭbazzet</i>
Pl.3.m.	بَازُو <i>baz^w</i> □	رَاجُو <i>raġ^w</i> □	بَازُو <i>'abbbez^w</i> □	بَازُو <i>'eṭbbez^w</i>
3.f.	بَازَاتْ <i>baz^y</i> □	رَاجَاتْ <i>raġ^y</i> □	بَازَاتْ <i>'abbbez^y</i> □	بَازَاتْ <i>'eṭbbez^y</i>
2.m.	بَازْتُو <i>baztōn</i>	رَاجْتُو <i>raġtōn</i> □	بَازْتُو <i>'abbez</i> tōn□	بَازْتُو <i>'eṭbbeztōn</i>
2.f.	بَازْتَاتْ <i>baztēn</i>	رَاجْتَاتْ <i>raġtēn</i> □	بَازْتَاتْ <i>'abbez</i> tēn□	بَازْتَاتْ <i>'eṭbbeztēn</i>
1.c.	بَازِن <i>bazn</i> □	رَاجِن <i>raġn</i>	بَازِن <i>'abbez</i> n	بَازِن <i>'eṭbbezn</i>

Imperfect:

	P'al		'Aḫ'el	'Eṭp'el
Sg.3.m.	يَنفِو , nebboz	يَنزِي , nerraġ	يُنَبِّو , nabbez□	يَهْتَبِّو , netbzez
3.f.	يَنفِو , tebboz	يَنزِي , terraġ	يُنَبِّو , tabbez	يَهْتَبِّو , tetbzez
2.m.	يَنفِو , tebboz	يَنزِي , terraġ	يُنَبِّو , tabbez	يَهْتَبِّو , tetbzez
2.f.	يَنفِو , tebbzīn	يَنزِي , terrġīn	يُنَبِّو , tabbzīn	يَهْتَبِّو , tetbazzīn
1.c.	يَنفِو , 'ebboz□	يَنزِي , 'erraġ□	يُنَبِّو , 'abbez□	يَهْتَبِّو , 'etbzez□
Pl.3.m.	يَنفِو , nebbzūn	يَنزِي , nerrġūn	يُنَبِّو , nabbzūn□	يَهْتَبِّو , netbazzūn
3.f.	يَنفِو , nebbzān	يَنزِي , nerrġān	يُنَبِّو , nabbzān□	يَهْتَبِّو , netbazzān
2.m.	يَنفِو , tebbzūn	يَنزِي , terrġūn	يُنَبِّو , tabbzūn□	يَهْتَبِّو , tetbazzūn
2.f.	يَنفِو , tebbzān	يَنزِي , terrġān□	يُنَبِّو , tabbzān□	يَهْتَبِّو , tetbazzān
1.c.	يَنفِو , nebboz□	يَنزِي , nerraġ□	يُنَبِّو , nabbez□	يَهْتَبِّو , netbzez□

Imperative:

	P'al		'Aḫ'el	'Eṭp'el
Sg.2.m.	نَفِو , boz	نَزِي , raġ□	نَبِّو , 'abbez□	هْتَبِّو , 'etbaz
2.f.	نَفِو , boz'□	نَزِي , raġ'□	نَبِّو , 'abbez'□	هْتَبِّو , 'etbaz'□
Pl.2.m.	نَفِو , boz ^w	نَزِي , raġ ^w	نَبِّو , 'abbez ^w	هْتَبِّو , 'etbaz ^w
2.f.	نَفِو , bozēn□	نَزِي , raġēn□	نَبِّو , 'abbezēn□	هْتَبِّو , 'etbazzēn□

Participles:

	P'al		'Aṗ'el	'Eṭp'el
Partizip Akt. m.	بَازٍ bā'ez	رَازٍ rā'eḡ	مَبْبِزٍ mabbēz	مَبْبِزٍ meṭbbez
Partizip Akt. f.	بَازَا bāzā	رَازَا rāḡā	مَبْبِزَا mabbzā	مَبْبِزَا meṭbazzā
Partizip Pass. m.	بَزِي bzīz	رَازِي rāḡī	مَبْبِزٍ mabbaz	—
Partizip Pass. f.	بَزِيَا bzīzā	رَازِيَا rāḡiā	مَبْبِزَا mabbzā	—

Infinitive:

P'al		'Aṗ'el	'Eṭp'el
مَبْبِزٍ mebbaz	مَبْبِزِي merrāḡ	مَبْبِزِي mabbāzū	مَبْبِزِي meṭbzāzū

12. 4. II-h Verbs

Verbs with /h/ as their 2nd radical build regular forms. Forms with an /h/ which is not pronounced are also attested, though they are rare, e.g.

Imp. 'Eṭpe. m.sg. **ذَهْ** < 'ezdah^hr (instead of: *'ezdahr) »Beware!« (√zhr)

Imp. 'Eṭpe. m.pl. **هَذِه** 'ezdah^hr^w »Beware!« (Mk 8,15); cf. by contrast the regularly built pf.

'Eṭpe. **ذَهْ** 'ezdah^r.

12. 5. Vocabulary

A. then	هَيَدَن hāyḏēn	openly	بَرَّانَا barrānā
simply	پَشِقَا pšīqā	shout	عَاتَا g'ātā
sweet	هَالِيَا halyā	sadness	عَاتَا 'āqtā
what?	مَانَا mānāw	tear	دَمْتَا dem'tā
As soon as	مَانَا mā d-	(pl.	دَمْتَا dem'ē)
speech	سَوَادَا swādā	sorrow	بَلَا 'eblā
between	بَيْنَاتَا baynāt	possessions	قِنْيَانَا qenyānā
promise	سَوْدَايَا šūwdāyā	fishing	سَيَّيَادَا šāyyadā
revered	يَاقِيرَا yāqqīrā	outward	بَرَّيَا barrāyā
departure	پُورْسَانَا puršānā	snare	فَسَا pahḥā
impiety	رُشَا ruš'ā	bait	لِقَاتَا leqtā

Verb Forms

Pe. to die	nmōt / mīt
Pa. to dwell	ndayyar / dayyar
'Aḫ. to give permission	nappes / 'appes
Pe. to think	nernē / rnā
'Aḫ. to annoy	na'iq / 'a'iq
'Eṭpa. to pray	netkaššāp / 'etkaššāp
Pe. to judge	ndōn / dān
Pe. to be moved	nzō / zā
Pe. to look	nḥōr / ḥār
Pe. to hunt	nšōd / šād
'Eṭpe. to rest	nettnīh / 'ettnīh
Pe. to ask	neš'al / š'āl
Pe. to help (a-o)	ne'dor / 'dar
Pe. to remain	nḫōš / ḫōš
Pe. to stand up	nqūm / qām
Pe. to see	nehzē / hzā
Pe. to desire	nerraq / raq
Pe. to scatter (a-o)	neḫdor / ḫdar

12. 6. Exercises

A. Translate the following:

1. אֲמַרְיָא דְּמַרְיָא דְּמַרְיָא דְּמַרְיָא דְּמַרְיָא (Jn 11,14).
2. מַרְיָא דְּמַרְיָא דְּמַרְיָא דְּמַרְיָא דְּמַרְיָא (VA 9-10).
3. חָדַדְתָּ דְּמַרְיָא דְּמַרְיָא דְּמַרְיָא דְּמַרְיָא (AMS 434).
4. מַרְיָא דְּמַרְיָא דְּמַרְיָא דְּמַרְיָא דְּמַרְיָא (MJ 6).
5. מַרְיָא דְּמַרְיָא דְּמַרְיָא דְּמַרְיָא דְּמַרְיָא (AMS 432).
6. מַרְיָא דְּמַרְיָא דְּמַרְיָא דְּמַרְיָא דְּמַרְיָא (BH, KdT 37).
7. מַרְיָא דְּמַרְיָא דְּמַרְיָא דְּמַרְיָא דְּמַרְיָא (EA, KdD 5).

Lesson 13

13.1. III-y Verbs (including III-w and III-ʾĀlāp)

In Syriac, verbs with an etymological /w/ or /ʾ/ as 3rd radical have fallen together with class III-y verbs. (Only very few III-ʾĀlāp verbs moved into the *tertiaefirmae* class of verbs; these are built as strong verbs, like √by' with: Pa. Pf. ܒܝܬܝܐ *bayya'* »he consoled«, ܒܝܬܝܐܐ *bayya't* »she consoled«, etc. and

Pa. Impf. ܢܒܝܝܐܐ *nḃayya'* »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. ܓܠܐ *glā* < **galay(a)* »he revealed« and ܪܡܐ *rmā* »he threw« (transitive form); only a handful of verbs take /ī/, e.g. ܗܕܝܐ *hdī* < **ḥadiy* »he rejoiced« (intransitive form.), and in these cases, the form with /ā/ is also attested, e.g. ܗܕܐ *hdā* »he rejoiced«.
- The 3.m.sg. perfect forms of all derived verb stems end in -ī, e.g. ܓܠܝܐ *gallī* (Pa. Pf. 3.m.sg.), ܐܬܓܠܝܐ *'etgallī* (ʿEtpa. Pf. 3.m.sg.).
- The 3.m.pl. perfect forms of all derived verb stems end in -īw < **iyū* (e.g.. Pa. ܓܠܝܘܐ *gallīw*).

The Imperfect:

- The Impf. Pe. of both transitive and intransitive verbs ends in -ē, e.g.
ܢܓܠܝܐ *neglē* »he shall reveal«
ܢܪܡܝܐ *nermē* »he shall throw«
ܢܗܕܝܐ *nehdē* »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 ܢܓܠܝܐ *neglē* »he shall reveal«.

The Imperative:

- The imp. pe. m.sg. of almost all verbs ends in -ī, e.g. ܓܠܝܐ *glī* »reveal!« (transitive) or ܗܕܝܐ *hdī* »rejoice!« (intransitive); only ܒܝܘܐ *īmay* »swear!« (as well as ܒܝܡܝܐ *īmī* (√ymy), likewise I-y) and ܐܬܝܝܐ *'eštay* »drink!« (√šty) exhibit the /a/-vocalism typical of intransitive verbs. (√šty builds the perfect and imperative forms with a prosthetic vowel (→ 2. 3.): pf. ܐܬܝܝܐ *'eštī* < **štī*, Imp. ܐܬܝܝܐ *'eštay* < **štay*).
- In ES, the imp. ʿEtpa. m.sg. sometimes takes the form ܐܬܓܠܝܐ *'etgal^{py}* (sic!) (analogous to strong verbs (cf. ܐܬܩܬܝܐ *'etkatḥ*); the 1st radical undergoes L-vocalisation, and a double Jōd written at the end). In WS, by contrast, it is usually ܐܬܓܠܝܐ *'etglay* (though sometimes also ܐܬܓܠܝܐ *'etgal^p*).
- In all other derived stems (except ʿEtpa.), the imp. m.sg. ends in -ā, e.g. Pa. ܓܠܠܐ *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. ܓܠܝܐ *glāy*, etc.;
m.pl. -āw (WS -aw), e.g. Pe. ܓܠܝܐ *glāw*, etc.;
f.pl. -āyēn, e.g. Pe. ܓܠܝܝܐ *glāyēn*, etc.

Note:

The paradigm of III-y verbs, e.g. **ܓܠܐ** *glâ* (√*gly*) »to reveal« deviates significantly from the paradigm of strong verbs. The most important rules are:

1. In a few cases, the 3rd radical in the paradigm takes the normal form of the consonant /y/, examples:

Pe. Pf. 2.m.sg. **ܓܠܝܬ** *glayt* »you revealed«

Pe. Pf. 3.f.pl. **ܓܠܝܬܝܢ** *glay* »they revealed«

Pe. Impf. 3.f.pl. **ܓܠܝܝܬܝܢ** *neglyân* »they shall reveal«

Pe. Imp. f.sg. **ܓܠܝܐ** *glây* »reveal!«

Pa. Part. Pass. **ܡܓܠܝܐ** *mğallay* »to be revealed«

'Aḫ. Part. Pass. **ܡܓܠܝܐ** *mağlay* »to be revealed«

2. In the majority of forms, however, there is only a vowel reflex of the 3rd radical. Examples:

aya* > *â* in Pe. Pf. 3.m.sg. **ܓܠܐ *glâ* < **galaya*

ey* > *ē* (WS -ī) in Pe. Pf. 1.sg. **ܓܠܝܬܝܐ *glēt* (WS **ܓܠܝܬܝܐ** *glīt*)

in Pe. Impf. 3.m.sg. **ܓܠܝܬܝܐ** *neglē*

ayū* > *âw* in Pe. Pf. 3.m.pl. **ܓܠܝܘܐ *glâw*²⁷ (WS **ܓܠܝܘܐ** *glaw*)

iyū* > *īw* in Pa. Pf. 3.m.pl. **ܓܠܝܘܐ *gallīw*

ayūn* > *ōn* (WS -ūn) in Pe. Impf. 3.m.pl. **ܓܠܝܘܐ *neglōn* (WS **ܓܠܝܘܐ** *neglūn*)

ayīn* > *ēn* in Pe. Part. Akt. m.pl., St. abs. **ܓܠܝܝܐ *gālēn*

iy* > *ī* in Pa. Pf. **ܓܠܝܐ *gallī*

According to the developments of the Syriac language discussed above, the following rules of thumb can be applied: all forms which end in *-ūn* or *-īn* in the paradigm of strong verbs take the ending *-ōn* (WS *-ūn*) or *-ēn* in class III-y. In other words: the /ō/- or /ē/- 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.

²⁷ In addition to the type **ܓܠܝܘܐ** *glâw* (WS **ܓܠܝܘܐ** *glaw*) »they revealed«, the extended forms **ܓܠܝܘܘܐ** *glâwūn* and **ܓܠܝܘܝܐ** *glâ'ūn* »they revealed« are also attested.

The paradigm for III-y verbs is as follows, taking **كَلَبَ** *glā* »to reveal« and **سَجَدَ** *hdī* »to rejoice« as examples:

Perfect:

	P'al		Pa"el	'Ap'el	'Etp'el	'Etpa"al
Sg.3.m.	كَلَبَ <i>glā</i>	سَجَدَ <i>hdī</i>	كَلَبَ <i>gallī</i>	كَلَبَ <i>'aḡlī</i> □	كَلَبَ <i>'etḡlī</i>	كَلَبَ <i>'etḡallī</i>
3.f.	كَلَبَتْ <i>glāt</i>	سَجَدَتْ <i>hedyat</i> □	كَلَبَتْ <i>gallyat</i>	كَلَبَتْ <i>'aḡlyat</i>	كَلَبَتْ <i>'etḡalyat</i> □	كَلَبَتْ <i>'etḡallyat</i>
2.m.	كَلَبَ <i>glayt</i>	سَجَدَ <i>hdīt</i>	كَلَبَ <i>gallīt</i>	كَلَبَ <i>'aḡlīt</i> □	كَلَبَ <i>'etḡlīt</i> □	كَلَبَ <i>'etḡallīt</i>
2.f.	كَلَبَتْ <i>glayt'</i> □	سَجَدَتْ <i>hdīt'</i>	كَلَبَتْ <i>gallīt'</i> □	كَلَبَتْ <i>'aḡlīt'</i> □	كَلَبَتْ <i>'etḡlīt'</i> □	كَلَبَتْ <i>'etḡallīt'</i>
1.c.	كَلَبَ <i>glēt</i>	سَجَدَ <i>hdīt</i> □	كَلَبَ <i>gallīt</i>	كَلَبَ <i>'aḡlīt</i>	كَلَبَ <i>'etḡlīt</i> □	كَلَبَ <i>'etḡallīt</i>
Pl.3.m.	كَلَبُوا <i>glāw</i>	سَجَدُوا <i>hdīw</i> □	كَلَبُوا <i>gallīw</i>	كَلَبُوا <i>'aḡlīw</i> □	كَلَبُوا <i>'etḡlīw</i>	كَلَبُوا <i>'etḡallīw</i>
3.f.	كَلَبْنَ <i>glay</i>	سَجَدْنَ <i>hdī</i>	كَلَبْنَ <i>gallī</i>	كَلَبْنَ <i>'aḡlī</i> □	كَلَبْنَ <i>'etḡlī</i> □	كَلَبْنَ <i>'etḡallī</i>
2.m.	كَلَبُوا <i>glaytōn</i>	سَجَدُوا <i>hdītōn</i> □	كَلَبُوا <i>gallītōn</i>	كَلَبُوا <i>'aḡlītōn</i>	كَلَبُوا <i>'etḡlītōn</i>	كَلَبُوا <i>'etḡallītōn</i>
2.f.	كَلَبْنَ <i>glaytēn</i>	سَجَدْنَ <i>hdītēn</i> □	كَلَبْنَ <i>gallītēn</i>	كَلَبْنَ <i>'aḡlītēn</i>	كَلَبْنَ <i>'etḡlītēn</i>	كَلَبْنَ <i>'etḡallītēn</i> □
1.c.	كَلَبُوا <i>glayn</i>	سَجَدُوا <i>hdīn</i>	كَلَبُوا <i>gallīn</i>	كَلَبُوا <i>'aḡlīn</i>	كَلَبُوا <i>'etḡlīn</i>	كَلَبُوا <i>'etḡallīn</i>

Imperfect:

	P'al	Pa"el	'Ap'el	'Etp'el	'Etpa"al
Sg.3.m.	يَكَلِبُ <i>neḡlē</i> □	يَكَلِبُ <i>nḡallē</i> □	يَكَلِبُ <i>naḡlē</i> □	يَكَلِبُ <i>netḡlē</i>	يَكَلِبُ <i>netḡallē</i>
3.f.	يَكَلِبُ <i>teḡlē</i> □	يَكَلِبُ <i>tḡallē</i> □	يَكَلِبُ <i>taḡlē</i> □	يَكَلِبُ <i>tetḡlē</i>	يَكَلِبُ <i>tetḡallē</i>
2.m.	يَكَلِبُ <i>teḡlē</i> □	يَكَلِبُ <i>tḡallē</i> □	يَكَلِبُ <i>taḡlē</i> □	يَكَلِبُ <i>tetḡlē</i>	يَكَلِبُ <i>tetḡallē</i>
2.f.	يَكَلِبُ <i>teḡlēn</i> □	يَكَلِبُ <i>tḡallēn</i> □	يَكَلِبُ <i>taḡlēn</i> □	يَكَلِبُ <i>tetḡlēn</i>	يَكَلِبُ <i>tetḡallēn</i>
1.c.	يَكَلِبُ <i>'eḡlē</i> □	يَكَلِبُ <i>'eḡallē</i> □	يَكَلِبُ <i>'aḡlē</i>	يَكَلِبُ <i>'etḡlē</i> □	يَكَلِبُ <i>'etḡallē</i> □

Pl.3.m.	يَجْلِفُ neġlōn□	يَجْلِفُ nġallōn □	يَجْلِفُ naġlōn □	يَجْلِفُ netġlōn	يَجْلِفُ netġallōn
3.f.	يَجْلِفُ neġlyān□	يَجْلِفُ nġallyān □	يَجْلِفُ naġlyān □	يَجْلِفُ netġalyān□	يَجْلِفُ netġallyān
2.m.	يَجْلِفُ teġlōn□	يَجْلِفُ tġallōn □	يَجْلِفُ taġlōn □	يَجْلِفُ tetġalōn	يَجْلِفُ tetġallōn
2.f.	يَجْلِفُ teġlyān□	يَجْلِفُ tġallyān □	يَجْلِفُ taġlyān □	يَجْلِفُ tetġalyān□	يَجْلِفُ tetġallyān
1.c.	يَجْلِفُ neġlĕ□	يَجْلِفُ nġallĕ	يَجْلِفُ naġlĕ	يَجْلِفُ netġlĕ□	يَجْلِفُ netġallĕ□

Imperative:

	P'al	Pa'el	'Aḫ'el	'Eḫp'el	'Eḫpa'al
Sg.2.m.	جَلِبْ glī□	جَلِبْ gallā □	جَلِبْ 'aġlā □	جَلِبْ 'etġlay ²⁸	جَلِبْ 'etġallā
2.f.	جَلِبْ glay□	جَلِبْ gallāy	جَلِبْ 'aġlāy □	جَلِبْ 'etġlāy□	جَلِبْ 'etġallāy□
Pl.2.m.	جَلِبْ glāw□	جَلِبْ gallāw □	جَلِبْ 'aġlāw □	جَلِبْ 'etġlāw	جَلِبْ 'etġallāw
2.f.	جَلِبْ glāyĕn	جَلِبْ gallāyĕn	جَلِبْ 'aġlāyĕn □	جَلِبْ 'etġlāyĕn□	جَلِبْ 'etġallāyĕn□

Participles:

	P'al	Pa'el	'Aḫ'el	'Eḫp'el	'Eḫpa'al
Partizip Akt. m.	جَلِبْ gālĕ □	جَلِبْ mġallĕ □	جَلِبْ maġlĕ □	جَلِبْ metġlĕ□	جَلِبْ metġallĕ□
Partizip Akt. f.	جَلِبْ gālyā	جَلِبْ mġallyā □	جَلِبْ maġlyā □	جَلِبْ metġalyā□	جَلِبْ metġallyā□
Partizip Pass. m.	جَلِبْ glĕ □	جَلِبْ mġallay □	جَلِبْ maġlay □	—	—
Partizip Pass. f.	جَلِبْ galyā	جَلِبْ mġallyā □	جَلِبْ maġlyā □	□	□

²⁸ ES also knows the form جَلِبْ 'etġal^{py}.

Infinitive:

P'al	Pa"el	'Aḫ'el	'Eṭp'el	'Eṭpa"al
مِعْلَا	مِعْلَايُ	مِعْلَايُ	مِعْلَايُ	مِعْلَايُ
meḡlā □	māḡallāyū □	māḡlāyū □	meṭḡlāyū □	meṭḡallāyū □

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-. 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. رمأته رمأته »she threw him / it« (cf. Pf. Pe. 3.f.sg. كتبت كتبت).
 As a result, the Pf. Pa. / 'Aḫ. 3.f.sg. has the same form prior to a suffix as it has without a suffix, e.g.
 Pa. رمأته رمأته »she threw him« (in contrast to كتبت كتبت).
- The following applies for verb forms ending with a vowel:
 - ā remains unchanged, e.g.
 Pf. Pe. رمأته رمأته »he threw me «
 Inf. Pe. (vor -kōn/kēn) رمأته mermāḡkōn
 - The forms with -y-, e.g.
 Pf. Pa. 3.m.sg. رمأته رمأته »(except before -kōn/kēn).
 Inf. Pe., e.g. رمأته mermāyān.
- The following applies for verb forms ending with a diphthong:
 - āw [WS -aw] (Pf. Pe. 3.m.pl., Imp. m.pl.) > -ā'ū- (more rarely: -awu-)
 رمأته رمأته »they threw him« / »throw him!«
 -īw (Pf. Pa. 3.m.pl.) > -yū-
 - رمأته رمأته »they threw me«
 -ay (Pf. Pe. 3.f.pl.) > -ayā-
 - رمأته رمأته »they threw me «
 -āy (Imp. Pe. f.sg.) > -ā'ī- (more rarely: -āyi-)
 - رمأته رمأته »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.	رَمَا رَمَا <i>rmā</i>	رَمَانْ رَمَانْ <i>rmān^y</i> □	رَمَاكَ رَمَاكَ <i>rmāk</i> □	رَمَاكَ رَمَاكَ <i>rmāk^y</i>
3.f.	رَمَاتْ رَمَاتْ <i>rmāt</i> □	رَمَاتَانْ رَمَاتَانْ <i>rmātān^y</i> □	رَمَاتَاكَ رَمَاتَاكَ <i>rmātāk</i> □	رَمَاتَاكَ رَمَاتَاكَ <i>rmātāk^y</i>
2.m.	رَمَايْتْ رَمَايْتْ <i>rmayt</i>	رَمَايْتَانْ رَمَايْتَانْ <i>rmaytān^y</i> □	—	—
2.f.	رَمَايْتْ رَمَايْتْ <i>rmayt^y</i>	رَمَايْتَانْ رَمَايْتَانْ <i>rmaytān^y</i> □	—	—
1.c.	رَمَيْتْ رَمَيْتْ <i>rmēt</i>	—	رَمَيْتَاكَ رَمَيْتَاكَ <i>rmētāk</i>	رَمَيْتَاكَ رَمَيْتَاكَ <i>rmētāk^y</i> □
	P'al	1.c.sg.	2.m.sg.	2.f.sg.
Pl.3.m.	رَمَاوْ رَمَاوْ <i>rmāw</i>	رَمَاؤُنْ رَمَاؤُنْ <i>rma'ūn^y</i>	رَمَاؤُكَ رَمَاؤُكَ <i>rma'ūk</i>	رَمَاؤُكَ رَمَاؤُكَ <i>rma'ūk^y</i>
3.f.	رَمَايْ رَمَايْ <i>rmay</i>	رَمَايَانْ رَمَايَانْ <i>rmayān^y</i>	رَمَايَاكَ رَمَايَاكَ <i>rmayāk</i>	رَمَايَاكَ رَمَايَاكَ <i>rmayāk^y</i>
2.m.	رَمَايْتَانْ رَمَايْتَانْ <i>rmaytān</i>	رَمَايْتَانْ رَمَايْتَانْ <i>rmaytānān^y</i>	—	—
2.f.	رَمَايْتَانْ رَمَايْتَانْ <i>rmaytān</i>	—	—	—
1.c.	رَمَايْنْ رَمَايْنْ <i>rmayn</i> □	—	رَمَايْنَاكَ رَمَايْنَاكَ <i>rmaynāk</i>	رَمَايْنَاكَ رَمَايْنَاكَ <i>rmaynāk^y</i>

	P'al	Suff.3.m.sg.	3.f.sg.	1.c.pl.	2.m.pl.
Sg.3.m.	דָּמָה <i>rmā</i>	דָּמָהּ <i>rmāy^{hy}</i>	דָּמָהּ <i>rmāh</i>	דָּמָה <i>rman</i>	דָּמָהָם <i>rmākōn</i>
3.f.	דָּמָהָם <i>rmāt□</i>	דָּמָהָם <i>rmātēh</i>	דָּמָהָם <i>rmātāh</i>	דָּמָהָם <i>rmātan</i>	דָּמָהָם <i>rmātōn</i>
2.m.	דָּמָהָם <i>rmayt</i>	דָּמָהָם <i>rmaytāy^{hy}</i>	דָּמָהָם <i>rmaytāh</i>	דָּמָהָם <i>rmaytān</i>	—
2.f.	דָּמָהָם <i>rmayt^y</i>	דָּמָהָם <i>rmaytāw^{hy}</i>	דָּמָהָם <i>rmaytāh</i>	דָּמָהָם <i>rmaytān</i>	—
1.c.	דָּמָהָם <i>rmēt</i>	דָּמָהָם <i>rmētēh</i>	דָּמָהָם <i>rmētāh</i>	—	דָּמָהָם <i>rmētōn□</i>
	P'al	3.m.sg.	3.f.sg.	1.c.pl.	2.m.pl.
Pl.3.m.	דָּמָה <i>rmāw</i>	דָּמָהּ <i>rmā'ū^{hy}</i>	דָּמָהּ <i>rmā'ūh</i>	דָּמָה <i>rmā'un</i>	דָּמָהָם <i>rmā'ūkōn</i>
3.f.	דָּמָה <i>rmay</i>	דָּמָהּ <i>rmayāy^{hy}</i>	דָּמָהּ <i>rmayāh</i>	דָּמָה <i>rmayān</i>	—
2.m.	דָּמָהָם <i>rmaytōn</i>	דָּמָהָם <i>rmaytōnāy^{hy}</i>	דָּמָהָם <i>rmaytōnāh</i>	דָּמָהָם <i>rmaytōnān</i>	—
2.f.	דָּמָהָם <i>rmaytēn</i>	—	—	—	—
1.c.	דָּמָה <i>rmayn□</i>	דָּמָהּ <i>rmaynāy^{hy}</i>	דָּמָהּ <i>rmaynāh□</i>	—	דָּמָהָם <i>rmaynākōn□</i>

Imperative

P'al		1.c.sg.	2.m.sg.	2.f.sg.	2.m.pl.
Sg.2.m.	ذَهَبْ <i>rmī</i>	ذَهَبْ <i>rmīn^y</i>	—	—	—
2.f.	ذَهَبِي <i>rmāy</i>	ذَهَبِي <i>rmā'in^y</i>	—	—	—
P'al		1.c.sg.	2.m.sg.	2.f.sg.	2.m.pl.
Pl.2.m.	ذَهَبُوا <i>rmāw</i>	ذَهَبُوا <i>rma'awn^y</i>	—	—	—
2.f.	ذَهَبِيْنَ <i>rmāyēn □</i>	ذَهَبِيْنَ <i>rmāyenān^y</i>	—	—	—

P'al		3.m.sg.	3.f.sg.	1.c.pl.	2.m.pl.
Sg.2.m.	ذَهَبْ <i>rmī</i>	ذَهَبْهُ <i>rmīw^{hy}</i>	ذَهَبْهُ <i>rmīh</i>	ذَهَبْ <i>rmīn</i>	—
2.f.	ذَهَبِي <i>rmāy</i>	ذَهَبِيْهُ <i>rmā'w^{hy}</i>	ذَهَبِيْهُ <i>rmā'h</i>	ذَهَبِيْ <i>rmā'in</i>	— □
P'al		3.m.sg.	3.f.sg.	1.c.pl.	2.m.pl.
Pl.2.m.	ذَهَبُوا <i>rmāw</i>	ذَهَبُوا <i>rma'ū^{hy}</i>	ذَهَبُوا <i>rma'ūh</i>	ذَهَبُوا <i>rma'ūn</i>	—
2.f.	ذَهَبِيْنَ <i>rmāyēn □</i>	ذَهَبِيْنَ <i>rmāyenāy^{hy}</i>	ذَهَبِيْنَ <i>rmāyenāh □</i>	ذَهَبِيْنَ <i>rmāyenān</i>	—

Infinitive:

P'al	1.sg.	2.m.sg.	2.f.sg.	3.m.sg.	3.f.sg.	1.c.pl.	2.m.pl.
مَرْمَأْ	مَرْمَأْ <i>mermā</i>	مَرْمَأْ <i>mermyan^y</i>	مَرْمَأْ <i>mermyāk</i>	مَرْمَأْ <i>mermyēk^y</i>	مَرْمَأْ <i>mermyēh</i>	مَرْمَأْ <i>mermyāh</i>	مَرْمَأْ <i>mermyan</i>
							مَرْمَأْ <i>mermākōn</i>

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 ḥad ḥad	ḥadā ḥadā
2 trēn trēn	tartēn tartēn
3 tlātā tlātā	tlāt tlāt
4 'arb'ā 'arb'ā	'arba' 'arba'
5 ḥamšā ḥamšā	ḥameš ḥameš
6 šā šā , eštā eštā	šet šet
7 šab'ā šab'ā	šba' šba'
8 tmānyā tmānyā	tmānē tmānē
9 teš'ā teš'ā	tša' tša'
10 'esrā 'esrā	'sar 'sar

Notes on syntax:

ḥad «one» often precedes the counted object, e.g. **ḥad š'ā** «one hour». When following a noun, it can also function as an indefinite article, e.g. **gabrā ḥad** «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.

tlātā gabrīn «three men», **tlāt neššīn** «three women».

The formation of the numbers 11-19 is non-uniform. The main forms are:

	m.	f.
11	ḥda'sar	ḥda'srē / ḥda'esrē
12	tre'sar □	tarta'srē / tarta'esrē □
13	tlāta'sar □	tlāta'srē / tlāta'esrē □
14	'arba'sar / 'arba'ta'sar ²⁹ □	'arba'srē / 'arb'esrē
15	ḥamša'sar / ḥamešta'sar	ḥamša'sarē / ḥamešta'esarē □
16	šett'sar	šetta'sarē / šetta'esarē □

²⁹ Other variations are: **'arba'ta'sar / 'arba'ta'sar**

17	ܫܒܐܥܫܪ ܫܒܐ'ܫܐܪ / ܫܒܐܥܫܪܐ ܫܒܐ'tܐ'ܫܐܪ <input type="checkbox"/>	ܫܒܐܥܫܪܐ ܫܒܐ'tܐ'ܫܐܪ ܩܥ / ܫܒܐܥܫܪܐܝܫܐܪ ܫܒܐ'tܐ'ܫܐܪ ܩܥ <input type="checkbox"/>
18	ܩܩܘܢܐܝܫܐܪ ܩܩܘܢܐ'ܫܐܪ / ܩܩܘܢܐܝܫܐܪܐ ܩܩܘܢܐ'tܐ'ܫܐܪ <input type="checkbox"/>	ܩܩܘܢܐܝܫܐܪܐ ܩܩܘܢܐ'ܫܐܪ ܩܥ / ܩܩܘܢܐܝܫܐܪܐܝܫܐܪ ܩܩܘܢܐ'ܫܐܪ ܩܥ <input type="checkbox"/>
19	ܩܩܘܢܐܝܫܐܪ ܩܩܘܢܐ'ܫܐܪ / ܩܩܘܢܐܝܫܐܪܐ ܩܩܘܢܐ'tܐ'ܫܐܪ <input type="checkbox"/>	ܩܩܘܢܐܝܫܐܪܐ ܩܩܘܢܐ'ܫܐܪ ܩܥ / ܩܩܘܢܐܝܫܐܪܐܝܫܐܪ ܩܩܘܢܐ'ܫܐܪ ܩܥ <input type="checkbox"/>

The multiples of ten between 20 - 90 take the ending -īn (m.pl., St.abs.).

20 ܝܚܕܝܢ 'esrīn	60 ܫܬܝܢ, ܥܫܬܝܢ 'eštīn
30 ܩܩܘܢܐܝܢ tlātīn	70 ܫܒܘܩܝܢ ṣabīn
40 ܩܩܘܢܐܝܢ 'arbīn	80 ܩܩܘܢܐܝܢ tmānīn
50 ܩܩܘܢܐܝܢ ḥamšīn	90 ܩܩܘܢܐܝܢ tešīn

Higher numbers:

100. ܩܩܘܢܐܝܢ mā'	1000 ܐܠܦܝܢ 'ālep
200 ܩܩܘܢܐܝܢ ܩܩܘܢܐܝܢ mā'tēn	2000 ܩܩܘܢܐܝܢ ܩܩܘܢܐܝܢ trēn 'ālḫīn
300 ܩܩܘܢܐܝܢ ܩܩܘܢܐܝܢ tlāt mā'	10000 ܩܩܘܢܐܝܢ ܩܩܘܢܐܝܢ rebbū, ܩܩܘܢܐܝܢ ܩܩܘܢܐܝܢ rebbwātā
etc.	etc.

In compound expressions of number, the higher unit precedes the lower unit; the units are joined with w- »and«, e.g.

ܩܩܘܢܐܝܢ ܩܩܘܢܐܝܢ ܩܩܘܢܐܝܢ ܩܩܘܢܐܝܢ ܩܩܘܢܐܝܢ 'arba'mā' w-'esrīn wa-ḥdā »421«.

13. 4. Ordinal Numbers

Syriac only has specific ordinal forms for 1st – 10th. They all exhibit the nisbe-ending -āyā (→ 4. 1. 4 (No. 3)). From »3rd« onward, the ordinal numbers are built according to the nominal form ܩܩܘܢܐܝܢ qīlāyā:

	m.	f.
1.	ܩܩܘܢܐܝܢ qadmayā	ܩܩܘܢܐܝܢ qadmaytā
2.	ܩܩܘܢܐܝܢ trayānā	ܩܩܘܢܐܝܢ trayānītā
3.	ܩܩܘܢܐܝܢ tlitāyā	ܩܩܘܢܐܝܢ tlitāytā
4.	ܩܩܘܢܐܝܢ 'arbī'āyā	ܩܩܘܢܐܝܢ 'rbī'āytā
5.	ܩܩܘܢܐܝܢ ḥmīšāyā	ܩܩܘܢܐܝܢ ḥmīšāytā
6.	ܩܩܘܢܐܝܢ štītāyā	ܩܩܘܢܐܝܢ štītāytā
7.	ܩܩܘܢܐܝܢ šbī'āyā	ܩܩܘܢܐܝܢ šbī'āytā
8.	ܩܩܘܢܐܝܢ tmīnāyā	ܩܩܘܢܐܝܢ tmīnāytā
9.	ܩܩܘܢܐܝܢ tšī'āyā	ܩܩܘܢܐܝܢ tšī'āytā
10.	ܩܩܘܢܐܝܢ 'sīrāyā	ܩܩܘܢܐܝܢ 'sīrāytā

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. **دَّجَّابْ دَّجَّابْ يَوْمًا دَا-تْرَيْنْ** (= **دَّجَّابْ دَّجَّابْ يَوْمًا تْرَايْأَنَّا**) »the second day«.

13. 5. Other Expressions of Number

- Fractions are built on the basis of the morpheme type **quṭlā*, e.g. **حُمُشَا** *humšā* »one fifth«.
- Distributive numerals are formed through the repetition of cardinal numbers, e.g. **سَبْعًا سَبْعًا** *šba'-šba'* »seven by seven«.
- Adverbial numerals (»x number of times«) are mostly expressed with the constructions **زَابْنًا** *zabnā* or **زَبَا'تْتَا** *zba'ttā* »time«, e.g. **بَا-زَبَانْ** *ba-zḅan* »Once«. »Once« or »twice« can also be expressed using the numeral adverbs together with »times«, but without **زَابْنًا** *zabnā* or **زَبَا'تْتَا** *zba'ttā*, e.g. **حَدَا** *hdā* »once«, **تَارْتَيْنْ** *tartēn* »twice«.

The days of the week are as follows:

Monday	تْرَيْنْ ب-سَبَّابَا <i>trēn b-šabbā</i>
Tuesday	تْلَاتْ ب-سَبَّابَا <i>tlāt b-šabbā</i>
Wednesday	أَرْبَا' ب-سَبَّابَا <i>'arba' b-šabbā</i>
Thursday	حَمِيشْ ب-سَبَّابَا <i>ḅameš b-šabbā</i>
Friday	رُبْتَا <i>'rubtā</i>
Saturday	شَبَّابَا <i>šabbtā</i>
Sunday □	حَادْ ب-سَبَّابَا <i>ḅad b-šabbā</i>

13. 6. Vocabulary

A. woe!	وَايْ <i>wāy</i>	pure	دَاكِيَا <i>dakyā</i>
thinking	حُشَّابَا <i>ḅuššābā</i>	light	نَاهِيرَا <i>nahīrā</i>
glittering	نَهْطَا <i>nehṭā</i>	skillful	مَهِيرْ <i>mehīr</i>
study	يُولْبَانَا <i>yulḅānā</i>	treatment	دُهْبَبَارَا <i>dūbbārā</i>
belly	كَارَسَا <i>karsā</i>	manner	أَيْكَانَايُوتَا <i>'aykannāyūtā</i>
oven	أَتُونَا <i>'attōnā</i>	shoe	مَسَانَا <i>msānā</i>
couple	(< gr.) زَاوْغَا <i>zāwgā</i>	Paradise	پَارْدَايْسَا <i>Pardaysā</i>
September	أَلُولْ <i>'ēlōl</i>	victory	زَاكُوتَا <i>zākūtā</i>
eminent	مَالِيَا <i>m'alyā</i>	October	تَشْرَيْنْ قَادْدِيمْ <i>tešrēn qaddīm</i>

Verb Forms

Pe. to direct	نِتْرُوْشْ / تْرَاشْ <i>netroš / traš</i>
'Eṭpa. to be amazed	نِتْدَامْمَارْ / 'EṬDAMMAR <i>netdammar / 'etdammar</i>
'Aḅ. to admonish	نَارْتِيْ / 'ARTI <i>nartī / 'artī</i>

Pe. to build	neḥnē / bnâ
Pe. to drive away (a-o)	nedḥoq / dḥaq
Pa. to show	nḥawwī / ḥawwī
Pe. to rise (a-a)	nednaḥ / dnaḥ
Pa. to be proved	nšarrar / šarrar
Pe. to grow up	nerbē / rbâ
Pe. to kiss	neššaq / nšaq
'Eṭpe. to be burnt	neštgar / 'eštgar
'Eṭpe. to be supposed	nestḥar / 'estḥar
Pe. to fear (a-a)	neqnaṭ / qnaṭ
Pa. to be displaced	nšannī / šannī
Pe. to carry (a-o)	nesbol / sbal

13.7. Exercises

A. Translate the following:

1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10.
- (Lk 11,47) . 1. 2. 3. 4. 5. 6. 7. 8. 9. 10.
- (AMS 435) . 1. 2. 3. 4. 5. 6. 7. 8. 9. 10.
- (AMS 431) . 1. 2. 3. 4. 5. 6. 7. 8. 9. 10.
- (AMS 435) . 1. 2. 3. 4. 5. 6. 7. 8. 9. 10.
- (AMS 443) . 1. 2. 3. 4. 5. 6. 7. 8. 9. 10.
- (Lk 3,23) . 1. 2. 3. 4. 5. 6. 7. 8. 9. 10.
- (MJ 9) . 1. 2. 3. 4. 5. 6. 7. 8. 9. 10.
- (AMS 448) . 1. 2. 3. 4. 5. 6. 7. 8. 9. 10.
- (SN 56) . 1. 2. 3. 4. 5. 6. 7. 8. 9. 10.

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-ʾĀlāp̄, which are at the same time III-y
- Verbs II-w, which are at the same time III-y.

For II-ʾĀlāp̄/III-y verbs, the basic form wurd of the pf. pe. is built according to the type **كأ** *kʾā* (√kʾy »to reprove, to rebuke«), and the impf. according to the type **يكني** *nekē* »he shall rebuke«. The imp. pe. is **كأ** *kʾī* »rebuke!«, the inf. pe. **مكأ** *mekā* »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.

- لوا** *lwā*³⁰: **يلو** *nelwē* »to accompany«
سا *šwā*: **يسو** *nešwē* »to be equal«, etc.

14.2. Irregular Verbs

Additionally, there is a series of verbs whose flexion exhibits various irregularities. These include:

- أزال** *ʾezal*: **أزل** *nēzal* (WS **نأزل** *nīzal*) (√ʾzl) »to go«, which has two specific characteristics:
 - In all forms which feature adjacent vowelless /z/ and /l/s, the /l/ is assimilated (→ 3. 1.). Examples:

Pf. **أزلت** *ʾezzaṭ* < *ʾezlaṭ* »she went«, **أزلت** *ʾezzeṭ* < *ʾezleṭ* »I went«
Impf. **أزولون** *nezzūn* < **nezlūn* »they shall go«
Part. Act. f.sg. **أزلة** *ʾazzā* < **ʾazlā*, m.pl. **أزولون** *ʾazzīn* < **ʾazllīn* (but: **أزل** *ʾazel* m.sg.)
 - The Imp. is built without the first radical, and takes an /e/-vowel: **أزل** *zel* »go!«.
- أتأ** *ʾetā* (√ʾty) »to come«: The imp. is built without the first radical:
أتأ *tā* »come!« (f.sg. **أتأ** *tāy*, m.pl. **أتأون** *tāw*, f.pl. **أتأين** *tāyēn*)
The conjugation of ʾĀp̄ʾel is also irregular: Pf. **أبتأ** *ʾaytī* »he brought«; impf. **أبتأ** *naytē* »he shall bring«, Part. **أبتأ** *maytē* »bringing «.
- أهوا** *hwā* (√hwy) »to be, to happen«: in addition to the regular impf. **أهوا** *nehwē* »he shall be« there are also forms without /w/, e.g. **أهوا** *nhē* (3.m.sg.), **أهوا** *nhōn* (3.m.pl.). Furthermore, as already noted above (→ 7. 3.), the pf. Is often enclitic; in this case, the first radical /h/ is not pronounced, e.g. **أهوا** *kāṭbīn-^hwāw* »they were writing«.

³⁰ The form **لوا** *lwī* is also attested.

- **سُنَّ** *hyá* (\sqrt{hyy}) »to live«: Alongside the Impf. pe. **يُنِّي** *nehḥē* and the inf. pe. **يُنِّي** *mehḥâ*, forms which conform to the class I-'Ālaḥ are also attested: impf. **يُنِّي** or **يُنِّي** *nēḥē* (WS **نَسَّ** or **نَسَّ** *nīḥē*), inf. **يُنِّي** *mēḥâ* (WS **مَسَّ** *mīḥē*).

The paradigm for **سُنَّ** *hyá* »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:

سُنَّ *hyá* »he lived«, **سَبَّ** *hyī* »live!«, **سُنِّي** *hâyē* »living«.

b) Forms with preformatives comply with the rules of the class *mediae*

geminatae:

Impf. pe. **يُنِّي** *nehḥē* »he shall live«, inf. pe. **يُنِّي** *mehḥâ* »living«

Pf. 'Aḥ. **أَسَبَّ** *'ahḥī* »he gave life«, impf. 'Aḥ. **أَسُنِّي** *'nahḥē* »he will give life «;

Pf. 'Ettaḥ. **أَسَّسَبَّ** *'ettaḥḥī*.

- **أَسَبَّ** *ya^hb* (< *y^hhab, \sqrt{yhb}) »to give«: in the pf. pe., the /h/ is not pronounced, with the exception of the 3.f.sg. **أَسَبَّتْ** *yehbat* »she gave« and the 1.c.sg. **أَسَبَّتُ** *yehbet* »I gave«:

أَسَبَّ *ya^hb* »he gave«

أَسَبَّبْتَ *ya^hbt* »you gave«, etc.

The imp. is **أَسَبَّ** *hab* »give!« (without the first radical).

This verb never builds an imp., and only very rarely an inf. (**أَسَبَّبْتُ** *mehhab* »giving«). Instead, the corresponding forms of the verb with the same meaning, **أَسَبَّبْتُ** *nettel* »he shall give« (\sqrt{ntl} < *ntn), are used.

This latter, in turn, does not build a pf.:

Impf. **أَسَبَّبْتُ** *nettel* »he shall give«, etc.

Inf. **أَسَبَّبْتُ** *mettel* »giving «.

The 'Eṭpe. **أَسَبَّبْتُ** *'eṭyheb* »he/it was given« follows a regular conjugation.

- **أَسَبَّبْتُ** *ālep* (\sqrt{ylyp}) or **أَسَبَّبْتُ** *nēlep* »to learn« : the Pa'el **أَسَبَّبْتُ** *'allep* »to teach« is built according to the class I-'Ālaḥ. In the Impf. and Part., 'Ālaḥ is generally not written:

Pa. Impf. **أَسَبَّبْتُ** *nallep* »he will teach«

Pa. Part. **أَسَبَّبْتُ** *mallep* »teaching«.

- **أَسَبَّبْتُ** *sleq* (\sqrt{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., 'Aḥ., 'Ettaḥ.) look the same as if they were formed from the class I-n, e.g.

Impf. Pe. **أَسَبَّبْتُ** *nessaq* < *neslaq »he shall go up«

Imp. Pe. **أَسَبَّبْتُ** *saq* »go up!«

Inf. Pe. **أَسَبَّبْتُ** *messaq* < *meslaq »going up«

Pf. 'Aḥ. **أَسَبَّبْتُ** *'asseq* < *asleq »to bring up«

Impf. 'Aḫ. **ﻧﺴﻪﻕ** *nasseq* < **nasleq* »he shall bring up«.

- **ﺭﻫﺘﻪ** *rhet* »to run«: The imp. is **ﺭﻫﺘﻪ** *harṭ* »run!« (metathesis). Additionally, **ﺭﻫﺘﻪ** *harṭ* is also attested.
- **ﺍﻋﺸﻜﻪ** *'eškah* (√*škḥ*) »to find, to be able«: With the exception of the pass. part. **ﺷﻜﻪ** *škḥ*, this verb only builds 'Aḫ-el-forms, which, possibly owing to the /š/, feature the unusual vowel sequence /e-a/:
 Pf. 'Aḫ. **ﺍﻋﺸﻜﻪ** *'eškah* »he found«
 Impf. 'Aḫ. **ﻧﻌﺸﻜﻪ** *neškah* »he shall find«
 Part. 'Aḫ. **ﻣﻌﺸﻜﻪ** *meškah* »found«
 Inf. 'Aḫ. **ﻣﻌﺸﻜﻪ** *meškāhū* »finding «.
 The 'Eṭp'el functions as the T-passive: **ﺍﻋﺸﻜﻪ** *'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. akt. 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 (Perf, Impf., Imp.). The sentence structures **V-S-O** and **S-V-O** (V = Verb, S = Subject, O = Object) are the most common. Examples:

ﻭﺍﻣﺸﺎﺑﺒﺎﻩ ﻭﺍﻫﺪﻩ *w-ḥādē wa-mšabbah l-'alāhā* »re rejoiced and praised God.« (AMS 442)

ﻭﺍﺭﺍﺓ ﻟﻪ ﺍﻟﺒﻨﺎﺓ ﺍﻟﻘﻴﻤﺎﺕ *šqilīn-lāh zaddīqē l-'ar'ā* » the righteous bear the earth«

ﺍﺭﻳﺎ ﻏﻴﺮ ﺑﺴﺮﺍ ﺍﻟﻜﻞ ﻣﻦ ﻛﻴﺎﻥﻏﻪ *'aryā gēr besrā 'ākel men kyānēh* » 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.

ﺍﺗﻨﻘﻞ ﻳﻨﻘﻞ ﺑﻲ *bī'en 'nāš ne"ol nēḥē* »If anyone enters by me, he will be saved« (Jn 10,9).

Certain logical sentence particles such as **ﺩﻩﻥ** *dēn* »but« and **ﻏﻴﺮ** *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:

ﺳﺎﭘﺮﺍ ﺩﻩﻥ ﻫﺎﺩ ﺍﻣﺮ *sāpṛā dēn ḥad 'emar l-Jāwsep* »a scribe (but) said to Joseph«

ﺍﻣﺮ ﻟﻪ ﺩﻩﻥ ﺗﯘﺏ *'amar l-hōn dēn tūb l-šō'* »So Jesus again said to them« (Jn 10,7)

ﻟﺎ ﻏﻴﺮ ﻣﻦ ﻳﺎﻭﻣﺎﻱ ﺑﻨﻐﻠﻲ ﺑﻨﻴﺎﻧﺎ *lā gēr men yāwmay bnēli benyānā* » 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.

ﺷﺎﺩﺭﻩ ﻟﺎ-ﺑﺮﺍ *šaddrēh la-brā* »he sent his son«, literally.: »he sent him, (namely) the son« (rarely: **ﺷﺎﺩﺭﻩ ﻟﺎ-ﺑﺮﺍ**

šaddrēh brā)

ܩܒܒܠܘܗܝ ܫܠܝܗܐ qabblū^{hy} 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 'a^{tt}-h^t 'emmēh d-hânâ ṭalyâ 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 ܕܗܝܠܬܐ ܫܪܪܝܪܐ 'aydâ deheltâ šarrîrâ »which religion is true?«

ܠܐܝܢ ܡܝܢ ܥܘܠܡܐ ܠܝܬ ܕܝܗܝܠܬܐ l-'el men šmayyâ mânâ 'it »what is above the sky?«

ܫܠܝܗܐ ܕܗܝܠܬܐ ܕܡܢ ܗܝܠܬܐ hâlēn ktâbē d-mannū 'itayhōn »whose books are these?« (literall.: 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.

ܒܝܬܐ ܕܗܝܘܝܘ ܗܝܠܬܐ ܕܐܠܗܐ baytāk d-hūyū hayklēh da-'lāhâ »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 ܕܒܐ ܕܐܝܬܐ sbā d- »to be willing, that«; ܕܒܐ ܕܐܝܬܐ b'ā d- »to seek, that«, ܕܐܝܬܐ ܕܐܝܬܐ emar d- »to say, that«, e.g.

ܗܘܝܬܐ ܕܡܝܬܐ ܕܡܫܢܐܢܐܝܐ ܕܗܝܠܬܐ ܕܡܫܢܐܢܐܝܐ ḥzâtēh 'emmēh da-mšannay gawnēh »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:

ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ kâ'ēn-wāw bēh d-neštoq »(they) rebuked him, that he should be quiet« (Lk 18,39)

ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ ܕܐܝܬܐ 'ellâ 'arqâ mennēh d-lâ yâd'â qâlēh d-nukrâyâ »but (they) will flee him; for they know not the voice of strangers« (Jn 10,5)

However, such clauses are far more frequently introduced with a particle constructed from a preposition together with d-. These particles include:

| | | |
|-----------|---------------------|--|
| كَدِ | <i>kaḏ</i> | »at the time, when, whereas« (temporal and causal) |
| مَدِ | <i>men d-</i> | 1. »since« |
| | | 2. »(bigger) than« (comparative) |
| كَدِ | <i>'al d-</i> | »then, that; because« |
| مَدِ تَدِ | <i>men bāṭar d-</i> | »after« |
| مَدِ | <i>metṭol d-</i> | »because« (WS <i>metṭul d-</i>) |
| بَدِ | <i>b-yad d-</i> | »because« |
| بَدِ | <i>'aḥk d-</i> | »just as« (comparative); »so that« (final und consecutive) |
| بَدِ | <i>'aykannā d-</i> | »like« |
| بَدِ | <i>'dammā d-</i> | »until, that« |

The following particles are also used as conjunctions without *d-*:

بَدِ *'ad* »until; as long as; (even) before; كَدِ *'ad lā* »before« (to introduce temporal clauses)
 بَدِ *'aḥk* »(so) like« (comparative), »as though«.

14. 7. Conditional Clauses

Conditional clauses can be distinguished according to whether the conditions they specify are real or unreal: real conditions (i.e. conditions presented as possible) are introduced with *ʔen* »if, in the event that«, or when expressed negatively with *'en lā* or (more often) *'ellā* »if not«. Unreal conditions (i.e. conditions presented as impossible) are introduced with *'ellū* (< *'en + lū*; cf. arab. *law*, used to introduce unreal conditions.), or when expressed negatively with *'ellū lā*. In general, conditional clauses (protasis) precede the corresponding main clause (apodosis).

- Real conditions (conjunction *ʔen* »if, in the event that«)

The use of tense in the protasis is variable. Most common is the part. akt.; less common the impf.; the pf. is used only to express the past. The use of tense in the apodosis is also variable (however, it often takes the same tense as the protasis.).

- Unreal conditions (conjunction *'ellū* »if not«)

The protasis usually employs the pf. or part. act. + *hwa*. The apodosis usually employs the part. act. + *hwa*.

Examples:

ʔen šābē-ʔ^att d-tēṭē ʔ^ammān lwāt heḡmōnā
 tā w-ʔellā ḥnan ʔazzīnanlan »if you want to come with us to the proconsul, then come with us; if not, we shall go now«
 (AMS 447f.).

ʔen pāqed ʔ^att sarheb naggedlan b-hāw mā d-šābē-ʔ^att »if you wish to give orders, then hurry, punish us as you wish« (AMS 433)

Lesson 15

15.1. Verbs with Four Radicals and Related Matters

Some Syriac verbs have four radicals. These are for the most part denominative verbs. Examples:

| Verb | Related nominal form |
|--|--|
| ܬܠܡܝܕܐ <i>talmed</i> »to teach« | ܬܠܡܝܕܐ <i>talmidā</i> »disciple« |
| ܬܪܓܡܐ <i>targem</i> »to translate« | ܬܪܓܡܢܐ <i>targmānā</i> »translator« |
| ܢܟܪܝܐ <i>nakrī</i> »to estrange« | ܢܟܪܝܐ <i>nukrāy</i> »foreign« |
| ܐܬܦܪܦܠܐ <i>'et'arpal</i> »to grow dark, to cloud over« | ܐܪܦܠܐ <i>'arpelā</i> »dark fog« |
| ܐܬܦܘܨܘܢܐ <i>'etdaywan</i> »to be possessed by a demon« | ܕܝܘܘܢܐ <i>daywān</i> »demonic« (< pers.) |
| ܦܠܗܘܕܐ <i>palhed</i> »to drive away« | |

There are only two verb stems for verbs with four radicals, an active stem of the type ܦܠܗܘܕܐ *palhed* »to drive away« and a passive stem of the type ܐܬܦܠܗܘܕܐ *'etpalhad* »to be disturbed«. The flexion is analogous 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. | ܦܠܗܘܕܐ <i>palhed</i> | ܐܬܦܠܗܘܕܐ <i>'etpalhad</i> |
| Impf. | ܦܠܗܘܕܐ <i>npalhed</i> | ܐܬܦܠܗܘܕܐ <i>netpalhad</i> |
| Part. Act. | ܦܠܗܘܕܐ <i>m̄palhed</i> | ܐܬܦܠܗܘܕܐ <i>metpalhad</i> |
| Part. Pass. | ܦܠܗܘܕܐ <i>m̄palhad</i> | |
| Inf. □ | ܦܠܗܘܕܐ <i>m̄palhādū</i> □ | ܐܬܦܠܗܘܕܐ <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 = 1st radical.; 2 = 2nd radical; 3 = 3rd radical):

- The *Palpel* type, i.e. reduplicated 1-2-1-2 structure (relatively common); examples:

ܒܠܒܠܐ *balbel* »to confuse« (√*bl* »to confuse«)

ܘܘܘܘܘܐ *za'za'* »to shake« (√*zw'* »to shake«)

ܓܪܓܪܐ *gargar* »to drag« (√*grr* »to drag«)

ܡܪܡܪܐ *marmar* »to embitter« (√*mrr* »to be bitter«)

ܩܠܩܠܐ *qalqel* »to throw into confusion« (cf. √*ql* »to diminish«)

- The *Pa'lel* type, i.e. reduplicated 1-2-3-3 structure; examples:
 بَدَدَ 'abded »to make a slave of« (derived from اَبَدَ 'abdā »slave«)
 اَهَّيَّ اَهَّيَّ hāwnen »to mind«; 'Etpalpal اَهَّيَّ اَهَّيَّ 'ethāwnan »to be mindful« (اَهَّيَّ hāwnā »mind«)
- The *Pa'pel* type, i.e. reduplicated 1-2-1-3 structure; e.g.
 تَرَّطَ تَرَّطَ tarṭeš »to blot« (√trš »to spot«)
- The *Pay'el* (also: *Paylel*) type, i.e. 1-y-2-3 structure (or 1-y-2-2); examples:
 سَبَّرَ سَبَّرَ saybar »to nourish« (√sbr)
 اَهَّيَّ اَهَّيَّ haymen »to believe« (√mn)
- The *Paw'el* (also: *Pawlel*) type, i.e. 1-w-2-3 structure (or 1-w-2-2); examples:
 اَهَّيَّ اَهَّيَّ 'etgawrar »to chew the cud« (√grr)
 اَهَّيَّ اَهَّيَّ 'etbawrar »to be amazed« (√br)

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:

اَهَّيَّ اَهَّيَّ 'etḥlamlam »to ejaculate while asleep (and dreaming)« (√ḥlm »to dream«)

اَهَّيَّ اَهَّيَّ 'etḥzawzī »to make a show or spectacle of oneself« (√ḥzy »to see«)

Stem formation and flexion are similar to that of the verbs with four radicals (the same vocalisation, plus a vowelless first radical):

| | Aktive | Passive |
|-------------|--------------------------------|--------------------------------|
| Pf./Imp. | اَهَّيَّ اَهَّيَّ ḥlamlem | اَهَّيَّ اَهَّيَّ 'etḥlamlam |
| Impf. | اَهَّيَّ اَهَّيَّ neḥlamlem | اَهَّيَّ اَهَّيَّ 'etḥlamlam |
| Part. Act. | اَهَّيَّ اَهَّيَّ meḥlamlem | اَهَّيَّ اَهَّيَّ meḥlamlam |
| Part. Pass. | اَهَّيَّ اَهَّيَّ meḥlamlam | |
| Inf. □ | اَهَّيَّ اَهَّيَّ meḥlamlāmū □ | اَهَّيَّ اَهَّيَّ meḥlamlāmū □ |

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 **ܝܬܝܪ ܕܥܘܠܝܢܐ** *yattīr d-ʿawlānā* »greater, more« or **ܬܒܐ** *tāb* »very« (literally: »good«), e.g.

- ܝܬܝܪ ܕܥܘܠܝܢܐ** *yāwmātā yattīrē* »many days«
- ܝܬܝܪ ܕܥܘܠܝܢܐ** *saggī yattīr* »much more«
- ܝܬܝܪ ܕܬܒܐ** *saggīē d-tāb* »very much«.

For comparisons, the simple adjective is followed by an expression introduced with the preposition *men* or with *yattīr men* »much more than« or **ܬܒܐ ܡܢ** *tāb men* »better than«. Examples:

- ܝܬܝܪ ܕܥܘܠܝܢܐ ܡܢ ܫܡܫܐ** *h-wā gēr yattīr men šemšā* »he was fairer than the sun«
- ܝܬܝܪ ܕܥܘܠܝܢܐ ܡܢ ܫܘܒܗܐ** *w-rāhem-h-wā ʿiqārā ... tāb men šubhā* »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:

- ܫܘܒܗܐ ܢܘܩܝܢܐ ܡܢ ܕܘܝܢܐ ܕܥܘܠܝܢܐ** *hubbā naggīrā-h-y ruḥēh w-bassīm* »Love is patient and kind« (1. Cor 13,4), (literally: »as regards love – its spirit is patient and (it is) kind«)
- ܘܗܘ ܡܢ ܗܘܐ** *ʿaʿtt man ʿaʿtt* »you – who are you?« (Jn 8,25)
- ܥܢܐ ܗܕܘܩܐ ܕܝܠܝ ܠܡܝܡܢܐ** *enā hādūqē ʿit-lī l-mēmar* »as for myself, I have the following to say«.

15. 6. Vocabulary

| | | | |
|----------------|----------------------------------|----------|---------------------------------|
| A. friend | ܕܫܘܚܢܐ <i>rāḥmā</i> | dweller | ܕܥܘܠܝܢܐ <i>ʿāmōrā</i> |
| small, junior | ܕܥܘܠܝܢܐ <i>zʿōrā</i> | hunger | ܕܥܘܠܝܢܐ <i>kaḥnā</i> |
| four | ܕܥܘܠܝܢܐ <i>ʿarbʿā</i> | pure | ܕܥܘܠܝܢܐ <i>dakyā</i> |
| ecclesiastical | ܕܥܘܠܝܢܐ <i>ʿēttānayā</i> | light | ܕܥܘܠܝܢܐ <i>nahhīrā</i> |
| more than | ܝܬܝܪ ܡܢ <i>yattīr men</i> | humility | ܕܥܘܠܝܢܐ <i>makkīkūtā</i> |
| desert | ܕܥܘܠܝܢܐ <i>maḍbrā</i> | already | ܝܬܝܪ ܡܢ <i>men kaddū</i> |
| desolate | ܕܥܘܠܝܢܐ <i>šahyā</i> | six | ܕܥܘܠܝܢܐ <i>štā</i> |
| bitter | ܕܥܘܠܝܢܐ <i>marrīr</i> | thirteen | ܕܥܘܠܝܢܐ <i>tlāṭaʿsrē</i> |
| enemy | ܕܥܘܠܝܢܐ <i>bʿeldbābā</i> | thousand | ܕܥܘܠܝܢܐ <i>ʿalpā</i> |
| traveller | ܕܥܘܠܝܢܐ <i>rādōyā</i> | (pl.) | ܕܥܘܠܝܢܐ <i>ʿalpē</i> |
| way | ܕܥܘܠܝܢܐ <i>šbīlā</i> | month | ܕܥܘܠܝܢܐ <i>yarḥā</i> |
| | | (pl.) | ܕܥܘܠܝܢܐ <i>yarḥē</i> |

Glossary

- أَبُؤْ 'abā father; أَبَوَيْئْ 'abāhē parents, and أَبَوَائِيْ 'abāhātā forefathers (pl.)
- أَبَدُ 'abad Pe. to perish; 'Ap. to destroy
- أَبْبُوْبُ 'abbūbā flute
- أَبْلُؤْ 'ablā sarrow
- أَغُوْنُؤْ 'agūnā struggle (< gr.)
- أَدْنُؤْ 'ednā ear
- أَوْؤْ 'āw or; أَوْؤْ ... أَوْؤْ 'āw ... 'āw either ... or
- أَوَنْجِيْلِيْؤْ 'ewangēlyōn Gospel (< gr.)
- أَزَالُؤْ 'ezal Pe. to go
- أَخُؤْ 'ahā brother
- أَحَدُؤْ 'ehad Pe. to take; 'Etp. Pass.
- أَحْرَبُؤْ 'hrēn, أَسْرَبُؤْ 'hrēnā other, another
- أَيْنُؤْ 'aynā which? (m.sg.), أَيَدُؤْ 'aydā which? (f.sg.), أَيَلَنْؤْ 'aylēn which? (pl.c.); أَيْنُؤْ دِ هُوِؤْ 'aynā d-hū whoever, a certain
- أَيْكُؤْ 'a'k like, with دِ d- just as
- أَيْكَاؤْ 'aykā where?
- أَيْكَانُؤْ 'aykan like, أَيْكَانَاؤْ 'aykannā how?, with دِ d- as, just as
- أَيْلُولُؤْ 'ēlōl September
- أَيْتُؤْ 'it there is
- أَيْكَالُؤْ 'ekal Pe. to eat; 'Etp. Pass.
- أَيْكَالُؤْ مَعِيْؤْ 'mē'klā eating
- أَيْكَاْمَاؤْ 'ukkāmā black
- أَيْلَاؤْ 'ellā if not; أَيْلَاؤْ 'en unless
- أَيْلَاهُؤْ 'alāhā God; أَيْلَاهُؤْ 'it divinely
- أَيْلُوؤْ 'ellū if
- أَيْلُؤْؤْ 'alpā 1000
- أَيْلَاؤْؤْ 'elaš Pe. to be necessary
- أَيْمَامَاؤْ 'emmā mother; أَيْمَامَاؤْؤْ 'emmhātā (pl.)
- أَيْمِيدُؤْ 'Ammīd Amid
- أَيْمِينُؤْ 'amīn constant
- أَيْمَارُؤْ 'emar Pe. to say, to speak; 'Etp. Pass.
- أَيْمَارُؤْؤْ 'emmaṭ' when?
- أَيْؤْ 'en if
- أَيْنَاؤْ 'enā I
- أَيْنَاشُؤْ 'nāšā sg. man, St.abs. one; St.abs.pl. several, certain; أَيْنَاشِيْؤْ 'nāšīn (pl.)

نَاشِيَا 'nāšyā human

أَنْتَ 'a^{nt} you

أَنْتَا 'a^{nttā} woman, wife, نِسَاءٌ neššē pl. women, wives

عَسْرٌ 'esar Pe. to bind; Part. Pass. prisoner

بَيْتٌ 'bēt 'assīrē prison

أُكْفٌ 'a^{kf} double

أَيْ 'āy also

رَأْسٌ 'rāzā secret (< pers.)

وَرْهٌ 'ūrḥā way

أْرِيٌّ 'aryā lion; أْرِيَّاتٌ 'aryāwātā (pl.) and أْرِيَّانٌ 'aryāwān (pl.)

أْرِيٌّ 'ar'ā earth, land

أَسْتٌ 'eštā bottom

أَتَى 'etā Pe. to come; 'Aḫ. to make come

أَتُونٌ 'attōnā oven

أَتْرٌ 'atrā place

ب

ب- in

بِشْ 'biš bad

بِشِيَّتٌ 'bišyūtā wickedness

بَازٌ 'baz Pe. to plunder; 'Eḫpe. Pass.

بِزْيَةٌ 'bizytā robbery

بَتَلَ 'bēl Pe. to cease; Pa. to abolish

بَايَا 'bayyā' Pa. to console

بَيْنَاتٌ 'baynāt between

بَيْتٌ 'bēt between

بَايْتٌ 'baytā house; بَاتِّتٌ 'bāttē (pl.) and بَاتِّينٌ 'bāttīn (pl.)

بَلْبَلٌ 'balbel to confuse

بَلْهَدٌ 'balḥod with Pl.-suff. alone

بَلْأَدٌ 'bel'ād men without

بَنَى 'bnā Pe. to build; 'Eḫpe. Pass.

بَيْنَانٌ 'benyānā building

بَسَمٌ 'bsem Pe. to enjoy oneself; Pa. to delight; 'Eḫpe. = Pe.

بِسْرٌ 'besrā flesh

بَسَرَ 'bsar 'Eḫpe. to despise

بِئْسَ 'bestar after, behind

بَأَى 'b'ā Pe. to seek

- ܒܠܐ** *ba'lâ* lord, owner
ܒܠܕܒܐܒܐ *b'eldbâbâ* enemy (< akkad.)
ܒܪܐ *brâ* son; *St.cs.*; **ܒܢܝܝܐ** *bnayyâ* (pl.)
ܒܪܢܫܐ *bar'nâšâ* man, people
ܒܪܬܐ *bartâ* daughter; **ܒܢܐܬܐ** *bnâtâ* (pl.)
ܒܐܬܩܝܡܐ *ba'ṭ qyâmâ* nun
ܒܪܝܝܐ *barrâyâ* outward
ܒܪܐ *brâ* *Pe.* to create, 'Eṭpe.
ܒܪܝܝܐ *bârōyâ* creator
ܒܪܝܬܐ *brîtâ* creation
ܒܪܟܝܐ *brak* *Pe.* to bend the knee, *Part. Pass.* blessed; *Pa.* bless
ܒܪܟܬܐ *burktâ* blessing
ܒܬܘܠܬܐ *btultâ* virgin
ܒܐܬܪܐ *bâtar* after

| |
|---|
| ܕ |
|---|

- ܒܪܝܝܐ** *gbâ* *Pe.* choose
ܒܪܝܝܐ *gbâhâ* bald
ܒܪܝܝܐ *gabrâ* man
ܒܪܝܝܐ *ga'bbârâ* »hero
ܒܪܝܝܐ *ga'bbârūtâ* heroism
ܒܪܝܝܐ *gdōlâ* plaits of hair
ܒܪܝܝܐ *gdeš* *Pe.* to happen
ܒܪܝܝܐ *gâw* inward; **ܒܪܝܝܐ** *l-gâw* men within
ܒܪܝܝܐ *gawwâyâ* inner
ܒܪܝܝܐ *ghek* *Pe.* to laugh; *Pa.* to mock
ܒܪܝܝܐ *gēr* by the way, even (< gr.)
ܒܪܝܝܐ *glâ* *Pe.* to reveal; 'Eṭpe.
ܒܪܝܝܐ *gâlōyâ* revealer
ܒܪܝܝܐ *metgalyânūtâ* revelation
ܒܪܝܝܐ *glaz* *Pe.* to take away
ܒܪܝܝܐ *gnab* *Pe.* to steal
ܒܪܝܝܐ *gannâbâ* thief
ܒܪܝܝܐ *g'âtâ* shout
ܒܪܝܝܐ *garbâ* leprosy; **ܒܪܝܝܐ** *garbâ* leper
ܒܪܝܝܐ *gargar* *Palpel* to drag
ܒܪܝܝܐ *garmâ* bone

ܓܘܫܡܐ *gušmâ* body

ܕ

ܕ *d-* relative pronoun. who?, which?, what?; he, she, they who, that, which

ܕܒܘܪܐ *debbôrâ* wasp

ܕܗܒܐ *dahbâ* gold

ܕܢܐ *dân* Pe. to judge

ܕܢܐ *dînâ* judgement

ܕܝܘܪܐ *dayyar* to dwell

ܕܝܘܪܐ *medyârâ* dwelling

ܕܝܗܠܐ *dhel* Pe. to fear

ܕܝܗܠܐ *deheltâ* fear

ܕܝܘܡܐ *daywân* devil (< pers.); 'Etp. to be possessed by a demon

ܕܝܢܐ *dên* but, by the way, however

ܕܝܢܐ *dyâtêqê* testament (< gr.)

ܕܝܚܘܬܐ *dukkâtâ* place

ܕܝܚܘܬܐ *dakyâ* pure

ܕܝܚܘܬܐ *dkar* Pe. to remember

ܕܝܡܐ *dmâ* blood

ܕܝܡܘܬܐ *dmūtâ* image

ܕܝܡܘܬܐ *dmeḵ* Pe. to sleep

ܕܝܡܘܬܐ *dem'tâ* tear

ܕܝܡܘܬܐ *dmar*; 'Etpa. to wonder, to be amazed

ܕܝܢܐ *dnaḥ* Pe. to rise

ܕܝܢܐ *'adrek* 'Aḫ. to obtain

ܕܝܢܐ *draš* Pe. to dispute; 'Etpa.

ܗ

ܗܐ *hâ* behold!

ܗܕܘܢܐ *hâdê* this

ܗܘܐ *hū* he, ܗܘܐ *hâw* that, ܗܘܘܐ *hūyū* it is he who ...

ܗܘܐ *hwâ* Pe. to be, to happen

ܗܐ *hī* she, ܗܐ *hây* that

ܗܘܢܐ *hâydeḥ* then

ܗܘܢܐ *hayklâ* tempel (< akkad.)

ܗܘܢܐ *haymen* Payel to believe

ܗܘܢܐ *haymânūthōn* faith

هَلَلَكْ hallek Pa. to go

تَهْلَلْتَا tahlaltā mockery

هَلَيْكْ hālēn these

هَانَا hânâ this

هِنْنُونْ hennōn they (3.m.pl.), هِنْنِنْ hennēn they (3.f.pl.), هَانُونْ hânōn those (m.pl.)

و

و w-, wa and

وَيْهْ way Oh!, woe!

وَالَيْهْ wālē fitting, proper

ز

زَبَانْ zban Pe. to buy ; Pa. to sell

زَابْنَا zābnâ time; بَا-زَبَانْ ba-zban once

زَادَقْ zādēq it ought

زِدَقْتَا zedqtā alms

زَاوْغَا zāwgâ couple (< gr.)

زَايْتَا zaytâ olive tree

زَا' Pe. to be moved

زَا'زَا' Palpel to shake

زَاكُوتَا zākūtâ victory

زَاكَايَا zakkâyâ victorious

زَانْ znâ sort, kind (< pers.); زَانْتَا (pl.)

زَاوْرَا z'ōrâ small, junior

زَارَا' Pe. to sow

زَار'َا zār'â offspring

ح

حُبْبَا hubbâ love

حَبْرَا habrâ friend

حَدْ (m.), حَدَا hda one (f.)

حَدَا' SAR hda'sar 11

حَدْ ب-شَبْبَا had b-šabbâ Sunday

حَدِي Pe. to rejoice

حَدُوتَا hadūtâ gladness

حَدَارَا hadāray around

حَدَاتَا hdattâ new

- هبب *ḥawwī* Pa. to show
 هار *ḥār* Pe. to look
 هوار *ḥwārā* glance
 هزا *ḥzā* Pe. to see; 'Eṭpe.
 هزوا *ḥezwā* appearance
 هتتا, هتتة *ḥetttā, ḥettṭē* wheat (pl.)
 هتتا *ḥttā* sin
 هيا *ḥyā* to live; 'Aṗ. to give life
 هيا *ḥayyā* alive; هيا *ḥayyē* life (pl.)
 هيا *ḥaylā* strength
 هكما *ḥakkīmā* wise
 هيا *ḥalyā* sweet
 هلم *ḥelmā* dream
 هلا *ḥlāp* instead of
 هلا *ḥallep* Pa. to exchange; Šaṗ., 'Eštaṗ.
 هما *ḥmā* father-in-law; هما *ḥmāḥē* (pl.)
 هتتا *'etḥammāt*; denominative 'Eṭpa. to provoke
 همتا *ḥamšā* five
 همتا *ḥamša'sar* 15
 همتا *ḥumšā* one fifth
 هنا *ḥnan* we
 هنا *ḥnaysā* piglet
 هسار *ḥsar* Pe. to insufficient
 هسار *ḥassirūtā* defectiveness
 هرا *ḥrā* free, noble
 هراب *ḥrab* Pe. to destroy
 هرا *ḥarrāšā* magician
 هاش *ḥaš* to suffer
 هاش *ḥaššā* pain
 هتتا *ḥeššōkā* darkness
 هتا *ḥtā* daughter; هتا *'ahwātā* (pl.)
 هتما *ḥātmā* seal



- هتا *tḥā'* Pe. to sink; 'Eṭpe.
 هتا *ṭohmā* family (< pers.)
 هتا *tābā* good

تَيْبُوتَا *taybūtā* goodness

تُوبَانَا *tūbānā* blessed

تُورَا *tūrā* mountain

تِلَلَا *tellālā* shadow

تَالِيَا *talyā* boy, young

تِلِق *tleq* Pe. to pass away

تِن *t'en* Pe. to carry

تَشَا *ṭšā* to hide

د

دَادَا *ḏādā* hand; دَادَا *ḏādāyyā* (pl.) and دَادَا *ḏādē* (pl.) and دَادَا *ḏādīn* (pl.)

دَادَا *byaḏ* through, دَادَا *b-yaḏ d-* because

دَادَا *ḏāda* Pe. to know; 'Aḗ.; 'Ešṭaḗ.

دَادَا *madd'ā* knowledge

دَادَا *yaḥb* Pe. to give; Impf. Pe. دَادَا *nettel*

دَادَا *yāwmā* day

دَادَا *iḥḏāyā* unique, hermit

دَادَا *'aylel* 'Aḗ. to wail

دَادَا *īleḏ* Pe. to beget; 'Eṭpe.

دَادَا *yallūdā* child

دَادَا *īlep* Pe. to learn; Pa. to teach

دَادَا *yulḗānā* study

دَادَا *mallḗānā* teacher

دَادَا *īmay* Pe. to swear

دَادَا *yammīnā* right hand

دَادَا *'ayneq* 'Aḗ. to suckle

دَادَا *'īqārā* honour

دَادَا *yarḥā* month

دَادَا *Īšō* Jesus

دَادَا *īteḗ* Pe. to sit

دَادَا *tawṭāḗ* settler

دَادَا *īṭar* Pe. to profit

دَادَا *yattīr* greater, overmuch

ك

كَادَا *k'ā* Pe. to reprove, to rebuke

كَادَا *kḗ'ḗ* pain

- كُنْ** *kē'ná* just
كُنْ نُوْتَا *kē'nūtá* justice
كُنْ پَا *kē'pá* stone
كُنْ *kađ* when **مِنْ خُبْرِهِ** *men* already
كُنْ بُوْتَا *kaddábūtá* lie
كُنْ خَبْرًا *kawkbá* star
كُنْ *kyáná* nature
كُلْ *kol* every, all
كَلْبًا *klilá* crown
كَلِمًا *šaklel šap̄*. to finish; 'Eštaḫ. Pass. (< akkad.)
كَلْبًا *kalbá* dog
كَنْبًا *kenpá* wing
كَنْسًا *kenšá* multitude of people
كَنْسًا *kespá* silver, money
كَنْسًا *kpar* Pe. to deny
كَرْكًا *karká* city
كَرْمًا *karmá* vineyard
كَرْسًا *karsá* belly
كْرِسْتِيَانًا *krestyáná* Christ (< gr.)
كَنْسًا *etkaššáp̄* 'Etpa. to pray
كَنْسًا *kṭab* Pe. to write; 'Aḫ. to compose
كَنْسًا *kṭábá* book, handwriting
كَنْسًا *kátōbá* writer
كَنْسًا *kátōbūtá* art of writing
كَنْسًا *maṭbâná* autor
كَنْسًا *taktūšá* conflict, fight

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| د |
|---|

- ل-** to, for
لَا *lá* not; **دَلَا** *d-lá* without
لَبَّابًا *lebbá* heart
لَبَّابًا *lbeš* Pe. to put on
لَبَّابًا *lbūšá* clothings
لَبَّابًا *šalheb* Šap̄. to inflame
لَا *lāw* no, not
لَا *lwá* to accompany
لَا *luqbal* vor, against, facing

كَلَّهْ lwāt with, near

كَلْمَهْ laḥmā bread

لَايْتْ layt there is not

لَايْتْ l-'el above

لَايْتْ لَپُوْتْ l-pūt according to, corresponding

لَايْتْ لَشَّسَانَا leššānā tongue, language

م

مَآ mā; مَانَا mānā what?

لَمَانَا l-mānā why?

مَآ' mā' 100

مَآ' تَيْنْ mā'tēn 200

مَابُوْتْ mābūt spring

مَدِيْنَةْ mdī'ntā city, town

مَدْدَمْ meddem something

مَيْتْ mīt Pe. to die; 'Aḫ. to kill

مَآوْتْ māwtā death

مَيْتْلْ مَيْتْلْ meṭṭol because of

مَآشُولْ māšūlā storm

مَآيْY māyā water

مَيْتْلْ مَيْتْلْ mekkēl from that time, thence; مَيْتْلْ mekkā from this place

مَآكِيْK mākkīkā humble

مَآكِيْK كُتْ mākkīkūtā humility

مَآكِيْK كُتْ mākkīkūtā offence

مَآلَا'K māla'kā angel

مَآلْتْ mālltā word

مَآلْلْ māll Pa. to speak, to talk

مَآلْ mā Pa. to be full; Pa.; 'Aḫ.

مَآلْK mālkā king; مَآلْK mālkūtā queen

مَآلْK mālkūtā kingdom

مَآ men from

مَآ man who?

مَآ mā, مَانْ mān, مَانَا mānā what?

لَمَانَا l-mānā why?

مَآنَا mānā Pa. to arrive

مَآسَانَا msānā shoe

مَآرْمَآرْ mārmār Pa. to embitter

مَرَأَ مَرَأَ, مَرَأَ مَرَأَ Lord, God; مَرَأَ مَرَأَ (pl.) and مَرَأَ مَرَأَ (pl.)

مَرَأَتَا مَرَأَتَا Lady; مَرَأَتَا مَرَأَتَا (pl.)

مَسْهُتَا مَسْهُتَا *mšuhṭā* measure

مَسِيحَا مَسِيحَا *mšihā* Christ

مَطْلَا مَطْلَا *matlā* parable

ن

نَبَّ نَبَّ *nē* I beg!

نَبِيَّ نَبِيَّ *nbīyā* prophet

نَجَّجَ نَجَّجَ *naggeḏ* Pa. to scourge

نَجَّجَ نَجَّجَ *naggīrā* patient

نَهَّجَ نَهَّجَ *nahhīrā* light

نَهَّجَ نَهَّجَ *neḥḥā* glittering

نَهَّجَ نَهَّجَ *nḥar* Pe. to keep; 'Eṭpe. and 'Eṭpa. Pass.

نَهَّجَ نَهَّجَ *nukrāyā* foreign

نَهَّجَ نَهَّجَ *nakrī* to estrange

نَهَّجَ نَهَّجَ *nāmōsā* law (< gr.)

نَهَّجَ نَهَّجَ *nsāb* Pe. to take

نَهَّجَ نَهَّجَ *nḥal* Pe. to fall down

نَهَّجَ نَهَّجَ *nḥaq* Pe. to go out; 'Aḥ.

نَهَّجَ نَهَّجَ *naḥšā* soul, self

نَهَّجَ نَهَّجَ *nqep* Pe. to accompany

نَهَّجَ نَهَّجَ *nšaq* Pe./Pa. to kiss

س

سَبَّأَ سَبَّأَ *sābā* old man/woman

سَبَّأَ سَبَّأَ *sbal* Pe. to carry

سَبَّأَ سَبَّأَ *sḥar* Pe./Pa. to hope; 'Eṭpe.

سَبَّأَ سَبَّأَ *sabrā* hope

سَبَّأَ سَبَّأَ *sḥartā* The Gospel

سَبَّأَ سَبَّأَ *msaybrānūtā* patience

سَبَّأَ سَبَّأَ *saggī* 'ā much, many

سَبَّأَ سَبَّأَ *sḡeḏ* Pe. to bow oneself; 'Eṭpe. Pass.

سَبَّأَ سَبَّأَ *sḡap* Pe. to injure

سَبَّأَ سَبَّأَ *sḡar* to set in order

سَبَّأَ سَبَّأَ *shed* Pe. to witness

سَبَّأَ سَبَّأَ *sām* to put

سَاتَانًا *sâtânâ* Satan

سَاكَلًا *saklâ* foolish

سَايِدًا *'Ap.* to play the fool; *'Etpa.*

سَاكَلًا *sukkâlâ* meaning, sense

سَاكِينًا *sakkînâ* knife

سَاكَلًا *'estlî 'Etpa.* to be thrown away

سَاكَلًا *sleq Pe.* to go up; *'Ap.;* *'Etpa.*

سَاكَلًا *semâlâ* left hand

سَاكَلًا *sṗīⁿttâ* ship

سَاكَلًا *seprâ* book

سَاكَلًا *sâprâ* scribe

سَاكَلًا *sattar Pa.* to cover; *'Etpa.*

سَاكَلًا *settârâ* protection

د

دَاكَلًا *'bad Pe.* to make; *Šap.*

دَاكَلًا *'bâdâ* action, work

دَاكَلًا *'abdâ* slave

دَاكَلًا *ma'bâdâ* sorcery

دَاكَلًا *'abbittâ* thick, heavy

دَاكَلًا *'dammâ* until

دَاكَلًا *'dar Pe. Pa.* to help

دَاكَلًا *'âdōrâ* helper

دَاكَلًا *ta'dīrâ* help

دَاكَلًا *'ēttânayâ* ecclesiastical

دَاكَلًا *'ubbâ* bosom

دَاكَلًا *'a'īq 'Ap.* to annoy

دَاكَلًا *'âqtâ* sadness

دَاكَلًا *'ezzâ* goat

دَاكَلًا *'aynâ* eye, fountain

دَاكَلًا *l'ēn* in full view of

دَاكَلًا *'al* on, because of

دَاكَلًا *'al Pe.* to enter

دَاكَلًا *'ellâyâ* upper

دَاكَلًا *m'alyâ* eminent

دَاكَلًا *'âlmâ* eternity, world

دَاكَلًا *'laymâ* young man; دَاكَلًا *'laymtâ* young girl

- ʾam with
 ʾammā people
 ʾmaḍ Pe. to be baptized
 ammūdā pillar
 ʾamlā labour, trouble
 ʾanā small cattle
 ʾnā Pe. to answer
 esrā 10
 aḡrā dust
 esbā herb
 uqbrā mouse
 eqqārā root
 qarḡā scorpion
 ruḡtā Friday
 raq Pe. to flee
 aššīn strong
 ʾatted Pa. to prepare
 attīrā rich

| |
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| د |
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- pē'rā fruit
 paḡrā body
 pāš Pe. to remain
 plaḡ Pe. to divide; 'Eṭpa.
 pelḡā half
 plah Pe. to serve, to work
 pnā Pe. to return; Pa. to answer
 pqaḍ Pe. to order
 puqdānā order
 pra' Pe. to reward
 paršōpā face, countenance (< gr.)
 praq Pe. and 'Aḡ. to save
 pârōqâ saviour
 praš Pe. to separate
 pšīttā the Pshitta, Simple Version
 petḡāmā word (< pers.)
 pṭakrā idol (< pers.)

| |
|---|
| ש |
|---|

שָׁבַד *šbâ* Pe. to wish

שָׁדַד *šḏd* to hunt, to fish

שָׂיִיבָא *šāyyadâ* fishing

שָׂדַד *šḏd* / שָׂדַד *šḏ'd* beside, next to

שַׁלְמָא *šalmâ* image

שְׁלוֹתָא *šlōtâ* prayer

| |
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| ק |
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קַבְבֵּל *qabbel* Pa. to receive

קַדָּם *qdâm* before

קַדְמַיְתָא *qadmâytâ* first

קַדְדִישׁ *qaddiř* Pa. to sanctify

קַדְדִישָׁא *qudšâ* sanctuary

קַדְדִישָׁא *qaddiřâ* holy

קַמַּן *qâm* Pe. to stand up; 'Ap.; 'Etp.

קַמַּמָּא *qyâmâ* standing

קַטַּל *q̱tal* Pe. to kill

קַעְמָא *qetmâ* ashes

קַלְלָא *qâlâ* voice

קַלְלִיל *qallil* light, little

קַלְקַל *qalqel* Pa. to throw into confusion

קַנָּא *qnâ* Pe. to earn

קַנְיָנָא *qenyânâ* possessions

קַנְוָמָא *qnômâ* self, nature

קַנַּף *qnaḥ* Pe. to fear

קַרָּא *qrâ* Pe. to read

קַרְבִּי *qreb* Pe. to come near

קַרְיָתָא *qrītâ* village, field; קַרְיָתָא *quryâ* (pl.)

קַשָּׁא *qšâ* hard

קַשְׁשָׁיָא *Quššâyâ* hardening

| |
|---|
| ר |
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רַבָּא *rabbâ* great

רַבָּא *rbâ* Pe. groß to grow up

רַב־כַּנְוִישְׁתָּא *rab knūštâ* leader of the synagogue

רַגָּא *rag* Pe. to desire

- ܪܓܠܐ *reḡlā* foot
 ܪܓܡܐ *rḡam* Pe. to kill by stoning
 ܪܓܝܫܐ *rḡeš* Pe./'Aḡ. to be aware of
 ܪܕܩܐ *rdaq̄* Pe. to pursue
 ܪܗܒܘܢܐ *rahbūnā* earnest
 ܪܗܦܐ *rhet* Pe. to run
 ܪܗܐ *ruhā* wind, spirit
 ܪܡܐ *rāmā* high
 ܪܗܡܐ *rhem* Pe. to love; 'Eṭpe.; 'Eṭpa.
 ܪܗܡܐ *rāhmā* friend
 ܪܗܘܡܐ *rḥūmā* loved
 ܪܗܩܐ *ruhqā* afar
 ܪܫܐ *rēšā* head
 ܪܟܝܩܐ *rakkīkā* soft
 ܪܟܟܐ *rukkākā* softening
 ܪܡܐ *rmā* Pe. to throw
 ܪܡܐ *rmā* Pe. to think
 ܪܝܢܐ *re'yānā* thought, idea
 ܪܘܫܐ *ruš'ā* impiety
 ܪܘܫܐ *'arti* 'Aḡ. to admonish

| |
|---|
| ܫ |
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- ܫܩܠܐ *š'q̄l* Pe., Pa. to ask; 'Eṭpe.
 ܫܘܢܐ *šu"nā* question
 ܫܒܬܐ *šabbtā* Saturday
 ܫܒܚܐ *šabbah* Pa. to praise
 ܫܒܚܐ *tešbohtā* glory
 ܫܒܥܐ *šab'ā* seven
 ܫܒܩܐ *šbaq* Pe. to leave
 ܫܘܐ *šwā* Pe. to be equal
 ܫܘܘܘܒܐ *šawzeḅ* Šaḡ. to deliver; 'Eštaḡ. Pass. (< akkad.)
 ܫܘܚܕܐ *šuhdā* bribery
 ܫܘܩܐ *šūqā* street
 ܫܘܩܐ *'eškah* Pe. to find, to be able
 ܫܘܩܐ *mašknā* place of dwelling
 ܫܘܩܐ *šallītā* strong
 ܫܘܩܐ *šlāmā* peace

شُلِّمَ *šullâmâ* completion

سَمَاءُ *šmâ* name; سَمَاهَاتُ *šmâhâtâ* (pl.) and سَمَاهٍ *šmâhē* (pl.)

سَمَائِي *šmayyâ* heaven

سَمِعَ *šma'* Pe. to hear

سَمْسًا *šemšâ* sun

سَمِعَ *šammeš* Pa. to serve

تَشْمِشَتَا *tešmeštâ* ministry, service

سَنَاتَا *šaⁿttâ* year; سَنَائِي *šnayyâ* (pl.) and سَنِينَ *šnīn* (pl.)

سَنَائِي *šnâyâ* insanity

سَاعَةً *šâ'tâ* hour

سَعَا *š'olâ* coughing

سَاطِرًا *šappīrâ* beautiful

سَقَلَ *šqal* Pe. to take

سَرَارًا *šrârâ* truth

سَرَرًا *šarrīrâ* true

سَرَرًا *šarrar* Pa. to be proved

سَرَبَتَا *šarbtâ* family

سِتًّا *štâ* six

سِتِينَ *štīn* 60

سَتِيَ *'eštī* Pe. to drink

مَسْتِي *maštyâ* drink

سَتِيَ *šteq* Pe. to be still

ا

تَبَّرَ *tbar* Pe. to break; 'Etpa.

تَحْتًا *thuṭ* under

تَلْمِيذًا *talmīdâ* disciple

تَلْمِدَ *talmed* to teach

ثَلَاثًا *tlât* three

تَمَبَّهًا *tmīhâ* amazed; تَمَبَّهَاتًا *tmīhâtâ* (pl.)

تَمَّانًا *tammân* there

مَتَقَالًا *maṭqâlâ* weight

تَرْتَيْنًا *trēn* two

ثَانِيًا *trâyânâ* second

تَرْنَاغِيًا *tarnâgīlâ* rooster (< akkad.)

تَارًا *tar'â* door, gate

تَرَسًا *traš* Pe. to direct

تَشْدَانِي *teš'á nine*

Abbreviations

| | |
|------------|-------------------|
| 'Aḫ. | 'Aḫ'el |
| Adj. | adjective |
| Adv. | adverb |
| akkad. | Akkadian |
| Act. | active |
| arab. | Arabic |
| c. | (genus) communis |
| 'Eṣṭaḫ | 'Eṣṭaḫ'al |
| 'Eṣṭaḫ. | 'Eṣṭaḫ'al |
| 'Eṣṭpe. | 'Eṣṭp'el |
| 'Eṣṭpa. | 'Eṣṭpa'al |
| 'Ettaḫ. | 'Ettaḫ'al |
| emph. | emphatic |
| f., fem. | feminine |
| gr. | Greek |
| hebr. | Hebrew |
| Imp. | imperative |
| Impf. | imperfect |
| Inf. | infinitive |
| C | consonant |
| m., masc. | masculine |
| No. | number |
| O | object |
| ES | East Syriac |
| Pe. | P'al |
| Pa. | Pa"el |
| Part. | participle |
| Pass. | Passive |
| 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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