

ROBINSON'S PARADIGMS
AND EXERCISES IN
SYRIAC GRAMMAR

FIFTH EDITION

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I. INTRODUCTION

The name 'Syriac' comes into English from the word used by classical Syriac writers to denote their community and language, *Suryaya* (ܣܘܪܝܝܐ). This word had, it seems, nothing to do with the Roman province of Syria on the Mediterranean coast,¹ and in fact it was further east, in Edessa, in Mesopotamia, that Syriac emerged as a literary language, starting in the first century CE.

Syriac is a dialect of the Aramaic language, which in turn belongs to the Semitic family of languages. Aramaic was an international language during the time of the Achaemenid Persian empire of the sixth to fourth centuries BCE; but by the time that Syriac emerged, this empire had broken up, and Aramaic subsisted only in various local dialects. Technically, Syriac is one of the 'Eastern' group of these dialects, along with the Aramaic of the Babylonian Talmud, and Mandaic. The Aramaic of Palestine, hypothetically the language of Jesus and represented in writing by (for example) some of the Dead Sea Scrolls, belongs to the 'Western' group of dialects, and is therefore a slightly more distant

¹ Historically, *Suryaya* has often come into English as 'Syrian' rather than 'Syriac', not only as a noun (as in 'St. Ephrem the Syrian') but also as an adjective (as in 'Syrian Orthodox Church'). The result has been a more or less incorrect association with 'Syria'. The student will usually have to explain to non-specialist friends that Syriac is not the language of the modern country of Syria (which is, of course, Arabic).

relative of Syriac.² Hebrew, a sister language of Aramaic, is more distant yet, although it belongs to the same subfamily usually known as 'Northwest Semitic'. The other major Semitic languages – Arabic, Ethiopic and ancient Akkadian – are further away linguistically, although between Syriac and Arabic there are close historical connections. After the rise of Islam Arabic became the second, and later the first language of many Syriac-speakers, and they sometimes wrote Arabic using the Syriac script. The pronunciation of the two languages also interacted.

The place of Syriac in Semitic linguistics is one reason for studying the language; but there are other and, in fact, more usual ones. In Western biblical scholarship, Syriac has been an important subject since the Renaissance, and many students come to it on account of the ancient Syriac versions of the Old and New Testaments and the tradition of commentary writing. Other students, if not the majority, want to read the works of native Syriac writers of poetry, history, and theology. Still other students have an interest in one or another of the living Syriac churches and their tradition and liturgy. This book attempts to serve those who want to learn the language for any of these kinds of reasons.

In ancient times the Syriac language-area overlapped the Roman and Persian empires. Later, this geo-political division was broadly reinforced by ecclesiastical boundaries, so that the Syriac-speaking communities in the two empires

² It is sometimes heard that Syriac is the language of Jesus. That is so only in the sense that both are Aramaic.

were more or less isolated from each other. The result was two grammatical traditions, or sub-dialects, within the language, the West Syriac and East Syriac.³ The Syriac script too developed differently away from its oldest form in these two traditions. For reasons of good pedagogy an introductory grammar must choose East or West. In this book the West Syriac tradition will be followed, although with some exceptions (to do with pronunciation, on which see §3 below). An introduction to reading in the other scripts is given in Appendices B and C.

³ In older literature, often 'Jacobite' (West) and 'Nestorian' (East); but these names are best avoided.

2. THE SCRIPT

Syriac is written with an alphabet of twenty-two letters, which is the same, in its underlying form, as that used by other Aramaic dialects and by Hebrew. Syriac uses a distinctive script to write this alphabet. Of the Syriac script there are three main varieties (also usually called 'scripts'), corresponding to the different traditions mentioned in §1. This lesson deals with reading and writing the West Syriac script, also known as *serṭa* or *serṭo*.

The script is written from right to left, and it is cursive: that is, words are written without lifting the pen between every letter, and the letters can take two, or four, different forms depending on their place in a word and the letters around them. The table opposite shows the letters in each form, with the corresponding Hebrew in the last column. The 'transliteration' roughly indicates pronunciation; but on this see the next lesson.

It will be observed that all the letters can connect to a preceding letter (that is, from the right), but that the letters ܐ ܘ ܝ ܠ do not connect to a following letter (to the left).



The combination *lamad-alaph* is written ܠܐ (or ܠܐ- when connected to a preceding letter). Sometimes (although not in this book) the combination *alaph-lamad* is written ܐܠ.



A curved form of *alaph* (/) is used in this book at the beginnings of words, but the straight form (|) is also correct in all positions.



name ¹	transliteration	alone	joined to another letter			Hebrew
			on left	on both sides	on right	
<i>alaph</i>	ʾ	or /			ܐ	א
<i>beth</i>	b	ܒ	ܒ	ܒ	ܒ	ב
<i>gamal</i>	g	ܓ	ܓ	ܓ	ܓ	ג
<i>dalath</i>	d	ܕ	ܕ	ܕ	ܕ	ד
<i>he</i>	h	ܗ	ܗ	ܗ	ܗ	ה
<i>waw</i>	w	ܘ	ܘ	ܘ	ܘ	ו
<i>zayn</i>	z	ܙ	ܙ	ܙ	ܙ	ז
<i>heth</i>	ḥ	ܚ	ܚ	ܚ	ܚ	ח
<i>ṭeth</i>	ṭ	ܛ	ܛ	ܛ	ܛ	ט
<i>yod</i>	y	ܝ	ܝ	ܝ	ܝ	י
<i>kaph</i>	k	ܟ	ܟ	ܟ	ܟ	כ
<i>lamad</i>	l	ܠ	ܠ	ܠ	ܠ	ל
<i>mem</i>	m	ܡ	ܡ	ܡ	ܡ	מ
<i>nun</i>	n	ܢ	ܢ	ܢ	ܢ	נ
<i>semkath</i>	s	ܣ	ܣ	ܣ	ܣ	ס
<i>ʿe</i>	ʿ	ܥ	ܥ	ܥ	ܥ	ע
<i>pe</i>	p	ܦ	ܦ	ܦ	ܦ	פ
<i>ṣade</i>	ṣ	ܨ	ܨ	ܨ	ܨ	צ
<i>qoph</i>	q	ܩ	ܩ	ܩ	ܩ	ק
<i>resh</i>	r	ܪ	ܪ	ܪ	ܪ	ר
<i>shin</i>	š	ܫ	ܫ	ܫ	ܫ	ש
<i>taw</i>	t	ܬ	ܬ	ܬ	ܬ	ת



¹ The names of the letters are spelled conventionally. For the correct Syriac forms see the headings in the Syriac-English glossary.



The following are models and hints for writing each letter.



  *Alaph* always ends in a down-stroke (not as in Arabic), which extends slightly below the line.



  *Beth* is wider and flatter on top than *kaph*.



  *Gamal* is almost all below the line and it extends back below a preceding letter.



  *Dalath* always has a dot below. Cf. *resh*.



  *He* is the same height as *beth*.



  *Waw* differs from *qoph* in that it never connects on the left.



  *Zayn* is like *alaph* but shorter, only as high as *beth*. There is no curved form.


  *Heth* has two spikes. It is shorter than *beth*, but ideally a little taller than *yod*.

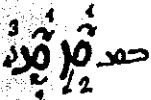
  *Teth*. The loop goes below the line.


  *Yod* is a single spike, shorter than *nun*.

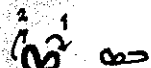
  *Kaph* is narrower and rounder than *beth*. The tail of the final form bends to the left.


  *Lamad* is the same height as *alaph* and must be clearly taller than 'e. Some teachers say to aim for an angle of 45°. When it is at the end of a word, the finishing stroke goes up in parallel.

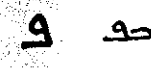
 *Lamad-alaph*. The *lamad* loses its slant. When it is not connected from the right, the *lamad* begins on a down-stroke.

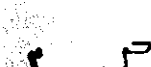
 *Mem*. The tail of the final form is turned down.


 *Nun* has exactly the height of *beth* or *he* and must be made clearly taller than *yod*. The final form extends below a preceding letter.


 *Semkath*. Ideally the left loop should be slightly higher than the right.


 'E is like *lamad* but shorter. Its slant distinguishes it from *nun*.


 *Pe* is taller than *beth* but not as tall as *alaph*.

 *Sade* has a very small spike, and a large hook below the line.

 *Qoph* always has a finishing stroke to the left, whether it connects to a following letter or not.

 *Resh* always has a dot above. Cf. *dalath*.

 *Shin*. Aim for a triangular shape, bringing the pen back to fill it in. It must be larger and bolder than *yod*. A rounder shape (like ▲) is also acceptable.

 *Taw* finishes with a rightward stroke.

3. PRONUNCIATION

This lesson deals with the pronunciation of consonants and vowels, and how this pronunciation is indicated by the writing system.¹

Consonants. The letters transliterated as *z l m n s r*, and *w y* when used as consonants, may be pronounced as in English. The others are as follows.

Ⲁ is a glottal stop; but more often it is quiescent: see p. 14 below.

Ⲁ corresponds to Arabic ح, a stronger *h* than Ⲁ. Many students, not strictly correctly, pronounce it like *ch* in German *ich* (as in Hebrew).

Ⲁ corresponds to Arabic ط, an emphatic *t*. Most English-speakers do not distinguish it in pronunciation from *t*.

Ⲁ corresponds to Arabic ع, a stop far back in the throat, like a gagging sound. Some students succeed in making this sound; some make it a simple glottal stop like Ⲁ.

Ⲁ corresponds to Arabic ص, an emphatic *s*. The pronunciation *ts*, borrowed from Hebrew, is conventional.

Ⲁ corresponds to Arabic ق and is a sound further back in

¹ In this lesson and occasionally in later ones, Syriac is written in English letters. This is simply to help with pronunciation, and there is no attempt at a consistent or scientific system.

the throat than Ⲁ. It is worthwhile, to avoid misspelling errors later, to try to make this sound distinctive.

Ⲁ is pronounced *sh* (ʃ).

The letters Ⲁ Ⲁ Ⲁ Ⲁ Ⲁ Ⲁ (bgdkpt, pronounced *begadkefath*) have two alternative pronunciations: 'stopped' (hard) and 'spirantized' (soft). When spirantized,

Ⲁ (*b*) becomes *v*.

Ⲁ (*g*) becomes like Arabic غ, something like French *r*. Not all students attempt to make this sound.

Ⲁ (*d*) becomes voiced *th*, as in *there*.

Ⲁ (*k*) becomes like Arabic ك, that is, like *ch* in German *acht*. Note that this approaches the usual pronunciation of Ⲁ.

Ⲁ (*p*) becomes *f*.

Ⲁ (*t*) becomes unvoiced *th*, as in *thin*.

(In transliteration, the spirantized letters are often shown with underlines: *b g d k p t*.) In some manuscripts and printed books, especially the Bible, the hard and soft pronunciations are indicated by dots: a dot above the letter, known as *qushaya* ('hard'), or below, *rukaka* ('soft').² Thus, Ⲁ is pronounced *b* and Ⲁ is pronounced *v*, etc. (Notice that Ⲁ must be *dalath* with *qushaya*, not *resh*.)

Generally, a *bgdkpt* letter is spirantized after a vowel, and otherwise pronounced hard. Most of the time this rule is

² Properly, *quššāyā* (ܩܘܫܝܐ) and *rukkākā* (ܪܘܟܝܐ). To distinguish these dots from other diacritical points they are sometimes written in red in manuscripts. In print they should ideally be smaller.

easy to apply, but sometimes it is not. An indistinct vowel (in Hebrew, vocal *shewa*) before a *bgdkpt* letter will cause it to be spirantized, and a letter that is doubled is always pronounced hard. Syriac does not show either of these things in the writing system and, unless the text actually uses *qushaya* and *rukaka* points, the reader has to decide on pronunciation from knowledge of grammar and some supplementary rules. To avoid overloading the present lesson these rules are set out in Appendix A, and they should become familiar by experience. In this book, *qushaya* and *rukaka* are supplied when the pronunciation is unexpected or might be in doubt, at least on the first occurrence of a word and in the Syriac-English glossary.

Vowels. Anciently, some vowels became part of the spelling of words, using the letters *waw* (for *o* and *u*), *yod* (for *i* and *e*), *alaph* (for *a*, *ā*, *e*, *i*) and *he* (for *a* and *e*). For example:

ܡܘܫܐ *Muše* ܗܠܝܢ *hālen* ܬܘܒ *tub*
ܫܝܡ *sim* ܟܝܦܐ *kipā* ܟܬܒܬܗ *ktābeh.*

Later, a system of vowel-signs was superimposed; or rather, each of the two traditions of pronunciation, East and West, developed its own system of vowel-signs. The West Syriac vowel-signs, based on Greek letters, are ' ° ° ° ° °. In this book we use these signs, although, following the custom of scholarly Syriac, we depart from the West Syriac tradition of pronunciation in two places, in order to preserve a

more original phonology.³ First: the sign ' will indicate *ā* (as in *father*).⁴ Second: we will distinguish an additional vowel *o* and indicate it by a dot above the letter *waw* in place of the vowel-sign °. Thus we have the following:

sign ⁵	value	used alone	with vowel letters	value
'	<i>ā</i>	ܐ	ܐܐ, ܐܘ	<i>bā</i>
°	<i>a</i>	ܐ		<i>ba</i>
°	<i>e</i>	ܐ	ܐܐ, ܐܐ, ܐܐ	<i>be</i>
°	<i>i</i>	ܐ	ܐܐ (or ܐܐ), ܐܐ	<i>bi</i>
°	<i>u</i>		ܐܐ	<i>bu</i>
°	<i>o</i>		ܐܐ	<i>bo.</i>

Vowel letters are always used when the vowel is *o*, and almost always when it is *u*. (The common words ܗܘܠܐ *kul* 'every' and ܡܘܬܐܠ *meṭol* 'because' are exceptional in not being spelled with *o*.⁶) Likewise, the sign ' does not very often appear without *yod* or *alaph*. As shown above, *waw* attracts the vowel-sign over itself, and *yod* may also do this. Otherwise, the sign is written on the preceding consonant. The vowel-signs (but not usually °) may go upside down below the letters if there is not room above; thus ܐ ܐ ܐ ܐ.

³ Both these points are, in fact, features of the East Syriac vowel system. For other differences in this system, see Appendix C.

⁴ That is, rather than *o*, the West Syriac pronunciation. So we transliterate ܟܬܒܐ as *ktābā*, not *ktobo*.

⁵ By name the signs are: ' *zkāpā*; ° *ptāhā*; ° *rbāšā*; ° *hbāšā*; ° *šāšā*. (These names will not be used again in this book.)

⁶ More correctly, these are *kol* and *meṭol*, but the *o* vowel cannot be shown when the *waw* is not written, and the West Syriac pronunciations with *u* are conventional.

Occasionally it is useful to make the distinction between 'long' and 'short' vowels. The vowel ' is always long; ' , ' and ' are usually long; ' may be long (and is always so when spelled - ' -) or short. The vowel ' is always short.

Alaph and *yod*. After another consonant *alaph* is usually 'quiescent'; that is, it simply carries the vowel of that consonant, as in **כִּפָּא** *kīpā* 'stone'. *Alaph* can also have its own vowel (and it must do so at the beginning of a word), as in **אָכַל** 'ākel 'eats'. But if it is preceded by a vowelless consonant, its vowel moves over onto that consonant, as in **דָּאָכַל** *dākel* (from *d-'ākel*) 'who eats'. *Yod* is somewhat the same. If it would be without a full vowel at the beginning of a syllable, it assumes the vowel *i*, as in **יְהוּדָיֵא** *ihudāye* 'Jews'. These rules for *alaph* and *yod* will be frequently referred to in the grammar to come.

Silent letters. Occasionally spelling does not follow pronunciation exactly. In a text with vowel-signs, a consonant that is silent may be indicated by *linea occultans*, a short line (lit. 'hiding line') written under the letter, for example in **מְדִיטָא** *mdītā* (not *mdintā*), **נָשָׂא** *nāšā*, **אָזָא** *āzā*. In suffixes and in a few common words, silent letters are not always marked at all, e.g. **אָכַ** *ak* (not *ayk*) 'as'.

The words from p. 12, supplied with vowel-signs, are:

מוֹשֶׁה *Muše* **הָלֵן** *hālen* **תּוּב** *tub*
סִימ *sim* **כִּפָּא** *kīpā* **כְּתָבָה** *ktābeh*.

The following are further examples of words vocalized, with their pronunciation:

מַלְכָא *malkā* **וָרְדָא** *wardā* **יָרְחָא** *yarhā*

רִישָׁא *riše* **חַוָּא** *hwāt* (or *h'wāt*) **וָו** *waw*
מַמְלָלָא *m'malālu* **אֻרְחָתָא** *urhātā* **דַּחְבָּא** *dahbā*.

Exercises

Read the following words aloud. (They are proper names or other terms that might be recognizable.)

פְּרֻזָּא *pruzā* **נַעֲמָא** *naemā* **עֻזְרָא** *uzrā* **נַעֲמָא** *naemā*
רְגִינָא *rginā* **מַרְזָא** *marzā* **וּדְבָא** *udbā* **וּנְרָא** *unrā*
וּנְרָא *unrā* **מְנַעֲמָא** *menemā* **מְנַעֲמָא** *menemā* **מְנַעֲמָא** *menemā*
מְנַעֲמָא *menemā* **מְנַעֲמָא** *menemā* **מְנַעֲמָא** *menemā* **מְנַעֲמָא** *menemā*

Write the following words in Syriac characters, with vowel-signs and with *rukaka* and *qushaya*. You may assume here that *i* and *ei* are to be written with *yod*, and *o* and *u* with *waw*; and that words ending in *-ā* end in *alaph* in Syriac.

šmayā *hwāt* 'ethzi *rišānā* *šubhā* *galyat*
hālein 'amirā *tuḅān* 'abdā 'aylein *nmalet*
sā'em *šliḥā* *šawmā* 'aḥay 'amrin *paršopā*
'damā *sāymin* *sagi'ā* *hayment* *šbutā* 'lawhy
qdāmaykon *malpānuṭā* *mmalālu* *peigāmā*.

4. PRONOUNS. PARTICLES. SIMPLE SENTENCES

Pronouns are of four kinds: personal, demonstrative, interrogative, and relative. The *personal pronouns* are as follows:

person	singular	plural
1st	أَنَا I	هَذَا we
2nd masculine	أنتَ you (m.)	أنتُمْ you (m.)
2nd feminine	أنتِ you (f.)	أنتنَّ you (f.)
3rd masculine	هو he	همَّ they (m.)
3rd feminine	هي she	هنَّ they (f.)

For the 1st person pl. there is a longer and less common form *نا* (*nahnan*). Note also the silent letters in *أنتَ* and *أنتِ* (both pronounced *at*), *أنتُمْ* (*aton*) and *أنتنَّ* (*aten*).

A personal pronoun may be used to make a simple A-is-B sentence, e.g.

أنتَ ملكٌ. You are king.

In such sentences, the 1st- and 3rd-person pronouns have shorter, so-called enclitic, forms:

	sing.	pl.
1st	أنا	هنا
3rd masc.	هو	هم
3rd fem.	هي	هن

The 3rd sing. forms are shown with no vowel. If they follow a word ending in a vowel, they form a diphthong with *-w* or *-y*. Thus we have *هي ملكة* (*malikāy*) 'She is queen'. In the masculine, the diphthong *-āw* becomes *-aw*, giving *هو ملك* (not *هو ملكا*) *malkaw* 'he is king'. Following a consonant,

these enclitics become *هو* and *هي*, for example after *من* ('who?') giving *هو من* and *هي من* 'who is he/she?' The combination *هو هو* becomes *هو هو* 'he is' or 'it is he'.

The *demonstrative pronouns* are as follows:

	sing.		pl.	
	masc.	fem.	masc.	fem.
this, these	هذا	هذه	هؤلاء	
that, those	ذلك	تلك	أولئك	أولئك

There are also shorter forms *هذا* (for *هذا*) and *هذه* (for *هذه*), less commonly seen. With the enclitic pronoun, *هذا* becomes *هو*, and *هذه* becomes *هي*, both meaning 'this is'. The demonstratives can also be adjectives, coming before or after the noun, as in *هذا رجل* 'this man', *أولئك نساء* 'those women'.

The *interrogative pronouns* are most usually:

من who? ماذا what?

The combination with the 3rd-person masculine enclitics is generally written as a single word: *من هو* (for *هو من*) 'who is?' and *ماذا هو* (for *هو ماذا*) 'what is?'. With the feminine there is no contraction, e.g.

ماذا هي هذا؟ What is this?

Other words for 'what?' are *ما* (not to be confused with *من*) and *كلمة*.

Another set of interrogative pronouns is:

من (m.) من (f.) من (pl.) which?
 as in من هو الذي (f.)? which one is this (f.)?
 في أي لغة? in which language?

Syriac has four *inseparable particles*, so called because they are written as prefixes to the following word.

ܕ in, with ܘ of
 ܘ and ܠ to, for.

When prefixed to a word, if the following letter has a vowel, then the particle is attached without any vowel, e.g.

-ܘ + مَلِكًا = مَلِكًا of the king.

If the letter has no vowel, the particle takes the vowel *a*:

-ܕ + مَدِينًا = مَدِينًا in the city.

The same rule applies if another particle is then attached: مَلِكًا ܘ مَلِكًا 'and of the king', ܕ مَدِينًا ܘ مَدِينًا 'and in the city'. If the first letter of the word is *alaph*, the vowel moves onto the particle, e.g.

-ܘ + ܐܠܗܐ = ܐܠܗܐ of God.

The same thing happens with a word beginning with *-ܐ*:

-ܘ + ܘܡܝܐ = ܘܡܝܐ who knew.

The particle *-ܘ*, besides expressing the genitive, functions as the *relative pronoun* ('who', 'which', 'that'). In this use it combines with the demonstratives ܐܗܘ, ܐܘܬܐ, ܐܘܢܐ, ܐܘܠܐ and the interrogatives ܐܡܢܐ, ܐܡܝܐ, ܐܡܟܐ, as in:

ܐܡܢܐ ܘܡܝܐ ܘܡܝܐ those who are in the city
 ܐܗܘ ܘܐܠܡܝܐ ܐܗܘ the one who is a disciple
 ܕܡܝܐ ܘܡܝܐ ܘܡܝܐ the daughter who is in the house
 ܐܘܬܐ ܘܡܠܟܐ ܐܘܬܐ the fact that you are king.

More constructions involving *-ܘ* will appear later in connection with verbs (§8ff.).

In A-is-B sentences using a personal pronoun, the pronoun comes after the predicate, or at least the first word of the predicate. Thus:

ܡܠܟܐ ܐܝܗ ܘܡܝܐ ܘܡܝܐ Are you the king of the Jews?

Strictly, the pronoun agrees in person with the logical subject. Thus, there is a difference in meaning between

ܡܠܟܐ ܐܝܗܐ you are the queen

(which would answer the question 'Who are you?'), and

ܐܝܗܐ ܡܠܟܐ the queen is you

(which would answer the question, 'Who is the queen?').

Sometimes, however, this distinction is hard to see, as with ܐܝܐ ܐܝܐ 'It is I' (more usual than ܐܝܐ ܐܝܐ). There is little difference between ܐܝܐ ܐܝܐ ܘܐܝܐ ܘܐܝܐ and ܐܝܐ ܐܝܐ ܘܐܝܐ ܘܐܝܐ: both mean 'This is the house of God.'

Vocabulary

ܡܠܟܐ	king; <i>pl.</i> ܡܠܟܐ	ܡܝܝܐ	city (f.)
ܡܠܟܐ	queen (f.)	ܡܠܟܐ	book; <i>pl.</i> ܡܠܟܐ
ܐܝܗܐ	woman, wife; <i>pl.</i> ܐܝܗܐ (f.)	ܡܠܟܐ	commandments
ܐܝܗܐ	man	ܡܠܟܐ	house (m.)
ܐܝܗܐ	son	ܡܠܟܐ	law
ܐܝܗܐ	daughter (f.)	ܡܠܟܐ	servant; <i>pl.</i> ܡܠܟܐ
ܐܝܗܐ	God	ܡܠܟܐ	truth
ܡܠܟܐ	teacher (m.)	ܡܠܟܐ	Syriac
ܡܠܟܐ	teacher (f.)	ܡܠܟܐ	language
		ܡܠܟܐ	Moses

Exercises

Translate into English:

1. a. $\text{ܟܕܐ ܐܗ$. b. ܕܝܕܝܐܐ ܐܘܩܐ . c. ܐܘܟܝ ܦܘܩܩܝܐܐ .
2. a. ܟܕܐ ܐܘܩܐ . b. ܐܘܩܐ ܟܕܐ . c. ܐܘܩܐ ܟܕܐ ܐܘܩܐ .
3. ܕܕܝܐ ܐܘܩܐ ܘܡܠܟܐܐ .
4. ܡܠܟܐ ܐܘܩܐ . ܐܘܩܐ ܕܕܝܐ ܘܐܟܐܐ .
5. $\text{ܐܘܩܐ ܐܘܩܐ ܕܕܝܐ ܘܐܟܐܐ}$.
6. $\text{ܕܕܝܐ ܐܘܩܐ ܕܕܝܐ ܕܕܝܐ ܘܐܟܐܐ ܐܘܩܐ}$.
7. $\text{ܐܘܩܐ ܦܘܩܩܝܐܐ ܘܢܥܘܕܦܐܐ ܐܘܩܐ}$.
8. $\text{ܕܕܝܐ ܐܘܩܐ ܕܕܝܐ ܘܡܠܟܐܐ}$.
9. $\text{ܕܕܝܐ ܗܕܝܐܐ ܕܕܝܐ ܘܡܠܟܐܐ ܐܘܩܐ}$.
10. $\text{ܐܘܩܐ ܡܠܟܐܐ ܕܕܝܐ ܘܡܠܟܐܐ ܗܕܝܐܐ ܘܡܠܟܐܐ}$.
11. ܡܠܟܐܐ ܕܕܝܐ ܐܘܩܐ . ܗܕܝܐܐ ܘܡܠܟܐܐ ܐܘܩܐ .

Translate into Syriac:

1. these kings; those books; which women? 2. I am the man; you are the king; we are the women. 3. Who are you (*m.*)? Are you the king's servant? 4. She is the wife of the king. 5. They are the servants of the king of the city. 6. These commandments are in the law of Moses. 7. I am a teacher (*f.*) to (*use ܕܐ*) the king's daughter. 8. Which one is the Syriac book? It is this one. 9. You (*m.*) are a teacher of the truth. 10. These are, in truth, the commandments of God. 11. What is the language of that city?

5. NOUNS AND ADJECTIVES

Nouns and adjectives are inflected according to gender, number and state. Of these categories, gender (masculine and feminine) and number (singular and plural) correspond to the same features of other languages. The three states (absolute, emphatic, construct) are a feature of Aramaic, and require some explanation.

For nouns, the absolute state is the most basic form, although in Syriac it is used in only a few constructions (see below). Most of the time, including in dictionary entries, a noun is found in the emphatic state,¹ which almost always has an *alaph* (ܐ-), or if feminine *taw-alaph* (ܐܐ-), on the end. In older Aramaic this ending had the sense of a definite article, but that has been lost in Syriac. Thus, ܟܕܐ , a noun in the emphatic state, can mean either 'a house' or 'the house'. The third state, the construct, is a form of the noun that can be used directly before another noun to make a genitive. This state too is relatively little used in Syriac, the genitive being more usually expressed with -ܘܐ.

For adjectives, both absolute and emphatic states are used: the absolute when an adjective is in the predicate, and the emphatic when it is attributive. Thus, ܐܘܩܐ ܡܠܟܐܐ means 'The king is good', but ܡܠܟܐܐ ܐܘܩܐ 'a (or the) good king'. An

¹ But in J. Payne Smith's *Compendious Syriac Dictionary* (Oxford 1903), many (not all) nouns are quoted in the absolute state.

adjective alone in the emphatic state is the same as a noun; for example, **شَرٌّ** 'the Evil One', **كَبِيرٌ** 'great one - master'.

The normal inflectional endings, attached to both nouns and adjectives, are the following:

	masculine		feminine	
	sing.	pl.	sing.	pl.
absolute	—	—	—	—
emphatic	ـٌ	ـِمْ	ـِ	ـِمْ
construct	—	ـِمْ	ـِ	ـِمْ

In the feminine sing. emphatic the **ل**, being a *bgdkpt* letter, is pronounced soft after a vowel but also sometimes after a consonant. For some general rules see Appendix A. It is best to remember individual nouns as they are met.

Attaching the endings to the adjective **كَبِيرٌ** we have:

	masculine		feminine	
	sing.	pl.	sing.	pl.
absolute	كَبِيرٌ	كَبِيرِمْ	كَبِيرِ	كَبِيرِمْ
emphatic	كَبِيرًا	كَبِيرًا	كَبِيرًا	كَبِيرًا
construct	كَبِيرٌ	كَبِيرِمْ	كَبِيرِ	كَبِيرِمْ

Notice that the plural forms of adjectives all take *seyame* except the masculine absolute.

Examples of nouns - here, **مَذْخَلٌ** *m.*, and **مَنْعَمَةٌ** *f.* ('synagogue') - in all three states are:

	masculine		feminine	
	sing.	pl.	sing.	pl.
absolute	مَذْخَلٌ	مَذْخَلِمْ	مَنْعَمَةٌ	مَنْعَمَاتٌ
emphatic	مَذْخَلًا	مَذْخَلًا	مَنْعَمَةً	مَنْعَمَاتًا
construct	مَذْخَلٌ	مَذْخَلِمْ	مَنْعَمَةٌ	مَنْعَمَاتٌ

A few nouns are more or less indeclinable, notably foreign words like **رُؤَسَاءُ** (*εὐαγγέλιον*) 'gospel'. The plurals of these words have to be learned individually.

The nouns and adjectives dealt with in this lesson are the simplest kind, in which the inflection does not change the vocalization of the stem. Other nouns and adjectives, with 'variable vowels', are treated in §§9-11, but some will be met in their ordinary emphatic form before that.

Nouns in the absolute state are used in three main constructions: after numbers (see §29); after the words **كُلُّ** 'every' and **بِغَيْرِ** 'without'; and in some set phrases especially where the noun is repeated. Examples are:

كُلُّ مَدِينَةٍ	every city
اِثْنَيْنِ كِتَابَيْنِ	two books
كُلُّ مَلَا كَلِمَةٍ	stone upon stone
بِغَيْرِ لِسَانٍ	without a language.

Examples of phrases using the construct state are:

بَنِي مَدِينَةٍ	the people (<i>lit.</i> sons) of the city
رُؤَسَاءُ مَدِينَةٍ	head of the monastery - abbot.

An adjective that is attributive (as in 'the good king') goes after the noun, and agrees with it in gender, number and state. An adjective that is in the predicate (as in 'the king is good') will be in the absolute state, agreeing with its referent in number and gender. Adjectives in the predicate can take enclitic pronouns in the same way as nouns. Thus:

كُنُوزًا مَقِدِسًا	the holy apostles
مَقِدِسِينَ (أَنْ) مَقِدِسًا	The apostles are holy.

Some feminine nouns look, and are inflected, as if they were masculine, e.g. **قَافِلَا** 'stone', pl. **قَافِلَا**. (This is notably the case with parts of the body that are in pairs, e.g., **أُيْمَانَا** 'hand'.) Some other feminine nouns look masculine just in the plural, e.g. **مُحَلِّلَا** 'word', pl. **مُحَلِّلَا**. Remember, however, that any adjective modifying a feminine noun must also be feminine, e.g., **مُحَلِّلَا قُدْسِيهَا** 'holy words'.

Vocabulary²

جَل just (<i>adj.</i>)	أُيْمَانَا hand (<i>f.</i>)
كُه old (<i>of a person</i>)	وَج great; <i>f.</i> وَجَا
هَقَمَا beautiful, fine	وَمَطَا head, chief
خَم evil	مُحَلِّلَا word (<i>f.</i>); <i>pl.</i> مُحَلِّلَا
هَنْ true	أَح good
هَنْبَمَا holy	لَا not
شَم wise	وَلَا without
لَهْخَانَا blessed one (<i>m.</i>)	مَسْمَانَا Christ
قَافِلَا stone (<i>f.</i>)	أَوَيْكُفَا gospel
أَلْحَبِيهَا disciple	هَكَمَانَا apostle
جَنْب blessed	

Exercises

Translate into English:

1. **a. جَدَا هَقَمَا** **b. كُه جَدَا**.
2. **أَوَيْكُفَا قُدْسِيهَا**; **مُحَلِّلَا هَنْبَمَا**; **جَدَا شَمَمَانَا**.

² In the vocabularies from now on, adjectives appear in the masculine absolute state, and nouns in the emphatic.

3. **مُحَلِّلَا وَهَكَمَانَا** **لَهْخَانَا** **جَدَا** **أَح**.
4. **كُه** **أَلْحَبِيهَا** **هَنْبَمَا**. **هَنْبَمَا** **جَدَا** **وَالْحَبِيهَا**.
5. **أَح** **هَنْبَمَا** **أَح** **هَنْبَمَا** **وَالْحَبِيهَا**.
6. **مُحَلِّلَانَا**. **عَقَمَانَا** **مُحَلِّلَا** **أَح**.
7. **جَنْب** **أَح** **وَمُحَلِّلَانَا** **أَح** **وَمُحَلِّلَانَا**.
8. **هَقَمَانَا** **قَافِلَا** **جَدَا** **وَمُحَلِّلَانَا**.
9. **جَنْبَا** **مُحَلِّلَانَا** **أَح**. **جَدَا** **أَح** **وَالْحَبِيهَا**.
10. **عَقَمَانَا** **أَح** **وَمُحَلِّلَانَا**.

Translate into Syriac:

1. a wise woman; wise women. 2. a word in the book of the holy apostle. 3. The commandments of the law are holy and just and true. 4. We are disciples of Moses and not of the Evil One. 5. The words of the gospel are true in every language. 6. The blessed ones are in the hand of God. 7. Who are the true apostles in this city? 8. This is the book of the great teacher (*m.*). 9. What is the law of Christ? It is a just law. 10. The law and the gospel are in these blessed books. 11. Which woman is in the book of holy women?

6. PRONOMINAL SUFFIXES

When the possessive case of a pronoun is used in English (e.g. 'my book'), it is represented in Syriac by a shortened form of the pronoun attached as a suffix to the noun it qualifies. There are two sets of these suffixes, called 'singular' and 'plural' for short – these names referring to the noun taking the suffix, not the pronominal suffix itself.

The 'singular' suffixes are as follows. They are attached to all singular nouns, and also to feminine plural nouns.

	singular	plural
1st	ܐ	ܐ
2nd masc.	ܟ	ܟܐ
2nd fem.	ܟܐ	ܟܐ
3rd masc.	ܟܐ	ܟܐܐ
3rd fem.	ܟܐ	ܟܐܐ

The 'plural' suffixes, attached to masculine plural nouns, are as follows:

	singular	plural
1st	ܐ	ܐܐ
2nd masc.	ܟܐ	ܟܐܐ
2nd fem.	ܟܐܐ	ܟܐܐܐ
3rd masc.	ܟܐܐ	ܟܐܐܐܐ
3rd fem.	ܟܐܐ	ܟܐܐܐܐܐ

Notice the diacritical point which must be written over the ܐ of the 3rd feminine singular in both sets of suffixes.

The suffixes are attached to nouns after dropping the ܐ- from the end of the emphatic state. The following shows suffixes attached to the singular and plural of a masculine noun (with invariable vowels), ܟܬܒܐ, pl. ܟܬܒܐܐ.

	sing. pronoun	pl. pronoun
1st	ܟܬܒܐܐܐ my book	ܟܬܒܐܐ our book
2nd m.	ܟܬܒܐܐܐ your "	ܟܬܒܐܐܐ your "
2nd f.	ܟܬܒܐܐܐ your "	ܟܬܒܐܐܐ your "
3rd m.	ܟܬܒܐܐܐ his "	ܟܬܒܐܐܐ their "
3rd f.	ܟܬܒܐܐܐ her "	ܟܬܒܐܐܐ their "
1st	ܟܬܒܐܐܐ my books	ܟܬܒܐܐܐ our books
2nd m.	ܟܬܒܐܐܐ your "	ܟܬܒܐܐܐ your "
2nd f.	ܟܬܒܐܐܐ your "	ܟܬܒܐܐܐ your "
3rd m.	ܟܬܒܐܐܐ his "	ܟܬܒܐܐܐ their "
3rd f.	ܟܬܒܐܐܐ her "	ܟܬܒܐܐܐ their "

Notice the pronunciation of some of these forms:

ܟܬܒܐܐ	<i>ktāb</i> (the suffix ܐ is not pronounced)
ܟܬܒܐܐܐ	<i>ktābek</i> and
ܟܬܒܐܐܐܐ	<i>ktābayk</i> (final ܐ not pronounced)
ܟܬܒܐܐܐܐܐ	<i>ktābaw</i> (neither ܐ nor final ܐ pronounced).

Feminine nouns also drop the ܐ- before adding suffixes.

Thus, ܟܬܒܐܐܐ 'synagogue', pl. ܟܬܒܐܐܐܐ :

	sing. pronoun	pl. pronoun
1st	ܟܬܒܐܐܐܐ my synagogue	ܟܬܒܐܐܐ our synagogue
2nd m.	ܟܬܒܐܐܐܐ your "	ܟܬܒܐܐܐܐ your "
2nd f.	ܟܬܒܐܐܐܐ your "	ܟܬܒܐܐܐܐ your "
3rd m.	ܟܬܒܐܐܐܐ his "	ܟܬܒܐܐܐܐ their "
3rd f.	ܟܬܒܐܐܐܐ her "	ܟܬܒܐܐܐܐ their "

1st	ܘܡܝܢܘܗܘܢܢ	my synagogues	ܘܡܝܢܘܗܘܢܢ	our synagogues
2nd m.	ܘܡܝܢܘܗܘܨܝܢ	your "	ܘܡܝܢܘܗܘܨܝܢ	your "
2nd f.	ܘܡܝܢܘܗܘܨܝܢܐ	your "	ܘܡܝܢܘܗܘܨܝܢܐ	your "
3rd m.	ܘܡܝܢܘܗܘܘܢ	his "	ܘܡܝܢܘܗܘܘܢ	their "
3rd f.	ܘܡܝܢܘܗܘܢܐ	her "	ܘܡܝܢܘܗܘܢܐ	their "

The same remarks about pronunciation apply to the feminine forms: ܘܡܝܢܘܗܘܢܐ is *knusht*, etc.

The genitive relation may be expressed in Syriac in three ways: using the construct state; using the emphatic state together with the relative -ܘ; and by the use of both the possessive pronominal suffix and -ܘ. Thus 'the teacher's book' may be ܘܡܝܢܘܗܘܢܐ ܘܡܝܢܘܗܘܢܐ or ܘܡܝܢܘܗܘܢܐ ܘܡܝܢܘܗܘܢܐ. The last of these is very common.

Vocabulary

ܘܡܝܢܘܗܘܢܢ	heaven	ܘܡܝܢܘܗܘܢܢ	doctrine
ܘܡܝܢܘܗܘܨܝܢܐ	synagogue (f.)	ܘܡܝܢܘܗܘܨܝܢܐ	prophet
ܘܡܝܢܘܗܘܨܝܢܐ	peace	ܘܡܝܢܘܗܘܨܝܢܐ	not (= ܘܡܝܢܘܗܘܨܝܢܐ)
ܘܡܝܢܘܗܘܨܝܢܐ	mouth	ܘܡܝܢܘܗܘܨܝܢܐ	land, earth (f.);
ܘܡܝܢܘܗܘܨܝܢܐ	monastery (f.)	ܘܡܝܢܘܗܘܨܝܢܐ	pl. ܘܡܝܢܘܗܘܨܝܢܐ
ܘܡܝܢܘܗܘܨܝܢܐ	pl. ܘܡܝܢܘܗܘܨܝܢܐ	ܘܡܝܢܘܗܘܨܝܢܐ	heart
ܘܡܝܢܘܗܘܨܝܢܐ	many (pl.); emph. ܘܡܝܢܘܗܘܨܝܢܐ	ܘܡܝܢܘܗܘܨܝܢܐ	way of life (pl.)
ܘܡܝܢܘܗܘܨܝܢܐ	church (f.)	ܘܡܝܢܘܗܘܨܝܢܐ	Jew
ܘܡܝܢܘܗܘܨܝܢܐ	pl. ܘܡܝܢܘܗܘܨܝܢܐ	ܘܡܝܢܘܗܘܨܝܢܐ	Greek (adj.)
		ܘܡܝܢܘܗܘܨܝܢܐ	Christian (adj.)

Exercises

Translate into English:

1. ܘܡܝܢܘܗܘܨܝܢܐ; ܘܡܝܢܘܗܘܨܝܢܐ; ܘܡܝܢܘܗܘܨܝܢܐ; ܘܡܝܢܘܗܘܨܝܢܐ; ܘܡܝܢܘܗܘܨܝܢܐ; ܘܡܝܢܘܗܘܨܝܢܐ; ܘܡܝܢܘܗܘܨܝܢܐ; ܘܡܝܢܘܗܘܨܝܢܐ.
2. ܘܡܝܢܘܗܘܨܝܢܐ; ܘܡܝܢܘܗܘܨܝܢܐ; ܘܡܝܢܘܗܘܨܝܢܐ; ܘܡܝܢܘܗܘܨܝܢܐ.
3. ܘܡܝܢܘܗܘܨܝܢܐ; ܘܡܝܢܘܗܘܨܝܢܐ; ܘܡܝܢܘܗܘܨܝܢܐ.
4. ܘܡܝܢܘܗܘܨܝܢܐ; ܘܡܝܢܘܗܘܨܝܢܐ; ܘܡܝܢܘܗܘܨܝܢܐ; ܘܡܝܢܘܗܘܨܝܢܐ.
5. ܘܡܝܢܘܗܘܨܝܢܐ; ܘܡܝܢܘܗܘܨܝܢܐ; ܘܡܝܢܘܗܘܨܝܢܐ; ܘܡܝܢܘܗܘܨܝܢܐ; ܘܡܝܢܘܗܘܨܝܢܐ; ܘܡܝܢܘܗܘܨܝܢܐ; ܘܡܝܢܘܗܘܨܝܢܐ; ܘܡܝܢܘܗܘܨܝܢܐ.
6. ܘܡܝܢܘܗܘܨܝܢܐ; ܘܡܝܢܘܗܘܨܝܢܐ; ܘܡܝܢܘܗܘܨܝܢܐ; ܘܡܝܢܘܗܘܨܝܢܐ; ܘܡܝܢܘܗܘܨܝܢܐ; ܘܡܝܢܘܗܘܨܝܢܐ; ܘܡܝܢܘܗܘܨܝܢܐ; ܘܡܝܢܘܗܘܨܝܢܐ.
7. ܘܡܝܢܘܗܘܨܝܢܐ; ܘܡܝܢܘܗܘܨܝܢܐ; ܘܡܝܢܘܗܘܨܝܢܐ; ܘܡܝܢܘܗܘܨܝܢܐ; ܘܡܝܢܘܗܘܨܝܢܐ; ܘܡܝܢܘܗܘܨܝܢܐ; ܘܡܝܢܘܗܘܨܝܢܐ; ܘܡܝܢܘܗܘܨܝܢܐ.
8. ܘܡܝܢܘܗܘܨܝܢܐ; ܘܡܝܢܘܗܘܨܝܢܐ; ܘܡܝܢܘܗܘܨܝܢܐ; ܘܡܝܢܘܗܘܨܝܢܐ; ܘܡܝܢܘܗܘܨܝܢܐ; ܘܡܝܢܘܗܘܨܝܢܐ; ܘܡܝܢܘܗܘܨܝܢܐ; ܘܡܝܢܘܗܘܨܝܢܐ.
9. ܘܡܝܢܘܗܘܨܝܢܐ; ܘܡܝܢܘܗܘܨܝܢܐ; ܘܡܝܢܘܗܘܨܝܢܐ; ܘܡܝܢܘܗܘܨܝܢܐ; ܘܡܝܢܘܗܘܨܝܢܐ; ܘܡܝܢܘܗܘܨܝܢܐ; ܘܡܝܢܘܗܘܨܝܢܐ; ܘܡܝܢܘܗܘܨܝܢܐ.
10. ܘܡܝܢܘܗܘܨܝܢܐ; ܘܡܝܢܘܗܘܨܝܢܐ; ܘܡܝܢܘܗܘܨܝܢܐ; ܘܡܝܢܘܗܘܨܝܢܐ; ܘܡܝܢܘܗܘܨܝܢܐ; ܘܡܝܢܘܗܘܨܝܢܐ; ܘܡܝܢܘܗܘܨܝܢܐ; ܘܡܝܢܘܗܘܨܝܢܐ.

Translate into Syriac, using suffixed forms where possible:

1. the law of God (*write this in three ways*).
2. the land of the Jews.
3. the doctrines of the Greeks.
4. Is his teacher not a prophet?
5. His way of life is good and true.
6. Words of peace are in her mouth and in her heart.
7. You (*m.*) are evil prophets and your words are not true.
8. Heaven and earth are God's.
9. The synagogues of that land are many.
10. The church of the Christians in the city is fine.

7. PREPOSITIONS. THE WORDS **لِ** AND **بِ**

In §4 we dealt with the prepositions **بِ**, **لِ**, **عِنْدَ**, which are prefixed to their objects. Other prepositions are separate words, as in English.

When a preposition has a pronoun as its object, the appropriate pronominal suffix is attached to the preposition in the same way as to a noun. Some prepositions take the 'singular' suffixes, others the 'plural'. The following are some of the most important prepositions. (Prepositions with 'variable vowels' will appear in §11.)

بِ 'in, with'. Singular suffixes are attached, to give **بِي**, **بِكَ**, **بِهَا**, **بِهِ**, **بِئِنَّهَا**, **بِئِنَّهَا**. Note the vowel on **بِ** which makes it pronounceable.

لِ 'to, for'. Singular suffixes: **لِي** etc. (as for **بِ**). **لِ** is also used before the definite direct object of a verb (see §8).

مِنْ 'from'. Singular suffixes: **مِنْهُ**, **مِنْكَ**, **مِنْهَا**, etc. Also expressed with **مِنْ** are the comparative and partitive:

أَحْسَنُ مِنْ رِيحِ الْفِضَّةِ better than fine gold
أَيُّهَا which of you?

عِوَضَ 'along with'. Singular suffixes: **عِوَضِي** ('am') 'with me', etc.

بِسَبَبِ 'because of, for the sake of'. Singular suffixes are attached to the form **بِسَبَبِي**; thus,

بِسَبَبِنَا وَبِسَبَبِ نَجَاتِنَا for us and for our salvation.

With **بِ** added, **بِسَبَبِي** becomes the conjunction 'because':

بِسَبَبِي because I am an apostle.

بَيْنَ, **بَيْنَهُ** 'among, between'. **بَيْنَ** takes singular suffixes; for **بَيْنَهُ** plural suffixes are attached to the form **بَيْنَهُمْ**. Thus: **بَيْنَهُمْ** or **بَيْنَهُمْ** 'among them'. Notice also

بَيْنِي وَبَيْنَكَ between me and you.

Another form of this preposition is **بَيْتَ** (unrelated to 'house'), not used with suffixes.

عِنْدَ 'at, with, near, in the presence of, among; to, toward'. Singular suffixes: e.g., **عِنْدَنَا** 'peace among ourselves and toward God'.

كَمَا 'like, as'; pronounced *ak*. Singular suffixes are attached to the form **كَمَا**; thus **كَمَا**, **كَمَا**, etc.

عَلَى 'upon, over, concerning, unto'. Plural suffixes are attached to the form **عَلَيْهِ** (with no vowel); thus **عَلَيْهِ**, etc.

تَحْتِ 'under'. Plural suffixes are most usually attached to a different form, **تَحْتِهِ**; e.g.

تَحْتِهَا وَتَحْتِنَا on the earth and under it.

قَبْلَ 'before', either in space or in time. Plural suffixes.

ذَلِكَ. The preposition **ذَلِكَ** does not take suffixes, but singular suffixes are attached to the form **ذَلِكَ** to make an emphatic possessive. For example,

ذَلِكَ كِتَابِي or **ذَلِكَ** my own book
ذَلِكَ هُوَ أَرْضُهُ the land is his.

ܐܘܪܝܟܐ may be included in this list, although it is more like a verb than a preposition. Without a suffix, it means 'there is' or 'there are'. The negative is **ܐܘܪܝܟܐ** (= **ܐܘܪܝܟܐ**) 'there is not'. Used with the preposition **ܐܘܪܝܟܐ** it takes on the meaning 'to have'. Examples are:

ܐܘܪܝܟܐ **ܐܘܪܝܟܐ** there is no water there
ܐܘܪܝܟܐ **ܐܘܪܝܟܐ** we have a law.

With suffixes (always plural), however, **ܐܘܪܝܟܐ** functions as a linking verb. This construction is an alternative to the simple personal pronoun learned in §4. Thus:

ܐܘܪܝܟܐ **ܐܘܪܝܟܐ** you are king
ܐܘܪܝܟܐ **ܐܘܪܝܟܐ** they are Christians.

ܐܘܪܝܟܐ when used with suffixes (singular) means 'all' or 'the whole', and any following noun must be in the emphatic state. Notice the different expressions

ܐܘܪܝܟܐ **ܐܘܪܝܟܐ** every book
ܐܘܪܝܟܐ **ܐܘܪܝܟܐ** the whole book
ܐܘܪܝܟܐ **ܐܘܪܝܟܐ** all the books.

Vocabulary

ܐܘܪܝܟܐ	spirit, wind (<i>f.</i>); <i>pl. usu.</i> ܐܘܪܝܟܐ	ܐܘܪܝܟܐ	salvation
ܐܘܪܝܟܐ	faith (<i>f.</i>)	ܐܘܪܝܟܐ	something, what
ܐܘܪܝܟܐ	water (<i>pl.</i>)	ܐܘܪܝܟܐ	everything
ܐܘܪܝܟܐ	temple, palace	ܐܘܪܝܟܐ	there
ܐܘܪܝܟܐ	lord; <i>ctr.</i> ܐܘܪܝܟܐ	ܐܘܪܝܟܐ	grace, favour (<i>f.</i>)
ܐܘܪܝܟܐ	the Lord	ܐܘܪܝܟܐ	judge
		ܐܘܪܝܟܐ	why?

Exercises

Translate into English:

1. **ܐܘܪܝܟܐ** ; **ܐܘܪܝܟܐ** ; **ܐܘܪܝܟܐ** ; **ܐܘܪܝܟܐ** .
2. **ܐܘܪܝܟܐ** **ܐܘܪܝܟܐ** **ܐܘܪܝܟܐ** .
3. **ܐܘܪܝܟܐ** **ܐܘܪܝܟܐ** **ܐܘܪܝܟܐ** **ܐܘܪܝܟܐ** .
4. **ܐܘܪܝܟܐ** **ܐܘܪܝܟܐ** **ܐܘܪܝܟܐ** **ܐܘܪܝܟܐ** .
5. **ܐܘܪܝܟܐ** **ܐܘܪܝܟܐ** **ܐܘܪܝܟܐ** **ܐܘܪܝܟܐ** **ܐܘܪܝܟܐ** **ܐܘܪܝܟܐ** .
6. **ܐܘܪܝܟܐ** **ܐܘܪܝܟܐ** **ܐܘܪܝܟܐ** **ܐܘܪܝܟܐ** **ܐܘܪܝܟܐ** **ܐܘܪܝܟܐ** .
7. **ܐܘܪܝܟܐ** **ܐܘܪܝܟܐ** **ܐܘܪܝܟܐ** **ܐܘܪܝܟܐ** **ܐܘܪܝܟܐ** .
8. **ܐܘܪܝܟܐ** **ܐܘܪܝܟܐ** **ܐܘܪܝܟܐ** **ܐܘܪܝܟܐ** .
9. **ܐܘܪܝܟܐ** **ܐܘܪܝܟܐ** **ܐܘܪܝܟܐ** **ܐܘܪܝܟܐ** .
10. **ܐܘܪܝܟܐ** **ܐܘܪܝܟܐ** **ܐܘܪܝܟܐ** **ܐܘܪܝܟܐ** .

Translate into Syriac. Use **ܐܘܪܝܟܐ** + suffix where possible.

1. Unto him; from you (*f. sing.*); before her; for my sake.
2. Everything that is in the water and under it.
3. There is a city in which there is a beautiful palace.
4. You blessed ones have the spirit of God among you.
5. I am queen of this city.
6. The land is not ours, and we have no peace.
7. Every city has a synagogue. All kings have wives.
8. We have a wise God. Is there a God like him?
9. Lord, you are the judge of all of us.
10. All my doctrine I have from my teacher.

8. VERBS. THE PERFECT TENSE

As in other Semitic languages, verbs in Syriac have a root, or stem, consisting of three letters, or 'radicals'. (Some exceptions will appear in §16.) The inflection of the verb is by means of different vowels or doubling applied to these radicals, and by suffixes ('afformatives') and prefixes ('pre-formatives'). These inflections indicate: 1. conjugation; 2. tense; and 3. number, person, and gender.

1. Conjugations, a feature of Semitic languages, correspond somewhat to the inflections known as 'voices' in Indo-European languages, but they have a wider scope. The names of the conjugations are based on the verb ܦܠܠ ('to labour') and each name comes from the way that conjugation modifies the three root letters. The names and meanings of the six principal conjugations in Syriac are thus as follows:

<i>pe'al</i>	the simple form of the verb;
<i>ethpe'el</i>	the passive of the simple form;
<i>pa'el</i>	the intensive;
<i>ethpa'al</i>	the passive of the intensive;
<i>aph'el</i>	the causative;
<i>ettaph'al</i>	the passive of the causative. ¹

(Some other less common conjugations will be met in §17.)

¹ These names are spelled conventionally. More correctly they would be: *p'al*, *etp'el*, *pa'al*, *etpa'al*, *ap'el*, *ettap'al*.

The verb used in paradigms is not ܦܠܠ but ܡܗܠܐ 'to kill'. This verb does not actually appear in all the six conjugations (nor, probably, does any other verb), but it is useful to keep the same root throughout the next few lessons. The various conjugations of ܡܗܠܐ look like this in their basic form, the 3rd masc. sing. perfect:

	active	passive
simple	ܡܗܠܐ	ܡܗܠܐ
intensive	ܡܗܠܐ	ܡܗܠܐ
causative	ܡܗܠܐ	ܡܗܠܐ

The verb ܡܗܠܐ is a 'strong' verb: all the root letters are ordinary consonants (not *alaph*, *waw*, *yod*) and the third is not a double of the second. Many other verbs are 'weak'. These fall into classes known as, for example, *pe-yod* verbs, in which the first radical (corresponding to *pe* in ܦܠܠ) is the weak letter *yod*. In this book the strong verb is treated in all its conjugations first, then each class of weak verb in turn.

2. Within each conjugation there are properly two tenses, called perfect and imperfect. The perfect corresponds roughly to the past, and the imperfect to the future. The present is usually expressed by the participle, which is not, formally, considered a 'tense' (see §10). The other forms of the verb are the infinitive and the imperative.

3. The perfect and imperfect (the so-called 'finite' forms of the verb) are inflected to make the same distinctions of gender, number, and person as the personal pronouns.

The perfect. This is inflected by adding to the stem the following affirmatives:

	sing.	pl.
3rd masc.	—	ܘ
3rd fem.	ܒܐ	—
2nd masc.	ܬܐ	ܬܘܢ
2nd fem.	ܬܝܐ	ܬܝܢ
1st	ܒܐ	ܘܢ

The pe'al perfect of ܡܗܠܐ is then as follows:

sing.		pl.	
ܡܗܠܐ	he killed	ܡܗܠܘܢ	they (m.) killed
ܡܗܠܝܬܐ	she killed	ܡܗܠܝܬܘܢ	they (f.) killed
ܡܗܠܝܬܘܢ	you (m.) killed	ܡܗܠܝܬܘܢ	you (m.) killed
ܡܗܠܝܬܝܢ	you (f.) killed	ܡܗܠܝܬܝܢ	you (f.) killed
ܡܗܠܝܬܝܢ	I killed	ܡܗܠܝܬܝܢ	we killed.

The ending ܘ- on the 3rd m. pl. is not pronounced. The 2nd m. and f. sing. are both pronounced *qtalt*. The 1st pl. is *qtaln*. It will be seen that in the 3rd f. sing. and the 1st sing. the vowel is shifted to the first radical. If the third radical is a *bgdkpt* letter, it then takes *qushaya*; e.g. ܦܩܫܬܐ 'I wrote'.

The 3rd fem. pl. of the perfect is curiously identical to the 3rd masc. sing. This is the form in older manuscripts and in the East Syriac tradition. In later West Syriac texts it is ܡܗܠܝܬܐ, a spelling intended to distinguish it in writing from ܡܗܠܐ, but still pronounced *qtal*.

There are longer forms of the 1st and 3rd plural that distinguish them in pronunciation. These forms, which are not very common, are:

ܡܗܠܝܬܐ for ܡܗܠܐ
ܡܗܠܝܬܝܢ for ܡܗܠܝܬܘܢ
ܡܗܠܝܬܝܢ for ܡܗܠܝܬܘܢ or ܡܗܠܝܬܐ.

A number of verbs, like ܦܫܠܐ, 'to fear, be afraid', have the vowel *e* instead of *a* in the perfect, and so appear as follows:

	sing.	pl.
3rd m. sing.	ܦܫܠܐ	ܦܫܠܘܢ or ܦܫܠܘܢ
3rd f. sing.	ܦܫܠܝܬܐ	ܦܫܠܝܬܘܢ (ܦܫܠܝܬܝܢ) or ܦܫܠܝܬܝܢ
2nd m. sing.	ܦܫܠܝܬܐ	ܦܫܠܝܬܘܢ
2nd f. sing.	ܦܫܠܝܬܝܐ	ܦܫܠܝܬܝܢ
1st	ܦܫܠܝܬܐ	ܦܫܠܝܬܘܢ or ܦܫܠܝܬܝܢ

Verbs in *a* like ܡܗܠܐ are mostly transitive. Those in *e* like ܦܫܠܐ are mostly intransitive. There are exceptions, like ܦܫܠܐ 'to fall' and ܡܫܝܒܐ 'to worship'. Verbs with a guttural letter (ܥ, ܘ, or ܐ) or ܝ for the third radical always have the vowel *a* rather than *e*, even if intransitive like ܐܘܕܥܐ, 'to wonder'.

Syntax. There are no hard and fast rules about the order of words in a Syriac sentence. Very generally, if the subject is short, then the predicate, or at least the verb, goes first; but the subject or some other part of the sentence may be moved forward for emphasis.

ܘܫܠܘܢ ܡܠܝܚܐ ܡܝܢ ܩܘܠܘܢ. The king feared the crowd.
ܦܫܠܝܬܐ ܗܘܐ ܠܐ ܟܬܘܒܐ. He wrote a letter, not a book.

The particle ܕ- often introduces a direct object that is definite (in English, *the* instead of *a*). Thus:

ܒܝܥܘܢ ܩܘܡܘܢܐ ܡܝܢ ܐܠܘܗܐ. We received a commandment from God.

بِئْتِنَا لِحْفَةِ مَبْرَأَا وَبِصَحْبِ . We have kept the commandment that we received.

If the object is a pronoun, \rightarrow takes the appropriate suffix. The personal pronouns cannot be used as objects of verbs, except أَنْف and أَنْف . Thus 'he kept them' may be expressed by either بِئْتِنَا أَنْف or بِئْتِنَا أَنْف .

Vocabulary²

حَدَا	write	قَلْبَا	crowd
مَكَلَا	kill	فَاوَا	fruit
وَمَلَا (مَد)	fear, be afraid (of)	مَدَلَا	parable
حَفَا	hear	تَعَفَا	Jesus
أَخَا	do, make	أَخْتَا (f.)	letter
بِئَا	keep	قَم	when, while
أَمَدَا	wonder	أَمَدَا	Jerusalem
بِئَا	take, receive	مَدَمَرَا	Mary
أَخَا	cross, transgress	فَلَا	voice
عَبَدَا	worship	أَخْلَفَا (f.)	childhood
أَخَلَا	fall	أَدَم	Adam
أَخَا	Eve		

Exercises

Translate into English:

1. أَدَمَ مَسَا بَحَا مَكَمَرَا نَلَا حَفَا مَبْرَأَا وَبِأَخْلَفَا.
2. حَفَا مَبْرَأَا نَلَا مَدَمَرَا مَدَمَرَا مَدَمَرَا.

² In the vocabularies, weak verbs may appear whose full conjugation has to await later lessons (here بِئَا , بِئَا ; see §20). The exercises use only forms of these verbs that are regular.

3. حَفَا مَبْرَأَا مَدَمَرَا مَدَمَرَا مَدَمَرَا.
4. مَدَمَرَا مَدَمَرَا مَدَمَرَا مَدَمَرَا مَدَمَرَا.
5. حَفَا مَبْرَأَا مَدَمَرَا مَدَمَرَا مَدَمَرَا.
6. مَدَمَرَا مَدَمَرَا مَدَمَرَا مَدَمَرَا مَدَمَرَا.
7. مَدَمَرَا مَدَمَرَا مَدَمَرَا مَدَمَرَا مَدَمَرَا.
8. مَدَمَرَا مَدَمَرَا مَدَمَرَا مَدَمَرَا مَدَمَرَا.
9. مَدَمَرَا مَدَمَرَا مَدَمَرَا مَدَمَرَا مَدَمَرَا.
10. مَدَمَرَا مَدَمَرَا مَدَمَرَا مَدَمَرَا مَدَمَرَا.

Translate into Syriac:

1. We have a letter that fell from heaven. 2. Adam and Eve were afraid when they heard the voice of God near them.
3. The women wrote many fine words to the king. 4. God did not keep Jerusalem from the Greeks. 5. In my youth I did not fear God. 6. When I heard those words I fell (down) and worshipped. 7. This fruit that I have is from her, the woman that you made. 8. In Jesus's parable, who are the servants and who is the master? 9. We have heard the commandments of the apostles and have done them. 10. What did he write concerning those who transgressed against the law of Moses?

9. SIMPLE NOUNS WITH VARIABLE VOWELS

Unlike the nouns seen in §5 (such as **حَدُكُ** and **هَيْهَدُ**), many nouns change the pattern of their vowels when inflected. This lesson deals with the nouns in this class that have three root letters but only one short vowel besides the 'i' or 'a' of the emphatic state. The masculine and feminine nouns of this kind behave differently.

Masculine-type nouns. Examples are **مَلِكُ** (with the vowel *a*), **جَسَدُ** 'body' (with *u*), and **قَدَمُ** 'foot' (with *e*). (Like some other nouns of this kind, **قَدَمُ** is actually feminine.)

In the inflection of these nouns, the only difference from nouns like **حَدُكُ** is in the absolute and construct singular. In these two forms, which are the same, the vowel is on the second root letter instead of the first. Usually this vowel is *e*; thus, **مَلِكِ**, **جَسَدِ**. But there are exceptions.

- When the third root letter is a guttural or *h*, the vowel is *a*, as in **حَصَا** (abs. of **حَصَا** 'flesh').
- When the vowel in the emphatic state is *u*, this vowel is kept, as in **جَسَدِ** (abs. of **جَسَدِ**).
- Some words that had historically two vowels (e.g. **ذَهَبُ** 'gold', from an original *dahabā*) keep the vowel *a*; thus, **ذَهَبِ**. Another example is **زَمَانُ** (abs. of **زَمَانُ** 'time').

Notice also that, following the rule on p. 14, words starting with *u* or *l* need to be supplied with an initial vowel in the

absolute and construct. So we have for example **مَلِكِي** (abs. of **مَلِكُ**) and **مَلِكِ** (abs. of **مَلِكُ** 'month').

Pronominal suffixes are added to these nouns in the familiar way and there is no change of vowels. On **مَلِكُ**, for example, the suffixes are **مَلِكِي**, **مَلِكِي**, **مَلِكِي**, **مَلِكِي**, **مَلِكِي**, **مَلِكِي**, **مَلِكِي**, **مَلِكِي**, **مَلِكِي**. Notice the forms that have clusters of consonants: the 1st singular is pronounced *malk*, and the 2nd and 3rd plural are *malkhōn*, *malkhēn*, etc. The plural suffixes are also straightforward: **مَلِكِي**, **مَلِكِي**, **مَلِكِي** etc.

Feminine nouns. These have the vowel on the second root letter only in the emphatic singular. In all the other forms it moves to the first root letter. Thus the following paradigm is produced. The examples are **سَكْبَانُ** 'companion' (with the vowel *a*; the fem. of **سَكْبَانُ** 'male companion'), **جِذْبَانُ** 'heifer' (with the vowel *e*), and **مِدَّةُ** 'measure' (with *u*).

sing.			pl.		
emph.	abs.	cstr.	emph.	abs.	cstr.
سَكْبَانُ	سَكْبَانُ	سَكْبَانُ	سَكْبَانُ	سَكْبَانُ	سَكْبَانُ
جِذْبَانُ	جِذْبَانُ	جِذْبَانُ	جِذْبَانُ	جِذْبَانُ	جِذْبَانُ
مِدَّةُ	مِدَّةُ	مِدَّةُ	مِدَّةُ	مِدَّةُ	مِدَّةُ

The vowel that appears in the other states is usually the same one (*a*, *e*, or *u*) as in the emphatic singular; but there are exceptions, like **سَكْبَانُ**, abs. of **سَكْبَانُ** 'groan', so one other form of these words needs to be learned along with the emphatic singular.

Suffixes are added to this group of nouns in the usual way, by removing the ending from the emphatic state. There is

no further change of vowels. Thus for example: سَكِينَا 'my companion', سَكِينُكَ 'your (*m. sing.*) companion', عَشَائِي 'my companions', عَشَائِكُمْ 'your (*f. pl.*) companions', etc.

It is convenient to deal here with another set of feminine nouns which look similar, although strictly speaking they have 'invariable' vowels. Examples are مَلْعِدًا, مَلْعِدَاتُ 'fear', and حَقٌّ, حَقٌّ 'blessing'. In these words, the vowel stays on the first root letter throughout the inflection. Thus:

sing.			pl.		
emph.	abs.	cstr.	emph.	abs.	cstr.
مَلْعِدًا	مَلْعِدًا	مَلْعِدَةٌ	مَلْعِدَاتُ	مَلْعِدَاتُ	مَلْعِدَاتُ
مَلْعِدًا	مَلْعِدًا	مَلْعِدَةٌ	مَلْعِدَاتُ	مَلْعِدَاتُ	مَلْعِدَاتُ
حَقٌّ	حَقٌّ	حَقٌّ	حَقٌّ	حَقٌّ	حَقٌّ

These forms are all regular. With suffixes, however, there is a variation: on singular nouns an extra vowel *a* appears before the 1st sing. and the 2nd and 3rd pl. suffixes. The suffixed forms of مَلْعِدًا are thus:

مَلْعِدَتِي	my queen	مَلْعِدَتُنَا	our queen
مَلْعِدَتِكَ	your (<i>m.</i>) queen	مَلْعِدَتِكُمْ	your (<i>m. pl.</i>) queen
مَلْعِدَتِهَا	your (<i>f.</i>) queen	مَلْعِدَتُهُمْ	your (<i>f. pl.</i>) queen
مَلْعِدَتِهِ	his queen	مَلْعِدَتِهِمْ	their (<i>m. pl.</i>) queen
مَلْعِدَتِهَا	her queen	مَلْعِدَتِهِمْ	their (<i>f. pl.</i>) queen.

Various other feminine nouns that are otherwise inflected regularly like حَقٌّ also follow this pattern of suffixes. These are words in which the suffixes produce a cluster of consonants that is then resolved by the extra vowel: e.g.,

مَدِينَتِي (not مَدِينَتِي) 'my city', زَوْجَتِي (not زَوْجَتِي) 'my wife', and مَلْعِدَتِي (mellat; the lamad is doubled) 'my word'.

With all these feminine nouns, the suffixes on the plural are regular: مَلْعِدَاتِي 'my queens', مَلْعِدَاتِكُمْ 'your queens', etc.

Vocabulary

فَكَّرَ	think, suppose	فَرَّ	flee
قَرَّبَ	draw near	عَدُوًّا	enemy
عَدُوًّا	companion;	هَهُنَا	here
	fem. سَكِينًا	هَيْهَاتَا	holiness
وَسَدًّا	fear (<i>f.</i>)	مِدَّةً	measure, age (<i>f.</i>)
حَقٌّ	blessing (<i>f.</i>)	عَالَمًا	world, age
وَهَبًا	gold	إِلَاءَ	again, next
صَعْبًا	difficult;	لِلْإِلَاءِ	no longer
	emph. تَصَعَّبًا	نُرْحَلًا	plant (<i>f.</i>)
جَسَدًا	body	حِكْمَةً	wisdom (<i>f.</i>)
سَكِينًا	groan (<i>f.</i>);	وَبَ	however, but (<i>usu.</i>
	pl. سَكِينَاتًا		2nd word in a clause)

Exercises

Translate into English:

1. مَلْعِدَتِي; مَلْعِدَتِكُمْ; مَلْعِدَتِكُمْ; مَلْعِدَتِي
2. قَلْبِهِ هُنَا نُرْحَلًا هُنَا هُنَا.
3. وَسَدًّا وَحَقٌّ نَكَلًا قَلْبًا قَلْبًا.

¹ On doubled letters see Appendix A, p. 139.

4. مَكْفُؤًا: أَمَّ كَ شَعْبَهُمْ كَعَدُوتِهِمْ.
 5. مَجَّ حَتْلِبُخْصَهْ دَأَمَهْ لَأَوْدَاهَهْ وَمَدَهْ.
 6. قَبْ لَأَ أَدَ حَمَلَا شَتِيَدَهْ وَبَلَعُكُ: مَكَّ خُمَا وَمَهَلَا كَه.
 7. مَقْفَا أَمَدَهْ شَعْبَدَا وَكَدَا أَمْرَ وَفَدَا مَكْسَا.
 8. وَهَكْتَهْ وَبَلَعُكُ حَكَّهْ وَسَكَّهْ كَدَا أَمَدَهْ.
 9. مَحْفَا وَكَدَا نَهْنَا كَمَدِيَدَا وَمَكَّ وَلَعْلَقَهْ وَلَعْلَقَهْ
 كَه وَسَدَا.
 10. وَنَهْ كَمَدَهْ دَمَّ أَمَدَهْ: دَأَمَهْ وَبَلَعُخْصَهْ
 أَمَدَهْ.

Translate into Syriac:

1. Peace (be) upon you, my companions (*f.*). 2. They fled from the evils (*f.*) of the world to a monastery. 3. We Christians are in this world as the body (*use the construct*) of Christ. 4. The queen took her companion's letter and kept it. 5. I have heard about (*use* 𐤀) the measure of your (*f. pl.*) faith and your wisdom. 6. Every land has a palace for its kings and queens. 7. They kept the body of the blessed one in the monastery. 8. It is a difficult parable, but (*use* 𐤁) I supposed that it (was) Jesus's own words. 9. Did you (*m. sing.*) suppose that the teacher (*f.*) has many disciples? 10. You (*f. sing.*) have preserved us from our enemies.

10. PARTICIPLES

The verb in the pe'al has an active and a passive participle. For 𐤀 they are:

active	𐤀	killing, a killer
passive	𐤁	being killed, one that is killed.

Participles share some characteristics with nouns (or better, adjectives) and some with verbs. In their inflection they are treated like adjectives; but they often function as verbs, and in particular they are used to express the present and other continuous tenses.

Inflection. The forms shown above are the m. sing. absolute. The whole inflection of the active participle is as follows:

	sing.			pl.		
	abs.	emph.	cstr.	abs.	emph.	cstr.
m.	𐤀	𐤁	𐤂	𐤃	𐤄	𐤅
f.	𐤆	𐤇	𐤈	𐤉	𐤊	𐤋

In these forms, the first syllable -*u* is unchanging. The vowel *e* on the second root letter appears just in the masculine sing. absolute and construct, and in the feminine sing. emphatic. When the third root letter of a verb is a guttural or 𐤁, the occasional vowel in this inflection is not *e* but *a*, as in 𐤌 (not 𐤍) 'keeping'.

The *seyame* points shown on the masculine absolute plural 𐤃 are written only when this form is used as a noun, and not when it is used as a verb or adjective.

For the passive participle, the inflection is as follows:

	sing.			pl.		
	abs.	emph.	cstr.	abs.	emph.	cstr.
m.	مُهْلِكٌ	مُهْلِكًا	مُهْلِكًا	مُهْلِكُونَ	مُهْلِكِينَ	مُهْلِكِينَ
f.	مُهْلِكَةٌ	مُهْلِكَةً	مُهْلِكَةً	مُهْلِكَاتٌ	مُهْلِكَاتٍ	مُهْلِكَاتٍ

This inflection is just like that for مُهْلِكٌ or مُهْلِكَةٌ, that is, with no changes of vowel.

Active participles as nouns and adjectives. The active participle is formally a kind of *nomen agentis* ('agent-noun'; in English: killer). It is not, however, the usual one, which in the pe'al is مُهْلِكٌ. (So we have, for example, مُهْلِكٌ 'keeper'.) The participle is more often found in such phrases as:

كُلُّ مُهْلِكٍ	every killer
كُلُّ مُهْلِكٍ	evildoers
كُلُّ مُهْلِكٍ	our God-loving emperor.

Ordinary nouns that are active participles in form usually have special meanings, e.g. فَائِسٌ 'bird' (f. ptc. of فَايَسَ 'fly') and مُسَلِّمٌ 'friend' (m. ptc. of وَسَمِعَ 'love').

Active participles as verbs. In the absolute state, the active participle serves to express continuous action in the present. In the 1st and 2nd persons, the subject of the verb is denoted by the enclitic personal pronoun. Some contractions take place between the participle and the pronoun, which may also be written as one word. Thus:

أَنَا مُهْلِكٌ	or	أَنَا مُهْلِكٌ	you (m.) are killing
أنتَ مُهْلِكٌ	or	أنتَ مُهْلِكٌ	you (f.) are killing
أنا مُهْلِكٌ	or	أنا مُهْلِكٌ	I (m.) am killing

أنا مُهْلِكٌ	or	أنا مُهْلِكٌ	I (f.) am killing
أنتَ مُهْلِكٌ	or	أنتَ مُهْلِكٌ	you (m. pl.) are killing
أنتَ مُهْلِكٌ	or	أنتَ مُهْلِكٌ	you (f. pl.) are killing
أنا مُهْلِكٌ	or	أنا مُهْلِكٌ	we (m.) are killing
أنا مُهْلِكٌ	or	أنا مُهْلِكٌ	we (f.) are killing.

In the plural forms the *-n* ending of the participle is not pronounced, even if it is written. The 2nd person pl. forms are thus *qāṭlīton* and *qāṭlāten* whether written as two words or one. In the 3rd person, the pronoun is omitted if the subject is simply 'he', 'she' or 'they'. Examples of active participles used in various ways as verbs are:

أنا مُهْلِكٌ	we hear your voice
أنا مُهْلِكٌ	the God whom you worship
أنا مُهْلِكٌ	I (f.) am afraid of her
أنا مُهْلِكٌ	my grace is sufficient for thee.

The subordination of a participle to a main verb by means of قَبْ ('when, while') is very frequent, as in:

قَبْ مُهْلِكٌ They approached, running.

Passive participles are used in much the same way as the active. Examples are:

أنا مُهْلِكٌ	it is written in the law
أنا مُهْلِكٌ	one who is heard of – a famous person.

In a passive construction with the participle, the doer of the action may be introduced by *-ا*, as in

أنا مُهْلِكٌ	it is heard by us – we hear
أنا مُهْلِكٌ	a <i>memra</i> composed by the holy
أنا مُهْلِكٌ	Mar Ephrem.

Vocabulary

وَهَل	run	أَكَل	eat ¹
أَقَالَ	say ¹	أَقَالَ	accuse, slander ¹
أَبَا	know ¹	أَحَب	love
مَقَف	be enough	أَسَدَا	friend (<i>m.</i>); (<i>f.</i>)
أَحَب	love	أَقَالَا	soul, self (<i>f.</i>); <i>pl.</i> أَقَالَا
مَامَرَا	<i>memra</i> , ² treatise	أَقَالَا	pl. أَقَالَا
أَبَا	(my) lord, sir (<i>vocative</i>), Mar ³	أَقَالَا	pl. أَقَالَا
أَقَالَ	well, finely	أَقَالَ	pl. أَقَالَا
أَقَالَ	hope	أَقَالَ	pl. أَقَالَا
أَقَالَ	Ephrem	أَقَالَ	pl. أَقَالَا
أَقَالَ	Jacob, James	أَقَالَ	pl. أَقَالَا
أَقَالَ	bird(s) (<i>f.</i>)	أَقَالَ	pl. أَقَالَا

Exercises

Translate into English:

1. كَسَا كَسَا كَسَا كَسَا كَسَا كَسَا .
2. قَالَا مَحْ وَأَقَالَ قَالَا مَحْ هَلَا أَقَالَ مَحْ أَسَدَا مَحْ .
3. أَسَدَا مَحْ أَسَدَا مَحْ أَسَدَا مَحْ .

¹ Until §§21-2 these weak verbs will be used only in their active participle forms, which are the same as for strong verbs.

² Or 'metrical homily', a long poetical composition in lines of equal length. The spelling *memra* is East Syriac: see p. 145.

³ The title of a bishop or male saint. The feminine is *أَبَا*.

4. تَهْهُوْنَا لَأْ أَقَالَ قَالَا فَنَبَا .
5. أَسَدَا وَأَسَدَا وَأَسَدَا أَسَدَا أَسَدَا أَسَدَا أَسَدَا أَسَدَا .
6. أَسَدَا أَسَدَا أَسَدَا أَسَدَا أَسَدَا أَسَدَا .
7. أَسَدَا أَسَدَا أَسَدَا أَسَدَا أَسَدَا أَسَدَا .
8. أَسَدَا أَسَدَا أَسَدَا أَسَدَا أَسَدَا أَسَدَا .
9. أَسَدَا أَسَدَا أَسَدَا أَسَدَا أَسَدَا أَسَدَا .
10. أَسَدَا أَسَدَا أَسَدَا أَسَدَا أَسَدَا أَسَدَا .

Translate into Syriac. Use some masculine and some feminine forms.

1. My friends, what are you doing? 2. We are doers of the word, as the blessed James has written in his letter. 3. Are you worshipping the true God? 4. It is enough for her that she has done well. 5. That which I am writing is not for all of you. 6. We keep the festivals, supposing that we have them by God's commandment. 7. Next (*أَقَالَ*) we write *memra* composed by Mar Ephrem. 8. I am not afraid of those who accuse me. 9. I suppose that you are the one about whom the prophets wrote. 10. O Lord (*lit.* my lord), you know everything; you know that I love you.

II. OTHER NOUNS WITH VARIABLE VOWELS

The pe'al active participle is an example of a noun with an invariable vowel in the first syllable. There are other such nouns, all inflected in a similar way:

- nouns like the participle with a long vowel in the first syllable, e.g. **كَلِمًا**.
- nouns in which a short vowel is followed by a consonant that is doubled. The writing system in Syriac does not show doubled letters, and nouns of this type, like **مَدَا** 'emmrā 'lamb', are not readily distinguished at sight in the emphatic state from nouns like **مَدَا**.
- nouns in which the first syllable contains a short vowel followed by two consonants, e.g. **مَمْعَلًا** 'tent'. Normally nouns of this type are formed by the prefixing of one or more letters to the original root (in this case **هع**).

Masculine nouns in all these three classes add a short vowel (normally *a*) on the syllable beginning with the second root letter just in the abs. and cstr. sing. (the same pattern as in the active participle, §10). This vowel also appears before the 1st sing. and 2nd and 3rd pl. suffixes. Examples are:

emph.	abs., cstr.	with suffixes
كَلِمًا	كَلِمَ	كَلِمَتِي, كَلِمَتِكَ, كَلِمَتِكُمْ, كَلِمَتِهِمْ, etc.
مَدَا	مَدَا	مَدَايِي, مَدَايِكَ, مَدَايِكُمْ, مَدَايِهِمْ, etc.
مَمْعَلًا	مَمْعَلًا	مَمْعَلَتِي, مَمْعَلَتِكَ, مَمْعَلَتِكُمْ, مَمْعَلَتِهِمْ, etc.
مَدَامًا	مَدَامًا	مَدَامَتِي, مَدَامَتِكَ, مَدَامَتِكُمْ, مَدَامَتِهِمْ, etc.

Plural forms of these nouns do not exhibit the extra vowel, with or without suffixes; thus: **كَلِمًا, كَلِمَتِي, كَلِمَتِكَ, كَلِمَتِكُمْ, كَلِمَتِهِمْ, etc.**

Feminine nouns of this kind, that is, with an invariable vowel at the beginning, include words like **مَدَامًا** 'widow', **مَدَامَتِي** 'food', **مَدَامَتِكَ** 'praise'. They are inflected like the feminine active participle in that the vowel on the second root letter disappears in all forms except the emphatic singular. Thus:

sing. emph.	abs.	cstr.	pl. emph.	abs.	cstr.
مَدَامًا	مَدَامًا	مَدَامَتِي	مَدَامًا	مَدَامَتِي	مَدَامَتِي
مَدَامَتِي	مَدَامَتِي	مَدَامَتِكَ	مَدَامَتِي	مَدَامَتِكَ	مَدَامَتِكَ
مَدَامَتِكَ	مَدَامَتِكَ	مَدَامَتِكُمْ	مَدَامَتِي	مَدَامَتِكُمْ	مَدَامَتِكُمْ
مَدَامَتِكُمْ	مَدَامَتِكُمْ	مَدَامَتِهِمْ	مَدَامَتِي	مَدَامَتِهِمْ	مَدَامَتِهِمْ

A quite separate class of feminine nouns with variable vowels are those nouns, for the most part abstract, that end in **أ-** or **أ-**, for example **مَلِكَةٌ** 'kingdom', **رَجُلًا** 'thing', **رَجُلًا** 'prayer', **أَهْنًا** 'story'. The **o** and **u** in these endings are vowels (*u, o, i*) in the singular, but become consonants (*w, y*) in the plural. The result is the following paradigm:

sing.			pl.		
emph.	abs.	cstr.	emph.	abs.	cstr.
مَلِكَةٌ	مَلِكَةٌ	مَلِكَتِي	مَلِكَةٌ	مَلِكَتِي	مَلِكَتِي
رَجُلًا	رَجُلًا	رَجُلَتِي	رَجُلًا	رَجُلَتِي	رَجُلَتِي
رَجُلَتِي	رَجُلَتِي	رَجُلَتِكَ	رَجُلًا	رَجُلَتِكَ	رَجُلَتِكَ
رَجُلَتِكَ	رَجُلَتِكَ	رَجُلَتِكُمْ	رَجُلًا	رَجُلَتِكُمْ	رَجُلَتِكُمْ
رَجُلَتِكُمْ	رَجُلَتِكُمْ	رَجُلَتِهِمْ	رَجُلًا	رَجُلَتِهِمْ	رَجُلَتِهِمْ

Notice how in the plural the change of vocalization can produce a cluster of consonants that is then resolved by an

6. $\text{ܡܟܟܐ ܠܚܝܬܐ ܕܗܘܐ ܕܠܝܫܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ}$.
 7. $\text{ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ}$.
 8. $\text{ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ}$.
 9. $\text{ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ}$.
 10. $\text{ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ}$.

Translate into Syriac:

1. every priest; all the priests of God. 2. Christ is like us apart from sin. 3. After my baptism I went up on the mountain by myself. 4. There are many widows in the church. 5. All the kingdoms of the world have fallen and are as dust. 6. He has written letters to all the churches in the kingdom. 7. Praise (to) God, who kept the blessed one (on) that day without (and) sin. 8. Behold the lamb of God, who takes away the sin of the world. 9. We have our tent in this world, but we have also a tent in heaven made by God. 10. We do not eat every (kind of) food. Some foods are within the law, and some foods are outside it.

12. MISCELLANEOUS AND IRREGULAR NOUNS

Two groups of nouns remain to be dealt with:

- a. short nouns like ܡܫܝܚܐ , ܡܫܝܚܐ , ܡܫܝܚܐ . Not all the absolute and construct forms of these nouns are attested. See the list of irregular nouns below.
- b. adjectives ending in $-ān$ and nouns in $-ānā$. The former is a large class, e.g. ܡܫܝܚܐ 'heavenly' (from ܡܫܝܚܐ); the latter include *nomina agentis* like ܡܫܝܚܐ 'teacher'. All these have feminine forms with a *yod*. For ܡܫܝܚܐ the feminine forms are: abs. ܡܫܝܚܐ , cstr. ܡܫܝܚܐ , emph. ܡܫܝܚܐ ; pl. abs. ܡܫܝܚܐ , cstr. ܡܫܝܚܐ , emph. ܡܫܝܚܐ . Likewise, ܡܫܝܚܐ is 'female teacher'; pl. ܡܫܝܚܐ .

The following are the most important irregular nouns.

- ܕܡܫܝܚܐ 'someone, one'. ܕܡܫܝܚܐ 'no one'. ܕܡܫܝܚܐ (or written together ܕܡܫܝܚܐ) 'everyone'.
- ܕܡܫܝܚܐ 'people'. Formally this is the emphatic of ܕܡܫܝܚܐ but it is usually written with *seyame* and construed as plural, as in ܕܡܫܝܚܐ 'many people'. The absolute pl. ܕܡܫܝܚܐ occurs in such phrases as ܕܡܫܝܚܐ 'people say'. There is also a construct ܕܡܫܝܚܐ . With suffixes e.g. ܕܡܫܝܚܐ 'his people'.
- ܕܡܫܝܚܐ 'man, person'.¹ The abs. ܕܡܫܝܚܐ (or as one word, ܕܡܫܝܚܐ) is used in the same way as ܕܡܫܝܚܐ . There is a

¹ Never 'son of man'.

6. ܡܠܟܐ ܕܫܘܪܐ ܕܐܘܪܝܢܐ ܕܡܢ ܡܚܘܒܐ.
 7. ܕܘܚܢܐ ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ.
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 9. ܠܗ ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ.
 10. ܡܢܐ ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ ܕܡܢܐ.

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1. every priest; all the priests of God. 2. Christ is like us apart from sin. 3. After my baptism I went up on the mountain by myself. 4. There are many widows in the church. 5. All the kingdoms of the world have fallen and are as dust. 6. He has written letters to all the churches in the kingdom. 7. Praise (to) God, who kept the blessed one (on) that day without (وَلَا) sin. 8. Behold the lamb of God, who takes away the sin of the world. 9. We have our tent in this world, but we have also a tent in heaven made by God. 10. We do not eat every (kind of) food. Some foods are within the law, and some foods are outside it.

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Two groups of nouns remain to be dealt with:

- a. short nouns like *ܡܠܟܐ*, *ܐܘܪܝܢܐ*, *ܡܢܐ*, *ܘܪܫܐ*. Not all the absolute and construct forms of these nouns are attested. See the list of irregular nouns below.
- b. adjectives ending in *-ān* and nouns in *-ānā*. The former is a large class, e.g. *ܡܠܟܐ* 'heavenly' (from *ܡܠܟܐ*); the latter include *nomina agentis* like *ܡܠܟܐ* 'teacher'. All these have feminine forms with a *yod*. For *ܡܠܟܐ* the feminine forms are: abs. *ܡܠܟܐ*, cstr. *ܡܠܟܐ*, emph. *ܡܠܟܐ*; pl. abs. *ܡܠܟܐ*, cstr. *ܡܠܟܐ*, emph. *ܡܠܟܐ*. Likewise, *ܡܠܟܐ* is 'female teacher'; pl. *ܡܠܟܐ*.

The following are the most important irregular nouns.

- ܐܘܪܝܢܐ* 'someone, one'. *ܐܘܪܝܢܐ* 'no one'. *ܐܘܪܝܢܐ* (or written together *ܐܘܪܝܢܐ*) 'everyone'.
- ܐܘܪܝܢܐ* 'people'. Formally this is the emphatic of *ܐܘܪܝܢܐ* but it is usually written with *seyame* and construed as plural, as in *ܐܘܪܝܢܐ* 'many people'. The absolute pl. *ܐܘܪܝܢܐ* occurs in such phrases as *ܐܘܪܝܢܐ* 'people say'. There is also a construct *ܐܘܪܝܢܐ*. With suffixes e.g. *ܐܘܪܝܢܐ* 'his people'.
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¹ Never 'son of man'.

feminine **كِنَا** *كِنا*. Pl. **حَبِيبَا** (or **حَبِيبَاتَا**) 'people'; fem. **حَبِيبَاتَا**.

أَبَا 'father' (*abā*). With suffixes **أَبَا** (*āb*), **أَبَاهَا**, **أَبَاهُمَا** (*abu*), **أَبَاهُمَا**, **أَبَاهُمَا**, **أَبَاهُمَا**. There are two plurals, **أَبَاهُمَا** and **أَبَاهُمَا**, both masculine, but the latter takes suffixes like a feminine plural.

أَخَا 'brother'. Inflected like **أَبَا** in the singular; thus with suffixes **أَخَا**, etc. Pl. **أَخَوَاتَا**. Notice the pair of words **أَخَوَاتَا** / **أَخَوَاتَا** 'his brother' / 'his brothers'.

أَخْتَا 'sister'. With suffixes **أَخْتَا**, etc. Pl. **أَخْتَوَاتَا**.

أُمُّ 'mother'. Cstr. **أُمُّ**; with suffixes **أُمُّ**, etc. Pl. **أُمَّهَاتَا**.

بَنِي 'son'. Cstr. **بَنِي**; with suffixes **بَنِي**, **بَنِي**, **بَنِي**, etc. Pl. emph. **بَنِي**, abs. **بَنِي**, cstr. **بَنِي**. Words like this one having the emphatic plural in **بَنِي**- (this is an older Aramaic ending) take suffixes as if the ending were the usual **بَنِي**-: in this case, **بَنِي** ('my sons'), **بَنِي**, etc.

بَنَاتَا 'daughter'. Cstr. **بَنَاتَا** (*batā*); with suffixes **بَنَاتَا**, **بَنَاتَا**, etc. Pl. **بَنَاتَا**; cstr. **بَنَاتَا**; with suffixes **بَنَاتَا**, etc.

بَنَاتَا 'woman, wife' (*attā* or *atā*). Cstr. **بَنَاتَا**. With suffixes **بَنَاتَا**, **بَنَاتَا**, etc. Pl. **بَنَاتَا**; with suffixes **بَنَاتَا**, etc.

هَمَّا 'name'. Abs. and cstr. **هَمَّا**; with suffixes **هَمَّا**, **هَمَّا**, etc. Pl. **هَمَمَاتَا** or **هَمَمَاتَا**; the former with suffixes **هَمَمَاتَا**, etc.

أُخْرَا 'other' (*hrin*). This is thoroughly irregular:
sing. abs. emph. cstr. pl. abs. emph. cstr.
m. **أُخْرَا** **أُخْرَا** **أُخْرَا** **أُخْرَا** **أُخْرَا** **أُخْرَا**
f. **أُخْرَا** **أُخْرَا** **أُخْرَا** **أُخْرَا** **أُخْرَا** **أُخْرَا**

This word should not be confused with a different adjective **أُخْرَا** (*hray*) 'latter, last'. 'The latter' (*f.*) is **أُخْرَا**; 'the other' (*f.*) is **أُخْرَا**.

بَيْتَا 'house' (*m.*). Abs. (rare) **بَيْتَا**; cstr. **بَيْتَا**; with suffixes **بَيْتَا**, etc. Pl. **بَيْتَاتَا**.

بَيْتَاتَا 'village' (*f.*). Abs. **بَيْتَاتَا**; cstr. **بَيْتَاتَا**; with suffixes **بَيْتَاتَا**, etc. Pl. **بَيْتَاتَا**; with suffixes usu. **بَيْتَاتَا**, etc.

بِي 'hand' (*f.*). Cstr. **بِي**. Pl. **بِي** or **بِي**. The combination **بِي** or **بِي** (*lit.* 'by the hand(s) of') means generally 'by means of, through'. This can take suffixes, e.g. **بِي** 'through them'.

أَنْ 'kind, type'. Abs. **أَنْ**. The abs. pl. occurs in the phrase **أَنْ** 'various kinds'. Emph. pl. **أَنْ**. Similarly inflected are **أَنْ** 'blood' (with suffixes **أَنْ**, etc.); and **أَنْ** 'breast' (*pl.* **أَنْ**).

سَنَا 'year' (*f.*). Abs. **سَنَا**; cstr. **سَنَا**. Pl. **سَنَاتَا**; abs. **سَنَاتَا**; cstr. **سَنَاتَا**; with suffixes **سَنَاتَا**, etc.

Notice how the
word is
from a suffix.

ܡܚܘܘܢ 'heaven'. Usually construed as singular, but like a plural in its inflection; thus abs. ܡܚܘܘܢ, cstr. ܡܚܘܢ.

Vocabulary

ܦܩܘܒ	command, bid	ܡܚܘܢ	leave, dismiss
ܡܚܘܢ	be pleasing	ܡܚܘܢ	allow, forgive
ܐܡܝܢ	amen	ܢܦܩ	cling, adhere,
ܗܘܘܢܐ	thus		cleave, follow
ܕܒܝܐܢ	ecclesiastical	ܡܚܘܢ	help
ܡܚܘܢ	how, as	ܡܚܘܢ	heavenly
ܡܚܘܢ	in the beginning;	ܡܚܘܢ	sacrifice (f.)
	Genesis	ܡܚܘܢ	thing, matter (f.)
ܡܚܘܢ	John	ܡܚܘܢ	Holy Spirit
ܡܚܘܢ	blood		(usually m.)

Exercises

Translate into English:

1. ܡܚܘܢ ܡܚܘܢ ܡܚܘܢ ܡܚܘܢ: ܡܚܘܢ ܡܚܘܢ ܡܚܘܢ.
2. ܡܚܘܢ ܡܚܘܢ ܡܚܘܢ ܡܚܘܢ ܡܚܘܢ ܡܚܘܢ ܡܚܘܢ.
3. ܡܚܘܢ ܡܚܘܢ ܡܚܘܢ ܡܚܘܢ ܡܚܘܢ ܡܚܘܢ ܡܚܘܢ.
4. ܡܚܘܢ ܡܚܘܢ ܡܚܘܢ ܡܚܘܢ ܡܚܘܢ ܡܚܘܢ ܡܚܘܢ.
5. ܡܚܘܢ ܡܚܘܢ ܡܚܘܢ ܡܚܘܢ ܡܚܘܢ ܡܚܘܢ ܡܚܘܢ.
6. ܡܚܘܢ: ܡܚܘܢ ܡܚܘܢ ܡܚܘܢ ܡܚܘܢ ܡܚܘܢ ܡܚܘܢ.

7. ܡܚܘܢ ܡܚܘܢ ܡܚܘܢ ܡܚܘܢ: ܡܚܘܢ ܡܚܘܢ ܡܚܘܢ ܡܚܘܢ.
8. ܡܚܘܢ ܡܚܘܢ ܡܚܘܢ ܡܚܘܢ ܡܚܘܢ ܡܚܘܢ ܡܚܘܢ.
9. ܡܚܘܢ ܡܚܘܢ ܡܚܘܢ ܡܚܘܢ ܡܚܘܢ ܡܚܘܢ.
10. ܡܚܘܢ ܡܚܘܢ ܡܚܘܢ ܡܚܘܢ ܡܚܘܢ ܡܚܘܢ.

Translate into Syriac:

1. She took a little of her brother's food.
2. We have kept the faith of our fathers and mothers.
3. God is wiser than men.
4. We know the name of their mother, and their father is in our village.
5. The blessed one went up by himself as his parents (*lit.* fathers) commanded.
6. There is no other gospel than (*lit.* aside from) the one that we heard from the apostles.
7. My daughter, it is well that your sons and your daughters cleave to you.
8. I suppose that others have not heard about this matter.
9. Our heavenly father knows what food is enough for us.
10. In all their houses there is no one who has a Psalter (*lit.* book of Psalms).

13. THE IMPERFECT TENSE

The imperfect tense is primarily future in meaning, but it also functions in purpose clauses, negative imperatives, and jussives.

Inflection. The imperfect is inflected by a combination of preformatives and affirmatives. The paradigm for **مهل** is:

	sing.		pl.
3rd m.	يَمُهَلُّ	he will kill	يَمُهَلُّوْنَ
3rd f.	تَمُهَلُّ	she will kill	تَمُهَلُّوْنَ
2nd m.	أَمُهَلُّ	you will kill	أَمُهَلُّوْا
2nd f.	أَمُهَلُّ	you will kill	أَمُهَلُّوْا
1st	أَمُهَلُّ	I will kill	نَمُهَلُّ

Notice that in those forms that have no affirmative, a vowel appears between the second and third root letters. In the case of **مهل** this vowel is *o*. Other cases will appear below.

If the second root letter is a *bgdkpt*, it has the hard pronunciation. Thus, for the verb **هدد** the impf. is **نَهْدَدُوْا**.

For the 3rd feminine singular there is another (West Syriac only) form with a *yod* at the end, e.g. **أَمُهَلُّوْا**, which distinguishes it in writing (but not pronunciation) from the 2nd masculine.

All the fem. pl. forms of the impf. are written with *seyame*.

The stem vowel in the impf. may be *o*, *a* or *e*. In general, those mostly transitive verbs that have the vowel *a* in the perfect have *o* in the imperfect, as with **مهل** above. Verbs

that have the vowel *e* in the perfect normally have *a* in the imperfect, e.g. **وَمَلَّ** (pf.) / **نُبَمَلُّ** (impf.). Exceptions are:

- some verbs that have *a* in both perfect and imperfect. These include most verbs with a guttural or ʔ as the third root letter, e.g. **نَمَكَّ/نَمَكُّ**, **نَكَّ/نَكُّ**; and a few others, e.g. **نَمَكَّهُ/نَمَكُّوْا** ('have authority').
- the verbs **نَبَّ/نَبُّ** and **نَبَّ/نَبُّ** ('buy'), which have *a* in the perfect and *e* in the imperfect.
- a few verbs that have *e* in the perfect and *o* in the imperfect, the most important of which are **نَصَرَ/نَصَرُوْا**, **نَمَدَّ/نَمَدُّوْا** ('be silent'), and **نَمَدَّ/نَمَدُّوْا**.

The paradigm for verbs with impf. in *a* and *e* is as follows:

	in a:		in e:	
	sing.	pl.	sing.	pl.
3rd m.	نُبَمَلُّ	نُبَمَلُّوْا	نَبُّ	نَبُّوْا
3rd f.	تُبَمَلُّ	تُبَمَلُّوْا	تَبُّ	تَبُّوْا
2nd m.	أُبَمَلُّ	أُبَمَلُّوْا	أَبُّ	أَبُّوْا
2nd f.	أُبَمَلُّ	أُبَمَلُّوْا	أَبُّ	أَبُّوْا
1st	نُبَمَلُّ	نُبَمَلُّوْا	نَبُّ	نَبُّوْا

Usage. The imperfect is used for indicating an action that is incomplete or in the future. In a subordinate clause, the future is relative to the main clause. Thus:

شَلَّقَتْ وَاصْبِرْ she went up to worship
(lit. that she might worship).

A clause expressing purpose, as in this example, can be introduced more explicitly by **-وَأَمْ** or **-وَأَمْ** 'in order that':

كَتَبْتُ لَكَ لِئَلَّا تَسْمَعُوا We wrote the letter so that you
كَمَا might hear the truth.

The negative is **لَعَلَّ** 'lest', as in: **ذَهَبْنَ نِسَاءً وَلَعَلَّ يَقْتُلَهُنَّ** 'the women fled lest he should kill them'.

The imperative (§14) is not used with **أَل**, and the imperfect is the only way to express a prohibition. Thus:

- أَلْ تَقْتُلِينَ** thou shalt not kill
- أَلْ تَخَفِينَ يَا مَرْيَمُ** do not be afraid, Mary.

The imperfect also expresses the jussive ('let ...'), as in: **لَعَلَّ** let us draw near to the temple.

Vocabulary¹

طَعْمًا taste, a	بِئْسَ buy, e
أَنفًا sing, a	فَرَّقًا separate, o
دَعَا dwell, a	بِئْسَ or بِئْسَ news, report
كُسْبًا bread	بِئْسَ especially
حَكْمًا lawful	حَجْبًا week, sabbath (f.)
حَدًّا thing, deed	بِمَ while; بِمَ before
كَلِمًا people, nation;	حَتَّى until (+ إِلَى or إِلَى)
<i>pl. كَلِمَاتًا</i>	مَوْتًا death
لَعَلَّ lest, perhaps	أَيْنَ where

Exercises

Translate into English:

- أَلْ تَقْتُلِينَ يَا مَرْيَمُ لَعَلَّ يَقْتُلَهُنَّ** .1
- حَتَّى تَمُوتَ يَا مَرْيَمُ لَعَلَّ يَقْتُلَهُنَّ** .2

¹ From now on, the vowel of the imperfect is given for each verb used in the pe'al.

فَتَقَدَّمَتْ لِحَفْصٍ وَلَحِقَهَا يُرْمِي تَمَكُّهَا لِحَفْصًا مِمَّنْ لَيْسَتْ بِهَا .3

أَلْ تَقْتُلِينَ يَا مَرْيَمُ لَعَلَّ يَقْتُلَهُنَّ .4

أَلْ تَقْتُلِينَ يَا مَرْيَمُ لَعَلَّ يَقْتُلَهُنَّ .5

أَلْ تَقْتُلِينَ يَا مَرْيَمُ لَعَلَّ يَقْتُلَهُنَّ .6

أَلْ تَقْتُلِينَ يَا مَرْيَمُ لَعَلَّ يَقْتُلَهُنَّ .7

أَلْ تَقْتُلِينَ يَا مَرْيَمُ لَعَلَّ يَقْتُلَهُنَّ .8

أَلْ تَقْتُلِينَ يَا مَرْيَمُ لَعَلَّ يَقْتُلَهُنَّ .9

أَلْ تَقْتُلِينَ يَا مَرْيَمُ لَعَلَّ يَقْتُلَهُنَّ .10

أَلْ تَقْتُلِينَ يَا مَرْيَمُ لَعَلَّ يَقْتُلَهُنَّ .10

Translate into Syriac:

- Some say it is not lawful for a man to divorce his wife.
- How shall we sing to the Lord in a land that is not ours?
- Do not do this evil thing, my sister. 4. Let this story that we shall write be pleasing to God. 5. We will not be afraid as long as (*lit.* while) we have the blessing of the saint (f.). 6. The women went up to the city to buy food for themselves (*use* **تَقْتُلِينَ**). 7. By the grace of God we shall taste the fruits of the land. 8. Let them do as I have commanded. 9. My brother, I have a little time and I shall write this letter to you and to our sister. 10. Other gods, the gods of the Gentiles (*lit.* nations), you (*m. sing.*) shall not worship.

14. THE IMPERATIVE AND INFINITIVE. THE VERB ܐܘܢܐ

The imperative. The masculine singular of the imperative is formed from the imperfect by dropping the preformative. The other forms, masculine plural and feminine singular and plural, are then made by adding endings. For the various classes of verb we have:

(perfect)	ܡܘܢܐ	ܡܘܢܐ	ܡܘܢܐ
(imperfect)	ܡܘܢܐ	ܡܘܢܐ	ܡܘܢܐ
imperative m. sing.	ܡܘܢܐ	ܡܘܢܐ	ܡܘܢܐ
f. sing.	ܡܘܢܐ	ܡܘܢܐ	ܡܘܢܐ
m. pl.	ܡܘܢܐ	ܡܘܢܐ	ܡܘܢܐ
f. pl.	ܡܘܢܐ	ܡܘܢܐ	ܡܘܢܐ

The endings are silent: all these forms are pronounced *qol* or *dhal* or 'bed'. There are, however, longer forms of the plural which do distinguish it in pronunciation:

m. pl.	ܡܘܢܐ	ܡܘܢܐ	ܡܘܢܐ
f. pl.	ܡܘܢܐ	ܡܘܢܐ	ܡܘܢܐ

Notice that *seyame* points go on all feminine plural forms.

The meaning of the imperative is straightforward: ܡܘܢܐ, ܡܘܢܐ, etc. 'write!'. (Remember that the negative imperative is expressed by the imperfect: ܠܐ ܡܘܢܐ, ܠܐ ܡܘܢܐ, etc. 'do not write!'.)

The infinitive. All infinitives in Syriac begin with -ܡܘܢܐ. The infinitive pe'al is ܡܘܢܐ. The vowel on the second root

letter is always a irrespective of the stem vowel in the perfect or imperfect. If the second root letter is a *bgdkpt*, it takes *qushaya*, e.g. ܡܘܢܐ 'to write'.

The infinitive is prefixed with -ܡܘܢܐ, somewhat like the 'to' of the infinitive in English. Examples are:

ܡܘܢܐ ܡܘܢܐ	she went up to worship
ܡܘܢܐ ܡܘܢܐ	it is fitting for me to sing
ܡܘܢܐ ܡܘܢܐ	they were not afraid of writing
ܡܘܢܐ ܡܘܢܐ	it is for us to listen - we have to listen (or we can listen)

Syriac also has an 'infinitive absolute'. In this construction the infinitive, without -ܡܘܢܐ, goes alongside (usually before) a verb or participle for emphasis; e.g.

ܡܘܢܐ ܡܘܢܐ	they were completely silent
ܡܘܢܐ ܡܘܢܐ	we strictly command you.

The verb ܐܘܢܐ. The verb ܐܘܢܐ 'be' will be met in §26, but it is helpful to learn now the pe'al perfect in its enclitic form. The conjugation is as follows, with pronunciations. As indicated by the *linea occultans*, the initial consonant ܐ is silent throughout.

	singular	plural
3rd m.	ܐܘܢܐ <i>wā</i>	ܐܘܢܐ <i>waw</i>
3rd f.	ܐܘܢܐ <i>wāi</i>	ܐܘܢܐ <i>wāy</i>
2nd m.	ܐܘܢܐ <i>wayt</i>	ܐܘܢܐ <i>wayton</i>
2nd f.	ܐܘܢܐ <i>wayt</i>	ܐܘܢܐ <i>wayten</i>
1st	ܐܘܢܐ <i>wi</i>	ܐܘܢܐ <i>wayn</i>

The verb in this enclitic form coming after (not before) a participle, adjective, or noun has the meaning 'was/were'. After **ܘܢܐܘ** it likewise puts the meaning of the expression into the past. Thus:

ܦܠܘܚܝܢ ܘܢܐܘ	we were writing
ܫܘܬܐ ܫܘܬܐ ܘܢܐܘ	Jesus was silent
ܫܘܬܐ ܫܘܬܐ ܘܢܐܘ	the man was a priest
ܫܘܬܐ ܫܘܬܐ ܘܢܐܘ	they had water
ܫܘܬܐ ܫܘܬܐ ܘܢܐܘ	they were widows.

ܘܢܐܘ can also appear after finite verbs, pf. and impf., and occasionally elsewhere in a sentence, but in these constructions it is almost meaningless. After a pf., it may put the action further into the past; e.g., **ܘܢܐܘ ܫܘܬܐ ܫܘܬܐ** 'Joseph too went (or had gone) up'. But, as in this example,¹ the pluperfect sense is often hard to detect.

Vocabulary

ܫܘܬܐ	be silent, <i>o</i>	ܘܢܐܘ	(<i>ptcs. of</i> ܘܢܐܘ) right
ܫܘܬܐ	anger, wrath	ܘܢܐܘܬܐ	righteousness (<i>f.</i>)
ܫܘܬܐ	time; <i>abs.</i> ܫܘܬܐ	ܫܘܬܐ	tree
ܫܘܬܐ	(<i>ptcs. of</i> ܫܘܬܐ) fitting	ܫܘܬܐ	if
ܫܘܬܐ	Israel	ܫܘܬܐ	time, season, moment
ܫܘܬܐ	human (<i>adj.</i>)	ܫܘܬܐ	Elkanah ²
ܫܘܬܐ	war, battle	ܫܘܬܐ	Shiloh
ܫܘܬܐ	force, power, mighty work	ܫܘܬܐ	Cain

¹ Luke 2: 4.² 1 Sam 1: 1-3.

Exercises

Translate into English:

1. **ܘܢܐܘ ܫܘܬܐ ܫܘܬܐ ܘܢܐܘ**.
2. **ܫܘܬܐ ܫܘܬܐ ܫܘܬܐ ܫܘܬܐ ܫܘܬܐ**.
3. **ܫܘܬܐ ܫܘܬܐ ܫܘܬܐ ܫܘܬܐ ܫܘܬܐ**.
4. **ܫܘܬܐ ܫܘܬܐ ܫܘܬܐ ܫܘܬܐ ܫܘܬܐ**.
5. **ܫܘܬܐ ܫܘܬܐ ܫܘܬܐ ܫܘܬܐ ܫܘܬܐ**.
6. **ܫܘܬܐ ܫܘܬܐ ܫܘܬܐ ܫܘܬܐ ܫܘܬܐ**.
7. **ܫܘܬܐ ܫܘܬܐ ܫܘܬܐ ܫܘܬܐ ܫܘܬܐ**.
8. **ܫܘܬܐ ܫܘܬܐ ܫܘܬܐ ܫܘܬܐ ܫܘܬܐ**.
9. **ܫܘܬܐ ܫܘܬܐ ܫܘܬܐ ܫܘܬܐ ܫܘܬܐ**.
10. **ܫܘܬܐ ܫܘܬܐ ܫܘܬܐ ܫܘܬܐ ܫܘܬܐ**.

Translate into Syriac:

1. We were singing hymns.
2. There were other women with him.
3. All her sons were priests.
4. It is right to worship God alone.
5. Draw near and take (*use* ܫܘܬܐ) this letter that I have written.
6. The fruit was beautiful, but she was afraid to taste.
7. The sacrifice of Cain was not pleasing to God.
8. Forgive us as we have forgiven others.
9. If one city will not listen to your doctrine, flee to another.
10. There was a village there in which people were dwelling who had fled from the war.

15. THE ETHPE'EL

The ethpe'el is formed from the pe'al by using the preformative -l'. This preformative has counterparts in other Semitic languages, where it has a reflexive meaning (as in 'he hurt himself'). In Syriac, however, forms with -l' took over the function of the passive (as in 'he was hurt'). The ethpe'el is thus primarily the passive of the pe'al.

Inflection. The ethpe'el perfect ('he was killed', etc.) is:

	sing.	pl.
3rd m.	ܐܡܗܠܐ	ܐܡܗܠܝܢ
3rd f.	ܐܡܗܠܝܗ	ܐܡܗܠܝܗܘܢ (ܐܡܗܠܝܗܘܢ)
2nd m.	ܐܡܗܠܝܗ	ܐܡܗܠܝܗܘܢ
2nd f.	ܐܡܗܠܝܗ	ܐܡܗܠܝܗܘܢ
1st	ܐܡܗܠܝܗ	ܐܡܗܠܝܗܘܢ

Notice that in the 1st sing. and the 3rd f. sing. the vowel on the first root letter is *a*. Just as in the pe'al, if the third radical is a *bgdkpt*, it takes *qushaya* in the 3rd f. and 1st sing., e.g., ܐܡܗܠܝܗܘܢ. There are the same longer forms for the 1st pl. ܐܡܗܠܝܗܘܢ, and the 3rd m. and f. pl. ܐܡܗܠܝܗܘܢ and ܐܡܗܠܝܗܘܢ.

The imperfect ('he will be killed' etc.) is as follows:

	sing.	pl.
3rd m.	ܐܡܗܠܝܗ	ܐܡܗܠܝܗܘܢ
3rd f.	ܐܡܗܠܝܗܘܢ (ܐܡܗܠܝܗܘܢ)	ܐܡܗܠܝܗܘܢ
2nd m.	ܐܡܗܠܝܗ	ܐܡܗܠܝܗܘܢ
2nd f.	ܐܡܗܠܝܗ	ܐܡܗܠܝܗܘܢ
1st	ܐܡܗܠܝܗ	ܐܡܗܠܝܗܘܢ

In the imperative, the vowel unexpectedly shifts to the first radical, and is *a*. The second radical may disappear in pronunciation and have *linea occulta* written below it. Thus:

m. sing.	ܐܡܗܠܝܗ	or	ܐܡܗܠܝܗ
f. sing.	ܐܡܗܠܝܗ	or	ܐܡܗܠܝܗ
m. pl.	ܐܡܗܠܝܗ	or	ܐܡܗܠܝܗ
f. pl.	ܐܡܗܠܝܗ	or	ܐܡܗܠܝܗ

All these forms are pronounced *etqatl* or *etqal*. As in the pe'al there are also longer forms of the plural, ܐܡܗܠܝܗܘܢ (m.) and ܐܡܗܠܝܗܘܢ (f.).

All participles except the pe'al have the preformative *ad*. That of the ethpe'el (there is only one) is

ܐܡܗܠܝܗ being killed.

This is inflected like other nouns with an invariable vowel in the first syllable (§11). The plural is then ܐܡܗܠܝܗܘܢ, the feminine ܐܡܗܠܝܗܘܢ, etc.

If the last root letter of a verb is a guttural or *š*, the vowel just before it (in various parts of the pf., impf., and ptes.) is *a* instead of *e*, as in ܐܡܗܠܝܗ (not ܐܡܗܠܝܗ) 'he was kept'.

The infinitive follows a pattern that will appear in all the other conjugations (that is, all but the pe'al), with the two final vowels *a* - *u*. For the ethpe'el it is

ܐܡܗܠܝܗ to be killed.

If a verb stem begins with any of the letters *h*, *g*, *k*, *p*, this letter changes places with the *l* of the ethpe'el preformative. In the case of *h* or *g* there is a further change and the *l* becomes *š* or *ç* respectively. Thus, from ܐܡܗܠܝܗ we have

ܐܘܩܘܠܐ 'it was taken' (not ܐܘܩܘܠܐ). Other examples of this transposition and change are:

ܠܢܘܚܝܢܐ let it be bought (not ܠܢܘܚܝܢܐ or even ܠܢܘܚܝܢܐ)
ܩܪܝܢܐܘܬܐ to be crucified (not ܩܪܝܢܐܘܬܐ or ܩܪܝܢܐܘܬܐ).

Meaning. The meaning of the ethpe'el can usually be inferred from the pe'al, but not always. For example, ܩܪܝܢܐܘܬܐ and ܩܪܝܢܐܘܬܐ both mean 'be baptized' (but the ethpe'el form is the more common). Some verbs in the ethpe'el do not occur in the pe'al, for example ܠܐܩܘܠܐ 'go around'. Other ethpe'els have particular meanings, e.g., ܠܩܘܠܐ (from ܩܘܠܐ) 'obey'. The vocabularies will signal verbs like these as they are met.

Usage. With the ethpe'el the logical subject of the action is introduced by ܡܢ (rather than ܠ as with the passive participle); e.g.,

ܠܐܩܘܠܐ ܡܢ ܚܘܪܐܝܢܐ it was commanded by the apostle.

Vocabulary

ܩܪܝܢܐܘܬܐ	pe. (a), ethp. be baptized	ܩܘܠܐ	ethp. obey
ܩܘܠܐ	ethp. take care (+ ܐܘܬܐ of), guard (+ ܡܢ against)	ܩܪܝܢܐܘܬܐ	be finished, a
ܩܘܠܐܘܬܐ	lead, a	ܩܘܠܐܘܬܐ	ethp. go around
ܩܘܠܐܘܬܐ	crucify, o	ܩܘܠܐܘܬܐ	form, fashion, o
ܩܘܠܐܘܬܐ	reckon, o	ܩܘܠܐܘܬܐ	bishop
ܩܘܠܐܘܬܐ	blasphemy	ܩܘܠܐܘܬܐ	sin
ܩܘܠܐܘܬܐ	today	ܩܘܠܐܘܬܐ	soldier
ܩܘܠܐܘܬܐ	child; pl. usu. ܩܘܠܐܘܬܐ	ܩܘܠܐܘܬܐ (m.) or ܩܘܠܐܘܬܐ (f.)	place
ܩܘܠܐܘܬܐ	ܩܘܠܐܘܬܐ, pl. ܩܘܠܐܘܬܐ	ܩܘܠܐܘܬܐ	first, beforehand
		ܩܘܠܐܘܬܐ	Abraham
		ܩܘܠܐܘܬܐ	idol

Exercises

Translate into English:

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

Translate into Syriac:

1. You have been reckoned the people (*lit.* sons) of the kingdom.
2. Children, obey your parents in the Lord.
3. It is fitting for me to be baptized by you.
4. Take care lest you be led into unfaith (*lit.* not faith).
5. Heaven and earth were formed first, and after them we were formed.
6. For the sake of my name you shall be led before kings

¹ ܩܘܠܐܘܬܐ is naturally masculine in this context. (Why?)

and be accounted evildoers. 7. To women the bishop says in his letter, Your sins shall be forgiven. 8. Abraham's faith was reckoned to him for righteousness. 9. From there Jesus was led by the soldiers to a (certain) place to be crucified. 10. You were no longer allowed (use *ܡܚܘܫܐ*) to worship idols formed by human hands.

16. THE PA'EL AND ETHPA'AL

The pa'el and its passive the ethpa'al are formally known as 'intensive' conjugations – expressing, that is, a stronger or repeated sense compared to the pe'al. (This description, however, turns out to fit these conjugations in Syriac only very incompletely: see p. 75.)

Inflection. In the pa'el and ethpa'al the second letter of the verb stem is doubled. This doubling is not seen or pronounced except when that letter is a *bgdkpt*, in which case it takes *qushaya*; or when the third letter is a *bgdkpt*, in which case it takes *rukaka* after the doubled second letter. (Examples of these cases are given below.)

In the pa'el, the preformatives and affirmatives are the same as in the pe'al. The vowel *a* remains on the first radical throughout the conjugation. The preformatives for the imperfect, participles, and infinitive have no vowel (except for the *alaph* of the 1st sing. impf., which must have one). The paradigm is as follows:

perfect	sing.	pl.
3rd m.	ܩܫܝܐ	ܩܫܝܐ or ܩܫܝܐ
3rd f.	ܩܫܝܐ	ܩܫܝܐ (ܩܫܝܐ) or ܩܫܝܐ
2nd m.	ܩܫܝܐ	ܩܫܝܐ
2nd f.	ܩܫܝܐ	ܩܫܝܐ
1st	ܩܫܝܐ	ܩܫܝܐ or ܩܫܝܐ

imperfect	sing.	pl.
3rd m.	يَقُولُ	يَقُولُونَ
3rd f.	تَقُولُ (أَقُولُ)	تَقُولْنَ
2nd m.	أَقُولُ	أَقُولُونَ
2nd f.	أَقُولِي	أَقُولِينَ
1st	أَقُولُ	أَقُولُ
imperative		
masc.	قُولْ	قُولُوا or قُولُوا
fem.	قُولِي	قُولِينَ or قُولِي
participles:		
active	قَائِلٌ (f. مَقُولٌ, f. emph. مُقَالٌ, etc.)	
passive	مَقُولٌ (f. مَقُولَةٌ, f. emph. مَقُولَةٌ, etc.)	
infinitive:	مَقَالَةٌ	

If the third radical of a verb is a guttural or ح , the *e* vowel before it becomes *a*; e.g., أَرْسَلْتُ 'send', impf. أَرْسَلُ , ptc. أَرْسَلٌ , etc.

A *nomen agentis* in the pa'el has the form مَقَالٌ 'killer'. This form occurs as an adjective also, e.g. مَرْسَلٌ 'showing mercy - merciful'.

For the ethpa'al the paradigm is:

perfect	sing.	pl.
3rd m.	أَقُولُ	أَقُولُوا or أَقُولُوا
3rd f.	أَقُولِي	أَقُولِينَ (أَقُولِي) or أَقُولِي
2nd m.	أَقُولُ	أَقُولُونَ
2nd f.	أَقُولِي	أَقُولِينَ
1st	أَقُولُ	أَقُولُ or أَقُولُ

imperfect	sing.	pl.
3rd m.	تَقُولُ	تَقُولُونَ
3rd f.	تَقُولُ (أَقُولُ)	تَقُولْنَ
2nd m.	أَقُولُ	أَقُولُونَ
2nd f.	أَقُولِي	أَقُولِينَ
1st	أَقُولُ	تَقُولُ
imperative:		
masc.	أَقُولْ	أَقُولُوا or أَقُولُوا
fem.	أَقُولِي	أَقُولِينَ or أَقُولِي

(There are also forms أَقُولُ *etqal* etc.)

participle: تَقَالٌ

infinitive: تَقَالَةٌ

In the ethpa'al, initial ح ج د ذ change places with the *L* of the preformative, just as in the ethpe'al.

Examples of verbs with *bgdkpt* letters are أَقْبَلْتُ 'receive', in which the ح is doubled throughout; and أَقْرَبْتُ 'offer', in which the ح is pronounced soft after the doubled ق in forms like أَقْرَبْتُ 'I offered' and أَقْرَبْتُ 'it (f.) was offered'.

Usage and meaning. Verbs in the pa'el can be classified as follows.

- a. A minority of verbs actually exhibit the difference set out at the beginning of this lesson, that the pa'el is an intensified pe'al. أَقْتُلُ is one of these; hence أَقْتُلُ 'slay many'. Another is أَقْبَلْتُ 'kiss' - أَقْبَلْتُ 'cover with kisses'. Just as often, a verb is used in both pe'al and pa'el

without much difference in meaning, e.g. **سَبَّ** and **سَبَّ** 'help'; **فَهَمَّ** and **فَهَمَّ** 'command'; **سَمَّ** and **سَمَّ** 'sing'.

- b. The pa'el may make the pe'al transitive, as with **فَهَمَّ** 'be comparable' – **فَهَمَّ** 'compare'.
- c. Some verbs have a new meaning in the pa'el, for example **فَهَمَّ** 'offer, present'.
- d. A number of verbs occur in the pa'el but not the pe'al. Examples include several in the vocabulary on the next page, e.g. **هَبَّ** and **فَهَمَّ**.
- e. A special class of these pa'el-only verbs are the 'denominative' verbs, formed by putting the vowels of the pa'el onto a noun. Examples are **سَمَّ** 'strengthen' (from **سَمَّ**) and **كَبَّ** 'encourage' (from **كَبَّ** *lebba*).

The verb **فَهَمَّ** is used in front of another verb, without *waw* intervening, to give the sense of 'beforehand', as in

فَهَمَّ سَمَّ نَبَّ the prophets spoke beforehand about this.

Quadriliteral verbs. Some verb stems have four letters. These verbs may be denominative, e.g. **أَلَّحَبَّ** 'evangelize' (from **أَلَّحَبَّ**),¹ or loan-words, e.g. **قَهَبَّ** 'accuse' (from Greek *κατηγορεῖν*). They are conjugated like pa'els in which instead of a doubled middle root letter there are two different single letters. Thus for **أَلَّحَبَّ** we have

pf. **أَلَّحَبَّ**, **أَلَّحَبَّ**, **أَلَّحَبَّ**, etc.

¹ In dictionaries this verb is apt to be treated as a taph'el conjugation of **أَلَّحَبَّ**. See pp. 81-2.

impf. **أَلَّحَبُّ**, **أَلَّحَبُّ**, etc.; imv. **أَلَّحَبَّ** etc.
 participles **أَلَّحَبُّ**, **أَلَّحَبُّ**; infinitive **أَلَّحَبُّ**
 ethpa'al **أَلَّحَبُّ**, **أَلَّحَبُّ**, **أَلَّحَبُّ**.

Vocabulary

هَبَّ pa. send	مَحَلَّ pa. receive
فَهَمَّ pa. offer	أَلَّحَبَّ evangelize
فَهَمَّ pa. expound	رَجَبَّ pa. blaspheme
فَهَمَّ pa. do beforehand	عَه pa. honour
أَلَّحَبَّ ² encourage	سَلَّ pa. strengthen
حَصَّ pa. glorify	سَمَّ ² pa. speak
أَلَّحَبَّ believe	سَمَّ pa. walk
أَلَّحَبَّ or	سَمَّ far be it!
أَلَّحَبَّ way, road (f.)	أَلَّحَبَّ judgement
أَلَّحَبَّ at once	أَلَّحَبَّ place (m.);
أَلَّحَبَّ pa., ethpa. have mercy	pl. أَلَّحَبَّ
(+ أَلَّحَبَّ on)	

Exercises

Translate into English:

1. **فَهَمَّ سَمَّ** **أَلَّحَبَّ** **أَلَّحَبَّ**.
2. **أَلَّحَبَّ** **أَلَّحَبَّ** **أَلَّحَبَّ** **أَلَّحَبَّ** **أَلَّحَبَّ** **أَلَّحَبَّ**.
3. **أَلَّحَبَّ** **أَلَّحَبَّ** **أَلَّحَبَّ** **أَلَّحَبَّ**.
4. **أَلَّحَبَّ** **أَلَّحَبَّ** **أَلَّحَبَّ** **أَلَّحَبَّ** **أَلَّحَبَّ** **أَلَّحَبَّ**.
5. **أَلَّحَبَّ** **أَلَّحَبَّ** **أَلَّحَبَّ** **أَلَّحَبَّ** **أَلَّحَبَّ** **أَلَّحَبَّ**.

² Properly these are geminate verbs (§25).

6. ܩܠܡܢܐ ܐܡܠܝܢ ܕܘܟܠܢܢܢܘܢܐ ܩܠܕܢܢܢܐ ܚܡܢܢܐ ܗܘܐ .
 7. ܩܠܢܢܢܐ ܩܠܢܢܢܐ ܩܠܢܢܢܐ ܩܠܢܢܢܐ ܩܠܢܢܢܐ ܩܠܢܢܢܐ ܩܠܢܢܢܐ ܩܠܢܢܢܐ .
 8. ܩܠܢܢܢܐ ܩܠܢܢܢܐ ܩܠܢܢܢܐ ܩܠܢܢܢܐ ܩܠܢܢܢܐ ܩܠܢܢܢܐ ܩܠܢܢܢܐ .
 9. ܩܠܢܢܢܐ ܩܠܢܢܢܐ ܩܠܢܢܢܐ ܩܠܢܢܢܐ ܩܠܢܢܢܐ ܩܠܢܢܢܐ ܩܠܢܢܢܐ .
 10. ܩܠܢܢܢܐ ܩܠܢܢܢܐ ܩܠܢܢܢܐ ܩܠܢܢܢܐ ܩܠܢܢܢܐ ܩܠܢܢܢܐ ܩܠܢܢܢܐ .

Translate into Syriac:

1. The king sent them to the city, and commanded them to speak to the bishop. 2. This is the acceptable (*lit.* accepted) year of the Lord. 3. Take courage (*use the ethpa.*) and speak for (ܫܠܦ) the widow. 4. Let the words of the prophet be expounded unto us. 5. I will not send anyone. There is no one to be sent. 6. Whoever blasphemes against the Holy Spirit shall never be forgiven. 7. I spoke beforehand about all this but at that time you did not accept my words. 8. Honour (*f. pl.*) your father and your mother. 9. Far be it from (*use -ܕ*) me to show mercy on a blasphemer. 10. Have mercy (*use the ethpa.*) upon us, o Lord, and send the Holy Spirit to strengthen us.

17. THE APH'EL, ETTAPH'AL AND OTHER CONJUGATIONS

The aph'el generally forms the causative of the verb, as in ܐܦܠܢܢܐ 'he caused to kill'. The ettaph'al is its passive: ܐܦܠܢܢܐ 'he was caused to kill'.

Inflection. The whole paradigm of the aph'el is as follows. Notice that with preformatives (i.e., in the imperfect, infinitive and participles) the initial / is dropped, and the preformative takes its vowel.

perfect:	sing.	pl.
3rd masc.	ܐܦܠܢܢܐ	ܐܦܠܢܢܐ or ܐܦܠܢܢܐ
3rd fem.	ܐܦܠܢܢܐ	ܐܦܠܢܢܐ (ܐܦܠܢܢܐ) or ܐܦܠܢܢܐ
2nd masc.	ܐܦܠܢܢܐ	ܐܦܠܢܢܐ
2nd fem.	ܐܦܠܢܢܐ	ܐܦܠܢܢܐ
1st	ܐܦܠܢܢܐ	ܐܦܠܢܢܐ or ܐܦܠܢܢܐ
imperfect:		
3rd masc.	ܐܦܠܢܢܐ	ܐܦܠܢܢܐ
3rd fem.	ܐܦܠܢܢܐ (ܐܦܠܢܢܐ)	ܐܦܠܢܢܐ
2nd masc.	ܐܦܠܢܢܐ	ܐܦܠܢܢܐ
2nd fem.	ܐܦܠܢܢܐ	ܐܦܠܢܢܐ
1st	ܐܦܠܢܢܐ	ܐܦܠܢܢܐ
imperative:		
masc.	ܐܦܠܢܢܐ	ܐܦܠܢܢܐ or ܐܦܠܢܢܐ
fem.	ܐܦܠܢܢܐ	ܐܦܠܢܢܐ or ܐܦܠܢܢܐ

participles:

active مَمْلُكٌ (f. مَمْلُكَةٌ , f. emph. مَمْلُكَةٌ , etc.)

passive مَمْلُكٌ (f. مَمْلُكَةٌ , f. emph. مَمْلُكَةٌ , etc.)

infinitive: مَمْلُكَةٌ

If the second radical is a *bgdkpt*, it is pronounced hard everywhere, e.g., كَلَّمَكَ , مَمْلُكَكَ , etc. As in the pa'el, if the third radical is a guttural or ح , the vowel before it is *a*; e.g. كَلَّمَكَ 'cause to pass'.

A *nomen agentis* in the aph'el has the form مَمْلُكُنَا . An example is $\text{مَمْلُكُنَا مَمْلُكُنَا}$ 'John the baptizer'.

The paradigm of the ettaph'al is as follows. (The usual other longer forms exist but are omitted here.)

perfect:

3rd masc.	مَمْلُكٌ	مَمْلُكٌ
3rd fem.	مَمْلُكَةٌ	مَمْلُكَةٌ
2nd masc.	مَمْلُكٌ	مَمْلُكَةٌ
2nd fem.	مَمْلُكَةٌ	مَمْلُكَةٌ
1st	مَمْلُكٌ	مَمْلُكٌ

imperfect:

3rd masc.	مَمْلُكٌ	مَمْلُكَةٌ
3rd fem.	مَمْلُكَةٌ	مَمْلُكَةٌ
2nd masc.	مَمْلُكٌ	مَمْلُكَةٌ
2nd fem.	مَمْلُكَةٌ	مَمْلُكَةٌ
1st	مَمْلُكٌ	مَمْلُكٌ

imperative:

masc.	مَمْلُكٌ	مَمْلُكٌ or مَمْلُكَةٌ
fem.	مَمْلُكَةٌ	مَمْلُكَةٌ or مَمْلُكَةٌ

participle: مَمْلُكٌ (f. مَمْلُكَةٌ)

infinitive: مَمْلُكَةٌ

In this paradigm, the sequence $-\text{لِل}^-$, properly $-\text{لِ}^-$, is pronounced *eta*, not *etta*; so that مَمْلُكٌ is *etaqtal*. Notice that the forms in the impf. beginning with $-\text{لِل}^-$ are actually reduced in spelling to $-\text{لِ}^-$.

Usage and meaning. The causative sense of the aph'el is the most usual, for example بَطَّمَكَ 'be baptized' – بَطِّمُكَ 'baptize'. But some verbs in the aph'el do not fit this description.

- Sometimes pe'al and aph'el are more or less the same in meaning, e.g. هَكَّمَكَ and هَكَّمَكَ 'think, suppose'; هَمَمْتُ and هَمَمْتُ 'testify'.
- Some verbs have new meanings in the aph'el, e.g. مَجَّحْتُ 'fight'.
- Some verbs occur only in the aph'el, e.g. رَفَّحْتُ 'preach'.

The anomalous verb مَجَّحْتُ 'find, be able' may be taken to be an aph'el of حَجَّح in which the vowel of the preformative is *e* instead of *a*. Thus the imperfect is مَجَّحْتُ and the participle مَجَّحٌ and infinitive مَجَّحَةٌ .

The ettaph'al is, in fact, somewhat rare. For the passive of the aph'el, many verbs use the ethpe'el or ethpa'al instead, e.g. رَفَّحْتُ 'be preached' (passive of رَفَّحْتُ).

Other conjugations. A number of verbs of four letters are, etymologically, a three-letter root plus a prefix or infix. For example, خَضَّحْتُ 'subjugate' derives from the root خَضَّح and is

accordingly called a shaph'el. The passive **ܘܫܬܦܗܠ** is an eshtaph'al. The shaph'el/eshtaph'al conjugation, which is causative in meaning, is the most common of the minor conjugations. Others include the saph'el (e.g. **ܘܫܦܗܠ** 'hasten' from **ܫܦܗ**) and pay'el (**ܘܫܦܗܠ** 'endure' from **ܫܦܗ**).¹ All these verbs have the *a-e* vowel pattern of the pa'el and are conjugated like other quadriliteral verbs (§16).

Vocabulary

ܫܦܗ <i>aph.</i> preach;	ܫܦܗ <i>shaph.</i> subjugate
<i>ethp.</i> be preached	ܫܦܗ <i>aph.</i> reign
ܫܦܗ <i>aph.</i> baptize	ܫܦܗ be dressed, <i>a</i> ;
ܫܦܗ find, be able	<i>aph.</i> clothe
ܫܦܗ <i>aph.</i> bear witness	ܫܦܗ <i>aph.</i> fight, attack
ܫܦܗ <i>shaph.</i> change	ܫܦܗ <i>aph.</i> deliver, hand
ܫܦܗ demon	over, commit
ܫܦܗ if (contrary to fact)	ܫܦܗ white
ܫܦܗ Solomon	ܫܦܗ emissary
ܫܦܗ how much, how many	ܫܦܗ then, next
ܫܦܗ wretched, un-	ܫܦܗ garment, clothing
happy; <i>emph.</i> ܫܦܗ	ܫܦܗ animal(s) (<i>f. sing.</i>)

Exercises

Translate into English:

1. **ܫܦܗܐܢܗܘܢ ܫܦܗܐܢܗܘܢ ܫܦܗܐܢܗܘܢ ܫܦܗܐܢܗܘܢ** .1
2. **ܫܦܗܐܢܗܘܢ ܫܦܗܐܢܗܘܢ ܫܦܗܐܢܗܘܢ ܫܦܗܐܢܗܘܢ** .2

¹ For the palpel conjugation, see p. 118 below.

3. **ܫܦܗܐܢܗܘܢ ܫܦܗܐܢܗܘܢ ܫܦܗܐܢܗܘܢ ܫܦܗܐܢܗܘܢ** .3
4. **ܫܦܗܐܢܗܘܢ ܫܦܗܐܢܗܘܢ ܫܦܗܐܢܗܘܢ ܫܦܗܐܢܗܘܢ** .4
5. **ܫܦܗܐܢܗܘܢ ܫܦܗܐܢܗܘܢ ܫܦܗܐܢܗܘܢ ܫܦܗܐܢܗܘܢ** .5
6. **ܫܦܗܐܢܗܘܢ ܫܦܗܐܢܗܘܢ ܫܦܗܐܢܗܘܢ ܫܦܗܐܢܗܘܢ** .6
7. **ܫܦܗܐܢܗܘܢ ܫܦܗܐܢܗܘܢ ܫܦܗܐܢܗܘܢ ܫܦܗܐܢܗܘܢ** .7
8. **ܫܦܗܐܢܗܘܢ ܫܦܗܐܢܗܘܢ ܫܦܗܐܢܗܘܢ ܫܦܗܐܢܗܘܢ** .8
9. **ܫܦܗܐܢܗܘܢ ܫܦܗܐܢܗܘܢ ܫܦܗܐܢܗܘܢ ܫܦܗܐܢܗܘܢ** .9
10. **ܫܦܗܐܢܗܘܢ ܫܦܗܐܢܗܘܢ ܫܦܗܐܢܗܘܢ ܫܦܗܐܢܗܘܢ** .10

Translate into Syriac:

1. He will preach; we are able; they were attacked. 2. She reigned over the whole nation after her father. 3. I bear witness to you that my word is true and believable (*lit.* believed). 4. Our fathers have handed down (*use* **ܫܦܗ**) this wisdom to us. 5. John baptized with water, but he will baptize with the Holy Spirit. 6. The wretched (man) was unable to speak. 7. He clothed his teaching (in) the clothing of fine words. 8. Christ is preached, whether (*lit.* if) by us or whether by others. 9. The demons fought against the blessed one, but it was they who were subjugated by him. 10. I know the scriptures, and let him not suppose that they should be changed (*use the eshtaph'al*).

18. OBJECTIVE PRONOMINAL SUFFIXES, I

We have seen that the direct object of a verb may be indicated by the preposition ـا with either a noun or a pronoun suffix following. Thus: كُتِلْنَا , 'he will kill us'. There is, however, a more idiomatic way of expressing a pronoun as a direct object, and that is by a suffix on the verb itself. These objective pronominal suffixes are similar to, though not identical with, the possessive suffixes treated in §6. This lesson covers suffixes on the perfect tense of the verb.

The forms of the suffixes are as follows:

	sing.	pl.
1st	أ	نا
2nd m.	كَ	كَفْ
2nd f.	كَ	كَفْ
3rd m.	هُ، هَا، هِيَ، هَا	—
3rd f.	هَا	—

There are no suffixes for the 3rd plural, the enclitic forms نَا and كُنَا being used in their place. (Remember that the other personal pronouns are not used as direct objects.)

The forms of the verb to which the suffixes are attached have to be learned separately. For the pe'al pf. these forms are as follows. The vowel that connects verb to suffix is shown separately from the form. For most of the forms it is constant. For others, marked *, it is the same as the vowel in the familiar paradigm of مَلِكٌ , مَلِكَةٌ , etc., except that the 1st singular suffix is أ .

	sing.	pl.
3rd m.	* مَلِكًا	مَلِكِينَ
3rd f.	* مَلِكَةً	مَلِكَاتٍ
2nd m.	مَلِكَكَ	مَلِكَيْكُمْ
2nd f.	* مَلِكِكِ	* مَلِكَيْكُنَّ
1st	* مَلِكِي	مَلِكِنَا

The entire paradigm for the pe'al perfect is as follows:

suffix	singular verb				
	3rd m.	3rd f.	2nd m.	2nd f.	1st
no suffix	مَلِكًا	مَلِكَةً	مَلِكًا	مَلِكَةً	مَلِكًا
1st	مَلِكِي	مَلِكِي	مَلِكِي	مَلِكِي	—
2nd m.	مَلِكَكَ	مَلِكَكَ	—	—	مَلِكَيْكُمْ
2nd f.	مَلِكِكِ	مَلِكِكِ	—	—	مَلِكَيْكُنَّ
3rd m.	مَلِكَهُ	مَلِكَهَا	مَلِكَهُ	مَلِكَهَا	مَلِكِنَا
3rd f.	مَلِكَهَا	مَلِكَهَا	مَلِكَهَا	مَلِكَهَا	مَلِكِنَا
1 pl.	مَلِكَنَا	مَلِكَنَا	مَلِكَنَا	مَلِكَنَا	—
2 m. pl.	مَلِكَيْكُمْ	مَلِكَيْكُمْ	—	—	مَلِكَيْكُمْ
2 f. pl.	مَلِكَيْكُنَّ	مَلِكَيْكُنَّ	—	—	مَلِكَيْكُنَّ

suffix	plural verb				
	3rd m.	3rd f.	2nd m.	2nd f.	1st
no suffix	مَلِكُوا	مَلِكْنَ	مَلِكُوا	مَلِكْنَ	مَلِكُوا
1st	مَلِكِينَا	مَلِكِينَا	مَلِكِينَا	مَلِكِينَا	—
2nd m.	مَلِكَيْكُمْ	مَلِكَيْكُمْ	—	—	مَلِكَيْكُمْ
2nd f.	مَلِكَيْكُنَّ	مَلِكَيْكُنَّ	—	—	مَلِكَيْكُنَّ
3rd m.	مَلِكَهُمْ	مَلِكَهُنَّ	مَلِكَهُمْ	مَلِكَهُنَّ	مَلِكِنَا
3rd f.	مَلِكَهُنَّ	مَلِكَهُنَّ	مَلِكَهُنَّ	مَلِكَهُنَّ	مَلِكِنَا
1 pl.	مَلِكِنَا	مَلِكِنَا	مَلِكِنَا	مَلِكِنَا	—
2 m. pl.	مَلِكَيْكُمْ	مَلِكَيْكُمْ	—	—	مَلِكَيْكُمْ
2 f. pl.	مَلِكَيْكُنَّ	مَلِكَيْكُنَّ	—	—	مَلِكَيْكُنَّ

Notice in this paradigm:

- a. The form of the 3rd m. sing. suffix is determined by the vowel connecting it to the verb: after a consonant it is **و**, after **ة** it is **و** (the whole ending is then pronounced *u*), after **'** it is **و** (*āy*), and after **ا** it is **و** (*iw*).
- b. In the 3rd m. and f. sing. (but not the 1st sing.) and 3rd f. pl. of the verb, the forms with the **ف** and **ف** suffixes are just the unsuffixed forms with **ف** and **ف** added.
- c. In the 3rd f. pl. and 1st pl. of the verb, which otherwise connect to suffixes with **'**, the 2nd. f. sing. suffix retains the vowel **ة**, as in **هَمَعْتُمْ**, 'we heard you (f.)'.

The longer forms of the 3rd m. and f. pl. perfect, **مَهَلَقَ** and **مَهَلَقَ**, can also take suffixes. They have the connecting vowel **'**; thus **مَهَلَقْتُمْ**, **مَهَلَقْتُمْ**, **مَهَلَقْتُمْ**, etc.

For verbs with perfect in *e*, the vowel **ة** becomes **ة** when on account of a suffix it moves onto the first syllable; e.g., **عَبَدْتُمْ** 'he worshipped it' (but **عَبَدْتُمْ** 'she worshipped it').

In the pa'el and aph'el pf., the attachment of suffixes is similar; but in these conjugations the vowel on the second root letter disappears in the 3rd m. sing. and 3rd m. and f. pl. before most of the suffixes. Examples of suffixed forms are:

أَعْبَدْتُمْ	he baptized her
أَعْبَدْتُمْ	they (m.) sent him
أَعْبَدْتُمْ	they (f.) received him
أَعْبَدْتُمْ	she strengthened me
أَعْبَدْتُمْ	we baptized him.

Pronominal suffixes on verbs cannot be used in a reflexive sense. This sense has to be expressed otherwise, e.g. with **نَفْسًا** 'self', as in **تَوَضَّعَ نَفْسَهُ** 'he humbled himself'.

A pronoun suffix is often used to anticipate an object already marked by **-ا**, as in **أَبْتَعْتُ كِتَابًا** 'he bought the book'.

Vocabulary

قَطَعَ	cut, cut off, o	فَعَلْتُ	do, perform,
خَدَمْتُ	pa. serve		visit, o
حَفَنْتُ	bury, o	غَضِبْتُ	be angry, a.
عَزِمْتُ	ethp. be sick		aph. anger
عَزِمْتُ	sick, ill	كَيْفَ	when?
عَذَابُ	punishment	بِإِثْمٍ	justly
عَسَى	(in) prison	يُودِثُ	Judith
دَاوُدُ	David	رُومِيٌّ	Roman (adj.)
رَأْسُ	governor	سَارِقٌ	robber
عُرْيَانٌ	naked	أَفْصَسٌ	Ephesus
كَثِيرٌ	(adv.) much,	عَلَى	for (conj.; usually
	greatly		2nd word in a clause)
أَجْنَبِيٌّ	stranger	مُدْخِلٌ	introduces direct
كُهْنَانٌ	cave (f.)		and indirect speech

Exercises

Translate into English:

- أَعْبَدْتُ نَفْسِي وَأَعْبَدْتُ مَهَلَقِي.**
- أَبْتَعْتُ كِتَابًا وَأَبْتَعْتُ كِتَابًا.**
- كُنْتُ عَدُوًّا لِلْإِسْلَامِ. أُنْزِلَ لِي فَكَّرْتُ.**

4. كَلَعْنَا كَمَا لَدَاكَ. فَكَلَعْنَا وَكَلَعْنَا بِكَ كَلَعْنَا لَكَ وَكَلَعْنَا لَكَ.
 5. كَلَعْنَا كَلَعْنَا بِكَ كَلَعْنَا بِكَ كَلَعْنَا بِكَ كَلَعْنَا بِكَ.
 6. كَلَعْنَا كَلَعْنَا بِكَ كَلَعْنَا بِكَ كَلَعْنَا بِكَ كَلَعْنَا بِكَ.
 7. كَلَعْنَا كَلَعْنَا بِكَ كَلَعْنَا بِكَ كَلَعْنَا بِكَ كَلَعْنَا بِكَ.
 8. كَلَعْنَا كَلَعْنَا بِكَ كَلَعْنَا بِكَ كَلَعْنَا بِكَ كَلَعْنَا بِكَ.
 9. كَلَعْنَا كَلَعْنَا بِكَ كَلَعْنَا بِكَ كَلَعْنَا بِكَ كَلَعْنَا بِكَ.
 10. كَلَعْنَا كَلَعْنَا بِكَ كَلَعْنَا بِكَ كَلَعْنَا بِكَ كَلَعْنَا بِكَ.

Translate into Syriac, using suffixed forms where possible:

1. Did you (*f. sing.*) receive our letter? We sent it to you.
2. She took the gospel book and expounded it.
3. That is the commandment. Have you (*m. sing.*) heard it? I have heard it and I have kept it.
4. The Romans fought against the Jews and subjugated them under their emperor (*lit. king*).
5. Our emissary was sent to you (*m. pl.*) and you did not receive him.
6. Judith cut off his head, and took it to her companions.
7. If you (*m. pl.*) have killed him, you will not be able to flee from punishment.
8. We have justly angered thee; but thou hast loved us.
9. The emissary was attacked by robbers. They took all that he had and left him.
10. The king was angry toward David because the people were glorifying him.

19. OBJECTIVE PRONOMINAL SUFFIXES, 2

Objective pronominal suffixes may also be attached to the imperfect, imperative, and infinitive of the verb.

Attached to the imperfect. The suffixes are the same as those on the perfect, but the connecting vowels are different.

In the pe'al, those forms of the imperfect without an affirmative, i.e., the forms *أَمْعَلُ*, *أَمْعَلِي*, *أَمْعَلِي*, lose the stem vowel (ó for most transitive verbs) and attach the suffix with the usual vowels *أ-*, *أ-*, *أ-*; but the 3rd singular suffixes are *أ-* (m.) and *أ-* (f.). (The suffixes *أ-* and *أ-* are also found.) With the suffixes *أ-* and *أ-* the stem vowel reappears and there is no connecting vowel. Those forms with an affirmative, that is, *أَمْعَلُ*, *أَمْعَلِي*, all attach the suffix with the connecting vowel 'á'; except, as in the perfect, the suffix *أ-* retains the vowel 'á'. Examples using the verb *هَمَكَ* 'visit' are:

أَمْعَلُ	we shall visit him
أَمْعَلِي	we shall visit you (<i>m. pl.</i>)
أَمْعَلِي	you (<i>m. pl.</i>) will visit him
أَمْعَلِي	they (<i>f.</i>) will visit you (<i>f. sing.</i>).

The whole inflection is set out in the paradigm on the next page. This shows all the different endings and suffixes; the forms not shown that begin with *أ-* and *أ-* can be inferred from it.

	3rd m. s.	2nd f. s.	3rd m. pl.	3rd f. pl.
no suffix	نَمَهَلْ	أَمَهَلْ	نَمَهَلْ	نَمَهَلْ
1st	نَمَهَلْكَ	أَمَهَلْكِ	نَمَهَلْكُمْ	نَمَهَلْكُنَّ
2nd m.	نَمَهَلْكَ	—	نَمَهَلْكُمْ	نَمَهَلْكُنَّ
2nd f.	نَمَهَلْكِ	—	نَمَهَلْكُمْ	نَمَهَلْكُنَّ
3rd m.	نَمَهَلْكَهٖ	أَمَهَلْكِهٖ	نَمَهَلْكُمْهٖ	نَمَهَلْكُنَّهٖ
also	نَمَهَلْهٖ	—	—	—
3rd f.	نَمَهَلْكِهٖ	أَمَهَلْكِهٖ	نَمَهَلْكُمْهٖ	نَمَهَلْكُنَّهٖ
also	نَمَهَلْهٖ	—	—	—
1 pl.	نَمَهَلْكُمْ	أَمَهَلْكُمْ	نَمَهَلْكُمْ	نَمَهَلْكُمْ
2 m. pl.	نَمَهَلْكُمْ	—	نَمَهَلْكُمْ	نَمَهَلْكُمْ
2 f. pl.	نَمَهَلْكُمْ	—	نَمَهَلْكُمْ	نَمَهَلْكُمْ

For the pa'el and the aph'el the inflection is similar. The vowel on the second root letter vanishes in all the forms except before the suffixes *-حَفْ* and *-فِ*. Thus:

نَمَهَلْكُمْهٖ	let us send him
نَمَهَلْكُمْ	he will baptize you.

Attached to the imperative. The suffixes give the following forms. Notice the unexpected connecting vowels in the masculine singular. In the plural, suffixes may be attached to both the short and the long forms of the imperative. In both forms of the masculine plural, there is the unexpected vowel *هٖ* between the first and second root letters.

	singular verb	
	m.	f.
1st sing.	مَهَلْكَ	مَهَلْكِ
3rd m. sing.	مَهَلْكَهٖ	مَهَلْكِهٖ
3rd f. sing.	مَهَلْكِهٖ	مَهَلْكِهٖ
1st pl.	مَهَلْكُمْ	مَهَلْكُمْ

	short form		long form	
	m.	f.	m.	f.
1st sing.	مَهَلْكَ	مَهَلْكِ	مَهَلْكَهٖ	مَهَلْكِهٖ
3rd m. sing.	مَهَلْكَهٖ	مَهَلْكِهٖ	مَهَلْكُمْهٖ	مَهَلْكُمْهٖ
3rd f. sing.	مَهَلْكِهٖ	مَهَلْكِهٖ	مَهَلْكُمْهٖ	مَهَلْكُمْهٖ
1st pl.	مَهَلْكُمْ	مَهَلْكُمْ	مَهَلْكُمْهٖ	مَهَلْكُمْهٖ

In the pa'el and aph'el, suffixes are attached to the ordinary forms of the imperative, using the same suffixes and connecting vowels as shown above for the pe'al. In the masculine singular and the masculine long form of the plural, the vowel on the second root letter remains. In other forms it vanishes. Thus:

مَهَلْكُمْ	send (m.) me!	but	مَهَلْكُمْ	send (f.) me!
مَهَلْكُمْ	or	مَهَلْكُمْ	receive (m.) me!	

The 2nd sing. m. impf. when used with *لَا* as a prohibition can take the vowel and suffixes of the imperative, as in

لَا	أَمَهَلْكَ	do not kill me!
لَا	أَمَهَلْكُمْ	do not receive him!

Attached to the infinitive. The infinitive is considered as a noun and the suffixes are the ordinary possessive suffixes (§6) except that the 1st singular suffix is *لِ*. Thus from

the infinitive **نَمَهَكْ** we have **نَمَهَكْ**, **نَمَهَكْ**, **نَمَهَكْ**, etc. (For this kind of inflection recall §11, p. 50 above.) In the pa'el and aph'el, the infinitives add a l before taking the suffixes, and so become feminine nouns like **نَمَهَلْ**. Thus from the infinitive **مَقَهَلْ** we have **مَقَهَلْ**, etc. Note that the suffixes are still objective: **مَمَهَكْ** means 'to kill me' and not 'for me to kill (someone else)'.

Vocabulary

اح	pa. sell	وحب	pe., pa. sacrifice
فك	work, till, serve, o	مَلَأْ	angel
كر	particle indicating direct speech	خَلْ	Babylon
كَمْ	old	لَحْلَحْ	reason, cause, explanation (f.)
عَمَلْ	field (f.)	أَمْرْ	merchant
أَوْجَهْ	opinion, mind (f.)	وَمَنْ	monk
فَهْلَفْ	Potiphar	لَتَعْلَا	(pl.) price

Exercises

Translate into English:

1. مَنْ: لَأَ أَفْعَمِي لِأَمْرِي. حَفَفِيهِ عَ / فَدَسِيهِ.
2. لِي لَمَنْ مَنَ كَفَمْنَاهُ لَأَ بَحَلْنَاهُ أَوْجَهَاهُ.
3. أَسْكَ مَدَاخِلَهُ هُوَ وَبَعْدَهُ مَدَانَا.
4. لِي لَمَنْ كَرِ وَجَسَدًا كَمَدِيخَةُ. لَأَ أَقْبَضَهُ بِي وَهَلَا لَمَ كَسْرِهِ هَلَا لَجَّةً.
5. حَلْطَا هُوَ لَمَنْ كَمَلَا وَمَنْ هُوَ هَلَا هَكَهِي لَمَنْ كَمَدِيخَةُ.

6. أَسْ: هُوَ مَلَأْتِي. هُوَ مَلَأْتِي مَعِ هَمَلْنَا نَعْمَا كَرِ مَدِيهِ
فَلَحْ: مَدِيهِ لَأَ أَفْعَمِي.
7. حَتَّى تَمَفْتِي أَحَدِيهِ لَأَسْمَاهُ. هُوَ أَحَدُهُ فَهْلَفِي
مَدِيهِ.
8. مَدِيهِ وَأَنْفِي مَدِيهِ مَدِيهِ كَرِ لَحْلَحْ وَفَهْمِي هُوَ: حَتَّى وَوَمَنْ
وَإِلَهُهُ لَمَنْ فَكَلَا لَمَنْ هَلَفَمْنَاهُ.
9. فَهْمِي وَوَمَنْ وَتَمَعْلِي مَدِيهِ لَحْلَحْ مَعِ مَدِيهِ. وَفَهْمِي كَرِ
لَحْلَحْ هُوَ خَدِ لَمَنْ.
10. مَدِيهِ وَوَمَنْ مَعِ أَلْحَنِيهِ مَدِيهِ: تَمَفْلَا مَدِيهِ مَدِيهِ
هُوَ. مَدِيهِ مَمَكْ لَمَنْ مَدِيهِ.

Translate into Syriac:

1. The Lord is God; let us worship him and glorify him.
2. This is the son; let us kill him. 3. I have handed you (m. pl.) over to the king of Babylon, you and the whole people, that you should serve him. 4. Let them buy the fruit and taste it. 5. He knows my opinion, and he cannot change it. 6. I shall be betrayed (handed over) into the hands of the Romans, and they shall kill me. 7. She had a field, and her brother used to say to her, 'Sell it for (-) a good price.' 8. My daughters, fear not. They will not find you and they will not kill you. 9. The governor commanded his servants, 'Take her to prison.' 10. This teaching is blasphemy and I cannot accept it.

20. WEAK VERBS. PE-NUN VERBS

Weak verbs. Variations in the conjugation of verbs are generally produced by the presence in the stem of (a) a *nun* as a first radical, (b) one of the letters *alaph*, *waw*, *yod*, or (c) a doubled or repeated second radical. The resulting classes, with examples, are:

1. <i>pe-nun</i>	بَقِيَ
2. <i>pe-alaph</i>	بُقِيَ
3. <i>pe-yod</i>	بُدِيَ
4. 'e-alaph	بَخِيَ
5. hollow (or 'e-waw)	بَدَدَ (بَدَد)
6. geminate (or double 'e)	بَدَّدَ (بَدَّد)
7. <i>lamad-yod</i>	بَدَّدَ (بَدَّد)

Verbs with a guttural letter or š as the third radical, like بَدَّد and بَدَّد , are sometimes considered as another class of weak verbs, but their peculiarities are slight and we have already treated them along with the strong verb.

It is possible for a verb to be doubly weak (e.g., بَدَّد 'come'), though certain peculiarities are never found together. For example if a verb beginning with a *nun* has a vowel letter as its second radical (e.g., بَدَّد 'rest'), it is not weak in the same way as the *pe-nun* verbs.

Pe-nun verbs. As will have been already noticed in such words as بَدَّد and بَدَّد the letter *nun* shows a tendency to become assimilated to a following consonant when no vowel-sound intervenes between the two. (The effect of

this assimilation is to double the following letter, as shown by the *gushaya* on ل in بَدَّد for example.) In *pe-nun* verbs, the assimilation takes place in the *pe'al* imperfect and infinitive and throughout the *aph'el* and *ettaph'al*. In these forms the assimilated *nun* is not written at all. Additionally, in the *pe'al* imperative, the *nun* disappears altogether.

The following paradigm gives the affected forms of بَقِيَ ('go out') in the *pe'al*:

imperfect	sing.	pl.
3rd m.	بَقِيَ	بَقِيَ
3rd f.	بَقِيَ (بَقِيَ)	بَقِيَ
2nd m.	بَقِيَ	بَقِيَ
2nd f.	بَقِيَ	بَقِيَ
1st	بَقِيَ	بَقِيَ
imperative	sing.	pl.
m.	بَقِ	بَقِمْ, بَقِمْ
f.	بَقِي	بَقِيْنَ, بَقِيْنَ
infinitive:	بَقِيْ	

In the *aph'el* ('put out, expel'), we have:

perfect	بَقِيَ, بَقِيَ, بَقِيَ, بَقِيَ, بَقِيَ, بَقِيَ, etc.
imperfect	بَقِيَ, بَقِيَ, بَقِيَ, بَقِيَ, بَقِيَ, بَقِيَ, etc.
imperative	بَقِ, بَقِمْ, بَقِمْ, بَقِمْ
participles: active	بَقِيْ, بَقِيْ
infinitive	بَقِيْ

The *ettaph'al* is بَقِيَ , etc.

The verb 𐤎𐤃 ('give') is used only in the pe'al imperfect, where it takes the vowel *e* (𐤎𐤃, 𐤎𐤃, 𐤎𐤃, etc.), and in the infinitive (𐤎𐤃). For other forms, a different verb, 𐤎𐤃 (§22) is used.

The verb 𐤎𐤃 ('go up') is irregular in that it assimilates the *lamad* just as a *pe-nun* verb assimilates the *nun*. Thus in the affected forms it is conjugated in the same way: impf. 𐤎𐤃, inf. 𐤎𐤃; aph'el ('bring up, send up') pf. 𐤎𐤃, impf. 𐤎𐤃, inf. 𐤎𐤃, participle act. 𐤎𐤃, pass. 𐤎𐤃.

Vocabulary

𐤎𐤃	go out, <i>o</i> ; <i>aph.</i> expel	𐤎𐤃 (impf.)	give
𐤎𐤃	go down, <i>o</i>	𐤎𐤃	fall, <i>e</i>
𐤎𐤃	pour, <i>o</i>	𐤎𐤃	keep, <i>a</i>
𐤎𐤃	take, <i>a</i>	𐤎𐤃	go up; <i>impf.</i> 𐤎𐤃
𐤎𐤃	draw, <i>e</i>	𐤎𐤃	adhere, cling, <i>a</i>
𐤎𐤃	promise	𐤎𐤃	oil
𐤎𐤃	roof	𐤎𐤃	anoint, <i>o</i>
𐤎𐤃	Aaron	𐤎𐤃	saviour
𐤎𐤃	(<i>pl.</i>) life, salvation		

Exercises

Translate into English:

1. 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃.
2. 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃.
3. 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃.

4. 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃.
5. 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃.
6. 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃.
7. 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃.
8. 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃.
9. 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃.
10. 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃 𐤎𐤃.

Translate into Syriac:

1. Be careful lest you fall.
2. It is fearsome to fall into the hands of God.
3. Bring out the oil and pour it.
4. Come down from the roof and go out into the field.
5. If you (*pl.*) love me, keep my commandments.
6. It is not fitting to go up to the temple without a sacrifice to offer.
7. Do not expel (*use* 𐤎𐤃) me from the church.
8. The priest said to the women, I shall receive whatever you give me.
9. I am speaking to those of you who suppose that you can keep the whole law.
10. If we can give good (things) to our children, then (*use* 𐤎𐤃) will not God give us the Holy Spirit?

21. PE-ALAPH VERBS

This class includes some very common verbs such as أَكَلَ 'eat', قَالَ 'say', and وَجَّهَ 'go'. The peculiarities of *pe-alaph* verbs can be considered under four headings, of which the first two are general rules, already familiar (§3), involving *alaph*.

1. *Alaph* must have a vowel at the beginning of a word or syllable. (This is the same rule that dictated the form أَكَلْتُ for the 1st sing. pa'el impf.) For the pe'al of *pe-alaph* verbs this rule affects some forms of the perfect, the passive participle, and the imperative. In the perfect the vowel to be supplied is *e*, as in أَكَلَ (not أَكَل), 'he ate'. In the passive participle the vowel is *a*, as in أَكُلُ 'destroyed'. In the imperative, it is usually also *a*, e.g. أَكُلْ 'eat!'; but it is *e* for those verbs whose stem vowel in the imperfect is *a*, e.g. قُلْ 'say!'. This rule also affects the perfect and imperfect ethpe'el: the vowel on *alaph* is *e*, as in أَكُلْتُ (or rather, أَكُلْتُ : see the next rule), 'he was bound'.

2. *Alaph* gives up its vowel to a preceding consonant that has no vowel. (This rule is familiar from words with an inseparable prefix, e.g. أَبَا 'of the father', §4.) Thus we have أَكُلْتُ for أَكُلْتُ as just mentioned. It also affects the pa'el imperfect generally: e.g. أَكُلْ (not أَكُلْ) 'he will compel'.

Besides these two general rules, there are two more specific peculiarities of *pe-alaph* verbs.

3. In the pe'al imperfect, the vowel of the preformative is *e* when the stem vowel is *o*, e.g. أَكُلْ 'he will hold'. (In other words, for these verbs the impf. is regular just like أَكُلْ .) But when the stem vowel is *a*, the vowel of the preformative is *i*, as in أَكُلْ 'he will say'. There are only a few *pe-alaph* verbs with imperfects in *a*, but they include the common ones أَكُلْ , قُلْ , and كُلْ . For these verbs, the pe'al infinitive has the same vowel *i* on the preformative, e.g. أَكُلْ 'to say'.

4. In the aph'el, after the preformatives $\text{أَ-} \text{آ-} \text{إ-} \text{أ-}$ *alaph* changes to *waw*, giving $\text{أَ-} \text{آ-} \text{إ-} \text{أ-}$.¹ The same *waw* appears in the ettaph'al, shaph'el and eshtaph'al. Thus from كُلْ 'perish' the aph'el is كُلْ 'destroy, lose' and ettaph'al كُلْ . The root ك-ل-ل is only found in the aph'el كُلْ and eshtaph'al كُلْ , both meaning 'delay'.

In all these verbs the 1st sing. imperfect is written with only one *alaph*, e.g. أَكُلْ (not أَكُلْ) 'I will say'.

The following paradigm summarizes the peculiarities of these verbs.

Pe'al perfect	أَكَلَ , أَكَلَهُ , أَكَلْنَا , أَكَلْتُمْ , etc.
imperfect in <i>o</i>	أَكُلْ , أَكُلِي , أَكُلُوا , etc.
imperfect in <i>a</i>	أَكُلْ , أَكُلِي , أَكُلُوا , etc.
imperative in <i>o</i>	أَكُلْ ; in <i>a</i> أَكُلْ
participle active	أَكُلٌ ; passive أَكُلٌ
infinitive for verbs in <i>o</i>	أَكُلْ ; for verbs in <i>a</i> أَكُلْ .

¹ In one verb, ج-ل-ل 'come', the aph'el has آ- instead of أ- ; thus, جُلْ 'bring'. This verb is treated with verbs *lamad-yod* (§27).

Ethpe'el perfect لَأَمَكْه , لَأَمَكْه , لَأَمَكْه , etc.
 imperfect لَأَمَكْه , لَأَمَكْه , etc.
 imperative m. sing. لَأَمَكْ or لَأَمَكْ
 participle m. لَأَمَكْ , f. لَأَمَكْ
 infinitive لَأَمَكْ .

Pa'el imperfect لَأَمَكْ , لَأَمَكْ (1st. sing.), etc.
 participle active m. لَأَمَكْ , f. لَأَمَكْ ; passive لَأَمَكْ
 infinitive لَأَمَكْ .

Ethpa'al pf. لَأَمَكْ etc.; impf. لَأَمَكْ etc.; inf. لَأَمَكْ .

Aph'el pf. لَأَمَكْ , لَأَمَكْ , etc.; impf. لَأَمَكْ , etc.; inf. لَأَمَكْ .

Ettaph'al pf. لَأَمَكْ etc.; impf. لَأَمَكْ etc.; inf. لَأَمَكْ .

The verb لَأَمَكْ 'teach' is conjugated like a pa'el verb in this class, except that after a preformative the *alaph* is not usually written; e.g., لَأَمَكْ (rather than لَأَمَكْ) 'she will teach', and لَأَمَكْ 'teaching' (compare لَأَمَكْ 'teacher').²

The verb لَأَمَكْ 'hold' has an irregular ethpe'el, in which the *l* changes to *l*; thus, لَأَمَكْ (*ethed*) 'was held' or 'was closed'.

In the verb لَأَمَكْ 'go', some forms have an elided pronunciation in which the *-l-* is silent and its vowel moves back to the *l*. This happens in such forms as لَأَمَكْ (*ezat*; not لَأَمَكْ) 'she went' and لَأَمَكْ (*āzā*) 'going' (*f.*). This verb also has the irregular imperative لَأَمَكْ 'go!'.²

² But in dictionaries this verb is usually found under the root لَأَمَكْ 'learn', and treated as an irregular aph'el or pa'el.

Passive participles can sometimes be active in meaning. This is the case with the verb لَأَمَكْ ; thus لَأَمَكْ 'they were mourning'. The passive participle of the verb لَأَمَكْ can have the expected meaning, as in لَأَمَكْ 'held in sleep – fast asleep'; but more usually it is active, as in لَأَمَكْ 'holding to the truth' and لَأَمَكْ 'holding all – omnipotent' (a common epithet of God).

Vocabulary

لَأَمَكْ	go, a	لَأَمَكْ	aph. delay
لَأَمَكْ	hold, seize (+د), close, o	لَأَمَكْ	say, a
لَأَمَكْ	pe.(o), pa. press, compel, oppress	لَأَمَكْ	teach
لَأَمَكْ	eat, consume, o	لَأَمَكْ	pass. ptc. لَأَمَكْ mourning; ethp. mourn
لَأَمَكْ	perish, be lost, a; aph. destroy, lose	لَأَمَكْ	pour out, shed, o
لَأَمَكْ	open, a	لَأَمَكْ	bind, o
لَأَمَكْ	when	لَأَمَكْ	gate, door
لَأَمَكْ	new; emph. لَأَمَكْ , f. emph. لَأَمَكْ	لَأَمَكْ	truth (m.)
لَأَمَكْ	tear (of the eye; f.); pl. لَأَمَكْ	لَأَمَكْ	offering, eucharist
		لَأَمَكْ	soldier
		لَأَمَكْ	fire (f.)
		لَأَمَكْ	living

Exercises

Translate into English:

1. لَأَمَكْ لَأَمَكْ لَأَمَكْ لَأَمَكْ لَأَمَكْ .

2. لَأَمَكْ لَأَمَكْ لَأَمَكْ لَأَمَكْ لَأَمَكْ .

3. ܩܢܘܢܐ ܕܡܠܟܐ: ܩܢܘܢܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.
 4. ܩܢܘܢܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.
 5. ܩܢܘܢܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.
 6. ܩܢܘܢܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.
 7. ܩܢܘܢܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.
 8. ܩܢܘܢܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.
 9. ܩܢܘܢܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.
 10. ܩܢܘܢܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.

Translate into Syriac:

1. Do not say, 'What shall we eat?' 2. I have found the book that was lost. 3. Let us hold to (*use -ܘ*) that which we have received, lest we fall. 4. She said to him, 'Eat!' But he was not able to eat anything. 5. She came out and the door closed after her. 6. Pour out the blood from the offering before you offer it. 7. Christ was handed over to death, but death could not hold him. 8. Go, flee, and do not delay; for he who delays will perish. 9. They were going to seize the saint and bind him and lead him before the governor. 10. The governor commanded him, 'Say what this new doctrine is that you are teaching.'

22. PE-YOD VERBS

This (not very large) class of verbs is sometimes called *pe-yod* and *waw*. A *waw* does appear in the aph'el and ettaph'al of most of them, but in the pe'al, all the verbs in this class begin with *yod*.¹

The first peculiarity of these verbs arises from the rule for *yod* already met in §3. When a *yod* would not have a full vowel, it assumes the vowel *i*. This happens in some forms of the pe'al perfect and imperative, and throughout the ethpe'el; thus, ܩܢܘܢܐ (not ܩܢܘܢܐ) 'he inherited'. As a matter of spelling, *alaph* is sometimes prefixed to *-ܐ* at the beginning of a word, e.g. ܩܢܘܢܐ (= ܩܢܘܢܐ). If there is a consonant before the *yod*, the vowel *i* is pronounced with it, as in ܩܢܘܢܐ *etiled* 'was born'; ܩܢܘܢܐ *diret* 'who inherited'.

In those forms in which the *yod* is a consonant with a vowel already, the conjugation is regular, e.g. ܩܢܘܢܐ 'I inherited', ܩܢܘܢܐ 'she was born'. This is the case throughout the pa'al and ethpa'al, e.g. ܩܢܘܢܐ 'transmit', ܩܢܘܢܐ 'be transmitted'.

The vowel of the pe'al perfect is *e* for all *pe-yod* verbs except those that end in a guttural or *ܟ*, e.g. ܩܢܘܢܐ 'be heavy'. The vowel of the imperfect is always *a*.

In the imperfect and infinitive pe'al, the first root letter *yod* is replaced by *alaph*, and the vowel on this syllable is *i*.

¹ The only verb forms in Syriac that actually begin with *waw* are ܩܢܘܢܐ 'be fitting' (§14) and ܩܢܘܢܐ 'appoint'.

Thus we have **لِيَرِثْ** 'he will inherit' and **يَرِثُ** 'to inherit'; also **أَرِثُ** 'I shall inherit'. This is a borrowing from the *pe-alah* verbs and imitates verbs like **يَمْنُ**.

In the aph'el and ettaph'al, most *pe-yod* verbs change the *yod* to *waw*. Thus we have **يَسْبِغْ** 'cause to bear - beget'. Two verbs, **يُشِفُّ** 'suck (milk)' and **يُحْكِي** (which occurs in the aph'el only), retain the *yod*: **يُشِفُّ** 'suckle' and **يُحْكِي** 'wail'.

The following forms will serve as a guide to conjugation:

pe'al	perfect	يَرِثُ (أَرِثُ)	
	imperfect	يَرِثُ	
	imperative	يَرِثْ (أَرِثْ)	
	infinitive	يَرِثًا	
	participles	act. يَرِثٌ	pass. يَرِثَانٌ (أَرِثَانٌ)
ethpe'el		يَرِثَانٌ	
pa'el and ethpa'al		يَرِثَانٌ, يَرِثَانٌ	
aph'el		يَسْبِغُ	يَسْبِغُ
ettaph'al		يَسْبِغَانٌ	يَسْبِغَانٌ

The two verbs **يَسْبِغُ** 'sit' and **يَعْرِفُ** 'know' are irregular. In the pe'al imperfect, imperative and infinitive they lose the *yod* and are conjugated like *pe-nun* verbs. **يَسْبِغُ** is further irregular in having its impf. in *e*. Thus for these verbs we have:

pe'al	perfect	يَسْبِغُ	يَعْرِفُ
	imperfect	يَسْبِغُ	يَعْرِفُ
	imperative	يَسْبِغْ	يَعْرِفْ
	infinitive	يَسْبِغًا	يَعْرِفًا
	participles	يَسْبِغٌ, يَسْبِغٌ	يَعْرِفٌ, يَعْرِفٌ

The verb **يَسْبِغُ** 'give' appears only in the perfect, imperative, and participles. (For the imperfect and infinitive, recall that the verb **يَسْبِغُ** is used instead.) The imperative is irregular: **يَسْبِغْ**. In the pe'al pf. the **o** is written with *linea occultans* and not pronounced in the following forms: **يَسْبِغُ, يَسْبِغُ, يَسْبِغُ, يَسْبِغُ, يَسْبِغُ, يَسْبِغُ, يَسْبِغُ**; that is, all except **يَسْبِغُ** and **يَسْبِغُ**. This irregularity does not extend to the ethpe'el, which is **يَسْبِغَانٌ** etc. as usual for a *pe-yod* verb.

Vocabulary

يَسْبِغُ	gain, abound, remain over	يَعْرِفُ	know; <i>aph.</i> inform, make known
يَسْبِغُ	burn (<i>intransitive</i>); <i>aph. transitive</i>	يَسْبِغُ	<i>aph.</i> bring, carry; <i>pa.</i> transmit
يَسْبِغُ	be anxious, take care	يَسْبِغُ	<i>aph.</i> stretch out
يَسْبِغُ	give birth to; <i>ethp.</i> be born; <i>aph.</i> beget	يَسْبِغُ	inherit
يَسْبِغُ	sit, dwell	يَسْبِغُ	give
يَسْبِغُ	justice, righteousness	يَسْبِغُ	learn
يَسْبِغُ	right, right hand (<i>f.</i>)	يَسْبِغُ	unless
يَسْبِغُ	womb (<i>f.</i>)	يَسْبِغُ	left, left hand (<i>f.</i>)
يَسْبِغُ	love	يَسْبِغُ	body
يَسْبِغُ	more (+ مِنْ than)	يَسْبِغُ	garden (<i>f.</i>)
يَسْبِغُ	Herod	يَسْبِغُ	Pharisees

Exercises

Translate into English:

1. **يَسْبِغُ** **يَسْبِغُ** **يَسْبِغُ** **يَسْبِغُ**.

2. نَحِيصٌ سِمَ حَتَّعَسِبَ هَمَّ حَتَّعَلِكُ .
 3. مَنِيهَ لَأُ أَرْهَقُ لَأُ حَفَلَاكُ نَهْتَبُ رَكِبَافِ مَبِهَ تَكُونَا .
 4. أَلَأَبِي حَفْبَعَمَامُ وَفَحَلُ لَأُ نَامُ مَتَقَبَا .
 5. مَنِيْنَا حَفِي ذَالَا أَلَأُو ذَالِنَاهِفِ تَكَمُ مَحَ وَفَتَسْمَا لَأُ أَلَوَاةُ
 حَفَلَعَمَا .
 6. رَهَبِي حَفَطَا ذَالَأَكُ مَنِي سَم هُوهُوَمَا مَلَلَا .
 7. رَمَدَا مَنِيْنَا: سَم لَأُ أَلَأَكُ تَبَدَلُمُ هَمَّ لَأُ أَفَفِي مَحَ قَبَطَا مَبُوحَكُمُ
 بَحَلَا حَتَّعَقَلَا .
 8. نِي رَهَكُمُ قَبِيذِ وَأَقَامُ سَمَطَا كَمَا حَس: مَنِيهَ لَأُ نَدُو لِنَا .
 9. رَهَمِي مَنِيْنَا حَتَّعَسَمِرُ حَفَلَرِي كَم هَمَمَنِي:وَقَل .
 10. مَلَلَا كَم حَضَبِي مَنِيْنَا لَمَلَلَا رَهَلَنِمُ حَدُوذَا .

Translate into Syriac:

1. The woman gave the fruit to the man. 2. Take (*pl.*) the food that remains over, so that nothing may be lost (perish).
 3. The priest stretches out his hand over the offering and says this prayer. 4. Give (*pl.*) praise to God, who has caused us to inherit eternal life. 5. The Lord said to my lord, Sit at my right hand. 6. They found the book and brought it to the bishop. 7. Does the promise belong to others? No, we have inherited it. 9. You should know that some deeds are more honourable than others. 8. Adam begot other sons and daughters, who were born outside the garden. 10. In those days they will not say 'Know the Lord' because they shall all know me.

23. 'E-ALAPH VERBS

The same rules about *alaph* that affected the *pe-alaph* verbs (§21) also affect these verbs. An *alaph* without a full vowel either acquires one, or if it comes after a vowel, it becomes quiescent. An *alaph* with a vowel gives it up to a preceding vowelless consonant and likewise becomes quiescent.

In the *pe'al* perfect all the verbs in this class have the vowel *e*. For the verb ܗܠܐ 'ask', the 3rd m. sing. is therefore ܗܠܐ (from ܗܠܐ). The quiescent *alaph* makes all the other forms of the *pe'al* perfect start the same way, with ܗܠܐ-; thus: ܗܠܐܟܘܢ, ܗܠܐܟܘܢ, ܗܠܐܟܘܢ, etc.

In the imperfect *pe'al*, the vowel is always *a*, but in those parts with an affirmative the *alaph* (or rather, the preceding consonant) takes the vowel *e*. The imperfect is thus:

	sing.	pl.
3rd masc.	ܗܠܐ	ܗܠܐܟܘܢ
3rd fem.	ܗܠܐ	ܗܠܐܟܘܢ
2nd masc.	ܗܠܐ	ܗܠܐܟܘܢ
2nd fem.	ܗܠܐܟܘܢ	ܗܠܐܟܘܢ
1st	ܗܠܐ	ܗܠܐܟܘܢ

The other forms of the *pe'al* follow from the same rules for the quiescence of *alaph*:

imperative	ܗܠܐ
infinitive	ܗܠܐܟܘܢ
active participle	m. ܗܠܐ f. ܗܠܐ
passive participle	ܗܠܐ

The ethpe'el perfect is **سَأَلَ** etc., except that the usual forms of the 3rd fem. sing. and 1st sing. are **سَأَلَتْ** and **سَأَلْتُ** (not **سَأَلَتِ** and **سَأَلْتُ** as expected). In the ethpe'el imperfect, as in the pe'al, the vowel *e* appears in forms with an affirmative, e.g. **سَأَلْتُ**.

The pa'el and ethpa'al are regular: **سَأَلَ**, **سَأَلْتُ**.

The aph'el is **سَأَلَ**, **سَأَلْتُ** (notice the *e*), etc. In the fem. active participle the vowel *e* is likewise found: **سَأَلًا** (for **سَأَلًا**). The aph'el passive participle is not used.

The verb **سَأَلَ** 'be bad' is used impersonally in the pe'al, as in

سَأَلُوا رَبَّكَ إِسْتَأْذِنًا لِّمَّا أُرِيدُوا
وَسَأَلَ لِحْفِ Do not go after other gods to
your own hurt (*lit.* so that it
would be bad for you).

The ethpe'el **سَأَلَ** (also an alternative form **سَأَلْتُ**) 'be displeasing' likewise has this impersonal use, as in

سَأَلَ لِحْفِ Cain was very displeased.

The aph'el **سَأَلَ** is 'do evil'.

The form سَأَلَ. This, the passive participle of **سَأَلَ** 'prepare', is used before an infinitive or imperfect with the sense of 'is going to'; e.g.

سَأَلُوا مَتَى يَخْرُجُونَ what are they (*f.*) going to do?
سَأَلَ كُلَّ مَدِينَةٍ every place he was going to go
سَأَلَتْ وَأَرْجَعَتْ she is going to return home.

Vocabulary

سَأَلَ	ask; <i>pa.</i> interrogate; <i>ethp.</i> decline (+ سَأَلَ)	سَأَلَ	be wearisome
سَأَلَ	سَأَلَ greet	سَأَلَ	grow old, be old
سَأَلَ	<i>pe.</i> (<i>o, a</i>), <i>pa.</i> kiss	سَأَلَ	be bad; <i>aph.</i> do evil
سَأَلَ	be good; <i>aph.</i> do good	سَأَلَ	<i>ethpa.</i> be done, take place
سَأَلَ	dispute, contention	سَأَلَ	return, go back, <i>o</i>
سَأَلَ	honour	سَأَلَ	eye (<i>f.</i>)
سَأَلَ	perhaps (<i>in rhetorical</i> <i>questions</i>)	سَأَلَ	gift (<i>f.</i>)
		سَأَلَ	small; <i>f.</i> سَأَلَ
		سَأَلَ	very (much)

Exercises

Translate into English:

1. **لَا تَقْبَلُوا لَهُمْ دِينَارًا وَلَا أُوقِيًا** .
2. **لَا تَقْبَلُوا لَهُمْ دِينَارًا وَلَا أُوقِيًا** .
3. **قَالَ لَهُمْ صَالِحٌ إِذْ أَخَذَهُمْ الْوَيْلَ الَّذِي هُوَ لَأْوَدِنَا** .
4. **وَقَالَ لَهُمْ صَالِحٌ إِذْ أَخَذَهُمْ الْوَيْلَ الَّذِي هُوَ لَأْوَدِنَا** .
5. **وَقَالَ لَهُمْ صَالِحٌ إِذْ أَخَذَهُمْ الْوَيْلَ الَّذِي هُوَ لَأْوَدِنَا** .
6. **لَا أُورِثُهَا خَيْرًا وَلَا أُورِثُهَا خَيْرًا** .
7. **وَقَالَ لَهُمْ صَالِحٌ إِذْ أَخَذَهُمْ الْوَيْلَ الَّذِي هُوَ لَأْوَدِنَا** .

8. ܩܦܥܩܦܐ ܕܡܢܗ: ܣܘܢ ܟܘܪ ܕܢܐܝܢ ܟܝ ܫܝ ܫܢܝܢܐ ܕܢܐܘܪܐ ܕܫܡܥܝܢܐ
ܡܢܐܘܪܐ ܕܢܐܘܪܐ.

9. ܡܢܐܘܪܐ ܐܚܘܪܐ ܫܘܚܐܕܐ ܡܠܡܘܕܐ ܕܐܠܐܝܢܐ. ܘܫܘܚܐܕܐ ܡܢܐܘܪܐ ܕܢܐܘܪܐ ܕܢܐܘܪܐ
ܡܢܐܘܪܐ ܕܢܐܘܪܐ ܕܢܐܘܪܐ.

10. ܩܦܐ: ܫܘܚܐܕܐ ܡܢܐܘܪܐ ܕܢܐܘܪܐ ܕܢܐܘܪܐ.

Translate into Syriac:

1. I have not given you (*m. pl.*) the land because you have done evil in my eyes.
2. If you (*f. pl.*) have done good in your youth, when you grow old it shall not weary you.
3. If you ask anything in my name, it will be given to you.
4. The servant said to his master, 'It is a small (thing) that I have asked of you, and you cannot refuse.'
5. She is going to give me the book for which I asked.
6. Do not be displeased that I have given food to these people who have nothing to eat.
7. There was a dispute about the gift and she declined it.
8. She greeted her father and kissed him.
9. Do (*pl.*) not ask 'Where are you going to go?'
10. Did God perhaps not know that Cain was going to do evil?

24. HOLLOW VERBS

These verbs are so called because the middle letter of the root is a vowel. Their peculiarities are best explained if this vowel was originally *waw*, and so they are also known as 'e-waw verbs and are listed in dictionaries with this spelling, e.g. ܡܘܪܐ 'rise, stand'. There are, however, no verbs of this class that show the *waw* in the pe'al perfect.¹

Hollow verbs, like the 'e-alaph verbs, start their inflection from a monosyllable. In the pe'al perfect, the vowel of this syllable is always *ā*, except in the verb ܡܘܪܐ 'die' where it is *i*. In the impf. and imv., the vowel is *u* (not *o* as in the strong verbs) except in the verb ܡܘܪܐ 'put' where it is *i*.² Thus:

	perfect		imperfect	
3rd m. sing.	ܦܘܪ	ܡܘܪܐ	ܦܘܪܐ	ܡܘܪܐ
3rd f. sing.	ܦܘܪܐ	ܡܘܪܐܐ	ܦܘܪܐ	ܡܘܪܐܐ
2nd m. sing.	ܦܘܪܐ	ܡܘܪܐܐ	ܦܘܪܐ	ܡܘܪܐܐ
2nd f. sing.	ܦܘܪܐܐ	ܡܘܪܐܐܐ	ܦܘܪܐܐ	ܡܘܪܐܐܐ
1st sing.	ܦܘܪܐ	ܡܘܪܐܐ	ܦܘܪܐ	ܡܘܪܐܐ
3rd m. pl.	ܦܘܪܐ	ܡܘܪܐܐ	ܦܘܪܐܐ	ܡܘܪܐܐܐ
3rd f. pl.	ܦܘܪܐ	ܡܘܪܐܐ	ܦܘܪܐܐ	ܡܘܪܐܐܐ
2nd m. pl.	ܦܘܪܐܐ	ܡܘܪܐܐܐ	ܦܘܪܐܐ	ܡܘܪܐܐܐ
2nd f. pl.	ܦܘܪܐܐܐ	ܡܘܪܐܐܐܐ	ܦܘܪܐܐܐ	ܡܘܪܐܐܐܐ
1st pl.	ܦܘܪܐܐ	ܡܘܪܐܐܐ	ܦܘܪܐܐ	ܡܘܪܐܐܐ

¹ Verbs that actually have a middle letter *waw* in the perfect, such as ܦܘܪܐ 'rejoice', treat it as a consonant and so are strong verbs.

² The root of this verb is sometimes given as ܡܘܪܐ rather than ܡܘܪܐܐ.

Notice in the foregoing paradigm³ that there is no vowel on the preformative of the imperfect, except in the 1st sing.

The other forms of the pe'al are as follows:

imperative		فَعْمَر
infinitive		مَفْعَم
active participle	m.	فُعْمَر, pl. فُعْمَر
	f.	فُعْمَر, pl. فُعْمَر
passive participle		مَفْعَم

Notice the unexpected *alaph* in the masc. sing. active ptc. This is dropped in the fem. and pl., which have a *yod*.

In the pa'el and ethpa'al, the middle root letter appears as consonantal *yod*, so that the verbs are conjugated regularly; e.g. from **س** we have **سَك** 'convict' and its passive **سُك**.

In the aph'el pf. and inv. the vowel of the stem is *i* and the vowel of the preformative *a*. In the aph'el impf., inf. and ptc. there is no vowel on the preformative: this is a difference from all other classes of verb. In the impf., the aph'el thus resembles the pe'al, except that the stem vowel is *i* instead of *u*. The infinitive is the same as the pe'al except for the ending **ة**-. The following is the paradigm for the aph'el:

		sing.	pl.
perfect	3rd m.	فَعْمَر	فُعْمَر
	3rd f.	فُعْمَر	فُعْمَر
	2nd m.	فُعْمَر	فُعْمَر
	2nd f.	فُعْمَر	فُعْمَر
	1st	فُعْمَر	فُعْمَر

³ The paradigms in this lesson omit the longer forms of the verb.

imperfect	3rd m.	فَعْمَر	فُعْمَر
	3rd f.	فُعْمَر	فُعْمَر
	2nd m.	فُعْمَر	فُعْمَر
	2nd f.	فُعْمَر	فُعْمَر
	1st	فُعْمَر	فُعْمَر
imperative	m.	فُعْمَر	فُعْمَر
	f.	فُعْمَر	فُعْمَر
infinitive		مَفْعَم	
participles	act.	مَفْعَم	مَفْعَم
	pass.	مَفْعَم	مَفْعَم

The ethpe'el of hollow verbs properly speaking does not exist, its place being taken by the ettaph'al,⁴ which therefore may be the passive of the pe'al or the aph'el. It is formed from the aph'el in the usual way (see pp. 80-1). Thus we have **فُعْمَر** (*etqim*) 'he was raised', **فُعْمَر** (*etqimat*), etc. The two L-s may be reduced to one in spelling, as in **فُعْمَر** (= **فُعْمَر**).

The verb **ف** is a loan-word from Greek *πείσαι* 'persuade'. (The **ف** takes *qushaya* throughout.) It is used in the aph'el and ettaph'al only. The aph'el **فُعْمَر** can mean 'persuade, convince, instruct, request', and the pass. ptc. **مَفْعَم** 'persuaded' or (with **د**) 'knowing, acquainted'. The ettaph'al **فُعْمَر** (more usually spelled **فُعْمَر**) has the additional meaning of 'consent to, obey'. Examples are:

فُعْمَر ۛ ۛ ۛ he persuaded us not to go

⁴ This form is, however, called the ethpe'el in the *Compendious Syriac Dictionary*.

ܠܐ ܕܠܥܒܪܝܢܐ ܕܗܘܝܬܘܢ ܠܐܢܐ ܠܡܢܢܘܢܐ ܠܐ ܕܠܥܒܪܝܢܐ ܕܗܘܝܬܘܢ
ܡܢܢܢܘܢܐ ܕܡܢ ܗܘܝܬܘܢ ܠܡܢܢܘܢܐ ܕܡܢ ܗܘܝܬܘܢ

lest you be disobedient
we know the law.

Vocabulary

ܡܪܝܫ	rise, stand;	ܡܡܐ	die
ܡܠܡܐܢܐ	<i>pa., aph.</i> establish;	ܡܘܚ	be high;
ܡܠܡܘܫܐ	<i>aph.</i> raise up, set up	ܡܚܠܘܢܐ	<i>aph.</i> exalt, lift up
ܡܠܡܘܫܐ	put, lay	ܡܘܠܘܢܐ	curse
ܡܠܡܘܫܐ	shake, move (<i>intrans.</i>);	ܡܘܫܦܐ	judge
ܡܠܡܘܫܐ	<i>aph.</i> set in motion	ܡܘܫܦܐ	look at (+ܕ)
ܡܠܡܘܫܐ	repent	ܡܘܫܦܐ	owe, be wrong;
ܡܠܡܘܫܐ	foundation (<i>f.</i>);	ܡܘܫܦܐ	<i>pa.</i> convict
ܡܠܡܘܫܐ	<i>pl.</i> ܡܠܡܘܫܐ	ܡܘܫܦܐ	priest
ܡܠܡܘܫܐ	near	ܡܘܫܦܐ	suddenly
ܡܠܡܘܫܐ	covenant	ܡܘܫܦܐ	wages
ܡܠܡܘܫܐ	altar	ܡܘܫܦܐ	movement, quake

Exercises

Translate into English:

1. ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ.
2. ܠܐ ܕܘܫܘܢܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ.
3. ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ.
4. ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ.
5. ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ.

ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ.

ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ.

ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ.

ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ.

ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ ܡܠܡܘܫܐ.

Translate into Syriac:

1. Repent, that God may not judge you in his anger.
2. I have laid a foundation, and another foundation than that which is laid, can no one lay.
3. Lift up your heads, o gates, and be lifted (up), you gates that are from eternity.
4. We believe that he who was raised from the dead will also raise us up with him, and will set us at his right hand.
5. You are cursed by the earth which has received the blood of your brother.
6. I am persuaded that I shall not be convicted by the judge.
7. He raised his voice to curse the enemy, but it was a blessing that came out of his mouth.
8. The Lord commanded the Israelites (*lit.* sons of Israel) that they should not set up covenants with the peoples of the land.
9. Are you acquainted with (*use* ܦܫܬܐ) the writings (*lit.* written things, *f.*) of Mar Ephrem?
10. He is cursed by all who look at him.

25. GEMINATE VERBS

These are verbs in which the second and third root letters are the same (twins, *gemi*ni). They are also called *double-^ee* verbs. Generally, in those parts where both the second and third root letters carry vowels, both are written and the verb is conjugated regularly. Otherwise, the latter root letter is only written once and the stem becomes a monosyllable. In dictionaries these verbs are listed (following the 3rd m. sing. pe'al form) as though they had only two letters in the root.

In the pe'al perfect the stem is monosyllabic and has the vowel *a*. When the the second root letter is a *bgdkpt* it takes *qushaya* (a sign of being doubled) only when it is between vowels. The following are the forms for **ح** 'plunder' and **ه** 'let down':

	3rd m.	3rd f.	2nd m.	2nd f.	1st	sing.	pl.	sing.	pl.
	كَا	كَا	كَا	كَا	كَا	كَا	كَاه	كَا	كَاه
	كَا	كَا	كَا	كَا	كَا	كَا	كَاه	كَا	كَاه
	كَا	كَا	كَا	كَا	كَا	كَا	كَاه	كَا	كَاه
	كَا	كَا	كَا	كَا	كَا	كَا	كَاه	كَا	كَاه

There are the usual longer forms of the 3rd plural. For **ح** these are: m. **كَاهُ**; f. **كَاهِي**, **كَاهِي**.

In the pe'al imperfect, the vowel may be *o* or *a*, just as in the strong verbs. Curiously, the first root letter is doubled: that is, if a *bgdkpt* it takes *qushaya*, as in the *pe-nun* verbs. The same happens with the infinitive. Thus:

		sing.	pl.
impf.	3rd m.	كَاهُ	كَاهِي
	3rd f.	كَاهِي	كَاهِي
	2nd m.	كَاهِي	كَاهِي
	2nd f.	كَاهِي	كَاهِي
	1st	كَاهِي	كَاهِي
imperative	m.	كَاهِي	كَاهِي، كَاهِي
	f.	كَاهِي	كَاهِي، كَاهِي
infinitive		كَاهِي	كَاهِي

In the pe'al active participle, an *alaph* is inserted in the masculine singular (as in the hollow verbs) and sometimes in the plural also. Thus:

active ptc.	m.	كَاهِي، pl. كَاهِي or كَاهِي
	f.	كَاهِي، pl. كَاهِي
passive ptc.		كَاهِي

The ethpe'el is regular except that in forms where the two geminated letters have no full vowel between them, only one of them may be written. Thus:

ethpe'el	pf.	كَاهِي، كَاهِي or كَاهِي، كَاهِي، etc.
	impf.	كَاهِي، كَاهِي or كَاهِي، كَاهِي، etc.

In the aph'el the first root letter is again doubled as in the *pe-nun* verbs. Thus:

aph'el	pf.	كَاهِي، كَاهِي، كَاهِي، etc.
	impf.	كَاهِي، كَاهِي، كَاهِي، etc.
	imv.	كَاهِي، كَاهِي، etc.; كَاهِي، كَاهِي

Some geminate verbs have a palpel and an ethpalpal conjugation. For example from **ح** we have **حَلَحَلَا** 'confuse' and **حَلَحَلَا** 'be confused'. These are conjugated like other quadriliteral verbs (§16).

Vocabulary

كَا	plunder, o	حَا	let down, o
سَا	touch, o	عَا	aph. reprove; ethp. be reproved
عَا	aph. love	فَا	aph. permit ¹
سَا	show mercy (to), o	سَا	suffer, a
كَا	enter, o	حَا	palpel confuse
سَا	be proved true; aph. confirm	حَا	be ashamed, a
عَا	beloved	تَا	temptation
عَا	strong	تَا	thing, matter
عَا	wall	تَا	basket
عَا	bone	تَا	mercy (pl.)
عَا	vessel, garment, possession	تَا	Sheol (f.)

Exercises

Translate into English:

1. **أَوَّلًا وَخَيْبًا وَأَوْقَعْنَا لَكُمْ خَيْبًا.**
2. **أَمَقَّلْنَا وَإِلَّا تُسْحَدِفُنِي. أُرْفُ أُرَيْدُنِي. أَسَجَقُ سَبَّ لِحَسْبِي.**
3. **سَهْلًا وَسَهْلًا نَلَا سَهْلًا سَهْلًا وَتَقَدَّرْنَا فِي كُرْبًا مُدْنَا قَلَا.**

¹ Not to be confused with **عَا** (§24).

4. **أَمَقَّلْنَا تَمَقَّلًا وَتَمَقَّلْنَا تَمَقَّلًا. كَرِهْنَا كَرِهًا وَكَرِهْنَا كَرِهًا.**
5. **أَمَرْنَا تَمَرًا وَتَمَرْنَا تَمَرًا. تَمَرْنَا تَمَرًا كَمَتَمَرْنَا كَمَتَمَرًا.**
6. **أَمَرْنَا تَمَرًا وَتَمَرْنَا تَمَرًا. أَمَرْنَا تَمَرًا وَتَمَرْنَا تَمَرًا.**
7. **أَمَرْنَا تَمَرًا وَتَمَرْنَا تَمَرًا. أَمَرْنَا تَمَرًا وَتَمَرْنَا تَمَرًا.**
8. **أَمَرْنَا تَمَرًا وَتَمَرْنَا تَمَرًا. أَمَرْنَا تَمَرًا وَتَمَرْنَا تَمَرًا.**
9. **أَمَرْنَا تَمَرًا وَتَمَرْنَا تَمَرًا. أَمَرْنَا تَمَرًا وَتَمَرْنَا تَمَرًا.**
10. **أَمَرْنَا تَمَرًا وَتَمَرْنَا تَمَرًا. أَمَرْنَا تَمَرًا وَتَمَرْنَا تَمَرًا.**

Translate into Syriac:

1. The prophet reproved the king because he had taken his brother's wife.
2. Love your enemies and be merciful (*use* **س**) to those who curse you.
3. The apostle said, I do not permit women to teach.
4. If one (*use* **ل**) suffers as a Christian let him not be ashamed.
5. The holy vessels cannot be touched. It is not permitted to touch them.
6. God confused all their languages.
7. The emperor sent his soldiers to plunder the city, and to show no mercy.
8. The apostle wrote to confirm the faith of his disciples.
9. Where is it written that the messiah should (*use* **ح**) suffer?
10. Do not bring us into (*use the aph. of* **ح**) temptation.

26. LAMAD-YOD VERBS, I: THE PE'AL

This is a large class of verbs, including many common ones. They diverge the furthest from the strong verbs because the weak final letter of the root has interacted with the inflectional endings. These verbs usually appear in dictionaries as if the last root letter were *alaph*, and so the quoted form is in most cases the 3rd m. singular, e.g. **خَلا** 'he chose'. But in this form the *alaph* is really only a vowel letter taking the place of an original *yod*.¹

In the pe'al perfect there are the usual two different conjugations originally corresponding to transitive and intransitive verbs; but in *lamad-yod* verbs these two look more different from each other than usual. In the transitive-type verbs, like **خَلَا**, the third radical letter *yod* does not appear at all in the 3rd m. or f. sing. or 3rd m. pl. In the intransitive-type verbs, like **خَلَا** 'be quiet', the *yod* is a consonant *y* in the 3rd f. sing. and otherwise a vowel *i*. The full paradigm is as follows:

	sing.	pl.	sing.	pl.
3rd m.	خَلَا	خَلَوْا	خَلَا	خَلَوْا
3rd f.	خَلَتْ	خَلْنَ	خَلَتْ	خَلْنَ
2nd m.	خَلَّ	خَلَّوْا	خَلَّ	خَلَّوْا
2nd f.	خَلَّلْتَ	خَلَّلْتُمْ	خَلَّلْتَ	خَلَّلْتُمْ
1st	خَلَّيْتُ	خَلَّيْتُمْ	خَلَّيْتُ	خَلَّيْتُمْ

¹ The few genuinely *lamad-alaph* verbs, like **خَلَّوْا** 'console' and **خَلَّوْا** 'soil', all pa'els, behave like strong verbs with a final guttural.

There are in addition longer forms for the 1st pl., **خَلَّيْنَا** and **خَلَّيْنَا**, which are common. Longer forms for the 3rd pl. **خَلَّوْا** and **خَلَّوْا** are less common.

Notice the 3rd pl. forms, which have differences from all the other classes of verb. In the masc., the ending *-a* is pronounced: **خَلَّوْا** *ghaw* and **خَلَّوْا** *shiw*. The fem. pl. **خَلْنَ** is not the same as the 3rd m. sing. and it is written with *seyame*.

In the imperfect, the transitive and intransitive types come together. The following is the conjugation of **خَلَّ**, but for **خَلَّ** the forms are just the same: **خَلَّ** etc.

	sing.	pl.
3rd masc.	خَلَّ	خَلَّوْا
3rd fem.	خَلَّتْ	خَلْنَ
2nd masc.	خَلَّ	خَلَّوْا
2nd fem.	خَلَّلْتَ	خَلَّلْتُمْ
1st	خَلَّيْتُ	خَلَّيْتُمْ

Notice that the ending on the 2nd and 3rd m. pl. is *-on*, not *-un* as in the other classes of verbs.

The imperative is as follows:

masc.	خَلَّ	خَلَّ
fem.	خَلَّلِي	خَلَّلِي

There is also a longer form of the m. pl.: **خَلَّوْا**.

Among the participles, the m. sing. ends in *l'*. In the other forms a *yod* appears. As with other verbs, the active participle has an invariable vowel *ā* on the first syllable. The passive participle differs from the active only in not having this vowel. Thus we have:

active ptc.	m.	ܪܗܢܐ	ܪܗܢܝܢܐ
	f.	ܪܗܢܐ	ܪܗܢܝܢܐ
passive ptc.	m.	ܪܗܢܐ	ܪܗܢܝܢܐ
	f.	ܪܗܢܐ	ܪܗܢܝܢܐ

The most usual contracted forms of active participle + enclitic pronoun (the 'present tense', pp. 46-7) are:

2nd m.	ܪܗܢܐ	ܪܗܢܬܐ
2nd f.	ܪܗܢܐ	ܪܗܢܝܬܐ
1st m.	ܪܗܢܐ	ܪܗܢܝܐ
1st f.	ܪܗܢܐ	ܪܗܢܝܐ

The following are the declined forms of the passive participle ܪܗܢܐ 'chosen':

	masc. sing.	pl.	fem. sing.	pl.
abs.	ܪܗܢܐ	ܪܗܢܝܢܐ	ܪܗܢܐ	ܪܗܢܝܢܐ
emph.	ܪܗܢܐ	ܪܗܢܝܢܐ	ܪܗܢܐ	ܪܗܢܝܢܐ
const.	ܪܗܢܐ	ܪܗܢܝܢܐ	ܪܗܢܐ	ܪܗܢܝܢܐ

The active participle has just the same endings, but it has the vowel *ā* on the first syllable throughout. For ܪܗܢܐ 'choosing' we therefore have emph. ܪܗܢܐ, cstr. ܪܗܢܐ; pl. emph. ܪܗܢܐ, cstr. ܪܗܢܐ, etc.

The infinitive of lamad-yod verbs ends in *ʾ-*, e.g. ܪܗܢܐ.

Usage. The verb ܪܗܢܐ has some idiomatic uses. (1) In dependent clauses, the impf. of any verb can be replaced by the impf. of ܪܗܢܐ followed by the active participle, as in

ܩܦܘܗ ܪܗܢܐ ܐܠܐ ܢܗܘܢ ܡܢܗܘܢ ܕܡܡܝܠܗܘܢ .
 They commanded them not to speak in the name of Jesus.

(2) The 2nd person pf. of ܪܗܢܐ before an adjective or participle can have the force of a command or wish:

ܠܗܘܢ ܕܡܝܠܗܘܢ ܕܡܝܠܗܘܢ ܕܡܝܠܗܘܢ
 ... ܕܡܝܠܗܘܢ ܕܡܝܠܗܘܢ ܕܡܝܠܗܘܢ
 farewell (*lit.* be well)
 you should know that ...

Vocabulary

ܪܗܢܐ	see	ܪܗܢܐ	be, become
ܪܗܢܐ	build	ܪܗܢܐ or ܪܗܢܐ	rejoice
ܪܗܢܐ	call, read	ܪܗܢܐ	choose
ܪܗܢܐ	ask for, seek, require	ܪܗܢܐ	hate
ܪܗܢܐ	wish, want	ܪܗܢܐ	answer
ܪܗܢܐ	<i>pass. ptc.</i> well, whole;	ܪܗܢܐ	fate
	<i>ethp.</i> be made well	ܪܗܢܐ	be quiet, cease
ܪܗܢܐ	disgrace	ܪܗܢܐ	Esau
ܪܗܢܐ	fortress, palace	ܪܗܢܐ	coin
ܪܗܢܐ	Judas ²	ܪܗܢܐ	wrong, injustice

Exercises

Translate into English:

1. ܠܐ ܪܗܢܐ ܫܠܘܗܢ ܕܡܝܠܗܘܢ ܕܡܝܠܗܘܢ .
2. ܡܠܟܐ ܕܗܘܐ ܕܡܝܠܗܘܢ ܕܡܝܠܗܘܢ ܕܡܝܠܗܘܢ ܕܡܝܠܗܘܢ .
3. ܕܡܝܠܗܘܢ ܕܡܝܠܗܘܢ ܕܡܝܠܗܘܢ ܕܡܝܠܗܘܢ ܕܡܝܠܗܘܢ .

² The proper name of Thomas in the Syriac *Acts of Thomas*.

infinitive		مَدَّخَةُ	
participles active	m.	مَدَّخًا	مَدَّخِيمٌ
	f.	مَدَّخَاتٌ	مَدَّخِيْمَاتٌ
passive	m.	مَدَّخٌ	مَدَّخِيمٌ
	f.	مَدَّخَاتٌ	مَدَّخِيْمَاتٌ

Notice that the active and passive participles are indistinguishable except in the masc. singular. The endings for the declined forms of these participles are just the same as those of the pe'al (§26); thus e.g., مَدَّخَاتٌ 'those who are delivered'.

Ethpe'el: pf. مَدَّخْتُ, impf. مَدَّخُ, inf. مَدَّخَةُ, imv. m. مَدَّخْ, f. مَدَّخِي, ptc. مَدَّخَاتٌ.

Ethpa'al: pf. مَدَّخْتُ, impf. مَدَّخُ, ptc. مَدَّخَاتٌ, imv. مَدَّخْ.

Aph'el: pf. مَدَّخْتُ, impf. مَدَّخُ, active ptc. مَدَّخَاتٌ, passive ptc. مَدَّخَاتٌ, imv. مَدَّخْ.

Ettaph'al: pf. مَدَّخْتُ, impf. مَدَّخُ, imv. مَدَّخْ, etc.

The verb مَدَّخُ 'come' is *pe-alaph* (§21) as well as *lamad-yod*. The pe'al impf. is مَدَّخُ; imperative m. اُدْ f. اُدِي; inf. مَدَّخَاتٌ, aph'el ('bring') pf. مَدَّخْتُ, impf. مَدَّخُ, imv. مَدَّخْ, inf. مَدَّخَاتٌ.

The verb مَدَّخُ 'live' also has some irregular forms. The impf. is مَدَّخُ (less commonly مَدَّخُ) or مَدَّخُ; the imv. m. مَدَّخْ, f. مَدَّخِي, etc.; inf. مَدَّخَاتٌ or مَدَّخَاتٌ, ptc. مَدَّخَاتٌ. The aph'el ('give life to, save') has the pf. مَدَّخْتُ, impf. مَدَّخُ, etc.; impf. مَدَّخُ or مَدَّخُ; imv. مَدَّخْ, inf. مَدَّخَاتٌ; active ptc. مَدَّخَاتٌ or مَدَّخَاتٌ; passive ptc. مَدَّخَاتٌ.

The verb مَدَّخُ in the pa'el means 'begin' (curiously opposite to one meaning of the pe'al, 'come to rest'). It can be

followed by a participle, as in مَدَّخُ مَدَّخَاتٌ 'he began to speak', equivalent to مَدَّخُ مَدَّخَاتٌ or مَدَّخُ مَدَّخَاتٌ.

Vocabulary

اُدْ	come; <i>aph.</i> bring	مَدَّخُ	live; <i>aph.</i> save
مَدَّخُ	be like; <i>pa.</i> liken	مَدَّخُ	<i>pa.</i> save, deliver
مَدَّخُ	<i>pa.</i> pray	مَدَّخُ	be worthy, equal;
مَدَّخُ	loose, settle, come to rest; <i>pa.</i> begin	مَدَّخُ	<i>ethp.</i> be made worthy
مَدَّخُ	<i>pa.</i> show	مَدَّخُ	<i>ethp.</i> appear
مَدَّخُ	<i>aph.</i> confess, thank	مَدَّخُ	<i>aph.</i> put, cast, throw
مَدَّخُ	<i>pa.</i> remain, last	مَدَّخُ	create; مَدَّخُ creator
مَدَّخُ	fill	مَدَّخُ	or مَدَّخُ be pure;
مَدَّخُ	<i>ethp.</i> be pleased, consent	مَدَّخُ	<i>pa.</i> purify
مَدَّخُ	joy, rejoicing (<i>f.</i>)	مَدَّخُ	vision, appearance
مَدَّخُ	petition (<i>f.</i>)	مَدَّخُ	saving, life-giving
		مَدَّخُ	seed
		مَدَّخُ	woe

Exercises

Translate into English:

1. مَدَّخُ مَدَّخَاتٌ مَدَّخَاتٌ مَدَّخَاتٌ. مَدَّخُ مَدَّخَاتٌ مَدَّخَاتٌ مَدَّخَاتٌ.
2. مَدَّخُ مَدَّخَاتٌ مَدَّخَاتٌ مَدَّخَاتٌ. مَدَّخُ مَدَّخَاتٌ مَدَّخَاتٌ مَدَّخَاتٌ.
3. مَدَّخُ مَدَّخَاتٌ مَدَّخَاتٌ مَدَّخَاتٌ. مَدَّخُ مَدَّخَاتٌ مَدَّخَاتٌ مَدَّخَاتٌ.
4. مَدَّخُ مَدَّخَاتٌ مَدَّخَاتٌ مَدَّخَاتٌ. مَدَّخُ مَدَّخَاتٌ مَدَّخَاتٌ مَدَّخَاتٌ.

5. **بَنَى لَهُ خَيْمًا وَاقْبَسَهُ: سَأَلَ خُدَمًا فَجَلَّأَ هَمْدَهُ وَتَمَعَهُ فَبَنَى: أَسْرَ
وَبَدَّلَ مَجْرُومًا وَجَلَّأَ مَدْفَعًا وَتَمَعَهُ لِحَمَّتْ أَوْفَى وَجَلَّأَ
نَلْفِي.**
6. **مَلَّحَةً أَلِ وَأَكْبَهُ يَوْمًا يَوْمَ لَيْلَى وَتَبَعَهُ أَوْفَى كَارِيًا. أَوْفَى مَدْفَعًا
كَهَ لِحَمَّتْ.**
7. **حَدَّثَهُ أَمْرًا حَقًّا وَتَبَعَهُ وَتَمَعَهُ لِحَمَّتْ أَوْفَى: لَأَطْرَ خَيْمًا
مَكْدًا فَبَنَى وَتَمَعَهُ مَسْتَمِدًّا.**
8. **أَسَأَبَ كَبَهُ شَاةً أَوْفَى مَدْفَعًا تَمَعَهُ سَأَبًا كَبَهُ وَتَمَعَهُ. أَوْفَى مَدْفَعًا
مَبَعَةً أَلِ وَجَلَّأَ.**
9. **كَانَ يَوْمًا أَوْفَى قَدَاتٍ أَحْمَدَةً. وَجَلَّأَ كَبَهُ هَمْدَةً مَدْرًا
مَبَعَةً كَبَهُ.**
10. **قَبَّ مَدْفَعًا رِبَعًا كَمَعَنَ كَبَهُ لَأَ مَدْفَعًا لِحَمَّتْ وَأَسَأَبَهُ كَتَفًا
عَكْرَتًا أَلِ.**
11. **حَبَّ كَبَهُ أَلِ وَتَمَعَهُ حَقًّا كَبَهُ مَدْفَعًا وَجَلَّأَ أَلِ لِحَمَّتْ حَمْدَةً.**

Translate into Syriac:

1. She began to read. 2. At that time the city had not been built. 3. Remain here and I will come to you. 4. They laid their hands on the apostles and threw them into prison (use the *aph.* of **ܡܘܕܐ** for both verbs). 5. He likened the kingdom to a man who had servants. 6. Bring your petitions before God. 7. The priest prays that he should be made worthy to offer the sacrifice. 8. I have come because I want to ask for a blessing from the saint. 9. It is not required of us that we should read the whole book. 10. Be pleased, sir, to accept this gift.

28. PRONOMINAL SUFFIXES ATTACHED TO LAMAD-YOD VERBS

Suffixes are attached in the ordinary way to forms of these verbs that end in consonants. With forms that end in vowels, however, there are some variations. It will be easiest to show these by examples, taking each case in turn.

<i>form</i>	<i>method of attachment; examples</i>
any form ending in a consonant	The connecting vowel is as usual. سَأَبْتَهُ we saw him كَبَعْتَهُ she chose him تَبَعْتَهُ let them choose me.
pf. ending in ʔ-	The <i>alaph</i> is dropped and the <i>ā</i> becomes the connecting vowel. مَدَعْتَهُ he called him سَأَبْتَهُ he saw you (<i>m.</i>) سَأَبْتَهُ he saw you (<i>f.</i>).
pf. ending in ʕ-	An <i>alaph</i> is inserted and the connecting vowel is <i>u</i> . سَأَبْتُهُ they saw you (<i>m. sing.</i>) كَبَعْتُهُ (<i>gbā'u</i>) they chose him سَأَبْتُهُ they saw you (<i>f. pl.</i>).
pf. ending in ʕ-	The <i>yod</i> becomes a consonant and the suffixes are attached as usual. مَدَعْتِي (<i>hawyan</i>) he showed me مَدَعْتِي (<i>damyeh</i>) he likened it

ܐܘܬܝܬܝܗ (aytyeh) he brought him
except for the 2nd pls., which are:
ܫܘܦܝܬܝܗ, ܫܘܦܝܬܝܗ he showed you.

pf. ending in ܐ- The connecting vowel *ā* is added.

ܫܘܦܝܬܝܗ (hzayān) they (f.) saw us
ܫܘܦܝܬܝܗ (hzayāy) they (f.) saw him
ܫܘܦܝܬܝܗ (hawyāy) they (f.) showed it.

pf. ending in ܝ- The *yod* becomes a consonant and the connecting vowel is *u*.

ܫܘܦܝܬܝܗ (hawyu) they showed it
ܐܘܬܝܬܝܗ (aytyun) they brought us.

impf. ending in ܝ- The *alaph* is dropped and *e* becomes the connecting vowel, written ܝ .

ܫܘܦܝܬܝܗ he will call you
ܫܘܦܝܬܝܗ (neglew) let us reveal it
ܫܘܦܝܬܝܗ she will show it (f.).

imperative The attachment resembles that for the perfect, but there are some differences. This is the paradigm:

	m. sing.		fem. sing.		masc. pl.		fem. pl.	
	pe'al	pa'el	pe'al	pa'el	pe'al	pa'el	pe'al	pa'el
no suffix	ܫܘܦ	ܫܘܦܐ	ܫܘܦܝܬ	ܫܘܦܝܬܝܗ	ܫܘܦܝܬܝܗ	ܫܘܦܝܬܝܗ	ܫܘܦܝܬܝܗ	ܫܘܦܝܬܝܗ
1st sing.	ܫܘܦܝܬܝܗ	ܫܘܦܝܬܝܗ	ܫܘܦܝܬܝܗ	ܫܘܦܝܬܝܗ	ܫܘܦܝܬܝܗ	ܫܘܦܝܬܝܗ	ܫܘܦܝܬܝܗ	ܫܘܦܝܬܝܗ
3rd m. sg.	ܫܘܦܝܬܝܗ	ܫܘܦܝܬܝܗ	ܫܘܦܝܬܝܗ	ܫܘܦܝܬܝܗ	ܫܘܦܝܬܝܗ	ܫܘܦܝܬܝܗ	ܫܘܦܝܬܝܗ	ܫܘܦܝܬܝܗ
3rd f. sg.	ܫܘܦܝܬܝܗ	ܫܘܦܝܬܝܗ	ܫܘܦܝܬܝܗ	ܫܘܦܝܬܝܗ	ܫܘܦܝܬܝܗ	ܫܘܦܝܬܝܗ	ܫܘܦܝܬܝܗ	ܫܘܦܝܬܝܗ
1st pl.	ܫܘܦܝܬܝܗ	ܫܘܦܝܬܝܗ	ܫܘܦܝܬܝܗ	ܫܘܦܝܬܝܗ	ܫܘܦܝܬܝܗ	ܫܘܦܝܬܝܗ	ܫܘܦܝܬܝܗ	ܫܘܦܝܬܝܗ

infinitive

In the pe'al, the *yod* of the root appears as a consonant, to which suffixes are attached as usual:

ܫܘܦܝܬܝܗ to see him

ܫܘܦܝܬܝܗ to call me.

In other conjugations, the attachment is to the ܐ- form as usual:

ܫܘܦܝܬܝܗ to put it.

Usage. Syriac does not always distinguish what in English are direct and indirect objects of verbs. (Notice how ܐ can indicate either of these.) Accordingly, the objective pronominal suffixes are sometimes used for indirect objects, as in:

ܫܘܦܝܬܝܗ ܫܘܦܝܬܝܗ teach us to pray
ܫܘܦܝܬܝܗ ܫܘܦܝܬܝܗ I will show myself to him.

Vocabulary

ܫܘܦܝܬܝܗ	pa. hide, cover	ܫܘܦܝܬܝܗ	pa. accompany
ܫܘܦܝܬܝܗ	reveal, make clear	ܫܘܦܝܬܝܗ	strike, beat
ܫܘܦܝܬܝܗ	will, wish	ܫܘܦܝܬܝܗ	pa. sanctify
ܫܘܦܝܬܝܗ	mystery	ܫܘܦܝܬܝܗ	vineyard
ܫܘܦܝܬܝܗ	martyr (m.)	ܫܘܦܝܬܝܗ	crown
ܫܘܦܝܬܝܗ	debt, sin	ܫܘܦܝܬܝܗ	need
ܫܘܦܝܬܝܗ	indebted, guilty	ܫܘܦܝܬܝܗ	(male) donkey
ܫܘܦܝܬܝܗ	happy are	ܫܘܦܝܬܝܗ	minister, deacon
(+ sfx. + ܐ)		ܫܘܦܝܬܝܗ	testament (f.)

Exercises

Translate into English:

1. $\text{ܡܗܠܐ ܕܫܡܝܗܘܢ ܕܡܝܘܢܐ} : \text{ܠܦܥܬܝܗܘܢ ܠܡܝܗܘܢ ܘܠܐ ܫܡܝܗܘܢ ܕܫܡܝܗܘܢ} .$
2. $\text{ܕܥܬܐ ܕܡܝܘܢܐ ܕܡܝܘܢܐ ܕܡܝܘܢܐ} . \text{ܕܡܝܘܢܐ ܕܡܝܘܢܐ ܕܡܝܘܢܐ} : \text{ܠܐ ܕܡܝܘܢܐ} .$
 $\text{ܡܝܘܢܐ ܕܡܝܘܢܐ ܕܡܝܘܢܐ} .$
3. $\text{ܡܝܘܢܐ ܕܡܝܘܢܐ ܕܡܝܘܢܐ} : \text{ܕܡܝܘܢܐ ܕܡܝܘܢܐ ܕܡܝܘܢܐ} .$
 $\text{ܡܝܘܢܐ ܕܡܝܘܢܐ ܕܡܝܘܢܐ} : \text{ܡܝܘܢܐ ܕܡܝܘܢܐ ܕܡܝܘܢܐ} .$
4. $\text{ܠܐ ܕܡܝܘܢܐ ܕܡܝܘܢܐ} : \text{ܕܡܝܘܢܐ ܕܡܝܘܢܐ} .$
5. $\text{ܕܡܝܘܢܐ ܕܡܝܘܢܐ ܕܡܝܘܢܐ} .$
 $\text{ܕܡܝܘܢܐ ܕܡܝܘܢܐ ܕܡܝܘܢܐ} .$
6. $\text{ܡܝܘܢܐ ܕܡܝܘܢܐ ܕܡܝܘܢܐ} .$
 $\text{ܕܡܝܘܢܐ ܕܡܝܘܢܐ ܕܡܝܘܢܐ} .$
 $\text{ܡܝܘܢܐ ܕܡܝܘܢܐ ܕܡܝܘܢܐ} .$
7. $\text{ܡܝܘܢܐ ܕܡܝܘܢܐ ܕܡܝܘܢܐ} .$
 $\text{ܡܝܘܢܐ ܕܡܝܘܢܐ ܕܡܝܘܢܐ} .$
8. $\text{ܡܝܘܢܐ ܕܡܝܘܢܐ ܕܡܝܘܢܐ} .$
9. $\text{ܡܝܘܢܐ ܕܡܝܘܢܐ ܕܡܝܘܢܐ} .$
 $\text{ܡܝܘܢܐ ܕܡܝܘܢܐ ܕܡܝܘܢܐ} .$
10. $\text{ܡܝܘܢܐ ܕܡܝܘܢܐ ܕܡܝܘܢܐ} .$
 $\text{ܡܝܘܢܐ ܕܡܝܘܢܐ ܕܡܝܘܢܐ} .$
 $\text{ܡܝܘܢܐ ܕܡܝܘܢܐ ܕܡܝܘܢܐ} .$
 $\text{ܡܝܘܢܐ ܕܡܝܘܢܐ ܕܡܝܘܢܐ} .$

Translate into Syriac:

1. You (*sing.*) have come into the light and the light has revealed you. 2. Unto what shall I liken you, o daughter of Jerusalem? 3. God chose you out of all the nations. 4. The priest brought the book before the king and read it to him. 5. He who has seen me has seen the Father, and how can you say, 'Reveal him to me'? 6. She took the coin, looked at it, and threw it on the ground. 7. When you find the donkey, loose (*hla*) it and bring it to me. 8. No one knew this mystery. God hid it from human beings. 9. Moses was commanded to strike the rock, and he struck it. 10. He left the city with his friend who accompanied him on his way.

4. $\text{أَمْعَلُ شَمْعَبَ وَنَدْمَكُ حَدَا مَعْلَا. وَبَلْعَلَا شَمْعَبَ. أَوْ حَ لَقَفْ مَعْلَا}$
 $\text{وَإِذْ هُوَ وَأَوْأَمَ أَحْتَمَ لَحْنَلَا نَدْمَكُ.}$
5. $\text{أَوْ هُوَ هُوَ هَمَّو قَلْبَلَا بَلْتَلَا قَلْبَهُ. وَحَمَّ لَحْمَهُ مَحَ كَذَا أَوْأَمَ}$
 $\text{هَتَمَ وَحَلْمَسَهُ.}$
7. $\text{قَلْبَهُ مَعْلَا مَعْلَا وَإِذَا مَعْلَا حَمَمَلَا أَوْ هُوَ نَدْمَسَهُ حَمَمَلَا أَوْ مَعْلَا}$
 وَإِذَا حَمَمَ.
8. $\text{مَدَمَعْلَا أَوْ كَرَّ حَمَمَلَا مَعْلَا قَبَمَلَا. أَوْ لَهْ وَحَ حَمَمَ أَوْ كَرَّ أَوْ كَرَّ}$
 $\text{وَحَدَا مَدَمَعْلَا وَحَمَمَلَا. أَوْ كَرَّ مَدَمَعْلَا مَعْلَا. وَحَمَمَلَا مَعْلَا أَوْ كَرَّ.}$
 $\text{حَمَمَعْلَا مَعْلَا أَوْ كَرَّ.}$
9. $\text{مَعْلَا أَوْ مَدَمَعْلَا أَوْ كَرَّ حَمَمَلَا أَوْ أَمَمَلَا. وَحَمَمَلَا أَوْ كَرَّ}$
 $\text{مَعْلَا أَوْ كَرَّ مَعْلَا.}$
10. $\text{كَوْنَمَ مَعْلَا مَعْلَا مَعْلَا مَعْلَا مَعْلَا مَعْلَا مَعْلَا مَعْلَا مَعْلَا}$
 $\text{مَعْلَا مَعْلَا مَعْلَا مَعْلَا مَعْلَا مَعْلَا مَعْلَا مَعْلَا مَعْلَا مَعْلَا}$

Translate into Syriac:

1. 3,428 men. 2. There are two ways from which one shall choose; one is good and the other is bad. 3. On the fifteenth day of the month the city fell. 4. The three of them went into the house. 5. The number of the elect (*lit.* chosen) was 144,000. 6. All the days of Adam were 930 years. 7. Enoch was the seventh from Adam. 8. The apostles took 153 fish from the sea. 9. He chose twelve that they should be with him. 10. Moses appointed seventy-two elders that they should judge the people.

APPENDIX A

PRONUNCIATION OF THE BGDKPT LETTERS

The rule given on p. 11 takes care of most circumstances: a *bgdkpt* letter is pronounced hard (that is, with *gushaya*) after a consonant, and soft (with *rukaka*) after a vowel. The most important exceptions and special cases are covered by the following rules. These rules are not always precise, however, and sometimes the authorities differ.

1. When a *bgdkpt* letter is doubled, it is pronounced hard. Doubling is not shown in the script; it belongs to the underlying form of a word. The second radical letter is doubled in forms of the pa'el and ethpa'al, e.g. قَبَّلَا *qabbel*, and in nouns derived from these conjugations, e.g. مَقْبَلَا , مَقْبَلَا , etc. Geminate roots give rise to many words with doubled letters, e.g. كَلَّ , كَلَّ ; likewise *pe-nun* verbs, in forms where the *nun* changes to a doubled second root letter, as in قَفَّ , قَفَّ ('a fall'). Verb forms beginning with *alaph*, especially the 1st sing. impf. pa'el, sometimes double the next letter, e.g. أَقْبَك 'I shall sacrifice'.
2. A *bgdkpt* letter following a diphthong (*ay*, *aw*) is pronounced hard, as in كَلَّ , كَلَّ .
3. A *bgdkpt* letter following an indistinct vowel (*shewa*) is pronounced soft. These indistinct vowels are not shown in the script. Sometimes it is easy to see that they are present, as in كَلَّ *k'tab*, كَلَّ *dehl'tā*, and after a doubled letter, as in كَلَّ *etlabbet* 'I was encouraged' or كَلَّ *mell'tā*

(from ܘܘܠܐܠܘܐ). In other cases, they cannot be detected except by reference to etymology, the *shewa* being the remnant of a full vowel in an older form of the word. Sometimes it is not clear whether even a *shewa* remains, but *rukaka* still applies. Examples are ܡܘܫܐ 'gold', ܫܘܒܥܐ 'anger', ܕܘܒܐ 'boat'. Such words have to be remembered when they are met. See also 7. below.

4. Words having a *shewa* after the first letter, like ܥܘܐ or ܗܘܐ, keep it when one of the inseparable prefixes is attached. This means that if the second letter is a *bgdkpt*, it remains soft: thus ܘܥܘܐ and ܘܗܘܐ.

5. The *l* of the 2nd person perfect of the verb is hard even after a vowel, as in ܟܢܗܝܬ, ܟܢܗܢܬ, ܟܢܗܠܘܬ 'you were silent'. The *l* of the 3rd feminine is soft even when there is no vowel before it, as in ܩܘܠܠܝܬ 'she killed him'. The suffixes -ܢܘܚ and -ܦܝܢ are pronounced soft, but hard after the *ay* of the 'plural' forms; thus ܘܩܘܠܠܝܬܐ but ܘܩܘܠܠܝܬܐܢ.

6. The *l* of feminine nouns is sometimes pronounced with *rukaka* after a consonant (that is, against the general rule). This happens most often when the preceding syllable has a short *a* or *e* vowel, as in ܩܘܠܠܝܬܐ (and other *f. emph. ptcs.*), ܫܘܒܥܐ, ܗܘܒܐ 'sleep'; or after *v*, as in ܫܘܒܥܐ 'hour'. But there are many exceptions, e.g. ܫܘܒܥܐ, ܕܘܒܐ 'service'; and some words are attested both ways, e.g. ܩܘܠܠܝܬܐ / ܩܘܠܠܝܬܐ.

7. Some pairs of homographs are more or less artificially distinguished by *qushaya* and *rukaka*, including: ܫܘܒܥܐ 'bow' / ܫܘܒܥܐ 'stubble'; ܕܘܒܐ 'leprosy' / ܕܘܒܐ 'leper'; ܩܘܠܠܝܬܐ 'mercy' / ܩܘܠܠܝܬܐ 'shame'.

APPENDIX B

THE ESTRANGELA SCRIPT. DIACRITICAL POINTS

The estrangela script is the earliest form of Syriac writing, being found in all manuscripts before the seventh century, and in many later ones. It is the script in which most scholarly editions are now printed. The following are the usual printed forms of the letters:

These are the stand-alone forms, except for the letters that have final forms: *kaph*: ܥܥܥ *mem*: ܡܡܡ *nun*: ܢܢܢ. Final *shin* may also be cropped on the left: ܨ. The letters connect in the same way as their sermo counterparts, except for *teth* which connects only at the base-line (i.e., ܬ) and *semkath* which, at least in early manuscripts, does not connect to a following letter (so that we find e.g. ܢܥܘܕ not ܢܥܘܕܝܢ). There is no contracted form of ܠ. The estrangela script generally presents no special problems to the West Syriac reader, except that it is usually printed without vowel-signs.

Diacritical points. Various kinds of points are found in an unvocalized text to help the reader distinguish among possible readings from a particular spelling. Of these, *seyame* (plural points) and the point on the feminine suffix ܘܚ¹ are familiar from their use throughout this book. Of the other

¹ The estrangela script will be used for examples here, but these points are found with all three scripts even alongside vowel-signs.

Two manuscript colophons will serve as further examples of Syriac dates and their conversion.

ܫܠܘܫܝܢ ܘܥܘܪܝܢ ܘܥܘܪܝܢ ܘܥܘܪܝܢ ܘܥܘܪܝܢ ܘܥܘܪܝܢ
ܫܠܘܫܝܢ ܘܥܘܪܝܢ ܘܥܘܪܝܢ ܫܠܘܫܝܢ ܘܥܘܪܝܢ ܘܥܘܪܝܢ
ܫܠܘܫܝܢ ܘܥܘܪܝܢ ܘܥܘܪܝܢ ܫܠܘܫܝܢ ܘܥܘܪܝܢ ܘܥܘܪܝܢ

This volume was completed in the month Teshri II in the year seven hundred and twenty-three at Edessa, a city of Mesopotamia.

Since the month is Teshri II (November), the calculation is
 $723 - 312 = 411 \text{ CE.}^1$

The same calculation may be applied to this modern manuscript colophon:²

ܠܘܠܝܢ ܠܘܠܝܢ ܠܘܠܝܢ ܠܘܠܝܢ ܠܘܠܝܢ ܠܘܠܝܢ ܠܘܠܝܢ
ܠܘܠܝܢ ܠܘܠܝܢ ܠܘܠܝܢ ܠܘܠܝܢ ܠܘܠܝܢ ܠܘܠܝܢ ܠܘܠܝܢ
ܠܘܠܝܢ ܠܘܠܝܢ ܠܘܠܝܢ ܠܘܠܝܢ ܠܘܠܝܢ ܠܘܠܝܢ ܠܘܠܝܢ

This book of stories was finished, by the help of our Lord and God, in the blessed month Teshri II, on Thursday the fourteenth [day] in it, in the year 2147 of the blessed Greeks.

This date works out to be 14 November 1835.³

¹ MS British Library Add. 12150, the earliest surviving Syriac manuscript that is dated.

² MS Selly Oak Colleges Library Mingana Syr. 502.

³ Or 25 November 1835 in the Western (Gregorian) calendar.

SYRIAC-ENGLISH GLOSSARY

In this glossary, nouns are quoted in the emphatic state, adjectives in the masculine absolute. Verbs are quoted in the pe'al perfect when this is actually used (except for hollow verbs where the full root is given). This form shows the correct stem vowel (^ⲉ or ^Ⲑ) in the perfect. The English letter *a*, *e*, or *o* following indicates the vowel of the imperfect. Verbs not used in the pe'al are quoted without vowels on the root letters. References to the grammar indicate that more details about inflection or usage may be found there.

ܐܠܦ	^ⲉ <i>ālap</i>	ܐܘܪܝܢ	^ⲉ or
ܐܘܓܘܣܬܝܢ	August	ܐܘܪܝܢ	^ⲉ <i>o</i> (<i>vocative</i>)
ܐܘܘܪܝܢ	father; §12	ܐܘܪܝܢ	^ⲉ <i>gospel</i>
ܐܘܪܝܢ	perish, be lost, <i>a</i> ; <i>aph.</i>	ܐܘܪܝܢ	^ⲉ <i>road, way (f.); pl.</i>
ܐܘܪܝܢ	destroy, lose; §21	ܐܘܪܝܢ	^ⲉ <i>Edessa</i>
ܐܘܪܝܢ	<i>pass. ptc.</i> ^ⲉ <i>mourning; ethp.</i>	ܐܘܪܝܢ	^ⲉ <i>Jerusalem</i>
ܐܘܪܝܢ	mourn; §21	ܐܘܪܝܢ	^ⲉ <i>go, a</i> ; §21
ܐܘܪܝܢ	Abraham	ܐܘܪܝܢ	^ⲉ <i>brother</i> ; §12
ܐܘܪܝܢ	Adam	ܐܘܪܝܢ	^ⲉ <i>hold, seize, close, a</i> ; §21
ܐܘܪܝܢ	roof	ܐܘܪܝܢ	<i>aph. delay</i> ; §21
ܐܘܪܝܢ	wages	ܐܘܪܝܢ	^ⲉ <i>last, latter</i> ; §12
ܐܘܪܝܢ	letter	ܐܘܪܝܢ	^ⲉ <i>other, another</i> ; §12
ܐܘܪܝܢ	March		

ܠܡܢܐ hand (f.), <i>cstr.</i> ܠܡܢܐ; ܠܡܢܐ by means of; §12	ܠܡܢܐ one thousand; §29
ܠܡܢܐ (f. of ܠܡܢܐ) which, who	ܠܡܢܐ teach; §21
ܠܡܢܐ emissary	ܠܡܢܐ <i>pe. (o), pa. press,</i> compel, oppress; §21
ܠܡܢܐ like, as, approximately	ܠܡܢܐ mother; §12
ܠܡܢܐ where	ܠܡܢܐ amen
ܠܡܢܐ how, as, in order that	ܠܡܢܐ say, <i>a</i> ; §21
ܠܡܢܐ (pl.) which, who; §4	ܠܡܢܐ lamb; §11
ܠܡܢܐ tree	ܠܡܢܐ when?, sometimes
ܠܡܢܐ daytime	-ܠܡܢܐ when
ܠܡܢܐ which, who (<i>m.</i>)	ܠܡܢܐ if
ܠܡܢܐ Israel	ܠܡܢܐ I
ܠܡܢܐ honour	ܠܡܢܐ (<i>enclitic form of ܠܡܢܐ</i>) they (<i>m.</i>)
ܠܡܢܐ May	ܠܡܢܐ (<i>enclitic form of ܠܡܢܐ</i>) they (<i>f.</i>)
ܠܡܢܐ there is, there are; §7	ܠܡܢܐ someone, one; ܠܡܢܐ no one; ܠܡܢܐ everyone; §12
-ܠܡܢܐ like (+ suffixes); §7	ܠܡܢܐ people (<i>pl.</i>); §12
ܠܡܢܐ eat, consume, <i>o</i> ; §21.	ܠܡܢܐ (<i>adj.</i>) human
ܠܡܢܐ accuse, slander	ܠܡܢܐ you (<i>m.</i>)
ܠܡܢܐ Satan	ܠܡܢܐ you (<i>m. pl.</i>)
ܠܡܢܐ stranger	ܠܡܢܐ you (<i>f.</i>)
ܠܡܢܐ but; unless	ܠܡܢܐ you (<i>f. pl.</i>)
ܠܡܢܐ God	
ܠܡܢܐ if (contrary to fact)	
ܠܡܢܐ September	

ܠܡܢܐ woman, wife (<i>f.</i>); <i>pl.</i> ܠܡܢܐ; §12	ܠܡܢܐ or ܠܡܢܐ between, among; §7
ܠܡܢܐ soldier	ܠܡܢܐ fortress, palace (<i>f.</i>)
ܠܡܢܐ basket	ܠܡܢܐ evil
ܠܡܢܐ bind, <i>o</i> ; §21	ܠܡܢܐ (<i>prep.</i>) between, among (= ܠܡܢܐ)
ܠܡܢܐ also, even	ܠܡܢܐ (in) prison
ܠܡܢܐ bishop	ܠܡܢܐ Mesopotamia
ܠܡܢܐ Ephrem	ܠܡܢܐ house; §12
ܠܡܢܐ four; §29	ܠܡܢܐ <i>palpel</i> confuse; §25
ܠܡܢܐ widow (<i>f.</i>)	ܠܡܢܐ alone; §11
ܠܡܢܐ land (<i>f.</i>); <i>pl.</i> ܠܡܢܐ	ܠܡܢܐ without; §11
ܠܡܢܐ find, be able; §17	ܠܡܢܐ build
ܠܡܢܐ pour out, <i>o</i> ; §21	ܠܡܢܐ flesh, meat
ܠܡܢܐ come; <i>aph.</i> bring; §27	ܠܡܢܐ ask for, seek, require; §26
ܠܡܢܐ place (<i>m.</i>); <i>pl.</i> ܠܡܢܐ	
	ܠܡܢܐ petition (<i>f.</i>)
ܠܡܢܐ <i>bet</i>	ܠܡܢܐ enemy
ܠܡܢܐ in, by, with; §7	ܠܡܢܐ <i>cstr.</i> of ܠܡܢܐ; see also ܠܡܢܐ
ܠܡܢܐ be bad, <i>a</i> ; <i>aph.</i> do evil; §23	ܠܡܢܐ or ܠܡܢܐ person; §12
ܠܡܢܐ Babylon	ܠܡܢܐ son; §12
ܠܡܢܐ be ashamed, <i>a</i>	ܠܡܢܐ create; §27
ܠܡܢܐ blessing (<i>f.</i>)	ܠܡܢܐ creator
ܠܡܢܐ plunder, <i>o</i> ; §25	ܠܡܢܐ blessed
	ܠܡܢܐ <i>pa.</i> bless

ܕܢܝܚܘܢ in the beginning;

Genesis

ܕܢܝܠܐ daughter; §12

ܕܢܚܘܢ after; §11

ܓܡܠ *gāmal*

ܚܘܫ choose; §26

ܚܘܫܐ form, fashion, *o*

ܚܘܫܐ man

ܚܘܫܐ *pa.* blaspheme

ܚܘܫܐ (*n.*) inside; *cstr.* ܚܘܫܐ

ܚܘܫܐܐ blasphemy

ܚܘܫܐܐܐ body

ܚܘܫܐ (*conj.*) for, however
(like Greek *yápo*)

ܚܘܫܐ reveal, make clear

ܚܘܫܐ garden (*f.*)

ܚܘܫܐ bone

ܚܘܫܐ touch, *o*; §25

ܕܠܐ *dālat*

-ܕ, of, which, who; §7

ܘܫܐ *pa.* sacrifice

ܘܫܐܐ sacrifice (*f.*)

ܘܫܐ lead, *a*; *pa.* govern

ܘܫܐ gold

ܘܫܐ *act. part.* ܘܫܐ wretched

ܘܫܐ David

ܘܫܐ way of life (*pl.*)

ܘܫܐ (*m.*) or ܘܫܐܐ (*f.*); *pl.*

ܘܫܐܐ place

ܘܫܐ judge; §24

ܘܫܐ fear, be afraid (+ ܘܫܐ
of), *a*

ܘܫܐܐ fear (*f.*)

-ܘܫܐ of, belonging to; §7

ܘܫܐ (*conj.*) but, however
(like Greek *δέ*)

ܘܫܐ judgement

ܘܫܐ judge

ܘܫܐ monastery (*f.*); *pl.* ܘܫܐܐ

ܘܫܐܐ monk

ܘܫܐܐ testament (*f.*)

ܘܫܐ or ܘܫܐܐ be pure; *pa.*
purify; §28

ܘܫܐ without

ܘܫܐܐ lest, perhaps

ܘܫܐܐ blood; *abs.*, *cstr.* ܘܫܐܐ

ܘܫܐܐ be like; *pa.* liken; §27

ܘܫܐܐ tear (*of the eye*; *f.*);
pl. ܘܫܐܐܐ

ܘܫܐ *he*

ܘܫܐ behold

ܘܫܐ (*f.* of ܘܫܐ) this

ܘܫܐ *ethpa.* meditate

ܘܫܐܐ governor

ܘܫܐ *he*; *enclitic* ܘܫܐ; §4

ܘܫܐ that (*m.*); §4

ܘܫܐ be, become; §26

ܘܫܐ (*enclitic*) was; §14

ܘܫܐܐ it is (*m.*)

ܘܫܐ she; *enclitic* ܘܫܐ; §4

ܘܫܐ that (*f.*); §4

-ܘܫܐ the fact that

ܘܫܐܐ then

ܘܫܐܐ temple, palace

ܘܫܐܐ believe; §16

ܘܫܐܐܐ faith (*f.*)

ܘܫܐܐ thus, so

ܘܫܐܐ *pa.* walk

ܘܫܐܐ this (*m.*); §4

ܘܫܐܐ they (*m.*); §4

ܘܫܐܐ those (*m.*); §4

ܘܫܐܐ they (*f.*); §4

ܘܫܐܐ those (*f.*); §4

ܘܫܐ return, go back, *o*

ܘܫܐܐ heretic

ܘܫܐܐ here

ܘܫܐܐ now

ܘܫܐ *waw*

-ܘܫܐ and; §4

ܘܫܐ woe

ܘܫܐ *act. ptcs.* ܘܫܐܐ, ܘܫܐܐܐ be
fitting; §14

ܘܫܐܐ *zayn*

ܘܫܐܐ buy, *e*; *pa.* sell

ܘܫܐܐ time; *abs.*, *cstr.* ܘܫܐܐ

ܘܫܐܐ *act. ptic.* ܘܫܐܐܐ be right;
pa. justify

ܘܫܐܐܐ righteousness (*f.*)

ܘܫܐܐ *pa.* warn; *ethp.* take care
(+ܘܫܐܐ) of, guard

ܘܫܐܐ coin

ܘܫܐܐ shake, move (*intrans.*);
aph. set in motion; §24

ܘܫܐܐ movement, quake

ܘܫܐܐ *pe.* (*a*), *pa.* sing

ܘܫܐܐ kind, type; §12

ܘܫܐܐ small; *f.* ܘܫܐܐܐ

ܘܘܢܐ seed	ܘܘܢܐ living
ܘܘܢܐ <i>het</i>	ܘܘܢܐ live; <i>aph.</i> save; §27
ܘܘܢܐ <i>aph.</i> love; §25	ܘܘܢܐ life, salvation (<i>pl.</i>)
ܘܘܢܐ beloved	ܘܘܢܐ indebted, guilty
ܘܘܢܐ companion; <i>f.</i> ܘܘܢܐ	ܘܘܢܐ animal(s) (<i>f. sing.</i>)
ܘܘܢܐ one, a; <i>f.</i> ܘܘܢܐ	ܘܘܢܐ <i>pa.</i> strengthen
ܘܘܢܐ rejoicing (<i>f.</i>)	ܘܘܢܐ strength, force, mighty work
ܘܘܢܐ or ܘܘܢܐ rejoice; §26	ܘܘܢܐ wise
ܘܘܢܐ new; <i>emph.</i> ܘܘܢܐ;	ܘܘܢܐ wisdom (<i>f.</i>)
<i>f. emph.</i> ܘܘܢܐ	ܘܘܢܐ <i>pe. pass. ptc.</i> well, whole; <i>ethp.</i> be made well
ܘܘܢܐ <i>pa.</i> show; §27	ܘܘܢܐ <i>shaph.</i> change
ܘܘܢܐ Eve	ܘܘܢܐ for, instead of; §11
ܘܘܢܐ owe, be wrong; <i>pa.</i> convict	ܘܘܢܐ fate
ܘܘܢܐ love	ܘܘܢܐ (male) donkey
ܘܘܢܐ debt, sin	ܘܘܢܐ five; §29
ܘܘܢܐ look (+ ܘܘܢܐ at)	ܘܘܢܐ show mercy to, o; §25
ܘܘܢܐ white	ܘܘܢܐ groan; <i>pl.</i> ܘܘܢܐ
ܘܘܢܐ see; §26; <i>ethp.</i> appear	ܘܘܢܐ we; §4
ܘܘܢܐ vision, appearance	ܘܘܢܐ far be it!
ܘܘܢܐ June; §29	ܘܘܢܐ strong
ܘܘܢܐ sinner	ܘܘܢܐ dispute, contention
ܘܘܢܐ sin	ܘܘܢܐ field (<i>f.</i>)
ܘܘܢܐ sin (<i>f.</i> ; <i>abstract</i>)	

ܘܘܢܐ suffer, a; §25	ܘܘܢܐ <i>aph.</i> confess, thank; §27
ܘܘܢܐ reckon, o	ܘܘܢܐ know; §22; <i>aph.</i> inform, make known
ܘܘܢܐ sister (<i>f.</i>); §12	ܘܘܢܐ give; §22
ܘܘܢܐ <i>tel</i>	ܘܘܢܐ Jew
ܘܘܢܐ be good; <i>aph.</i> do good; §23	ܘܘܢܐ Judas
ܘܘܢܐ or ܘܘܢܐ news	ܘܘܢܐ John
ܘܘܢܐ (<i>adj.</i>) good; (<i>adv.</i>) very, very much	ܘܘܢܐ doctrine
ܘܘܢܐ good; §28	ܘܘܢܐ day (<i>m.</i>); <i>abs.</i> , <i>ctr.</i> <i>ܘܘܢܐ</i> ; <i>pl. usu.</i> ܘܘܢܐ
ܘܘܢܐ happy are (+ <i>sfx.</i> + ܘܘܢܐ)	ܘܘܢܐ today
ܘܘܢܐ blessed one (<i>m.</i>); ܘܘܢܐ (<i>f.</i>)	ܘܘܢܐ (<i>adj.</i>) Greek
ܘܘܢܐ mountain	ܘܘܢܐ give birth to, a; <i>ethp.</i> be born; <i>aph.</i> beget; §22
ܘܘܢܐ grace, favour (<i>f.</i>)	ܘܘܢܐ <i>aph.</i> ܘܘܢܐ wail
ܘܘܢܐ price (<i>pl.</i>)	ܘܘܢܐ learn, a; §22
ܘܘܢܐ child; <i>pl. usu.</i> ܘܘܢܐ; <i>f.</i> ܘܘܢܐ, <i>f. pl.</i> ܘܘܢܐ	ܘܘܢܐ sea
ܘܘܢܐ childhood (<i>f.</i>)	ܘܘܢܐ right, right hand (<i>f.</i>)
ܘܘܢܐ taste, a	ܘܘܢܐ <i>aph.</i> ܘܘܢܐ suckle; §22
ܘܘܢܐ leaf	ܘܘܢܐ Jacob, James
ܘܘܢܐ <i>yod</i>	ܘܘܢܐ be anxious, take care, a; §22
ܘܘܢܐ <i>aph.</i> bring, carry; <i>pa.</i> transmit; §22	ܘܘܢܐ burn, a (<i>intransitive</i>); <i>aph.</i> burn (<i>trans.</i>); §22

- ܩܘܒܐ be heavy, *a*; *pa.*
honour; §22
- ܩܘܒܐ month
- ܩܘܒܐ inherit, *a*; §22
- ܩܘܒܐ Jesus, Joshua
- ܩܘܒܐ *aph.* stretch out; §22
- ܩܘܒܐ sit, dwell; §22
- ܩܘܒܐ gain, abound, remain
over; §22
- ܩܘܒܐ more (+ ܩܘܒܐ than)
- ܩܘܒܐ especially
- ܩܘܒܐ¹ *kaph*
- ܩܘܒܐ just, righteous
- ܩܘܒܐ justly
- ܩܘܒܐ justice
- ܩܘܒܐ stone (*f.*)
- ܩܘܒܐ when, while; §10
- ܩܘܒܐ priest
- ܩܘܒܐ nature
- ܩܘܒܐ all, every; §7
- ܩܘܒܐ *ethpa.* be crowned, be
martyred

¹ This is the usual way of writing the letter *kaph* alone. Cf. *nun* (ܢ) and *mem* (ܡ).

- ܩܘܒܐ crown
- ܩܘܒܐ everything
- ܩܘܒܐ whoever
- ܩܘܒܐ everyone
- ܩܘܒܐ how much, how many
- ܩܘܒܐ next
- ܩܘܒܐ ܩܘܒܐ January
- ܩܘܒܐ ܩܘܒܐ December
- ܩܘܒܐ ܩܘܒܐ synagogue (*f.*)
- ܩܘܒܐ gather, *o*
- ܩܘܒܐ crowd
- ܩܘܒܐ *aph.* reprove; *ethp.* be
reproved; §25
- ܩܘܒܐ *pe., pa.* hide, cover;
§28
- ܩܘܒܐ *ethp.* be ill; *pe. pass.*
ptc. ܩܘܒܐ ill, sick
- ܩܘܒܐ *aph.* preach; *ethp.* be
preached
- ܩܘܒܐ (*adj.*) Christian
- ܩܘܒܐ *ethp.* go around
- ܩܘܒܐ vineyard
- ܩܘܒܐ womb (*f.*)
- ܩܘܒܐ write, *o*
- ܩܘܒܐ book, Scripture

ܩܘܒܐ *lāmad*

- ܩܘܒܐ to, for; sign of a definite
direct object; §8
- ܩܘܒܐ not, no. ܩܘܒܐ without
- ܩܘܒܐ heart
- ܩܘܒܐ *pa.* encourage
- ܩܘܒܐ clothing, garment
- ܩܘܒܐ be dressed, *a*; *aph.*
clothe
- ܩܘܒܐ ܩܘܒܐ outside; §11
- ܩܘܒܐ ܩܘܒܐ inside; §11
- ܩܘܒܐ (= ܩܘܒܐ) not
- ܩܘܒܐ *pa.* accompany; §28
- ܩܘܒܐ curse; §24
- ܩܘܒܐ against; §11
- ܩܘܒܐ (*adv.*) first,
beforehand
- ܩܘܒܐ toward, around; §7
- ܩܘܒܐ bread
- ܩܘܒܐ (= ܩܘܒܐ) there is not
- ܩܘܒܐ night (*f.*)
- ܩܘܒܐ particle indicating
direct speech
- ܩܘܒܐ why
- ܩܘܒܐ robber

ܩܘܒܐ ܩܘܒܐ above; §11

ܩܘܒܐ language

ܩܘܒܐ ܩܘܒܐ below; §11

ܩܘܒܐ *mem*

- ܩܘܒܐ what
- ܩܘܒܐ when
- ܩܘܒܐ one hundred; §29
- ܩܘܒܐ ܩܘܒܐ food (*f.*); *pl.*
ܩܘܒܐ
- ܩܘܒܐ *memra*, treatise; §10
- ܩܘܒܐ be wearisome, *a*; §23
- ܩܘܒܐ vessel, garment,
possession
- ܩܘܒܐ altar
- ܩܘܒܐ city (*f.*)
- ܩܘܒܐ something, what. ܩܘܒܐ
ܩܘܒܐ or ܩܘܒܐ nothing
- ܩܘܒܐ ܩܘܒܐ gift (*f.*)
- ܩܘܒܐ ܩܘܒܐ promise
- ܩܘܒܐ Moses
- ܩܘܒܐ *pa.* mock
- ܩܘܒܐ die; §24; *aph.* put to
death
- ܩܘܒܐ death (*m.*)

ܡܥܬܐ seat	ܡܘܬܐ (= ܡܘܬܐ ܝܘܫܥ) what? §4
ܡܥܬܐ strike, beat	ܡܘܬܐ number, numeration
ܡܥܬܐ at once	ܡܘܬܐ ܡܥܬܐ punishment
ܡܥܬܐ saving, life-giving	ܡܘܬܐ ܡܥܬܐ baptism (f.)
ܡܥܬܐ because of, on account of, concerning.	ܡܘܬܐ cave (f.)
-ܡܥܬܐ because; §7	ܡܘܬܐ ܡܥܬܐ expositor
ܡܥܬܐ psalm	ܡܘܬܐ lord, master; <i>abs.</i> ܡܘܬܐ, <i>ctr.</i> ܡܘܬܐ
ܡܥܬܐ water (pl.)	ܡܘܬܐ (my) lord, sir (<i>vocative</i>), Mar; <i>f.</i> ܡܘܬܐ; §10
ܡܥܬܐ <i>pf.</i> of ܡܥܬܐ	ܡܘܬܐ the Lord
ܡܥܬܐ <i>pa.</i> ܡܥܬܐ speak	ܡܘܬܐ Mary
ܡܥܬܐ fill; §27	ܡܘܬܐ ܡܥܬܐ measure, age (f.)
ܡܥܬܐ angel	ܡܘܬܐ anoint, <i>o</i>
ܡܥܬܐ <i>aph.</i> reign	ܡܘܬܐ oil
ܡܥܬܐ king	ܡܘܬܐ Christ, messiah
ܡܥܬܐ kingdom (f.)	ܡܘܬܐ tent, tabernacle
ܡܥܬܐ speak	ܡܘܬܐ ܡܥܬܐ minister, deacon
ܡܥܬܐ queen	ܡܘܬܐ ܡܥܬܐ army (f.)
ܡܥܬܐ teacher (m.); <i>f.</i> ܡܥܬܐ	ܡܘܬܐ parable
ܡܥܬܐ word (f.); <i>pl.</i> ܡܥܬܐ	ܡܘܬܐ <i>nun</i>
ܡܥܬܐ from; §7	ܡܘܬܐ prophet
ܡܥܬܐ who; §4	ܡܘܬܐ draw, <i>e</i>
ܡܘܬܐ what; §4	ܡܘܬܐ light
ܡܘܬܐ (= ܡܘܬܐ ܝܘܫܥ) who? §4	

ܡܘܬܐ fish	ܡܘܬܐ <i>pe.</i> (a), <i>aph.</i> think, suppose
ܡܘܬܐ fire (f.)	ܡܘܬܐ hope
ܡܘܬܐ go down, <i>o</i> ; §20	ܡܘܬܐ worship, bow down, <i>o</i>
ܡܘܬܐ keep, <i>a</i> ; §20	ܡܘܬܐ (<i>adj.</i>) much, many; <i>pl.</i> ܡܘܬܐ, <i>emph.</i> ܡܘܬܐ, <i>pl.</i> ܡܘܬܐ, <i>f.</i> ܡܘܬܐ.
ܡܘܬܐ April	ܡܘܬܐ (<i>adv.</i>) much, greatly
ܡܘܬܐ law	ܡܘܬܐ <i>pe.</i> (a), <i>aph.</i> testify
ܡܘܬܐ take, <i>a</i> ; §20	ܡܘܬܐ martyr (m.); <i>f.</i> ܡܘܬܐ
ܡܘܬܐ temptation	ܡܘܬܐ put
ܡܘܬܐ pour, <i>o</i> ; §20	ܡܘܬܐ (<i>n.</i>) need
ܡܘܬܐ fall, <i>e</i> ; §20	ܡܘܬܐ thing, matter
ܡܘܬܐ go out, <i>o</i> ; <i>aph.</i> expel; §20	ܡܘܬܐ (<i>adj.</i>) Syriac
ܡܘܬܐ soul, self (f.); <i>pl.</i> ܡܘܬܐ	ܡܘܬܐ aside from; §11
ܡܘܬܐ adhere, follow, <i>a</i> ; §20	ܡܘܬܐ go up; <i>impf.</i> ܡܘܬܐ; §20
ܡܘܬܐ plant (f.)	ܡܘܬܐ left, left hand (f.)
ܡܘܬܐ <i>pl.</i> of ܡܘܬܐ	ܡܘܬܐ hate; §26
ܡܘܬܐ <i>pe.</i> (o, a), <i>pa.</i> kiss	ܡܘܬܐ do, perform, visit, <i>o</i>
ܡܘܬܐ <i>impf.</i> ܡܘܬܐ give; §20	ܡܘܬܐ be enough, <i>a</i>
ܡܘܬܐ wither and fall, <i>a</i>	ܡܘܬܐ <i>inv.</i> of ܡܘܬܐ
	ܡܘܬܐ <i>e</i>
	ܡܘܬܐ festival

ܕܥܒܪܐ do, make, *e*; *shaph.*
 subjugate
 ܕܥܒܪܐ servant, slave
 ܕܥܒܪܐ thing, deed
 ܕܥܘܪܐ cross, pass, transgress,
a
 ܕܥܘܪܐ heifer (*f.*)
 ܕܥܘܪܐ while still. ܕܥܘܪܐ before
 ܕܥܘܪܐ until (*prep.* + ܐ or
conj. + ܘ)
 ܕܥܘܪܐ time, moment, season
 ܕܥܘܪܐ *pe.*, *pa.* help
 ܕܥܘܪܐ church (*f.*); *pl.* ܕܥܘܪܐ
 ܕܥܘܪܐ ecclesiastical
 ܕܥܘܪܐ help
 ܕܥܘܪܐ wrong, injustice
 ܕܥܘܪܐ iniquitous one
 ܕܥܘܪܐ eye (*f.*), *pl.* ܕܥܘܪܐ
 ܕܥܘܪܐ Esau
 ܕܥܘܪܐ enter, *o*; §25
 ܕܥܘܪܐ upon, concerning,
 unto; §7
 ܕܥܘܪܐ world, age. ܕܥܘܪܐ
 forever

ܕܥܘܪܐ reason, cause,
 explanation (*f.*)
 ܕܥܘܪܐ with; §7
 ܕܥܘܪܐ people, nation; *pl.*
 ܕܥܘܪܐ
 ܕܥܘܪܐ *pe.* (*a*), *ethp.* be bap-
 tized; *aph.* baptize
 ܕܥܘܪܐ dwell, *a*
 ܕܥܘܪܐ answer
 ܕܥܘܪܐ difficult; *f.* ܕܥܘܪܐ
 ܕܥܘܪܐ dust
 ܕܥܘܪܐ Friday
 ܕܥܘܪܐ naked
 ܕܥܘܪܐ flee, *o*
 ܕܥܘܪܐ going to; §23
 ܕܥܘܪܐ old
 ܕܥܘܪܐ *pe*
 ܕܥܘܪܐ fruit
 ܕܥܘܪܐ body
 ܕܥܘܪܐ mouth
 ܕܥܘܪܐ commandment
 ܕܥܘܪܐ salvation
 ܕܥܘܪܐ persuade, ask; *ettaph.*
 obey; §24

ܕܥܘܪܐ bind, *o*
 ܕܥܘܪܐ work, till, serve, *o*
 ܕܥܘܪܐ soldier
 ܕܥܘܪܐ or ܕܥܘܪܐ volume (*f.*)
 ܕܥܘܪܐ *aph.* permit; §25
 ܕܥܘܪܐ cut, cut off, *o*
 ܕܥܘܪܐ *pa.* save, deliver
 ܕܥܘܪܐ *pe.* (*o*), *pa.* command
 ܕܥܘܪܐ saviour
 ܕܥܘܪܐ bird(s) (*f.*)
 ܕܥܘܪܐ separate, *o*
 ܕܥܘܪܐ *pa.* expound
 ܕܥܘܪܐ open, *a*
 ܕܥܘܪܐ idol
 ܕܥܘܪܐ *sāde*
 ܕܥܘܪܐ wish, want; *ethp.* be
 pleased, consent
 ܕܥܘܪܐ thing, matter (*f.*)
 ܕܥܘܪܐ wish, will
 ܕܥܘܪܐ *pa.* pray; §27
 ܕܥܘܪܐ crucify, *o*
 ܕܥܘܪܐ prayer (*f.*); *pl.* ܕܥܘܪܐ;
 §11
 ܕܥܘܪܐ disgrace
 ܕܥܘܪܐ *qop*
 ܕܥܘܪܐ Cain
 ܕܥܘܪܐ *pa.* receive, accept;
aph. confront
 ܕܥܘܪܐ bury, *o*
 ܕܥܘܪܐ holy
 ܕܥܘܪܐ before
 ܕܥܘܪܐ *pa.* do beforehand; §16
 ܕܥܘܪܐ first, former; §29
 ܕܥܘܪܐ *pa.* sanctify
 ܕܥܘܪܐ *pa.* remain, last; §27
 ܕܥܘܪܐ holiness, holy things
 ܕܥܘܪܐ rise, stand; *pa.*, *aph.*
 establish; *aph.* raise
 up, set up; §24
 ܕܥܘܪܐ offering, eucharist
 ܕܥܘܪܐ truth (*m.*)
 ܕܥܘܪܐ kill, *o*
 ܕܥܘܪܐ accuse
 ܕܥܘܪܐ covenant
 ܕܥܘܪܐ voice

ܦܩܠܐ a little, a few (indeclinable)	ܩܘܫܬܐ ܩܘܫܬܐ ܩܘܫܬܐ Holy Spirit (usu. m.)
ܩܘܫܬܐ person, hypostasis	ܩܘܫܬܐ be high; <i>aph.</i> exalt; §24
ܩܘܫܬܐ call, read, summon; §26	ܩܘܫܬܐ love, a; <i>pa.</i> , <i>ethpa.</i> have mercy
ܩܘܫܬܐ draw near, touch, o; <i>pa.</i> offer; <i>aph.</i> fight (+ ܩܘܫܬܐ or ܩܘܫܬܐ)	ܩܘܫܬܐ mercy (pl.)
ܩܘܫܬܐ battle, war	ܩܘܫܬܐ friend (m.); <i>f.</i> ܩܘܫܬܐ
ܩܘܫܬܐ near	ܩܘܫܬܐ head, chief
ܩܘܫܬܐ village (f.); §12	ܩܘܫܬܐ <i>aph.</i> put, cast, throw
ܩܘܫܬܐ elder, priest	ܩܘܫܬܐ way of thinking
ܩܘܫܬܐ <i>reš</i>	ܩܘܫܬܐ <i>sin</i>
ܩܘܫܬܐ mystery	ܩܘܫܬܐ demon
ܩܘܫܬܐ great; <i>emph.</i> , <i>f.</i> ܩܘܫܬܐ	ܩܘܫܬܐ ask, a; <i>pa.</i> interro- gate; <i>ethp.</i> decline (+ ܩܘܫܬܐ); §23; ܩܘܫܬܐ greet
ܩܘܫܬܐ ten thousand (f.); §29	ܩܘܫܬܐ let down, o; §25
ܩܘܫܬܐ foot (f.)	ܩܘܫܬܐ <i>pa.</i> glorify
ܩܘܫܬܐ be angry, a; <i>aph.</i> anger	ܩܘܫܬܐ February
ܩܘܫܬܐ (adj.) Roman	ܩܘܫܬܐ seven; §29
ܩܘܫܬܐ run, a	ܩܘܫܬܐ leave, dismiss, allow, forgive, o
ܩܘܫܬܐ anger, wrath	
ܩܘܫܬܐ spirit, wind (f.); <i>pl.</i> <i>usu.</i> ܩܘܫܬܐ	

ܩܘܫܬܐ week; sabbath; Saturday (f.)	ܩܘܫܬܐ name; <i>pl.</i> ܩܘܫܬܐ or ܩܘܫܬܐ; §12
ܩܘܫܬܐ <i>pa.</i> send	ܩܘܫܬܐ heaven; §12
ܩܘܫܬܐ be equal, worthy; <i>pass.</i> <i>ptc.</i> ܩܘܫܬܐ equal; <i>aph.</i> make worthy; <i>ethp.</i> be made worthy	ܩܘܫܬܐ heavenly
ܩܘܫܬܐ glory, praise	ܩܘܫܬܐ hear, a.; <i>ethp.</i> obey
ܩܘܫܬܐ wall	ܩܘܫܬܐ <i>pa.</i> serve; <i>ethpa.</i> be done, take place
ܩܘܫܬܐ Sheol (f.)	ܩܘܫܬܐ year (f.); §12
ܩܘܫܬܐ Shiloh	ܩܘܫܬܐ sleep (f.)
ܩܘܫܬܐ see ܩܘܫܬܐ	ܩܘܫܬܐ beautiful, fine; (adv.) well
ܩܘܫܬܐ rule (+ ܩܘܫܬܐ over), a	ܩܘܫܬܐ be pleasing, a
ܩܘܫܬܐ be quiet, cease	ܩܘܫܬܐ take, take away, o
ܩܘܫܬܐ silence. ܩܘܫܬܐ suddenly	ܩܘܫܬܐ be proved true; <i>aph.</i> confirm, believe; §25
ܩܘܫܬܐ apostle	ܩܘܫܬܐ loose, settle, come to rest; <i>pa.</i> begin; §27
ܩܘܫܬܐ lawful	ܩܘܫܬܐ true. ܩܘܫܬܐ truly
ܩܘܫܬܐ Solomon	ܩܘܫܬܐ truth
ܩܘܫܬܐ be finished, a; <i>pa.</i> finish, complete; <i>aph.</i> hand over, commit	ܩܘܫܬܐ six; §29
ܩܘܫܬܐ peace	ܩܘܫܬܐ foundation (f.); <i>pl.</i> ܩܘܫܬܐ

ܟܠܡܐ silent	ܐܘܢܐ wonder, <i>a</i>
ܟܠܡܐ be silent, <i>o</i>	ܐܘܢܐ July
ܠ <i>taw</i>	ܐܘܢܐ there
ܐܘܢܐ merchant	ܐܘܢܐ eight; §29
ܐܘܢܐ breast (<i>m.</i>); §12	ܐܘܢܐ stream
ܐܘܢܐ repent; §24	ܐܘܢܐ two; §29
ܐܘܢܐ again, next. ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ longer	ܐܘܢܐ second; §29
ܐܘܢܐ see ܐܘܢܐ	ܐܘܢܐ gate, door
ܐܘܢܐ-ܐܘܢܐ under; §7	ܐܘܢܐ mind, opinion (<i>f.</i>)
ܐܘܢܐ penitence (<i>f.</i>)	ܐܘܢܐ praise, hymn (<i>f.</i>); <i>pl.</i> ܐܘܢܐ
ܐܘܢܐ Trinity (<i>f.</i>)	ܐܘܢܐ nine; §29
ܐܘܢܐ evangelize; §16	ܐܘܢܐ November
ܐܘܢܐ disciple	ܐܘܢܐ October
ܐܘܢܐ three; §29	ܐܘܢܐ story, history (<i>f.</i>)

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A

able, be ܐܘܢܐ	all ܐܘܢܐ + suffix
abound ܐܘܢܐ	allow ܐܘܢܐ
above ܐܘܢܐ	alone ܐܘܢܐ
Abraham ܐܘܢܐ	also ܐܘܢܐ
accept ܐܘܢܐ <i>pa.</i>	altar ܐܘܢܐ
accompany ܐܘܢܐ <i>pa.</i>	amen ܐܘܢܐ
according to ܐܘܢܐ	angel ܐܘܢܐ
accuse ܐܘܢܐ	anger ܐܘܢܐ
Adam ܐܘܢܐ	angry, be ܐܘܢܐ
adhere ܐܘܢܐ	animals ܐܘܢܐ (<i>f.</i>)
after ܐܘܢܐ	anoint ܐܘܢܐ
afraid, be ܐܘܢܐ	another ܐܘܢܐ
again ܐܘܢܐ	answer ܐܘܢܐ
against ܐܘܢܐ	anxious, be ܐܘܢܐ
age (<i>aeon</i>) ܐܘܢܐ	anything ܐܘܢܐ
age (<i>of someone</i>) ܐܘܢܐ	apart from ܐܘܢܐ
alive ܐܘܢܐ	apostle ܐܘܢܐ
	appear ܐܘܢܐ <i>ethp.</i>
	approximately ܐܘܢܐ

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ܡܠܬܐ be silent, <i>o</i>	ܡܘܢܐ July
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afraid, be ܡܠܬܐ	another ܡܠܬܐ
again ܡܠܬܐ	answer ܡܠܬܐ
against ܡܠܬܐ	anxious, be ܡܠܬܐ
age (<i>aeon</i>) ܡܠܬܐ	anything ܡܠܬܐ
age (<i>of someone</i>) ܡܠܬܐ	apart from ܡܠܬܐ
alive ܡܠܬܐ	apostle ܡܠܬܐ
	appear ܡܠܬܐ <i>ethp.</i>
	approximately ܡܠܬܐ

arise ܩܘܪ
 army ܩܘܪܡܐ (f.)
 around, go ܩܘܪ ethp.
 as ܩܘܪܐ, ܩܘܪܐ, ܩܘܪܐ
 ashamed, be ܩܘܪܐ
 aside from ܩܘܪܐ
 ask ܩܘܪܐ
 ask for ܩܘܪܐ
 at ܩܘܪܐ
 at once ܩܘܪܐ
 attack ܩܘܪܐ aph.

B

Babylon ܩܘܪܐ
 bad, be ܩܘܪܐ
 baptize ܩܘܪܐ aph.; be
 baptized, ethp.
 baptism ܩܘܪܐܐܘܪܐ (f.)
 basket ܩܘܪܐܐܘܪܐ
 be ܩܘܪܐ
 beat ܩܘܪܐ
 beautiful ܩܘܪܐ
 because ܩܘܪܐ
 because of ܩܘܪܐ, ܩܘܪܐ

become ܩܘܪܐ
 before ܩܘܪܐ, ܩܘܪܐ
 beforehand ܩܘܪܐܐܘܪܐ; do
 beforehand ܩܘܪܐ pa.
 beget ܩܘܪܐ aph.
 begin ܩܘܪܐ pa.
 behind ܩܘܪܐ
 behold! ܩܘܪܐ
 believe ܩܘܪܐ
 beloved ܩܘܪܐ
 below, beneath ܩܘܪܐ-
 ܩܘܪܐ, ܩܘܪܐ
 beside ܩܘܪܐ
 between ܩܘܪܐ, ܩܘܪܐ
 bind ܩܘܪܐ
 bird(s) ܩܘܪܐ
 bishop ܩܘܪܐܐܘܪܐ
 blaspheme ܩܘܪܐ pa.
 blasphemy ܩܘܪܐܐܘܪܐ
 bless ܩܘܪܐ pa.
 blessed one ܩܘܪܐܐܘܪܐ (m.),
 ܩܘܪܐܐܘܪܐ (f.)
 blessing ܩܘܪܐܐܘܪܐ (f.)
 blood ܩܘܪܐ
 body ܩܘܪܐܐܘܪܐ

bone ܩܘܪܐ
 book ܩܘܪܐ
 born, be ܩܘܪܐ ethp.
 bread ܩܘܪܐ
 breast ܩܘܪܐ
 bring ܩܘܪܐ aph., ܩܘܪܐ aph.
 brother ܩܘܪܐ
 build ܩܘܪܐ
 burn ܩܘܪܐ intransitive;
 transitive aph.
 bury ܩܘܪܐ
 but ܩܘܪܐ, ܩܘܪܐ
 buy ܩܘܪܐ
 by ܩܘܪܐ, ܩܘܪܐ, ܩܘܪܐ

C

Cain ܩܘܪܐ
 call ܩܘܪܐ
 can see able
 care, take ܩܘܪܐ ethp., ܩܘܪܐ
 carry ܩܘܪܐ aph.
 cast ܩܘܪܐ aph.
 cause ܩܘܪܐ (f.)
 cave ܩܘܪܐܐܘܪܐ (f.)

cease ܩܘܪܐ
 change (v. trans.) ܩܘܪܐ
 shaph.
 chief ܩܘܪܐ
 child ܩܘܪܐ (m.), ܩܘܪܐ
 (f.)
 childhood ܩܘܪܐܐܘܪܐ (f.)
 choose ܩܘܪܐ
 Christ ܩܘܪܐܐܘܪܐ
 Christian (adj.) ܩܘܪܐܐܘܪܐ
 church ܩܘܪܐܐܘܪܐ (f.)
 city ܩܘܪܐܐܘܪܐ (f.)
 cleave ܩܘܪܐ
 cling ܩܘܪܐ
 close ܩܘܪܐ
 clothe ܩܘܪܐ aph.
 clothing ܩܘܪܐܐܘܪܐ
 coin ܩܘܪܐ
 come ܩܘܪܐ
 come down ܩܘܪܐ
 command ܩܘܪܐ pe., pa.
 commandment ܩܘܪܐܐܘܪܐ
 commit ܩܘܪܐ aph.
 companion ܩܘܪܐܐܘܪܐ (m.)
 ܩܘܪܐܐܘܪܐ (f.)

compare **ܦܫܐ** *pa.*
 compassion, have **ܦܫܐ**
pa., ethpa.
 compel **ܦܫܐ** / *pe., pa.*
 concerning **ܟܐ**
 confess **ܦܫܐ** *aph.*
 confirm **ܦܫܐ** *aph.*
 confront **ܦܫܐ** *aph.*
 confuse **ܦܫܐ** *palpel*
ܦܫܐ
 consent **ܦܫܐ** *ethp.*
 consume **ܦܫܐ**
 convict **ܦܫܐ** *pa.*
 correct, be **ܦܫܐ**
 counsel **ܦܫܐ**
 covenant **ܦܫܐ**
 cover **ܦܫܐ** *pa.*
 create **ܦܫܐ**
 creator **ܦܫܐ**
 cross (n.) **ܦܫܐ**
 cross (v.) **ܦܫܐ**
 crowd **ܦܫܐ**
 crown **ܦܫܐ**
 crowned, be **ܦܫܐ** *ethpa.*
 crucify **ܦܫܐ**

cultivate **ܦܫܐ**
 curse (v.) **ܦܫܐ**
 cut, cut off **ܦܫܐ**

D

daughter **ܦܫܐ** (f.)
 David **ܦܫܐ**
 day **ܦܫܐ**
 deacon **ܦܫܐ**
 death **ܦܫܐ** (m.)
 debt **ܦܫܐ**
 decline **ܦܫܐ** *ethp.*
 deed **ܦܫܐ**
 delay **ܦܫܐ** *aph.*
 deliver (set free) **ܦܫܐ** *pa.;*
 (hand over) **ܦܫܐ** *aph.*
 demon **ܦܫܐ**
 destroy **ܦܫܐ** *aph.*
 die **ܦܫܐ** (pf. **ܦܫܐ**)
 difficult **ܦܫܐ**
 disciple **ܦܫܐ** (m.),
ܦܫܐ (f.)
 disgrace **ܦܫܐ**
 dismiss **ܦܫܐ**

displeasing, be **ܦܫܐ**
 dispute **ܦܫܐ**
 do **ܦܫܐ**, **ܦܫܐ**
 doctrine **ܦܫܐ**
 donkey **ܦܫܐ** (m.), **ܦܫܐ** (f.)
 door **ܦܫܐ**
 down, go **ܦܫܐ**
 draw **ܦܫܐ**
 draw near **ܦܫܐ**
 dressed, be **ܦܫܐ**
 dust **ܦܫܐ**
 dwell **ܦܫܐ**, **ܦܫܐ**

E

ear **ܦܫܐ** (f.)
 earth **ܦܫܐ** (f.)
 eat **ܦܫܐ**
 ecclesiastical **ܦܫܐ**
 Eden **ܦܫܐ**
 eight **ܦܫܐ**
 elder **ܦܫܐ**
 emissary **ܦܫܐ**
 emperor **ܦܫܐ**
 encourage **ܦܫܐ** *pa.* **ܦܫܐ**

endure **ܦܫܐ** *pay'el* **ܦܫܐ**
 enemy **ܦܫܐ**
 enter **ܦܫܐ**
 enough, be **ܦܫܐ**
 Ephrem **ܦܫܐ**
 equal **ܦܫܐ**
 equal, be **ܦܫܐ**
 especially **ܦܫܐ**
 establish **ܦܫܐ** *pa., aph.*
 eternity **ܦܫܐ**
 eucharist **ܦܫܐ**
 evangelize **ܦܫܐ**
 Eve **ܦܫܐ**
 even (adv.) **ܦܫܐ**
 every **ܦܫܐ**
 everyone **ܦܫܐ**
 everything **ܦܫܐ**
 evil **ܦܫܐ**
 evil, be **ܦܫܐ**
 evil, do **ܦܫܐ** *aph.*
 Evil One, the **ܦܫܐ**
 exalt **ܦܫܐ** *aph.*
 exceed **ܦܫܐ**
 expel **ܦܫܐ** *aph.*

explanation ܬܠܝܗܐ (f.)
 expound ܦܥܦܐ pa.
 eye ܥܝܢܐ (f.)

F

face ܩܝܦܐ (f. pl.)
 fair ܦܥܦܐ
 faith ܐܘܡܢܘܬܐ (f.)
 far be it! ܥܦܐ
 fall ܦܩܠܐ
 fashion (v.) ܦܩܠܐ
 fate ܦܩܠܐ
 father ܐܒܐ
 favour (n.) ܦܩܠܐ
 fear (v.) ܦܩܠܐ
 fear (n.) ܦܩܠܐ (f.)
 fearsome ܦܩܠܐ
 festival ܦܩܠܐ
 few, a ܦܩܠܐ
 field ܦܩܠܐ (f.)
 fight ܦܩܠܐ aph.
 fill ܦܩܠܐ
 find ܦܩܠܐ
 fine ܦܩܠܐ

finished, be ܦܩܠܐ
 fire ܦܩܠܐ (f.)
 first (adj.) ܦܩܠܐ;
 (adv.) ܦܩܠܐ
 fish ܦܩܠܐ
 fitting, is ܦܩܠܐ
 five ܦܩܠܐ
 flesh ܦܩܠܐ
 flee ܦܩܠܐ
 follow ܦܩܠܐ
 food ܦܩܠܐ (f.)
 foot ܦܩܠܐ (f.)
 for (conj.) ܦܩܠܐ
 for (prep.) ܦܩܠܐ
 force (n.) ܦܩܠܐ
 forgive ܦܩܠܐ
 form (v.) ܦܩܠܐ
 fortress ܦܩܠܐ (f.)
 foundation ܦܩܠܐ (f.)
 four ܦܩܠܐ
 friend ܦܩܠܐ (m.), ܦܩܠܐ
 (f.)
 from ܦܩܠܐ
 fruit ܦܩܠܐ

G

gain ܦܩܠܐ
 garden ܦܩܠܐ (f.)
 garment ܦܩܠܐ, ܦܩܠܐ
 gate ܦܩܠܐ
 Genesis ܦܩܠܐ
 gift ܦܩܠܐ (f.)
 give ܦܩܠܐ, impf. ܦܩܠܐ
 give birth to ܦܩܠܐ
 glad, be ܦܩܠܐ
 glorify ܦܩܠܐ pa.
 glory ܦܩܠܐ, ܦܩܠܐ (f.)
 go ܦܩܠܐ
 go down ܦܩܠܐ
 go out ܦܩܠܐ
 go up ܦܩܠܐ
 God ܦܩܠܐ
 going to ܦܩܠܐ
 gold ܦܩܠܐ
 good ܦܩܠܐ
 good, be ܦܩܠܐ
 good, do ܦܩܠܐ aph.
 gospel ܦܩܠܐ
 governor ܦܩܠܐ

grace ܦܩܠܐ (f.)
 great ܦܩܠܐ
 Greek (adj.) ܦܩܠܐ
 greet ܦܩܠܐ (d) ܦܩܠܐ
 groan ܦܩܠܐ (f.)
 ground ܦܩܠܐ (f.)
 guard ܦܩܠܐ; ܦܩܠܐ ethp.
 guilty ܦܩܠܐ

H

hand ܦܩܠܐ (f.)
 hand over ܦܩܠܐ aph.
 hasten ܦܩܠܐ; ܦܩܠܐ saph'el
 hate ܦܩܠܐ
 he ܦܩܠܐ
 head ܦܩܠܐ
 hear ܦܩܠܐ
 heart ܦܩܠܐ
 heat ܦܩܠܐ (f.)
 heaven ܦܩܠܐ
 help (v.) ܦܩܠܐ pe., pa.
 help (n.) ܦܩܠܐ
 here ܦܩܠܐ
 heretic ܦܩܠܐ

hide ܡܚܝܐ *pa.*
 high, be ܘܚܘ
 history ܐܘܚܝܬܐ (f.)
 hold ܐܫܝܒܐ
 holiness ܩܒܝܠܬܐ (f.),
 ܩܒܘܠܬܐ
 holy ܩܒܝܠܐ
 Holy Spirit ܘܩܘܡܐ ܘܩܘܒܘܠܐ
 (*usu. m.*)
 honour (v.) ܡܚܝܐ *pa.*
 honour (n.) ܐܘܚܝܬܐ
 hope (n.) ܡܚܝܬܐ
 house ܡܘܬܐ (m.)
 how ܐܫܝܬܐ, ܐܫܝܬܐ
 how much, many ܡܚܝܬܐ
 however ܘܥ
 human (adj.) ܐܝܢܐ
 hundred ܡܘܬܐ
 hymn ܐܘܚܝܬܐ (f.)

I

I ܐܢܐ, ܐܢܐ
 idol ܩܘܕܫܐ
 if ܐܫܝܬܐ

ill ܡܚܘܒܐ
 ill, be ܡܚܘܒܐ *ethp.*
 immediately ܡܚܝܬܐ
 in ܘܥ
 indebted ܡܚܝܬܐ
 inform ܡܚܝܬܐ *aph.*
 inherit ܡܚܝܬܐ
 injustice ܡܚܝܬܐ
 inside (n.) ܡܚܝܬܐ; (*adv.,
 prep.*) ܡܚܝܬܐ
 instead of ܡܚܝܬܐ
 interrogate ܡܚܝܬܐ *pa.*
 Israel ܡܚܝܬܐ

J

Jacob, James ܡܚܝܬܐ
 Jerusalem ܡܚܝܬܐ
 Jesus ܡܚܝܬܐ
 Jew ܡܚܝܬܐ, ܡܚܝܬܐ
 John ܡܚܝܬܐ
 joy ܡܚܝܬܐ (f.)
 Judas ܡܚܝܬܐ
 judge (v.) ܡܚܝܬܐ
 judge (n.) ܡܚܝܬܐ

judgement ܡܚܝܬܐ
 Judith ܡܚܝܬܐ
 June ܡܚܝܬܐ
 just (adj.) ܡܚܝܬܐ; justly
 ܡܚܝܬܐ
 justice ܡܚܝܬܐ (f.)

K

keep ܡܚܝܬܐ
 kill ܡܚܝܬܐ
 kind (n.) ܡܚܝܬܐ
 king ܡܚܝܬܐ
 kingdom ܡܚܝܬܐ
 kiss ܡܚܝܬܐ *pe., pa.*
 know ܡܚܝܬܐ

L

lady (title) ܡܚܝܬܐ
 lamb ܡܚܝܬܐ
 land ܡܚܝܬܐ (f.)
 language ܡܚܝܬܐ
 last ܡܚܝܬܐ
 last (v.) ܡܚܝܬܐ *pa.*
 law ܡܚܝܬܐ

lawful ܡܚܝܬܐ
 lay ܡܚܝܬܐ
 lead (v.) ܡܚܝܬܐ
 leader ܡܚܝܬܐ
 learn ܡܚܝܬܐ
 leave ܡܚܝܬܐ
 left (hand) ܡܚܝܬܐ (f.)
 lest ܡܚܝܬܐ, ܡܚܝܬܐ
 let down ܡܚܝܬܐ
 letter ܡܚܝܬܐ
 life ܡܚܝܬܐ (pl.)
 life-giving ܡܚܝܬܐ
 lift up ܡܚܝܬܐ *aph.*
 light ܡܚܝܬܐ
 like (prep.) ܡܚܝܬܐ, ܡܚܝܬܐ
 like, be ܡܚܝܬܐ
 liken ܡܚܝܬܐ *aph.*
 likeness ܡܚܝܬܐ (f.)
 listen to ܡܚܝܬܐ
 little ܡܚܝܬܐ
 live (v.) ܡܚܝܬܐ
 living ܡܚܝܬܐ
 look (at) ܡܚܝܬܐ (-)
 loose (v.) ܡܚܝܬܐ

lord ܡܠܝܚܐ
 Lord, the ܡܠܝܚܐ
 lose ܠܗܦ / *aph.*
 lost, be ܠܗܦ
 love (v.) ܘܫܥ, ܘܫܥ *aph.*
 love (n.) ܡܘܫܥܐ

M

make ܠܗܦ
 make known ܘܫܥ *aph.*
 man ܡܢܫܐ
 many ܡܢܫܐ
 martyr ܡܫܘܥܐ (*m.*);
 ܡܫܘܥܐ (*f.*)
 master ܡܠܝܚܐ, ܡܠܝܚܐ
 Mary ܡܪܝܡ
 matter ܡܫܘܥܐ, ܡܫܘܥܐ (*f.*)
 measure ܡܫܘܥܐ (*f.*)
 meat ܡܫܘܥܐ
 memra ܡܡܪܐ
 merchant ܡܫܘܥܐ
 mercy ܡܫܘܥܐ
 mercy, show ܡܫܘܥܐ; ܡܫܘܥܐ *pa.*,
 ܡܫܘܥܐ

messiah ܡܫܘܥܐ
 mighty work ܡܫܘܥܐ
 mind ܡܫܘܥܐ (*f.*)
 moment ܡܫܘܥܐ
 monastery ܡܫܘܥܐ (*f.*)
 monk ܡܫܘܥܐ
 month ܡܫܘܥܐ
 more (than) ܡܫܘܥܐ
 Moses ܡܫܘܥܐ
 mother ܡܫܘܥܐ (*f.*)
 mountain ܡܫܘܥܐ
 mourn ܡܫܘܥܐ *ethp.*
 mouth ܡܫܘܥܐ
 move (v. trans.) ܡܫܘܥܐ *aph.*
 movement ܡܫܘܥܐ
 much ܡܫܘܥܐ
 mystery ܡܫܘܥܐ

N

naked ܢܫܘܥܐ
 name ܢܫܘܥܐ
 nation ܢܫܘܥܐ
 nature ܢܫܘܥܐ
 near ܢܫܘܥܐ

need ܢܫܘܥܐ
 new ܢܫܘܥܐ, *f.* ܢܫܘܥܐ
 news ܢܫܘܥܐ
 next ܢܫܘܥܐ
 night ܢܫܘܥܐ (*f.*)
 nine ܢܫܘܥܐ
 no ܢܫܘܥܐ
 no longer ܢܫܘܥܐ, ܢܫܘܥܐ
 not, ܢܫܘܥܐ
 not, there is ܢܫܘܥܐ
 nothing ܢܫܘܥܐ
 now ܢܫܘܥܐ
 number, numeration
 ܢܫܘܥܐ

O

o! ܐܘ, ܐܘ
 obey ܐܘܫܘܥܐ *ethp.*
 of -ܐ
 offer ܐܘܫܘܥܐ *pa.*
 offering ܐܘܫܘܥܐ
 oil ܐܘܫܘܥܐ
 old ܐܘܫܘܥܐ
 old, be or grow ܐܘܫܘܥܐ

on ܢܫܘܥܐ
 on behalf of ܢܫܘܥܐ
 one ܢܫܘܥܐ
 open (v.) ܢܫܘܥܐ
 opinion ܢܫܘܥܐ (*f.*)
 or ܢܫܘܥܐ
 other ܢܫܘܥܐ
 outside (ܢܫܘܥܐ)
 owe ܢܫܘܥܐ

P

palace ܢܫܘܥܐ; ܢܫܘܥܐ (*f.*)
 parable ܢܫܘܥܐ
 peace ܢܫܘܥܐ
 penitence ܢܫܘܥܐ (*f.*)
 people ܢܫܘܥܐ; ܢܫܘܥܐ
 perform ܢܫܘܥܐ
 perhaps ܢܫܘܥܐ
 perish ܢܫܘܥܐ
 permit ܢܫܘܥܐ *aph.*
 person ܢܫܘܥܐ
 person (of the Trinity)
 ܢܫܘܥܐ
 petition ܢܫܘܥܐ (*f.*)

place ܩܘܠܐ, ܩܘܠܐ, ܩܘܠܐ (f.)
 plant (v.) ܩܘܠܐ
 plant (n.) ܩܘܠܐ (f.)
 pleasing, be ܩܘܠܐ
 pleased, be ܩܘܠܐ ethp.
 plunder ܩܘܠܐ
 pour ܩܘܠܐ
 pour out ܩܘܠܐ
 power ܩܘܠܐ
 praise ܩܘܠܐ,
 ܩܘܠܐ (f.)
 pray ܩܘܠܐ pa.
 prayer ܩܘܠܐ
 preach ܩܘܠܐ aph.
 preserve ܩܘܠܐ
 press ܩܘܠܐ / pe., pa.
 price ܩܘܠܐ
 priest ܩܘܠܐ, ܩܘܠܐ
 prison ܩܘܠܐ
 promise (v.) ܩܘܠܐ
 promise (n.) ܩܘܠܐ
 prophet ܩܘܠܐ
 psalm ܩܘܠܐ
 punishment ܩܘܠܐ

pure ܩܘܠܐ, f. ܩܘܠܐ
 pure, be ܩܘܠܐ or ܩܘܠܐ
 purify ܩܘܠܐ pa.
 put ܩܘܠܐ aph.

Q

queen ܩܘܠܐ (f.)
 quiet, be ܩܘܠܐ

R

raise ܩܘܠܐ aph., ܩܘܠܐ aph.,
 ܩܘܠܐ aph.
 read ܩܘܠܐ
 reason ܩܘܠܐ (f.)
 receive ܩܘܠܐ pa.
 reckon ܩܘܠܐ
 refuse ܩܘܠܐ ethp.
 reign ܩܘܠܐ aph.
 rejoice ܩܘܠܐ
 rejoicing (n.) ܩܘܠܐ (f.)
 remain ܩܘܠܐ pa.
 remain over ܩܘܠܐ
 repent ܩܘܠܐ
 reprove ܩܘܠܐ aph.

require ܩܘܠܐ
 return ܩܘܠܐ
 reveal ܩܘܠܐ
 right ܩܘܠܐ
 right (hand) ܩܘܠܐ (f.)
 righteous ܩܘܠܐ
 righteousness ܩܘܠܐ (f.)
 rise ܩܘܠܐ
 rise (of the sun) ܩܘܠܐ
 river ܩܘܠܐ
 road ܩܘܠܐ (f.)
 robber ܩܘܠܐ
 Rome ܩܘܠܐ
 Roman (adj.) ܩܘܠܐ
 roof ܩܘܠܐ
 run ܩܘܠܐ

S

sabbath ܩܘܠܐ
 sacrifice (v.) ܩܘܠܐ / pe., pa.
 sacrifice (n.) ܩܘܠܐ (f.)
 saint ܩܘܠܐ (m.); ܩܘܠܐ
 (f.)
 sake of, for the ܩܘܠܐ

salvation ܩܘܠܐ, ܩܘܠܐ
 sanctify ܩܘܠܐ pa.
 save ܩܘܠܐ aph., ܩܘܠܐ
 saving ܩܘܠܐ
 saviour ܩܘܠܐ
 say ܩܘܠܐ
 sea ܩܘܠܐ
 see ܩܘܠܐ
 seed ܩܘܠܐ
 seek ܩܘܠܐ
 seize ܩܘܠܐ
 self ܩܘܠܐ (f.)
 sell ܩܘܠܐ pa.
 send ܩܘܠܐ pa.
 separate (v.) ܩܘܠܐ
 servant ܩܘܠܐ
 serve ܩܘܠܐ pa., ܩܘܠܐ
 service ܩܘܠܐ (f.)
 set ܩܘܠܐ
 set up ܩܘܠܐ aph.
 settle ܩܘܠܐ
 seven ܩܘܠܐ
 shake (intransitive) ܩܘܠܐ;
 (transitive) aph.

she ܫܘܐ	son ܫܘܢܐ
shed (blood) ܫܘܒܐ	soul ܫܘܠܐ (f.)
Sheol ܫܘܠܐ	speak ܫܘܠܐ <i>pa.</i> ܫܘܠܐ
show ܫܘܐ <i>pa.</i>	speech ܫܘܠܐ
shut ܫܘܒܐ	spirit ܫܘܠܐ (f.); <i>see also</i> Holy Spirit
sick ܫܘܠܐ	stand ܫܘܠܐ
sick, be ܫܘܠܐ <i>ethp.</i>	stay ܫܘܠܐ <i>pa.</i>
side ܫܘܠܐ	stone (n.) ܫܘܠܐ (f.)
silent ܫܘܠܐ	story ܫܘܠܐ (f.)
silent, be ܫܘܠܐ	stranger ܫܘܠܐ
sin (n.) ܫܘܠܐ (f. no pl.), ܫܘܠܐ	strength ܫܘܠܐ
sing ܫܘܠܐ <i>pe., pa.</i>	strengthen ܫܘܠܐ <i>pa.</i>
sir ܫܘܠܐ	stretch out ܫܘܠܐ <i>aph.</i>
sister ܫܘܠܐ	strong ܫܘܠܐ
sit ܫܘܠܐ	subjugate ܫܘܠܐ <i>shaph.</i>
six ܫܘܠܐ	suppose ܫܘܠܐ <i>pe., aph.</i>
sleep ܫܘܠܐ (f.)	suckle ܫܘܠܐ <i>aph.</i>
slightly ܫܘܠܐ	suddenly ܫܘܠܐ
small ܫܘܠܐ	suffice ܫܘܠܐ
Solomon ܫܘܠܐ	suffer ܫܘܠܐ
soldier ܫܘܠܐ, ܫܘܠܐ	sun ܫܘܠܐ
someone ܫܘܠܐ	synagogue ܫܘܠܐ (f.)
something ܫܘܠܐ	Syriac (<i>adj.</i>) ܫܘܠܐ, (n.) ܫܘܠܐ

T

take ܫܘܠܐ, ܫܘܠܐ	these ܫܘܠܐ
take place ܫܘܠܐ <i>ethpa.</i>	they ܫܘܠܐ (m.); ܫܘܠܐ, ܫܘܠܐ (f.)
taste (v.) ܫܘܠܐ	thing ܫܘܠܐ, ܫܘܠܐ (f.), ܫܘܠܐ
teach ܫܘܠܐ	think ܫܘܠܐ; ܫܘܠܐ <i>pe., aph.</i>
teacher ܫܘܠܐ (m.), ܫܘܠܐ (f.)	this ܫܘܠܐ (m.), ܫܘܠܐ (f.)
teaching ܫܘܠܐ, ܫܘܠܐ	those ܫܘܠܐ (m.), ܫܘܠܐ (f.)
tear (of the eye) ܫܘܠܐ (f.)	thousand ܫܘܠܐ
tell ܫܘܠܐ, ܫܘܠܐ <i>aph.</i>	three ܫܘܠܐ
temple ܫܘܠܐ	throw ܫܘܠܐ <i>aph.</i>
temptation ܫܘܠܐ	thus ܫܘܠܐ
ten ܫܘܠܐ	till (v.) ܫܘܠܐ
ten thousand ܫܘܠܐ (f.)	time ܫܘܠܐ, ܫܘܠܐ
tent ܫܘܠܐ	to ܫܘܠܐ
testify ܫܘܠܐ <i>pe., aph.</i>	today ܫܘܠܐ
thank ܫܘܠܐ <i>aph.</i>	tomb ܫܘܠܐ
that ܫܘܠܐ (m.), ܫܘܠܐ (f.)	touch ܫܘܠܐ
that (<i>conj.</i>) ܫܘܠܐ	towards ܫܘܠܐ
then ܫܘܠܐ	transgress ܫܘܠܐ
there ܫܘܠܐ	transmit ܫܘܠܐ <i>pa.</i>
there is ܫܘܠܐ	tree ܫܘܠܐ
there is not ܫܘܠܐ	Trinity ܫܘܠܐ (f.)
therefore ܫܘܠܐ	true ܫܘܠܐ
	true, be proved ܫܘܠܐ

truth ܡܘܫܐ (m.)

two ܐܘܝܢܐ (m.), ܐܘܝܢܐ (f.)

U

under ܐܦܝܢܐ, ܐܦܝܢܐ

unless ܐܘܝܢܐ

until ܐܘܝܢܐ (+ ܐ or ܘ)

upon ܐܘܝܢܐ

V

vessel ܐܘܝܢܐ

village ܐܘܝܢܐ, pl. ܐܘܝܢܐ (f.)

vineyard ܐܘܝܢܐ

vision ܐܘܝܢܐ

voice ܐܘܝܢܐ

W

wail ܐܘܝܢܐ aph.

wages ܐܘܝܢܐ

walk ܐܘܝܢܐ pa.

wall ܐܘܝܢܐ

want ܐܘܝܢܐ

war ܐܘܝܢܐ

water ܐܘܝܢܐ (pl.)

way ܐܘܝܢܐ (f.)

way of life ܐܘܝܢܐ (pl.)

we ܐܘܝܢܐ

wearisome, be ܐܘܝܢܐ

week ܐܘܝܢܐ (f.)

well (adv.) ܐܘܝܢܐ

well (in health) ܐܘܝܢܐ

well, be made ܐܘܝܢܐ ethp.

what ܐܘܝܢܐ, ܐܘܝܢܐ, ܐܘܝܢܐ

when ܐܘܝܢܐ (-ܘ); ܐܘܝܢܐ (-ܘ); ܐܘܝܢܐ

where ܐܘܝܢܐ

which ܐܘܝܢܐ (m.), ܐܘܝܢܐ (f.);

ܐܘܝܢܐ (pl.)

while ܐܘܝܢܐ

white ܐܘܝܢܐ

who ܐܘܝܢܐ

whole ܐܘܝܢܐ + suffix.

why ܐܘܝܢܐ

widow ܐܘܝܢܐ (f.)

wife ܐܘܝܢܐ (f.)

will (n.) ܐܘܝܢܐ

wind ܐܘܝܢܐ (f.)

wisdom ܐܘܝܢܐ (f.)

wise ܐܘܝܢܐ

wish (v.) ܐܘܝܢܐ

wish (n.) ܐܘܝܢܐ

with ܐܘܝܢܐ

within (n.) ܐܘܝܢܐ

without ܐܘܝܢܐ

witness, bear ܐܘܝܢܐ pe.,

aph.

woe ܐܘܝܢܐ

woman ܐܘܝܢܐ (f.)

womb ܐܘܝܢܐ (f.)

wonder ܐܘܝܢܐ

word ܐܘܝܢܐ (f.)

work ܐܘܝܢܐ

world ܐܘܝܢܐ

worship (v.) ܐܘܝܢܐ

worthy, be ܐܘܝܢܐ

wrath ܐܘܝܢܐ

wretched ܐܘܝܢܐ

write ܐܘܝܢܐ

wrong (n.) ܐܘܝܢܐ

Y

year ܐܘܝܢܐ

you sing. ܐܘܝܢܐ (m.), ܐܘܝܢܐ

(f.); pl. ܐܘܝܢܐ (m.),

ܐܘܝܢܐ (f.)