

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 ܠܠ.



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.



§2 THE SCRIPT



name ¹	transliteration	alone	joined to another letter			Hebrew
			on left	on both sides	on right	
<i>alaph</i>	ʾ	or /				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	ܚ	ܚ	ܚ	ܚ	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>teth</i>	t	ܛ	ܛ	ܛ	ܛ	ט
<i>yod</i>	y	ܝ	ܝ	ܝ	ܝ	י
<i>kaph</i>	k	ܚ	ܚ	ܚ	ܚ	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	ܫ	ܫ	ܫ	ܫ	ש
<i>e</i>	ē	ܐ	ܐ	ܐ	ܐ	א
<i>pe</i>	p	ܦ	ܦ	ܦ	ܦ	פ
<i>ṣade</i>	ṣ	ܥ	ܥ	ܥ	ܥ	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.

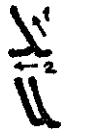
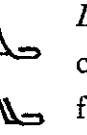
  *Zayn* is like *alaph* but shorter, only as high as *beth*. There is no curved form.

  *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*.

Şade 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.

Diacritical points. Syriac is correctly written with a variety of diacritical points intended to distinguish homographs (different words that are spelled alike, for example, ܐܝܕܐ / *ayda* 'which' and ܝܕܐ / *ida* 'hand'). These points are generally redundant when pronunciation is specified by vowel-signs as it will be in this book, and they will be omitted in the lessons to follow. (Before reading an unvocalized text, see further on diacritical points in Appendix B.)

There are, however, two particular diacritical marks which will be printed here and should always be written. One of these is the pair of points known as *seyame* ('things placed') that indicates the plural of nouns, most adjectives, and some verb forms. For example, 'king' is written ܡܠܟܐ and 'kings' ܡܠܟܝܢܐ . *Seyame* may go anywhere on a word, but when writing, it is best to put it near the middle, and over a short letter if possible. The letter *resh* (ܐ) often attracts the *seyame*, which then replaces its dot; thus ܦܘܠܐ / ܦܘܠܝܐ 'fruit/fruits'. The other obligatory diacritical mark is the dot over ܝܢ in certain pronoun suffixes indicating the feminine. (For these see §§6, 18.)

Punctuation. The practice of copyists has always varied. In this book, we follow a system usual among editors. The full point ends a sentence, as in English, and the various double points : : : represent divisions within a sentence. There is no question mark.² A more major division in the text is shown by four points ❖ .

² At least in old manuscripts; but modern writers and editors sometimes use 'q'.

Abbreviations may be indicated by a line over the beginning of the word, e.g. $\overline{\text{ܡܘܠܐ}}$ = ܡܘܠܐ 'glory'; $\overline{\text{ܡܘܠܐ}}$ = ܡܘܠܐ 'etc.'. Sometimes the same line indicates that letters are to be read as numbers (see pp. 136-7); e.g. $\overline{\text{ܟܝܘܢ}}$ = 319.

Exercises

Write in transliteration, using the English letters in the table on p. 5.³

ܠܥܘܠܡܝܢ / ܠܥܘܠܡܝܢܐ / ܠܥܘܠܡܝܢܝܢ / ܠܥܘܠܡܝܢܝܢܐ / ܠܥܘܠܡܝܢܝܢܝܢܐ
 ܡܘܠܐ / ܡܘܠܐܢܐ / ܡܘܠܐܢܝܢܐ / ܡܘܠܐܢܝܢܐܢܐ / ܡܘܠܐܢܝܢܐܢܝܢܐ

Write in Syriac characters:

šly wrdyn 'lyh ywmt' mdynt' šlmyn klb' 'lyhwn
 klmdm mtqr' 'mšw lhdd' mtl mstkl šhlp l' thw' tlyt'
 sbr yd' yd'twn mlk mlk' hlpwhy nby' 'm 'mm' mlk'
 w'zl dyr' rd' qtl gbr' ttplh 'rkwn 'ns' 'nti' msybrnwot'

³ Some of these words reappear with vowels in the exercise to §3.

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.

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

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

Ⲇ 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.

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

Ⲋ 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 Ⲉ. It is worthwhile, to avoid misspelling errors later, to try to make this sound distinctive.

Ⲍ is pronounced *sh* (ʃ).

The letters Ⲏ Ⲑ Ⲓ Ⲕ Ⲗ Ⲙ (*bgdkpt*, pronounced *begadkefath*) have two alternative pronunciations: 'stopped' (hard) and 'spirantized' (soft). When spirantized,

Ⲏ (*b*) becomes *v*.

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

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

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

Ⲗ (*p*) becomes *f*.

Ⲙ (*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, Ⲏ is pronounced *b* and Ⲏ̇ is pronounced *v*, etc. (Notice that Ⲏ̇ 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* (ܪܘܟܟܐ). 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* ܟܬܒܗ *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, ܐܝ	<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 ܐܐ *kul* 'every' and ܐܐ *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 ܐܐ ܐܐ ܐܐ ܐܐ.

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 ܐܐ 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 **אֲכַל** 'ākel 'eats'. But if it is preceded by a vowelless consonant, its vowel moves over onto that consonant, as in **דֲאֲכַל** *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. **אֲסַ** *ak* (not *ayk*) 'as'.

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

מוֹשֶׁ *Muše* **הָלֵן** *hālen* **תּוּב** *tub*
סִימ *sim* **כִּפָּא** *kīpā* **כְּתָבֵה** *ktābeh*.

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

מַלְכָא *malkā* **וַרְדָּא** *wardā* **יַרְחָא** *yarhā*

רִישָׁא *riše* **חַוָּתָא** *hwāt* (or *h'wāt*) **וַוָּ** *waw*
מַמְלָלָא *m'malālu* **אֲרְחָתָא** *urhātā* **דַּחְבָּא** *dahbā*.

Exercises

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

פְּרֻסְיָא **נַעֲמָא** **אֲדָמָא** **אֲרְחָתָא** **אֲרְחָתָא**
אֲרְחָתָא **אֲרְחָתָא** **אֲרְחָתָא** **אֲרְחָתָא** **אֲרְחָתָא**
אֲרְחָתָא **אֲרְחָתָא** **אֲרְחָתָא** **אֲרְחָתָא** **אֲרְחָתָא**

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 *šliḅā* *šawmā* 'aḅay 'amrin *paršopā*
'damā *sāymin* *sagi'ā* *hayment* *šbutā* 'lawhy
qdāmaykon *malḅānuṭā* *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	أنا I	نحن we
2nd masculine	أنت you (m.)	أنتم you (m.)
2nd feminine	أنتي you (f.)	أنتمي you (f.)
3rd masculine	هو he	هم they (m.)
3rd feminine	هي she	هن they (f.)

For the 1st person pl. there is a longer and less common form *نا* (*nahnan*). Note also the silent letters in *أنت* and *أنتي* (both pronounced *at*), *أنتم* (*aton*) and *أنتمي* (*aten*).

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

أنت ملكاً You are king.

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

	sing.	pl.
1st	أنا	نحن
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* (*malkāy*) 'She is queen'. In the masculine, the diphthong *-āw* becomes *-aw*, giving *هو ملكاً* (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	هنا	هنا	هنا	هنا

There are also shorter forms *هنا* (for *هذا*) and *هنا* (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', *هن 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 *من* (not to be confused with *من*) and *من*.

Another set of interrogative pronouns is:

as in *من (m.) من (f.) من (pl.)* which?
من هو من which one is this (f.)?
من في 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 *ayin*:

-ܘ + ܘܡܝܢ = ܘܡܝܢ 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 ܐܗܘܐ, ܐܘܬܐ, ܐܘܢܐ, ܐܘܠܐ and the interrogatives ܐܡܢܐ, ܐܡܝܐ, ܐܡܟܐ, as in:

ܐܡܟܐ ܘܡܝܢܐ those who are in the city
 ܐܗܘܐ ܘܐܠܡܝܢܐ the one who is a disciple
 ܕܡܝܢܐ ܘܡܝܢܐ the daughter who is in the house
 ܐܘܬܐ ܘܡܠܟܐ 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 ܘܡܝܢܐ 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 ܐܝܗ you are the queen

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

ܐܝܗ ܐܡܝܢܐ 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 ܡܠܟܐ ܘܐܠܗܐ and ܐܝܐ ܡܠܟܐ ܘܐܠܗܐ; both mean 'This is the house of God.'

Vocabulary

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

§4 PRONOUNS

Exercises

Translate into English:

1. a. كَذَا هُوَ . b. نَرِيدُهَا هُنَا . c. هُنَا هِيَ فَتَقْرَأُ .
2. a. كَذَا هُنَا . b. هُوَ كَذَا . c. هُنَا كَذَا هِيَ .
3. كَذَا لَنَا وَمَلِكُهُ .
4. هَذِهِ هُنَا . هَذِهِ تَحْبِبُ وَالْأُخْرَى .
5. هُنَا هِيَ مَدِينَةُ الْكَلْبِ .
6. لَنَا لَنَا مَلِكًا وَمَدِينَةً هُنَا .
7. هُنَا هِيَ فَتَقْرَأُ وَتُحِبُّهَا لَنَا .
8. لَنَا هِيَ هَذَا وَمَلِكُهُ .
9. هَذَا هُوَ كِتَابُ الْكَلْبِ لَنَا .
10. هَذِهِ هِيَ مَلِكُهُ وَالْأُخْرَى هِيَ هُنَا .
11. هَذِهِ لَنَا هِيَ . هِيَ هُنَا هِيَ .

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 ل-) 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* (ʾ-), or if feminine *taw-alaph* (ʾā-), on the end. In older Aramaic this ending had the sense of a definite article, but that has been lost in Syriac. Thus, **كَلْبًا**, 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 -y.

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, **لُبَّ مَلِكًا** means 'The king is good', but **مَلِكًا لُبًا** '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.

§5 NOUNS AND ADJECTIVES

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 **l**, 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 **كَلِمٌ** we have:

	masculine		feminine	
	sing.	pl.	sing.	pl.
absolute	كَلِمٌ	كَلِمٌ	كَلِمَةٌ	كَلِمَةٌ
emphatic	كَلِمٌ	كَلِمِمْ	كَلِمِ	كَلِمِمْ
construct	كَلِمٌ	كَلِمِمْ	كَلِمِ	كَلِمِمْ

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	مَذْخَلٌ	مَنْعَمَةٌ	مَنْعَمَةٌ
emphatic	مَذْخَلٌ	مَذْخَلِمْ	مَنْعَمَةٌ	مَنْعَمِمْ
construct	مَذْخَلٌ	مَذْخَلِمْ	مَنْعَمَةٌ	مَنْعَمِمْ

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A few nouns are more or less indeclinable, notably foreign words like **أَنْجِيلٌ** (*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 **كُلٌّ** 'every' and **بِغَيْرِ** 'without'; and in some set phrases especially where the noun is repeated. Examples are:

كُلٌّ مَدِينَةٌ	every city
اِثْنَيْنِ كِتَابَيْنِ	two books
كُلٌّ عَلَى كُلٍّ	stone upon stone
وَبِغَيْرِ لِسَانٍ	without a language.

Examples of phrases using the construct state are:

بَنِي مَدِينَةٍ	the people (<i>lit.</i> sons) of the city
رَأْسُ مَوْطِنٍ	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:

كُنُسًا مَبْتَنًا	the holy apostles
مَبْتَنٌ (أَنْ) مَكْتَنًا or مَبْتَنٌ مَكْتَنًا	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., **أُيْمَا** 'hand'.) Some other feminine nouns look masculine just in the plural, e.g. **مُحَلِّبَا** 'word', pl. **مُحَلِّبَا**. Remember, however, that any adjective modifying a feminine noun must also be feminine, e.g., **مُحَلِّبَا قُدْسِيهَا** 'holy words'.

Vocabulary²

حَل just (<i>adj.</i>)	أُيْمَا hand (<i>f.</i>)
كُح old (<i>of a person</i>)	وَج great; <i>f.</i> وَجَا
حَقَمَا beautiful, fine	وَمَطَا head, chief
حَم evil	مُحَلِّبَا word (<i>f.</i>); <i>pl.</i> مُحَلِّبَا
حَمِنَا true	بَاح good
قُدْسِيهَا holy	لَا not
شَقَم wise	وَلَا without
بَلَعُكُنَا blessed one (<i>m.</i>)	مُحَمَل Christ
قَافِلَا stone (<i>f.</i>)	أَوَيْكُف gospel
أَلْحَبِيهَا disciple	حَكَمَا apostle
حَم blessed	

Exercises

Translate into English:

1. **a. حَمَلَا كُحَمَا . b. حَمَلَا كُحَمَا .**
2. **أَوَيْكُف قُدْسِيهَا ; مَكُفَلَا هَمُونَا ; كُحَلَا شَقَمَلَا .**

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

3. **مُحَلِّبَا وَحَكَمَلَا بَلَعُكُنَا حَمَلَا حَمَلَا رَب .**
4. **كُحَلَا أَلْحَبِيهَا حَمَلَا . هَمُونَا كُحَلَا وَكُحَلَا .**
5. **بَاح وَمَحَمَلَا رَب هَمُونَا وَكُحَلَا .**
6. **مُحَمَلَلَا : عَمَمَلَا مُحَلِّبَا هَمَلَا .**
7. **حَمَلَا رَب وَمُحَلِّبَلَا رَب وَمُحَلِّبَلَا .**
8. **حَمَلَا قَلَا قَلَا وَكُحَلِيهَا .**
9. **حَمَلَا حَمَلِيهَا هَمَلَا . حَمَلَا هَم وَكُحَلَا .**
10. **عَمَمَلَا رَب وَمَمَلَا حَمَلِيهَا .**

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	ܟܐܐ
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	ܟܐܐܐ
2nd fem.	ܟܐܐ	ܟܐܐܐܐ
3rd masc.	ܟܐܐ	ܟܐܐܐܐ
3rd fem.	ܟܐܐ	ܟܐܐܐܐ

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:

- ܟܬܒܐ *ktāb* (the suffix ܐ is not pronounced)
- ܟܬܒܐܐ *ktābek* and
- ܟܬܒܐܐܐ *ktābayk* (final ܐ not pronounced)
- ܟܬܒܐܐܐܐ *ktābaw* (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	ܟܬܒܐܐܐܐ 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 "

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

In §4 we dealt with the prepositions **بِ**, **أَنْ**, **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.

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

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

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

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

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

لِي **وَلِ** **لِ** **لِي** **لِي** for us and for our salvation.

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

لِي **بِ** **لِي** because I am an apostle.

بَيْنَ, **بَيْنَهُ** 'among, between'. **بَيْنَ** takes singular suffixes; for **بَيْنَهُ** plural suffixes are attached to the form **بَيْنَهُ**.

Thus: **بَيْنَهُ** or **بَيْنَهُ** '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** **عِنْدَهُ** 'peace among ourselves and toward God'.

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

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

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

تَحْتِ **وَتَحْتِ** on the earth and under it.

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

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

أَنَّ **أَنَّ** or **أَنَّ** **أَنَّ** my own book
أَنَّ **أَنَّ** the land is his.

ܐܘܢܐ 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 ܐܘܢܐ (= ܐܘܢܐ) 'there is not'. Used with the preposition ܐܘܢܐ it takes on the meaning 'to have'. Examples are:

ܐܘܢܐ ܘܢܐ ܐܘܢܐ there is no water there
 ܐܘܢܐ ܘܢܐ ܐܘܢܐ we have a law.

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

ܐܘܢܐ ܘܢܐ ܐܘܢܐ you are king
 ܐܘܢܐ ܘܢܐ ܐܘܢܐ they are Christians.

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

ܐܘܢܐ ܘܢܐ every book
 ܐܘܢܐ ܘܢܐ the whole book
 ܐܘܢܐ ܘܢܐ all the books.

Vocabulary

ܐܘܢܐ	spirit, wind (f.);	ܐܘܢܐ	salvation
ܐܘܢܐ	pl. usu.	ܐܘܢܐ	something, what
ܐܘܢܐ	faith (f.)	ܐܘܢܐ	everything
ܐܘܢܐ	water (pl.)	ܐܘܢܐ	there
ܐܘܢܐ	temple, palace	ܐܘܢܐ	grace, favour (f.)
ܐܘܢܐ	lord; cstr.	ܐܘܢܐ	judge
ܐܘܢܐ	the Lord	ܐܘܢܐ	why?

Exercises

Translate into English:

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

Translate into Syriac. Use ܐܘܢܐ + 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'al</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'el*, *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.	ܒܐ	ܘܢܐ
2nd fem.	ܒܐ	ܘܢܐ
1st	ܒܐ	ܘܢܐ

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

sing.		pl.	
ܡܗܠܐ	he killed	ܡܗܠܘܢ	they (m.) killed
ܡܗܠܘܬܐ	she killed	ܡܗܠܘܬܘܢ	they (f.) killed
ܡܗܠܘܬܐ	you (m.) killed	ܡܗܠܘܬܘܢ	you (m.) killed
ܡܗܠܘܬܐ	you (f.) killed	ܡܗܠܘܬܘܢ	you (f.) killed
ܡܗܠܘܬܐ	I killed	ܡܗܠܘܬܘܢ	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. ܦܘܬܘܬܐ '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 ܡܗܠܐ, 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:

ܡܗܠܘܬܐ for ܡܗܠܐ
ܡܗܠܘܬܐ for ܡܗܠܐ
ܡܗܠܘܬܐ for ܡܗܠܐ or ܡܗܠܐ.

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

	sing.	pl.
3rd m. sing.	ܡܗܠܐ	ܡܗܠܘܬܐ or ܡܗܠܘܬܐ
3rd f. sing.	ܡܗܠܐ	ܡܗܠܘܬܐ (ܡܗܠܘܬܐ) or ܡܗܠܘܬܐ
2nd m. sing.	ܡܗܠܐ	ܡܗܠܘܬܐ
2nd f. sing.	ܡܗܠܐ	ܡܗܠܘܬܐ
1st	ܡܗܠܐ	ܡܗܠܘܬܐ or ܡܗܠܘܬܐ

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

ܡܗܠܐ ܡܗܠܘܬܐ ܡܗܠܘܬܐ. The king feared the crowd.
ܡܗܠܐ ܡܗܠܘܬܐ ܡܗܠܘܬܐ. He wrote a letter, not a book.

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

ܡܗܠܐ ܡܗܠܘܬܐ ܡܗܠܘܬܐ. We received a commandment from God.

9. SIMPLE NOUNS WITH VARIABLE VOWELS

Unlike the nouns seen in §5 (such as **حَدُكْ** and **هَيْهَدُكْ**), 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 **مَلَكْ** (with the vowel *a*), **جَهْمَكْ** 'body' (with *u*), and **قَوْلَكْ** 'foot' (with *e*). (Like some other nouns of this kind, **قَوْلَكْ** is actually feminine.)

In the inflection of these nouns, the only difference from nouns like **حَدُكْ** 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, **مَلَكْ**, **قَوْلَكْ**. But there are exceptions.

- When the third root letter is a guttural or *h*, the vowel is *a*, as in **حَصَكْ** (abs. of **حَصَاكْ** 'flesh').
- When the vowel in the emphatic state is *u*, this vowel is kept, as in **جَهْمَكْ** (abs. of **جَهْمَاكْ**).
- Some words that had historically two vowels (e.g. **دَهَبَكْ** 'gold', from an original *dahabā*) keep the vowel *a*; thus, **دَهَبَكْ**. Another example is **اَكْ** (abs. of **اَحَاكْ** '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 **اَكْ** (abs. of **اَحَاكْ**) and **اَكْ** (abs. of **اَحَاكْ** 'month').

Pronominal suffixes are added to these nouns in the familiar way and there is no change of vowels. On **مَلَكْ**, for example, the suffixes are **مَلَكْتِ**, **مَلَكْتُمْ**, **مَلَكْتُمْ**, **مَلَكْتُمْ**, **مَلَكْتُمْ**, **مَلَكْتُمْ**, **مَلَكْتُمْ**. 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: **مَلَكْتُمْ**, **مَلَكْتُمْ**, **مَلَكْتُمْ** 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 **سَحْبَاكْ** 'companion' (with the vowel *a*; the fem. of **سَحْبَاكْ** 'male companion'), **جَهْلَاكْ** 'heifer' (with the vowel *e*), and **مِدْعَسَاكْ** 'measure' (with *u*).

sing.			pl.		
emph.	abs.	cstr.	emph.	abs.	cstr.
سَحْبَاكْ	سَحْبَاكْ	سَحْبَاكْ	سَحْبَاكْ	سَحْبَاكْ	سَحْبَاكْ
جَهْلَاكْ	جَهْلَاكْ	جَهْلَاكْ	جَهْلَاكْ	جَهْلَاكْ	جَهْلَاكْ
مِدْعَسَاكْ	مِدْعَسَاكْ	مِدْعَسَاكْ	مِدْعَسَاكْ	مِدْعَسَاكْ	مِدْعَسَاكْ

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 **سَهْلَاكْ**, abs. of **سَهْلَاكْ** '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: سَكْنَانُ 'my companion', سَكْنَانُ 'your (*m. sing.*) companion', عَشْرَانُ 'my companions', عَشْرَانِي '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 مَلْحَمَةٌ 'fear', and حَقْوَةٌ 'blessing'. In these words, the vowel stays on the first root letter throughout the inflection. Thus:

sing.			pl.		
emph.	abs.	cstr.	emph.	abs.	cstr.
مَلْحَمَةٌ	مَلْحَمَةٌ	مَلْحَمَةٌ	مَلْحَمَاتُ	مَلْحَمَاتُ	مَلْحَمَاتُ
وَسَلْمَةٌ	وَسَلْمَةٌ	وَسَلْمَةٌ	وَسَلْمَاتُ	وَسَلْمَاتُ	وَسَلْمَاتُ
حَقْوَةٌ	حَقْوَةٌ	حَقْوَةٌ	حَقْوَاتُ	حَقْوَاتُ	حَقْوَاتُ

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 مَلْحَمَةٌ are thus:

مَلْحَمَتِي	my queen	مَلْحَمَتُنَا	our queen
مَلْحَمَتِكُمْ	your (<i>m.</i>) queen	مَلْحَمَتِكُمْ	your (<i>m. pl.</i>) queen
مَلْحَمَتِكُنَّ	your (<i>f.</i>) queen	مَلْحَمَتِكُنَّ	your (<i>f. pl.</i>) queen
مَلْحَمَتِهِ	his queen	مَلْحَمَتِهِمْ	their (<i>m. pl.</i>) queen
مَلْحَمَتِهَا	her queen	مَلْحَمَتِهِمْ	their (<i>f. pl.</i>) queen.

Various other feminine nouns that are otherwise inflected regularly like حَقْوَةٌ 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 مَلَامَتِي (mellat; the lamad is doubled) 'my word'.

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

Vocabulary

هَكَذَا	think, suppose	ذَفَعَ	flee
مَاتَ	draw near	حَدْبُجًا	enemy
عَدَا	companion;	هَهُنَا	here
	fem. سَكْنَانًا	هَقْوَةٌ	holiness
وَسَلْمَةٌ	fear (<i>f.</i>)	مِدْمَةٌ	measure, age (<i>f.</i>)
حَقْوَةٌ	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>)
سَكِنًا	groan (<i>f.</i>);	وَبَ	however, but (<i>usu.</i>
	pl. سَكِنَاتًا		2nd word in a clause)

Exercises

Translate into English:

1. مَلِكَاتُنَا; مَلِكَاتِكُمْ; مَلِكَاتِكُنَّ; مَلِكَاتِهِمْ.
2. قَلْبُهُ هُنَا نُرْحَلًا عَفْشًا لَمَدَةً.
3. وَسَلْمَةٌ وَحَقْوَةٌ لَمَّا قَبِلْنَا قَلْبَهُ.

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

4. مَكْفُؤًا: أَمَّ كَ شَعَكَفَهْ كَعَدَقِيفَهْ .
 5. مَجَّ حَنْدَبْخَصَهْ دَأَمَهْ لَأَوْدَهْ مَهْ .
 6. قَبْ لَأَ أَوَّ هَمَلَا شَتِيَدَهْ وَبَلَعُكُؤًا: هَكَّ خُمَا وَمَهَلَا كَهْ .
 7. مَقْفُؤًا أَمَّهْ مَبَّ شَعَدَا وَكُؤًا أَمَّ وَفَدَا مَكْسَا .
 8. مَهْ كُؤَهْ مَبَّ وَبَلَعُكُؤًا حَكَّهْ مَسَكَهْ كُؤًا أَمَّهْ .
 9. مَبْحَفَا وَكُؤًا نَهَلَا كَعَبِيَدَا مَكَّ مَلَعَلَقَهْ مَلَعَلَقَهْ
 كَهْ مَسَدَا .
 10. مَبَّ كُؤَهْ مَكَّ أَمَّهْ: حَدَّ مَبَّ حَنْدَبْخَصَهْ
 أَمَّهْ .

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 م*) 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 م*) 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 مَهَلَا they are:

active	مُهَلَا	killing, a killer
passive	مُهَلَا	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.	مُهَلَا	مُهَلَا	مُهَلَا	مُهَلَك	مُهَلَا	مُهَلَك
f.	مُهَلَا	مُهَلَا	مُهَلَا	مُهَلَا	مُهَلَا	مُهَلَا

In these forms, the first syllable -*ه* 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 *;*, the occasional vowel in this inflection is not *e* but *a*, as in نُهَلَا (not نُهَلَا) 'keeping'.

The *seyame* points shown on the masculine absolute plural مُهَلَك 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.	مُهَلَّلٌ	مُهَلَّلًا	مُهَلَّلَانِ	مُهَلَّلَتِكُمْ	مُهَلَّلَتَا	مُهَلَّلَتِكُمْ
f.	مُهَلَّلَةٌ	مُهَلَّلَاتٌ	مُهَلَّلَاتُهُنَّ	مُهَلَّلَتِكُنَّ	مُهَلَّلَاتِكُنَّ	مُهَلَّلَتِكُنَّ

This inflection is just like that for مُهَلَّلٌ or مُهَلَّلَاتٌ, 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 مُهَلِّلٌ. (So we have, for example, مُهَلِّلٌ 'keeper'). The participle is more often found in such phrases as:

كُلُّ مُهَلِّلٍ	every killer
كُلُّ قَتِيلٍ خَتْمُهُ	evildoers
مَلِكٌ وَشَرُّ لُكَّاهٍ	our God-loving emperor.

Ordinary nouns that are active participles in form usually have special meanings, e.g. فَيْسُجٌ 'bird' (f. ptc. of فَيَسٌ 'fly') and مُسَلِّدٌ 'friend' (m. ptc. of شَمَرٌ '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 مُهَلِّلٌ	or	أَهْلِكُ	you (m.) are killing
أَنْتَ مُهَلِّلٌ	or	أَهْلِكِي	you (f.) are killing
أَنَا مُهَلِّلٌ	or	أَهْلِكُ	I (m.) am killing

أَنَا مُهَلِّلٌ	or	أَهْلِكُ	I (f.) am killing
أَنْتَ مُهَلِّلٌ	or	أَهْلِكِي	you (m. pl.) are killing
أَنْتَ مُهَلِّلٌ	or	أَهْلِكِي	you (f. pl.) are killing
أَنْتَ مُهَلِّلٌ	or	أَهْلِكِي	we (m.) are killing
أَنْتَ مُهَلِّلٌ	or	أَهْلِكِي	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:

سَمِعْنَا لِقَاكَ	we hear your voice
أَكْبَهُ وَتَهَيَّبَهُ	the God whom you worship
أَخِيفُهَا	I (f.) am afraid of her
عَفْفَا بِي كَرِّمَاتِي	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 وَهَلَّى They approached, running.

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

كُتِبَ فِي الْقَانُونِ	it is written in the law
مَشْهُورٌ	one who is heard of – a famous person.

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

كُنَّا نَسْمَعُ	it is heard by us – we hear
مَمْرًا مَكْتُوبًا بِقَدْسِ	a <i>memra</i> composed by the holy
مَرْثَمِ	Mar Ephrem.

Vocabulary

وَهَل	run	أَكَلًا	eat ¹
أَمَرَ	say ¹	أَكَلًا	accuse, slander ¹
بَيَّنَّ	know ¹	وَسَمَّ	love
مَعْفٍ	be enough	وَسَمًا	friend (<i>m.</i>); (<i>f.</i>)
وَسَمَّ	love	نَفْسًا	soul, self (<i>f.</i>); <i>pl.</i> نَفْسًا
مَدَامْرًا	<i>memra</i> , ² treatise	دَارًا	festival
مَرْب	(my) lord, sir (<i>vocative</i>), Mar ³	حَمَلًا	flesh, meat
حَمَلًا	well, finely	أَهْلًا	now
وَحَدًا	hope	أَهْ	o (<i>vocative</i>)
أَفْرَم	Ephrem	سَبَّ	one, a (<i>m.</i>); سَبًّا (<i>f.</i>)
يَعْقَب	Jacob, James		
فَأَسْبًا	bird(s) (<i>f.</i>)		

Exercises

Translate into English:

1. كَسَمَ كَسَمَ كَسَمًا وَسَمًا كَسَمًا وَسَمًا وَسَمًا.
2. قَلَّ مَجَّ وَهَمَّ فَكَلَّتْ أَمَكَمَ هَلَّا نَجَّ حَمَلًا أَمَرَ وَحَدًا وَسَمًا.
3. أَمَرَ بَيَّنَّ لَيْلًا وَوَسَمًا أَمَرَ وَوَسَمًا.

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 مَرْبًا.

4. تَهَّهَّوْنَا لَّا أَمَكَمَ قَلَّ فَحَمَلًا.
5. أَمَرَ وَوَسَمًا وَوَسَمًا أَمَرَ كَسَمًا سَبَّ وَوَسَمًا وَوَسَمًا وَوَسَمًا.
6. وَسَمًا أَمَرَ وَوَسَمًا وَوَسَمًا وَوَسَمًا وَوَسَمًا وَوَسَمًا.
7. وَوَسَمًا أَمَرَ وَوَسَمًا وَوَسَمًا وَوَسَمًا وَوَسَمًا وَوَسَمًا.
8. مَجَّ كَسَمَ وَوَسَمًا وَوَسَمًا وَوَسَمًا وَوَسَمًا وَوَسَمًا.
9. هَمَّ أَمَرَ أَمَرَ وَوَسَمًا وَوَسَمًا وَوَسَمًا وَوَسَمًا.
10. دَمَّ وَوَسَمًا وَوَسَمًا وَوَسَمًا وَوَسَمًا وَوَسَمًا.

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 (*أَمَرَ*) 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. **أَلَمَّ**.
- 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 **أَمْرًا** 'emmrā 'lamb', are not readily distinguished at sight in the emphatic state from nouns like **أَمْرًا**.
- nouns in which the first syllable contains a short vowel followed by two consonants, e.g. **أَمْرًا** '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
أَلَمَّ	أَلَمَّ	أَلَمَّ، أَلَمَّ، أَلَمَّ، etc.
أَمْرًا	أَمْرًا	أَمْرًا، أَمْرًا، أَمْرًا، etc.
أَمْرًا	أَمْرًا	أَمْرًا، أَمْرًا، أَمْرًا، etc.
أَمْرًا	أَمْرًا	أَمْرًا، أَمْرًا، أَمْرًا، etc.

Plural forms of these nouns do not exhibit the extra vowel, with or without suffixes; thus: **أَلَمَّ، أَلَمَّ، أَلَمَّ، أَلَمَّ، etc.**

Feminine nouns of this kind, that is, with an invariable vowel at the beginning, include words like **أَمْرًا** 'widow', **أَمْرًا** 'food', **أَمْرًا** '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.
أَمْرًا	أَمْرًا	أَمْرًا	أَمْرًا	أَمْرًا	أَمْرًا
أَمْرًا	أَمْرًا	أَمْرًا	أَمْرًا	أَمْرًا	أَمْرًا
أَمْرًا	أَمْرًا	أَمْرًا	أَمْرًا	أَمْرًا	أَمْرًا

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 **أَمْرًا** 'kingdom', **أَمْرًا** 'thing', **أَمْرًا** 'prayer', **أَمْرًا** '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.
أَمْرًا	أَمْرًا	أَمْرًا	أَمْرًا	أَمْرًا	أَمْرًا
أَمْرًا	أَمْرًا	أَمْرًا	أَمْرًا	أَمْرًا	أَمْرًا
أَمْرًا	أَمْرًا	أَمْرًا	أَمْرًا	أَمْرًا	أَمْرًا

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

extra vowel near the beginning of the word. This happens in different ways in رَجْفًا and رَجْفًا.

Suffixes are attached in the regular way to all these feminine nouns, starting from the emphatic form minus the ending لًا; for example, مَرْفَعَتِي 'my food', رَجْفَاتِهِمْ 'their prayer'.

More prepositions. A few prepositions have vowels that vary when suffixes are attached. Among these are:

بَعْدُ 'after'. This takes singular suffixes, and the second vowel *u* disappears before all *except* *u*, *fu*, *fu*, *hu*, *hu*.
Thus: بَعْدُهَا, بَعْدُكُمْ, بَعْدُكُمْ, بَعْدُكُمْ, بَعْدُكُمْ etc.

ضِدًّا 'against'. The word in this form takes the suffixes *u*, *fu*, *fu*, *hu*, *hu* only, the other (singular) suffixes being attached to the form ضِدًّا; thus ضِدِّكَ, ضِدِّكَ, ضِدِّكَ, ضِدِّكَ, etc.

Some further prepositions that take 'plural' suffixes are: بَدَلًا 'instead of, on behalf of'; and خِلْفًا 'without'. Also, the expression خِلْفًا 'alone' takes these suffixes, as in:

خِلْفًا اللهُ God alone.

Another group of prepositions may be mentioned here. These are actually adverbs followed by مَعَ. They are:

فَوْقًا	above	تَحْتًا	below
خَارِجًا	outside	دَاخِلًا	inside, within
إِلَّا	except, aside from.		

Vocabulary

مَلَكُوتًا	kingdom (f.)	رُوحًا	widow (f.)
صَاعًا	go up	سَيْنًا	sin (f.)
مَدِينَةً	baptism (f.)	أَيْضًا	also, even
جَبَلًا	mountain	رُوحًا	heretic
مَدِينَةً	food (f.)	مَدِينَةً	psalm
لَا	but	رَجْفًا	prayer (f.)
غُبًا	dust	هَاتَا	take, take away
مَدِينَةً	tent	أَحْسَنًا	praise, hymn
يَوْمًا	day (m.); abs. مَعَهُ;	رُوحًا	behold
	pl. usu. مَدِينَةً	رُوحًا	lamb
فَلَا	a little, a few	رَجْفًا	the inside; <i>cstr.</i> رَجْفًا
	(indeclinable)	رَجْفًا	priest رَجْفًا
أَحْسَنًا	history, story (f.)	رُوحًا	foot (f.)

Exercises

Translate into English:

1. مَدِينَتُهُمَا رُوحًا قَالَا مَدِينَةً وَمَعَهُمَا رُوحًا.
2. مَدِينَتًا مَدِينَةً لِمَدِينَتِهِمْ، هُنَا، وَبِحَاثِهِمْ تَبَرُّوا: هُنَا وَهِيَ.
3. خَدُّوهُمَا مَدِينَةً مَدِينَةً كَمَدِينَتِي قَبْلَ لَمْ يَكُنْ وَجَدْتُهُمَا حَيًّا.
4. مَدِينَةً أَمْ مَدِينَةً لِنَا مَعَ مَدِينَةٍ مَدِينَةً لِمَدِينَةٍ هَلْ نَعْلَمُ لِنَا.
5. خَدُّوهُمَا مَدِينَةً مَدِينَةً مَدِينَةً لِمَدِينَتِهِمَا حَيًّا وَمَدِينَةً مَدِينَةً.

6. **ܘܡܟܐ ܠܚܝܬܐ ܕܘܗܐ ܕܠܝܘܨܐ ܘܡܟܐ ܕܡܢܝܐ ܘܡܟܐ ܕܡܢܝܐ.**
 7. **ܘܡܟܐ ܕܘܗܐ ܕܠܝܘܨܐ ܘܡܟܐ ܕܡܢܝܐ ܘܡܟܐ ܕܡܢܝܐ ܘܡܟܐ ܕܡܢܝܐ.**
 8. **ܘܡܟܐ ܕܘܗܐ ܕܠܝܘܨܐ ܘܡܟܐ ܕܡܢܝܐ ܘܡܟܐ ܕܡܢܝܐ.**
 9. **ܘܡܟܐ ܕܘܗܐ ܕܠܝܘܨܐ ܘܡܟܐ ܕܡܢܝܐ ܘܡܟܐ ܕܡܢܝܐ.**
 10. **ܘܡܟܐ ܕܘܗܐ ܕܠܝܘܨܐ ܘܡܟܐ ܕܡܢܝܐ ܘܡܟܐ ܕܡܢܝܐ.**

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 **ܘܡܟܐ**, **ܘܡܟܐ**, **ܘܡܟܐ**. 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. **ܘܡܟܐ** 'heavenly' (from **ܘܡܟܐ**); the latter include *nomina agentis* like **ܘܡܟܐ** 'teacher'. All these have feminine forms with a *yod*. For **ܘܡܟܐ** the feminine forms are: abs. **ܘܡܟܐ**, cstr. **ܘܡܟܐ**, emph. **ܘܡܟܐ**; pl. abs. **ܘܡܟܐ**, cstr. **ܘܡܟܐ**, emph. **ܘܡܟܐ**. Likewise, **ܘܡܟܐ** is 'female teacher'; pl. **ܘܡܟܐ**.

The following are the most important irregular nouns.

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

¹ Never 'son of man'.

6. ܘܟܬܝܒ ܠܚܘܬܐ ܘܠܘܫܝܢ ܘܠܥܘܠܡܝܢ ܘܠܥܘܠܡܝܢ ܘܠܥܘܠܡܝܢ .
 7. ܘܟܬܝܒ ܠܚܘܬܐ ܘܠܘܫܝܢ ܘܠܥܘܠܡܝܢ ܘܠܥܘܠܡܝܢ ܘܠܥܘܠܡܝܢ .
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 10. ܘܟܬܝܒ ܠܚܘܬܐ ܘܠܘܫܝܢ ܘܠܥܘܠܡܝܢ ܘܠܥܘܠܡܝܢ ܘܠܥܘܠܡܝܢ .

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 (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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The following are the most important irregular nouns.

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¹ Never 'son of man'.

feminine **كِنَا** **كِنَا**. 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 **أَخَاهَا**, etc. Pl. **أَخَوَاتَا**. Notice the pair of words **أَخَوَاتَا** / **أَخَوَاتَا** 'his brother' / 'his brothers'.

أَخْتَا 'sister'. With suffixes **أَخْتَاهَا**, etc. Pl. **أَخَوَاتَا**.

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

بَنِي 'son'. Cstr. **بَنِي**; with suffixes **بَنِيهَا**, **بَنِيهَا**, **بَنِيهَا**, etc. Pl. emph. **بَنِيهَا**, abs. **بَنِيهَا**, cstr. **بَنِيهَا**. 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'), **بَنِيهَا**, etc.

بَنَاتَا 'daughter'. Cstr. **بَنَاتَا** (*bat*); with suffixes **بَنَاتَاهَا**, **بَنَاتَاهُمَا**, etc. Pl. **بَنَاتَاهَا**; cstr. **بَنَاتَاهَا**; with suffixes **بَنَاتَاهَا**, etc.

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

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

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

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

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

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

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

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

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

Notice the suffixes
from Suffixes

هَمَكْ 'heaven'. Usually construed as singular, but like a plural in its inflection; thus abs. **هَمَكِ**, cstr. **هَمِك**.

Vocabulary

هَمَكْ command, bid	هَمَكِ leave, dismiss,
هَمِكْ be pleasing	allow, forgive
أَمِين amen	لَفِ cling, adhere,
هَمَكْ thus	cleave, follow
كِبَان ecclesiastical	هَمَكْ help
هَمَكْ how, as	هَمَكْ heavenly
هَمَكْ in the beginning; Genesis	هَمَكْ sacrifice (f.)
هَمَكْ John	هَمَكْ thing, matter (f.)
هَمَكْ blood	هَمَكْ Holy Spirit (usually m.)

Exercises

Translate into English:

1. **هَمَكِ هَمَكْ كَعَمَكْ وَهَمَكْ: وَهَمَكْ هَمَكْ وَهَمَكْ هَمَكْ.**
2. **هَمَكْ هَمَكْ وَهَمَكْ هَمَكْ هَمَكْ هَمَكْ هَمَكْ هَمَكْ هَمَكْ.**
3. **هَمَكْ هَمَكْ هَمَكْ هَمَكْ هَمَكْ هَمَكْ هَمَكْ هَمَكْ هَمَكْ.**
4. **هَمَكْ هَمَكْ هَمَكْ هَمَكْ هَمَكْ هَمَكْ هَمَكْ هَمَكْ.**
5. **هَمَكْ هَمَكْ هَمَكْ هَمَكْ هَمَكْ هَمَكْ هَمَكْ هَمَكْ.**
6. **هَمَكْ: هَمَكْ هَمَكْ هَمَكْ هَمَكْ هَمَكْ هَمَكْ.**

7. **هَمَكْ هَمَكْ هَمَكْ هَمَكْ: هَمَكْ هَمَكْ هَمَكْ هَمَكْ.**
8. **هَمَكْ هَمَكْ هَمَكْ هَمَكْ هَمَكْ هَمَكْ هَمَكْ هَمَكْ.**
9. **هَمَكْ هَمَكْ هَمَكْ هَمَكْ هَمَكْ هَمَكْ هَمَكْ.**
10. **هَمَكْ هَمَكْ هَمَكْ هَمَكْ هَمَكْ هَمَكْ هَمَكْ.**

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 **نَهْدَدُو**.

For the 3rd feminine singular there is another (West Syriac only) form with a *yod* at the end, e.g. **أَمُهَلُّوْ**, 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.) / **نَبَمَلُّ** (impf.). Exceptions are:

- some verbs that have *a* in both perfect and imperfect. These include most verbs with a guttural or *u* as the third root letter, e.g. **نَمَكَّ/نَمَكُّ**, **نَمَكَّ/نَمَكُّ**; and a few others, e.g. **نَمَكَّ/نَمَكُّ** ('have authority').
- the verbs **نَبَخَّ/نَبَخُّ** and **نَبَخَّ/نَبَخُّ** ('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 **نَمَسَّ/نَمَسُّ**, **نَمَسَّ/نَمَسُّ** ('be silent'), and **نَمَسَّ/نَمَسُّ**.

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

	in <i>a</i> :		in <i>e</i> :	
	sing.	pl.	sing.	pl.
3rd m.	نَبَمَلُّ	نَبَمَلُّوْا	نَبَمَلُّ	نَبَمَلُّوْا
3rd f.	تَبَمَلُّ	تَبَمَلُّوْا	تَبَمَلُّ	تَبَمَلُّوْا
2nd m.	أَبَمَلُّ	أَبَمَلُّوْا	أَبَمَلُّ	أَبَمَلُّوْا
2nd f.	أَبَمَلُّ	أَبَمَلُّوْا	أَبَمَلُّ	أَبَمَلُّوْا
1st	نَبَمَلُّ	نَبَمَلُّوْا	نَبَمَلُّ	نَبَمَلُّوْا

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:

وَمَلَّ وَنَبَمَلُّ she went up to worship
(lit. that she might worship).

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

وَمَلَّ لِنَبَمَلُّ We wrote the letter so that you
كَمَلُّوْا might hear the truth.

The negative is **لَا** 'lest', as in: **ذَهَبْنَ نِسَاءً وَخَرَجْنَ لِيُكَلِّمَهُنَّ أَنْ يَكُونَ لَهُنَّ شَيْءٌ** 'the women fled lest he should kill them'.

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

- لَا تُكَلِّمَنَّ** thou shalt not kill
- لَا تُخَفِينَ يَا مَرْيَمُ** do not be afraid, Mary.

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

Vocabulary¹

طَعْمًا taste, a	بِشْرًا buy, e
أَنفًا sing, a	فَرَّقًا separate, o
دَوَّلًا dwell, a	بُخْبَارًا or بُخْبَارًا news, report
خُبْزًا bread	بِشْرًا especially
حُكْمًا lawful	سَبْتًا week, sabbath (f.)
خَبْرًا thing, deed	بِمَ while; بِمَ before
شَعْبًا people, nation;	حَتَّى until (+ إِلَى or إِلَى)
<i>pl. شُعْبَاتًا</i>	مَوْتًا death
لَعْنًا lest, perhaps	أَيْنَ where

Exercises

Translate into English:

- لَا تَهْتَفُوا بِهِيَ وَتَدَامُوا لَهَا: أَرَأَيْتُمْ كَيْفَ كَسَبُوا.**
- حَتَّىٰ تَمُوتَ تَمُوتًا أَوْ تَمُوتَ تَمُوتًا.**

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

3. **فَدَخَلَ لَحْفًا وَخَرَجَ لِيُكَلِّمَهُنَّ أَنْ يَكُونَ لَهُنَّ شَيْءٌ.**

4. **لَا تُكَلِّمَنَّ: وَإِنَّا لَأَنزِلُوكُنَّ مِنَ السَّمَاءِ.**

5. **لَسَّ لِنِسَاءٍ مَدِينَةً وَأَلَّا تَهْبِطَنَّ مَعَهُنَّ دَابَّةً وَأَمْرًا مَكْلَمَةً.**

6. **لَأَمَّا كَرِهْتَ فَنَزَلْنَا مِنْهُ مَكْلَمًا. أَصْحَابُ حَتِّمْ وَأَهْلُ مَدِينَةٍ.**

7. **حَتَّىٰ تَمُوتَ وَحَتَّىٰ لَا تَكُونَ كَرِهْتَ وَأَنْتَ يَا مَرْيَمُ: أَلَيْسَ عَذَابُ كَذِبًا مَكْرَهُ.**

8. **مَنْزِلًا مَكْرَهُ لِيُكَلِّمَنَّ حَتَّىٰ تَمُوتَ عَذَابًا مَكْرَهُ.**

9. **لَأَمَّا وَأَمَّا بِي: هَتَفًا مَكْرَهُ: تَمُوتَ مَكْرَهُ.**

10. **بِمَ أَهْلًا لَسَّ كَيْ تَكُونَ وَأَهْلًا لَهَا فَلَمَّا: تَمُوتَ مَكْرَهُ.**

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.*).
- The women went up to the city to buy food for themselves (*use* **تَعْمَلُ**).
- 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)	ܡܘܠܐ	ܡܘܠܐ	ܡܘܠܐ
(imperfect)	ܡܘܠܐ	ܡܘܠܐ	ܡܘܠܐ
imperative m. sing.	ܡܘܠܐ	ܡܘܠܐ	ܡܘܠܐ
f. sing.	ܡܘܠܐ	ܡܘܠܐ	ܡܘܠܐ
m. pl.	ܡܘܠܐ	ܡܘܠܐ	ܡܘܠܐ
f. pl.	ܡܘܠܐ	ܡܘܠܐ	ܡܘܠܐ

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.	ܡܘܠܐ	ܡܘܠܐ	ܡܘܠܐ
f. pl.	ܡܘܠܐ	ܡܘܠܐ	ܡܘܠܐ

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

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

The infinitive. All infinitives in Syriac begin with -ܐܘܢܐ. The infinitive pe'al is ܡܘܠܐ. 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. ܡܘܠܐ 'to write'.

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

ܡܘܠܐ ܡܘܠܐ	she went up to worship
ܡܘܠܐ ܡܘܠܐ	it is fitting for me to sing
ܡܘܠܐ ܡܘܠܐ	they were not afraid of writing
ܡܘܠܐ ܡܘܠܐ	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 ܐܘܢܐ, goes alongside (usually before) a verb or participle for emphasis; e.g.

ܡܘܠܐ ܡܘܠܐ	they were completely silent
ܡܘܠܐ ܡܘܠܐ	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
ܬܥܘܠܐ ܚܕܝܡܐ ܘܢܐܘ	Jesus was silent
ܚܕܝܢܐ ܦܘܪܝܢܐ ܘܢܐܘ	the man was a priest
ܚܕܝܢܐ ܘܢܐܘ ܘܢܐܘ ܘܢܐܘ	they had water
ܘܢܐܘ ܘܢܐܘ ܘܢܐܘ ܘܢܐܘ	they were widows.

"Imperfect"

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 ܘܢܐܘ ܘܢܐܘ** 'Joseph too went (or had gone) up'. But, as in this example,¹ the pluperfect sense is often hard to detect.

"Pluperfect"

Vocabulary

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

¹ Luke 2: 4. ² 1 Sam 1: 1-3.

Exercises

Translate into English:

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

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* ܘܢܐܘ) 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 occultans* written below it. Thus:

m. sing.	ܐܡܗܠܐ	or	ܐܡܗܠܐ
f. sing.	ܐܡܗܠܝܗ	or	ܐܡܗܠܝܗ
m. pl.	ܐܡܗܠܝܗܘܢ	or	ܐܡܗܠܝܗܘܢ
f. pl.	ܐܡܗܠܝܗܘܢ	or	ܐܡܗܠܝܗܘܢ

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 *ܐܡܗܠܝܗܘܢ* present. That of the ethpe'el (there is only one) is

ܐܡܗܠܝܗܘܢ 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 ܐܡܗܠܝܗܘܢ (not ܐܡܗܠܝܗܘܢ) '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 *ā - u*. For the ethpe'el it is

ܐܡܗܠܝܗܘܢ to be killed.

If a verb stem begins with any of the letters *ܐ ܘ ܘ ܘ*, this letter changes places with the *ܠ* of the ethpe'el preformative. In the case of *ܐ* or *ܘ* there is a further change and the *ܠ* becomes *ܘ* or *ܘ* respectively. Thus, from ܐܡܗܠܝܗܘܢ we have

‘it was taken’ (not **أُحْفَلَا**). Other examples of this transposition and change are:

لَبُوحِ let it be bought (not **لُبَاوِحِ** or even **لُبَاوِحِ**)
مُرَّهَاكَةِ to be crucified (not **مُتْرَهاكَةِ** or **مُتْرَهاكَةِ**).

Meaning. The meaning of the ethpe'el can usually be inferred from the pe'al, but not always. For example, **حُفِرَ** and **أُحْفِرَ** 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 **أُجِيرَ** 'go around'. Other ethpe'els have particular meanings, e.g., **أُطِيعَ** (from **طَاعَ**) '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 **مَنْ** (rather than **أ-** as with the passive participle); e.g.,

أُفِقِيَ مَنِ حَكَمًا it was commanded by the apostle.

Vocabulary

حُفِرَ <i>pe. (a), ethp. be</i> baptized	طَاعَ <i>ethp. obey</i>
أَحْفَرُ <i>ethp. take care (+ -د of),</i> guard (+ مَنِ against)	حُكِمَ <i>be finished, a</i>
وَدَّ <i>lead, a</i>	جِيرَ <i>ethp. go around</i>
رُكِبَ <i>crucify, o</i>	رُحُلًا <i>form, fashion, o</i>
سَعَدَ <i>reckon, o</i>	أُفِسِّمَنَفَا <i>bishop</i>
رُفِّدَا <i>blasphemy</i>	سُيُّنَا <i>sin</i>
سَمَحْنَا <i>today</i>	أُفِجِنَفَا <i>soldier</i>
أُحْفَرَا <i>child; pl. usu. أُحْفَرَا</i>	وَقْدَا (m.) or وَقْدَا (f.) <i>place</i>
أُحْفَرَا <i>pl. أُحْفَرَا</i>	أُدْمِمْ <i>first, beforehand</i>
	أُبْرَاهَمَ <i>Abraham</i>
	أُفِدَلَا <i>idol</i>

Exercises

Translate into English:

- أَفَلَا** سَيُّنَانَا نَمَحَمَفَ كَحْتَنَفَا. **رُفِّدَا** مَنِ لَعَمَجَلَا **وَسَا**
وَمَعَا لَأ نَمَحَمَفَ لَلنِكَمَ.
- أُحْفَرَا** مَنِ ذَاة نَتَلِنَفَ **أُسَامَهِي** **وَسَا** مَلَكَا **أَبَ** لَأ **أُحْفَرَا**
أُحْفَرَا **أُأَبَدَا**.
- أُحْفَرَفَ** **وَسَا** **حُكِمَتَا** **حَمَفَا** **وَسَا** **كُتِبَتَا** **أُحْفَرَا** **وَسَا**.
- أُحْفَرَا** **أُيَسَّ** **أُأَبَدَا** **وَسَا** **أُحْفَرَا** **وَسَا** **أُحْفَرَا**.
- أُحْفَرَفَا** **أُحْفَرَفَا** **أُحْفَرَفَا** : **أُحْفَرَفَا** **أُحْفَرَفَا** **أُحْفَرَفَا**.
- أُحْفَرَفَا** **أُحْفَرَفَا** **أُحْفَرَفَا** **أُحْفَرَفَا** **أُحْفَرَفَا**.
- أُحْفَرَفَا** **أُحْفَرَفَا** **أُحْفَرَفَا** **أُحْفَرَفَا** **أُحْفَرَفَا**.
- أُحْفَرَفَا** **أُحْفَرَفَا** **أُحْفَرَفَا** **أُحْفَرَفَا** **أُحْفَرَفَا**.
- أُحْفَرَفَا** **أُحْفَرَفَا** **أُحْفَرَفَا** **أُحْفَرَفَا** **أُحْفَرَفَا**.
- أُحْفَرَفَا** **أُحْفَرَفَا** **أُحْفَرَفَا** **أُحْفَرَفَا** **أُحْفَرَفَا**.

Translate into Syriac:

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

¹ **أُحْفَرَا** 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 محض*) 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.	مَهَّلَ	مَهَّلُوا or مَهَّلُوا
3rd f.	مَهَّلَتْ	مَهَّلْنَ (مَهَّلْنَ) or مَهَّلْنَ
2nd m.	مَهَّلْتَ	مَهَّلْتُمْ
2nd f.	مَهَّلْتِ	مَهَّلْتُنَّ
1st	مَهَّلْتُ	مَهَّلْنَا or مَهَّلْنَا

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 قُولِي
fem.	قُولِي	قُولِي or قُولِي
participles:		
active	مَقُولٌ (f. مَقُولَةٌ, f. emph. مَقُولُونَ, etc.)	
passive	مَقُولٌ (f. مَقُولَةٌ, f. emph. مَقُولُونَ, etc.)	
infinitive:	مَقُولَةٌ	

If the third radical of a verb is a guttural or ح , the e vowel before it becomes a ; e.g., حَبَّرَ 'send', impf. يَحْبِرُ , ptc. مَحْبِرٌ , etc.

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

For the ethpa'al the paradigm is:

perfect	sing.	pl.
3rd m.	أَقُولُ	أَقُولُوا or أَقُولُونَ
3rd f.	أَقُولِي	أَقُولِي (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 أَقُولِي
fem.	أَقُولِي	أَقُولِي or أَقُولِي
(There are also forms أَقُولُ <i>etqal</i> etc.)		
participle:	تَقُولٌ	
infinitive:	تَقُولَةٌ	

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

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

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

- 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. مَتَّأَ is one of these; hence مَتَّأْتُ 'slay many'. Another is بَعَفَ 'kiss' - تَمَفَّ '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'; **فَقَّ** and **فَقَّ** 'command'; **سَمَّ** and **سَمَّ** 'sing'.

- b. The pa'el may make the pe'al transitive, as with **قَمَّر** 'be comparable' - **قَمَّر** 'compare'.
- c. Some verbs have a new meaning in the pa'el, for example **قَبَّ** '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 **فَخَّ**.
- 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 **قَبَّر** is used in front of another verb, without *waw* intervening, to give the sense of 'beforehand', as in

قَبَّرَ مَكَلَهُ نَحَّأَ كَلَّ the prophets spoke beforehand about this.

Quadriliteral verbs. Some verb stems have four letters. These verbs may be denominative, e.g. **أَلْحَبَّ** 'evangelize' (from **أَلْحَبَّ**),¹ or loan-words, e.g. **قَهَّ** '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 **أَلْحَبَّ** we have

pf. **أَلْحَبَّ**, **أَلْحَبَّ**, **أَلْحَبَّ**, etc.

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

impf. **أَلْحَبُّ**, **أَلْحَبُّ**, etc.; imv. **أَلْحَبَّ** etc.
participles **أَلْحَبُّ**, **أَلْحَبُّ**; infinitive **أَلْحَبُّ**
ethpa'al **أَلْحَبُّ**, **أَلْحَبُّ**, **أَلْحَبُّ**.

Vocabulary

هَبَّ pa. send	مَحَّا pa. receive
قَبَّ pa. offer	أَلْحَبَّ evangelize
فَخَّ pa. expound	رَبَّ pa. blaspheme
قَبَّر pa. do beforehand	عَبَّ pa. honour
أَلْحَبَّ ² encourage	سَلَّ pa. strengthen
حَصَّ pa. glorify	سَمَّ ² pa. speak
أَمَّ believe	سَمَّ pa. walk
وَّ or	سَمَّ far be it!
وَّ way, road (f.)	وَّ judgement
سَمَّ at once	سَمَّ place (m.);
وَّ pa., ethpa. have mercy (+ وَّ on)	سَمَّ pl.

Exercises

Translate into English:

1. **قَبَّرَ مَكَلَهُ** **أَمَّ** **وَّ** **وَّ**.
2. **سَمَّ** **وَّ**: **وَّ** **وَّ** **وَّ** **وَّ** **وَّ**.
3. **وَّ** **وَّ** **وَّ** **وَّ**.
4. **وَّ** **وَّ** **وَّ** **وَّ** **وَّ**.
5. **وَّ** **وَّ** **وَّ** **وَّ**.

² Properly these are geminate verbs (§25).

6. ܡܫܝܚܐ ܐܡܪ ܘܡܫܝܚܐ ܕܠܥܠܡܝܢܘܢܐ ܩܠܠ ܡܫܠܐ ܗܘܐ .
7. ܩܠܘܢ ܠܡܫܝܚܐ ܩܒܠܢܐ ܘܡܫܝܚܐ ܕܡܫܠܐ ܠܡܫܝܚܐ ܕܡܫܠܐ ܕܡܫܠܐ ܕܡܫܠܐ .
8. ܡܫܝܚܐ ܘܡܫܝܚܐ ܕܡܫܠܐ ܕܡܫܠܐ ܕܡܫܠܐ ܕܡܫܠܐ ܕܡܫܠܐ .
9. ܕܡܫܝܚܐ ܕܡܫܠܐ ܕܡܫܠܐ ܕܡܫܠܐ ܕܡܫܠܐ ܕܡܫܠܐ ܕܡܫܠܐ .
10. ܕܡܫܝܚܐ ܕܡܫܠܐ ܕܡܫܠܐ ܕܡܫܠܐ ܕܡܫܠܐ ܕܡܫܠܐ ܕܡܫܠܐ ܕܡܫܠܐ .

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 (ܡܫܠܐ) 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 ܡܫܝܚܐ ܕܡܫܠܐ 'he caused to kill'. The ettaph'al is its passive: ܡܫܝܚܐ ܕܡܫܠܐ '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.	ܡܫܝܚܐ	ܡܫܝܚܐ or ܡܫܝܚܐ
3rd fem.	ܡܫܝܚܐ	ܡܫܝܚܐ (ܡܫܝܚܐ) or ܡܫܝܚܐ
2nd masc.	ܡܫܝܚܐ	ܡܫܝܚܐ
2nd fem.	ܡܫܝܚܐ	ܡܫܝܚܐ
1st	ܡܫܝܚܐ	ܡܫܝܚܐ or ܡܫܝܚܐ
imperfect:		
3rd masc.	ܡܫܝܚܐ	ܡܫܝܚܐ
3rd fem.	ܡܫܝܚܐ (ܡܫܝܚܐ)	ܡܫܝܚܐ
2nd masc.	ܡܫܝܚܐ	ܡܫܝܚܐ
2nd fem.	ܡܫܝܚܐ	ܡܫܝܚܐ
1st	ܡܫܝܚܐ	ܡܫܝܚܐ
imperative:		
masc.	ܡܫܝܚܐ	ܡܫܝܚܐ or ܡܫܝܚܐ
fem.	ܡܫܝܚܐ	ܡܫܝܚܐ or ܡܫܝܚܐ

participles:

active تَمَعَّلًا (f. تَمَعَّلِي , f. emph. تَمَعَّلِيًّا , etc.)

passive تَمَعَّلٌ (f. تَمَعَّلِي , f. emph. تَمَعَّلِيًّا , etc.)

infinitive: تَمَعَّلَةٌ

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

A *nomen agentis* in the aph'el has the form تَمَعَّلِي . An example is $\text{يُؤَمِّدُ مَتَّى مَدِينِي}$ '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.	تَمَعَّلًا	تَمَعَّلْتُمَا
3rd fem.	تَمَعَّلِي	تَمَعَّلْتُمَا
2nd masc.	تَمَعَّلْتُمَا	تَمَعَّلْتُمَا
2nd fem.	تَمَعَّلْتُمَا	تَمَعَّلْتُمَا
1st	تَمَعَّلْتُمَا	تَمَعَّلْتُمَا

imperfect:

3rd masc.	تَمَعَّلِي	تَمَعَّلْتُمَا
3rd fem.	تَمَعَّلِي	تَمَعَّلْتُمَا
2nd masc.	تَمَعَّلْتُمَا	تَمَعَّلْتُمَا
2nd fem.	تَمَعَّلْتُمَا	تَمَعَّلْتُمَا
1st	تَمَعَّلْتُمَا	تَمَعَّلْتُمَا

imperative:

masc.	تَمَعَّلِي	تَمَعَّلْتُمَا or تَمَعَّلْتُمَا
fem.	تَمَعَّلِي	تَمَعَّلْتُمَا or تَمَعَّلْتُمَا

participle: تَمَعَّلِيًّا (f. تَمَعَّلِي)

infinitive: تَمَعَّلَةٌ

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

Usage and meaning. The causative sense of the aph'el is the most usual, for example تَمَعَّلِي 'be baptized' – تَمَعَّلِي '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. تَمَعَّلِي and تَمَعَّلِي 'think, suppose'; تَمَعَّلِي and تَمَعَّلِي 'testify'.
- Some verbs have new meanings in the aph'el, e.g. تَمَعَّلِي 'fight'.
- Some verbs occur only in the aph'el, e.g. تَمَعَّلِي 'preach'.

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

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. تَمَعَّلِي 'be preached' (passive of تَمَعَّلِي).

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

accordingly called a shaph'el. The passive **ܐܫܬܦܗܠ** 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. **ܐܫܬܦܗܠ** 'hasten' from **ܫܦܗ**) and pay'el (**ܥܘܕܐ** 'endure' from **ܥܘܕ**).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: **كُتِفِهِنَا**, '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	ـا	ـنا
2nd m.	ـك	ـف
2nd f.	ـك	ـفن
3rd m.	ـه, ـها, ـهنا, ـهنا	—
3rd f.	ـه	—

There are no suffixes for the 3rd plural, the enclitic forms **ـن** and **ـن** 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 **كَلِمَ، كَلِمَ، كَلِمَ**, etc., except that the 1st singular suffix is **ـا**.

	sing.	pl.
3rd m.	*ـهـا	ـهـنـا
3rd f.	*ـهـا	ـهـنـا
2nd m.	ـكـهـا	ـكـهـنـا
2nd f.	*ـكـهـا	*ـكـهـنـا
1st	*ـهـا	ـهـنـا

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	مَهَلَا	مَهَلَا	مَهَلَا	مَهَلَا	مَهَلَا
1st	مَهَلَا	مَهَلَا	مَهَلَا	مَهَلَا	—
2nd m.	مَهَلَا	مَهَلَا	—	—	مَهَلَا
2nd f.	مَهَلَا	مَهَلَا	—	—	مَهَلَا
3rd m.	مَهَلَا	مَهَلَا	مَهَلَا	مَهَلَا	مَهَلَا
3rd f.	مَهَلَا	مَهَلَا	مَهَلَا	مَهَلَا	مَهَلَا
1 pl.	مَهَلَا	مَهَلَا	مَهَلَا	مَهَلَا	—
2 m. pl.	مَهَلَا	مَهَلَا	—	—	مَهَلَا
2 f. pl.	مَهَلَا	مَهَلَا	—	—	مَهَلَا

suffix	plural verb				
	3rd m.	3rd f.	2nd m.	2nd f.	1st
no suffix	مَهَلَا	مَهَلَا	مَهَلَا	مَهَلَا	مَهَلَا
1st	مَهَلَا	مَهَلَا	مَهَلَا	مَهَلَا	—
2nd m.	مَهَلَا	مَهَلَا	—	—	مَهَلَا
2nd f.	مَهَلَا	مَهَلَا	—	—	مَهَلَا
3rd m.	مَهَلَا	مَهَلَا	مَهَلَا	مَهَلَا	مَهَلَا
3rd f.	مَهَلَا	مَهَلَا	مَهَلَا	مَهَلَا	مَهَلَا
1 pl.	مَهَلَا	مَهَلَا	مَهَلَا	مَهَلَا	—
2 m. pl.	مَهَلَا	مَهَلَا	—	—	مَهَلَا
2 f. pl.	مَهَلَا	مَهَلَا	—	—	مَهَلَا

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 **هَمَعْنُف**, 'we heard you (f.)'.

The longer forms of the 3rd m. and f. pl. perfect, **مَهْلَقْ** and **مَهْلَقْ**, can also take suffixes. They have the connecting vowel **'**; thus **مَهْلَقْ**, **مَهْلَقْ**, **مَهْلَقْ**, 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., **هَمَعْنُف** 'he worshipped it' (but **هَمَعْنُف** '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:

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

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

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

Vocabulary

قَطَع	cut, cut off, o	فَعَل	do, perform,
مَدَع	pa. serve		visit, o
مَدَح	bury, o	فَعَل	be angry, a.
مَدَح	ethp. be sick		aph. anger
مَدَح	sick, ill	مَدَح	when?
مَدَح مَدَح	punishment	مَدَح	justly
مَدَح مَدَح	(in) prison	مَدَح	Judith
مَدَح	David	مَدَح	Roman (adj.)
مَدَح مَدَح	governor	مَدَح	robber
مَدَح	naked	مَدَح	Ephesus
مَدَح	(adv.) much, greatly	مَدَح	for (conj.; usually 2nd word in a clause)
مَدَح مَدَح	stranger	مَدَح	introduces direct and indirect speech
مَدَح	cave (f.)		

Exercises

Translate into English:

- مَدَح مَدَح مَدَح مَدَح مَدَح** .1
- مَدَح مَدَح مَدَح مَدَح مَدَح مَدَح** .2
- مَدَح مَدَح مَدَح مَدَح مَدَح مَدَح** .3

- 4. مَلْعَفًا كَمَا لَدَا. شَهْلًا وَاحْلَمْتَهُ يَوْمًا مَلْعَفًا لَدَى يَوْمَئِذٍ.
- 5. مَلْعَفًا مَلْعَفًا كَمَا لَدَا يَوْمًا مَلْعَفًا مَلْعَفًا يَوْمًا.
- 6. مَلْعَفًا مَلْعَفًا يَوْمًا مَلْعَفًا مَلْعَفًا يَوْمًا مَلْعَفًا يَوْمًا مَلْعَفًا يَوْمًا.
- 7. مَلْعَفًا مَلْعَفًا يَوْمًا مَلْعَفًا مَلْعَفًا يَوْمًا مَلْعَفًا يَوْمًا مَلْعَفًا يَوْمًا.
- 8. مَلْعَفًا مَلْعَفًا يَوْمًا مَلْعَفًا مَلْعَفًا يَوْمًا مَلْعَفًا يَوْمًا مَلْعَفًا يَوْمًا.
- 9. مَلْعَفًا مَلْعَفًا يَوْمًا مَلْعَفًا مَلْعَفًا يَوْمًا مَلْعَفًا يَوْمًا مَلْعَفًا يَوْمًا.
- 10. مَلْعَفًا مَلْعَفًا يَوْمًا مَلْعَفًا مَلْعَفًا يَوْمًا مَلْعَفًا يَوْمًا مَلْعَفًا يَوْمًا.

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 *أَمْهَلْ*, *أَمْهَلِي*, *أَمْهَلِي*, lose the stem vowel (é for most transitive verbs) and attach the suffix with the usual vowels *أَمْهَلْ* -, *أَمْهَلِي* -, *أَمْهَلِي* -; but the 3rd singular suffixes are *أَمْهَلِي* - (m.) and *أَمْهَلِي* - (f.). (The suffixes *أَمْهَلِي* - and *أَمْهَلِي* - are also found.) With the suffixes *أَمْهَلِي* - and *أَمْهَلِي* - the stem vowel reappears and there is no connecting vowel. Those forms with an affirmative, that is, *أَمْهَلْ*, *أَمْهَلِي*, *أَمْهَلِي*, all attach the suffix with the connecting vowel 'é'; except, as in the perfect, the suffix *أَمْهَلِي* - retains the vowel 'é'. Examples using the verb *أَمْهَلْ* 'visit' are:

- أَمْهَلِي* we shall visit him
- أَمْهَلِي* we shall visit you (*m. pl.*)
- أَمْهَلِي* you (*m. pl.*) will visit him
- أَمْهَلِي* they (*f.*) will visit you (*f. sing.*).

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 *أَمْهَلْ* and *أَمْهَلِي* can be inferred from it.

	3rd m. s.	2nd f. s.	3rd m. pl.	3rd f. pl.
no suffix	نَمَهَلْ	أَمَهَلْ	نَمَهَلْ	نَمَهَلْ
1st	نَمَهَلْ	أَمَهَلْ	نَمَهَلْ	نَمَهَلْ
2nd m.	نَمَهَلْ	—	نَمَهَلْ	نَمَهَلْ
2nd f.	نَمَهَلْ	—	نَمَهَلْ	نَمَهَلْ
3rd m.	نَمَهَلْ	أَمَهَلْ	نَمَهَلْ	نَمَهَلْ
also	نَمَهَلْ			
3rd f.	نَمَهَلْ	أَمَهَلْ	نَمَهَلْ	نَمَهَلْ
also	نَمَهَلْ			
1 pl.	نَمَهَلْ	أَمَهَلْ	نَمَهَلْ	نَمَهَلْ
2 m. pl.	نَمَهَلْ	—	نَمَهَلْ	نَمَهَلْ
2 f. pl.	نَمَهَلْ	—	نَمَهَلْ	نَمَهَلْ

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 **حَمْ**. Thus:

نَمَهَلْ	let us send him
نَمَهَلْ	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 **ة** between the first and second root letters.

	singular verb			
	m.		f.	
1st sing.	مَهَلْ	مَهَلْ	مَهَلْ	مَهَلْ
3rd m. sing.	مَهَلْ	مَهَلْ	مَهَلْ	مَهَلْ
3rd f. sing.	مَهَلْ	مَهَلْ	مَهَلْ	مَهَلْ
1st pl.	مَهَلْ	مَهَلْ	مَهَلْ	مَهَلْ
plural verb:	short form		long form	
	m.	f.	m.	f.
1st sing.	مَهَلْ	مَهَلْ	مَهَلْ	مَهَلْ
3rd m. sing.	مَهَلْ	مَهَلْ	مَهَلْ	مَهَلْ
3rd f. sing.	مَهَلْ	مَهَلْ	مَهَلْ	مَهَلْ
1st pl.	مَهَلْ	مَهَلْ	مَهَلْ	مَهَلْ

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:

مَهَلْ	send (m.) me!	but	مَهَلْ	send (f.) me!
مَهَلْ	or	مَهَلْ	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	أَمَهَلْ	do not kill me!
لَا	أَمَهَلْ	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 **لْ**. 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**, **مَقَهَلْ**, **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
ك	particle indicating direct speech	خَلْ	Babylon
كَم	old	لَحْلَحْ	reason, cause, explanation (f.)
عَمَلْ	field (f.)	أَمْرْ	merchant
أَوْجَهْ	opinion, mind (f.)	وَمَنْ	monk
فَهْلَقْ	Potiphar	لَتَقْ	(pl.) price

Exercises

Translate into English:

1. **مَنْ: لَأْ أَفَعَهْ لَأْمَكْ. حَفَفَهْ / فَلَشَهْ.**
2. **لِ لَمَّوْمَهْ كَفَمَدَهْ لَأ بَحَلَهْ لَهْ أَوَّاهْ.**
3. **أَمَكْ مَدَاةَ لَحْلَحْ هُوَ وَبَعَدَهْ مَدَن.**
4. **لِ لَمَّ كَرِ وَحَسَدُ كَعَبْرَهْ. لَأ أَقْبَضَهْ بَمَّ وَهَلْ أَمَّ كُنَّسَهْ هَلْ لَجَّهْ.**
5. **حَلْ هُوَ لَمَّ كَمَلْ وَكَمَهْ وَوَمَنْ هَلْ هَكْ لِمَّ بَمَّ كَمَاةَ أَم.**

6. **أَس: هُوَهْ مَلَأَفْ. هَلْ مَلَأْ مَعْ هَمَكْ نَعْرَ كَرِ مَبْرَ هَلَكْ: مَدَنَهْ لَأ أَفَكْ.**
7. **حَتَّ تَمَفَفَ أَحَنَهْ لَأَسَهْ لَحْلَحْ. هَمَّ أَحَنَهْ فَهْلَقْ: مَدَنَهْ.**
8. **مُهَلْ وَإِنَّمَّ أَمْرْ مَلَأْ مَبْرَ كَرِ لَحْلَحْ وَهَمَبْرَ هُوَ: حَنَهْ وَوَمَنْ وَوَأَمَهْ لَمَكْ فَكَلْ لَمَكَهْ هَلَفَمَهْ.**
9. **فَمَّ وَوَمَنْ وَتَمَمَلْ مَبْرَ لَحْلَحْ مَعْ مَبْرَهْ. وَهَمَهْ كَرِ لَحْلَحْ هُوَ خَمَّ هَمَّ.**
10. **مَعْرَ وَوَمَنْ مَعْ أَلَحْنَهْ مَبْرَ: تَمَفَفْ مَبْرَ مَلَأْ: هَمَهْ مَمَكْ لَمَمَمَهْ.**

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:	بَقِيَ	

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	بَقِيَ, بَقِيَ
infinitive	بَقِيَ

The *ettaph'al* is بَقِيَ , etc.

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

The verb ܘܢܢܐ ('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. ܘܢܢܐ, inf. ܘܢܢܐ; aph'el ('bring up, send up') pf. ܘܢܢܐ, impf. ܘܢܢܐ, inf. ܘܢܢܐ, participle act. ܘܢܢܐ, pass. ܘܢܢܐ.

Vocabulary

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

Exercises

Translate into English:

1. ܘܢܢܐ ܘܢܢܐ ܘܢܢܐ ܘܢܢܐ ܘܢܢܐ ܘܢܢܐ ܘܢܢܐ ܘܢܢܐ ܘܢܢܐ ܘܢܢܐ.
2. ܘܢܢܐ ܘܢܢܐ ܘܢܢܐ ܘܢܢܐ ܘܢܢܐ ܘܢܢܐ ܘܢܢܐ ܘܢܢܐ ܘܢܢܐ ܘܢܢܐ.
3. ܘܢܢܐ ܘܢܢܐ ܘܢܢܐ ܘܢܢܐ ܘܢܢܐ ܘܢܢܐ ܘܢܢܐ ܘܢܢܐ ܘܢܢܐ ܘܢܢܐ.

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

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* ܘܢܢܐ) 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* ܘܢܢܐ) 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 **أَكُلْتُ** '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. **قَالَ** 'say!'. This rule also affects the perfect and imperfect etp'e'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. **يَأْكُلُ** (not **يَأْكُرُ**) '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. **يَأْكُلُ** 'he will hold'. (In other words, for these verbs the impf. is regular just like **يَأْكُلُ**.) But when the stem vowel is *a*, the vowel of the preformative is *i*, as in **يَقُولُ** 'he will say'. There are only a few *pe-alaph* verbs with imperfects in *a*, but they include the common ones **يَأْكُلُ**, **يَقُولُ**, and **يَأْكُلُ**. For these verbs, the pe'al infinitive has the same vowel *i* on the preformative, e.g. **يَقُولُ** 'to say'.

4. In the aph'el, after the preformatives **أَ-** **يَ-** **أَ-** *alaph* changes to *waw*, giving **أَ-** **يَ-** **أَ-** **أَ-**. The same *waw* appears in the ettaph'al, shaph'el and eshtaph'al. Thus from **يَأْكُلُ** 'perish' the aph'el is **يَأْكُلُ** 'destroy, lose' and ettaph'al **يَأْكُلُ**. The root **يَأْكُلُ** is only found in the aph'el **يَأْكُلُ** and eshtaph'al **يَأْكُلُ**, both meaning 'delay'.

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

The following paradigm summarizes the peculiarities of these verbs.

Pe'al perfect	أَكَلَ , أَكَلَ , أَكَلَ , أَكَلَ , etc.
imperfect in <i>o</i>	يَأْكُلُ , يَأْكُلُ , يَأْكُلُ , etc.
imperfect in <i>a</i>	يَقُولُ , يَقُولُ , يَقُولُ , etc.
imperative in <i>o</i>	أَكُلْ ;
imperative in <i>a</i>	قَالَ ;
participle active	أَكُلْتُ ;
participle passive	أَكُلْتُ ;
infinitive for verbs in <i>o</i>	يَأْكُلُ ;
infinitive for verbs in <i>a</i>	يَقُولُ .

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

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

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

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

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

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

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

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

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

² But in dictionaries this verb is usually found under the root لَأَمَكْه '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 لَأَمَكْه ; thus لَأَمَكْه 'they were mourning'. The passive participle of the verb لَأَمَكْه can have the expected meaning, as in لَأَمَكْه 'held in sleep – fast asleep'; but more usually it is active, as in لَأَمَكْه 'holding to the truth' and لَأَمَكْه 'holding all – omnipotent' (a common epithet of God).

Vocabulary

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

Exercises

Translate into English:

1. لَأَمَكْه لَأَمَكْه لَأَمَكْه لَأَمَكْه لَأَمَكْه .
2. لَأَمَكْه لَأَمَكْه لَأَمَكْه لَأَمَكْه لَأَمَكْه .

3. $\text{ܕܢܗܘܢܟܢܬܢܐ} : \text{ܩܠܐܢܗܘܢ} \text{ ܡܢܥܳܘܢܗܘܢ} \text{ ܚܳܕܝܘܢܗܘܢ} \text{ ܠܳܥܝܢܗܘܢ} \text{ ܕܳܡܝܢܗܘܢ} .$
 4. $\text{ܕܳܗܝܢܗܘܢ} \text{ ܠܳܥܝܢܗܘܢ} \text{ ܕܳܡܝܢܗܘܢ} \text{ ܕܳܡܝܢܗܘܢ} .$
 5. $\text{ܩܳܒܘܢ} \text{ ܕܳܡܝܢܗܘܢ} \text{ ܕܳܡܝܢܗܘܢ} : \text{ܕܳܡܝܢܗܘܢ} \text{ ܕܳܡܝܢܗܘܢ} \text{ ܕܳܡܝܢܗܘܢ} \text{ ܕܳܡܝܢܗܘܢ} .$
 6. $\text{ܕܳܡܝܢܗܘܢ} \text{ ܕܳܡܝܢܗܘܢ} \text{ ܕܳܡܝܢܗܘܢ} \text{ ܕܳܡܝܢܗܘܢ} \text{ ܕܳܡܝܢܗܘܢ} \text{ ܕܳܡܝܢܗܘܢ} .$
 7. $\text{ܕܳܡܝܢܗܘܢ} \text{ ܕܳܡܝܢܗܘܢ} \text{ ܕܳܡܝܢܗܘܢ} \text{ ܕܳܡܝܢܗܘܢ} \text{ ܕܳܡܝܢܗܘܢ} .$
 8. $\text{ܕܳܡܝܢܗܘܢ} \text{ ܕܳܡܝܢܗܘܢ} \text{ ܕܳܡܝܢܗܘܢ} \text{ ܕܳܡܝܢܗܘܢ} .$
 9. $\text{ܕܳܡܝܢܗܘܢ} \text{ ܕܳܡܝܢܗܘܢ} \text{ ܕܳܡܝܢܗܘܢ} \text{ ܕܳܡܝܢܗܘܢ} .$
 10. $\text{ܕܳܡܝܢܗܘܢ} \text{ ܕܳܡܝܢܗܘܢ} \text{ ܕܳܡܝܢܗܘܢ} \text{ ܕܳܡܝܢܗܘܢ} .$

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* -ܗ) 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, ܠܳܗܝܪܝܘܬܗ (not ܠܳܗܝܪܝܘܬܗ) 'he inherited'. As a matter of spelling, *alaph* is sometimes prefixed to -ܐ at the beginning of a word, e.g. ܐܠܳܗܝܪܝܘܬܗ (= ܠܳܗܝܪܝܘܬܗ). If there is a consonant before the *yod*, the vowel *i* is pronounced with it, as in ܐܠܳܠܳܝܗܝܪܝܘܬܗ 'was born'; ܐܠܳܕܳܝܪܝܘܬܗ 'who inherited'.

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

The vowel of the pe'al perfect is *e* for all *pe-yod* verbs except those that end in a guttural or *ܕ*, e.g. ܐܠܳܠܳܝܗܝܪܝܘܬܗ '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 ܐܠܳܠܳܝܗܝܪܝܘܬܗ 'be fitting' (§14) and ܐܠܳܠܳܝܗܝܪܝܘܬܗ 'appoint'.

Thus we have **لِيُوْثِرْ** 'he will inherit' and **لِيُوْثِرَ** 'to inherit'; also **لِيُوْثِرُ** 'I shall inherit'. This is a borrowing from the *pe-alaph* verbs and imitates verbs like **يَدْعُو**.

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

The following forms will serve as a guide to conjugation:

pe'al perfect	يُوْثِرَ (يُوْثِرُ)	
imperfect	يُوْثِرُ	
imperative	يُوْثِرْ (يُوْثِرُ)	
infinitive	يُوْثِرَ	
participles	act. يُوْثِرُ	pass. يُوْثِرُ (يُوْثِرُ)
ethpe'el	يُوْثِرُ	
pa'el and ethpa'al	يُوْثِرُ, يُوْثِرُ	
aph'el	يُوْثِرُ	يُوْثِرُ
ettaph'al	يُوْثِرُ	يُوْثِرُ

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

pe'al perfect	يُوْثِرُ	يُوْثِرُ
imperfect	يُوْثِرُ	يُوْثِرُ
imperative	يُوْثِرْ	يُوْثِرْ
infinitive	يُوْثِرَ	يُوْثِرَ
participles	يُوْثِرُ, يُوْثِرُ	يُوْثِرُ, يُوْثِرُ

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

Vocabulary

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

Exercises

Translate into English:

1. **يُوْثِرُ** **يُوْثِرُ** **يُوْثِرُ** **يُوْثِرُ**.

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 ܘܫܠ 'ask', the 3rd m. sing. is therefore ܘܫܠܐ (from ܘܫܠܐ). The quiescent *alaph* makes all the other forms of the *pe'al* perfect start the same way, with ܘܫܠܐ ; thus: ܘܫܠܐܝܟ , ܘܫܠܐܝܗܘܢ , 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.	ܘܫܠܐ	ܘܫܠܐܝܗܘܢ
3rd fem.	ܘܫܠܐ	ܘܫܠܐܝܗܘܢ
2nd masc.	ܘܫܠܐ	ܘܫܠܐܝܗܘܢ
2nd fem.	ܘܫܠܐ	ܘܫܠܐܝܗܘܢ
1st	ܘܫܠܐ	ܘܫܠܐܝܗܘܢ

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

imperative	ܘܫܠܐ
infinitive	ܘܫܠܐ
active participle	m. ܘܫܠܐ f. ܘܫܠܐ
passive participle	ܘܫܠܐ

2. ܘܫܠܐܝܗܘܢ ܘܫܠܐܝܗܘܢ ܘܫܠܐܝܗܘܢ ܘܫܠܐܝܗܘܢ.
3. ܘܫܠܐܝܗܘܢ ܘܫܠܐܝܗܘܢ ܘܫܠܐܝܗܘܢ ܘܫܠܐܝܗܘܢ ܘܫܠܐܝܗܘܢ.
4. ܘܫܠܐܝܗܘܢ ܘܫܠܐܝܗܘܢ ܘܫܠܐܝܗܘܢ ܘܫܠܐܝܗܘܢ ܘܫܠܐܝܗܘܢ.
5. ܘܫܠܐܝܗܘܢ ܘܫܠܐܝܗܘܢ ܘܫܠܐܝܗܘܢ ܘܫܠܐܝܗܘܢ ܘܫܠܐܝܗܘܢ.
6. ܘܫܠܐܝܗܘܢ ܘܫܠܐܝܗܘܢ ܘܫܠܐܝܗܘܢ ܘܫܠܐܝܗܘܢ ܘܫܠܐܝܗܘܢ.
7. ܘܫܠܐܝܗܘܢ ܘܫܠܐܝܗܘܢ ܘܫܠܐܝܗܘܢ ܘܫܠܐܝܗܘܢ ܘܫܠܐܝܗܘܢ.
8. ܘܫܠܐܝܗܘܢ ܘܫܠܐܝܗܘܢ ܘܫܠܐܝܗܘܢ ܘܫܠܐܝܗܘܢ ܘܫܠܐܝܗܘܢ.
9. ܘܫܠܐܝܗܘܢ ܘܫܠܐܝܗܘܢ ܘܫܠܐܝܗܘܢ ܘܫܠܐܝܗܘܢ ܘܫܠܐܝܗܘܢ.
10. ܘܫܠܐܝܗܘܢ ܘܫܠܐܝܗܘܢ ܘܫܠܐܝܗܘܢ ܘܫܠܐܝܗܘܢ ܘܫܠܐܝܗܘܢ.

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.

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

The pa'el and ethpa'al are regular: **تَعَدَّلَ**, **تَعَدَّلْتُ**.

The aph'el is **تَعَدَّلَ**, **تَعَدَّلْتُ** (notice the *e*), etc. In the fem. active participle the vowel *e* is likewise found: **تَعَدِّلُ** (for **تَعَدَّلُ**). The aph'el passive participle is not used.

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

تَعَدَّوْا تَعَدُّوا لَكُمْ لَأَنْ تَحْتَسِبُوا Do not go after other gods to
وَتَعَدَّى لَكُمْ your own hurt (*lit.* so that it
would be bad for you).

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

تَعَدَّى لَكُمْ Cain was very displeased.

The aph'el **تَعَدَّى** is 'do evil'.

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

تَعَدِّدْنَ لَمْ يَخْرُجْنَ what are they (*f.*) going to do?
فَلَا تَعَدَّى وَتَعَدَّى every place he was going to go
تَعَدَّى وَتَعَدَّى she is going to return home.

Vocabulary

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

Exercises

Translate into English:

1. **لَا تَعَدَّى لَكُمْ لَأَنْ تَحْتَسِبُوا**.
2. **لَا تَعَدَّى حَتَّى تَعَدَّى وَتَعَدَّى تَعَدَّى**.
3. **تَعَدَّى تَعَدَّى تَعَدَّى تَعَدَّى تَعَدَّى تَعَدَّى**.
4. **تَعَدَّى تَعَدَّى تَعَدَّى تَعَدَّى تَعَدَّى تَعَدَّى**.
5. **تَعَدَّى تَعَدَّى تَعَدَّى تَعَدَّى تَعَدَّى تَعَدَّى**.
6. **لَا تَعَدَّى تَعَدَّى تَعَدَّى تَعَدَّى تَعَدَّى تَعَدَّى**.
7. **تَعَدَّى تَعَدَّى تَعَدَّى تَعَدَّى تَعَدَّى تَعَدَّى**.

8. ۞فصعقة۞ ق۞ا ۞م۞نه: س۞ ك۞ م۞ا۞ ك۞ م۞ ش۞ ش۞ن۞ا ۞ا ۞و ۞ش۞م۞م۞م۞
ح۞ب۞ا ۞و ۞ا ۞ك۞ا.

9. ح۞ه ۞ح۞ا ۞ها ۞ك ۞م۞ل۞م۞ا ۞ا ۞ا ۞ا: ۞ا. ۞ه ۞ا ۞ك ۞ه ۞ه ۞ع۞ب۞ي۞ا ۞ا ۞ا
م۞ م۞ح۞ه ۞م۞ك۞ ح۞ب ۞و ۞ا ۞ا ۞ك ۞ك ۞ا ۞ا.

10. ق۞ب: ۞ها ۞ه م۞ و ۞ا ۞ح ۞ه ۞ا ۞ا.

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. ۞هه '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 ۞ا '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 ۞هه 'put' where it is *i*.² Thus:

	perfect		imperfect	
3rd m. sing.	ق۞ر	ق۞ب	لق۞م	لق۞م
3rd f. sing.	ق۞ك	ق۞ب۞ا	لق۞م	لق۞م
2nd m. sing.	ق۞ك	ق۞ب۞ا	لق۞م	لق۞م
2nd f. sing.	ق۞ك۞ب	ق۞ب۞ا	لق۞م	لق۞م
1st sing.	ق۞ك	ق۞ب۞ا	لق۞م	لق۞م
3rd m. pl.	ق۞م	ق۞ب۞ه	لق۞م	لق۞م
3rd f. pl.	ق۞م	ق۞ب	لق۞م	لق۞م
2nd m. pl.	ق۞م۞ب	ق۞ب۞ا	لق۞م	لق۞م
2nd f. pl.	ق۞م۞ب	ق۞ب۞ا	لق۞م	لق۞م
1st pl.	ق۞م	ق۞ب	لق۞م	لق۞م

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

² The root of this verb is sometimes given as ۞هه rather than ۞هه.

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
	f.	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 **سَبَّ** 'convict' and its passive **سُبِّ**.

In the aph'el pf. and imv. 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.	فَعْمَر	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*.

ܘܠܐܢܐ ܠܐܘܩܘܨܘܬܐ ܠܐܘܩܘܨܘܬܐ
ܘܠܐܢܐ ܠܐܘܩܘܨܘܬܐ ܠܐܘܩܘܨܘܬܐ
lest you be disobedient
we know the law.

Vocabulary

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

Exercises

Translate into English:

1. ܡܡܝܬܐ ܘܡܡܝܬܐ ܘܡܡܝܬܐ ܘܡܡܝܬܐ ܘܡܡܝܬܐ.
2. ܠܐ ܠܐܘܩܘܨܘܬܐ ܘܠܐ ܠܐܘܩܘܨܘܬܐ. ܡܡܝܬܐ ܘܡܡܝܬܐ ܘܡܡܝܬܐ ܠܐܘܩܘܨܘܬܐ.
3. ܡܡܝܬܐ ܘܡܡܝܬܐ ܘܡܡܝܬܐ ܘܡܡܝܬܐ ܘܡܡܝܬܐ. ܡܡܝܬܐ ܘܡܡܝܬܐ ܘܡܡܝܬܐ ܘܡܡܝܬܐ ܘܡܡܝܬܐ.
4. ܡܡܝܬܐ ܘܡܡܝܬܐ ܘܡܡܝܬܐ ܘܡܡܝܬܐ ܘܡܡܝܬܐ. ܡܡܝܬܐ ܘܡܡܝܬܐ ܘܡܡܝܬܐ ܘܡܡܝܬܐ ܘܡܡܝܬܐ.
5. ܡܡܝܬܐ ܘܡܡܝܬܐ ܘܡܡܝܬܐ ܘܡܡܝܬܐ ܘܡܡܝܬܐ. ܡܡܝܬܐ ܘܡܡܝܬܐ ܘܡܡܝܬܐ ܘܡܡܝܬܐ ܘܡܡܝܬܐ.

ܡܡܝܬܐ ܘܡܡܝܬܐ ܘܡܡܝܬܐ ܘܡܡܝܬܐ ܘܡܡܝܬܐ.
ܡܡܝܬܐ ܘܡܡܝܬܐ ܘܡܡܝܬܐ ܘܡܡܝܬܐ ܘܡܡܝܬܐ.

ܡܡܝܬܐ ܘܡܡܝܬܐ ܘܡܡܝܬܐ ܘܡܡܝܬܐ ܘܡܡܝܬܐ.
ܡܡܝܬܐ ܘܡܡܝܬܐ ܘܡܡܝܬܐ ܘܡܡܝܬܐ ܘܡܡܝܬܐ.

ܡܡܝܬܐ ܘܡܡܝܬܐ ܘܡܡܝܬܐ ܘܡܡܝܬܐ ܘܡܡܝܬܐ.
ܡܡܝܬܐ ܘܡܡܝܬܐ ܘܡܡܝܬܐ ܘܡܡܝܬܐ ܘܡܡܝܬܐ.

ܡܡܝܬܐ ܘܡܡܝܬܐ ܘܡܡܝܬܐ ܘܡܡܝܬܐ ܘܡܡܝܬܐ.
ܡܡܝܬܐ ܘܡܡܝܬܐ ܘܡܡܝܬܐ ܘܡܡܝܬܐ ܘܡܡܝܬܐ.

ܡܡܝܬܐ ܘܡܡܝܬܐ ܘܡܡܝܬܐ ܘܡܡܝܬܐ ܘܡܡܝܬܐ.

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 **ح** 'let down':

	sing.	pl.	sing.	pl.
3rd m.	حَا	حَاه	حَج	حَجَه
3rd f.	حَا	حَاه	حَج	حَجَه
2nd m.	حَانَا	حَانَاه	حَجَانَا	حَجَانَاه
2nd f.	حَانَا	حَانَاه	حَجَانَا	حَجَانَاه
1st	حَانَا	حَانَاه	حَجَانَا	حَجَانَاه

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

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.	حُفَا	حُفَاه
	3rd f.	حُفَا	حُفَاه
	2nd m.	حُفَا	حُفَاه
	2nd f.	حُفَا	حُفَاه
	1st	حُفَا	حُفَاه
imperative	m.	حُفَا	حُفَاه، حُفَاه
	f.	حُفَا	حُفَاه، حُفَاه
infinitive		حُفَا	

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.	حُفَا، pl. حُفَا or حُفَا
	f.	حُفَا، pl. حُفَا
passive ptc.		حُفَا

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.	حُفَا، حُفَا، حُفَا or حُفَا، حُفَا، etc.
	impf.	حُفَا، حُفَا، حُفَا or حُفَا، حُفَا، etc.

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

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

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
رَحَا	touch, o	عَمَا	aph. reprove;
عَا	aph. love		ethp. be reproved
عَمَا	show mercy (to), o	فَمَا	aph. permit ¹
اَلَا	enter, o	سَمَا	suffer, a
هَا	be proved true;	حَلَا	palpel confuse
	aph. confirm	حَا	be ashamed, a
عَمَّصَا	beloved	تَمَّصْنَا	temptation
عَمَّصَا	strong	عَمَّصْنَا	thing, matter
هَمَّوَا	wall	عَمَّصْنَا	basket
عَمَّوَا	bone	عَمَّصْنَا	mercy (pl.)
عَمَّوَا	vessel, garment,	هَمَّوَا	Sheol (f.)
	possession		

Exercises

Translate into English:

1. **أَوَّلًا وَخَيْبًا وَأَوْقَعْنَا ذُلَّكُمْ حَيْبًا.**
2. **أَمَقَّلْنَا وَإِلَّا تُسْحَدِفُنِي. أُرْفُ أُرَيْدُنِي. أَسَجَفُنِي سَبَّ لِحَسْبِي.**
3. **سَمَّوْنَا وَشَمَّوْنَا نَلَا سَلَّوْنَا هَلَّا كَلَّوْنَا وَتَمَّوْنَا فِي كَلَّوْنَا مُذْنَا قَلَا.**

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

4. **أَمَقَّلْنَا تَمَّوْنَا وَهَمَّوْنَا هَمَّوْنَا وَرَأَى كَلَّوْنَا كَلَّوْنَا وَشَمَّوْنَا هَمَّوْنَا.**
5. **أَمَّرْنَا نَلَّوْنَا وَهَمَّوْنَا: تَمَّوْنَا لَأَمْقَلْنَا كَمَمَّوْنَا حَمَّوْنَا.**
6. **أَمَّوْنَا كَمَمَّوْنَا أَيْدِي: أَمَّوْنَا كَمَمَّوْنَا نَلَّوْنَا وَشَمَّوْنَا هَمَّوْنَا.**
7. **أَلَحَمَّوْنَا وَهَمَّوْنَا مَمَّوْنَا وَهَمَّوْنَا هَمَّوْنَا وَهَمَّوْنَا هَمَّوْنَا.**
8. **أَمَّا مَمَّوْنَا كَمَمَّوْنَا وَهَمَّوْنَا مَمَّوْنَا: هَمَّوْنَا أَمَّوْنَا وَهَمَّوْنَا.**
9. **أَمَّوْنَا أَيْدِي وَهَمَّوْنَا وَنَلَّوْنَا لَحَمَّوْنَا مَمَّوْنَا هَمَّوْنَا نَحَمَّوْنَا أَمَّوْنَا.**
10. **أَمَّوْنَا كَمَمَّوْنَا سَمَّوْنَا أَمَّوْنَا وَهَمَّوْنَا هَمَّوْنَا وَهَمَّوْنَا هَمَّوْنَا.**

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* **عَمَا**) to those who curse you.
3. The apostle said, I do not permit women to teach.
4. If one (*use* **أَيْدِي**) 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* **حَمَّوْنَا**) suffer?
10. Do not bring us into (*use the aph. of* **حَلَا**) 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 **خَلَّ** 'console' and **خَلَّ** '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	خَلَّوْا
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.	رَحَا	رَحِب
	f.	رَحَا	رَحِب
passive ptc.	m.	رَحَا	رَحِب
	f.	رَحَا	رَحِب

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

2nd m.	رَحَا	رَحَا
2nd f.	رَحَا	رَحَا
1st m.	رَحَا	رَحَا
1st f.	رَحَا	رَحَا

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

	masc. sing.	pl.	fem. sing.	pl.
abs.	رَحَا	رَحِب	رَحَا	رَحِب
emph.	رَحَا	رَحَا	رَحَا	رَحَا
const.	رَحَا	رَحَا	رَحَا	رَحَا

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

The infinitive of *lamad-yod* verbs ends in *'*, e.g. رَحَا.

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

قَقَبِه رَحَا وَلَا تَهَيِّفُ مَمَلَكَة
 رَحَا وَتَهَيِّفُ . . . They commanded them not
 to speak in the name of Jesus.

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

فَارَعَا مَكَا farewell (*lit.* be well)

... ؟ رَحَا تَبَا you should know that ...

Vocabulary

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

Exercises

Translate into English:

1. لَّا رَحَا رَحَا رَحَا رَحَا رَحَا رَحَا رَحَا رَحَا .
2. مَلَا رَحَا رَحَا رَحَا رَحَا رَحَا رَحَا رَحَا رَحَا .
3. رَحَا مَلَا رَحَا رَحَا رَحَا رَحَا رَحَا رَحَا رَحَا .
 رَحَا رَحَا رَحَا رَحَا رَحَا رَحَا رَحَا رَحَا .

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

infinitive		مِيخُة	
participles active	m.	مِيخَا	مِيخِب
	f.	مِيخَا	مِيخِب
passive	m.	مِيخ	مِيخِب
	f.	مِيخَا	مِيخِب

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., مَقْرَبَا 'those who are delivered'.

Ethpe'el: pf. لَأِيك, impf. لَأِيخَا, inf. مِيخُة, imv. m. مِيخَا, f. لَأِيك, ptc. مِيخَا.

Ethpa'al: pf. لَأِيك, impf. لَأِيخَا, ptc. مِيخَا, imv. مِيخَا.

Aph'el: pf. لَأِيك, impf. لَأِيخَا, active ptc. مِيخَا, passive ptc. مِيخ, imv. مِيخَا.

Ettaph'al: pf. لَأِيك, impf. لَأِيخَا, imv. مِيخُة, etc.

The verb لَأ 'come' is *pe-alaph* (§21) as well as *lamad-yod*. The pe'al impf. is لَأِيخَا; imperative m. لَأ, f. لَأِي; inf. لَأِيخَا, aph'el ('bring') pf. لَأِيك, impf. لَأِيخَا, imv. لَأِيخَا, inf. مِيخُة.

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

The verb هَل 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 هَل مِيخَا 'he began to speak', equivalent to هَل مِيخُة or هَل مِيخَا.

Vocabulary

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

Exercises

Translate into English:

1. مِيخُة مِيخَا لَأِيخَا لَأِيخَا. هَل مِيخَا لَأِيخَا مِيخَا.
2. مِيخُة مِيخَا لَأِيخَا. لَأِيخَا لَأِيخَا. لَأِيخَا لَأِيخَا. لَأِيخَا لَأِيخَا.
3. مِيخُة مِيخَا لَأِيخَا. لَأ مِيخَا لَأ مِيخَا.
4. هَل مِيخَا لَأ مِيخَا. لَأ مِيخَا لَأ مِيخَا. لَأ مِيخَا لَأ مِيخَا.

5. **بَنَى لَهُ جَنَابًا وَأَمَدَهُ: سَأَلَ مُدَمِّبًا مُدَمِّبًا هَمَّوَهُ وَتَمَّوَهُ فَيَهَقُّ: أَسْرَ
وَتَمَّوَهُ فَيَهَقُّ مَجَّ مَجَّ وَأَلْكَرَ مَدَقًا وَتَمَّوَهُ لَحْمًا هُفَّ وَتَمَّوَهُ
نَلْفِي.**
6. **مَلَّعَهُ أَلَّ وَأَلَّوَهُ يُمَدُّ يَمُّ لِأَيْهَا وَيَبَدُّ أَوْدًا كَرَادًا. أَوْدًا مَدَمَّا
كَهَ لَحَاؤًا.**
7. **حَبَّحَهُ أَمَّرَ هَمَّا لَحَقَّ وَتَهَوَّ وَتَمَّوَهُ لَأَلَّوَهُ أَمَّرَ: لَأَلَّ خَبَمَّا
مَكَدًا فَيَهَقُّ وَتَمَّوَهُ مَسْتَمَّوَهُ.**
8. **أَسَابَ كَبَهُ شَاؤًا وَأَوَمَّوَهُ تَمَّوَهُ سَأَا كَدَهُ وَتَمَّوَهُ. أَلَّوَهُ
مَبَّوَهُ أَلَّوَهُ.**
9. **كَأَبَ وَسَبَّوَهُ أَوَمَّوَهُ قَدَّوَهُ أَحَدَسَ أَلَّوَهُ. هَحَّوَهُ هَمَّوَهُ مَدَمَّا
مَبَّوَهُ تَمَّوَهُ.**
10. **قَبَّ مَدَمَّوَهُ لِيَهَقُّ كَمَمَّوَهُ لَأَلَّوَهُ لَحَقَّ وَأَمَدَهُ. كَتَمَّوَهُ
هَحَّوَهُ تَمَّوَهُ.**
11. **حَبَّوَهُ كَدًا هَمَّوَهُ هَمَّوَهُ حَقَّ كَبَ مَدَمَّوَهُ وَتَمَّوَهُ أَلَّوَهُ لَحَاؤًا حَمَّوَهُ.**

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 **مَدَّ** 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. <div style="display: flex; justify-content: space-between; align-items: center;"> <div style="text-align: center;">سَأَلْتَهُ</div> <div>we saw him</div> </div> <div style="display: flex; justify-content: space-between; align-items: center;"> <div style="text-align: center;">خُذَهُ</div> <div>she chose him</div> </div> <div style="display: flex; justify-content: space-between; align-items: center;"> <div style="text-align: center;">تَرَجَّعْتُمْ</div> <div>let them choose me.</div> </div>
pf. ending in ʔ -	The <i>alaph</i> is dropped and the <i>ā</i> becomes the connecting vowel. <div style="display: flex; justify-content: space-between; align-items: center;"> <div style="text-align: center;">هَمَّوَهُ</div> <div>he called him</div> </div> <div style="display: flex; justify-content: space-between; align-items: center;"> <div style="text-align: center;">سَأَر</div> <div>he saw you (<i>m.</i>)</div> </div> <div style="display: flex; justify-content: space-between; align-items: center;"> <div style="text-align: center;">سَأَف</div> <div>he saw you (<i>f.</i>).</div> </div>
pf. ending in ē -	An <i>alaph</i> is inserted and the connecting vowel is <i>u</i> . <div style="display: flex; justify-content: space-between; align-items: center;"> <div style="text-align: center;">سَأَرُو</div> <div>they saw you (<i>m. sing.</i>)</div> </div> <div style="display: flex; justify-content: space-between; align-items: center;"> <div style="text-align: center;">خُذُوا</div> <div>(<i>gbā'u</i>) they chose him</div> </div> <div style="display: flex; justify-content: space-between; align-items: center;"> <div style="text-align: center;">سَأَرُو</div> <div>they saw you (<i>f. pl.</i>).</div> </div>
pf. ending in ū -	The <i>yod</i> becomes a consonant and the suffixes are attached as usual. <div style="display: flex; justify-content: space-between; align-items: center;"> <div style="text-align: center;">شَوَّوَهُ</div> <div>(<i>hawyan</i>) he showed me</div> </div> <div style="display: flex; justify-content: space-between; align-items: center;"> <div style="text-align: center;">وَمَدَّوَهُ</div> <div>(<i>damyeh</i>) he likened it</div> </div>

Exercises

Translate into English:

1. $\text{ܡܢܗܝܠܐ ܩܘܣܡܢܐܒ ܕܡܢܗܝܠܐ} : \text{ܠܦܥܝܢܝܗ ܕܡܢܗܝܠܐ ܕܡܢܗܝܠܐ} .$
2. $\text{ܕܢܚܝܠܐ ܕܡܢܗܝܠܐ ܕܡܢܗܝܠܐ} . \text{ܕܡܢܗܝܠܐ ܕܡܢܗܝܠܐ} : \text{ܕܡܢܗܝܠܐ} .$
 $\text{ܡܢܗܝܠܐ ܕܡܢܗܝܠܐ ܕܡܢܗܝܠܐ} .$
3. $\text{ܡܢܗܝܠܐ ܕܡܢܗܝܠܐ ܕܡܢܗܝܠܐ} : \text{ܕܡܢܗܝܠܐ ܕܡܢܗܝܠܐ} . \text{ܕܡܢܗܝܠܐ ܕܡܢܗܝܠܐ} .$
 $\text{ܡܢܗܝܠܐ ܕܡܢܗܝܠܐ ܕܡܢܗܝܠܐ} : \text{ܡܢܗܝܠܐ ܕܡܢܗܝܠܐ} . \text{ܡܢܗܝܠܐ ܕܡܢܗܝܠܐ} .$
4. $\text{ܕܡܢܗܝܠܐ ܕܡܢܗܝܠܐ} : \text{ܕܡܢܗܝܠܐ ܕܡܢܗܝܠܐ} . \text{ܕܡܢܗܝܠܐ ܕܡܢܗܝܠܐ} .$
5. $\text{ܕܡܢܗܝܠܐ ܕܡܢܗܝܠܐ} . \text{ܕܡܢܗܝܠܐ ܕܡܢܗܝܠܐ} . \text{ܕܡܢܗܝܠܐ ܕܡܢܗܝܠܐ} .$
 $\text{ܕܡܢܗܝܠܐ ܕܡܢܗܝܠܐ} . \text{ܕܡܢܗܝܠܐ ܕܡܢܗܝܠܐ} .$
6. $\text{ܕܡܢܗܝܠܐ ܕܡܢܗܝܠܐ} . \text{ܕܡܢܗܝܠܐ ܕܡܢܗܝܠܐ} . \text{ܕܡܢܗܝܠܐ ܕܡܢܗܝܠܐ} .$
 $\text{ܕܡܢܗܝܠܐ ܕܡܢܗܝܠܐ} . \text{ܕܡܢܗܝܠܐ ܕܡܢܗܝܠܐ} . \text{ܕܡܢܗܝܠܐ ܕܡܢܗܝܠܐ} .$
 $\text{ܕܡܢܗܝܠܐ ܕܡܢܗܝܠܐ} .$
7. $\text{ܕܡܢܗܝܠܐ ܕܡܢܗܝܠܐ} . \text{ܕܡܢܗܝܠܐ ܕܡܢܗܝܠܐ} . \text{ܕܡܢܗܝܠܐ ܕܡܢܗܝܠܐ} .$
 $\text{ܕܡܢܗܝܠܐ ܕܡܢܗܝܠܐ} .$
8. $\text{ܕܡܢܗܝܠܐ ܕܡܢܗܝܠܐ} . \text{ܕܡܢܗܝܠܐ ܕܡܢܗܝܠܐ} . \text{ܕܡܢܗܝܠܐ ܕܡܢܗܝܠܐ} .$
9. $\text{ܕܡܢܗܝܠܐ ܕܡܢܗܝܠܐ} . \text{ܕܡܢܗܝܠܐ ܕܡܢܗܝܠܐ} . \text{ܕܡܢܗܝܠܐ ܕܡܢܗܝܠܐ} .$
 $\text{ܕܡܢܗܝܠܐ ܕܡܢܗܝܠܐ} . \text{ܕܡܢܗܝܠܐ ܕܡܢܗܝܠܐ} .$
10. $\text{ܕܡܢܗܝܠܐ ܕܡܢܗܝܠܐ} . \text{ܕܡܢܗܝܠܐ ܕܡܢܗܝܠܐ} . \text{ܕܡܢܗܝܠܐ ܕܡܢܗܝܠܐ} .$
 $\text{ܕܡܢܗܝܠܐ ܕܡܢܗܝܠܐ} . \text{ܕܡܢܗܝܠܐ ܕܡܢܗܝܠܐ} . \text{ܕܡܢܗܝܠܐ ܕܡܢܗܝܠܐ} .$
 $\text{ܕܡܢܗܝܠܐ ܕܡܢܗܝܠܐ} . \text{ܕܡܢܗܝܠܐ ܕܡܢܗܝܠܐ} . \text{ܕܡܢܗܝܠܐ ܕܡܢܗܝܠܐ} .$
 $\text{ܕܡܢܗܝܠܐ ܕܡܢܗܝܠܐ} . \text{ܕܡܢܗܝܠܐ ܕܡܢܗܝܠܐ} . \text{ܕܡܢܗܝܠܐ ܕܡܢܗܝܠܐ} .$

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 (*hila*) 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. **أَمْعًا شَمْعًا وَنَدْمًا حَدًا مَعًا. وَبَلْعًا شَمْعًا. أَوْ حَقًّا لَمْعًا**
وَإِذْ وَ أَوْ أَوْ أَحْتِ لَمْعًا نَدْمًا.
5. **أَوْ هَوْ هَوْ قَلْبًا لَمْعًا قَلْبًا. وَحَمَّ لَمْعًا نَحْ كَنْ أَوْ أَوْ**
هَتَّ لَمْعًا.
7. **قَلْبًا هَوْ هَوْ وَ إِمْلًا حَمْعًا هَوْ هَوْ حَمْعًا لَمْعًا نَحْ نَحْ**
وَ أَوْ حَمَّ.
8. **مَدْمًا مَعًا لَمْعًا كَمَّ حَمْعًا مَعًا قَمْعًا. هَوْ هَوْ حَمَّ لَمْعًا لَمْعًا**
حَمْعًا مَدْمًا مَعًا مَعًا. لَمْعًا مَدْمًا مَعًا. وَ حَمْعًا مَعًا لَمْعًا:
9. **هَمْعًا وَ مَدْمًا لَمْعًا نَحْ كَمَّ حَمْعًا أَوْ أَمْعًا. مَدْمًا مَعًا أَوْ مَدْمًا**
مَدْمًا وَ مَدْمًا مَعًا مَعًا.
10. **كَمْعًا مَدْمًا مَعًا مَعًا مَعًا مَعًا مَعًا مَعًا مَعًا مَعًا مَعًا**
مَعًا مَعًا مَعًا مَعًا مَعًا مَعًا مَعًا مَعًا مَعًا مَعًا مَعًا مَعًا

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 *qushaya*) 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. **قَبَّلًا** *qabbel*, and in nouns derived from these conjugations, e.g. **مَقْبَلًا**, **مَقْبَلًا**, etc. Geminate roots give rise to many words with doubled letters, e.g. **كَلَّلًا**, **كَلَّلًا**; likewise *pe-nun* verbs, in forms where the *nun* changes to a doubled second root letter, as in **قَفَّلًا**, **قَفَّلًا** ('a fall'). Verb forms beginning with *alaph*, especially the 1st sing. impf. pa'el, sometimes double the next letter, e.g. **قُتِّقْتُ** 'I shall sacrifice'.

2. A *bgdkpt* letter following a diphthong (*ay*, *aw*) is pronounced hard, as in **كَلَّلًا**, **كَلَّلًا**.

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 **كَلَّلًا** *k'tab*, **كَلَّلًا** *dehl'tā*, and after a doubled letter, as in **كَلَّلًا** *etlabb'bet* 'I was encouraged' or **كَلَّلًا** *mell'tā*

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

ܫܠܫܐ ܕܝܘܢܝܐ ܕܝܘܠܝܐ ܕܝܘܠܝܐ ܕܝܘܠܝܐ ܕܝܘܠܝܐ
ܕܝܘܠܝܐ ܕܝܘܠܝܐ ܕܝܘܠܝܐ ܕܝܘܠܝܐ ܕܝܘܠܝܐ ܕܝܘܠܝܐ
ܕܝܘܠܝܐ ܕܝܘܠܝܐ ܕܝܘܠܝܐ ܕܝܘܠܝܐ ܕܝܘܠܝܐ ܕܝܘܠܝܐ

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

ܠܘܟܢ ܕܝܘܠܝܐ ܕܝܘܠܝܐ ܕܝܘܠܝܐ ܕܝܘܠܝܐ ܕܝܘܠܝܐ
ܕܝܘܠܝܐ ܕܝܘܠܝܐ ܕܝܘܠܝܐ ܕܝܘܠܝܐ ܕܝܘܠܝܐ ܕܝܘܠܝܐ
ܕܝܘܠܝܐ ܕܝܘܠܝܐ ܕܝܘܠܝܐ ܕܝܘܠܝܐ ܕܝܘܠܝܐ ܕܝܘܠܝܐ

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

ܠܝܢܐ hand (f.), *cstr.* ܠܝܢܐ; ܠܝܢܐ by means of; §12
 ܠܝܢܐ (f. of ܠܝܢܐ) which, who
 ܠܝܢܐ emissary
 ܠܝܢܐ like, as, approximately
 ܠܝܢܐ where
 ܠܝܢܐ how, as, in order that
 ܠܝܢܐ (pl.) which, who; §4
 ܠܝܢܐ tree
 ܠܝܢܐ daytime
 ܠܝܢܐ which, who (m.)
 ܠܝܢܐ Israel
 ܠܝܢܐ honour
 ܠܝܢܐ May
 ܠܝܢܐ there is, there are; §7
 ܠܝܢܐ-ܠܝܢܐ like (+ suffixes); §7
 ܠܝܢܐ eat, consume, o; §21.
 ܠܝܢܐܐܢܐ accuse, slander
 ܠܝܢܐܐܢܐ Satan
 ܠܝܢܐܐܢܐ stranger
 ܠܝܢܐ but; unless
 ܠܝܢܐܐܢܐ God
 ܠܝܢܐ if (contrary to fact)
 ܠܝܢܐܐܢܐ September

ܠܝܢܐ one thousand; §29
 ܠܝܢܐ teach; §21
 ܠܝܢܐ *pe. (o), pa. press,* compel, oppress; §21
 ܠܝܢܐ mother; §12
 ܠܝܢܐ amen
 ܠܝܢܐ say, a; §21
 ܠܝܢܐ lamb; §11
 ܠܝܢܐ when?, sometimes
 ܠܝܢܐ when
 ܠܝܢܐ if
 ܠܝܢܐ I
 ܠܝܢܐ (*enclitic form of ܠܝܢܐ*) they (m.)
 ܠܝܢܐ (*enclitic form of ܠܝܢܐ*) they (f.)
 ܠܝܢܐ someone, one; ܠܝܢܐ no one; ܠܝܢܐ everyone; §12
 ܠܝܢܐ people (pl.); §12
 ܠܝܢܐ (*adj.*) human
 ܠܝܢܐ you (m.)
 ܠܝܢܐܐܢܐ you (m. pl.)
 ܠܝܢܐܐܢܐ you (f.)
 ܠܝܢܐܐܢܐ you (f. pl.)

ܠܝܢܐܐܢܐ woman, wife (f.); pl. ܠܝܢܐܐܢܐ; §12
 ܠܝܢܐܐܢܐ soldier
 ܠܝܢܐܐܢܐ basket
 ܠܝܢܐܐܢܐ bind, o; §21
 ܠܝܢܐܐܢܐ also, even
 ܠܝܢܐܐܢܐܐܢܐ bishop
 ܠܝܢܐܐܢܐ Ephrem
 ܠܝܢܐܐܢܐ four; §29
 ܠܝܢܐܐܢܐ widow (f.)
 ܠܝܢܐܐܢܐ land (f.); pl. ܠܝܢܐܐܢܐ
 ܠܝܢܐܐܢܐ find, be able; §17
 ܠܝܢܐܐܢܐ pour out, o; §21
 ܠܝܢܐܐܢܐ come; *aph.* bring; §27
 ܠܝܢܐܐܢܐ place (m.); pl. ܠܝܢܐܐܢܐ

ܠܝܢܐ

ܠܝܢܐ in, by, with; §7
 ܠܝܢܐ be bad, a; *aph.* do evil; §23
 ܠܝܢܐ Babylon
 ܠܝܢܐ be ashamed, a
 ܠܝܢܐܐܢܐ blessing (f.)
 ܠܝܢܐܐܢܐ plunder, o; §25

ܠܝܢܐܐܢܐ or ܠܝܢܐܐܢܐ between, among; §7
 ܠܝܢܐܐܢܐ fortress, palace (f.)
 ܠܝܢܐܐܢܐ evil
 ܠܝܢܐܐܢܐ (*prep.*) between, among (= ܠܝܢܐܐܢܐ)
 ܠܝܢܐܐܢܐ (in) prison
 ܠܝܢܐܐܢܐ Mesopotamia
 ܠܝܢܐܐܢܐ house; §12
 ܠܝܢܐܐܢܐ *palpel* confuse; §25
 ܠܝܢܐܐܢܐ alone; §11
 ܠܝܢܐܐܢܐ without; §11
 ܠܝܢܐܐܢܐ build
 ܠܝܢܐܐܢܐ flesh, meat
 ܠܝܢܐܐܢܐ ask for, seek, require; §26
 ܠܝܢܐܐܢܐ petition (f.)
 ܠܝܢܐܐܢܐ enemy
 ܠܝܢܐܐܢܐ *cstr.* of ܠܝܢܐܐܢܐ; see also ܠܝܢܐܐܢܐ
 ܠܝܢܐܐܢܐ or ܠܝܢܐܐܢܐ person; §12
 ܠܝܢܐܐܢܐ son; §12
 ܠܝܢܐܐܢܐ create; §27
 ܠܝܢܐܐܢܐ creator
 ܠܝܢܐܐܢܐ blessed
 ܠܝܢܐܐܢܐ *pa.* bless

ܕܢܘܡܐ in the beginning;
Genesis

ܕܢܝܐ daughter; §12
ܕܢܘܡܐ after; §11

ܓܐܡܠ *gāmal*

ܕܡܚܘܘܢ choose; §26
ܕܡܚܘܘܢ form, fashion, o

ܕܡܚܘܘܢ man
ܕܡܚܘܘܢ *pa.* blaspheme

ܕܡܚܘܘܢ (*n.*) inside; *cstr.* ܕܡܚܘܘܢ
ܕܡܚܘܘܢ blasphemy

ܕܡܚܘܘܢ body
ܕܡܚܘܘܢ (*conj.*) for, however
(like Greek *yárho*)

ܕܡܚܘܘܢ reveal, make clear

ܕܡܚܘܘܢ garden (*f.*)

ܕܡܚܘܘܢ bone

ܕܡܚܘܘܢ touch, o; §25

ܕܐܠܐ *dālat*

-ܕ, of, which, who; §7

ܕܡܚܘܘܢ *pa.* sacrifice

ܕܡܚܘܘܢ sacrifice (*f.*)

ܕܡܚܘܘܢ lead, a; *pa.* govern

ܕܡܚܘܘܢ gold

ܕܡܚܘܘܢ *act. part.* ܕܡܚܘܘܢ wretched

ܕܡܚܘܘܢ David

ܕܡܚܘܘܢ way of life (*pl.*)

ܕܡܚܘܘܢ (*m.*) or ܕܡܚܘܘܢ (*f.*); *pl.*
ܕܡܚܘܘܢ place

ܕܡܚܘܘܢ judge; §24

ܕܡܚܘܘܢ fear, be afraid (+ ܕܡܚܘܘܢ
of), a

ܕܡܚܘܘܢ fear (*f.*)

-ܕܡܚܘܘܢ of, belonging to; §7

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

ܕܡܚܘܘܢ judgement

ܕܡܚܘܘܢ judge

ܕܡܚܘܘܢ monastery (*f.*); *pl.* ܕܡܚܘܘܢ

ܕܡܚܘܘܢ monk

ܕܡܚܘܘܢ testament (*f.*)

ܕܡܚܘܘܢ or ܕܡܚܘܘܢ be pure; *pa.*
purify; §28

ܕܡܚܘܘܢ without

ܕܡܚܘܘܢ lest, perhaps

ܕܡܚܘܘܢ blood; *abs.*, *cstr.* ܕܡܚܘܘܢ

ܕܡܚܘܘܢ be like; *pa.* liken; §27

ܕܡܚܘܘܢ tear (*of the eye*; *f.*);
pl. ܕܡܚܘܘܢ

ܕܡܚܘܘܢ *he*

ܕܡܚܘܘܢ behold

ܕܡܚܘܘܢ (*f.* of ܕܡܚܘܘܢ) this

ܕܡܚܘܘܢ *ethpa.* meditate

ܕܡܚܘܘܢ governor

ܕܡܚܘܘܢ he; *enclitic* ܕܡܚܘܘܢ; §4

ܕܡܚܘܘܢ that (*m.*); §4

ܕܡܚܘܘܢ be, become; §26

ܕܡܚܘܘܢ (*enclitic*) was; §14

ܕܡܚܘܘܢ it is (*m.*)

ܕܡܚܘܘܢ she; *enclitic* ܕܡܚܘܘܢ; §4

ܕܡܚܘܘܢ that (*f.*); §4

-ܕܡܚܘܘܢ the fact that

ܕܡܚܘܘܢ then

ܕܡܚܘܘܢ temple, palace

ܕܡܚܘܘܢ believe; §16

ܕܡܚܘܘܢ faith (*f.*)

ܕܡܚܘܘܢ thus, so

ܕܡܚܘܘܢ *pa.* walk

ܕܡܚܘܘܢ this (*m.*); §4

ܕܡܚܘܘܢ they (*m.*); §4

ܕܡܚܘܘܢ those (*m.*); §4

ܕܡܚܘܘܢ they (*f.*); §4

ܕܡܚܘܘܢ those (*f.*); §4

ܕܡܚܘܘܢ return, go back, o

ܕܡܚܘܘܢ heretic

ܕܡܚܘܘܢ here

ܕܡܚܘܘܢ now

ܘܘܘܘ *waw*

-ܘܘܘܘ and; §4

ܘܘܘܘ woe

ܘܘܘܘ *act. ptcs.* ܘܘܘܘܘܘܘܘ be
fitting; §14

ܘܘܘܘܘ *zayn*

ܘܘܘܘܘ buy, e; *pa.* sell

ܘܘܘܘܘ time; *abs.*, *cstr.* ܘܘܘܘܘ

ܘܘܘܘܘ *act. ptic.* ܘܘܘܘܘܘ be right;
pa. justify

ܘܘܘܘܘܘܘܘܘ righteousness (*f.*)

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

ܘܘܘܘܘ coin

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

ܘܘܘܘܘ movement, quake

ܘܘܘܘܘ *pe.* (*a.*), *pa.* sing

ܘܘܘܘܘ kind, type; §12

ܘܘܘܘܘ small; *f.* ܘܘܘܘܘܘܘܘܘܘ

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

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

ܩܘܒܐ ¹ *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

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 *lāmād*

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.*)

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

ܡܥܬܐ seat
 ܡܥܬܐ strike, beat
 ܡܥܬܐ at once
 ܡܥܬܐ saving, life-giving
 ܡܥܬܐ because of, on account of, concerning.
 -ܡܥܬܐ because; §7
 ܡܥܬܐ psalm
 ܡܥܬܐ water (pl.)
 ܡܥܬܐ pf. of ܡܥܬܐ
 ܡܥܬܐ pa. ܡܥܬܐ speak
 ܡܥܬܐ fill; §27
 ܡܥܬܐ angel
 ܡܥܬܐ aph. reign
 ܡܥܬܐ king
 ܡܥܬܐ kingdom (f.)
 ܡܥܬܐ speak
 ܡܥܬܐ queen
 ܡܥܬܐ teacher (m.);
 f. ܡܥܬܐ
 ܡܥܬܐ word (f.); pl. ܡܥܬܐ
 ܡܥܬܐ from; §7
 ܡܥܬܐ who; §4
 ܡܥܬܐ what; §4
 ܡܥܬܐ (= ܡܥܬܐ) who? §4

ܡܥܬܐ (= ܡܥܬܐ) what? §4
 ܡܥܬܐ number, numeration
 ܡܥܬܐ punishment
 ܡܥܬܐ baptism (f.)
 ܡܥܬܐ cave (f.)
 ܡܥܬܐ expositor
 ܡܥܬܐ lord, master; abs. ܡܥܬܐ;
 cstr. ܡܥܬܐ
 ܡܥܬܐ (my) lord, sir (vocative),
 Mar; f. ܡܥܬܐ; §10
 ܡܥܬܐ the Lord
 ܡܥܬܐ Mary
 ܡܥܬܐ measure, age (f.)
 ܡܥܬܐ anoint, o
 ܡܥܬܐ oil
 ܡܥܬܐ Christ, messiah
 ܡܥܬܐ tent, tabernacle
 ܡܥܬܐ minister, deacon
 ܡܥܬܐ army (f.)
 ܡܥܬܐ parable

ܡܥܬܐ nun

ܡܥܬܐ prophet
 ܡܥܬܐ draw, e
 ܡܥܬܐ light

ܡܥܬܐ fish
 ܡܥܬܐ fire (f.)
 ܡܥܬܐ go down, o; §20
 ܡܥܬܐ keep, a; §20
 ܡܥܬܐ April
 ܡܥܬܐ law
 ܡܥܬܐ take, a; §20
 ܡܥܬܐ temptation
 ܡܥܬܐ pour, o; §20
 ܡܥܬܐ fall, e; §20
 ܡܥܬܐ go out, o; aph. expel;
 §20
 ܡܥܬܐ soul, self (f.); pl.
 ܡܥܬܐ
 ܡܥܬܐ adhere, follow, a; §20
 ܡܥܬܐ plant (f.)
 ܡܥܬܐ pl. of ܡܥܬܐ
 ܡܥܬܐ pe. (o, a), pa. kiss
 ܡܥܬܐ impf. ܡܥܬܐ give; §20
 ܡܥܬܐ wither and fall, a

ܡܥܬܐ semkat

ܡܥܬܐ be, grow old, a; §23
 ܡܥܬܐ old

ܡܥܬܐ pe. (a), aph. think,
 suppose
 ܡܥܬܐ hope
 ܡܥܬܐ worship, bow down, o
 ܡܥܬܐ (adj.) much, many;
 pl. ܡܥܬܐ, emph.
 ܡܥܬܐ, pl. ܡܥܬܐ, f. pl.
 ܡܥܬܐ.
 ܡܥܬܐ (adv.) much, greatly
 ܡܥܬܐ pe. (a), aph. testify
 ܡܥܬܐ martyr (m.); f. ܡܥܬܐ
 ܡܥܬܐ put
 ܡܥܬܐ (n.) need
 ܡܥܬܐ thing, matter
 ܡܥܬܐ (adj.) Syriac
 ܡܥܬܐ aside from; §11
 ܡܥܬܐ go up; impf. ܡܥܬܐ;
 §20
 ܡܥܬܐ left, left hand (f.)
 ܡܥܬܐ hate; §26
 ܡܥܬܐ do, perform, visit, o
 ܡܥܬܐ be enough, a
 ܡܥܬܐ inv. of ܡܥܬܐ
 ܡܥܬܐ
 ܡܥܬܐ festival

ܕܥܐ do, make, *e*; *shaph.*
 subjugate
 ܕܥܒܐ servant, slave
 ܕܥܒܐ thing, deed
 ܕܥܘܪ cross, pass, transgress,
a
 ܕܥܘܪܐ heifer (*f.*)
 ܕܥܘܪܐ while still. ܕܥܘܪܐ before
 ܕܥܘܪܐ until (*prep.* + ܐܘܪܐ or
conj. + ܘܪܐ)
 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)

ܦܢܘܬܐ person, *hypostasis*

ܦܩܠܐ call, read, summon; §26

ܦܩܠܐ draw near, touch, *o*;
pa. offer; *aph.* fight
(+ ܡܥܘܘܪܐ or ܦܩܠܐܘܢܐ)

ܦܩܠܐ battle, war

ܦܩܠܐ near

ܦܩܠܐ village (*f.*); §12

ܦܩܠܐ elder, priest

ܦܩܠܐ *reš*

ܦܩܠܐ mystery

ܦܩܠܐ great; *emph.*, *f.* ܦܩܠܐ

ܦܩܠܐ ten thousand (*f.*); §29

ܦܩܠܐ foot (*f.*)

ܦܩܠܐ be angry, *a*; *aph.* anger

ܦܩܠܐ (*adj.*) Roman

ܦܩܠܐ run, *a*

ܦܩܠܐ anger, wrath

ܦܩܠܐ spirit, wind (*f.*); *pl.*
usu. ܦܩܠܐܘܢܐ

ܦܩܠܐܘܢܐ Holy Spirit
(*usu. m.*)

ܦܩܠܐ be high; *aph.* exalt; §24

ܦܩܠܐ love, *a*; *pa.*, *ethpa.*
have mercy

ܦܩܠܐ mercy (*pl.*)

ܦܩܠܐ friend (*m.*); *f.* ܦܩܠܐܘܢܐ

ܦܩܠܐ head, chief

ܦܩܠܐ *aph.* put, cast, throw

ܦܩܠܐ way of thinking

ܦܩܠܐ *šin*

ܦܩܠܐ demon

ܦܩܠܐ ask, *a*; *pa.* interro-
gate; *ethp.* decline (+
ܦܩܠܐܘܢܐ); §23; ܦܩܠܐܘܢܐ
greet

ܦܩܠܐ let down, *o*; §25

ܦܩܠܐ *pa.* glorify

ܦܩܠܐ February

ܦܩܠܐ seven; §29

ܦܩܠܐ leave, dismiss, allow,
forgive, *o*

ܦܩܠܐ week; sabbath;
Saturday (*f.*)

ܦܩܠܐ *pa.* send

ܦܩܠܐ be equal, worthy; *pass.*
ptc. ܦܩܠܐ equal; *aph.*
make worthy; *ethp.* be
made worthy

ܦܩܠܐ glory, praise

ܦܩܠܐ wall

ܦܩܠܐ Sheol (*f.*)

ܦܩܠܐ Shiloh

ܦܩܠܐ *see* ܦܩܠܐ

ܦܩܠܐ rule (+ ܦܩܠܐ over), *a*

ܦܩܠܐ be quiet, cease

ܦܩܠܐ silence. ܦܩܠܐ
suddenly

ܦܩܠܐ apostle

ܦܩܠܐ lawful

ܦܩܠܐ Solomon

ܦܩܠܐ be finished, *a*; *pa.*
finish, complete; *aph.*
hand over, commit

ܦܩܠܐ peace

ܦܩܠܐ name; *pl.* ܦܩܠܐܘܢܐ or
ܦܩܠܐܘܢܐ; §12

ܦܩܠܐ heaven; §12

ܦܩܠܐ heavenly

ܦܩܠܐ hear, *a.*; *ethp.* obey

ܦܩܠܐ *pa.* serve; *ethpa.* be
done, take place

ܦܩܠܐ year (*f.*); §12

ܦܩܠܐ sleep (*f.*)

ܦܩܠܐ beautiful, fine;
(*adv.*) well

ܦܩܠܐ be pleasing, *a*

ܦܩܠܐ take, take away, *o*

ܦܩܠܐ be proved true; *aph.*
confirm, believe; §25

ܦܩܠܐ loose, settle, come to
rest; *pa.* begin; §27

ܦܩܠܐ true. ܦܩܠܐ truly

ܦܩܠܐ truth

ܦܩܠܐ six; §29

ܦܩܠܐ foundation (*f.*); *pl.*
ܦܩܠܐܘܢܐ

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

ENGLISH - SYRIAC GLOSSARY

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A

able, be ܡܠܬܐ	all ܡܠܬܐ + suffix
abound ܡܠܬܐ	allow ܡܠܬܐ
above ܡܠܬܐ	alone ܡܠܬܐ
Abraham ܡܠܬܐ	also ܡܠܬܐ
accept ܡܠܬܐ <i>pa.</i>	altar ܡܠܬܐ
accompany ܡܠܬܐ <i>pa.</i>	amen ܡܠܬܐ
according to ܡܠܬܐ	angel ܡܠܬܐ
accuse ܡܠܬܐ	anger ܡܠܬܐ
Adam ܡܠܬܐ	angry, be ܡܠܬܐ
adhere ܡܠܬܐ	animals ܡܠܬܐ (<i>f.</i>)
after ܡܠܬܐ	anoint ܡܠܬܐ
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

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	appear ܡܠܬܐ <i>ethp.</i>
	approximately ܡܠܬܐ

arise ܩܘܪ
 army ܩܘܪܡܐ (f.)
 around, go ܩܘܪܐ 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 ܩܘܪܐܐܢܐ (f.)
 basket ܩܘܪܐܢܐ
 be ܩܘܪܐ
 beat ܩܘܪܐ
 beautiful ܩܘܪܐ
 because ܩܘܪܐ
 because of ܩܘܪܐ, ܩܘܪܐ

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

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
 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 ܩܘܪܐܢܐ (f.)

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

F

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

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

G

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

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

H

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

hide ܡܚܝܐ *pa.*
 high, be ܘܚܘܐ
 history ܐܘܚܝܬܐ (f.)
 hold ܕܥܝܢܐ
 holiness ܩܒܘܠܐ (f.),
 ܩܒܘܠܐ
 holy ܩܒܘܠܐ
 Holy Spirit ܘܫܘܚܘܬܐ ܘܩܘܘܫܘܬܐ
 (*usu. m.*)
 honour (v.) ܡܚܝܐ *pa.*
 honour (n.) ܐܘܚܝܬܐ
 hope (n.) ܡܚܝܬܐ
 house ܡܘܬܐ (m.)
 how ܕܥܝܢܐ, ܕܥܝܢܐ
 how much, many ܡܚܝܬܐ
 however ܘܥܝܢܐ
 human (adj.) ܐܢܫܝܐ
 hundred ܡܘܬܐ
 hymn ܐܘܚܝܬܐ (f.)

I

I ܐܢܝܐ, ܐܢܝܐ
 idol ܩܘܕܫܐ
 if ܕܥܝܢܐ

ill ܡܚܝܐ
 ill, be ܘܚܘܐ *ethp.*
 immediately ܡܚܝܬܐ
 in ܕ
 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 ܪܘܦ / *aph.*
 lost, be ܪܘܦ
 love (v.) ܘܫܥ, ܘܫܥ *aph.*
 love (n.) ܡܘܫܥܐ

M

make ܡܘܫܥܐ
 make known ܘܫܥ *aph.*
 man ܡܘܫܥܐ
 many ܡܘܫܥܐ
 martyr ܡܘܫܥܐ (m.);
 ܡܘܫܥܐ (f.)
 master ܡܘܫܥܐ, ܡܘܫܥܐ
 Mary ܡܘܫܥܐ
 matter ܡܘܫܥܐ, ܡܘܫܥܐ (f.)
 measure ܡܘܫܥܐ (f.)
 meat ܡܘܫܥܐ
 memra ܡܘܫܥܐ
 merchant ܡܘܫܥܐ
 mercy ܡܘܫܥܐ
 mercy, show ܡܘܫܥܐ; ܡܘܫܥܐ *pa.*,
 ethpa.

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

N

naked ܢܘܫܥܐ
 name ܢܘܫܥܐ
 nation ܢܘܫܥܐ
 nature ܢܘܫܥܐ
 near ܢܘܫܥܐ

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

O

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

on ܢܘܫܥܐ
 on behalf of ܢܘܫܥܐ
 one ܢܘܫܥܐ
 open (v.) ܢܘܫܥܐ
 opinion ܢܘܫܥܐ (f.)
 or ܢܘܫܥܐ
 other ܢܘܫܥܐ
 outside (ܡܘܫܥܐ)
 owe ܢܘܫܥܐ

P

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

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

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

Q

queen ܚܦܐ (f.)
 quiet, be ܚܦܐ

R

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

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

S

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

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

she ܫܘܐ	son ܫܘܢܐ
shed (blood) ܫܘܡܐ	soul ܫܘܠܐ (f.)
Sheol ܫܘܠܐ	speak ܫܘܠܐ <i>pa.</i> ܫܘܠܐ
show ܫܘܐ <i>pa.</i>	speech ܫܘܠܐ
shut ܫܘܡܐ	spirit ܫܘܠܐ (f.); <i>see also</i> Holy Spirit
sick ܫܘܡܐ	stand ܫܘܡܐ
sick, be ܫܘܡܐ <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	sun ܫܘܠܐ
someone ܫܘܠܐ	synagogue ܫܘܠܐ (f.)
something ܫܘܠܐ	Syriac (<i>adj.</i>) ܫܘܠܐ, (n.) ܫܘܠܐ

T

take ܫܘܠܐ	these ܫܘܠܐ
take place ܫܘܠܐ <i>ethpa.</i>	they ܫܘܠܐ (m.); ܫܘܠܐ (f.)
taste (v.) ܫܘܠܐ	thing 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 (f.)	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 ܡܘܫܐܐ (m.)

two ܐܘܝܢܐ (m.), ܐܘܝܢܐ (f.)

U

under ܐܦܝܢܐ, ܐܦܝܢܐ

unless ܐܘܢܐ

until ܐܘܪܐܢܐ (+ ܐ or ܘ)

upon ܐܘܪܐܢܐ

V

vessel ܐܘܪܐܢܐ

village ܐܘܪܐܢܐ, pl. ܐܘܪܐܢܐ (f.)

vineyard ܐܘܪܐܢܐ

vision ܐܘܪܐܢܐ

voice ܐܘܪܐܢܐ

W

wail ܐܘܪܐܢܐ aph.

wages ܐܘܪܐܢܐ

walk ܐܘܪܐܢܐ pa.

wall ܐܘܪܐܢܐ

want ܐܘܪܐܢܐ

war ܐܘܪܐܢܐ

water ܐܘܪܐܢܐ (pl.)

way ܐܘܪܐܢܐ (f.)

way of life ܐܘܪܐܢܐ (pl.)

we ܐܘܪܐܢܐ

wearisome, be ܐܘܪܐܢܐ

week ܐܘܪܐܢܐ (f.)

well (adv.) ܐܘܪܐܢܐ

well (in health) ܐܘܪܐܢܐ

well, be made ܐܘܪܐܢܐ ethp.

what ܐܘܪܐܢܐ, ܐܘܪܐܢܐ, ܐܘܪܐܢܐ

when ܐܘܪܐܢܐ (-ܘ); ܐܘܪܐܢܐ (-ܘ)

where ܐܘܪܐܢܐ

which ܐܘܪܐܢܐ (m.), ܐܘܪܐܢܐ (f.);

ܐܘܪܐܢܐ (pl.)

while ܐܘܪܐܢܐ

white ܐܘܪܐܢܐ

who ܐܘܪܐܢܐ

whole ܐܘܪܐܢܐ + suffix.

why ܐܘܪܐܢܐ

widow ܐܘܪܐܢܐ (f.)

wife ܐܘܪܐܢܐ (f.)

will (n.) ܐܘܪܐܢܐ

wind ܐܘܪܐܢܐ (f.)

wisdom ܐܘܪܐܢܐ (f.)

wise ܐܘܪܐܢܐ

wish (v.) ܐܘܪܐܢܐ

wish (n.) ܐܘܪܐܢܐ

with ܐܘܪܐܢܐ

within (m.) ܐܘܪܐܢܐ

without ܐܘܪܐܢܐ

witness, bear ܐܘܪܐܢܐ pe.,

aph.

woe ܐܘܪܐܢܐ

woman ܐܘܪܐܢܐ (f.)

womb ܐܘܪܐܢܐ (f.)

wonder ܐܘܪܐܢܐ

word ܐܘܪܐܢܐ (f.)

work ܐܘܪܐܢܐ

world ܐܘܪܐܢܐ

worship (v.) ܐܘܪܐܢܐ

worthy, be ܐܘܪܐܢܐ

wrath ܐܘܪܐܢܐ

wretched ܐܘܪܐܢܐ

write ܐܘܪܐܢܐ

wrong (n.) ܐܘܪܐܢܐ

Y

year ܐܘܪܐܢܐ

you sing. ܐܘܪܐܢܐ (m.), ܐܘܪܐܢܐ

(f.); pl. ܐܘܪܐܢܐ (m.),

ܐܘܪܐܢܐ (f.)