PARADIGMS AND EXERCISES IN SYRIAC GRAMMAR

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PREFACE TO THE FOURTH EDITION

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

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

L. H. BROCKINGTON
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</tbody>
</table>
CONTENTS

I. INTRODUCTORY
   1. Introductory 1

II. THE ALPHABET
   2. Consonants 2
   3. Vowel Letters 10
   4. Vowel Signs. The Greek Vowels 11

III. PRONOUNS, &C.
   5. Pronouns 14.
   6. Inseparable Particles 17

IV. SUBSTANTIVES AND ADJECTIVES
   7. Inflexion of the Noun 20
   8. Pronominal Suffixes 26
   9. Monosyllabic Nouns with Movable Vowels 31
  10. Monosyllabic Nouns with Suffixes 35
  11. Nouns of more than one syllable with Movable Vowels 38
  12. Nouns of more than one syllable with Suffixes 42
  13. Irregular Nouns 45

V. THE VERB
  14. Modes of inflexion 51
  15. The Pe’al, Perfect 54
  16. The Pe’al, Imperfect and Related Parts 57
  17. The Ethpe’el 62
  18. The Intensive Forms 66
<table>
<thead>
<tr>
<th>CONTENTS</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>19. The Extensive Forms</td>
<td>72</td>
</tr>
<tr>
<td>20. Objective Pronominal Suffixes</td>
<td>77</td>
</tr>
<tr>
<td>21. Weak Verbs</td>
<td>84</td>
</tr>
<tr>
<td>22.  כ Verbs</td>
<td>85</td>
</tr>
<tr>
<td>23. ﺟ Guttural Verbs</td>
<td>88</td>
</tr>
<tr>
<td>24. ﻂ Verbs</td>
<td>91</td>
</tr>
<tr>
<td>25. ﺟ and ﺟ Verbs</td>
<td>96</td>
</tr>
<tr>
<td>26. ﻁ Verbs</td>
<td>99</td>
</tr>
<tr>
<td>27. ﻄ Verbs</td>
<td>102</td>
</tr>
<tr>
<td>28. Double ﻆ Verbs</td>
<td>106</td>
</tr>
<tr>
<td>29. ﻆ and ﻆ Verbs</td>
<td>111</td>
</tr>
<tr>
<td>Note on some Anomalous Verbs</td>
<td>117</td>
</tr>
<tr>
<td>30. ﻆ and ﻆ Verbs with Suffixes</td>
<td>120</td>
</tr>
<tr>
<td>31. Nominal Stems with Vocalic Endings</td>
<td>122</td>
</tr>
<tr>
<td>32. Numerals</td>
<td>125</td>
</tr>
</tbody>
</table>

VOCABULARY

Syriac–English                                                           | 130|
English–Syriac                                                           | 144|

Index to Rules of Syntax                                               | 159|
PARADIGMS AND EXERCISES IN SYRIAC GRAMMAR

I. INTRODUCTORY

§1

Syriac belongs to a group of languages classified by philologists under the general name of Semitic, and more especially to the Aramaean section of these languages. While its centre was Edessa, it was spoken over a wide area in early Christian times, and was more generally used than Greek in western Asia, apart from Asia Minor. In spite of some peculiar features, it is akin to the language spoken in Palestine in the first century A.D., and is, therefore, of special value to students of the New Testament. A developed form is still spoken in the region of Tabriz, but the language with which we are here concerned is that of the Syriac Bible and early Christian Fathers.

In Syriac, as in the other Semitic languages, the majority of nouns and verbs are associated, for grammatical purposes, with a triliteral root. It is by no means certain that triliteral roots were as fundamental to the Semitic languages as was once thought. There are many biliteral nouns and biliteral verbal forms. Many verbs which now show a triliteral form in some of their inflected forms may be expansions of an original biliteral form by the repetition of a letter or by the addition of a weak letter.

It generally happens that all words having the same three 'radicals' can be traced to a single idea. Derivatives are formed by prefixing or affixing consonants, by a change of vowels, or by the doubling of a consonant within the root itself. Thus the primary meaning of the root QRB is that of nearness. The verb qreb means 'to be near'. Another verbal form qareb means 'to
§ 1. INTRODUCTORY

bring near', then in a special sense 'to bring near to the priest or the altar, to offer'. Another verbal form, 'agreb', means 'to approach in a hostile sense, to fight'. The adjective qarîb means simply 'near'. The noun qurbănâ means 'an offering, a gift'. And the noun qrâbâ is connected in meaning with the third of the verbs mentioned above, and means 'war' or 'battle'.

II. THE ALPHABET

§ 2. CONSONANTS

Like most Semitic languages, Syriac is written, not from left to right, but in the opposite direction. There are three forms of the alphabet. The oldest of these is called the Estrangela. It is found in the oldest inscriptions and MSS., and was a square character as compared with the later forms. It is used a good deal in Europe in printing ancient books, especially where the vowels are not inserted. Another form is that which was used mainly by the Nestorian Christians in the Persian empire. This is commonly called in India the Chaldean script, but in Europe is generally known by the name Nestorian. The third, used mainly by the Orthodox Christians in the Roman empire, is called in Syriac Serta, in India Maronite, in Europe Jacobite script. There are also slight differences between the two main dialects, western and eastern, in matters of grammar and pronunciation.

Semitic alphabets originally represented only the consonants of languages. As has already been pointed out, the fundamental meaning of a word depended on its consonants; the vowels indicate modification of the primitive idea. These consonants were slightly modified in writing according as they stood at the beginning, in the middle, or at the end of words. In the following table four columns are shown, giving the forms of the letters (a) when alone, (b) when standing at the beginning of a word, or not immediately joined to the preceding letter, (c) when joined both
to the letter which precedes and to that which follows, \((d)\) when joined to the preceding but not to the following letter. As will be seen from this table, some letters cannot be connected with those which follow them, but all have forms enabling them to unite with those that precede them. In the fifth column the Estrangelā forms are given and in the sixth the Nestorian. In both the connecting links are much the same as in the Jacobite. In the seventh column are given the signs used in transliterating Syriac into English characters. These, of course, will no longer be of much value to the student when he has learnt to read Syriac fluently, but should be kept in mind during the earlier exercises. In the eighth column are given the Syriac names of the letters, transliterated into English.

When Arabic superseded Syriac as the vernacular, Arabic texts were sometimes written in Syriac script. The name Karshuni is given to this kind of writing.
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¹ Or Riš.
§ 2. CONSONANTS

Exercise. Transliterate the following into English signs as above:

Note on the forms of the letters:

Before attempting to write the next exercise, the following note on the forms of certain similar letters should be carefully read. The letters ꟊ 'Alaph and ꡊ Lāmādāh are distinguished by their length from the letters ꡌ Zain and ꡐ Ḥā which are similar to them in shape, but are much shorter. ꡋ Gāmal is written wholly below the line, except for the links which connect it with the preceding and following letters. ꡍ Dālāth has the dot below the letter, ꡎ Rēš has it above. ꡏ Waw is not connected with the letter on its left, ꡐ Qāph is so connected, and if it be the last letter in the word, it has a small tail attached to it. ꡓ Ṭeth and ꡓ Taw are connected with the preceding letter by a line reaching to the top of the letter. ꡔ Kāph is distinguished from ꡜ Bēth by being smaller.

Lāmādāh and ꡋ 'Alaph when combined usually undergo a slight alteration, Lāmādāh-'Alaph being written ꡓ, and 'Alaph-Lāmādāh (occurring less frequently) ꡒ.

Exercise. Write the following in Syriac characters:

&quot;cly, wrdyν, bgzrt', 'lyh, ywmt', mdyn', šlmyn, klβ', 'lyhwn, klbdmn, mtqr', 'mcw, ḫđd', mtl, msktl, šhlp, l', sbr, ḥltyt', ḥlpwhy, yd', yd'twn, mlk, mlk', thw', nbv', 'm, 'mm', mlk', w'zl, dyr', rd' qtl, mšybrnwt', tptlḥ, 'r'kwn, 'nš', 'ntt', gbr'.

Pronunciation. Some of the letters are often used to indicate vowel sounds, as will be seen later. The letters b, g, d, z, k, l, m, n, s, p, r, and h, w, y when used as consonants, may be pronounced
§ 2. CONSONANTS

as in English. Originally all the letters represented separate sounds, which were similar to sounds heard in Arabic. The following should be distinguished as clearly as possible in pronunciation:

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

\( \text{Hēth} \) also had two sounds. One was a strong \( H \), sometimes confused by the Western ear with \( a; \) the other was a rough sound rather like the \( ch \) found in Scotch and Welsh.

Of the four sibilants, \( \text{Semkath} \) is pronounced as the English \( s, z \), \( \text{Zain} \) like \( s \), and \( \text{Sin} \) as the English \( sh \). \( Čādhē \) was a sound intermediate between the hissed \( \text{Semkath} \) and the \( Šin \). The pronunciation \( ts \), so frequently adopted in Europe, is useful for distinguishing the letter, but has no philological or phonetic justification.

Additional signs. In writing Syriac, especially where vowel signs (see § 4) are not inserted, dots are placed above or below letters or words to indicate divergencies in grammar, meaning, or pronunciation. These are as follows:

1. Quśśāyā and Rukkākā.

The letters \( ܗ \), \( ܫ \), \( ܛ \), \( ܝ \), and \( ܐ \) (sometimes indicated by the mnemonic word \( bghādhkphāthi \)), have two sounds, a hard and a soft. The soft form is properly an aspirated form, and the hard one unaspirated. The hard form is indicated by the placing of a dot over the letter, the soft form by a dot under the letter. The dot indicating the hardened letter is called Quśśāyā, and that indicating the soft letter Rukkākā (\( ܟܟ \) and \( ܩܩ \)).

The rules regarding the places where the hard and soft sounds
are used can be fully learned only by experience. The following, however, may be regarded as general principles:

Quṣṣāyā is used with the bghādhkhphāth letters

1. When they stand at the beginning of a word, e.g. |bā = brā.

2. When within a word they are immediately preceded by a consonantal sound, e.g. kthākh = kethbath, kthanākh = kthabht.

3. When they follow a diphthong, i.e. the letters o and u, preceded by a vowel (ā = aw, a = ai), e.g. hōhā (death), mēbē (how). An exception is found in the word mē (like, as), which is pronounced ak.

4. When within a word the letter was originally doubled. E.g. the form סב represents (on the analogy of other forms) סב, but, as in most other Semitic languages, there is a strong tendency in Syriac not to write the same letter twice unless there is a vowel sound between them. Hebrew, Aramaic, and Arabic have means of indicating a letter thus doubled, but Syriac has none, and the result has been in large measure the dropping of the distinction between the single and double letter in modern pronunciation.

Rakkākā is used with the bghādhkhphāth letters

1. When they follow a vowel, e.g. |bā = 'idhā.

2. When the preceding consonant is pronounced with an indistinct vowel (sounded shewa in Hebrew), |bā = dahēbhā, |bā = māmbkhin.

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

MSS. do not always follow these rules and they are frequently omitted in modern printed books. It has been felt desirable to retain them throughout this grammar as an aid to pronunciation. The dot used for the purpose is slightly smaller than that used for distinguishing the letters Dālath and Rēš. When it is used to indicate Rukkākā in Dālath it is printed slightly to the right of the diacritic point, e.g. ١.
§ 2. CONSONANTS

2. Seyāmē (or Ribui). This is the name given to the two dots that indicate plurals. They may be placed:

(1) over the plural forms of all nouns:

\[ \text{malkē} = \text{kings,} \]
\[ \text{malkāthā} = \text{queens;} \]

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

\[ \text{kēthābhē tābhē} = \text{good books,} \]
\[ \text{melē tābhāthā} = \text{good words,} \]
\[ \text{tābhān melē} = \text{the words are good,} \]
\[ \text{tābhīn kāhēnē} = \text{priests are good;} \]

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

\[ qētal, nēqēlān, tēqēlān; \]

(4) over certain prepositions with plural forms

\[ hēdharai, ḫnīm = hainai; \]

(5) over certain numerals (see § 32).

Seyāmē may be placed wherever it is most convenient: with Reš it usually blends with the diacritic point of that letter, e.g. ḫēnē = šarirē, and it is frequently written over the letters that do not rise above the line, e.g. āmēn = ’amin, cubits.

Only in the case of rule (1) above is the usage anything like uniform: in the other cases there is considerable variety of practice.

3. A dot is used to distinguish between the first and other persons in the perfect of verbs. The first person takes a dot above it, the second and third below, e.g. ḥēlē = I have killed, ḥālē = she has killed.\(^1\)

\(^1\) For a discussion of these dots see Mrs. Margoliouth’s ‘Excursus on Diacritic Points’ in No. X111 of the Semitic Studies Series edited by Gottheil and Jastrow. A full study of them has been made by J. B. Segal, The Diacritical Point and the Accents in Syriac, 1953.
4. A dot is used to distinguish the perfect from the other parts of the verb, especially the participle. The former takes a dot below the word, the latter above, e.g. \( \text{لمن} = \text{he killed}, \text{لمن} = \text{he is killing.} \\

5. Words similarly written but differently pronounced are often distinguished by the use of dots above and below. The following is a useful list:

\( \text{ما} \text{ً} = \text{which.} \quad \text{ما} \text{ً} = \text{hand.} \)

\( \text{هأ} \text{ً} = \text{that (demon).} \quad \text{هأ} \text{ً} = \text{he (personal).} \)

\( \text{هأ} \text{ً} = \text{that (fem.)} \quad \text{هأ} \text{ً} = \text{she (personal).} \)

\( \text{من} \text{ً} = \text{what is it?} \quad \text{من} \text{ً} = \text{who is it?} \)

It will be noted that the weak letters when used as consonants have the dot above, when used as vowels have it below. For further remarks on these letters see the next section.

\( \text{ملك} = \text{king.} \quad \text{ملك} = \text{counsel.} \)

\( \text{سن} = \text{year.} \quad \text{سن} = \text{sleep.} \)

\( \text{سنة} = \text{new (fem.).} \quad \text{سنة} = \text{new (masc.).} \)

\( \text{فرق} = \text{separate.} \quad \text{فرق} = \text{saved.} \)

\( \text{بُكِّ} = \text{kneeling.} \quad \text{بُكِّ} = \text{blessed.} \)

* The letters underlined in these words are not pronounced, as they coalesce with those which immediately follow. The line beneath the Syriac letter is commonly known as the 'linea occultans', and is regularly used where a consonant becomes silent. It is a survival of a system of short lines which do not otherwise appear in modern printed books, nor are they regularly observed in MSS. They are:

(1) \( \text{دُكَّ} \) a horizontal line written under a vowelless letter to indicate that it is to be pronounced with a half-vowel, e.g. \( \text{دُكَّ} = \text{dehēlhā.} \)

(2) \( \text{دُكَّ} \) a horizontal line written over a letter to mark a still lighter pronunciation, e.g. \( \text{دُكَّ} = \text{malkthā.} \)
§ 2. CONSONANTS

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

(4) نَئُل is an oblique line written over a letter to show that the sound is to be sustained, e.g. نَئُل = neīlūn.

[It will be observed that some confusion has arisen in course of time, a short line, called لَؤْن, and written either above or below a letter, with the force of مَدْحِتَā, being the only one now in common use. This is the so-called 'linea occultans'.]

There are also two uses of a long line, extending over two or more letters:

1. Indicating contraction, e.g. مَحْبَā.

2. Indicating a numeral, e.g. مَحْبَā = 319.

§ 3. VOWEL LETTERS

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

A as in hat.

'Ā as in father.

E as in fête.

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

U as in rule.

Originally these were not represented in writing at all, as the earliest inscriptions show. The first step towards their representation was the use of three of the consonants as vowels. These consonants were ʾĀlaph, ū Yūdh, and o Waw, the three weak

1 The West Syrians pronounce this vowel as a long Ū. See note following the next section.
§ 3. VOWEL LETTERS

Letters of the Syriac alphabet. Of these, ش Yūdh was used to represent the i-sound, and ء Waw the u-sound. ح 'Ālaph has the peculiarity of surrendering its vowel to the preceding consonant except when it stands at the beginning of a syllable, and so it may, in theory at any rate, be used for any vowel. In practice, however, the a-sound rarely has a consonant to represent it, and the 'Ālaph is most commonly used to indicate Е or А, especially at the end of a word. Yūdh also sometimes represents Е and Waw О.

Exercise. Transliterate into Syriac characters, representing the vowels by the appropriate weak letters:

ב'רָאָ, שפִּרָא, שפִּירָא, קולִּעָן, קומ, דָּקָלָא, צָלָתָא, גבְּרָא, נָהָא, קְנִיקְו, קְרִיָא, סְנִיָא, לָא, חָבָּא, 'יְיִי, מְקָלָא, רִיָא, קְריִיָא, 'עָמָא, קְבָּא, טלִיָא, מְטִיָא, 'עֵרָחָא, 'נָא.

§ 4. SPECIAL VOWEL SIGNS. THE GREEK VOWELS

In Syriac, as in other Semitic languages, it became necessary to have a fairly complete system of vowel signs, and the five Greek capital letters Α, Ε, Η, Ο, Υ, were adopted for the purpose. They were not written beside the consonants, but above or below those which they followed. Further, they were not written upright, but on their side, and produced the following forms, to which the accompanying Syriac names were given:

" = Α Ρθάχα (רַחְא)
'= Α Ζצחח (צ'ח')
" = Ε Ṣבִחַח (י'ח')
" = Λ Ḥבִחַח (י'ח')
" = У 'צאח (י'ח') (also sometimes represents an ancient O).
§ 4. VOWEL SIGNS. THE GREEK VOWELS

In cases where a weak letter was used to represent a vowel, the Greek letter was also used with it. I and U are generally thus indicated,

e.g. ἕλπις = tartein,  ἄνα = britha,

                              Ὤνα = lbbbhuthā.

The form  0 is sometimes used to represent the ancient  0, though this often became simply  0.

Note. When two consonants occur together at the beginning of a syllable, there slips in between them a very slight and indistinct vowel sound like the first  A in the English again. This is represented by a separate sign in the writing of Hebrew, but it is not expressed in any way in Syriac,

e.g.  אֵriculum = name.
      מַלֶּקֶתֶהֶ = queen.
      מַלֶּהֶפֶּה = teacher.

When two such indistinct vowels would come together, as, for example, when an inseparable particle is added (§ 6), the first becomes a  ptḥāḥā, e.g.  כַּפֶּמֶּא =  lašema.

Further note on 'Alaph

Initial 'Alaph normally has a full vowel, usually either Rhāfā or Pṭāḥā:

e.g.  אָלַ = he said.
      אָלַ = it is said.

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

Within a word 'Alaph may be dropped altogether, as in  כַּפֶּנֶ (for  לַכָּפֶנֶ), and  כַּפֶּנֶ (for  לַכָּפֶנֶ).

'Alaph normally surrenders its vowel to a preceding consonant if that has no vowel by inflexion, e.g.  אָלַ (for  כַּפֶּנֶ) (for  לא).
§ 4. VOWEL SIGNS. THE GREEK VOWELS

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

Exercise.¹ Write in English letters the following, observing the notes given above:

каха, жаха, зиха, гиха, диха, еха, эхана, ихана, лухана, мухана, нухана, охана, пухана, шахана, хыха, чяхана.

Write the following words in Syriac characters:


Note. It should be clearly understood that the account of the Syriac vowels given above does not claim to be scientific. The system was developed for practical purposes in the early Christian centuries, and serves to give an indication of the correct pronunciation. An older system, according to which the vowels were indicated by dots variously placed, was used by the East Syrians, and is commonly employed in modern books printed in the Nestorian alphabet. As, however, the present work is merely an introduction to the simple elements of the language, it has been felt sufficient to give the signs in the appended table. The student who has acquired some familiarity with the language will have no

¹ For the purpose of this exercise, vowels represented by a weak letter are to be written with ʲ (e.g. ḫî ḫaṭî = rîṣê, bṭûlā = ʿlîmûa), except in the case of ə, which may be transliterated by ei (e.g. ḫi ə = tartein) to avoid confusion with ʃ. Final ə = ʃ.

² Pronounced attâ (may also be written ʃhâ).
§ 4. VOWEL SIGNS. THE GREEK VOWELS

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

\[
\begin{align*}
\check{\varepsilon} & = a \text{ (short)} \quad \varepsilon.g. \quad \check{\varepsilon} \varepsilon & = ba. \\
\check{\epsilon} & = \tilde{a} \text{ (long)} \quad \varepsilon.g. \quad \check{\epsilon} \varepsilon & = b\tilde{a}. \\
\check{e} & = e \text{ (short)} \quad \varepsilon.g. \quad \check{e} \varepsilon & = be. \\
\check{\epsilon} & = \tilde{\epsilon} \text{ (long)} \quad \varepsilon.g. \quad \check{\epsilon} \varepsilon & = b\tilde{\epsilon}. \\
\check{i} & = i \quad \varepsilon.g. \quad \check{i} \varepsilon & = bi. \\
\check{\alpha} & = o \quad \varepsilon.g. \quad \check{\alpha} \varepsilon & = bo. \\
\check{o} & = u \quad \varepsilon.g. \quad \check{\alpha} \varepsilon & = bu.
\end{align*}
\]

III. PRONOUNS, ETC.

§ 5. PRONOUNS

SYRIAC grammarians recognize three classes of words, Nouns, Verbs, and Particles. Of these three classes the Nouns are further capable of subdivision into Substantives, Pronouns, and Adjectives. It will be most convenient for the student to begin with the Pronouns and a few of the Particles before passing on to those parts of speech which are normally inflected.

Pronouns are of four kinds, Personal, Demonstrative, Interrogative, and Relative.

I. Personal Pronouns

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>( \varepsilon ), ( \varepsilon ) *</td>
</tr>
<tr>
<td>2nd Masc.</td>
<td>( \check{\varepsilon} )</td>
</tr>
<tr>
<td>2nd Fem.</td>
<td>( \varepsilon )</td>
</tr>
<tr>
<td>3rd Masc.</td>
<td>( \check{\alpha}, \check{\varepsilon} ) *</td>
</tr>
<tr>
<td>3rd Fem.</td>
<td>( \check{\varepsilon}, \check{\alpha} ) *</td>
</tr>
</tbody>
</table>

\* In the paradigms, exercises, and vocabularies which follow, the original \( O \) is represented by \( \check{\alpha} \), with the upper dot to distinguish it from the original \( U \).
The shortened forms marked * are used only as enclitics. The personal pronoun may be used as a copula in a sentence, e.g. َلِلُّأَنَّ َلِلُّأَنَّ َلِلُّأَنَّ َلِلُّأَنَّ َلِلُّأَنَّ َلِلُّأَنَّ َلِلُّأَنَّ َلِلُّأَنَّ َلِلُّأَنَّ َلِلُّأَنَّ َلِلُّأَنَّ َلِلُّأَنَّ َلِلُّأَنَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَ**

The pronoun of the 3rd person is often used thus, even when the subject is 1st or 2nd person, َلِلُّأَنَّ َلِلُّأَنَّ َلِلُّأَنَّ َلِلُّأَنَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَّ َلِلُّأَnَ**

The normal position of the enclitic pronoun is after the principal word of the predicate, except when it immediately follows a pronoun as above.

II. Demonstrative Pronouns

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Masculine</strong></td>
<td><strong>Feminine</strong></td>
</tr>
<tr>
<td><strong>This</strong></td>
<td>َلِلُّأَنَّ</td>
</tr>
<tr>
<td><strong>That</strong></td>
<td>َلِلُّأَنَّ</td>
</tr>
</tbody>
</table>

With the enclitic pronoun, َلِلُّأَنَّ becomes َلِلُّأَن* and َلِلُّأَن* becomes َلِلُّأَن*.

III. Interrogative Pronouns

Of persons: َلِلُّأَن* = who?

Of things: َلِلُّأَن* = what?

<table>
<thead>
<tr>
<th><strong>Masculine</strong></th>
<th><strong>Feminine</strong></th>
<th><strong>Plural</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>َلِلُّأَن*</td>
<td>َلِلُّأَن*</td>
<td>َلِلُّأَن*</td>
</tr>
</tbody>
</table>

* َلِلُّأَن* and َلِلُّأَن* are also regularly used as the direct object after verbs instead of the 3rd pers. plur. pronominal suffixes (see § 20).
IV. The Particle ḫ

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

1. To introduce a relative clause. It is not itself a pronoun and in many cases the pronoun has to be expressed separately:

(a) Without referring pronoun:

\[\text{نا نا } خَلَط ]\text{ This is the house which I built.}\n
(b) With referring pronoun:

\[\text{فَحْمَ } خِيَاب ]\text{ One whose house I built.}\n
(The pronoun here is in the form of a pronominal suffix, see § 8.)

Note. The interrogative pronouns \[\text{نْا }\], \[\text{نْعُ }\], and \[\text{مَثْمَ }\] are often followed by ḫ to give the meaning ‘he who’, ‘she who’, &c. Similarly ḫ and ḫ .

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

\[\text{مَلَدُ } خَدا ]\text{ The word of God.}\n
3. To express cause, purpose, or consequence, either used alone or in conjunction with other particles such as \[\text{عَيْ }\] = on account of, \[\text{مَلَدُ }\] = as, \[\text{مَثْمَ }\] = as, \[\text{عَيْ }\] = because, \[\text{عَيْ }\] = concerning.

4. After verbs of saying, thinking, and knowing, &c., it introduces the indirect statement:

\[\text{عَيْ }\text{ وَ جُ } خَلَط ]\text{ I know that God is good.}\n
5. Sometimes it is used to introduce direct speech:

\[\text{قَ } خَلَط ]\text{ You have said, ‘I forgive’.
§ 6. INSEPARABLE PARTICLES

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

\( \ddagger = \text{of.} \)
\( \text{\textasciitilde} = (a) \text{the sign of the accusative after a transitive verb.} \)
\( (b) \text{to.} \)
\( \text{\textasciitilde} = \text{in, with, by, by means of.} \)

Exactly similar in its behaviour is the conjunction \( \circ = \text{and.} \)

Vocalization of the inseparable particles

(a) If the following letter has a vowel, the particle is prefixed without any vowel, e.g. \( \ddagger + خبض = خبضا. \)

(b) If the following letter has no vowel, the particle is pointed with pthāḥā, e.g. \( خبض + خن = خبن. \)

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

\( خبضا = \text{The house.} \)
\( خبضا = \text{In the house.} \)
\( خبضا = \text{He who is in the house.} \)
\( خبضا = \text{To him who is in the house.} \)
\( خبضا = \text{And to him who is in the house.} \)
\( خبضا = \text{The city.} \)
\( خبضا = \text{In the city.} \)
\( خبضا = \text{He who is in the city.} \)
\( خبضا = \text{To him who is in the city.} \)
\( خبضا = \text{And to him who is in the city.} \)

Note. It will be seen shortly that wherever by inflexion more than two consonants are found at the beginning of a syllable a
§ 6. INSEPARABLE PARTICLES

pṭhāḥā is inserted between the first two, e.g. ٍمُكَتَّخَتْبَةٍ (formed by the addition of a suffix to ُمَكَتَّخَةٍ).

The Direct Object

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

1. ُخَمَلُجَبَةٍ = He built a house.
2. ُخَمَلُجَبَةٍ = He built the house.
3. ٍخَمَلُجَبَةٍ = He built the house.
4. ُخُمَلُجَبَةٍ = He built the house.
5. ُخُمَلُجَبَةٍ = He built the house.

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

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

Vocabulary

ٍعَمَالٍ = man. ٍفَجَمُ = good (m. sg.).
ٍخَمَلُجَبَةٍ = men. ٍفَجَمُ = good (m. pl.).
ٍعَمَالٍ = people. ٍتَجَجَمُ = good (f. pl.).
ٍعَمَالٍ = righteousness. ٍمِبَسَيَهُ = city.
ٍخَمَلُجَبَةٍ = great (m. sg.). ٍفَجَمُ = commandments.
ٍخَمَلُجَبَةٍ = great (f. sg.) ُمَكَتَّخَةٍ = whoever.
also written — ُمَكَتَّخَةٍ
§ 6. INSEPARABLE PARTICLES

= saviour.\(^1\)  \(\text{אִבִּיתָ}^2\) = woman, wife.
(pl.  תָּעַת)

= king.  \(כְּרוּעִיָּא\) = servant.

= Moses. \(מִסְתֶּרָא\) = temple.

= peace. \(מִלְּכֶדָא\) = son.

**Exercise 1**

Translate into English:

1. לַאֲשִׁיעַ יָוֶה מְקַוְּלָא יַשֶּׁמֶן כְּרוּעִיָּא יְבוּשֶּׁם.  2. אֲשָׁמֵי כְּרוּעִיָּא יְבוּשֶּׁם כְּרוּעִיָּא יְבוּשֶּׁם.  3. אֲשָׁמֵי רַגְוָא כְּרוּעִיָּא יְבוּשֶּׁם.  4. אֲשָׁמֵי מַשְׂמָא מַשְׂמָא מַשְׂמָא מַשְׂמָא.  5. אֲשָׁמֵי מַשְׂמָא מַשְׂמָא מַשְׂמָא מַשְׂמָא.  6. מַשְׂמָא מַשְׂמָא מַשְׂמָא מַשְׂמָא יְבוּשֶּׁם יְבוּשֶּׁם יְבוּשֶּׁם יְבוּשֶּׁם יְבוּשֶּׁם.  7. מַשְׂמָא מַשְׂמָא מַשְׂמָא מַשְׂמָא.  8. מַשְׂמָא מַשְׂמָא מַשְׂמָא מַשְׂמָא מַשְׂמָא.  9. מַשְׂמָא מַשְׂמָא מַשְׂמָא מַשְׂמָא מַשְׂמָא מַשְׂמָא.  10. מַשְׂמָא מַשְׂמָא מַשְׂמָא מַשְׂמָא מַשְׂמָא.  11. מַשְׂמָא מַשְׂמָא מַשְׂמָא מַשְׂמָא מַשְׂמָא מַשְׂמָא.  12. מַשְׂמָא מַשְׂמָא מַשְׂמָא מַשְׂמָא מַשְׂמָא מַשְׂמָא.  13. מַשְׂמָא מַשְׂמָא מַשְׂמָא מַשְׂמָא מַשְׂמָא.  14. מַשְׂמָא מַשְׂמָא מַשְׂמָא מַשְׂמָא מַשְׂמָא מַשְׂמָא.

Translate into Syriac:

1. I am the man: you are the king: you are the women.  2. We are the people of the city. What is good?  3. You are (the men) who are in the temple.  4. This is the son of Moses. Who is he?  5. You are the servant of the king.  6. She is the wife of the king.  7. The women are good to everyone who is in the city.  8. You and we are the great people.  9. These men are good.  10. These women are in the city.  11. The commandments of Moses are good.  12. Who are those?

\(^1\) This is a regular type of formation for a noun expressing the agent: it is formed from the active participle (Pe'al) by the insertion of a long o.

\(^2\) Also written \(\text{אִבִּיתָ}\) and pronounced attā.
§ 6. INSEPARABLE PARTICLES

They are the wife of the king and the servant of the king. 13. A good king is the saviour of the people. 14. Who is this? This is the son of the good king. 15. The commandments of the king are for the peace of the people. 16. The king and the wife of the king are in the temple.

IV. SUBSTANTIVES AND ADJECTIVES

§ 7. INFLEXION OF THE NOUN

Substantives and adjectives do not differ from one another in inflexion, and therefore may be treated together. They are inflected to indicate:

(a) Gender.
(b) Number.
(c) State.

There are two genders in Syriac, masculine and feminine. These correspond to the same genders in other languages. They may have been based originally on sex, but in the absence of a neuter such a distinction cannot be maintained.

There are two numbers in Syriac, singular and plural. There are also possible traces of an earlier dual, but this is not generally recognized by modern grammarians.

There are three states in Syriac, the absolute, the emphatic or definite, and the construct.

There are no cases in Syriac, their place being taken in part by the states, and in part by prepositions. It should, however, be clearly understood that the states do not in any sense correspond to the cases of Indo-European languages. There are traces of original case-endings in several Semitic languages, and in Arabic and Accadian these are clearly marked. Some explanation of the states may be attempted.
The Absolute State is the simple form of the noun, considered apart from its relation to any other word. It is, however, not very often found, its use being practically limited to (i) adjectives and participles used as predicates; (ii) nouns in distributive phrases, e.g. خُبِّيَّةُ رَهْبِيَّةٍ = all, every, e.g. خُبِّيَّةُ رَهْبِيَّةٍ = at every time of distress, ضَعِّبَلُ = for any cause at all; (iv) and often, but not invariably, nouns after numerals, e.g. سَيْلَ بَدْعُ مَسْرُ فَحْمٌ = one heart and one mind. In (ii), (iii), and (iv) the usage is not invariable and the emphatic state is also found.

The Emphatic State originally took the place of the article. Unlike Hebrew and Arabic, Syriac has no article. But the use of the emphatic state has been very considerably extended, and it is that most commonly employed.

The Construct State is only used when one noun depends on another directly, without the mediation of a preposition. In other languages than the Semitic ones the genitive case is employed in these circumstances. But the construct state is far from being the equivalent of the genitive case. When two words stand in the relation which is expressed by the genitive, it is one member of the pair that is inflected; in Semitic languages it is the other which is inflected by being used in the construct state. Thus in the phrase 'the king's sons', it is the word 'king' which is inflected in English. In Syriac it is the word 'sons' which is inflected. Or the position may be represented in another way. In the phrase above quoted we may express the idea by saying, 'the sons of the king'. In Indo-European languages the 'of' is represented by a change in the word 'king'. In Semitic languages it is represented by a change in the word 'sons'. Whereas in Latin, Greek, or Sanskrit the two words composing the phrase may be indicated thus, 'the-sons-of-the-king', in Syriac they would be 'the-sons-of-the-king'. But the use of this state can only be appreciated by familiarity in usage.¹

¹ For other ways of expressing the genitive see § 8 (at end)
§ 7. INFLEXION OF THE NOUN

The following are the normal endings:

<table>
<thead>
<tr>
<th>MASCULINE</th>
<th>FEMININE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Singular</td>
</tr>
<tr>
<td>Absolute</td>
<td></td>
</tr>
<tr>
<td>Emphatic</td>
<td>تُومُومُ</td>
</tr>
<tr>
<td>Construct</td>
<td></td>
</tr>
</tbody>
</table>

These endings may be seen attached to the word جُمَّ = good.

<table>
<thead>
<tr>
<th>MASCULINE</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Singular</td>
</tr>
<tr>
<td>Absolute</td>
<td>جُمَّ</td>
</tr>
<tr>
<td>Emphatic</td>
<td>جُفُ</td>
</tr>
<tr>
<td>Construct</td>
<td>كُمُمُ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>FEMININE</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Singular</td>
</tr>
<tr>
<td>Absolute</td>
<td>جُفُ</td>
</tr>
<tr>
<td>Emphatic</td>
<td>جُفُ</td>
</tr>
<tr>
<td>Construct</td>
<td>كُمُمُ</td>
</tr>
</tbody>
</table>

Words for practice:

(a) Adjectives:

- جُمَّ = good.  جُفُ = beautiful.  جُمُّ = true.
- جُفُ = evil.  جُفُ = slain.  جُمُّ = old.

1 The noun takes سُيَمُمَ (or ribui) in the absolute masc. plur. but not the adjective.
§ 7. INFLEXION OF THE NOUN

(b) Masculine substantives:

- بُحَر = pain.  
- بُحَر = wolf.  
- بُحَر = festival.
- بُحَر = head.  
- بُحَر = prophet.  
- بُحَر = yoke.
- بُحَر = standard.  
- بُحَر = apostle.  
- بُحَر = disciple.
- بُحَر = peace.

(c) Feminine substantives:

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

Note. Some words have a feminine form in the singular and a masculine one in the plural, e.g. سُحَر = a word, plur. سُحَر, سُحَر = egg, plur. سُحَر. In these cases the plural is sometimes construed as a masculine.

In the above vocabulary the form of the word given is the absolute. This state, however, is not necessarily found in all these cases, as the words are set for practice in the forms. In future the absolute state will only be quoted in adjectives and participles, where it is the more common form. Nouns will be quoted in the emphatic state.

A peculiar class of feminine nouns must be treated separately. These are nouns (for the most part abstract) whose stem ends in -ح or -ث. Their peculiarity is that when the last letter of the stem stands at the end of a syllable, it is treated as a vowel; when it stands at the beginning of a syllable it becomes a consonant. The result is to produce the following paradigm:

<table>
<thead>
<tr>
<th></th>
<th>In -ح</th>
<th>In -ث</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td><strong>Plural</strong></td>
<td><strong>Singular</strong></td>
</tr>
<tr>
<td>Absolute</td>
<td>سُحَر</td>
<td>سُحَر</td>
</tr>
<tr>
<td>Emphatic</td>
<td>سُحَر</td>
<td>سُحَر</td>
</tr>
<tr>
<td>Construct</td>
<td>سُحَر</td>
<td>سُحَر</td>
</tr>
</tbody>
</table>

(course) (thing)

1 This word has also a fem. plur. form سُحَر = archway.
§ 7. INFLEXION OF THE NOUN

Words of this class frequently involve vocalic changes such as those which are dealt with under the head of the declensions. They are therefore not employed in the next exercise in their inflected forms.

For masculine forms of nouns from these stems see § 31.

Rules of Syntax

1. When an adjective is predicative it agrees with its substantive in number and gender; when it is attributive it agrees also in state.

| مَعْلُومَةٍ جَبَلٍ | the virgin is beautiful. |
| خَلاَقَةٌ مَعْلُوبَةٌ | the beautiful virgin. |
| جَالِدٌ فَدْخَلْنَا | the king is good. |
| مَدْخُولٌ عَدْلٌ | the good king. |

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

Vocabulary

١ صَفَدُحَيْسُم = we receive. (coll. f.) َكَبْتُمْ = sheep.
(pas. ptpl.) خَمْصَبُم = written. (act. ptpl.) َكِبْرُكِ = keeping.
ضَرِيْلُكِ = tore. َدَبِيُّكِ = book.
(مُم. = const.) َكَبْرُكُمُ = hand. َكَبْرُكُمْ = law.
أَلْحَمْتُ َكَبْرُكُمُ = it is said.٢ (مُم. = مَّخْصُوُّكُ = it is said. )
(مُم. = جِبْنُكُمُ = cattle, herd.
(مُم. = كَبْدُكُمُ = kingdom. َكَبْدُكَ = there is.
َكَبْدُكَ = good, good thing. َكَبْدُكَ = not.
َكَبْدُكَ = judge. َكَبْدُكَ = mouth.

١ The copulative enclitic pronoun is generally inserted in such sentences as these: َكَبْدُكَ َكَبْدُكَ َكَبْدُكَ.

٢ Similarly َكَبْدُكُمُ, it is written.

٣ This is a frequently occurring type of noun expressing occupation and is formed from the intensive stem (pāʼěl).
§ 7. INFLEXION OF THE NOUN

 Lucifer = blessing.  Qim = holy.

 D = on, above, concerning.  Qim = from, by.

 L = God.  So = ox.

Exercise 2

Translate into English:

1. صفحاتِ نُؤُنُزِ: هَالَا نِحَى صَمّمَ نِحَى ُنُؤُنُزِ. 6. صفحاتِ نُؤُنُزِ: هَالَا نِحَى صَمّمَ نِحَى ُنُؤُنُزِ.

2. صفحاتِ نُؤُنُزِ: هَالَا نِحَى صَمّمَ نِحَى ُنُؤُنُزِ. 7. صفحاتِ نُؤُنُزِ: هَالَا نِحَى صَمّمَ نِحَى ُنُؤُنُزِ.

3. صفحاتِ نُؤُنُزِ: هَالَا نِحَى صَمّمَ نِحَى ُنُؤُنُزِ. 8. صفحاتِ نُؤُنُزِ: هَالَا نِحَى صَمّمَ نِحَى ُنُؤُنُزِ.

4. صفحاتِ نُؤُنُزِ: هَالَا نِحَى صَمّمَ نِحَى ُنُؤُنُزِ. 9. صفحاتِ نُؤُنُزِ: هَالَا نِحَى صَمّمَ نِحَى ُنُؤُنُزِ.

5. صفحاتِ نُؤُنُزِ: هَالَا نِحَى صَمّمَ نِحَى ُنُؤُنُزِ. 10. صفحاتِ نُؤُنُزِ: هَالَا نِحَى صَمّمَ نِحَى ُنُؤُنُزِ.

6. صفحاتِ نُؤُنُزِ: هَالَا نِحَى صَمّمَ نِحَى ُنُؤُنُزِ. 11. صفحاتِ نُؤُنُزِ: هَالَا نِحَى صَمّمَ نِحَى ُنُؤُنُزِ.

7. صفحاتِ نُؤُنُزِ: هَالَا نِحَى صَمّمَ نِحَى ُنُؤُنُزِ. 12. صفحاتِ نُؤُنُزِ: هَالَا نِحَى صَمّمَ نِحَى ُنُؤُنُزِ.

8. صفحاتِ نُؤُنُزِ: هَالَا نِحَى صَمّمَ نِحَى ُنُؤُنُزِ. 13. صفحاتِ نُؤُنُزِ: هَالَا نِحَى صَمّمَ نِحَى ُنُؤُنُزِ.


10. صفحاتِ نُؤُنُزِ: هَالَا نِحَى صَمّمَ نِحَى ُنُؤُنُزِ. 15. صفحاتِ نُؤُنُزِ: هَالَا نِحَى صَمّمَ نِحَى ُنُؤُنُزِ.

Translate into Syriac:

1. It is said by the disciples that peace is in the mouth of the prophets. 2. We are the good disciples who are written in the book. 3. True peace is on the heads of the true apostles.

4. It is written that bad sheep are not slain in the festival. 5. The beautiful standard is above the city of the kingdom. 6. The old (women) are not beautiful.

7. The festivals of Moses are written in the law. 8. Peace is on the head of the true disciple. 9. You are not a true prophet; you do not keep the festivals which are written in the law.

10. The good judge is keeping the city. 11. The wolf tore the head of the old prophet. 12. We receive good from the hand of
the true apostle, and evil from the hand of the old judge.
13. Sheep and oxen are slain in the temple at the festival.
14. The sheep which are slain at the festival are good. 15. The old man tore the yokes from the heads of the oxen. 16. The true judge keeps the book of the law of the city.

§ 8. PRONOMINAL SUFFIXES

There are, strictly speaking, no possessive pronouns in Syriac, though a composite form mentioned below is often used in this sense. When the possessive case of a pronoun is used in English, it is represented in Syriac by a shortened form of the pronoun attached to the noun it qualifies. The following are the forms attached to the singular of a masculine noun, and to feminine nouns both singular and plural:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Com.</td>
<td>ٛ</td>
</tr>
<tr>
<td>2nd Masc.</td>
<td>﷯</td>
</tr>
<tr>
<td>2nd Fem.</td>
<td>﷯</td>
</tr>
<tr>
<td>3rd Masc.</td>
<td>ٛ</td>
</tr>
<tr>
<td>3rd Fem.</td>
<td>﷯</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Com.</td>
<td>﷯</td>
</tr>
<tr>
<td>2nd Masc.</td>
<td>﷯</td>
</tr>
<tr>
<td>2nd Fem.</td>
<td>﷯</td>
</tr>
<tr>
<td>3rd Masc.</td>
<td>﷯</td>
</tr>
<tr>
<td>3rd Fem.</td>
<td>﷯</td>
</tr>
</tbody>
</table>

1 Distinguished in unpointed writing, from the masculine by a dot placed over the ٛ.
§ 8. PRONOMINAL SUFFIXES

It will be seen at once that the suffixes of the 2nd and 3rd singular and of the 1st plural as attached to the singular noun, and all suffixes attached to a plural noun, begin with a vowel, or rather are connected with their noun by a vowel. The rest have no connecting vowel. The former are called vocalic suffixes, the latter consonantal suffixes. The suffix of the 1st singular was originally a vowel, but ceased to be vocalized before the system of writing vowels came into existence. This fact must be borne in mind, as it seems to be responsible for some irregularities in the mode of the attachment of the suffix. Nouns with immovable vowels attach the suffixes to themselves as follows:

Nouns with immovable vowels

A. Masculine Nouns

The suffixes are attached to the stem formed by dropping the \emph{\textit{ا}} of the emphatic state in the singular, and the \emph{\textit{ب}} in the plural. Thus:

\[
\begin{align*}
\text{\textit{م}} & \text{م} = \text{head}; \text{stem to which suffixes are attached}\quad \text{\textit{م}}. \\
\text{\textit{م}} & \text{م} = \text{my head.} \\
\text{\textit{م}} & \text{م} = \text{your (m.) head.} \\
\text{\textit{م}} & \text{م} = \text{your (f.) head.} \\
\text{\textit{م}} & \text{م} = \text{his head.} \\
\text{\textit{م}} & \text{م} = \text{her head.} \\
\text{\textit{م}} & \text{م} = \text{heads; stem to which suffixes are attached}\quad \text{\textit{م}}. \\
\text{\textit{م}} & \text{م} = \text{my heads.} \\
\text{\textit{م}} & \text{م} = \text{your (m.) heads.} \\
\text{\textit{م}} & \text{م} = \text{your (f.) heads.} \\
\text{\textit{م}} & \text{م} = \text{his heads.} \\
\text{\textit{م}} & \text{م} = \text{her heads.} \\
\end{align*}
\]
§ 8. PRONOMINAL SUFFIXES

Note. All masculine plurals follow this pattern since none of the forms undergo any further vowel changes.

Examples of masculine nouns with immovable vowels:

(i) With a long vowel in the final syllable:

\[\text{مَكَّا} = \text{book.}\]
\[\text{وُلَّا} = \text{judge.}\]
\[\text{جَيْغَرْ} = \text{saviour.}\]
\[\text{مَكَّا} = \text{consecration.}\]
\[\text{فَكَّا} = \text{commandment.}\]

(ii) With a doubled consonant:

\[\text{لَّل} = \text{hill.}\]
\[\text{كَّجَل} = \text{heart.}\]

B. Feminine Nouns

The same rule applies as to the masculine. Thus:

\[\text{نُسْا} = \text{rest, stem to which suffixes are attached.}\]
\[\text{نُسّي} = \text{my rest.}\]
\[\text{نُسّي} = \text{our rest.}\]
\[\text{نُسّي} = \text{your (m.) rest.}\]
\[\text{نُسّي} = \text{your (m.) rest.}\]
\[\text{نُسّي} = \text{your (f.) rest.}\]
\[\text{نُسّي} = \text{his rest.}\]
\[\text{نُسّي} = \text{her rest.}\]
\[\text{نُسّي} = \text{their (m.) rest.}\]
\[\text{نُسّي} = \text{their (f.) rest.}\]

Examples of feminine nouns which follow this pattern:

\[\text{لاَمَّا} = \text{praise.}\]
\[\text{ضُحَّخَة} = \text{kingdom.}\]
\[\text{كُخَّا} = \text{glory.}\]
\[\text{كُخَّا} = \text{prayer.}\]

All feminine plurals follow a single pattern, thus:

\[\text{كُخَّا} = \text{queens, stem to which suffixes are attached.}\]
\[\text{كُخَّا} = \text{my queens.}\]
\[\text{كُخَّا} = \text{our queens.}\]
\[\text{كُخَّا} = \text{your (m.) queens.}\]
\[\text{كُخَّا} = \text{your (m.) queens.}\]
§ 8. PRONOMINAL SUFFIXES

帮你 = your (f.) queens.  ทยี = your (f.) queens.
ทยี = his queens.  ทยี = their (m.) queens.
ทยี = her queens.  ทยี = their (f.) queens.

Pronominal Suffixes attached to other words than Nouns

The inseparable prepositions subordinate pronouns to themselves in the form of suffixes similar to those attached to the singular of nouns. Thus ทยี = in you (sg.), ทยี = to him. ทยี, however, does not follow this rule, but takes the form ทยี, to which the pronouns are suffixed. So ทยี = his, ทยี = his book, an emphatic possessive. This literally means 'the book which is to him', ทยี being the original form of ทยี. So also ทยี = from, ทยี = with, ทยี = unto, ทยี = like, as.

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

With these last may be included the word ทยี = there is, often used, especially in the later language, as a copula. Thus ทยี = she is, ทยี = they are, or there are. The negative form is ทยี (千里 + ทยี), which takes suffixes in the same way.

Rule of Syntax

The genitive relation may be expressed in three ways in Syriac:

(a) By the use of the construct state (see § 7).

(b) By the use of the emphatic state together with the preposition ทยี (see § 5).

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

Thus 'the king's head' may be ทยี, ทยี, or ทยี.

The last of these is the commonest in cases where the relationship is a pure genitive.
§ 8. PRONOMINAL SUFFIXES

Vocabulary

(f.) قصبةٌ = treasure        (f.) مكتبةٌ = word.
       مكاٌبٌ = house.            (pl.) مكتبةٌ = taking (ptpl.)
       مكتبةٌ = queen.

Exercise 3

Translate into English:

1. قصقبةٌ مكتبةٌ هكذا مكتبةٌ، معجٌ، قصقبةٌ، حكدةٌ، كاهٌ، مكتبةٌ. 2. مكتبةٌ بوف نجاحٌ. ملكٌ مكتبةٌ بعثٌ نجاحاً بوس.
3. أساسي مكتبةٌ جفهٌ مكتبةٌ وفلاهمٌ. 4. خامصاً مكتبةٌ جفهٌ مكتبةٌ وفلاهمٌ. 5. نقص...
6. ملكٌ مكتبةٌ، خلدةٌ ملكاً. 7. ملكٌ مكتبةٌ جفهٌ مكتبةٌ وفلاهمٌ. 8. أساسي مكتبةٌ جفهٌ مكتبةٌ وفلاهمٌ.
9. نقص ملكاً. 10. ملكٌ مكتبةٌ، خلدةٌ ملكاً.
11. نقص ملكاً مكتبةٌ خلدةٌ ملكاً.
12. ملكاً.
13. نقص ملكاً.
14. أساسي مكتبةٌ جفهٌ مكتبةٌ.
15. نقص ملكاً مكتبةٌ خلدةٌ ملكاً.

Translate into Syriac:

1. Unto him, your (m. pl.) head, my peace, your (m. sg.) disciples, their (m.) books, our heads, upon them (f.), from you (f. sg.), beside her, in me, your mouth, his words, their (f.) peace, to her.

2. Peace is on his head, he is keeping the book of the law.

3. The virgins are in the house of the queen.
§ 8. PRONOMINAL SUFFIXES

4. We receive kindness from your king. 5. The king who is in the city is taking away its treasure. 6. You (m.) are evil prophets and your words are not true, we do not receive them. 7. The apostle is in the city on which there is a standard. 8. Evil old men have no peace (say: there is not peace to them). 9. You (m. sg.) do not keep the commandments which are written in your book. 10. Peace is on your head, O queen; you are in the temple. 11. Kindness is in our hands who receive your (m. sg.) yoke upon our head. 12. You have a fair city, O virgins, and there is a fair standard upon it. 13. This king does not keep his kingdom, the men who are in it are not good, and its good (men) are slain. 14. The old man has a book, and he keeps the festival according to it. 15. Peace be upon our heads, peace be upon your heads, peace be upon the head of every one who keeps the commandments which are in this book.

§ 9. NOUNS WITH MOVABLE VOWELS

I. Monosyllabic Nouns

There are in Syriac two main classes of nouns which have movable vowels. In the first of these, masculine nouns carry only one vowel on the radicals. This appears in the simplest form of the word (absolute singular) on the second radical, in other parts of the noun on the first radical. (These nouns are similar to the segholate nouns in Hebrew.) Thus the following paradigm is produced:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Absolute</td>
<td></td>
</tr>
<tr>
<td>Emphatic</td>
<td></td>
</tr>
<tr>
<td>Construct</td>
<td></td>
</tr>
</tbody>
</table>
§ 9. NOUNS WITH MOVABLE VOWELS

The vowel may be either pthāḥā, rbḥāṣā, or 'cāčā, but the vowel of the absolute is not necessarily that of the emphatic. Thus:

<table>
<thead>
<tr>
<th>Absolute</th>
<th>Emphatic</th>
<th>Construct</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَصْرُ</td>
<td>مُصْرَاءُ</td>
<td>مُصْرَمَاءُ</td>
</tr>
<tr>
<td>مَضْرُ</td>
<td>مُمْضَرَاءُ</td>
<td>مُمْضَرَمَاءُ</td>
</tr>
<tr>
<td>مَعْضُ</td>
<td>مُمْعَضَرَاءُ</td>
<td>مُمْعَضَرَمَاءُ</td>
</tr>
</tbody>
</table>

Feminine nouns of this class have the vowel on the second radical only in the emphatic singular, in other forms it stands after the first radical. Thus the following paradigm is produced:

**Singular**

<table>
<thead>
<tr>
<th>Absolute</th>
<th>Emphatic</th>
<th>Construct</th>
</tr>
</thead>
<tbody>
<tr>
<td>سَجْنُ</td>
<td>سَجْنَاءُ</td>
<td>سَجْنَمَاءُ</td>
</tr>
<tr>
<td>سَجَنٌ</td>
<td>سَجْنَاءُ</td>
<td>سَجْنَمَاءُ</td>
</tr>
<tr>
<td>سَجْنٌ</td>
<td>سَجْنَاءُ</td>
<td>سَجْنَمَاءُ</td>
</tr>
<tr>
<td>سَجْنٌ</td>
<td>سَجْنَاءُ</td>
<td>سَجْنَمَاءُ</td>
</tr>
</tbody>
</table>

**Plural**

<table>
<thead>
<tr>
<th>Absolute</th>
<th>Emphatic</th>
<th>Construct</th>
</tr>
</thead>
<tbody>
<tr>
<td>سَجْنٌ</td>
<td>سَجْنَاءُ</td>
<td>سَجْنَمَاءُ</td>
</tr>
<tr>
<td>سَجْنٌ</td>
<td>سَجْنَاءُ</td>
<td>سَجْنَمَاءُ</td>
</tr>
<tr>
<td>سَجْنٌ</td>
<td>سَجْنَاءُ</td>
<td>سَجْنَمَاءُ</td>
</tr>
<tr>
<td>سَجْنٌ</td>
<td>سَجْنَاءُ</td>
<td>سَجْنَمَاءُ</td>
</tr>
</tbody>
</table>

**Vocabulary**

(f.) ﭺ |= foot.  5| ﭺ |= gold.
| ﭺ |= wine.  ﭺ |= fish.
| ﭺ |= time.  ﭺ |= torment.
| ﭺ |= companion (m.).
| ﭺ |= companion (f.).

(3 m. sg.) ﭺ |= said.
(3 m. sg.) ﭺ |= saying.

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

2 = companion.  3 = heifer.  4 = measure.

5 The ﭺ is soft because a short vowel stood before it originally, cf. Hebrew ﭺ.
§ 9. NOUNS WITH MOVABLE VOWELS

\( \mathbf{n} \mathbf{u} \mathbf{n} \mathbf{s} \) = cost.

\( \mathbf{h} \mathbf{u} \mathbf{n} \mathbf{s} \) = heaven.

(abs. \( \mathbf{n} \mathbf{u} \mathbf{n} \mathbf{s} \mathbf{a} \) = day.

(has two plural forms:

(i) abs. \( \mathbf{n} \mathbf{u} \mathbf{n} \mathbf{s} \mathbf{m} \)

(ii) abs. not in use.)

\( \mathbf{n} \mathbf{u} \mathbf{n} \mathbf{s} \mathbf{a} \) = drank.

\( \mathbf{n} \mathbf{u} \mathbf{n} \mathbf{s} \mathbf{a} \) = drinking.

\( \mathbf{n} \mathbf{u} \mathbf{n} \mathbf{s} \mathbf{a} \) = came.

(pl.) (s.) \( \mathbf{n} \mathbf{u} \mathbf{n} \mathbf{s} \mathbf{u} \) = put, set.

\( \mathbf{n} \mathbf{u} \mathbf{n} \mathbf{s} \mathbf{u} \) = was.

\( \mathbf{n} \mathbf{u} \mathbf{n} \mathbf{s} \mathbf{u} \) = was (enclitic form).

\( \mathbf{n} \mathbf{u} \mathbf{n} \mathbf{s} \mathbf{u} \) = flesh.

\( \mathbf{n} \mathbf{u} \mathbf{n} \mathbf{s} \mathbf{u} \) = body.

(f.) \( \mathbf{n} \mathbf{u} \mathbf{n} \mathbf{s} \mathbf{u} \) = soul.

(constr. \( \mathbf{n} \mathbf{u} \mathbf{n} \mathbf{s} \mathbf{u} \)

\( \mathbf{n} \mathbf{u} \mathbf{n} \mathbf{s} \mathbf{u} \) = saying (m. pl.).

\( \mathbf{n} \mathbf{u} \mathbf{n} \mathbf{s} \mathbf{g} \) = walking.

\( \mathbf{n} \mathbf{u} \mathbf{n} \mathbf{s} \mathbf{g} \) = man.

(f.) \( \mathbf{n} \mathbf{u} \mathbf{n} \mathbf{s} \mathbf{g} \) = horn.

\( \mathbf{n} \mathbf{u} \mathbf{n} \mathbf{s} \mathbf{g} \) = food.

\( \mathbf{n} \mathbf{u} \mathbf{n} \mathbf{s} \mathbf{g} \) = new (m.).

\( \mathbf{n} \mathbf{u} \mathbf{n} \mathbf{s} \mathbf{g} \) = new (f.).

\( \mathbf{n} \mathbf{u} \mathbf{n} \mathbf{s} \mathbf{g} \) = earth, land (f.).

\( \mathbf{n} \mathbf{u} \mathbf{n} \mathbf{s} \mathbf{g} \) = as, like, according to.

\( \mathbf{n} \mathbf{u} \mathbf{n} \mathbf{s} \mathbf{g} \) = ate.

\( \mathbf{n} \mathbf{u} \mathbf{n} \mathbf{s} \mathbf{g} \) = sign (f.).

\( \mathbf{n} \mathbf{u} \mathbf{n} \mathbf{s} \mathbf{g} \) = heavy (adj.).

\( \mathbf{n} \mathbf{u} \mathbf{n} \mathbf{s} \mathbf{g} \) = children.

Exercise 4

Translate into English:

1. مَهْيَنَا قَدْ أَطْلَبْنَا غَمَّةً مَّعَا، وَهَلْ أَنَا
2. مَكْنُونَا نِعْظَمَا
3. مَكْنُونَا النَّيَا مُهْيَنَا قَدْ أَطْلَبْنَا غَمَّةً مَّعَا
4. مَكْنُونَا قَدْ أَطْلَبْنَا غَمَّةً مَّعَا

\( \mathbf{n} \mathbf{u} \mathbf{n} \mathbf{s} \mathbf{g} \) = "I am hungry."
§ 9. NOUNS WITH MOVABLE VOWELS

Translate into Syriac:

1. The wolf has eaten the sheep of the good king.  2. The prophets say that the law has set standards of peace upon the men of the city.  3. The man has put a yoke on the heads of the oxen.  4. The king is drinking wine in the temple.  5. There is pain in the bodies of the men.  6. The men of the city have appointed festivals.  7. The soul of the good king is in heaven.  8. The apostle ate of the flesh of fish, of the flesh of sheep and of oxen he did not eat.  9. The prophet walks according to the commandments of the law.  10. The disciple is not watching the body of man, he is watching the soul of man.  11. Good is he who walks according to the law of the apostles.  12. A good and true soul is the sign of the disciple.  13. And that evil one said (that) ‘I am the king of kings’, and he entered into the temple and tore away the gold.  14. On the day of the festival the apostle eats the flesh of sheep and oxen, but drinks no wine; sometimes he eats the flesh of fish.  15. Gold is heavy and its cost is great.
§ 10. PRONOMINAL SUFFIXES

§ 10. PRONOMINAL SUFFIXES ATTACHED TO MONOSYLLABIC NOUNS

As in the case of nouns with unchangeable vowels, the suffix is attached in all cases to the stem formed by dropping the or of the emphatic state.

It should be noted that in these nouns, both masculine and feminine, the vowel change occurs when the absolute state is expanded either by the emphatic ending or by suffixes. In practice, therefore, if the emphatic state be made the starting-point, there is no further change of vowel.

= king, stem to which suffixes are attached, .
= kings, stem to which suffixes are attached, .

= my king.

= your (m.) king.

= your (f.) king.

= his king.

= her king.

= our king.

= your (m.) king.

= your (f.) king.

= their (m.) king.

= their (f.) king.

= torment, stem to which suffixes are attached .

= torments, stem to which suffixes are attached .

= my torment.

= your (m.) torment.

= your (f.) torment.
§ 10. PRONOMINAL SUFFIXES

\( \text{حَمْسُتُهُ} \) = his torment. \( \text{حَمْسُتُهُم} \) = his torments.
\( \text{حَمْسُتُهَا} \) = her torment. \( \text{حَمْسُتُهُمَا} \) = her torments.
\( \text{حَمْسُتُهَا} \) = our torment. \( \text{حَمْسُتُهُمَا} \) = our torments.
\( \text{حَمْسُتُهُم} \) = your (m.) torment. \( \text{حَمْسُتُهُم} \) = your (m.) torments.
\( \text{حَمْسُتُهَا} \) = your (f.) torment. \( \text{حَمْسُتُهُمَا} \) = your (f.) torments.
\( \text{حَمْسُتُهُم} \) = their (m.) torment. \( \text{حَمْسُتُهُمَا} \) = their (m.) torments.
\( \text{حَمْسُتُهَا} \) = their (f.) torment. \( \text{حَمْسُتُهُمَا} \) = their (f.) torments.

Certain prepositions also attach themselves to this paradigm. Thus \( \text{ُمُرِّج} \) = before, as well as the form \( \text{فُدُحِّر} \), take the suffixes attached to the plural noun. \( \text{ُهُبُّجْر} \) = against, takes the form \( \text{ُهُبُّجْر} \) with the vocalic suffixes attached to the singular noun. The word reverts to its original form before consonantal suffixes, e.g. \( \text{ُهُبُّجْر} \) but \( \text{ُهُبُّجْر} \) (also written \( \text{ُبُجْر} \)) = because of, takes the form of a feminine plural \( \text{ُهُبُّجْر} \) (also \( \text{ُبُجْر} \)). With the word \( \text{ُهُبُّجْر} (= all) \) the \( \text{ُهُب} \) of the 1st sing. suff. is vocalized — \( \text{ُهُب} \); otherwise its suffixes are regular.

Vocabulary

\( \text{ُهُبُّجْر} = \) speaking. \( \text{ِهِ} = \) this is.
\( \text{ُهُبُّجْر} = \) because. \( \text{ُهُبُّجْر} = \) threshold.
\( \text{ُهُبُّجْر} = O! \) (pl. \( \text{ُهُبُّجْر} \))
(also written \( \text{ُهُبُّجْر} \), with Greek omega)
\( \text{ُهُبُّجْر} = \) belly.
\( \text{ُهُبُّجْر} = \) honoured.
\( \text{ُهُبُّجْر} = \) calf (f.).

Exercise 5

Translate into English:

1. \( \text{ُهُبُّجْر} \) اَنْصِبْتُهُمُيْلاْ، ٍضَعُنْتُهُمُيْلاْ، ٍضَعُنْتُهُمُيْلاْ.
2. \( \text{ُهُبُّجْر} \) اَنْصِبْتُهُمُيْلاْ، ٍضَعُنْتُهُمُيْلاْ.
3. \( \text{ُهُبُّجْر} \) اَنْصِبْتُهُمُيْلاْ، ٍضَعُنْتُهُمُيْلاْ.
§ 10. PRONOMINAL SUFFIXES

Translate into Syriac:

1. In my house there is flesh and wine.  
2. We say that our words are true, for they are written in our book.  
3. The prophet was in the belly of the fish because he does not keep thy commandments.  
4. You (m. sg.) speak evil concerning us; your torments (shall be) great.  
5. Oxen and sheep have horns upon their heads.  
6. The feet of the queen are on the threshold of her house.  
7. Great is the kindness of good women towards children.  
8. The prophet said to the queens, Your virgins are slain instead of you.  
9. Her husband (man) has eaten new food.  
10. An evil woman is the torment of her husband and of her servants.  
11. There is peace in your (m. pl.) flesh and in your soul, for you are good.  
12. His children put the flesh of his oxen on the ground, and he ate thereof.  
13. An honoured woman is the queen of her house and of her land.  
14. We receive your souls, we do not receive your gold.  
15. This is the man whose oxen were slain by the wolf.

1 For the form see p. 15.  
2 = ‘his children (sons).’
§ 10. PRONOMINAL SUFFIXES

Additional Note on the Attachment of Suffixes to Prepositions

I. The following cannot take a suffix directly attached; if a suffix is required, the preposition is inserted after:  = except,  = above,  = below,  = within, and  = outside of;  may be inserted after:  = between,  = until.

II. The following take the suffixes attached to the singular masculine noun:  = in order that,  = behind,  = near, unto,  = with,  = after,  = from, so also the inseparable prepositions and . The words and are changed into and before suffixes.

III. The following take the suffixes attached to the plural masculine noun:  = without,  = beneath,  = in front of,  = around,  = instead of,  = upon,  = before,  = beside.  = alone, is treated as a preposition,  = by himself. The word  = between, takes the suffixes attached to the singular noun, and has a parallel form  (i.e. with suffixes attached as to a plural noun).

§ 11. NOUNS WITH MOVABLE VOWELS

II. Nouns of more than one syllable

This includes nouns which have in the first syllable an immovable vowel. This vowel may be either long or short. The typical form in the first case is that of the Active Participle of the simple conjugation of the verb. In the second case the vowel was originally followed by two consonants, either different ones or the same letter doubled. Syriac, unlike Arabic and Hebrew, has no means of indicating a doubled letter; hence nouns of the second type are not readily distinguished at sight in the emphatic state from nouns like .
§ 11. Nouns with Movable Vowels

There are thus three types of nouns of this class:

1. With long vowel: $\text{جَرِّدُ} (\text{ptpl.}) = \text{killing}, \text{كَحْكُم (emph. مَلَكَم)} = \text{world, eternity.}

2. With short vowel originally followed by a doubled consonant: $\text{مُنْكُم} (\text{emph. مُنْكُم)} = \text{bird}, \text{مُنْكُم} (\text{emph. مُنْكُم)} = \text{lamb}.

3. The first syllable containing a short vowel followed by two consonants: $\text{مُحَجَّم (ptpl.)} = \text{approaching}, \text{مُحَجَّم (emph. مُحَجَّم)} = \text{tent}.

N.B. Nouns of this last type are formed normally by the prefixing of one or more letters to the original root.

Masculine nouns of this class take a short vowel on the second root syllable in the absolute and construct singular.

Feminine nouns of this class take a similar short vowel in the emphatic singular.

The following paradigms are thus formed:

A. Masculine Nouns

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Absolute</td>
<td>Emphatic</td>
</tr>
<tr>
<td>مُحَجَّم</td>
<td>مُحَجَّم</td>
</tr>
<tr>
<td>مُحَجَّم</td>
<td>مُحَجَّم</td>
</tr>
<tr>
<td>مُحَجَّم</td>
<td>مُحَجَّم</td>
</tr>
<tr>
<td>مُحَجَّم</td>
<td>مُحَجَّم</td>
</tr>
<tr>
<td>مُحَجَّم</td>
<td>مُحَجَّم</td>
</tr>
</tbody>
</table>

1 When the third letter of such participial forms is one of the Bghadh-
kphath letters Qu志强 occurs, e.g. مُحَجَّم = doing, making.
§ 11. NOUNS WITH MOVABLE VOWELS

B. Feminine Nouns

**Singular**

**Absolute** | **Emphatic** | **Construct** | **Absolute** | **Emphatic** | **Construct**
--- | --- | --- | --- | --- | ---

(chariot)

(widow)

(footstool)

(food)

**Rule of Syntax**

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

\[ \text{I am saying.} \]

\[ \text{you (f. sg.) are saying.} \]

\[ \text{we are saying.} \]

\[ \text{you (m.) are saying, &c.} \]

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

\[ \text{he is saying.} \]

\[ \text{they (f.) are saying.} \]

**Vocabulary**

(f.) \text{sparrow.}

\text{life (m. pl.).}

\text{telling.}

\text{sinning.}

\text{satisfying.}

\text{taking away.}

(pl. \text{bird.})

\text{(pl. \text{bird.})}

\[ \text{Also written \text{.}} \]

\text{It is possible to regard these forms as belonging to an abs. \text{.}}

\[ \text{Often written in a contracted form, \text{.}} \]

\[ \text{.} \]
§ 11. NOUNS WITH MOVABLE VOWELS

= prayer. 
= loving (used as noun = friend).
= world, eternity.
= approaching.
= tent. = raising.
= completing. = priest.
= betraying. = widow.
= believing. = glory.
= faith.

(pl. )

= for. = chariot.
(also )
= wilderness.

= teaching.

= shall be (3rd pl. m.) = there is not.
= has entered (f.). = David.

Exercise 6

Translate into English:

1. ( )

10. 

Normal: normally second word.
§ 11. NOUNS WITH MOVABLE VOWELS

1. And glory (was) upon the heads of the priests who (were) in the temple. 2. Whoever eats of the flesh of birds and of oxen is taking away life. 3. The saviour of the city raises the standard on the tent. 4. The virgins say that they love truth. 5. The apostles teach that the tent is holy. 6. The prayers of the apostles are sufficient. 7. The priest loves the prayers of the widow. 8. Glory is upon the heads of those who believe in the whole truth. 9. The sparrow has entered into the tent of the king. 10. Glory to thee, O God, for ever and ever. 11. They do not believe, for they say that the world suffices them. 12. And they take away the king in a chariot and raise standards against him. 13. The priests are raising prayers and glories in the temple. 14. He who takes away the widow's lamb, sins. 15. The wife of David did not betray him to the servants of the king.

§ 12. PRONOMINAL SUFFIXES ATTACHED TO NOUNS OF MORE THAN ONE SYLLABLE

Masculine Nouns. The suffix is attached to the stem formed by dropping the ِ of the emphatic state. Before the suffixes for the 1st pers. sing. and the 2nd and 3rd plur. (masc. and fem.) the short vowel characteristic of the absolute state in the masculine reappears.
Thus:

\[\text{말말 = speech, stem to which suffixes are attached 말말, before consonantal suffixes 말말.}\]

\[\text{말말 = my speech. 말말 = our speech.}\]

\[\text{말말 = your (m.) speech. 말말 = your (m.) speech.}\]

\[\text{말말 = your (f.) speech. 말말 = your (f.) speech.}\]

\[\text{말말 = his speech. 말말 = their (m.) speech.}\]

\[\text{말말 = her speech. 말말 = their (f.) speech.}\]

The plural takes suffixes as other nouns.

Note. To this class of nouns may be attached certain monosyllabic words, which may be treated as if they lacked a first syllable. Such are 말말 = blood, 말말 = name. Thus:

\[\text{말말 = my name. 말말 = our name.}\]

\[\text{말말 = your (m.) name. 말말 = your (m.) name.}\]

\[\text{말말 = your (f.) name. 말말 = your (f.) name.}\]

\[\text{말말 = his name. 말말 = their (m.) name.}\]

\[\text{말말 = her name. 말말 = their (f.) name.}\]

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

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

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

\[말말 = queen, stem to which suffixes are attached 말말.\]

\[\text{말말 = Plural 말말.}\]
§ 12. PRONOMINAL SUFFIXES

\[
\begin{align*}
\text{ما يدحتك} & = \text{my queen.} & \text{ما ظلمك} & = \text{our queen.} \\
\text{ما يدحتكأ} & = \text{your (m.) queen.} & \text{ما ظلمكأ} & = \text{your (m.) queen.} \\
\text{ما يدحتكأم} & = \text{your (f.) queen.} & \text{ما ظلمكأم} & = \text{your (f.) queen.} \\
\text{ما يدحتكأه} & = \text{his queen.} & \text{ما ظلمكأةم} & = \text{their (m.) queen.} \\
\text{ما يدحتكأة} & = \text{her queen.} & \text{ما ظلمكأةم} & = \text{their (f.) queen.}
\end{align*}
\]

Vocabulary

\[
\begin{align*}
\text{ما جمّا} & = \text{beginning.} & \text{ما جبُر} & = \text{amongst.} \\
\text{ما جمّا} & = \text{light.} & \text{ما جبُر} & = \text{work.} \\
\text{ما جمّا} & = \text{love.} & \text{ما جبُر} & = \text{fullness.} \\
\text{ما جمّا} & = \text{bread.} & \text{ما جبُم} & = \text{seeking (m. pl.).} \\
\text{ما جمّا} & = \text{if.} & \text{ما جمّا} & = \text{synagogue.} \\
\text{ما جمّا} & = \text{but.} & \text{ما جبُّم} & = \text{enemy.} \\
\text{ما جمّا} & = \text{thigh.} & \text{ما جمّم} & = \text{John.} \\
\text{ما جمّم} & = \text{(pl. مجمّم) knowing (ptpl.)}
\end{align*}
\]

Exercise 7

Translate into English:

1. \"ما يدحتكأ سملم فكJKم فيلم ليبا!\" \\
2. \"ما يدحتكأ سملم فكJKم فيلم ليبا!\"
3. \"ما يدحتكأ سملم فكJKم فيلم ليبا!\"
4. \"ما يدحتكأ سملم فكJKم فيلم ليبا!\"
5. \"ما يدحتكأ سملم فكJKم فيلم ليبا!\"
6. \"ما يدحتكأ سملم فكJKم فيلم ليبا!\"

1 Normally second word.
§ 12. PRONOMINAL SUFFIXES

7. "In (his) name shall he be exalted.
8. He shall be called "puny" (nuksim).
9. To his name shall he be called "great" (masic).
10. To his name shall he be called "magnificent" (masi-
11. To his name shall he be called "exalted" (nebic).
12. To his name shall he be called "exalted" (nebic).
13. To his name shall he be called "exalted" (nebic).
14. To his name shall he be called "exalted" (nebic).
15. To his name shall he be called "exalted" (nebic).

Translate into Syriac:

1. The feet of the king are on the threshold of the temple.
2. I am not eating of the flesh of your lamb.
3. The queen and her companions are behind the chariot of the king.
4. The widow of the priest is in the temple.
5. We believe that the love of the apostle is upon his friends.
6. There is pain in my head and in my thigh.
7. The prophets say that truth is the saviour of the world.
8. You virgins, glory is upon your heads.
9. Your chariot, O queen, is among the men of the city.
10. The women of the city say that after them comes the king.
11. Glory be unto your names, O virgins, for you keep the commandments of your queen.
12. My sheep and my ox are killed and the enemies are eating thereof.
13. The widows are watching the bodies of their men in their tents.
14. I know that my wife¹ is good.
15. You (m. pl.) seek your own glory, you seek not the true glory of the kingdom.

§ 13. IRREGULAR NOUNS

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

¹ See § 13.
<table>
<thead>
<tr>
<th>Construct</th>
<th>Suffixed forms</th>
<th>Plural</th>
<th>Suffixed forms</th>
</tr>
</thead>
<tbody>
<tr>
<td>father</td>
<td>wanting</td>
<td>(i)</td>
<td></td>
</tr>
<tr>
<td>brother</td>
<td></td>
<td>(ii)</td>
<td></td>
</tr>
<tr>
<td>father-in-law</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>mother</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>sister</td>
<td>wanting</td>
<td></td>
<td></td>
</tr>
<tr>
<td>other, m.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>woman</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>handmaid</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>son</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>daughter</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>house</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>city, vil-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>lage (f.)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hand (f.)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>----------</td>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>Breast</td>
<td>wanting</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Year (f.)</td>
<td>wanting</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kind, species (Persian word)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Heaven</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Water</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Goat</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Likeness</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1. Also written without yudh.
2. Pronounced āttā.
3. Two other plural forms occur: 7 and 7.
4. Prepositional.
5. Substantival.
6. This and the following seven words are examples of the plural termination in 7 which may be regarded as an earlier form of the plural, before contraction to 7.
7. The plural form 7 means 'handles'.
§ 13. IRREGULAR NOUNS

A large number of Syriac nouns are irregular in the formation of the plural, having the singular indicated by a masculine form, and the plural by a feminine form or vice versa. Such nouns are ܐܘܢܐ = soul or self, pl. ܐܘܢܐ ܐܘܢܐ = word, pl. ܐܘܢܐ ܐܘܢܐ. Some nouns take either a masculine or a feminine form in the plural, ܐܘܢܐ = spirit. These nouns are mostly feminine in gender, whatever their form may be, but there are some masculine nouns of this type, e.g. ܐܘܢܐ = father, has two plurals with different meanings, ܐܘܢܐ ܐܘܢܐ = natural fathers, parents, ܐܘܢܐ ܐܘܢܐ = spiritual fathers.

The following nouns are also noteworthy:

ܐܘܢܐ used by itself to mean ‘one’ (French ‘on’): abs. ܐܘܢܐ or ܢܐ; pl. ܢܐ ܢܐ. The pl. does not occur in the emphatic state. Const. pl. ܢܐ ܢܐ, with suffixes ܢܐ.

With ܢܐ it is used to mean ‘man’, ‘mankind’ and makes the following forms: ܢܐ ܢܐ or ܢܐ ܢܐ; and in the plural: ܢܐ ܢܐ.

ܐܘܢܐ ‘master’, ‘lord’, has the form ܐܘܢܐ when used for God or Christ: const. ܐܘܢܐ. Three plural forms are in use: (i) ܐܘܢܐ, (ii) ܢܐ (rare), (iii) ܢܐ.

ܐܘܢܐ ‘young’. Adjective used as a substantive. Abs. ܐܘܢܐ, fem. ܐܘܢܐ. Two plurals are in use: (i) = servants, ܐܘܢܐ ܐܘܢܐ; (ii) = children, boys, ܐܘܢܐ ܐܘܢܐ, fem. ܐܘܢܐ ܐܘܢܐ.

ܐܘܢܐ ‘great’. Adjective used also as a substantive. There are three forms of plural: (i) as adj. ܐܘܢܐ; (ii) as substantive meaning ‘great ones’ ܐܘܢܐ; and (iii) as substantive meaning ‘teachers’ ܐܘܢܐ.

Rules of Syntax

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

ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ = the ox is larger than the lamb.
§ 13. IRREGULAR NOUNS

Rachel (was) more beautiful than her sister.

(ii) There is no superlative form in Syriac. The superlative may be expressed by

(a) the use of the preposition כ or כ after an adjective, e.g.

= the smallest king,

= thou art the richest of men;

(b) the use of an adjective in the construct before a plural, e.g.

= the meanest of men;

(c) by prefixing זוג 'chief' or כ = 'head' to an adjective or a noun, e.g.

= the most innocent or very innocent,

= my chief joy;

(d) as in Hebrew, by the construct of the noun before its own plural, e.g.

= God of gods, the supreme God.

(iii) 'He who', 'they who' are expressed in Syriac in one of two ways:

(a) by זוג (m.), זוג (f.), זוג (m. pl.);

(b) by זוג (m.), זוג (f.), זוג (pl.).

Vocabulary

= she has died.

= took.

= let us dwell, he will dwell.

= seeing (m. pl.).

= fear (imper. m. s.).

= he may or (will) help us.

= they feared.

= love (imper. m. s.).

= sit (imper. m. s.).

= here.
§ 13. IRREGULAR NOUNS

\( \text{יִשָׂרָאֵל} = \text{Israel.} \quad \text{יִנָּב = return (imper. f. s.)}. \)

\( \text{מִגְד = many (adj.)}. \quad \text{יִנָּבָּה = let us go out}. \)

(\text{emph. state} = \text{יִנָּבָּה, יִנָּבָּה} = \text{eagle}.)

(\text{fem. pl.} = \text{יִנָּבּוֹת}).

Exercise 8

Translate into English:

1. 'אֲחָא אַחֲא, עַל יָדָךְ הִתְקַדְּשֶׁנָּה. 2. הֶעֱצִּית לְאִישָּׁא אֱלִישָּׁא. 3. מִיָּקְדְשׁוּ לְאֶשְׁפָּה מְסָקְלֵהוּ לְקַחְוּ. 4. לִיצְבָּה בְּמַנְעָה מַטְסָמְלְטָה בְּלֵילָהְךָ. 5. מְלָכָה בְּשִׁפְתָּךְ בְּלֹאָהּ בְּמִרְמִיתָה. 6. תַּקְּנְהָה לְכַחֲקֵנוּ בְּרַסְפָּה. 7. תַּקְּנְהָה מְמַמֶּה לְכַחֲקֵנוּ בְּרַסְפָּה בְּשִׁפְתָּךְ בְּרַסְפָּה. 8. נִשַׁב הַכָּרְכִּים לְרֵאשָּׁא אֱלִישָּׁא. 9. חַנְנָה קֵמֵחַ יִסְכָּה בְּרַסְפָּה. 10. חַנְנָה קֵמֵחַ יִסְכָּה בְּרַסְפָּה בְּרַסְפָּה. 11. חַנְנָה קֵמֵחַ יִסְכָּה בְּרַסְפָּה בְּרַסְפָּה. 12. חַנְנָה קֵמֵחַ יִסְכָּה בְּרַסְפָּה בְּרַסְפָּה. 13. חַנְנָה קֵמֵחַ יִסְכָּה בְּרַסְפָּה בְּרַסְפָּה בְּרַסְפָּה. 14. תַּקְּנְהָה לְרַסְפָּה בְּרַסְפָּה בְּרַסְפָּה בְּרַסְפָּה בְּרַסְפָּה. 15. שָׁבַח הִשִּׁירָה לְרֵאשָּׁא חַנְנָה.

Translate into Syriac:

1. My son, my son, sit beside me.

2. Fear your father and your mother, love your brothers and your sisters.

3. He who does righteousness in the house of his father shall dwell in the cities of Israel.

4. The queen is more beautiful than all the other women who are in the house of the king.

5. In your mother's house there are many handmaids.

6. You know the name of his wife and the name of his wife's father.

7. Our father will help us at all times.

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

V. THE VERB

§ 14. MODES OF INFLEXTION

In all Semitic languages, verbs are inflected to indicate  
(a) Conjugation. (d) Number.  
(b) Tense. (e) Person.  
(c) Gender.

(a) Conjugation

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

A root may be modified in one of two ways, either by strengthen-  
ing the radicals (or lengthening the vowels) within the root, or by  
external additions. These are always placed before the radical
§ 14. THE VERB: MODES OF INFLEXION

letters. Of these preformatives the most common is the syllable -ḥāl", originally having a reflexive force, but in Syriac developing into a sign of the Passive. In addition to this, verbs are commonly modified either internally or externally.

The number of conjugations varies in different languages. Thus Hebrew has seven, while Arabic has no less than fifteen. In Syriac six are generally employed, though in the case of a few verbs other forms are found. These six are as follows:

1. The simple form of the verb, without any modification.
2. The passive of the simple form.
3. The intensive form, produced by internal modification.
4. The passive of the intensive form.
5. The extensive form produced by prefixing the letter ḫ, vocalized with ḫāḥā.
6. The passive of the extensive form.

The old grammarians used the verb אֲדֹּת = to do, as their paradigm verb, and gave to each conjugation as its name the form which that verb assumed in that particular conjugation. More modern Oriental grammarians have employed the verb אָדֹּת = to kill, in the same way. Thus the names given to the various conjugations are as follows:

1. Pe‘al or Qatal.
2. Ethp‘el or Ethqtal.
3. Pa‘el or Qatel.
4. Ethpa‘al or Ethqa‘tal.
5. Aph‘el or Aqtel.
6. Ettaq‘el or Ettaq‘tal.

N.B. Syriac verbs are always quoted, not by their infinitive but by the 3rd sing. masc. perf. pe‘al, as being the simplest form of the verb.

The paradigm of the conjugations, then, as applied to the verb אֲדֹּת, will appear as follows:
§ 14. THE VERB: MODES OF INFLEXION

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Simple</td>
<td></td>
</tr>
<tr>
<td>Intensive</td>
<td></td>
</tr>
<tr>
<td>Extensive</td>
<td></td>
</tr>
</tbody>
</table>

(b) The Tenses

The tenses proper are two in number, the Perfect and the Imperfect. In addition to these the following forms of the verb should be mentioned, the Imperative, the Participle, and the Infinitive.

The Perfect and the Imperfect originally expressed completeness and incompleteness respectively, without reference to past or future time. In Syriac, however (possibly owing to the influence of Greek), they have developed into a Past and a Future Tense, and are often spoken of under these names. Three other compound tenses have been developed in Syriac, a Present, a Continuous Past, and a Pluperfect.  

(c) Gender

As in the nouns, there are two genders, masculine and feminine.

(d) Number

As in the nouns, there are two numbers, singular and plural.

(e) Person

As in the pronouns, there are three persons, first, second, and third. In conjugating Syriac verbs it is usual to place the third person first and the first person last.

1 Also written ʿalaph of the aphabet has been drawn into the taw of the passive formation and has resulted in a hard, doubled letter.

2 See § 16.
§ 15. The Perfect

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

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Masculine</td>
<td>א&quot;ד, א&quot;ד</td>
</tr>
<tr>
<td>3rd Feminine</td>
<td>א&quot;ד, א&quot;ד</td>
</tr>
<tr>
<td>2nd Masculine</td>
<td>א&quot;ד</td>
</tr>
<tr>
<td>2nd Feminine</td>
<td>א&quot;ד</td>
</tr>
<tr>
<td>1st Common</td>
<td>א&quot;ד</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Masc.</td>
<td>א&quot;ד, א&quot;ד</td>
</tr>
<tr>
<td>3rd Fem.</td>
<td>א&quot;ד</td>
</tr>
<tr>
<td>2nd Masc.</td>
<td>א&quot;ד</td>
</tr>
<tr>
<td>2nd Fem.</td>
<td>א&quot;ד</td>
</tr>
<tr>
<td>1st Com.</td>
<td>א&quot;ד</td>
</tr>
</tbody>
</table>

The pronoun א"ד is frequently added in a contracted form to the 1st person plural, א"ד, א"ד.

It will be seen that in the 3rd sing. fem. and the 1st sing. the vowel is shifted to the first radical, while in the other persons it remains as in the 3rd sing. masc.
§ 15. THE PE'AL, PERFECT

The forms of the 3rd plur. ending in ְִּנ are less commonly used than the others.

The Perfect is used to indicate the shade of meaning expressed by the following tenses:

1. The Aorist  
   He killed.
2. The Present Perfect  
   He has killed.
3. The Pluperfect  
   He had killed.
4. The Future Perfect  
   He will have killed.

Rule of Syntax

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

יַָּלל = what is not lawful.
יַָּא = without number.

Vocabulary

יַָּבָּב = lead.  
 נָּכָּכ = receive.
יַָּבָּבַּה = fall.  
 מָהָּבָּה = teacher.
יַָּכָ = kill.  
 נָּכָּה = crowd.
יַָּפָּפ = stone (verb).  
 מָפָּפ = sent.
יַָּפ = keep.  
 מָפ = hear.
יַָּגָּג = do, make.  
 מָגָּג = write.
יַָּגדָּג = transgress.  
 מָגָּד = witness.
יַָּגָּגַּו = mountain.  
 מָגָּד = high.
יַָּגָּגַּוּ = youth(fulness).  
 מָגָּגַּו = lawful.
יַָּפ = voice.  
 מָפָּל = dead.
יַָּפָּר = when.  
 מָפָּר = Jerusalem.
§ 15. THE PE'AL, PERFECT

Exercise 9

Translate into English:

1. The teacher said to the crowd, I have kept the law of Moses and have not transgressed it.

2. The woman did that which is not lawful.

3. We heard the commands of the Fathers and did them.

4. The priests received the law upon the mountain.

5. We bore witness that you wrote the commandments.

6. And the judge said to the woman, You have heard the law and have transgressed it.

7. The woman heard the voice which said,
§ 15. The Pe'al, Perfect

You (m. pl.) have not done that which our Fathers wrote unto us. 8. I have testified concerning those holy virgins that they have not transgressed the law. 9. The apostles wrote in a book the law which they heard upon the mountain. 10. The queen said to her handmaids, You have not heard my voice. 11. My son, your mother has done that which is lawful. 12. We have led this nation in the wilderness, but they have not heard our voice. 13. I said to my mother, You have led my feet into the temple. 14. You (m. pl.) have done that which is not lawful, and you have feared, for they that have transgressed the law are slain.

§ 16. The Imperfect

In the inflexions of the Imperfect the person is indicated by a preformative, the gender and number by an afformative. These are:

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<tr>
<td>3rd Masc.</td>
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<td>3rd Fem.</td>
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<tr>
<td>2nd Masc.</td>
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<td>2nd Fem.</td>
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<tr>
<td>1st Com.</td>
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</tbody>
</table>

In those parts which have no afformative a vowel appears. In the case of verbs whose Perfect has the vowel is normally א, e.g. לְמָכֹ, לְמָכֹנָ. Sometimes a א is found, but in the strong verb the only instances of this are לְמָכֹ—do, make, לְמָכֹ, and לְמָכֹ = buy, לְמָכֹ.

In the case of those verbs which have the Perfect in א the Imperfect has א, e.g. לְמָכֹ = fear, לְמָכֹ. Occasionally א is found in the Imperfect of verbs in א, e.g. לְמָכֹ = rule, לְמָכֹ, but in such cases the Perfect may have been in א originally. Such verbs are usually intransitive.
§ 16. THE PE'AL, IMPERFECT

Singular

3rd Masc. ُتَحْذِرَ ُتَحْذِرَ ُتَحْذِرَ
3rd Fem. ُتَحْذَرَ ُتَحْذَرَ (َإِلَّا ُتَحْذَرَ)
2nd Masc. ُتَحْذَرَ ُتَحْذَرَ
2nd Fem. ُتَحْذَرَ ُتَحْذَرَ
1st Com. ُتَحْذَرَ ُتَحْذَرَ

Plural

3rd Masc. ُتَحْذِرُونَ ُتَحْذِرُونَ ُتَحْذِرُونَ
3rd Fem. ُتَحْذَرُونَ ُتَحْذَرُونَ
2nd Masc. ُتَحْذَرُونَ ُتَحْذَرُونَ
2nd Fem. ُتَحْذَرُونَ ُتَحْذَرُونَ
1st Com. ُتَحْذَرُونَ ُتَحْذَرُونَ

The Imperative

The Imperative is formed from the 2nd person of the Imperfect by dropping the preformative. In the feminine singular and the plural the absence of the preformative makes it necessary to retain the vowel. The Imperative is only found in the 2nd person; the forms of the Imperfect being used for the 1st and 3rd.

In ' א In ُ In א

Singular Masc. ُتَحْذِرُ ُتَحْذِرُ ُتَحْذِرُ
Singular Fem. ُتَحْذَرُ ُتَحْذَرُ

Plural Masc. ُتَحْذِرُونَ ُتَحْذِرُونَ
Plural Fem. ُتَحْذَرُونَ ُتَحْذَرُونَ
§ 16. THE PE'AL, IMPERFECT

Participles

These are two in number:

(a) Active \( \text{מָכָה} \), a form already dealt with under the head of the noun (§ 11).

(b) Passive \( \text{מָכָה} \), treated as a noun with an unchangeable vowel (§ 8).

N.B. Words of the form \( \text{מָכָה} \) are mostly adjectives, e.g. מֶה = holy, or nouns, e.g. מֶה = knife, although they sometimes serve as participial forms for intransitive verbs, e.g. רָכֶה = near, מֶה = seated. They are sometimes distinguished from the passive participle by a dot placed over them, whereas the participle has a dot below, e.g.

\[ \text{מָכָה} = \text{מָכָה} = \text{humble (adj.).} \]

\[ \text{מָכָה} = \text{מָכָה} = \text{spread under (ptpl.).} \]

Infinitive

All Infinitives have the preformative \( \text{מֹ} \). That of the Pe'al is \( \text{מֹ} \). The preposition \( \text{מֹ} \) is frequently prefixed to the Infinitive.

Composite Tenses

The composite tenses have already been mentioned. In addition to the three previously indicated (§ 14), a fourth, formed with the Imperfect of the verb together with the Perfect of the enclitic verb \( \text{לְכָה} \), is sometimes used in conditional sentences to indicate a frequent occurrence in the past. As the conjugation of the verb \( \text{לְכָה} \) is irregular, the Perfect is given below:

\[
\begin{array}{l|l|l}
\text{Singular} & \text{Plural} \\
3\text{rd Masc.} & \text{לְכָה} & \text{לְכָה} \\
3\text{rd Fem.} & \text{לְכָה} & \text{לְכָה}
\end{array}
\]
§ 16. THE PE‘AL, IMPERFECT

2nd Masc.  הֹּלֶּדֶה
2nd Fem.  הַלִּדָּה
erst Com.  הָלָּדָה

Thus the composite tenses are formed as follows:

(a) Present: Participle + personal pronoun
   לֹּלֶדֶה = I am killing.

(b) Continuous Past: Participle + Perfect of לֹּלֶדֶה.
   לֹּלֶדֶה לֹּלֶדֶה = he was killing.

(c) Pluperfect: Perfect + Perfect of לֹּלֶדֶה.
   לֹּלֶדֶה לֹּלֶדֶה = he had killed.

(d) Frequentative past: Imperfect + Perfect of לֹּלֶדֶה
   לֹּלֶדֶה לֹּלֶדֶה = he would (used to) kill.

N.B. When the verb לֹּלֶדֶה (= to be) is used alone, the א is pronounced, and it is written לֹהֵדֶה.

Rules of Syntax

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

Vocabulary

לֹּלֶדֶה = taste.
לֹּלֶדֶה = flee.
(§ 29) לֹּלֶדֶה = see.
לֹּלֶדֶה = loose, dismiss, allow, forgive.
לֹּלֶדֶה = anger.
לֹּלֶדֶה = child (§ 13).
לֹּלֶדֶה = morning.
לֹּלֶדֶה = there.
לֹּלֶדֶה = standing.
§ 16. THE PE’AL. IMPERFECT

conquer.

cloud.

death.

draw near.

beloved.

something.

fruit.

who.

Zion.

* Makes its imperfect in ـَ. There are four other verbs whose perfect has * and imperfect ـَ:

worship, ـَ = be silent, ـَ = descend, ـَ = be meagre.

Exercise 10

Translate into English:

1. إِبْنِ أَبِكَ فَلَا تَنْهَكَ مَعَ مَا حَيْبُكَ بِالْمَدَنِّ. إِنَّ ذَلِكَ بَعْضُ ٱلْأَحْكَامِ.

2. فَلَوْ قُلْتُ مَيَّتًا فَكَنْ تُنْهَكَ بِالْمَدَنِّ. إِنَّ ذَلِكَ بَعْضُ ٱلْأَحْكَامِ.

3. تَنْهَكَ إِنْ أَلْصَاتَ لَيْكَ بِالْمَدَنِّ. فَكَنْ تُنْهَكَ بِالْمَدَنِّ.

4. لَيْكَ بِالْمَدَنِّ. فَكَنْ تُنْهَكَ بِالْمَدَنِّ. فَكَنْ تُنْهَكَ بِالْمَدَنِّ.

5. فَكَنْ تُنْهَكَ بِالْمَدَنِّ. فَكَنْ تُنْهَكَ بِالْمَدَنِّ.

6. إِنَّ ذَلِكَ بَعْضُ ٱلْأَحْكَامِ.

7. إِنَّ ذَلِكَ بَعْضُ ٱلْأَحْكَامِ.

8. إِنَّ ذَلِكَ بَعْضُ ٱلْأَحْكَامِ.

9. إِنَّ ذَلِكَ بَعْضُ ٱلْأَحْكَامِ.

10. إِنَّ ذَلِكَ بَعْضُ ٱلْأَحْكَامِ.

11. إِنَّ ذَلِكَ بَعْضُ ٱلْأَحْكَامِ.

12. إِنَّ ذَلِكَ بَعْضُ ٱلْأَحْكَامِ.

13. إِنَّ ذَلِكَ بَعْضُ ٱلْأَحْكَامِ.

14. إِنَّ ذَلِكَ بَعْضُ ٱلْأَحْكَامِ.
§ 16. THE PE’AL, IMPERFECT

Translate into Syriac:

1. I shall not fear death, for you (m.sg.) will not allow death to conquer those who believe in you. 2. Fear him who will slay your souls, but flee not from a cloud. 3. Dismiss the conquered that they may taste grace instead of death. 4. We shall taste of the fruits of the earth. 5. I said to the woman, You shall not transgress the law. 6. Let righteousness draw near to us that we may do according to your commandments. 7. We have taken counsel that we may flee from the conqueror. 8. These women will not allow their sons to draw near to the feet of the king. 9. The queen said to her handmaids, You shall not come near me. 10. The king’s daughter will not do that which is not lawful. 11. The prophet will not forgive his sons if they transgress the law. 12. The man said to his wife, If you will taste the fruit, I shall not allow wrath to conquer you. 13. You shall not come near us lest we bear witness against you. 14. They will fear to eat of the fruit of the earth lest they draw near to death. 15. The king’s servants said, You shall not flee from us; and the women said, You shall not slay us.

§ 17. The Ethpe‘el

The Ethpe‘el is formed from the Pe’al by prefixing the syllable /l/’. This preformative appears in other Semitic languages, e.g. in Hebrew it takes the form hith-, and in Aramaic ’ith-. It was originally a reflexive particle, the passive being represented in other ways, but Syriac has no true passive forms except in the participle, and the reflexive forms have taken the force of the passive, and are, indeed, generally called passives.

In all passive conjugations, if the first radical of the verb is a sibilant (\( \mathfrak{f} , \mathfrak{h} , \mathfrak{h} , \) or \( \mathfrak{h} \)), the l of the preformative changes place with the sibilant, thus:

\[
\begin{align*}
\text{לָמֵך} & = \text{be complete, Ethpe‘el } \text{לָמֵך}’, \text{ not } \text{לָמַך}’ \\
\text{לָמַך} & = \text{support, Ethpe‘el } \text{לָמַך}’, \text{ not } \text{לָמַך}’
\end{align*}
\]
§ 17. THE ETHPE’EL

In the case of ו and א, a further change takes place, the dental being accommodated to the sibilant, i.e. with א, א takes the place of א and with ו, ו. Thus:

ך = crucify, Ethpe’el אך (not אך, or even אך).
מ = buy, Ethpe’el אמ (not אמ, or even אמ).

Perfect

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

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<tr>
<td>3rd Masc.</td>
<td>אך</td>
</tr>
<tr>
<td>3rd Fem.</td>
<td>אך</td>
</tr>
<tr>
<td>2nd Masc.</td>
<td>אך</td>
</tr>
<tr>
<td>2nd Fem.</td>
<td>אך</td>
</tr>
<tr>
<td>1st Com.</td>
<td>אך</td>
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</table>

Imperfect

The Imperfect is as follows:

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<th>PLURAL</th>
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<tbody>
<tr>
<td>3rd Masc.</td>
<td>אך</td>
</tr>
<tr>
<td>3rd Fem.</td>
<td>אך</td>
</tr>
<tr>
<td>2nd Masc.</td>
<td>אך</td>
</tr>
<tr>
<td>2nd Fem.</td>
<td>אך</td>
</tr>
<tr>
<td>1st Com.</td>
<td>אך</td>
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</tbody>
</table>
§ 17. THE ETHPE'EL

Imperative

The distinctive feature of the Imperative is that the second radical may disappear in pronunciation, and have the ‘linea occultans’ written below it.

Thus:

Sing. Masc.  
Sing. Fem.  
Plur. Masc.  
Plur. Fem.  

Infinitive

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

Participle

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

In meaning the Ethpe'el is normally the passive of the Pe' al, e.g. גָּנַה = to buy, sell, גָּנַה = to be bought, sold. Sometimes, however, it has a different sense, e.g. מִקְסָם = be complete, מִקְסָם = be betrayed.

Vocabulary

פָּאָל = persecute. מְפָאָל = place.
מְסָקָה = go up. מְסָקָה = torture, Ethpe., be tempted.
מִשְׁקָל = time.
§ 17. THE ETHPE'EL

Exercise 11

Translate into English:

1. "I will proclaim to the people in the temple: 'You are my witnesses, you are my spokesmen of justice.'"
2. "I will proclaim to the people in the temple: 'You are my witnesses, you are my spokesmen of justice.'"
3. "I will proclaim to the people in the temple: 'You are my witnesses, you are my spokesmen of justice.'"
4. "I will proclaim to the people in the temple: 'You are my witnesses, you are my spokesmen of justice.'"
5. "I will proclaim to the people in the temple: 'You are my witnesses, you are my spokesmen of justice.'"
6. "I will proclaim to the people in the temple: 'You are my witnesses, you are my spokesmen of justice.'"
7. "I will proclaim to the people in the temple: 'You are my witnesses, you are my spokesmen of justice.'"
8. "I will proclaim to the people in the temple: 'You are my witnesses, you are my spokesmen of justice.'"
9. "I will proclaim to the people in the temple: 'You are my witnesses, you are my spokesmen of justice.'"
10. "I will proclaim to the people in the temple: 'You are my witnesses, you are my spokesmen of justice.'"
§ 17. THE ETHPE’EL

Translate into Syriac:

1. You have been accounted the salt of the earth. 2. Let your words be seasoned with salt. 3. She was led by evildoers to the place of a skull. 4. The flesh of my oxen was sold for (ח) gold. 5. And the prophet said, We shall be betrayed into the hands of the priests. 6. You will be seen in the temple, O king. 7. Heaven and earth were created first, and after them we were created. 8. For the sake of my name you shall be led before kings and priests and shall be accounted evildoers and shall be tortured and killed. 9. The apostle said to the woman, Your sins shall be forgiven you. 10. The man kept the commandment, but the woman was tempted and fell from righteousness. 11. I am being betrayed that I may be crucified. 12. You have kept the commandment of the prophet and it has been counted unto you for righteousness. 13. You women know not the time when you will be slain. 14. You who have been persecuted for the sake of righteousness shall be accounted sons of the kingdom. 15. Let evildoers be stoned, let them not be crucified.

§ 18. THE INTENSIVE FORMS; ACTIVE, PA’EL; PASSIVE, ETHPA’AL

The intensive forms are characterized by an original doubling of the second radical. Owing to the fact that the West Syrians had no means of indicating the doubled letter, except by the Quṣṣāyā point, it ceased to be distinguished (and in India is pronounced as a single consonant, while the vowel preceding it is lengthened in compensation).
The preformatives and affermatives are normal. The vowel always remains on the first radical, and with vocalic affermatives (except in the 3rd plur. Perf., in the Imper., and in the Infinitives) the second radical loses its vowel. In the Pa‘el the preformative has no vowel except in the 1st sing. Impf. The paradigm is as follows:

**Perfect**

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<td>3rd Masc.</td>
<td>مُتَّحَدَ</td>
<td>مُتَّحَدَ</td>
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<td>&quot; Fem.</td>
<td>مُتَّحَدَة</td>
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<td>1st Com.</td>
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**Imperfect**

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**Imperative**

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<td>Plur. Masc.</td>
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§ 18. THE INTENSIVE FORMS 67
§ 18. THE INTENSIVE FORMS

Plur. Fem.

Participles

Active

Passive

Infinitive

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<tr>
<th>ETHPA'AL</th>
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<th>1st Com.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>


§ 18. THE INTENSIVE FORMS

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

Sing. Masc.  
Sing. Fem.  
Plur. Masc.  
Plur. Fem.  

Participle  

Infinitive  

Vocabulary

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

\[\text{مَّدَّتُ} = \text{*receive.} \quad \text{لُجْبَة} = \text{break.}\]

\[\text{مُّمَّثَم} = \text{*serve.} \quad \text{لُمْسَعُ} = \text{fortify oneself.}\]

\[\text{مُّنَّم} = \text{gather together (f.)} \quad \text{مُّدُسْرَة} = \text{path, way.}\]

\[\text{مُّنَّم} = \text{be first.}\]

\[\text{مُّمَّتَم} = \text{anticipate, overtake.}\]

\[\text{مَّكَمَة} = \text{*complete.}\]

\[\text{مَّكِّن} = \text{divide.} \quad \text{مَّمَتْنَة} = \text{setters.}\]

\[\text{مَّمُّبَّنِي} = \text{*offer up; Ethiopic, be} \quad \text{فَرَّقَ} = \text{break.}\]

\[\text{مَّمُّبَّنِي} = \text{brought near.} \quad \text{مَّمُّبَّنِي} = \text{peace.}\]

\[\text{مَّمُّبَّنِي} = \text{sing (praise).} \quad \text{مَّمُّبَّنِي} = \text{*speak.}\]
§ 18. THE INTENSIVE FORMS

|= understand. \[\text{لَو} = \text{but.}\]
|\[\text{كَفَّانَا} = \text{tongue, language.}\]
|\[\text{مَلاَكَ} = \text{chain.}\]
|\[\text{آَبَّا} = \text{Abraham.}\]
|\[\text{مَحْمُ = subdue.}\]
|\[\text{وُلْدُ} = \text{tell (imper. m. pl.).}\]
|\[\text{ةَعْسُا} = \text{be able.}\]
|\[\text{مَا} = \text{whenever.}\]
|\[\text{وَ} = \text{also.}\]
|\(\text{شََََ} = \text{go out.}\)
|\(\text{بَهْرُ} = \text{spirit.}\)
|\(\text{سِيْفُ} = \text{one.}\)

Note. It will be observed that while the Pa‘el properly strengthens the meaning of the root, it is also frequently employed to give a transitive sense to an intransitive verb.

The words \(\text{مُكَبَّرُ} = \text{multiply}\), though properly the Pa‘el forms of verbs, are often used as adverbs in the sense of ‘before’ and ‘much’ respectively.

Exercise 12

Translate into English:

1. ِّي أَيُّهَا الَّذِينَ آمَنُوا كُفُّوا كُفُّ، لَمَّا كُفُّوا، مَجْهَمَهُ كَهِنُّ?
2. ِّي أَيُّهَا الَّذِينَ آمَنُوا نَعُذَّبُنَّكُمْ لَا يَنفِقُنَّكُمْ إِلّا مَا أَجَرَّتُمُّهُ، مَجْهَمَهُ كَهِنُّ?
3. ِّي أَيُّهَا الَّذِينَ آمَنُوا كُفُّوا كُفُّ، مَجْهَمَهُ كَهِنُّ؟ إِننا إِنْ أَيُّهَا الَّذِينَ آمَنُوا، مَجْهَمَهُ كَهِنُّ?
4. ِّي أَيُّهَا الَّذِينَ آمَنُوا كُفُّوا كُفُّ، لَا يَنفِقُنَّكُمْ إِلّا مَا أَجَرَّتُمُّهُ، مَجْهَمَهُ كَهِنُّ؟ إِننا إِنْ أَيُّهَا الَّذِينَ آمَنُوا، مَجْهَمَهُ كَهِنُّ?
5. ِّي أَيُّهَا الَّذِينَ آمَنُوا كُفُّوا كُفُّ، مَجْهَمَهُ كَهِنُّ؟ إِننا إِنْ أَيُّهَا الَّذِينَ آمَنُوا، مَجْهَمَهُ كَهِنُّ?
6. ِّي أَيُّهَا الَّذِينَ آمَنُوا كُفُّوا كُفُّ، مَجْهَمَهُ كَهِنُّ?
7. ِّي أَيُّهَا الَّذِينَ آمَنُوا كُفُّوا كُفُّ، مَجْهَمَهُ كَهِنُّ?
8. ِّي أَيُّهَا الَّذِينَ آمَنُوا كُفُّوا كُفُّ، مَجْهَمَهُ كَهِنُّ؟
§ 18. THE INTENSIVE FORMS

1. And Abraham set his hands on the heads of his sons and blessed them. 2. We have received good from his hand, and shall we not also receive evil? 3. And the king sent them to the city and said to them, Whatever you hear tell me. 4. My brethren, if a man be overtaken in sin, receive him not. 5. And the temple was opened and the virgins offered the flesh of oxen and the priest received it from their hands. 6. I shall finish my work and I shall be betrayed into the hands of evil doers. 7. He said to the daughters of the priest, You will not understand that which I speak to you. 8. And the king said to his enemies, I am not able to make peace with you, because you have not been subdued under my feet. 9. Let us serve Him in His temple, and let us sing praise to Him. 10. Send peace in our time. 11. We have been gathered together that we may serve the king. 12. You (f. pl.) shall speak that which you have heard. 13. The king's daughters shall be led into the temple that they may receive a blessing from the priest. 14. Be gathered together, you wives of the prophets, that you may sing praises. 15. Let the words of the prophet be expounded unto us.

Translate into Syriac:
§ 19. THE EXTENSIVE FORMS

§ 19. THE EXTENSIVE, ACTIVE, אָפֶל; PASSIVE, אַטַּפֶל

APH'EL

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

The paradigm is as follows:

<table>
<thead>
<tr>
<th>Type</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Perfect</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd Masc.</td>
<td>עָפֶל</td>
<td>עָפֶלִים</td>
</tr>
<tr>
<td>„ Fem.</td>
<td>נַעֲפֶל</td>
<td>נַעֲפֶלִים</td>
</tr>
<tr>
<td>2nd Masc.</td>
<td>נָעֲפֶל</td>
<td>נָעֲפֶלִים</td>
</tr>
<tr>
<td>„ Fem.</td>
<td>נַעֲפֶלִים</td>
<td>נַעֲפֶלִים</td>
</tr>
<tr>
<td>1st Com.</td>
<td>נַעֲפֶל</td>
<td>נַעֲפֶל</td>
</tr>
</tbody>
</table>

Imperfect

<table>
<thead>
<tr>
<th>Type</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Masc.</td>
<td>עָפֶלָה</td>
<td>עָפֶלָּה</td>
</tr>
<tr>
<td>„ Fem.</td>
<td>נַעֲפֶלָּה</td>
<td>נַעֲפֶלָּה</td>
</tr>
<tr>
<td>2nd Masc.</td>
<td>נַעֲפֶלָּה</td>
<td>נַעֲפֶלָּה</td>
</tr>
<tr>
<td>„ Fem.</td>
<td>נַעֲפֶלָּה</td>
<td>נַעֲפֶלָּה</td>
</tr>
<tr>
<td>1st Com.</td>
<td>נַעֲפֶל</td>
<td>נַעֲפֶל</td>
</tr>
</tbody>
</table>

Imperative

<table>
<thead>
<tr>
<th>Type</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. Masc.</td>
<td>עָפֶל</td>
<td>עָפֶלִים</td>
</tr>
<tr>
<td>Sing. Fem.</td>
<td>נַעֲפֶל</td>
<td>נַעֲפֶל</td>
</tr>
<tr>
<td>Plur. Masc.</td>
<td>עָפֶלָּה</td>
<td>עָפֶלָּה</td>
</tr>
<tr>
<td>Plur. Fem.</td>
<td>נַעֲפֶלָּה</td>
<td>נַעֲפֶלָּה</td>
</tr>
</tbody>
</table>
Participles

Active

Passive

Infinitive

**ETTAPH’AL**

**Perfect**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Masc.</td>
<td></td>
</tr>
<tr>
<td>,, Fem.</td>
<td></td>
</tr>
<tr>
<td>2nd Masc.</td>
<td></td>
</tr>
<tr>
<td>,, Fem.</td>
<td></td>
</tr>
<tr>
<td>1st Com.</td>
<td></td>
</tr>
</tbody>
</table>

**Imperfect**

| 3rd Masc. |  |
| ,, Fem. |  |
| 2nd Masc. |  |
| ,, Fem. |  |
| 1st Com. |  |

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

1 Also written ٰ and pronounced *ettaqtal.*
§ 19. THE EXTENSIVE FORMS

Imperative

Sing. Masc.  
Sing. Fem.  
Plur. Masc.  
Plur. Fem.  

Participle  

Infinitive  

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

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

\[\text{مُهَلَّكِ} = \text{enslave.}\]
\[\text{مُهَلَّكِ} = \text{complete.}\]

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

\[\text{مُهَلَّكِ} = \text{hasten.}\]

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

\[\text{مُهَلَّكِ} = \text{enslave.}\]

(d) Paulel and Ethpaulal, e.g.

\[\text{مُهَلَّكِ} = \text{chew the cud.}\]

(e) Palpel and Ethpalpal, e.g.

\[\text{مُهَلَّكِ} = \text{shake.}\]
\[\text{مُهَلَّكِ} = \text{drag.}\]
\[\text{مُهَلَّكِ} = \text{raise up.}\]

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

\[\text{مُهَلَّكِ} = \text{dream.}\]
§ 19. THE EXTENSIVE FORMS

(g) Pai’el and Ethpai’al, e.g.

\[ \text{receive, maintain.} \]

(h) Pa’li and Ethpa’li, e.g.

\[ \text{estrange.} \]

Causative forms in sh and s (a and b above), though uncommon in Syriac, are found in Accadian and Ethiopic.

Verbs transitive in the Pe‘al often take two objects in the Aph‘el:

\[ \text{You will cross the river,} \]
\[ \text{You will cause us to cross the river,} \]

Vocabulary

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

\[ \text{clothe.} \]
\[ \text{clothing.} \]
\[ \text{purify.} \]
\[ \text{cross over.} \]
\[ \text{establish, make ready.} \]
\[ \text{river.} \]
\[ \text{*betray, deliver.} \]
\[ \text{curse} \]
\[ \text{pollution.} \]
\[ \text{Solomon.} \]
\[ \text{tomb.} \]
\[ \text{arose (f. pl.).} \]
\[ \text{how.} \]

\[ \text{truly.} \]
\[ \text{face.} \]
\[ \text{silver.} \]
\[ \text{*make king.} \]
\[ \text{image.} \]
\[ \text{*baptize.} \]
\[ \text{shine.} \]
\[ \text{torch.} \]
\[ \text{change.} \]
\[ \text{cross.} \]
\[ \text{believe.} \]
\[ \text{sun.} \]
\[ \text{sacrifice.} \]

1 From the root صَفُّ: it is conjugated like an Aph‘el.
§ 19. THE EXTENSIVE FORMS

Exercise 13

Translate into English:

1. وَأَنْتُ تَحْكِيمُ مَا ذَكَرْتِ إِلَّا وَإِذَا ، 2. مَا تَسْتَرَكَ حَكْمَةُ 3. مَا مَهَّدَتْ 4. مَا تَلَقَّى وَقَرْنَى 1١. 5. مَا تَقَدَّمَ وَإِنْ تَعْالَيْهَا يَسِيرُ هُدْبٌ 6. 7. إِنَّ مَصْصُوُّمَ إِنْ تَحْكِيمُ مَا ذَكَرْتِ 8. مَا تَسْتَرَكَ حَكْمَةُ 1٠. 9. مَا تَلَقَّى وَقَرْنَى 1١. 1٢. 1٣. 1٤. 1٥. 1٦. 1٧. 1٨. 1٩. 2٠. 2١.

Translate into Syriac:

1. We shall not all be slain, but we shall be changed.
2. Deliver unto the apostle the cross and the tomb.
3. We have delivered the law unto you that you may cause the people to worship.
4. Purify my soul, for in thee have I believed.
5. I have made you king over Israel.
6. And they shall clothe you with a new garment.
7. I bear witness unto you that my word is true.
8. You shall baptize all nations.
9. I shall deliver to you a good land.
10. And he said to the women, You shall deliver the silver to me.
11. You shall not curse your father and your king.
12. The virgins have
§ 19. THE EXTENSIVE FORMS

trimmed (established) their lamps.  13. We have been betrayed and shall be slain.  14. I am not able to deliver this book to you.  15. Make me king and you will cause evil to pass away from you.

§ 20. OBJECTIVE PRONOMINAL SUFFIXES

The direct object of a transitive verb may be indicated in Syriac by the use of a preposition \( \text{込} \). This preposition may be employed with pronouns as well as with substantives. In this case the pronoun takes the form used in the possessive suffixes. Thus ‘He will kill us’ may be expressed \( \text{込} \text{込} \text{込} \). There is, however, a more idiomatic way of expressing this in all Semitic languages, and that is by the attachment of suffixes, similar to, though not identical with, the possessive suffixes. The forms of the suffixes are as follows:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Com.</td>
<td>( \text{ि} )</td>
</tr>
<tr>
<td>2nd Masc.</td>
<td>( \text{ि} \text{ि} )</td>
</tr>
<tr>
<td>„ Fem.</td>
<td>( \text{ि} \text{ि} \text{ि} )</td>
</tr>
<tr>
<td>3rd Masc.</td>
<td>( \text{ि}, \text{ि}, \text{ि}, \text{ि} )</td>
</tr>
<tr>
<td>„ Fem.</td>
<td>( \text{ि} )</td>
</tr>
</tbody>
</table>

These suffixes are attached only to the Perfect, the Imperfect, and the Imperative. The Participle and the Infinitive\(^2\) take the suffixes attached to the noun, Infinitives ending in \( \text{ि} \) being treated as feminine nouns of the type of \( \text{ि} \).

\(^1\) The following is a rough guide to the way these suffixes are used:

- \( \text{o} \) after a consonant.
- \( \text{ो} \) after \( \text{ू} \).
- \( \text{ो} \) after \( \text{ै} \).
- \( \text{ो} \) after \( \text{ि} \) and \( \text{े} \).

\(^2\) Except in the case of 1st sing. (see below).
§ 20. OBJECTIVE PRONOMINAL SUFFIXES

There are no suffixes for the 3rd plural, the enclitic forms "אָתָכֲנַו" and "אָתָכֲנַו" being used in their place.

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

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

**Attached to the Perfect**

<table>
<thead>
<tr>
<th>3rd SING.</th>
<th>3rd SING.</th>
<th>2nd SING.</th>
</tr>
</thead>
<tbody>
<tr>
<td>MASC.</td>
<td>FEM.</td>
<td>MASC.</td>
</tr>
<tr>
<td>1st Com. Sing.</td>
<td>מֹמֶכָּנַו</td>
<td>מֹמֶכָּנַו</td>
</tr>
<tr>
<td>2nd Masc.</td>
<td>מֹמֶכָּנַו</td>
<td>—</td>
</tr>
<tr>
<td>2nd Fem.</td>
<td>מֹמֶכָּנַו</td>
<td>—</td>
</tr>
<tr>
<td>3rd Masc.</td>
<td>מֹמֶכָּנַו</td>
<td>מֹמֶכָּנַו</td>
</tr>
<tr>
<td>3rd Fem.</td>
<td>מֹמֶכָּנַו</td>
<td>מֹמֶכָּנַו</td>
</tr>
<tr>
<td>1st Com. Plur.</td>
<td>מֹמֶכָּנַו</td>
<td>מֹמֶכָּנַו</td>
</tr>
<tr>
<td>2nd Masc.</td>
<td>מֹמֶכָּנַו</td>
<td>מֹמֶכָּנַו</td>
</tr>
<tr>
<td>2nd Fem.</td>
<td>מֹמֶכָּנַו</td>
<td>מֹמֶכָּנַו</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>2nd SING.</th>
<th>1st SING.</th>
<th>3rd PLUR.</th>
</tr>
</thead>
<tbody>
<tr>
<td>FEM.</td>
<td>MASC.</td>
<td>—</td>
</tr>
<tr>
<td>1st Com. Sing.</td>
<td>מֹמֶכָּנַו</td>
<td>—</td>
</tr>
<tr>
<td>2nd Masc.</td>
<td>מֹמֶכָּנַו</td>
<td>מֹמֶכָּנַו</td>
</tr>
<tr>
<td>2nd Fem.</td>
<td>מֹמֶכָּנַו</td>
<td>מֹמֶכָּנַו</td>
</tr>
<tr>
<td>3rd Sing. Masc.</td>
<td>מֹמֶכָּנַו</td>
<td>מֹמֶכָּנַו</td>
</tr>
</tbody>
</table>

1 An alternative form inserts the syllable -ו after the -ו, e.g. מֹמֶכָּנַו, מֹמֶכָּנַו, &c.
§ 20. OBJECTIVE PRONOMINAL SUFFIXES

<table>
<thead>
<tr>
<th></th>
<th>2nd SING.</th>
<th>1st SING.</th>
<th>3rd PLUR.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>FEM.</td>
<td>MASC.</td>
<td>FEM.</td>
</tr>
<tr>
<td>3rd Sing. Fem.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st Com. Plur.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd Masc.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd Fem.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd PLUR.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>FEM.</td>
<td></td>
<td>MASC.</td>
<td>FEM.</td>
</tr>
<tr>
<td>1st Com. Sing.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd Masc.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd Fem.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd Masc.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd Fem.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st Com. Plur.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd Masc.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd Fem.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st PLUR.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1 An alternative form runs مُكَلِّنُونَ, مُكَتَّنِئُ, &c.
§ 20. OBJECTIVE PRONOMINAL SUFFIXES

Attached to the Imperfect

<table>
<thead>
<tr>
<th>3rd Sing. Masc.</th>
<th>12nd Sing. Masc.</th>
<th>2nd Sing. Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Sing. Com.</td>
<td>ṣe'eluk</td>
<td>ṣe'eluk</td>
</tr>
<tr>
<td>2nd,, Masc.</td>
<td>ṣe'eluk</td>
<td>—</td>
</tr>
<tr>
<td>2nd,, Fem.</td>
<td>ṣe'eluk</td>
<td>—</td>
</tr>
<tr>
<td>3rd,, Masc.</td>
<td>ṣe'eluk</td>
<td>ṣe'eluk</td>
</tr>
<tr>
<td>3rd,, Fem.</td>
<td>ṣe'eluk</td>
<td>ṣe'eluk</td>
</tr>
<tr>
<td>1st Plur. Com.</td>
<td>ṣe'eluk</td>
<td>ṣe'eluk</td>
</tr>
<tr>
<td>2nd,, Masc.</td>
<td>ṣe'eluk</td>
<td>—</td>
</tr>
<tr>
<td>2nd,, Fem.</td>
<td>ṣe'eluk</td>
<td>—</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>3rd Plur. Masc.</th>
<th>3rd Plur. Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Com. Sing.</td>
<td>ṣe'eluk</td>
</tr>
<tr>
<td>2nd Masc. ,,</td>
<td>ṣe'eluk</td>
</tr>
<tr>
<td>2nd Fem. ,,</td>
<td>ṣe'eluk</td>
</tr>
<tr>
<td>3rd Masc. ,,</td>
<td>ṣe'eluk</td>
</tr>
<tr>
<td>3rd Fem. ,,</td>
<td>ṣe'eluk</td>
</tr>
<tr>
<td>1st Com. Plur.</td>
<td>ṣe'eluk</td>
</tr>
<tr>
<td>2nd Masc. ,,</td>
<td>ṣe'eluk</td>
</tr>
<tr>
<td>2nd Fem. ,,</td>
<td>ṣe'eluk</td>
</tr>
</tbody>
</table>

¹ An alternative form of the 2nd sing. masc. resembles the Imperative, thus: ṣe'eluk, ṣe'eluk, ṣe'eluk. This form is chiefly used in prohibitions.
§ 20. OBJECTIVE PRONOMINAL SUFFIXES

As to the 3rd sing. masc., so the suffixes are attached to the 3rd sing. fem., the 1st sing. com., and the 1st plur. com. As to the 3rd plur., so the suffixes are attached to the 2nd plur., both masc. and fem.

Attached to the Imperative

It should be noted that in Imperative forms the vowel immediately before the suffix is retained.

\[
\begin{array}{ccc}
\text{MASC. SING.} & \text{FEM. SING.} & \text{1ST FORM} \\
1st Sing. Com. & مَهْلاكُس & مَهْلاكُس \\
3rd "" Masc. & مَهْلاكُس & مَهْلاكُس \\
3rd "" Fem. & مَهْلاكُس & مَهْلاكُس \\
1st Plur. Com. & مَهْلاكُس & مَهْلاكُس \\
\text{MASC. PLUR.} & \text{FEM. PLUR.} & \text{FEM. PLUR.} \\
2nd FORM & 1ST FORM & 2nd FORM \\
1st Com. Sing. & قَهْتَكُنُس (قهْتاكُنُس) & مَهْلاكُنُس \\
3rd Mas. "" & قَهْتَكُنُس (قهْتاكُنُس) & مَهْلاكُنُس \\
3rd Fem. "" & قَهْتَكُنُس (قهْتاكُنُس) & مَهْلاكُنُس \\
1st Com. Plur. & قَهْتَكُنُس (قهْتاكُنُس) & مَهْلاكُنُس \\
\end{array}
\]

Suffixes to the Pa‘el and Aph‘el are attached in a similar manner to those shown above for the Pe‘al.

Attached to the Infinitive

\[
\begin{array}{c}
\text{PE‘AL} & \text{PA‘EL} \\
1st Sing. & مَهْلاكُنُس & مَهْلاكُنُس \\
2nd Sing. Masc. & مَهْلاكُنُس & مَهْلاكُنُس \\
\end{array}
\]

\(^1\) Forms like مَهْلاكُنُس are also found.
§ 20. OBJECTIVE PRONOMINAL SUFFIXES

2nd Sing. Fem. 

3rd Sing. Masc. 

3rd Sing. Fem. 

1st Plur. 

2nd Plur. Masc. 

3rd Plur. Masc. 

&c.

Rule of Syntax

The direct object in Syriac is expressed frequently not only by the noun itself governed by \(\) , but by both the noun and an anticipatory pronoun attached as suffix to the verb, e.g. ُلَمَّا كَبَّرَ وَكَبَّرَ ُلَمَّا كَبَّرَ = He killed the king. (See also § 6.)

Vocabulary

\(\) = till, cultivate. \(\) = rule over

\(\) = send. \(\) = he died.

\(\) = Pa‘el, destroy. \(\) = sea.

\(\) = Pa‘el, give pleasure to. \(\) = Church.

\(\) = reap. \(\) = first.

\(\) = seize. \(\) = second.

\(\) = honour. \(\) = offering, sacrifice.

\(\) = dwell in. \(\) = fire.

\(\) = lift up, crucify. \(\) = Eden.

1 These forms are less commonly found.
§ 20. OBJECTIVE PRONOMINAL SUFFIXES

🇸🇬 = stir up.  🇯🇪 = Jews.
 Potion = Pe., draw near;  🇫🇷 = Romans.
 Aph., fight.  ₪ = do.

Exercise 14

Translate into English:

1. ḫeq[a] ḫeq[a] in’afa ściq[a] ḫeq[a] ḫeq[a] šuṭ[a]m[a]s[a]m[a] m[a].
2. Qaṣ[a]

 Translate into Syriac:

1. This is the son, let us kill him.  2. And the Romans fought against (ՔՔ) the Jews and subdued them.  3. And the
king will draw near to this city and will destroy it with fire.
4. The prophet will be betrayed into the hands of the Romans, and they will kill him.
5. You (m. sg.) have subdued us, but you will not destroy us.
6. You are able to hear the commandments of the law, for you have kept them.
7. I have caused you to dwell in the kingdom and have honoured you.
8. You have stirred me up that I should rule over the kingdom.
9. If I draw near to the city, the priests will lead me into their house and will kill me.
10. Gather them and destroy them with fire.
11. Send them away that they may buy bread.
12. Have you heard me? I have heard you.
13. Daughter, your faith has helped you.
14. Beloved, I have sent you into the world.
15. My daughters, fear not; they shall pursue you that they may kill you, but they shall not find you.

§ 21. WEAK VERBS

Variations in the conjugation of verbs are generally produced by the presence in the stem of

(a) a Nun as first radical,
(b) one of the gutturals as last radical,
(c) one of the vowel letters, Alaph, Waw, Yudh,
(d) a doubled or repeated second radical.

These are usually separated for convenience into the following groups:

1. Pe Nun 
2. Lamadh guttural
3. Pe Alaph
4. Pe Yudh

Gutturals as first or second radical do not often have any effect on the pronunciation or form.
§ 21. WEAK VERBS

5. 'E Alaph

6. 'E Waw

7. Double 'E

8. Lamadh Alaph and Lamadh Yudh

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

§ 22. ل"ل VERBS

As will have been already noticed in such words as ل"ل, ل"ل, the letter ل shows a tendency to become assimilated to the following consonant when no vowel-sound intervenes between the two. The original effect of this assimilation was to double the second of the two letters (but in the modern pronunciation in vogue in India, the doubling of the consonant has disappeared and the previous vowel is lengthened in compensation).

This occurs only in

(a) Impf. and Inf. Pe'al, except when the second radical is أ, e.g. كن; Impf. كن.

(b) Aph'el (throughout).

(c) Ettaph'al (throughout):

In the Imperative Pe'al the ل disappears altogether.

The following paradigm gives the Impf. Pe'al of ل"ل: = go out:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Masc.</td>
<td>ل&quot;ل</td>
</tr>
<tr>
<td>&quot;Fem.</td>
<td>ل&quot;ل</td>
</tr>
</tbody>
</table>
2nd Masc.  
Fem.  
1st Com.  

Imperative
Sing. Masc.  
Sing. Fem.  
Plur. Masc.  
Plur. Fem.  

Infinitive  

The Aph'el is  "I", and so conjugated regularly, and the Ettaph'al "I".

Note. The verb  "rise" assimilates the  as a  verb does the  e.g. Aph. "I" = raise.

Vocabulary

= pour.  = clinging to.  
= draw (Impf. "I").  = seed.  
= fall (Impf. "I").  = husband.  
= go down (Impf. "I").  = command.  
= take (Impf. "I").  = alive.  
= give (only used in the Impf. "I"; for other tenses "I" is used).  = oil.  
= fear.  
= blow, arouse.  = Egypt.
Exercise 15

Translate into English:

1. فَقِِّٰهُ لِكَحْفًا وَسَلَّمُا حَدْجَمًا لَا تَحْذُّرُنَّهُ بِدُخَانٍ قَمَّتَ. 2. ضَمْحُ لَهُادُ هِتَّيُ إِلَّا أَحْيَى. 3. قَأَيْهُ سَفَهًا فَأَسْأَلُهُ حَكْمَةً. 4. لَا تَزَكَّمْ بَيْنَ حَكْمَةٍ وَالنَّظْرُ. 5. لَمْ يُتْبَعْ نَحْلًا حَكْمَةٍ مَّعْلُومًا، حَكْمَةً بَيْنَهَا وَبَيْنَهَا. 6. ثَلَاثُ مَعْلُومًا حَكْمَةً مَّعْلُومًا. 7. اقتُصِّفْ. 8. مَدْخِلُ الْفِجْرُ قَدِيْماً كَانَ لَا يَزْكَمِهُ. 9. لَا يُأْتِيُّ الْفِجْرُ مَا كَانَ لَ يَزْكَمِهُ. 10. فَتَأْقُفَ فَأَوْسَعَ. 11. قَأَيْهُ فَكَلاً فَكَلاً.

Translate into Syriac:

1. And Moses said, Keep this law. 2. The king said, If you do not give me your sheep and your cattle I shall take away your sons and your daughters. 3. And the men of the city brought out the gold which was in the temple that they might give it to the king. 4. And they brought down stones from the mountain. 5. We believe that he will draw all nations unto him. 6. You have caused me to fall because you have not allowed me to keep the commandments. 7. If I come down I will receive you unto myself, and will cause you to dwell in the heavens. 8. And the queen was brought out of the temple that defilement might not fall upon it. 9. The priest said to the women, I shall receive whatever you give me. 10. He is not able to pour out his spirit on us because we are evil and will not receive his love. 11. My spirit will blow upon you but
§ 22. VERBS

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

§ 23. "GUTTURAL VERBS

These are verbs whose last radical is ğ, ã, ã, or í. In a few cases verbs ending in ã are similarly treated. Their peculiarities arise from the fact that these letters seem to have a preference for ptâhâ in place of other vowels, especially rbhâçã. This is chiefly noticeable when the guttural is final. There are a few cases in which "guttural verbs are affected, having ptâhâ for 'çâçâ in the Imperfect.¹ "guttural verbs are affected as follows:

(a) In Pe‘al:

(i) The Perfect of intransitive verbs has ptâhâ instead of rbhâçã, e.g. ãkãl = wonder.

(ii) The Imperfect and the Imperative of a few transitive verbs have ptâhâ instead of 'çâçâ, e.g. bs = lead, Impf. bs.

(iii) The Active Participle has ptâhâ instead of rbhâçã.

(b) The Ethpe‘el has ptâhâ for rbhâçã.

(c) and (d) A similar change takes place in Pa‘el and Aph‘el.

Thus the Pe‘al and Ethpe‘el of ãkâdâ = hear, are as follows:

<table>
<thead>
<tr>
<th>Pe‘AL</th>
<th>Perfect</th>
<th>ãkâdâ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imperfect</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Imperative</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Infinitive</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Participle Active</td>
<td>ãkâdâ</td>
<td></td>
</tr>
<tr>
<td>Passive</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

¹ e.g. ãlâm = grind; ãlâm = remember. Most "guttural verbs are like ãdâm = flee.
§ 23. "GUTTURAL VERBS

ETHPE’EL Perfect
    Imperfect
    Imperative
    Infinitive
    Participle

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

PA‘EL
    Perfect
    Imperfect
    Imperative
    Infinitive
    Participle Active
        " Passive

ETHPA‘AL Perfect
    Imperfect
    Imperative
    Infinitive
    Participle

APHE‘EL of מָחֵ = despise.
    Perfect
    Imperfect
    Imperative
    Infinitive
    Participle Active
        " Passive
The word مَعِيسُ = be able, find, is best treated as an Aph’el of this class in which the ´ of the first syllable has been modified to.

Vocabulary

אֶבֶּל = Aph., record. יֵשָׁה = sing (praise).
שֶׁמֶן = be complete. דָּבָשׁ = rise (as sun).
דֹּר = dwell. אֶגְבוֹ = wonder.
סֵתָה = Pa., hope. יְאֵחֹ = they will say.
יְבָשָׁ = know. זֶבַע = tree.
סָעָ = Ethpe., be ill. שֶׁבַע = animal.
asher = Aph., make ill. (f.) פַּשְׁטָ = face.
שֶׁבַע = sacrifice. שֶׁפַּלָּ = field.
רֶבֶּ = plant. כְּפַל = garden.
סִלָּ = Pa., walk. קֶמְרָל = prayer.
סִרֶת = be desolate. כְּנַל = heart.
סְרוֹ = Pa., justify, פַּוָּ = helper.
(Passive = Ethpa.). אָדָמ = Adam.

Exercise 16

Translate into Syriac:


Translate into Syriac:

1. And when they hear that the king is ill, they will say, What has made the king ill?  
2. And he planted a garden and put in it the man whom he had made that he might till the ground.  
3. Let us sing unto the king, and let us make mention of his name.  
4. Listen to me, my brother, and open to me the eyes of your heart.  
5. He who hopes is justified, and he who is justified is made perfect, and he who is made perfect knows the glory of heaven.  
6. It was said through (الله) the prophet, I will dwell amongst you and will walk amongst you.  
7. If there shall be found one righteous man, I will not make the city desolate.  
8. You have made me wonder at your words.  
9. Whoever shall hear my word and do it, I will grant (give to) him to walk in the light of the kingdom.  
10. Come out and bring out with you the sheep and the oxen, and let us sacrifice in the temple.

§ 24. א"ע VERBS

The peculiarities of this class of verbs are due to the fact that א when initial must have a full vowel, and that when preceded by a vowelless consonant it surrenders its vowel to that consonant and becomes quiescent, sometimes being even omitted in writing.
This affects all parts where the $\text{I}$ is initial when preceded by a vowelless prefix such as $\text{o}$ or $\text{r}$, and further makes changes in:

\(\text{a) Pe''al}\)

In the Perfect the initial $\text{I}$ always has $\text{r}$, e.g. $\text{יָאַה}$ $\text{= eat.}$

In the Imperfect and Infinitive the first syllable is a long open one, and in verbs whose Imperfect has $\text{אָי}$ in the second syllable the first vowel is $\text{r}$, in those with $\text{א}$ it is $\text{א}$. Thus $\text{יָאַנַח}$ $\text{= he will eat, but}$ $\text{יָאַנַח}$ $\text{= he will say.}$

In the Imperative and the Participle Passive the vowel is $\text{א}$, e.g. $\text{יָאַבְרֵךְ}$, $\text{יָאַבְרֵךְ}$, but if the second vowel is $\text{א}$, the first becomes $\text{א}$, e.g. $\text{יָאַבְרֵךְ}$.

\(\text{b) Ethpe'el}\)

The $\text{I}$ of the preformative always carries a vowel. In parts which have no vowel in the regular verb, this vowel is $\text{א}$, where the first radical has $\text{א}$ it is simply shifted back on to the $\text{I}$, e.g. $\text{יָאַלָּנַח}$, $\text{יָאַלָּנַח}$.

\(\text{c) Pa'el}\)

In the Impf. and Inf. the $\text{I}$ surrenders its vowel to the preformative, e.g. $\text{יָאַפָּח}$ $\text{= oppress, Impf. Pa.}$ $\text{יָאַפָּח}$.

\(\text{d) Ethpa'el}\)

The $\text{I}$ surrenders its vowel to the $\text{I}$ of the preformative, e.g. $\text{יָאַקָּקֵל}$ $\text{= be blackened.}$

N.B. This class of verb is rarely conjugated in the Ethpa'el, its place being taken by the Ethpe'el.

\(\text{e) In the extensive forms, Aph'eI, Ettaph'al, Shaph'eI, and Eshtaph'al, a further change takes place, the I being replaced by o (in one case, that of I$\text{יָא}$ $\text{= come, by o}$), e.g. $\text{יָא}$ $\text{= perish, Aph.}$ $\text{יָא}$ $\text{= destroy, Ettaph.}$ $\text{יָא}$ $\text{= be destroyed; the root}$ $\text{יָא}$, only found verbally in Aph'eI and Eshtaph'al = be behind, delay, Aph. $\text{יָא}$, Esht. $\text{יָא}$.}
§ 24. ה VERBS

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

Pe' al Perfect

3rd Sing. Masc. 

,, Fein.

2nd Sing. Masc.

Imperfect

3rd Sing. Masc. 

1st ,, Com.

Imperative

Sing. Masc.

Participle Active

,, Passive

Infinitive

Ethpe'el Perfect

3rd Sing. Masc.

,, Fem.

Imperfect

3rd Sing. Masc.

2nd ,, Fem.

3rd Plur. Masc.

Imperative

Sing. Masc.

Infinitive

Participle

(f. א"מך)

¹ Also א"מך" and א"מך".
Pa'el Imperfect

3rd Sing. Masc. 

1st,,Com.

3rd Plur. Masc.

Infinitive

Participle Active

Ethpa'al Perfect

3rd Sing. Masc.

Aph'el Perfect

Ettaph'al Perfect

Note. " come, is both Pe 'Alaph and Lāmādhi 'Alaph (see § 29).

Imperfect Pe'āl

Imperative Pe'āl

'Aph'el

Ettaph'al

Vocabulary

1. = perish (Impf. 'yà-khêm).
2. = sleep, rest.
3. = bind.
4. = teaching.
5. = shed, pour out.
6. = one (m.).
7. = one (f.).
8. = close up.
9. = rib.
10. = Ethpe'el, be constant.
11. = milk.

1 The verb 'ābâk = teach, is generally written without the ' in those parts of the Pa'el that have a preformative. For the Pe'al of this verb the form 'ābbâk is used.
Exercise 17

Translate into English:

1. "I have broken through and demolished the wall of my foes."
2. "I have conquered them, the Beginning, the Beginning of the Beginning." (Ishak, Qumran text)
3. "I am the Lord your God, who brought you out of the land of Egypt, who is your God." (PSS)
4. "I am the Lord your God, who brought you out of the land of Egypt, who is your God." (PSS)
5. "I am the Lord your God, who brought you out of the land of Egypt, who is your God." (PSS)
6. "I am the Lord your God, who brought you out of the land of Egypt, who is your God." (PSS)
7. "I am the Lord your God, who brought you out of the land of Egypt, who is your God." (PSS)
8. "I am the Lord your God, who brought you out of the land of Egypt, who is your God." (PSS)
9. "I am the Lord your God, who brought you out of the land of Egypt, who is your God." (PSS)
10. "I am the Lord your God, who brought you out of the land of Egypt, who is your God." (PSS)

Translate into Syriac:

1. Hear the law and keep it, lest you perish in the way of the desert.
2. Hear my voice and I will teach you the way of righteousness.
3. When you eat the flesh of oxen, you shall pour the blood on the earth.
4. Let us hold fast that which we have received, lest we fall.
5. Let me not mourn, and let
§ 24. ה VERBS

not my enemies oppress me. 6. Flee and do not delay, for he who delays will perish. 7. I have fed you on milk, because you are not able to eat flesh. 8. And they seized the prophet and bound him and set him before the king. And the king said to the prophet, 'Why do you teach evil? If the people hear your teaching, they will mourn and will not be able to fight; and you will shed the blood of men, and by your word the whole city will be destroyed'. And the prophet said, 'The word which I speak is true, and I cannot restrain it'.

§ 25. ו AND ע VERBS

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

In Perfect and Imperative Pe'al and throughout the Ethpe'al, when the ו has no full vowel it quiesces and becomes a long i, e.g. לִיבִּים, לִיסָל.² This is often written י at the beginning of the word, e.g. יָד.

The vowel of the Perfect Pe'al is ו except in the case of verbs ending in a guttural or resh, e.g. יָקָם = bear, יָצִית = burn, but יָצ = be heavy, יָד = know.

When by inflexion the ו has a full vowel it is consonantal, e.g. לִיבָה, לִיסַח, לִיסב, &c.

In the Imperfect and Infinitive Pe'al the ו is replaced by ל, e.g. לָתָן, לָהֵד. Indeed, in many respects these verbs resemble ל"ע verbs.

The two verbs יָס = sit, and יָד = know, are irregular, losing the ו in the Impf. Pe'al and related parts, and taking rhūṭā as the preformative, thus resembling ו"ע verbs.

¹ Initial Waw is very rare in Syriac apart from the conjunction and a few forms like לִיס (used impersonally to express 'ought') and יָק = to appoint.
² Here the long i thus formed is pronounced with the taw. This happens whenever a prefix is added, e.g. יָדו.
Two verbs, تَشْفَى = suck, and تَبَغَى = wail, retain the أ in the Aph'el, تَبَجَّ / تَبَجَّ, and تَبَجَّ / تَبَجَّ, all others take س.

Thus the following forms will serve as a guide to conjugation:

Pe‘al (All verbs of this class have the form of intransitive verbs.)

Perfect مَفَأَ(ٌ)
Imperfect تَأَءَ
Imperative مَفَأَ(ٌ)
Infinitive مَفَأَ
Participle Active مَفَأَ
,, Passive مَفَأَ(ٌ)

Ethpe‘el مَفَأَ(ٌ)

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

Aph‘el مَفَأَ(ٌ)

Ettaph‘al مَفَأَ(ٌ)

The verbs مَفَأَ and مَفَأَ are conjugated thus:

Pe‘al Perfect مَفَأَ(ٌ)
Imperfect مَفَأَ
Imperative مَفَأَ
Infinitive مَفَأَ
Participle Active مَفَأَ
,, Passive مَفَأَ(ٌ)
Vocabulary

= be anxious. 1 = inherit.

= be heavy; 1 =  = Aph‘el, bring.

Pa‘el, honour. 1 =  = Aph‘el, lend.

= bear; Aph., beget.  = mind.

= exceed.  = ear.

(f.) = around (with suffixes as attached to a pl. noun).

= Aph‘el, add, do again.

= burn; Pe‘al intrans., Aph‘el, trans.

= or.

Exercise 18

Translate into English:

1. لا هَوَّام، 2. حَفَظ، يَغَلَّب، 3. قَموه، 4. 5. 7. 8. يَعُدَّل، 9. 10. إِنَّهَا إِنفَالَةٌ.

1 Used with the Infinitive, e.g. = he said again.
Translate into Syriac:

1. Unless your works exceed the works of the law, you shall not inherit the kingdom. 2. In those days the Romans went to Jerusalem and besieged (sat about) it. And the Jews were anxious concerning the city, because they feared that the Romans would burn it with fire. For they knew that they had burnt other cities. 3. And they brought the prophet again to the king. And the king said to the prophet, Why am I not honoured in your teaching? And the prophet said to the king, Unless you keep the law, you will not be honoured by the King of Kings, and He will not cause you to inherit the land of your fathers. And the king sent the prophet to his house, and took counsel with the priests that he might be burned with fire.

§ 26. ㈜ VERBS

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

In the Pe‘al Perfect the radical vowel is 産; in the Imperfect the vowel is 産. In those persons that have a vocalic afformative, however, the 産 reappears. In the Imperative and the Infinitive the vowel is 産. The Act. Part. is regular in the masc. sing., but the stem becomes monosyllabic in the fem. sing. and in the plur. In Ethpe‘el, Aph‘el, and Ettaph‘al, the root becomes monosyllabic, retaining the usual vowels.

The following forms will serve as illustrations:

Pe‘al Perfect

Imperfect, 3rd Sing. Masc.

",

Plur.

.transactions
§ 26. ع VERBS

Imperative

Infinitive

Participle Active

Passive

Ethpe’el

Aph’el

Ettaph’al

The verb ُجَعَ = give, is treated like an  verb in the Perf. Pe’al. For the Imperfect the root ُجَعُ is used. In the Imperative, Infinitive, and Participles, the verb is conjugated like ُجَعُ, and in the Ethpe’el like an ordinary  verb.

Vocabulary

لا = ask; Ethpe’el, refuse;

ُضَفَّنَ = lacking in (followed by ُقُمَ).

ُلَدَ = be good.

ُلَهَ = be evil.

ُلَاكَ = be old.

ُلِكَ = wear (sandals).

ُلِصَ = cease, weary

(impersonal).

ُصَدَى = be evil; grieve (in-

trans.); Aph., grieve

(trans.).

ُجَعَتَ = go.

ُجَعَتُ = give.

ُجَعَتَ = gift.

= stretch out.

ُمَعَ = night.

ُمَعَ = three.

ُمَيَّدَ = sandal.

ُمَيَّدَ = Aph., preach.

ُمَيَّدَ = loaf.

ُمَيَّدَ = wisdom.

ُمَيَّدَ = go.

(Impf. ). ¹

¹ See also § 29 note.
Exercise 19

Translate into Syriac:

1.  "I have not given you this land because you have done evil in my eyes."

2.  "We know that it is good that we should keep the law."

3.  "Let us ask wisdom from heaven, and he who dwells in heaven will grant wisdom to us."

4.  "Behold I have grown old, and I have known the works which have been done upon the earth."

5.  "And the prophet said unto the women of the city, If you have done good in your youth, when you grow old it shall not weary you."

6.  "If you do not cease from your evil deeds, you will grieve your friend."

7.  "And the servant said to the king, I have asked this gift of you, and you are not able to refuse."

8.  "Cease to do evil, learn to do well."

9.  "I am grieving because you have not given to me the book for which I asked."

10.  "Let it not be evil in your eyes that I have given the king’s oxen to the men of the city."
§ 27. o"a VERBS

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

The o"a verbs proper exhibit the following peculiarities:

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

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

In the Infinitive the vowel is u, and the preformative o is used.

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

In the Participle Passive the vowel is u.

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

Pa'el and Ethpa'el. The middle radical appears as a, and the verbs are conjugated regularly.

Aph'el. In the Perfect and Imperative (and the 1st sing. Impf.) the radical vowel is a, and the preformative vowel u. In other parts the preformative has no vowel.

Ettaph'al. This conjugation is regularly formed from the Aph'el, and there is no vowel between the preformative and the stem.

The following paradigm will serve to illustrate what has been said. It will be noted that no alternative forms are given, as they
can be readily deduced from the more usual ones. The paradigm is that of the verb מָלֵא = rise; the irregular forms of מָלְּךָ and מָלְּךְ are also indicated.

PE’AL

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Masc.</td>
<td>מָלֵא</td>
</tr>
<tr>
<td>„ Fem.</td>
<td>מָלְּכָה</td>
</tr>
<tr>
<td>2nd Masc.</td>
<td>מָלְּךָ</td>
</tr>
<tr>
<td>„ Fem.</td>
<td>מָלְּכָה</td>
</tr>
<tr>
<td>1st Com.</td>
<td>מָלְּךָ</td>
</tr>
</tbody>
</table>

Imperfect

| 3rd Masc. | לָשְּׁמֵא | לָשְּׁמֵא |
| „ Fem. | לָשְּׁמֵא | לָשְּׁמֵא |
| 2nd Masc. | לָשְּׁמֵא | לָשְּׁמֵא |
| „ Fem. | לָשְּׁמֵא | לָשְּׁמֵא |
| 1st Com. | לָשְּׁמֵא | מָשְּׁמֵא |

Imperative

| Masc. | מָלֵא | מָלֵא |
| Fem. | מָלְּכָה | מָלְּכָה |

Infinitive

| סְפִּינָה |

Participle

| Active | סְפִּינָה |
| Passive | סְפִּינָה |

APH’EL

| Perfect |
| 3rd Masc. | סְפִּינָה |
| „ Fem. | סְפִּינָה |

* Fem. Sing. סְפִּינָה.
§ 27. **VERBS**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd Masc.</td>
<td>&quot;قصص&quot;</td>
</tr>
<tr>
<td>Fem.</td>
<td>&quot;قصص&quot;</td>
</tr>
<tr>
<td>1st Com.</td>
<td>&quot;قصص&quot;</td>
</tr>
</tbody>
</table>

**Imperfect**

| 3rd Masc. | "قصص" |
| Fem. | "قصص" |
| 2nd Masc. | "قصص" |
| Fem. | "قصص" |
| 1st Com. | "قصص" |

**Imperative**

| Masc. | "قصص" |
| Fem. | "قصص" |

**Infinitive**

| "قصص" |

**Participle**

| Active | "قصص" |
| Passive | "قصص" |

**ETTAPH’AL**

| Perfect | "المقص" |
| Imperfect | "المقص" |
| Imperative | "المقص" |
| Infinitive | "المقص" |
| Participle | "المقص" |

**Vocabulary**

\[\begin{align*}
\text{judge} & = \text{"مُؤَمِّن"} \\
\text{tread on} & = \text{"مُؤَمِّن"} \\
(\text{f.}) & = \text{"مُؤَمِّنة"} \\
(\text{Plur.}) & = \text{"مُؤَمِّنات"}
\end{align*}\]
Exercise 20

Translate into English:

1.  

2.  

3.  

4.  

5.  

6.  

7.  

8.  

See § 29 note.
§ 27. VERBS

1. I have laid the foundation, and another foundation than that which is laid, can no man lay. 2. We believe that he who was raised up from the house of the dead will also raise us up with him, and will set us in heaven that we may not be judged. 3. You are cursed by the ground which has opened her mouth and received the blood of your brother. 4. You have wandered in the desert and your fathers have died, but you shall rest in this land which has been given to you. 5. Lift up your heads, O gates, and be lifted up, you gates which are from eternity. 6. We have rested under the tree and have eaten of its fruits. 7. Repent, O women of Jerusalem, that the king may not judge you in his anger, for you will not be able to stand in the day of his judgement. 8. I will set the standard of the king above the foundations of the city, that you may look thereon. 9. I come that I may establish righteousness on the earth. 10. Thou despisest those who exalt themselves, and in thine anger thou wilt judge them, and if they do not repent, thou wilt destroy them.

§ 28. DOUBLE VERBS

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

¹ Contracted form of מַסֵּפַת.
after the analogy of the ω verbs with an א. The Ethpe'el also generally has the second radical written twice. In those Semitic languages which have a means of indicating a doubled letter, the doubling of this radical is shown in all parts, but in Syriac it is no longer represented. The vowels normally are those of the regular verb, Pe'al.

The vowel of the Perfect is always א. That of the Imperfect is either א or א; in one case, ג = wander, it is א. There is one point in this connexion that should be noted. The א was originally not a U but an O, as in the regular verb, and is still shown as such in the East Syrian writing. This constitutes a difference between this and the preceding class of verbs.

The Imperative is formed directly from the Imperfect.

The Active Participle, as already indicated, has an א inserted in the masc. sing., but this disappears in the fem. and in the plur.

The Passive Participle has the second radical written twice, and is regular in form.

The Ethpe'el is regular in form, though some scribes write the 2nd sing. fem. and the 2nd and 3rd plur. without repeating the second radical.

The Pa'el and Ethpa'al are regular in form.

In the Aph'el and Ettaph'el the second radical is only written once.

These peculiarities may be illustrated by the following forms:

**PE'AL**

**Perfect**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Masc.</td>
<td>גָּל</td>
</tr>
<tr>
<td>&quot; Fem.</td>
<td>גָּלָא</td>
</tr>
<tr>
<td>2nd Masc.</td>
<td>גָּלָא</td>
</tr>
</tbody>
</table>
§ 28. DOUBLE VERBS

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd Fem.</td>
<td>جُلِّلَ</td>
</tr>
<tr>
<td>1st Com.</td>
<td>جُلِّل</td>
</tr>
</tbody>
</table>

**Imperfect**

| 3rd Masc. | نُخَلُّ | نُخَلِينَ |
| „ Fem. | إِخَلُّ | إِخَلِينَ |
| 2nd Masc. | إِخَلُّ | إِخَلِينَ |
| „ Fem. | إِخَلُّ | إِخَلِينَ |
| 1st Com. | إِخَلُ | إِخَلِ |

**Imperative**

| Masc. | خُلِّ | خُلِّنِ |
| Fem. | خُلِّ | خُلِّنِ |

**Participle**

| Active | جَلَّمُ (fem. جَلُّم) |
| Passive | خَلَّمُ |

**Infinitive**

| ETHPE'EL | تَخْلِّر |
| PA'EL | مُخَلِّر = bring low, humiliate. |
| ETHPA'AL | مُخَلِّرُ = be brought low. |

**Perfect**

| 3rd Masc. | نَحِلَ | نَحَلَنَّ |
| „ Fem. | إِحَلُّ | إِحَلَنَّ |
| 2nd Masc. | إِحَلُّ | إِحَلَنَّ |
### § 28. DOUBLE \( \rightarrow \) VERBS

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot; Fem. ( ^{2} ) אֱלָהָ֫ה</td>
<td>אֱלָ֫הָ֫ה</td>
</tr>
<tr>
<td>1st Com. ( ^{2} ) אֱלָ֫הָ֫ה</td>
<td>אֱלָ֫הָ֫ה</td>
</tr>
<tr>
<td>Imperfect</td>
<td>בָּ֫הָ֫ה</td>
</tr>
<tr>
<td>Imperative</td>
<td>בָּ֫הָ֫ה</td>
</tr>
<tr>
<td>Participle</td>
<td>פָּ֫הָ֫ה</td>
</tr>
<tr>
<td>Active</td>
<td>פָּ֫הָ֫ה</td>
</tr>
<tr>
<td>Passive</td>
<td>פָּ֫הָ֫ה</td>
</tr>
<tr>
<td>Infinitive</td>
<td>פָּ֫הָ֫ה</td>
</tr>
</tbody>
</table>

#### ETTAPH'AL אֵלָ֫הָ֫ה

**Vocabulary**

- אֵלָ֫הָ֫ה = plunder.
- אֵלָ֫הָ֫ה = show mercy to.
- אֵלָ֫הָ֫ה = Aph., reprove.
- אֵלָ֫הָ֫ה = enter.
- אֵלָ֫הָ֫ה = break (bread).
- אֵלָ֫הָ֫ה = spit.
- אֵלָ֫הָ֫ה = be despised; Aph., despise.
- אֵלָ֫הָ֫ה = be warm; Aph., love.
- אֵלָ֫הָ֫ה = be hot (Impf. יֵשָׁ֫ה).
- אֵלָ֫הָ֫ה = love; Pa., be merciful to.
- אֵלָ֫הָ֫ה = sick, ill.
- אֵלָ֫הָ֫ה = nest.
- אֵלָ֫הָ֫ה = a particle inserted to indicate that the sentence in which it occurs is a quotation.
- אֵלָ֫הָ֫ה = promise.
- אֵלָ֫הָ֫ה = Pa'el, comfort.
- אֵלָ֫הָ֫ה = sheet.
- אֵלָ֫הָ֫ה = bone.
- אֵלָ֫הָ֫ה = Sarah.
- אֵלָ֫הָ֫ה = behold !
- אֵלָ֫הָ֫ה = Hagar.
Exercise 21

Translate into English:

1. I will sing praise unto thy name, because thou hast had mercy on me, and wilt cause me to enter into heaven.
2. And when the sun arose and was hot, the tree perished.
3. Love your enemies, and be merciful unto them that despise you.
4. We have brought our offerings into the temple that we may sacrifice.
5. Enter into our house and break bread with us.
6. The king said to the men of the city, If you do not bring into my house the gold which is in your temple, I shall send men who shall plunder your city.
7. I believe that thou art able to do that which thou hast promised.
8. And the prophet reproved the king because he had taken his brother’s wife.
9. And the vision

Translate into Syriac:
which he saw was like a great sheet coming down from heaven. And they brought the apostle into the house of the priest, and they spat on him, and he was despised in their eyes.

§ 29. \( \text{ג""} \) AND \( \text{ג""} \) VERBS

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

Pe'āl

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

In the intransitive forms the third radical is represented by \( \text{ג""} \), and this is consonantal in the 3rd sing. fem. and vocalic elsewhere.

In the Imperfect the vowel with the \( \text{ג""} \) is \( \text{ג""} \). In the 2nd and 3rd masc. plur. it coalesces with the afformative to make \( \text{ג""} \). This, however, was not originally \( \text{ג""} \) but \( \text{ג""} \), and is still so indicated in the Chaldean system of vowels. In the 2nd and 3rd fem. plur. a consonantal \( \text{ג""} \) appears.

In the Imperative the masc. plur. resembles the 3rd plur. masc. of the Perfect. In the other parts \( \text{ג""} \) appears, vocalic in the masc. sing., consonantal elsewhere.

The Infinitive ends in \( \text{ג""} \).
§ 29. /n AND /n VERBS

In the Active Participle the masc. sing. ends in ١٥٤٥; in the fem. sing. and the plural the third radical is represented by ١٥٤, which is consonantal in the feminine, and in the masc. plur. takes the form of ١٥٥٥.

In the Passive Participle the same endings are found, but the absence of an unchangeable vowel in the first syllable is met by the insertion of a ١٥٤ in the feminine.

Other Conjugations

All other Perfects end as does the Perfect Pe' al of the intransitive form. In the same way all other Imperfects resemble the Imperfect Pe' al in their terminations. The same remark may be made regarding the Imperatives and Participles, except that the masc. sing. of the Imperative Ethpe' el ends in ١٥٤٥, that of the rest in ١٥٤٥.

These remarks may be illustrated by the following paradigm:

PE' AL

Perfect

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Masc.</td>
<td>سبت ١٥٤٥، فَضِلٍ</td>
</tr>
<tr>
<td>Fem.</td>
<td>سبت١٥٤٥، فَضِلٍ</td>
</tr>
<tr>
<td>2nd Masc.</td>
<td>سبت١٥٤٥١٥٤٥، فَضِلٍ</td>
</tr>
<tr>
<td>Fem.</td>
<td>سبت١٥٤٥، فَضِلٍ</td>
</tr>
<tr>
<td>1st Com.</td>
<td>سبت١٥٤٥، فَضِلٍ</td>
</tr>
</tbody>
</table>

Imperfect

| 3rd Masc. | نُضِلٍ |
| Fem.      | نُضِلٍ |
| 2nd Masc. | نُضِلٍ |

1 For the sake of brevity the alternative forms in ١٥٤٥١٥٤٥ and ١٥٤٥١٥٤٥١٥٤٥ are omitted in the paradigm of these verbs.
## § 29. "AND " VERBS

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd Fem.</td>
<td>ضِة</td>
</tr>
<tr>
<td>1st Com.</td>
<td>ضِة</td>
</tr>
</tbody>
</table>

### Imperative

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ضِة</td>
<td>ضِة</td>
</tr>
</tbody>
</table>

### Infinitive

<table>
<thead>
<tr>
<th>Participle</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Active Masc.</td>
<td>ضِة</td>
<td>ضِة</td>
</tr>
<tr>
<td>Fem.</td>
<td>ضِة</td>
<td>ضِة</td>
</tr>
<tr>
<td>Passive Masc.</td>
<td>ضِة</td>
<td>ضِة</td>
</tr>
<tr>
<td>Fem.</td>
<td>ضِة</td>
<td>ضِة</td>
</tr>
</tbody>
</table>

### ETHPE'EL

<table>
<thead>
<tr>
<th>Perfect</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Masc.</td>
<td>ضِة</td>
<td>ضِة</td>
</tr>
<tr>
<td>Fem.</td>
<td>ضِة</td>
<td>ضِة</td>
</tr>
<tr>
<td>2nd Masc.</td>
<td>ضِة</td>
<td>ضِة</td>
</tr>
<tr>
<td>Fem.</td>
<td>ضِة</td>
<td>ضِة</td>
</tr>
<tr>
<td>1st Com.</td>
<td>ضِة</td>
<td>ضِة</td>
</tr>
</tbody>
</table>

### Imperfect

<p>| 3rd Masc. | | |
| Fem. | | |
| 2nd Masc. | | |
| Fem. | | |
| 1st Com. | | |</p>
<table>
<thead>
<tr>
<th>Case</th>
<th>Singular form</th>
<th>Plural form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imperative</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Masc.</td>
<td>&quot;(\text{باتكـتـك} )&quot;</td>
<td>&quot;(\text{باتكـتـكم} )&quot;</td>
</tr>
<tr>
<td>Fem.</td>
<td>&quot;(\text{باتكـتـك} )&quot;</td>
<td>&quot;(\text{باتكـتـكم} )&quot;</td>
</tr>
<tr>
<td>Participle</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Masc.</td>
<td>&quot;(\text{باتكـتـك} )&quot;</td>
<td>&quot;(\text{باتكـتـكم} )&quot;</td>
</tr>
<tr>
<td>Fem.</td>
<td>&quot;(\text{باتكـتـك} )&quot;</td>
<td>&quot;(\text{باتكـتـكم} )&quot;</td>
</tr>
<tr>
<td>Infinitive</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>&quot;(\text{ماتكـتـك} )&quot;</td>
<td></td>
</tr>
</tbody>
</table>

Perfect

<table>
<thead>
<tr>
<th>Tense</th>
<th>Singular form</th>
<th>Plural form</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Masc.</td>
<td>&quot;(\text{وتَقـسَم} )&quot;</td>
<td>&quot;(\text{وتَقـسَم} )&quot;</td>
</tr>
<tr>
<td>&quot; Fem.</td>
<td>&quot;(\text{وتَقـسَم} )&quot;</td>
<td>&quot;(\text{وتَقـسَم} )&quot;</td>
</tr>
<tr>
<td>2nd Masc.</td>
<td>&quot;(\text{وتَقـسَم} )&quot;</td>
<td>&quot;(\text{وتَقـسَم} )&quot;</td>
</tr>
<tr>
<td>&quot; Fem.</td>
<td>&quot;(\text{وتَقـسَم} )&quot;</td>
<td>&quot;(\text{وتَقـسَم} )&quot;</td>
</tr>
<tr>
<td>1st Com.</td>
<td>&quot;(\text{وتَقـسَم} )&quot;</td>
<td>&quot;(\text{وتَقـسَم} )&quot;</td>
</tr>
</tbody>
</table>

Imperfect

<table>
<thead>
<tr>
<th>Tense</th>
<th>Singular form</th>
<th>Plural form</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Masc.</td>
<td>&quot;(\text{وَتَقـسَم} )&quot;</td>
<td>&quot;(\text{وَتَقـسَم} )&quot;</td>
</tr>
<tr>
<td>&quot; Fem.</td>
<td>&quot;(\text{وَتَقـسَم} )&quot;</td>
<td>&quot;(\text{وَتَقـسَم} )&quot;</td>
</tr>
<tr>
<td>2nd Masc.</td>
<td>&quot;(\text{وَتَقـسَم} )&quot;</td>
<td>&quot;(\text{وَتَقـسَم} )&quot;</td>
</tr>
<tr>
<td>&quot; Fem.</td>
<td>&quot;(\text{وَتَقـسَم} )&quot;</td>
<td>&quot;(\text{وَتَقـسَم} )&quot;</td>
</tr>
<tr>
<td>1st Com.</td>
<td>&quot;(\text{وَتَقـسَم} )&quot;</td>
<td>&quot;(\text{وَتَقـسَم} )&quot;</td>
</tr>
</tbody>
</table>

Imperative

<table>
<thead>
<tr>
<th>Tense</th>
<th>Singular form</th>
<th>Plural form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc.</td>
<td>&quot;(\text{وَتَفَجَّر} )&quot;</td>
<td>&quot;(\text{وَتَفَجَّر} )&quot;</td>
</tr>
<tr>
<td>Fem.</td>
<td>&quot;(\text{وَتَفَجَّر} )&quot;</td>
<td>&quot;(\text{وَتَفَجَّر} )&quot;</td>
</tr>
</tbody>
</table>

Infinitive

<table>
<thead>
<tr>
<th>Tense</th>
<th>Singular form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Infinitive</td>
<td>&quot;(\text{مَقَطَّر} )&quot;</td>
</tr>
<tr>
<td>Participle</td>
<td>Singular</td>
</tr>
<tr>
<td>------------</td>
<td>----------</td>
</tr>
<tr>
<td>Active Masc.</td>
<td>مَكْتُوبًا</td>
</tr>
<tr>
<td>„, Fem.</td>
<td>مَكْتُوبًا</td>
</tr>
<tr>
<td>Passive Masc.</td>
<td>مَكْتُوبًا</td>
</tr>
<tr>
<td>„, Fem.</td>
<td>مَكْتُوبًا</td>
</tr>
</tbody>
</table>

**ETHPA'AL**

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Masc.</td>
<td>مَؤْسَفًا</td>
<td>مَؤْسِفٌ</td>
</tr>
<tr>
<td>„, Fem.</td>
<td>مَؤْسَفًا</td>
<td>مَؤْسِفٌ</td>
</tr>
<tr>
<td>2nd Masc.</td>
<td>مَؤْسَفًا</td>
<td>مَؤْسِفٌ</td>
</tr>
<tr>
<td>„, Fem.</td>
<td>مَؤْسَفًا</td>
<td>مَؤْسِفٌ</td>
</tr>
<tr>
<td>1st Com.</td>
<td>مَؤْسَفًا</td>
<td>مَؤْسِفٌ</td>
</tr>
</tbody>
</table>

**Imperfect**

| 3rd Masc. | مَأْنُوْسًا | مَأْنُوسٌ |
| „, Fem. | مَأْنُوْسًا | مَأْنُوسٌ |
| 2nd Masc. | مَأْنُوْسًا | مَأْنُوسٌ |
| „, Fem. | مَأْنُوْسًا | مَأْنُوسٌ |
| 1st Com | مَأْنُوْسًا | مَأْنُوسٌ |

**Imperative**

| Masc. | مَأْنُوْسًا |
| Fem. | مَأْنُوْسًا |

**Infinitive**

| مَأْنُوْسَة |

**Participle**

| Masc. | مَأْنُوْسًا |
| Fem. | مَأْنُوْسًا |
### § 29. AND 

#### VERBS

**APH'EL**

**Perfect**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
</table>
| 3rd Masc. | "vék̪ə̤a\dual\n| "vék̪ə\dual\n| Fem. | "vék̪ə\dual\n| "vék̪ə\dual\n| 2nd Masc. | "vék̪ə\dual\n| "vék̪ə\dual\n| Fem. | "vék̪ə\dual\n| "vék̪ə\dual\n| 1st Com. | "vék̪ə\dual\n| "vék̪ə\dual\n
**Imperfect**

| 3rd Masc. | "nék̪ə\dual\n| "nék̪ə\dual\n| Fem. | "nék̪ə\dual\n| "nék̪ə\dual\n| 2nd Masc. | "nék̪ə\dual\n| "nék̪ə\dual\n| Fem. | "nék̪ə\dual\n| "nék̪ə\dual\n| 1st Com. | "nék̪ə\dual\n| "nék̪ə\dual\n
**Imperative**

| Masc. | "nék̪ə\dual\n| "nék̪ə\dual\n| Fem. | "nék̪ə\dual\n| "nék̪ə\dual\n
**Infinitive**

\( \text{קַדְּחָה} \)

**Participle**

- **Active Masc.**
  - Fem. \( \text{קַדְּחָא} \)
- **Passive Masc.**
  - Fem. \( \text{קַדְּחָא} \)

**ETTAPH'AL**

| 3rd Masc. | "múl\dual\n| "múl\dual\n| Fem. | "múl\dual\n| "múl\dual\n|
§ 29. "\" AND \" VERBS

**SINGULAR**

2nd Masc.  
,, Fem.  
1st Com.

**PLURAL**

"\"  
"\"  
"\"

**Imperfect**

3rd Masc.  
,, Fem.  
2nd Masc.  
,, Fem.  
1st Com.

**Imperative**

Masc.  
Fem.

**Infinitive**

HOSTHKHDPH

**Participle**

Masc.  
Fem.

Note on some Anomalous Verbs

\" = find: Impf.  TYYBP, Participle TYYBP.
\" = come: Impf.  EBPH, Imper.  EB, Aph‘el  \".
\" = go: Impf.  EJPH, Imper.  J. When the \" would normally follow a vowelless \" and thus take a vowel, it falls out of pronunciation, is written with ‘linea occultans’, and leaves the \" to take the vowel; e.g.  1st sing. perf.,  J.  f. ptcpl.
§ 29. \\ AND \\ VERBS


\[ \text{ sockaddr } \text{ go up: when the ə stands at the end of a syllable the } \text{ is assimilated to it, e.g. Impf. Pe'āl رهطث, Perf. Aph'el رهطث/}. \]

\[ \text{ sockaddr } = \text{ give: in the Pe'āl it is used only in the Perfect, Imperative, and Participle. The ə loses its pronunciation and is written with 'linea occultans' in the following forms: مهط، مهط، مهط، مهط، مهط، مهط، مهط، مهط, but not in مهط and مهط.} \]

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

For the Passive the Ethpe'ēl is used and takes the regular form for "ə verbs, i.e. مههط, مههط, &c.

\[ \text{ sockaddr = live: Impf. Pe'āl, مهثث (also مهثث and مهثث).} \]

Aph'ēl (formed partly like that of double ə verbs): مهثث, مهثث, مهثث.

Impf. مهثث, more frequently written مهثث.

Ptcpl. مهثث, مهثث, مهثث.

\[ \text{ sockaddr = be: the Perfect is regular, like مهثث. When used as an enclitic it loses the ə in pronunciation, e.g. مهثث.} \]

The Imperfect is also regular, مهثث, &c.

Two participles are in use: (i) مهثث, f. مهثث = being, becoming. (ii) مهثث, f. مهثث = existing, created.

Vocabulary

\[ \text{ مهثث = throw (Pe. and Aph.).} \]

\[ \text{ مهثث = see.} \]

\[ \text{ مهثث = ask, demand, seek.} \]

\[ \text{ مهثث = loose, destroy, settle; Pa. begin.} \]

\[ \text{ مهثث = Pe'āl, fill; Pa'ēl, Shaph'ēl, fulfil.} \]

\[ \text{ مهثث = Pe'ēl, show.} \]

\[ \text{ مهثث = Pa'ēl, turn aside.} \]

\[ \text{ مهثث = be like; Pa'ēl, liken.} \]

\[ \text{ مهثث = create.} \]

\[ \text{ مهثث = reveal.} \]

\[ \text{ مهثث = accuse.} \]

\[ \text{ مهثث = Ethpa'ēl, prophesy.} \]

\[ \text{ مهثث = call, read.} \]

\[ \text{ مهثث = grain.} \]

\[ \text{ مهثث = mustard.} \]
Exercise 22

Translate into English:

1. "Elisha, we have remembered a fault, a cause.
2. "Elisha, we have remembered a fault, a cause.
3. "Elisha, we have remembered a fault, a cause.
4. "Elisha, we have remembered a fault, a cause.
5. "Elisha, we have remembered a fault, a cause.
6. "Elisha, we have remembered a fault, a cause.
7. "Elisha, we have remembered a fault, a cause.
8. "Elisha, we have remembered a fault, a cause.
9. "Elisha, we have remembered a fault, a cause.
10. "Elisha, we have remembered a fault, a cause.
§ 29. /"/ AND /"/ VERBS

Translate into Syriac:

1. Let the women be believers, and let them not be speakers of evil. 2. We have begun to build the temple, and we seek that it should be like the house of a great king. 3. Truth was revealed in the flesh, that in it all men might see its glory. 4. In six days was the earth created, and in six days was the heaven and all that is in it completed. 5. And the women cast stones from the house, and they fell upon the head of the king, and he died. 6. Show me all that is in your house, that I may see it. 7. And the priest said to the woman, If you read this book I will cast you out of the city. 8. And the woman answered and said to the king, Give me that which I seek of you and I will praise you. 9. If you do not fulfil righteousness, I will hate your offerings and will despise your gifts. 10. I find no fault in this man, of all the things of which you accuse him. I shall therefore loose him.

§ 30. PRONOMINAL SUFFIXES ATTACHED TO VERBS /"/

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

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

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

In all Imperfects the /₂/ is retained as a connecting vowel, and is written /₂/.
In the Imperative the suffixes are attached in the same way as in the Perfect, with certain exceptions which can be noted from the paradigm given below.

In the Infinitive Pe' al the last radical appears as a consonantal א, and the suffixes are attached as to the regular verb.

The following forms will serve to illustrate these points:

<table>
<thead>
<tr>
<th></th>
<th>3rd SING. MASC.</th>
<th>2nd SING. MASC.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Com. Sing.</td>
<td>פָּסַךְ</td>
<td>פָּסָךְ</td>
</tr>
<tr>
<td>2nd Masc.</td>
<td>פָּסָךְ</td>
<td>פָּסָךְ</td>
</tr>
<tr>
<td>,, Fem.</td>
<td>פָּסְנֵיהָ</td>
<td>פָּסְנֵיהָ</td>
</tr>
<tr>
<td>3rd Mas.</td>
<td>פָּסָךְ</td>
<td>פָּסָךְ</td>
</tr>
<tr>
<td>,, Fem.</td>
<td>פָּסְנֵיהָ</td>
<td>פָּסְנֵיהָ</td>
</tr>
<tr>
<td>1st Com. Plur.</td>
<td>פָּסְנֵנִי</td>
<td>פָּסְנֵנִי</td>
</tr>
<tr>
<td>2nd Masc.</td>
<td>פָּסְנֵנִי</td>
<td>פָּסְנֵנִי</td>
</tr>
<tr>
<td>,, Fem.</td>
<td>פָּסְנֵנִי</td>
<td>פָּסְנֵנִי</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>3rd PLUR. MASC.</th>
<th>3rd PLUR. FEM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Com. Sing.</td>
<td>פָּסְנֵנִי</td>
<td>פָּסְנֵנִי</td>
</tr>
<tr>
<td>2nd Masc.</td>
<td>פָּסְנֵנִי</td>
<td>פָּסְנֵנִי</td>
</tr>
<tr>
<td>,, Fem.</td>
<td>פָּסְנֵנִי</td>
<td>פָּסְנֵנִי</td>
</tr>
<tr>
<td>3rd Mas.</td>
<td>פָּסְנֵנִי</td>
<td>פָּסְנֵנִי</td>
</tr>
<tr>
<td>,, Fem.</td>
<td>פָּסְנֵנִי</td>
<td>פָּסְנֵנִי</td>
</tr>
<tr>
<td>1st Com. Plur.</td>
<td>פָּסְנֵנִי</td>
<td>פָּסְנֵנִי</td>
</tr>
<tr>
<td>2nd Masc.</td>
<td>פָּסְנֵנִי</td>
<td>פָּסְנֵנִי</td>
</tr>
<tr>
<td>,, Fem.</td>
<td>פָּסְנֵנִי</td>
<td>פָּסְנֵנִי</td>
</tr>
</tbody>
</table>
§ 30. PRONOMINAL SUFFIXES TO VERBS

Suffixes attached to the Imperfect:

3rd SING. MASC.

1st Com. Sing. ْنُفِطْتُ
2nd Masc. ْنُفِطْتُ
,, Fem. ْنُفِطْتُ
3rd Masc. ْنُفِةَتُ
,, Fem. ْنُفِةَتُ
1st Com. Plur. ْنُفِتْتُم
2nd Masc. ْنُفِتْتُم
,, Fem. ْنُفِتْتُم

Suffixes attached to the Imperative:

MASC. SING. FEM. MASC. FEM.
Pe‘al ْنُفِطْتَ ْنُفِطْتَ ْنُفِطْتَ ْنُفِطْتَ
Pa‘al ْنُفِطْتِ ْنُفِطْتِ ْنُفِطْتِ ْنُفِطْتِ

1st Com. Sing. ْنُفِطْتَ ْنُفِطْتَ ْنُفِطْتَ ْنُفِطْتَ
3rd Masc. ْنُفِهَتْ ْنُفِهَتْ ْنُفِهَتْ ْنُفِهَتْ
,, Fem. ْنُفِتهَتْ ْنُفِتهَتْ ْنُفِتهَتْ ْنُفِتهَتْ
1st Com. Plur. ْنُفِتْتُم ْنُفِتْتُم ْنُفِتْتُم ْنُفِتْتُم

Suffixes attached to the Infinitives:

Pe‘al ْنُفِطْتُ
,, &c.
Pa‘al ْنُفِطْتِ
,, &c.

§ 31. NOMINAL STEM WITH VOCAL C ENDINGS

There are a large number of stems, derived from verbs, which end in a vowel, and exhibit certain peculiarities in declension. These arise from the fact that the vowel letter appears as a
§ 31. NOMINAL STEMS WITH VOCALIC ENDINGS

pure vowel before a consonant, and as a consonant before a vowel. This applies to nouns whose stem ends in A, I, or U. The most numerous class of this type of verb is that of the feminine abstract nouns in I and U. There are also many adjectives of participial form, and a few feminine nouns ending in ٌٍ. These last are peculiar in the fact that in the plural a consonantal ٠ appears. The following forms will serve to illustrate the declension of these nouns:

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

<table>
<thead>
<tr>
<th></th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Singular</td>
<td>Plural</td>
</tr>
<tr>
<td>Absolute</td>
<td>ٌٍٔ</td>
<td>ٌٍٔ</td>
</tr>
<tr>
<td>Emphatic</td>
<td>ٌٍٔ</td>
<td>ٌٍٔ</td>
</tr>
<tr>
<td>Construct</td>
<td>ٌٍٔ</td>
<td>ٌٍٔ</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th></th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Singular</td>
<td>Plural</td>
</tr>
<tr>
<td>Absolute</td>
<td>ٌٍٔ</td>
<td>ٌٍٔ</td>
</tr>
<tr>
<td>Emphatic</td>
<td>ٌٍٔ</td>
<td>ٌٍٔ</td>
</tr>
<tr>
<td>Construct</td>
<td>ٌٍٔ</td>
<td>ٌٍٔ</td>
</tr>
</tbody>
</table>

### C. Feminine Abstract Nouns

<table>
<thead>
<tr>
<th></th>
<th>In ٠</th>
<th>In ٠</th>
</tr>
</thead>
<tbody>
<tr>
<td>Absolute</td>
<td>ٌٍٔ</td>
<td>ٌٍٔ</td>
</tr>
<tr>
<td>Emphatic</td>
<td>ٌٍٔ</td>
<td>ٌٍٔ</td>
</tr>
<tr>
<td>Construct</td>
<td>ٌٍٔ</td>
<td>ٌٍٔ</td>
</tr>
</tbody>
</table>

1 Adj. = pure.  
2 = fool.  
3 = part, portion.  
4 = story.
In اَنُوَّلـ In اَنـ, originally o

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Absolute</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Emphatic</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Construct</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Vocabulary**

- ﻣُﻛَﺎرِبَةٌ = be pure; Pa‘el, purify.
- ﻣُﻛَّﻘَةٌ = form, likeness.
- ﻣُﻛَﺎرِبَةٌ = Pa‘el, reconcile.
- ﻣُﻛَّﻘَةٌ = reconciliation.
- ﻣُﻛَّﻘَةٌ = pure.
- ﻣُﻛَّﻘَةٌ = part.
- ﻣُﻛَّﻘَةٌ = fool.
- ﻣُﻛَّﻘَةٌ = Aph., make to stumble.
- ﻣُﻛَّﻘَةٌ = story, history.
- ﻣُﻛَّﻘَةٌ = outside.
- ﻣُﻛَّﻘَةٌ = service.
- ﻣُﻛَّﻘَةٌ = choose.
- ﻣُﻛَّﻘَةٌ = vineyard.
- ﻣُﻛَّﻘَةٌ = strike, beat.
- ﻣُﻛَّﻘَةٌ = pluck out.
- ﻣُﻛَّﻘَةٌ = Pe., Pa., cast, throw.
- ﻣُﻛَّﻘَةٌ = cut off.
- ﻣُﻛَّﻘَةٌ = happy is, happy are (with suffix and ﻣُﻛَّﻘَةٌ attached to noun or pronoun).

**Exercise 23**

Translate into English:

1. ﻣُﻛَّﻘَةٌ كُنِّيَّةٌ ﻟَكُنِّيَّةٌ ﻟَكُنِّيَّةٌ ﻟَكُنِّيَّةٌ ﻟَكُنِّيَّةٌ ﻟَكُنِّيَّةٌ ﻟَكُنِّيَّةٌ ﻟَكُنِّيَّةٌ ﻟَكُنِّيَّةٌ ﻟَكُنِّيَّةٌ ﻟَكُنِّيَّةٌ ﻟَكُنِّيَّةٌ ﻟَكُنِّيَّةٌ ﻟَكُنِّيَّةٌ ﻟَكُنِّيَّةٌ ﻟَكُنِّيَّةٌ ﻟَكُنِّيَّةٌ ﻟَكُنِّيَّةٌ ﻟَكُنِّيَّةٌ ﻟَكُنِّيَّةٌ ﻟَكُنِّيَّةٌ ﻟَكُنِّيَّةٌ ﻟَكُنِّيَّةٌ ﻟَكُنِّيَّةٌ ﻟَكُنِّيَّةٌ ﻟَكُنِّيَّةٌ ﻟَكُنِّيَّةٌ ﻟَكُنِّيَّةٌ ﻟَكُنِّيَّةٌ ﻟَكُنِّيَّةٌ ﻟَكُنِّيَّةٌ ﻟَكُنِّيَّةٌ ﻟَكُنِّيَّةٌ ﻟَكُنِّيَّةٌ ﻟَكُنِّيَّةٌ ﻟَкُنِّيَّةٌ ﻟَكُنِّيَّةٌ ﻟَكُنِّيَّةٌ 

2. ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ ﻣُﻛَّﻘَةٌ 

1 = thing.  
2 = prayer.
§ 31. NOMINAL STEMS WITH VOCALIC ENDINGS 125

Translate into Syriac:

1. Lift (m. pl.) me up and cast me from you.  2. You have come into the light and the light has revealed you.  3. Unto what shall I liken you, O daughter of Zion?  4. The priest brought the story before the king and read it to him.  5. He who has seen me has seen my Father, and how can you say, Reveal him to me?  6. We have not seen him, but he has created us that he might fill us with his spirit, and we seek that he may turn us aside from evil.  7. The apostle said to the women, Whatever thing is pure, choose it.  8. I ask that you call him, for he has reconciled you.  9. If your hand cause you to stumble, cut it off and cast it from you. 10. She asked for pure gold and when she received it she cast it on the earth. 11. We seek that by your prayers he may build us up to a beautiful house.

§ 32. NUMERALS

The numerals in Syriac are nouns, standing in apposition to the nouns to which they are attached. As in all Semitic languages the numbers from 1 to 19 have two forms, a masculine and a feminine one, and in the case of 3 to 10 the masculine form of the numeral is used with feminine nouns, and vice versa. The object numbered is in the plural (except after 1  ,  = one) and often in the absolute state, but the emphatic state is also used.
The cardinals are as follows:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1  =</td>
<td>سا</td>
</tr>
<tr>
<td>2  =</td>
<td>إفلاج</td>
</tr>
<tr>
<td>3  =</td>
<td>المكلا</td>
</tr>
<tr>
<td>4  =</td>
<td>أذاك</td>
</tr>
<tr>
<td>5  =</td>
<td>ستما</td>
</tr>
<tr>
<td>6  =</td>
<td>امفيا, ما</td>
</tr>
<tr>
<td>7  =</td>
<td>مجدما</td>
</tr>
<tr>
<td>8  =</td>
<td>مامدا</td>
</tr>
<tr>
<td>9  =</td>
<td>إمكد</td>
</tr>
<tr>
<td>10 =</td>
<td>مقد</td>
</tr>
<tr>
<td>11 =</td>
<td>فرص</td>
</tr>
<tr>
<td>12 =</td>
<td>إفرقص</td>
</tr>
<tr>
<td>13 =</td>
<td>ألكملك</td>
</tr>
<tr>
<td>14 =</td>
<td>أذقمما</td>
</tr>
<tr>
<td>15 =</td>
<td>ستملك</td>
</tr>
<tr>
<td>16 =</td>
<td>عن ملك</td>
</tr>
<tr>
<td>17 =</td>
<td>مجم</td>
</tr>
<tr>
<td>18 =</td>
<td>مجم</td>
</tr>
<tr>
<td>19 =</td>
<td>مجم</td>
</tr>
<tr>
<td>20 =</td>
<td>تجم</td>
</tr>
<tr>
<td>21 =</td>
<td>تجم سا</td>
</tr>
<tr>
<td>30 =</td>
<td>الالم</td>
</tr>
<tr>
<td>40 =</td>
<td>أداك</td>
</tr>
</tbody>
</table>

1 In reading this form only one ٠ is taken into account.
§ 32. NUMERALS

50 = مَصْدَقُّم
60 = "مَعْلَامِم، مَعْلَامِم
70 = مَعْجَمُم
80 = مَصْدَقُم
90 = مَصْدَقُم، مَصْدَقُم (Plur. مَصْدَقُّم
100 = مَكْتَبٌ (Plur. مَكْتَبٌ)
200 = مَكْتَبٌ
300 = مَكْتَبٌ
1,000 = مَكْتَبٌ، مَكْتَبٌ (Plur. مَكْتَبٌ)
2,000 = مَكْتَبٌ
10,000 = مَكْتَبٌ (Plur. مَكْتَبٌ)

The numerals from 11 to 19 frequently appear in different forms. Those which are given above are those most commonly met with. Those from 2 to 10 may be used with pronominal suffixes, e.g. مَكْتَبٌ = the four of them, or they four.¹

In stating numbers above 20 the larger numerals are placed first, e.g. 2,753 = مَكْتَبٌ مَكْتَبٌ مَكْتَبٌ مَكْتَبٌ.

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

1st = مَكْتَبٌ
2nd = مَكْتَبٌ (f. مَكْتَبٌ)
3rd = مَكْتَبٌ
4th = مَكْتَبٌ
5th = مَكْتَبٌ
6th = مَكْتَبٌ

¹ For ‘the three of them’ مَكْتَبٌ is used.
§ 32. NUMERALS

7th = مَصْحَبٍ
8th = مَصْحَبٌ
9th = مَصْحَبٌ
10th = مَصْحَبٌ

The cardinal numbers with prefixed may be used in place of these ordinal numbers, e.g. مَصْحَبٌ ٥٠٠ or مَصْحَبٌ . For the higher numbers it is common to use the construct of the noun before the cardinal numbers, e.g. مَصْحَبٌ ٥٠٠ = the 421st year.

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

خشَمِ مْ نْ = on the 5th day (of the month),

خشَمِ مْ نْ = on the 9th day (of the month);

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

مَصْحَبٌ مَصْحَبٌ ٥٠٠ مَصْحَبٌ مَصْحَبٌ = on the 25th day of the month Ab.

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

Vocabulary

مَصْحَبٌ = month. مَصْحَبٌ = elder
مَصْحَبٌ = number.

Exercise 24

Translate into Syriac:

1. They three went into the house of the king. 2. There are two ways from which a man shall choose, the one is good and the other is bad. 3. On the fifteenth day of the month the king
entered the city. 4. There are 3,428 men in this city. 5. The number of those whom I saw of the house of Israel was 144,000. 6. All the days of Adam were nine hundred and thirty years. 7. Enoch was the seventh from Adam. 8. And the apostles took a hundred and fifty-three fishes from the sea. 9. And he chose twelve that they should be with him. 10. Moses appointed seventy-two elders that they should judge the people.
VOCABULARY

Note. Figures placed after Syriac words refer to sections in the Grammar.
Substantives are quoted in the Emphatic State, adjectives in the Absolute.
The gender of feminine nouns is indicated in cases where it is not obvious either from the meaning or from the form.

Verbs whose vowel in the Perfect Pe' al is \* are especially indicated. Verbs o" are distinguished by ', and verbs double \* by '. In all other cases (except verbs l""\*') the vowel may be assumed to be .

The English letters a, e, o, after verbs indicate the vowel of the Imperfect Pe' al.

SYRIAC-ENGLISH

(For verbs with initial u see under u.)

13; father.
a, 24; perish; APh., destroy.
Ethiop., mourn.
Abraham.
man, Adam.

(f.); ear.
" Conj.; or.
Interj.; O!
(f.); path, way.
Jerusalem.
a, 24, 29 note; go; followed by \*, be useful, fit for.
13; brother.

0, 24; seize, hold, shut up; Aph., close up.

23, 24; Aph., delay.

13; other, another.

(f.); Const. hand.

5, Rel. and Inter. Pron. Fem. Sing.; which, which?

Prep.; like, according to; followed by Conj. as.

Adv.; how, as; Inter., how?

5, Rel. and Inter. Pron. Com. Plur.; who, who?

tree.

5, Rel. and Inter. Pron. Masc. Sing.; which, which?

Israel.

8; there is.

8, Prep.; like.

0, 24; eat; Ethpe., passive; Aph., causative.

Conj.; but.

God.

Elijah.

Elisha.

(f.); rib.

a, 24; learn; Pa., teach.

0, 24; Pe. and Pa., oppress; Ethpe., passive.

13; mother.

Adv.; truly.

24; Ethpe., be constant.

a, 24; say, tell; Ethpe., passive.

lamb.

13; handmaid.

Conj.; when; whenever.

Conj.; if.

Pers. Pron.; I.


man.


SYRIAC-ENGLISH

13, Plur. ܐܒܗܪܐ; woman, wife.

Plur. ܐܒܗܪܐ; threshold.

0, 23, 24; bind.

Adv.; also.

(f.); face.

widow.

(f.); earth.

0, 24; shed, pour; Ethpe., passive.

23, 29 note; be able, find; ܐܒܗܪܐ be found.

29; drink (also ܐܒܗܪܐ).

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

Plur. ܐܒܗܪܐ; sign.

Prep. inseparable; by, with.

a, 26; be evil.

0, 28; plunder; Ettaph., passive.

23; Pa. (ܐܒܗܪܐ) comfort.

10 note, Prep.; between, among.

evil.

10 note, Prep.; between.

13; house.

10 note, Prep. and Adv.; alone.

10 note, Prep.; without.

29; build.

a; enjoy; Aph., give pleasure to.

flesh.

10 note, Prep.; behind.

29; seek.

husband.

enemy.

egg.

(f.); cattle, herd.

see.

13; son.

29; create.

Creator.

Pa., bless; Ethpa., passive.

13; daughter.

virgin.

10 note, Prep.; after.

29; choose.

0; create; Ethpe., passive.
VOCABULARY

man, husband.

Golgotha.

13; goat.

blasphemy.

body.

Particle; for (normally second word).

29; reveal.

revelation.

0, 23; Pe. and Ethpe., be complete.

28; Aph., cover.

garden.

loaf.

bone.

o, 28; touch.

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

Fem. 13; wolf.

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

sacrifice (n.).

a, 23; lead; Ethpe., passive.

gold.

David.

place.

13; likeness.

a; fear (v.).

fear (n.).

See § 8.

Particle; but (normally second word).

judge.

judgement.

31; pure.

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

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

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

blood.

31; form, likeness.

a; sleep; Pa., put to sleep.

27; judge.

a, 23; rise (of sun).

o, 28; bruise, trample on.

o; Aph., approach.

27; tread on.
134

SYRIAC–ENGLISH

 modelBuilder; behold!

Hagar.

this.

this.

that.

be.

he is.

she.

that.

then.

temple.

believe.

faith.

thus, so.

these.

walk.

this.

those.

they.

those.

they.

turn, return.

here.

Conj. inseparable; and, but.

e; buy, sell.

time; sometimes.

Pa., justify; Ethip., passive.

righteous.

righteousness.

be despised; Aph., despise.

a, 23; Pa., sing (praise).

kind, method.

shake.

crucify.

sow.

seed.
0, 28; Aph., love; Ettaph., passive.

beloved.

Pa., destroy.

Fem. Sجیاa; companion.

m., سیا; f. 32; one.

29; be glad.

10 note, Prep.; around.

m., سیا; f. new.

love (n.).

29; Pa., show.

29; see.

vision.

29; sin (v.).

sin (n.).

0; tear.

living.

29 note; live.

life.

animal.

Pa., strengthen; Ethpa., passive.

strength.

wisdom.

milk.

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

8, 10 note, Prep.; instead of, in favour of.

a, 28; be warm.

13; father-in-law.

wine.

heat.

0, 28; show mercy to.

Phur. | سجیاا; torment.

Enoch.


followed by ل، lacking in.

a; be strong; Ethpa., fortify oneself.

0; stir up.

0; recap.

29; pluck out.

(f.); field.

27; look.

a; be desolate; Aph., make desolate.

mustard.

Aph., curse.
think, reckon, account; Ethpe., passive.

13; sister.

a, 26; be good.

Adj.; good.

good (n.).

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

mountain.

blessing.

13; child.

youth (abstract).

sandal.

defilement, pollution.

a; taste.

25; Aph., bring.

a, 23, 25; know; Aph., tell.

25, 29 note; give.

Jew.

John.

Const. ; day.

a, 25; borrow; Aph., lend.

a, 25; bear; Aph., beget.

birth, offspring.

see .

sea.

25; Aph., add, do again.

a, 25; be anxious.

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

a, 23, 25; be heavy; Pa., honour; Ethpa., passive.

month.

a, 25; inherit.

c, 25; sit, dwell.

a, 23, 25; exceed.

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

pain.

(f.); stone.

0; subdue, besiege; Ethpa., passive.

when.

priest.

10 note; all.

every one who.

dog.

how.
synagogue.

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

crowd.

28; Aph., reprove.

silver.

Capernaum.

23; Ethpe., be ill; Aph., make ill.

Aph., preach.

sick, ill.

vineyard.

(f.); belly.

Aph., make to stumble.

o; write.

book.

sheet.


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

no, not.

heart.

clothing.

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

Inter. and Rel. Pron., what; Conj., when.
food.
speech.
a, 26; cease; used impersonally, weary.
wilderness.
city.
something; nothing.
gift.
Moses.
death.
29; beat.
immediately.
10 note, Prep.; because of; followed by ?, Conj., because. The form —
is used before suffixes.
13; water.
die.
o, 23; get or give in marriage; Aph., give in marriage.
29; Pe., Pa., Shaph., fill, fulfil.
o, 23; season with salt.
(f.); salt.
fulness.
o; promise; Aph., make king.
king.
counsel.
kingdom.
queen.
Pa., speak.
teacher.
teaching.
13; word.
wealth.
5, Inter. Pron.; who?
8, Prep.; from.
5, Inter. Pron.; what? why?
( = 5 ) who?
number.
31; part.
helper.
Egypt.
o; purify.
oil.
able.
tent, dwelling.
29; Ethpa., prophesy.
prophet.
be, 22; draw; Pa., beat.


27; wander.


a, 23; shine.


river.


light.


fish.


(f.); fire.


27; rest (v.).


o, 22; go down, come down.


a and o, 22, 23; keep.


rest (n.).


yoke.


standard.


law.


a, 22; take.


o, 22; pour.


o, 22; blow, arouse.


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


o, 22; go out; Aph., bring out.


cost.


(f.), Plur. ُبُقَفْاتْ; soul, self; when used with a pronominal suffix = a reflexive pronoun.


0, 22; plant.


a, 22; cling to.


eagle.


e, 22; give (only used in the Impf. and related parts).


a, 26; be old.


a, 26; wear sandals.


old.


a, 23; be satisfied with; Pa., satisfy with.


a, 23; Pa., hope.


o; worship.


be many; Pa., used as Adv., much.


Emphatic ُبُقْفَالاً; many (Adj.).


; Pe. and Aph., bear witness.


chain.


Satan.


10 note, Prep.; except; followed by ُب.*


treasure.


Ethpa., understand.


a, 22, 29 note; rise, go up; Aph., raise.
27; put.
31; blind.
29; hate.
swallow.
0, 23; do.
a; satisfy.
Sarah.

festival.
e; do, make.

Servant, slave.
work.

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

heifer.
chariot.

10 note, Prep.; until; followed by 9, Conj., until.
Eden.
0, 23; Pa., help.
Church.
evildoer.

Plur. ; thigh.
(f.); eye.
0, 28; enter.

8 note, Prep.; upon, above, concerning.
0; conquer.
world, age, eternity.
fault, cause.
8, Prep.; with.
Plur. ; people, nation.
a; be baptized; Aph., baptize.
0, 23; dwell.
29; answer.
(f.); sheep, flock.
(f.); cloud.
heavy.
0; embrace.
impulse, moving force.
0; flee.

fruit.
mouth.
commandment.
a, 23; become tasteless.
0, 28; sprinkle, break (bread).
o; divide; Ethpe. and Ethpa., passive.

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

o; break, cut off.

o; Pe. and Pa., command.

grain.

saviour.

bird.

face.

o; deliver; Ethpe., passive.

o; stretch out.

Pa., expound.

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

31; thing.

Zion.

8, Prep.; beside.

o; crucify.

31, Plur. prayer.

cross.

image.

morning.

(f.) sparrow, bird.

a and o; torture, tempt.

Cain.

o; invoke; Pa., receive.

tomb.

holy.

holiness.

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

10 note, Prep.; before.

first (Adj.).

vessel.

sacrifice, gift.

o; kill.

voice.

Pa., honour.

27; arise; Pa. ( vt) establish.

nest.

29; read, call.

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

13; village.

(f.) horn.
142

skull.
edger.

13; great.

(f.); foot.
o; stone (v.).
o; persecute, pursue.

Roman.

anger.

(f.); spirit.
29; be drunk.
a; love; Pa., have compassion on.

friend.

head.

beginning.
27; be high.

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

evening.
29; reconcile.
o, 28; spit.
29; accuse.

a, 26; ask; Ethpe., refuse; Aph., grant.
o, 28; come down.
o; loose, dismiss, allow, forgive, leave.
29; Pe., Pa., throw.
23; Pa., send.

glory.

27; despise.

fool.

(f.); Sheol.

peace (opposed to war).

fetters.

a; dwell in; Aph., causative.

a, o; send.

a; rule over.

sleep, rest (n.).
apostle.

lawful.

Solomon.

a; be complete; Ethpe., be betrayed; Pa., complete; Ethpa., be fulfilled; Aph., betray; Etta'ph., be betrayed.

peace (prosperity).
| Plur. | مصد | name.
|---|---|---|
| | مصد | 13; heaven.
| | مصد | a, 23; hear.
| | مصد | Pa., serve; Ethpa., passive.
| | مصد | Pa., turn aside (trans.); Ethpa., passive.
| | مصد | 13; year.
| | مصد | beautiful.
| | مصد | a, 23; be pleasing.
| | مصد | 0; lift up, take away.
| | مصد | a, 28; be firm; Aph., believe.
| | مصد | 29; loose, destroy, settle; Pa., begin.
| | مصد | true.
| | مصد | truth.
| | مصد | six (with masc. nouns).
| | مصد | Plur. مصد | foundation.
| | مصد | 29(usually written مصد)"; drink.
| | مصد | 27; repent.
| | مصد | a and o, 23; break.
| | مصد | 13; breast.
| | مصد | ox.
| | مصد | 10 note, Prep.; beneath.
| | مصد | Ethpa'li, be brought down.
| | مصد | prayer.
| | مصد | disciple.
| | مصد | 32; three.
| | مصد | a, 23; wonder; Aph., astonish.
| | مصد | Adv.; there.
| | مصد | a; be upright, firm; Aph., establish.
| | مصد | 32; two; مصد second.
| | مصد | gate.
| | مصد | 31; reconciliation.
| | مصد | 31; mind.
| | مصد | glory.
| | مصد | service.
| | مصد | history, story.
ENGLISH–SYRIAC

A
Able, be, ܐܒܐ, 23, 29 note.
Above, ܐܒܐ, ܐܒܐ, 8, 10 note.
Abraham, ܐܒܐܐܒܐ.
According to, ܐܒܐ, ܐܒܐ, 10 note.
Account, ܣܘܬ, passive, Ethpe.
Accuse, ܐܒܐ, 29.
Add, ܣܘܬ, 25, Aph.
After, ܛܘܡܐ.
Again, do, ܣܘܬ, 25, Aph.
Against, ܕܘܡܐ, 10.
Age, ܛܘܡܐ.
Alive, ܛܘܡܐ.
All, ܛܘܡܐ, 10.
Allow, ܣܘܬ 0.
Alone, ܒܛܘܡܐ, 10 note.
Also, ܒܐ.
Among, ܒܛܘܡܐ, 10 note.
Anger, ܡܝܐ.
Animal, ܣܛܘܡܐ.
Another, ܠܐܬܐ, 13.
Answer, ܚܕ, 29.
Anticipate, ܚܡܐ Pa.
Anxious, be, ܕܐ 0, 25.
Apostle, ܗܕܓܐ.
Approach, ܢܘ, Aph.
Arise, ܡܡ, 27.
Around, ܡܝܘ, ܣܐ, 10 note.
Arouse, ܢܘ 0, 23.
As, ܡܡܐ, ܡܡܐ, ܡܡܐ, 8, 10 note.
Ask, ܕܠܐ a, 26.
Astonish, ܐܡܕ 0, Aph.
At, ܐ (inseparable).

B
Baptize, ܚܘܒ 0, Aph.; passive, Pe.
Be, ܠܘܘ, 16, 29.
Bear, ܡܟܡܐ a, 25.
Beat, ܒܒ, 22, Pa.; ܫܒ, 29.
Beautiful, ܡܒܛܘܡܐ.
Because, Conj., ܒܛܘܡܐ.
Because of, Prep., ܡܒܛܘܡܐ, 10 note. With suffixes, ܡܒܛܘܡܐ.
### VOCABULARY

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Before</td>
<td>اب و</td>
<td>10 note</td>
</tr>
<tr>
<td>Beget</td>
<td>من</td>
<td>25, Aph.</td>
</tr>
<tr>
<td>Begin</td>
<td>نات</td>
<td>Pa., 29</td>
</tr>
<tr>
<td>Beginning</td>
<td>فلا</td>
<td>10 note</td>
</tr>
<tr>
<td>Behold!</td>
<td>انا</td>
<td></td>
</tr>
<tr>
<td>Believe</td>
<td>اب و</td>
<td>Aph.</td>
</tr>
<tr>
<td>Belly</td>
<td>هب</td>
<td>(f.)</td>
</tr>
<tr>
<td>Beloved</td>
<td>اب و</td>
<td>13</td>
</tr>
<tr>
<td>Beneath</td>
<td>فلا</td>
<td>10 note</td>
</tr>
<tr>
<td>Beside</td>
<td>فلا</td>
<td>10 note</td>
</tr>
<tr>
<td>Besiege</td>
<td>حض</td>
<td>0</td>
</tr>
<tr>
<td>Betray</td>
<td>حض</td>
<td>Aph.; passive, Ethpe. and Ettaph.</td>
</tr>
<tr>
<td>Between</td>
<td>فلا</td>
<td>10 note</td>
</tr>
<tr>
<td>Bind</td>
<td>اب و</td>
<td>23, 24; passive, Ethpe.</td>
</tr>
<tr>
<td>Bird</td>
<td>فَلْق</td>
<td></td>
</tr>
<tr>
<td>Blasphemy</td>
<td>كف</td>
<td></td>
</tr>
<tr>
<td>Bless</td>
<td>حض</td>
<td>Pa.</td>
</tr>
<tr>
<td>Blessing</td>
<td>كف</td>
<td>11</td>
</tr>
<tr>
<td>Blind</td>
<td>صعد</td>
<td>31</td>
</tr>
<tr>
<td>Blood</td>
<td>فض</td>
<td>0</td>
</tr>
<tr>
<td>Blow</td>
<td>نات</td>
<td>23</td>
</tr>
<tr>
<td>Body</td>
<td>من</td>
<td>28, 0</td>
</tr>
<tr>
<td>Bone</td>
<td>من</td>
<td></td>
</tr>
<tr>
<td>Book</td>
<td>حض</td>
<td></td>
</tr>
<tr>
<td>Borrow</td>
<td>من</td>
<td>a, 25</td>
</tr>
<tr>
<td>Bread</td>
<td>كف</td>
<td>0</td>
</tr>
<tr>
<td>Break</td>
<td>مات</td>
<td>23, 0, 28, 0</td>
</tr>
<tr>
<td>Breast</td>
<td>حض</td>
<td>13</td>
</tr>
<tr>
<td>Bring down</td>
<td>حض</td>
<td>22, Aph.</td>
</tr>
<tr>
<td>Bring out</td>
<td>حض</td>
<td>22, Aph.</td>
</tr>
<tr>
<td>Brother</td>
<td>كف</td>
<td>13</td>
</tr>
<tr>
<td>Bruise</td>
<td>حض</td>
<td>28</td>
</tr>
<tr>
<td>Build</td>
<td>حض</td>
<td>29</td>
</tr>
<tr>
<td>Burn</td>
<td>مات</td>
<td>a, 25, intrans., Pe.; trans., Aph.; passive, Ettaph.</td>
</tr>
<tr>
<td>But</td>
<td>مات</td>
<td>(normally second word)</td>
</tr>
<tr>
<td>Buy</td>
<td>حض</td>
<td>e.</td>
</tr>
<tr>
<td>By (agent)</td>
<td>حض</td>
<td></td>
</tr>
</tbody>
</table>

### C

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cain</td>
<td>قايم</td>
</tr>
<tr>
<td>Calf</td>
<td>حض</td>
</tr>
<tr>
<td>Call</td>
<td>نات</td>
</tr>
<tr>
<td>Can</td>
<td>see Able.</td>
</tr>
<tr>
<td>Capernaum</td>
<td>مم</td>
</tr>
</tbody>
</table>
Cast, үەرد, 29, Pe., Aph.
Cattle, چەنە (f.).
Cause, چەنەکە.
Cease, چەل a, 26.
Chain, ەمەنەکە.
Change, سەک o, Pe., Pa. and Shaph.; passive, Ethpa. and Eshtaph.
Chariot, چەنەکە.
Child, ڵەئە, 13.
Choose, چەل a, 29.
Church, چەنەکە.
City, چەنەکە.
Cling to, ۆنە ەد a, 22.
Close up, پەس, 24, Aph.
Clothe, ەوەنە Aph.
Clothing, ەوەنە.
Cloud, دەئەنا (f.).
Come, ەل, 24, 29.
Come down, مەد نە o, 22; مەد o, 28.
Come out, مەد نە o, 22.
Comfort, چەل, 23, Pa.
Command, ۆم o, Pe., Pa.
Commandment, ۆمەنە.
Companion, سەجەل, Fem. سەجەل.
Compassion, have, ۆم Pa.
Complete, be, مەد a, Pe.; مەد o; (causative, Aph. of either).
Concerning, مەد, 8, 10 note.
Conquer, مەد o.
Constant, be, ۆم, 24, Ethpe.
Cost, بەچەنە.
Counsel, مەدەنە.
Cover, ۆم ەد, 28, Aph.
Create, ەوە, 29, مەد o; passive, Ethpe.
Creator, مەدەنە.
Cross (n.), ڕەسەنا.
Cross over, ەوە a, 23.
Crowd, ۆمەنە.
Crucify, ەوە o; passive, Ethpe.; مەد o.
Cultivate, ۆمە نە a and o, 23.
Curse, سەم ەد, 27.
Cut off, ۆمە o.

D

Daughter, ێناڵ, 13.
David, ەوەم.
Day, مەد, construct مەد, موەم.
Plur. (i) مەد مەد, موەم.
(ii) مەد مەد.
Death, ﺍﺬﻫِرَ.
Defilement, ﻟُؤُصْامٍ.
Delay, ﻟَأْ, 23, 24, Aph.
Deliver (set free), ﺗُءَمَّ, 23; ﺪَأَ, 28, Aph.
Deliver (hand over), ﻣُبَكَّر, Aph.; passive, Ethpe. and Ettaph.
Desert, ﻟُخْدِنَّ.
Desolate, be, ﺛُسَبَّ, a; causative, Aph.
Despise, ﺛُمِّ, 27; ﺪَأْ, 28, Aph.
Despised, be, ﺪَأْ, 28.
Destroy, ﺱَحَّ, Pa.; 23, 24, Aph.; ﺱَحَّ, 29.
Die, ﺗُضَمَّ, 27.
Disciple, ﻟُؤُلُقُنْ.
Dismiss, ﺴَمَحَ, o.
Divide, ﻟُقَيِّ, o.
Do, ﺛَمَّ, e; passive, Ethpe.
Dog, ﺑَذَادَ.
Down, be brought, ﻟُمْسَ.
Down, come, ﺷَمِ, o, 22; ﺷَمِ, o, 28.
Draw, ﺧَمَ, e, 22.
Draw near, ﺧَمَ, o.
Drink, ﻣُؤْلَ (مَعَالَ), 29.
Drunk, be, ﻋَمَّ, 29.
Dwell, ﺗُءَمَّ, a, 23; ﺪَأَ, c, 25.
Dwell in, ﺪَمَّ, a; causative, Aph.
Dwelling, ﺳَمَّ, ﺳَمَّ.
E
Eagle, ﻟُمَثَرَ.
Ear, ﺔْنِا (f.).
Earth, ﻟُدَكَّا (f.).
Eat, ﻟَأْ, o, 24.
Eden, ﻟَهِ.
Egg, ﺒِدَدِ.
Egypt, ﺑُرَ،.
Elder, ﻟُمْعَ.
Elijah, ﻟُمًِ.
Elisha, ﻟُمًِ.
Embrace, ﻟُمْعَ.
Enemy, ﺑَذَدَبَّ.
Enoch, ﺳَمَرَ.
Enter, ﺪَأْ, o, 28.
Establish, ﻟُمْ، 27, Pa.; ﺷَمِ, Aph.
Eternity, ﺑَذَدَغَ.
Evening, ﺑَذَدَغ.
Evil, ﺑَذَمَ.
Evil, be, ﺑَذَلَ a, 26.
Evildoer, كنلا.
Exalt, م، 27, Aph.; passive, Ettaph.
Exceed, ه a, 23, 25.
Except, هم، 10 note.
Expound, هم Pa.
Eye, كنلا (f.).

F
Face, د (f.), د. ف.ا.
Fair, هم.
Faith, د. هم.
Fall, ن د. e, 22; causative, Aph.
Father, د. د.، 13.
Father-in-law, د. د.، 13.
Fault, د. د..
Favour of, in, د. د.، 10.
Fear (v.), د. a.
Fear (n.), د. د..
Feed, د. o, 24, Aph.
Festival, د. د..
Fetters, د. د. د.
Field, د. د. (f.).
Fight, د. م. Aph.
Fill, د. 29.
Find, د. هم، 23; passive د. هم.
Finish, هم Pa.; passive, Ethpa.
Fire, د. (f.).
Firm, bc, د. a, 28; د. a.
First, be, د. د.، 0.
Fish, د. د.
Fit for, د. د. د. د.
Flee, م. د.
Flesh, د. د.
Flock, د. د. (f.).
Food, د. د. د.
Fool, د. د.، 31.
Foot, د. د. (f.).
For, Particle, د. (normally second word).
For, Prep., د (inseparable).
Forgive, د. د.
Form, د. د.، 31.
Fortify oneself, د. Ethpa.
Friend, د. د. د.
From, Prep., د.
Front of, in, د. د. د., 10 note.
Fruit, د. د.
**VOCABULARY**

<table>
<thead>
<tr>
<th>English Word</th>
<th>Arabic Word</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fulfil</td>
<td>صلأ</td>
<td>29, Pa., Shaph.</td>
</tr>
<tr>
<td>Fulfillment</td>
<td>مكتمل</td>
<td>Ethpa.</td>
</tr>
<tr>
<td>Full</td>
<td>مملأ</td>
<td>29</td>
</tr>
<tr>
<td>Fullness</td>
<td>مكتمل</td>
<td></td>
</tr>
<tr>
<td>Good</td>
<td>جيد</td>
<td></td>
</tr>
<tr>
<td>Goodness</td>
<td>حسن</td>
<td>26</td>
</tr>
<tr>
<td>Grace</td>
<td>خصبة</td>
<td></td>
</tr>
<tr>
<td>Grain</td>
<td>فلأ</td>
<td></td>
</tr>
<tr>
<td>Grant (a request)</td>
<td>نع</td>
<td>26, Aph.</td>
</tr>
<tr>
<td>Great</td>
<td>كثير</td>
<td>13</td>
</tr>
<tr>
<td>Grieve</td>
<td>شاء</td>
<td>26; trans., Aph.</td>
</tr>
<tr>
<td>Ground</td>
<td>فلأ</td>
<td></td>
</tr>
<tr>
<td>Gift</td>
<td>هدية</td>
<td></td>
</tr>
<tr>
<td>Give</td>
<td>مسح</td>
<td>26, 29 note</td>
</tr>
<tr>
<td>Give (in marriage)</td>
<td>مسح</td>
<td>23, Pe., Aph.</td>
</tr>
<tr>
<td>Give pleasure to</td>
<td>خشم</td>
<td>Aph.</td>
</tr>
<tr>
<td>Glad</td>
<td>مرض</td>
<td>29</td>
</tr>
<tr>
<td>Glory</td>
<td>جراص، جمجمة</td>
<td></td>
</tr>
<tr>
<td>Go</td>
<td>مسح</td>
<td>24, 29 note</td>
</tr>
<tr>
<td>Go down</td>
<td>صص</td>
<td>22</td>
</tr>
<tr>
<td>Go out</td>
<td>مسح</td>
<td>22</td>
</tr>
<tr>
<td>Go up</td>
<td>مسح</td>
<td>22, 29 note</td>
</tr>
<tr>
<td>Goat</td>
<td>شيا</td>
<td>13</td>
</tr>
<tr>
<td>God</td>
<td>مكتمل</td>
<td></td>
</tr>
<tr>
<td>Gold</td>
<td>مطأ</td>
<td></td>
</tr>
<tr>
<td>Golgotha</td>
<td>مكتمل</td>
<td></td>
</tr>
<tr>
<td>Hagar</td>
<td>نفث</td>
<td></td>
</tr>
<tr>
<td>Hand</td>
<td>مسح</td>
<td>(f.), 13</td>
</tr>
<tr>
<td>Handmaid</td>
<td>مسح</td>
<td>13</td>
</tr>
<tr>
<td>Happy is (are)</td>
<td>حميك</td>
<td>with suffix followed by نإ</td>
</tr>
<tr>
<td>Hate</td>
<td>مرض</td>
<td>29</td>
</tr>
<tr>
<td>He</td>
<td>مسح</td>
<td>5</td>
</tr>
<tr>
<td>He is</td>
<td>مكتمل</td>
<td></td>
</tr>
<tr>
<td>Head</td>
<td>مكتمل</td>
<td></td>
</tr>
<tr>
<td>Hear</td>
<td>مكتمل</td>
<td>a, 23</td>
</tr>
<tr>
<td>Heart</td>
<td>مكتمل</td>
<td></td>
</tr>
<tr>
<td>Heat</td>
<td>مكتمل</td>
<td></td>
</tr>
<tr>
<td>Heaven</td>
<td>مكتمل</td>
<td>13</td>
</tr>
<tr>
<td>Heavy</td>
<td>مكتمل</td>
<td></td>
</tr>
</tbody>
</table>
Heavy, be, مَهِيل a, 23, 25.
Heifer, دَهْفَةٌ.
Help, مَسِحُ, 23, Pe., Pa.
Helper, مَسِحُانًا.
Herd, مَخْمَالَةٌ (f.).
Here, مَأْخَذُ.
High, مَأَمَرُ.
High, be, مَأَمَرُ, 27.
History, مَأَخْمَالَةٌ.
Hold fast, مَسِحُ o, 24.
Holiness, مَلاَئِكَةٌ.
Holy, مَلاَئِكَةٌ.
Honour, مَدَكُ, 23, 25, Pa.; مَدَكُ, Pa.; passive, مَدَكُ Ethpa.
Hope, مَأَحُولُ, 23, Pe., Pa.
Horn, مَذَاكُ (f.).
House, مَخْمَالٌ, 13.
How, مَدَكُ, مَدَكُ.
Husband, مَأْخَذُ, مَأْخَذُ.

Image, مَكْفَهُ.
Immediately, مُحَسَّبًا.
Impulse, مُحْرَنًا.
In, Prep., في (inseparable).
Inherit, مَأْحَدُ a, 25; causative, Aph.
Instead of, Prep., مَكْرُ, 10 note.
Invoke, مَحُلُ o.
Israel, مَعْلُوَّا.

Jerusalem, مَكْرُ.
Jew, مُكْرَمُ.
John, مَكْرَمُ.
Judge (v.), مُكْرَمُ, 27.
Judge (n.), مُكْرَمًا.
Judgement, مُكْرَمًا.
Justify, مَكْرِهُ, Pa.; passive, Ethpa.

Keep, مِثَّ a and o, 22, 23.
Kill, مِثْوَهُ o.
Kind (n.), مِثْيَ, 13.
Kindness, مُكْرِهُ.
<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>King, make</td>
<td>ملك، قَذِرتَ</td>
</tr>
<tr>
<td>Kingdom</td>
<td>دَزَتْتِكَ</td>
</tr>
<tr>
<td>Know</td>
<td>مَطَّرُ، 23, 25</td>
</tr>
<tr>
<td>L</td>
<td>مَطَّرُ، 27</td>
</tr>
<tr>
<td>Lacking in</td>
<td>مَطَّرُ، 29</td>
</tr>
<tr>
<td>Lamb</td>
<td>مَطَّرُ، 28</td>
</tr>
<tr>
<td>Land</td>
<td>مَطَّرُ، 27</td>
</tr>
<tr>
<td>Language (tongue)</td>
<td>مَطَّرُ، 23</td>
</tr>
<tr>
<td>Law</td>
<td>مَطَّرُ، 28</td>
</tr>
<tr>
<td>Lawful</td>
<td>مَطَّرُ، 28</td>
</tr>
<tr>
<td>Lead</td>
<td>مَطَّرُ، 23; passive, Ethpe.</td>
</tr>
<tr>
<td>Learn</td>
<td>مَطَّرُ، 24</td>
</tr>
<tr>
<td>Leave</td>
<td>مَطَّرُ، 28</td>
</tr>
<tr>
<td>Lend</td>
<td>مَطَّرُ، 25, Aph.</td>
</tr>
<tr>
<td>Lest</td>
<td>مَطَّرُ، 27</td>
</tr>
<tr>
<td>Life</td>
<td>مَطَّرُ، 27</td>
</tr>
<tr>
<td>Lift up</td>
<td>مَطَّرُ، 27, Aph.; passive, Ettaph.</td>
</tr>
<tr>
<td>Lift up (take away)</td>
<td>مَطَّرُ، 27</td>
</tr>
<tr>
<td>Light</td>
<td>مَطَّرُ، 28</td>
</tr>
<tr>
<td>Like, Prep.</td>
<td>مَطَّرُ، 28, 27</td>
</tr>
<tr>
<td>Like, be</td>
<td>مَطَّرُ، 29</td>
</tr>
<tr>
<td>Liken</td>
<td>مَطَّرُ، 29, Pa.; passive, Ethpa.</td>
</tr>
<tr>
<td>Likeness</td>
<td>مَطَّرُ، 28, 27</td>
</tr>
<tr>
<td>Listen, see ‘hear’</td>
<td>مَطَّرُ، 28</td>
</tr>
<tr>
<td>Living</td>
<td>مَطَّرُ، 28</td>
</tr>
<tr>
<td>Loaf</td>
<td>مَطَّرُ، 27</td>
</tr>
<tr>
<td>Look</td>
<td>مَطَّرُ، 27</td>
</tr>
<tr>
<td>Loose</td>
<td>مَطَّرُ، 29</td>
</tr>
<tr>
<td>Love (v.)</td>
<td>مَطَّرُ، 28, Aph.; passive, مَطَّرُ، Ettaph.</td>
</tr>
<tr>
<td>Love (n.)</td>
<td>مَطَّرُ</td>
</tr>
<tr>
<td>M</td>
<td>مَطَّرُ</td>
</tr>
<tr>
<td>Make</td>
<td>مَطَّرُ</td>
</tr>
<tr>
<td>Man</td>
<td>مَطَّرُ</td>
</tr>
<tr>
<td>Man (opposed to woman)</td>
<td>مَطَّرُ</td>
</tr>
<tr>
<td>Many</td>
<td>مَطَّرُ</td>
</tr>
<tr>
<td>Marriage, give in</td>
<td>مَطَّرُ</td>
</tr>
<tr>
<td>Mention, make</td>
<td>مَطَّرُ, 23, Aph.</td>
</tr>
<tr>
<td>Mercy, show</td>
<td>مَطَّرُ</td>
</tr>
<tr>
<td>Milk</td>
<td>مَطَّرُ</td>
</tr>
<tr>
<td>Mind</td>
<td>مَطَّرُ</td>
</tr>
<tr>
<td>Month</td>
<td>مَطَّرُ</td>
</tr>
<tr>
<td>Morning</td>
<td>مَطَّرُ</td>
</tr>
<tr>
<td>Moses</td>
<td>مَطَّرُ</td>
</tr>
<tr>
<td>Mother</td>
<td>مَطَّرُ</td>
</tr>
<tr>
<td>Motive</td>
<td>مَطَّرُ</td>
</tr>
</tbody>
</table>

\( \)
Mountain, ܐܘܙܐ.
Mourn, ܢܓܒܐ, 24, Ethpe.
Mouth, ܟܡܣܐ.
Much, Adv., ܓܓܓܓ.
Mustard, ܐܒܐܒܐ.

N
Name, Plur. ܓܓܓܓ.
Nation, Plur. ܓܓܓܓ.
Nest, ܓܓܓ.
New, Plur. ܓܓܓ.
Night, ܓܓܓ.
No, ܫ.
Not, ܫ.
Not, there is, ܓܓܓ.
Nothing, ܠܠܟܠ.
Number, ܓܓܓ.

O
O! ܘ.
Of, Prep., (inseparable).
Offer up, ܗܘܬܙ, Pa.
Oil, ܟܡܡܐ.
Old, ܓܡܡ.
Old, be, grow, ܓܒܐܒ, 26.
On, ܓܩܓ, 8, 10 note.
One, ܛܢ, 32.

Open, ܦܪܗܢ a, 23.
Oppress, ܢܓܒܐ 0, 24, Pe. and Pa.
Or, Conj., ܐܠ.
Other, ܠܠܟܠ, 13; other than, ܝܓܡܐ ܡܡ, 10 note.
Outside, Prep. ܠܡܓܓ, 10 note.
Over, cross, pass, ܓܓܓ 23; causative, Aph.
Overtake, ܡܡ Pa.; passive, Ethpe.
Ox, ܓܝܓ.

P
Pain, ܡܝܓܐ.
Palace, ܩܟܠ.
Part, ܫܫܫ, 31.
Path, ܠܠܘܡ (f.).
Peace, ܐܓܬܐ ܒܓܢܐ.
People, ܓܓܓ.
Perfect, be, ܓܓܓ, 23, Pe.; causative, Pa.; passive, Ethpe. and Ethpe.
Perish, ܒܓ 0 a, 24.
Persecute, ܚܒ 0; passive, Ethpe.
Place, ܠܠܘܡ, Plur. ܠܠܘܡܐ; ܠܠܘܡ.
Plant, ܕܕܐ 0, 22.
Pleasing, be, مه a, 23.
Pleasure, give, خمم a, Aph.
Pluck out, ٓار, 29.
Plunder, ٓر, 28; passive, Ettaph.
Pollution, نجره.
Pour, نص, 0, 22.
Pour out, ٓأهُو, 0, 24.
Prayer, ٓنفاح, ٓلاك.
Preach, ٓس Aph.
Priest, ٓف.ج.
Promise, صصص.
Prophesy, بحص, 29, Ethpa.
Prophet, يح.
Pure, ٓبٓ, 31.
Pure, be, كص, 29.
Purify, ممص o, Pe.; ٓص, 29, Pa.
Pursue, ٓد o.
Put, مم, 27.
Put on clothes مدم a.

Q
Queen, ٓنفاح.

R
Raise, ٓد o, 27, Aph.; ٓحص, 22, 29 note, Aph.
Read, ٓه a, 29.
Reap, ٓص o.
Receive, ٓصح Pa.
Reckon, ٓص o.
Reconcile, فدا, 29.
Reconciliation, ٓفهك.
Record, ٓص, 23, Aph.
Refuse, مم, 26; ٓصا Ethpe.
Repent, ٓد, 27.
Reprove, ٓص, 28, Aph.
Rest (v.), ٓص, 27.
Rest (n.), ٓحح، ٓمثلا.
Restrain, ٓص o, 24.
Return, ممي o.
Reveal, ٓنث, 29.
Revelation, ٓفهك.
Rib, ٓنلو (f.).
Righteous, ٓمه.
Righteousness, ٓفهك.
Rise, ٓصصم a, 22, 29 note.
Rise (of sun), ٓصم a, 23; causative, Aph.
River, ٓنث.
Roman, ٓنفاح.
Rule over, ٓصم a, followed 'by ٓ.
S
Sacrifice (v.), ܐܒܪܐ a and ܐ, Pe. and Pa.
Sacrifice (n.), ܒܥܢܐ, ܐܩܢܐ.
Sake of, for the, ܝܠܠ.
Salt, ܡܚܫܡܐ (f.).
Salt, season with, ܡܚܕܐ ܐ, 23; passive, Ethpe.
Sandal, ܒܠܚܐ.
Sandal, wear, ܝܠܫܐ ܐ, 26.
Sarah, ܘܒܪ.
Satan, ܡܘܫܢܐ.
Satisfied, be, ܡܚܕܐ ܐ, 23.
Satisfy, ܡܚܕ a, ܡܘܡܐ Pa.
Saviour, ܡܬܡܒܡ.
Say, ܒܒ l ܐ, 23, 24.
Sea, ܒܓܐ.
See, ܒܠ ܐ, 29; passive, Ethpe.
Seed, ܒܡܫ.
Seek, ܒܚܕ ܐ, 29; passive, Ethpe.
Seize, ܒܠ ܐ, 24.
Self, ܒܬܡܐ (f.).
Sell, ܒܐ l ܐ; passive, Ethpe.
Send, ܡܚܕ a and ܐ, 23; passive, Ethpe.
Servant, ܒܚܝܐ.
Serve, ܡܚܕ Pa.; passive, Ethpa.
Service, ܒܠܐ ܒܡܐ.
Set, ܒܫܡ, 27.
Settle, ܒܢܚ, 29.
Shake, ܒܬ l, 27; intrans., Pe.; trans., Aph.; passive, Ethaph.
She, ܒܓ, 5.
Shed, ܒܒ l ܐ, 24.
Sheep (collective), ܒܚܠܐ (f.).
Sheet, ܒܚܠ.
Sheol, ܒܚܠ (f.).
Shine, ܒܘ l ܐ, 23.
Show, ܒܡܐ Pa.
Shut up, ܒܠ ܐ, 24.
Sick, ܒܓ.
Sick, be, ܒܓ, 23, Ethpe.; causative, Aph.
Sign, ܒܥ l (f.).
Silver, ܒܡܐ.
Sin (v.), ܒܫܡ ܐ, 29.
Sin (n.), ܒܡܐ.
Sing (praise), ܒܛ l ܐ, 23, Pe. and Pa.
Sister, ܒܒܝ, 13.
Sit, ܒܝ l ܐ, 25.
Six, ܐܒܪܐ, 32.
Skull,  ﺟُمَّاء.
Slave,  ﺟَرَبَأ.
Slay,  ﺟُمَّأ.
Sleep (v.),  ﺗَجْمَعَأ a; causative,  Pa.
Sleep (n.),  ﺟُمَّاء.
So,  ﺟُمَّأ.
Solomon,  ﺟُمَّأ.
Something,  ﺟَمَأ.
Sometimes,  ﺗَجْمَعَأ ﺟَمَأ.
Son,  ﺟُمَّأ, 13.
Soul,  ﺟُمَّأ (f.), Plur.  ﺟُمَّأ.
Sow,  ﺟُمَأ 0, 23.
Sparrow,  ﺟُمَأ (f.).
Speak,  ﺟُمَأ  Pa.
Speech,  ﺟُمَأ.
Spirit,  ﺟُمَأ (f.).
Spit,  ﺟُمَأ 0, 28.
Sprinkle,  ﺟُمَأ 0, 28.
Stand,  ﺟُمَأ, 27.
Standard,  ﺟُمَأ.
Stir up,  ﺟُمَأ 0.
Stone (v.),  ﺟُمَأ 0.
Stone (n.),  ﺟُمَأ (f.).
Story,  ﺟُمَأ.
Strength,  ﺟُمَأ.
Strengthen,  ﺟُمَأ, 27,  Pa.; passive, Ethpa.
Stretch out,  ﺟُمَأ 0.
Strong, be,  ﺟُمَأ 0.
Stumble, make to,  ﺟُمَأ Apli.
Subdue, make 0; passive, Ethpa.
Suffice,  ﺟُمَأ a.
Sun,  ﺟُمَأ (m. and f.).
Swallow,  ﺟُمَأ.
Synagogue,  ﺟُمَأ.
Take,  ﺟُمَأ a, 22.
Take away,  ﺟُمَأ 0.
Taste,  ﺟُمَأ a.
Tasteless, become,  ﺟُمَأ a, 23.
Teach,  ﺟُمَأ , 24 Pa.
Teacher,  ﺟُمَأ.
Teaching,  ﺟُمَأ.
Tear,  ﺟُمَأ 0.
Tell,  ﺟُمَأ , 23, 25, Aph.; ﺟُمَأ a, 24.
Temple,  ﺟُمَأ.
Tempt,  ﺟُمَأ a and 0.
Tent,  ﺟُمَأ.
Testify,  ﺟُمَأ a.
That, m. ܐܘ, f. ܐܘ, 5.
That, Particle, ܐ, 5.
Then, ܐܠܡ, 8.
There, ܐܠܗ, 8.
There is, ܐܠܗ, 8.
There is not, ܐܠܟܢ, 8.
Therefore, ܐܠܟܢ, 8.
These, ܐܠܟܢ, 5.
They, m. ܐܠܢܐ, ܝܢܐ, f. ܐܠܢܐ, ܢܐ, 5.
Thigh, Plur. ܐܠܢܐ, 8.
Thing, ܐܠܢܐ, 31.
Think, ܐܠܢܐ, 8.
This, m. ܐܠܢܐ, f. ܐܢܐ, 5.
Those, m. ܐܠܢܐ, ܝܢܐ, f. ܢܐ, 5.
Thou, m. ܢܐ, f. ܢܐ, 5.
Three, ܐܠܢܐ, 5.
Threshold, Plur. ܐܠܢܐ, 8.
Throw, ܐܠܐ, 29, Pe. and Aph. ܐܠܐ, 29, Pe. and Pa.
Thus, ܐܠܐ.
Till (v.), ܐܠܐ, 23.
Time, ܐܠܐ.
To, Prep., ܐܠܐ (inseparable), ܠ, 8, 10 note.
Tomb, ܐܠܐ.
Tongue, ܐܠܐ.
Torch, ܐܠܐ.
Torture, ܐܠܐ, Plur. ܐܠܐ.
Towards, ܐܠܐ.
Trample, ܐܠܐ, 28.
Transgress, ܐܠܐ, 23.
Tread on, ܐܠܐ, 27.
Treasure, ܐܠܐ.
Tree, ܟܠܒܐ.
True, ܟܠܒܐ.
Truly, ܟܠܒܐ.
Truth, ܢܒܢܐ.
Turn aside, ܢܒܢܐ, 29; trans., Pa.; passive, Ethpa.
Two, m. ܢܒܢܐ, f. ܢܒܢܐ.

U
Under, ܐܠܐ, 10 note.
Understand, ܐܠܐ Ethpa.
Until, ܐܠܐ, 10 note.
Unto, ܐܠܐ, 10 note.
Upon, ܐܠܐ.
Useful for, be, ܐܠܐ, 24, followed by ܐܠܐ.
Which? m.sg. ٌ, f.sg. ٌ, 
Plur. ٌ, 5.
Who, ٌ, 5.
Who? ٌ (ٌ, ٌ).
Whoever, ٌ.
Why? ٌ.
Widow, ٌ.
Wife, ٌ, 13.
Wilderness, ٌ.
Wind, ٌ (f.).
Wine, ٌ.
Wisdom, ٌ.
With, Prep., ٌ (inseparable), ٌ, 8, 10 note.
Within, ٌ, 10 note.
Without, ٌ, 10 note.
Witness, bear, ٌ a, Pe. and Aph.
Wolf, ٌ.
Woman, ٌ, 13.
Wonder, ٌ, 23; causative, Aph.
Word, ٌ (f.), 13, Plur.
Work, ٌ.
World, ٌ.
Worship, ٌ.
Wrath, ܐܒܝܥܐً.  You, Plur., m. ܐܒܝܥܐً, f. ܒܝܥܐً.
Write, ܣܘܓܐً.  Youth (abstract), ܓܘܕܙܐ.

Year, ܡܕܢܐً.  Zion, ܓܘܡܢܐ.
Yoke, ܢܘܫܐ.  
You, Sing., m. ܐܒܝܥܐً, f. ܒܝܥܐً.
<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Absolute state of noun</td>
<td>21</td>
</tr>
<tr>
<td>Adjective, agreement of</td>
<td>24</td>
</tr>
<tr>
<td>Agent after a passive</td>
<td>24</td>
</tr>
<tr>
<td>Anticipatory pronouns</td>
<td>82</td>
</tr>
<tr>
<td>Comparison, ways of expressing</td>
<td>48 f.</td>
</tr>
<tr>
<td>Construct state</td>
<td>21</td>
</tr>
<tr>
<td>Date, expression of</td>
<td>128</td>
</tr>
<tr>
<td>Direct object, government of</td>
<td>18, 82</td>
</tr>
<tr>
<td>Enclitic pronoun</td>
<td>15, 24, n., 40</td>
</tr>
<tr>
<td>Genitive, modes of expressing</td>
<td>29</td>
</tr>
<tr>
<td>Indefinite subject (he who, they who)</td>
<td>16, 49</td>
</tr>
<tr>
<td>Negative with adjective or noun</td>
<td>55</td>
</tr>
<tr>
<td>Numerals</td>
<td>125 f.</td>
</tr>
<tr>
<td>Participle and enclitic pronouns to form present tense</td>
<td>40</td>
</tr>
<tr>
<td>Passive, agent after</td>
<td>24</td>
</tr>
<tr>
<td>Present tense formed by participle and enclitic pronoun</td>
<td>40</td>
</tr>
<tr>
<td>Prohibitions, expression of</td>
<td>60</td>
</tr>
<tr>
<td>Purpose, ways of expressing</td>
<td>60</td>
</tr>
<tr>
<td>Relative particle</td>
<td>16</td>
</tr>
<tr>
<td>Superlative, ways of expressing</td>
<td>49</td>
</tr>
</tbody>
</table>