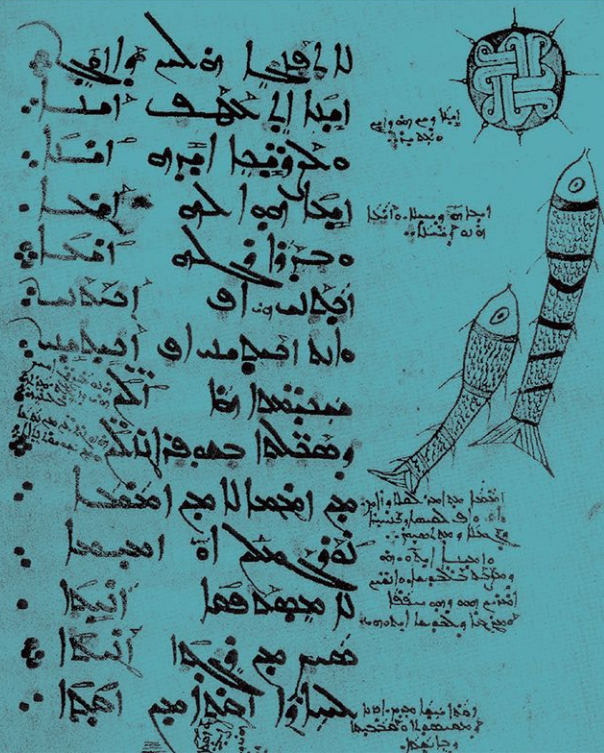# Robinson's Paradigms and Exercises in Syriac Grammar

sixth edition

J. F. COAKLEY

ROBINSON'S PARADIGMS
AND EXERCISES IN
SYRIAC GRAMMAR

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SYRIAC GRAMMAR

SIXTH EDITION

REVISED BY

J. F. COAKLEY

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PREFACE

T. H. Robinson's *Paradigms and exercises in Syriac grammar* was first published in 1915, and it served generations of students in four little-changed editions, the last of which appeared in 1962. The fifth edition of 2002 was a thorough revision aimed at repairing some of the less satisfactory features in the way the grammar and exercises were presented. The changes in this sixth edition do not go so deep. Here and there the grammar has been clarified, awkward sentences for translation replaced, and other miscellaneous errors corrected. These small-scale improvements are all products of the decade of testing that the 2002 book has had, and I thank my students at Harvard and Cambridge Universities, as well as some kind correspondents, for helping to expose the places where revision and correction were needed. The format of the present edition, though not so handy as the old pocket-sized one, has allowed for a less crowded layout and I hope it will be found to be more comfortable to read.

As before, our book tries to be a simple and friendly introduction to the Syriac language. A student who, while learning from Robinson, wants to refer to a more comprehensive treatment of the subject, can be recommended to consult T. Nöldeke's *Compendious Syriac grammar* (2nd edn. 1898; English translation 1904), which is still the most authoritative work; or L. Costaz, *Grammaire syriaque* (Beirut, 2nd edn. 1964), which sets out paradigms in full and is well indexed.

J. F. COAKLEY

March 2013

CONTENTS

Appendices

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1 . INTRODUCTION

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

Syriac is a dialect of the Aramaic language. Aramaic is known to readers of the Bible as the language of parts of the books of Ezra and Daniel, and this biblical Aramaic is closely related to the 'official' or 'imperial' Aramaic that was an international language during the time of the Achaemenid Persian empire of the sixth to fourth centuries BCE. Syriac began as one of the local varieties of so-called 'middle Aramaic' that persisted after the breakup of that empire. Syriac itself then became a standard language spoken and written over a wide area of Mesopotamia and Persia, and it is this 'classical Syriac', exhibited in manuscripts surviving from the fifth century CE onwards, that is the subject of the present grammar.

Technically, Syriac is usually taken to belong among eastern Aramaic dialects, along with the Aramaic of the Babylonian Talmud, and Mandaic. The Aramaic of Palestine, hypothetically the language of Jesus and represented

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

in writing by (for example) some of the Dead Sea Scrolls, belongs to the western group of dialects, and is therefore a slightly more distant relative of Syriac.[2] Hebrew, a sister language of Aramaic within the Semitic family of languages, is more distant yet, although it belongs to the same subfamily usually known as Northwest Semitic. The other major Semitic languages – Arabic, Ethiopic, and ancient Akkadian – are further away linguistically, although between Syriac and Arabic there are close historical connections. After the rise of Islam Arabic became the second, and later the first, language of many Syriac-speakers, and they sometimes wrote Arabic using the Syriac script. The pronunciation of the two languages also interacted.

The place of Syriac in Semitic linguistics is one reason for studying the language; but there are other and, in fact, more usual ones. In Western biblical scholarship, Syriac has been an important subject since the Renaissance, and many students come to it on account of the ancient Syriac versions of the Old and New Testaments and the tradition of commentary writing. Other students want to read the works of native Syriac writers of poetry, history, and theology. Still other students have an interest in one or another of the living Syriac churches and their tradition and liturgy. This book attempts to serve students who wish to learn Syriac for any or all of these reasons.

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

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

other. The eventual result was two grammatical traditions within the language, the West Syriac and East Syriac.[3] In terms of writing, this development is most apparent in the way that the earliest book-hand (called *estrangela*) evolved into the different East and West Syriac scripts that we find in printed books. As a matter of pedagogy, an introductory grammar must locate itself within one tradition or the other, and use one or another script. This book, for good historical reasons, adopts the Western script, reading-signs, and most other grammatical conventions;[4] but in phonology some compromise is made with the East Syriac system. (On this see §3 below.) An introduction to reading in the estrangela and East Syriac scripts is given in Appendices B and C.

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

[4] The Western script has been traditional for vocalized texts since the sixteenth century when the study of Syriac was promoted in Europe by Maronite scholars (who belonged to the Western tradition). The learner from Robinson will find that the Syriac New Testament in most general use (British and Foreign Bible Society, 1920 and often reprinted) looks familiar.

2. THE SCRIPT

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

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

It will be observed that all the letters can join to a preceding letter (that is, from the right), but that the letters ‌ܐ ܕ ܗ ܘ ܙ ܪ ܨ ‌ do not join to a following letter (to the left).

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

A curved form of *alaph* (ܐ) is sometimes found at the beginnings of words, but in this book the straight form (ܐ) is used in all positions.

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

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

The following are models and hints for writing each letter.
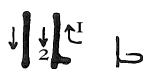
Alaph always ends in a down-stroke (not as in Arabic), extending slightly below the line.

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

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

Dalath looks like a bold English comma when not joined, but is smaller when joined. It always has a dot below. Compare *resh*.
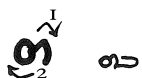
He is the same height as *beth*.

Waw never connects on the left. Compare *qoph*.

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

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

Ṭeth. The loop goes below the line.

Yod is a single short spike, shorter than *nun*.
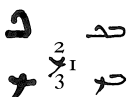
Kaph is narrower and rounder than *beth*. The tail of the final form bends to the left.
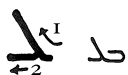
Lamad is the same height as *alaph* and must be clearly taller than ʿ*e*. Some teachers say to aim for an angle of 45°. When it is at the end of a word, the finishing stroke goes up in parallel.

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

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

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

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

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

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

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

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

Resh is the same shape as *dalath* but always has a dot above.

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

Taw finishes with a rightward stroke.

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

There are, however, two particular diacritical marks which will be printed here and should always be written. One of these is the pair of points known as *seyame* (literally[2] 'place-ments') that indicates the plural of nouns, most adjectives, and some verb forms. For example, 'king' is written ملكا and 'kings' ملك̈ا. *Seyame* may go anywhere on a word, but when writing, it is best to put it near the middle, and over a short letter if possible. The letter *resh* (ر) often attracts the *seyame*, which then replaces its dot; for example, فاارا / فاارا 'fruit/fruits'. The other obligatory diacritical mark is the dot over ه in certain pronoun suffixes indicating the feminine. (For these see §§6, 18.)

Punctuation. The history of punctuation in old manuscripts is complex, and it is different in- and outside the Bible. In this book we follow the simplest typographical practice, which is to use a full point at the end of a sentence, as in English, and the double points ⁚ to mark a division within the sentence. (Other double points : ﹶ have broadly the same function.) Questions are not marked.[3] A more major division in a text is often shown by four points ❖ .

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[2] Hereafter in this book abbreviated '*lit.*'.

[3] But modern writers and editors sometimes use '؟'.

Abbreviations may be indicated by a line over the beginning of the word, e.g. ܫܘܒ = ܫܘܽܒܚܳܐ 'glory'; ܘܓ݂ = ܘܓ݂ܰܪ 'etc.' Sometimes the same line indicates that letters are to be read as numbers (see pp. 137–8); e.g. ܫܝܛ = 319.

Exercises

Write in transliteration, using the English letters in the table on p. 5.[4]

ܣܩܘܒܠ	ܣܘܡ	ܣܢܕܝ	ܩܘܠܘܬܗ	ܐܣܢܝܡ
ܣܘܪܝܠ	ܝܘܗܢ	ܐܢܩܘܗܐ	ܗܘܦܢܐ	ܗܬܣܝܗ
ܐܡܝ	ܐܣܘܘܘܗܐ	ܐܘܠܝܠܝܣ	ܩܢܘܣܣܗ	ܗܘܦܝܚܐ

Write in Syriac characters:

ṣly	wrdyn	ʿlyh	ywmtʾ	mdyntʾ
šlmyn	klbʾ	ʿlyhwn	klmdm	mtqrʾ
ʿmṣw	lḥddʾ	mṭl	mstkl	šḥlp
lʾ	thwʾ	ṭlytʾ	sbr	ydʿ
ydʿtwn	mlk	mlkʾ	ḥlpwhy	nbyʾ
ʿm	ʿmmʾ	mlʾkʾ	wʾzl	dyrʾ
rdʾ	qṭl	gbrʾ	ttplḥ	ṣbyn
	ʾnšʾ	ʾnttʾ	msybrnwtʾ	

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

3. PRONUNCIATION

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

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

- ܐ is a glottal stop; but more often it is 'quiescent': see p. 13 below.

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

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

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

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

- ܩ corresponds to Arabic ق and is a sound further back in the throat than ܟ. It is worthwhile, to avoid misspelling errors later, to try to make this sound distinctive.

- ܫ is pronounced *sh* (*š*).

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

The letters ܬ ܦ ܟ ܕ ܓ ܒ (*bgdkpt*, pronounced *begadkefath*) have two alternative pronunciations: 'stopped' (hard) and 'spirantized' (soft). When spirantized:

- ܒ (*b*) becomes *v*.

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

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

- ܟ (*k*) becomes like Arabic خ, that is, like *ch* in German *acht*. Note that this approaches the usual pronunciation of ܚ.

- ܦ (*p*) becomes *f*.

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

(In transliteration, the spirantized letters are often shown with underlines: *b̲ g̲ d̲ k̲ p̲ t̲*.) In some manuscripts and printed books, especially the Bible, the hard and soft pronunciations are indicated by dots: a dot above the letter, known as *qushaya* ('hardening'), or below, *rukaka* ('softening').[2] Thus, ܒ is pronounced *b* and ܒ is pronounced *v*, etc. (Notice that ܕ must be *dalath* with *qushaya*, not *resh*.)

Generally, a *bgdkpt* letter is spirantized after a vowel, and otherwise pronounced hard. Most of the time this rule is easy to apply, but sometimes it is not. An indistinct vowel (in Hebrew, vocal *shewa*) before a *bgdkpt* letter will cause it to be spirantized, and a letter that is doubled is always pronounced hard. Syriac does not show either of these things in the writing system and, unless the text actually uses *qushaya* and *rukaka* points, the reader has to decide on pronunciation from knowledge of grammar and some

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[2] Properly, *quššāyā* (ܩܘܫܳܝܐ) and *rukkāḵā* (ܪܘܟܳܟܐ). To distinguish these dots from other diacritical points they are often written in red in manuscripts. In print they should ideally be smaller.

supplementary rules. To avoid overloading the present lesson these rules are set out in Appendix A, and they should become familiar by experience. In this book, *qushaya* and *rukaka* are supplied when the pronunciation is unexpected or might be in doubt, at least on the first occurrence of a word and in the Syriac-English glossary.

Vowels. By nature, the Syriac alphabetical letters represent consonants only. Anciently, however, some vowels became part of the spelling of words, using the letters *waw* (for *o* and *u*), *yod* (for *i* and *e*), and *alaph* (for *ā, a, e, i*). For example:

ܢܡܘܣܐ *nāmosā* ܡܘܫܐ *Muše* ܡܐܢܝ *Mani*
ܣܝܡ *sim* ܗܠܝܢ *hālen* ܟܐܦܐ *kiṗā*.

Later, a system of vowel-signs was superimposed on the alphabet; or rather, each of the two traditions of pronunciation, East and West, developed its own vowel-signs. The West Syriac vowel-signs, invented in the tenth century, are based on Greek letters. They are ܿ ܰ ܶ ܳ ܽ . In this book we use these signs, although, following the custom of scholarly Syriac, we depart from the West Syriac tradition of pronunciation in two places, in order to preserve a more original phonology.[3] First: the sign ܿ will indicate *ā* (as in *father*). Second: we will distinguish an additional vowel *o* and indicate it by a dot above the letter *waw*.[4] Thus we have the following six vowels and vowel-signs.

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

[4] A student who wants to adopt a more consistent West Syriac pronunciation can pronounce the vowel ܿ as *o*, and then pronounce the vowels ܿ and ܿ indifferently as *u*. In this case, ܟܬܒܐ becomes *ktoḇo* rather than *ktāḇā*, and ܝܥܩܘܒ *Yaʿquḇ* rather than *Yaʿqoḇ*.

sign[5]	value	alone	with vowel letters	value
ܿ	*ā*	ܕܿ	ܟܿܐ	*bā*
ܲ	*a*	ܕܲ	ܟܲܐ	*ba*
ܸ	*e*	ܕܸ	ܟܸܐ, ܟܸ	*be*
ܹ	*i*	ܕܹ	ܟܹܐ (or ܟܹܝ), ܟܹ	*bi*
�ܨ	*u*		ܒܘܿ	*bu*
·	*o*		ܒܘ	*bo*.

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

Alaph and *yod*. When *alaph* is a consonant, it must have a
full vowel,[7] as always at the beginning of a word, e.g. ܐܟܠ
ʾekal 'he ate'. Much of the time, however, *alaph* is
'quiescent'; that is, it simply carries the vowel of a pre-
ceding letter, as for example in ܟܐܦ *kipā* 'stone'. Gram-
matically, if *alaph* is preceded by a vowelless consonant, its
vowel moves over onto that consonant, as in ܕܐܟܠ *dekal*
(from d-ʾekal) 'which he ate'. *Yod* is somewhat the same: if

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[5] By name the signs are: ܿ *zqāpā*; ܲ *ptāḥā*; ܸ *rbāṣā*; ܹ *ḥbāṣā*; ܨ *ʿāṣā*.
(These names will not be used again in this book.)

[6] More correctly, these are *kol* and *meṭol*, but the *o* vowel (a dot above
the *waw*) cannot be shown when the *waw* is not written. The West
Syriac pronunciations with *u* are conventional.

[7] This is a difference from Hebrew, where א can take *shewa*.

it would be without a full vowel at the beginning of a syl-
lable, it assumes the vowel *i,* as in ܝܼܗ݈ܘܼܕ݂ܵܝܹ̈ܐ *Ihuḏāye* 'Jews'.
The effects of these rules for *alaph* and *yod* will be seen
from time to time to in the lessons to come.

Silent letters. Occasionally spelling does not follow pronun-
ciation exactly. In a text with vowel-signs, a consonant that
is silent may be indicated by *linea occultans* (*lit.* 'hiding
line'), a short line written under the letter, for example in
ܡܕܝܼ̱ܬܵܐ *mḏitā* (not *mḏintā*), ܐܲܢ݇ܫܵܐ *nāšā,* ܐܵܐ̱ܝܬ *ezaṯ.* In suffixes and
in a few common words, silent letters are not always
marked at all, e.g. ܐܲܝܟ݇ *ak* (not *ayk*) 'as'.

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

ܢܵܡܘܿܣܵܐ *nāmosā*	ܡܘܼܫܹܐ *Muše*	ܡܵܐܢܝ *Mani*
ܣܝܼܡ *sim*	ܗܵܟܹܝܢ *hālen*	ܟܹܐܦܵܐ *kiḇā.*

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

ܡܲܠܟܵܐ *malkā*	ܡܲܠܐܲܟ݂ܵܐ *malaḵā*	ܣܘܼܪܝܵܝܵܐ *Suryāyā*
ܩܛܲܠ *qṭal* (or *qᵉṭal*)	ܢܹܩܛܘܿܠ *neqṭol*	ܘܲܪܕܵܐ *wardā*
ܪܹ̈ܫܹܐ *riše*	ܛܘܼܒ݂ܲܝ *ṭubay*	ܘܵܘ *waw*
ܡܡܲܠܠܘܼܬܹܗ *mᵉmalālu*	ܐܘܼܪ̈ܚܵܬ݂ܵܐ *urḥāṯā*	ܕܲܗܒ݂ܵܐ *dahḇā.*

Exercises

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

ܣܹܐܡ	ܠܘܿܣ	ܡܸܟܵܣ	ܢܵܡܘܿܣ	ܦܸܠܲܬ݂ܘܿܣ
ܦܵܪ̈ܘܿܣ	ܬܹܐܡܦܠ	ܐܲܦܸܣܘܿܣ	ܡܵܐܪ̈ܝܵ	ܘܿܪܵܐ
ܦܘܼܢܝܼܐܝܠ	ܣܵܛܲܢ	ܡܵܢܸ̈ܣ	ܡܲܡܘܿܢܵܐ	ܐܸܣܵܡܵܕܵܐ
ܛܵܘܡ	ܗܲܒܸܠ	ܣܵܘܠܵܐ	ܐܲܦ̈ܘܿܠܠܘ	ܐܵܡܝܼܢ
ܐܲܦ̈ܘܿܗ	ܦܲܢܛܵܩܘܿܣܛܝܼ	ܡܘܼܕܒܵܐ	ܦܲܠܸ̈ܣܛܝܼܢܵܐ	ܣܹܐܘ̈ܘܿܠ

ܘܲܘܘܿܡܵܣ   ܚܘܼܡ ܟܬܵܒ

Write the following words in Syriac characters, with vowel-signs and with *rukaka* and *qushaya*. For the purposes of this exercise, write *i* and *ei* with *yod*; *o* and *u* with *waw*; and final -*ā* with *alaph*.

šmayā	*hwāṯ*	*ʾeṯḥzi*	*rišānā*	*šuḇḥā*
galyaṯ	*hālein*	*ʾamirā*	*ṭuḇān*	*ʿaḇdā*
lʾaylein	*nmalel*	*sāʾem*	*šliḥā*	*ṣawmā*
ʾaḥay	*ʾāmrin*	*parṣopā*	*ʿḏamā*	*sāymin*
sagiʾā	*hayment*	*ṣḇuṯā*	*ʿlawhy*	*mmalālu*
	malp̄ānuṯā	*qḏāmaykon*	*p̄eṯgāmā.*	

4. PRONOUNS. PARTICLES.
SIMPLE SENTENCES

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

person	singular		plural	
1st	ܐ̣ܢܐ	I	ܚ̱ܢܢ	we
2nd masculine	ܐ̱ܢܬ	you (*m.*)	ܐ̱ܢ̱ܬܘܢ	you (*m.*)
2nd feminine	ܐ̱ܢ̱ܬܝ	you (*f.*)	ܐ̱ܢ̱ܬܝܢ	you (*f.*)
3rd masculine	ܗܘ	he	ܗ̱ܢܘܢ	they (*m.*)
3rd feminine	ܗܝ	she	ܗ̱ܢܝܢ	they (*f.*).

For the 1st-person plural there is a longer and less common
form ܚ̱ܢܢܢ (*naḥnan*). Note also the silent letters in ܐ̱ܢܬ and
ܐ̱ܢ̱ܬܝ (both pronounced *at*), ܐ̱ܢ̱ܬܘܢ (*aton*), and ܐ̱ܢ̱ܬܝܢ (*aten*).

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

ܐ̱ܢܬ ܡܠ̱ܟܐ   You are king.

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

	singular	plural
1st	ܐ̱ܢܐ	ܚ̱ܢܢ
3rd masc.	ܘܗܝ	ܐ̱ܢܘܢ
3rd fem.	ܗܝ	ܐ̱ܢܝܢ

The 3rd-person singular forms are shown with no vowel. If
they follow a word ending in a vowel, they form a diph-
thong with -*w* or -*y*. Thus we have

ܗܝ ܡܠ̱ܟܬܐ (*malktāy*)   She is queen.

In the masculine, the diphthong *āw* becomes *aw*, giving
ܗܘ ܡܠ̱ܟܐ (not ܗܘ ܡܠ̱ܟܐ) *malkaw* 'he is king'. Following a
consonant, these two enclitics have full vowels, becoming

ܗܘ and ܗܝ . See the examples below with ܡܰܢ ('who?'). The combination ܗܘ ܗܘ becomes ܗܘܝܘ 'he is' or 'it is he'.

The *demonstrative pronouns* are as follows:

	singular		plural	
	masc.	fem.	masc.	fem.
this, these	ܗܢܐ	ܗܕܐ	ܗܠܝܢ	
that, those	ܗܘ	ܗܝ	ܗܢܘܢ ܗܢܝܢ	

There are also shorter forms ܢ (for ܗܢܐ) and ܘܐ (for ܗܕܐ), less commonly seen. With the enclitic pronoun, ܗܢܐ becomes ܗܢܘ, and ܗܕܐ becomes ܗܕܐ ܗܝ, both meaning 'this is'. The demonstratives can also be adjectives, coming before or after the noun, as in ܗܢܐ ܓܒܪܐ 'this man', ܗܠܝܢ ܢܫܐ 'those women'.

The *interrogative pronouns* are most usually:

ܡܰܢ who?   ܡܳܢܐ what?

The combination with the 3rd-person enclitic gives

ܡܰܢ ܗܘ / ܡܰܢ ܗܝ   who is he/she?

With the masculine enclitic there are contractions: ܡܰܢܘ (for ܡܰܢ ܗܘ) 'who is ?' and ܡܳܢܘ (for ܡܳܢܐ ܗܘ) 'what is ?'. With the feminine there is no contraction:

ܡܳܢܐ ܗܝ ܗܕܐ   what is this?

Other less common words for 'what?' are ܡܐ (not to be confused with ܡܰܢ) and ܡܳܢ.

Another set of interrogative pronouns is

ܐܝܢܐ (m.)   ܐܝܕܐ (f.)   ܐܝܠܝܢ (pl.)

all meaning 'which?', as in

ܐܝܕܐ ܗܝ ܗܕܐ   which one is this (f.)?
ܒܐܝܢܐ ܠܫܢܐ   in which language?

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

ܒ	in, with	ܕ	of
ܘ	and	ܠ	to, for.

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

ܘܡܲܠܟܐ = ܘ- + ܡܲܠܟܐ   of the king.

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

ܒܲܡܕ݂ܝܼܢ݉ܬܐ = ܒ- + ܡܕ݂ܝܼܢ݉ܬܐ   in the city.

The same rule applies if another particle is then attached: ܘܕ݂ܡܲܠܟܐ 'and of the king', ܘܒ݂ܲܡܕ݂ܝܼܢ݉ܬܐ 'and in the city'. If the first letter of the word is *alaph*, the vowel moves onto the particle (following the rule on pp. 13–14 above). Thus:

ܘܲܐܠܗܐ = ܘ- + ܐܲܠܗܐ   of God.

The same thing happens with a word beginning with -ܝ :

ܘܝܼܕ݂ܲܥ = ܘ- + ܝܼܕ݂ܲܥ   who knew.

The particle -ܕ , besides expressing the genitive, functions as the *relative pronoun* ('who', 'which', 'that'). In this use it combines with the demonstratives ܗܘ, ܗܝ, ܗܢܐ, ܗܠܝܢ and also with the interrogatives ܡܢ, ܐܲܝܟܐ, ܐܲܝܢܐ, ܐܲܝܠܝܢ and ܡܐ which lose their interrogative sense. Examples are:

ܐܲܝܠܝܢ ܘܒ݂ܲܡܕ݂ܝܼܢ݉ܬܐ	those in the city
ܗܘ ܘܐܲܠܡܲܠܦ݂ܪܐ ܗܘܐ	the one who is a disciple
ܡܢ ܘܡܲܠܟܐ ܗܘܐ	whoever is king
ܒܲܪܬܐ ܐܝܼܬ ܘܒ݂ܚܲܣܡܐ	the daughter who is in the house
ܐܲܝܠܝܢ ܦ݁ܘܩܕ݁ܢܐ ܘܒ݂ܚܘܣܦ݂ܗܐ ܐܝܼܢ	those commandments that are in the law
ܗܝ ܘܡܲܠܟܐ ܐܲܢ݉ܬ	the fact that you are king.

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

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

ܥܰܒ̈ܕܶܐ ܐܶܢܘܢ ܕܰܡܫܺܝܚܳܐ   are they servants of Christ?

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

ܡܰܠܟܬܳܐ ܐܰܢ̱ܬܝ   you are the queen

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

ܐܰܢ̱ܬܝ ܗ̱ܝ ܡܰܠܟܬܳܐ   the queen is you

(which would answer the question, 'Who is the queen?'). Sometimes, however, this distinction is hard to see, as with ܐܶܢܳܐ ܐ̱ܢܳܐ 'It is I' (more usual than ܗ̱ܘ ܐ̱ܢܳܐ). There is little difference between ܗܳܢܐ ܒܰܝܬܳܐ ܗ̱ܘ ܕܰܐܠܳܗܐ and ܗܳܢܘ ܒܰܝܬܳܐ ܕܰܐܠܳܗܐ : both mean 'This is the house of God.'

Vocabulary

ܡܰܠܟܳܐ	king; *pl.* ܡܰܠܟ̈ܶܐ	ܡܕܺܝܢ̱ܬܳܐ	city (*f.*)
ܡܰܠܟܬܳܐ	queen (*f.*)	ܟܬܳܒܳܐ	book; *pl.* ܟܬܳܒ̈ܶܐ
ܐܰܢ̱ܬܬܳܐ	woman, wife;	ܦܘܩܕܳܢܶܐ	commandments
	pl. ܢܶܫ̈ܶܐ (*f.*)	ܒܰܝܬܳܐ	house (*m.*)
ܓܰܒܪܳܐ	man	ܢܳܡܘܣܳܐ	law
ܒܪܳܐ	son	ܥܰܒܕܳܐ	servant; *pl.* ܥܰܒ̈ܕܶܐ
ܒܰܪ̱ܬܳܐ	daughter (*f.*)	ܫܪܳܪܳܐ	truth
ܬܰܠܡܺܝܕܳܐ	disciple	ܡܰܠܦܳܢܳܐ	teacher (*m.*),
ܠܶܫܳܢܳܐ	language		ܡܰܠܦܳܢܺܝܬܳܐ (*f.*)
ܐܰܠܳܗܳܐ	God	ܡܫܺܝܚܳܐ	messiah, Christ
ܣܘܪܝܳܝܳܐ	Syriac	ܝܺܗܘ̈ܕܳܝܶܐ	Jews
ܡܘܫܶܐ	Moses		

Exercises

Translate into English:

1. *a*. ܟܬܒܐ ܗܘ   *b*. ܐܝܠܝܢ ܗܘܘ   *c*. ܗܠܝܢ ܦܬܓܡܐ.

2. *a*. ܟܬܒܐ ܗܘܝܢ   *b*. ܗܢܘ ܟܬܒܐ   *c*. ܗܢܘ ܟܬܒܐ ܗܘ.

3. ܟܬܒܐ ܐܢܐ ܘܡܠܟܬܐ.

4. ܗܢܘ ܝܚܝܕܐ ܘܐܠܗܐ ܗܘ.

5. ܗܘܘ ܗܘ ܡܕܝܢܬܐ ܘܐܠܗܐ.

6. ܐܢܐ ܐܢܐ ܡܠܟܐ ܘܡܕܝܢܬܐ ܗܘܘ.

7. ܗܠܝܢ ܦܬܓܡܐ ܘܢܡܘܣܐ ܐܢܬ.

8. ܐܝܢ ܗܘܐ ܡܥܡܣܐ ܚܕ ܘܐܠܗܐ.

9. ܚܕܐ ܡܚܙܝܐ ܘܡܠܟܬܐ ܐܢܬ.

10. ܗܘܡܬ ܡܠܟܘܬܐ ܘܠܟܡܠܐ ܡܦܘܢܬܐ.

11. ܡܢܘ ܠܟܡܠܐ ܗܘ. ܡܦܘܢܬܐ ܗܘ.

Translate into Syriac:

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

5. NOUNS AND ADJECTIVES

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

For nouns, the absolute state is the most basic form, although in Syriac it is used in only a few constructions (see below). Most of the time, including in dictionary entries, a noun is found in the emphatic state,[1] which almost always has an *alaph* (ܐ-), or if feminine *taw-alaph* (ܬܐ-), on the end. In older Aramaic this ending had the sense of a definite article, but that has been lost in Syriac. Thus, ܒܝܬܐ, a noun in the emphatic state, can mean either 'a house' or 'the house'. The third state, the construct, is a form of the noun that can be used directly before another noun to make a genitive. The construct of ܒܝܬܐ is ܒܝܬ; thus, ܒܝܬ ܐܠܗܐ means 'house of God'. The construct state too is relatively little used in Syriac, the genitive being more usually expressed with ܕ-. For adjectives, both absolute and emphatic states are used: the absolute when an adjective is in the predicate, and the emphatic when it is attributive.

Inflection. The nouns and adjectives dealt with in the rest of this lesson are those in which the inflection involves only endings and does not change the pattern of vowels in the

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

stem. Other nouns and adjectives, with 'variable vowels', are treated in §§9–12.[2]

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

	masculine		feminine	
	singular	plural	singular	plural
absolute	—	ـܰܝ	ܐ	ܳܢ
emphatic	ܐ	ـܶܐ	ـܬܐ	ـܳܬܐ
construct	—	ـܰܝ	ـܰܬ	ـܳܬ

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

Attaching the endings to the adjective ܛܳܒ 'good' we have:

	masculine		feminine	
	singular	plural	singular	plural
absolute	ܛܳܒ	ܛܳܒܺܝܢ	ܛܳܒܐ	ܛܳܒܳܢ
emphatic	ܛܳܒܐ	ܛܳܒܶܐ	ܛܳܒܬܐ	ܛܳܒܳܬܐ
construct	ܛܳܒ	ܛܳܒܰܝ	ܛܳܒܰܬ	ܛܳܒܳܬ

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

Examples of nouns – here, ܥܰܒܕܐ *m.*, and ܟܢܘܫܬܐ *f.* ('synagogue') – in all three states are:

	masculine		feminine	
	singular	plural	singular	plural
absolute	ܥܒܕ	ܥܰܒܕܺܝܢ	ܟܢܘܫܐ	ܟܢܘܫܳܢ
emphatic	ܥܰܒܕܐ	ܥܰܒܕܶܐ	ܟܢܘܫܬܐ	ܟܢܘܫܳܬܐ
construct	ܥܒܕ	ܥܰܒܕܰܝ	ܟܢܘܫܰܬ	ܟܢܘܫܳܬ

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[2] Some, including ܡܰܠܟܐ and ܚܡܪ, have already been met in their ordinary emphatic forms.

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

Usage. An adjective that is attributive goes after the noun, and agrees with it in gender, number, and state (usually emphatic). Thus:

ܡܠܟܐ ܛܒܐ	the (*or* a) good king
ܫܠܝܚܐ ܩܕܝܫܐ	the holy apostles.

An adjective that is in the predicate will be in the absolute state, agreeing with its referent in number and gender. Such adjectives can take enclitic pronouns in the same way as nouns. Thus:

ܛܒ ܗܘ ܡܠܟܐ *or* ܛܒ ܡܠܟܐ	the king is good
ܩܕܝܫܝܢ ܐܢܘܢ ܫܠܝܚܐ *or* ܩܕܝܫܝܢ ܫܠܝܚܐ	the apostles are holy.

An adjective alone in the emphatic state is the same as a noun, for example ܒܝܫܐ 'the Evil One', ܡܝܬܐ 'the dead'.

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

ܟܠ ܡܕܝܢܐ	every city
ܬܪܝܢ ܟܬܒܝܢ	two books
ܟܐܦ ܥܠ ܟܐܦ	stone upon stone
ܕܠܐ ܠܫܢ	without a language.

Examples of phrases using the construct state are:

ܒܢܝ ܡܕܝܢܬܐ	the people (*lit*. sons) of the city
ܪܫ ܕܝܪܐ	head of the monastery– abbot.

Some feminine nouns look, and are inflected, as if they were masculine, e.g. ܟܐܦܐ 'stone', pl. ܟܐܦܐ. (This is notably the case with parts of the body that are in pairs, for

example ܐܝܼܕܵܐ 'hand'.) Some other feminine nouns look masculine just in the plural, e.g. ܡܸܠܬ݂ܵܐ 'word', plural ܡܸܠܹܐ. Remember, however, that any adjective modifying a feminine noun must also be feminine, e.g. ܢܸܫܹܐ ܩܲܕܝܼܫܵܬ݂ܵܐ 'holy women'.

Vocabulary[3]

ܟܹܐܢ	just (*adj.*)	ܐܝܼܕܵܐ	hand (*f.*)
ܣܵܒ݂	old (*of a person*)	ܪܲܒ݂ܵܐ	great; *f.* ܪܲܒܬ݂ܵܐ
ܫܲܦܝܼܪ	beautiful, fine	ܪܹܫܵܐ	head, chief
ܒ݂ܝܼܫ	evil	ܡܸܠܬ݂ܵܐ	word (*f.*); *pl.* ܡܸܠܹܐ
ܩܲܕܝܼܢ	true	ܛܵܒ݂	good
ܩܲܕܝܼܫ	holy	ܠܵܐ	not
ܚܲܟܝܼܡ	wise	ܘܠܵܐ	without
ܒ݂ܪܝܼܟ݂	blessed	ܫܠܝܼܚܵܐ	apostle
ܡܝܼܬ݂	dead	ܐܘܲܢܓܲܠܝܼܘܿܢ	gospel (*m.*)
ܢܒ݂ܝܼܵܐ	prophet	ܥܒ݂ܵܕ݂ܵܐ	work, deed, thing
ܟܹܐܦ݂ܵܐ	stone (*f.*)		

Exercises

Translate into English:

١. *a.* ܥܒ݂ܵܕ݂ܵܐ ܛܵܒ݂ܵܐ   *b.* ܛܵܒ݂ ܥܒ݂ܵܕ݂ܵܐ.

٢. *a.* ܡܕ݂ܝܼܢ�݇ܬܵܐ ܚܲܕ݂ܬ݂ܵܐ   *b.* ܚܲܕ݂ܬ݂ܵܐ ܗ݇ܝ ܡܕ݂ܝܼܢ݇ܬܵܐ.

٣. ܡܸܠܟ݂ܬ݂ܵܐ ܗܘܵܬ݂ܩܝܼܢܵܐ.

٤. ܐܘܲܢܓܲܠܝܼܘܿܢ ܩܲܕܝܼܫܵܐ.

٥. ܡܝܼܬ݂ ܗ݇ܘ ܢܒ݂ܝܼܵܐ.

٦. ܛܵܒ݂ ܡܲܩܕܝܼܫܢܲܢ ܗ݇ܘܩܲܕܝܼܫܵܐ ܘܐܲܠܵܗܵܐ.

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

7. ܐܰܠܡܥܢ̈ܬܐ ܡܢܝ ܘܡܕܡܗܐ ܗܘ ܘܚܡܐ.

8. ܡܠܟܘܢ: ܐܢܐ ܗܘ ܗܕܡܪܐ ܘܟܐ ܚܠܡܕܗܐ.

9. ܚܢܡ ܗܘܐ ܦܠܐ ܡܚ ܠܚ.

10. ܐܢܐ ܡܟܡܐ ܗܢܡܐ ܐܢܐ.

Translate into Syriac:

1. a wise woman; wise women.
2. the chief apostle (*lit.* of the apostles).
3. the cities of the Jews.
4. The commandments of the law are just.
5. The words of the gospel are true in every language.
6. The blessed dead are in the hand of God.
7. Who is the true and wise servant?
8. This is the book of the holy prophets.
9. Blessed are they who are teachers of the truth.
10. Words without deeds are dead.

6. PRONOMINAL SUFFIXES

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

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

	singular	plural
1st	ـܝ	ـܢ
2nd masc.	ـܟ	ـܟܘܢ
2nd fem.	ـܟܝ	ـܟܝܢ
3rd masc.	ـܗ	ـܗܘܢ
3rd fem.	ـܗ	ـܗܝܢ

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

	singular	plural
1st	ـܝ	ـܝܢ
2nd masc.	ـܝܟ	ـܝܟܘܢ
2nd fem.	ـܝܟܝ	ـܝܟܝܢ
3rd masc.	ـܘܗܝ	ـܝܗܘܢ
3rd fem.	ـܝܗ	ـܝܗܝܢ

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

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

	sing. pronoun		pl. pronoun	
1st	ܟܬܒܝ	my book	ܟܬܒܢ	our book
2nd m.	ܟܬܒܟ	your "	ܟܬܒܟܘܢ	your "
2nd f.	ܟܬܒܟܝ	your "	ܟܬܒܟܝܢ	your "
3rd m.	ܟܬܒܗ	his "	ܟܬܒܗܘܢ	their "
3rd f.	ܟܬܒܗ	her "	ܟܬܒܗܝܢ	their "
1st	ܟܬܒܝ	my books	ܟܬܒܝܢ	our books
2nd m.	ܟܬܒܝܟ	your "	ܟܬܒܝܟܘܢ	your "
2nd f.	ܟܬܒܝܟܝ	your "	ܟܬܒܝܟܝܢ	your "
3rd m.	ܟܬܒܘܗܝ	his "	ܟܬܒܝܗܘܢ	their "
3rd f.	ܟܬܒܝܗ	her "	ܟܬܒܝܗܝܢ	their "

Notice the pronunciation of some of these forms:

ܟܬܒܗ *ktābe*, ܟܬܒܗ *ktābā* (final ܗ silent)
ܟܬܒ *ktāb̲*, ܟܬܒܟ *ktābek*, ܟܬܒܝܟ *ktābayk* (final ܟ silent)
ܟܬܒܘܗܝ *ktābaw* (ܗ and final ܝ both silent).

Feminine nouns also drop the ܐ- before adding suffixes.
Thus from ܟܢܘܫܬܐ 'synagogue', plural ܟܢܘ̈ܫܬܐ, we have:

	sing. pronoun		pl. pronoun	
1st	ܟܢܘܫܬܝ	my synagogue	ܟܢܘܫܬܢ	our synagogue
2nd m.	ܟܢܘܫܬܟ	your "	ܟܢܘܫܬܟܘܢ	your "
2nd f.	ܟܢܘܫܬܟܝ	your "	ܟܢܘܫܬܟܝܢ	your "
3rd m.	ܟܢܘܫܬܗ	his "	ܟܢܘܫܬܗܘܢ	their "
3rd f.	ܟܢܘܫܬܗ	her "	ܟܢܘܫܬܗܝܢ	their "
1st	ܟܢܘ̈ܫܬܝ	my synagogues	ܟܢܘ̈ܫܬܢ	our synagogues
2nd m.	ܟܢܘ̈ܫܬܟ	your "	ܟܢܘ̈ܫܬܟܘܢ	your "
2nd f.	ܟܢܘ̈ܫܬܟܝ	your "	ܟܢܘ̈ܫܬܟܝܢ	your "
3rd m.	ܟܢܘ̈ܫܬܗ	his "	ܟܢܘ̈ܫܬܗܘܢ	their "
3rd f.	ܟܢܘ̈ܫܬܗ	her "	ܟܢܘ̈ܫܬܗܝܢ	their "

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

The genitive relation may be expressed in Syriac in three ways: using the construct state; using the emphatic state together with the relative -ܕ; and using both the possessive pronominal suffix and -ܕ. Thus 'the teacher's book' may be ܟܬܳܒܳܐ ܕܡܰܠܦܳܢܳܐ or ܟܬܳܒܶܗ ܕܡܰܠܦܳܢܳܐ or ܟܬܳܒ ܡܰܠܦܳܢܳܐ. The last of these constructions is very common, and appears even in phrases like ܚܘܒܳܐ ܕܛܳܒܳܬܳܐ 'the love of good things'.

Vocabulary

ܫܡܰܝܳܐ	heaven	ܡܰܠܦܳܢܳܐ	doctrine
ܟܢܘܫܬܳܐ	synagogue (f.)	ܝܺܚܝܕܳܝܳܐ	monk
ܚܘܒܳܐ	love	ܚܰܒܺܝܒ	beloved (adj.)
ܦܘܡܳܐ	mouth	ܐܰܪܥܳܐ	land, earth (f.);
ܕܰܝܪܳܐ	monastery (f.)		pl. ܐܰܪ̈ܥܳܬܳܐ
	pl. ܕܰܝܪ̈ܳܬܳܐ	ܠܶܒܳܐ	heart
ܣܰܓܺܝܐܝܢ	many (pl.);	ܕܘܒܳܪ̈ܳܐ	way of life (pl.)
	emph. ܣܰܓܺܝܶܐܐ	ܒܪܺܝܬܳܐ	creation (f.)
ܥܺܕܬܳܐ	church (f.)	ܝܰܘܢܳܝ	Greek (adj.)
	pl. ܥܺܕ̈ܳܬܳܐ	ܟܪܺܣܛܝܳܢܳܐ	Christian (adj.)

Exercises

Translate into English:

1. ܟܬܳܒ ; ܩܘܡܩܦ ; ܚܘܒܰܢ ; ܦܘܡܗܘܢ ; ܠܰܠܥܩܒܝܢ ; ܦܘܩܕܳܢܰܝܗܘܢ

2. ܐܰܪ̈ܥܳܬܐ ; ܡܕܰܒܪܰܝܗܘܢ ; ܟܪ̈ܝܒܰܝ ; ܟܢܘܫܳܬܳܗܝܢ

3. ܡܰܠܦܳܢܰܝܟܘܢ ܣܓܝܐܐ ܘܚܰܒܺܝܒܳܐ

4. ܣܰܓܺܝܐܝܢ ܟܬܳܒܶܐ ܩܰܕܝܳܫܳܐ ܘܚܙܰܝܢܳܐܘܢ.

5. ܪܘܚܳܐ ܐܢܬ ܘܦܘܚܰܬܳܡܗܘܢ ܘܦܘܡܳܢܳܐ ܐܢܬ.

6. ܩܳܢܝܡܰܝ ܐܢܬ ܟܬܳܒܳܬܗܘܢ ܘܠܶܒܳܐ ܕܘܒܰܠܥܩܒ̈ܬܰܝܗܘܢ.

7. ܢܰܦܩܰܬ ܐܢܬܝ ܟܪܺܣ̈ܬܐ ܘܡܕܰܒܪܰܝܗܝ ܘܟܢܘܫ̈ܬܐ.

8. ܥܡ̣ܚܪ̈ܘܗܝ ܚܠܟܡ̣ܢܐ ܥܡܘܢܐ ܐܢܦ.

9. ܡܠܟܐ ܘܐܠ̣ܗܐ ܚܩ̣ܐܡܕܘܗܝ ܗ̣ܘ ܘܠܚܬܐ.

10. ܐܠ̣ܗܐ: ܐܠ̣ܗܘ ܐܝܗ.

Translate into Syriac, using suffixed forms where possible:

1. the law of God (*write this in three ways*).
2. the synagogue of the Jews.
3. the doctrines of the Greeks.
4. the monks' way of life.
5. the heart of my beloved (*f.*).
6. the words of my mouth.
7. You (*m.*) are evil prophets and your words are not true.
8. Heaven and earth are God's creation.
9. Her good works are many.
10. The church of the Christians in this city is fine.
11. That monk is the head of his monastery.

7. PREPOSITIONS. THE WORDS ܡܠ AND ܡܛܠ ܕ- AND ܐܡܐ

In §4 we dealt with the way the prepositions ܠ- ܘ- ܒ- are prefixed to their objects. Other prepositions are separate words, as in English.

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

ܒ- 'in, with, among'. Singular suffixes are attached, to give ܒܗܘܢ, ܒܗܝܢ, ܒܗܘܡ, ܒܟܝ, ܒܟܘܢ, ܒܗ, ܒܗܐ, ܒܗ, ܒܟܢ. Note the vowel on ܒܟܢ which makes it pronounceable.

ܠ- 'to, for'. Singular suffixes: ܠܟ etc. (as for ܒ-). ܠ- is also used before the definite direct object of a verb (see §8).

ܡܢ 'from'. Singular suffixes: ܡܢܗ, ܡܢܟ, ܡܢܟܘܢ, ܡܢܗ, ܡܢܗܘܢ, etc. Also expressed with ܡܢ are the comparative and partitive:

ܛܒ ܡܢ ܘܗܒܐ ܣܓܝܐ   better than fine gold
ܐܝܢܐ ܡܢܟܘܢ   which of you?

ܥܡ 'along with'. Singular suffixes: ܥܡܝ (*'am*) 'with me', ܥܡܗ, ܥܡܟܘܢ, ܥܡܟܘܢ, etc.

ܡܛܠ 'because of, for the sake of, concerning'. Singular suffixes are attached to the form ܡܛܠܬ- ; thus:

ܡܛܠܬܢ ܘܡܛܠ ܦܘܪܩܢܢ   for us and for our salvation.

With ܕ- added, ܡܛܠ is the conjunction 'because':

ܡܛܠ ܕܫܠܝܚܐ ܐܢܐ   because I am an apostle.

ܒܝܢܬ, ܒܝܢ, ܒܝܢܝ 'among, between'. ܒܝܢܝ takes singular suffixes; for ܒܝܢ plural suffixes are attached to the form -ܒܝܢ. Thus: ܒܝܢܬܗܘܢ or ܒܝܢܬܗܘܢ 'among them'. Notice also

ܒܝܢܝ ܘܠܟ between me and you.

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

ܠܘܬ 'at, with, near, in the presence of, among; to, toward'. Singular suffixes, as in

ܫܠܡܐ ܠܘܬܢ ܘܠܘܬ ܐܠܗܐ peace among ourselves and toward God.

ܐܝܟ 'like, as'; pronounced *ak*. Singular suffixes are attached to the form -ܐܟܘ; thus ܐܟܘܬܢ, ܐܟܘܬܟ, ܐܟܘܬܗ, etc.

ܥܠ 'upon, over, concerning, unto'. Plural suffixes are attached to the form -ܥܠܝ (with no vowel); thus ܥܠܝ, ܥܠܝܟ, ܥܠܘܗܝ, ܥܠܝܗ, ܥܠܝܢ, ܥܠܝܗܘܢ, ܥܠܝܟܘܢ, etc.

ܬܚܝܬ 'under'. Plural suffixes are most usually attached to a different form, -ܬܚܘܬ, as in

ܥܠ ܐܪܥܐ ܘܬܚܘܬܝܗ on the earth and under it.

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

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

ܟܬܒܐ ܕܝܠܝ or ܟܬܒܐ ܕܝܠܝ my own book
ܕܝܠܗ ܗܝ ܐܪܥܐ the land is his.

ܐܝܬ may be included in the list here, although it is more like a verb than a preposition. Without a suffix, it means 'there is' or 'there are'. With the preposition -ܠ it takes on the meaning 'to have'. The negative of ܐܝܬ in both these constructions is ܠܝܬ (from ܠܐ ܐܝܬ) 'there is

not'. Examples are:

ܠܝܬ ܡܝܐ ܬܡܢ ܠܟ   there is no water there

ܐܝܬ ܠܢ ܢܡܘܣܐ   we have a law.

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

ܡܠܟܐ ܐܝܬܝܟ   you are king

ܐܝܬܝܗܘܢ ܟܪܣܛܝܢܐ   they are Christians.

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

ܟܠ ܟܬܒ   every book

ܟܠܗ ܟܬܒܐ   the whole book

ܟܠܗܘܢ ܟܬܒܐ   all the books.

A preposition can take a suffix to anticipate its object, after which it is repeated or replaced by -ܕ. Thus the expressions ܡܛܠ ܗܕܐ and ܡܛܠܬܗ ܕܗܕܐ and ܡܛܠܬܗ ܕܗܕܐ can all mean 'concerning this'.

Sometimes the relative -ܕ refers to something other than the subject of the following clause (where English would have 'whom', 'whose', 'by which', 'in which' etc.). In translating, it can be helpful to think of -ܕ as meaning 'as to whom' or 'as to which'. Thus:

ܡܠܟܐ ܕܐܪܥܐ ܗܝ ܕܝܠܗ   the king whose land it is (*lit.* the king *as to whom* the land is his).

Vocabulary

ܪܘܚܐ	spirit, wind (*f.*)	ܦܘܪܩܢܐ	salvation
ܫܠܡܐ	peace	ܡܕܡ	something, what
ܗܝܡܢܘܬܐ	faith (*f.*)	ܟܠ ܡܕܡ	everything
ܡܝܐ	water (*pl.*)	ܬܡܢ	there

ܗܰܝܟܠܐ	temple, palace	ܛܰܝܒܘܬܐ	grace, favour (*f.*)
ܡܪܐ	lord; *cstr.* ܡܪܐ	ܕܰܝܢܐ	judge
ܡܪܝܐ	the Lord	ܡܛܠ ܡܢܐ	why?

Exercises

Translate into English:

١. ܡܠܟܝ ; ܡܛܠ ܡܢܐ ܗܘܘ ; ܐܝܡܐܝܬ ; ܡܪܒܥܝܗܘܢ

٢. ܕܠܐ ܡܪܝܐ ܘܐܝܬ ܐܢܫܐ ܚܟܝܡܐ

٣. ܚܙܐܝܬ ܐܝܬ ܠܗ ܠܚܝܟܐ ܘܐܝܬ ܚܢ ܘܩܡܐ ܚܣܡܐ.

٤. ܡܪܝܐ ܐܝܟܢ ܗܘܐ ܐܝܟܢܗܘܢ ܡܪܐ ܕܠܐ .

٥. ܠܟܡ ܟܚܙܐ ܘܐܬ ܗܝ ܡܪܢܗ: ܗܠܐ ܐܠܚܟܝܬܐ ܘܬܩܡܥܝ ܗܝ ܡܠܟܗܘܢ.

٦. ܐܝܬ ܘܩܡܐ ܗܝܝܢܐܠܐ: ܗܡܠܐ ܘܐܝܟܘܗܘܢ ܘܝܢܐ ܚܠܟܗܝ.

٧. ܘܡܠܗ ܐܢܝ ܘܡܚܣܡܐ ܗܘܟܝ ܡܠܠܐ ܘܐܝܬ ܠܟ ܕܐܝܟܝܟܠܦܢ.

٨. ܚܛܝܒܘܬܐ ܘܐܠܟܗܐ ܐܝܟܢ ܡܪܝܐ ܘܐܝܟܢ.

٩. ܚܢܣܝ ܐܝܗ ܡܛܠܐ ܟܚܬܝܣܝ ܗܡܛܠܐ ܘܐܝܬ ܠܟܡ ܗܡܥܝܢܐܠܐ.

١٠. ܐܝܬ ܚܒܝܟܐ ܘܘܡܠܟ ܐܠܢ ܘܐܝܬ ܗܐܡܠܟ ܘܘܡܠܟܝ.

Translate into Syriac. Use ܐܝܬ + suffix where possible.

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

8. VERBS. THE PERFECT TENSE

As in other Semitic languages, verbs in Syriac have a root, or stem, consisting of three letters, or 'radicals'. (Some exceptions will appear in §16.) A verb is inflected by applying different vowels or doubling to these radicals, and by adding suffixes ('afformatives') or prefixes ('preformatives'). Inflections of the verb indicate: 1. conjugation; 2. tense; and 3. number, person, and gender.

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

pe'al	the simple form of the verb;
ethpe'el	the passive of the simple form;
pa'el	the intensive;
ethpa'al	the passive of the intensive;
aph'el	the causative;
ettaph'al	the passive of the causative.[1]

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

The verb used in paradigms is not ܦܠܚ but ܩܛܠ 'to kill'. This verb does not actually appear in all the six conjugations (nor, probably, does any other verb), but it is useful to keep the same root throughout the next few lessons. The

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

various conjugations of ܩܛܠ look like this in their basic form, the 3rd masculine singular perfect:

	active	passive
simple	ܩܛܰܠ	ܐܶܬܩܛܶܠ
intensive	ܩܰܛܶܠ	ܐܶܬܩܰܛܰܠ
causative	ܐܰܩܛܶܠ	ܐܶܬܬܰܩܛܰܠ

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

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

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

The perfect. This is inflected by adding afformatives to the stem. These are:

	singular	plural
3rd masc.	—	ܘ
3rd fem.	ܰܬ	—
2nd masc.	ܬ	ܬܘܢ
2nd fem.	ܬܝ	ܬܝܢ
1st	ܶܬ	ܢ

The peʿal perfect of ܩܛܠ is then as follows:

	singular		plural
ܩܛܰܠ	he killed	ܩܛܰܠܘ	they (*m.*) killed
ܩܛܶܠܰܬ	she killed	ܩܛܰܠ	they (*f.*) killed
ܩܛܰܠܬ	you (*m.*) killed	ܩܛܰܠܬܘܢ	you (*m.*) killed
ܩܛܰܠܬܝ	you (*f.*) killed	ܩܛܰܠܬܶܝܢ	you (*f.*) killed
ܩܶܛܠܶܬ	I killed	ܩܛܰܠܢ	we killed.

The ending ܘ- on the 3rd m. plural is not pronounced. The 2nd m. and f. singular are both pronounced *qṭalt*. The 1st plural is *qṭaln*.

It will be seen that in the 3rd f. singular and the 1st singular the vowel is shifted to the first radical and becomes ̆. In these forms, if the third radical is a *bgdkpt* letter, it then takes *qushaya*; e.g. ܟܶܬܒܶܬ 'I wrote'.

The 3rd feminine plural of the perfect is curiously identical to the 3rd masculine singular. This is the form in older manuscripts (and in the East Syriac tradition). In later manuscripts it is written ܩܛܰܠ̈, a spelling intended to distinguish it in writing from ܩܛܰܠ, but still pronounced *qṭal*.

There are longer forms of the 1st and 3rd plural that distinguish them in pronunciation. These forms, less common, are:

ܩܛܰܠܢܰܢ	for	ܩܛܰܠܢ
ܩܛܰܠܶܝܢ	for	ܩܛܰܠܘ
ܩܛܰܠܶܝܢ	for	ܩܛܰܠ or ܩܛܰܠ̈.

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

	singular	plural
3rd masc.	ܢܫܰܠ	ܢܫܰܠܘ or ܢܫܰܠܘܢ
3rd fem.	ܢܶܫܠܰܬ݂	ܢܫܰܠ (ܢܶܫܠܝ) or ܢܶܫܠܶܝܢ
2nd masc.	ܢܫܰܠܬ	ܢܫܰܠܬܘܢ
2nd fem.	ܢܫܰܠܬܝ	ܢܫܰܠܬܶܝܢ
1st	ܢܶܫܠܶܬ݂	ܢܫܰܠܢ or ܢܶܫܠܰܢ

Verbs in *a* like ܩܛܰܠ are mostly transitive. Those in *e* like ܢܫܰܠ are mostly intransitive. There are exceptions, like ܢܦܰܠ 'to fall' and ܣܓܶܕ 'to worship'. Verbs with a guttural letter (ܗ, ܚ, or ܥ) or ܪ for the third radical always have the vowel *a* rather than *e*, even if intransitive like ܬܡܰܗ 'to wonder'.

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

ܢܣܰܒܢ ܦܘܩܕܳܢܐ ܡܢ ܐܰܠܳܗܐ   we received a commandment from God

ܢܛܰܪܢ ܠܦܘܩܕܳܢܐ ܕܢܣܰܒܢ   we have kept the commandment that we received.

If the object is a pronoun, ܠ- takes the appropriate suffix. The personal pronouns cannot be used as objects of verbs, except ܐܢܘܢ and ܐܢܝܢ. Thus 'he kept them' may be expressed by either ܢܛܰܪ ܐܢܘܢ or ܢܛܰܪ ܐܢܘܢ.

If the object of a verb is a clause, it is introduced with -ܕ:

ܫܡܥܬܟ ܕܢܒܺܝܐ ܐܰܢܬ   I have heard that you are a prophet.

To emphasize the object of a verb it may be moved forward, somewhat as in English, e.g.:

ܡܢܗܘܢ ܩܛܰܠ   some of them he killed
ܡܕܡ ܕܟܶܬ݂ܒܶܬ݂ ܟܶܬ݂ܒܶܬ݂   what I have written, I have written.

Emphasis can also be given to a word by the enclitic ܘܳܐ
inserted after it:

ܡܶܢܟܽܘܢ ܘܳܐ ܢܶܦܩܰܬ ܡܶܠܬܶܗ ܕܰܐܠܳܗܳܐ　　Did the word of God
　　originate from you?[2]

Vocabulary[3]

ܟܬܰܒ	write	ܟܶܢܫܳܐ	crowd
ܩܛܰܠ	kill	ܦܺܐܪܳܐ	fruit
ܕܚܶܠ (ܡܶܢ)	fear, be afraid (of)	ܡܰܬܠܳܐ	parable
ܫܡܰܥ	hear	ܝܶܫܽܘܥ	Jesus
ܥܒܰܕ	do, make	ܐܶܓܰܪܬܳܐ	letter (f.)
ܢܛܰܪ	keep	ܟܰܕ	when, while
ܬܡܰܗ	wonder	ܐܽܘܪܶܫܠܶܡ	Jerusalem
ܢܣܰܒ	take, receive	ܢܦܰܩ	go out
ܥܒܰܪ	cross, transgress	ܩܳܠܳܐ	voice
ܣܓܶܕ	worship	ܛܰܠܝܽܘܬܳܐ	childhood (f.)
ܢܦܰܠ	fall	ܐܳܕܳܡ	Adam
ܚܰܘܳܐ	Eve	ܡܰܪܝܰܡ	Mary

Exercises

Translate into English:

1. ܐܳܕܳܡ ܘܚܰܘܳܐ ܕܚܶܠܘ ܡܶܟܳܠܗܽܘܢ ܢܶܟܠܳܐ ܩܰܕܡܳܝܬܶܗ ܕܰܐܠܳܗܳܐ.

2. ܟܬܰܒܘ ܫܽܘܠܰܡ ܩܰܕܡܳܝܢ ܢܰܛܪܳܐ ܡܶܢ ܛܰܠܝܽܘܬܳܐ.

3. ܫܡܰܥ ܡܶܢ ܢܶܣܒܽܘܗ ܘܰܡܩܰܒܶܢ ܐܶܚܕܳܐܘܶ ܘܡܶܕܶܡ ܘܳܐ.

4. ܫܡܰܥܢܳܗ ܠܩܳܠܗܽܘܢ ܘܢܶܟܠܳܐ ܘܢܶܢ ܚܰܡܪܳܐ ܕܐܽܪܶܫܠܶܡ ܩܛܰܠܘ.

5. ܦܰܐܬܚܶܗ ܠܚܶܢ ܡܰܟܘܽܠܳܐ ܩܰܡܥܶܢܩܰܕܳܐ ܘܐܳܠܶܡ ܠܩܰܛܰܟ.

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[2] 1 Cor. 14: 36.

[3] In the vocabularies, weak verbs may appear whose full conjugation has to await later lessons (here ܢܛܰܪ, ܫܡܰܥ, ܢܦܰܠ, ܢܣܰܒ; see §20). The exercises use only forms of these verbs that are regular.

6. ܚܙܝܬܗ ܠܗܘ ܩܛܝܠܦܐܦܦ ܘܐܠܗ ܗܘ ܘܐܚܬܡܐ ܕܚܒܝܦ ܠܗܐ
ܩܝܢܐ.

7. ܡܪܬܡ ܢܗܪܐ ܦܠܚܡ ܡܪܐ ܡܠܟ ܚܠܚܚܐ.

8. ܡܗܠܦ ܠܚܝܠܦܐ ܘܠܦܠܗܦ ܠܚܒܪܘܗܝ ܘܢܚܟܡ ܡܒܝܢܐ.

9. ܐܘܦܡܠܗ ܐܘܦܡܠܗ ܡܗܠܟܝ ܟܠܚܢܐ.

10. ܠܐܗܘܗ ܠܗܐ ܦܠܐܡܒܡ ܘܚܚܗ ܚܠܚܢܐ ܘܠܗܐ ܫܠܚܗܗܦ.

Translate into Syriac:

1. A stone fell on him and killed him.
2. Adam and Eve were afraid when they heard the voice of God near them.
3. The women wrote many fine words to the king.
4. The grace of God kept the city.
5. In my childhood I did not fear God.
6. When I heard those words I fell (down) and worshipped.
7. This fruit that I have is from her, (from) (*repeat the* ܡܢ) the woman that you made.
8. In Jesus's parable, the servant was afraid of his lord.
9. We have heard the commandments of the apostles and have done them.
10. What did he write concerning those who transgressed against the law of Moses?

9. NOUNS AND ADJECTIVES WITH VARIABLE VOWELS

Unlike the words met in §5 like ܠܒ, ܕܗܒܐ and ܡܠܟܘܬܐ, many adjectives and nouns change the pattern of their vowels when inflected. This lesson deals with words of this kind that have three root letters but only one 'short' vowel *a, u,* or *e* (not counting the inflectional endings ـܳܐ and ـܰܝ).

Adjectives. An example of an adjective in this (not large) class is ܥܣܩ 'difficult'. In the feminine and plural forms of the absolute state, the vowel moves onto the first root letter and becomes *a*. Thus: ܥܰܣܩܐ (f. singular), ܥܰܣܩܝܢ (m. plural), ܥܰܣܩܢ (f. plural). The same vowel is found throughout the emphatic state: for example, ܥܰܣܩܬܐ ܡܠܐ 'difficult words'.

Masculine-type nouns. Examples are ܡܠܟܐ (with the vowel *a*), ܓܘܫܡܐ 'body' (with *u*), and ܪܓܠܐ 'foot' (with *e*). (ܪܓܠܐ is an example of a 'masculine-type' noun here that is actually feminine.)

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

a. When the third root letter is a guttural (ܗ, ܥ, or ܚ) or ܪ, the vowel is *a*, as in ܒܣܪ (abs. of ܒܣܪܐ 'flesh').

b. When the vowel in the emphatic state is *u*, this vowel is kept, as in ܓܘܫܡ (abs. of ܓܘܫܡܐ).

c. Some words that historically had two vowels (e.g. ܕܗܒܐ 'gold', from an original *dahaba*) keep the vowel *a*; thus, ܕܗܒ. Another example is ܙܒܢ (abs. of ܙܒܢܐ 'time').

Notice also that, following the rule on pp. 13–14, words
starting with ܐ or ܝ need to be supplied with an initial vowel
in the absolute and construct. This vowel will usually be ܿ
for *alaph* and ܁ for *yod*; so we have, for example, ܐܳܙ (abs. of
ܐܳܘܙ) and ܝܰܪܚ (abs. of ܝܰܪܚܐ 'month').

Pronominal suffixes are added to these nouns in the
familiar way starting from the emphatic state, and there is
no change of vowels. On ܡܰܠܟܐ, for example, the suffixes are
ܡܰܠܟܝ, ܡܰܠܟܟ, ܡܰܠܟܟ, ܡܰܠܟܗ, ܡܰܠܟܗ, ܡܰܠܟܢ, ܡܰܠܟܟܘܢ,
ܡܰܠܟܟܝܢ, ܡܰܠܟܗܘܢ. Notice the forms that have clusters of
consonants: the 1st singular is pronounced *malk*, and the
2nd and 3rd plural are *malkkon*, *malkken*, etc. The plural
suffixes are also straightforward: ܡܰܠܟܝ, ܡܰܠܟܝܢ, ܡܰܠܟܝܟܘܢ,
etc.

Feminine nouns. Feminine nouns of this class ending in ܐܳ-
have the vowel on the second root letter in the emphatic
singular only. In all the other forms it moves to the first
root letter. Thus the following paradigm is produced. The
examples are ܣܰܟܪܐ 'companion' (with the vowel *a*; the
feminine of ܣܰܟܪ 'male companion'), ܥܓܠܬܐ 'heifer' (with
e), and ܡܫܘܚܬܐ 'measure' (with *u*).

	singular			plural	
emph.	abs.	cstr.	emph.	abs.	cstr.
ܣܰܟܪܐ	ܣܟܪܐ	ܣܟܪܬ	ܣܟܪܬܐ	ܣܟܪܢ	ܣܟܪܬ
ܥܓܠܬܐ	ܥܓܠܐ	ܥܓܠܬ	ܥܓܠܬܐ	ܥܓܠܢ	ܥܓܠܬ
ܡܫܘܚܬܐ	ܡܫܘܚܐ	ܡܫܘܚܬ	ܡܫܘܚܬܐ	ܡܫܘܚܢ	ܡܫܘܚܬ

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

Suffixes are added to this group of nouns in the usual way, by removing the ending from the emphatic state. There is no further change of vowels. Thus for example: ܣܰܚܒ݂ܝ 'my companion', ܣܰܚܒ݂ܳܟ݂ 'your (*m. sing.*) companion', ܣܰܚܒ݂ܰܝ 'my companions', ܣܰܚܒ݂ܰܝܟܶܝܢ 'your (*f. pl.*) companions', etc.

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

	singular			plural	
emph.	abs.	cstr.	emph.	abs.	cstr.
ܡܰܠܟܳܐ	ܡܰܠܟܳܐ	ܡܰܠܟܰܬ݂	ܡܰܠܟܳܬ݂ܳܐ	ܡܰܠܟ݂ܳܢ	ܡܰܠܟ݂ܳܬ݂
ܘܶܣܠܳܐ	ܘܶܣܠܳܐ	ܘܶܣܠܰܬ݂	ܘܶܣܠܳܬ݂ܳܐ	ܘܶܣܠܳܢ	ܘܶܣܠܳܬ݂
ܒܘܪܟ݂ܬ݂ܳܐ	ܒܘܪܟ݂ܬ݂ܳܐ	ܒܘܪܟ݂ܰܬ݂	ܒܘܪܟ݂ܳܬ݂ܳܐ	ܒܘܪܟ݂ܳܢ	ܒܘܪܟ݂ܳܬ݂

These forms are all regular. With suffixes, however, there is a variation: on singular nouns an extra vowel *a* appears before the 1st singular and the 2nd and 3rd plural suffixes (that is, when there would otherwise be a cluster of three consonants). The suffixed forms of ܡܰܠܟܳܐ are thus:

ܡܰܠܟܰܬ݂ܝ	my queen	ܡܰܠܟܰܢ	our queen
ܡܰܠܟܰܬ݂ܟ݂	your (*m.*) queen	ܡܰܠܟܰܬ݂ܟ݂ܘܢ	your (*m. pl.*) queen
ܡܰܠܟܰܬ݂ܟ݂ܝ	your (*f.*) queen	ܡܰܠܟܰܬ݂ܟ݂ܶܝܢ	your (*f. pl.*) queen
ܡܰܠܟܳܗ	his queen	ܡܰܠܟܰܬ݂ܗܘܢ	their (*m. pl.*) queen
ܡܰܠܟܳܗ	her queen	ܡܰܠܟܰܬ݂ܗܶܝܢ	their (*f. pl.*) queen.

Notice that ܡܶܠܬ݂ܳܐ *mell^eta* (with doubled *lamad*) belongs to this class; thus ܡܶܠܰܬ݂ܝ 'my word'. Sometimes other feminine nouns also introduce the extra *a* vowel into these suffixed forms, so that we find ܡܕܝܢܰܬ݂ܝ (rather than ܡܕܝܢܬ݂ܝ) 'my city', and ܐܢܬܬ݂ܝ (not ܐܢܬ݂ܬ݂ܝ) 'my wife'.

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

Vocabulary

ܩܒܪ	think, suppose	ܥܪܩ	flee
ܩܪܒ	draw near	ܒܥܠܕܒܒܐ	enemy
ܚܒܪܐ	companion (*m.*);	ܗܪܟܐ	here
ܚܒܪܬܐ (*f.*)		ܩܕܝܫܘܬܐ	holiness
ܘܣܠܐ	fear (*f.*)	ܓܘܫܡܐ	body
ܘܣܠܬ ܐܠܗܐ	piety, religion	ܡܡܫܚܬܐ	measure, age (*f.*)
ܚܕܘܬܐ	blessing (*f.*)	ܥܠܡܐ	world, age
ܒܪܝܟܐ	blessed one (*m.*);	ܕܗܒܐ	gold
ܒܪܝܟܬܐ (*f.*)		ܠܐ ܬܘܒ	no longer
ܥܣܩ	difficult;	ܢܘܪܒܐ	plant (*f.*)
ܥܣܩܐ *emph.*		ܚܟܡܬܐ	wisdom (*f.*)
ܬܢܚܬܐ	groan (*f.*);	ܬܘܒ	again, next
ܬܢܚܬܐ *pl.*		ܒܪܡ	however, but

Exercises

Translate into English:

1. ܡܬܟܫܡܢ ; ܡܠܟܫܡܢ ; ܡܬܟܫܡܢ ; ܡܠܚܡܢ

2. ܟܠܗܝܢ ܗܢܝܢ ܢܘܪܒܐ ܗܩܒܬ ܐܡܡܗܝܢ.

3. ܘܣܠܐ ܘܚܒܐ ܢܩܟܡ ܢܠܐ ܩܢܡܐ ܩܠܗ.

4. ܡܬܟܒܢܐ: ܐܡܗ ܠܟ ܫܡܩܡܗܢ ܟܡܗܟܬܡܢ.

5. ܗܘ ܚܒܠܬܒܚܟܡܗܝܢ ܚܪܡܗ ܠܐܘܒܟܡܗܝܢ ܘܣܠܗܝܢ.

6. ܟܪ ܠܐ ܬܘܒ ܗܩܒܕ ܫܢܝܟܗ ܘܒܪܝܟܐ: ܩܒܪ ܚܣܡܐ ܘܡܗܠܐ ܟܗ.

7. ܡܩܡܢܐ ܐܡܗܘܗܝ ܫܡܩܡܐ ܘܐܠܗܐ ܐܡܪ ܘܥܡܗܕ ܗܟܡܢܐ.

8. ܘܩܒܬܢܗ ܘܒܪܝܟܬܡܐ ܐܡܡܗܝܢ ܚܩܟܠܢܗ ܘܣܠܟܗ ܐܠܗܐ.

9. ܒܡܚܒܐܐ ܘܐܠܗܐ ܢܗܒܢܐ ܠܟܡܪܒܝܠܐ ܘܡܟ ܡܠܡܟܠܡܥ ܡܠܡܟܠܡܥ ܟܟܡ ܘܣܠܟܐ.

10. ܗܘܠܢ ܟܝܡܩܗܡ ܠܩܟܝ ܐܡܡܗܝܢ: ܚܪܩܣ ܘܡ ܚܒܠܬܒܚܟܡ ܐܡܡܗܝܢ.

Translate into Syriac:

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

10. PARTICIPLES

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

active　　ܩܳܛܶܠ　killing, a killer
passive　ܩܛܺܝܠ　being killed, one that is killed.

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

Inflection. The forms shown above are the masculine singu-
lar absolute. The whole inflection of the active participle is
as follows:

	singular			plural		
	abs.	emph.	cstr.	abs.	emph.	cstr.
m.	ܩܳܛܶܠ	ܩܳܛܠܳܐ	ܩܳܛܶܠ	ܩܳܛܠܺܝܢ	ܩܳܛܠܰܝ̈	ܩܳܛܠܰܝ̈
f.	ܩܳܛܠܳܐ	ܩܳܛܰܠܬܳܐ	ܩܳܛܠܰܬ	ܩܳܛܠܳܢ	ܩܳܛܠܳܬܳܐ	ܩܳܛܠܳܬ

In these forms, the first syllable ܩܳ- is unchanging. The
vowel *e* on the second root letter appears just in the mas-
culine singular absolute and construct, and in the feminine
singular emphatic.

When the third root letter of a verb is a guttural or ܪ, the
occasional vowel in this inflection is not *e* but *a*, as in ܢܳܛܰܪ
(not ܢܳܛܶܪ) 'keeping'.

For the passive participle, the inflection is as follows:

	singular			plural		
	abs.	emph.	cstr.	abs.	emph.	cstr.
m.	ܩܛܺܝܠ	ܩܛܺܝܠܳܐ	ܩܛܺܝܠ	ܩܛܺܝܠܺܝܢ	ܩܛܺܝܠܰܝ̈	ܩܛܺܝܠܰܝ̈
f.	ܩܛܺܝܠܳܐ	ܩܛܺܝܠܬܳܐ	ܩܛܺܝܠܰܬ	ܩܛܺܝܠܳܢ	ܩܛܺܝܠܳܬܳܐ	ܩܛܺܝܠܳܬ

This inflection is just like that for ܩܛܶܠ or ܚܕܽܓܠܐ, that is, with no changes of vowel.

The masculine absolute plurals ܡܩܰܛܠ and ܡܶܩܰܛܠܝܢ in the foregoing paradigms are written without *seyame*, as is the rule for adjectives (§5). These forms take *seyame* only when (as seldom) they are nouns.

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

| ܟܽܠ ܩܳܛܽܘܠܐ | every killer |
| ܥܳܒܕܰܝ ܒܺܝܫܬܳܐ | evildoers. |

Ordinary nouns that are active participles in form usually have special meanings, e.g. ܦܳܪܰܚܬܐ 'bird' (f. ptc. of ܦܪܰܚ 'fly') and ܪܳܚܡܐ 'friend' (m. ptc. of ܪܚܶܡ 'love').

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

ܩܳܛܶܠ ܐܰܢ̱ܬ	or	ܩܳܛܠܰܬ	you (*m.*) are killing
ܩܳܛܠܳܐ ܐܰܢ̱ܬܝ	or	ܩܳܛܠܰܬܝ	you (*f.*) are killing
ܩܳܛܶܠ ܐ̱ܢܐ	or	ܩܳܛܶܠܢܐ	I (*m.*) am killing
ܩܳܛܠܳܐ ܐ̱ܢܐ	or	ܩܳܛܠܳܢܐ	I (*f.*) am killing
ܩܳܛܠܺܝܢ ܐܰܢ̱ܬܘܢ	or	ܩܳܛܠܺܝܬܘܢ	you (*m. pl.*) are killing
ܩܳܛܠܳܢ ܐܰܢ̱ܬܶܝܢ	or	ܩܳܛܠܳܬܶܝܢ	you (*f. pl.*) are killing
ܩܳܛܠܺܝܢ ܚܢܰܢ	or	ܩܳܛܠܺܝܢܰܢ	we (*m.*) are killing
ܩܳܛܠܳܢ ܚܢܰܢ	or	ܩܳܛܠܳܢܰܢ	we (*f.*) are killing.

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

ܫܵܡܥܝܼܢ ܠܩܵܠܟ	we hear your voice
ܐܲܠܵܗܵܐ ܕܐܲܢ̄ܬܘܿܢ ܣܵܓܕܝܼܢ ܐܝܼܬ ܠܗ	the God whom you worship
ܘܵܣܟܠܵܐ ܐ̄ܢܵܐ ܡܸܢܗ	I (*f.*) am afraid of her
ܣܵܦܩܵܐ ܗ̄ܘ ܠܟ ܛܲܝܒܘܿܬܝ	my grace is sufficient for you.

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

ܩܪܸܒܘ ܟܲܕ ܪܵܗܛܝܼܢ	they approached, running.

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

ܟܲܬܝܼܒ ܒܢܵܡܘܿܣܵܐ	it is written in the law
ܫܡܝܼܥܵܐ	a famous person (*lit.* one who is heard of).

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

ܡܹܐܡܪܵܐ ܕܥܒܝܼܕ ܠܩܲܕܝܼܫܵܐ ܡܵܪܝ ܐܲܦܪܹܝܡ	a *memra* composed by the holy Mar Ephrem
ܫܡܝܼܥ ܠܲܢ	we hear (*lit.* it is heard by us).

A participle can go in the construct state before a preposition, as in

ܥܵܒܪܲܝ ܥܲܠ ܢܵܡܘܿܣܵܐ	transgressors of the law
ܡܵܪܲܢ ܥܲܡܟܝ ܒܪܝܼܟܲܬ ܒܢܸܫܹ̈ܐ	our Lord is with you, blessed among women.
ܡܲܠܟܲܢ ܪܵܚܡ ܠܐܲܠܵܗܵܐ	our God-loving emperor.

Vocabulary

ܪܳܗܶܛ	run	ܐܳܟܶܠ	eat[1]
ܐܳܡܰܪ	say[1]	ܐܳܟܶܠ ܩܰܪܨܳܐ	accuse, slander[1]
ܝܳܕܰܥ	know[1]	ܣܳܦܶܩ	be enough
ܪܳܚܶܡ	love	ܪܳܚܡܳܐ	friend (m.);
ܦܳܪܰܚܬܳܐ	bird(s) (f.)	ܪܳܚܰܡܬܳܐ	(f.)
ܡܺܐܡܪܳܐ	memra,[2] treatise	ܢܰܦܫܳܐ	soul, self (f.);
ܡܳܪܝ	(my) lord, sir		pl. ܢܰܦ̈ܫܳܬܳܐ
	(vocative), Mar[3]	ܥܰܕܥܺܕܳܐ	festival
ܫܰܦܺܝܪ	well, finely	ܒܶܣܪܳܐ	flesh, meat
ܣܰܒܪܳܐ	hope	ܗܳܫܳܐ	now
ܐܰܦܪܶܝܡ	Ephrem	ܐܳܘ	o (vocative)
ܝܰܥܩܘܒ	Jacob, James	ܚܰܕ	one, a (m.); ܚܕܳܐ (f.)

Exercises

Translate into English:

١. ܠܟܽܘܢ ܠܗ ܠܢܰܚܬܳܐ ܪܳܚܡܳܐ ܚܳܙܶܝܢܗ ܘܡܶܠܳܘ.

٢. ܩܳܠܐ ܗܘ ܘܗܰܡܕܶܗ ܫܡܺܝܥܬ ܐܳܗܟܶܡ ܘܠܳܐ ܡܶܟܺܒ ܠܚܽܘܗ ܐܳܡܰܪ ܝܳܚܙܳܐ ܗܘ ܘܒܶܩܠܳܐ ܚܰܠܳܘܗ.

٣. ܗܳܫܳܐ ܝܳܕܰܥ ܐܢܳܐ ܘܘܒܡܶܠܳܐ ܐܶܝܗ ܘܐܶܠܟܶܗܳܐ.

٤. ܢܶܗܘܶܝܬܳܐ ܠܳܐ ܐܰܚܟܶܡ ܩܳܠܐ ܩܳܪܶܢܳܐ.

٥. ܐܰܡܗ ܘܐܰܡܪܶܝ ܘܚܰܚܒܪܳܐ ܐܰܝܚܶܙܳܐܠ ܠܚܰܡܟܶܡܣܳܐ: ܣܶܠܶܡ ܘܝܡ ܐܰܡܪܶܝܡܶܠ ܘܡܗܰ ܚܰܡ ܡܗܰ ܠܐܰܠܚܡܶܢܙܪܶܗܘܡܐ.

٦. ܘܫܰܡܠܰܟ ܐܰܠܦ ܐܳܠܟܰ ܘܡܳܗܟܰ ܠܢܰܚܡܳܐ ܡܗ ܩܳܗܟܰ ܝܰܗܩܰܡܩܳܐ.

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[1] Until §§21–2 these weak (pe-alaph and yod) verbs will be used only in their active participle forms, which are the same as for strong verbs.

[2] Or 'metrical homily', a long poetical composition in lines all having the same number of syllables. The spelling memra is East Syriac: see p. 146.

[3] The title of a bishop or male saint. The feminine is ܡܳܪܬܝ.

7. ܘܿܗܘܼܝܢ ܐܝܟ݂ܢܐ ܠܗܠܐ ܡܢ ܬܕܡܦܢ ܐܢ ܐܢܕܐ: ܗܠܠܐ ܠܢ ܐܢ ܘܿܫܩ ܐܠܢܗܐ.

8. ܗܠܢܐ ܠܟ݂ ܘܐܢܐ ܡܠܚܢ ܘܘܣܢ ܐܢ ܗܚܢܝ ܘܠܠܐ ܠܐܗܢ ܗܚܢܐ.

9. ܗܠܝܚܠܝ ܐܦܢܬ ܗܢܝ. ܗܠܢ ܘܡ ܠܐ ܢܒܢ ܠܗܢܘܐ ܘܗܝܗܠܠ.

10. ܠܢܐܗ ܦܠܠܗܢ ܐܢ ܗܚܢܝ ܘܡܢܗܢ ܚܢܠܢܚܝܚܗܢ ܠܗܢܝܠܠܗܗܢ.

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

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

11. MORE NOUNS WITH VARIABLE VOWELS

The active participles met in the last lesson are examples of nouns which have variable vowels but whose first syllable does not change over the inflection or with the addition of suffixes. Other nouns, of various underlying types – some, for example, formed by the addition of a prefix like ܡ- to the root letters – also share the same manner of inflection. They include:

a. nouns with the vowel *ā* in the first syllable, e.g. ܥܵܠܡܵܐ 'world, age', ܟܵܗܢܵܐ 'priest', and some nouns with other 'long' vowels like ܡܹܐܡܪܵܐ '*memra*'.

b. nouns in which the first syllable has a 'short' vowel like *a* or *e* followed by a doubled consonant. Examples are ܡܲܕܥܵܐ *madd'ā* 'mind' and ܐܹܡܪܵܐ *'emmrā* 'lamb'. Notice that these words at first sight resemble nouns like ܡܲܠܟܵܐ.

c. nouns in which the first syllable contains a short vowel followed by two consonants, e.g. ܡܲܫܟܢܵܐ 'tent', ܗܲܝܟܠܵܐ *hayklā* 'temple'.

Masculine nouns of all these three kinds add a vowel (usually *a* but sometimes *e*) on the second syllable in the absolute and construct singular (the same pattern as in the active participle). This vowel also appears before the 1st singular and 2nd and 3rd plural suffixes. Examples are:

emph.	abs., cstr.	with suffixes
ܥܵܠܡܵܐ	ܥܵܠܡ	ܥܵܠܡܟܘܿܢ, ܥܵܠܡܗܘܿܢ, ܥܵܠܡܝ, ܥܵܠܡܟܘܿܢ, etc.
ܟܵܗܢܵܐ	ܟܵܗܢ	ܟܵܗܢܟܘܿܢ, ܟܵܗܢܗ, ܟܵܗܢܝ, ܟܵܗܢܟܘܿܢ, etc.
ܡܹܐܡܪܵܐ	ܡܹܐܡܪ	ܡܹܐܡܪܟܘܿܢ, ܡܹܐܡܪܗܘܿܢ, ܡܹܐܡܪܝ, ܡܹܐܡܪܟܘܿܢ, etc.
ܐܹܡܪܵܐ	ܐܹܡܪ	ܐܹܡܪܟܘܿܢ, ܐܹܡܪܗ, ܐܹܡܪܝ, ܐܹܡܪܗܘܿܢ, etc.
ܡܲܫܟܢܵܐ	ܡܲܫܟܢ	ܡܲܫܟܢܟܘܿܢ, ܡܲܫܟܢܗ, ܡܲܫܟܢܝ, ܡܲܫܟܢܗܘܿܢ, etc.

Plural forms of these nouns do not exhibit the extra vowel, with or without suffixes; thus: ܡܽܢܰܩܡܳܐ, ܡܽܢܰܩܡܶܐ, ܡܽܢܰܩܡܰܝ, ܡܽܢܰܩܡܰܝܗܽܘܢ, etc.

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

	singular			plural	
emph.	abs.	cstr.	emph.	abs.	cstr.
ܐܰܪܡܰܠܬܳܐ	ܐܰܪܡܠܳܐ	ܐܰܪܡܰܠܬ	ܐܰܪܡܠܳܬܳܐ	ܐܰܪܡܠܳܢ	ܐܰܪܡܠܳܬ
ܡܶܐܟܽܘܠܬܳܐ	ܡܶܐܟܠܳܐ	ܡܶܐܟܰܠܬ	ܡܶܐܟܠܳܬܳܐ	ܡܶܐܟܠܳܢ	ܡܶܐܟܠܳܬ
ܐܰܡܚܰܣܬܳܐ	ܐܰܡܚܣܳܐ	ܐܰܡܚܰܣܬ	ܐܰܡܚܣܳܬܳܐ	ܐܰܡܚܣܳܢ	ܐܰܡܚܣܳܬ

A quite separate class of feminine nouns with variable vowels are those that end in -ܽܘܬܳܐ or -ܝܳܐ. Examples are ܡܰܠܟܽܘܬܳܐ 'kingdom', ܨܒܽܘܬܳܐ 'thing', ܨܠܽܘܬܳܐ 'prayer', ܡܰܟܬܒܳܢܽܘܬܳܐ 'story'. The ܘ and ܝ in these endings are vowels (u, o, i) in the singular, but become consonants (w, y) in the plural. The result is the following paradigm:

	singular			plural	
emph.	abs.	cstr.	emph.	abs.	cstr.
ܡܰܠܟܽܘܬܳܐ	ܡܰܠܟܽܘ	ܡܰܠܟܽܘܬ	ܡܰܠܟܘܳܬܳܐ	ܡܰܠܟܘܳܢ	ܡܰܠܟܘܳܬ
ܡܰܟܬܳܐ	ܡܰܟܬܝ	ܡܰܟܬܰܬ	ܡܰܟܬܘܳܬܳܐ	ܡܰܟܬܘܳܢ	ܡܰܟܬܘܳܬ
ܨܒܽܘܬܳܐ	ܨܒܽܘ	ܨܒܽܘܬ	ܨܒܘܳܬܳܐ	ܨܒܘܳܢ	ܨܒܘܳܬ
ܨܠܽܘܬܳܐ	ܨܠܽܘ	ܨܠܽܘܬ	ܨܠܘܳܬܳܐ	ܨܠܘܳܢ	ܨܠܘܳܬ

Notice how in the plural the change of vocalization can produce a cluster of consonants that is then resolved by an extra vowel near the beginning of the word. This happens in different ways in ܨܒܘܳܬܳܐ and ܨܠܘܳܬܳܐ.

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

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

ܒܵܬܲܪ 'after'. This takes singular suffixes, and the second vowel ܲ disappears before all *except* ܝ, ܟܘܢ, ܟܝܢ, ܗ, ܟܝ. Thus: ܒܵܬܲܪܟܝ, ܒܵܬܪܝ, ܒܵܬܪܗ, ܒܵܬܪܘܢ, ܒܵܬܪܢ, etc.

ܠܘܩܒܠܐ 'against'. The word in this form takes the suffixes ܝ, ܟܘܢ, ܟܝܢ, ܗ, ܟܝ only, the other (singular) suffixes being attached to the form ܠܘܩܒܠ-. Thus: ܠܘܩܒܠܟ, ܠܘܩܒܠܟܘܢ, ܠܘܩܒܠܗ, ܠܘܩܒܠܟܝ, ܠܘܩܒܠܟܘܢ, etc.

Some further prepositions that take 'plural' suffixes are ܚܠܦ 'instead of, on behalf of', and ܒܠܥܕ 'without'. Also, the expression ܒܠܚܘܕ 'alone' takes these suffixes, as in

ܐܠܗܐ ܒܠܚܘܕܘܗܝ   God alone.

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

ܠܥܠ ܡܢ	above	ܠܬܚܬ ܡܢ	below
ܠܒܪ ܡܢ	outside	ܠܓܘ ܡܢ	inside, within
ܣܛܪ ܡܢ	except, aside from.		

Vocabulary

ܟܗܢܐ	priest	ܐܡܪܐ	lamb
ܡܫܟܢܐ	tent	ܬܫܒܘܚܬܐ	praise, hymn
ܡܠܟܘܬܐ	kingdom (*f.*)	ܐܪܡܠܬܐ	widow (*f.*)
ܡܥܡܘܕܝܬܐ	baptism (*f.*)	ܚܛܝܬܐ	sin (*f.*)
ܡܐܟܘܠܬܐ	food (*f.*)	ܨܠܘܬܐ	prayer (*f.*)
ܛܘܪܐ	mountain	ܡܙܡܘܪܐ	psalm

ܐܠܐ	but	ܗܪܘܿܛܝܼܩܐ	heretic
ܥܦܪܐ	dust	ܢܣܒ	take, take away
ܝܘܿܡܐ	day (*m.*); *abs.* ܝܘܿܡ	ܗܐ	behold
pl. usu. ܝܘܿܡܬܐ		ܠܥܠܡ	forever
ܐܫܥܝܬܐ	history, story (*f.*)	ܪܓܠܐ	foot (*f.*)
ܐܦ	also, even	ܓܘܐ	the inside; *cstr.* ܓܘ
ܩܠܝܠ	a little, a few	ܣܠܩ	go up
	(*indeclinable*)		

Exercises

Translate into English:

1. ܡܪܚܡܟܝܢ ܐܢܫܝܢ ܣܓܝ ܡܠܠ ܘܒܝ ܝܘܡܐ ܘܐܝܟܢܐ.

2. ܡܪܝܕܐ ܚܕܐ ܠܬܐܡܓܠܐܗܢ ܐܢܦ ܘܠܚܙ ܗܘ ܟܪܐ: ܗܘܠܗ ܘܡ ܝܘܝܘܒܝܐ ܘܗܘܪܘܿܛܝܩܐ.

3. ܚܡܙ ܩܠܝܠ ܝܘܡܝܐ ܗܪܕ ܠܟܗ ܠܟܡܪܒܝܐ ܒܡ ܠܐ ܝܪܒܐ ܘܚܢܠܟܪܟܐ ܚܓܝܘܗ.

4. ܡܠܚܡܐܟܪ ܡܕܪܐ ܠܠܢܠܐ ܗܝ ܟܠܚܗܝ ܡܠܠܩܗܐܠ ܐܢܫܝܢ ܗܠܐ ܢܗܠܠ ܠܠܢܟܗ.

5. ܚܡܙ ܡܟܢܩܘܡܝܚܗܢ ܗܝܝ̄ܒܗ ܠܠܠܟܗܐ ܚܠܡܚܬܢܟܐ ܘܚܡܟܪܐܢܦܘܙܐ ܝܪܟܩܐܠ ܗܝܬܝܡܐܠ.

6. ܣܠܩ ܠܠܗܩܘܙܐ ܟܠܢܣܘܒܘܗܘܡ ܠܪܒܪܐ ܘܡܕܪܒ ܝܡܚܘܕ.

7. ܪܟܩܐܠ ܘܩܪܒܡܐ ܐܢܫܡܗܝ ܣܠܟܗܡܗܢ ܘܠܠܟܡܢܬܗܘܗܡ: ܐܠܠ ܐܦ ܣܠܟ ܚܢܠܟܪܚܟܗܘܗܡ ܘܡܣܠܟ ܩܟܗܗ ܢܠܗܥܐ.

8. ܐܡ ܠܐܢܝ ܟܠܢܣܘܒܘܡܗܢ ܐܢܠܟܝ ܘܘܚܐܡܟܒ ܚܚܗܐܟܐ ܘܐܡܪܐ.

9. ܠܗܝܘܟܠܐ ܐܢܫܐܗܘܗܡ ܚܗܡܚܠܐ ܠܠܗܐ ܗܘܩܘܠܐ ܘܡܠܠܩܩܠܐ ܒܡ ܗܝܡܚܗܐ ܠܠܗܝܠܡܗܢ.

10. ܗܩܠܗ ܩܠܝܠ ܥܦܪܐ ܡܗܝ ܠܐܫܡܗ ܩܝ̄ܠܟܗܘܗܡ ܘܩܪܒܡܐ ܡܗܝܠܐ ܘܗܡܚܙܗ ܘܐܡܗ ܟܗ ܚܗܘܿܢܚܐܠ.

Translate into Syriac:

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

12. MISCELLANEOUS AND IRREGULAR NOUNS

Two groups of nouns remain to be dealt with:

a. short nouns like ܡܐ܆ܐ, ܐܒ, ܐܒܐ, ܐܚܐ. Not all the absolute and construct forms of these nouns are attested. See the list of irregular nouns below.

b. adjectives ending in -ān and nouns in -ānā. The former is a large class, e.g. ܫܡܝܢ 'heavenly' (from ܫܡܝܐ); the latter include *nomina agentis* like ܡܠܦܢܐ 'teacher'. All these have feminine forms with a *yod*. For ܫܡܝܢ the feminine forms are: abs. ܫܡܝܢܝܐ, cstr. ܫܡܝܢܬ, emph. ܫܡܝܢܝܬܐ; pl. abs. ܫܡܝܢܝܢ, cstr. ܫܡܝܢܝܬ, emph. ܫܡܝܢܝܬܐ. Likewise, ܡܠܦܢܝܬܐ is 'female teacher'; abs. ܡܠܦܢܝܐ, plural ܡܠܦܢܝܬܐ.

The following are the most important irregular nouns.

ܐܢܫ 'someone, one'. ܠܐ ܐܢܫ 'no one'. ܘܠܐ ܐܢܫ (or written together ܘܠܐܢܫ) 'everyone'.

ܐܢܫܐ 'people'. Formally this is the emphatic of ܐܢܫ but it is usually written with *seyame* and construed as plural, as in ܐܢܫܐ ܣܓܝܐܐ 'many people'. The absolute plural ܐܢܫܝܢ occurs in such phrases as

ܐܢܫܝܢ ܐܡܪܝܢ   people say.

There are also a construct ܐܢܫܝ and suffixed forms e.g. ܐܢܫܘܗܝ 'his people'.

ܐܢܫܐ 'man, person'.[1] The abs. ܒܪ ܐܢܫ (or as one word, ܒܪܢܫ) is used in the same way as ܐܢܫ. There is a feminine ܒܪܬ ܐܢܫܐ. Plural ܒܢܝ ܐܢܫܐ (or ܒܢܝܢܫܐ) 'people'; fem. ܒܢܬ ܐܢܫܐ.

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[1] Never 'son of man'.

ܐܒ݂ܐ   'father' (*aḇā*). Abs. and cstr. are not used. 'My father'
is ܐܒܝ (with long *ā*); other suffixed forms have a *waw*:
ܐܒ݂ܘܟ݂, ܐܒ݂ܘܟ݂ܝ (*aḇu*), ܐܒ݂ܘܗ (*aḇu*), ܐܒ݂ܘܗ̇, ܐܒ݂ܘܢ,
ܐܒ݂ܘܟ݂ܘܢ, ܐܒ݂ܘܗܘܢ, ܐܒ݂ܘܗܝܢ. There are two plurals, ܐܒ݂ܗܐ and
ܐܒ݂ܗ̈ܬܐ, both masculine, but the latter takes suffixes like
a feminine plural.

ܐܚܐ   'brother'. Inflected like ܐܒ݂ܐ in the singular; thus with
suffixes ܐܚܝ, ܐܚܘܟ݂, etc. Plural ܐܚ̈ܐ. Notice the singular
and plural with the 3rd m. singular suffix are spelled
the same except for *seyame*:

ܐܚܘܗܝ/ܐܚ̈ܘܗܝ   his brother/ his brothers.

ܚܬܐ   'sister'. With suffixes ܚܬܝ, ܚܬܟ݂, etc. Plural ܐܚ̈ܘܬܐ.

ܐܡܐ   'mother'. Cstr. ܐܡ; with suffixes ܐܡܝ, ܐܡܟ݂, etc. Plural
ܐܡ̈ܗܬܐ.

ܒܪܐ   'son'. Cstr. ܒܪ; with suffixes ܒܪܝ, ܒܪܟ݂, ܒܪܟ݂ܝ, ܒܪܗ, ܒܪܗ̇,
ܒܪܟ݂ܘܢ, ܒܪܗܘܢ, etc. Plural emph. ܒ̈ܢܝܐ, abs. ܒܢܝܢ, cstr. ܒ̈ܢܝ.
Words like this one having the emphatic plural
ending ـܝܐ (an older Aramaic ending) take suffixes as
if the ending were the usual ـܐ : in this case, ܒ̈ܢܝ ('my
sons'), ܒ̈ܢܝܟ݂, ܒ̈ܢܝܗܘܢ, etc. The construct ܒ̈ܢܝ means
'people' in combinations like

ܒ̈ܢܝ ܐܬ݂ܪܐ   the local people.

ܒܪܬܐ   'daughter'. Cstr. ܒܪܬ (*baṯ*); with suffixes ܒܪܬܝ, ܒܪܬܟ݂,
ܒܪܬܟ݂ܝ, ܒܪܬܗ, etc. Plural ܒ̈ܢܬܐ; cstr. ܒ̈ܢܬ; with suffixes
ܒ̈ܢܬܝ, ܒ̈ܢܬܟ݂, ܒ̈ܢܬܗ, etc.

ܐܢܬܬܐ   'woman, wife' (*attā* or *atā*). Cstr. ܐܢܬܬ. With suffixes
ܐܢܬܬܝ, ܐܢܬܬܟ݂, ܐܢܬܬܗ, etc. Plural ܢܫ̈ܐ; with suffixes ܢܫ̈ܝ,
ܢܫ̈ܝܟ݂, etc.

ܫܡܐ 'name'. Abs. and cstr. ܫܶܡ; with suffixes ܫܶܡܝ, ܫܡܳܟ, ܫܡܶܗ, etc. Plural ܫܡܳܗܶܐ or ܫܡܳܗܳܬܐ; the former with suffixes ܫܡܳܗܰܝܟ, etc.

ܐ݇ܚܪܺܢ 'other' (*ḥrin*). The inflection of this word looks very irregular, partly because much of it derives from another form ܐ݇ܚܪܳܢ (which since it ends in -*ān*, p. 55, has feminine forms with a *yod*):

	singular			plural		
	abs.	emph.	cstr.	abs.	emph.	cstr.
m.	ܐ݇ܚܪܺܢ	ܐ݇ܚܪܺܢܐ	ܐ݇ܚܪܺܢ	ܐ݇ܚܪܳܢܺܝܢ	ܐ݇ܚܪܳܢܶܐ	ܐ݇ܚܪܳܢܰܝ
f.	ܐ݇ܚܪܺܬܐ	ܐ݇ܚܪܺܬܗ	ܐ݇ܚܪܺܬ	ܐ݇ܚܪܳܢܝܳܬܐ	ܐ݇ܚܪܳܢܝܳܬܗ	ܐ݇ܚܪܳܢܝܳܬ

Also, this word should not be confused with a different adjective ܐ݇ܚܪܳܝ (*ḥrāy*) 'latter, last'. 'The latter' (*f.*) is ܐ݇ܚܪܳܝܬܐ; 'the other' (*f.*) is ܐ݇ܚܪܺܬܐ.

ܒܰܝܬܐ 'house' (*m.*). Abs. ܒܰܝ; cstr. ܒܶܝܬ; with suffixes ܒܰܝܬܝ, ܒܰܝܬܳܟ, etc. Plural ܒܳܬ̈ܐ.

ܩܪܺܝܬܐ 'village' or 'field' (*f.*). Abs. ܩܪܳܐ; cstr. ܩܪܺܝܬ; with suffixes ܩܪܺܝܬܝ etc. Plural ܩܘܽܪܝܳܐ; with suffixes usually ܩܘܪܝܳܬܗ, ܩܘܪܝܳܬܟ, ܩܘܪܝܳܬ, etc.

ܐܺܝܕܐ 'hand' (*f.*). Cstr. ܐܺܝܕ. Plural ܐܺܝ̈ܕܝܐ or ܐܺܝ̈ܕܐ. The combination ܒܐܺܝܕ or ܒܐܺܝ̈ܕܝ (*lit.* 'by the hand(s) of') means generally 'by means of, through'. This can take suffixes, e.g. ܒܐܺܝ̈ܕܝܗܘܢ 'through them'.

ܙܢܐ 'kind, type'. Abs. ܙܢ. Emph. plural ܙܢ̈ܝܐ. The absolute plural occurs in the phrase ܙܢ̈ܝܢ ܙܢ̈ܝܢ 'various kinds'. Similarly inflected are ܕܡܐ 'blood' (with suffixes ܕܡܝ, ܕܡܟ, etc.); and ܬܕܐ 'breast' (plural ܬܕ̈ܝܐ).

ܫܰܢ݇ܬܐ 'year' (*f.*). Abs. ܫܢܐ; cstr. ܫܢܰܬ. Plural emph. ܫܢ̈ܝܐ; abs. ܫܢ̈ܝܢ; cstr. ܫܢܰܝ; with suffixes ܫܢܰܝ, ܫܢܰܝܟ, etc.

ܫܡܰܝܳܐ 'heaven', less often written with *seyame* ܫܡܰܝ̈ܳܐ. Usually construed as singular, but like a plural in its inflection; thus abs. ܫܡܰܝ, cstr. ܫܡܰܝ.

Vocabulary

ܦܩܰܕ	command, bid	ܫܒܰܩ	leave, dismiss,
ܫܦܰܪ	be pleasing		allow, forgive,
ܕܡܳܐ	blood		divorce
ܗܳܟܰܢܳܐ	thus	ܢܩܶܦ	cling, adhere,
ܟܳܪܽܘܣ	ecclesiastical		cleave, follow
ܐܰܝܟܰܢܳܐ	how, as	ܫܡܰܝܳܢ	heavenly
ܟܬܳܒܳܐ	Scripture	ܘܶܒܚܬܳܐ	sacrifice (f.)
ܝܽܘܚܰܢܳܢ	John	ܪܽܘܚܳܐ ܕܩܽܘܕܫܳܐ	Holy Spirit
ܨܶܒܘܳܬܳܐ	thing, matter (f.)		(usually m.)
ܥܽܘܕܪܳܢܳܐ	help		

Exercises

Translate into English:

١. ܐܶܡܰܪ ܘܰܐܡܶܢ ܠܟܬܳܒܳܐ: ܐܰܝܟܰܢܳܐ ܗܽܘ ܝܳܕܰܥ ܢܶܩܡܬܳܐ. ܡܛܽܠܠܳܐ ܗܽܘܢܳܐ ܫܒܰܩ
   ܝܳܕܰܥ ܠܰܐܚܕܳܘܗܝ ܘܠܰܐܡܗܶܗ ܘܢܶܩܶܦ ܠܰܐܝܟܰܢܳܐܗ.

٢. ܚܙܰܝ ܥܽܘܕܪܳܢܳܐ ܘܡܶܢܰܢ ܦܰܗܕܰܝܢܰܝ ܐܰܡܚܶܬܢܳܟܳܐ ܠܝܰܩܟܕܗ ܗܰܝܢܳܐ ܟܳܪܽܘܢܳܟܳܐ.

٣. ܐܰܡܟ ܠܟ ܦܳܩܽܘܡܢܳܐ ܠܳܐ ܟܳܒܥܽܘܕ ܘܘܽܚܢܶܢܳܟܳܐ ܐܠܠ ܚܙܰܝ ܗܶܡܥܶܠܢܳܟܰܐܠ ܟܳܒܥܗܶܗ
   ܘܗܢܩܳܣܝܣܐ.

٤. ܟܟܰܙ ܥܶܡܒܳܝܟܳܐ ܩܰܟܠܠܠ ܩܶܟܠܗ ܗܽܘ ܠܐܰܡܽܘ ܠܐܽܘܟܕܳܐ ܐܶܣܬܰܐܠ ܩܰܟܗܶܩܳܒܝܢܳܐ
   ܐܶܣܬܽܢܶܟܳܐ.

٥. ܩܶܟܗܶܢܦܘܳܟܟܳܐ ܗܢܶܢܶܗܗܝܢܽܢܟܳܐ ܐܰܟܠܳܣܢܶܗ ܚܶܩܽܗ ܐܰܟܠ ܗܰܚܕܳܐ ܗܽܘܩܽܢܳܐ ܘܩܽܘܘܘܗܳܟܳܐ.

٦. ܝܳܕܰܥܬܳܐ: ܠܳܐ ܐܰܟܕܗܳܐ ܐܰܚܡܰܝ ܐܠܠ ܡܶܢܰܝ ܚܢܶܒ ܐܶܢܽܡܳܐ ܝܰܢܶܝ ܐܰܗܽܡܰܗܦ.

٧. ܠܳܐ ܗܽܘܢܳܐ ܢܶܗܦܳܝܢ ܘܒܪܰܟܢܰܝܝ ܗܢܶܢܟܗܗ: ܘܐܰܢܣܰܦܠܰܗ ܘܐܰܝܬܳܣܩܳܘܗܝ ܟܰܟܶܝ. ܐܶܢܝܦܝܝ
   ܐܰܡܟܶܢܳܐ ܐܰܡܕܢܰܝ ܘܗܘܶܗܗܳܣ ܗܗܩܽܢܣܣܳܐ.

8. ܐܶܢ ܚܰܒ݂ܝܒ݂ܳܐ ܗ݈ܘܐ ܠܰܐܚ̈ܝܳܢܰܘܗ݈ܝ ܘܡܶܢ ܡܶܬ݂ܡܰܠ ܘܐܦ ܠܰܐܚ̈ܢܰܘܗ݈ܝ ܘܩܶܒ݂ܬ݂ܳܗ݈ܡܳܐ ܐܶܣܬ݁ܳܪܳܐ . ܪ̈ܓ݂ܠܰܝܗܘܢ ܠܡܶܚܳܐ .

9. ܟܰܕ݂ܡܰܬ݁ܓ݁ܝܳܗ̇ ܘܗܘ݁ܩܠܰܬ݁ܗܳܡܳܐ ܐܶܢ ܡܶܬ݂ܚܶܩܢܳܐ ܚ̈ܬ݂ܢܳܐ ܘܰܐܢ̱ܬ݁ ܐܢ݁ܬ݁ .

10. ܗܽܘܕ݁ܐ ܠܰܐܓ݂ܕ݁ܘܢ ܡܶܥܢܳܐ ܘܐܝܟܰܐ ܡܳܚܳܐ ܠܰܐܣܗܶܕ݁ܘܢ ܡܰܠܟ݁ܘܬ݂ܳܗ .

Translate into Syriac:

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

13. THE IMPERFECT TENSE

The imperfect tense is primarily future in meaning,[1] but it also appears in various other constructions.

Inflection. The imperfect is inflected by a combination of preformatives and afformatives. The paradigm for ܩܛܠ is:

	singular		plural	
3rd m.	ܢܩܛܘܠ	he will kill	ܢܩܛܠܘܢ	they will kill
3rd f.	ܬܩܛܘܠ	she will kill	ܢܩܛܠܢ	they will kill
2nd m.	ܬܩܛܘܠ	you will kill	ܬܩܛܠܘܢ	you will kill
2nd f.	ܬܩܛܠܝܢ	you will kill	ܬܩܛܠܢ	you will kill
1st	ܐܩܛܘܠ	I will kill	ܢܩܛܘܠ	we will kill.

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

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

For the 3rd feminine singular there is another form with a *yod* at the end, ܬܩܛܠܝ, which distinguishes it in writing (but not pronunciation) from the 2nd masculine

All the feminine plural forms of the imperfect are written with *seyame*.

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

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[1] In the *Compendious Syriac dictionary* it is denoted by 'fut.'.

normally have *a* in the imperfect, e.g. ܢܫܠ (pf.) / ܢܫܠܐ (impf.). Exceptions are:

a. some verbs that have *a* in both perfect and imperfect. These include most verbs with a guttural or ܪ as the third root letter, e.g. ܗܡܟ/ܢܗܡܟ, ܕܚܠ/ܢܕܚܠ; and a few others, e.g. ܫܠܛ/ܢܫܠܛ ('have authority').

b. the verbs ܕܒܚ/ܢܕܒܚ and ܙܒܢ/ܢܙܒܢ ('buy'), which have *a* in the perfect and *e* in the imperfect.

c. a few verbs that have *e* in the perfect and *o* in the imperfect, the most important of which are ܫܬܩ/ܢܫܬܘܩ ('be silent'), ܢܚܬ/ܢܚܘܬ, and ܢܣܒ/ܢܣܒ.

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

	in *a*: sing.	pl.	in *e*: sing.	pl.
3rd m.	ܢܫܠ	ܢܫܠܘܢ	ܢܕܒܚ	ܢܕܒܚܘܢ
3rd f.	ܬܫܠ	ܢܫܠܢ	ܬܕܒܚ	ܢܕܒܚܢ
2nd m.	ܬܫܠ	ܬܫܠܘܢ	ܬܕܒܚ	ܬܕܒܚܘܢ
2nd f.	ܬܫܠܝܢ	ܬܫܠܢ	ܬܕܒܚܝܢ	ܬܕܒܚܢ
1st	ܐܫܠ	ܢܫܠ	ܐܕܒܚ	ܢܕܒܚ

Usage. The imperfect is used for indicating an action that is incomplete or in the future. For example:

ܠܐ ܐܕܚܠ ܡܢ ܒܝܫܬܐ — I shall not fear (any) evil

ܕܠܐ ܢܛܥܡ ܡܕܡ ܥܕܡܐ ܕܢܩܛܠܝܘܗܝ ܠܦܘܠܘܣ — we will not taste anything until we kill Paul[2]

ܢܣܒ ܠܚܡܐ ܩܕܡ ܕܢܕܡܟ — he took food before he slept.

(In the last example, notice that the verb in the imperfect is in the future only in relation to the main clause.)

The imperfect is also used in all kinds of constructions where English would have 'might', 'would', 'should', etc. The following are some examples:

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[2] Acts 23: 14.

ܟ݁ܬ݂ܳܒ݂ܳܐ ܦ݁ܳܩܶܕ݂ ܕ݁ܬ݂ܶܪܚܰܡ ܠܰܐܠܳܗܳܐ	Scripture commands that you should love God
ܡܰܢ ܠܳܐ ܢܶܬ݁ܕ݁ܰܡܰܪ	who would not wonder?
ܐܰܝܟ݂ ܕ݁ܣܳܒ݂ܰܪ ܐ݈ܢܳܫ	as one might suppose.

Included here are clauses expressing purpose, introduced simply by ܘ- ; or more explicitly by ܐܰܝܟ݂ ܕ݁ or ܡܶܛܽܠ ; or negatively by ܕ݁ܰܠܡܳܐ ('lest'):

ܣܶܠܩܰܬ݂ ܕ݁ܬ݂ܶܣܓ݁ܽܘܕ݂	she went up to worship (*lit.* that she might worship)
ܟ݁ܬ݂ܰܒ݂ܢ ܐܶܓ݁ܰܪܬ݁ܳܐ ܐܰܝܟ݂ ܕ݁ܬ݂ܶܫܡܥܽܘܢ ܩܽܘܫܬ݁ܳܐ	we wrote the letter so that you might hear the truth
ܟ݁ܬ݂ܰܒ݂ܢ ܕ݁ܰܠܡܳܐ ܬ݁ܶܫܡܥܽܘܢ ܡܶܢ ܐ݈ܚܪܳܢܶܐ	we wrote lest you should hear from others.

Also included here are command-like expressions in the 1st and 3rd persons ('jussives'):

ܢܶܥܒ݁ܶܕ݂ ܡܶܕ݁ܶܡ ܕ݁ܫܳܦ݂ܰܪ ܠܰܐܠܳܗܳܐ	let us do what pleases God
ܢܶܣܦ݁ܰܩ ܠܟ݂ܽܘܢ ܡܶܕ݁ܶܡ ܕ݁ܺܐܝܬ݂ ܠܟ݂ܽܘܢ	let what you have be enough for you
ܬ݁ܶܥܡܰܪ ܒ݁ܟ݂ܽܘܢ ܡܶܠܬ݂ܶܗ ܕ݁ܰܡܫܺܝܚܳܐ	let the word of Christ dwell in you.

Prohibitions (but not ordinary imperatives, §14) are expressed with the imperfect:

ܠܳܐ ܬ݁ܶܩܛܽܘܠ	thou shalt not kill
ܠܳܐ ܬ݁ܶܕ݂ܚܠܺܝܢ ܡܰܪܝܰܡ	do not be afraid, Mary.

In conditional sentences, the imperfect is often used in the *if*-clause, followed by a participle in the *then*-clause:

ܐܶܢ ܠܳܐ ܬ݁ܶܫܒ݁ܩܽܘܢ ܠܰܒ݂ܢܰܝܢܳܫܳܐ ܐܳܦ݂	If you do not forgive people,
ܐܰܒ݂ܽܘܟ݂ܽܘܢ ܠܳܐ ܫܳܒ݂ܶܩ ܠܟ݂ܽܘܢ	neither will God forgive you.

Vocabulary[3]

Syriac	English	Syriac	English
ܛܥܡ	taste, *a*	ܙܒܢ	buy, *e*
ܙܡܪ	sing, *a*	ܦܪܫ	separate, *o*
ܥܡܪ	dwell, *a*	ܐܝܟܐ	where
ܠܚܡܐ	bread	ܝܬܝܪܐܝܬ	especially
ܫܠܝܛ	lawful	ܫܒܬܐ	week, sabbath (*f.*)
ܥܡܐ	people, nation;	ܟܕ	while; ܟܕ ܠܐ before
	pl. ܥܡܡܐ	ܥܕܡܐ	until (+‑ܠ or ‑ܘ)
ܙܒܢܐ	time; *abs.* ܙܒܢ	ܟܝܢܐ	nature
ܕܠܡܐ	lest, perhaps	ܡܘܬܐ	death
ܐܢܫܐ	mortal being (*m.*)	ܐܢ	if

Exercises

Translate into English:

1. ܚܙܗ ܥܡܐ ܐܟܠܝ ܘܚܡܝܪܠܚܡܐ ܐܠܦ ܢܕܡܩ ܠܟܗܘܘܐ܂

2. ܐܡ ܘܐܘܕܢܝ ܘܐܘܒܪ ܚܢܦܐܐ ܒܝܗ ܐܦ ܟܕ ܠܐ ܢܚܕ ܟܠܐ ܦܕܡܒܪܐ ܘܐܟܕܗܐ܂

3. ܠܐ ܐܗܘܚܕܩ ܘܐܢܐ ܐܦܠܐ ܐܢܐ ܩܬܪܝܚܦ ܡܪܗ ܐܟܐ܂

4. ܐܡ ܐܢܩܐ ܗܘܒܪ ܘܠܐ ܢܗܝܥܡܩ ܡܘܬܐ ܥܕܡܐ ܘܐܡܪܘܚ ܫܠܚܡܐܐ܂

5. ܐܡܪ ܠܟܡ ܡܕܢܐ ܡܪܗ ܥܠܬܟܐ܂ ܐܫܝܚܦܘ ܚܙܡܟܠܐ ܦܘܒܝܗܡ܂

6. ܚܥܡܐ ܘܥܡܚܒܐ ܠܐ ܫܠܝܛܝ ܠܟܡ ܘܐܡܟܝ ܦܠܐ ܡܚܒ܂ ܐܝܗ ܚܚܢܡ ܘܚܙܒܐܡܪ ܘܢܚܒܝܡ܂

7. ܡܕܢܐ ܡܠܩ ܢܡܥܙ ܚܡܥܡܚܠܡ ܘܚܛܗܘܘܡܪ ܩܒܝܥܡܐ܂

8. ܐܝܟܐ ܘܐܠܡܕܢܝ ܐܢܡܥܙ܂ ܘܡܘܬܐܐ ܚܠܟܣܦܘ ܢܗܙܦܗ ܚܢܠܟܩܝ܂

9. ܟܕ ܐܚܕܐ ܐܡ ܟܝ ܢܚܒܝ ܠܚܬܟܐ ܠܚܡܐ ܩܟܠܝܗ܂ ܝܬܝܪܐܝܬ ܠܚܡܐ ܚܬܢ ܚܫܡ ܗܡܥܠܬܐܐ܂ ܟܕ ܠܐ ܢܗܙܦܗܚ ܥܡܐ ܘܡܫܠܐ ܘܡܕܢܐ܂

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[3] From now on, the vowel of the imperfect is given for each verb used in the peʿal.

ܝܐ. ܠܐ ܢܩܡܝ ܠܟܢ̈ܫܐܕܟܝܢܐ ܘܢܣܝܚܝܢ ܠܡܥܒܪ ܘܢܚܦ ܗܘܐ ܡܚܝܠܐ ܗܘ ܘܚܢܦܘܗܝ ܠܐ ܐܝܕܥܘܢ ܐܟܚܕܐ.

Translate into Syriac:

1. Some say it is not lawful for a man to divorce his wife.
2. How shall we sing to the Lord in a land that is not ours?
3. Do not do this evil thing, my sister.
4. Let this story that we shall write be pleasing to God.
5. We will not be afraid as long as (*lit*. while) we have the blessing of the saint (*f*.).
6. The women went up to the city to buy food.
7. By the grace of God we shall taste the fruits of the land.
8. Let them do as I have commanded.
9. If we are silent, no one will know what we did.
10. Other gods, the gods of the Gentiles (*lit*. nations), you (*m. sing*.) shall not worship.

14. THE IMPERATIVE AND INFINITIVE.
THE VERB ܗܘܐ

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

perfect		ܡܛܠ	ܕܚܠ	ܟܬܒ
imperfect		ܬܡܛܠ	ܢܕܚܠ	ܢܟܬܒ
imperative	m. sing.	ܡܛܠ	ܕܚܠ	ܟܬܒ
	f. sing.	ܡܛܠܝ	ܕܚܠܝ	ܟܬܒܝ
	m. pl.	ܡܛܠܘ	ܕܚܠܘ	ܟܬܒܘ
	f. pl.	ܡܛܠܝ	ܕܚܠܝ	ܟܬܒܝ

The endings are silent: all these forms are pronounced *qṭol*
or *dḥal* or *ʿbed*. There are, however, longer forms of the
plural which do distinguish it in pronunciation:

m. pl.	ܡܛܠܘܢ	ܕܚܠܘܢ	ܟܬܒܘܢ
f. pl.	ܡܛܠܝܢ	ܕܚܠܝܢ	ܟܬܒܝܢ

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

The meaning of the imperative is straightforward: ܟܬܘܒ,
ܟܬܘܒܝ, etc. 'write!'. (Remember that the negative imper-
ative is expressed by the imperfect: ܠܐ ܬܟܬܘܒ ܠܐ ܬܟܬܒܝܢ, etc.
'do not write!'.)

The infinitive. All infinitives in Syriac begin with ܡ-. The
infinitive peʿal is ܡܟܬܒ. The vowel on the second root
letter is always *a* irrespective of the stem vowel in the
perfect or imperfect. If the second root letter is a *bgdkpt*, it
takes *qushaya*, e.g. ܡܟܬܒ 'to write'.

In use, the infinitive is prefixed with ـܠ, somewhat like the 'to' of the infinitive in English. Examples are:

ܣܠܩܬ ܠܡܣܓܕ	she went up to worship
ܘܠܝܐ ܠܝ ܠܡܙܡܪ	it is fitting for me to sing
ܐܝܬ ܠܢ ܠܡܫܡܥ	it is for us to listen – we have to listen (*or* we can listen).

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

ܡܫܬܩ ܫܬܩܘ	they were completely silent
ܡܦܩܕ ܦܩܕܝܢ ܠܟܘܢ	we strictly command you.

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

	singular		plural	
3rd m.	ܗܘܐ	*wā*	ܗܘܘ	*waw*
3rd f.	ܗܘܬ	*wāṯ*	ܗܘܝ	*way*
2nd m.	ܗܘܝܬ	*wayt*	ܗܘܝܬܘܢ	*wayton*
2nd f.	ܗܘܝܬܝ	*wayt*	ܗܘܝܬܝܢ	*wayten*
1st	ܗܘܝܬ	*wiṯ*	ܗܘܝܢ	*wayn.*

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

ܘܕܡܟܝܢ ܗܘܝܢ	we were sleeping
ܝܫܘܥ ܫܬܝܩ ܗܘܐ	Jesus was silent
ܓܒܪܐ ܟܗܢܐ ܗܘܐ	the man was a priest
ܡܝܐ ܐܝܬ ܗܘܘ ܠܗܘܢ	they had water
ܐܪܡܠܬܐ ܐܝܠܝܢ ܗܘܝ	they were widows.

Enclitic ܗ݂ܘܐ can also appear after finite verbs. After a perfect, it may put the action further into the past; for example,

ܣܠܩ ܗܘܐ ܕܝܢ ܐܦ ܝܘܣܦ   Joseph too went up (*or* had gone up).

But, as in this example,[1] the pluperfect sense is often hard to detect.

The expression ܗܘܐ ܠܐ is not a verb at all but a simple negative referring to some part of a sentence other than the main verb. The single word ܠܘ (= ܗܘ ܠܐ) is equivalent. For example:

ܠܐ ܗܘܐ ܫܘܠܝܐ ܡܠܐܟܐ ܐܡܪ ܗܠܝܢ   it is not about angels that he says these things

ܠܘ ܟܠܢ ܢܕܡܟ   not all of us shall sleep.

Vocabulary

ܫܬܩ	be silent, *o*	ܐܘܡܐ, ܐܘܡ̈ܐ	(*ptcs. of* ܝܡܢ) right
ܕܡܟ	sleep, *a*	ܢܚܬ	go down, come down[2]
ܡܠܐܟܐ	angel	ܐܝܠܢܐ	tree
ܘܠܐ, ܘܠܝܐ	(*ptcs. of* ܘܠܐ) fitting	ܪܘܓܙܐ	anger, wrath
ܐܝܣܪܐܝܠ	Israel	ܚܝܠܐ	force, power,
ܐܢܫ	human (*adj.*)		mighty work
ܩܪܒܐ	war, battle	ܙܕܝܩܘܬܐ	righteousness (*f.*)
ܨܒܝܢܐ	will (*n.*)	ܩܐܝܢ	Cain

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[1] Luke 2: 4.

[2] Another *pe-nun* verb (§20), used here only in its regular perfect.

Exercises

Translate into English:

1. ܠܐ ܗܿܟܢܐ ܟܝ ܠܚܘܫܒܐ ܠܐܝܼܗ.

2. ܘܢܣܒ ܠܣܝܚܕܪ ܠܚܙ ܢܩܘܪ ܐܡܪ ܩܗܩܪ.

3. ܗܢܐ ܐܡܪ ܠܚܦ ܠܚܘܕܙܗ ܗܝ ܘܦܝܐܐ: ܠܕܒܪܗ ܦܐܙܐ ܘܐܘܣܩܐܐ.

4. ܩܢܡܐ ܢܩܦܝ ܗܘܐ ܟܕܗ ܟܡܟܢܐ ܐܡܪ ܘܠܩܩܕܩ ܠܚܫܝܕܗܘܐ.

5. ܐܡܬܝ ܠܚܘܕܢܐ ܦܠܚܦܝ ܗܟܠܩܦܐܐ ܘܐܘܕܐ.

6. ܗܩܕܗ ܐܣܩܙܐܡܠܐ: ܗܘܕܢܐ ܐܟܗܩ ܗܘܕܢܐ ܣܡ ܗܘܗ. ܘܢܣܒ ܠܚܘܕܢܐ ܐܟܗܘܪ ܗܝ ܦܟܗ ܠܟܚܪ.

7. ܗܩܦܢܟܝ ܦܐܘܐ ܗܝ ܐܣܟܢܐ: ܐܠܐ ܗܚܗܢܩܕ ܠܐ ܠܐܗܬܩܝ ܗܢܗ.

8. ܐܘܗ ܟܕ ܠܚܘܣܩܕܗ ܠܚܩܦܩܪܒܐܗܘܐ ܘܐܠܟܗܘܐ ܘܠܐ ܠܚܩܦܩܪܒܣܚܦ ܐܢܩܡܐ.

9. ܗܠܐ ܟܝ ܠܚܘܕܗܩܕܗ ܗܡ ܗܘܩܕܝܣܩ ܠܚܟܩܕܢܐܐ ܘܗܒܿܬܢܗܐ ܘܒܘܣܬܠܐ ܘܒܕܒܿܪܗ.

10. ܠܕܚܿܙܐ ܘܐܝܠܐ ܘܚܒܝ ܠܐ ܗܘܗܐ ܗܝ ܘܣܠܕ ܐܝܟܐܡܗܘܢ ܐܠܐ ܢܣܗܐ ܗܝ ܗܩܩܢܐ ܠܚܘܕܩܕܒ ܙܘܚܢܠܗ ܘܐܚܕ.

Translate into Syriac:

1. We were singing hymns.
2. There were other women with him.
3. All her sons were priests.
4. It is right to worship God alone.
5. Draw near and take (*use* ܣܒ) this letter.
6. The fruit was beautiful, but she was afraid to taste.
7. The sacrifice of Cain was not pleasing to God.
8. Forgive us as we have forgiven others.
9. If one city will not listen to your doctrine, flee to another.
10. It is not from men that I take my (*use* ܘܣܠܕ) gospel.

15. THE ETHPEʿEL

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

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

	singular	plural
3rd m.	ܐܬܩܛܠ	ܐܬܩܛܠܘ
3rd f.	ܐܬܩܛܠܬ	ܐܬܩܛܠ (ܐܬܩܛܠܝ)
2nd m.	ܐܬܩܛܠܬ	ܐܬܩܛܠܬܘܢ
2nd f.	ܐܬܩܛܠܬܝ	ܐܬܩܛܠܬܝܢ
1st	ܐܬܩܛܠܬ	ܐܬܩܛܠܢ

Notice that in the 3rd f. singular and the 1st singular the vowel on the first root letter is not *e* but *a*. Also in these two forms, just as in the peʿal, if the third radical is a *bgdkpt*, it takes *qushaya*; e.g. ܐܬܩܛܟܬ. There are the usual longer forms for the 1st plural ܐܬܩܛܠܢܢ, and the 3rd m. and f. plural ܐܬܩܛܠܘܢ and ܐܬܩܛܠܝ.

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

	singular	plural
3rd m.	ܢܬܩܛܠ	ܢܬܩܛܠܘܢ
3rd f.	ܬܬܩܛܠ (ܐܬܩܛܠ)	ܢܬܩܛܠܢ
2nd m.	ܬܬܩܛܠ	ܬܬܩܛܠܘܢ
2nd f.	ܬܬܩܛܠܝܢ	ܬܬܩܛܠܢ
1st	ܐܬܩܛܠ	ܢܬܩܛܠ

All participles except the peʿal begin with -ܡ. That of the ethpeʿel (there is only one) is ܡܬܩܛܠ 'being killed'. This is

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

In the imperative, the vowel unexpectedly shifts to the first radical, and is *a*. Thus:

m. singular	ܐܶܬܩܰܛܰܠ
f. singular	ܐܶܬܩܰܛܠܝ
m. plural	ܐܶܬܩܰܛܠܘ
f. plural	ܐܶܬܩܰܛܶܠ

All these forms are pronounced *etqaṭl*. As in the pe‛al there are also longer forms of the plural, ܐܶܬܩܰܛܠܘܢ (m.) and ܐܶܬܩܰܛܶܠܝܢ (f.).

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

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

ܡܶܬܩܰܛܳܠܘ   to be killed.

If a verb stem begins with any of the letters ܗ ܙ ܣ ܨ ܫ, this letter changes places with the ܬ of the ethpe‛el preformative. In the case of ܙ or ܨ there is a further change and the ܬ becomes ܕ or ܛ respectively. Thus, from ܫܩܰܠ we have ܐܶܫܬܩܶܠ 'it was taken' (not ܐܶܬܫܩܶܠ). Other examples of this transposition and change are:

ܢܶܙܕܒܶܢ let it be bought (from ܙܒܢ; not ܢܶܬܙܒܶܢ or even ܢܶܬܙܒܶܢ)

ܡܶܨܛܠܳܒܘ to be crucified (from ܨܠܒ; not ܡܶܬܨܠܳܒܘ or ܡܶܨܬܠܳܒܘ).

Meaning. The meaning of the ethpe‛el can usually be inferred from the pe‛al, but not always. For example, ܥܡܰܕ and ܐܶܬܥܡܶܕ both mean 'be baptized' (but the ethpe‛el form is the

more common). Some verbs in the ethpe‘el do not occur in the pe‘al, for example ܐܬܟܪܟ 'go around'. Other ethpe‘els have particular meanings, such as ܐܫܬܡܥ (from ܫܡܥ) 'obey'. The vocabularies will point out verbs like these as they are met.

Usage. With the ethpe‘el the logical subject of the action is introduced by ܡܢ (rather than ـܠ as with the passive participle); for example,

ܐܬܦܩܕ ܡܢ ܫܠܝܚܐ   it was commanded by the apostle.

Vocabulary

ܥܡܕ	*pe.* (*a*), *ethpe.* be baptized	ܫܡܥ	*ethpe.* obey
		ܫܠܡ	be finished, *a*
ܐܙܗܪ	*ethpe.* take care (+ـ ܒ of), guard (+ ܡܢ against)	ܟܪܟ	*ethpe.* go around
		ܐܣܟܝܡܐ	form, fashion, *o*
ܕܒܪ	lead, *a*	ܐܦܣܩܘܦܐ	bishop
ܙܩܦ	crucify, *o*	ܣܟܠܘܬܐ	sin
ܚܫܒ	reckon, *o*	ܐܣܛܪܛܝܘܛܐ	soldier
ܓܘܕܦܐ	blasphemy	ܕܘܟܐ (*m.*) or ܕܘܟܬܐ (*f.*) place
ܝܘܡܢܐ	today	ܠܘܩܕܡ	first, beforehand
ܛܠܝܐ	child; *pl. usu.* ܛܠܝܐ, *f.* ܛܠܝܬܐ, *pl.* ܛܠܝܬܐ	ܐܒܪܗܡ	Abraham
		ܦܬܟܪܐ	idol

Exercises

Translate into English:

١. ܩܠܗܘܢ ܣܟܠܘܬܐ ܠܡܐܚܡܝܢ ܠܐܚܬܢܬܘܢ: ܓܘܕܦܐ ܗܘ ܠܩܕܡܟܠܐ ܘܗܫܐ ܘܗܘܘܗܐ ܠܐ ܠܡܐܚܕܗ ܠܢܘܟܠܗ.

٢. ܫܬܐܟܪܟܝ ܗܘܗ ܡܟܬܫܐ ܚܡܫܬܝܢ ܘܚܡܫܬܝܢܬܘܟܐ ܚܩܠܐ ܘܗܪ.

٣. ܐܬܐܚܡܗ ܐܝܟ ܕܐܝܡܠܡ ܘܚܠܢܡ ܘܚܠܟܘܡ ܘܦܠܟܗ ܚܡܗܡ.

٤. ܫܬܩܟܠܟܘܡ ܐܬܐܫܝܠܟ ܩܠܐܢܗܡ : ܐܠܡܣܡܚ ܐܡܝܪ ܐܡܬܐ ܗܝܡ ܡܗܦܟܟ.

5. ܐܢܬܘܢ ܚܫܝܒܝܢ : ܐܠܝܚܝܟܡ ܗܝ ܡܕܝܢ ܡܕܡ ܩܠܚܘܢ ܕܚܙܘܗܝ: ܘܕܡ ܠܐ ܢܕܚܝ ܚܩܢܬܐ ܘܐܘܕܐ ܟܦܗ ܘܘܗܡܗ.

6. ܐܠܝܡܝܢ ܐܝܪ ܘܗܕܚܝܢܐ ܗܝ ܠܡܚܕܐܘܗ ܘܐܠܟܗܐ ܚܝܗܟܐ ܠܚܡܗܕܢܐ.

7. ܐܗܡܚܝ ܗܝ ܩܠܢܝܡ ܘܡܝܠܐ ܘܟܐ ܐܠܡܕܚ ܗܘܐ ܚܢܠܚܘܗܝ.

8. ܐܗܡܦܠܐ ܠܠܚܢܐ ܗܝ ܐܚܙܘܗܘܝ ܕܡ ܠܐ ܢܚܝܗܚܝ.

9. ܚܟܐܘ ܡܢܟܐ ܐܠܝܠܟܚܗ ܥܘܘܐܦܬܐ ܗܡܝܚܝܢܐܐ ܗܝ ܐܗܘܚܝܬܠܝܡܦܠܠܐ.

10. ܐܘܝܗ ܠܚܚܢ ܘܠܐܘܝܗܘܢܝ ܚܢܩܡܚܡܢ ܘܚܚܩܠܚܗ ܘܡܢܐ ܗܝ ܐܡܠܟܡ ܘܐܡܢܝܡ ܘܢܚܝܢܐ ܐܢܝ.

Translate into Syriac:

1. You have been reckoned the people (*lit.* sons) of the kingdom.
2. Children, obey your parents in the Lord.
3. It is fitting for me to be baptized by you.
4. Take care lest you be led into unfaith (*lit.* not faith).
5. Before anything was made, he was the Word, as the holy John has said in his (*use* -ܐܝܠ) gospel.
6. For the sake of my name you shall be led before kings and be accounted evildoers.
7. To women the bishop says in his letter, Your sins shall be forgiven.
8. Abraham's faith was reckoned to him for righteousness.
9. From there Jesus was led by the soldiers to a (certain) place to be crucified.
10. You were no longer allowed (*use* ܡܚܡ) to worship idols formed by human hands.

16. THE PAꜥEL AND ETHPAꜥAL

The paꜥel and its passive the ethpaꜥal are sometimes called 'intensive' conjugations – expressing, that is, a stronger or repeated sense compared with the peꜥal – although, as it will appear, this description turns out to fit these conjugations in Syriac only partially.

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

In the paꜥel, the preformatives and afformatives are the same as in the peꜥal. The vowel *a* remains on the first radical throughout the conjugation. The preformatives for the imperfect, participles, and infinitive have no vowel except for the 1st sing. imperfect, which by the rules for *alaph* (p. 13 above) must have one. The paradigm is as follows:

perfect	singular	plural
3rd m.	ܩܰܛܶܠ	ܩܰܛܶܠܘ or ܩܰܛܶܠ
3rd f.	ܩܰܛܠܰܬ	ܩܰܛܶܠ (ܩܰܛܶܠ) or ܩܰܛܶܠܝܢ
2nd m.	ܩܰܛܶܠܬ	ܩܰܛܶܠܬܘܢ
2nd f.	ܩܰܛܶܠܬܝ	ܩܰܛܶܠܬܝܢ
1st	ܩܰܛܠܶܬ	ܩܰܛܶܠܢ or ܩܰܛܶܠܢ

imperfect	singular	plural
3rd m.	ܢܩܰܛܶܠ	ܢܩܰܛܠܘܢ
3rd f.	ܬܩܰܛܶܠ (ܢܩܰܛܠܢ)	ܢܩܰܛܠܢ
2nd m.	ܬܩܰܛܶܠ	ܬܩܰܛܠܘܢ
2nd f.	ܬܩܰܛܠܝܢ	ܬܩܰܛܠܢ
1st	ܐܩܰܛܶܠ	ܢܩܰܛܶܠ

imperative	singular	plural
masc.	ܩܰܛܶܠ	ܩܰܛܶܠܘ or ܩܰܛܶܠܝ̈
fem.	ܩܰܛܶܠܝ	ܩܰܛܶܠܝ̈ or ܩܰܛܶܠܝ̈

participles:

active   ܡܩܰܛܶܠ (f. ܡܩܰܛܠܐ, f. emph. ܡܩܰܛܰܠܬܐ, etc.)

passive   ܡܩܰܛܰܠ (f. ܡܩܰܛܠܐ, f. emph. ܡܩܰܛܰܠܬܐ, etc.)

infinitive: ܡܩܰܛܳܠܘ

If the third radical of a verb is a guttural or ܪ, the *e* vowel before it becomes *a*; e.g. ܫܰܕܰܪ 'send', imperfect ܢܫܰܕܰܪ, participles (active and passive) ܡܫܰܕܰܪ, etc.

A *nomen agentis* in the paʿel has the form ܡܩܰܛܠܳܢܐ 'killer'. This form occurs as an adjective also, e.g. ܡܪܰܚܡܳܢܐ 'showing mercy – merciful'.

For the ethpaʿal the paradigm is:

perfect	singular	plural
3rd m.	ܐܬܩܰܛܰܠ	ܐܬܩܰܛܰܠܘ or ܐܬܩܰܛܰܠܘ̈
3rd f.	ܐܬܩܰܛܠܰܬ	ܐܬܩܰܛܰܠܝ̈(ܐܬܩܰܛܰܠܝ̈) or ܐܬܩܰܛܰܠܝ̈
2nd m.	ܐܬܩܰܛܰܠܬ	ܐܬܩܰܛܰܠܬܘܢ
2nd f.	ܐܬܩܰܛܰܠܬܝ	ܐܬܩܰܛܰܠܬܝܢ
1st	ܐܬܩܰܛܠܶܬ	ܐܬܩܰܛܰܠܢ or ܐܬܩܰܛܰܠܢ̈

imperfect		
3rd m.	ܢܶܬܩܰܛܰܠ	ܢܶܬܩܰܛܠܘܢ
3rd f.	ܬܶܬܩܰܛܰܠ (ܢܶܬܩܰܛܠܢ̈)	ܢܶܬܩܰܛܠܢ̈
2nd m.	ܬܶܬܩܰܛܰܠ	ܬܶܬܩܰܛܠܘܢ
2nd f.	ܬܶܬܩܰܛܠܝܢ	ܬܶܬܩܰܛܠܢ̈
1st	ܐܬܩܰܛܰܠ	ܢܶܬܩܰܛܰܠ

imperative		
masc.	ܐܬܩܰܛܰܠ	ܐܬܩܰܛܰܠܘ or ܐܬܩܰܛܰܠܘ̈
fem.	ܐܬܩܰܛܠܝ	ܐܬܩܰܛܰܠܝ̈ or ܐܬܩܰܛܰܠܝ̈

participle ܡܫܰܡܠܳܐ

infinitive ܡܫܰܡܠܳܝܽܘ

In the ethpaʿal, initial ܗ ܝ ܘ change places with the ܬ of the preformative, just as in the ethpeʿel.

Examples of verbs with *bgdkpt* letters are ܩܰܒܶܠ 'receive', in which the ܒ is doubled throughout; and ܩܰܪܶܒ 'offer', in which the ܒ is pronounced soft after the doubled ܪ in forms like ܩܰܪܒܶܬ 'I offered' and ܐܶܬܩܰܪܒܰܬ 'it (*f.*) was offered'.

Usage and meaning. Verbs in the paʿel can be classified as follows.

a. A minority of verbs actually exhibit the difference set out at the beginning of this lesson, that the paʿel is an intensified peʿal. ܩܛܰܠ is one of these; hence the paʿel ܩܰܛܶܠ is more likely to be found when the object of the verb is a large number of people. Another is ܢܫܶܩ 'kiss'/ ܢܰܫܶܩ 'cover with kisses'. Just as often, a verb is used in both peʿal and paʿel without much difference in meaning, e.g. ܥܰܕܰܪ and ܥܰܕܰܪ 'help'; ܦܩܰܕ and ܦܰܩܶܕ 'command'; ܙܡܰܪ and ܙܰܡܶܪ 'sing'.

b. The paʿel may make the peʿal transitive, as with ܫܬܶܩ 'be silent'/ܫܰܬܶܩ 'silence'.

c. Some verbs have a new meaning in the paʿel, for example ܩܰܪܶܒ 'offer, present'.

d. A number of verbs occur in the paʿel but not the peʿal. Examples include several in the vocabulary on the next page, e.g. ܙܰܡܶܢ and ܩܰܒܶܠ.

e. A special class of these paʿel-only verbs are the 'denominative' verbs, formed by putting the vowels of the paʿel onto a noun. Examples are ܚܰܝܶܠ 'strengthen' (from ܚܰܝܠܳܐ 'strength') and ܠܰܒܶܒ 'encourage' (from ܠܶܒܳܐ 'heart').

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

ܩܰܕܶܡܘ ܡܰܠܶܠܘ ܢܒ̣ܺܝ̈ܐ ܥܰܠ ܗܳܕܶܐ   the prophets spoke beforehand about this.

Some verbs have an active sense in the ethpaꜤal. An example is ܣܡܥ, which then has a meaning ('think, consider') nearly opposite to its ethpeꜤel:

ܐܶܬ̣ܡܰܥ ܒ̣ܢܰܦܫܶܗ ܡܳܢܳܐ ܐܶܥܒ̣ܶܕ   he thought to himself, what shall I do?

Quadriliteral verbs. Some verb stems have four letters. These verbs may be denominative, e.g. ܣܰܒܰܪ 'evangelize' (from ܣܒܰܪܬܳܐ),[1] or loan-words like ܩܰܛܪܶܓ 'accuse' (from Greek κατηγορεῖν). They are conjugated like paꜤels in which, instead of a doubled middle root letter, there are two dif-ferent single letters. Thus for ܣܰܒܰܪ we have:

perfect ܣܰܒܰܪ, ܣܰܒܪܰܬ̣, ܣܰܒܪܶܬ̣, ܣܰܒܰܪܬ̣, etc.
imperfect ܢܣܰܒܰܪ, ܬܣܰܒܰܪ, ܢܣܰܒܪܽܘܢ, etc.
imperative ܣܰܒܰܪ etc.
participles active ܡܣܰܒܰܪ, passive ܡܣܰܒܪܰܢ
infinitive ܡܣܰܒܳܪܽܘ
ethpaꜤal ܐܶܬ̣ܣܰܒܰܪ, ܢܶܬ̣ܣܰܒܰܪ, ܡܶܬ̣ܣܰܒܪܳܢܽܘ, ܡܶܬ̣ܣܰܒܪܰܢ.

Vocabulary

ܫܕܰܪ	*pa*. send	ܩܰܒܶܠ	*pa*. receive
ܩܰܪܶܒ	*pa*. offer	ܣܰܒܰܪ	evangelize
ܦܰܫܶܩ	*pa*. expound	ܓܰܕܶܦ	*pa*. blaspheme
ܩܰܕܶܡ	*pa*. do beforehand	ܝܰܩܰܪ	*pa*. honour
ܫܰܒܰܚ	*pa*. glorify	ܚܰܝܶܠ	*pa*. strengthen

[1] In dictionaries this verb is apt to be treated as a taphꜤel conjugation of ܣܒܰܪ.

ܠܒܒ ²	*pa.* encourage	ܡܠܠ ²	*pa.* speak
ܗܝܡܢ	believe	ܗܠܟ	*pa.* walk
ܫܬܩ	*pa.* silence	ܚܫܒ	*ethpa.* think, plan
ܥܕܪ	*pe.* (*o*), *pa.* help		consider
ܐܘܪܚܐ	way, road (*f.*);	ܕܝܢܐ	judgement
	pl. ܐܘܪ̈ܚܬܐ	ܐܬܪܐ	place (*m.*);
ܪܚܡ	*pa.*, *ethpa.* have		*pl.* ܐܬܪ̈ܘܬܐ
	mercy (+ ܥܠ on)	ܡܚܕܐ	at once
ܝܡܐ	sea	ܐܘ	or
ܚܣ	far be it!		

Exercises

Translate into English:

١. ܩܪܝ ܚܕܐ ܠܗܘܢ ܐܡܪ ܘܢܟܬܘܒ ܐܢܬ.

٢. ܗܢܐ ܐܬܪܢܐ: ܘܢܚܫܠܐ ܗܘܝܠܡܗܐ ܘܐܡܪ ܗܘܐ ܐܘ ܘܢܬܩܕ ܠܚܕܠܚܩܢܗ. ܚܣ.

٣. ܡܚܫܡܚܒܝ ܗܘܐ ܗܐܡܬܝ ܡܠܬܗ ܗܘܐ ܘܡܚܡܟܗ ܠܬܘܬܡܐ ܗܠܬܡܕܐ.

٤. ܗܟܬܢܫܐ ܐܡܕܒܘܗ ܘܒܐܡܠܚܒܝܩ ܚܦܠܐ ܘܐܝܪ ܗܚܦܠܐ ܐܠܐܘ.

٥. ܐܘܫܝܪ ܥܠܐ ܐܝܠܐ ܘܡܕܙܝܫܝܪ ܐܝܢܐ. ܐܝܡܕ ܗܕܝܐ ܡܕܙܝܫܡܠܐ.

٦. ܗܝܝܚܡܐܝ ܐܣܠܟܝ ܘܗܝܡܫܢܗ ܗܠܚܝܕܡܕܘܝܡܚܐ ܗܚܠܗ ܚܢܗܡܕܐ ܗܗ.

٧. ܦܠܗܘܢ ܠܩܝܢܚܐ ܘܡܚܒܝܐ ܠܚܝܝܩ ܠܟܪ ܗܕܢܐ ܗܠܚܚܝܣܩ ܠܟܡܚܪ.

٨. ܗܝ ܘܠܚܒܝ ܐܘܡܚܩܐܠܐ ܘܘܡܠܐ ܡܩܚܠܐ ܗܘܗ ܠܚܚܕܢܐ ܗܝ ܘܚܝܣܡܐ.

٩. ܐܘ ܣܠܝ: ܣܝܪܐ ܘܗܩܡܐ ܘܗܝܡܚܠܚܩܐܠܐ ܐܝܡ ܠܝ. ܐܡܪ ܘܚܚܐܡܚܬ: ܘܗܝܡܥܢܠܗ ܡܚܝܩܠܐܗܢܐ ܐܦ ܗܚܠܟܗ. ܡܕܗܡܥܢܠܣܝܝ: ܡܚܝܩܠܐ ܗܢܐ ܐܦ ܡܩܚܠܚܟܡܝ.

١٠. ܐܝܡ ܗܘܗ ܠܐܠܚܢܬܝܙܐ ܘܡܕܗܠܚܩܡܝ ܗܘܗ ܚܐܗܘܫܝܐ: ܘܗܝܣܝܪܐ ܝܥܩܘܢ ܠܚܝܢܕܘܢ ܗܘܗܐ: ܘܡܚܦܚܡܗܣ ܗܘܗܐ ܠܗܘܢ ܥܠܐ ܠܚܗܚܢܗ ܡܝ ܦܠܚܗܘܢ ܚܐܗܘܙܐ.

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² Properly these are geminate verbs (§25).

Translate into Syriac:

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

17. THE APHˁEL, ETTAPHˁAL, AND OTHER CONJUGATIONS

The aphˁel generally forms the causative of the verb, as in ܐܡܩܛܠ 'he caused to kill'. The ettaphˁal is its passive: ܐܠܐܡܩܛܠ 'he was caused to kill'.

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

perfect	singular	plural
3rd masc.	ܐܡܩܛܠ	ܐܡܩܛܠܘ or ܐܡܩܛܠܢ
3rd fem.	ܐܡܩܛܠܬ	ܐܡܩܛܠ (ܐܩܛܠܬ) or ܐܩܛܠܝ
2nd masc.	ܐܡܩܛܠܬ	ܐܡܩܛܠܬܘܢ
2nd fem.	ܐܡܩܛܠܬܝ	ܐܡܩܛܠܬܝܢ
1st	ܐܡܩܛܠܬ	ܐܡܩܛܠܢ or ܐܡܩܛܠܢ

imperfect		
3rd masc.	ܢܡܩܛܠ	ܢܡܩܛܠܘܢ
3rd fem.	ܬܡܩܛܠ	ܢܡܩܛܠܢ (ܢܡܩܛܠܢ)
2nd masc.	ܬܡܩܛܠ	ܬܡܩܛܠܘܢ
2nd fem.	ܬܡܩܛܠܝܢ	ܬܡܩܛܠܢ
1st	ܐܡܩܛܠ	ܢܡܩܛܠ

imperative		
masculine	ܐܡܩܛܠ	ܐܡܩܛܠܘ or ܐܡܩܛܠܘ
feminine	ܐܡܩܛܠܝ	ܐܡܩܛܠܝܢ or ܐܡܩܛܠܝܢ

participles		
active	ܡܡܩܛܠ (f. ܡܡܩܛܠܐ, f. emph. ܡܡܩܛܠܬܐ, etc.)
passive	ܡܡܩܛܠ (f. ܡܡܩܛܠܐ, f. emph. ܡܡܩܛܠܬܐ, etc.)

| infinitive | ܡܡܩܛܠܘ |

If the second radical is a *bgdkpt*, it is pronounced hard everywhere, e.g. ܐܚܕܟ, ܡܚܕܟܕ, etc. As in the paᶜel, if the third radical is a guttural or ܪ, the vowel before it is *a*; e.g. ܐܥܒܪ 'cause to pass'.

A *nomen agentis* in the aphᶜel has the form ܡܚܝܟܢ. An example is ܡܥܡܕܢ ܝܘܚܢܢ 'John the baptizer'.

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

perfect	singular	plural
3rd masc.	ܐܠܐܡܗܟܠ	ܐܠܐܡܗܟܕ
3rd fem.	ܐܠܐܡܗܟܕ	ܐܠܐܡܗܟܠ
2nd masc.	ܐܠܐܡܗܟܕ	ܐܠܐܡܗܟܕܢ
2nd fem.	ܐܠܐܡܗܟܕܢ	ܐܠܐܡܗܟܕܢ
1st	ܐܠܐܡܗܟܕ	ܐܠܐܡܗܟܢ

imperfect		
3rd masc.	ܢܡܐܡܗܟܠ	ܢܡܐܡܗܟܢ
3rd fem.	ܠܡܐܡܗܟܠ	ܢܡܐܩܗܟܢ
2nd masc.	ܠܡܐܡܗܟܠ	ܠܡܐܡܗܟܢ
2nd fem.	ܠܡܐܡܗܟܢ	ܠܡܐܩܗܟܢ
1st	ܐܠܐܡܗܟܠ	ܢܡܐܡܗܟܠ

imperative		
masc.	ܐܠܐܡܗܟܠ	ܐܠܐܡܗܟܢ or ܐܠܐܡܗܟܕ
fem.	ܐܠܐܡܗܟܕ	ܐܠܐܩܗܟܢ or ܐܠܐܩܗܟܕ

participle	ܡܬܐܡܗܟܠ (f. ܡܬܐܡܗܟܠ)

infinitive	ܡܬܐܡܗܟܕ

In this paradigm, the sequence -ܬܐ°-, properly -ܬܐ°-, is pronounced *eta*, not *etta*; so that ܐܠܐܡܗܟܠ is *etaqtal*. Notice that the forms in the imperfect beginning with -ܬܬܠ are actually reduced in spelling to -ܬܠ.

Usage and meaning. The causative sense of the aphʿel is the most usual, for example ܥܡܕ 'be baptized' / ܐܰܥܡܶܕ 'baptize'. But some verbs in the aphʿel do not fit this description:

a. Sometimes peʿal and aphʿel are more or less the same in meaning, e.g. ܣܒܰܪ and ܐܶܣܒܰܪ 'think, suppose'; ܣܗܶܕ and ܐܰܣܗܶܕ 'testify'.

b. Some verbs have new meanings in the aphʿel, e.g. ܐܰܟܪܶܙ 'attack, fight'.

c. Some verbs occur only in the aphʿel, e.g. ܐܰܟܪܶܙ 'preach'.

The anomalous verb ܐܶܫܟܰܚ 'find, be able' may be taken to be an aphʿel of ܫܟܚ in which the vowel of the preformative is *e* instead of *a*. Thus the imperfect is ܢܶܫܟܰܚ and the participle ܡܶܫܟܰܚ and infinitive ܡܰܫܟܳܚܽܘ.

The ettaphʿal is, in fact, somewhat rare. For the passive of the aphʿel, many verbs use the ethpeʿel or ethpaʿal instead, e.g. ܐܶܬܟܪܶܙ 'be preached' (passive of ܐܰܟܪܶܙ).

Other conjugations. A number of verbs of four letters are, etymologically, a three-letter root plus a prefix or infix. For example, ܫܰܥܒܶܕ 'subjugate' derives from the root ܥܒܕ and is accordingly called a shaphʿel. The passive ܐܶܫܬܰܥܒܰܕ is an eshtaphʿal. The shaphʿel/eshtaphʿal conjugation, which is causative in meaning, is the most common of the minor conjugations. Others include the saphʿel (e.g. ܣܰܪܗܶܒ 'hasten' from ܪܗܒ) and payʿel (ܣܰܝܒܰܪ 'endure' from ܣܒܪ).[1] All these verbs have the *a–e* vowel pattern of the paʿel and are conjugated like other quadriliteral verbs (§16).

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[1] For the palpel conjugation, see p. 119 below.

Vocabulary

ܡܙܪ	*aph.* preach;	ܫܥܒܕ	*shaph.* subjugate
	ethpe. be preached	ܐܡܠܟ	*aph.* reign
ܥܡܕ	*aph.* baptize	ܠܒܫ	be dressed, *a*;
ܐܫܟܚ	find, be able		*aph.* clothe
ܣܗܕ	*aph.* bear witness	ܩܪܒ	*aph.* fight, attack
ܫܚܠܦ	*shaph.* change	ܐܫܠܡ	*aph.* deliver, hand
ܫܐܕܐ	demon		over, commit
ܐܠܘ	if (contrary to fact)	ܚܘܪ	white
ܫܠܝܡܘܢ	Solomon	ܐܝܙܓܕܐ	emissary
ܟܡܐ	how much, how many	ܗܝܕܝܢ	then, next
ܘܝ	wretched, un-	ܠܒܘܫܐ	garment, clothing
	happy; *emph.* ܘܝܐ	ܚܝܘܬܐ	animal(s) (*f. sing.*)

Exercises

Translate into English:

١. ܩܐܡܠܟ ܫܠܝܡܘܢ ܥܠܐ ܩܠܗ ܐܝܣܪܐܝܠ ܫܠܦ ܐܚܕܘܗܝ.

٢. ܠܐ ܢܒܝܐ ܐܝܬ ܗܘܐ ܡܗܝܡܢܘܗܝ ܗܠܟ ܢܟܠܡܪ.

٣. ܐܗܠܟܗ ܠܚܦ ܡܪܝܡ ܘܩܚܟܠܡ: ܗܘܩܛܠ ܡܚܙܐܝܟ ܘܗܘܩܛܠ ܗܡܟܠܟܗܢ.

٤. ܘܩܕܡܬ ܩܘܡܠܐ ܠܟܗܝܟܬܐ ܡܢ ܚܡܘ ܡܢ: ܘܗܝ ܗܥܡܠܟ ܠܗܘܢ ܐܚܕܩܘܡܘܗܢ ܘܗܥܠܚܚܡܝ ܐܢܢ ܠܠܚܡܬܩܐ ܫܘܘܪܐ.

٥. ܐܡܗܕ ܡܟܠܚܐ ܠܚܩܘܡܝܙܢܐ ܡܗܙܘ ܐܝܙܓܕܐ ܘܢܠܚܙܩܩ ܘܢܚܙܐܩ ܟܠܗ ܠܚܩܘܡܝܙܢܐ ܚܡܘܘܩܡܐ.

٦. ܐܠܘ ܠܐ ܗܝ ܐܠܗܐ ܗܘܗܐ ܗܘܢܐ: ܠܐ ܡܗܡܩܣ ܗܘܗܐ ܠܚܗܘܙܐ ܠܚܡܕܟ.

٧. ܐܠܡܐܡܕܢ ܐܢܐ ܘܗܘܡܐ ܗܝ ܫܐܕܘܐ ܚܝܩܠܐܬܟ.

٨. ܡܗܡܚܙ ܐܝܗ ܘܡܗܡܩܣ ܐܝܗ ܠܟܡܗܡܣܟܚܩܐ ܠܠܢܡܕܗܫܐ ܘܐܚܘܩܠܝ.

٩. ܐܥܠܟܝ ܗܘܗ ܗܢܙܪܗ ܘܠܗܩܚܢܐ. ܩܐܠܠܐܗܠܟܗ ܠܟܒܢܝܢܐ.

١٠. ܗܢܕܚ ܐܠܗܐ ܠܚܩܟܢܗ ܫܢܡܐܠܐ ܘܩܟܢܗ ܩܢܙܣܟܐ ܠܐܘܗ ܐܡܪ ܘܠܚܡܕܙܐ.

Translate into Syriac:

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

18. OBJECTIVE PRONOMINAL SUFFIXES, I

We have seen that the direct object of a verb may be indicated by the preposition ـܠ with either a noun or a pronoun suffix following. Thus: ܠܢ ܢܩܛܠ 'he will kill us'. There is, however, a more usual way of expressing a pronoun as a direct object, and that is by a suffix on the verb itself. These 'objective' suffixes are similar to, though not identical with, the possessive suffixes treated in §6. This lesson sets out these suffixes and explains how they are attached to the perfect tense of the verb.

The forms of the objective suffixes are as follows:

	singular	plural
1st	ـܢܝ	ـܢ
2nd m.	ـܟ	ـܟܘܢ
2nd f.	ـܟܝ	ـܟܝܢ
3rd m.	ܗܝ, ـܝܘܗܝ, ـܝܘܗܝ, ـܗ	—
3rd f.	ـܗ	—

The form of the 3rd m. singular suffix is determined, as will be clear presently, by the vowel connecting it to the verb: after ◌ܗ it is ܗܝ; after ◌ܘ it is ـܝܘ (the whole ending then pronounced *u*); after ◌ܝ it is ـܝܘܗܝ (making *āy*); and after ◌ it is ـܝܘܗܝ (making *iw*).

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

The forms of the verb to which the suffixes are attached, and the vowels that connect verb to suffix, have to be learned separately. For the peʿal perfect these forms and vowels fall into three cases.

1. All 2nd-person forms, and the 1st plural. These simply add suffixes to the unsuffixed forms. The connecting vowel is ◌ except in the 2nd f. singular which has ◌. Examples are:

> ܩܛܠܬܢܝ   you (*m.*) killed me
> ܩܛܠܬܝܘܗܝ   you (*f.*) killed him
> ܩܛܠܬܘܢܢܝ   you (*m. pl.*) killed me.

2. The 3rd m. sing. and 3rd m. and f. pl. The vowel moves back onto the first root letter, making -ܩܛܠ and -ܩܛܠܗ. With the 3rd m. singular, the connecting vowel is the same as that for the possessive suffixes (ܩܛܠܗ, ܩܛܠܟܘܢ, ܩܛܠܟ, etc.) except that the 1st singular suffix is -ܝ. With the 3rd m. plural, the connecting vowel is ◌. With the 3rd f. plural it is ◌. Examples are:

> ܩܛܠܢ   he killed us
> ܩܛܠܘܗܝ   they (*m.*) killed him
> ܩܛܠܢܝ   they (*f.*) killed me.

3. The 3rd f. and 1st singular. In both these forms the vowel moves forward onto the second root letter and becomes ◌, making -ܩܛܠܬ. In the 3rd f. singular this form has *rukaka* on the ܬ; in the 1st singular it has *qushaya*. The connecting vowel is the same as for -ܩܛܠ in the previous case. Thus:

> ܩܛܠܬܗ   she killed him
> ܩܛܠܬܗ   I killed him.

Some special rules apply across these cases:

a. The ܟܘܢ and ܟܝ suffixes cause some disturbance. In the 3rd m. and f. singular (but not the 1st singular) and 3rd f. plural of the verb, they are simply added to the unsuffixed forms. Thus:

> ܩܛܠܟܘܢ   he killed you *or* they (*f.*) killed you.

b. In the 3rd f. plural and 1st plural of the verb, which otherwise connect to suffixes with ܘ, the 2nd singular f. suffix retains the vowel ܰ. Thus:

<div align="center">

ܩܰܛܶܠܢܳܟܝ we killed you (*f.*).

</div>

The entire paradigm for the peᶜal perfect is as follows:

<div align="center">

singular verb

</div>

suffix	3rd m.	3rd f.	2nd m.	2nd f.	1st
no suffix	ܩܰܛܠܳܐ ܩܰܛܶܠ	ܩܶܛܠܰܬ	ܩܰܛܶܠܬ	ܩܰܛܶܠܬܝ	ܩܶܛܠܶܬ
1st	ܩܰܛܠܰܢܝ ܩܰܛܠܰܢܝ	ܩܰܛܠܰܬܢܝ	ܩܰܛܶܠܬܳܢܝ	ܩܰܛܶܠܬܝܢܝ	—
2nd m.	ܩܰܛܠܳܟ ܩܰܛܠܳܟ	ܩܰܛܠܰܬܳܟ	—	—	ܩܶܛܠܶܬܳܟ
2nd f.	ܩܰܛܠܶܟܝ ܩܰܛܠܶܟܝ	ܩܰܛܠܰܬܶܟܝ	—	—	ܩܶܛܠܶܬܶܟܝ
3rd m.	ܩܰܛܠܶܗ ܩܰܛܠܶܗ	ܩܰܛܠܰܬܶܗ	ܩܰܛܶܠܬܳܝܗܝ	ܩܰܛܶܠܬܺܝܘܗܝ	ܩܶܛܠܶܬܶܗ
3rd f	ܩܰܛܠܳܗ ܩܰܛܠܳܗ	ܩܰܛܠܰܬܳܗ	ܩܰܛܶܠܬܳܗ	ܩܰܛܶܠܬܳܗ	ܩܶܛܠܶܬܳܗ
1 pl.	ܩܰܛܠܰܢ ܩܰܛܠܰܢ	ܩܰܛܠܰܬܰܢ	ܩܰܛܶܠܬܳܢ	ܩܰܛܶܠܬܺܝܢ	—
2 m. pl.	ܩܰܛܠܟܘܢ ܩܰܛܠܟܘܢ	ܩܰܛܠܰܬܟܘܢ	—	—	ܩܶܛܠܬܟܘܢ
2 f. pl.	ܩܰܛܠܟܶܝܢ ܩܰܛܠܟܶܝܢ	ܩܰܛܠܰܬܟܶܝܢ	—	—	ܩܶܛܠܬܟܶܝܢ

<div align="center">

plural verb

</div>

	3rd m.	3rd f.	2nd m.	2nd f.	1st
no suffix	ܩܰܛܠܘ	ܩܰܛܠܳܐ ܩܰܛܶܠܝ	ܩܰܛܶܠܬܘܢ	ܩܰܛܶܠܬܶܝܢ	ܩܰܛܶܠܢ
1st	ܩܰܛܠܽܘܢܝ	ܩܰܛܠܰܢܝ	ܩܰܛܶܠܬܽܘܢܝ	ܩܰܛܶܠܬܺܝܢܝ	—
2nd m.	ܩܰܛܠܽܘܟ	ܩܰܛܠܳܟ	—	—	ܩܰܛܶܠܢܳܟ
2nd f.	ܩܰܛܠܽܘܟܝ	ܩܰܛܠܶܟܝ	—	—	ܩܰܛܶܠܢܳܟܝ
3rd m.	ܩܰܛܠܽܘܗܝ	ܩܰܛܠܽܘܗܝ ܩܰܛܶܠܬܽܘܢܳܝܗܝ ܩܰܛܶܠܬܽܘܗܝ ܩܰܛܶܠܢܳܝܗܝ			
3rd f.	ܩܰܛܠܽܘܗ	ܩܰܛܠܳܗ ܩܰܛܶܠܬܽܘܢܳܗ ܩܰܛܶܠܬܽܝܢܳܗ ܩܰܛܶܠܢܳܗ			
1 pl.	ܩܰܛܠܽܘܢ	ܩܰܛܠܰܢ ܩܰܛܶܠܬܽܘܢܰܢ ܩܰܛܶܠܬܺܝܢܰܢ			—
2 m. pl.	ܩܰܛܠܽܘܟܘܢ	ܩܰܛܠܟܘܢ	—	—	ܩܰܛܶܠܢܟܘܢ
2 f. pl.	ܩܰܛܠܽܘܟܶܝܢ	ܩܰܛܠܟܶܝܢ	—	—	ܩܰܛܶܠܢܟܶܝܢ

The longer forms of the 3rd m. and f. plural, ܩܰܛܠܽܘܢ and ܩܰܛܶܠܝ, can also take suffixes. They have the connecting vowel ܘ; thus ܩܰܛܠܽܬܢܽܘܗܝ, ܩܰܛܠܽܘܟ, ܩܰܛܠܽܘܬܢܳܟ, ܩܰܛܠܽܘܟܳܢܽܘܢ, etc.

For the few transitive verbs with perfect in *e*, the vowel ܰ becomes ܶ when on account of a suffix it moves onto the

first syllable; e.g. ܣܓܶܕܗ 'he worshipped it' (but ܣܓܶܕܬܳܗ 'she worshipped it').

In the pa'el and aph'el perfect, the attachment of suffixes is simpler: the vowels do not move, but the vowel on the second root letter disappears in the 3rd m. singular and 3rd m. and f. plural before most of the suffixes. Examples are:

ܐܰܥܡܕܳܗ	he baptized her
ܫܰܕܪܘܽܗܝ	they (*m.*) sent him
ܩܰܒܠܘܽܗܝ	they (*f.*) received him
ܫܰܪܪܰܬܢܝ	she strengthened me
ܐܰܥܡܶܕܢܳܝܗܝ	we baptized him.

Pronominal suffixes on verbs cannot be used in a reflexive sense. This sense has to be expressed otherwise, usually with ܢܰܦܫܳܐ 'self', as in ܡܰܟܶܟ ܢܰܦܫܶܗ 'he humbled himself'.

A pronoun suffix is often used to anticipate an object already marked by ܠ-, as in ܙܰܒܢܶܗ ܠܟܬܳܒܳܐ 'he bought the book'.

Vocabulary

ܦܣܰܩ	cut, cut off, *o*	ܣܥܰܪ	do, perform, visit, *o*
ܫܰܡܶܫ	*pa.* serve		
ܩܒܰܪ	bury, *o*	ܪܓܶܙ	be angry, *a* aph. anger
ܟܪܗ	*ethpe.* be sick		
ܟܪܺܝܗܳܐ	sick, ill	ܐܶܡܰܬܝ	when?
ܡܣܰܡ ܒܪܺܫܳܐ	punishment	ܟܺܐܢܳܐܝܬ	justly
ܒܶܝܬ ܐܰܣܺܝܪ̈ܶܐ	(in) prison	ܝܺܗܘܽܕܺܝܬ	Judith
ܕܰܘܺܝܕ	David	ܪ̈ܗܘܡܳܝܶܐ	Roman (*adj.*)
ܗܶܓܡܘܢܳܐ	governor	ܓܰܝܳܣܳܐ	robber
ܥܰܪܛܶܠ	naked	ܐܶܦܶܣܘܣ	Ephesus
ܣܰܓܺܝ	(*adv.*) much, greatly	ܓܶܝܪ	for (*conj.*; *usually 2nd word in a clause*)
ܐܰܟܣܢܳܝܳܐ	stranger	ܕ-	*introduces direct and indirect speech*
ܡܥܰܪܬܳܐ	cave (*f.*)		

Exercises

Translate into English:

1. ܗܘܐ ܘܚܙܐ ܡܕܝܢ ܘܫܘܠܟܗܘ ܡܝܠܟܘ܂

2. ܗܘܐ ܐܚܙܘܗܝ ܡܕܢܐܐ ܘܐܡܗ ܩܚܙܗ ܠܠܝܗܐܘܗ܂

3. ܡܢܗ ܡܗܐ ܠܠܝܚܙܐܐ܂ ܐܢܐ ܠܐ ܡܐܚܚܟܗ܂

4. ܡܠܚܡܐܐ ܟܠܗ ܘܘܗܐ ܠܘܘܢ܆ ܡܘܗܠܐ ܘܐܗܠܥܗܢܗ ܘܘܗܐ ܡܠܟܗܐ
   ܠܙܘܘܢܦܢܡܐ܂

5. ܚܡܗܐ ܗܡܚܡܠܢ ܩܡ ܐܡܐܢ ܘܘܡܒ ܚܐܩܡܗܡܗܡ ܥܒܪܐ ܐܝܗ܂

6. ܐܘܗܐܗ ܐܡܐܡܝ ܘܘܡܗ ܟܢܘܠܟܢܐ ܐܘ ܐܗܡܗܢܐ ܐܘ ܗܙܢܗܘܐ ܐܘ ܚܡܗ ܐܗܡܬܐ
   ܘܠܐ ܗܡܚܡܠܝ܂

7. ܘܚܙܘܗܘܢ ܗܙܘܗ ܐܗܝܡܡܕܘܠܐ ܘܗܩܗܢܝܗܝܩܘܗܢ ܩܡ ܐܡܕܢܝ ܘܗܡܗܕܠܢܘܘܢ
   ܠܠܝܚܙܐ ܘܘܠܐ ܩܡ ܡܝܚܒܒ ܡܠܠܐ ܐܟܠܙܩܐ܂

8. ܐܗܡܣܒܘܗ ܠܠܡܟܢܣܐ ܚܡܗ ܐܗܡܬܐ ܘܟܕܙܘܒܐܗ ܡܗܝܝܡ܂

9. ܠܐ ܡܐܡܚ܆ ܘܚܡܟܢ ܚܡܗ ܪܚܠܐܐܐ ܘܘܗ ܠܠܩܠܗܗܢ ܠܩܝܢܩܡܐ܂ ܐܝܗܗܢ
   ܘܒܡ ܠܚܟܒܪܐܗܢܘܘܢ ܡܕܢܙܐܐ ܘܠܠܩܢܩܗܘܡܐ܂

10. ܐܠܗܩܒܪܐܗ ܗܠܚܚܡܟܘܗ܂ ܠܐ ܥܒܪܠܐ ܠܐܝ ܠܠܐܠܗ ܐܣܢܐܝ ܐܚܡܕܝܐ܂ ܚܒܘܙܠܢ
    ܠܝܚܙ ܡܗܩܡܣܠܐ ܠܐ ܘܘܗܐ ܠܠܩܥܟܡܒܪܗ ܐܠܠܐ ܠܠܩܥܟܡܕܙܐܗ܂

Translate into Syriac, using suffixed forms where possible:

1. Did you (*f. sing*.) receive our letter? We sent it to you.
2. She took the gospel book and expounded it.
3. This is the commandment. Have you (*m. sing*.) heard
   it? I have heard it and I have kept it.
4. The Romans fought against the Jews and subjugated
   them under their emperor (*lit*. king).
5. Our emissary was sent to you (*m. pl*.) and you did not
   receive him.
6. Judith cut off his head, and took it to her companions.

7. If you (*m. pl.*) have killed him, you will not be able to flee from punishment.
8. We have justly angered thee; but thou hast loved us.
9. The emissary was attacked by robbers. They took all that he had and left him.
10. The king was angry toward David because the people were glorifying him.

19 . OBJECTIVE PRONOMINAL SUFFIXES, 2

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

Attached to the imperfect. The suffixes are the same as those on the perfect, but the way they are connected is slightly different.

In the peʿal, those forms of the imperfect without an afformative, i.e., the forms ܢܚܙܐ, ܐܚܙܐ, ܐܚܙܐ, lose the stem vowel (ܿ for most transitive verbs) and attach the suffix with the usual vowels ܟ-, ܗ-, ܚ-, ܢ-; but the 3rd singular suffixes are ܝܘܗܝ- (m.) and ܗ- (f.). (The suffixes ܗ- and ܗ- are also found.) With the suffixes ܢ- and ܟ- the stem vowel reappears and there is no connecting vowel. Those forms with an afformative, that is ܢܚܙܘܢ, ܐܚܙܘܢ, ܐܚܙܝܢ, ܐܚܙܘܢ, ܢܚܙܝܢ, all attach the suffix with the connecting vowel ܝ; except, as in the perfect, the suffix ܟ- retains the vowel ܳ. Examples using the verb ܣܥܪ 'visit' are:

ܢܣܥܪܝܘܗܝ	we shall visit him
ܢܣܥܪܟܘܢ	we shall visit you (*m. pl.*)
ܐܣܥܪܘܢܗܝ	you (*m. pl.*) will visit him
ܢܣܥܪܢܟܝ	they (*f.*) will visit you (*f. sing.*).

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

	3rd m. s.	2nd f. s.	3rd m. pl.	3rd f. pl.
no suffix	ܢܶܡܛܶܝܘܗܝ	ܐܡܗܝܟܝ	ܢܶܡܛܶܝܗ	ܢܶܡܛܶܝܗ
1st	ܢܶܡܛܶܝܢ	ܐܡܗܝܟܢܝ	ܢܶܡܛܶܝܢ	ܢܶܡܛܶܝܢ
2nd m.	ܢܶܡܛܶܟܪ	—	ܢܶܡܛܶܝܪ	ܢܶܡܛܶܝܪ
2nd f.	ܢܶܡܛܶܟܢ	—	ܢܶܡܛܶܟܢ	ܢܶܡܛܶܟܢ
3rd m.	ܢܶܡܛܶܟܢܘܗܝ ܐܡܗܝܟܢܘܗܝ		ܢܶܡܛܶܝܢܘܗܝ	ܢܶܡܛܶܝܢܘܗܝ
	also ܢܶܡܛܶܟܗ			
3rd f.	ܢܶܡܛܶܟܗ ܢܶܡܛܶܟܢܗ		ܐܡܗܝܟܢܗ	ܢܶܡܛܶܟܢܗ
	also ܢܶܡܛܶܟܗ			
1 pl.	ܢܶܡܛܶܟ ܢܶܡܛܶܟܢ		ܐܡܗܝܟܢ	ܢܶܡܛܶܝܟ
2 m. pl.	ܢܶܡܛܶܟܠܟܘܢ	—	ܢܶܡܛܶܟܒܟܘܢ	ܢܶܡܛܶܟܒܟܘܢ
2 f. pl.	ܢܶܡܛܶܟܠܟܝܢ	—	ܢܶܡܛܶܟܒܟܝܢ	ܢܶܡܛܶܟܒܟܝܢ

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

> ܢܒܰܪܽܟܘܗܝ   let us send him
> ܢܰܥܡܕܟܘܢ   he will baptize you.

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

singular verb

	m.	f.
1st sing.	ܡܗܦܟܢܝ	ܡܗܦܟܢܝ
3rd m. sing.	ܡܗܦܟܝܘܗܝ	ܡܗܦܟܝܘܗܝ
3rd f. sing.	ܡܗܦܟܗ	ܡܗܦܟܗ
1st pl.	ܡܗܦܟܢ	ܡܗܦܟܢ

plural verb:	short form		long form	
	m.	f.	m.	f.
1st sing.	ܡܶܩܛܠܽܘܟ	ܡܶܩܛܠܳܢܝ	ܡܶܩܛܠܽܘܢܝ	ܡܶܩܛܠܳܢܝ
3rd m. sing.	ܡܶܩܛܠܽܘܢܝ	ܡܶܩܛܠܺܘܗܝ	ܡܶܩܛܠܽܘܢܝ	ܡܶܩܛܠܳܢܘܗܝ
3rd f. sing.	ܡܶܩܛܠܳܗ	ܡܶܩܛܠܳܢܗ	ܡܶܩܛܠܽܘܢܗ	ܡܶܩܛܠܳܢܗ
1st pl.	ܡܶܩܛܠܳܢ	ܡܶܩܛܠܟ	ܡܶܩܛܠܽܘܢ	ܡܶܩܛܠܳܢ

The ó vowel between the first and second root letters
appears even in verbs whose imperfects are not in *o*, for
example ܫܘܡܥܰܝܢܝ 'listen to me'.

In the paʿel and aphʿel, suffixes are attached to the ordinary
forms of the imperative, using the same connecting vowels
and suffixes as shown above for the peʿal. In the m. singular
and long form of the plural, the vowel on the second root
letter remains. In other forms it usually vanishes. Thus:

<div align="center">

ܫܰܕܰܪܰܝܢܝ   send (*m*.) me!

ܫܰܕܪܰܝܢܝ   send (*f*.) me!

ܩܰܒܶܠܰܝܢܝ or ܩܰܒܠܰܝܢܝ   receive (*m*.) me!

</div>

The 2nd singular m. impf. when used with ܠܐ as a prohibi-
tion can take the vowel and suffixes of the imperative, as in

<div align="center">

ܠܐ ܬܶܩܛܠܰܝܢܝ   do not kill me!

ܠܐ ܬܩܰܒܠܺܘܗܝ   do not receive him!

</div>

Attached to the infinitive. The infinitive is considered as a
noun and the suffixes are the ordinary possessive suffixes
(§6) except that the 1st singular suffix is ܝ-. Thus from the
infinitive ܡܶܩܛܠ we have ܡܶܩܛܠܟ, ܡܶܩܛܠܟܘܢ, ܡܶܩܛܠܟܝܢ,
ܡܶܩܛܠܟ, etc. (For this kind of inflection recall §11, p. 50
above.) In the paʿel and aphʿel, the infinitives add a ܬ before
taking the suffixes, and so become feminine nouns like
ܡܰܠܟܘܬܐ. Thus from the infinitive ܡܩܰܛܠܘ we have
ܡܩܰܛܠܽܘܬܗ, ܡܩܰܛܠܽܘܬܰܢ, ܡܩܰܛܠܽܘܬܟܘܢ, etc. Note that the suffixes
are still objective: ܡܶܩܛܠܟ means 'to kill me' and not 'for
me to kill (someone else)'.

Vocabulary

ܙܒܢ	*pa.* sell	ܕܒܚ	*pe.* (*o*), *pa.* sacrifice
ܦܠܚ	work, till, serve, *o*	ܛܝܡܐ	(*pl.*) price
ܚܩܠܐ	field (*f.*)	ܒܒܠ	Babylon
ܬܪܥܝܬܐ	opinion, mind (*f.*)	ܥܬܝܩ	old
ܥܠܬܐ	reason, cause, explanation (*f.*)	ܕ	*particle indicating a quotation*

Exercises

Translate into English:

1. ܡܪܢ: ܠܐ ܐܘܒܕܢ ܠܡܠܟܢ. ܚܣܢܘܗܝ ܘܦܪܩܝܘܗܝ.

2. ܐ ܐܒܪܗܡ ܟܐܢܘܬܗ ܠܐ ܡܦܩܟܝ ܠܟܘ ܐܬܢܐܘܗ.

3. ܐܬܡܠܝ ܡܪܚܡܐ ܗܘܘ ܘܠܚܡܘܗܝ ܡܪܢܐ.

4. ܐ ܐܢܐ ܠܟܘ ܘܚܣܐ ܠܚܒܪܟܘܢܬܐ: ܠܐ ܐܩܢܝܘܗܝ ܟܡ ܘܗܝܐ ܐܢܐ ܟܢܬܟ ܘܠܐܣܦܪ.

5. ܚܘܟܐ ܗܢܐ ܥܬܝܩܐ ܘܡܟܬܗ ܗܘܐ ܘܘܡܪܐ ܗܠܐ ܗܟܢܗܝ ܗܝܡܬܢܐ ܟܗܝܐܬܟܬܐ.

6. ܐܡܪ: ܗܘܐ ܡܦܠܟܒ. ܘܐܠ ܡܠܠܐܟܐ ܗܝ ܚܩܢܐ ܐܚܙܐ ܠܟܘ ܡܛܝܪ ܘܠܚܙ ܗܢܗ ܠܐ ܐܩܟܠܘܗܝ.

7. ܐܡܪ ܠܟܗ ܝܚܩܢܝܐ: ܐܝܟܢܐ: ܚܡܢܬܢܒ ܘܠܐ ܚܗܢܐ ܠܗܘܘ ܗܐܒ ܠܐ ܚܐܗܦܡܟܗ ܐܗܘܝܗܩ ܠܐܟܐ.

8. ܡܕܝܢܐ ܘܠܢܦܡܝ ܐܡܕܢܝ ܡܗܢܐ ܗܘ ܠܟܗ ܟܠܟܐ ܘܚܩܐܡܪܢܐ ܗܢܐ: ܚܕܐܘܘܢܐ ܘܐܟܕܗܐ ܢܡܟܠܐ ܗܟܠܐ ܢܟܢܗ ܗܢܩܚܩܡܢܗ.

9. ܟܡ ܥܒܪܐ ܗܘܗ ܘܢܝܢܐ ܘܠܐ ܡܚܡܩܒ ܘܠܚܟܐܚܡܢܘܗܝ ܠܚܟܚܙܐ: ܗܩܡ ܘܘܘܕܚܕܘܗܘܢ ܠܠܚܡܚܗܢܐ ܗܢܐ ܚܡܗ ܐܗܡܢܬܐ.

10. ܗܝܩܢܙܐܐ ܘܚܩܡܟܕܗ ܗܝ ܠܐܚܩܢܬܝܗܘܗܝ ܐܡܕܢܝ ܗܘܗܗ: ܟܚܡܩܐ ܗܘ ܡܟܠܟܐ ܗܘܘܐ. ܡܟܠܗ ܡܚܡܩܒ ܠܚܩܚܡܚܕܢܗ.

Translate into Syriac:

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

20. WEAK VERBS. PE-NUN VERBS

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

1. *pe-nun*		ܢܩܦ
2. *pe-alaph*		ܐܟܠ
3. *pe-yod*		ܝܕܥ
4. *ʿe-alaph*		ܠܐܡ
5. hollow (or *ʿe-waw*)	ܩܡ	(root ܩܘܡ)
6. geminate (or double *ʿe*)	ܚܕ	(root ܚܕܐ)
7. *lamad-yod*	ܚܟܝ, ܣܒܐ	

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

It is possible for a verb to be doubly weak (e.g. ܐܬܐ 'come'), though certain peculiarities are never found together. For example if a verb beginning with a *nun* is also hollow (e.g. ܢܚ 'rest'), it is not weak in the same way as the *pe-nun* verbs.

Pe-nun verbs. These verbs are affected by the tendency of the letter *nun* to become assimilated to a following consonant when no vowel-sound intervenes between the two. The following consonant is then doubled. This tendency has been seen already in such words as ܐܢܬ and ܡܕܝܢܬܐ. (The doubling is shown by the *qushaya* on ܬ in ܐܢܬ.) In *pe-nun* verbs, this assimilation takes place in the peʿal imperfect and infinitive and throughout the aphʿel and ettaphʿal. In

these forms the assimilated *nun* is not written at all. Also, in the peʿal imperative, the *nun* disappears altogether.

The following paradigm gives the affected forms of ܢܦܰܩ ('go out') in the peʿal:

imperfect	singular	plural
3rd m.	ܢܶܦܽܘܩ	ܢܶܦܩܽܘܢ
3rd f.	ܬܶܦܽܘܩ (ܬܶܦܩܳܢ) ܬܶܦܩܳܢ	ܬܶܦܩܳܢ
2nd m.	ܬܶܦܽܘܩ	ܬܶܦܩܽܘܢ
2nd f.	ܬܶܦܩܺܝܢ	ܬܶܦܩܳܢ
1st	ܐܶܦܽܘܩ	ܢܶܦܽܘܩ
imperative		
m.	ܦܽܘܩ	ܦܽܘܩܽܘܢ, ܦܽܘܩܘ
f.	ܦܽܘܩܝ	ܦܽܘܩܶܝܢ, ܦܽܘܩܳܝ
infinitive	ܡܶܦܰܩ	

In the aphʿel ('put out, expel'), we have:

perfect ܐܰܦܶܩ, ܐܰܦܶܩܰܬ, ܐܰܦܶܩܬ, ܐܰܦܩܶܬ, ܐܰܦܩܺܝܢ, ܐܰܦܶܩ, etc.

imperfect ܢܰܦܶܩ, ܐܰܦܶܩ, ܬܰܦܶܩ, ܬܰܦܩܺܝܢ, ܬܰܦܽܘܩ, ܢܰܦܶܩ, etc.

imperative ܐܰܦܶܩ, ܐܰܦܩܳܝ, ܐܰܦܩܳܢ

participles: active ܡܰܦܶܩ, passive ܡܰܦܰܩ

infinitive ܡܰܦܳܩܽܘ

The ettaphʿal is ܐܶܬܰܐܦܰܩ, etc.

The verb ܢܬܰܠ ('give') is used only in the peʿal imperfect, where it takes the vowel *e* (ܢܶܬܶܠ, ܐܶܬܶܠ, ܬܶܬܶܠ, etc.), and in the infinitive (ܡܶܬܰܠ). For other forms, a different verb, ܝܗܒ (§22) is used.

The verb ܣܠܶܩ ('go up') is irregular in that it assimilates the *lamad* just as a *pe-nun* verb assimilates the *nun*. Thus the *lamad* disappears in the imperfect ܢܶܣܰܩ, infinitive ܡܶܣܰܩ and imperative ܣܰܩ. Likewise in the aphʿel ('bring up, send

up') the perfect is ܐܣܩ, imperfect ܢܰܣܩ, infinitive ܡܰܣܩܘ, and
participles active ܡܰܣܩ and passive ܡܰܣܩ.

<div align="center">Vocabulary</div>

ܢܦܩ	go out, *o*; *aph.* expel	ܢܬܠ	(*impf.*) give
ܢܚܬ	go down, *o*;	ܡܫܚ	anoint, *o*
	aph. bring down	ܢܦܠ	fall, *e*
ܢܣܟ	pour, *o*	ܢܛܪ	keep, *a*
ܢܣܒ	take, *a*	ܣܠܩ	go up; *impf.* ܢܣܩ;
ܢܓܕ	draw, *e*		*aph.* take, bring up
ܡܘܠܟܢܐ	promise	ܢܩܦ	adhere, cling (to), *a*
ܐܓܪܐ	roof	ܡܫܚܐ	oil
ܐܗܪܘܢ	Aaron	ܚܝܐ	(*pl.*) life, salvation
ܙܩܝܦܐ	cross	ܚܝܐ ܕܠܥܠܡ	eternal life
ܦܓܪܐ	body	ܦܪܘܩܐ	saviour

<div align="center">Exercises</div>

Translate into English:

<div dir="rtl">

١. ܚܙܘ ܥܡܘܕܐ ܗܘ ܘܕܐܝܟܐ ܠܐ ܢܣܒܐ ܠܟܘܬܩܚ ܡܒܪ ܘܚܟܡܗ.

٢. ܩܘܝܠܐ ܐܘܟܠ ܗܘܘ ܒܝܬܝ ܐܝܗܢ ܡܘܠܟܢܐ ܘܐܟܠܗ ܘܐܠܟܢܗ ܠܚܦ
ܘܠܚܬܣܚܢ.

٣. ܩܠܐܝ ܘܩܘܡܝ ܠܚܘܦܘ ܗܢܐ ܘܐܚܐܡܠܐ ܘܦܠܐ ܚܡܗܐ: ܠܐܡܕܚܡ ܟܗ.

٤. ܐܢ ܐܢܫܗ ܗܘ ܐܘܟܠ ܐܝܟ ܦܠܐ ܐܢܫ ܚܘܒܐܢ.

٥. ܘܣܠܩ ܢܡܩܗ ܠܚܘܡܠܐ ܘܐܩܦ ܠܐܣܟܝ ܘܐܚܢܝ ܘܡܕܐܚܢܝ ܒܘܗ ܠܐܗܝ.

٦. ܚܙܢ ܩܦ ܠܚܫܡܚܐ ܗܠܐ ܠܐܚܚܦܩܡܗ ܘܐܝܗܢܪ ܦܠܗܗܢ ܣܢܬܣܪ.

٧. ܐܐܦܦܪܗ ܐܢܩܝܪܐ ܘܢܡܡܩܝ ܠܚܒܪܐ ܘܒܘܢܠܚܩܝ ܠܠܝܚܢܐܠ ܠܐܩܡܡܡܘܦܐ.

٨. ܗܐܘܐ ܐܚܐܚܕܒܪܗ ܠܟܡܟܢܬܫܐ ܘܐܩܦܗ ܡܚܝܚܐܠ ܚܡܩܚܗ ܘܡܪܐܗܢ.

٩. ܢܩܚ ܡܫܚܐ ܘܗܦܪ ܚܢܢܚܗ ܘܐܗܪܘܢ ܘܡܚܡܫܚܘܗܢ.

١٠. ܐܢܐ ܗܘܐ ܟܗ ܠܚܟܠܚܐ ܡܘܠܟܢܐ ܗܢ ܦܪܘܩܐ ܗܢ ܦܪܘܩܐ ܘܐܚܒܪܘ ܟܠܚ ܥܒܪ
ܗܢ ܠܐܚܩܬܒܝ ܗܘܗ ܢܩܠܐ ܟܚܪ ܘܚܟܚܠܚܩܐܐܡܪ ܡܚܠܚܐ ܡܬܩܐ ܘܚܩܐ.

</div>

Translate into Syriac:

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

21. PE-ALAPH VERBS

This class includes some very common verbs such as أَكَܠ
'eat', أَܡَܪ 'say', and أَزَܠ 'go'. The peculiarities of *pe-alaph*
verbs can be considered under four headings, of which the
first two are general rules, already stated (p. 13 above),
involving *alaph*.

1. *Alaph* must have a vowel at the beginning of a word or
syllable. (This is the same rule that dictated the form أَܡَܗِܠ
for the 1st singular pa'el imperfect.) For the pe'al of *pe-
alaph* verbs this rule affects some forms of the perfect, the
passive participle, and the imperative. In the perfect the
vowel to be supplied is *e*, as in أَܟَܠ (not اܟَܠ), 'he ate'. In
the passive participle the vowel is *a*, as in أَܟِܠ 'eaten'. In
the imperative, it is usually also *a*, e.g. أَܟܘܠ 'eat!'; but it is *e*
for those verbs whose stem vowel in the imperfect is *a*, e.g.
أَܡَܪ 'say!'. This rule also affects the perfect and imperfect
ethpe'el: the vowel on *alaph* is *e*, as in أܠاܟܠ (or rather,
أܠاܟܠ: see the next rule), 'it was eaten'.

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

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

3. In the pe'al imperfect, the vowel of the preformative is *e*
when the stem vowel is *o*, e.g. نؤܟܠ 'he will eat'. (In other
words, for these verbs the impf. is regular just like نمܗجܠ.)

But when the stem vowel is *a*, the vowel of the pre-formative is *i*, as in ܢܺܐܡܰܪ 'he will say'. There are only a few *pe-alaph* verbs with imperfects in *a*, but they include the common ones ܐܶܡܰܪ, ܐܳܙܶܠ, and ܐܶܟ݂ܰܪ. For these verbs, the peʿal infinitive has the same vowel *i* on the preformative, e.g. ܡܺܐܡܰܪ 'to say'.

4. In the aphʿel, after the preformatives ܡ- ܠ- ܢ- ܐ-, *alaph* changes to *waw*, giving ܡܰܘ- ܠܰܘ- ܢܰܘ- ܐܰܘ-.[1] The same *waw* appears in the ettaphʿal, shaphʿal, and eshtaphʿal. Thus from ܐܶܟ݂ܰܪ 'perish' the aphʿel is ܐܰܘܟ݂ܶܪ 'destroy, lose' and ettaphʿal ܐܶܬ݁ܬ݁ܰܘܟ݂ܰܪ. The root ܐܣܪ is only found in the aphʿel ܐܰܘܣܶܪ and eshtaphʿal ܐܶܫܬ݁ܰܘܣܰܪ, both meaning 'delay'.

In all these verbs the 1st singular peʿal imperfect is written with only one *alaph*, for example, ܐܺܡܰܪ (not ܐܺܐܡܰܪ) 'I will say'.

The following summarizes the peculiarities of these verbs.

Peʿal perfect ܐܶܟ݂ܰܠ, ܐܶܟ݂ܰܠܟ݁, ܐܶܟ݂ܰܠܬ݁, ܐܶܟ݂ܰܠܬ݁ܝ, ܐܶܟ݂ܰܠܬ݁ܘܿܢ, etc.

    imperfect in *o* ܢܺܐܟ݂ܽܘܠ, ܬ݁ܺܐܟ݂ܽܘܠ, ܬ݁ܺܐܟ݂ܠܺܝܢ, ܬ݁ܺܐܟ݂ܠܽܘܢ, etc.

        in *a* ܢܺܐܡܰܪ, ܬ݁ܺܐܡܰܪ, ܬ݁ܺܐܡܪܺܝܢ, ܐܺܡܰܪ, ܬ݁ܺܐܡܪܽܘܢ, etc.

    imperative in *o* ܐܶܟ݂ܽܘܠ ; in *a* ܐܶܡܰܪ

    participle active ܐܳܟ݂ܶܠ ; passive ܐܰܟ݂ܺܝܠ

    infinitive for verbs in *o* ܡܶܐܟ݂ܰܠ

        for verbs in *a* ܡܺܐܡܰܪ

Ethpeʿel perfect ܐܶܬ݁ܐܟ݂ܶܠ, ܐܶܬ݁ܐܟ݂ܰܠܬ݁, ܐܶܬ݁ܐܟ݂ܰܠܬ݁ܝ, ܐܶܬ݁ܐܟ݂ܶܠ, etc.

    imperfect ܢܶܬ݁ܐܟ݂ܶܠ, ܬ݁ܶܬ݁ܐܟ݂ܶܠ, ܬ݁ܶܬ݁ܐܟ݂ܠܺܝܢ, etc.

    imperative ܐܶܬ݁ܐܟ݂ܶܠ

    participle m. ܡܶܬ݁ܐܟ݂ܶܠ, f. ܡܶܬ݁ܐܟ݂ܠܳܐ

    infinitive ܡܶܬ݁ܐܟ݂ܳܠܽܘ

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[1] In one verb, ܐܬ݂ܐ 'come', the aphʿel has -ܐ instead of -ܘ; thus, ܐܰܝܬ݁ܝ 'bring'. This verb is treated with *lamad-yod* verbs (§27).

Paᶜel imperfect ܐܶܟܽܘܠ, ܬܶܐܟܽܘܠ (1st sing.), ܬܶܐܟܽܘܠ, etc.

    participle active m. ܡܰܐܟܶܠ, f. ܡܰܐܟܠܳܐ

             passive ܡܰܐܟܰܠ

    infinitive ܡܰܐܟܳܠܽܘ

Ethpaᶜal pf. ܐܶܬܡܰܐܟܰܠ etc.; impf. ܢܶܬܡܰܐܟܰܠ etc.; inf. ܡܶܬܡܰܐܟܳܠܽܘ

Aphᶜel pf. ܐܰܘܟܶܒ, ܐܰܘܟܒܰܬ, etc.; impf. ܢܰܘܟܶܒ etc.; inf. ܡܰܘܟܳܒܽܘ

Ettaphᶜal pf. ܐܶܬܬܰܘܟܰܒ etc.; impf. ܢܶܬܬܰܘܟܰܒ etc.; inf. ܡܶܬܬܰܘܟܳܒܽܘ

The verb ܐܰܠܶܦ 'teach' is conjugated like a paᶜel verb in this class, except that after a preformative the *alaph* is not usually written; e.g. ܬܰܠܶܦ (rather than ܬܰܐܠܶܦ) 'she will teach' and ܡܰܠܶܦ 'teaching' (compare ܡܰܠܦܳܢܳܐ 'teacher').[2]

The verb ܐܰܚܶܕ 'hold' has an irregular ethpeᶜel, in which the ܐ changes to ܬ; thus, ܐܶܬܬܚܶܕ (*etḥed*) 'was held' or 'was closed'.

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

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

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[2] But in dictionaries this verb is usually found under the root ܝܠܦ 'learn', and treated as an irregular aphᶜel or paᶜel.

Vocabulary

ܐܺܙܰܠ	go, *a*	ܐܶܚܰܪ	*aph.* delay
ܐܶܚܰܕ	hold, seize (+ ܒ), close, *o*	ܐܶܡܰܪ	say, *a*
		ܐܰܠܶܦ	teach
ܐܰܠܶܨ	*pe.*(*o*), *pa.* press, compel, oppress	ܐܰܒܺܝܠܳܐ	*pass. ptc.* mourning;
ܐܶܟܰܠ	eat, consume, *o*		*ethpe.* mourn
ܐܶܒܰܕ	perish, be lost, *a*; *aph.* destroy, lose	ܐܶܫܰܕ	pour out, shed, *o*
		ܐܶܣܰܪ	bind, *o*
ܦܬܰܚ	open, *a*	ܬܰܪܥܳܐ	gate, door
ܟܰܕ ܘ-	when	ܩܘܫܬܳܐ	truth (*m.*)
ܚܰܕܬܳܐ	new; *emph.* ܚܰܕܬܳܐ *f. emph.*	ܩܘܪܒܳܢܳܐ	offering, eucharist
		ܦܳܠܚܳܐ	soldier
ܕܶܡܥܬܳܐ	tear (*of the eye; f.*); *pl.* ܕܶܡܥܶܐ	ܢܘܪܳܐ	fire (*f.*)
		ܚܰܝ	living

Exercises

Translate into English:

١. ܥܰܡ ܘܠܰܝܠܶܗ ܟܒܰܕܢ ܘܐܶܢ̈ܦܰܠ: ܚܰܝ̈ܠܰܘܳܬ ܬܰܪ̈ܥܐ ܘܡܕ̈ܗ.

٢. ܐܶܚܰܕ ܐܶܚܰܩ: ܐܠܐ ܐܶܚܰܕ ܠܐܘܡܪ ܘܡܢܐ ܚܰܢܐܦ.

٣. ܐܶܚܰܕ ܠܟܡܝܟܬܢܫܐ: ܦܠܐ ܡܕܒܪ ܘܐܰܠܨ ܚܰܐܘܟܕܐ ܬܰܪ̈ܥܐ ܚܡܡܝܐ.

٤. ܐܰܒܺܝܠܟ ܗܘܗ ܬܠܐ ܠܩܘܒܠܳܐ ܚܒܢܕܟܕܐ ܡܰܢܝ̈ܡܐܠܐ.

٥. ܟܰܕ ܘܡܚܰܩ̈ܕܬ ܚܘܗܠܐ ܩܘܪܒܢܐ ܠܚܘܕܢܐ: ܠܐܒܝܟܡ ܬܰܪܥܐ ܘܗܡܠܠܐ ܘܐܡܝܪ ܗܘܐ.

٦. ܦܬܚܠܐ ܠܦܠܚܝܢ ܐܶܬܢܒܬ ܚܡܩܗܡܟܐ ܘܩܒ ܐܟܢܪ̈ܝ ܐܝܗܢ ܠܐ ܐܚܙܐ ܗܘܡ ܗܡܩܥܠܩܐܗܢ.

٧. ܢܣܒܝܐ ܢܘܪܐ ܡܢ ܗܡܟܐ ܕܐܝܟܐ ܠܩܘܪܒܢܐ. ܘܘܣܟܟܐ ܘܚܟܐ ܐܶܡܝܪܐ ܗܘܐ ܚܘܗܢ.

8. ܘܐܡܪ ܐܢܐ ܘܐܡܪ: ܚܣܟܟܘܦܪܐܗ ܘܠܐ ܐܠܐܚܟܝ ܗܝ ܐܠܐܟܘܝ: ܡܘܝܠܐ ܘܘܗܩܠܐ ܐܟܘܗ ܟܠܚܬܐ.

9. ܐܗܡܣܗ ܠܟܟܗܝܟܐ ܘܐܣܘܘܘܝ ܘܐܗܙܘܘܝ ܘܘܚܙܘܘܝ ܚܡܗ ܐܗܡܬܐ.

10. ܠܐ ܐܘܡܙ ܡܟܟܐ ܠܟܟܡܘܚܕܐ ܠܘܩܡܓܟܐ ܚܢܟܬܚܟܘܘܝ. ܡܣܒܐ ܘܝ ܐܢܠܐ ܟܗ ܦܟܟܣܘܘܝ ܘܠܘܚܒ ܠܩܘܪܝܠܝܘܘܘܝ.

Translate into Syriac:

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

22. PE-YOD VERBS

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

The first peculiarity of these verbs arises from the rule for *yod* already met in §3. When a *yod* would not have a full vowel, it takes the vowel *i*. Thus the 3rd m. singular perfect of ܝܪܬ 'inherit' is ܝܺܪܶܬ (not ܝܰܪܶܬ) 'he inherited'.[2] In the pe‘al, the forms affected in this way are most of the perfect, the imperative, and the passive participle. The ethpe‘el is also affected: here the vowel *i* moves over to the preceding consonant, as in ܐܶܬ݂ܝܺܠܶܕ *eṯiled* 'he was born'.

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

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

In the imperfect and infinitive pe‘al, the first root letter *yod* is replaced after the preformative by *alaph*, and the vowel on this syllable is *i*. Thus we have ܢܺܐܪܰܬ݂ 'he will inherit' and

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

[2] But notice that in this form the *yod* does not become a consonant *y*. Thus it is properly not *yireṯ* but *'ireṯ*, logically beginning with *alaph*. This *alaph* is not usually written, but it can be, and all the verb forms in this lesson that start with ܝܺـ can be spelled ܐܶܝـ, for example, ܐܶܝܪܶܬ.

ܡܳܐܪܽܘܬ݂ܳܐ 'to inherit'; also ܐܺܐܪܰܬ݂ 'I shall inherit'. This is a borrowing from the *pe-alaph* verbs and imitates verbs like ܐܶܡܰܪ.

In the aphˤel and ettaphˤal, most *pe-yod* verbs change the *yod* to *waw* (again in the same way as the *pe-alaph* verbs). Thus we have ܐܰܘܠܶܕ 'beget', with imperfect ܢܰܘܠܶܕ, participles ܡܰܘܠܶܕ and ܡܰܘܠܰܕ, imperative ܐܰܘܠܶܕ, and infinitive ܡܰܘܠܳܕܽܘ. Two verbs, ܝܢܶܩ 'suck (milk)' and ܝܠܠ (which occurs in the aphˤel only), retain the *yod*: ܐܰܝܢܶܩ 'suckle' and ܐܰܝܠܶܠ 'wail'.

The following forms will serve as a guide to conjugation:

peˤal	perfect	ܝܺܠܶܦ, ܝܺܠܶܦܬ, ܝܺܠܶܦܬ݂, ܝܺܠܶܦܢܰܢ, ܝܺܠܦܳܘ
	imperfect	ܢܺܐܠܰܦ, ܐܺܐܠܰܦ, ܢܺܐܠܦܽܘܢ
	imperative	ܝܺܠܰܦ
	infinitive	ܡܺܐܠܰܦ
	active ptc.	ܝܳܠܶܦ
	passive ptc.	ܝܺܠܺܝܦ
ethpeˤel		ܐܶܬ݂ܝܺܠܶܦ, ܐܶܬ݂ܝܰܠܰܦ
paˤel and ethpaˤal		ܝܰܠܶܦ, ܐܶܬ݂ܝܰܠܰܦ
aphˤel		ܐܰܘܠܶܕ, ܢܰܘܠܶܕ, ܐܰܘܠܶܕ, ܡܰܘܠܶܕ ܡܰܘܠܶܕ, ܢܰܘܠܶܕ, ܐܰܘܠܶܕ
ettaphˤal		ܐܶܬܬܰܘܠܰܕ ܐܶܬܬܰܘܠܰܕ

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

peˤal	perfect	ܝܺܬܶܒ	ܝܺܕܰܥ
	imperfect	ܢܶܬܶܒ	ܢܶܕܰܥ
	imperative	ܬܶܒ	ܕܰܥ
	infinitive	ܡܶܬܰܒ	ܡܶܕܰܥ
	participles	ܝܳܬܶܒ, ܝܺܬܺܝܒ	ܝܳܕܰܥ, ܝܺܕܺܝܥ

The verb ܝܰܗܒ 'give' appears in the peˤal only in the perfect, imperative, and participles. (Other forms use ܢܬܠ (§20)

instead.) In the perfect of this verb, initial vowelless *yod* does become consonantal *y*, after which the *he* is written with *linea occultans* and not pronounced. The resulting paradigm is:

	singular	plural
3rd m.	ܝܲܗ݈ܒ (*yab̲*)	ܝܲܗ݈ܒܘ
3rd f.	ܝܸܗ݈ܒܲܬ݂	ܝܲܗ݈ܒ
2nd m. & f.	ܝܲܗ݈ܒܬ, ܝܲܗ݈ܒܬ݁	ܝܲܗ݈ܒܬܘܢ, ܝܲܗ݈ܒܬܸܢ
1st	ܝܸܗ݈ܒܲܬ݂	ܝܲܗ݈ܒܢ

The imperative is also irregular: ܗܲܒ. The ethpeʿel, however, is ܐܸܬ݂ܝܼܗܸܒ, impf. ܢܸܬ݂ܝܼܗܸܒ, etc., as usual for a *pe-yod* verb.

Vocabulary

ܝܼܬܲܪ	gain, abound, remain over	ܝܼܕܲܥ	know; *aph*. inform, make known
ܝܼܩܲܕ	burn (*intransitive*); *aph. transitive*	ܝܲܒܠ	*pa*. transmit; *aph*. bring, carry
ܝܼܩܲܪ	be heavy; *pa*. honour	ܝܼܫܲܛ	*aph*. stretch out
ܝܼܨܲܦ	be anxious, take care	ܝܼܪܸܬ݂	inherit
ܝܼܠܲܕ	give birth to; *ethpe*. be born; *aph*. beget	ܝܲܗܒ	give
ܝܼܬܸܒ	sit, dwell	ܝܼܠܸܦ	learn
ܝܲܡܝܼܢܐ	right, right hand (*f*.)	ܐܸܠܐ	unless
ܟܲܪܣܐ	womb (*f*.)	ܣܸܡܐܠܐ	left, left hand (*f*.)
ܝܲܬܝܼܪ	more (+ ܡܼܢ than)	ܓܲܢܬܐ	garden (*f*.)
ܟܹܐܢܘܼܬ݂ܐ	justice, righteousness	ܦܪ̈ܝܼܫܐ	Pharisees
		ܗܹܪܘܿܕܸܣ	Herod

Exercises

Translate into English:

ܐ.   ܠܲܡܢܲܥܐ ܗ݈ܘܵܐ ܐܲܝܬ݁ܚܟܸܡ ܠܟ ܡܼܢ ܐܲܚܕ݁ܩܐ.

ܒ.   ܠܕܲܝܩܲܢ ܣܲܒ ܡܼܢ ܝܲܡܝܼܢܟ ܘܣܲܒ ܡܼܢ ܣܸܡܐܠܟ.

3. ܗܘܳܐ ܠܐ ܐܪܝܩܬ ܐܠܐ ܚܬܠܐܬ ܬܐܬܒܢ ܪܟܬܐܚܬ ܗܘܐ ܐܟܗܐ.

4. ܐܠܐܒܝܐ ܠܩܒܪܡܬܐܡܪ ܘܬܚܟ ܠܝܚܢܐܡܪ ܡܬܩܒܐܐ.

5. ܐܬܬܢܠ ܠܚܬܦ ܘܐܠܐ ܐܐܠܐܘ ܬܐܢܕܐܚܬ ܬܚܡܬ ܗܝ ܘܬܬܬܡܗܐ ܠܐ ܐܘܐܬܐ ܠܬܚܠܚܬܐܐ.

6. ܐܘܘܬ ܚܘܚܕܐ ܘܐܠܐܟܒ ܗܘܬ ܚܡ ܬܬ ܗܘܘܬܘܗܬ ܗܚܠܚܕܐ.

7. ܐܬܬ ܗܘܢܐ: ܚܡ ܠܐ ܠܐܠܟܒ ܬܒܚܟܡܪ ܗܬܡ ܠܐ ܐܬܦܬܬ ܗܝ ܬܢܬܗܐ ܬܘܚܕܟܡܪ ܬܚܡܐ ܠܬܢܬܢܬܐ.

8. ܐ ܐܡܟܗܪ ܬܝܬܢܐ ܘܢܐܩܒ ܡܬܬܬܚܐ ܠܟܡܗ ܬܬ: ܗܘܬ ܠܐ ܥܚܐܘ ܐܠܐ.

9. ܐܗܗܝ ܗܘܬܢܐ ܠܬܬܬܬܬܠܪ ܠܚܬܐܬܬ ܠܝ ܡܟܡܬܬܬܘܬܐܠ.

10. ܗܠܚܐ ܠܚܬ ܠܚܬܝܐ ܗܝܝܠܚܬܢܐ ܐܗܚܠܬܬ ܠܚܗܘܬܐ.

Translate into Syriac:

1. The woman gave the fruit to the man.
2. Take (*pl.*) the food that remains over, so that nothing may be lost (perish).
3. The priest stretches out his hand over the offering and says this prayer.
4. Give (*pl.*) praise to God, who has caused us to inherit eternal life.
5. The Lord said to my lord, 'Sit at (ܡܢ) my right hand.'
6. They took the body of the blessed one and brought it to the monastery.
7. The promise is not to others. We have inherited it.
8. Adam begot other sons and daughters, who were born outside the garden.
9. A good work is more honourable (*lit.* honoured) than fine words.
10. In those days they will not say 'Know the Lord' because they shall all know me.

23. ʿE-ALAPH VERBS

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

In the peʿal perfect all the verbs in this class have the vowel *e*. For the verb ܫܐܠ 'ask'*,* the 3rd m. singular is therefore ܫܐܶܠ (from ܫܐܶܠ). The quiescent *alaph* makes all the other forms of the peʿal perfect start the same way, with -ܫܐܶܠ; thus: ܫܐܶܠܟ, ܫܐܶܠܬ, ܫܐܶܠܬܘܢ, ܫܐܶܠܬ, etc.

In the imperfect peʿal, the vowel is always *a,* but in those parts with an afformative the *alaph* (or rather, the pre-ceding consonant) takes the vowel *e*. The imperfect is thus:

	singular	plural
3rd masc.	ܢܫܐܰܠ	ܢܫܐܠܘܢ
3rd fem.	ܬܫܐܰܠ	ܢܫܐܠܢ
2nd masc.	ܬܫܐܰܠ	ܬܫܐܠܘܢ
2nd fem.	ܬܫܐܠܝܢ	ܬܫܐܠܢ
1st	ܐܫܐܰܠ	ܢܫܐܰܠ

The other forms of the peʿal follow from the same rules for the quiescence of *alaph*:

imperative	ܫܐܰܠ
infinitive	ܡܫܐܰܠ
active participle	m. ܫܐܶܠ f. ܫܐܠܐ
passive participle	ܫܐܝܠ

The ethpeʿel perfect is ܐܬܫܐܶܠ etc., except that the usual forms of the 3rd fem. singular and 1st singular are ܐܬܫܐܠܬ

and ܐܫܬܐܠܟ (not ܐܫܬܐܠܟ and ܐܫܬܐܠܟ as expected). In the ethpeʿel imperfect, as in the peʿal, the vowel *e* appears in forms with an afformative, e.g. ܢܫܬܐܠܘܢ.

The paʿel and ethpaʿal are regular: ܫܐܠ, ܐܫܬܐܠ.

The aphʿel is ܐܫܐܠ, ܐܫܐܠܟ (notice the *e*), etc. In declined forms of the active participle ܡܫܐܠ the vowel *e* is kept, for example in the feminine ܡܫܐܠܐ (for ܡܫܐܠܐ). The aphʿel passive participle is not used.

The verb ܒܐܫ 'be bad' is used impersonally in the peʿal, as in

| ܠܐ ܬܐܙܠܘܢ ܒܬܪ ܐܠܗ̈ܐ ܐܚܪ̈ܢܐ | do not go after other gods to your |
| ܘܢܒܐܫ ܠܟܘܢ | own hurt (*lit.* so that it would be bad for you). |

The ethpeʿel ܐܬܒܐܫ (also an alternative form ܐܒܐܫ) 'be displeasing' likewise has this impersonal use, as in

| ܐܬܒܐܫ ܠܩܐܝܢ ܛܒ | Cain was very displeased. |

The aphʿel ܐܒܐܫ is 'do evil'.

The form ܡܛܝܒ. This, the passive participle of ܛܝܒ 'prepare', is used before an infinitive or imperfect with the sense of 'is going to'. Examples are:

ܡܢܐ ܡܛܝ̈ܒܢ ܠܡܥܒܕ	what are they (*f.*) going to do?
ܟܠ ܐܬܪ ܕܡܛܝܒ ܗܘܐ ܠܡܐܙܠ	every place he was going to go
ܡܛܝܒܐ ܘܐܗܦܟ ܠܒܝܬܗ	she is going to return home.

Vocabulary

ܫܐܠ	ask; *pa.* interrogate;	ܡܠ	be wearisome
	ethpe. decline (+ܡܢ);	ܣܐܒ	grow old, be old
	ܫܐܠ (ܕ)ܫܠܡܐ greet	ܒܐܫ	be bad; *aph.* do evil
ܛܐܒ	be good;	ܗܘܐ	*ethpa.* be done,
	aph. do good		take place

ܢܫܩ	pe. (o, a); pa. kiss	ܗܦܟ	return, go back, o
ܨܘܬܐ	dispute, contention	ܥܝܢܐ	eye (f.)
ܐܝܩܪܐ	honour	ܡܘܗܒܬܐ	gift (f.)
ܛܒ	very (much)	ܥܬܝܕ	going to
ܙܥܘܪ	small; f. abs. ܙܥܘܪܐ, emph. ܙܥܘܪܬܐ, pl. ܙܥܘܪܐ	(ܘ)ܠܡܐ	perhaps (in rhetorical questions)

Exercises

Translate into English:

1. ܠܐ ܬܫܩܢ ܐܠܐ ܠܐܝܢܐ ܕܚܝܒ ܘܗܘܐ ܘܗܐܠܟܡܝ.

2. ܠܐ ܢܚܙܝܢ ܚܬܝܬܢܝܪ ܘܗܐܠܟܡ ܗܢܘ ܡܘܗܒܬܐ.

3. ܗܐܡܪ ܡܪܢ ܠܬܠܡܝܕܘܗܝ: ܗܦܟܘ ܠܐܘܪܟܐ ܘܐܚܬܘܢܝܪ ܗܐܠܗܬ ܠܟܘܢ.

4. ܗܦܟܘ ܠܐܬܕܟܠ ܠܟܗܘܬܘ ܘܠܟܡܕܙܐܗ ܗܪ ܗܫܡܐܠܐ ܗܝ ܐܝܩܪܐ ܘܚܬܝܬܢܗܐ.

5. ܗܡܗܐܠܟܡܝ ܗܘܗ ܠܟܗ ܗܝܗܐܠ ܠܐܟܗܢܬܪܗܘܗ ܘܗܝܗܐܠ ܗܐܠܟܦܠܗ. ܗܘܗ ܘܡܝ ܗܫܡܐܠܟܗ ܐܡܐܠܐ ܗܝ ܘܐܠܡܕܐܗܝ ܗܪܘܗ.

6. ܠܐ ܠܐܪܝܚܝ ܚܟܘܪ ܐܟܘܪܐ ܐܝܣܬܘܪܐ: ܠܗܡܗܟܠܝ ܐܠܢ ܗܠܟܡܗܡܝܟܝ ܠܗܘܢ. ܘܠܐ ܠܐܘܢܝܐܘܠܝܪ ܚܕܟܘ ܐܬܝܡܝܝܢ. ܘܠܐ ܐܚܙܝܢ ܠܟܗܢ.

7. ܗܗܝ ܗܟܠܟܘ ܠܐܡܚܝܟܪܝ: ܗܗܘ ܠܟܗܕܝܝܝܟܐ ܗܐܠܟܗ ܠܟܗܐ ܐܘܣ ܗܗܐܠܟܗ ܟܗܗܟܗܘܗ ܚܡܗܣ.

8. ܐܩܗܡܗܩܦܗܩܐ ܐܡܪܘܗ: ܣܠܝ ܗܘܐܠܟ ܠܟܝ ܗܝ ܨܘܬܐ ܗܘܠܐ ܘܗܫܡܟܐܡܟܗܣ ܚܕܝܒܐܐܠ ܘܐܠܟܗܐ.

9. ܚܘܗܗ ܐܚܠܐ ܗܗܐܟܗ ܗܟܠܟܗܐ ܗܘܐܠܡܕܙܗܐܠ. ܗܗܐܠܟܡܝ ܗܘܗ ܚܡܕܝܝܝܟܐ ܠܐܠܗ ܗܝ ܣܚܕܙܗ ܘܗܟܠܗ ܠܟܡܝܪ ܘܠܘܐܘܪܐ ܠܟܗܟܠܟܗܩܐܐܠ.

10. ܚܠܢ: ܗܗܐܟܗ ܗܝ ܘܠܐܘܗܕ ܐܗܗܗ ܐܝܗܐܐܠ.

Translate into Syriac:

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

24. HOLLOW VERBS

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

Hollow verbs, like the *ᶜe-alaph* verbs, start their inflection from a monosyllable. In the peᶜal perfect, the vowel of this syllable is always *ā*, except in the verb ܡܝܬ 'die' where it is *i*. In the imperfect and imperative, the vowel is *u* (not *o* as in the strong verbs) except in the verb ܣܘܡ 'put' where it is *i*.[2] Thus:[3]

perfect	singular		plural	
3rd m.	ܩܡ	ܩܝܡ	ܩܡܘ	ܩܝܡܘ
3rd f.	ܩܡܬ	ܩܝܡܐ	ܩܡ	ܩܝܡ
2nd m.	ܩܡܬ	ܩܝܡܬ	ܩܡܬܘܢ	ܩܝܡܬܘܢ
2nd f.	ܩܡܬܝ	ܩܝܡܬܝ	ܩܡܬܝܢ	ܩܝܡܬܝܢ
1st	ܩܡܬ	ܩܝܡܬ	ܩܡܢ	ܩܝܡܢ
imperfect				
3rd m.	ܢܩܘܡ	ܢܩܝܡ	ܢܩܘܡܘܢ	ܢܩܝܡܘܢ
3rd f.	ܬܩܘܡ	ܬܩܝܡ	ܢܩܘܡܢ	ܢܩܝܡܢ
2nd m.	ܬܩܘܡ	ܬܩܝܡ	ܬܩܘܡܘܢ	ܬܩܝܡܘܢ
2nd f.	ܬܩܘܡܝܢ	ܬܩܝܡܝܢ	ܬܩܘܡܢ	ܬܩܝܡܢ
1st	ܐܩܘܡ	ܐܩܝܡ	ܢܩܘܡ	ܢܩܝܡ
imperative			ܩܘܡ, ܩܘܡܝ, ܩܘܡܘ etc.	

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

[2] The root of this verb is sometimes given as ܣܝܡ rather than ܣܘܡ.

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

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

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

infinitive		ܡܩܡ (likewise ܡܩܡ, ܡܩܡܐ)	
active participle	m.	ܩܐܡ, plural ܩܝܡܝܢ	
	f.	ܩܝܡܐ, plural ܩܝܡܢ	
passive participle		ܩܝܡ	

Notice the unexpected *alaph* in the active participle which becomes *yod* in the inflected forms.

In the pa'el and ethpa'al, the middle root letter appears as consonantal *yod*, and the conjugation is regular. So from ܚܘܒ we have ܚܝܒ *ḥayyeb* 'convict' and its passive ܐܬܚܝܒ.

In the aph'el perfect, imperfect, and imperative the vowel of the stem is *i*. In the imperfect, infinitive, and participles there is no vowel on the preformative. Thus the aph'el is:

		singular	plural
perfect	3rd m.	ܐܩܝܡ	ܐܩܝܡܘ
	3rd f.	ܐܩܝܡܬ	ܐܩܝܡ
	2nd m.	ܐܩܝܡܬ	ܐܩܝܡܬܘܢ
	2nd f.	ܐܩܝܡܬܝ	ܐܩܝܡܬܝܢ
	1st	ܐܩܝܡܬ	ܐܩܝܡܢ
imperfect	3rd m.	ܢܩܝܡ	ܢܩܝܡܘܢ
	3rd f.	ܬܩܝܡ	ܢܩܝܡܢ
	2nd m.	ܬܩܝܡ	ܬܩܝܡܘܢ
	2nd f.	ܬܩܝܡܝܢ	ܬܩܝܡܢ
	1st	ܐܩܝܡ	ܢܩܝܡ
imperative	m.	ܐܩܝܡ	ܐܩܝܡܘ
	f.	ܐܩܝܡܝ	ܐܩܝܡܝܢ
infinitive		ܡܩܡܘ	
participles		active ܡܩܝܡ	passive ܡܩܡ

Notice that the aphʿel of hollow verbs comes close to the peʿal in some of its forms. In the imperfect, only the stem vowels are different (peʿal ܢܩܘܡ / aphʿel ܢܩܝܡ); and the aphʿel infinitive is the same as the peʿal except for the ending ܐ- . The form ܡܩܡ can be either the aphʿel passive participle or the peʿal infinitive.

The ethpeʿel of hollow verbs properly speaking does not exist, its place being taken by the ettaphʿal,[4] which therefore may be the passive of the peʿal or the aphʿel. It is formed from the aphʿel in the usual way (see p. 80). Thus we have ܐܬܬܩܝܡ (*etqim*) 'he was raised', ܐܬܬܩܝܡܬ (*etqimat*), etc. The two ܬ-s may be reduced to one in spelling, as in ܐܬܩܝܡ (= ܐܬܬܩܝܡ).

The verb ܦܝܣ is a loan-word from Greek πεῖσαι 'persuade'. (The ܦ takes *qushaya* throughout.) It is used in the aphʿel and ettaphʿal only. The aphʿel ܐܦܝܣ can mean 'persuade, convince, instruct, request', and the passive participle ܡܦܝܣ 'persuaded' or (with -ܒ) 'knowing, acquainted'. The ettaphʿal ܐܬܬܦܝܣ (more usually spelled ܐܬܦܝܣ) has the additional meaning of 'consent to, obey'. Examples are:

ܐܦܝܣܢ ܘܠܐ ܢܐܙܠ	he persuaded us not to go
ܘܚܙܘ ܕܠܐ ܬܬܦܝܣܘܢ	lest you be disobedient
ܡܦܝܣܝܢ ܚܢܢ ܢܡܘܣܐ	we know the law.

Vocabulary

ܩܘܡ	rise, stand;	ܡܘܬ	die
	pa., aph. establish;	ܪܘܡ	be high;
	aph. raise up, set up		*aph.* exalt, lift up
ܣܘܡ	put, lay	ܠܘܛ	curse

[4] This form is, however, called the ethpeʿel in the *Compendious Syriac dictionary*.

ܢܘܥ	shake, move (*intrans.*); *aph.* set in motion	ܕܘܢ	judge
		ܚܘܪ (-ܒ)	look at (+-)
ܬܒ	repent	ܚܘܒ	owe, be wrong; *pa.* convict
ܫܬܐܣܬܐ	foundation (*f.*); *pl.* ܫܬܐܣ̈ܐ	ܟܘܡܪܐ	priest
ܩܪܝܒ	near	ܡܢ ܫܠܝܐ	suddenly
ܩܝܡܐ	covenant	ܐܓܪܐ	wages
ܡܕܒܚܐ	altar	ܙܘܥܐ	movement, quake

Exercises

Translate into English:

١. ܬܩܡܢܐ ܘܡܘܙܢܐ ܐܘܬܡܚܝܟܠܢ ܘܠܐ ܐܡܕܐ.

٢. ܠܐ ܬܘܕܢܘܢ ܘܠܐ ܬܬܘܝܢܘܢ. ܚܒܝܢܐ ܚܝܢܐ ܘܘܢܬܝ ܐܝܕܢ ܬܬܘܝܢܘܢ.

٣. ܘܡܢ ܫܠܝܐ ܐܘܕܐ ܘܚܐ ܘܘܐ: ܘܐܠܐܝܕ ܫܬܐܣܬܐ ܘܚܡ ܐܩܢܬܙܐ ܘܐܠܚܟܡܝ ܚܣܝܪܐ ܐܬܘܕܐ ܩܠܕܘܢ.

٤. ܩܪܝܒ ܗܘܐ ܠܐܚܠܢܐ ܠܟܡܚܕ ܘܐܩܣܡܚ ܐܚܬܗܘܘܢ ܠܚܩܡܡܐ ܘܠܚܕܒܝܡܘܘܢ ܚܣܝܪܐ.

٥. ܒܝ ܗܝܟܝ ܚܘܢܠܐ ܒܝܡ ܡܕܒܚܐ ܘܩܐܡ ܘܠܥܩܐ ܠܚܗ ܘܡܕܢܥܕ ܗܠܚܗ ܘܐܡܕ ܠܟܪܝܠܚܐܠܐ ܗܘܪܐ.

٦. ܡܚܩܡܚ ܐܢܐ ܠܟܡ ܚܕܢ ܘܠܐ ܠܐܝܕܐܡ ܠܚܐܡܚܠܐ ܩܐܡܒܝܢܐ ܘܡܚܠܡ ܡܬܠܬܡܐ: ܘܠܐ ܐܟ ܠܟܢ ܠܬܚܡܐܩܝ ܠܚܡܚܪ.

٧. ܩܡܚܗ ܚܟܬܢܬܠ ܘܐܡܕܗ ܠܚܘܘܢ: ܠܐܠܟܘܐ ܗܠܐ ܠܟ ܠܚܫܚܠܗܩܚܡܩܐ ܬܟܡܙ ܡܢ ܘܠܚܚܬܬܠܚܐ.

٨. ܡܙ ܡܢܝ ܚܗܠܟܟܚܐ ܘܐܡܕ ܠܚܗ ܠܚܠܟܚܐ ܗܩܡܚܣ. ܘܘܩܩܚ ܘܗܡܚ ܘܗܩܡܚ.

٩. ܠܚܩܝ ܘܩܠܟܣ ܘܒ: ܠܐ ܡܚܚܣܩܚ ܠܚܗ ܐܝܚܙܘܗ ܐܡܪ ܘܚܚܗܡܚܚܗ ܐܠܐ ܐܡܪ ܡܕܝܡ ܘܡܚܚܠܐܝܬܡܚ ܠܚܗ.

١٠. ܐܢܐ ܠܐ ܡܚܡܩܡܣ ܐܢܐ ܠܚܡܚܗܡܚܥܚܢܬ ܐܠܐ ܠܢ ܐܠܚܠܩܚܬܡܚܗܡ.

Translate into Syriac:

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

25 . GEMINATE VERBS

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

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

	sing.	pl.	sing.	pl.
3rd m.	ܚܰ	ܚܰܘ	ܡܰܚ	ܡܰܚܘ
3rd f.	ܚܽܐܬ	ܚܰ	ܡܚܰܬ	ܡܰܚ
2nd m.	ܚܰܬ	ܚܰܬܘܢ	ܡܰܚܬ	ܡܰܚܬܘܢ
2nd f.	ܚܰܬܝ	ܚܰܬܝܢ	ܡܰܚܬܝ	ܡܰܚܬܝܢ
1st	ܚܽܐܬ	ܚܰܢ	ܡܚܰܬ	ܡܰܚܢ

There are the usual longer forms of the 3rd plural. For ܡܚ these are: m. ܡܰܚܘܢ, ܡܰܚܝ; f. ܡܰܚ, ܡܰܚܝ.

In the peᶜal imperfect, the vowel may be *o* or *a*, just as in the strong verbs. Curiously, the first root letter is doubled, as in the *pe-nun* verbs, and if it is a *bgdkpt* it takes *qushaya*. The same happens with the infinitive. For ܚܕ, which has its imperfect in *o*, we have the following paradigm.

		singular	plural
imperfect	3rd m.	ܢܚܕ	ܢܚܕܢ
	3rd f.	ܬܚܕ	ܢܚܕܢ
	2nd m.	ܬܚܕ	ܬܚܕܢ
	2nd f.	ܬܚܕܝܢ	ܬܚܕܢ
	1st	ܐܚܕ	ܢܚܕ
imperative	m.	ܚܕ	ܚܕܘ, ܚܕܘܢ
	f.	ܚܕܝ	ܚܕܝܢ, ܚܕܐܝܢ
infinitive		ܡܚܕ	

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

active ptc. m.   ܚܐܕ, plural ܚܕܝܢ or ܚܐܕܝܢ

            f.   ܚܕܐ, plural ܚܕܢ

passive ptc.   ܚܝܕ

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

ethpe‘el	perfect	ܐܬܚܕ, ܐܬܚܕܬ, ܐܬܚܕܝ or ܐܬܚܕܝܬ, etc.
	imperfect	ܢܬܚܕ, ܬܬܚܕܝܢ or ܬܬܚܕ, etc.
	imperative	ܐܬܚܕ
	participle	ܡܬܚܕ
	infinitive	ܡܬܚܕܘ

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

aph‘el	perfect	ܐܚܕ, ܐܚܕܬ, ܐܚܕܬ, etc.
	imperfect	ܢܚܕ, ܬܚܕܝܢ, ܬܚܕ, etc.
	imperative	ܐܚܕ
	participles	ܡܚܕ, ܡܚܕ
	infinitive	ܡܚܕܘ

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

Vocabulary

ܚܛܦ	plunder, *o*	ܚܡܬ	let down, *o*
ܩܪܒ	touch, *o*	ܚܣܡ	*aph.* reprove;
ܪܚܡ	*aph.* love		*ethpe.* be reproved
ܪܚܡ	show mercy (to), *o*	ܦܣܣ	*aph.* permit[1]
ܥܠܠ	enter, *o*	ܚܫܡ	suffer, *a*
ܫܪܪ	be proved true;	ܚܠ	*palpel* confuse
	aph. confirm	ܚܦܪ	be ashamed, *a*
ܫܝܘܠ	Sheol (*f.*)	ܢܣܝܘܢܐ	temptation
ܥܫܝܢ	strong	ܣܘܥܪܢܐ	thing, matter
ܚܣܘܪܐ	wall	ܐܣܦܪܝܕܐ	basket
ܓܪܡܐ	bone	ܐܟܠܩܪܨܐ	the accuser – Satan
ܡܐܢܐ	vessel, garment, possession	ܪܚܡܐ	mercy (*pl.*)

Exercises

Translate into English:

1. ܗܘܐ ܠܐܘܟܠ ܘܡܕܢܐ ܘܐܩܢܬܗܐ ܚܪܐܟܡ ܚܗ.

2. ܐܡܚܢܐ ܘܐܢܐ ܐܫܚܚܡܢ: ܐܦ ܐܝܢܘܢ ܐܣܓܝܢ ܥܡ ܚܣܡ.

3. ܣܦܝܢ ܘܫܡܝܢ ܥܠܐ ܣܝܘܬܡ ܘܚܐܟܣܝ ܘܢܣܚܐ ܗܢ ܐܟܕܗܐ ܗܕܐ ܚܠܐ.

4. ܐܚܕ ܢܚܦܐ ܝܚܦܚܩܢܣ ܗܘܕܗ ܘܐܢܐ ܐܠܐ. ܚܕܚܡܐ ܚܡܙ ܚܚܡܐ ܘܓܪܡܐ ܚܡܗ ܚܕܗ.

5. ܐܡܪ ܫܠܝܚܗ ܘܚܟܣܐ: ܢܦܪܐ ܠܐ ܡܚܩܗ ܚܕܗܝ ܚܚܡܚܟܚܗ ܚܕܝܐܐ.

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[1] Not to be confused with ܦܣܣ (§24).

6. أ كب مَفْقِما أَيِك: أَقَسِما كُمْ شَجَّلا خَكْحُا وشِنْئِلا هُئا.

7. ـِأَخَعْتِنْزا وَمِكْنسا هُمدِةَوِه خُامِهنَّبُزا مِهَحفَوِه هُمَ هفَوُأ.

8. خُلا هُنَ كِمِفْلا ةَافِها مُتِدْا هَيَنتَأا: وهُةُلا أُاهِقِمِها ةَامِتِحِ أُفْكِفَزْزا وَخُامِبِه أَهُمنِّمِ وِوَه.

9. أَهِلا إِنِها هُمِقِس وِنِدِفْلا كِحْبِ سَمِقِلا وهُرِانَقَوِه نْحفا أَلا أُ كِفَمِبِم نُاهنَّبِوِه كِتِمِقِلا.

10. فَهِكِم كُمْ سَتُحِب لا أَمِ وَاتِكِكْلا كِهِفَدِئُلا أَلا وِأَهَ: كُمْ مِكْوِهِ حَمِ خُكِبِّرا هُكِمِ.

Translate into Syriac:

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

26. LAMAD-YOD VERBS, 1: THE PEʿAL

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

In the peʿal perfect there are the usual two paradigms originally corresponding to transitive and intransitive verbs; but in *lamad-yod* verbs these two look more different from each other than usual. The following paradigm shows the forms for ܓܒܐ ('choose', transitive) and ܫܠܐ ('be quiet', intransitive). Notice how the third root letter *yod* appears in different ways: as a vowel, as part of a diphthong *ay*, as a consonant, or not at all.

	sing.	pl.	sing.	pl.
3rd m.	ܓܒܐ	ܓܒܘ	ܫܠܐ	ܫܠܘ
3rd f.	ܓܒܬ	ܓܒܝ	ܫܠܝܬ	ܫܠܝ
2nd m.	ܓܒܝܬ	ܓܒܝܬܘܢ	ܫܠܝܬ	ܫܠܝܬܘܢ
2nd f.	ܓܒܝܬܝ	ܓܒܝܬܝܢ	ܫܠܝܬܝ	ܫܠܝܬܝܢ
1st	ܓܒܝܬ	ܓܒܝܢ	ܫܠܝܬ	ܫܠܝܢ

There are, in addition, longer forms for the 1st plural, ܓܒܝܢܢ and ܫܠܝܢܢ, which are common. Longer forms for the 3rd plural ܓܒܐܘܢ and ܫܠܝܘ are less common.

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[1] The few genuinely *lamad-alaph* verbs, such as ܒܝܐ 'console' and ܓܠܐ 'soil', all paʿels, behave like strong verbs with a final guttural.

Notice in the paradigm for ܫܠܝ that the 2nd m. singular and 1st sing. differ only between hard and soft *t*-s: ܫܠܝܬ 'you were silent' and ܫܠܝܬ 'I was silent'.

Notice also the 3rd plural forms in the paradigm, which have differences from all the other classes of verb. In the masculine, the ending ܘ- is pronounced: ܓܠܘ *ghaw* and ܫܠܝܘ *šliw*. The feminine plural ܓܠܝ̈ is not the same as the 3rd masculine singular, and it is written with *seyame*.

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

	singular	plural
3rd masc.	ܢܓܠܐ	ܢܓܠܘܢ
3rd fem.	ܬܓܠܐ	ܢܓܠܝ̈ܢ
2nd masc.	ܬܓܠܐ	ܬܓܠܘܢ
2nd fem.	ܬܓܠܝܢ	ܬܓܠܝ̈ܢ
1st	ܐܓܠܐ	ܢܓܠܐ

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

The imperative is as follows:

masc.	ܓܠܝ	ܓܠܘ or ܓܠܐܝ
fem.	ܓܠܝ	ܓܠܝ̈ܢ

The active participle, as with other verbs, has an invariable vowel *ā* on the first syllable. The m. singular ends in ܐ-, and in the other forms *yod* appears. Thus we have:

masc.	ܓܠܐ	ܓܠܝܢ
fem.	ܓܠܝܐ	ܓܠܝ̈ܢ

Again as with other verbs, these forms combine with the enclitic pronouns to make the 'present tense' (p. 46). The

most usual forms of this are:

	singular	plural
2nd m. 'you are choosing'	ܡܶܬܓ݁ܒܶܐ	ܡܶܬܓ݁ܒܶܝܢ
2nd f.	ܡܶܬܓܒܝܐ	ܡܶܬܓܒܝܢ
1st m. 'I am/we are choosing'	ܡܶܬܓܒܐ	ܡܶܬܓܒܝܢ
1st f.	ܡܶܬܓܒܝܐ	ܡܶܬܓܒܝܢ

The passive participle has the same endings as the active, but instead of ˀ on the first root letter there is either no vowel (in the m.) or the vowel ˊ (in the f.). Thus:

passive ptc. m.	ܓܒܐ	ܓܒܝܢ
f.	ܓܒܝܐ	ܓܒܝܢ

The participles have the usual uses as nouns and adjectives. Shown here is the passive participle in all the states:

	masc. sing.	pl.	fem. sing.	pl.
abs.	ܓܒܐ	ܓܒܝܢ	ܓܒܝܐ	ܓܒܝܢ
emph.	ܓܒܝܐ	ܓܒܝܐ	ܓܒܝܬܐ	ܓܒܝܬܐ
const.	ܓܒܐ	ܓܒܝ	ܓܒܝܬ	ܓܒܝܬ

The active participle is again just the same as the passive but with the vowel ˀ on the first syllable throughout. Remember that passive participles are the ones more commonly met as ordinary nouns, e.g. ܒܪܝܬܐ 'creation', ܓܒܝܐ 'the chosen', while active participles mostly appear in phrases, e.g. ܩܪ̈ܝܝ ܟܬܒܐ 'readers of Scripture'.

The infinitive of *lamad-yod* verbs ends in ܐ-, e.g. ܡܓܒܐ 'to choose'.

The *nomen agentis* has a *yod*, e.g. ܒܪܘܝܐ, 'creator'.

The verb ܗܘܐ 'be' has some idiomatic uses:

1. In dependent clauses, the imperfect of any verb can be replaced by the imperfect of ܗܘܐ followed by the active participle.

فَقْمِه أَنَف وِلًا نُههِنِ محَلِكُم   they commanded them not

حَمِعُا وِنُعُه‍ا .   to speak in the name of Jesus.

2. The 2nd-person perfect of ‍ہوا before an adjective or participle can have the force of a command or wish:

‍هَوَمحِم سِكُمعُا   farewell (*lit.* be well)

... و ‍هَوَمحَف مُبِعَم   you should know that …

Vocabulary

سِأَا	see	‍هوَا	be, become
حِنُا	build	سِبِّم or سِبِّا	rejoice
مِّزُا	call, read	يِحُا	choose
حِدُا	ask for, seek, require	هِعُا	hate
رِحُا	wish, want	حِنُا	answer
سِلِم	*pass. ptc.* well, whole; *ethpe.* be made well	حِزُا	create
		هِكِب	be quiet, cease
شِلِحُا	fate	حَولِا	wrong, injustice
زِدُا	disgrace	‍عَمِعف	Esau
حُمِزنُا	fortress, palace	ا‍هُوَا	coin
‍عُهۆِوَا	Judas[2]		

Exercises

Translate into English:

1. هِعِنَمحِم أَنَف هِزَمُا هَحِدَوُم يِحُتِا .

2. لًا أَحْرِ حِ شِلِحُا لِعُعِدَم مُبِم هَ لًا رُحَمَ .

3. هِلِة هَه وِنَيِحُا لِه زِدُا سِحِب أَمَزُا أَه هَمِاأَ سِحِب عَتُا .

4. أَمَز هَحِحُا لِحِهۆِوَا: هُوَدُا رُحُا إِلًا وِأَحِلُا لِب حُمِزنُا . أَمَز لِه ‍عُهۆِوَا هُهُا لًا مُهِمَب إِلًا لِحِمُحِلُا حِهُلُا آحِلُا . أَمَز لِه هِحِحُا: وِحَاِنُا آحِلُا مُهِمَب أَيِه لِحِمُحِلُا .

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

5. ܗܢܐ ܦܝܘܚܡܠܐ: ܗܢܐ ܢܚܒ ܐܝܘܢ ܘܐܚܒ ܚܘܗܢܐ ܘܗܢܝ ܐܝܘܢ ܗܠܚܡܐ ܘܡܬܘܘܡܐ.

6. ܐܡܪ ܘܚܡܝܚ: ܠܬܚܡܘܚ ܘܣܘܚܡ ܗܠܢܡܘܐ ܡܢܡܚ. ܗܢܐ ܢܐܡܪ: ܘܚܚܡܐ ܚܡܠܐ ܐܡܚ ܚܘܗܐ ܐܟܚܘܐ. ܣܚܚ.

7. ܐܡܪܐ ܗܘ ܐܝܡܐܐ ܘܐܡܚ ܟܚܘ ܐܘܐܐ ܡܐܘܚܒܡܘܗܘܚ: ܘܠܐ ܚܚܢܐ ܟܚܘ ܚܘܡܚܐ ܘܐܚܚܣܡܘܗܘܚ. ܘܗܚܐ ܘܐܚܚܣܚܐܘܗ ܗܢܬܐ ܚܢܬܣܚܚܐܘܗ ܘܐܡܐܙܐ ܣܢܬܢܝ ܚܐܡܚ.

8. ܐܡܬܙ ܣܡܗܢܐ ܠܚܡܚܚܡܬܙܘܗܘܚ: ܘܗܐܙܘܐ ܠܘܗܘܚ ܡܚܗܩܡܝ ܘܐܬܡܚܘܚ ܠܘܗܘܚ ܗܣܩܡܝ ܚܠܐ ܚܬܢܚܐ ܘܡܚܡܚܚܡܝ.

9. ܗܗܚܡ ܗܡܐܐܡܚܐ. ܘܐܣܬܢܐ ܚܢܐ ܚܚܚܢܚ. ܩܚܢܡ ܘܝ ܢܣܐܐ ܐܡܚܢܐ ܚܢܐ ܚܚܚܢܚ.

10. ܚܚܡܝ ܗܝ ܐܚܩܝ ܐܩܣܡܡܗܩܘܐ ܘܢܡܠܐ ܗܝ ܣܢܝܢܠܐ ܚܠܡ ܐܚܘܐܐ ܣܚܬܙܘܗܘܚ.

Translate into Syriac:

1. And the word became flesh and we saw its glory.
2. Sir, I ask that you should see my son, who is ill.
3. If you wish to learn, follow (*use* ܢܩܦ) a good teacher.
4. He said to the wind, 'Be quiet.' And it was quiet.
5. We cannot see those (things) that are (*use* ܚܬܝܕ) to be.
6. Judas built the king a heavenly palace instead of the one he asked for.
7. When they read the names of the chosen, I rejoiced to hear mine.
8. The judge wanted to call the woman before him, but when she was sought she was not found.
9. The faith is built upon the foundation of the gospel.
10. She was made well, and returned to her house (*use* ܒܝ) rejoicing.

27. LAMAD-YOD VERBS, 2:
OTHER CONJUGATIONS

Lamad-yod verbs have similarities across all the other conjugations (ethpeʿel, ethpaʿal, aphʿel, and ettaphʿal). In the perfect, these verbs have the same endings as the peʿal of the intransitive-type verbs (like ܗܡܟ). In the imperfect and participles, again, all the endings are the same as those of the peʿal. This is also the case with the imperatives except in the m. singular, which ends in ܝ- in the ethpeʿel and otherwise in ܐ-. The infinitives all end in ܝܘ-.

These remarks may be illustrated by the following paradigm for the verb ܓܒܐ. (Only the paʿel is given in full.)

Paʿel perfect	singular	plural
3rd m.	ܓܰܒܺܝ	ܓܰܒܺܝܘ (*gabiw*)
3rd f.	ܓܰܒܝܰܬ	ܓܰܒܺܝ
2nd m.	ܓܰܒܺܝܬ	ܓܰܒܺܝܬܘܢ
2nd f.	ܓܰܒܺܝܬܝ	ܓܰܒܺܝܬܶܝܢ
1st	ܓܰܒܺܝܬ	ܓܰܒܺܝܢ
imperfect		
3rd m.	ܢܓܰܒܶܐ	ܢܓܰܒܘܢ
3rd f.	ܬܓܰܒܶܐ	ܢܓܰܒܝܳܢ
2nd m.	ܬܓܰܒܶܐ	ܬܓܰܒܘܢ
2nd f.	ܬܓܰܒܶܝܢ	ܬܓܰܒܝܳܢ
1st	ܐܓܰܒܶܐ	ܢܓܰܒܶܐ
imperative		
m.	ܓܰܒܳܐ	ܓܰܒܰܘ
f.	ܓܰܒܳܝ	ܓܰܒܶܝܢ
infinitive	ܡܓܰܒܳܝܘ	
participles active m.	ܡܓܰܒܶܐ	ܡܓܰܒܶܝܢ
f.	ܡܓܰܒܝܳܐ	ܡܓܰܒܝܳܢ

passive   m.   ܡܶܬܚܟܰܐ   ܡܶܬܚܟܶܡ
        f.   ܡܶܬܚܟܝܰܐ   ܡܶܬܚܟܝܰܐ

Notice that the active and passive participles are indistinguishable except in the masculine singular. The endings for the declined forms of these participles are just the same as those of the peʿal (§26), e.g. ܡܦܰܨܝܰ̈ܝܐ 'those who are delivered', except for the f. singular emph. passive participle which is ܡܶܬܚܟܰܡܬܐ (different from the active ܡܶܬܚܟܬܐ).

The other conjugations for *lamad-yod* verbs are as follows:

Ethpeʿel: pf. ܐܶܬܚܟܝ, impf. ܢܶܬܚܟܐ, imperative m. ܐܶܬܚܟܝ (unexpected!), f. ܐܶܬܚܟܐ, ptc. ܡܶܬܚܟܐ, inf. ܡܶܬܚܟܳܝܽܘ

Ethpaʿal: pf. ܐܶܬܚܰܟܝ, impf. ܢܶܬܚܰܟܐ, ptc. ܡܶܬܚܰܟܐ, imperative ܐܶܬܚܰܟܐ, inf. ܡܶܬܚܰܟܳܝܽܘ

Aphʿel: pf. ܐܰܚܟܝ, impf. ܢܰܚܟܐ, active ptc. ܡܰܚܟܐ, passive ptc. ܡܰܚܟܝ, imperative ܐܰܚܟܐ, inf. ܡܰܚܟܳܝܽܘ

Ettaphʿal: pf. ܐܶܬܬܰܚܟܝ, impf. ܢܶܬܬܰܚܟܐ, inf. ܡܶܬܬܰܚܟܳܝܽܘ, etc.

The verb ܐܬܐ 'come' is *pe-alaph* (§21) as well as *lamad-yod*. The peʿal imperfect is ܢܺܐܬܶܐ but the infinitive is ܡܶܐܬܐ (not ܡܶܐܬܳܝܽܘ). The imperative is irregular:

m. sing. ܬܐ, pl. ܬܘ; f. sing. ܬܝ, pl. ܬܝ or ܐܝܬܝܢ.

The aphʿel ('bring') starts with ܐܰܝ- (not ܐܰܘ-): pf. ܐܰܝܬܝ, impf. ܢܰܝܬܐ, imperative ܐܰܝܬܐ, act. participle ܡܰܝܬܐ, infinitive ܡܰܝܬܳܝܽܘ.

The verb ܚܝܐ 'live' also has some irregular forms. The imperfect is ܢܺܚܶܐ (less commonly ܢܚܶܐ) or ܢܺܐܚܶܐ (but the imperative is regular: m. ܚܝܝ, f. ܚܝܝ); and infinitive ܡܶܚܳܝܽܘ or ܡܺܐܚܳܝܽܘ. The aphʿel ('give life to, save') has the perfect ܐܰܚܝ, ܐܰܚܝܗ ܐܰܣܚܝ, etc.; imperfect ܢܰܚܶܐ or ܢܰܐܚܶܐ; imperative ܐܰܚܐ, infinitive ܡܰܚܳܝܽܘ; active participle ܡܰܚܐ or ܡܰܐܚܐ; passive ܡܰܚܝܰ. The *nomen agentis* with suffix gives the title ܡܰܚܝܳܢܰܢ 'our Saviour'.

The verb ܫܪܐ in the paʿel means 'begin' (curiously opposite to one meaning of the peʿal, 'come to rest'). It can be followed by a participle, as in ܫܰܪܺܝ ܡܡܰܠܶܠ 'he began to speak', equivalent to ܫܰܪܺܝ ܕܰܢܡܰܠܶܠ or ܫܰܪܺܝ ܠܰܡܡܰܠܳܠܽܘ.

Vocabulary

ܐܶܬܳܐ	come; *aph.* bring	ܚܝܐ	live; *aph.* save
ܕܡܐ	be like; *pa.* liken	ܦܪܩ	*pa.* save, deliver
ܨܠܝ	*pa.* pray	ܫܘܐ	be worthy, equal;
ܫܪܐ	loose, settle, come		*aph.* make worthy;
	to rest; *pa.* begin		*ethpe.* be made worthy
ܚܘܐ	*pa.* show	ܚܙܐ	*ethpe.* appear
ܝܕܐ	*aph.* confess, thank	ܪܡܐ	*aph.* put, cast, throw
ܩܘܐ	*pa.* remain, last	ܕܟܐ or ܙܟܐ	be pure;
ܪܥܐ	*ethpe.* ܐܶܬܪܺܝ be		*pa.* purify
	pleased, consent	ܡܠܐ	fill
ܒܳܥܽܘܬܳܐ	petition (*f.*)	ܚܙܘܐ	vision, appearance
ܚܰܕܽܘܬܳܐ	joy, rejoicing (*f.*)	ܡܰܚܝܳܢ	saving, life-giving
ܐܰܠܳܗܽܘܬܳܐ	deity, divinity (*f.*)	ܙܰܪܥܳܐ	seed
ܘܳܝ	woe		

Exercises

Translate into English:

1. ܡܰܢ ܕܪܳܓܶܐ ܚܰܝ̈ܐ ܘܢܶܐܪܰܟ ܝܰܘ̈ܡܳܬܶܗ ܠܶܫܳܢܶܗ ܢܶܛܰܪ. ܘܡܰܢ ܕܢܳܛܰܪ ܝܰܘ̈ܡܳܬܶܗ ܡܰܘܗܶܒ̈ܬܐ ܠܰܡܩܰܕܳܫܽܘܬܶܗ ܐܰܠܳܗܐ.

2. ܡܶܬܰܡܥܰܠܠܳܝ ܚܶܢܡ ܐܰܠܳܗܐ: ܐܳܟܰܐ ܐܶܢܰܫ ܦܶܠܳܐ: ܢܰܚܦܽܘܢ ܘܦܳܠܚܳܝ ܐܶܢ̈ܟܰܝ ܘܡܶܚܕܳܬܰܝ ܘܘܠܳܐ ܡܚܰܡܳܬܰܝ.

3. ܟܶܣܡܗ ܠܰܚܡܳܒܰܐ ܠܚܶܝ̈ܕܶܗ. ܐܰܠ ܗܰܢ ܠܚܰܝ ܘܟܳܡ̈ܒܶܪܗ ܠܐܳܠܳܐ.

4. ܫܰܪܺܝ ܡܶܢܶܗ ܠܰܚܡܰܟܠܰܡ̈ܒܪܶܘܘܢ ܘܰܠܚܰܡܒ ܗܘܳܐ ܘܰܠܐܳܠܳܐ ܠܐܶܦܽܘܡܰܟܠܰܡ ܘܡܶܬ̈ܝܰܢܰܐܠܐ ܠܶܫܶܗ.

5. ܡܟܝܚܕܡܐܪ ܘܐܝܟܕܗܐ ܘܡܚܐ ܗܘ ܠܐܠܗܐ ܘܢܙܗܕ ܐܘܙܕ ܚܐܘܕܐ. ܘܐܘܙܕ ܡܟܡܢܐ ܠܕܗ ܠܚܦܐܘܐ.

6. ܠܠܗ ܠܗܘܚܢܐ ܘܐܡܙܗ: ܣܠܝ ܡܟܡܝ ܡܕܗܠܐ ܗܡܕܗ ܘܠܡܕܗܐ ܡܣܡܠܝ: ܐܡܪ ܘܠܗܦܙܐ ܗܝ ܗܕܡܐܐ ܘܠܟܢܟܟܡ ܡܗܦܐ: ܘܢܡܗܐ ܠܟܥܢܐ ܗܘܢ ܘܠܟܢܟܟܡ ܠܠܟܥܝ.

7. ܚܗܡܚܕܡܐܪ ܐܗܡܐ ܠܟܦܟܝ ܘܢܘܘܐ ܘܢܥܗܝܗܘ ܠܐܠܟܗܗܕܡܐܪ: ܠܐܚܐ ܚܙܗܡܐ ܘܠܚܕܐ ܦܙܗܦܐ ܡܟܙܗܡܐ ܡܟܣܠܢܟܡܐ.

8. ܐܠܐܣܐ ܠܟܗ ܫܐܗܐ ܘܐܘܡܟܗ ܟܬܠܢܗ ܡܣܠܐ ܚܡܚܗ ܘܡܠܟܗ. ܘܐܠܐܡܚܟܬܡ ܡܒܗܡܐܪ ܘܚܕܐ.

9. ܚܐܚ ܘܣܒܝܐ ܠܐܘܢܡܚܪ ܗܙܕ ܠܐܡܚܦܣܡܐܪ. ܘܚܦܠܐܐܚ ܗܘܡܡ ܡܙܠܐ ܗܙܡ ܐܠܚܗܐ.

10. ܟܡ ܡܗܡܗܢܝ ܐܝܗܢ ܠܟܡܙܝܟܡܗ ܠܐ ܡܗܡܚܡܢܐ ܠܚܗܢ ܘܐܠܡܗܢ ܚܬܗܐܐ ܗܡܝܟܬܐܠܐܐ.

11. ܠܠܗ ܚܡܚܐ ܗܗܠܐ ܘܠܗܡܗܢܚܗ ܠܟ ܡܗܘܬܚܠܐ ܘܗܬܢܐ ܗܐܠܗܠܚܐ ܚܗܗܢ.

Translate into Syriac:

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

28. PRONOMINAL SUFFIXES ATTACHED
TO LAMAD-YOD VERBS

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

form	*method of attachment; examples*
any form ending in a consonant	The connecting vowel is as usual.

         ܣܐܡܠܝܘܗܝ   we saw him
         ܐܘܡܝܟܐܗ   she threw it
         ܢܓܒܘܢܢܝ   let them choose me
         ܓܒܝܐܗ   she chose him.

| pf. ending in ܐ- | The *alaph* is dropped and the final *ā* becomes the connecting vowel. |

         ܩܪܝܗܝ   he called him
         ܣܐܡܟ   he saw you (*m.*)
         ܣܐܡܟܝ   he saw you (*f.*).

| pf. ending in ܘ- | An *alaph* is inserted and the connecting vowel is *u*. |

         ܣܐܡܐܘܟ   they saw you (*m. sing.*)
         ܓܒܐܘܗܝ   (*gbaʾu*) they chose him
         ܣܐܡܐܘܟܝܢ   they saw you (*f. pl.*).

| 3rd m. sing. pf. ending in ܝ- | The *yod* becomes a consonant and the suffixes are attached as usual. |

         ܚܘܝܢܝ   (*ḥawyan*) he showed me
         ܕܡܝܗ   (*damyeh*) he likened it
         ܐܝܬܝܗ   (*aytyeh*) he brought him

except for the 2nd plural suffixes:

         ܚܘܝܟܝܢ, ܚܘܝܟܘܢ   he showed you.

pf. ending in ـܺܝ-	The *yod* becomes a consonant and the connecting vowel is *u*.
	ܚܰܘܝܽܘܗܝ (*ḥawyu*) they showed it
	ܐܰܝܬܝܽܘܢ (*aytyun*) they brought us.

3rd f. plural pf. ending in ܰܝ- or ܺܝ-	The *yod* becomes a consonant and the connecting vowel *ā* is added.
	ܚܙܰܝܳܢ (*ḥzayān*) they (*f.*) saw us
	ܚܙܰܝܳܝܗܝ (*ḥzayāy*) they (*f.*) saw him
	ܚܰܘܝܳܝܗܝ (*ḥawyāy*) they (*f.*) showed it.

impf. ending in ܶܐ-	The *alaph* is dropped and the connecting vowel is *e*, written ـܶܝ .
	ܢܶܩܪܶܝܟ he will call you
	ܢܶܓܠܶܝܘܗܝ (*neglew*) let us reveal it
	ܬܚܰܘܶܝܗ she will show it (*f.*).

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

	m. sing. pe'al	pa'el	fem. sing.	masc. pl.	fem. pl.
no suffix	ܚܙܺܝ	ܚܰܕܳܐ	ܚܙܳܝ	ܚܙܰܘ	ܚܙܰܝ̈
1st sing.	ܚܙܺܝܢܝ	ܚܰܕܳܢܝ	ܚܙܳܝܢܝ	ܚܙܰܐܽܘܢܝ	ܚܙܰܝ̈ܢܝ
3rd m. sg.	ܚܙܺܝܗܝ	ܚܰܕܳܝܗܝ	ܚܙܳܝܗܝ	ܚܙܰܐܽܘܗܝ	ܚܙܰܝ̈ܗܝ
3rd f. sg.	ܚܙܺܝܗ	ܚܰܕܳܗ	ܚܙܳܝܗ	ܚܙܰܐܳܗ	ܚܙܰܝ̈ܗ
1st pl.	ܚܙܺܝܢ	ܚܰܕܳܢ	ܚܙܳܝܢ	ܚܙܰܐܽܘܢ	ܚܙܰܝ̈ܢ

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

ܡܶܚܙܝܶܗ to see him

ܡܶܩܪܝܰܢܝ to call me

except for the 2nd plural suffixes:

ܡܶܓܒܝܟܽܘܢ to choose you (*pl.*).

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

ܡܶܙܡܽܗܣܳܐܦ̈ܗ   to put it.

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

ܐܰܠܶܦܰܝܢ ܠܰܡܨܰܠܳܝܽܘ   teach us to pray

ܐܶܣܬܰܚܘܶܗ ܠܶܗ   I will show myself to him.

Vocabulary

ܚܦܐ	*pa.* hide, cover	ܠܘܐ	*pa.* accompany
ܓܠܐ	reveal, make clear	ܡܚܐ	strike, beat
ܚܰܘܒܐ	debt, sin	ܩܕܫ	*pa.* sanctify
ܐܪܐܙܐ	mystery	ܟܰܪܡܐ	vineyard
ܣܳܗܕܐ	martyr (*m.*)	ܟܠܝܠܐ	crown
ܐܡܝܢ	amen	ܣܢܝܩܘܬܐ	need
ܚܰܝܳܒ	indebted, guilty	ܚܡܳܪܐ	(male) donkey
ܛܽܘܒܰܘܗ̈	happy are (+ *sfx.* +-ܠ)	ܡܫܰܡܫܳܢܐ	minister, deacon
		ܕܝܰܬܩܐ	testament (*f.*)
ܗܳܟܺܝܠ	so then	ܢܘܗܪܐ	light

Exercises

Translate into English:

ܫܘܒܚܐ ܘܣܐܡܟܘܢ ܘܡܚܠܡ: ܠܗܘܚܬܗܘܢ ܠܐܝܠܝܢ ܘܠܐ ܣܐܪ̈ܐܠܘ ܘܘܚܡܠܘ. .1

ܘܓܒܬ ܣܚܬܐܠܘ ܠܟܡܟܠܡܣܐܠܘ. ܗܘ ܘܡ ܐܗܕܐܠܟܗ ܘܐܡܕܢܐ: ܠܐ ܐܠܐ .2
ܚܬܗܦܠܘ ܘܐܐܠܐ ܟܠܣܘܒܘܢ.

ܘܗܕܐ ܟܪܡܐ ܚܒܪܘ ܠܚܒܪܬܗܘܢ: ܘܐܡܗ ܘܡܣܢܐܘܗܘܢ ܘܐܡܗ ܘܩܗܠܟܘܝܘܢ. .3
ܘܚܒܪܘ ܠܗܘܢ ܠܟܚܙܗ: ܘܩܡ ܣܐܪܐܗܘܢ ܐܘܡܣܘܗܘܢ ܠܟܚܙ ܗܝ ܟܪܡܐ.

ܠܐ ܝܚܟܡܗܦܠܘ ܐܠܐ ܐܢܐ ܝܚܟܡܟܦܦ ܘܐܘܘܗܦ ܘܐܗܘܘܗܦ ܡܟܡܟܡ ܩܐܪܙܐ. .4

5. ܕܝܢ ܗܘܐ ܘܐܢܐ ܘܡܚܩܡܝ ܗܘ ܢܟܢܟܗ̈ܝ ܐܡܪ ܘܐܡܪ ܗܟܢܝܢ: ܕܗ̈ܝ ܘܗ̣ܡܚܡܝ ܐܠܐ ܐܦܝܫܘܗܝ.

6. ܗ̣ܡ ܗܘܗܘܘܐ ܗܘܕܘܠܐ ܕܝܟܗ. ܘܗ̣ܘܬ ܠܟ ܗܘܬ݁ ܗܟܠܝܠܐ ܗܘܐ: ܗܘܪ̈ܝܠܐ ܘܚܝܠܝܢܐ ܗ̇ܡ ܠܟܪ ܘܐܢܐ ܚܢ̈ܡܠܗ ܗܘܪ̈ܝܠܐ ܘܘܫܡܕܟܪ ܚܩܠܟܗ ܢܗ̇ܡܐ ܗ̣ܡܝܬܝܒ: ܗܐܣܠܡܪ ܗܐܣܪܐ.

7. ܡܝܘܒ ܐܘ ܗܟܠܚܟܘܠܐ ܕܝܢ ܢ̣ܡ̇ܘܢ ܚܘ ܢܩ ܐܡܟܐ ܐܡܘܬ ܚܘܐܟܐ ܘܢܩܚܬ ܐܝܒܐܠܐ ܗܐܘܟܡ ܚܢܢ̣ܝܐ.

8. ܗܙܢ̇ܟܡܪ ܗ̣ܡ ܦܟܠܗ ܟܚܒ ܗܘܙܝܢܐ. ܟܢܡܒ ܗܐܠܝܢ ܗ̇ܘܩܘܒܪ̈ܝܢܝ.

9. ܗܘܗܘܝܢܝ ܠܐܟܠܗܐ ܗܐܗܕܘܝ ܘܢܘܗܐ ܡܗܚܢܚܡܢܐ ܘܘܟܚܘܕܡܐ ܣ̣ܒܪܐܐ: ܠܐ ܟܚܕܘܟܐ ܐܠܠܐ ܚܪܗ̇ܢܐ. ܚܕܘܟܐ ܝ̣ܡܘ ܗ̣ܘܠܠܐ: ܘܗ̣ܡܘܐ ܘ̣ܡ ܗ̣ܣܢܐ.

10. ܘܗܩܠܐ ܘܗܩܡܠܐ ܕܝܟܗ ܐܝܗܗ. ܐܚܘ̇ܩ ܘܟܚܡܩܟܢܐ. ܢܗ̇ܩܒܗ̇ܡ ܗ̣ܡܚܪ. ܠܐܐܠܐ ܗܟܠܚܘܗ̈ܐܡܪ. ܢܘܗܐ ܘ̣ܚܢܢܠܪ: ܐܡܩܢܐ ܘܟܚܡܩܢܐ ܐܦ ܟܐܘܝܟܐ. ܗ̇ܘܬ ܠܟ ܠܟܣܗܐ ܘܗܗ̇ܢܠܗܝ ܢ̇ܡܘܗܢܐ. ܗܡܚܢܘܦ ܠܟ ܢ̣ܬܘܟܝ: ܐܡܩܢܐ ܘܐܟ ܣܝܐ ܡܚܟܡ ܠܟ̣ܢܬܝܟܡ. ܘܠܐ ܠܐܚܟܝ ܠܚܢܗܢܘܢܐ: ܐܠܠܐ ܩܢܝ ܗ̣ܡ ܟ̣ܢܡܐ. ܗܘܪ̈ܝܠܐ ܘܘ̣ܢܟܪ ܘ̇ܡܢ ܗܟܠܚܘܩܐܠܐ ܘܡܝܢܠܠܐ ܘܐܚܚܢܡܣܗܐ ܠܟ̣ܢܟ̇ܡ ܢܟܠܩܘܒܝ. ܐܡܘܟ̇ܝ.

Translate into Syriac:

1. You (*sing.*) have come into the light and the light has revealed you.

2. Unto (ܠ) what shall I liken you, o daughter of Jerusalem?

3. God chose you out of all the nations.

4. The priest brought the book before the king and read it to him.

5. He who has seen me has seen the Father, and how can you say, 'Reveal him to me'?

6. She took the coin, looked at it, and threw it on the ground.

7. When you (*pl.*) find the donkey, loose (ܫܪܝ) it and bring it to me.

8. No one knew this mystery. God hid it from human beings.
9. Moses was commanded to strike the rock, and he struck it.
10. He left the city with his friend who accompanied him on his way.

29. NUMBERS

The numbers in Syriac are nouns, standing in apposition to the nouns to which they are attached. The object numbered is in the plural (except after ܚܲܕ, ܚܕܵܐ 'one').

The cardinal numbers from 1 to 19 have two forms, one used with masculine nouns and one with feminine. These are as follows:

	with m.	with f.		with m.	with f.
1	ܚܲܕ	ܚܕܵܐ	11	ܚܕܰܥܣܰܪ	ܚܕܰܥܣܶܪܹܐ
2	ܬܪܹܝܢ	ܬܰܪܬܹܝܢ	12	ܬܪܶܥܣܰܪ	ܬܰܪܬܰܥܣܶܪܹܐ
3	ܬܠܵܬܵܐ	ܬܠܵܬ	13	ܬܠܵܬܰܥܣܰܪ	ܬܠܵܬܰܥܣܶܪܹܐ
4	ܐܰܪܒܥܵܐ	ܐܰܪܒܰܥ	14	ܐܰܪܒܰܥܣܰܪ	ܐܰܪܒܰܥܣܶܪܹܐ
5	ܚܲܡܫܵܐ	ܚܰܡܫ	15	ܚܰܡܫܰܥܣܰܪ	ܚܰܡܫܰܥܣܶܪܹܐ
6	ܫܬܵܐ	ܐܫܬܵܐ, ܫܬ	16	ܫܬܰܥܣܰܪ	ܫܬܰܥܣܶܪܹܐ
7	ܫܰܒܥܵܐ	ܫܒܰܥ	17	ܫܒܰܥܣܰܪ	ܫܒܰܥܣܶܪܹܐ
8	ܬܡܵܢܝܵܐ	ܬܡܵܢܐ	18	ܬܡܵܢܰܥܣܰܪ	ܬܡܵܢܰܥܣܶܪܹܐ
9	ܬܸܫܥܵܐ	ܬܫܲܥ	19	ܬܫܰܥܣܰܪ	ܬܫܰܥܣܶܪܹܐ
10	ܥܣܪܵܐ	ܥܣܰܪ			

Notice the forms that take *seyame*: both forms of '2' and otherwise just the with-feminine forms above 10.[1]

The number usually precedes the noun that is numbered, and in this case, the noun is in the absolute state; thus, ܬܠܵܬܵܐ ܓܲܒܪ̈ܝܢ 'three men'. If the noun should come first, it is more likely to be in the emphatic state, as in ܫܢܲܝ̈ܐ ܬܡܵܢܰܥܣܶܪܹܐ 'eighteen years'.

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[1] But in manuscripts there is a great deal of variation in the use of *seyame* with numbers.

There are some special forms of numbers that are nouns.

a. To express a day of the month, the ܐܝ- ending may be added to the simplest form of the number, e.g. ܚܲܡܫܬܐ 'on the fifth [day of the month]'.

b. A similar form is used for such other expressions as ܬܪܸܥܣܲܪܬܐ 'the Twelve'.

c. Numbers can occur with the suffixes ܗܘܢ- and ܗܝܢ-. For 'two' there are masculine and feminine forms ܬܪܲܝܗܘܢ, ܬܲܪܬܲܝܗܝܢ 'the two of them'; for the rest, the number is invariable, e.g. ܬܠܵܬܲܝܗܘܢ or ܬܠܵܬܲܝܗܝܢ ' the three of them'. The other forms up to ten are: ܐܲܪܒܲܥܬܲܝܗܘܢ, ܚܲܡܫܲܬܲܝܗܘܢ, ܫܬܲܝܗܘܢ, ܐܸܫܬܲܝܗܘܢ, ܫܒܲܥܬܲܝܗܘܢ, ܬܡܵܢܲܝܗܘܢ, ܬܸܫܥܲܬܲܝܗܘܢ, ܥܸܣܪܲܝܗܘܢ. Note the hard pronunciation of the ܬ-s. *Seyame* seems to be optional in these forms.

For the numbers 20–90 there is only one form:

20	ܥܸܣܪܝܢ	60	ܫܬܝܢ or ܐܸܫܬܝܢ
30	ܬܠܵܬܝܢ	70	ܫܲܒ̣ܥܝܢ
40	ܐܲܪܒܥܝܢ	80	ܬܡܵܢܝܢ
50	ܚܲܡܫܝܢ	90	ܬܸܫܥܝܢ

These combine with the numbers 1–9, as in

ܬܠܵܬܝܢ ܘܲܚܕܵܐ ܢܸܫ̈ܐ   thirty-one women.

Larger numbers are as follows:

ܡܵܐܐ 'one hundred'; ܡܲܐܬܝܢ 'two hundred'; but ܬܠܵܬܡܵܐܐ '300', ܐܲܪܒܲܥܡܵܐܐ '400', etc.

ܐܲܠܦ 'one thousand'. This is the absolute form, which is most usually seen. The plural is ܐܲܠܦ̈ܝܢ, as in

ܫܒ̣ܥܵܐ ܐܲܠܦ̈ܝܢ ܫܢ̈ܝܢ   seven thousand years.

ܪܸܒܘ 'ten thousand' (*f.*), also absolute; plural ܪܸܒ̈ܘܢ .

Ordinal numbers (the adjectives 'first', 'second', etc.) exist from 1 to 10. They are as follows in the m. emphatic:

1st	ܩܰܕܡܳܝܳܐ	6th	ܫܬܺܝܬܳܝܳܐ
2nd	ܬܪܰܝܳܢܳܐ (f. ܬܪܰܝܳܢܺܝܬܳܐ)	7th	ܫܒܺܝܥܳܝܳܐ
3rd	ܬܠܺܝܬܳܝܳܐ	8th	ܬܡܺܝܢܳܝܳܐ
4th	ܪܒܺܝܥܳܝܳܐ	9th	ܬܫܺܝܥܳܝܳܐ
5th	ܚܡܺܝܫܳܝܳܐ	10th	ܥܣܺܝܪܳܝܳܐ

Alternatively, and for numbers above ten, the ordinal number is made by prefixing ܕ to the cardinal number, e.g. ܝܰܘܡܳܐ ܕܚܰܡܫܳܐ 'the fifth day'. For higher numbers, it is common to use the construct of the noun before the cardinal number, e.g. ܫܢܰܬ ܐܰܪܒܰܥܡܳܐܐ ܘܥܶܣܪܺܝܢ ܘܰܚܕܳܐ 'the 421st year'.

The days of the week are:

Sunday	ܚܰܕ ܒܫܰܒܳܐ or written together ܚܰܕܒܫܰܒܳܐ
Monday	ܬܪܶܝܢ ܒܫܰܒܳܐ or ܬܪܶܝܢܒܫܰܒܳܐ
Tuesday	ܬܠܳܬܳܐ ܒܫܰܒܳܐ or ܬܠܳܬܒܫܰܒܳܐ
Wednesday	ܐܰܪܒܥܳܐ ܒܫܰܒܳܐ or ܐܰܪܒܥܒܫܰܒܳܐ
Thursday	ܚܰܡܫܳܐ ܒܫܰܒܳܐ or ܚܰܡܫܒܫܰܒܳܐ
Friday	ܥܪܽܘܒܬܳܐ (*lit.* 'eve', i.e. of the sabbath)
Saturday	ܫܰܒܬܳܐ

In writing, numbers are often expressed by letters of the alphabet, as follows:

1	ܐ	10	ܝ	100	ܩ
2	ܒ	20	ܟ or ܟܟ	200	ܪ
3	ܓ	30	ܠ	300	ܫ
4	ܕ	40	ܡ or ܡܡ	400	ܬ
5	ܗ	50	ܢ	500	ܬܩ or ܢܐ
6	ܘ	60	ܣ	600	ܬܪ or ܢܒ
7	ܙ	70	ܥ	700	ܬܫ or ܢܓ
8	ܚ	80	ܦ	800	ܬܬ or ܢܕ
9	ܛ	90	ܨ	900	ܢܗ or ܬܬܩ

1000   ܐ   2000 ܐܐ or ܒ   3000 ܓ etc.

The letters are written together, as in ܝܗ = 15, ܩܟܗ = 125,
ܬܡܕ = 544. Often, and usually with dates, a line is drawn
over the number: ܒܝܓ or ‾ܐܒܝ‾ = 2013.

Vocabulary

ܦܟܪ	bind, *o*	ܟܢܫ	*pe.* (*o*), *pa.* gather
ܟܠܠ	*ethpa.* be crowned, martyred	ܟܚܠ	*aph.* confront
ܝܪܚܐ	month, *cstr.* ܝܪܚ	ܚܝܠܘܬܐ	army (*f.*)
ܬܠܝܬܝܘܬܐ	Trinity (*f.*)	ܫܘܐ	equal
ܡܢܝܢܐ	number, numeration	ܐܝܟ	approximately
ܩܢܘܡܐ	person, *hypostasis*	ܢܘܢܐ	fish
ܚܙܝܪܢ	June[2]	ܚܢܘܟ	Enoch
ܢܝܩܝܐ	Nicaea		

Exercises

Translate into English:

1. ܚܠܝܩܬܐ ܐܡܠܝܗ ܐܟܠܗܘܪܐ ܘܐܡܠܝܟܕܟܩܙ ܐܦܣܩܘܦܘܐ ܡܢ ܟܠܗܘܐ
ܬܒܠܗ.

2. ܗܠܝܠ ܠܗܘܢ ܝܡܩܐܕ: ܘܗܘܐ ܠܟܬܢܩܘ ܐܡܗ ܠܟܗܢ. ܐܡܢܝ ܠܟܗ ܚܚܕܐ
ܘܦܩܟܝܠܐ ܢܘܢܐ.

3. ܐܡܬ ܝܡܢ ܠܟܚܕܩܗܐ ܘܢܚܚܕܩ ܐܡܕܐ ܡܢ ܟܗܡܐ ܚܙܝܪܢ. ܘܢܘܗܐ ܠܝܡܢ
ܠܗܘܢ ܟܝܘܗܐ ܠܟܘܗܘܐ ܘܐܬܘܟܠܗܡܐ ܟܗ ܚܙܝܪܢ.

4. ܐܡܩܝܠ ܡܚܡܩܣ ܘܠܟܡܟܒ ܝܚܙܐ ܗܘܟܐ. ܘܠܗܘܐ ܡܚܡܩܣ ܐܗܕ ܠܟܚܙܗܐ
ܘܐܗܕܗ ܘܐܩܘܐܒ ܐܚܢܝ ܠܟܦܟܠܐ ܘܢܟܡܟܒ.

5. ܘܘܘܦܘܗܗ ܗܒܙ ܦܗܟܠܐ ܠܗܟܬܐ ܦܠܗܘܢ ܘܚܚܗ ܠܚܫܥ ܡܢ ܚܙ ܠܐܩܘܐܒ
ܗܢܝ ܘܠܟܐܩܗ.

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6. ܐܶܡܰܪ ܚܰܕ ܓܰܠܐ ܡܶܚܕܳܐ ܘܗܶܟܶܢ ܐܰܟܬܳܗ̇ ܚܬܶܡܗܳܐ ܗܡܰܡܬܳܐ ܦܶܠܗܶܢ
   ܠܚܙܳܬܗܘܢ ܘܐܚܟܶܒ݂: ܘܠܐܠܝܶܣ ܚܬܶܡܗܳܐ ܗܚܰܕܬܳܐ.

7. ܦܶܠܗܶܢ ܫܶܬܳܘ݂ܐ ܘܐܠܐܚܟܠܗ ܚܬܶܡܗܳܐ ܗܶܗ ܐܶܟܶܡܗܶܢ ܚܶܒ݂ܢܠܳܐ ܐܰܡܪ ܗܠܐܠ
   ܘܐܘܚܢܶܝ.

8. ܗܕܶܡܶܫܝ ܐܠܐ ܚܡܟܟܡܶܕܳܠܐ ܩܰܡܶܚܗܳܐ: ܗܳܠܶܗ ܘܡ ܚܡܪ ܐܰܟܬܳܗܳܐ ܐܰܟܠ
   ܘܚܰܕܐ ܘܘܕܶܡܠܐ ܘܗܕܘܪܚܠܐ: ܠܐܟܗܳܐ ܗܬܶܢܗܕܳܐ ܗܶܩܬܠܳܐ: ܘܚܶܚܢܠܐ ܥܶܡ ܐܠܦ:
   ܚܗܬܶܢܗܕܳܐ ܘܡ ܠܐܟܗܳܐ.

9. ܘܗܰܩܕܳܘ ܘܐܡܪܶܡܝܗܳܐ ܐܶܡ ܟܠܗ ܗܓܰܐܢܬܳܗܳܐ ܠܐܘܐܠܐܡܗܶܢܐ. ܘܐܚܟܶܡܗܶܡ ܠܐܘܚܗܶܨ:
   ܗܡܥܗܪܶܐ ܘܗܚܟܬܶܫܶܗܘܢ ܘܚܕܐ.

10. ܚܰܐܘܚܟܠܐ ܗܠܚܗܬܶܡܝ ܚܶܣܐܬܶܢܠܐ ܘܗܶܗܠܶܟ ܗܠܚܗܗܕܐܐ ܗܗܚܚܢܶܝ ܘܐܘܚܟܠܐ ܚܶܒ݂ܢܠܳܐ
   ܘܡܶܩܬܢܠܐ: ܟܗ ܚܬܶܡܗܳܐ ܗܳܗܠܐ ܐܗܚܟܠܐ ܘܘܩܢ ܗܚܬܬܢܟܗܳܐ ܡܪܐ ܟܣܡܪܐ.

Translate into Syriac:

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

APPENDIX A
PRONUNCIATION OF THE BGDKPT LETTERS

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

1. When a *bgdkpt* letter is doubled, it is pronounced hard. Doubling is not shown in the script; it belongs to the underlying form of a word. The second radical letter is doubled in forms of the paꜥel and ethpaꜥal, e.g. ܩܒܠ *qabbel*, and in nouns derived from these conjugations, e.g. ܡܩܕܠܐ, ܡܡܢܚܟܢܐ, etc. Geminate roots give rise to many words with doubled letters, e.g. ܙܟܐ, ܠܟܐ; likewise *pe-nun* verbs in forms where the *nun* changes to a doubled second root letter, as in ܡܢܦܠܟܐ, ܐܦܠ ('a fall'). Verb forms beginning with *alaph*, especially the 1st singular impf. paꜥel, some-times double the next letter, e.g. ܐܘܕܟܣ 'I shall sacrifice'.

2. A *bgdkpt* letter following a diphthong (*ay, aw*) is pro-nounced hard, as in ܡܘܬܐ, ܚܟܐ .

3. A *bgdkpt* letter following an indistinct vowel (*shewa*) is pronounced soft. These indistinct vowels are not shown in the script. Sometimes it is easy to see that they are present, for example between two consonants at the beginning of a word, as in ܟܬܒ *kᵉtab* and ܨܒܘܬܐ, *ṣᵉbutā*. Clusters of con-sonants likewise give rise to indistinct vowels, usually after the second vowel of three, as in ܕܚܠܬܐ *deḥlᵉtā*. Doubled letters also produce these clusters, e.g. ܐܬܠܒܒܬ *etlabbᵉbet* (ethpa. 'I was encouraged') and ܡܠܠܬܐ *mellᵉtā* (from ܡܠܠܐ).

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

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

5. The ܬ of the 2nd-person perfect of the verb is hard even after a vowel, as in ܫܬܩܬ, ܫܬܩܬܝ, ܫܬܩܬܘܢ, ܫܬܩܬܝܢ 'you were silent'. The ܬ of the 3rd feminine is soft even when there is no vowel before it, as in ܩܛܠܬ݂ܗ 'she killed him'. The ܟ in the suffixes -ܟ݂ܘܢ and -ܟ݂ܝ is pronounced soft, but hard after the *ay* of the 'plural' forms; thus ܬܚܡܟ݂ܘܢ but ܘܡܟܝ .

6. The ܬ of feminine nouns is sometimes pronounced with *rukaka* after a consonant (that is, against the general rule). This happens most often when the preceding syllable has a short *a* or *e* vowel (ܲ or ܸ), as in ܩܛܠܬ݂ܐ (and other feminine emph. participles), ܟܦ݂ܣܬ݂ܐ, ܫܢܬ݂ܐ 'sleep'; and after ܢ, as in ܫܥܬ݂ܐ 'hour'. But there are many exceptions, for example, ܬܫܡܫܬܐ, ܐܚܝܕܬܐ 'service'; and some words are attested both ways, for example, ܡܕܝܢܬ݂ܐ / ܡܕܝܢܬܐ

7. Some pairs of homographs are more or less artificially distinguished by *qushaya* and *rukaka*, including: ܩܫܬܐ 'bow'/ ܩܫܬ݂ܐ 'stubble'; ܓܪܒܐ 'leprosy'/ ܓܪܒ݂ܐ 'leper'; ܪܚܡܐ 'mercy'/ ܪܚܡ݂ܐ 'shame'.

APPENDIX B
THE ESTRANGELA SCRIPT.
DIACRITICAL POINTS

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

܄ ܟ ܝ ܛ ܩ ܦ ܥ ܣ ܢ ܡ ܠ ܟ ܝ ܛ ܚ ܙ ܘ ܗ ܕ ܓ ܒ ܐ

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

Diacritical points. Various kinds of points are found in texts without vowel-signs to help the reader distinguish among possible readings from a particular spelling. (In fact, diacritical points are often seen in texts even alongside the vowel-signs.) Of these points, *seyame* (the plural points) and the point on the feminine suffix ܗ-[1] are familiar from their use throughout this book. Of the other kinds of diacritical points the following are the most often encountered.

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[1] The estrangela script will be used for examples here, but these points are found with all three scripts.

1. *Pronouns*. A point *above* certain pronouns indicates the demonstrative; *below*, the personal. Thus:

ܘܿܗ = ܗܿܘ that ܼܗܝ = ܗܢ that

ܘܗ = ܗܘ he, it ܼܗܝ = ܗܢ she, it

ܗܿܢܘܢ = ܗܿܢܘܢ those (*m.*) ܗܿܢܝܢ = ܗܿܢܝܢ those (*f.*)

ܗܢܘܢ = ܗܢܘܢ they (*m.*) ܗܢܝܢ = ܗܢܝܢ they (*f.*).

2. *Verbs*. There are several uses of the diacritical point.

a. A point *above* a three-letter verb indicates the participle; *below*, the perfect. For example:

ܦܩܕ = ܦܿܩܹܕ commanding

ܦܩܕ = ܦܩܲܕ commanded.

In *lamad-yod* verbs, the passive participle also looks the same, and may be distinguished by a point *below*. Thus ܓܒܐ might be ܓܒܹܐ 'chosen' or ܓܒܹܐ 'chose'.

b. A point *above* a verb form can indicate the pa'el; *below*, the pe'al, as in

ܩܪܒ = ܩܲܪܸܒ offered

ܩܪܒ = ܩܪܸܒ approached.

c. Points distinguish the 1st, 2nd masculine and 3rd feminine singular perfect of the verb, which would otherwise look identical, as follows:

ܩܛܠܬ = ܩܸܛܠܹܬ I killed

ܩܛܠܬ = ܩܛܲܠܬ you (*m.*) killed

ܩܛܠܬ = ܩܸܛܠܲܬ she killed.

3. *Other homographs*. Points distinguish many common pairs of words. A general rule is that a point *above* indicates the word with the fuller stronger vocalization; *below*, the weaker one. But some points are arbitrary.

Examples are:

ܡܥܒܕܐ = ܥܒܕܐ deed   ܐܝܕܐ = ܐܝܕܐ which (*f.*)
ܥܒܕܐ = ܥܒܕܐ servant   ܐܝܕܐ = ܐܝܕܐ hand

ܡܢ = ܡܢ who   ܡܢܘ = ܡܢܘ who?
ܡܢ = ܡܢ from   ܡܢܘ = ܡܢܘ what?

ܡܠܟܐ = ܡܠܟܐ king   ܫܢܬܐ = ܫܢܬܐ year
ܡܠܟܐ = ܡܠܟܐ counsel   ܫܢܬܐ = ܫܢܬܐ sleep

ܥܘܠܐ = ܥܘܠܐ iniquitous one
ܥܘܠܐ = ܥܘܠܐ iniquity (or ܥܘܠܐ baby).

Exercise. Read the following (Psalm 1: 1–3).

ܛܘܒܘܗܝ، ܠܓܒܪܐ ܕܒܐܘܪܚܐ ܕܥܘܠܐ ܠܐ ܗܠܟ. ܘܒܐܘܪܚܐ
ܕܚܛܝܐ ܠܐ ܩܡ ܘܥܠ ܡܘܬܒܐ ܕܡܒܙܚܢܐ ܠܐ ܝܬܒ. ܐܠܐ
ܒܢܡܘܣܗ ܕܡܪܝܐ ܪܥܝܢܗ · ܘܒܢܡܘܣܗ ܢܗܓܐ ܐܝܡܡܐ
ܘܠܠܝܐ. ܢܗܘܐ ܐܝܟ ܐܝܠܢܐ ܕܢܨܝܒ ܥܠ ܬܦܐ ܕܡܝܐ. ܕܦܐܪܘܗܝ،
ܢܗܒ ܒܙܒܢܗ ܘܛܪܦܘܗܝ، ܠܐ ܢܬܪܘܢ. ܘܟܠ ܕܢܥܒܕ ܡܨܠܚ.

APPENDIX C
EAST SYRIAC WRITING AND PHONOLOGY

To read an East Syriac text it is not necessary to learn any grammar different from that covered in this book. The unfamiliar features are in the writing system and in some relatively small matters of phonology.

The script. The following are the forms of the letters:

ܐ ܒ ܓ ܕ ܗ ܘ ܙ ܚ ܛ ܝ ܟ ܠ ܡ ܢ ܣ ܥ ܦ ܨ ܩ ܪ ܫ ܬ

These are the stand-alone forms, except for *kaph*, *mem*, and *nun* which, as in the other scripts, have different final forms: for *kaph* ܟ or ܸ ; for *mem* ܡ ; for *nun* ܢ or ܢ . As in the estrangela script, *lamad* and *ʿe* have no different final forms, and there is no ligature for *lamad-alaph*. A contracted form of *taw-alaph* ܠ is often used when the *taw* is connected to a previous letter, as in ܡܠܟܘܬ (W. Syriac ܡܠܟܘܬܐ). Another *taw* ܬ and its ligature with *alaph* ܬܐ also sometimes appear.

The letters most likely to be confusing to a West Syriac reader are the following:

ܐ (*alaph*) has a base-line stroke and accidentally resembles serṭo *taw* (ܠ). The East Syriac *taw* ܬ always has a beginning up-stroke, even when not connected from the right.

ܕ ܪ (*dalath* and *resh*) have nearly the same shape as ܟ (*kaph*). Their large square dots should distinguish them, but notice also that *dalath* and *resh* do not connect on the left.

ܙ (*zayn*) looks somewhat like serṭo ܙ or ܪ, but it has no dot.

ܟ (final *kaph* connected from the right) has to be distinguished from ܢ (final *nun*).

Vowels and vowel-signs. East Syriac distinguishes *seven* vowels, indicated by simple points.[1] (When correctly written or printed, these are short lines and less bold than the diacritical points.) The correspondence with the system of vowels used in this book is as follows:

ܒ݂	*bā*	=	ܕ݂	ܒܺ	*bi*	=	ܟ݂
ܒ݁	*ba*	=	ܟ݂	ܒܳ	*bo*	=	ܚܢ [2]
ܒ	*be*	=	ܕ݂	ܒܽ	*bu*	=	ܚܬ݂
ܒ	*bē*	=	ܕ݂ or ܟ݂				

Examples of words that have the vowel *ē* in the East Syriac system and *i* in the West, are: ܡܳܪܳܡܳܐ (ܡܳܪܳܡܳܐ) and other words where the vowel is carried by *alaph*; the 1st singular of *lamad-yod* verbs, e.g. ܟܬܒܶܬ (ܟܬܶܒ); and the preformatives on *pe-alaph* verbs like ܢܺܐܡܰܕ (ܢܺܐܡܰܕ).

Other signs in writing. East Syriac texts are typically written or printed with vowels, *qushaya* and *rukaka*, and diacritical points. (The result can be a swarm of dots that have to be distinguished.)

There are a few diacritical points different from those described in Appendix B above, chiefly the following:

ܫܩܠܰܬ݂ = ܫܩܰܠܬ݂ (3rd. f. singular pf.)

ܗ݀ܘ = ܗܳܘ݂   ܗܝ = ܗ݀ܝ   ܗܘܘ = ܗܳܘܘ݂ (all non-enclitic forms).

Linea occultans is written above, not below, a letter; e.g. ܡܕܝܢ̄ܬܳܐ. An oblique line below a letter can indicate a short vowel introduced into a cluster of consonants, e.g. ܕܶܚܠܬܳܐ. (*deḥelṭa*). A small *alaph* is often written above initial *yod*, as in ܝܳܗܶܒ (for ܝܳܗܶܒ).

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[1] Sometimes these vowels are seen in West Syriac manuscripts too.

[2] But recall (p. 12 above) that in a pure West Syriac text this vowel does not appear.

Pronunciation. The following are the chief differences to be observed in the East Syriac system.

1. *Alaph* keeps its vowel and does not quiesce after a preceding vowelless letter, e.g. ܥܒܼܕ (not ܥܒܼܕ; cf. W. Syriac ܘܐܦܠܐ), ܕܢܐܚܕ (W. Syriac ܟܐܠܐ).

2. Instead of the West Syriac diphthong *aw*, East Syriac usually has *āw*, e.g. ܗܘ (for ܗܘܿ), ܫܘܒ (for ܫܘܿܒ).

3. The letter ܦ is rarely spirantized, and is not marked with *qushaya* or *rukaka*. In the few words where it is pronounced soft, like ܢܦܩܼ, it may have a semicircular mark under it.

4. The name Jesus is ܝܫܘܥ or ܝܼܫܘܥ (hence *Išoᶜ* not *Yešuᶜ*).

Exercise. Read the following (the Lord's Prayer; cf. §28 exercise no. 10).

ܐܒܘܢ ܕܒܫܡܝܐ ܢܬܩܕܫ ܫܡܟ. ܬܐܬܐ ܡܠܟܘܬܟ. ܢܗܘܐ ܨܒܝܢܟ. ܐܝܟܢܐ ܕܒܫܡܝܐ ܐܦ ܒܐܪܥܐ. ܗܒ ܠܢ ܠܚܡܐ ܕܣܘܢܩܢܢ ܝܘܡܢܐ. ܘܫܒܘܩ ܠܢ ܚܘܒܝܢ. ܐܝܟܢܐ ܕܐܦ ܚܢܢ ܫܒܩܢ ܠܚܝܒܝܢ. ܘܠܐ ܬܥܠܢ ܠܢܣܝܘܢܐ. ܐܠܐ ܦܨܢ ܡܢ ܒܝܫܐ. ܡܛܠ ܕܕܝܠܟ ܗܝ ܡܠܟܘܬܐ ܘܚܝܠܐ ܘܬܫܒܘܚܬܐ ܠܥܠܡ ܥܠܡܝܢ. ܐܡܝܢ.

APPENDIX D
DATES

Syriac sources use the Julian calendar but the names for the months are indigenous. These are as follows:

October	ܬܫܪܝ ܩܕܡ	Teshri I
November	ܬܫܪܝ ܐܚܪܝ	Teshri II
December	ܟܢܘܢ ܩܕܡ	Kanun I
January	ܟܢܘܢ ܐܚܪܝ	Kanun II
February	ܫܒܛ	Shebaṭ
March	ܐܕܪ	Adar
April	ܢܝܣܢ	Nisan
May	ܐܝܪ	Iyar
June	ܚܙܝܪܢ	Ḥaziran
July	ܬܡܘܙ	Tammuz
August	ܐܒ	Ab
September	ܐܝܠܘܠ	Elul.

There are some variants: ܐܚܪܝ for ܐܚܪܝ; ܩܕܡ for ܩܕܡ; ܐܚܪܝ for ܐܚܪܝ. A later name for August is ܛܒܚ.

Dates are given, even in some modern sources, according to the Seleucid era (usually styled ܕܝܘܢܝܐ, 'of the Greeks'), reckoned to have begun on the first day of October (Teshri I), 312 BCE. To convert a date of this kind to a date CE, subtract 311, or 312 if the month is Teshri I or II or Kanun I. Thus, the date in §29 exercise no. 10

ܐܘܟܕ ܡܠܡܬܝ ܚܣܝܢ ܘܗܠܗ ܗܗܝܕܐ ܡܚܝܢܝ ܕܐܘܟܕ ܚܫܒܝܢ ܘܬܩܠܢ

is 24 June 674 of the Seleucid era or 24 June 363 CE.

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

ܐܠܬܐܠܕܬ ܗܢܦܘܐ ܐܕܢܬܐܘ ܐܝܗ ܚܢܘܣ ܚܝܬ ܐܪܙܗ ܐܘܣܐ ܐܘܣܐ، ܐܝܚ
ܥܒܕܚܣܐܪܐ ܘܚܦܘܣܝ ܘܠܕܐ ܕܐܝܘܪܐ، ܒܪܝܢܬܐ ܕܚܢܬ ܢܝܬܘܦܝ.

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

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

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

ܗܠܝ ܚܕܘܘܢ ܡܢ ܘܐܠܗܝ ܩܕܝܠ ܘܐ ܘܐܗܢܬܐ ܚܢܢܝܠ ܚܢܝܩܠ ܐܗܢܢ
ܐܝܢܢ ܚܝܘܘ ܣܝܝܝܚܝܚܕܠ ܢ ܚܗ ܚܝܠܝ ܐܐܝܚܝ ܠܝܝܬܠܐ ܚܬܝܚܠ.

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

This date works out to be 14 November 1835.[3]

[1] MS British Library Add. 12150, the earliest surviving dated Syriac book.

[2] MS Mingana Syr. 502 (in Birmingham University Library).

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

SYRIAC – ENGLISH GLOSSARY

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

ܐ *ālap*

ܐܒ August

ܐܒܐ father; §12

ܐܒܕ perish, be lost, *a*; *aph.* destroy, lose; §21

ܐܒܝܠܐ *pass. ptc.* ܐܒܝܠ mourning; *ethpe.* mourn; §21

ܐܒܪܗܡ Abraham

ܐܕܡ Adam

ܐܓܪܐ roof

ܐܓܪܐ wages

ܐܓܪܬܐ letter

ܐܕܪ March

ܐܘ or

ܐܘ o (*vocative*)

ܐܘܢܓܠܝܘܢ gospel (*m.*)

ܐܘܪܚܐ road, way (*f.*); *pl.* ܐܘܪܚܬܐ

ܐܘܪܗܝ Edessa

ܐܘܪܫܠܡ Jerusalem

ܐܙܠ go, *a*; §21

ܐܚܐ brother; §12

ܐܚܕ hold, seize, close, *o*; §21

ܐܚܪ *aph.* delay; §21

ܐܚܪܝ last, latter; §12

ܐܚܪܢ other, another; §12

ܐܝܕܐ hand (*f.*), *cstr.* ܐܝܕ; by means of; §12

ܐܝܢܐ (*f.* of ܐܝܠ) which, who

ܐܝܙܓܕܐ emissary

ܐܝܟ like, as, approximately

ܐܰܝܟܳܐ where

ܐܰܝܟܰܢܳܐ how, as, in order that

ܐܰܝܠܶܝܢ (*pl.*) which, who; §4

ܐܺܝܠܳܢܳܐ tree

ܐܺܝܡܳܡܳܐ daytime

ܐܰܝܢܳܐ which, who (*m.*)

ܐܺܝܣܪܳܐܶܠ Israel

ܐܺܝܩܳܪܳܐ honour

ܐܺܝܰܪ May

ܐܺܝܬ there is, there are; §7

ܐܰܝܟ- like (+ *suffixes*); §7

ܐܶܟܰܠ eat, consume, *o*; §21

ܐܶܟܰܠ ܩܰܪܨܳܐ accuse, slander

ܐܳܟܶܠܩܰܪܨܳܐ Satan

ܐܰܟܣܢܳܝܳܐ stranger

ܐܶܠܳܐ but; unless

ܐܰܠܳܗܳܐ God

ܐܰܠܳܗܽܘܬܳܐ deity, divinity (*f.*)

ܐܶܠܽܘ if (contrary to fact)

ܐܺܝܠܽܘܠ September

ܐܰܠܶܦ one thousand; §29

ܐܰܠܶܦ teach; §21

ܐܰܠܨ *pe.* (*o*), *pa.* press,
        compel, oppress; §21

ܐܶܡܳܐ mother; §12

ܐܰܡܶܝܢ amen

ܐܶܡܰܪ say, *a*; §21

ܐܶܡܪܳܐ lamb; §11

ܐܶܡܰܬܝ when?

ܐܶܡܰܬܝ ܘ- when

ܐܶܢ if

ܐܶܢܳܐ, ܐܶܢܳܐ I

(*enclitic form of* ܗܶܢܽܘܢ) ܐܶܢܽܘܢ
        they (*m.*)

(*enclitic form of* ܗܶܢܶܝܢ) ܐܶܢܶܝܢ
        they (*f.*)

ܐܢܳܫ someone, one; ܠܳܐ ܐܢܳܫ
        no one; ܟܽܠ ܐܢܳܫ
        everyone; §12

ܐܢܳܫܳܐ people (*pl.*); §12

ܐܢܳܫܳܝ (*adj.*) human

ܐܰܢܬ you (*m.*)

ܐܰܢܬܽܘܢ you (*m. pl.*)

ܐܰܢܬܝ you (*f.*)

ܐܰܢܬܶܝܢ you (*f. pl.*)

ܐܰܢܬܬܳܐ woman, wife (*f.*); *pl.*
        ܢܶܫܶܐ; §12

ܐܶܣܛܪܰܛܺܝܽܘܛܳܐ soldier

ܐܶܣܦܪܺܝܕܳܐ basket

ܐܶܣܰܪ bind, *o*; §21

ܐܳܦ also, even

ܐܶܦܺܝܣܩܽܘܦܳܐ bishop

ܐܰܦܪܶܝܡ Ephrem

ܐܰܪܒܥܳܐ four; §29

ܐܰܪܡܰܠܬܳܐ widow (*f.*)

ܐܰܪܥܳܐ land (*f.*); *pl.* ܐܰܪܥܳܬܳܐ

ܐܫܟܚ find, be able; §17

ܐܫܕ pour out, *o*; §21

ܐܬܐ come; *aph*. bring; §27

ܐܬܪܐ place (*m*.); *pl*. ܐܬܪܘܬܐ

ܒ *be̱t*

ܒ- in, by, with, among; §7

ܒܐܫ be bad, *a*; *aph*. do
    evil; §23

ܒܒܠ Babylon

ܒܗܬ be ashamed, *a*

ܒܘܪܟܬܐ blessing (*f*.)

ܒܙ plunder, *o*; §25

ܒܝܢܬ or ܒܝܢܝ between,
    among; §7

ܒܝܪܬܐ fortress, palace (*f*.)

ܒܝܫ evil

ܒܝܢ (*prep*.) between,
    among (= ܒܝܢܝ)

ܒܝܬ ܐܣܝܪܐ (in) prison

ܒܝܬ ܢܗܪܝܢ Mesopotamia

ܒܝܬܐ house; §12

ܒܠ *palpel* confuse; §25

ܒܠܚܘܕ alone; §11

ܒܠܥܕ without; §11

ܒܢܐ build

ܒܣܪܐ flesh, meat

ܒܥܐ ask for, seek, require;
    §26

ܒܥܘܬܐ petition (*f*.)

ܒܥܠܕܒܒܐ enemy

ܒܪ *cstr. of* ܒܪܐ; *see also*
    ܠܒܪ

ܒܪܢܫܐ or ܒܪ ܐܢܫܐ person; §12

ܒܪܐ son; §12

ܒܪܐ create; §27

ܒܪܘܝܐ creator

ܒܪܝܟ blessed

ܒܪܟ *pa*. bless

ܒܪܫܝܬ in the beginning;
    Genesis

ܒܪܬܐ daughter; §12

ܒܬܪ after; §11

ܓ *gāmal*

ܓܒܐ choose; §26

ܓܒܠ form, fashion, *o*

ܓܒܪܐ man

ܓܕܦ *pa*. blaspheme

ܓܘܐ (*n*.) inside; *cstr*. ܓܘ

ܓܘܕܦܐ blasphemy

ܓܘܫܡܐ body

ܓܝܪ (*conj*.) for, however
    (like Greek γάρ)

ܓܠܐ reveal, make clear

ܓܢܬܐ garden (*f*.)

ܓܪܡܐ bone

ܓܫ touch, *o*; §25

ܕ *dālat*

ܕ- of, which, who; §7

ܕܒܚ *pe.* (*o*), *pa.* sacrifice

ܕܶܒܚܳܐ sacrifice (*f.*)

ܕܒܪ lead, take (a person) *a*; *pa.* govern

ܕܰܗܒܳܐ gold

ܕܘܐ *act. part.* ܕܳܘܶܐ wretched

ܕܰܘܺܝܕ David

ܕܽܘܒܳܪ̈ܶܐ way of life (*pl.*)

ܕܽܘܟܳܐ (*m.*) or ܕܽܘܟܬܳܐ (*f.*); *pl.* ܕܽܘܟܝܳܬܳܐ place

ܕܘܢ judge; §24

ܕܚܠ fear, be afraid (+ ܡܶܢ of), *a*

ܕܶܚܠܬܳܐ fear (*f.*)

ܕܺܝܠ- of, belonging to; §7

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

ܕܺܝܢܳܐ judgement

ܕܰܝܳܢܳܐ judge

ܕܰܝܪܳܐ monastery (*f.*); *pl.* ܕܰܝܪ̈ܳܬܳܐ

ܕܰܝܪܳܝܳܐ monk

ܕܺܝܰܬܺܝܩܺܝ testament (*f.*)

ܕܟܐ or ܕܟܝ be pure; *pa.* purify; §28

ܕܠܳܐ without

ܕܰܠܡܳܐ lest, perhaps

ܕܡܳܐ blood; *abs., cstr.* ܕܶܡ

ܕܡܐ be like; *pa.* liken; §27

ܕܡܟ sleep, *a*

ܕܶܡܥܬܳܐ tear (*of the eye; f.*); *pl.* ܕܶܡ̈ܥܶܐ

ܗ *he*

ܗܳܐ behold

ܗܳܕܶܐ (*f.* of ܗܳܢܳܐ) this

ܗܓܐ *ethpa.* meditate

ܗܶܓܡܽܘܢܳܐ governor

ܗܽܘ he; *enclitic* ܗܘ; §4

ܗܰܘ that (*m.*); §4

ܗܘܐ be, become; §26

ܗܘܳܐ (*enclitic*) was; §14

ܗܽܘܝܽܘ it is (*m.*)

ܗܺܝ she; *enclitic* ܗܝ; §4

ܗܳܝ that (*f.*); §4

ܗܳܝ ܕ- the fact that

ܗܳܝܕܶܝܢ then

ܗܰܝܟܠܳܐ temple, palace; *abs., cstr.* ܗܰܝܟܰܠ

ܗܝܡܢ believe; §16

ܗܰܝܡܳܢܽܘܬܳܐ faith (*f.*)

ܗܳܟܶܝܠ so then

ܗܳܟܰܢܳܐ thus, so

ܗܠܟ *pa.* walk

ܗܳܢܳܐ this (*m.*); §4

ܗܵܢܘܿܢ they (*m*.); §4

ܗܵܢܘܿܢ those (*m*.); §4

ܗܵܢܹܝܢ they (*f*.); §4

ܗܵܢܹܝܢ those (*f*.); §4

ܗܦܟ return, go back, *o*

ܗܶܪܸܣܝܘܿܛܵܐ heretic

ܗܵܪܟܵܐ here

ܗܵܫܵܐ now

ܘ *waw*

ܘ- and; §4

ܘܵܝ woe

ܘܠܐ *act. ptcs.* ܘܵܠܹܐ, ܘܵܠܝܵܐ be fitting; §14

ܙ *zayn*

ܙܒܢ buy, *e*; *pa*. sell

ܙܲܒܢܵܐ time; *abs., cstr.* ܙܒܢ

ܙܘܗ *act. ptc.* ܙܵܗܹܐ be right; *pa*. justify

ܙܵܕܝܩܘܼܬܵܐ righteousness (*f*.)

ܙܗܪ *pa*. warn; *ethpe*. take care (+ ܒ-) of, guard

ܙܘܼܙܵܐ coin

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

ܙܵܘܥܵܐ movement, quake

ܙܡܪ *pe*. (*a*), *pa*. sing

ܙܢܐ kind, type; §12

ܙܥܘܪ small, few; *f*. ܙܥܘܿܪܬܵܐ, *f. emph*. ܙܥܘܿܪܬܵܐ, *pl.* ܙܥܘܿܪܹ̈ܐ

ܙܪܥܵܐ seed

ܚ *ḥeṯ*

ܚܒ *aph*. love; §25

ܚܲܒܝܼܒ beloved

ܚܲܒܪܵܐ companion; *f.* ܚܲܒܪܬܵܐ

ܚܲܕ one, a; *f*. ܚܕܵܐ

ܚܵܕܝܘܼܬܵܐ rejoicing (*f*.)

ܚܕܐ or ܚܕܝ rejoice; §26

ܚܲܕܬ new; *emph*. ܚܲܕܬܵܐ; *f. emph*. ܚܲܕܬܵܐ

ܚܘܐ *pa*. show; §27

ܚܵܘܵܐ Eve

ܚܘܒ owe, be wrong; *pa*. convict

ܚܘܼܒܵܐ love

ܚܵܘܒܵܐ debt, sin

ܚܘܪ look (+ ܒ- at)

ܚܘܵܪ white

ܚܙܐ see; §26; *ethpe*. appear

ܚܙܘܵܐ vision, appearance

ܚܙܝܼܪܵܢ June; §29

ܚܲܛܵܝܵܐ sinner

ܚܛܝܼܬܵܐ sin; *pl.* ܚܛܵܗܹ̈ܐ

ܚܛܵܗܵܐ sin (*f. no plural*)

ܚܰܝ living

ܚܝܐ live; *aph.* save; §27

ܚܰܝ̈ܐ life, salvation (*pl.*)

ܚܰܝܳܒ indebted, guilty

ܚܰܝܘ̈ܬܐ animal(s) (*f. sing.*)

ܚܝܠ *pa.* strengthen

ܚܰܝܠܐ strength, force, mighty work

ܚܰܟܺܝܡ wise

ܚܟܡܬܐ wisdom (*f.*)

ܚܠܡ *pe. pass. ptc.* well, whole; *ethpe.* be made well

ܚܠܦ *shaph.* change

ܚܠܳܦ for, instead of; §11

ܚܠܩܐ fate

ܚܡܳܪܐ (male) donkey

ܚܰܡܫ five; §29

ܚܢ show mercy to, *o*; §25

ܚܢ̈ܓܬܐ groan; *pl.* ܚܢ̈ܓܬܐ

ܚܢܢ we; §4 ܚܢܢ, ܚܢ

ܚܣ far be it!

ܚܰܣܺܝܢ strong

ܚܶܪܝܳܢܐ dispute, contention

ܚܩܠܐ field (*f.*)

ܚܫ suffer, *a*; §25

ܚܫܒ reckon, *o*; *ethpa.* think, consider; §16

ܐܚܬܐ sister (*f.*); §12

ܛ *ṭeṭ*

ܛܐܒ be good; *aph.* do good; §23

ܛܶܒܐ or ܛܶܒܐ news

ܛܳܒ (*adj.*) good; (*adv.*) very much, very

ܛܘܒܳܘ happy are (+ *suffix* + ܠ-)

ܛܘܒܳܢܐ blessed one (*m.*); ܛܘܒܳܢܝܬܐ *f.*

ܛܘܪܐ mountain

ܛܰܝܒܘܬܐ grace, favour (*f.*)

ܛܺܝ̈ܡܐ price (*pl.*)

ܛܠܝܐ child; *pl. usu.* ܛܠ̈ܝܐ; ܛܠܝܬܐ *f.*, ܛܠ̈ܝܬܐ *f. pl.*

ܛܠܝܘܬܐ childhood (*f.*)

ܛܥܡ taste, *a*

ܛܰܪܦܐ leaf

ܝ *yoḏ*

ܝܒܠ *aph.* bring, carry; *pa.* transmit; §22

ܝܕܐ *aph.* confess, thank; §27

ܝܕܥ know; §22; *aph.* inform, make known

ܝܗܒ give; §22

ܝܗܘܕܝܐ Jew

ܝܗܘܕܐ Judas

ܝܘܚܢܢ John

ܝܘܠܦܢܐ doctrine

ܝܘܡܐ day (*m.*); *abs., cstr.*
ܝܘܡ ; *pl. usu.* ܝܘܡܬܐ

ܝܘܡܢܐ today

ܝܘܢ (*adj.*) Greek

ܝܠܕ give birth to, *a*; *ethpe.*
be born; *aph.* beget;
§22

ܝܠܠ *aph.* ܐܝܠܠ wail

ܝܠܦ learn, *a*; §22

ܝܡܐ sea

ܝܡܝܢܐ right, right hand (*f.*)

ܝܢܩ suck (milk); *aph.* ܐܝܢܩ
suckle; §22

ܝܥܩܘܒ Jacob, James

ܝܨܦ be anxious, take care,
a; §22

ܝܩܕ burn, *a* (*intransitive*);
aph. burn (*trans.*); §22

ܝܩܪ be heavy, *a*; *pa.*
honour; §22

ܝܪܚܐ month

ܝܪܬ inherit, *a*; §22

ܝܫܘܥ Jesus, Joshua

ܝܫܛ *aph.* stretch out; §22

ܝܬܒ sit, dwell; §22

ܝܬܪ gain, abound, remain
over; §22

ܝܬܝܪ more (+ ܡܢ than)

ܝܬܝܪܐܝܬ especially

ܟ[1] *kaḇ*

ܟܐܢ just, righteous

ܟܐܢܐܝܬ justly

ܟܐܢܘܬܐ justice

ܟܐܦܐ stone (*f.*)

ܟܕ when, while; §10

ܟܗܢܐ priest; *abs.* ܟܗܢ

ܟܝܢܐ nature

ܟܠ all, every; §7

ܟܠܠ *ethpa.* be crowned,
be martyred

ܟܠܝܠܐ crown

ܟܠܡܕܡ everything

ܟܠܡܢ ܕ- whoever

ܟܠܢܫ everyone

ܟܡܐ how much, how
many

ܟܢ next

ܟܢܘܢ ܐܚܪܝ January

ܟܢܘܢ ܩܕܝܡ December

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

ܟܢܘܫܬܐ synagogue (*f.*)

ܟܢܫ gather, *o*; *pa.* call together; *ethpe. and ethpa.* be gathered

ܟܢܫܐ crowd

ܟܣܣ *aph.* reprove; *ethpe.* be reproved; §25

ܟܣܐ *pe., pa.* hide, cover; §28

ܟܪܗ *ethpe.* be ill; *pe. pass. ptc.* ܟܪܝܗ ill, sick

ܟܪܙ *aph.* preach; *ethpe.* be preached

ܟܪܣܛܝܢܐ (*adj.*) Christian

ܟܪܟ *ethpe.* go around

ܟܪܡܐ vineyard

ܟܪܣܐ womb (*f.*)

ܟܬܒ write, *o*

ܟܬܒܐ book, Scripture

ܠ *lāmad*

ܠ- to, for; *sign of a definite direct object*; §8

ܠܐ not, no; ܘܠܐ without

ܠܐ ܗܘܐ not; §14

ܠܒܐ heart

ܠܒܒ *pa.* encourage

ܠܒܘܫܐ clothing, garment

ܠܒܪ (ܡܢ) outside; §11

ܠܒܫ be dressed, *a*; *aph.* clothe

ܠܓܘ (ܡܢ) inside; §11

ܠܐ not; §14

ܠܘܐ *pa.* accompany; §28

ܠܘܛ curse; §24

ܠܩܘܒܠܐ against; §11

ܠܘܩܕܡ (*adv.*) first, beforehand

ܠܘܬ toward, around; §7

ܠܚܡܐ bread

ܠܝܬ (= ܠܐ ܐܝܬ) there is not; §7

ܠܠܝܐ night (*f.*)

ܠܡ *particle indicating a quotation*

ܠܡܢܐ why

ܠܣܛܝܐ robber

ܠܥܠ (ܡܢ) above; §11

ܠܫܢܐ language

ܠܬܚܬ (ܡܢ) below; §11

ܡܝܡ *mem*

ܡܐ what

ܡܐ ܘ- when

ܡܐܐ one hundred; §29

ܡܐܟܘܠܬܐ food (*f.*); *pl.* ܡܐܟܠܬܐ

ܡܐܡܪܐ *memra*, treatise; §10

ܡܐܠ be wearisome, *a*; §23

ܡܐܢܐ vessel, garment, possession

ܡܕܒܚܐ altar

ܡܕܝܢܬܐ city (*f.*)

ܡܕܡ something, what; ܠܐ ܡܕܡ or ܡܕܡ ܠܐ nothing

ܡܕܥܐ mind; §11

ܡܘܗܒܬܐ gift (*f.*)

ܡܘܠܟܢܐ promise

ܡܘܫܐ Moses

ܡܘܚ *pa.* mock

ܡܘܬ die; §24; *aph.* put to death

ܡܘܬܐ death (*m.*)

ܡܘܬܒܐ seat

ܡܚܐ strike, beat

ܡܚܕܐ at once

ܡܚܣܝ saving, life-giving

ܡܛܠܟ-, ܡܛܠ because of, on account of, concerning; §7

ܘ- ܡܛܠ because

ܡܙܡܘܪܐ psalm

ܡܝܐ water (*pl.*)

ܡܝܬ *pf. of* ܡܘܬ

ܡܠܠ *pa.* ܡܠܠ speak

ܡܠܐ fill; §27

ܡܠܐܟܐ angel

ܡܠܟ *aph.* reign

ܡܠܟܐ king, emperor

ܡܠܟܘܬܐ kingdom (*f.*)

ܡܠܠ speak

ܡܠܟܬܐ queen

ܡܠܦܢܐ teacher (*m.*); ܡܠܦܢܝܬܐ *f.*

ܡܠܦܢܘܬܐ teaching (*f.*)

ܡܠܬܐ word (*f.*); *pl.* ܡܠܐ

ܡܢ from; §7

ܡܢ who; §4

ܡܢܐ what; §4

ܡܢܘ (= ܡܢ ܗܘ) who?; §4

ܡܢܘ (= ܡܢܐ ܗܘ) what?; §4

ܡܢܝܢܐ number, numeration

ܡܣܡ ܒܪܫܐ punishment

ܡܥܡܘܕܝܬܐ baptism (*f.*)

ܡܥܪܬܐ cave (*f.*)

ܡܦܫܩܢܐ expositor

ܡܪܐ lord, master; *abs.* ܡܪܐ, *cstr.* ܡܪܐ

ܡܪܝ (my) lord, sir (*vocative*), Mar; *f.* ܡܪܬܝ; §10

ܡܪܝܐ the Lord

ܡܪܝܡ Mary

ܡܫܘܚܬܐ measure, age (*f.*)

ܡܫܚ anoint, *o*

ܡܫܚܐ oil

ܡܫܝܚܐ Christ, messiah

ܡܫܟܢܐ tent, tabernacle

ܡܫܡܫܢܐ minister, deacon

ܡܫܪܝܬܐ army (*f.*)

ܡܬܠܐ parable

ܢ *nun*

ܢܒܝܐ prophet

ܢܓܕ draw, *e*; §20

ܢܗܪܐ light

ܢܘܢܐ fish

ܢܘܪܐ fire (*f.*)

ܢܚܬ go down, *o*; §20

ܢܛܪ keep, *a*; §20

ܢܝܣܢ April

ܢܡܘܣܐ law

ܢܣܒ take, *a*; §20

ܢܣܝܘܢܐ temptation

ܢܣܟ pour, *o*; §20

ܢܦܠ fall, *e*; §20

ܢܦܩ go out, *o*; *aph.* expel; §20

ܢܦܫܐ soul, self (*f.*); *pl.* ܢܦܫܬܐ

ܢܩܦ adhere, follow, *a*; §20

ܢܨܒܬܐ plant (*f.*)

ܐܝܠܢܐ *pl. of* ܢܩܐ

ܢܫܩ *pe.* (*o, a*), *pa.* kiss

ܢܬܠ *impf.* ܝܗܒ give; §20

ܢܬܪ wither and fall, *a*

ܣ *semkat*

ܣܐܒ be, grow old, *a*; §23

ܣܐܒ old

ܣܒܪ *pe.* (*a*), *aph.* think, suppose

ܣܒܪܐ hope

ܣܓܕ worship, bow down, *o*

ܣܓܝ (*adj.*) much, many; *pl.* ܣܓܝܐܐ, *emph.* ܣܓܝܐܐ, *pl.* ܣܓܝܐܬܐ, *f. pl.* ܣܓܝܐܬܐ.

ܣܓܝ (*adv.*) much, greatly

ܣܗܕ *pe.* (*a*), *aph.* testify

ܣܗܕܐ martyr (*m.*); *f.* ܣܗܕܬܐ

ܣܡ put

ܣܢܝܩܘܬܐ (*n.*) need

ܣܘܥܪܢܐ thing, matter

ܣܘܪܝܝܐ (*adj.*) Syriac

ܣܛܪ מܢ aside from; §11

ܣܠܩ go up; *impf.* ܢܣܩ; §20.

ܣܡܠܐ left, left hand (*f.*)

ܣܢܐ hate; §26

ܣܥܪ do, perform, visit, *o*

ܣܦܩ be enough, *a*

ܣܠܩ *imv. of* ܣܩ

ܥ ʿ*e*

ܥܐܕܐ festival

ܥܒܕ do, make, *e*; *shaph.* subjugate

ܥܒܕܐ servant, slave

ܥܒܕܐ thing, deed, work

ܥܒܪ cross, pass, transgress, *a*

ܥܓܠܬܐ heifer (*f.*)

ܥܕ while still

ܥܕ ܠܐ before

ܥܕܡܐ until (*prep.* +-ܠ or *conj.* +-ܕ)

ܥܕܢܐ time, moment, season

ܥܕܪ *pe.* (*o*), *pa.* help

ܥܕܬܐ church (*f.*); *pl.* ܥܕܬܐ

ܥܕܬܢ ecclesiastical

ܥܕܪܘܢܐ help

ܥܘܠܐ wrong, injustice

ܥܘܠܐ iniquitous one

ܥܝܢܐ eye (*f.*), *pl. usu.* ܥܝܢܐ

ܥܣܘ Esau

ܥܠ enter, *o*; §25

ܥܠ upon, concerning, unto; §7

ܥܠܡܐ world, age; ܠܥܠܡ forever

ܥܠܬܐ reason, cause, explanation (*f.*); *pl.* ܥܠܬܐ or ܥܠܠܬܐ

ܥܡ with; §7

ܥܡܐ people, nation; *pl.* ܥܡܡܐ

ܥܡܕ *pe.* (*a*), *ethpe.* be baptized; *aph.* baptize

ܥܡܪ dwell, *a*

ܥܢܐ answer

ܥܣܩܐ difficult; *f.* ܥܣܩܐ

ܥܦܪܐ dust

ܥܪܘܒܬܐ Friday

ܥܪܛܠ naked

ܥܪܩ flee, *o*

ܥܬܝܕ going to; §23

ܥܬܝܩ old

ܦ *pe*

ܦܐܪܐ fruit

ܦܓܪܐ body

ܦܘܡܐ mouth

ܦܘܩܕܢܐ commandment

ܦܘܪܩܢܐ salvation

ܦܣܣ *aph.* persuade, ask;
 ettaph. obey; §24

ܦܟܪ bind, *o*

ܦܠܚ work, till, serve, *o*

ܦܠܚܐ soldier

ܦܳܠܚܐ labourer,
 husbandman

ܦܢܩܝܬܐ or ܦܢܩܝܬܐ volume
 (*f.*)

ܦܣܣ *aph.* permit; §25

ܦܣܩ cut, cut off, *o*

ܦܪܐ *pa.* save, deliver

ܦܩܕ *pe.* (*o*), *pa.* command

ܦܪܘܩܐ saviour

ܦܪܚܬܐ bird(s) (*f.*)

ܦܪܫ separate, *o*

ܦܫܩ *pa.* expound

ܦܬܚ open, *a*

ܦܬܟܪܐ idol

ܨ *ṣāde*

ܨܒܐ wish, want; *ethpe.*
 ܐܨܛܒܝ be pleased,
 consent

ܨܒܘܬܐ thing, matter (*f.*)

ܨܒܝܢܐ wish, will

ܨܠܐ *pa.* pray; §27

ܨܠܒ crucify, *o*

ܨܠܘܬܐ prayer (*f.*); *pl.*
 ܨܠܘܬܐ; §11

ܨܥܪܐ disgrace

ܩ *qop*

ܩܐܝܢ Cain

ܩܒܠ *pa.* receive, accept;
 aph. confront

ܩܒܪ bury, *o*

ܩܕܝܫ holy

ܩܕܡ before

ܩܕܡ *pa.* do beforehand;
 §16

ܩܕܡܝ first, former; §29

ܩܕܫ *pa.* sanctify

ܩܘܐ *pa.* remain, last; §27

ܩܘܕܫܐ holiness, holy
 things

ܩܘܡ rise, stand; *pa., aph.*
 establish; *aph.* raise
 up, set up; §24

ܩܘܪܒܢܐ offering, eucharist

ܩܘܫܬܐ truth (*m.*)

ܩܛܠ kill, *o*

ܩܛܪܓ accuse

ܩܝܡܐ covenant

ܩܠܐ voice

ܩܠܝܠ a little, a few (*indeclinable*)

ܩܢܘܡܐ person, *hypostasis*

ܩܪܐ call, read, summon; §26

ܩܪܒ draw near, touch, *o*; *pa.* offer; *aph.* fight (+ ܥܡ or ܠܘܩܒܠܐ)

ܩܪܒܐ battle, war

ܩܪܝܒ near

ܩܪܝܬܐ village, field (*f.*); §12

ܩܫܝܫܐ elder, priest

ܪ *reš*

ܐܪܙܐ mystery

ܪܒ great; *emph., f.* ܪܒܐ

ܪܒܐ chief, master, teacher; *cstr.* ܪܒ; *pl.* ܪܒܢܐ

ܪܒܘ ten thousand (*f.*); §29

ܪܓܠܐ foot (*f.*)

ܪܓܙ be angry, *a*; *aph.* anger

ܪܗܘܡܐ or ܪܗܘܡܐ Rome

ܪܗܘܡܝܐ (*adj.*) Roman

ܪܗܛ run, *a*

ܪܘܓܙܐ anger, wrath

ܪܘܚܐ spirit, wind (*f.*); *pl.* ܪܘܚܬܐ, ܪܘܚܢܐ

ܪܘܚܐ ܘܩܕܝܫܐ Holy Spirit (*usually m.*)

ܪܡ be high; *aph.* exalt; §24

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

ܪܚܡܐ mercy (*pl.*)

ܪܚܡܐ friend (*m.*); *f.* ܪܚܡܬܐ

ܪܫܐ head, chief

ܪܡܐ *aph.* put, cast, throw

ܪܥܝܢܐ way of thinking

ܫ *šin*

ܫܐܕܐ demon

ܫܐܠ ask, *a*; *pa.* interrogate; *ethpe.* decline (+ ܡܢ); §23

ܫܐܠ(ܒ)ܫܠܡܐ greet

ܫܒ let down, *o*; §25

ܫܒܚ *pa.* glorify

ܫܒܛ February

ܫܒܥܐ seven; §29

ܫܒܩ leave, dismiss, allow, forgive, divorce, *o*

ܫܒܬܐ week; sabbath; Saturday (*f.*)

ܫܕܪ *pa.* send

ܫܘܐ be equal, worthy; *pass. ptc.* ܫܘܐ equal; *aph.* make worthy; *ethpe.* be made worthy

ܫܘܒܚܐ glory, praise

ܫܘܪܐ wall

ܫܝܘܠ Sheol (*f.*)

ܐܫܝܚ *see* ܫܚܝ

ܫܠܛ rule (+ܒ over), *a*

ܫܠܟ be quiet, cease

ܫܠܝܐ silence; ܡܢ ܫܠܝܐ suddenly

ܫܠܝܚܐ apostle

ܫܠܝܛ lawful

ܫܠܝܡܘܢ Solomon

ܫܠܡ be finished, *a*; *pa.* finish, complete; *aph.* hand over, commit; *ethpe.* be committed

ܫܠܡܐ peace

ܫܡܐ name; *pl.* ܫܡܗܐ or ܫܡܗܬܐ; §12

ܫܡܝܐ heaven; §12

ܫܡܝܢ heavenly

ܫܡܥ hear, *a.*; *ethpe.* obey

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

ܫܢܬܐ year (*f.*); §12

ܫܢܬܐ sleep (*f.*)

ܫܦܝܪ beautiful, fine; (*adv.*) well

ܫܦܪ be pleasing, *a*

ܫܩܠ take, take away, *o*

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

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

ܫܪܝܪ true

ܫܪܝܪܐܝܬ truly

ܫܪܪܐ truth

ܫܬ six; §29

ܫܬܐܣܬܐ foundation (*f.*); *pl.* ܫܬܐܣܐ

ܫܬܝܩ silent

ܫܬܩ be silent, *o*

ܠ *taw*

ܬܕܐܐ breast (*m.*); §12

ܬܐܒ repent; §24

ܬܐܒ again, next; ܬܐܒ ܠܐ
    no longer, not again

ܬܐܡܐ *see* ܬܐܡܐ

ܬܚܝܬ-, ܬܚܬ under; §7

ܬܝܒܘܬܐ penitence (*f.*)

ܬܠܝܬܝܘܬܐ Trinity (*f.*)

ܬܠܡܕ evangelize; §16

ܬܠܡܝܕܐ disciple

ܬܠܬ three; §29

ܬܡܗ wonder, *a*

ܬܡܘܙ July

ܬܡܢ there

ܬܡܢܐ eight; §29

ܬܦܐ stream

ܬܪܝܢ two; §29

ܬܪܝܢ second; §29

ܬܪܥܐ gate, door

ܬܪܥܝܬܐ mind, opinion (*f.*)

ܬܫܒܘܚܬܐ praise, hymn
    (*f.*); *pl.* ܬܫܒܚܬܐ

ܬܫܥ nine; §29

ܬܫܪܝ ܐܚܪܝ November

ܬܫܪܝ ܩܕܝܡ October

ܬܫܥܝܬܐ story, history (*f.*)

ENGLISH – SYRIAC GLOSSARY

In this glossary inflected forms are not usually given. For these, and for references to the grammar, look up the Syriac word, once found here, in the Syriac - English glossary.

A

able, be ܐܫܟܚ

abound ܣܓܐ

above ܠܬܚܠܬ, ܠܥܠ

Abraham ܐܒܪܗܡ

accept ܩܒܠ *pa.*

accompany ܠܘܐ *pa.*

according to ܐܝܟ

accuse ܐܟܠ ܩܪܨ

Adam ܐܕܡ

adhere ܢܩܦ

after ܒܬܪ

afraid, be ܕܚܠ

again ܬܘܒ

against ܠܩܘܒܠܐ

age (*aeon*) ܥܠܡܐ

age (*of someone*) ܫܢܬܐ

alive ܚܝ

all ܟܠ- + *suffix*

allow ܫܒܩ

alone ܒܠܚܘܕ

also ܐܦ

altar ܡܕܒܚܐ

amen ܐܡܝܢ

angel ܡܠܐܟܐ

anger ܪܘܓܙܐ

angry, be ܪܓܙ

animals ܚܝܘܬܐ (*f.*)

anoint ܡܫܚ

another ܐܚܪܢ

answer ܥܢܐ

anxious, be ܝܨܦ

anything ܡܕܡ

apart from ܣܛܪ ܡܢ

apostle ܫܠܝܚܐ

appear ܐܬܚܙܝ *ethpe.*

appoint ܐܩܝܡ *aph.*

approximately ܐܝܟ

arise ܩܡ

army ܚܝܠܘܬܐ (*f.*)

around, go ܐܬܟܪܟ *ethpe.*

as ܐܲܡܰܪ -ܐܸܡܲܝ, ܐܸܡܲܝ, ܐܸܡܲܝܢ

ashamed, be ܒܗܸܬ

aside from ܣܛܲܪ ܡܸܢ

ask ܫܐܠ

ask for ܒܥܐ

at ܒ-

at once ܒܲܪ ܫܳܥܬܐ

attack ܓܚܕ *aph*.

B

Babylon ܒܳܒܶܠ

bad, be ܒܐܫ

baptize ܥܡܕ *aph*.; be
   baptized, *pe., ethpe.*

baptism ܡܲܥܡܘܿܕܝܬܐ (*f.*)

basket ܣܲܠܐ

be ܗܘܐ

beat ܡܚܐ

beautiful ܫܲܦܝܪ

because ܡܛܠ ܕ

because of ܡܛܠ, -ܡܛܠ

become ܗܘܐ

before ܩܕܳܡ, ܥܲܕ

beforehand ܩܲܕܡܳܝܐ; do
   beforehand ܩܕܡ *pa.*

beget ܝܠܕ *aph*.

begin ܫܪܝ *pa*.

behind ܒܸܣܬܲܪ

behold! ܗܐ

believe ܗܝܡܢ

beloved ܚܲܒܝܒ

below, beneath ܠܬܲܚܬ,
   ܠܬܲܚܬ ܡܸܢ, ܠܬܲܚܬ-

beside ܨܝܕ

between ܒܲܝܢ, ܒܲܝܢܬ, ܒܲܝܢܳܬ

bind ܐܣܪ, ܐܣܲܪ

bird(s) ܦܳܪܲܚܬܐ

bishop ܐܸܦܸܣܩܘܿܦܐ

blaspheme ܓܕܦ *pa*.

blasphemy ܓܘܿܕܳܦܐ

bless ܒܪܟ *pa*.

blessed one ܒܪܝܟܐ (*m.*),
   ܒܪܝܟܬܐ (*f.*)

blessing ܒܘܿܪܟܬܐ (*f.*)

blood ܕܡܐ

body ܦܲܓܪܐ, ܓܘܿܫܡܐ

bone ܓܲܪܡܐ

book ܟܬܳܒܐ

born, be ܝܠܕ *ethpe*.

bread ܠܲܚܡܐ

breast ܚܲܕܝܐ (*m.*)

bring ܐܬܐ *aph., ܝܒܠ *aph*.

brother ܐܲܚܐ

build ܒܢܐ

burn ܝܩܕ (*intransitive*),
   aph. (transitive)

bury ܩܒܰܪ

but ܒܰܪܰܡ, ܐܶܠܐ

buy ܙܒܰܢ

by ܒـ, ܒܝܰܕ, ܡܶܢ

C

Cain ܩܳܐܝܶܢ

call ܩܪܐ

can *see* able

care, take ܙܗܪ *ethpe.*, ܝܨܶܦ

carry ܫܩܰܠ *aph.*

cast ܪܡܐ *aph.*

cause ܥܶܠܬܐ (*f.*)

cave ܡܥܰܪܬܐ (*f.*)

cease ܒܛܶܠ

change (*v. trans.*) ܚܠܰܦ *shaph.*

chief ܪܺܫܐ, ܩܰܫܝܫܐ

child ܝܰܠܕܐ (*m.*), ܝܰܠܕܬܐ (*f.*)

childhood ܝܰܠܕܘܬܐ (*f.*)

choose ܓܒܐ

Christ ܡܫܝܚܐ

Christian (*adj.*) ܟܪܣܛܝܢܐ

church ܥܕܬܐ (*f.*)

city ܡܕܝܢܬܐ (*f.*)

cling, cleave to ܢܩܶܦ

close ܐܰܚܶܕ

clothe ܠܒܶܫ *aph.*

clothing ܠܒܘܫܐ

coin ܙܘܙܐ

come ܐܶܬܐ

come down ܢܚܶܬ

command ܦܩܰܕ *pe., pa.*

commandment ܦܘܩܕܢܐ

commit ܐܰܫܠܶܡ *aph.*

companion ܚܰܒܪܐ (*m.*) ܚܒܰܪܬܐ (*f.*)

compare ܦܚܶܡ *pa.*

compassion, have ܪܚܶܡ *pa., ethpa.*

compel ܐܠܰܨ *pe., pa.*

compose ܚܒܰܪ

concerning ܥܰܠ, ܡܶܛܠ

confess ܝܕܐ *aph.*

confirm ܫܰܪ *aph.*

confront ܐܰܚܠܶܡ *aph.*

confuse ܒܠܰܠ *palpel* ܒܰܠܒܶܠ

consent ܘܕܐ *ethpe.*

consider ܚܫܰܒ *ethpa.*

consume ܐܰܟܶܠ

convict ܚܝܶܒ *pa.*

counsel ܡܠܟܐ

covenant ܩܝܡܐ

cover ܚܦܐ *pa.*

create ܒܪܐ

creator ܒܪܘܿܝܐ

cross (n.) ܙܩܝܼܦܐ

cross (v.) ܙܩܰܦ

crowd ܟܢܫܐ

crown ܟܠܝܼܠܐ

crowned, be ܟܠܠ *ethpa.*

crucify ܙܩܦ

cultivate ܦܠܚ

curse (v.) ܠܘܛ

cut, cut off ܦܣܩ

D

daughter ܒܰܪܬܐ (f.)

David ܕܘܝܕ

day ܝܘܡܐ

deacon ܡܫܡܫܢܐ

dead, the ܡܝܼܬܐ, ܡܝܼܬܐ ܚܝܐ

death ܡܘܬܐ (m.)

debt ܚܘܒܐ

decline ܡܐܠ *ethpe.* (+ܡܢ)

deed ܥܒܕܐ

delay ܐܚܪ *aph.*

deliver (set free) ܦܪܩ *pa.*;
   (hand over) ܫܠܡ *aph.*

demon ܫܐܕܐ

destroy ܐܒܕ *aph.*

die ܡܝܼܬ (pf. ܡܝܼܬ)

difficult ܥܣܩܐ

disciple ܬܠܡܝܼܕܐ (m.),
   ܬܠܡܝܼܕܬܐ (f.)

disgrace ܙܕܐ

dismiss ܫܪܐ

displeasing, be ܟܐܒ

dispute ܚܪܝܢܐ

divinity ܐܠܗܘܬܐ

do ܥܒܕ, ܥܒܕ

doctrine ܡܠܦܢܘܬܐ

donkey ܚܡܪܐ (m.), ܐܬܢܐ (f.)

door ܬܪܥܐ

down, go ܢܚܬ

draw ܢܓܕ

draw near ܩܪܒ

dressed, be ܠܒܫ

dust ܚܠܐ

dwell ܥܡܪ, ܫܪܐ

E

ear ܐܕܢܐ (f.)

earth ܐܪܥܐ (f.)

eat ܐܟܠ

ecclesiastical ܥܕܬܢܝܐ

eight ܬܡܢܝܐ

elder ܩܫܝܫܐ

emissary ܐܝܙܓܕܐ

emperor ܡܠܟܐ

encourage ܠܒܒ *pa.* ܚܠܨ

endure ܡܣܝܒܪ *pay'el* ܡܣܝܒܪ

enemy ܒܥܠܕܒܒܐ

enter ܥܠ

enough, be ܣܦܩ

Ephrem ܐܦܪܝܡ

equal ܫܘܐ

equal, be ܫܘܐ

especially ܝܬܝܪܐܝܬ

establish ܩܘܡ *pa.*, *aph.*

eternal ܕܠܥܠܡ

eternity ܥܠܡܐ

eucharist ܩܘܪܒܢܐ

evangelize ܣܒܪ

Eve ܚܘܐ

even (*adv.*) ܐܦ

every ܟܠ

everyone ܟܠ ܐܢܫ

everything ܟܠ ܡܕܡ

evil ܒܝܫ

evil, be ܒܐܫ

evil, do ܒܐܫ *aph.*

Evil One, the ܒܝܫܐ

exalt ܪܘܡ *aph.*

exceed ܥܠ ܡܢ

expel ܢܦܩ *aph.*

explanation ܢܘܟܠܝܐ (*f.*)

expound ܦܫܩ *pa.*

eye ܥܝܢܐ (*f.*)

F

face ܐܦܐ (*f. pl.*)

fair ܝܐܐ

faith ܗܝܡܢܘܬܐ (*f.*)

far be it! ܚܣ

fall ܢܦܠ

fashion (*v.*) ܓܒܠ

fate ܚܠܩܐ

father ܐܒܐ

favour (*n.*) ܛܝܒܘܬܐ

fear (*v.*) ܕܚܠ

fear (*n.*) ܕܚܠܬܐ (*f.*)

fearsome ܕܚܝܠ

festival ܥܕܥܐܕܐ

few ܐܚܕ, ܩܠܝܠ

field ܚܩܠܐ (*f.*)

fight ܡܙܚ *aph.*

fill ܡܠܐ

find ܐܫܟܚ

fine ܝܐܐ

finished, be ܫܠܡ

fire ܢܘܪܐ (*f.*)

first (*adj.*) ܩܕܡܝ;
(*adv.*) ܠܘܩܕܡ

fish ܢܘܢܐ

fitting, be ܘܠܐ

five ܚܡܫܐ

flesh ܒܣܪܐ

flee ܥܪܰܩ

follow ܢܩܦ

food ܡܐܟܘܠܬܐ (f.)

foot ܪܓܠܐ (f.)

for (conj.) ܓܝܪ

for (prep.) ܠ-

force (n.) ܚܝܠܐ

forgive ܫܒܩ

form (v.) ܓܒܠ

fortress ܚܣܢܐ (f.)

foundation ܫܬܐܣܬܐ (f.)

four ܐܪܒܥ

friend ܪܚܡܐ (m.), ܚܒܪܐ (f.)

from ܡܢ

fruit ܦܐܪܐ

G

gain ܝܬܪ

garden ܓܢܬܐ (f.)

garment ܠܒܘܫܐ, ܢܚܬܐ

gate ܬܪܥܐ

Genesis ܒܪܝܬܐ

gift ܡܘܗܒܬܐ (f.)

give ܝܗܒ, impf. ܢܬܠ

give birth to ܝܠܕ

glad, be ܚܕܝ

glorify ܫܒܚ pa.

glory ܐܝܩܪܐ, ܬܫܒܘܚܬܐ (f.)

go ܐܙܠ

go down ܢܚܬ

go out ܢܦܩ

go up ܣܠܩ

God ܐܠܗܐ

going to ܥܬܝܕ

gold ܕܗܒܐ

good ܛܒ

good, be ܛܐܒ

good, do ܛܐܒ aph.

gospel ܐܘܢܓܠܝܘܢ

govern ܕܒܪ pa.

governor ܗܓܡܘܢܐ

grace ܛܝܒܘܬܐ (f.)

great ܪܒ

Greek (adj.) ܝܘܢܝܐ

greet ܫܐܠ (ܒ)ܫܠܡܐ

groan ܢܗܡܬܐ (f.)

ground ܐܪܥܐ (f.)

guard ܢܛܪ; ܐܙܕܗܪ ethpe.

guilty ܚܝܒ

H

hand ܐܝܕܐ (f.)

hand over ܫܠܡ aph.

hasten ܣܪܗܒ saph'el ܐܣܬܪܗܒ

hate ܣܢܐ

he ܗܘ

head ܪܺܫܳܐ

hear ܫܡܥ

heart ܠܒܳܐ

heat ܫܚܳܢܳܐ (f.)

heaven ܫܡܰܝܳܐ

help (v.) ܥܕܪ pe., pa.

help (n.) ܥܘܕܪܳܢܳܐ

here ܗܳܪܟܳܐ

heretic ܗܶܪܛܺܝܩܳܐ

hide ܚܦܺܝ pa.

high, be ܪܡ

history ܬܫܥܺܝܬܳܐ (f.)

hold ܐܰܚܶܕ ܒ-

holiness ܩܰܕܺܝܫܽܘܬܳܐ (f.), ܩܽܘܕܫܳܐ

holy ܩܰܕܺܝܫ

Holy Spirit ܪܘܚܳܐ ܘܩܘܕܫܳܐ
  (usually m.)

honour (v.) ܝܰܩܰܪ pa.

honour (n.) ܐܺܝܩܳܪܳܐ

hope (n.) ܣܰܒܪܳܐ

house ܒܰܝܬܳܐ (m.)

how ܐܰܝܟܰܢܳܐ, ܐܰܝܟܰܢ

how much, many ܟܡܳܐ

however ܕܶܝܢ

human (adj.) ܐܢܳܫܳܝ

hundred ܡܳܐܐ

hymn ܬܶܫܒܘܚܬܳܐ (f.)

I

I ܐܶܢܳܐ, ܐܢܳܐ

idol ܦܬܰܟܪܳܐ

if ܐܶܢ, ܐܶܠܳܐ

ill ܟܪܺܝܗ

ill, be ܟܪܶܗ ethpe.

immediately ܡܶܚܕܳܐ

in ܒ-

indebted ܚܰܝܳܒ

inform ܝܕܥ aph.

inherit ܝܺܪܶܬ

injustice ܥܰܘܠܳܐ

inside (n.) ܓܰܘܳܐ; (adv.,
  prep.) ܠܓܰܘ (ܡܶܢ)

instead of ܚܠܳܦ

interrogate ܫܰܐܶܠ pa.

Israel ܐܺܝܣܪܳܐܝܶܠ

J

Jacob, James ܝܰܥܩܘܒ

Jerusalem ܐܘܪܺܫܠܶܡ

Jesus ܝܶܫܘܥ

Jew ܝܗܘܕܳܝܳܐ, ܝܺܗܘܕܳܝܳܐ

John ܝܘܚܰܢܳܢ

joy ܚܰܕܘܬܳܐ (f.)

Judas ܝܺܗܘܽܕܳܐ

judge (v.) ܕܳܢ

judge (n.) ܕܰܝܳܢܳܐ

judgement ܕܺܝܢܳܐ

Judith ܝܺܗܘܽܕܺܝܬ

June ܚܙܺܝܪܳܢ

just (adj.) ܟܺܐܢ; justly ܟܺܐܢܳܐܝܺܬ

justice ܟܺܐܢܘܽܬܳܐ (f.)

K

keep ܢܛܰܪ

kill ܩܛܰܠ

kind (n.) ܓܶܢܣܳܐ

king ܡܰܠܟܳܐ

kingdom ܡܰܠܟܘܽܬܳܐ

kiss ܢܰܫܶܩ pe., pa.

know ܝܺܕܰܥ

L

lady (title) ܚܳܬܳܐ

lamb ܐܶܡܪܳܐ

land ܐܰܪܥܳܐ (f.)

language ܠܶܫܳܢܳܐ

last, latter ܐܚܪܳܝ

last (v.) ܩܰܘܺܝ pa.

law ܢܳܡܘܽܣܳܐ

lawful ܡܰܠܟܳܝ

lay ܣܳܡ

lead (v.) ܕܒܰܪ

leader ܡܕܰܒܪܳܢܳܐ

learn ܝܺܠܶܦ

leave ܫܒܰܩ

left (hand) ܣܶܡܳܠܳܐ (f.)

lest ܕܰܠܡܳܐ, ܕܠܳܐ

let down ܢܰܚܶܬ

letter ܐܶܓܰܪܬܳܐ

life ܚܰܝܶܐ (pl.)

life-giving ܡܰܚܝܳܢܳܐ

lift up ܐܰܪܺܝܡ aph.

light ܢܘܽܗܪܳܐ

like (prep.) ܐܰܝܟ-, ܐܰܝܟ

like, be ܕܡܳܐ

liken ܕܰܡܺܝ pa.

likeness ܕܡܘܽܬܳܐ (f.)

listen to ܨܡܰܟ

little ܩܰܠܺܝܠ

live (v.) ܚܝܳܐ

living ܚܰܝ

look (at) ܚܳܪ (ܒ-)

loose (v.) ܫܪܳܐ, ܫܪܳܐ

lord ܡܳܪܳܐ

Lord, the ܡܳܪܝܳܐ

lose ܐܰܘܒܶܕ aph.

lost, be ܐܶܒܰܕ

love (v.) ܪܚܶܡ, ܐܰܚܶܒ aph.

love (n.) ܚܘܽܒܳܐ

M

make ܥܒܰܕ

make known ܝܕܥ *aph.*

man ܓܰܒܪܳܐ

many ܣܰܓܺܝܐ̈ܐ

martyr ܣܳܗܕܳܐ (*m.*);
ܣܳܗܕܬܳܐ (*f.*)

master ܡܳܪܐ, ܪܰܒܳܐ

Mary ܡܰܪܝܰܡ

matter ܨܒܘܬܐ (*f.*), ܡܶܕܶܡ

measure ܡܫܘܚܬܐ (*f.*)

meat ܒܶܣܪܳܐ

memra ܡܺܐܡܪܳܐ

mercy ܪܰܚܡܳܐ

mercy, show ܚܢܢ; ܪܚܡ *pa.*,
ethpa.

messiah ܡܫܺܝܚܳܐ

mighty work ܚܰܝܠܳܐ

mind ܪܶܥܝܳܢܳܐ (*f.*), ܡܰܕܥܳܐ

moment ܪܶܓܫܳܐ

monastery ܕܰܝܪܳܐ (*f.*)

monk ܕܰܝܪܳܝܳܐ

month ܝܰܪܚܳܐ

more (than) ܝܰܬܺܝܪ (ܡܶܢ)

Moses ܡܘܫܶܐ

mother ܐܶܡܳܐ (*f.*)

mountain ܛܘܪܳܐ

mourn ܐܒܠ *ethpe.*

mouth ܦܘܡܳܐ

move (*v. trans.*) ܙܘܥ *aph.*

movement ܙܰܘܥܳܐ

much ܣܰܓܺܝ

mystery ܐܪܙܳܐ

N

naked ܥܰܪܛܶܠ

name ܫܡܳܐ

nation ܥܰܡܳܐ

nature ܟܝܳܢܳܐ

near ܩܰܪܺܝܒ

need ܣܢܺܝܩܘܬܳܐ

new ܚܰܕܬܳܐ, ܚܕܰܬܳܐ *f.*

news ܛܶܒܳܐ

next ܐܚܪܺܢ, ܕ

night ܠܺܠܝܳܐ (*f.*)

nine ܬܫܰܥ

no ܠܳܐ

no longer ܠܳܐ ܐܚܪܺܢ, ܐܚܪܺܢ ܠܳܐ

not ܠܳܐ, ܠܰܘ

not, there is ܠܰܝܬ

nothing ܠܳܐ ܡܶܕܶܡ

now ܗܳܫܳܐ

number, numeration
ܡܶܢܝܳܢܳܐ

O

o! اه, اۆ

obey ܫܡܥ *ethpe.*

of ـܕ

offer ܩܪܒ *pa.*

offering ܩܘܪܒܢܐ

oil ܡܫܚܐ

old ܩܫ, ܩܫܝܫ

old, be or grow ܣܐܒ

on ܥܠ

on behalf of ܚܠܦ

one ܚܕ

open (*v.*) ܦܬܚ

opinion ܐܘܢܡܐ (*f.*)

or اۆ

other ܐܚܪܢ

outside ܠܒܪ (ܡܢ)

owe ܚܝܒ

P

palace ܚܙܢܐ, ܗܝܟܠܐ (*f.*)

parable ܡܬܠܐ

peace ܫܠܡܐ

penitence ܬܝܒܘܬܐ (*f.*)

people ܐܡܐ, ܟܢܫ ܐܢܫܐ; (nation) ܥܡܐ

perform ܣܥܪ

perhaps ܟܒܪ

perish ܐܒܕ

permit ܫܒܩ *aph.*

person ܐܢܫܐ ܚܕ

person (of the Trinity) ܩܢܘܡܐ

petition ܒܥܘܬܐ (*f.*)

piety ܕܚܠܬ ܐܠܗܐ (*f.*)

place ܕܘܟܬܐ (*f.*), ܐܬܪܐ (*m.*), ܐܬܪܐ (*f.*)

plan (*v.*) ܚܫܒ *ethpa.*

plant (*v.*) ܢܨܒ

plant (*n.*) ܢܘܪܒܐ (*f.*)

pleasing, be ܫܦܪ

pleased, be ܨܒܐ *ethpe.*

plunder ܒܙ

pour ܢܩܥ

pour out ܐܫܕ

power ܚܝܠܐ

praise ܩܘܠܣܐ, ܬܫܒܘܚܬܐ (*f.*)

pray ܨܠܝ *pa.*

prayer ܨܠܘܬܐ

preach ܟܪܙ *aph.*

preserve ܢܛܪ

press ܐܠܨ *pe., pa.*

price ܛܝܡܐ

priest ܟܗܢܐ, ܟܘܡܪܐ

prison ܒܝܬ ܐܣܝܪܐ

promise (*v.*) ܡܠܟ

promise (*n.*) ܡܘܠܟܢܐ

prophet ܢܒܝܐ

psalm ܡܙܡܘܪܐ

punishment ܡܣܡ ܒܪܫܐ

pure ܕܟܐ, *f.* ܘܕܟܐ

pure, be ܕܟܐ or ܕܟܝ

purify ܕܟܝ *pa.*

put ܣܘܡ, ܪܡܐ *aph.*

Q

queen ܡܠܟܬܐ (*f.*)

quiet, be ܫܠܐ

R

raise ܩܘܡ *aph.*, ܙܩܦ *aph.*, ܬܠܩ *aph.*

read ܩܪܐ

reason ܥܠܬܐ (*f.*)

receive ܩܒܠ *pa.*

reckon ܚܫܒ

refuse ܡܐܢ *ethpe.* (+ܡܢ)

reign ܡܠܟ *aph.*

rejoice ܚܕܐ

rejoicing (*n.*) ܚܕܘܬܐ (*f.*)

religion ܕܚܠܬܐ ܐܠܗܐ (*f.*)

remain ܩܘܐ *pa.*

remain over ܝܬܪ

repent ܬܘܒ

reprove ܟܣܣ *aph.*

require ܒܥܐ

return ܗܦܟ

reveal ܓܠܐ

right ܐܘܢ

right (hand) ܝܡܝܢܐ (*f.*)

righteous ܙܕܝܩ, ܟܐܢ

righteousness ܙܕܝܩܘܬܐ (*f.*)

rise ܩܘܡ

rise (*of the sun*) ܕܢܚ

river ܢܗܪܐ

road ܐܘܪܚܐ (*f.*)

robber ܓܝܣܐ

Rome ܪܗܘܡܐ

Roman (*adj.*) ܪܗܘܡܝܐ

roof ܐܓܪܐ

run ܪܗܛ

S

sabbath ܫܒܬܐ

sacrifice (*v.*) ܕܒܚ *pe.*, *pa.*

sacrifice (*n.*) ܕܒܚܬܐ (*f.*)

saint ܩܕܝܫܐ (*m.*); ܩܕܝܫܬܐ (*f.*)

sake of, for the ܡܛܠ

salvation ܦܘܪܩܢܐ, ܚܝܐ

sanctify ܩܕܫ *pa.*

save ܦܪܩ *aph.*, ܚܝܐ

saving ܡܚܣܝ

saviour ܡܚܣܝܢܐ, ܦܪܘܩܐ

say ܐܡܪ

sea ܝܡܐ

see ܚܙܐ

seed ܙܪܥܐ

seek ܒܥܐ

seize ‐ܒ ܐܚܕ

self ܢܦܫܐ (f.)

sell ܙܒܢ pa.

send ܫܕܪ pa.

separate (v.) ܦܪܫ

servant ܥܒܕܐ

serve ܦܠܚ, ܫܡܫ pa.

service ܬܫܡܫܬܐ (f.)

set ܣܘܡ

set up ܣܘܡ aph.

settle ܝܬܒ

seven ܫܒܥ

shake ܙܘܥ (intransitive), aph. (transitive)

she ܗܝ

shed (blood) ܐܫܕ

Sheol ܫܝܘܠ (f.)

show ܚܘܐ pa.

shut ܐܚܕ

sick ܟܪܝܗ

sick, be ܟܪܗ ethpe.

side ܣܛܪܐ, ܓܒܐ

silence (n.) ܫܠܝܐ

silence (v.) ܫܬܩ pa.

silent ܫܬܝܩ

silent, be ܫܬܩ

sin (n.) ܚܛܝܬܐ (f., no pl.), ܚܛܝܬܐ

sing ܙܡܪ pe., pa.

sir ܡܪܝ

sister ܚܬܐ

sit ܝܬܒ

six ܫܬ

sleep (v.) ܕܡܟ

sleep (n.) ܫܢܬܐ (f.)

slightly ܩܠܝܠ

small ܙܥܘܪ

Solomon ܫܠܝܡܘܢ

soldier ܦܠܚܐ, ܐܣܛܪܛܝܘܛܐ

someone ܐܢܫ

something ܡܕܡ

son ܒܪܐ

soul ܢܦܫܐ (f.)

speak ܡܠܠ pa., ܩܠܠ

speech ܡܐܡܪܐ

spirit ܪܘܚܐ (f.); see also Holy Spirit

stand ܩܘܡ

stay ܐܘܐ pa.

stone (n.) ܟܐܦܐ (f.)

story ܐ̈ܫܰܥܝܬܐ (f.)

stranger ܐܰܟܣܢܝܐ

strength ܚܰܝܠܐ

strengthen ܚܝܠ *pa.*

stretch out ܦܫܛ *aph.*

strong ܥܰܫܝܢ

subjugate ܕܒܪ *shaph.*

suppose ܣܒܪ *pe., aph.*

suck (milk) ܝܢܩ

suckle ܝܢܩ *aph.*

suddenly ܡܢ ܫܶܠܝܐ

suffice ܣܦܩ

suffer ܚܫ

sun ܫܶܡܫܐ

synagogue ܟܢܘܫܬܐ (f.)

Syriac (*adj.*) ܣܘܪܝܝܐ,
  (*n.*) ܣܘܪܝܝܘܬܐ

T

take ܢܣܒ ܕܒܪ; ܐܚܕ (a
  person)

take place ܗܘܐ *ethpa.*

taste (*v.*) ܛܥܡ

teach ܐܠܦ

teacher ܡܰܠܦܢܐ (*m.*),
  ܡܰܠܦܢܝܬܐ (*f.*)

teaching ܡܰܠܦܢܘܬܐ, ܝܘܠܦܢܐ

tear (*of the eye*) ܕܶܡܥܬܐ (*f.*)

tell ܡܠܠ, ܐܡܪ *aph.*

temple ܗܰܝܟܠܐ

temptation ܢܶܣܝܘܢܐ

ten ܥܣܪ

ten thousand ܪܶܒܘ (f.)

tent ܡܰܫܟܢܐ

testify ܣܗܕ *pe., aph.*

thank ܝܕܐ *aph.*

that ܗܘ (*m.*), ܗܝ (*f.*)

that (*conj.*) ܕ-

then ܗܝܕܝܢ, ܟܢ

there ܬܡܢ

there is ܐܝܬ

there is not ܠܝܬ

therefore ܗܟܝܠ ܡܛܠ

these ܗܠܝܢ

they ܗܢܘܢ (*m.*); ܐܢܘܢ, ܗܢܘܢ,
  ܐܢܝܢ (*f.*)

thing ܨܒܘܬܐ (f.), ܚܕ̄ܐ, ܡܕܡ,
  ܣܘܥܪܢܐ

think ܣܒܪ *pe., aph.*, ܚܫܒ
  pe., ethpa.

this ܗܢܐ (*m.*), ܗܕܐ (*f.*)

those ܗܢܘܢ (*m.*), ܗܢܝܢ (*f.*)

thousand ܐܠܦ

three ܬܠܬ

throw ܪܡܐ *aph.*

thus ܗܟܢܐ

till (*v.*) ܦܠܚ

time ܙܰܒܢܳܐ, ܥܶܕܳܢܐ

to ܠ-, ܠܘܳܬ

today ܝܰܘܡܳܢܐ

tomb ܩܰܒܪܳܐ

touch ܩܪܒ

towards ܠܘܳܬ

transgress ܥܒܰܪ

transmit ܡܠܠ *pa.*

tree ܐܺܝܠܳܢܳܐ

Trinity ܬܠܺܝܬܳܝܘܬܐ (*f.*)

true ܫܰܪܺܝܪ

true, be proved ܫܰܪ

truth ܩܘܫܬܳܐ, ܫܪܳܪܳܐ (*m.*)

two ܬܪܶܝܢ (*m.*), ܬܰܪܬܶܝܢ (*f.*)

U

under ܬܚܶܝܬ, -ܠܬܰܚܬ

unless ܐܶܠܳܐ

until ܥܕܰܡܳܐ (+ ܠ- or ܘ-)

upon ܥܰܠ

V

vessel ܡܳܐܢܳܐ

village ܩܪܺܝܬܳܐ (*f.*), *pl.* ܩܘܪܝܳܐ

vineyard ܟܰܪܡܳܐ

vision ܚܶܙܘܳܐ

voice ܩܳܠܳܐ

W

wail ܝܰܠܶܠ *aph.*

wages ܐܰܓܪܳܐ

walk ܗܠܟ *pa.*

wall ܐܶܣܬܳܐ

want ܨܒܳܐ

war ܩܪܳܒܳܐ

water ܡܰܝ̈ܳܐ (*pl.*)

way ܐܘܪܚܳܐ (*f.*)

way of life ܕܘܒܳܪ̈ܶܐ (*pl.*)

we ܚܢܰܢ, ܚܢܳܢ

wearisome, be ܠܐܳܐ

week ܫܰܒܬܳܐ (*f.*)

well (*adv.*) ܫܰܦܺܝܪ

well (in health) ܚܠܺܝܡ

well, be made ܚܠܶܡ
   ethpe.

what ܡܳܐ, ܡܶܕܶܡ, ܡܳܢܳܐ, ܡܳܢܰܘ

when ܐܶܡܰܬܝ (ܘ-), ܡܳܐ ܘ-, ܟܰܕ

where ܐܰܝܟܳܐ

which ܐܰܝܢܳܐ (*m.*), ܐܰܝܕܳܐ (*f.*), ܐܰܝܠܶܝܢ (*pl.*)

while ܟܰܕ, ܟܰܡ

white ܚܶܘܳܪ

who ܡܰܢ

whole, the ܟܽܠ- + *suffix*

why ܡܶܛܽܠܡܳܢܳܐ, ܠܡܳܢܳܐ

widow ܐܰܪܡܰܠܬܳܐ (*f.*)

wife اَنْتَبُٱ (*f.*)

will (*n.*) رِحنُا

wind (*f.*) وَقَمُا

wisdom (*f.*) شحمدُا

wise مَتَّمِم

wish (*v.*) رخُا

wish (*n.*) رِحنُا

with حـ, حَم

within (مِن) لحِيَه

without ولُا

witness, bear معَهو *pe.,*
  aph.

woe وَم

woman (*f.*) اَنْتَبُٱ

womb (*f.*) حَرمُا

wonder امُره

word (*f.*) محلدُا

work فكم

world حُلحُا

worship (*v.*) معيم

worthy هُوا

worthy, make هوا *aph.*

wrath وَّهيُا

wretched وَوَا

write محَد

wrong (*n.*) حَهلُا

Y

year حَنَدُا

you *sing.* اَنْد (*m.*), اَنْتم (*f.*);
  pl. اَنْتُم (*m.*), اَنْتَن (*f.*)