

PARADIGMS AND
EXERCISES IN
SYRIAC GRAMMAR

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PREFACE TO THE FOURTH EDITION

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

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

L. H. BROCKINGTON

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PARADIGMS AND EXERCISES IN SYRIAC GRAMMAR

I. INTRODUCTORY

§ 1

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

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

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

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

II. THE ALPHABET

§ 2. CONSONANTS

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

Semitic alphabets originally represented only the consonants of languages. As has already been pointed out, the fundamental meaning of a word depended on its consonants; the vowels indicate modification of the primitive idea. These consonants were slightly modified in writing according as they stood at the beginning, in the middle, or at the end of words. In the following table four columns are shown, giving the forms of the letters (*a*) when alone, (*b*) when standing at the beginning of a word, or not immediately joined to the preceding letter, (*c*) when joined both

to the letter which precedes and to that which follows, (*d*) when joined to the preceding but not to the following letter. As will be seen from this table, some letters cannot be connected with those which follow them, but all have forms enabling them to unite with those that precede them. In the fifth column the Estrangelā forms are given and in the sixth the Nestorian. In both the connecting links are much the same as in the Jacobite. In the seventh column are given the signs used in transliterating Syriac into English characters. These, of course, will no longer be of much value to the student when he has learnt to read Syriac fluently, but should be kept in mind during the earlier exercises. In the eighth column are given the Syriac names of the letters, transliterated into English.

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

Unattached	Joined to following letter	Joined to preceding and following letters	Joined to preceding letter	Estrangēlā	Nestorian	Transliteration	Name
Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	ʾ	'Ālaph
Ⲃ	Ⲃ	Ⲃ	Ⲃ	Ⲃ	Ⲃ	b	Bēth
Ⲅ	Ⲅ	Ⲅ	Ⲅ	Ⲅ	Ⲅ	g	Gāmal
Ⲇ	Ⲇ	Ⲇ	Ⲇ	Ⲇ	Ⲇ	d	Dālath
Ⲉ	Ⲉ	Ⲉ	Ⲉ	Ⲉ	Ⲉ	h	Hē
Ⲋ	Ⲋ	Ⲋ	Ⲋ	Ⲋ	Ⲋ	w	Waw
Ⲍ	Ⲍ	Ⲍ	Ⲍ	Ⲍ	Ⲍ	z	Zain
Ⲏ	Ⲏ	Ⲏ	Ⲏ	Ⲏ	Ⲏ	h	Hēth
Ⲑ	Ⲑ	Ⲑ	Ⲑ	Ⲑ	Ⲑ	t	Ṭēth
Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	Ⲓ	y	Yūdh
Ⲕ	Ⲕ	Ⲕ	Ⲕ	Ⲕ	Ⲕ	k	Kāph
Ⲗ	Ⲗ	Ⲗ	Ⲗ	Ⲗ	Ⲗ	l	Lāmadh
Ⲙ	Ⲙ	Ⲙ	Ⲙ	Ⲙ	Ⲙ	m	Mīm
Ⲛ	Ⲛ	Ⲛ	Ⲛ	Ⲛ	Ⲛ	n	Nūn
Ⲝ	Ⲝ	Ⲝ	Ⲝ	Ⲝ	Ⲝ	s	Semkath
Ⲟ	Ⲟ	Ⲟ	Ⲟ	Ⲟ	Ⲟ	ʿ	'Ē
Ⲡ	Ⲡ	Ⲡ	Ⲡ	Ⲡ	Ⲡ	p	Pē
Ⲣ	Ⲣ	Ⲣ	Ⲣ	Ⲣ	Ⲣ	ç	Çādhē
Ⲥ	Ⲥ	Ⲥ	Ⲥ	Ⲥ	Ⲥ	q	Qōph
ⲧ	ⲧ	ⲧ	ⲧ	ⲧ	ⲧ	r	Rēš ¹
ⲩ	ⲩ	ⲩ	ⲩ	ⲩ	ⲩ	š	Šin
ⲫ	ⲫ	ⲫ	ⲫ	ⲫ	ⲫ	t	Taw

¹ Or Rīš.

Exercise. Transliterate the following into English signs as above:

ⲀⲂⲄⲆⲈⲊⲌⲎⲐⲒⲔⲖⲘⲚⲜⲞⲠⲢⲤⲧⲩⲫ
 ⲀⲂⲄⲆⲈⲊⲌⲎⲐⲒⲔⲖⲘⲚⲜⲞⲠⲢⲤⲧⲩⲫ
 ⲀⲂⲄⲆⲈⲊⲌⲎⲐⲒⲔⲖⲘⲚⲜⲞⲠⲢⲤⲧⲩⲫ
 ⲀⲂⲄⲆⲈⲊⲌⲎⲐⲒⲔⲖⲘⲚⲜⲞⲠⲢⲤⲧⲩⲫ

Note on the forms of the letters:

Before attempting to write the next exercise, the following note on the forms of certain similar letters should be carefully read. The letters Ⲁ 'Ālaph and Ⲏ Lāmadh are distinguished by their length from the letters Ⲍ Zain and Ⲏ 'Ē which are similar to them in shape, but are much shorter. Ⲅ Gāmal is written wholly below the line, except for the links which connect it with the preceding and following letters. Ⲇ Dālath has the dot below the letter, Ⲉ Rēš has it above. Ⲋ Waw is not connected with the letter on its left, Ⲍ Qōph is so connected, and if it be the last letter in the word, it has a small tail attached to it. Ⲏ Ṭēth and Ⲑ Taw are connected with the preceding letter by a line reaching to the top of the letter. Ⲓ Kāph is distinguished from Ⲕ Bēth by being smaller.

Ⲏ Lāmadh and Ⲁ 'Ālaph when combined usually undergo a slight alteration, Lāmadh-'Ālaph being written Ⲟ, and 'Ālaph-Lāmadh (occurring less frequently) Ⲟ.

Exercise. Write the following in Syriac characters:

çly, wrdyn, bgzrt', 'lyh, ywmt', mdynt', šlmyn, klb', 'lyhwn, klmdm, mtqr', 'mçw, lhdd', mtl, mstkl, šhlp, l', sbr, tlyt', hlpwhy, yd', yd'twn, mlk, mlk', thw', nby', 'm, 'mm', ml'k', w'zl, dyr', rd' qtl, msybrnwt', ttph, 'r'kwn, 'nš', 'ntt', gbr'.

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

2. *S'yāmē* (or *Ribūi*). This is the name given to the two dots that indicate plurals. They may be placed:

(1) over the plural forms of all nouns:

𐤀𐤌𐤁𐤀 *malkē* = kings,

𐤀𐤌𐤁𐤀𐤁𐤀 *malkāthā* = queens;

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

𐤀𐤌𐤁𐤀 𐤀𐤌𐤁𐤀 *kethābhē tābhē* = good books,

𐤀𐤌𐤁𐤀 𐤀𐤌𐤁𐤀 *melē tābhāthā* = good words,

𐤀𐤌𐤁𐤀 𐤀𐤌𐤁𐤀 *tābhān melē* = the words are good,

𐤀𐤌𐤁𐤀 𐤀𐤌𐤁𐤀 *tābhīn kāh'nē* = priests are good;

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

𐤀𐤌𐤁𐤀 = *q'tal*, 𐤀𐤌𐤁𐤀 = *neqt'lān*, 𐤀𐤌𐤁𐤀 = *teqt'lān*;

(4) over certain prepositions with plural forms

𐤀𐤌𐤁𐤀 = *h'dharai*, 𐤀𐤌𐤁𐤀 = *bainai*;

(5) over certain numerals (see § 32).

S'yāmē may be placed wherever it is most convenient: with *Rēš* it usually blends with the diacritic point of that letter, e.g. 𐤀𐤌𐤁𐤀 = *šarīrē*, and it is frequently written over the letters that do not rise above the line, e.g. 𐤀𐤌𐤁𐤀 = *'amīn*, cubits.

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

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

¹ For a discussion of these dots see Mrs. Margoliouth's 'Excursus on Diacritic Points' in No. XIII of the Semitic Studies Series edited by Gottheil and Jastrow. A full study of them has been made by J. B. Segal, *The Diacritical Point and the Accents in Syriac*, 1953.

4. A dot is used to distinguish the perfect from the other parts of the verb, especially the participle. The former takes a dot below the word, the latter above, e.g. 𐤀𐤌𐤁𐤀 = he killed, 𐤀𐤌𐤁𐤀 = he is killing.

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

𐤀𐤌𐤁𐤀 *'ayda* = which.

𐤀𐤌𐤁𐤀 *'idhā* = hand.

𐤀𐤌𐤁𐤀 *haw* = that (demon).

𐤀𐤌𐤁𐤀 *hū* = he (personal).

𐤀𐤌𐤁𐤀 *hāy* = that (fem.).

𐤀𐤌𐤁𐤀 *hī* = she (personal).

𐤀𐤌𐤁𐤀 *mānaw* = what is it?

𐤀𐤌𐤁𐤀 *manū* = who is it?

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

𐤀𐤌𐤁𐤀 *malkā* = king.

𐤀𐤌𐤁𐤀 *melkā* = counsel.

𐤀𐤌𐤁𐤀 **šantā* = year.

𐤀𐤌𐤁𐤀 *šenthā* = sleep.

𐤀𐤌𐤁𐤀 *ḥdhattā* = new (fem.).

𐤀𐤌𐤁𐤀 **ḥadthā* = new (masc.).

𐤀𐤌𐤁𐤀 *pariqā* = separate.

𐤀𐤌𐤁𐤀 *priqā* = saved.

𐤀𐤌𐤁𐤀 *barikha* = kneeling.

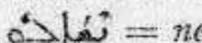
𐤀𐤌𐤁𐤀 *brikhā* = blessed.

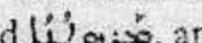
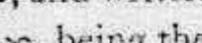
* The letters underlined in these words are not pronounced, as they coalesce with those which immediately follow. The line beneath the Syriac letter is commonly known as the 'linea occul-tans', and is regularly used where a consonant becomes silent. It is a survival of a system of short lines which do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

(1) 𐤀𐤌𐤁𐤀 a horizontal line written *under* a vowelless letter to indicate that it is to be pronounced with a half-vowel, e.g. 𐤀𐤌𐤁𐤀 = *dehēlthā*.

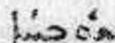
(2) 𐤀𐤌𐤁𐤀 a horizontal line written *over* a letter to mark a still lighter pronunciation, e.g. 𐤀𐤌𐤁𐤀 = *malkthā*.

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

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

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

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

1. Indicating contraction, e.g.  = .
2. Indicating a numeral, e.g.  = 319.

§ 3. VOWEL LETTERS

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

A as in *hat*.

Ā as in *father*.

E as in *fête*.

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

U as in *rule*.

Originally these were not represented in writing at all, as the earliest inscriptions show. The first step towards their representation was the use of three of the consonants as vowels. These consonants were \aleph 'Ālaph, ω Yūdh, and \omicron Waw, the three weak

* The West Syrians pronounce this vowel as a long *Ō*. See note following the next section.

letters of the Syriac alphabet. Of these, ω Yūdh was used to represent the *i*-sound, and \omicron Waw the *u*-sound. \aleph 'Ālaph has the peculiarity of surrendering its vowel to the preceding consonant except when it stands at the beginning of a syllable, and so it may, in theory at any rate, be used for any vowel. In practice, however, the *a*-sound rarely has a consonant to represent it, and the 'Ālaph is most commonly used to indicate *E* or *Ā*, especially at the end of a word. Yūdh also sometimes represents *E* and Waw *O*.

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

b'r'ā, špirā, špirtā, kulhun, qum, dāklā, çlutā, gbre, nhwe, knikutā, qritā, sniqā, lā, tub, 'itutā, meklā, riše, krihin, 'umqā, kube, tlitā, metitā, 'urhā, 'nā.

§ 4. SPECIAL VOWEL SIGNS. THE GREEK VOWELS

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

' = *A* *Pthāhā* (ܦܬܗܐ)

' = *Ā* *Zqāphā* (ܙܩܦܗܐ)

" = *E* *Rbhāçā* (ܪܒܗܥܐ)

" = *I* *Hbhāçā* (ܗܒܗܥܐ)

* = *U* *'çāçā* (ܥܥܥܐ) (also sometimes represents an ancient *Ō*).

IV. The Particle ؟

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

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

(a) Without referring pronoun:

$\text{بِنَا جِنَا} \text{؟} \text{وَحِيْبَا}$ = This is the house which I built.

(b) With referring pronoun:

$\text{صَم} \text{؟} \text{جِنَا} \text{وَحِيْبَا}$ = One whose house I built.

(The pronoun here is in the form of a pronominal suffix, see § 8.)

Note. The interrogative pronouns مَنْ , مَنْ , and مَنْ are often followed by ؟ to give the meaning 'he who', 'she who', &c. Similarly $\text{؟} \text{وَحِيْبَا}$ and $\text{؟} \text{وَحِيْبَا}$.

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

$\text{مَدِيْنَا} \text{؟} \text{كَلِمَا}$ = The word of God.

3. To express cause, purpose, or consequence, either used alone or in conjunction with other particles such as بِ = on account of, بِ = as, بِ = as, بِ = because, بِ = concerning.

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

$\text{نَبِيْءَا} \text{؟} \text{وَلِيْجَا} \text{وَوَه} \text{؟} \text{كَلِمَا}$ I know that God is good.

5. Sometimes it is used to introduce direct speech:

$\text{قُلْتَا} \text{؟} \text{وَلِيْجَا} \text{وَوَه} \text{؟} \text{كَلِمَا}$ You have said, 'I forgive'.

§ 6. INSEPARABLE PARTICLES

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

؟ = of.

بِ = (a) the sign of the accusative after a transitive verb.
(b) to.

بِ = in, with, by, by means of.

Exactly similar in its behaviour is the conjunction و = and.

Vocalization of the inseparable particles

(a) If the following letter has a vowel, the particle is prefixed without any vowel, e.g. $\text{؟} + \text{بِنَا} = \text{بِنَا} \text{؟}$.

(b) If the following letter has no vowel, the particle is pointed with pthāḥā, e.g. $\text{؟} + \text{بِنَا} = \text{بِنَا} \text{؟}$.

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

$\text{بِنَا} =$ The house.

$\text{بِنَا} =$ In the house.

$\text{بِنَا} =$ He who is in the house.

$\text{بِنَا} =$ To him who is in the house.

$\text{بِنَا} =$ And to him who is in the house.

$\text{بِنَا} =$ The city.

$\text{بِنَا} =$ In the city.

$\text{بِنَا} =$ He who is in the city.

$\text{بِنَا} =$ To him who is in the city.

$\text{بِنَا} =$ And to him who is in the city.

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

pthāhā is inserted between the first two, e.g. **ܘܠܗܘܢ ܘܠܗܘܢ** (formed by the addition of a suffix to **ܘܠܗܘܢ**).

The Direct Object

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

1. **ܘܠܗܘܢ ܘܠܗܘܢ** = He built a house.
2. **ܘܠܗܘܢ ܘܠܗܘܢ** = He built the house.
3. **ܘܠܗܘܢ ܘܠܗܘܢ** = He built the house.
4. **ܘܠܗܘܢ ܘܠܗܘܢ** = He built the house.
5. **ܘܠܗܘܢ ܘܠܗܘܢ** = He built the house.

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

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

Vocabulary

ܘܠܗܘܢ = man.	ܘܠܗܘܢ = good (m. sg.).
ܘܠܗܘܢ = men.	ܘܠܗܘܢ = good (m. pl.).
ܘܠܗܘܢ = people.	ܘܠܗܘܢ = good (f. pl.).
ܘܠܗܘܢ = righteousness.	ܘܠܗܘܢ = city.
ܘܠܗܘܢ = great (m. sg.).	ܘܠܗܘܢ = commandments.
ܘܠܗܘܢ = great (f. sg.)	ܘܠܗܘܢ = whoever.
	also written ܘܠܗܘܢ

ܘܠܗܘܢ = saviour. ¹	ܘܠܗܘܢ ² = woman, wife. (pl. ܘܠܗܘܢ)
ܘܠܗܘܢ = king.	ܘܠܗܘܢ = servant.
ܘܠܗܘܢ = Moses.	ܘܠܗܘܢ = temple.
ܘܠܗܘܢ = peace.	ܘܠܗܘܢ = son.

Exercise 1

Translate into English:

1. **ܘܠܗܘܢ ܘܠܗܘܢ ܘܠܗܘܢ** .2. **ܘܠܗܘܢ**
- ܘܠܗܘܢ ܘܠܗܘܢ** .3. **ܘܠܗܘܢ ܘܠܗܘܢ** .4. **ܘܠܗܘܢ**
- ܘܠܗܘܢ ܘܠܗܘܢ** .5. **ܘܠܗܘܢ ܘܠܗܘܢ** .6. **ܘܠܗܘܢ ܘܠܗܘܢ**
- ܘܠܗܘܢ ܘܠܗܘܢ** .7. **ܘܠܗܘܢ ܘܠܗܘܢ** .8. **ܘܠܗܘܢ ܘܠܗܘܢ**
- ܘܠܗܘܢ ܘܠܗܘܢ** .9. **ܘܠܗܘܢ ܘܠܗܘܢ** .10. **ܘܠܗܘܢ ܘܠܗܘܢ**
- ܘܠܗܘܢ ܘܠܗܘܢ** .11. **ܘܠܗܘܢ ܘܠܗܘܢ** .12. **ܘܠܗܘܢ ܘܠܗܘܢ**
- ܘܠܗܘܢ ܘܠܗܘܢ** .13. **ܘܠܗܘܢ ܘܠܗܘܢ** .14. **ܘܠܗܘܢ ܘܠܗܘܢ**

Translate into Syriac:

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

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

² Also written **ܘܠܗܘܢ** and pronounced *attā*.

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

IV. SUBSTANTIVES AND ADJECTIVES

§ 7. INFLEXION OF THE NOUN

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

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

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

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

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

There are no cases in Syriac, their place being taken in part by the states, and in part by prepositions. It should, however, be clearly understood that the states do not in any sense correspond to the cases of Indo-European languages. There are traces of original case-endings in several Semitic languages, and in Arabic and Accadian these are clearly marked. Some explanation of the states may be attempted.

The Absolute State is the simple form of the noun, considered apart from its relation to any other word. It is, however, not very often found, its use being practically limited to (i) adjectives and participles used as predicates; (ii) nouns in distributive phrases, e.g. ܕܠܗܘܢ ܕܢܗܘܢ ; (iii) nouns after ܕܠܗܘܢ = all, every, e.g. ܕܠܗܘܢ ܕܢܗܘܢ ; ܕܠܗܘܢ ܕܢܗܘܢ = at every time of distress, ܕܠܗܘܢ ܕܢܗܘܢ = for any cause at all; (iv) and often, but not invariably, nouns after numerals, e.g. ܕܠܗܘܢ ܕܢܗܘܢ = one heart and one mind. In (ii), (iii), and (iv) the usage is not invariable and the emphatic state is also found.

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

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

¹ For other ways of expressing the genitive see § 8 (at end)

The following are the normal endings:

	MASCULINE		FEMININE	
	Singular	Plural	Singular	Plural
Absolute	—	ت	ة	ات
Emphatic	ت	ات	ة	ات
Construct	—	ن	ة	ات

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

	MASCULINE	
	Singular	Plural
Absolute	طوب	طوب
Emphatic	طوب	طوب
Construct	طوب	طوب

	FEMININE	
	Singular	Plural
Absolute	طوب	طوب
Emphatic	طوب	طوب
Construct	طوب	طوب

Words for practice:

(a) Adjectives:

<i>طوب</i> = good.	<i>مف</i> = beautiful.	<i>حن</i> = true.
<i>خب</i> = evil.	<i>مهل</i> = slain.	<i>صب</i> = old.

¹ The noun takes *s'yāmē* (or *ribui*) in the absolute masc. plur. but not the adjective.

(b) Masculine substantives:

<i>فاج</i> = pain.	<i>فاج</i> = wolf.	<i>فاج</i> = festival.
<i>فم</i> = head.	<i>فم</i> = prophet.	<i>فم</i> = yoke.
<i>فم</i> = standard.	<i>فم</i> = apostle.	<i>فم</i> = disciple.
<i>فم</i> = peace.		

(c) Feminine substantives:

<i>فم</i> = virgin.	<i>فم</i> = heat.	<i>فم</i> = cause.
<i>فم</i> = treasure.	<i>فم</i> = vessel.	<i>فم</i> = she-wolf.

Note. Some words have a feminine form in the singular and a masculine one in the plural, e.g. *فم* = a word, plur. *فم*, *فم* = egg, plur. *فم*.¹ In these cases the plural is sometimes construed as a masculine.

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

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

	In <i>u</i>		In <i>o</i>	
	Singular	Plural	Singular	Plural
Absolute	<i>فم</i>	<i>فم</i>	<i>فم</i>	<i>فم</i>
Emphatic	<i>فم</i>	<i>فم</i>	<i>فم</i>	<i>فم</i>
Construct	<i>فم</i>	<i>فم</i>	<i>فم</i>	<i>فم</i>
	(course)		(thing)	

¹ This word has also a fem. plur. form *فم* = archway.

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

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

Rules of Syntax

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

ܐܘܩܘܣܬܐ ܕܘܩܘܣܬܐ ܕܘܩܘܣܬܐ = the virgin is beautiful.

ܘܩܘܣܬܐ ܕܘܩܘܣܬܐ ܕܘܩܘܣܬܐ = the beautiful virgin.

ܐܘܩܘܣܬܐ ܕܘܩܘܣܬܐ = the king is good.

ܘܩܘܣܬܐ ܕܘܩܘܣܬܐ = the good king.

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

Vocabulary

ܘܩܘܣܬܐ = we receive. (coll. f.) ܘܩܘܣܬܐ = sheep.

(pass. ptpl.) ܘܩܘܣܬܐ = written. (act. ptpl.) ܘܩܘܣܬܐ = keeping.

ܘܩܘܣܬܐ = tore. ܘܩܘܣܬܐ = book.

(f.) ܘܩܘܣܬܐ = hand. ܘܩܘܣܬܐ = law.

ܘܩܘܣܬܐ or ܘܩܘܣܬܐ = it is said.² (f.) ܘܩܘܣܬܐ = cattle, herd.

ܘܩܘܣܬܐ = kingdom. ܘܩܘܣܬܐ = there is.

ܘܩܘܣܬܐ = good, good thing. ܘܩܘܣܬܐ = not.

ܘܩܘܣܬܐ = judge. ܘܩܘܣܬܐ = mouth.

¹ The copulative enclitic pronoun is generally inserted in such sentences as these: ܘܩܘܣܬܐ ܘܩܘܣܬܐ ܘܩܘܣܬܐ.

² Similarly ܘܩܘܣܬܐ, it is written.

³ This is a frequently occurring type of noun expressing occupation and is formed from the intensive stem (pa'el).

ܘܩܘܣܬܐ = blessing.

ܘܩܘܣܬܐ = holy.

ܘܩܘܣܬܐ = on, above, concerning. ܘܩܘܣܬܐ = from, by.

ܘܩܘܣܬܐ = God.

ܘܩܘܣܬܐ = ox.

Exercise 2

Translate into English:

1. ܘܩܘܣܬܐ ܕܘܩܘܣܬܐ ܘܩܘܣܬܐ ܘܩܘܣܬܐ ܘܩܘܣܬܐ.
2. ܘܩܘܣܬܐ ܘܩܘܣܬܐ ܘܩܘܣܬܐ ܘܩܘܣܬܐ ܘܩܘܣܬܐ.
3. ܘܩܘܣܬܐ ܘܩܘܣܬܐ ܘܩܘܣܬܐ ܘܩܘܣܬܐ ܘܩܘܣܬܐ.
4. ܘܩܘܣܬܐ ܘܩܘܣܬܐ ܘܩܘܣܬܐ ܘܩܘܣܬܐ ܘܩܘܣܬܐ.
5. ܘܩܘܣܬܐ ܘܩܘܣܬܐ ܘܩܘܣܬܐ ܘܩܘܣܬܐ ܘܩܘܣܬܐ.
6. ܘܩܘܣܬܐ ܘܩܘܣܬܐ ܘܩܘܣܬܐ ܘܩܘܣܬܐ ܘܩܘܣܬܐ.
7. ܘܩܘܣܬܐ ܘܩܘܣܬܐ ܘܩܘܣܬܐ ܘܩܘܣܬܐ ܘܩܘܣܬܐ.
8. ܘܩܘܣܬܐ ܘܩܘܣܬܐ ܘܩܘܣܬܐ ܘܩܘܣܬܐ ܘܩܘܣܬܐ.
9. ܘܩܘܣܬܐ ܘܩܘܣܬܐ ܘܩܘܣܬܐ ܘܩܘܣܬܐ ܘܩܘܣܬܐ.
10. ܘܩܘܣܬܐ ܘܩܘܣܬܐ ܘܩܘܣܬܐ ܘܩܘܣܬܐ ܘܩܘܣܬܐ.
11. ܘܩܘܣܬܐ ܘܩܘܣܬܐ ܘܩܘܣܬܐ ܘܩܘܣܬܐ ܘܩܘܣܬܐ.
12. ܘܩܘܣܬܐ ܘܩܘܣܬܐ ܘܩܘܣܬܐ ܘܩܘܣܬܐ ܘܩܘܣܬܐ.
13. ܘܩܘܣܬܐ ܘܩܘܣܬܐ ܘܩܘܣܬܐ ܘܩܘܣܬܐ ܘܩܘܣܬܐ.
14. ܘܩܘܣܬܐ ܘܩܘܣܬܐ ܘܩܘܣܬܐ ܘܩܘܣܬܐ ܘܩܘܣܬܐ.
15. ܘܩܘܣܬܐ ܘܩܘܣܬܐ ܘܩܘܣܬܐ ܘܩܘܣܬܐ ܘܩܘܣܬܐ.

Translate into Syriac:

1. It is said by the disciples that peace is in the mouth of the prophets.
2. We are the good disciples who are written in the book.
3. True peace is on the heads of the true apostles.
4. It is written that bad sheep are not slain in the festival.
5. The beautiful standard is above the city of the kingdom.
6. The old (women) are not beautiful.
7. The festivals of Moses are written in the law.
8. Peace is on the head of the true disciple.
9. You are not a true prophet; you do not keep the festivals which are written in the law.
10. The good judge is keeping the city.
11. The wolf tore the head of the old prophet.
12. We receive good from the hand of

The vowel may be either pthāhā, rbhācā, or 'cācā, but the vowel of the absolute is not necessarily that of the emphatic. Thus:

Absolute	Emphatic	Construct
فَلَا	فَلَا	فَلَا
فَلَا	فَلَا	فَلَا
فَلَا	فَلَا	فَلَا

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

SINGULAR			PLURAL		
Absolute	Emphatic	Construct	Absolute	Emphatic	Construct
فَلَا ²	فَلَا	فَلَا	فَلَا	فَلَا	فَلَا
فَلَا ³	فَلَا	فَلَا	فَلَا	فَلَا	فَلَا
فَلَا ⁴	فَلَا	فَلَا	فَلَا	فَلَا	فَلَا

Vocabulary

(f.) فَلَا = foot.	فَلَا = gold.
فَلَا = wine.	فَلَا = fish.
فَلَا = time.	فَلَا = torment.
فَلَا = companion (m.)	(pl. فَلَا)
فَلَا = companion (f.)	فَلَا = said (3 m. sg.).
	فَلَا = saying (m. sg.).

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

² = companion.

³ = heifer.

⁴ = measure.

⁵ The و is soft because a short vowel stood before it originally, cf. Hebrew וָו.

(فَلَا) فَلَا = cost.	فَلَا = saying (m. pl.).
فَلَا = heaven.	فَلَا = walking.
(abs. فَلَا) فَلَا = day.	فَلَا = man.
(has two plural forms:	(f.) فَلَا = horn.
(i) فَلَا abs. فَلَا	فَلَا = food.
(ii) فَلَا abs. not in use.)	فَلَا = new (m.).
فَلَا = drank.	فَلَا = new (f.).
فَلَا = drinking.	فَلَا = earth, land (f.).
فَلَا = came.	فَلَا = as, like, according to.
(pl.) فَلَا (s.) فَلَا = put, set.	
فَلَا = was.	فَلَا = ate.
فَلَا = was (enclitic form).	فَلَا = sign (f.).
	(pl. فَلَا)
فَلَا = flesh.	فَلَا = heavy (adj.).
فَلَا = body.	(f. sg. emph. فَلَا)
(f.) فَلَا = soul.	فَلَا = children.
	(constr. فَلَا)

Exercise 4

Translate into English:

- فَلَا فَلَا فَلَا فَلَا
- فَلَا فَلَا فَلَا فَلَا
- فَلَا فَلَا فَلَا فَلَا
- فَلَا فَلَا فَلَا فَلَا

Additional Note on the Attachment of Suffixes to Prepositions

I. The following cannot take a suffix directly attached; if a suffix is required, the preposition *ḥem* is inserted after: *ḥem* = except, *ḥalā* = above, *ḥalās* = below, *ḥayyē* = within, and *ḥaj* = outside of; *ḥ* may be inserted after: *ḥay* = between, *ḥayā* = until.

II. The following take the suffixes attached to the singular masculine noun; *ḥafē* = in order that, *ḥayyā* = behind, *ḥā* = near, unto, *ḥam* = with, *ḥayā* = after, *ḥem* = from, so also the inseparable prepositions *ḥ* and *ḥ*. The words *ḥay* and *ḥayā* are changed into *ḥayā* and *ḥayā* before suffixes.

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

§ 11. NOUNS WITH MOVABLE VOWELS

II. Nouns of more than one syllable

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

There are thus three types of nouns of this class:

1. With long vowel: *ḥayyā* (ptpl.) = killing, *ḥalḥim* (emph. *ḥalḥim*) = world, eternity.

2. With short vowel originally followed by a doubled consonant: *ḥayyā* (emph. *ḥayyā*) = bird, *ḥayyā* (emph. *ḥayyā*) = lamb.

3. The first syllable containing a short vowel followed by two consonants: *ḥayyā* (ptpl.) = approaching, *ḥayyā* (emph. *ḥayyā*) = tent.

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

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

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

The following paradigms are thus formed:

A. Masculine Nouns

SINGULAR			PLURAL		
<i>Absolute</i>	<i>Emphatic</i>	<i>Construct</i>	<i>Absolute</i>	<i>Emphatic</i>	<i>Construct</i>
<i>ḥayyā</i>	<i>ḥayyā</i>	<i>ḥayyā</i>	<i>ḥayyā</i> ¹	<i>ḥayyā</i>	<i>ḥayyā</i>
<i>ḥalḥim</i>	<i>ḥalḥim</i>	<i>ḥalḥim</i>	<i>ḥalḥim</i>	<i>ḥalḥim</i>	<i>ḥalḥim</i>
<i>ḥayyā</i>	<i>ḥayyā</i>	<i>ḥayyā</i>	<i>ḥayyā</i>	<i>ḥayyā</i>	<i>ḥayyā</i>
<i>ḥayyā</i>	<i>ḥayyā</i>	<i>ḥayyā</i>	<i>ḥayyā</i>	<i>ḥayyā</i>	<i>ḥayyā</i>
<i>ḥayyā</i>	<i>ḥayyā</i>	<i>ḥayyā</i>	<i>ḥayyā</i>	<i>ḥayyā</i>	<i>ḥayyā</i>

¹ When the third letter of such participial forms is one of the *Bghadh-kphath* letters *Quššaya* occurs, e.g. *ḥayyā* = doing, making.

B. Feminine Nouns

SINGULAR			PLURAL			
Absolute	Emphatic	Construct	Absolute	Emphatic	Construct	
سَرْبِلَا	سَرْبِلَا	سَرْبِلَا	سَرْبِلَا	سَرْبِلَا	سَرْبِلَا	(chariot)
وَأَصْلَا	وَأَصْلَا	وَأَصْلَا	وَأَصْلَا	وَأَصْلَا	وَأَصْلَا	(widow)
صَوَّافَا	صَوَّافَا	صَوَّافَا	صَوَّافَا	صَوَّافَا	صَوَّافَا	(footstool)
فَوَاقِلَا	فَوَاقِلَا	فَوَاقِلَا	فَوَاقِلَا	فَوَاقِلَا	فَوَاقِلَا	(food)

Rule of Syntax

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

- أَنَا أَقُولُ = I am saying.
- أَنْتِ أَقُولِينَ = you (f. sg.) are saying.
- أَنْتُمْ أَقُولِينَ = we are saying.
- أَنْتُمْ أَقُولِينَ = you (m.) are saying, &c.

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

- هُوَ يَقُولُ = he is saying.
- هُنَّ يَقُولِينَ = they (f.) are saying.

Vocabulary

- (f.) سَرْبِلَا = sparrow.
- وَأَصْلَا = telling.
- صَوَّافَا = satisfying.
- فَوَاقِلَا = taking away.
- سَرْبِلَا = life (m. pl.).
- سَرْبِلَا = sinning.
- فَوَاقِلَا = bird.
- (pl. فَوَاقِلَا)

¹ Also written سَرْبِلَا.
² It is possible to regard these forms as belonging to an abs. فَوَاقِلَا.
³ Often written in a contracted form, أَقُولُ, أَقُولِينَ.

إِسْفَعِلَا = prayer.	وَأَسْمُ = loving (used as noun = friend).
خَلْفَا = world, eternity.	صَوِّقُوا = approaching.
لَمْبَا = lamb.	صَوَّافَا = raising.
صَعْفَا = tent.	صَوَّافَا = priest.
صَعْفَا = completing.	وَأَصْلَا = widow.
صَعْفَا = betraying.	إِسْفَعِلَا = glory.
صَعْفَا = believing.	(pl. إِسْفَعِلَا)
صَعْفَا = faith.	سَرْبِلَا = chariot.
سَرْبِلَا = for.	(also سَرْبِلَا)
صَوِّقُوا = wilderness.	صَوَّافَا = teaching.
صَوَّافَا = truth.	صَوَّافَا = shall be (3rd pl. m.)
صَوَّافَا = there is not.	صَوَّافَا = has entered (f.).
صَوَّافَا = David.	

Exercise 6

Translate into English:

1. إِسْفَعِلَا حَقَبْتُمَا لِحِكْمِ كَلْبِيْتِمَا + 2. أَنَا أَقُولُ
3. وَأَسْمُ إِسْفَعِلَا لِحِكْمِ كَلْبِيْتِمَا سَرْبِلَا وَأَسْمُ كَلْبِيْتِمَا وَأَسْمُ كَلْبِيْتِمَا +
4. مَلِيْتِمَا أَقُولِينَ وَأَسْمُ كَلْبِيْتِمَا سَرْبِلَا وَأَسْمُ كَلْبِيْتِمَا +
5. صَوَّافَا صَعْفَا جَعْفِيْتِمَا + 6. صَوَّافَا كَلْبِيْتِمَا صَوَّافَا
7. صَوَّافَا صَعْفَا تَعْفَا كَلْبِيْتِمَا + 8. كَلْبِيْتِمَا إِسْفَعِلَا لِحِكْمِ كَلْبِيْتِمَا
9. سَرْبِلَا سَرْبِلَا وَأَسْمُ كَلْبِيْتِمَا + 10. صَوَّافَا

¹ Normally second word.

		Construct	Suffixed forms	Plural	Suffixed forms
father	أَبٌ	wanting	أَبٌ، أَبٌ، أَبٌ	(i) أَبٌ (ii) أَبٌ	أَبٌ، &c. أَبٌ، "
brother	أَخٌ	"	أَخٌ، أَخٌ، أَخٌ	أَخٌ	أَخٌ، "
father-in-law	سَفْدٌ	"	سَفْدٌ، سَفْدٌ، سَفْدٌ	سَفْدٌ	سَفْدٌ، "
mother	أُمٌّ	م	أُمٌّ، أُمٌّ، &c.	أُمٌّ	أُمٌّ، "
sister	أُخْتُ	wanting	أُخْتُ، أُخْتُ، "	أُخْتُ	أُخْتُ، "
other, m.	أَمْرٌ	أَمْرٌ	أَمْرٌ، أَمْرٌ، "	أَمْرٌ	
" f.	أَمْرٌ	أَمْرٌ	أَمْرٌ، أَمْرٌ، "	أَمْرٌ	
	(Abs. أَمْرٌ)				
woman	أُنْثَى	أُنْثَى	أُنْثَى، أُنْثَى، "	أُنْثَى	أُنْثَى
	(or أُنْثَى)				
handmaid	أَمْرٌ	wanting	أَمْرٌ، أَمْرٌ	أَمْرٌ	أَمْرٌ
son	بَنٌ	بَنٌ	بَنٌ، بَنٌ، بَنٌ	بَنٌ (Abs. بَنٌ) (Const. بَنٌ)	بَنٌ، بَنٌ
daughter	بِنٌ	بِنٌ	بِنٌ، بِنٌ، بِنٌ	بِنٌ	بِنٌ، &c.
house	بَيْتٌ	بَيْتٌ	بَيْتٌ، بَيْتٌ	بَيْتٌ (Abs. بَيْتٌ)	بَيْتٌ
	(Abs. بَيْتٌ)				
city, vil- lage (f.)	بَلَدٌ	بَلَدٌ and بَلَدٌ	بَلَدٌ، بَلَدٌ	بَلَدٌ (Const. بَلَدٌ)	بَلَدٌ، &c. (also, less often, بَلَدٌ، &c.)

hand (f.)	يَدٌ	يَدٌ ⁴ يَدٌ ⁵	يَدٌ، يَدٌ، &c.	يَدٌ ⁶ and يَدٌ ⁷ (Abs. يَدٌ)	يَدٌ، &c.
breast	سَدَنٌ	wanting	سَدَنٌ، &c.	سَدَنٌ	سَدَنٌ، سَدَنٌ
year (f.)	سَنَةٌ	سَنَةٌ	wanting	سَنَةٌ (Abs. سَنَةٌ)	سَنَةٌ، &c.
kind, species (Persian word)	رَنٌ	رَنٌ		رَنٌ	رَنٌ
heaven	سَمَاءٌ and سَمَاءٌ	(always plural in form: سَمَاءٌ، &c.)			
water	مَاءٌ	(Abs. مَاءٌ، Const. مَاءٌ، suffixes (i) مَاءٌ، (ii) مَاءٌ)			
goat	مَرْبَعٌ			مَرْبَعٌ	مَرْبَعٌ، &c.
likeness	مِثْلٌ			مِثْلٌ = 'price'	

¹ Also written without yudh. ² Pronounced *attā*. ³ Two other plural forms occur: مَاءٌ and مَاءٌ.
⁴ Prepositional. ⁵ Substantival.
⁶ This and the following seven words are examples of the plural termination in *ā* which may be regarded as an earlier form of the plural, before contraction to *ū*.
⁷ The plural form مَاءٌ means 'handles'. 47

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

The following nouns are also noteworthy:

ܐܢܘܢܐ used by itself to mean 'one' (French 'on'): abs. ܐܢܘܢܐ or ܐܢܘܢܐ ; pl. ܐܢܘܢܐܝܢ , ܐܢܘܢܐܝܢܐ . The pl. does not occur in the emphatic state. Const. pl. ܐܢܘܢܐܝܢܐ , with suffixes ܐܢܘܢܐܝܢܐܝܢܐ .

With ܥܢܐ it is used to mean 'man', 'mankind' and makes the following forms: ܥܢܐܝܢܐ or ܥܢܐܝܢܐ ; and in the plural: ܥܢܐܝܢܐܝܢܐ or ܥܢܐܝܢܐܝܢܐܝܢܐ .

ܡܠܝܚܐ 'master', 'lord', has the form ܡܠܝܚܐܝܢܐ when used for God or Christ: const. ܡܠܝܚܐܝܢܐ . Three plural forms are in use: (i) ܡܠܝܚܐܝܢܐ , (ii) ܡܠܝܚܐܝܢܐ (rare), (iii) ܡܠܝܚܐܝܢܐܝܢܐ .

ܩܘܨܐ 'young'. Adjective used as a substantive. Abs. ܩܘܨܐ , fem. ܩܘܨܐܝܢܐ . Two plurals are in use: (i) = servants, ܩܘܨܐܝܢܐ , ܩܘܨܐܝܢܐܝܢܐ ; (ii) = children, boys, ܩܘܨܐܝܢܐ , ܩܘܨܐܝܢܐܝܢܐ , fem. ܩܘܨܐܝܢܐܝܢܐ .

ܩܘܨܐܝܢܐ 'great'. Adjective used also as a substantive. There are three forms of plural: (i) as adj. ܩܘܨܐܝܢܐܝܢܐ ; (ii) as substantive meaning 'great ones' ܩܘܨܐܝܢܐܝܢܐ ; and (iii) as substantive meaning 'teachers' ܩܘܨܐܝܢܐܝܢܐܝܢܐ .

Rules of Syntax

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

ܕܥܘܢܐܝܢܐ ܕܥܘܢܐܝܢܐ = the ox is larger than the lamb.

ܕܥܘܢܐܝܢܐ ܕܥܘܢܐܝܢܐ = Rachel (was) more beautiful than her sister.

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

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

ܕܥܘܢܐܝܢܐ ܕܥܘܢܐܝܢܐ = the smallest king,

ܕܥܘܢܐܝܢܐ ܕܥܘܢܐܝܢܐ = you are the richest of men;

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

ܕܥܘܢܐܝܢܐ ܕܥܘܢܐܝܢܐ = the meanest of men;

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

ܕܥܘܢܐܝܢܐ ܕܥܘܢܐܝܢܐ = the most innocent or very innocent,

ܕܥܘܢܐܝܢܐ ܕܥܘܢܐܝܢܐ = my chief joy;

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

ܕܥܘܢܐܝܢܐ ܕܥܘܢܐܝܢܐ = God of gods, the supreme God.

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

(a) by ܕܥܘܢܐܝܢܐ (m.), ܕܥܘܢܐܝܢܐ (f.), ܕܥܘܢܐܝܢܐܝܢܐ (m. pl.);

(b) by ܕܥܘܢܐܝܢܐ (m.), ܕܥܘܢܐܝܢܐ (f.), ܕܥܘܢܐܝܢܐܝܢܐ (pl.).

Vocabulary

ܕܥܘܢܐܝܢܐ = she has died.

ܕܥܘܢܐܝܢܐ = took.

ܕܥܘܢܐܝܢܐ = let us dwell, he will dwell.

ܕܥܘܢܐܝܢܐ = seeing (m. pl.).

ܕܥܘܢܐܝܢܐ = fear (imper. m. s.).

ܕܥܘܢܐܝܢܐ = he may or (will) help us.

ܕܥܘܢܐܝܢܐ = they feared.

ܕܥܘܢܐܝܢܐ = love (imper. m. s.).

ܕܥܘܢܐܝܢܐ = sit (imper. m. s.).

ܕܥܘܢܐܝܢܐ = here.

- ܐܝܣܪܐܝܝܠ = Israel. ܐܘܪܘܫܠܝܡ = return (imper. f. s.).
 ܩܘܠܘܢ = many (adj.). ܐܘܪܘܫܠܝܡ = let us go out.
 (emph. state = ܩܘܠܘܢܐ = eagle.
 fem. pl. ܩܘܠܘܢܐܐ)

Exercise 8

Translate into English:

1. ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ
2. ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ
3. ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ
4. ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ
5. ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ
6. ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ
7. ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ
8. ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ
9. ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ
10. ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ
11. ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ
12. ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ
13. ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ
14. ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ
15. ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ

Translate into Syriac:

1. My son, my son, sit beside me.
2. Fear your father and your mother, love your brothers and your sisters.
3. He who does righteousness in the house of his father shall dwell in the cities of Israel.
4. The queen is more beautiful than all the other women who are in the house of the king.
5. In your mother's house there are many handmaids.
6. You know the name of his wife and the name of his wife's father.
7. Our father will help us at all times.
8. We and our sons dwell in

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

V. THE VERB

§ 14. MODES OF INFLEXION

In all Semitic languages, verbs are inflected to indicate

- | | |
|------------------|-------------|
| (a) Conjugation. | (d) Number. |
| (b) Tense. | (e) Person. |
| (c) Gender. | |

(a) Conjugation

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

A root may be modified in one of two ways, either by strengthening the radicals (or lengthening the vowels) within the root, or by external additions. These are always placed before the radical

letters. Of these preformatives the most common is the syllable $\text{—}l'$, originally having a reflexive force, but in Syriac developing into a sign of the Passive. In addition to this, verbs are commonly modified either internally or externally.

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

1. The simple form of the verb, without any modification.
2. The passive of the simple form.
3. The intensive form, produced by internal modification.
4. The passive of the intensive form.
5. The extensive form produced by prefixing the letter $\text{}$, vocalized with pthāhā.
6. The passive of the extensive form.

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

- | | |
|-------------------------|---------------------------|
| 1. Pe'al or Qṭal. | 4. Ethpa'al or Ethqaṭal. |
| 2. Ethpe'el or Ethqṭel. | 5. Aph'el or Aqṭel. |
| 3. Pa'el or Qaṭel. | 6. Ettaph'al or Ettaqṭal. |

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

The paradigm of the conjugations, then, as applied to the verb ܘܩܬܠܐ , will appear as follows:

	ACTIVE	PASSIVE
Simple	ܘܩܬܠܐ	ܘܩܬܠܐܘܢ
Intensive	ܘܩܬܠܐܘܢ	ܘܩܬܠܐܘܢܘܢ
Extensive	ܘܩܬܠܐܘܢܘܢ	ܘܩܬܠܐܘܢܘܢܘܢ

(b) The Tenses

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

The Perfect and the Imperfect originally expressed completeness and incompleteness respectively, without reference to past or future time. In Syriac, however (possibly owing to the influence of Greek), they have developed into a Past and a Future Tense, and are often spoken of under these names. Three other compound tenses have been developed in Syriac, a Present, a Continuous Past, and a Pluperfect.²

(c) Gender

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

(d) Number

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

(e) Person

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

¹ Also written ܘܩܬܠܐܘܢܘܢ and pronounced ettaqṭal. (The 'ālah of the aphel has been drawn into the taw of the passive formation and has resulted in a hard, doubled letter.)

² See § 16.

§ 15. The Perfect

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

	SINGULAR	PLURAL
3rd Masculine	—	هـ، هـ
3rd Feminine	هـ	هـ، هـ
2nd Masculine	هـ	هـ، هـ
2nd Feminine	هـ	هـ، هـ
1st Common	هـ	هـ

Attached to the stem of the verbs **هـ** and **هـ** (= fear), which, like a number of others, mainly intransitive verbs, takes rbhāçā instead of pthāhā in the Perfect, these will appear as follows:

	SINGULAR		PLURAL	
3rd Masc.	هـ	هـ	هـ	هـ
3rd Fem.	هـ	هـ	هـ	هـ
2nd Masc.	هـ	هـ	هـ	هـ
2nd Fem.	هـ	هـ	هـ	هـ
1st Com.	هـ	هـ	هـ	هـ

The pronoun **هـ** is frequently added in a contracted form to the 1st person plural, **هـ**, **هـ**.

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

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

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

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

Rule of Syntax

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

هـ = what is not lawful.

هـ = without number.

Vocabulary

هـ = lead.	هـ = receive.
هـ = fall.	هـ = teacher.
هـ = kill.	هـ = crowd.
هـ = stone (verb).	هـ = sent.
هـ = keep.	هـ = hear.
هـ = do, make.	هـ = write.
هـ = transgress.	هـ = witness.
هـ = mountain.	هـ = high.
هـ = youth(fulness).	هـ = lawful.
هـ = voice.	هـ = dead.
هـ = when.	هـ = Jerusalem.

	In *	In *	In *
<i>Singular</i>			
3rd Masc.	تَمْثِلُ	تَلْخِبُ	تَمْسِكُ
3rd Fem.	تَمْثِلِي (يَمْثِلِيكَ)	تَلْخِبي (يَلْخِبيكَ)	تَمْسِكي (يَمْسِكيكَ)
2nd Masc.	يَمْثِلُكَ	يَلْخِبيكَ	يَمْسِكيكَ
2nd Fem.	يَمْثِلِينِي	يَلْخِبيْنِي	يَمْسِكيْنِي
1st Com.	يَمْثِلُوا	يَلْخِبُوا	يَمْسِكُوا
<i>Plural</i>			
3rd Masc.	تَمْثِلْتُمْ	تَلْخِبتُمْ	تَمْسِكتُمْ
3rd Fem.	تَمْثِلْتِنِي	تَلْخِبتِنِي	تَمْسِكتِنِي
2nd Masc.	يَمْثِلْتُمْ	يَلْخِبتُمْ	يَمْسِكتُمْ
2nd Fem.	يَمْثِلْتِنِي	يَلْخِبتِنِي	يَمْسِكتِنِي
1st Com.	يَمْثِلُوا	يَلْخِبُوا	يَمْسِكُوا

The Imperative

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

	In *	In *	In *
Singular Masc.	مَثِلْ	لْخِبْ	مَسِكْ
Singular Fem.	مَثِلِي	لْخِبي	مَسِكي
Plural Masc.	مَثِلُوا	لْخِبُوا	مَسِكُوا
	مَثِلْتُمْ	لْخِبتُمْ	مَسِكتُمْ
Plural Fem.	مَثِلْتِنِي	لْخِبتِنِي	مَسِكتِنِي
	مَثِلْتُمْ	لْخِبتُمْ	مَسِكتُمْ

Participles

These are two in number:

(a) Active مَثِلٌ, a form already dealt with under the head of the noun (§ 11).

(b) Passive مَثِلٌ, treated as a noun with an unchangeable vowel (§ 8).

N.B. Words of the form مَثِلٌ are mostly adjectives, e.g. قُدْسٌ = holy, or nouns, e.g. سِكِّينٌ = knife, although they sometimes serve as participial forms for intransitive verbs, e.g. قَرِيبٌ = near, مَجْلُوسٌ = seated. They are sometimes distinguished from the passive participle by a dot placed over them, whereas the participle has a dot below, e.g.

مُتَضَمِّنٌ = مُتَضَمِّنٌ = humble (adj.).

مُتَضَمِّنٌ = مَتَضَمِّنٌ = spread under (ptpl.).

Infinitive

All Infinitives have the preformative م. That of the Pe'al is مَثَلٌ. The preposition مِ is frequently prefixed to the Infinitive.

Composite Tenses

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

	SINGULAR	PLURAL
3rd Masc.	لَمَسَ	لَمَسُوا
3rd Fem.	لَمَسَتْ	لَمَسْنَ

2nd Masc.	كُتِبَ	كُتِبْتُ
2nd Fem.	كُتِبْتِ	كُتِبْتِ
1st Com.	كُتِبْنَا	كُتِبْنَا

Thus the composite tenses are formed as follows:

(a) Present: Participle + personal pronoun

كُتِبْتُ = I am killing.

(b) Continuous Past: Participle + Perfect of كُتِبَ.

كُتِبْتُ = he was killing.

(c) Pluperfect: Perfect + Perfect of كُتِبَ.

كُتِبْتُ = he had killed.

(d) Frequentative past: Imperfect + Perfect of كُتِبَ.

كُتِبْتُ = he would (used to) kill.

N.B. When the verb كُتِبَ (= to be) is used alone, the *o* is pronounced, and it is written كُتِبَ.

Rules of Syntax

(i) Prohibitions are expressed by لا with the Imperfect.

(ii) Purpose is expressed by

(a) *و* with the Imperfect;

(b) *لِ* with the Infinitive.

Vocabulary

طعم = taste.	غضب = anger.
فر = flee.	ولد = child (§ 13).
(§ 29) رأى = see.	صبح = morning.
أفهم = loose, dismiss, allow, forgive.	هنا = there.
	قائم = standing.

حارب = conquer.

(f.) حننا = cloud.

موت = death.

مذب* = draw near.

محبوب = beloved.

مذب = something.

فاوا = fruit.

(مذب =) مذب = who.

حما = until.

مذب = Zion.

* Makes its imperfect in مذب. There are four other verbs whose perfect has *u* and imperfect مذب: مذب = worship, مذب = be silent, مذب = descend, مذب = be meagre.

Exercise 10

Translate into English:

1. *أنا* *مذب* *ياض* *ولا* *تلكم* *مذب* *حما* *وامنة* *مذب* *مذب* *مذب*
2. *مذب* *مذب* *مذب* *حما* *وامنة* *مذب* *مذب* *مذب*
3. *مذب* *مذب* *مذب* *مذب* *مذب* *مذب* *مذب* *مذب*
4. *لا* *مذب* *مذب* *مذب* *مذب* *مذب* *مذب* *مذب*
5. *مذب* *مذب* *مذب* *مذب* *مذب* *مذب* *مذب* *مذب*
6. *مذب* *مذب* *مذب* *مذب* *مذب* *مذب* *مذب* *مذب*
7. *مذب* *مذب* *مذب* *مذب* *مذب* *مذب* *مذب* *مذب*
8. *مذب* *مذب* *مذب* *مذب* *مذب* *مذب* *مذب* *مذب*
9. *مذب* *مذب* *مذب* *مذب* *مذب* *مذب* *مذب* *مذب*
10. *مذب* *مذب* *مذب* *مذب* *مذب* *مذب* *مذب* *مذب*
11. *مذب* *مذب* *مذب* *مذب* *مذب* *مذب* *مذب* *مذب*
12. *مذب* *مذب* *مذب* *مذب* *مذب* *مذب* *مذب* *مذب*
13. *مذب* *مذب* *مذب* *مذب* *مذب* *مذب* *مذب* *مذب*
14. *مذب* *مذب* *مذب* *مذب* *مذب* *مذب* *مذب* *مذب*

Translate into Syriac:

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

§ 17. The Ethpe'el

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

In all passive conjugations, if the first radical of the verb is a sibilant (š , ṣ , ṣ , or ṣ), the l of the preformative changes place with the sibilant, thus:

$\text{ṣ}l'm$ = be complete, Ethpe'el $\text{ṣ}l'm$, not $\text{ṣ}l'm$

$\text{ṣ}ṣ$ = support, Ethpe'el $\text{ṣ}ṣ$, not $\text{ṣ}ṣ$

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

$\text{ṣ}ṣ$ = crucify, Ethpe'el $\text{ṣ}ṣ$ (not $\text{ṣ}ṣ$, or even $\text{ṣ}ṣ$).

$\text{ṣ}ṣ$ = buy, Ethpe'el $\text{ṣ}ṣ$ (not $\text{ṣ}ṣ$, or even $\text{ṣ}ṣ$).

Perfect

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

	SINGULAR	PLURAL
3rd Masc.	$\text{ṣ}ṣ$	$\left\{ \begin{array}{l} \text{ṣ}ṣ \\ \text{ṣ}ṣ \end{array} \right.$
3rd Fem.	$\text{ṣ}ṣ$	$\left\{ \begin{array}{l} \text{ṣ}ṣ \\ \text{ṣ}ṣ \end{array} \right.$
2nd Masc.	$\text{ṣ}ṣ$	$\text{ṣ}ṣ$
2nd Fem.	$\text{ṣ}ṣ$	$\text{ṣ}ṣ$
1st Com.	$\text{ṣ}ṣ$	$\text{ṣ}ṣ$

Imperfect

The Imperfect is as follows:

	SINGULAR	PLURAL
3rd Masc.	$\text{ṣ}ṣ$	$\text{ṣ}ṣ$
3rd Fem.	$\text{ṣ}ṣ$ ($\text{ṣ}ṣ$)	$\text{ṣ}ṣ$
2nd Masc.	$\text{ṣ}ṣ$	$\text{ṣ}ṣ$
2nd Fem.	$\text{ṣ}ṣ$	$\text{ṣ}ṣ$
1st Com.	$\text{ṣ}ṣ$	$\text{ṣ}ṣ$

13. $\text{ܐܢܝܢܐ ܠܐ ܕܥܡܘܨܐ ܐܢܝܢܐ}$ 14. $\text{ܐܢܝܢܐ ܕܥܡܘܨܐ ܐܢܝܢܐ}$
 15. $\text{ܐܢܝܢܐ ܕܥܡܘܨܐ ܐܢܝܢܐ}$ 16. $\text{ܐܢܝܢܐ ܕܥܡܘܨܐ ܐܢܝܢܐ}$

Translate into Syriac:

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

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

The intensive forms are characterized by an original doubling of the second radical. Owing to the fact that the West Syrians had no means of indicating the doubled letter, except by the Quššāyā point, it ceased to be distinguished (and in India is pronounced as a single consonant, while the vowel preceding it is lengthened in compensation).

The preformatives and affirmatives are normal. The vowel always remains on the first radical, and with vocalic affirmatives (except in the 3rd plur. Perf., in the Imper., and in the Infinitives) the second radical loses its vowel. In the Pa'el the preformative has no vowel except in the 1st sing. Impf. The paradigm is as follows:

Perfect

	SINGULAR	PLURAL
3rd Masc.	ܩܩܘܠܐ	ܩܩܘܠܐܝܢ
„ Fem.	ܩܩܘܠܐ	ܩܩܘܠܐܝܢ
2nd Masc.	ܩܩܘܠܐ	ܩܩܘܠܐܝܢ
„ Fem.	ܩܩܘܠܐ	ܩܩܘܠܐܝܢ
1st Com.	ܩܩܘܠܐ	ܩܩܘܠܐܝܢ

Imperfect

3rd Masc.	ܩܩܘܠܐ	ܩܩܘܠܐܝܢ
„ Fem.	ܩܩܘܠܐ (ܩܩܘܠܐܝܢ)	ܩܩܘܠܐܝܢ
2nd Masc.	ܩܩܘܠܐ	ܩܩܘܠܐܝܢ
„ Fem.	ܩܩܘܠܐܝܢ	ܩܩܘܠܐܝܢ
1st Com.	ܩܩܘܠܐ	ܩܩܘܠܐܝܢ

Imperative

Sing. Masc.	ܩܩܘܠܐ
Sing. Fem.	ܩܩܘܠܐ
Plur. Masc.	ܩܩܘܠܐܝܢ

Plur. Fem.	{ فَاكِلَاتُ فَاكِلَاتِي
Participles	
Active	مَفَاكِلٌ
Passive	مَفَاكِلٌ
Infinitive	مَفَاكِلَةٌ

ETHPA'AL

Perfect

	SINGULAR	PLURAL
3rd Masc.	فَاكَلٌ	{ فَاكَلُوا فَاكَلْتُمْ
„ Fem.	فَاكَلَتْ	{ فَاكَلْنَ فَاكَلْتُنَّ
2nd Masc.	فَاكَلْتَ	فَاكَلْتُمَا
„ Fem.	فَاكَلْتِ	فَاكَلْتُمَا
1st Com.	فَاكَلْنَا	فَاكَلْنَا

Imperfect

3rd Masc.	يَفَاكِلُ	يَفَاكِلُونَ
„ Fem.	يَفَاكِلُ (يَفَاكِلِينَ)	يَفَاكِلْنَ
2nd Masc.	يَفَاكِلُ	يَفَاكِلْتُمَا
„ Fem.	يَفَاكِلِينَ	يَفَاكِلْتُمَا
1st Com.	يَفَاكِلْنَا	يَفَاكِلْنَا

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

Sing. Masc.	فَاكِلْ	فَاكِلْ
Sing. Fem.	فَاكِلِي	فَاكِلِي
Plur. Masc.	{ فَاكِلُوا فَاكِلْتُمْ	{ فَاكِلُوا فَاكِلْتُمْ
Plur. Fem.	{ فَاكِلْنَ فَاكِلْتُنَّ	{ فَاكِلْنَ فَاكِلْتُنَّ

Participle فَاكِلٌ

Infinitive فَاكِلَةٌ

Vocabulary

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

فَاكَلٌ = *receive.	فَاكَلٌ = break.
فَاكَلٌ * = serve.	فَاكَلٌ * = fortify oneself.
فَاكَلٌ = gather together (f.) (trans.)	فَاكَلٌ * = path, way.
فَاكَلٌ = *bless.	فَاكَلٌ * = expound.
فَاكَلٌ = *beat.	فَاكَلٌ = be first.
فَاكَلٌ = *complete.	فَاكَلٌ = anticipate, overtake.
فَاكَلٌ = divide.	فَاكَلٌ = fetters.
فَاكَلٌ = *offer up; Ethpa., be brought near.	فَاكَلٌ = break.
فَاكَلٌ = sing (praise).	فَاكَلٌ = peace.
	فَاكَلٌ = *speak.

§ 19. THE EXTENSIVE. ACTIVE, APH'EL;
PASSIVE, ETTAPH'AL

APH'EL

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

The paradigm is as follows:

Perfect

	SINGULAR	PLURAL
3rd Masc.	ʔmʕl	{ ʔmʕl ʔmʕl }
„ Fem.	ʔmʕla	{ ʔmʕl ʔmʕl }
2nd Masc.	ʔmʕl	ʔmʕl
„ Fem.	ʔmʕla	ʔmʕl
1st Com.	ʔmʕl	ʔmʕl

Imperfect

3rd Masc.	ʔmʕl	ʔmʕl
„ Fem.	ʔmʕla (ʔmʕla)	ʔmʕl
2nd Masc.	ʔmʕl	ʔmʕl
„ Fem.	ʔmʕl	ʔmʕl
1st Com.	ʔmʕl	ʔmʕl

Imperative

Sing. Masc.	ʔmʕl	
Sing. Fem.	ʔmʕla	
Plur. Masc.	ʔmʕl	ʔmʕl
Plur. Fem.	ʔmʕl	ʔmʕl

Participles

Active ʔmʕl

Passive ʔmʕl

Infinitive ʔmʕl

ETTAPH'AL

Perfect

	SINGULAR	PLURAL
3rd Masc.	ʔmʕl	{ ʔmʕl ʔmʕl }
„ Fem.	ʔmʕla	{ ʔmʕl ʔmʕl }
2nd Masc.	ʔmʕl	ʔmʕl
„ Fem.	ʔmʕla	ʔmʕl
1st Com.	ʔmʕl	ʔmʕl

Imperfect

3rd Masc.	ʔmʕl	ʔmʕl
„ Fem.	ʔmʕla* (ʔmʕla)*	ʔmʕl
2nd Masc.	ʔmʕl*	ʔmʕl*
„ Fem.	ʔmʕl*	ʔmʕl*
1st Com.	ʔmʕl	ʔmʕl

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

† Also written ʔmʕl and pronounced *ettaqal*.

Imperative

Sing. Masc.	لَا يَأْمُرُ	
Sing. Fem.	لَا يَأْمُرِي	
Plur. Masc.	لَا يَأْمُرُوا	لَا يَأْمُرْكُمْ
Plur. Fem.	لَا يَأْمُرْنَ	لَا يَأْمُرْتُمْ

Participle

فَاعِلٌ يَأْمُرُ

Infinitive

فَاعِلٌ يَأْمُرُ

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

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

لَا يَأْمُرُكَ، لَا يَأْمُرُكَ = enslave.

لَا يَأْمُرُكَ، لَا يَأْمُرُكَ = complete.

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

لَا يَأْمُرُكَ، لَا يَأْمُرُكَ = hasten.

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

لَا يَأْمُرُكَ، لَا يَأْمُرُكَ = enslave.

(d) Paulel and Ethpaulal, e.g.

لَا يَأْمُرُكَ، لَا يَأْمُرُكَ = chew the cud.

(e) Palpel and Ethpalpal, e.g.

لَا يَأْمُرُكَ، لَا يَأْمُرُكَ = shake.

لَا يَأْمُرُكَ، لَا يَأْمُرُكَ = drag.

لَا يَأْمُرُكَ، لَا يَأْمُرُكَ = raise up.

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

لَا يَأْمُرُكَ، لَا يَأْمُرُكَ = dream.

(g) Pai'el and Ethpai'al, e.g.

لَا يَأْمُرُكَ، لَا يَأْمُرُكَ = maintain.

(h) Pa'li and Ethpa'li, e.g.

لَا يَأْمُرُكَ، لَا يَأْمُرُكَ = estrange.

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

Verbs transitive in the Pe'al often take two objects in the Aph'el: $\text{لَا يَأْمُرُكَ، لَا يَأْمُرُكَ} = \text{You will cross the river, } \text{لَا يَأْمُرُكَ، لَا يَأْمُرُكَ} = \text{You will cause us to cross the river.}$

Vocabulary

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

لَا يَأْمُرُكَ = *clothe.

لَا يَأْمُرُكَ = truly.

لَا يَأْمُرُكَ = clothing.

لَا يَأْمُرُكَ = face.

لَا يَأْمُرُكَ = purify.

لَا يَأْمُرُكَ = silver.

لَا يَأْمُرُكَ = cross over.

لَا يَأْمُرُكَ = *make king.

لَا يَأْمُرُكَ = establish, make ready.

لَا يَأْمُرُكَ = image.

لَا يَأْمُرُكَ = river.

لَا يَأْمُرُكَ = *baptize.

لَا يَأْمُرُكَ = *betray, deliver.

لَا يَأْمُرُكَ = shine.

لَا يَأْمُرُكَ = curse

لَا يَأْمُرُكَ = torch.

لَا يَأْمُرُكَ = pollution.

لَا يَأْمُرُكَ = change.

لَا يَأْمُرُكَ = Solomon.

لَا يَأْمُرُكَ = cross.

لَا يَأْمُرُكَ = tomb.

لَا يَأْمُرُكَ¹ = believe.

لَا يَأْمُرُكَ = arose (f. pl.).

لَا يَأْمُرُكَ = sun.

لَا يَأْمُرُكَ = how.

لَا يَأْمُرُكَ = sacrifice.

¹ From the root لَا يَأْمُرُكَ : it is conjugated like an Aph'el.

Exercise 13

Translate into English:

1. *ܐܠܚܝܢܢܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ*
2. *ܕܐܘܨܬܒܗ ܕܐܘܨܬܒܗ*
3. *ܕܐܘܨܬܒܗ*
4. *ܕܐܘܨܬܒܗ ܕܐܘܨܬܒܗ*
5. *ܕܐܘܨܬܒܗ ܕܐܘܨܬܒܗ*
6. *ܕܐܘܨܬܒܗ ܕܐܘܨܬܒܗ*
7. *ܕܐܘܨܬܒܗ ܕܐܘܨܬܒܗ*
8. *ܕܐܘܨܬܒܗ ܕܐܘܨܬܒܗ*
9. *ܕܐܘܨܬܒܗ ܕܐܘܨܬܒܗ*
10. *ܕܐܘܨܬܒܗ ܕܐܘܨܬܒܗ*
11. *ܕܐܘܨܬܒܗ ܕܐܘܨܬܒܗ*
12. *ܕܐܘܨܬܒܗ ܕܐܘܨܬܒܗ*
13. *ܕܐܘܨܬܒܗ ܕܐܘܨܬܒܗ*
14. *ܕܐܘܨܬܒܗ ܕܐܘܨܬܒܗ*
15. *ܕܐܘܨܬܒܗ ܕܐܘܨܬܒܗ*

Translate into Syriac:

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

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

§ 20. OBJECTIVE PRONOMINAL SUFFIXES

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

	SINGULAR	PLURAL
1st Com.	ܐܘܨܬܒܗ	ܐܘܨܬܒܗܘܢ
2nd Masc.	ܐܘܨܬܒܗܝ	ܐܘܨܬܒܗܘܢ
„ Fem.	ܐܘܨܬܒܗܝܢ	ܐܘܨܬܒܗܘܢ
3rd Masc.	ܐܘܨܬܒܗܝܢ, ܐܘܨܬܒܗܝܢ, ܐܘܨܬܒܗܝܢ	—
„ Fem.	ܐܘܨܬܒܗܝܢ	—

These suffixes are attached only to the Perfect, the Imperfect, and the Imperative. The Participle and the Infinitive² take the suffixes attached to the noun, Infinitives ending in *ܐܘܨܬܒܗ* being treated as feminine nouns of the type of *ܐܘܨܬܒܗ*.

¹ The following is a rough guide to the way these suffixes are used:

1st Com.	ܐܘܨܬܒܗ	after a consonant.
2nd Masc.	ܐܘܨܬܒܗܝ	after ū.
2nd Fem.	ܐܘܨܬܒܗܝܢ	after ā.
3rd Masc.	ܐܘܨܬܒܗܝܢ	after ī and ē.

² Except in the case of 1st sing. (see below).

There are no suffixes for the 3rd plural, the enclitic forms *أَنْتُمْ* and *أَنْتِ* being used in their place.

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

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

Attached to the Perfect

	3rd SING. MASC.	3rd SING. FEM.	2nd SING. MASC.
1st Com. Sing.	قَمَلْتُكَ	قَمَلْتُكِ	قَمَلْتُكَ
2nd Masc. „	قَمَلْتُكَ	قَمَلْتُكِ	—
2nd Fem. „	قَمَلْتُكِ	قَمَلْتُكِ	—
3rd Masc. „	قَمَلْتَهُ	قَمَلْتَهَا	قَمَلْتَهُنَّ
3rd Fem. „	قَمَلْتَهَا	قَمَلْتَهَا	قَمَلْتَهُنَّ
1st Com. Plur.	قَمَلْتُمْ	قَمَلْتُنَّ	قَمَلْتُمْ
2nd Masc. „	قَمَلْتَجْ	قَمَلْتِجْ	—
2nd Fem. „	قَمَلْتِجْ	قَمَلْتِجْ	—

	2nd SING. FEM.	1st SING.	3rd PLUR. MASC.
1st Com. Sing.	قَمَلْتِجْ	—	قَمَلْتَهُ
2nd Masc. „	—	قَمَلْتِي	قَمَلْتَهُ
2nd Fem. „	—	قَمَلْتِجْ	قَمَلْتَهُ
3rd Sing. Masc.	قَمَلْتِجْ	قَمَلْتِي	قَمَلْتَهُ

¹ An alternative form inserts the syllable *نُ* after the *تُ*, e.g. *قَمَلْتُنْ*, *قَمَلْتُنِي*, &c.

	2nd SING. FEM.	1st SING.	3rd PLUR. MASC.
3rd Sing. Fem.	قَمَلْتِجْ	قَمَلْتِي	قَمَلْتَهُ
1st Com. Plur.	قَمَلْتُمْ	—	قَمَلْتَهُ
2nd Masc. „	—	قَمَلْتِجْ	قَمَلْتَهُ
2nd Fem. „	—	قَمَلْتِجْ	قَمَلْتَهُ

	3rd PLUR. FEM.	2nd PLUR. * MASC.	2nd PLUR. FEM.
1st Com. Sing.	قَمَلْتُنَّ	قَمَلْتِجْ	قَمَلْتِجْ
2nd Masc. „	—	—	—
2nd Fem. „	—	—	—
3rd Masc. „	قَمَلْتَهُنَّ	قَمَلْتِجْ	قَمَلْتِجْ
3rd Fem. „	قَمَلْتَهَا	قَمَلْتِجْ	قَمَلْتِجْ
1st Com. Plur.	قَمَلْتُمْ	قَمَلْتِجْ	قَمَلْتِجْ
2nd Masc. „	(قَمَلْتِجْ)	—	—
2nd Fem. „	(قَمَلْتِجْ)	—	—

	1st PLUR.
1st Com. Sing.	—
2nd Masc. „	قَمَلْتِجْ
2nd Fem. „	قَمَلْتِجْ
3rd Masc. „	قَمَلْتِجْ
3rd Fem. „	قَمَلْتِجْ
1st Com. Plur.	—
2nd Masc. „	قَمَلْتِجْ
2nd Fem. „	قَمَلْتِجْ

² An alternative form runs *قَمَلْتِجْ*, *قَمَلْتِجْ*, &c.

Attached to the Imperfect

	3rd SING. MASC.	2nd SING. MASC.	2nd SING. FEM.
1st Sing. Com.	تَمْلِكُ	تَمْلِكُ	تَمْلِكِينَ
2nd „ Masc.	تَمْلِكِي	—	—
2nd „ Fem.	تَمْلِكِي	—	—
3rd „ Masc.	{ تَمْلِكِيهِ تَمْلِكُهُ	{ تَمْلِكِيهِ تَمْلِكُهُ	{ تَمْلِكِيْنِيهِ تَمْلِكِيْنِيهِ
3rd „ Fem.	تَمْلِكِيْنِي	تَمْلِكِيْنِي	تَمْلِكِيْنِي
1st Plur. Com.	تَمْلِكُمْ	تَمْلِكُمْ	(تَمْلِكِيْنِمُ)
2nd „ Masc.	تَمْلِكِيْكَ	—	—
2nd „ Fem.	تَمْلِكِيْكِ	—	—

	3rd PLUR. MASC.	3rd PLUR. FEM.
1st Com. Sing.	تَمْلِكُوْكُمْ	تَمْلِكُوْكُمْ
2nd Masc. „	تَمْلِكُوْكُمْ	تَمْلِكُوْكُمْ
2nd Fem. „	تَمْلِكُوْكُمْ	تَمْلِكُوْكُمْ
3rd Masc. „	{ تَمْلِكُوْكُمْ تَمْلِكُوْكُمْ	{ تَمْلِكُوْكُمْ تَمْلِكُوْكُمْ
3rd Fem. „	تَمْلِكُوْكُمْ	تَمْلِكُوْكُمْ
1st Com. Plur.	تَمْلِكُوْكُمْ	تَمْلِكُوْكُمْ
2nd Masc. „	تَمْلِكُوْكُمْ	(تَمْلِكُوْكُمْ)
2nd Fem. „	تَمْلِكُوْكُمْ	(تَمْلِكُوْكُمْ)

¹ An alternative form of the 2nd sing. masc. resembles the Imperative, thus: تَمْلِكِيْكَ, تَمْلِكِيْكَ, تَمْلِكِيْكَ, تَمْلِكِيْكَ. This form is chiefly used in prohibitions.

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

Attached to the Imperative

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

	MASC. SING.	FEM. SING.	MASC. PLUR. 1st FORM
1st Sing. Com.	تَمْلِكْ	تَمْلِكِي	تَمْلِكُوْكُمْ
3rd „ Masc.	تَمْلِكْ	تَمْلِكِي	تَمْلِكُوْكُمْ
3rd „ Fem.	تَمْلِكِي	تَمْلِكِي	تَمْلِكُوْكُمْ
1st Plur. Com.	تَمْلِكُوْكُمْ	تَمْلِكُوْكُمْ	تَمْلِكُوْكُمْ

	MASC. PLUR. 2nd FORM	FEM. PLUR. 1st FORM	FEM. PLUR. 2nd FORM
1st Com. Sing.	تَمْلِكُوْكُمْ	(تَمْلِكُوْكُمْ)	تَمْلِكُوْكُمْ
3rd Mas. „	تَمْلِكُوْكُمْ	تَمْلِكُوْكُمْ	تَمْلِكُوْكُمْ
3rd Fem. „	تَمْلِكُوْكُمْ	(تَمْلِكُوْكُمْ)	تَمْلِكُوْكُمْ
1st Com. Plur.	تَمْلِكُوْكُمْ	(تَمْلِكُوْكُمْ)	تَمْلِكُوْكُمْ

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

Attached to the Infinitive

	PE'AL	PA'EL
1st Sing.	تَمْلِكْ	تَمْلِكْ
2nd Sing. Masc.	تَمْلِكِي	تَمْلِكِي

¹ Forms like تَمْلِكُوْكُمْ are also found.

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

§ 21. WEAK VERBS

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

- (a) a Nun as first radical,
- (b) one of the gutturals as last radical,¹
- (c) one of the vowel letters, Alaph, Waw, Yudh,
- (d) a doubled or repeated second radical.

These are usually separated for convenience into the following groups:

1. Pe Nun	نَفَم
2. Lamadh guttural	مَفَم
3. Pe Alaph	أَفَم
4. Pe Yudh	يَفَم

¹ Gutturals as first or second radical do not often have any effect on the pronunciation or form.

5. 'E Alaph	عَفَم
6. 'E Waw	وَفَم (مَفَم)
7. Double 'E	حَفَم (طَفَم)
8. Lamadh Alaph and Lamadh Yudh	لَفَم, لَفَم

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

§ 22. ع"ه VERBS

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

This occurs only in

- (a) Impf. and Inf. Pe'al, except when the second radical is **ع**, e.g. **عَفَم**; Impf. **عَفَم**.
- (b) Aph'el (throughout).
- (c) Ettaph'al (throughout).

In the Imperative Pe'al the **ع** disappears altogether.

The following paradigm gives the Impf. Pe'al of **عَفَم** = go out:

	SINGULAR	PLURAL
3rd Masc.	عَفَم	عَفَم
„ Fem.	عَفَم, عَفَم	عَفَم

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

§ 23. ٥ GUTTURAL VERBS

These are verbs whose last radical is ٥, ٦, ٧, or ٨. In a few cases verbs ending in ٧ are similarly treated. Their peculiarities arise from the fact that these letters seem to have a preference for pthāḥā in place of other vowels, especially rbhāçā. This is chiefly noticeable when the guttural is final. There are a few cases in which ٥ guttural verbs are affected, having pthāḥā for 'çāçā in the Imperfect.¹ ٥ guttural verbs are affected as follows:

(a) In Pe'al:

(i) The Perfect of intransitive verbs has pthāḥā instead of rbhāçā, e.g. ٥ = wonder.

(ii) The Imperfect and the Imperative of a few transitive verbs have pthāḥā instead of 'çāçā, e.g. ٥ = lead, Impf. ٥.

(iii) The Active Participle has pthāḥā instead of rbhāçā.

(b) The Ethpe'el has pthāḥā for rbhāçā.

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

Thus the Pe'al and Ethpe'el of ٥ = hear, are as follows:

PE'AL	Perfect	٥
	Imperfect	٥
	Imperative	٥
	Infinitive	٥
	Participle Active	٥
	„ Passive	٥

¹ e.g. ٥, ٥ = grind; ٥ (or ٥), ٥ = remember. Most ٥ guttural verbs are like ٥, ٥ = flee.

ETHPE'EL	Perfect	٥
	Imperfect	٥
	Imperative	٥
	Infinitive	٥
	Participle	٥

The Pa'el and Ethpa'al of ٥ = lead (in Pa'el = govern, in Ethpa'al = bear oneself).

PA'EL	Perfect	٥
	Imperfect	٥
	Imperative	٥
	Infinitive	٥
	Participle Active	٥
	„ Passive	٥

ETHPA'AL	Perfect	} Regular.
	Imperfect	
	Imperative	
	Infinitive	
	Participle	

APH'EL of ٥ = despise.

	Perfect	٥
	Imperfect	٥
	Imperative	٥
	Infinitive	٥
	Participle Active	٥
	„ Passive	٥

The word **ܐܘܨܝܢܐ** = be able, find, is best treated as an Aph'el of this class in which the " of the first syllable has been modified to " .

Vocabulary

ܐܘܨܝܢܐ = Aph., record.	ܐܘܨܝܢܐ = sing (praise).
ܐܘܨܝܢܐ = be complete.	ܐܘܨܝܢܐ = rise (as sun).
ܐܘܨܝܢܐ = dwell.	ܐܘܨܝܢܐ = wonder.
ܐܘܨܝܢܐ = Pa., hope.	ܐܘܨܝܢܐ = they will say.
ܐܘܨܝܢܐ = know.	ܐܘܨܝܢܐ = tree.
ܐܘܨܝܢܐ = Ethpe., be ill, Aph., make ill.	ܐܘܨܝܢܐ = animal.
ܐܘܨܝܢܐ = sacrifice.	(f.) ܐܘܨܝܢܐ = face.
ܐܘܨܝܢܐ = plant.	(f.) ܐܘܨܝܢܐ = field.
ܐܘܨܝܢܐ = Pa., walk.	ܐܘܨܝܢܐ = garden.
ܐܘܨܝܢܐ = be desolate.	ܐܘܨܝܢܐ = prayer.
ܐܘܨܝܢܐ = Pa., justify, (Passive = Ethpa.).	ܐܘܨܝܢܐ = heart.
	ܐܘܨܝܢܐ = helper.
	ܐܘܨܝܢܐ = Adam.

Exercise 16

Translate into Syriac:

1. **ܐܘܨܝܢܐ ܕܡܘܨܝܢܐ ܐܘܨܝܢܐ ܕܡܘܨܝܢܐ** .
2. **ܐܘܨܝܢܐ ܕܡܘܨܝܢܐ ܐܘܨܝܢܐ ܕܡܘܨܝܢܐ** .
3. **ܐܘܨܝܢܐ ܕܡܘܨܝܢܐ** .
4. **ܐܘܨܝܢܐ ܕܡܘܨܝܢܐ** .
5. **ܐܘܨܝܢܐ ܕܡܘܨܝܢܐ** .
6. **ܐܘܨܝܢܐ ܕܡܘܨܝܢܐ** .

ܐܘܨܝܢܐ ܕܡܘܨܝܢܐ ܐܘܨܝܢܐ ܕܡܘܨܝܢܐ .
ܐܘܨܝܢܐ ܕܡܘܨܝܢܐ ܐܘܨܝܢܐ ܕܡܘܨܝܢܐ . 7
ܐܘܨܝܢܐ ܕܡܘܨܝܢܐ ܐܘܨܝܢܐ ܕܡܘܨܝܢܐ . 8
ܐܘܨܝܢܐ ܕܡܘܨܝܢܐ ܐܘܨܝܢܐ ܕܡܘܨܝܢܐ . 9
ܐܘܨܝܢܐ ܕܡܘܨܝܢܐ ܐܘܨܝܢܐ ܕܡܘܨܝܢܐ . 10
ܐܘܨܝܢܐ ܕܡܘܨܝܢܐ ܐܘܨܝܢܐ ܕܡܘܨܝܢܐ .

Translate into Syriac:

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

§ 24. " VERBS

The peculiarities of this class of verbs are due to the fact that ʾ when initial must have a full vowel, and that when preceded by a vowelless consonant it surrenders its vowel to that consonant and becomes quiescent, sometimes being even omitted in writing.

This affects all parts where the ʾ is initial when preceded by a vowelless prefix such as *e* or *y*, and further makes changes in:

(a) Pe'al

In the Perfect the initial ʾ always has ^h, e.g. אָכַל = eat.

In the Imperfect and Infinitive the first syllable is a long open one, and in verbs whose Imperfect has אָ in the second syllable the first vowel is אָ , in those with ^h it is אָ . Thus אָכַל = he will eat, but אָכַל = he will say.

In the Imperative and the Participle Passive the vowel is ^h, e.g. אָכַל , אָכַל , but if the second vowel is ^h, the first becomes ^h, e.g. אָכַל .

(b) Ethpe'el

The *l* of the preformative always carries a vowel. In parts which have no vowel in the regular verb, this vowel is ^h, where the first radical has ^h it is simply shifted back on to the *l*, e.g. אָכַל , אָכַל .

(c) Pa'el

In the Impf. and Inf. the ʾ surrenders its vowel to the preformative, e.g. אָכַל = oppress, Impf. Pa. אָכַל .

(d) Ethpa'al

The ʾ surrenders its vowel to the *l* of the preformative, e.g. אָכַל = be blackened.

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

(e) In the extensive forms, Aph'el, Ettaph'al, Shaph'el, and Eshtaph'al, a further change takes place, the ʾ being replaced by *e* (in one case, that of אָכַל = come, by *o*), e.g. אָכַל = perish, Aph. אָכַל = destroy, Ettaph. אָכַל = be destroyed; the root אָכַל , only found verbally in Aph'el and Eshtaph'al = be behind, delay, Aph. אָכַל , Esht. אָכַל .

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

Pe'al Perfect

3rd Sing. Masc.	אָכַל
„ Fem.	אָכַל
2nd Sing. Masc.	אָכַל

Imperfect

3rd Sing. Masc.	אָכַל	אָכַל
1st „ Com.	אָכַל	אָכַל

Imperative

Sing. Masc.	אָכַל	אָכַל
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Participle Active

 אָכַל

„ Passive

 אָכַל

Infinitive

 אָכַל אָכַל

Ethpe'el Perfect

3rd Sing. Masc.	אָכַל
„ Fem.	אָכַל

Imperfect

3rd Sing. Masc.	אָכַל
2nd „ Fem.	אָכַל
3rd Plur. Masc.	אָכַל

Imperative

Sing. Masc. אָכַל

Infinitive

 אָכַל

Participle

 אָכַל (f. אָכַל)

¹ Also אָכַל and אָכַל .

§ 27. օ"֊ VERBS

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

The օ"֊ verbs proper exhibit the following peculiarities:

Pe'al. In the Perfect the medial vowel is **ֹ**, except in the verb **ִֹֹּ** = die, which retains the **֊** throughout the Perfect.

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

In the Infinitive the vowel is **ֹ**, and the preformative **֊** is used.

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

In the Participle Passive the vowel is **ֹ**.

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

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

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

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

The following paradigm will serve to illustrate what has been said. It will be noted that no alternative forms are given, as they

can be readily deduced from the more usual ones. The paradigm is that of the verb **ִֹֹּ** = rise; the irregular forms of **ִֹֹּ** and **ִֹֹּ** are also indicated.

		PE'AL			
Perfect		SINGULAR		PLURAL	
3rd Masc.		ִֹֹּ	ִֹֹּ	ִֹֹּ	ִֹֹּ
„ Fem.		ִֹֹּ	ִֹֹּ	ִֹֹּ	ִֹֹּ
2nd Masc.		ִֹֹּ	ִֹֹּ	ִֹֹּ	ִֹֹּ
„ Fem.		ִֹֹּ	ִֹֹּ	ִֹֹּ	ִֹֹּ
1st Com.		ִֹֹּ	ִֹֹּ	ִֹֹּ	ִֹֹּ
Imperfect		SINGULAR		PLURAL	
3rd Masc.		ִֹֹּ	ִֹֹּ	ִֹֹּ	ִֹֹּ
„ Fem.		ִֹֹּ	ִֹֹּ	ִֹֹּ	ִֹֹּ
2nd Masc.		ִֹֹּ	ִֹֹּ	ִֹֹּ	ִֹֹּ
„ Fem.		ִֹֹּ	ִֹֹּ	ִֹֹּ	ִֹֹּ
1st Com.		ִֹֹּ	ִֹֹּ	ִֹֹּ	ִֹֹּ
Imperative		SINGULAR		PLURAL	
Masc.		ִֹֹּ	ִֹֹּ	ִֹֹּ	ִֹֹּ
Fem.		ִֹֹּ	ִֹֹּ	ִֹֹּ	ִֹֹּ
Infinitive		ִֹֹּ		ִֹֹּ	
Participle		ִֹֹּ		ִֹֹּ	
Active		ִֹֹּ	ִֹֹּ	ִֹֹּ	ִֹֹּ
Passive		ִֹֹּ	ִֹֹּ	ִֹֹּ	ִֹֹּ

APH'EL

Perfect		SINGULAR		PLURAL	
3rd Masc.		ִֹֹּ	ִֹֹּ	ִֹֹּ	ִֹֹּ
„ Fem.		ִֹֹּ	ִֹֹּ	ִֹֹּ	ִֹֹּ

¹ Fem. Sing. ִֹֹּ.

	SINGULAR	PLURAL
2nd Fem.	جَدَام	جَدَائِم
1st Com.	جَادَا	جَادُوا
Imperfect		
3rd Masc.	يُجَادِي	يُجَادُونَ
„ Fem.	يُجَادِي	يُجَادِينَ
2nd Masc.	يُجَادِي	يُجَادُونَ
„ Fem.	يُجَادِي	يُجَادِينَ
1st Com.	يُجَادُوا	يُجَادُونَ
Imperative		
Masc.	جَادِ	جَادُوا
Fem.	جَادِي	جَادِي
Participle		
Active	جَادِي (fem. جَادِي)	جَادِي
Passive		جَادِي
Infinitive		جَادِي
	ETHPE'EL	
	يُجَادِي	يُجَادُونَ
	PA'EL	
	جَادِي = bring low, humiliate.	
	ETHPA'AL	
	يُجَادِي = be brought low.	
	APH'EL	
Perfect		
3rd Masc.	جَادَا	جَادُوا
„ Fem.	جَادَا	جَادِي
2nd Masc.	جَادَا	جَادُوا

	SINGULAR	PLURAL
„ Fem.	جَادِي	جَادِي
1st Com.	جَادُوا	جَادُوا
Imperfect	يُجَادِي	يُجَادُونَ
Imperative	جَادِ	جَادُوا
Participle		
Active	جَادِي	جَادِي
Passive	جَادِي	جَادِي
Infinitive		جَادِي
	ETTAPH'AL	جَادِي

Vocabulary

- | | |
|--|-------------------------------|
| حَا = plunder. | سَم = show mercy to. |
| لَم = touch. | سَم = Aph., reprove. |
| لَم = Aph'el, cover. | سَم = enter. |
| سَم = bruise, trample. | سَم = break (bread). |
| سَم = be despised; Aph., despise. | سَم = spit. |
| سَم = be warm; Aph., love. | سَم = come down. |
| سَم = be hot (Impf. سَم). | سَم = be firm; Aph., believe. |
| سَم = love; Pa., be merciful to. | |
| سَم = sick, ill. | سَم = nest. |
| سَم = a particle inserted to indicate that the sentence in which it occurs is a quotation. | سَم = promise. |
| | سَم = Pa'el, comfort. |
| سَم = bone. | سَم = sheet. |
| سَم = Sarah. | سَم = behold! |
| | سَم = Hagar. |

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

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

Other Conjugations

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

These remarks may be illustrated by the following paradigm:

PE'AL

Perfect

	SINGULAR		PLURAL	
3rd Masc.	فَعَلَ	فَعِلَ	فَعَلُوا ¹	فَعِلُوا
„ Fem.	فَعَلَتْ	فَعِلَتْ	فَعَلُوا ¹	فَعِلَتْ
2nd Masc.	فَعَلْ	فَعِلْ	فَعَلُوا ¹	فَعِلُوا
„ Fem.	فَعَلِي	فَعِلِي	فَعَلُوا ¹	فَعِلِي
1st Com.	فَعَلُوا	فَعِلُوا	فَعَلُوا ¹	فَعِلُوا

Imperfect

3rd Masc.	يَفْعَلُ	يَفْعَلُ
„ Fem.	يَفْعَلُ	يَفْعَلُ
2nd Masc.	يَفْعَلْ	يَفْعَلْ

¹ For the sake of brevity the alternative forms in **ا** and **ا** are omitted in the paradigm of these verbs.

SINGULAR

PLURAL

2nd Fem.	يَفْعَلِي	يَفْعَلِي
1st Com.	يَفْعَلُوا ¹	يَفْعَلُوا
Imperative		
Masc.	فَعَلْ	فَعَلْ
Fem.	فَعَلِي	فَعَلِي
Infinitive فَعْلًا		
Participle		
Active Masc.	فَعَلٌ	فَعَلٌ
„ Fem.	فَعَلٌ	فَعَلٌ
Passive Masc.	فَعَلٌ	فَعَلٌ
„ Fem.	فَعَلٌ	فَعَلٌ

ETHPE'EL

Perfect

3rd Masc.	فَعَّلَ	فَعَّلُوا
„ Fem.	فَعَّلَتْ	فَعَّلُوا
2nd Masc.	فَعَّلْ	فَعَّلُوا
„ Fem.	فَعَّلِي	فَعَّلُوا
1st Com.	فَعَّلُوا	فَعَّلُوا

Imperfect

3rd Masc.	يَفْعَلُ	يَفْعَلُ
„ Fem.	يَفْعَلُ	يَفْعَلُ
2nd Masc.	يَفْعَلْ	يَفْعَلْ
„ Fem.	يَفْعَلِي	يَفْعَلِي
1st Com.	يَفْعَلُوا	يَفْعَلُوا

Imperative

	SINGULAR	PLURAL
Masc.	لَاؤُفَّعْ	لَاؤُفَّعُوا
Fem.	لَاؤُفَّعِي	لَاؤُفَّعْنَ

Participle

	SINGULAR	PLURAL
Masc.	فَاعِلٌ	فَاعِلُونَ
Fem.	فَاعِلَةٌ	فَاعِلَاتٌ

Infinitive

فَاعِلٌ

Perfect

PA'EL

	SINGULAR	PLURAL
3rd Masc.	وَفَّعَ	وَفَّعُوا
„ Fem.	وَفَّعَتْ	وَفَّعْنَ
2nd Masc.	وَفَّعْتَ	وَفَّعْتُمْ
„ Fem.	وَفَّعْتِ	وَفَّعْتُنَّ
1st Com.	وَفَّعْنَا	وَفَّعْنَا

Imperfect

	SINGULAR	PLURAL
3rd Masc.	يَفَّعُ	يَفَّعُونَ
„ Fem.	يَفَّعُ	يَفَّعْنَ
2nd Masc.	يَفَّعُ	يَفَّعْتُمْ
„ Fem.	يَفَّعِي	يَفَّعْتُنَّ
1st Com.	يَفَّعْنَا	يَفَّعْنَا

Imperative

	SINGULAR	PLURAL
Masc.	وَفَّعْ	وَفَّعُوا
Fem.	وَفَّعِي	وَفَّعْنَ

Infinitive

فَاعِلٌ

Participle

	SINGULAR	PLURAL
Active Masc.	فَاعِلٌ	فَاعِلُونَ
„ Fem.	فَاعِلَةٌ	فَاعِلَاتٌ
Passive Masc.	فَاعِلٌ	فَاعِلُونَ
„ Fem.	فَاعِلَةٌ	فَاعِلَاتٌ

Perfect

ETHPA'AL

	SINGULAR	PLURAL
3rd Masc.	وَفَّعَ	وَفَّعُوا
„ Fem.	وَفَّعَتْ	وَفَّعْنَ
2nd Masc.	وَفَّعْتَ	وَفَّعْتُمْ
„ Fem.	وَفَّعْتِ	وَفَّعْتُنَّ
1st Com.	وَفَّعْنَا	وَفَّعْنَا

Imperfect

	SINGULAR	PLURAL
3rd Masc.	يَفَّعُ	يَفَّعُونَ
„ Fem.	يَفَّعُ	يَفَّعْنَ
2nd Masc.	يَفَّعُ	يَفَّعْتُمْ
„ Fem.	يَفَّعِي	يَفَّعْتُنَّ
1st Com.	يَفَّعْنَا	يَفَّعْنَا

Imperative

	SINGULAR	PLURAL
Masc.	وَفَّعْ	وَفَّعُوا
Fem.	وَفَّعِي	وَفَّعْنَ

Infinitive

فَاعِلٌ

Participle

	SINGULAR	PLURAL
Masc.	فَاعِلٌ	فَاعِلُونَ
Fem.	فَاعِلَةٌ	فَاعِلَاتٌ

APH'EL

Perfect

	SINGULAR	PLURAL
3rd Masc.	אָנִי	אָנִי
„ Fem.	אָנִי	אָנִי
2nd Masc.	אָנִי	אָנִי
„ Fem.	אָנִי	אָנִי
1st Com.	אָנִי	אָנִי

Imperfect

3rd Masc.	אָנִי	אָנִי
„ Fem.	אָנִי	אָנִי
2nd Masc.	אָנִי	אָנִי
„ Fem.	אָנִי	אָנִי
1st Com.	אָנִי	אָנִי

Imperative

Masc.	אָנִי	אָנִי
Fem.	אָנִי	אָנִי

Infinitive

אָנִי

Participle

Active Masc.	אָנִי	אָנִי
„ Fem.	אָנִי	אָנִי
Passive Masc.	אָנִי	אָנִי
„ Fem.	אָנִי	אָנִי

Perfect

ETTAPH'AL

3rd Masc.	אָנִי	אָנִי
„ Fem.	אָנִי	אָנִי

SINGULAR

PLURAL

2nd Masc.	אָנִי	אָנִי
„ Fem.	אָנִי	אָנִי
1st Com.	אָנִי	אָנִי

Imperfect

3rd Masc.	אָנִי	אָנִי
„ Fem.	אָנִי	אָנִי
2nd Masc.	אָנִי	אָנִי
„ Fem.	אָנִי	אָנִי
1st Com.	אָנִי	אָנִי

Imperative

Masc.	אָנִי	אָנִי
Fem.	אָנִי	אָנִי

Infinitive

אָנִי

Participle

Masc.	אָנִי	אָנִי
Fem.	אָנִי	אָנִי

Note on some Anomalous Verbs

אָנִי = find: Impf. אָנִי, Participle אָנִי.

אָנִי = come: Impf. אָנִי, Imper. אָנִי, Aph'el אָנִי.

אָנִי = go: Impf. אָנִי, Imper. אָנִי. When the אָ would normally follow a vowelless י and thus take a vowel, it falls out of pronunciation, is written with 'linea occulta', and leaves the י to take the vowel; e.g. אָנִי 1st sing. perf., אָנִי f. ptcl.

עָלַם = go up: when the ם stands at the end of a syllable the װ is assimilated to it, e.g. Impf. Pe'al עָלַם, Perf. Aph'el עָלַם.

עָבַד = give: in the Pe'al it is used only in the Perfect, Imperative, and Participle. The ם loses its pronunciation and is written with 'linea occulta' in the following forms: עָבַד, עָבַדְתָּ, עָבַדְתָּם, עָבַדְתָּן, עָבַדְתָּן, עָבַדְתָּן, but not in עָבַדְתָּ and עָבַדְתָּן.

(The root װ is used for the Imperfect: עָבַד.)

For the Passive the Ethpe'el is used and takes the regular form for ʿ verbs, i.e. עָבַדְתָּ, עָבַדְתָּן, &c.

עָשָׂה = live: Impf. Pe'al, עָשָׂה (also עָשָׂה and עָשָׂה).

Aph'el (formed partly like that of double ʿ verbs): עָשָׂה, עָשָׂה, עָשָׂה.

Impf. עָשָׂה, more frequently written עָשָׂה.

Ptepl. עָשָׂה, " " עָשָׂה.

עָשָׂה = be: the Perfect is regular, like עָשָׂה. When used as an enclitic it loses the ם in pronunciation, e.g. עָשָׂה.

The Imperfect is also regular, עָשָׂה, &c.

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

Vocabulary

עָשָׂה = throw (Pe. and Aph.).	עָשָׂה = create.
עָשָׂה = see.	עָשָׂה = reveal.
עָשָׂה = ask, demand, seek.	עָשָׂה = accuse.
עָשָׂה = loose, destroy, settle; Pa. begin.	עָשָׂה = Ethpa'al, prophesy.
עָשָׂה = Pe'al, fill; Pa'el, Shaph'el, fulfil.	
עָשָׂה = Pa'el, show.	עָשָׂה = call, read.
עָשָׂה = Pa'el, turn aside.	עָשָׂה = grain.
עָשָׂה = be like; Pa'el, liken.	עָשָׂה = mustard.

עָשָׂה = build.

עָשָׂה = how.

עָשָׂה = be drunk.

עָשָׂה = six (with masc. nouns).

עָשָׂה = hate.

עָשָׂה = fault, cause.

עָשָׂה = answer.

עָשָׂה = Elisha.

עָשָׂה = be pleasing.

עָשָׂה = Elijah.

עָשָׂה = deliver.

עָשָׂה = Enoch.

Exercise 22

Translate into English:

1. עָשָׂה אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. עָשָׂה אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. עָשָׂה אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ.
2. עָשָׂה אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. עָשָׂה אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. עָשָׂה אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ.
3. עָשָׂה אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. עָשָׂה אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. עָשָׂה אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ.
4. עָשָׂה אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. עָשָׂה אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. עָשָׂה אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ.
5. עָשָׂה אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. עָשָׂה אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. עָשָׂה אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ.
6. עָשָׂה אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. עָשָׂה אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. עָשָׂה אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ.
7. עָשָׂה אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. עָשָׂה אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. עָשָׂה אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ.
8. עָשָׂה אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. עָשָׂה אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. עָשָׂה אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ.
9. עָשָׂה אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. עָשָׂה אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. עָשָׂה אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ.
10. עָשָׂה אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. עָשָׂה אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. עָשָׂה אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ.

Translate into Syriac:

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

§ 30. PRONOMINAL SUFFIXES ATTACHED TO VERBS ܐܘܢܘܢ

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

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

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

In all Imperfects the ܐ is retained as a connecting vowel, and is written ܐ.

§ 30. PRONOMINAL SUFFIXES TO VERBS ܐܘܢܘܢ 121

In the Imperative the suffixes are attached in the same way as in the Perfect, with certain exceptions which can be noted from the paradigm given below.

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

The following forms will serve to illustrate these points:
Suffixes attached to the Perfect:

	3rd SING. MASC.		2nd SING. MASC.
	Pe'al	Pa'el	
1st Com. Sing.	ܐܘܢܘܢܐ	ܐܘܢܘܢܐ	ܐܘܢܘܢܐ
2nd Masc.	ܐܘܢܘܢܐ	ܐܘܢܘܢܐ	—
„ Fem.	ܐܘܢܘܢܐ	ܐܘܢܘܢܐ	—
3rd Mas.	ܐܘܢܘܢܐ	ܐܘܢܘܢܐ	ܐܘܢܘܢܐ
„ Fem.	ܐܘܢܘܢܐ	ܐܘܢܘܢܐ	ܐܘܢܘܢܐ
1st Com. Plur.	ܐܘܢܘܢܐ	ܐܘܢܘܢܐ	ܐܘܢܘܢܐ
2nd Masc.	ܐܘܢܘܢܐ	ܐܘܢܘܢܐ	—
„ Fem.	ܐܘܢܘܢܐ	ܐܘܢܘܢܐ	—

	3rd PLUR. MASC.		3rd PLUR. FEM.	
1st Com. Sing.	ܐܘܢܘܢܐ	ܐܘܢܘܢܐ	ܐܘܢܘܢܐ	ܐܘܢܘܢܐ
2nd Masc.	ܐܘܢܘܢܐ	ܐܘܢܘܢܐ	ܐܘܢܘܢܐ	ܐܘܢܘܢܐ
„ Fem.	ܐܘܢܘܢܐ	ܐܘܢܘܢܐ	ܐܘܢܘܢܐ	ܐܘܢܘܢܐ
3rd Masc.	ܐܘܢܘܢܐ	ܐܘܢܘܢܐ	ܐܘܢܘܢܐ	ܐܘܢܘܢܐ
„ Fem.	ܐܘܢܘܢܐ	ܐܘܢܘܢܐ	ܐܘܢܘܢܐ	ܐܘܢܘܢܐ
1st Com. Plur.	ܐܘܢܘܢܐ	ܐܘܢܘܢܐ	ܐܘܢܘܢܐ	ܐܘܢܘܢܐ
2nd Masc.	ܐܘܢܘܢܐ	ܐܘܢܘܢܐ	ܐܘܢܘܢܐ	ܐܘܢܘܢܐ
„ Fem.	ܐܘܢܘܢܐ	ܐܘܢܘܢܐ	ܐܘܢܘܢܐ	ܐܘܢܘܢܐ

Suffixes attached to the Imperfect:

	3rd SING. MASC.
1st Com. Sing.	نَفْعِي
2nd Masc.	نَفْعِكَ
„ Fem.	نَفْعِيكِ
3rd Masc.	نَفْعِهِ
„ Fem.	نَفْعِهَا
1st Com. Plur.	نَفْعِنَا
2nd Masc.	نَفْعِكُمْ
„ Fem.	نَفْعِكُنَّ

Suffixes attached to the Imperative:

	MASC. SING.	FEM. SING.	MASC. PLUR.	FEM. PLUR.
	Pe'al	Pa'el		
1st Com. Sing.	فَعِّلْ	فَعِّلِي	فَعِّلُوا	فَعِّلْنَ
3rd Masc.	فَعِّلْهُ	فَعِّلِيهَا	فَعِّلُوهُمْ	فَعِّلْنَهُنَّ
„ Fem.	فَعِّلِي	فَعِّلِي	فَعِّلُوا	فَعِّلْنَ
1st Com. Plur.	فَعِّلُوا	فَعِّلْنَ	فَعِّلُوا	فَعِّلْنَ

Suffixes attached to the Infinitives:

Pe'al	فَعْلًا
	فَعْلًا، &c.
Pa'el	فَعْلًا
	فَعْلًا، &c.

§ 31. NOMINAL STEMS WITH VOCALIC ENDINGS

There are a large number of stems, derived from فَعَّل verbs, which end in a vowel, and exhibit certain peculiarities in declension. These arise from the fact that the vowel letter appears as a

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

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

	MASCULINE		FEMININE	
	Singular	Plural	Singular	Plural
Absolute	قَوْلًا ¹	قَوْلٌ	قَوْلًا	قَوْلٌ
Emphatic	قَوْلًا	قَوْلًا	قَوْلًا	قَوْلًا
Construct	قَوْلًا	قَوْلًا	قَوْلًا	قَوْلًا

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

	MASCULINE		FEMININE	
	Singular	Plural	Singular	Plural
Absolute	عَهْلًا ²	عَهْلٌ	عَهْلًا	عَهْلٌ
Emphatic	عَهْلًا	عَهْلًا (عَهْلًا)	عَهْلًا	عَهْلًا
Construct	عَهْلًا	عَهْلًا	عَهْلًا	عَهْلًا

C. Feminine Abstract Nouns

	In و	In ا
Absolute	صِدْقًا	إِمْعَانًا ⁴ إِمْعَانٌ
Emphatic	صِدْقًا ³ صِدْقًا	إِمْعَانًا إِمْعَانًا
Construct	صِدْقًا	إِمْعَانًا إِمْعَانًا

¹ Adj. = pure. ² = fool. ³ = part, portion. ⁴ = story.

	In ا		In ة , originally o	
Absolute	رَحَه ¹	رَقَه ²	رَحَه ²	رَقَه ²
Emphatic	رَحَهْلا	رَقَهْلا	رَحَهْلا	رَقَهْلا
Construct	رَحَهْ	رَقَهْ	رَحَهْ	رَقَهْ

Vocabulary

- | | |
|--------------------------------|----------------------------|
| وَح = be pure; Pa'el, purify. | وَحَهْلا = form, likeness. |
| وَقا = pure. | وَحال = Pa'el, reconcile. |
| وَحنا = give (in marriage). | وَحَهْلا = reconciliation. |
| وَحنا = part. | وَحنا = fool. |
| وَحنا = Aph., make to stumble. | وَحنا = story, history. |
| وَحنا = outside. | وَحنا = service. |
| وَحنا = choose. | وَحنا = vineyard. |
| وَحنا = pluck out. | وَحنا = strike, beat. |
| وَحنا = Pe., Pa., cast, throw. | وَحنا = cut off. |
- وَحنا = happy is, happy are (with suffix and 𐤀 attached to noun or pronoun).

Exercise 23

Translate into English:

1. 𐤀 𐤀𐤁𐤁𐤃 𐤀𐤁𐤁𐤃 𐤀𐤁𐤁𐤃 : 𐤀𐤁𐤁𐤃 𐤀𐤁𐤁𐤃 𐤀𐤁𐤁𐤃 . 2. 𐤀𐤁𐤁𐤃 𐤀𐤁𐤁𐤃
3. 𐤀𐤁𐤁𐤃 𐤀𐤁𐤁𐤃 𐤀𐤁𐤁𐤃 . 𐤀𐤁𐤁𐤃 𐤀𐤁𐤁𐤃 𐤀𐤁𐤁𐤃 𐤀𐤁𐤁𐤃 𐤀𐤁𐤁𐤃 :
4. 𐤀𐤁𐤁𐤃 𐤀𐤁𐤁𐤃 𐤀𐤁𐤁𐤃 : 𐤀𐤁𐤁𐤃 𐤀𐤁𐤁𐤃 𐤀𐤁𐤁𐤃 𐤀𐤁𐤁𐤃 𐤀𐤁𐤁𐤃
5. 𐤀𐤁𐤁𐤃 𐤀𐤁𐤁𐤃 𐤀𐤁𐤁𐤃 𐤀𐤁𐤁𐤃 𐤀𐤁𐤁𐤃 𐤀𐤁𐤁𐤃 𐤀𐤁𐤁𐤃

¹ = thing.

² = prayer.

6. 𐤀𐤁𐤁𐤃 𐤀𐤁𐤁𐤃 𐤀𐤁𐤁𐤃 𐤀𐤁𐤁𐤃 𐤀𐤁𐤁𐤃 𐤀𐤁𐤁𐤃
7. 𐤀𐤁𐤁𐤃 𐤀𐤁𐤁𐤃 𐤀𐤁𐤁𐤃 𐤀𐤁𐤁𐤃 𐤀𐤁𐤁𐤃 𐤀𐤁𐤁𐤃
8. 𐤀𐤁𐤁𐤃 𐤀𐤁𐤁𐤃 𐤀𐤁𐤁𐤃 𐤀𐤁𐤁𐤃 𐤀𐤁𐤁𐤃 𐤀𐤁𐤁𐤃
9. 𐤀𐤁𐤁𐤃 𐤀𐤁𐤁𐤃 𐤀𐤁𐤁𐤃 𐤀𐤁𐤁𐤃 𐤀𐤁𐤁𐤃 𐤀𐤁𐤁𐤃
10. 𐤀𐤁𐤁𐤃 𐤀𐤁𐤁𐤃 𐤀𐤁𐤁𐤃 𐤀𐤁𐤁𐤃 𐤀𐤁𐤁𐤃 𐤀𐤁𐤁𐤃

Translate into Syriac:

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

§ 32. NUMERALS

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

The cardinals are as follows:

	USED WITH MASC.	USED WITH FEM.
1 =	واحد	واحدة
2 =	اثنان	اثنتان
3 =	ثلاثة	ثلاث
4 =	أربعة	أربع
5 =	خمس	خمس
6 =	ستة	ست
7 =	سبعة	سبع
8 =	ثمان	ثمان
9 =	تسع	تسع
10 =	عشر	عشر
11 =	أحد عشر	أحد عشر
12 =	اثنتان عشر	اثنتان عشر
13 =	ثلاثة عشر	ثلاثة عشر
14 =	أربعة عشر	أربعة عشر
15 =	خمس عشر	خمس عشر
16 =	ستة عشر	ستة عشر
17 =	سبعة عشر	سبعة عشر
18 =	ثمان عشر	ثمان عشر
19 =	تسع عشر	تسع عشر
20 =	عشرون	عشرون
21 =	أحد وعشرون	أحد وعشرون
30 =	ثلاثون	ثلاثون
40 =	أربعون	أربعون

¹ In reading this form only one ل is taken into account.

50 =	خمسون
60 =	ستون
70 =	سبعون
80 =	اثنان مائة
90 =	ثلاث مائة
100 =	مائة (Plur. مائة)
200 =	مئتان
300 =	ثلاث مائة
1,000 =	ألف (Plur. ألف)
2,000 =	ألفان
10,000 =	عشرة آلاف (Plur. عشرة آلاف)

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

In stating numbers above 20 the larger numerals are placed first, e.g. 2,753 = *ألفان ومئتان وخمسة وأربعون*.

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

1st =	أول
2nd =	أول (f. أول)
3rd =	ثالث
4th =	رابع
5th =	خامس
6th =	سادس

¹ For 'the three of them' *ثلاثة منهم* is used.

7th = ܡܚܘܢܐ

8th = ܡܥܘܢܐ

9th = ܡܩܘܢܐ

10th = ܡܩܘܢܐ

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

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

ܡܩܘܢܐ ܕܡܥܘܢܐ = on the 5th day (of the month),

ܡܩܘܢܐ ܕܡܩܘܢܐ = on the 9th day (of the month);

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

ܡܩܘܢܐ ܡܩܘܢܐ ܡܩܘܢܐ ܕܡܩܘܢܐ = on the 25th day of the month Ab.

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

SYNTACTIC EXERCISES

Vocabulary

ܡܩܘܢܐ = month. ܡܩܘܢܐ = elder

ܡܩܘܢܐ = number.

Exercise 24

Translate into Syriac:

1. They three went into the house of the king.
2. There are two ways from which a man shall choose, the one is good and the other is bad.
3. On the fifteenth day of the month the king

entered the city. 4. There are 3,428 men in this city. 5. The number of those whom I saw of the house of Israel was 144,000. 6. All the days of Adam were nine hundred and thirty years. 7. Enoch was the seventh from Adam. 8. And the apostles took a hundred and fifty-three fishes from the sea. 9. And he chose twelve that they should be with him. 10. Moses appointed seventy-two elders that they should judge the people.

- ܐܘܪܝܢܐ 13, *Plur.* ܐܘܪܝܢܐ; woman, wife.
 ܐܘܪܝܢܐ *Plur.* ܐܘܪܝܢܐ; threshold.
 ܐܘܪܝܢܐ 0, 23, 24; bind.
 ܐܘܪܝܢܐ *Adv.*; also.
 ܐܘܪܝܢܐ (f.); face.
 ܐܘܪܝܢܐ widow.
 ܐܘܪܝܢܐ (f.); earth.
 ܐܘܪܝܢܐ 0, 24; shed, pour; *Ethpe.*, *passive*.
 ܐܘܪܝܢܐ 23, 29 note; be able, find; ܐܘܪܝܢܐ be found.
 ܐܘܪܝܢܐ 29; drink (also ܐܘܪܝܢܐ).
 ܐܘܪܝܢܐ 24, 29 note; come; *Aph.*, bring.
 ܐܘܪܝܢܐ *Plur.* ܐܘܪܝܢܐ; sign.
- ܐܘܪܝܢܐ *Prep.* inseparable; by, with.
 ܐܘܪܝܢܐ a, 26; be evil.
 ܐܘܪܝܢܐ 0, 28; plunder; *Ettaph.*, *passive*.
 ܐܘܪܝܢܐ 23; *Pa.* (ܐܘܪܝܢܐ) comfort.
 ܐܘܪܝܢܐ 10 note, *Prep.*; between, among.
 ܐܘܪܝܢܐ evil.
- ܐܘܪܝܢܐ 10 note, *Prep.*; between.
 ܐܘܪܝܢܐ 13; house.
 ܐܘܪܝܢܐ 10 note, *Prep.* and *Adv.*; alone.
 ܐܘܪܝܢܐ 10 note, *Prep.*; without.
 ܐܘܪܝܢܐ 29; build.
 ܐܘܪܝܢܐ a; enjoy; *Aph.*, give pleasure to.
 ܐܘܪܝܢܐ flesh.
 ܐܘܪܝܢܐ 10 note, *Prep.*; behind.
 ܐܘܪܝܢܐ 29; seek.
 ܐܘܪܝܢܐ husband.
 ܐܘܪܝܢܐ ܐܘܪܝܢܐ enemy.
 ܐܘܪܝܢܐ egg.
 ܐܘܪܝܢܐ (f.); cattle, herd.
 ܐܘܪܝܢܐ see ܐܘܪܝܢܐ.
 ܐܘܪܝܢܐ 13; son.
 ܐܘܪܝܢܐ 29; create.
 ܐܘܪܝܢܐ Creator.
 ܐܘܪܝܢܐ *Pa.*, bless; *Ethpa.*, *passive*.
 ܐܘܪܝܢܐ 13; daughter.
 ܐܘܪܝܢܐ ܐܘܪܝܢܐ virgin.
 ܐܘܪܝܢܐ 10 note, *Prep.*; after.
- ܐܘܪܝܢܐ 29; choose.
 ܐܘܪܝܢܐ 0; create; *Ethpe.*, *passive*.

- ܐܘܪܝܢܐ man, husband.
 ܐܘܪܝܢܐ Golgotha.
 ܐܘܪܝܢܐ 13; goat.
 ܐܘܪܝܢܐ blasphemy.
 ܐܘܪܝܢܐ body.
 ܐܘܪܝܢܐ *Particle*; for (normally second word).
 ܐܘܪܝܢܐ 29; reveal.
 ܐܘܪܝܢܐ revelation.
 ܐܘܪܝܢܐ 0, 23; *Pe.* and *Ethpe.*, be complete.
 ܐܘܪܝܢܐ 28; *Aph.*, cover.
 ܐܘܪܝܢܐ garden.
 ܐܘܪܝܢܐ loaf.
 ܐܘܪܝܢܐ bone.
 ܐܘܪܝܢܐ 0, 28; touch.
- ܐܘܪܝܢܐ
 ?
 ? *Relative particle, preposition, and conjunction, see § 5.*
 ܐܘܪܝܢܐ *Fem.* ܐܘܪܝܢܐ; wolf.
 ܐܘܪܝܢܐ a, 0, 23; *Pe.*, *Pa.*, sacrifice (v.).
 ܐܘܪܝܢܐ sacrifice (n.).
 ܐܘܪܝܢܐ a, 23; lead; *Ethpe.*, *passive*.
 ܐܘܪܝܢܐ gold.
 ܐܘܪܝܢܐ David.
- ܐܘܪܝܢܐ place.
 ܐܘܪܝܢܐ 13; likeness.
 ܐܘܪܝܢܐ a; fear (v.).
 ܐܘܪܝܢܐ fear (n.).
 ܐܘܪܝܢܐ See § 8.
 ܐܘܪܝܢܐ *Particle*; but (normally second word).
 ܐܘܪܝܢܐ judge.
 ܐܘܪܝܢܐ judgement.
 ܐܘܪܝܢܐ 31; pure.
 ܐܘܪܝܢܐ 29; be pure; *Pa.*, purify; *Ethpa.*, *passive*.
 ܐܘܪܝܢܐ a, 23; *Aph.*, record; *Ethpe.*, make mention of, remember.
 ܐܘܪܝܢܐ 29; be like; *Pa.*, liken; *Ethpa.*, *passive*.
 ܐܘܪܝܢܐ blood.
 ܐܘܪܝܢܐ 31; form, likeness.
 ܐܘܪܝܢܐ a; sleep; *Pa.*, put to sleep.
 ܐܘܪܝܢܐ 27; judge.
 ܐܘܪܝܢܐ a, 23; rise (of sun).
 ܐܘܪܝܢܐ 0, 28; bruise, trample on.
 ܐܘܪܝܢܐ 0; *Aph.*, approach.
 ܐܘܪܝܢܐ 27; tread on.

ܩܘܪܬܐ food.	ܩܘܪܬܐ king.
ܩܘܪܬܐ speech.	ܩܘܪܬܐ counsel.
ܩܘܪܬܐ a, 26; cease; used impersonally, weary.	ܩܘܪܬܐ kingdom.
ܩܘܪܬܐ wilderness.	ܩܘܪܬܐ queen.
ܩܘܪܬܐ city.	ܩܘܪܬܐ Pa., speak.
ܩܘܪܬܐ something; ܩܘܪܬܐ ܐ nothing.	ܩܘܪܬܐ teacher.
ܩܘܪܬܐ gift.	ܩܘܪܬܐ teaching.
ܩܘܪܬܐ Moses.	ܩܘܪܬܐ 13; word.
ܩܘܪܬܐ death.	ܩܘܪܬܐ wealth.
ܩܘܪܬܐ 29; beat.	ܩܘܪܬܐ 5, Inter. Pron.; who?
ܩܘܪܬܐ immediately.	ܩܘܪܬܐ 8, Prep.; from.
ܩܘܪܬܐ 10 note, Prep.; because of; followed by ܐ, Conj., because. The form — ܩܘܪܬܐ is used before suffixes.	ܩܘܪܬܐ 5, Inter. Pron.; what? ܩܘܪܬܐ why?
ܩܘܪܬܐ 13; water.	ܩܘܪܬܐ (= ܩܘܪܬܐ ܐ) who?
ܩܘܪܬܐ 27; die.	ܩܘܪܬܐ number.
ܩܘܪܬܐ 0, 23; get or give in marriage; Aph., give in marriage.	ܩܘܪܬܐ 31; part.
ܩܘܪܬܐ 29; Pe., Pa., Shaph., fill, fulfil.	ܩܘܪܬܐ helper.
ܩܘܪܬܐ 0, 23; season with salt.	ܩܘܪܬܐ Egypt.
ܩܘܪܬܐ (f.); salt.	ܩܘܪܬܐ 0; purify.
ܩܘܪܬܐ fulness.	ܩܘܪܬܐ oil.
ܩܘܪܬܐ 0; promise; Aph., make king.	ܩܘܪܬܐ able.
	ܩܘܪܬܐ tent, dwelling.
	ܩܘܪܬܐ 29; Ethpa., prophesy.
	ܩܘܪܬܐ prophet.

ܩܘܪܬܐ e, 22; draw; Pa., beat.	ܩܘܪܬܐ 0, 22; plant.
ܩܘܪܬܐ 27; wander.	ܩܘܪܬܐ a, 22; cling to.
ܩܘܪܬܐ a, 23; shine.	ܩܘܪܬܐ eagle.
ܩܘܪܬܐ river.	ܩܘܪܬܐ e, 22; give (only used in the Impf. and related parts).
ܩܘܪܬܐ light.	
ܩܘܪܬܐ fish.	
ܩܘܪܬܐ (f.); fire.	
ܩܘܪܬܐ 27; rest (v.).	ܩܘܪܬܐ a, 26; be old.
ܩܘܪܬܐ 0, 22; go down, come down.	ܩܘܪܬܐ a, 26; wear sandals.
ܩܘܪܬܐ a and o, 22, 23; keep.	ܩܘܪܬܐ old.
ܩܘܪܬܐ rest (n.).	ܩܘܪܬܐ a, 23; be satisfied with; Pa., satisfy with.
ܩܘܪܬܐ yoke.	ܩܘܪܬܐ a, 23; Pa., hope.
ܩܘܪܬܐ standard.	ܩܘܪܬܐ 0; worship.
ܩܘܪܬܐ law.	ܩܘܪܬܐ 29; be many; Pa., used as Adv., much.
ܩܘܪܬܐ a, 22; take.	ܩܘܪܬܐ Emphatic ܩܘܪܬܐ; many (Adj.).
ܩܘܪܬܐ 0, 22; pour.	ܩܘܪܬܐ a; Pe. and Aph., bear witness.
ܩܘܪܬܐ 0, 22; blow, arouse.	ܩܘܪܬܐ chain.
ܩܘܪܬܐ e, 22; fall; Aph., bring down.	ܩܘܪܬܐ Satan.
ܩܘܪܬܐ 0, 22; go out; Aph., bring out.	ܩܘܪܬܐ 10 note, Prep.; except; followed by ܩܘܪܬܐ.
ܩܘܪܬܐ cost.	ܩܘܪܬܐ treasure.
ܩܘܪܬܐ (f.), Plur. ܩܘܪܬܐ; soul, self; when used with a pronominal suffix = a reflexive pronoun.	ܩܘܪܬܐ Ethpa., understand.
	ܩܘܪܬܐ a, 22, 29 note; rise, go up; Aph., raise.

ܦܘܡ 27; put.	ܟܠ 8 note, <i>Prep.</i> ; upon, above, concerning.
ܥܩܒܐ 31; blind.	ܟܠܘܢ 0; conquer.
ܥܘܒܐ 29; hate.	ܟܠܘܢܐ world, age, eternity.
ܥܘܒܐܢܐ swallow.	ܟܠܘܢܐ fault, cause.
ܥܘܒܐ 0, 23; do.	ܟܠܡ 8, <i>Prep.</i> ; with.
ܥܘܒܐܢܐ a; satisfy.	ܟܠܘܢܐ <i>Plur.</i> ܟܠܘܢܐ; people, nation.
ܥܘܒܐܢܐ Sarah.	ܟܠܘܢܐ a; be baptized; <i>Aph.</i> , baptize.
	ܟܠܘܢܐ a, 23; dwell.
ܟܠܘܢܐ festival.	ܟܠܘܢܐ 29; answer.
ܟܠܘܢܐ e; do, make.	ܟܠܘܢܐ (f.); sheep, flock.
ܟܠܘܢܐܐ servant, slave.	ܟܠܘܢܐ (f.); cloud.
ܟܠܘܢܐܐ work.	ܟܠܘܢܐ heavy.
ܟܠܘܢܐ a, 23; cross over, transgress; <i>Aph.</i> , <i>causative</i> .	ܟܠܘܢܐ 0; embrace.
ܟܠܘܢܐܐ heifer.	ܟܠܘܢܐܐ impulse, moving force.
ܟܠܘܢܐܐ chariot.	ܟܠܘܢܐ 0; flee.
ܟܠܘܢܐܐ 10 note, <i>Prep.</i> ; until; followed by ܐ, <i>Conj.</i> , until.	
ܟܠܘܢܐܐ Eden.	
ܟܠܘܢܐܐ 0, 23; <i>Pa.</i> , help.	ܟܠܘܢܐܐ fruit.
ܟܠܘܢܐܐ Church.	ܟܠܘܢܐܐܐ mouth.
ܟܠܘܢܐܐ evildoer.	ܟܠܘܢܐܐܐ commandment.
ܟܠܘܢܐܐ <i>Plur.</i> ܟܠܘܢܐܐ; thigh.	ܟܠܘܢܐܐ a, 23; become tasteless.
ܟܠܘܢܐܐ (f.); eye.	ܟܠܘܢܐܐ 0, 28; sprinkle, break (bread).
ܟܠܘܢܐܐ 0, 28; enter.	

ܟܠܘܢܐܐ 0; divide; <i>Ethpe.</i> and <i>Ethpa.</i> , <i>passive</i> .	ܟܠܘܢܐܐ Cain.
ܟܠܘܢܐܐ a and 0, 23; till, cultivate; <i>Ethpe.</i> , <i>passive</i> .	ܟܠܘܢܐܐ 0; invoke; <i>Pa.</i> , receive.
ܟܠܘܢܐܐ 0; break, cut off.	ܟܠܘܢܐܐ tomb.
ܟܠܘܢܐܐ 0; <i>Pe.</i> and <i>Pa.</i> , command.	ܟܠܘܢܐܐ holy.
ܟܠܘܢܐܐ grain.	ܟܠܘܢܐܐ holiness.
ܟܠܘܢܐܐ saviour.	ܟܠܘܢܐܐ 0; be first; <i>Pa.</i> , overtake, anticipate, used adverbially = first; <i>Ethpa.</i> , be overtaken.
ܟܠܘܢܐܐ bird.	ܟܠܘܢܐܐ 10 note, <i>Prep.</i> ; before.
ܟܠܘܢܐܐ face.	ܟܠܘܢܐܐ first (<i>Adj.</i>).
ܟܠܘܢܐܐ 0; deliver; <i>Ethpe.</i> , <i>passive</i> .	ܟܠܘܢܐܐ vessel.
ܟܠܘܢܐܐ 0; stretch out.	ܟܠܘܢܐܐ sacrifice, gift.
ܟܠܘܢܐܐ <i>Pa.</i> , expound.	ܟܠܘܢܐܐ 0; kill.
ܟܠܘܢܐܐ a, 23; open; <i>Ethpe.</i> , <i>Ethpa.</i> , <i>passive</i> .	ܟܠܘܢܐܐ voice.
	ܟܠܘܢܐܐ <i>Pa.</i> , honour.
ܟܠܘܢܐܐ 31; thing.	ܟܠܘܢܐܐ 27; arise; <i>Pa.</i> (ܟܠܘܢܐܐ) establish.
ܟܠܘܢܐܐ Zion.	ܟܠܘܢܐܐ nest.
ܟܠܘܢܐܐ 8, <i>Prep.</i> ; beside.	ܟܠܘܢܐܐ 29; read, call.
ܟܠܘܢܐܐ 0; crucify.	ܟܠܘܢܐܐ 0; draw near; <i>Pa.</i> , offer up; <i>Ethpa.</i> , be brought near; <i>Aph.</i> , fight.
ܟܠܘܢܐܐ 31, <i>Plur.</i> ܟܠܘܢܐܐ; prayer.	ܟܠܘܢܐܐ 13; village.
ܟܠܘܢܐܐ cross.	ܟܠܘܢܐܐ (f.) horn.
ܟܠܘܢܐܐ image.	
ܟܠܘܢܐܐ morning.	
ܟܠܘܢܐܐ (f.) sparrow, bird.	
ܟܠܘܢܐܐ a and 0; torture, tempt.	

ܩܘܩܘܠܐ skull.

ܩܘܩܘܠܐ elder.

ܩܘܩܘܠܐ 13; great.

ܩܘܩܘܠܐ (f.); foot.

ܩܘܩܘܠܐ 0; stone (v.).

ܩܘܩܘܠܐ 0; persecute, pursue.

ܩܘܩܘܠܐ Roman.

ܩܘܩܘܠܐ anger.

ܩܘܩܘܠܐ (f.); spirit.

ܩܘܩܘܠܐ 29; be drunk.

ܩܘܩܘܠܐ a; love; Pa., have compassion on.

ܩܘܩܘܠܐ friend.

ܩܘܩܘܠܐ head.

ܩܘܩܘܠܐ beginning.

ܩܘܩܘܠܐ 27; be high.

ܩܘܩܘܠܐ high.

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

ܩܘܩܘܠܐ evening.

ܩܘܩܘܠܐ 29; Pa., reconcile.

ܩܘܩܘܠܐ 0, 28; spit.

ܩܘܩܘܠܐ 29; accuse.

ܩܘܩܘܠܐ a, 26; ask; Ethpe., refuse; Aph., grant.

ܩܘܩܘܠܐ 0, 28; come down.

ܩܘܩܘܠܐ 0; loose, dismiss, allow, forgive, leave.

ܩܘܩܘܠܐ 29; Pe., Pa., throw.

ܩܘܩܘܠܐ 23; Pa., send.

ܩܘܩܘܠܐ glory.

ܩܘܩܘܠܐ 27; despise.

ܩܘܩܘܠܐ fool.

ܩܘܩܘܠܐ (f.); Sheol.

ܩܘܩܘܠܐ peace (opposed to war).

ܩܘܩܘܠܐ fetters.

ܩܘܩܘܠܐ a; dwell in; Aph., causative.

ܩܘܩܘܠܐ a, 0; send.

ܩܘܩܘܠܐ a; rule over.

ܩܘܩܘܠܐ sleep, rest (n.).

ܩܘܩܘܠܐ apostle.

ܩܘܩܘܠܐ lawful.

ܩܘܩܘܠܐ Solomon.

ܩܘܩܘܠܐ a; be complete; Ethpe., be betrayed; Pa., complete; Ethpa., be fulfilled; Aph., betray; Ettaph., be betrayed.

ܩܘܩܘܠܐ peace (prosperity).

ܩܘܩܘܠܐ Plur. ܩܘܩܘܠܐ; name.

ܩܘܩܘܠܐ 13; heaven.

ܩܘܩܘܠܐ a, 23; hear.

ܩܘܩܘܠܐ Pa., serve; Ethpa., passive.

ܩܘܩܘܠܐ (m. and f.); sun.

ܩܘܩܘܠܐ 29; Pa., turn aside (trans.); Ethpa., passive.

ܩܘܩܘܠܐ 13; year.

ܩܘܩܘܠܐ beautiful.

ܩܘܩܘܠܐ a, 23; be pleasing.

ܩܘܩܘܠܐ 0; lift up, take away.

ܩܘܩܘܠܐ a, 28; be firm; Aph., believe.

ܩܘܩܘܠܐ 29; loose, destroy, settle; Pa., begin.

ܩܘܩܘܠܐ true.

ܩܘܩܘܠܐ truth.

ܩܘܩܘܠܐ six (with masc. nouns).

ܩܘܩܘܠܐ Plur. ܩܘܩܘܠܐ; foundation.

ܩܘܩܘܠܐ 29 (usually written ܩܘܩܘܠܐ); drink.

ܩܘܩܘܠܐ 27; repent.

ܩܘܩܘܠܐ a and o, 23; break.

ܩܘܩܘܠܐ 13; breast.

ܩܘܩܘܠܐ ox.

ܩܘܩܘܠܐ 10 note, Prep.; beneath.

ܩܘܩܘܠܐ Ethpa'li, be brought down.

ܩܘܩܘܠܐ prayer.

ܩܘܩܘܠܐ disciple.

ܩܘܩܘܠܐ 32; three.

ܩܘܩܘܠܐ a, 23; wonder; Aph., astonish.

ܩܘܩܘܠܐ Adv.; there.

ܩܘܩܘܠܐ a; be upright, firm; Aph., establish.

ܩܘܩܘܠܐ 32; two; ܩܘܩܘܠܐ second.

ܩܘܩܘܠܐ gate.

ܩܘܩܘܠܐ 31; reconciliation.

ܩܘܩܘܠܐ 31; mind.

ܩܘܩܘܠܐ glory.

ܩܘܩܘܠܐ service.

ܩܘܩܘܠܐ history, story.

ENGLISH-SYRIAC

A

<p>Able, be, ܐܘܢܝܢܐ, 23, 29 note.</p> <p>Above, ܠܗܘܘܢܐ, ܠܗܘܘܢܐ, 8, 10 note.</p> <p>Abraham, ܡܪܝܢܐ.</p> <p>According to, ܡܝܢ, ܠܗܘܘܢܐ, 10 note.</p> <p>Account, ܥܘܢܐ ܟܘܢܐ; passive, Ethpe.</p> <p>Accuse, ܩܘܠܐ, 29.</p> <p>Add, ܡܫܘܒܐ, 25, Aph.</p> <p>After, ܩܝܡܐ.</p> <p>Again, do, ܡܫܘܒܐ, 25, Aph.</p> <p>Against, ܠܗܘܘܢܐ, 10.</p> <p>Age, ܠܗܘܘܢܐ.</p> <p>Alive, ܚܝܘܢܐ.</p> <p>All, ܟܘܢܐ, 10.</p> <p>Allow, ܥܘܢܐ ܟܘܢܐ.</p> <p>Alone, ܥܘܢܐ ܟܘܢܐ, 10 note.</p> <p>Also, ܩܝܡܐ.</p> <p>Among, ܩܝܡܐ, 10 note.</p> <p>Anger, ܩܘܠܐ.</p> <p>Animal, ܡܫܘܢܐ.</p> <p>Another, ܠܗܘܘܢܐ, 13.</p> <p>Answer, ܥܘܢܐ, 29.</p>	<p>Anticipate, ܡܫܘܒܐ Pa.</p> <p>Anxious, be, ܩܝܡܐ a, 25.</p> <p>Apostle, ܡܫܘܢܐ.</p> <p>Approach, ܩܝܡܐ Aph.</p> <p>Arise, ܩܘܠܐ, 27.</p> <p>Around, ܩܝܡܐ, ܩܝܡܐ, 10 note.</p> <p>Arouse, ܩܘܢܐ ܟܘܢܐ, 23.</p> <p>As, ܡܝܢ, ܠܗܘܘܢܐ, ܠܗܘܘܢܐ, 8, 10 note.</p> <p>Ask, ܩܘܠܐ a, 26.</p> <p>Astonish, ܩܘܢܐ Aph.</p> <p>At, ܟܘܢܐ (inseparable).</p>
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B

<p>Baptize, ܩܘܢܐ a, Aph.; passive, Pe.</p> <p>Be, ܩܘܢܐ, 16, 29.</p> <p>Bear, ܩܘܢܐ a, 25.</p> <p>Beat, ܩܘܢܐ, 22, Pa.; ܩܘܢܐ, 29.</p> <p>Beautiful, ܩܘܢܐ.</p> <p>Because, Conj., ܩܘܢܐ.</p> <p>Because of, Prep., ܩܘܢܐ, 10 note. With suffixes, ܩܘܢܐ.</p>

VOCABULARY

<p>Before, Adv., ܩܘܢܐ; Prep., ܩܘܢܐ, 10 note.</p> <p>Beget, ܩܘܢܐ a, 25, Aph.</p> <p>Begin, ܩܘܢܐ, Pa., 29.</p> <p>Beginning, ܩܘܢܐ.</p> <p>Behind, Prep., ܩܘܢܐ, 10 note.</p> <p>Behold! Interj., ܩܘܢܐ.</p> <p>Believe, ܩܘܢܐ, ܩܘܢܐ Aph.</p> <p>Belly, ܩܘܢܐ (f.).</p> <p>Beloved, ܩܘܢܐ.</p> <p>Beneath, Prep., ܩܘܢܐ, 10 note.</p> <p>Beside, Prep., ܩܘܢܐ, 10 note.</p> <p>Besiege, ܩܘܢܐ ܟܘܢܐ.</p> <p>Betray, ܩܘܢܐ Aph.; passive, Ethpe. and Ettaph.</p> <p>Between, Prep., ܩܘܢܐ, ܩܘܢܐ, ܩܘܢܐ, 10 note.</p> <p>Bind, ܩܘܢܐ ܟܘܢܐ, 23, 24; passive, Ethpe.</p> <p>Bird, ܩܘܢܐ, ܩܘܢܐ.</p> <p>Blasphemy, ܩܘܢܐ.</p> <p>Bless, ܩܘܢܐ Pa.</p> <p>Blessing, ܩܘܢܐ.</p> <p>Blind, ܩܘܢܐ, 31.</p> <p>Blood, ܩܘܢܐ.</p> <p>Blow, ܩܘܢܐ ܟܘܢܐ, 23.</p> <p>Body, ܩܘܢܐ.</p>	<p>Bone, ܩܘܢܐ.</p> <p>Book, ܩܘܢܐ.</p> <p>Borrow, ܩܘܢܐ a, 25.</p> <p>Bread, ܩܘܢܐ.</p> <p>Break, ܩܘܢܐ a, ܟܘܢܐ, 23, ܩܘܢܐ ܟܘܢܐ, 28, ܩܘܢܐ ܟܘܢܐ.</p> <p>Breast, ܩܘܢܐ, 13.</p> <p>Bring, ܩܘܢܐ, 24, 29, Aph.; ܩܘܢܐ, 25, Aph.</p> <p>Bring down, ܩܘܢܐ, 22, Aph.</p> <p>Bring out, ܩܘܢܐ, 22, Aph.</p> <p>Brother, ܩܘܢܐ, 13.</p> <p>Bruise, ܩܘܢܐ, 28.</p> <p>Build, ܩܘܢܐ, 29.</p> <p>Burn, ܩܘܢܐ a, 25, intrans., Pe.; trans., Aph.; passive, Ettaph.</p> <p>But, ܩܘܢܐ, ܩܘܢܐ (normally second word)</p> <p>Buy, ܩܘܢܐ e.</p> <p>By (agent) ܩܘܢܐ, ܩܘܢܐ.</p>
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C

<p>Cain, ܩܘܢܐ.</p> <p>Calf, ܩܘܢܐ, ܩܘܢܐ.</p> <p>Call, ܩܘܢܐ, 29.</p> <p>Can, see Able.</p> <p>Capernaum, ܩܘܢܐ.</p>
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Cast, ܩܘܠܐ, 29, <i>Pe.</i> , <i>Aph.</i>	Complete, be, ܩܘܠܐ a, <i>Pe.</i> ; ܩܘܠܐ o; (<i>causative, Aph. of either</i>).
Cattle, ܩܘܠܐ (f.).	Concerning, ܩܘܠܐ, 8, 10 note.
Cause, ܩܘܠܐ.	Conquer, ܩܘܠܐ o.
Cease, ܩܘܠܐ a, 26.	Constant, be, ܩܘܠܐ, 24, <i>Ethpe.</i>
Chain, ܩܘܠܐ.	Cost, ܩܘܠܐ.
Change, ܩܘܠܐ o, <i>Pe.</i> , <i>Pa.</i> and <i>Shaph.</i> ; <i>passive, Ethpa.</i> and <i>Eshtaph.</i>	Counsel, ܩܘܠܐ.
Chariot, ܩܘܠܐ.	Cover, ܩܘܠܐ, 28, <i>Aph.</i>
Child, ܩܘܠܐ, 13.	Create, ܩܘܠܐ, 29, ܩܘܠܐ o; <i>passive, Ethpe.</i>
Choose, ܩܘܠܐ, 29.	Creator, ܩܘܠܐ.
Church, ܩܘܠܐ.	Cross (n.), ܩܘܠܐ.
City, ܩܘܠܐ.	Cross over, ܩܘܠܐ a, 23.
Cling to, ܩܘܠܐ a, 22.	Crowd, ܩܘܠܐ.
Close up, ܩܘܠܐ, 24, <i>Aph.</i>	Crucify, ܩܘܠܐ o; <i>passive, Ethpe.</i> ; ܩܘܠܐ o.
Clothe, ܩܘܠܐ <i>Aph.</i>	Cultivate, ܩܘܠܐ a and o, 23.
Clothing, ܩܘܠܐ.	Curse, ܩܘܠܐ <i>Aph.</i> , ܩܘܠܐ, 27.
Cloud, ܩܘܠܐ (f.).	Cut off, ܩܘܠܐ o.
Come, ܩܘܠܐ, 24, 29.	
Come down, ܩܘܠܐ o, 22; ܩܘܠܐ o, 28.	
Come out, ܩܘܠܐ o, 22.	
Comfort, ܩܘܠܐ, 23, <i>Pa.</i>	
Command, ܩܘܠܐ o, <i>Pe.</i> , <i>Pa.</i>	
Commandment, ܩܘܠܐ.	
Companion, ܩܘܠܐ, <i>Fem.</i> ܩܘܠܐ.	
Compassion, have, ܩܘܠܐ <i>Pa.</i>	

D

Daughter, ܩܘܠܐ, 13.
David, ܩܘܠܐ.
Day, ܩܘܠܐ, <i>construct</i> ܩܘܠܐ, <i>Plur.</i> (i) ܩܘܠܐ, ܩܘܠܐ (ii) ܩܘܠܐ.

Death, ܩܘܠܐ.	Drunk, be, ܩܘܠܐ, 29.
Defilement, ܩܘܠܐ.	Dwell, ܩܘܠܐ a, 23; ܩܘܠܐ e, 25.
Delay, ܩܘܠܐ, 23, 24, <i>Aph.</i>	Dwell in, ܩܘܠܐ a; <i>causative, Aph.</i>
Deliver (set free), ܩܘܠܐ o; <i>passive, Ethpe.</i> ; (hand over), ܩܘܠܐ <i>Aph.</i> ; <i>passive, Ethpe.</i> and <i>Ettaph.</i>	Dwelling, ܩܘܠܐ.
	E
Desert, ܩܘܠܐ.	Eagle, ܩܘܠܐ.
Desolate, be, ܩܘܠܐ a; <i>causative, Aph.</i>	Ear, ܩܘܠܐ (f.).
Despise, ܩܘܠܐ, 27; ܩܘܠܐ, 28, <i>Aph.</i>	Earth, ܩܘܠܐ (f.).
Despised, be, ܩܘܠܐ, 28.	Eat, ܩܘܠܐ o, 24.
Destroy, ܩܘܠܐ <i>Pa.</i> ; ܩܘܠܐ, 24, <i>Aph.</i> ; ܩܘܠܐ, 29.	Eden, ܩܘܠܐ.
Die, ܩܘܠܐ, 27.	Egg, ܩܘܠܐ.
Disciple, ܩܘܠܐ.	Egypt, ܩܘܠܐ.
Dismiss, ܩܘܠܐ o.	Elder, ܩܘܠܐ.
Divide, ܩܘܠܐ o.	Elijah, ܩܘܠܐ.
Do, ܩܘܠܐ o, 23; ܩܘܠܐ e; <i>passive, Ethpe.</i>	Elisha, ܩܘܠܐ.
Dog, ܩܘܠܐ.	Embrace, ܩܘܠܐ o.
Down, be brought, ܩܘܠܐ <i>Ethpa'li.</i>	Enemy, ܩܘܠܐ.
Down, come, ܩܘܠܐ o, 22; ܩܘܠܐ o, 28.	Enoch, ܩܘܠܐ.
Draw, ܩܘܠܐ e, 22.	Enter, ܩܘܠܐ o, 28.
Draw near, ܩܘܠܐ o.	Establish, ܩܘܠܐ, 27, <i>Pa.</i> ; ܩܘܠܐ <i>Aph.</i>
Drink, ܩܘܠܐ (ܩܘܠܐ), 29.	Eternity, ܩܘܠܐ.
	Evening, ܩܘܠܐ.
	Evil, ܩܘܠܐ.
	Evil, be, ܩܘܠܐ a, 26.

Evildoer, ܕܘܠܐ.	Finish, ܥܬܡ Pa.; <i>passive</i> , <i>Ethpa</i> .
Exalt, ܩܝܐ, 27, <i>Aph.</i> ; <i>passive</i> , <i>Ettaph</i> .	Fire, ܢܘܪܐ (f.).
Exceed, ܩܕܡܐ a, 23, 25.	Firm, be, ܩܝܡܐ a, 28; ܩܝܡܐ a.
Except, ܩܕܡܐ ܩܕܡܐ, 10 note.	First, <i>Adj.</i> , ܩܝܡܐ; <i>Adv.</i> , ܩܝܡܐ, ܩܝܡܐܝܢܐ.
Expound, ܩܕܡܐ Pa.	First, be, ܩܝܡܐ, o.
Eye, ܥܝܢܐ (f.).	Fish, ܢܘܪܐ.
F	Fit for, ܩܝܡܐ ܩܝܡܐ.
Face, ܩܝܢܐ (f.), ܩܝܢܐܝܢܐ.	Flee, ܩܝܡܐ o.
Fair, ܩܝܢܐ.	Flesh, ܩܝܡܐ.
Faith, ܩܝܡܐܝܢܐ.	Flock, ܩܝܢܐ (f.).
Fall, ܩܝܡܐ e, 22; <i>causative</i> , <i>Aph</i> .	Food, ܩܝܡܐܝܢܐ.
Father, ܩܝܢܐ, 13.	Fool, ܩܝܢܐ, 31.
Father-in-law, ܩܝܢܐܝܢܐ, 13.	Foot, ܩܝܢܐ (f.).
Fault, ܩܝܢܐܝܢܐ.	For, <i>Particle</i> , ܩܝܡܐ (normally <i>second word</i>).
Favour of, in, ܩܝܢܐ, 10.	For, <i>Prep.</i> , ܩܝܡܐ (inseparable).
Fear (v.), ܩܝܢܐ a.	Forgive, ܩܝܡܐ o.
Fear (n.), ܩܝܢܐܝܢܐ.	Form, ܩܝܢܐܝܢܐ, 31.
Feed, ܩܝܢܐ o, 24, <i>Aph</i> .	Fortify oneself, ܩܝܢܐܝܢܐ <i>Ethpa</i> .
Festival, ܩܝܢܐܝܢܐ.	Foundation, ܩܝܢܐܝܢܐ, <i>Plur.</i> ܩܝܢܐܝܢܐܝܢܐ.
Fetters, ܩܝܢܐܝܢܐܝܢܐ.	Friend, ܩܝܢܐܝܢܐ.
Field, ܩܝܢܐܝܢܐ (f.).	From, <i>Prep.</i> , ܩܝܢܐܝܢܐ.
Fight, ܩܝܢܐܝܢܐ <i>Aph</i> .	Front of, in, ܩܝܢܐܝܢܐ, 10 note.
Fill, ܩܝܢܐ, 29.	Fruit, ܩܝܢܐܝܢܐ.
Find, ܩܝܢܐܝܢܐ, 23; <i>passive</i> ܩܝܢܐܝܢܐܝܢܐ.	

Fulfil, ܩܝܢܐ, 29, <i>Pa.</i> , <i>Shaph.</i> ; <i>passive</i> , ܩܝܢܐ <i>Ethpa</i> .	Good, ܩܝܢܐ.
Full, be, ܩܝܢܐ, 29.	Good, be, ܩܝܢܐ a, 26.
Fullness, ܩܝܢܐܝܢܐ.	Goodness, ܩܝܢܐܝܢܐ.
	Grace, ܩܝܢܐܝܢܐ.
	Grain, ܩܝܢܐܝܢܐ.
	Grant (a request), ܩܝܢܐ, 26, <i>Aph</i> .
G	
Garden, ܩܝܢܐܝܢܐ.	Great, ܩܝܢܐ, 13.
Gate, ܩܝܢܐܝܢܐ.	Grieve, ܩܝܢܐܝܢܐ 26; <i>trans.</i> , <i>Aph</i> .
Gather, ܩܝܢܐ o, <i>intrans.</i> , <i>Pe.</i> ; <i>trans.</i> , <i>Pa</i> .	Ground, ܩܝܢܐܝܢܐ.
Gift, ܩܝܢܐܝܢܐ, ܩܝܢܐܝܢܐ.	
Give, ܩܝܢܐ, 26, 29 note; ܩܝܢܐ e, 22.	H
Give (in marriage), ܩܝܢܐ o, 23, <i>Pe.</i> , <i>Aph</i> .	Hagar, ܩܝܢܐܝܢܐ.
Give pleasure to, ܩܝܢܐܝܢܐ <i>Aph</i> .	Hand, ܩܝܢܐܝܢܐ (f.), 13.
Glad, be, ܩܝܢܐ, 29.	Handmaid, ܩܝܢܐܝܢܐ, 13.
Glory, ܩܝܢܐܝܢܐ, ܩܝܢܐܝܢܐ.	Happy is (are), ܩܝܢܐܝܢܐ with <i>suffix followed by</i> ܩܝܢܐܝܢܐ.
Go, ܩܝܢܐ a, 24, 29 note.	Hate, ܩܝܢܐ, 29.
Go down, ܩܝܢܐ o, 22.	He, ܩܝܢܐ, 5.
Go out, ܩܝܢܐ o, 22.	He is, ܩܝܢܐܝܢܐ.
Go up, ܩܝܢܐ a, 22, 29 note.	Head, ܩܝܢܐܝܢܐ.
Goat, ܩܝܢܐܝܢܐ, 13.	Hear, ܩܝܢܐܝܢܐ a, 23.
God, ܩܝܢܐܝܢܐ.	Heart, ܩܝܢܐܝܢܐ.
Gold, ܩܝܢܐܝܢܐ.	Heat, ܩܝܢܐܝܢܐ.
Golgotha, ܩܝܢܐܝܢܐܝܢܐ.	Heaven, ܩܝܢܐܝܢܐ, 13.
	Heavy, ܩܝܢܐܝܢܐ.

Heavy, be, **ܡܘܢܐ** a, 23, 25.

Heifer, **ܕܗܘܘܪܐ**.

Help, **ܕܗܘܘܪܐ**, 23, *Pe.*, *Pa.*

Helper, **ܕܗܘܘܪܐܘܢܐ**.

Herd, **ܕܗܘܘܪܐ** (f.).

Here, **ܗܘܘܪܐ**.

High, **ܗܘܘܪܐ**.

High, be, **ܗܘܘܪܐ**, 27.

History, **ܕܗܘܘܪܐ**.

Hold fast, **ܗܘܘܪܐ** o, 24.

Holiness, **ܕܗܘܘܪܐ**.

Holy, **ܗܘܘܪܐ**.

Honour, **ܗܘܘܪܐ**, 23, 25, *Pa.*;
ܗܘܘܪܐ, *Pa.*; *passive*, **ܗܘܘܪܐ**
Ethpa.

Hope, **ܗܘܘܪܐ**, 23, *Pe.*, *Pa.*

Horn, **ܗܘܘܪܐ** (f.).

House, **ܗܘܘܪܐ**, 13.

How, **ܗܘܘܪܐ**, **ܗܘܘܪܐ**.

Husband, **ܗܘܘܪܐ**.

I

I, **ܗܘܘܪܐ**, 5.

If, **ܗܘܘܪܐ**.

Ill, be, **ܗܘܘܪܐ**, 23, *Ethpe.*;
causative, *Aph.*

Image, **ܕܗܘܘܪܐ**.

Immediately, **ܗܘܘܪܐ**.

Impulse, **ܗܘܘܪܐ**.

In, *Prep.*, **ܗܘܘܪܐ** (*inseparable*).

Inherit, **ܗܘܘܪܐ** a, 25; *causative*,
Aph.

Instead of, *Prep.*, **ܗܘܘܪܐ**, 10 note.

Invoke, **ܗܘܘܪܐ** o.

Israel, **ܗܘܘܪܐ**.

J

Jerusalem, **ܗܘܘܪܐ**.

Jew, **ܗܘܘܪܐ**.

John, **ܗܘܘܪܐ**.

Judge (v.), **ܗܘܘܪܐ**, 27.

Judge (n.), **ܗܘܘܪܐ**.

Judgement, **ܗܘܘܪܐ**.

Justify, **ܗܘܘܪܐ**, *Pa.*; *passive*,
Ethpa.

K

Keep, **ܗܘܘܪܐ** a and o, 22, 23.

Kill, **ܗܘܘܪܐ** o.

Kind (n.), **ܗܘܘܪܐ**, 13.

Kindness, **ܗܘܘܪܐ**.

King, **ܗܘܘܪܐ**.

King, make, **ܗܘܘܪܐ** *Aph.*

Kingdom, **ܗܘܘܪܐ**.

Know, **ܗܘܘܪܐ** a, 23, 25.

L

Lacking in, **ܗܘܘܪܐ**.

Lamb, **ܗܘܘܪܐ**.

Land, **ܗܘܘܪܐ** (f.).

Language (tongue), **ܗܘܘܪܐ**.

Law, **ܗܘܘܪܐ**.

Lawful, **ܗܘܘܪܐ**.

Lead, **ܗܘܘܪܐ** a, 23; *passive*, *Ethpe.*

Learn, **ܗܘܘܪܐ**, 24.

Leave, **ܗܘܘܪܐ** o.

Lend, **ܗܘܘܪܐ** a, 25, *Aph.*

Lest, **ܗܘܘܪܐ**.

Life, **ܗܘܘܪܐ**.

Lift up, **ܗܘܘܪܐ**, 27, *Aph.*; *passive*,
Ettaph.

Lift up (take away), **ܗܘܘܪܐ** o.

Light, **ܗܘܘܪܐ**.

Like, *Prep.*, **ܗܘܘܪܐ**, 8, **ܗܘܘܪܐ**, 10
note.

Like, be, **ܗܘܘܪܐ**, 29.

Liken, **ܗܘܘܪܐ**, 29, *Pa.*; *passive*,
Ethpa.

Likeness, **ܗܘܘܪܐ**, 13; **ܗܘܘܪܐ**,
31.

Listen, see 'hear'.

Living, **ܗܘܘܪܐ**.

Loaf, **ܗܘܘܪܐ**.

Look, **ܗܘܘܪܐ**, 27.

Loose, **ܗܘܘܪܐ** o, **ܗܘܘܪܐ**, 29.

Love (v.), **ܗܘܘܪܐ** a, *Pe.*; **ܗܘܘܪܐ**, 28,
Aph.; *passive*, **ܗܘܘܪܐ** *Ettaph.*

Love (n.), **ܗܘܘܪܐ**.

M

Make, **ܗܘܘܪܐ** o, 23; **ܗܘܘܪܐ** e.

Man, **ܗܘܘܪܐ** (n.), **ܗܘܘܪܐ** (n.).

Man (opposed to woman),
ܗܘܘܪܐ.

Many, **ܗܘܘܪܐ**, **ܗܘܘܪܐ**.

Marriage, give in, **ܗܘܘܪܐ** o, 23.

Mention, make, **ܗܘܘܪܐ**, 23, *Aph.*

Mercy, show, **ܗܘܘܪܐ** o, 28; **ܗܘܘܪܐ** *Pa.*

Milk, **ܗܘܘܪܐ**.

Mind, **ܗܘܘܪܐ**.

Month, **ܗܘܘܪܐ**.

Morning, **ܗܘܘܪܐ**.

Moses, **ܗܘܘܪܐ**.

Mother, **ܗܘܘܪܐ**, 13.

Motive, **ܗܘܘܪܐ**.

Mountain, ܡܘܢܬܐ.	Open, ܦܬܚܐ a, 23.
Mourn, ܡܘܨܘܐ, 24, <i>Ethpe.</i>	Oppress, ܡܘܨܘܐ o, 24, <i>Pe. and Pa.</i>
Mouth, ܦܘܡܐ.	Or, <i>Conj.</i> , ܘܟܝܢܐ.
Much, <i>Adv.</i> , ܚܘܒܐ.	Other, ܘܟܝܢܐ, 13; other than, ܘܟܝܢܐ ܘܟܝܢܐ, 10 note.
Mustard, ܡܘܨܘܐ.	Outside, <i>Prep.</i> ܡܘܨܘܐ, 10 note.
N	
Name, ܡܘܨܘܐ, <i>Plur.</i> ܡܘܨܘܐܐ.	Over, cross, pass, ܡܘܨܘܐ 23; <i>causative</i> , <i>Aph.</i>
Nation, ܡܘܨܘܐ, <i>Plur.</i> ܡܘܨܘܐܐ.	Overtake, ܡܘܨܘܐ <i>Pa.</i> ; <i>passive</i> , <i>Ethpa.</i>
Nest, ܡܘܨܘܐ.	Ox, ܡܘܨܘܐ.
New, ܡܘܨܘܐ, <i>Fem.</i> ܡܘܨܘܐܐ.	
Night, ܡܘܨܘܐ.	
No, ܘܟܝܢܐ.	
Not, ܘܟܝܢܐ.	
Not, there is, ܡܘܨܘܐ.	
Nothing, ܡܘܨܘܐ.	
Number, ܡܘܨܘܐ.	
O	
O! ܘܟܝܢܐ.	
Of, <i>Prep.</i> , ܘܟܝܢܐ (<i>inseparable</i>).	
Offer up, ܡܘܨܘܐ <i>Pa.</i>	
Oil, ܡܘܨܘܐ.	
Old, ܡܘܨܘܐ.	
Old, be, grow, ܡܘܨܘܐ, 26.	
On, ܡܘܨܘܐ, 8, 10 note.	
One, ܡܘܨܘܐ, 32.	
	P
	Pain, ܡܘܨܘܐ.
	Palace, ܡܘܨܘܐ.
	Part, ܡܘܨܘܐ, 31.
	Path, ܡܘܨܘܐ (f.).
	Peace, ܡܘܨܘܐ.
	People, ܡܘܨܘܐ.
	Perfect, be, ܡܘܨܘܐ, 23, <i>Pe.</i> ; <i>causative</i> , <i>Pa.</i> ; <i>passive</i> , <i>Ethpe. and Ethpa.</i>
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Understand, ܐܘܢܐ <i>Ethpa.</i>
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Yoke, ܘܘܪܘܬܐ.

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Z

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