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PARADIGMS AND EXERCISES
IN
SYRIAC GRAMMAR

BY

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SERAMPORE COLLEGE

OXFORD
AT THE CLARENDON PRESS

1915

OXFORD UNIVERSITY PRESS

LONDON EDINBURGH GLASGOW NEW YORK

TORONTO MELBOURNE BOMBAY

HUMPHREY MILFORD M.A.

PUBLISHER TO THE UNIVERSITY

PREFACE

MR. ROBINSON is doing a public service in publishing a popular grammár of the Syriac language, the more so as nearly all the available grammars are either antiquated or out of print. It is one more sign of the revival of too-long neglected Syriac studies. It is strange that so little has been done in the presentation of one of the most attractive of the Semitic languages. Perhaps if there were in this country a native Syrian Church, things might have been different. Divinity students, at least, would have found out sooner the value of the Syriac for their New Testament and their Church History.

This little book is to me personally a pleasant reminder of the days when the author and I read Syriac together, and when I verified over again the common experience of my life, that I learnt a great deal more than I ever taught. I believe it was one of the doctors of the Talmud who said that first, about his indebtedness to his students. I am his disciple in the enunciation of that saying; for it is certainly true that if one learns much from one's teachers, one learns most from one's scholars.

RENDEL HARRIS.

WOODBROOKE,

February, 1915.

AUTHOR'S NOTE

IN issuing this little volume, I should like to make it clear at the outset that I have no desire to add to the number of treatises on the Syriac language already in existence. Nothing has been further from my intention than to write a scientific dissertation on a subject so thoroughly dealt with by men far better qualified for the purpose. Mine has been a humbler, but, I trust, a not less useful aim. The exigencies of practical teaching in Europe and India have made me feel that there was room, nay more, 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 primarily with a view to the service of these men that the work has been undertaken, but there is also reason to hope that others may find that it will help them to secure a thorough acquaintance with the grammatical forms, and so fit them for a more intelligent use of more advanced works. The sooner such students pass beyond the need of this book, the more fully will its purpose be achieved; it is designed as an introduction, and an introduction only. With that object in view, many details of the grammar have been left on one side for future study. In particular, only sufficient reference has been made to syntactical rules as is necessary to enable a student to read and write such simple sentences as those involved in the exercises. So also the nominal forms have been arranged with regard to peculiarities of inflection rather than in relation to the mode of their

structure. The aim throughout has been simplicity rather than completeness.

The work had its origin in exercises which I compiled and used in teaching Syriac at Woodbrooke, and has been extended during a number of years of similar work in Bishop's College, Calcutta, and Serampore College. My main reliance in its compilation has been Noldeke's *Kurzgefasste Syrische Grammatik*, but the work of Bar Hebraeus, Phillips, Nestle, and Brockelmann has been laid under frequent contribution, and Wright's *Comparative Grammar of the Semitic Languages* has been constantly at hand. Free use has also been made of the Lexicon of Brockelmann, and, still more, of the *Thesaurus* of Payne-Smith. Nor must the simple but scholarly work of Mar Dionysius, the Metropolitan of the Orthodox Church of Malabar, remain without mention. Its principal drawback for general purposes is that it is written in Malayalam, though this fact renders it accessible to a number of Indian students who could not make good use of a work in English.

There remains the very pleasant duty of tendering my acknowledgements to the numbers of friends to whom I have been indebted. First to my teachers, Dr. Rendel Harris and Professor Schultess. The extent of the gratitude due from me to the former has been increased by the Preface he has written. Then to those who have directly assisted in the preparation of this volume. Foremost amongst these stands my colleague, the Rev. Father P. T. Geevergeese, M.A., who has read through the whole work in detail with me, made innumerable suggestions of value, and helped me to understand the oriental view of Syriac Grammar as no other has done. His frequent contributions from the work of Bar Hebraeus have been a feature of our study together, and had it not been for his modesty I should have included his name with my own on the

title-page. The fact that he refused to allow me to do so does not detract from his share in the work, and I trust that he will accept in this form my hearty thanks for all his help. I have also to record with gratitude help received from Professor Margoliouth, and encouragement from Mrs. Margoliouth, without whose support I might have lacked boldness to submit my work to the printers. I have also to thank Mr. W. H. Selbie, of Brasenose College, Oxford, for assistance in the preparation of the vocabularies.

In the matter of production, I am under a debt of gratitude to the Clarendon Press, where the utmost pains have been taken to secure the best results, and to whose reader I owe not a few important suggestions in matters of detail. Those who know the work of the Press will understand that the reading of proofs has been a pleasure to me, and that the trained accuracy of the workers in the Press has saved me from many irregularities. Finally, the thanks, not only of the compiler but also of every one who may find this book useful, are due to G. B. Leechman, Esq., who, on hearing that I was about to publish the volume, with characteristic promptness and generosity undertook such portion of the financial responsibility as falls normally in such cases to the author. Mr. Leechman's interest in Serampore College and all who are connected with that institution is no new thing. He has given one more proof of it in the help he has given to this book, and has, at the same time, testified once more to his concern for the welfare of the Syrian Church in India. It is my earnest hope that his goodness, and that of others whom I have mentioned, will not fail in raising the standard of Syriac studies in the English-speaking world.

THEODORE H. ROBINSON.

MANSFIELD COLLEGE, OXFORD,

March, 1915.

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ADDITIONS AND CORRECTIONS

- Page 10, last line but one : for ܠܐܢܐܡ read ܠܐܢܐܡ , and make a similar correction in all cases where the vowels ܐ and ܐ are written over a ܐ , except in the forms introduced in sections 30, 31.
- Page 16, line 18 : for ܐܢܐ read ܐܢܐ .
- Page 25, lines 13, 14, &c. : for ܩܡܝܘ and ܩܡܝܘ read ܩܡܝܘ and ܩܡܝܘ .
- Page 26, line 12, &c. : for ܩܠܘܢ read ܩܠܘܢ .
line 19, &c. : for ܩܠܘܢ read ܩܠܘܢ .
- Page 30, line 17 : for ܩܠܘܢ read ܩܠܘܢ .
- Page 33, last line but one : for ܩܠܘܢ read ܩܠܘܢ .
- Page 43, line 15 : for ܩܠܘܢ read ܩܠܘܢ .
- Page 44, line 13 : for ܩܠܘܢ read ܩܠܘܢ .
- Page 50, line 5 : for 2nd read 3rd.
- Page 51, last line : for ܩܠܘܢ read ܩܠܘܢ .
- Page 60, line 22 : for ܩܠܘܢ read ܩܠܘܢ .
- Page 74 : in paradigms of 1st Sing., 2nd Plur., 1st Plur. insert ܐ over ܩ .
- Page 92, line 10 : for ܩܠܘܢ read ܩܠܘܢ .
- Page 120, line 8 : after preposition insert ܐ .
- Page 126, line 3 : for ܩܠܘܢ read ܩܠܘܢ .
After line 8 insert ܐ Conj. that.

PARADIGMS AND EXERCISES IN SYRIAC GRAMMAR

I. INTRODUCTORY

SECTION I.

THE Syriac language belongs to a group of languages classed by philologists under the name of Semitic, and more especially to that division of these languages known as the North Semitic. This division also includes the languages known as Hebrew, Aramaic, Mandaitic, Phoenician, Moabite, and Samaritan. Syriac is more closely allied to Aramaic than to any of the others of this group. The most prominent member of the South Semitic group is Arabic.

The Semitic languages are distinguished from practically all the other languages of the world by the fact that their basis is the so-called trilateral root. That is to say, every word may be treated as derived from a root containing three consonants. It is true that in process of time the trilateral character has disappeared from some roots. Some appear to have only two consonants, and some have four, but the former may be explained by the omission of a consonant, the latter by the addition of one to an original trilateral form.

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 *q'reb* 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 *qarib* 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

SECTION 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 Estrangelo. 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 India the Maronite, in Europe the Jacobite script. There are also slight differences between the two dialects in matters of grammar and pronunciation. It is the western form of the language which will be dealt with in the following pages.

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 standing at the end of a word, i. e. 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 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 sixth column are given the Syriac names of the letters, transliterated into English according to the pronunciation most commonly in use among modern West Syrians and in India.

It need hardly be remarked that only the Maronite forms of the letters are given here. The student will fairly easily learn to read both the other scripts when he has attained to some knowledge of the language.

<i>Simple.</i>	<i>Initial.</i>	<i>Medial.</i>	<i>Final.</i>	<i>Transliteration.</i>	<i>Name.</i>
Ⲁ	Ⲁ	Ⲁ	Ⲁ	'	'Olaph
Ⲃ	Ⲃ	Ⲃ	Ⲃ	b	Beth
Ⲅ	Ⲅ	Ⲅ	Ⲅ	g	Gomal
Ⲇ	Ⲇ	Ⲇ	Ⲇ	d	Dolath
Ⲉ	Ⲉ	Ⲉ	Ⲉ	h	He
Ⲋ	Ⲋ	Ⲋ	Ⲋ	w	Waw
Ⲍ	Ⲍ	Ⲍ	Ⲍ	z	Zayn
Ⲏ	Ⲏ	Ⲏ	Ⲏ	ḥ	Ḥeth
Ⲑ	Ⲑ	Ⲑ	Ⲑ	ṭ	Ṭeth
Ⲓ	Ⲓ	Ⲓ	Ⲓ	y	Yud
Ⲕ	Ⲕ	Ⲕ	Ⲕ	k	Koph
Ⲗ	Ⲗ	Ⲗ	Ⲗ	l	Lomad
Ⲙ	Ⲙ	Ⲙ	Ⲙ	m	Mim
Ⲛ	Ⲛ	Ⲛ	Ⲛ	n	Nun
Ⲝ	Ⲝ	Ⲝ	Ⲝ	s	Semkath
Ⲟ	Ⲟ	Ⲟ	Ⲟ	'	ʿE
Ⲡ	Ⲡ	Ⲡ	Ⲡ	p	Pe
Ⲣ	Ⲣ	Ⲣ	Ⲣ	ç	Çodde
Ⲥ	Ⲥ	Ⲥ	Ⲥ	q	Qoph
ⲧ	ⲧ	ⲧ	ⲧ	r	Reş
ⲩ	ⲩ	ⲩ	ⲩ	ş	Şin
ⲫ	ⲫ	ⲫ	ⲫ	t	Taw

as in English. Originally all had separate sounds, which were similar to those of the corresponding letters in Arabic and Urdu. The following are no longer clearly distinguished in India :

ʾ 'Olaph and ܐ 'E indicate the emission of breath necessary to the enunciation of a vowel at the beginning of a syllable. Of the two, ܐ 'E is the deeper or more guttural sound, and itself had originally two sounds, represented in Arabic by different letters. These sounds are not now in India differentiated from one another, though the distinction may be caught amongst the West Syrians.

ܚ He and ܗ Heth in the pronunciation used in India bear the same relation to one another as that noted in the case of 'Olaph and 'E.

ܛ Ṭeth and the hard ܬ Tau, again, were originally different sounds, the latter being the more strictly dental. Ṭeth was pronounced with the tongue further back in the mouth.

ܟ Koph and ܩ Qoph are no longer distinguished in pronunciation in India.

Of the four sibilants, ܫ Semkath is pronounced as the English *s*, ܙ Zayn like *z*, and ܫܝן Šin as the English *sh*. No distinction is now made in India between ܫ Semkath and ܥ Çodde, but the latter seems to have been originally the sharper sound. The pronunciation *ts* so frequently adopted in Europe is useful for distinguishing the letter, but has no philological justification.

As remarked, all these letters had originally separate sounds, which may easily be heard in Urdu, especially in those words which are of Arabic origin.

Additional signs. In writing the unpointed text of a Syriac document, dots (ܐܘܪܘܩܐ) are used, placed above or below letters or words to indicate certain divergencies in grammar or pronunciation. These are as follows :

1. Qushoyo and Rukoko.

The letters ܠ, ܐ, ܘ, ܝ, ܘܘ, ܘܘܘ (sometimes indicated by the

is made to coalesce with one of the plural dots. These dots are called Ribui.

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. مَكَل = I have killed, مَكَل = she has killed.¹

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. مَكَل = he killed, مَكَل = he is killing, مَكَل = he will kill.

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

اَيَدُو <i>aydo</i> = which.	اَيَدُو <i>ido</i> = hand.
هَو <i>haw</i> = that (demon.)	هَو <i>hu</i> = he (personal).
هَو <i>hoy</i> = that (feminine).	هَو <i>hi</i> = she (personal).
مَنَو <i>monaw</i> = what is it?	مَنَو <i>manu</i> = 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.

مَلَكُو <i>melko</i> = counsel.	مَلَكُو <i>maliko</i> = king.
شَنُو <i>shento</i> = sleep.	شَنُو <i>*shanto</i> = year.
بَيَدُو <i>*hadto</i> = new (masc.)	بَيَدُو <i>l'datto</i> = new (fem.).
پَرِيقُو <i>p'riqo</i> = saved.	پَرِيقُو <i>pariqo</i> = separated.
بَرِيكُو <i>b'riko</i> = blessed.	بَرِيكُو <i>bariko</i> = kneeling.

* The letters underlined in these words are not pronounced, as they coalesce with those which immediately follow.

¹ This is the practice in India. For a full discussion of these dots see Mrs. Margolionth's 'Excursus on Diacritic Points' in No. XIII of the Semitic Study Series edited by Gottheil and Jastrow,

SECTION 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 Western dialect of Syriac developed these three into five :

A as in *hat*.

¹ *O* as in *bold*.

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 J 'Olaph, ʾ Yud, and ʿ Waw, the three weak letters of the Syriac alphabet. Of these, ʾ Yud was used to represent the *i*-sound, and ʿ Waw the *u*-sound. J 'Olaph 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 'Olaph is most commonly used to indicate *E* or *O*, especially at the end of a word. Yud also sometimes represents *E*.

¹ The East Syrians, generally followed in this matter by European students, pronounce this vowel as a long *Ā*. This is possibly the earlier pronunciation. See note following the next exercise.

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

mlako, b'r'o, şpiro, şpirto, kulhun, qum, doġlo, çluto, gbre, nhwe, knikuto, qrito, sniqo, lo, tub, 'ituto, meklo, işe, krihin, 'umqo, kube, tlıto, metito, 'uġo, 'no.

SECTION 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 them. Further, these vowels were not written upright, but on their side, and produced the following forms, to which the accompanying Syriac names were given :

- ʾ = A P'toġo (ܦܬܘܓܐ)
 ܘ = O Z'qofo (ܙܩܦܐ) (Pronounced in India S'qofo, ʾ before ܘ taking the sound of ܘ.)
 ܐ = E R'bofo (ܪܒܘܦܐ)
 ܝ = I H'bofo (ܚܒܘܦܐ)
 ܘ = U 'Efofo (ܘܦܘܦܐ)

In cases where a weak letter was used to represent a vowel, the Greek letter was also used with it, thus :

ܦܬܘܓܐ = *tarten*, ܕܒܘܬܐ = *britō*, ܚܒܘܦܐ = *lbitūt*.

Another sign is the so-called 'linea occultans', a short line

placed under a consonant to indicate that it is not to be pronounced. Thus **ܡܕܝܢܐ** is read not *mdinto* but *mdito*.

Note. Where two consonants occur together at the beginning of a syllable, there slips in between them a very slight and indistinct vocalic sound. This is represented by a vowel-sign in Hebrew and Aramaic, but it is not distinguished in any way in Syriac.

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

ܩܪܝܢܐ, ܩܪܝܢܐ, ܩܪܝܢܐ, ܩܪܝܢܐ, ܩܪܝܢܐ, ܩܪܝܢܐ, ܩܪܝܢܐ,
 ܩܪܝܢܐ, ܩܪܝܢܐ, ܩܪܝܢܐ, ܩܪܝܢܐ, ܩܪܝܢܐ, ܩܪܝܢܐ, ܩܪܝܢܐ,
 ܩܪܝܢܐ, ܩܪܝܢܐ, ܩܪܝܢܐ, ܩܪܝܢܐ, ܩܪܝܢܐ, ܩܪܝܢܐ, ܩܪܝܢܐ,
 ܩܪܝܢܐ, ܩܪܝܢܐ, ܩܪܝܢܐ, ܩܪܝܢܐ, ܩܪܝܢܐ, ܩܪܝܢܐ, ܩܪܝܢܐ.

Transliterate into Syriac characters :¹

şmayô, hwot, 'ethħazî, rişonô, şubħô, 'lawhy, holeyn, 'amîrê, tubonô, sagi'ê, l'ayleyn, metqarbîn, qdomaykûn, hayment, so'em, şîfĥô, mmalolû, mazleq, 'eşkaĥ, ki'pô, 'olmô, laħmô, malponûtô, nmalel, çawmô, şemsô, yarĥô, 'omrîn, tawdîtô, ħûşobô, çbûtô, parçûpô, petgomô, 'egartô, 'aĥay, ma'mûdîtô, 'damô, mapaq, hayklô, 'atrawotô.

Note. It should be clearly understood that the account of the Syriac vowels given above does not in the least claim to be a scientific one. As a matter of fact, the system of points used by the eastern Syrians is far nearer to a true representation of the original vocalization than the Maronite. For example, the Z'qopo was a long vowel of the A-class, and is still pronounced occasionally as *a* in *father*. The true *o*-sound is represented



¹ Long vowels with ^ are to be written with a vowel letter, e. g. rîşê = ܩܪܝܢܐ, btûlô = ܩܪܝܢܐ.



in Chaldee writing by a dot *over* a Waw, the *u* being indicated by a dot *under* a Waw.¹ So, too, long and short *e* are distinguished by different signs. But the western dialect of Syriac (used in the main also in India) has lost many of the distinctions and detailed regulations which are to be observed in some Semitic languages, notably Hebrew. The vowel-points used in Chaldee writing are as follows :


◌̇ = <i>a</i> (short)	e. g. ב̇ = <i>bă</i> .
◌̇̇ = <i>ā</i> (long)	e. g. ב̇̇ = <i>bā</i> .
◌̇̇̇ = <i>e</i> (short)	e. g. ב̇̇̇ = <i>bě</i> .
◌̇̇̇̇ = <i>ē</i> (long)	e. g. ב̇̇̇̇ = <i>bē</i> .
◌̇̇̇̇̇ = <i>i</i>	e. g. ב̇̇̇̇̇ = <i>bi</i> .
◌̇̇̇̇̇̇ = <i>o</i>	e. g. ב̇̇̇̇̇̇ = <i>bo</i> .
◌̇̇̇̇̇̇̇ = <i>u</i>	e. g. ב̇̇̇̇̇̇̇ = <i>bu</i> .

It must be borne in mind that this system of vowels was developed to express the East Syrian pronunciation, and not that in use amongst West Syrians and in India.

Note. The 'linea occultans' 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.  a horizontal line written *under* a vowelless letter to indicate that it is to be pronounced with a half-vowel, e. g.  = *dehēllo*.

2.  a horizontal line written *over* a letter to mark a still lighter pronunciation, e. g.  = *malkto*.

¹ In the paradigms and vocabularies which follow the original *O* is represented by , with the upper dot, to distinguish it from the original *U*, for the convenience of students who prefer the East Syrian pronunciation.

3. ܡܚܘܚܘܢܐ an oblique line written *under* a letter to indicate that it is not pronounced at all, e. g. $\text{ܡܚܘܚܘܢܐ} = \text{ܡܚܘܚܘܢܐ}$ = *medito*.

4. ܡܚܘܚܘܢܐ an oblique line written *over* a letter to show that the sound is to be sustained, e. g. $\text{ܡܚܘܚܘܢܐ} = \text{ܡܚܘܚܘܢܐ}$ = *neshelun*.

[It will be observed that some confusion has arisen in course of time, a short line, called ܡܚܘܚܘܢܐ , and written either above or below a letter, with the force of ܡܚܘܚܘܢܐ , 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. $\overline{\text{ܡܚܘܚܘܢܐ}} = \text{ܡܚܘܚܘܢܐ}$.
2. Indicating a numeral, e. g. $\overline{\text{ܡܚܘܚܘܢܐ}} = 319$.

III. PRONOUNS

SECTION 5.

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

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

I. Personal Pronouns.

	SINGULAR.	PLURAL.
1st	ܐܢܐ , ܐܢܐ^*	ܡܡܢ , ܐܢܡܢ , ܡܢܢ^*
2nd masc.	ܐܢܬܐ	ܐܢܬܐܡ
2nd fem.	ܐܢܬܐ	ܐܢܬܐܡ
3rd masc.	ܐܘܘ , ܐܘܘ^*	ܐܘܘܢ , ܐܘܘܢ^*
3rd fem.	ܐܘܘܐ , ܐܘܘܐ^*	ܐܘܘܐܢ , ܐܘܘܐܢ^*

The forms marked * are shortened forms called enclitics. The Personal Pronoun may be used as a *copula* in a sentence, e. g. ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ = thou art the man. In such cases the enclitic form, where it exists, is the one employed. ܐܝܢܐ when preceded by ܠ changes the vowel to ܐ ; e. g. ܠܐܝܢܐ but ܐܝܢܐ .

II. Demonstrative Pronouns.

	SINGULAR.		PLURAL.	
	<i>Masculine.</i>	<i>Feminine.</i>	<i>Masculine.</i>	<i>Feminine.</i>
This	ܗܘܐ (ܗܘ)	ܗܝܐ (ܗܝ)	ܗܘܢܐ	
That	ܗܘܐ	ܗܝܐ	ܗܘܢܐ	ܗܝܢܐ

III. Interrogative Pronouns.

Of persons: ܗܘܐ = who?

Of things: ܗܘܐ , ܗܝܐ , ܗܘܢܐ = what?

<i>Masculine.</i>	<i>Feminine.</i>	<i>Plural.</i>
ܗܘܐ	ܗܝܐ	ܗܘܢܐ = which?

IV. The only relative in Syriac is the inseparable prefix ܘܢܐ . This is placed before the first word in the relative sentence. It is vocalized in the same way as the inseparable particles noted below. The same letter is also used as a preposition, = of.

SECTION 6. INSEPARABLE PARTICLES

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

ܘܢܐ = of.

و = (a) the sign of the accusative after a transitive verb.

(b) to.

ب = 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. و + مَحْمُودٌ = مَحْمُودٌ.

(b) If the following letter has no vowel, the particle is pointed with P'toḥo^r, e. g. و + دُنِيَ = دُنِيَ.

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

بِمَنْزِلٍ = The house.

بِمَنْزِلٍ = In the house.

بِمَنْزِلٍ = He who is in the house.

بِمَنْزِلٍ = To him who is in the house.

بِمَنْزِلٍ = And to him who is in the house.

بِمَدِينَةٍ = The city.

بِمَدِينَةٍ = In the city.

بِمَدِينَةٍ = He who is in the city.

بِمَدِينَةٍ = To him who is in the city.

بِمَدِينَةٍ = And to him who is in the city.

Vocabulary.

بِمَنْزِلٍ = man.

بِمَدِينَةٍ = good (m. s.).

بِمَدِينَةٍ = men.

بِمَدِينَةٍ = great (f. s.).

بِمَدِينَةٍ = people.

بِمَدِينَةٍ = whoever.

آؤمعهال = righteousness.	متهبيلال = city.
ؤكأ = great (m. s.).	ههقبتال = commandments.
فؤهؤمأ = saviour.	ؤرئيلال = woman, wife.
مكلكأ = king.	ؤكحبال = servant.
مههؤمأ = Moses.	ؤهؤمهلأ = temple.
تقأ = women.	ؤدال = son.
ؤهؤم = good (m. p.).	ؤهؤم = good (f. p.).
مكلكأ = peace.	

Exercise.

Translate into English :

1. ئرئيل ئنؤا ئرئيل, هؤب ئرئيلال يق, سمؤ كلكأ سمؤ ♦ 2. ئرئيلؤ
 كلكأ ؤكأ هؤكأ ♦ 3. ئرئيل يق ئرئيلال و كلكأ ♦ 4. ئرئيلؤ
 "سمؤ هؤمهلأ و مكلكأ ♦ 5. "ئنا ئنا كلكأ و متهبيلال هؤؤال ♦
 6. كلكؤمؤ و دؤهؤمهلأ كحبال به آؤمعهال ♦ 7. ككؤ ئنؤا و ككؤبيلال
 ؤكأال ئؤسم "رئى" ♦ 8. كلكأ فؤهؤمأ به و متهبيلال ♦
 9. هؤكؤم ههقبتال و مههؤمأ "رئى" ♦ 10. ئرئيلؤ تقأ "رئيلؤم
 11. كلكأ ئكأ كحبال آؤمعهال به ♦ 12. ههقبتال و كلكأ
 مكلكأ "رئى" ♦ 13. تقأ و ككؤبيلال ؤكأال ئؤسم "رئى" ♦
 14. هؤمهلأ و رؤمعهال "رئيلؤ" ♦

Translate into Syriac :

1. I am the man, thou art the king, ye are the women. 2. We
 are the people of the city. What is good? 3. Ye are (the
 men) who are in the temple. 4. This is the son of Moses.
 Who is he? 5. Thou art the servant of the king. 6. She
 is the wife of the king. 7. The king is good to every one who
 is in the temple. 8. Ye and we are the great people. 9. These

- are the good men. 10. These women are in the city.
 11. The commandments of Moses are good. 12. Who are those? 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

SECTION 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 possibly 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 these are clearly marked. Some explanation 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, except in adjectives used in a predicative sense, and substantives are usually quoted in the Emphatic State.

The Emphatic State originally took the place of the article. Unlike most Semitic languages, Syriac and Aramaic have 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.

The following are the normal endings :

	MASCULINE.		FEMININE.	
	<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
Absolute	—	تِ	تِ	تِ
Emphatic	تِ	تِ	تِ	تِ
Construct	—	تِ	تِ	تِ

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

MASCULINE.

	<i>Singular.</i>	<i>Plural.</i>
Absolute	طوب	طوبت
Emphatic	طوبًا	طوبًا
Construct	طوب	طوبت

FEMININE.

	<i>Singular.</i>	<i>Plural.</i>
Absolute	طوبًا	طوبت
Emphatic	طوبًا	طوبًا
Construct	طوبًا	طوبت

Words for practice :

(a) Adjectives :

طوب = good.	مفنة = beautiful.	حانة = true.
دم = evil.	موتلا = slain.	قد = old.

(b) Masculine substantives :

أَلَمٌ = pain.	ذِئْبٌ = wolf.	يَوْمٌ = yoke.
رَأْسٌ = head.	نَبِيٌّ = prophet.	شَاةٌ* = sheep.
مِيزَانٌ = standard.	رَسُولٌ = apostle.	تَلْمِذٌ = disciple.
سَلَامٌ = peace.	مَعْرَافَةٌ = festival.	

* has no separate form for the plural, but is used collectively thus : كَتَاةٌ.

(c) Feminine substantives :

بِكْرَةٌ = virgin.	سَخَابٌ = heat.	سَبَبٌ = cause.
كَنْزٌ = treasure.	وَسْطٌ = vessel.	ذِئْبَةٌ = she-wolf.

Note. Some words have a feminine form in the singular and masculine ones in the plural, e.g. كَلِمَةٌ = a word, pl. كَلِمَاتٌ, قَدْحَةٌ = egg, pl. قَدْحٌ.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 in **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

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

it stands at the beginning of a syllable it becomes a consonant. The result is to produce the following paradigm :

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

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.

Vocabulary.

مَقْبُولٌ = we receive.	نُفُودٌ = taking.
مَكْتُوبٌ = written.	نُفُوسٌ = keeping.
سُجُودٌ = tore.	كُتُبٌ = book.
(مُ = Const.) كُفُولٌ = hand.	نُفُوسٌ = law.
قُوبٌ or قُوبٌ = it is said.	كُفُولٌ = cattle.
مُكُوبٌ = kingdom.	كُفُولٌ = there is.
كُوبٌ = good.	لَا = not.
قُوبٌ = judge.	فُؤَادٌ = mouth.
بُورٌ = blessing.	قُوبٌ = holy.
عُوبٌ = on, above, concerning.	

	SINGULAR.	PLURAL.
3rd Masc.	و ⁿ	و ⁿ و ⁿ و ⁿ
3rd Fem.	و ⁿ	و ⁿ و ⁿ و ⁿ

These forms are also attached to feminine nouns both in the singular and in the plural.

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

	SINGULAR.	PLURAL.
1st Common	و ^r	و ^r و ^r و ^r
2nd Masc.	و ^r	و ^r و ^r و ^r
2nd Fem.	و ^r	و ^r و ^r و ^r
3rd Masc.	و ^r و ^r و ^r	و ^r و ^r و ^r و ^r و ^r و ^r
3rd Fem.	و ^r	و ^r و ^r و ^r

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

¹ Distinguished, in unpointed writing, from the masculine by a dot placed over the و.

A. Masculine Nouns.

The suffixes are attached to the stem formed by dropping the **ل** of the emphatic state in the singular, and the **ل** in the plural. Thus :

- | | |
|---|--------------------------------|
| رَأْسٌ = head ; stem to which suffixes are attached رَأْسِ. | |
| رَأْسِي = my head. | رَأْسُنَا = our head. |
| رَأْسُكَ = thy (m.) head. | رَأْسُكَ = your (m.) head. |
| رَأْسُكِ = thy (f.) head. | رَأْسُكِ = your (f.) head. |
| رَأْسُهُ = his head. | رَأْسُهُمْ = their (m.) head. |
| رَأْسُهَا = her head. | رَأْسُهُنَّ = their (f.) head. |

- | | |
|--|---------------------------------|
| رَأْسٌ = heads ; stem to which suffixes are attached رَأْسِ. | |
| رَأْسِي = my heads. | رَأْسُنَا = our heads. |
| رَأْسُكَ = thy (m.) heads. | رَأْسُكَ = your (m.) heads. |
| رَأْسُكِ = thy (f.) heads. | رَأْسُكِ = your (f.) heads. |
| رَأْسُهُ = his heads. | رَأْسُهُمْ = their (m.) heads. |
| رَأْسُهَا = her heads. | رَأْسُهُنَّ = their (f.) heads. |

B. Feminine Nouns.

The same rule applies as to the masculine, except that in the singular of words which have no vowel on the second radical, a P'toḥo is inserted before the **ل** with a consonantal suffix, giving the appearance of a construct form. Thus :

- | | |
|---|----------------------------|
| رَأْسٌ = rest, stem to which suffixes are attached رَأْسِ. | |
| رَأْسٌ = queen, stem to which suffixes are attached رَأْسِ. | |
| رَأْسِي = my rest. | رَأْسُنَا = our rest. |
| رَأْسُكَ = thy (m.) rest. | رَأْسُكَ = your (m.) rest. |

نُسْرَا = thy (f.) rest.	نُسْرَاكُمْ = your (f.) rest.
نُسْرَاهُ = his rest.	نُسْرَاهُمْ = their (m.) rest.
نُسْرَاهَا = her rest.	نُسْرَاهُنَّ = their (f.) rest.
مَلِكَا ¹ = my queen.	مَلِكَاكُمْ = our queen.
مَلِكَاكَ = thy (m.) queen.	مَلِكَاكُمْ = your (m.) queen.
مَلِكَاكِ = thy (f.) queen.	مَلِكَاكُمْ = your (f.) queen.
مَلِكَاهُ = his queen.	مَلِكَاهُمْ = their (m.) queen.
مَلِكَاهَا = her queen.	مَلِكَاهُنَّ = their (f.) queen.

مَلِكَا = queens, stem to which suffixes are attached مَلِكَا.

مَلِكَاكُمْ = my queens.	مَلِكَاكُمْ = our queens.
مَلِكَاكُمْ = thy (m.) queens.	مَلِكَاكُمْ = your (m.) queens.
مَلِكَاكُمْ = thy (f.) queens.	مَلِكَاكُمْ = your (f.) queens.
مَلِكَاهُمْ = his queens.	مَلِكَاهُمْ = their (m.) queens.
مَلِكَاهَا = her queens.	مَلِكَاهُنَّ = their (f.) queens.

Possessive Suffixes attached to other words than Nouns.

The inseparable prepositions subordinate pronouns to themselves in the form of suffixes similar to those attached to the singular of nouns. Thus **فِي** = in thee, **لَهُ** = to him. **فِي**, however, does not follow this rule, but takes the form **فِي**, to which the pronouns are suffixed. So **لَهُ** = his, **كِتَابُهُ لَكَ** = his book, an emphatic possessive. This literally means 'the book which is to him', **فِي** being the original form of **فِي**. So also **مِنْ** = from, **مَعًا** = with, **إِلَى** = unto, **كَأَنَّ** = like, as.

¹ Also written by some Oriental scholars **مَلِكَاكُمْ**, but the vocalization given above is that preferred by European grammarians.

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

With these last may be included the word **هِيَ** = there is, often used, especially in the later language, as a copula. Thus **هِيَ السَّمَاءُ** = she is, **هِيَ السَّمَاءُ وَالْأَرْضُ** = they are, or there are.

Rule of Syntax.

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

(a) By the use of the construct state.

(b) By the use of the emphatic state together with the preposition **ܐܘܪܝܟܐ**.

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

Thus 'the king's head' may be **ܪܘܫܐ ܡܠܟܐ**, **ܐܘܪܝܟܐ ܪܘܫܐ ܡܠܟܐ**, or **ܐܘܪܝܟܐ ܪܘܫܐ ܡܠܟܐ**.

Exercise.

Translate into English :

1. **ܡܠܟܐ ܩܘܣܝܐܘܪܐ**, **ܡܠܟܐ ܩܘܣܝܐܘܪܐ**, **ܡܠܟܐ ܩܘܣܝܐܘܪܐ**, **ܡܠܟܐ ܩܘܣܝܐܘܪܐ**, **ܡܠܟܐ ܩܘܣܝܐܘܪܐ**, **ܡܠܟܐ ܩܘܣܝܐܘܪܐ**, **ܡܠܟܐ ܩܘܣܝܐܘܪܐ**, **ܡܠܟܐ ܩܘܣܝܐܘܪܐ**.
2. **ܡܠܟܐ ܩܘܣܝܐܘܪܐ ܡܠܟܐ ܩܘܣܝܐܘܪܐ**.
3. **ܡܠܟܐ ܩܘܣܝܐܘܪܐ ܡܠܟܐ ܩܘܣܝܐܘܪܐ**.
4. **ܡܠܟܐ ܩܘܣܝܐܘܪܐ ܡܠܟܐ ܩܘܣܝܐܘܪܐ**.
5. **ܡܠܟܐ ܩܘܣܝܐܘܪܐ ܡܠܟܐ ܩܘܣܝܐܘܪܐ**.
6. **ܡܠܟܐ ܩܘܣܝܐܘܪܐ ܡܠܟܐ ܩܘܣܝܐܘܪܐ**.
7. **ܡܠܟܐ ܩܘܣܝܐܘܪܐ ܡܠܟܐ ܩܘܣܝܐܘܪܐ**.

8. $\text{ܘܢܘܨܘܢܐ ܕܥܘܠܐ ܘܢܘܨܘܢܐ ܕܥܘܠܐ ܘܢܘܨܘܢܐ ܕܥܘܠܐ}$
 9. $\text{ܘܢܘܨܘܢܐ ܕܥܘܠܐ ܘܢܘܨܘܢܐ ܕܥܘܠܐ ܘܢܘܨܘܢܐ ܕܥܘܠܐ}$
 10. $\text{ܘܢܘܨܘܢܐ ܕܥܘܠܐ ܘܢܘܨܘܢܐ ܕܥܘܠܐ ܘܢܘܨܘܢܐ ܕܥܘܠܐ}$
 11. $\text{ܘܢܘܨܘܢܐ ܕܥܘܠܐ ܘܢܘܨܘܢܐ ܕܥܘܠܐ ܘܢܘܨܘܢܐ ܕܥܘܠܐ}$
 12. $\text{ܘܢܘܨܘܢܐ ܕܥܘܠܐ ܘܢܘܨܘܢܐ ܕܥܘܠܐ ܘܢܘܨܘܢܐ ܕܥܘܠܐ}$
 13. $\text{ܘܢܘܨܘܢܐ ܕܥܘܠܐ ܘܢܘܨܘܢܐ ܕܥܘܠܐ ܘܢܘܨܘܢܐ ܕܥܘܠܐ}$
 14. $\text{ܘܢܘܨܘܢܐ ܕܥܘܠܐ ܘܢܘܨܘܢܐ ܕܥܘܠܐ ܘܢܘܨܘܢܐ ܕܥܘܠܐ}$
 15. $\text{ܘܢܘܨܘܢܐ ܕܥܘܠܐ ܘܢܘܨܘܢܐ ܕܥܘܠܐ ܘܢܘܨܘܢܐ ܕܥܘܠܐ}$

Translate into Syriac :

1. Unto him, your (m.) head, my peace, thy (m.) disciples, their (m.) books, our heads, upon them (f.), from thee (f.), beside her, in me, your mouth, his words, my queen, their (f.) peace, to her.
2. Peace is on his head, he is keeping the book of the law.
3. The virgins are in the house of their queen.
4. We receive kindness from your king and from your queen.
5. The king who is in the city is taking away its treasure.
6. Ye (m.) are evil prophets and your words are not true, we do not receive them.
7. The Apostle is in the city on which there is a standard.
8. Evil old men have no peace upon their heads (say : there is not peace to them upon their heads).
9. Thou (m.) dost not keep the commandments which are written in thy book.
10. Peace is on thy head, O queen ; thou art in the temple.
11. Kindness is in the hands of us who receive thy (m.) yoke upon our head.
12. Ye have a fair city, O virgins, and there is a fair standard upon it.
13. This king does not keep his kingdom, the men who are in it are not good, and its good (men) are slain.
14. The old man has a book, and he keeps the festival according to it.
15. Peace be upon our heads, peace be upon your heads, peace be upon the head of every one that keepeth the commandments which are in this book.

SECTION 9. NOUNS WITH MOVABLE VOWELS

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

	SINGULAR.	PLURAL.
Absolute	ܚܘܢܐ	ܚܘܢܐܝܢ
Emphatic	ܚܘܢܐܘܠ	ܚܘܢܐܘܠܐܝܢ
Construct	ܚܘܢܐ	ܚܘܢܐܝܢ

The vowel may be either P'tohô, R'boço, or 'Eçoço, but the vowel of the absolute is not necessarily that of the emphatic. Thus :

<i>Absolute.</i>	<i>Emphatic.</i>	<i>Construct.</i>
ܡܠܟܘܐ	ܡܠܟܘܠܐ	ܡܠܟܘܐ
ܕܗܘܐ	ܕܗܘܐܘܠ	ܕܗܘܐ
ܡܥܘܡ	ܡܥܘܡܐܘܠ	ܡܥܘܡ

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.		
<i>Absolute.</i>	<i>Emphatic.</i>	<i>Construct.</i>	<i>Absolute.</i>	<i>Emphatic.</i>	<i>Construct.</i>
ܡܚܘܢܐ	ܡܚܘܢܐܘܠ	ܡܚܘܢܐ	ܡܚܘܢܐ	ܡܚܘܢܐܘܠ	ܡܚܘܢܐ
ܡܚܘܢܐ	ܡܚܘܢܐܘܠ	ܡܚܘܢܐ	ܡܚܘܢܐ	ܡܚܘܢܐܘܠ	ܡܚܘܢܐ
ܡܚܘܢܐ	ܡܚܘܢܐܘܠ	ܡܚܘܢܐ	ܡܚܘܢܐ ¹	ܡܚܘܢܐܘܠ ¹	ܡܚܘܢܐ ¹

¹ These forms are given to illustrate the paradigm, but the plural forms of ܡܚܘܢܐ in use have *masculine* terminations.

Vocabulary.

مَلِكًا = king.	ذَهَبًا = gold.
رِجْلًا = foot.	سَمَكًا = fish.
خَمْرًا = wine.	سَيْئًا = torment.
زَمَانًا = time.	قَوْلًا = saying (pl.).
سَاحِبًا = companion.	مَشْيًا = walking.
بَعْدًا = cost.	شَرِبًا = drank.
أُكْحُلًا = threshold.	رَجُلًا = man.
سَمَاءًا = heaven.	وَلَدًا = child.
يَوْمًا = day.	جَمَلًا = herd, ox.
(pl.) هَضْبَةٌ (s.) هَمٌّ = put, set.	قَرْنًا = horn.
شَرِبًا = drinking.	أَكْلًا = food.
بَعِيرًا = came.	جَدِيدًا = new (f.).
يَوْمًا = was.	أَرْضًا = earth, land.
جَنَسًا = flesh.	مُتَقَدِّرًا = honoured (f.).
جَسَدًا = body.	جَنْبًا = thigh.
بَطْنًا = belly.	أَسَى = as, like.
(f.) نَفْسًا = soul.	قَالَ = said (3 m. s.).
عِجْلًا = calf.	أَكَلَ = ate.
ثَقِيلًا = heavy (f.).	

Exercise.

Translate into English :

1. مَجِسًا مَدَّكَو يَوْمًا ذَهَبًا وَيَوْمًا ✦
2. صَحْبًا وَأَوْحًا ✦
3. قَوْلًا صَحْبًا ✦
4. هَمٌّ صَحْبًا قَمَلًا مَعْمَمٌ حَبْلًا كَلَّ قَمَلًا ✦
5. مَجِسًا مَدَّكَو يَوْمًا ذَهَبًا وَيَوْمًا ✦
6. قَوْلًا صَحْبًا ✦
7. مَجِسًا مَدَّكَو يَوْمًا ذَهَبًا وَيَوْمًا ✦
8. مَجِسًا مَدَّكَو يَوْمًا ذَهَبًا وَيَوْمًا ✦
9. مَجِسًا مَدَّكَو يَوْمًا ذَهَبًا وَيَوْمًا ✦
10. مَجِسًا مَدَّكَو يَوْمًا ذَهَبًا وَيَوْمًا ✦

SECTION 10. PRONOMINAL SUFFIXES ATTACHED TO
NOUNS WITH MOVABLE VOWELS OF THE
FIRST CLASS

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

مَلِكًا = king, stem to which suffixes are attached, مَلِك .

مَلِكًا = kings, stem to which suffixes are attached, مَلِك .

مَلِكِي = my king.

مَلِكِي = my kings.

مَلِكِي = thy (m.) king.

مَلِكِي = thy (m.) kings.

مَلِكِي = thy (f.) king.

مَلِكِي = thy (f.) kings.

مَلِكِي = his king.

مَلِكِي = his kings.

مَلِكِي = her king.

مَلِكِي = her kings.

مَلِكِي = our king.

مَلِكِي = our kings.

مَلِكِي = your (m.) king.

مَلِكِي = your (m.) kings.

مَلِكِي = your (f.) king.

مَلِكِي = your (f.) kings.

مَلِكِي = their (m.) king.

مَلِكِي = their (m.) kings.

مَلِكِي = their (f.) king.

مَلِكِي = their (f.) kings.

مَلِكًا = torment, stem to which suffixes are attached مَلِك .

مَلِكًا = torments, stem to which suffixes are attached مَلِك .

مَلِكِي = my torment.

مَلِكِي = my torments.

مَلِكِي = thy (m.) torment.

مَلِكِي = thy (m.) torments.

مَلِكِي = thy (f.) torment.

مَلِكِي = thy (f.) torments.

مَلِكِي = his torment.

مَلِكِي = his torments.

سُتُّهَا = her torment.	سُتُّهَاً = her torments.
سُتُّنَا = our torment.	سُتُّنَاً = our torments.
سُتُّكَافَا = your (m.) torment.	سُتُّكَافَاً = your (m.) torments.
سُتُّكَافَايَا = your (f.) torment.	سُتُّكَافَايَاً = your (f.) torments.
سُتُّهُمَا = their (m.) torment.	سُتُّهُمَاً = their (m.) torments.
سُتُّهُمَايَا = their (f.) torment.	سُتُّهُمَايَاً = their (f.) torments.

Certain prepositions also attach themselves to this paradigm. Thus **مُبْرَمٌ** = before, as well as the form **مُبْرَمَةٌ**, take the suffixes attached to the plural noun. **كَمُضًا** = against, takes the form **كَمُضًا** with the vocalic suffixes attached to the singular noun. The word reverts to its original form before consonantal suffixes. **كَمُضًا** = because of, takes the form of a feminine plural **كَمُضًا**. With the word **كُلٌّ** (= all) the **ا** of the 1st sing. suff. is vocalized—**كُلِّي**; otherwise its suffixes are regular.

Exercise.

Translate into English :

1. مُصَدَّةٌ مَخْلَقًا قَوْلِيهِمْ، حَصَبَتُنَا قَوْلِهِمْ، * 2. 'قُلَّا
- 'أَيُّهَا مِمَّنْ حَصَبٌ مَخْلَقًا، بِالْحَصَبِ 'أَيُّهَا * 3. 'أَيُّهَا يَوْمَ حَقِّ حَقِّهِمْ،
- سَعْدًا وَعَدَّةً صَدَقَ، قَبْلًا قَتْلًا، * 4. 'أَيُّهَا مِمَّنْ مَخْلَقًا حَصَبًا،
- عَالَمًا مِمَّنْ حَادَّةً كَانَتْ حَصَبًا، * 5. 'إِلَّا حَصَبَتُنَّ مِمَّنْ حَصَبٌ،
- حَصَبَتُهُمْ، * 6. 'أَمَدَتِمْ يَوْمَ مَلَّتْكُمْ يَوْمَ كُفْرَتِهِمْ، 'إِلَّا مَلَّتْكُمْ
- تَعَفُّمٌ * 7. سَلَّمَ كَمُلًا حَصَبًا، 'حَدًا حَقَّتْهُ يَوْمَ، * 8. 'أَقْلًا قَاكُلًا كَمُلًا حَصَبًا، 'حَصَبًا، * 9. 'أَهْ مَخْلَقًا.
- مَقْسِيًا مَخْلَقًا، * 10. 'أَمَدًا مَخْلَقًا حَصَبًا، 'إِلَّا مَلَّتْكُمْ، 'إِنَّا
- مِمَّنْ سُنُّنَا، * 11. مَخْلَقًا، 'إِنَّا حَصَبًا مَخْلَقًا، 'إِنَّا مَخْلَقًا، * 12. مَخْلَقًا،

II. The following take the suffixes attached to the singular masculine noun: ܠܗܘܐ = in order that, ܕܗܘܐ = behind, ܠܗܘܐ = near, unto, ܟܡ = with, ܟܘܘܐ = after, ܩܡ = from, so also the inseparable prepositions ܘ and ܘܘܠ . The words ܟܡܘܐ and ܩܡܘܐ are changed into ܟܡܘܐ and ܩܡܘܐ before suffixes.

III. The following take the suffixes attached to the plural masculine noun: ܕܠܗܘܐ = without, ܠܗܘܐ = beneath, ܟܡܘܐ = in front of, ܟܘܘܐ = around, ܟܘܘܐ = instead of, ܟܘܘܐ = upon, ܟܘܘܐ = before. ܟܘܘܐ = alone, is treated as a preposition, ܟܘܘܐ = by himself. The word ܟܘܘܐ changes into the form ܟܘܘܐ before suffixes.

SECTION 11. SECOND CLASS OF NOUNS WITH MOVABLE VOWELS

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. There is no longer any means of indicating the doubled letter in Syriac such as is to be found in Arabic and Hebrew, and in India it is no longer distinguished in pronunciation. The result is a lengthening in the sound of the vowel.

There are thus three types of nouns of this class, the first and second of which need not further be distinguished:

1. With long vowel ܟܘܘܐ , ܟܘܘܐ (emph. ܟܘܘܐ).
2. With short vowel originally followed by a doubled consonant: ܟܘܘܐ (emph. ܟܘܘܐ), ܟܘܘܐ (emph. ܟܘܘܐ).

3. The first syllable containing a short vowel followed by two consonants : **مَحْمُومٌ**, **مَحْمُومٌ** (emph. **مَحْمُومًا**).

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.

(It may be remarked that Syriac grammarians in India have not generally recognized the existence of a participle at all. The form **مُحْمَمٌ** has been referred to a double source. When used as a verb it has been regarded as a present tense, and when used nominally it has been described as a contracted form of the 'noun of the agent', **مُحْمَمٌ**. It has, however, been felt better to retain the European description of this form, partly on grounds of analogy with other Semitic languages, and partly because when used as a verb it differs from the other forms in its mode of attaching the pronominal object.)

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>
مُحْمَمٌ	مُحْمَمًا	مُحْمَمٌ	مُحْمَمَتُمْ	مُحْمَمًا	مُحْمَمَتُمْ
مُحْمَمٌ	مُحْمَمًا	مُحْمَمٌ	مُحْمَمَتُمْ	مُحْمَمًا	مُحْمَمَتُمْ
مُحْمَمٌ	مُحْمَمًا	مُحْمَمٌ	مُحْمَمَتُمْ	مُحْمَمًا	مُحْمَمَتُمْ
مُحْمَمٌ	مُحْمَمًا	مُحْمَمٌ	مُحْمَمَتُمْ	مُحْمَمًا	مُحْمَمَتُمْ
مُحْمَمٌ	مُحْمَمًا	مُحْمَمٌ	مُحْمَمَتُمْ	مُحْمَمًا	مُحْمَمَتُمْ

B. Feminine Nouns.

SINGULAR.			PLURAL.		
<i>Absolute.</i>	<i>Emphatic.</i>	<i>Construct.</i>	<i>Absolute.</i>	<i>Emphatic.</i>	<i>Construct.</i>
كُتِبَ	كُتِبَتْ	كُتِبَتِ	كُتِبْنَ	كُتِبْنَ	كُتِبْنَ
كُتِبُوا	كُتِبْنَ	كُتِبْنَ	كُتِبْنَ	كُتِبْنَ	كُتِبْنَ
كُتِبُوا	كُتِبْنَ	كُتِبْنَ	كُتِبْنَ	كُتِبْنَ	كُتِبْنَ
كُتِبُوا	كُتِبْنَ	كُتِبْنَ	كُتِبْنَ	كُتِبْنَ	كُتِبْنَ

(for كُتِبَتْ)

Vocabulary.

كُتِبَ = killing.	كُتِبَتْ = life.
كُتِبَتْ = sparrow.	كُتِبَتْ = sinning.
كُتِبَتْ = telling.	كُتِبَتْ = bird.
كُتِبَتْ = satisfying.	كُتِبَتْ = loving.
كُتِبَتْ = betraying.	كُتِبَتْ = approaching.
كُتِبَتْ = taking away.	كُتِبَتْ = raising.
كُتِبَتْ = to him.	كُتِبَتْ = saying.
كُتِبَتْ = prayer.	كُتِبَتْ = justifying.
كُتِبَتْ = world, eternity.	كُتِبَتْ = priest.
كُتِبَتْ = lamb.	كُتِبَتْ = he is.
كُتِبَتْ = tent.	كُتِبَتْ = widow.
كُتِبَتْ = completing.	كُتِبَتْ = feather.
كُتِبَتْ = believing.	كُتِبَتْ = glory.

¹ The [ٓ] is sometimes omitted in these forms.

لِ = for.	عَجَلًا = chariot.
بِالْوَحْشِ = wilderness.	مَلِكًا = teaching.
بِالْحَقِّ = truth.	لَا = there is not.
يَكُونُونَ = shall be (3rd plur. masc.).	دَاوُدَ = David.

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.
أَنْتَ أَقُولُ = thou (f.) art saying.
أَنْتُمْ أَقُولُونَ = we are saying.
أَنْتُمْ أَقُولُونَ = ye (m.) are saying, &c.

In the case of the third person the pronoun is generally omitted.

أَقُولُ = he is saying.
أَقُولُونَ = they (f.) are saying.

Exercise.

Translate into English :

1. أَمَحَدُهُمْ سَالًا حَقَّقْتُمَا لِحَدِيثِنَا وَخَلَقْنَا ♦ 2. أَقُولُ لَنَا
- ♦ وَأَنْتُمْ لِحَدِيثِنَا لِحَدِيثِنَا نَبِيًّا وَأَنْتُمْ لِحَدِيثِنَا لِحَدِيثِنَا وَأَنْتُمْ لِحَدِيثِنَا
3. مَجِيئًا لِحَدِيثِنَا وَأَنْتُمْ لِحَدِيثِنَا لِحَدِيثِنَا وَأَنْتُمْ لِحَدِيثِنَا
4. هَذِهِ هِيَ صِلَاتُنَا مَقْتَلًا وَأَنْتُمْ لِحَدِيثِنَا لِحَدِيثِنَا

¹ Often written in a contracted form, أَقُولُ, أَقُولُونَ.

SECTION 12. POSSESSIVE SUFFIXES ATTACHED TO
NOUNS WITH MOVABLE VOWELS OF THE
SECOND CLASS

A. Masculine Nouns.

The suffix is attached to the stem formed by dropping the **لُ** of the emphatic state. In the case of consonantal suffixes, a P'toḥo is inserted after the second radical. Thus :

قَدَامُ = speech, stem to which suffixes are attached قَدَامِ,
before consonantal suffixes قَدَامَكْ.

قَدَامِي = my speech.

قَدَامِنَا = our speech.

قَدَامِيكَ = thy (m.) speech.

قَدَامِيكَم = your (m.) speech.

قَدَامِيكِ = thy (f.) speech.

قَدَامِيَكُم = your (f.) speech.

قَدَامِيهِ = his speech.

قَدَامِيهِمْ = their (m.) speech.

قَدَامِيهَا = her speech.

قَدَامِيهِنَّ = their (f.) speech.

The plural takes suffixes as other nouns.

B. Feminine Nouns.

The usual rule is followed, the vocalization being that of the emphatic state throughout.

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

مَعْنِي = my name.

مَعْنِنَا = our name.

مَعْنِيكَ = thy (m.) name.

مَعْنِيكَم = your (m.) name.

مَقْدَمٌ = thy (f.) name.

مَقْدَمُكَ = your (f.) name.

مَقْدَمُهُ = his name.

مَقْدَمُهُمْ = their (m.) name.

مَقْدَمِهَا = her name.

مَقْدَمُهُنَّ = their (f.) name.

Certain prepositions are also similarly treated, e. g. **كَلَّا** = after, **كَلْفًا** = behind.

Vocabulary.

بَمَقْدَمِ = beginning.

بَيْنَهُمْ = amongst.

كَلْبٌ = servant.

كَلْبٌ = work.

نُورٌ = light.

كُلُّهُ = fullness.

سُدٌّ = love.

دُحْمٌ = seeking (m. pl.).

سَمَاءٌ = heaven.

سَمَاءٌ = synagogue.

لَحْمٌ = bread.

كَلْبٌ = enemy.

إِنْ = if.

يُوحَنَّا = John.

Exercise.

Translate into English :

1. أَوَّ ضَلَفًا مَضُو لَحْمًا وَخَلَفًا قَلْبًا ؟ نُورٌ ؟ أَيْ ؟
2. صَمٌ وَلَا يَدُ لَهُ مَخْلُوعَةٌ : سَلَفِيٌّ ، يَوْمٌ ؟
3. أَمَّا سَمٌّ وَكَلْبٌ يَدُ لَهُ ، قَلْبًا ، يَوْمٌ ضَلَفًا مَضُو قَلْبًا ؟
4. أَيْ ؟ نَهْتَمُّ قَهْمُوتَةٌ يَوْمٌ . نُبَحْتَمُّ ؟ كَلْبَةٌ يَوْمٌ يَوْمٌ ؟
5. أَمَّا حَمَةٌ ، يَوْمٌ ، وَخَلَفًا إِنْ قَلْبًا ؟ إِنْ نَهْتَمُّ ، وَخَلَفًا ؟
6. هَمٌّ ضَلَفًا يَوْمٌ سَمٌّ قَلْبًا نَهْتَمُّ أَمَّا ، يَوْمٌ وَصَعْمًا كَلْبًا لَحْمًا .
7. أَيْ نَهْتَمُّ يَوْمٌ لَحْمًا مَضُو يَوْمٌ نُبَحْتَمُّ يَوْمٌ حَمَةٌ ؟ أَمَّا كَلْبٌ سَمٌّ ؟
8. حَمَةٌ ؟ مَعِيْسًا كَلْبٌ إِنْ ضَلَفًا ، يَوْمٌ ؟ 9. كَلْبٌ
10. أَمَّا حَمَةٌ مَضُو ، يَوْمٌ ؟

11. ܘܠܟܝܡ ܠܡܝܘܬܝܗ ܘܠܟܝܡ ܠܡܝܘܬܝܗ ܘܠܟܝܡ ܠܡܝܘܬܝܗ
 12. ܘܠܟܝܡ ܠܡܝܘܬܝܗ ܘܠܟܝܡ ܠܡܝܘܬܝܗ ܘܠܟܝܡ ܠܡܝܘܬܝܗ
 13. ܘܠܟܝܡ ܠܡܝܘܬܝܗ ܘܠܟܝܡ ܠܡܝܘܬܝܗ ܘܠܟܝܡ ܠܡܝܘܬܝܗ
 14. ܘܠܟܝܡ ܠܡܝܘܬܝܗ ܘܠܟܝܡ ܠܡܝܘܬܝܗ ܘܠܟܝܡ ܠܡܝܘܬܝܗ
 15. ܘܠܟܝܡ ܠܡܝܘܬܝܗ ܘܠܟܝܡ ܠܡܝܘܬܝܗ ܘܠܟܝܡ ܠܡܝܘܬܝܗ

Translate into Syriac :

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

SECTION 13. IRREGULAR NOUNS

A large number of Syriac nouns are irregular in the formation of the plural, having the singular indicated by a masculine form, and the plural by a feminine form or vice versa. Such nouns are ܢܦܫܐ = soul or self, pl. ܢܦܫܐܝܗ , ܟܠܡܐ = word, pl. ܟܠܡܐܝܗ . Some

nouns take either a masculine or a feminine form in the plural, e. g. **رُوحٌ** = spirit. These nouns are mostly feminine in gender, whatever their form may be, but there are some masculine nouns of this type, e. g. **أَبٌ** = father, has two plurals with different meanings, **أَبْهَاءٌ** = natural fathers, **أَبْهَائِيَّةٌ** = spiritual fathers.

The following have still further irregularities :

Meaning.	SINGULAR.				PLURAL.	
	Emph.	Const.	With cons. suf.	With voc. suf.	Emph.	Abs.
father	أَبٌ	—	أَبْهَاءٌ, أَبٌ	أَبْهَائِيَّةٌ	أَبْهَائِيَّةٌ, أَبْهَائِيَّةٌ	أَبْهَائِيَّةٌ, أَبْهَائِيَّةٌ
brother	أَخٌ	—	أَخَوَاتٌ, أَخٌ	أَخَوَاتِيَّةٌ	أَخَوَاتِيَّةٌ	أَخَوَاتِيَّةٌ
father-in-law	سَخْرٌ	—	سَخْرَاءٌ, سَخْرٌ	سَخْرَاءِيَّةٌ	سَخْرَاءِيَّةٌ	سَخْرَاءِيَّةٌ
mother	أُمٌّ	أُمٌّ	أُمَّهَاتٌ	أُمَّهَاتِيَّةٌ	أُمَّهَاتِيَّةٌ	أُمَّهَاتِيَّةٌ
sister	أُخْتٌ	—	أَخَوَاتٌ	أَخَوَاتِيَّةٌ	أَخَوَاتِيَّةٌ	—
other (m.)	إِسْمَةٌ	إِسْمَةٌ	إِسْمَاتٌ	إِسْمَاتِيَّةٌ	إِسْمَاتِيَّةٌ	إِسْمَاتِيَّةٌ
„ (f.)	إِسْمَةٌ	إِسْمَةٌ	إِسْمَاتٌ	إِسْمَاتِيَّةٌ	إِسْمَاتِيَّةٌ	إِسْمَاتِيَّةٌ
woman	أَيُّمٌ	أَيُّمٌ	أَيُّمَاتٌ	أَيُّمَاتِيَّةٌ	أَيُّمَاتِيَّةٌ	أَيُّمَاتِيَّةٌ
handmaid	أَمْرَأَةٌ	—	أَمْرَأَاتٌ	أَمْرَأَاتِيَّةٌ	أَمْرَأَاتِيَّةٌ	أَمْرَأَاتِيَّةٌ
son	بَنٌ	بَنٌ	بَنَاتٌ	بَنَاتِيَّةٌ	بَنَاتِيَّةٌ	بَنَاتِيَّةٌ
daughter	بَنٌ	بَنٌ	بَنَاتٌ, بَنَاتٌ	بَنَاتِيَّةٌ	بَنَاتِيَّةٌ	بَنَاتِيَّةٌ
house	بَيْتٌ	بَيْتٌ	بَيْتَاتٌ	بَيْتَاتِيَّةٌ	بَيْتَاتِيَّةٌ	بَيْتَاتِيَّةٌ
	(abs. بَيْتٌ)					
city, village	بَلَدٌ	بَلَدٌ	بَلَدَاتٌ	بَلَدَاتِيَّةٌ	بَلَدَاتِيَّةٌ	بَلَدَاتِيَّةٌ
	(abs. بَلَدٌ)					

Vocabulary.

تَمَاتَا = (she) has died.	إِسْرَائِيلُ = Israel.
نَحْنُ = let us dwell.	نُخْرَجُ = let us go out.
يُكْرِمُ = (he) may (or will) help us.	تَوَدَّ = took.
إِسْتَوَّ = sit.	رَأَى = seeing (m. pl.).
مُصَنِّعٌ = hearing (m. pl.).	وَشَوْحٌ = fear (m. pl.).
كُنَّ = there is not (لاَ كُنَّ).	سَوَّ = love.
	هُنَا = here.

Exercise.

Translate into English :

1. أَحِبُّ ابْنِي خَيْرًا مِنْ ابْنِي إِسْرَائِيلَ. 2. أَدْعِمُ أَدْوِيَةَ إِسْرَائِيلَ.
3. نُبْتَئِمُ لِأَسْمَى هُنَا بِوَيْسَ.
4. أَسَلِمُ وَدَوَّصَتِي حَتَّى أَوْصِيَهُ بِأَرْضِي.
5. نُبْتَئِمُ قُوتَنَا بِوَيْسَ أَدْوِيَةَ إِسْرَائِيلَ. 6. هَذَا كَرِيهُ لِدَائِدِي.
7. تَوَدَّ هُوَ هُنَا نَحْنُ نَحْنُ حَتَّى إِسْتَوَّ.
8. تَوَدَّ مَلِكًا إِسْرَائِيلَ إِسْتَوَّ. 9. كُنَّ كَمِ أَرْضِي إِسْتَوَّ.
10. هُوَ يَتَّ بِأَرْضِي هُوَ بِأَرْضِي أَرْضِي هُنَا.
11. هُوَ أَرْضِي هُوَ بِأَرْضِي هُوَ بِأَرْضِي هُوَ بِأَرْضِي.
12. هُوَ بِأَرْضِي هُوَ بِأَرْضِي هُوَ بِأَرْضِي هُوَ بِأَرْضِي.
13. مَلِكًا هُوَ بِأَرْضِي هُوَ بِأَرْضِي هُوَ بِأَرْضِي.
14. هُوَ بِأَرْضِي هُوَ بِأَرْضِي هُوَ بِأَرْضِي هُوَ بِأَرْضِي.
15. هُوَ بِأَرْضِي هُوَ بِأَرْضِي هُوَ بِأَرْضِي هُوَ بِأَرْضِي.

Translate into Syriac :

1. My son, my son, sit thou beside me.
2. Fear thy father and thy mother, love thy brothers and thy sisters.
3. He that doeth 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 the hand of your mother there are many handmaids. 6. Other women can be your handmaids, no other can be your mother. 7. Ye know the name of his wife and the name of his wife's father. 8. Our father will help us at all times. 9. We and our sons dwell in the houses of our fathers. 10. The father is the head of his house, the king is the head of his people. 11. The enemy has devoured our sheep and our goats, and in the heaven there is no swallow or sparrow. 12. The eagle is larger than all other birds. 13. Return, O my daughter, unto thy mother and unto thy village. 14. It is written in the books of the Fathers that he who believes shall dwell in the heavens for ever. 15. 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

SECTION 14. MODES OF INFLEXION

In all Semitic languages, verbs are inflected to indicate

(a) Conjugation.

(b) Tense.

(c) Gender.

(d) Number.

(e) Person.

(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 ʔʔ, 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 the prefixing of the letter ʔ, vocalized with P'toħo.
6. The passive of the extensive form.

The old grammarians used the verb ܐܘܪܘܢ = 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

𐤀𐤌𐤍 = to kill, in the same way. Thus the names given to the various conjugations are as follows :

1. Pe'al or Q'tal.
2. Ethpe'el or Ethq'tel.
3. Pa'el or Qa'tel.
4. Ethpa'al or Ethqa'tal.
5. Aph'el or Aq'tel.
6. Ettap'al or Ettaq'tal.

N.B. Syriac verbs are always quoted, not by their infinitive but by the 3rd Sing. Masc. Perf. Pe'al, as being the simplest form of the verb.

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

	ACTIVE.	PASSIVE.
Simple	𐤀𐤌𐤍	𐤀𐤌𐤍 ⁿ
Intensive	𐤀𐤌𐤍	𐤀𐤌𐤍 ⁿ
Extensive	𐤀𐤌𐤍 ^r	𐤀𐤌𐤍 ^r

(b) The Tenses.

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

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

(c) Gender.

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

(d) Number.

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

(e) Person.

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

THE PE'AL

SECTION 15. The Perfect.

The stem is represented by the 3 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.
1st Common	ܐܢܐ	ܐܢܗܘܢ
2nd Masculine	ܐܢܬܐ	ܐܢܬܘܢ
2nd Feminine	ܐܢܬܝܢ	ܐܢܬܘܢ
3rd Masculine	—	ܐܘܪܝܗܘܢ
3rd Feminine	ܐܘܪܝܗܝܢ	ܐܘܪܝܗܝܢ

Attached to the stem of the verbs ܐܘܪܝܗܘܢ and ܐܘܪܝܗܝܢ (= fear),

which, like a number of others takes R'boço instead of P'toħo in the Perfect, these will appear as follows :

	SINGULAR.	PLURAL.
3rd Masculine	مَلَأَ مَلَأًا	{ مَلَأَهُ مَلَأَةً مَلَأْتُمْ مَلَأْتُمْ
2nd Feminine	مَلَأْتِ مَلَأْتِ	{ مَلَأْتِ مَلَأْتِ مَلَأْتِي مَلَأْتِي
2nd Masculine	مَلَأْتَ مَلَأْتَ	مَلَأْتَهُ مَلَأْتَهُ
2nd Feminine	مَلَأْتِ مَلَأْتِ	مَلَأْتِي مَلَأْتِي
1st Common	مَلَأْنَا مَلَأْنَا	مَلَأْنَا مَلَأْنَا

The pronoun **يَسْمُ** is frequently added in a contracted form to the 1st Person Plural, **مَلَأْنَا، مَلَأْنَا**.

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 **اِي** 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.

Vocabulary.

قَالَ = say.

قَالَ = lead.

قَالَ = fall.

قَالَ = receive.

قَالَ = teacher.

قَالَ = crowd.

פָּגַעַ = gather.	שָׁלַחַ = sent.
אָבֵן = stone.	שָׁמַעַ = hear.
שָׁמַרַ = keep.	כָּתַבַ = write.
עָשָׂהַ = do, make.	עָוֵדַ = witness.
עָבַרַ = transgress.	עָלָהַ = high.
הָרַ = mountain.	הָלַלַ = lawful.
יָחַדַ = youth.	מָתַ = dead.
קוֹלַ = voice.	עָבַרַ = but.
דָּבַרַ = counsel.	יְרוּשָׁלַיִם = Jerusalem.

Exercise.

Translate into English :

1. עָבַרְתָּ אֶת־הַיַּם־הַיָּבֵשׁ וְכַתְּבָהּ לְעַמְּךָ : וְכַתְּבָהּ לְעַמְּךָ וְכַתְּבָהּ לְעַמְּךָ וְכַתְּבָהּ לְעַמְּךָ
2. הֲיֵשׁ עָלֶיךָ אֵלֶּיךָ : מִלְּפָנֶיךָ. וְלֹא־תִהְיֶה לְךָ מִלְּפָנֶיךָ
3. מִלְּפָנֶיךָ וְכַתְּבָהּ לְעַמְּךָ וְכַתְּבָהּ לְעַמְּךָ וְכַתְּבָהּ לְעַמְּךָ
4. וְכַתְּבָהּ לְעַמְּךָ וְכַתְּבָהּ לְעַמְּךָ וְכַתְּבָהּ לְעַמְּךָ
5. מִלְּפָנֶיךָ וְכַתְּבָהּ לְעַמְּךָ וְכַתְּבָהּ לְעַמְּךָ
6. עָבַרְתָּ מִלְּפָנֶיךָ וְכַתְּבָהּ לְעַמְּךָ וְכַתְּבָהּ לְעַמְּךָ
7. וְכַתְּבָהּ לְעַמְּךָ וְכַתְּבָהּ לְעַמְּךָ וְכַתְּבָהּ לְעַמְּךָ
8. מִלְּפָנֶיךָ וְכַתְּבָהּ לְעַמְּךָ וְכַתְּבָהּ לְעַמְּךָ
9. וְכַתְּבָהּ לְעַמְּךָ וְכַתְּבָהּ לְעַמְּךָ וְכַתְּבָהּ לְעַמְּךָ
10. מִלְּפָנֶיךָ וְכַתְּבָהּ לְעַמְּךָ וְכַתְּבָהּ לְעַמְּךָ
11. וְכַתְּבָהּ לְעַמְּךָ וְכַתְּבָהּ לְעַמְּךָ וְכַתְּבָהּ לְעַמְּךָ
12. מִלְּפָנֶיךָ וְכַתְּבָהּ לְעַמְּךָ וְכַתְּבָהּ לְעַמְּךָ
13. וְכַתְּבָהּ לְעַמְּךָ וְכַתְּבָהּ לְעַמְּךָ וְכַתְּבָהּ לְעַמְּךָ

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

In those parts which have no affirmative a vowel appears. In the case of verbs whose perfect has ^ʾ the vowel is either ^ʾ or ^ʾ. The latter is only found in a few verbs, but some of these are of very common occurrence, e.g. ^ʾ = to do. In the case of those verbs which have the perfect in ^ʾ the imperfect has ^ʾ. The following paradigm is thus formed:

	In ^ʾ .	In ^ʾ .	In ^ʾ .
<i>Singular.</i>			
3rd Masc.
3rd Fem. (.....) (.....) (.....)
2nd Masc.
2nd Fem.
1st Com.

Plural.

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

The Imperative.

The Imperative is formed from the 2nd person of the imperfect by the dropping of the preformative. In 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 ʿ.	In ʔ.	In ʔ.
Singular Masc.	مَهْذِبْ	حَضِبْ	سَلِّ
Singular Fem.	مَهْذِبِي	حَضِبِي	سَلِّي
Plural Masc.	مَهْذِبُوا	حَضِبُوا	سَلُّوا
	مَهْذِبُوهُ	حَضِبُوهُ	سَلُّوهُ
Plural Fem.	مَهْذِبْنَ	حَضِبْنَ	سَلِّنَّ
	مَهْذِبْنِي	حَضِبْنِي	سَلِّنْنِي

Participles.

These are two in number :

(a) Active مَهْذِبٌ, a form already dealt with under the head of the noun.

(b) Passive مَهْذَبٌ, treated as a noun with an unchangeable vowel.

N.B. Words of the form مَهْذَبٌ are regarded as Passive Participles by Oriental grammarians, but as pure nouns by European scholars.

Infinitive.

All Infinitives have the preformative ʔ. That ʔ of the Pe'al is مَهْذِبٌ. The preposition ʔ is frequently prefixed to the Infinitive. The Composite tenses have already been mentioned. In addition

to the three previously indicated, a fourth, formed with the imperfect of the verb together with the perfect of the enclitic verb **יָסַף**, is sometimes used in conditional sentences to indicate a frequent occurrence in the past. As the conjugation of the verb **יָסַף** is irregular, the perfect is given below :

	SINGULAR.	PLURAL.
3rd Masc.	יָסַף	יָסַפוּ
3rd Fem.	יָסַפָּה	יָסַפְתֵּי
2nd Masc.	יָסַפְתָּ	יָסַפְתֶּם
2nd Fem.	יָסַפְתְּ	יָסַפְתֶּיךְ
1st Com.	* יָסַפְתִּי	יָסַפְתִּי

The other composite tenses are formed as follows :

(a) Present ; Participle + personal pronoun

יָסַף **מַכְּתוּם** = I am killing.

(b) Continuous Past ; Participle + perfect of **יָסַף**

יָסַף **מַכְּתָהוּ** = he was killing.

(c) Pluperfect ; Perfect + perfect of **יָסַף**

יָסַף **מַכְּתָהוּ** = he had killed.

N.B. When the verb **יָסַף** is used alone, the **א** is pronounced, and it is written **יָסַף**.

Vocabulary.

טַעַם = taste.

אַרְגָּז = anger.

פָּלַח = flee.

יָלַד = child.

רָאָה = see.

עָרַב = evening.

مَكَم = loose, dismiss, allow, forgive.	مَدَى* = draw near.
حَكَم = conquer.	مَام = standing.
مَدَال = death.	حَمَل = cloud.
مَدَح = beloved.	مَض = there.
قَرَا = fruit.	مَضَم (= مَض) = who.
حَبَل = until.	مَض (= مَض) = this is.
مَض = Zion.	

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

Exercise.

Translate into English :

1. مَض مَام مَض وَلَا تَهَكَم مَضَال حَبَلًا وَمَضَال مَضَالًا
2. مَض مَام مَض حَمَلًا مَض : مَض مَض مَض
3. مَض مَض مَض مَض مَض وَلَا مَض
4. مَض مَض مَض مَض مَض مَض مَض
5. مَض مَض مَض مَض مَض مَض
6. مَض مَض مَض مَض مَض مَض
7. مَض مَض مَض مَض مَض مَض
8. مَض مَض مَض مَض مَض مَض مَض
9. مَض مَض مَض مَض مَض مَض
10. مَض مَض مَض مَض مَض مَض

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 (ܣ, ܥ, ܦ, or ܩ), the ܠ of the preformative changes place with the sibilant, thus :

ܡܠܡ = be complete, Ethpe'el ܠܡܠܡܡ', not ܡܠܡܠܡ'
 ܥܩܩ = support, Ethpe'el ܠܥܩܩܩ', not ܥܩܩܥܩ'

In the case of ܦ and ܩ a further change takes place, the denta being accommodated to the sibilant, i. e. with ܩ, ܩ' takes the place of ܠ and with ܦ, ܦ'. Thus :

ܩܩ = crucify, Ethpe'el ܩܩܩܩ' not ܩܩܩܩ', or even ܩܩܩܩ'
 ܦܦ = buy, Ethpe'el ܦܦܦܦ' not ܦܦܦܦ', or even ܦܦܦܦ'

Perfect.

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

	SINGULAR.	PLURAL.
3rd Masc.	ܠܡܠܡܠܡ'	{ ܠܡܠܡܠܡܠܡ' ܠܡܠܡܠܡܠܡ'
3rd Fem.	ܠܡܠܡܠܡܠܡ'	{ ܠܡܠܡܠܡܠܡ' ܠܡܠܡܠܡܠܡ'
2nd Masc.	ܠܡܠܡܠܡܠܡ'	ܠܡܠܡܠܡܠܡܠܡ'
2nd Fem.	ܠܡܠܡܠܡܠܡܠܡ'	ܠܡܠܡܠܡܠܡܠܡܠܡ'
1st Com.	ܠܡܠܡܠܡܠܡܠܡ'	ܠܡܠܡܠܡܠܡܠܡܠܡ'

Imperfect.

The Imperfect is as follows :

	SINGULAR.	PLURAL.
3rd Masc.	יִשְׁמַעְלֶךָ	יִשְׁמַעְלֵיכֶם
3rd Fem.	יִשְׁמַעְלֶיךָ (יִשְׁמַעְלֵיךָ)	יִשְׁמַעְלֵיכֶן
2nd Masc.	יִשְׁמַעְלָנָה	יִשְׁמַעְלֵנָה
2nd Fem.	יִשְׁמַעְלֵינִי	יִשְׁמַעְלֵינֵי
1st Com.	יִשְׁמַעְלֵנוּ	יִשְׁמַעְלֵיכֶם

Imperative.

The distinctive feature of the Imperative is that the second radical disappears in pronunciation, and is written with the 'linea occultans'. Thus :

Sing. Masc.	יִשְׁמַעְלֵךָ
Sing. Fem.	יִשְׁמַעְלֵיךָ
Plur. Masc.	{ יִשְׁמַעְלֵיכֶם יִשְׁמַעְלֵיכֶם
Plur. Fem.	{ יִשְׁמַעְלֵיכֶן יִשְׁמַעְלֵיכֶן

Infinitive.

All Infinitives except the Pe'al are of the form of feminine nouns ending in **ע**, and have Z'qopo on the second radical, thus : **שְׁמַעְלֵךְ**.

Participle.

All Participles except the Pe'al have a preformative **ו**, so that of the Ethpe'el is **וְהִמָּלֵךְ**, fem. **וְהִמָּלְכָה**.

In meaning the Ethpe'el is normally the passive of the Pe'al, e. g. **קָנָה** = to buy, **קָנָה לוֹ** = to be bought. Sometimes, however, it has a different sense, e. g. **מָלַם** = be complete, **מָלַם לוֹ** = be betrayed.

Vocabulary.

וָוַעַד = persecute.	מָקוֹם = place.
הִלָּךְ = go up.	וָוַעַד = torture, tempt.
זְמַן = time.	פָּתַח = open.
מָוֶה = skull.	וְעַתָּה = then.
קָרָא = call, read.	מָלַם = season with salt.
מִיָּד = immediately.	סָפַד = think, reckon, account.
חָטַף = be baptized.	(f.) מָלַם = salt.
יָכוֹן = able.	קָטַף = blasphemy.
בָּרָא = create.	רָשָׁעִים = evildoers.
קָדְשׁוֹ = holiness.	עֵינַי = eye.
חַטֹּאתָיו = sins.	חָמָה = blind.

Exercise.

Translate into English :

1. **וְהִמָּלַךְ לוֹ כָּל־חַטֹּאתָיו וְזָנָה וְיָנַם וְעָמַלְתָּ דַאֲבֵיט כְּעֵלָּה**
 2. **וְהִמָּלַךְ לוֹ כָּל־חַטֹּאתָיו וְיָנַם וְעָמַלְתָּ** + 3. **מָה וְיָנַם**
 4. **מָה וְיָנַם וְעָמַלְתָּ כָּל־חַטֹּאתָיו וְעָמַלְתָּ כָּל־חַטֹּאתָיו**

4. ܘܡܢ ܚܘܒܐ ܝܘܪܐ : ܩܘܨܒܐ ܫܠܡܢ ܩܘܒܐ ܫܠܡܐ ܕܫܘܪܐ ܕܚܘܒܐ ܘܩܘܨܒܐ ܩܘܨܒܐ ܕܚܘܒܐ
 5. ܩܘܨܒܐ ܩܘܨܒܐ ܕܚܘܒܐ : ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ
 6. ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ
 7. ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ
 8. ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ
 9. ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ
 10. ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ
 11. ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ
 12. ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ
 13. ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ
 14. ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ
 15. ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ
 16. ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ ܩܘܨܒܐ

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 (ܘ) gold. 5. And the prophet said, We shall be betrayed into the hands of the priests. 6. Thou wilt 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 ye 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, Thy sins shall be forgiven to thee. 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. Ye have kept the commandment of the prophet and it has

been counted unto you for righteousness. 13. Ye women know not the time when ye shall be slain. 14. Ye 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.

SECTION 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 Qushoyo 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 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 :

		PA'EL.	
Perfect.	SINGULAR.	PLURAL.	
3rd Masc.	فَعَّلَا	{ فَعَّلُوا فَعَّلْتُمْ	
3rd Fem.	فَعَّلْنَ	{ فَعَّلْنَ فَعَّلْتُمْ	
2nd Masc.	فَعَّلْتَا	فَعَّلْتُمْ	
„ Fem.	فَعَّلْتُمَا	فَعَّلْتُمْ	
1st Com.	فَعَّلُوا	فَعَّلُوا	

Imperfect.

	SINGULAR.	PLURAL.
3rd Masc.	يَمْشِي	يَمْشُونَ
3rd Fem.	يَمْشِي (يَمْشِي)	يَمْشِينَ
2nd Masc.	يَمْشِ	يَمْشُوا
„ Fem.	يَمْشِي	يَمْشِي
1st Com.	يَمْشُوا	يَمْشُوا

Imperative.

Sing. Masc.	يَمْشِ
Sing. Fem.	يَمْشِي
Plur. Masc.	{ يَمْشُوا يَمْشُوا
Plur. Fem.	{ يَمْشِي يَمْشِي

Participles.

Active	يَمْشِي
Passive	يَمْشِي

Infinitive. يَمْشِي

ETHPA'AL.

Perfect.

	SINGULAR.	PLURAL.
3rd Masc.	فَعَّلَ	{ فَعَّلُوا فَعَّلْتُمْ
3rd Fem.	فَعَّلَتْ	{ فَعَّلْنَ فَعَّلْتُنَّ
2nd Masc.	فَعَّلْتَهُ	فَعَّلْتَهُمْ
„ Fem.	فَعَّلْتِهَا	فَعَّلْتِهُنَّ
1st Com.	فَعَّلْنَا	فَعَّلْنَا

Imperfect.

3rd Masc.	يَفْعَلُ	يَفْعَلُونَ
„ Fem.	تَفْعَلُ (تَفْعَلِينَ)	تَفْعَلْنَ
2nd Masc.	تَفْعَلْتَهُ	تَفْعَلْتَهُمْ
„ Fem.	تَفْعَلْتِهَا	تَفْعَلْتِهُنَّ
1st Com.	نَفْعَلُ	نَفْعَلُ

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

Sing. Masc.	فَعِّلْ	فَعِّلُوا
Sing. Fem.	فَعِّلِي	فَعِّلِي
Plur. Masc.	{ فَعِّلُوا فَعِّلْتُمْ	{ فَعِّلُوا فَعِّلْتُمْ
Plur. Fem.	{ فَعِّلْنَ فَعِّلْتُنَّ	{ فَعِّلْنَ فَعِّلْتُنَّ

Participle.

فَاعِلٌ

Infinitive.

فَعْلَانٌ

Vocabulary.

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

كَبَّرَ = *receive.	كَبَّرَ = break.
كَبَّرَ* = serve.	كَبَّرَ* = fortify oneself.
كَبَّرَ = follow.	كَبَّرَ* = path.
كَبَّرَ = gather together.	كَبَّرَ* = expound.
كَبَّرَ = *bless.	كَبَّرَ = anticipate.
كَبَّرَ = open.	كَبَّرَ = fetters.
كَبَّرَ = strike.	كَبَّرَ = break.
كَبَّرَ = embrace.	كَبَّرَ = peace.
كَبَّرَ = *beat.	كَبَّرَ* = speak.
كَبَّرَ = *complete.	كَبَّرَ = but.
كَبَّرَ = divide.	كَبَّرَ = chain.
كَبَّرَ = gather, pluck.	كَبَّرَ = subdue.
كَبَّرَ = *offer up.	كَبَّرَ = be able.
كَبَّرَ = sing (praise).	كَبَّرَ = *strengthen.
كَبَّرَ = understand.	كَبَّرَ = *establish.
كَبَّرَ = be first.	كَبَّرَ = tongue, language.
كَبَّرَ = whenever.	كَبَّرَ = Abraham.

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

The words كَبَّرَ and كَبَّرَ (= multiply), though properly the Pa'el forms of verbs are often used as Adverbs in the sense of 'before' and 'much' respectively.

Exercise.

Translate into English :

1. ^٢ايتس. ^١اى اىنا شيطتئ، اىلابوم دسهيوتا. مخممه كوه
2. ^٢دوتيه و اىنا بقم ميم مكننا لا و اىلابوم ^١لا و اىلابوم
3. اىلابوم دوتيهلا مئولا و مقنتئ به كحلتئ اىنا و اىلابوم
4. ^٢قلا اىلابوم و اىلابوم دوتيهلا دوتيهلا مئلابوم به : ممتعكلا
^١اىلابوم مئابه ممتعكلا مئابه ^١لا اىلابوم اىنا اىلابوم
5. ^٢اىلابوم مئابه مئابه مئابه مئابه ^١لا اىلابوم اىلابوم ^١لا
 ممتعكلا ميم اىلابوم اىلابوم ^١لا اىلابوم اىلابوم ^١لا اىلابوم
6. ^٢اىلابوم ^١لا
 اىلابوم ^١لا اىلابوم اىلابوم ^١لا اىلابوم اىلابوم ^١لا اىلابوم
7. ^٢اىلابوم اىلابوم اىلابوم اىلابوم ^١لا اىلابوم اىلابوم ^١لا
 اىلابوم اىلابوم اىلابوم اىلابوم ^١لا اىلابوم اىلابوم ^١لا اىلابوم
8. ^٢اىلابوم
 ممتعكلا ^١لا اىلابوم اىلابوم ^١لا اىلابوم اىلابوم ^١لا اىلابوم
9. ^٢اىلابوم
 اىلابوم ^١لا اىلابوم اىلابوم ^١لا اىلابوم اىلابوم ^١لا اىلابوم
10. ^٢اىلابوم
 اىلابوم ^١لا اىلابوم اىلابوم ^١لا اىلابوم اىلابوم ^١لا اىلابوم
11. ^٢اىلابوم
 اىلابوم ^١لا اىلابوم اىلابوم ^١لا اىلابوم اىلابوم ^١لا اىلابوم
12. ^٢اىلابوم
 اىلابوم ^١لا اىلابوم اىلابوم ^١لا اىلابوم اىلابوم ^١لا اىلابوم
13. ^٢اىلابوم
 اىلابوم ^١لا اىلابوم اىلابوم ^١لا اىلابوم اىلابوم ^١لا اىلابوم
14. ^٢اىلابوم
 اىلابوم ^١لا اىلابوم اىلابوم ^١لا اىلابوم اىلابوم ^١لا اىلابوم
15. ^٢اىلابوم
 اىلابوم ^١لا اىلابوم اىلابوم ^١لا اىلابوم اىلابوم ^١لا اىلابوم

Translate into Syriac :

1. And Abraham set his hands on the heads of his sons and blessed them.
2. We have received good from his hand, and shall we not also receive evil?
3. And the king sent them unto the city and said unto them, Whatsoever ye hear tell me.

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

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

APH'EL.

With preformatives the initial \int 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.	אָפֶּלְךָ	{ אָפֶּלְכֶם אָפֶּלְהֶם
3rd Fem.	אָפֶּלְתָּ	{ אָפֶּלְתֶּם אָפֶּלְתֵּנָּה

Perfect.

	SINGULAR.	PLURAL.
2nd Masc.	فَعَّلَا	فَعَّلَوْا
„ Fem.	فَعَّلَتْ	فَعَّلْنَ
1st Com.	فَعَّلُوا	فَعَّلُوا

Imperfect.

3rd Masc.	يُفَعِّلُ	يُفَعِّلُونَ
„ Fem.	يُفَعِّلُ (يُفَعِّلِي)	يُفَعِّلْنَ
2nd Masc.	تُفَعِّلُ	تُفَعِّلُونَ
„ Fem.	تُفَعِّلِينَ	تُفَعِّلْنَ
1st Com.	يُفَعِّلُوا	يُفَعِّلُوا

Imperative.

Sing. Masc.	فَعِّلْ	
Sing. Fem.	فَعِّلِي	
Plur. Masc.	فَعِّلُوا	فَعِّلُوا
Plur. Fem.	فَعِّلْنَ	فَعِّلْنَ

Participles.

Active.	فَاعِلٌ
Passive.	مَفْعُولٌ

Infinitive. فَعْلَانٌ

ETTAPH'AL.

Perfect.

	SINGULAR.	PLURAL.
3rd Masc.	كَلَّمَ	{ كَلَّمُوا كَلَّمْتُمْ
„ Fem.	كَلَّمَتْ	{ كَلَّمْتِ كَلَّمْتُم
2nd Masc.	كَلَّمْتَا	كَلَّمْتُمَا
„ Fem.	كَلَّمْتُمَا	كَلَّمْتُمَا
1st Com.	كَلَّمْتُمَا	كَلَّمْتُمَا

Imperfect.

3rd Masc.	يَكَلِّمُ	يَكَلِّمُونَ
„ Fem.	يَكَلِّمُ * (يَكَلِّمُ) *	يَكَلِّمْنَ
2nd Masc.	يَكَلِّمُ *	يَكَلِّمُ *
„ Fem.	يَكَلِّمُ *	يَكَلِّمُ *
1st Com.	يَكَلِّمُ	يَكَلِّمُ

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

Imperative.

Sing. Masc.	كَلِّمُ	
Sing. Fem.	كَلِّمِي	
Plur. Masc.	كَلِّمُوا	كَلِّمُوا
Plur. Fem.	كَلِّمْنَ	كَلِّمْنَ

Participle. كَلِّمٌ

Infinitive. كَلِّمُ

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

- (a) Pa'lel and Ethpa'lal, e. g. **كَحِبْ؟**, **كَحِبْ؟**.
 (b) Pe'al'el and Ethpe'al'al, e. g. **كَلَمَكَم**, **كَلَمَكَم**.
 (c) Palpel and Ethpalpal, e. g. **كَلَّكَل**, **كَلَّكَل** (characteristic of verbs double **ك**).
 (d) Paulel and Ethpaulal, e. g. **كَلَّو**, **كَلَّو**.
 (e) Pai'el and Ethpai'al, e. g. **كَلَّي**, **كَلَّي**.
 (f) *Saph'el and Estaph'al, e. g. **كَلَّي**, **كَلَّي** (also with **س** for **ه**).
 (g) Pam'el and Ethpam'al, e. g. **كَلَّي**, **كَلَّي**.
 (h) Par'el and Ethpar'el, e. g. **كَلَّي**, **كَلَّي**.
 (i) Pa'li and Ethpa'li, e. g. **كَلَّي**, **كَلَّي**.

* These forms, though uncommon in Syriac, are regularly recognized conjugations in other Semitic languages, especially Assyrian, where they take the place of the Aph'el.

Verbs transitive in the Pe'al often take two objects in the Aph'el: **كَلَّي** = Ye shall cross the river, **كَلَّي** = Ye shall cause us to cross the river.

Vocabulary.

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

كَلَّي = *clothe.

كَلَّي = truly.

كَلَّي = purify.

كَلَّي = face.

كَلَّي = cross over.

كَلَّي = silver.

have delivered the law unto you that ye may cause the people to worship. 4. Purify my soul, for in thee have I believed. 5. I have made thee king over Israel. 6. And they shall clothe thee with a new garment. 7. I bear witness unto you that my word is true. 8. Ye shall baptize all nations. 9. I will deliver to you a good land. 10. And he said to the women, Ye shall deliver the silver to me. 11. Thou shalt not curse thy father and thy 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 ye shall cause evil to pass away from you.

SECTION 20. OBJECTIVE PRONOMINAL SUFFIXES

The direct object of a transitive verb may be indicated in Syriac by the use of the preposition \aleph . 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 ܕܡܝܬܝܢܐ ܕܗܘܐ . 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 Common	ܐܢܝ	ܐܢܝܢ
2nd Masculine	ܟܝܢܐ	ܟܝܢܐܢ
„ Feminine	ܟܝܢܝܐ	ܟܝܢܝܢܐ
3rd Masculine	ܐܝܘܢܐ, ܐܝܘܢܝܐ, ܐܝܘܢܝܢܐ, ܐܝܘܢܝܢܐ	—
„ Feminine	ܐܝܘܢܝܐ	—

These suffixes are attached only to the perfect, the imperfect, and the imperative. The participle and the infinitive take the suffixes attached to the noun, infinitives ending in **ـة** being treated as feminine nouns of the type of **رَحْمَةٌ**.

There are no suffixes for the 3rd plural, the enclitic forms **لَهُمْ**¹ and **لَهُنَّ**¹ being used in their place.

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

The suffixes are attached to the regular verb as follows :

Attached to the Perfect.

	3rd SING. MASC.	3rd SING. FEM.	2nd SING. MASC.
1st Com. Sing.	فَعَّلْتَهُ	فَعَّلْتَهَا	فَعَّلْتَهُ
2nd Masc. „	فَعَّلْتَهُ	فَعَّلْتَهُ	—
2nd Fem. „	فَعَّلْتَهَا	فَعَّلْتَهَا	—
3rd Masc. „	فَعَّلْتَهُ	فَعَّلْتَهَا	فَعَّلْتَهُنَّ
3rd Fem. „	فَعَّلْتَهَا	فَعَّلْتَهَا	فَعَّلْتَهُنَّ
1st Com. Plur.	فَعَّلْتَهُمْ	فَعَّلْتَهُنَّ	فَعَّلْتَهُمْ
2nd Masc. „	فَعَّلْتَهُمْ	فَعَّلْتَهُنَّ	—
2nd Fem. „	فَعَّلْتَهُنَّ	فَعَّلْتَهُنَّ	—

	2nd SING. FEM.	1st SING.	3rd PLUR. MASC.
1st Com. Sing.	فَعَّلْتَهُ	—	فَعَّلْتَهُمْ ¹
2nd Masc. „	—	فَعَّلْتُ	فَعَّلْتَهُمْ
2nd Fem. „	—	فَعَّلْتُ	فَعَّلْتَهُنَّ
3rd Sing. Masc.	فَعَّلْتَهُ	فَعَّلْتُ	فَعَّلْتَهُمْ

¹ An alternative form inserts the syllable **ـنِ** after the **ـة**, or **فَعَّلْتَهُنَّ**, **فَعَّلْتَهُنَّ**, &c.

	2nd SING. FEM.	1st SING.	3rd PLUR. MASC.
3rd Sing. Fem.	مَهْلِكَةٌ	مَهْلِكَةٌ	مَهْلِكَةٌ
1st Com. Plur.	مَهْلِكَاتُنَا	—	مَهْلِكَاتِهِمْ
2nd Masc. „	—	مَهْلِكُكَ	مَهْلِكُكَ
2nd Fem. „	—	مَهْلِكُكِ	مَهْلِكُكِ

	3rd PLUR. FEM.	2nd PLUR. MASC.	2nd PLUR. FEM.
1st Com. Sing.	مَهْلِكَاتُهَا ¹	مَهْلِكَاتُهُمَا	مَهْلِكَاتُهُمَا
2nd Masc. „	مَهْلِكَاتِهِمْ	—	—
2nd Fem. „	(مَهْلِكَاتِكُنَّ)	—	—
3rd Masc. „	مَهْلِكَاتِهِمْ	مَهْلِكَاتُهُنَّ	مَهْلِكَاتُهُنَّ
3rd Fem. „	مَهْلِكَاتُهُنَّ	مَهْلِكَاتُهُنَّ	مَهْلِكَاتُهُنَّ
1st Com. Plur.	مَهْلِكَاتِنَا	مَهْلِكَاتِنَا	مَهْلِكَاتِنَا
2nd Masc. „	(مَهْلِكَاتِكُمْ)	—	—
2nd Fem. „	(مَهْلِكَاتِكُنَّ)	—	—

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

¹ An alternative form runs مَهْلِكَاتِنَا, مَهْلِكَاتِنَا, &c.

Attached to the Imperfect.

	3rd SING. MASC.	¹ 2nd SING. MASC.	2nd SING. FEM.
1st Sing. Com.	تَمَلِكُكَ	تَمَلِكُكَ	تَمَلِكُكِ
2nd „ Masc.	تَمَلِكُكَ	—	—
2nd „ Fem.	تَمَلِكُكِ	—	—
3rd Sing. Masc.	{ تَمَلِكُكَ تَمَلِكُكَ }	تَمَلِكُكَ	{ تَمَلِكُكِ تَمَلِكُكِ }
3rd Sing. Fem.	تَمَلِكُكِ	تَمَلِكُكِ	تَمَلِكُكِ
1st Plur. Com.	تَمَلِكُكُمْ	تَمَلِكُكُمْ	(تَمَلِكُكُمْ)
2nd „ Masc.	تَمَلِكُكَ	—	—
2nd „ Fem.	تَمَلِكُكِ	—	—
	3rd PLUR. MASC.		3rd PLUR. FEM.
1st Com. Sing.	تَمَلِكُكُمْ		تَمَلِكُكُمْ
2nd Masc. „	تَمَلِكُكُمْ		تَمَلِكُكُمْ
2nd Fem. „	تَمَلِكُكُمْ		تَمَلِكُكُمْ
3rd Masc. „	{ تَمَلِكُكُمْ تَمَلِكُكُمْ }		تَمَلِكُكُمْ
3rd Fem. „	تَمَلِكُكُمْ		تَمَلِكُكُمْ
1st Com. Plur.	تَمَلِكُكُمْ		تَمَلِكُكُمْ
2nd Masc. „	تَمَلِكُكُمْ		(تَمَلِكُكُمْ)
2nd Fem. „	تَمَلِكُكُمْ		(تَمَلِكُكُمْ)

¹ An alternative form of the 2nd Sing. Masc. resembles the 3rd Pers.

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.

	MASC. SING.	FEM. SING.	MASC. PLUR. 1ST FORM.
1st Sing. Com.	مَهْئَكْس	مَهْئَكْس	مَهْئَكْس
3rd „ Masc.	مَهْئَكْسِو	مَهْئَكْسِو	مَهْئَكْسِو
3rd „ Fem.	مَهْئَكْسِو	مَهْئَكْسِو	مَهْئَكْسِو
1st Plur. Com.	مَهْئَكْس	مَهْئَكْس	مَهْئَكْس

	MASC. PLUR. 2ND FORM.	FEM. PLUR. 1ST FORM.	FEM. PLUR. 2ND FORM.
1st Com. Sing.	مَهْئَكْسِو	(مَهْئَكْسِو)	مَهْئَكْسِو
3rd Masc. „	مَهْئَكْسِو	مَهْئَكْسِو	مَهْئَكْسِو
3rd Fem. „	مَهْئَكْسِو	(مَهْئَكْسِو)	مَهْئَكْسِو
1st Com. Plur.	مَهْئَكْسِو	(مَهْئَكْسِو)	مَهْئَكْسِو

Rule of Syntax.

The object in Syriac is expressed frequently by the use both of the pronominal suffix and of the noun which is the logical object of the transitive verb. E. g.

He killed the king = مَهْئَكْسِو مَهْئَكْسِو مَهْئَكْسِو.

SECTION 21. IRREGULAR VERBS

Irregularity in the conjugation of verbs is generally produced by the presence in the stem of

- (a) A weak letter (ع or a guttural).
- (b) A vowel letter.
- ¹(c) Two identical consonants following one another.

The following classes are generally recognized :

- (a) Verbs whose first consonant is ع (ع"ف verbs).
Verbs whose last letter is a guttural—ح, ه, خ, or ذ.
- (b) Verbs whose first letter is ل or و (ل"ف and و"ف verbs).
Verbs whose second letter is ل, ه, or و (ل"خ, ه"خ, and و"خ).
- Verbs whose third letter is ل or و (ل"خ and و"خ).
- (c) Verbs which have the last consonant and the middle one the same (double خ verbs).

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

SECTION 22. ع"ف VERBS

As will have been already noticed in such words as كَفَرٌ, كَفَرْتُمْ, the letter ع shows a tendency to become assimilated to the following consonant when no vowel-sound intervenes between

¹ Some grammarians attribute certain of the peculiarities of these verbs to the presence of a middle guttural in the original root, but European scholars usually explain them in other ways.

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 in

(a) Impf. and Inf. Pe'al.

(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 **عَم** = to go out:

	SINGULAR.	PLURAL.
3rd Masc.	عَمُّ	عَمُّو
„ Fem.	عَمُّو، عَمُّو	عَمُّو
2nd Masc.	عَمُّو	عَمُّو
„ Fem.	عَمُّو	عَمُّو
1st Com.	عَمُّو	عَمُّو

Imperative.

Sing. Masc.	عَمُّ
Sing. Fem.	عَمُّو
Plur. Masc.	{ عَمُّو عَمُّو
Plur. Fem.	{ عَمُّو عَمُّو
Infinitive.	عَمُّو

which " guttural verbs are affected, having P'toḥo for 'Eḥoḥo in the Imperfect. " guttural verbs are affected as follows :

(a) In Pe'al :

(i) The Perfect of intransitive verbs has P'toḥo instead of R'boḥo.

(ii) The Imperfect and the Imperative of a few transitive verbs have P'toḥo instead of 'Eḥoḥo.

(iii) The Active Participle has P'toḥo instead of R'boḥo.

(b) The Ethpe'el has P'toḥo for R'boḥo.

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

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

PE'AL	Perfect	שָׁמַע
	Imperfect	שֹׁמֵעַ
	Imperative	שִׁמַּע
	Infinitive	שְׁמֹעַ
	Participle Active	שֹׁמֵעַ
	„ Passive	שְׁמֹעַ

ETHPE'EL	Perfect	שָׁמַעְתָּ
	Imperfect	שֹׁמֵעַ
	Imperative	שִׁמַּעְתָּ
	Infinitive	שְׁמֹעַתָּ
	Participle	שֹׁמֵעַתָּ

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

PA'EL	Perfect	فَعَّلَ
	Imperfect	يُفَعِّلُ
	Imperative	فَعِّلْ
	Infinitive	فَعْلٌ
	Participle Active	فَاعِلٌ
	„ Passive	مَفْعُولٌ

ETHPA'AL	Perfect	} Regular.
	Imperfect	
	Imperative	
	Infinitive	
	Participle	

APH'EL of فَعَّلَ = despise.

	Perfect	فَعَّلَ
	Imperfect	يُفَعِّلُ
	Imperative	فَعِّلْ
	Infinitive	فَعْلٌ
	Participle Active	فَاعِلٌ
	„ Passive	مَفْعُولٌ

The word فَعَّلَ = be able, is best regarded as an Aph'el of this class in which the ʾ of the first syllable has been modified to ʿ.

Vocabulary.

فَعَّلَ = Aph. record.	فَعَّلَ = be desolate.
فَعَّلَ = be complete.	فَعَّلَ = helper.
فَعَّلَ = tree.	فَعَّلَ = open.

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. Hearken unto me, my brother, and open unto 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 (ʕ) 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. Thou hast made me wonder at thy words.
 9. Whosoever shall hear my word and do it, I will give to him to walk in the light of the kingdom.
 10. Come ye out and bring out the sheep and the oxen, and let us sacrifice in the temple.

SECTION 24. ʕ VERBS

The peculiarities of this class of verbs are due to the fact that ʕ 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. This affects all parts where the ʕ is initial when preceded by a vowelless prefix such as ʕ or ʔ, and further makes changes in :

(a) Peʕal.

In the Perfect the initial ʕ always has ʔ, e. g. ʕʔ.

In the Imperfect the first syllable is a long open one, and in verbs whose Impf. has ʕ in the second syllable the first vowel is ʔ, in those with ʕ it is ʔ. Thus ʕʔ = he will eat, but ʕʔ = he will say.

In the Imperative and the Participle Passive the vowel is ʕ, e. g. ʕʔ, ʕʔ.

(b) Ethpe'el.

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

(c) Pa'el.

In the Impf., Part. and Inf. the ج' surrenders its vowel to the preformative, e.g. $\text{ج}^{\text{ʾ}}$ = oppress, Impf. Pa. تاج .

(d) Ethpa'al.

The ج' surrenders its vowel to the ل of the preformative, e.g. $\text{لج}^{\text{ʾ}}$ = 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 ج' being replaced by ʾ (in one case, that of $\text{ج}^{\text{ʾ}}$ = come, by ʾ), e.g. $\text{ج}^{\text{ʾ}}$ = perish, Aph. $\text{ج}^{\text{ʾ}}$ = destroy, Ettaph. $\text{ج}^{\text{ʾ}}$ = be destroyed; the root $\text{ج}^{\text{ʾ}}$, only found verbally in Aph'el and Eshtaph'al, = to be behind, delay, Aph. $\text{ج}^{\text{ʾ}}$, Esht. $\text{ج}^{\text{ʾ}}$.

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

Pe'al Perfect.

3rd Sing. Masc.	$\text{ج}^{\text{ʾ}}$
„ „ Fem.	$\text{ج}^{\text{ʾ}}$
2nd Sing. Masc.	$\text{ج}^{\text{ʾ}}$

Imperfect.

3rd Sing. Masc	$\text{ج}^{\text{ʾ}}$	تاج
1st „ Com.	$\text{ج}^{\text{ʾ}}$	$\text{ج}^{\text{ʾ}}$

Imperative.

Sing. Masc.	اُفَعِّلْ	اُفَعِّلِي
Participle Active		اُفَعِّلٌ
„ Passive		اُفَعِّلٌ
Infinitive	اُفَعِّلْ	اُفَعِّلِي

Ethpe'el Perfect.

3rd Sing. Masc.	اُفَعِّلْتُمْ
„ „ Fem.	اُفَعِّلْتُمْ

Imperfect.

3rd Sing. Masc.	اُفَعِّلُ
2nd „ Fem.	اُفَعِّلِي
3rd Plur. Masc.	اُفَعِّلُوا

Imperative.

Sing. Masc.	اُفَعِّلِي
Infinitive	اُفَعِّلِي
Participle	اُفَعِّلِي (f. اُفَعِّلِي)

Pa'el Imperfect.

3rd Sing. Masc.	اُفَعِّلِي	اُفَعِّلِي ¹
1st „ Com.	اُفَعِّلِي	اُفَعِّلِي
3rd Plur. Masc.	اُفَعِّلِي	اُفَعِّلِي
Infinitive	اُفَعِّلِي	اُفَعِّلِي
Participle Active	اُفَعِّلِي	اُفَعِّلِي

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

Ethpa'al Perfect.

3rd Sing. Masc.

לָאָכַרְתָּ

Aph'el Perfect.

לָאָכַרְתָּ

Ettaph'al Perfect.

לָאָכַרְתָּ

Vocabulary.

לָאָכַרְתָּ = perish.	לָאָכַרְתָּ = sleep (n.).
לָאָכַרְתָּ = go (Impf. לָאָכַרְתָּ).	לָאָכַרְתָּ = teaching.
לָאָכַרְתָּ = sleep (Pa. Causative).	לָאָכַרְתָּ = one.
לָאָכַרְתָּ = be constant (Ethpe'el).	לָאָכַרְתָּ = bind.
לָאָכַרְתָּ = oppress.	לָאָכַרְתָּ = shed.
לָאָכַרְתָּ = milk.	לָאָכַרְתָּ = rib.
לָאָכַרְתָּ = dog.	לָאָכַרְתָּ = way.
לָאָכַרְתָּ = mourn (Ethpe'el).	לָאָכַרְתָּ = tomb.

Exercise.

Translate into English :

1. לָאָכַרְתָּ לָאָכַרְתָּ וְלָאָכַרְתָּ לָאָכַרְתָּ . 2. וְלָאָכַרְתָּ לָאָכַרְתָּ
3. לָאָכַרְתָּ לָאָכַרְתָּ . 4. לָאָכַרְתָּ לָאָכַרְתָּ
5. לָאָכַרְתָּ לָאָכַרְתָּ . 6. לָאָכַרְתָּ לָאָכַרְתָּ
7. לָאָכַרְתָּ לָאָכַרְתָּ

said to the prophet, Why am I not honoured in thy teaching? And the prophet said to the king, Unless thou keep the law, thou shalt not be honoured by the King of Kings, and He will not cause thee to inherit the land of thy fathers. And the king sent the prophet to his house, and took counsel with the priests that he might be burned with fire.

SECTION 26. ʾ VERBS

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

In the Peʿal Perfect the radical vowel is ʾ, except in ʾ = to put on (of shoes). In the Imperfect the vowel is ʾ, in ʾ, ʾ. In those persons that have a vocalic affirmative, however, the ʾ reappears. In the Imperative and the Infinitive the vowel is ʾ. The Act. Part. is regular in the Masc. Sing., but the stem becomes monosyllabic in the Fem. Sing. and in the Plur. In Ethpeʿel, Aphʿel, and Ettaphʿal, the root becomes monosyllabic, retaining the usual vowels.

The following forms will serve as illustrations :

Peʿal Perfect	ʾ
Imperfect, 3rd Sing. Masc.	ʾ
„ „ Plur.	ʾ
Imperative	ʾ
Infinitive	ʾ
Participle Active	ʾ, ʾ
„ Passive	ʾ

Ethpe'el

﴿عَلَّيْ﴾

Aph'el

﴿عَلَّيْ﴾

Ettaph'al

﴿عَلَّيْ﴾

The verb ﴿عَلَّيْ﴾ = give, is treated like an ج"و verb in the Perf. Pe'al. For the Imperfect the root ﴿عَلَّيْ﴾¹ is used. In the Imperative, Infinitive, and Participles, the verb is conjugated like ﴿عَلَّيْ﴾, and in the Ethpe'el like an ordinary ج"و verb.

Vocabulary.

﴿عَلَّيْ﴾ = ask, Ethpe'el, refuse,	﴿عَلَّيْ﴾ = give.
Aph'el, ask, grant.	﴿عَلَّيْ﴾ = gift.
﴿عَلَّيْ﴾ = be good.	﴿عَلَّيْ﴾ = anger.
﴿عَلَّيْ﴾ = friend.	﴿عَلَّيْ﴾ = cease, impersonal =
﴿عَلَّيْ﴾ = lacking in (followed	wearry.
by ﴿عَلَّيْ﴾).	﴿عَلَّيْ﴾ = loaf.
﴿عَلَّيْ﴾ = wealth.	﴿عَلَّيْ﴾ = wisdom.
﴿عَلَّيْ﴾ = stretch out.	﴿عَلَّيْ﴾ = be old.
﴿عَلَّيْ﴾ = night.	﴿عَلَّيْ﴾ = sandal.
﴿عَلَّيْ﴾ = be evil.	﴿عَلَّيْ﴾ = preach (Aph.).
﴿عَلَّيْ﴾ = three.	

Exercise.

Translate into English :

1. ﴿عَلَّيْ﴾ ﴿عَلَّيْ﴾ ﴿عَلَّيْ﴾ ﴿عَلَّيْ﴾ ﴿عَلَّيْ﴾ ﴿عَلَّيْ﴾ ﴿عَلَّيْ﴾ ﴿عَلَّيْ﴾ ﴿عَلَّيْ﴾ ﴿عَلَّيْ﴾
 2. ﴿عَلَّيْ﴾ ﴿عَلَّيْ﴾ ﴿عَلَّيْ﴾ ﴿عَلَّيْ﴾ ﴿عَلَّيْ﴾ ﴿عَلَّيْ﴾ ﴿عَلَّيْ﴾ ﴿عَلَّيْ﴾ ﴿عَلَّيْ﴾ ﴿عَلَّيْ﴾

¹ ﴿عَلَّيْ﴾ is used in the modern dialect among the mountains of Diarbekr.

SECTION 27. **ו"ו** 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 **ו**. It should be remarked, however, that there are no longer any verbs in use which show the **ו** in the Perfect Pe'al, for verbs in which **ו** appears as a consonant may be treated as regular. Such a verb is **רָוַע** = rejoice.

The **ו"ו** verbs proper exhibit the following peculiarities :

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

In the Imperfect and Imperative the vowel is **ו**, except in **פָּוַע** = put, where the vowel is **א** in these parts.

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

In the Participle the normal vocalization of the Masc. Sing. is so strong that an **ו** is introduced to preserve it. In the Fem. Sing. and the Plural this changes to **ו**.

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

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 **א**, and the verbs are conjugated regularly.

Aph'el. In the Perfect and Imperative (and the 1st Sing. Impf.) the radical vowel is **א**, and the preformative vowel **ו**. 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 **قَامَ** = rise, the irregular forms of **قَامَ** and **قَامَ** are also indicated.

PE'AL.

Perfect.

	SINGULAR.		PLURAL.	
3rd Masc.	قَامَ	قَامَ	قَامُوا	قَامُوا
„ Fem.	قَامَتْ	قَامَتْ	قَامَتْ	قَامَتْ
2nd Masc.	قَامْتَ	قَامْتَ	قَامْتُمْ	قَامْتُمْ
„ Fem.	قَامْتِ	قَامْتِ	قَامْتُمْ	قَامْتُمْ
1st Com.	قَامُوا	قَامُوا	قَامُوا	قَامُوا

Imperfect.

3rd Masc.	يَقَامُ	يَقَامُ	يَقَامُونَ	يَقَامُونَ
„ Fem.	يَقَامُ	يَقَامُ	يَقَامُونَ	يَقَامُونَ
2nd Masc.	يَقَامُ	يَقَامُ	يَقَامُونَ	يَقَامُونَ
„ Fem.	يَقَامُ	يَقَامُ	يَقَامُونَ	يَقَامُونَ
1st Com.	يَقَامُونَ	يَقَامُونَ	يَقَامُونَ	يَقَامُونَ

Imperative.

Masc.	قَامْ	قَامْ	قَامُوا	قَامُوا
Fem.	قَامِي	قَامِي	قَامْتُمْ	قَامْتُمْ

Infinitive.

قَامَ

Participle.

Active.	قَامٍ	قَامِينَ
Passive.	قَامٍ	قَامِينَ

APH'EL.

Perfect.

	SINGULAR.	PLURAL.
3rd Masc.	اَقَمَ	اَقَمُوا
„ Fem.	اَقَمَتْ	اَقَمْتُمْ
2nd Masc.	اَقَمْتَ	اَقَمْتُمْ
„ Fem.	اَقَمْتِ	اَقَمْتُمْ
1st Com.	اَقَمْنَا	اَقَمْنَا

Imperfect.

3rd Masc.	يَقْم	يَقْمُونَ
„ Fem.	اَقْمِي	يَقْمْنَ
2nd Masc.	اَقْم	اَقْمُونَ
„ Fem.	اَقْمِي	اَقْمْنَ
1st Com.	اَقْمْنَا	يَقْمُونَ

Imperative.

Masc.	اَقْم	اَقْمُوا
Fem.	اَقْمِي	اَقْمْنَ

Infinitive.

مَقْمٌ

Participle.

Active.	مَقْمٌ
Passive.	مَقْمٌ

SECTION 28. DOUBLE \aleph VERBS

Like the preceding, this class consists of verbs which often appear as monosyllabic stems. In those parts where both the second and the third radical of the regular verb carry vowels both are written, and the root resumes its trilateral form, the only exception to this is the Act. Part. Pe'al, which appears to be formed after the analogy of the ע"ל verbs with an \aleph . The Ethpe'el also generally has the second radical written twice. In those Semitic languages which have a means of indicating a doubled letter, the doubling of this radical is shown in all parts, but in Syriac it is no longer represented, and in pronunciation in India has fallen out. The vowels normally are those of the regular verb, Pe'al.

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

The Imperative is formed directly from the Imperfect.

The Active Participle, as already indicated, has an \aleph inserted in the Masc. Sing., but this disappears in the Fem. and in the Plur.

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

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

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

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

These peculiarities may be illustrated by the following forms :

PE'AL.

Perfect.

	SINGULAR.	PLURAL.
3rd Masc.	كَر	كَرَهُ كَرُوا
„ Fem.	كَرًا	كَرَتْ كَرْتُمْ
2nd Masc.	كَرًا	كَرَأْتُمْ
„ Fem.	كَرَاب	كَرَأْتُمْ
1st Com.	كَرًا	كَرُوا

Imperfect.

3rd Masc.	يُكَرُّ	يُكَرُّونَ
„ Fem.	تُكَرِّى	تُكَرِّىنَ
2nd Masc.	تُكَرِّى	تُكَرِّىنَ
„ Fem.	تُكَرِّىنَ	تُكَرِّىنَ
1st Com.	يُكَرِّونَ	يُكَرِّونَ

Imperative.

Masc.	كُرْ	كُرُوا كُرُوا
Fem.	كُرِي	كُرِي كُرِي

Participle.

Active.	كَارٍ	كَارٍ
Passive.		كَارٍ

Infinitive.

كَرًا

APH'EL.

Perfect.

	SINGULAR.	PLURAL.
3rd Masc.	כָּרַח	כָּרְחוּ
„ Fem.	כָּרַחָה	כָּרְחוּת
2nd Masc.	כָּרַחְתָּ	כָּרַחְתֶּם
„ Fem.	כָּרַחְתְּ	כָּרַחְתֶּיךָ
1st Com.	כָּרַחְנוּ	כָּרַחְתֶּם

Imperfect.

כָּרַחְתִּי כָּרַחְתֶּם

Imperative.

כָּרַח כָּרַחְתֶּם

Participle.

Active. כָּרַחְתָּ כָּרַחְתֶּם

Passive. כָּרַחְתָּ כָּרַחְתֶּם

Infinitive.

כָּרַחְתָּ

ETTAPH'AL כָּרַחְתֶּם

Vocabulary.

כָּרַח = plunder.	כָּרַח = spit.
כָּרַח = bruise, trample.	כָּרַח = nest.
כָּרַח = be warm, Aph'el = love.	כָּרַח = cover (Aph'el).
כָּרַח = love, be merciful to.	כָּרַח = be despised.
כָּרַח = sick.	כָּרַח = show mercy to.
כָּרַח = be, firm, Aph'el = believe.	כָּרַח = enter.

4. And the king said unto the men of the city, If ye do not bring into my house the gold which is in your temple, I will send men who shall plunder your city. 5. And when the sun arose and was hot, the tree perished. 6. Enter into our house and break bread with us. 7. I believe that thou art able to do that which thou hast promised. 8. And the prophet reproved the king because he had taken his brother's wife. 9. And the vision which he saw was like a great sheet coming down from heaven. 10. And they brought the Apostle into the house of the priest, and they spat upon him, and he was despised in their eyes.

SECTION 29. } AND ܘ VERBS

There are a few verbs in Syriac which end in } which come under the heading of ܘ guttural verbs. Such is ܟܘܘܢܐ, already used. But in the great majority of cases the } is really only a vowel letter, and in these verbs the last radical may be regarded as a vowel, which under certain circumstances becomes consonantal. The letter used to convey this vowel is either } or ܘ. The various changes as they are affected by the different affirmatives in the different inflexions are as follows:

Pe'al.

The inflexion varies as the verb is of a transitive or an intransitive nature. In the 3rd Sing. of transitive verbs the vowel is ܘ, and the Fem. has no vowel on the first syllable. In the 1st Sing. the vowel is ܘܐ, and again there is no vowel on the first radical. In the other persons the vowel is ܘܐ, and is followed in the 3rd Masc. Plur. by ܘܐ, and in the other persons by ܘܐ, these letters being treated as consonants.

In the intransitive forms the third radical is represented by ܘܐ, and this is consonantal in the 3rd Sing. Fem. and vocalic elsewhere.

In the Imperfect the last radical appears as the vowel ʾ, except in the 2nd and 3rd Masc. Plur., where it coalesces with the affirmative to make ʿ. This, however, was not originally U but O, and is still so indicated in the Chaldean system of vowels. In the 2nd and 3rd Fem. Plur. a consonantal ʾ appears.

In the Imperative the Masc. Plur. resembles the 3rd Plur. Masc. of the Perfect. In the other parts ʾ appears, vocalic in the Masc. Sing., consonantal elsewhere.

The Infinitive ends in ʾ.

In the Active Participle the Masc. Sing. ends in ʾ; in the Fem. Sing. and the Plural the third radical is represented by ʾ, which is consonantal in the Feminine, and in the Masc. Plur. takes the form of ʾ.

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 ʾ in the Feminine.

Other Conjugations.

All other Perfects end as 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 of the Imperatives, Participles, and the Infinitives, except that the Masc. Sing. of the Imperative Ethpe'el ends in ʾ, of the rest in ʾ.

These remarks may be illustrated by the following paradigm :

	PE'AL.			
Perfect.	SINGULAR.		PLURAL.	
3rd Masc.	فَعَلَ	فَعِلَ	فَعَلُوا ¹	فَعِلُوا
,, Fem.	فَعَلَتْ	فَعِلَتْ	فَعَلْنَ ¹	فَعِلْنَ

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

Perfect.

	SINGULAR.		PLURAL.	
2nd Masc.	فَعَّلَهُ	فَعَّلْتَهُ	فَعَّلْتَهُمْ	فَعَّلْتَهُنَّ
„ Fem.	فَعَّلْتَهُ	فَعَّلْتَهُ	فَعَّلْتَهُمْ	فَعَّلْتَهُنَّ
1st Com.	فَعَّلْتَهُمْ	فَعَّلْتَهُنَّ	فَعَّلْتَهُمْ	فَعَّلْتَهُنَّ

Imperfect.

3rd Masc.	يَفْعَلُ	يَفْعَلُنَّ
„ Fem.	يَفْعَلُنَّ	يَفْعَلُنَّ
2nd Masc.	يَفْعَلُ	يَفْعَلُنَّ
„ Fem.	يَفْعَلُنَّ	يَفْعَلُنَّ
1st Com.	يَفْعَلُونَ	يَفْعَلُونَ

Imperative.

Masc.	فَعِّلْ	فَعِّلِي
Fem.	فَعِّلِي	فَعِّلِي

Infinitive.

فَعْلَانَا

Participle.

Active Masc.	فَعِّلَانَا	فَعِّلَانَا
„ Fem.	فَعِّلَانَا	فَعِّلَانَا
Passive Masc.	فَعِّلَانَا	فَعِّلَانَا
„ Fem.	فَعِّلَانَا	فَعِّلَانَا

ETHPE'EL.

Perfect.

3rd Masc.	فَعَّلَهُ	فَعَّلَهُ
„ Fem.	فَعَّلْتَهُ	فَعَّلْتَهُ

Perfect.

	SINGULAR.	PLURAL.
2nd Masc.	لَقَدْ	لَقَدْ
„ Fem.	لَقَدْ	لَقَدْ
1st Com.	لَقَدْ	لَقَدْ

Imperfect.

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

Imperative.

Masc.	لَقَدْ	لَقَدْ
Fem.	لَقَدْ	لَقَدْ

Participle.

Masc.	لَقَدْ	لَقَدْ
Fem.	لَقَدْ	لَقَدْ

Infinitive.

لَقَدْ

Perfect.

PA'EL.

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

Imperfect.

	SINGULAR.	PLURAL.
3rd Masc.	يَعْلَمُ	يَعْلَمُونَ
„ Fem.	تَعْلَمُ	تَعْلَمْنَ
2nd Masc.	تَعْلَمُ	تَعْلَمُونَ
„ Fem.	تَعْلَمِينَ	تَعْلَمْنَ
1st Com.	يَعْلَمُوا	يَعْلَمُوا

Imperative.

Masc.	عَلِّمُ	عَلِّمُوا
Fem.	عَلِّمِي	عَلِّمْنَ

Infinitive.

عَلِّمُ

Participle.

Active Masc.	عَلِّمٌ	عَلِّمُونَ
„ Fem.	عَلِّمَةٌ	عَلِّمَاتٌ
Passive Masc.	عَلِّمٌ	عَلِّمُونَ
„ Fem.	عَلِّمَةٌ	عَلِّمَاتٌ

ETHPA'AL.

Perfect.

3rd Masc.	عَلَّمَ	عَلَّمُوا
„ Fem.	عَلَّمَتْ	عَلَّمْنَ
2nd Masc.	عَلَّمْتَ	عَلَّمْتُمْ
„ Fem.	عَلَّمْتِ	عَلَّمْتُنَّ
1st Com.	عَلَّمْنَا	عَلَّمْنَا

Imperfect.

	SINGULAR.	PLURAL.
3rd Masc.	لَاؤُكُلَا	لَاؤُكُلُوا
„ Fem.	لَاؤُكُلِي	لَاؤُكُلِي
2nd Masc.	لَاؤُكُلَا	لَاؤُكُلُوا
„ Fem.	لَاؤُكُلِي	لَاؤُكُلِي
1st Com.	لَاؤُكُلَا	لَاؤُكُلَا

Imperative.

Masc.	لَاؤُكُلَا	لَاؤُكُلُوا
Fem.	لَاؤُكُلِي	لَاؤُكُلِي

Infinitive.

لَاؤُكُلُ

Participle.

Masc.	لَاؤُكُلَا	لَاؤُكُلِي
Fem.	لَاؤُكُلِي	لَاؤُكُلِي

APH'EL.

Perfect.

3rd Masc.	لَاؤُكُلَا	لَاؤُكُلُوا
„ Fem.	لَاؤُكُلِي	لَاؤُكُلِي
2nd Masc.	لَاؤُكُلَا	لَاؤُكُلُوا
„ Fem.	لَاؤُكُلِي	لَاؤُكُلِي
1st Com.	لَاؤُكُلَا	لَاؤُكُلَا

Imperfect.

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

Imperative.

Masc.	كَلِمًا	كَلِمَاتٌ
Fem.	كَلِمَاتٌ	كَلِمَاتٌ

Infinitive.

كَلِمَاتٌ

Participle.

Active Masc.	كَلِمَاتٌ	كَلِمَاتٌ
„ Fem.	كَلِمَاتٌ	كَلِمَاتٌ
Passive Masc.	كَلِمَاتٌ	كَلِمَاتٌ
„ Fem.	كَلِمَاتٌ	كَلِمَاتٌ

ETTAPH'AL.

Perfect.

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

Imperfect.

	SINGULAR.	PLURAL.
3rd Masc.	לֹאֲזַחֵל	לֹאֲזַחְכֶּם
„ Fem.	לֹאֲזַחִי	לֹאֲזַחְנֵי
2nd Masc.	לֹאֲזַחֵךְ	לֹאֲזַחְכֶּם
„ Fem.	לֹאֲזַחִי	לֹאֲזַחְנֵי
1st Com.	לֹאֲזַחְנוּ	לֹאֲזַחְכֶּם

Imperative.

Masc.	לֹאֲזַחֵךְ	לֹאֲזַחְכֶּם
Fem.	לֹאֲזַחִי	לֹאֲזַחְנֵי

Infinitive.

לֹאֲזַחֵךְ

Participle.

Masc.	לֹאֲזַחֵךְ	לֹאֲזַחְכֶּם
Fem.	לֹאֲזַחִי	לֹאֲזַחְנֵי

The following forms of the verb **לָ** should be noted: Pe'al Impf. **לָ**; Imper. **לָ**; Aph'el **לָ**; Ettaph'al **לָ**.

Vocabulary.**לָ** = throw.**לָ** = see.**לָ** = ask, demand.**לָ** = loose, destroy, begin, settle.**לָ** = fill, fulfil (Pe'al, Pa'el, Shaph'el).**לָ** = prophesy (Ethpa'al).**לָ** = create.**לָ** = grain.**לָ** = reveal.**לָ** = accuse.**לָ** = be glad.**לָ** = call, read.

עָשָׂה = show (Pa'el).	בָּנָה = build.
פָּרַק = turn aside (Pa'el).	בָּרַךְ = come.
דָּמָה = be like, Pa'el, liken.	פָּדָה = be pleasing.
שָׂמַר = mustard.	פָּדָה = deliver.
שָׂנְאָה = hate.	שָׂוָה = be drunk.
עָנָה = answer.	שָׂוָה = fault, cause.
אֵלִיָּהוּ = Elijah.	אֵלִישָׁה = Elisha.
חֵנֹךְ = Enoch.	

Exercise.

Translate into English :

1. מִיָּהוָה אֵלֵינוּ מְבַרְכֵנוּ. וְאֵלֵינוּ מְבַרְכֵנוּ. מִיָּהוָה אֵלֵינוּ מְבַרְכֵנוּ.
2. וְאֵלֵינוּ מְבַרְכֵנוּ. וְאֵלֵינוּ מְבַרְכֵנוּ. וְאֵלֵינוּ מְבַרְכֵנוּ.
3. אֵלֵינוּ מְבַרְכֵנוּ. וְאֵלֵינוּ מְבַרְכֵנוּ. וְאֵלֵינוּ מְבַרְכֵנוּ.
4. וְאֵלֵינוּ מְבַרְכֵנוּ. וְאֵלֵינוּ מְבַרְכֵנוּ. וְאֵלֵינוּ מְבַרְכֵנוּ.
5. וְאֵלֵינוּ מְבַרְכֵנוּ. וְאֵלֵינוּ מְבַרְכֵנוּ. וְאֵלֵינוּ מְבַרְכֵנוּ.
6. וְאֵלֵינוּ מְבַרְכֵנוּ. וְאֵלֵינוּ מְבַרְכֵנוּ. וְאֵלֵינוּ מְבַרְכֵנוּ.
7. וְאֵלֵינוּ מְבַרְכֵנוּ. וְאֵלֵינוּ מְבַרְכֵנוּ. וְאֵלֵינוּ מְבַרְכֵנוּ.
8. וְאֵלֵינוּ מְבַרְכֵנוּ. וְאֵלֵינוּ מְבַרְכֵנוּ. וְאֵלֵינוּ מְבַרְכֵנוּ.
9. וְאֵלֵינוּ מְבַרְכֵנוּ. וְאֵלֵינוּ מְבַרְכֵנוּ. וְאֵלֵינוּ מְבַרְכֵנוּ.
10. וְאֵלֵינוּ מְבַרְכֵנוּ. וְאֵלֵינוּ מְבַרְכֵנוּ. וְאֵלֵינוּ מְבַרְכֵנוּ.

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 thy house, that I may see it. 7. And the priest said unto the woman, If thou readest this book I will cast thee out of the city. 8. And the woman answered and said to the king, Give me that which I seek of thee and I will show thy praise. 9. If ye 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 ye accuse him. I will therefore loose him.

SECTION 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 ܠ 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. a 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 ^h is retained as a connecting vowel, and is written ^h.

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 ^h, 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.	וְכָתַבְתָּ	וְכָתַבְתְּ	וְכָתַבְתָּ	
2nd Masc.	וְכָתַבְתָּ	וְכָתַבְתְּ	—	
„ Fem.	וְכָתַבְתְּ	וְכָתַבְתְּ	—	
3rd Masc.	וְכָתַבְתִּי	וְכָתַבְתִּי	וְכָתַבְתִּי	
„ Fem.	וְכָתַבְתִּי	וְכָתַבְתִּי	וְכָתַבְתִּי	
1st Com. Plur.	וְכָתַבְתֶּם	וְכָתַבְתֶּם	וְכָתַבְתֶּם	
2nd Masc.	וְכָתַבְתֶּם	וְכָתַבְתֶּם	—	
„ Fem.	וְכָתַבְתֶּם	וְכָתַבְתֶּם	—	

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

¹ As in the case of the regular verb, alternative forms are found with וְכָתַבְתֶּם and וְכָתַבְתֶּם inserted.

	¹ 3rd PLUR. MASC.		¹ 3rd PLUR. FEM.	
3rd Masc.	وَمَكَرُوا	وَمَكَرُوا	وَمَكَرْنَ	وَمَكَرْنَ
„ Fem.	وَمَكَرْنَ	وَمَكَرْنَ	وَمَكَرْنَ	وَمَكَرْنَ
1st Com. Plur.	وَمَكَرْنَا	وَمَكَرْنَا	وَمَكَرْنَا	وَمَكَرْنَا
2nd Masc.	وَمَكَرْتُمْ	وَمَكَرْتُمْ	وَمَكَرْتُمْ	وَمَكَرْتُمْ
„ Fem.	وَمَكَرْتُمْ	وَمَكَرْتُمْ	وَمَكَرْتُمْ	وَمَكَرْتُمْ

Suffixes attached to the Imperfect :

	3rd SING. MASC.
1st Com. Sing.	تَمَكَّرُ
2nd Masc.	تَمَكَّرُ
„ Fem.	تَمَكَّرُ
3rd Masc.	تَمَكَّرُ
„ Fem.	تَمَكَّرُ
1st Com. Plur.	تَمَكَّرْنَا
2nd Masc.	تَمَكَّرْتُمْ
„ Fem.	تَمَكَّرْتُمْ

Suffixes attached to the Imperative :

	MASC.	SING.	FEM.	MASC.	FEM.
	Pe'al.	Pa'el.	SING.	PLUR.	PLUR.
1st Com. Sing.	مَكَّرْ	مَكَّرْ	مَكَّرِي	مَكَّرُوا	مَكَّرْنَ
3rd Masc.	مَكَّرْ	مَكَّرْ	مَكَّرِي	مَكَّرُوا	مَكَّرْنَ
„ Fem.	مَكَّرِي	مَكَّرِي	مَكَّرِي	مَكَّرُوا	مَكَّرْنَ
1st Com. Plur.	مَكَّرُوا	مَكَّرُوا	مَكَّرُوا	مَكَّرُوا	مَكَّرُوا

¹ As in the case of the regular verb, alternative forms are found with مَكَّرُ and مَكَّرُ inserted.

SECTION 31. NOMINAL STEMS WITH VOCALIC ENDINGS

There are a large number of stems 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 كُلٌ . These last are peculiar in the fact that in the plural a consonantal ك appears. The following forms will serve to illustrate the declension of these nouns :¹

A. Nouns with movable vowels of the first class.

	MASCULINE.		FEMININE.	
	<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
Absolute	قَا	قَم	قَا	قَم
Emphatic	قَا	قَمَا	قَا	قَمَا
Construct	قَا	قَمَا	قَا	قَمَا

B. Nouns with movable vowels of the second class.

	MASCULINE.		FEMININE.	
	<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
Absolute	عَا	عَم	عَا	عَم
Emphatic	عَا	عَمَا (عَمَمَا)	عَا	عَمَمَا
Construct	عَا	عَمَمَا	عَا	عَمَمَا

¹ See also paradigm on p. 21.

C. Feminine Abstract Nouns.

	In ʾ.		In ̄.	
Absolute		صَيِّفٌ	لَمَعَتْ	لَمَعْنٌ
Emphatic	صَيِّفًا	صَيِّفًا	لَمَعْتًا	لَمَعْنًا
Construct		صَيِّفًا	لَمَعْتِ	لَمَعْنِ

	In ُ.		In ُ, originally o.	
Absolute	رَحَةٌ	رَحْتٌ	رَكَفٌ	رَكَفٌ
Emphatic	رَحْتًا	رَحْتًا	رَكَفًا	رَكَفًا
Construct	رَحْتًا	رَحْتًا	رَكَفًا	رَكَفًا

Vocabulary.

رَقَا = pure.	رَمَعَةٌ = form, likeness.
رَمَعْنَا = story, history.	رَمَعْنَا = reconcile (Pa'el).
رَمَعْنَا = stumble.	رَمَعْنَا = give (in marriage).
رَمَعْنَا = outside.	رَمَعْنَا = part.
رَمَعْنَا = choose.	رَمَعْنَا = prayer.
رَمَعْنَا = reconciliation.	رَمَعْنَا = be pure, Pa'el, purify.
رَمَعْنَا = fool.	رَمَعْنَا = service.
رَمَعْنَا = thing, will.	رَمَعْنَا = vineyard.
رَمَعْنَا = pluck out.	رَمَعْنَا = beat.

SECTION 32. NUMERALS

The numerals in Syriac are nouns, standing in apposition to the nouns to which they are attached, and generally appearing in the absolute state. 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 Emphatic State of the numerals from 2 to 19 is used with the preposition to indicate the date of the month.

The cardinals are as follows :

	USED WITH MASC.	USED WITH FEM.
1 =	ܫܘܒܐ	ܫܘܒܐ
2 =	ܠܩܘܡܐ	ܠܩܘܠܡܐ
3 =	ܠܟܠܐ	ܠܟܠܐ
4 =	ܠܘܚܟܐ	ܠܘܫܟܐ
5 =	ܠܡܨܬܐ	ܠܡܨܬܐ
6 =	ܠܥܠܐ, ܠܥܠܐ	ܠܥܠܐ
7 =	ܠܥܠܘܬܐ	ܠܥܠܘܬܐ
8 =	ܠܥܠܘܬܐ	ܠܥܠܘܬܐ
9 =	ܠܥܠܘܬܐ	ܠܥܠܘܬܐ
10 =	ܠܥܠܘܬܐ	ܠܥܠܘܬܐ
11 =	ܠܥܠܘܬܐ	ܠܥܠܘܬܐ
12 =	ܠܥܠܘܬܐ	ܠܥܠܘܬܐ
13 =	ܠܥܠܘܬܐ	ܠܥܠܘܬܐ
14 =	ܠܥܠܘܬܐ	ܠܥܠܘܬܐ
15 =	ܠܥܠܘܬܐ	ܠܥܠܘܬܐ

	USED WITH MASC.	USED WITH FEM.
16 =	سَدَسَ عَشْرَةَ	سَدَسَ عَشْرَةً
17 =	سَبْعَ عَشْرَةَ	سَبْعَ عَشْرَةً
18 =	اَثْنَيْ عَشْرَةَ	اَثْنَيْ عَشْرَةً
19 =	اَتَمَّ عَشْرَةَ	اَتَمَّ عَشْرَةً
20 =		عِشْرِينَ
21 =	عِشْرِينَ وَاحِدًا	عِشْرِينَ وَاحِدَةً
30 =		ثَلَاثِينَ
40 =		أَرْبَعِينَ
50 =		خَمْسِينَ
60 =		اِسْتِثْنَاءً، اِسْتِثْنَاءً
70 =		سَبْعِينَ
80 =		اَثْنَيْ عَشْرَةَ
90 =		اِتَمَّ عَشْرَةَ
100 =		مِائًا
200 =		مِائَتَيْنِ
300 =		ثَلَاثِ مِائَاتٍ
1,000 =		أَلْفًا، أَلْفًا
2,000 =		أَلْفًا مِائَتَيْنِ
10,000 =		عَشْرَةَ أَلْفٍ، plural عَشْرَةَ أَلْفٍ

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 9 may be used with pronominal suffixes, e. g. **أَرْبَعُهُمْ** = the four of them, or they four.

In stating numbers above 20 the larger numerals are placed first, e. g. 2,753 = **أَلْفًا مِائَتَيْنِ وَخَمْسِينَ سَبْعًا**.

VOCABULARY

NOTE.—Figures placed after Syriac words refer to sections in the Grammar.

Substantives are quoted in the Emphatic State, Adjectives in the Absolute.

The gender of Feminine Nouns is indicated in cases where it is not obvious either from the meaning or the form.

Verbs whose vowel in the Perfect Pe'al is ^h are especially indicated. Verbs ܐ"ܘ are distinguished by ^h, and Verbs double ܘ by ^h. In all other cases (except Verbs ܘ"ܘ) the vowel may be assumed to be ^h.

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

SYRIAC-ENGLISH

}	ܐܘܪܚܡܐ Abraham.
(For verbs with initial ܘ see	ܐܘܪܡܐ man, Adam.
under ܘ.)	ܐܘܪܡܐ (f.); ear.
ܐܘܪܡܐ 13; father.	ܐܘܪܡܐ Conj.; or.
ܐܘܪܡܐ a, 24; perish; <i>Aph.</i> , destroy.	ܐܘܪܡܐ Interj.; O!
ܐܘܪܡܐ 24; <i>Ethpe.</i> , mourn.	ܐܘܪܡܐ path.
ܐܘܪܡܐ feather.	ܐܘܪܡܐ Jerusalem.

- اِءْ a, 24; go; *followed by* اِءْ, be useful, fit for.
 اِءْ 13; brother.
 اِءْ o, 24; seize, hold, shut up; *Aph.*, close up.
 اِءْ 13; other, another.
 اِءْ (f.); *Const.*, اِءْ, hand.
 اِءْ 5, *Rel. and Inter. Pron. Fem. Sing.*; which, which?
 اِءْ *Prep.*; like, according to; *followed by* اِءْ *Conj.*; as.
 اِءْ 5, *Rel. and Inter. Pron. Com. Pl.*; who, who?
 اِءْ tree.
 اِءْ 5, *Rel. and Inter. Pron. Masc. Sing.*; which, which?
 اِءْ Israel.
 اِءْ 8; there is.
 اِءْ 8; *Prep.*; like.
 اِءْ o, 24; eat; *Ethpe., Pass.*; *Aph.*, *Causative*.
 اِءْ *Conj.*; but.
 اِءْ rib.
 اِءْ, اِءْ a, 24; learn; *Pa.*, teach.
 اِءْ o, 24; *Pe. and Pa.*, oppress; *Ethpe., Pass.*
- اِءْ 13; (f.) mother.
 اِءْ *Adv.*; truly.
 اِءْ 24; *Ethpe.*, be constant.
 اِءْ a, 24; say, tell; *Ethpe.*, *Pass.*
 اِءْ lamb.
 اِءْ 13; handmaid.
 اِءْ *Conj.*; when; اِءْ whenever.
 اِءْ *Conj.*; if.
 اِءْ, اِءْ *Pers. Pron.*; I.
 اِءْ 5, *Pers. Pron. Masc. Pl. Encl.*; they.
 اِءْ 5, *Pers. Pron. Fem. Pl. Encl.*; they.
 اِءْ man.
 اِءْ 5, *Pers. Pron. Masc. Sing.*; thou.
 اِءْ 5, *Pers. Pron. Fem. Sing.*; thou.
 اِءْ 5, *Pers. Pron. Masc. Pl.*; ye.
 اِءْ 5, *Pers. Pron. Fem. Pl.*; ye.
 اِءْ 13; woman, wife.
 اِءْ threshold.
 اِءْ o, 23, 24; bind.

كَبَّرَ o, 28; *Aph.*, cover.

بَيْتٌ garden.

لَبَنٌ loaf.

عَضٌّ bone.

لَمَسَ o, 28; touch.

؟

؟ *Rel. Pron.*; who, which.

؟ *Prep. inseparable*; of.

ذِئْبٌ wolf.

ذَبَحَ a, o, 23; sacrifice (*v.*).

ذَبْحٌ sacrifice (*n.*).

ذَهَبَ a, 23; lead; *Ethpe.*, *Pass.*

ذَهَبٌ gold.

مَكَانٌ place.

شَبَّهَ 13; likeness.

خَشِيَ a; fear (*v.*).

خَيْفٌ fear (*n.*).

شَرٌّ See § 8.

بَلَّغَ *Particle*; but.

قَضَى judge.

قَضَى judgement.

طَهَّرَ 31; pure.

طَهَّرَ 29; be pure; *Pa.*, purify;
Ethpa., *Pass.*

سَجَدَ a, 23; *Aph.*, record.

سَجَدَ 29; be like; *Pa.*, liken;
Ethpa., *Pass.*

دَمٌ blood.

شَبَّهَ 31; form, likeness.

نَامَ a; sleep; *Pa.*, put to sleep.

قَضَى 27; judge.

رَفَعَ a, 23; rise (of sun).

سَدَّ o, 28; bruise, trample on.

تَقَرَّبَ o; *Aph.*, approach.

تَرَدَّدَ 27; tread on.

و

اِهْبَاهُ *Interj.*; behold!

هَارٌ Hagar.

هَؤُلَاءِ 5, *Dem. Pron. Fem. Sing.*;
this.

هَؤُلَاءِ 5, *Pers. Pron. Masc. Sing.*;
he.

هَؤُلَاءِ 5, *Dem. Pron. Masc. Sing.*;
that.

هَؤُلَاءِ 16, 29; be.

هَؤُلَاءِ 5, *Pers. Pron. Fem. Sing.*;
she.

هَؤُلَاءِ 5, *Dem. Pron. Fem. Sing.*;
that.

ثُمَّ *Adv.*; then.

مَسْجِدٌ temple.

ܐܘܡܢܘܢ believe.

ܐܘܡܢܘܬܐ faith.

ܐܘܢܐ *Adv.*; thus, so.

ܐܘܢܐ 5, *Dem. Pron. Com. Pl.*;
these.

ܐܘܢܐ *Pa.*, walk.

ܐܘܢܐ 5, *Dem. Pron. Masc. Sing.*;
this.

ܐܘܢܐ 5, *Dem. Pron. Masc. Pl.*;
those.

ܐܘܢܐ 5, *Pers. Pron. Masc. Pl.*;
they.

ܐܘܢܐ 5, *Dem. Pron. Fem. Pl.*;
those.

ܐܘܢܐ 5, *Pers. Pron. Fem. Pl.*;
they.

ܐܘܢܐ *Adv.*; here.

ܐ

ܐ *Conj. inseparable*; and, but.

ܐ

ܐܘܢܐ time; ܐܘܢܐ ܐܘܢܐ some-
times.

ܐܘܢܐ *Pa.*, justify; *Ethpa.*, *Pass.*

ܐܘܢܐ righteous.

ܐܘܢܐ righteousness.

ܐܘܢܐ o and e, 28; be despised;
Aph., despise.

ܐܘܢܐ a, 23; *Pa.*, sing (praise).

ܐܘܢܐ 13; kind, method.

ܐܘܢܐ 27; shake.

ܐܘܢܐ o; crucify.

ܐܘܢܐ o, 23; sow.

ܐܘܢܐ seed.

ܐ

ܐܘܢܐ o, 28; *Aph.*, love; *Eltaph.*,
Pass.

ܐܘܢܐ beloved.

ܐܘܢܐ *Pa.*, destroy.

ܐܘܢܐ companion.

ܐܘܢܐ 32; one.

ܐܘܢܐ 29; be glad.

ܐܘܢܐ 10 note, *Prep.*; around.

ܐܘܢܐ *f.* ܐܘܢܐ new.

ܐܘܢܐ love (*n.*).

ܐܘܢܐ 29; *Pa.*, show.

ܐܘܢܐ 29; see.

ܐܘܢܐ vision.

ܐܘܢܐ 29; sin (*v.*).

ܐܘܢܐ sin (*n.*).

ܐܘܢܐ o; tear.

سَم living.

سَمَة life.

سَمَاء animal.

سَمَّ *Pa.*, strengthen; *Ethpa.*,
Pass.

سَمَاء wisdom.

سَمَك milk.

سَمَّ o; *Pe.*, *Pa.*, *Shaph.*,
change; *Ethpa.*, *Eshthaph.*,
Pass.

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

سَمَّ a, 28; be warm; *Aph.*,
love.

سَمَّ 13; father-in-law.

سَمَّ wine.

سَمَّ heat.

سَمَّ torment.

سَمَّ 5. *Pers. Pron. Com.*
Pl.; we.

سَمَّ followed by سَمَّ, lack-
ing in.

سَمَّ a; be strong; *Ethpa.*,
fortify oneself.

سَمَّ o; stir up.

سَمَّ o, 23; reap.

سَمَّ 29; pluck out.

سَمَّ field.

سَمَّ 27; look.

سَمَّ a; be desolate; *Aph.*, make
desolate.

سَمَّ mustard.

سَمَّ *Pe. and Aph.*, curse.

سَمَّ o; think, reckon, account;
Ethpe., *Pass.*

سَمَّ 13; sister.

سَمَّ

سَمَّ a, 26; be good.

سَمَّ good (*a.*).

سَمَّ good (*n.*).

سَمَّ mountain.

سَمَّ blessing.

سَمَّ sandal.

سَمَّ child.

سَمَّ youth (*abstract*).

سَمَّ pollution.

سَمَّ defilement.

سَمَّ a; taste.

سَمَّ o; torture, tempt.

سَمَّ

سَمَّ 25; *Aph.*, bring.

سَمَّ a, 23, 25; know; *Aph.*, tell.

ܡܝܘܨ 25; give.

ܡܝܘܗܘܢ Jew.

ܡܝܫܢܐ John.

ܡܝܠܐ day.

ܡܠܐ a, 25; lend.

ܡܠܟܐ a, 25; bear; *Aph.*, beget.

ܡܠܝܢܐ child.

ܡܠܟܐ *see* ܡܠܟܐ.

ܡܠܟܐ sea.

ܡܠܟܐ 25; *Aph.*, add, do again.

ܡܠܟܐ a, 25; be anxious.

ܡܠܟܐ a, 25; burn (*Intrans.*);
Aph., burn (*Trans.*).

ܡܠܟܐ a, 23, 25; be heavy, be
honoured; *Pa.*, honour;
Ethpa., *Pass.*

ܡܠܟܐ month.

ܡܠܟܐ a, 25; inherit.

ܡܠܟܐ c, 25; sit.

ܡܠܟܐ a, 24, 25; exceed.

ܡ

ܡܠܟܐ pain.

ܡܠܟܐ (*f.*) stone.

ܡܠܟܐ o; subdue, besiege; *Ethpa.*,
Pass.

ܡܠܟܐ when.

ܡܠܟܐ priest.

ܡܠܟܐ 10 note; all.

ܡܠܟܐ dog.

ܡܠܟܐ nest.

ܡܠܟܐܐܢܐ synagogue.

ܡܠܟܐ o; gather (*Trans. and In-*
trans.); *Pa.*, *Trans.*; *Ethpa.*,
Pass.

ܡܠܟܐ crowd.

ܡܠܟܐ a and o, 28; *Aph.*, reprove.

ܡܠܟܐ silver.

ܡܠܟܐܢܐܢܐ Capernaum.

ܡܠܟܐ 23; *Ethpa.*, be sick; *Aph.*,
make sick.

ܡܠܟܐ *Aph.*, preach.

ܡܠܟܐ sick.

ܡܠܟܐ vineyard.

ܡܠܟܐ belly.

ܡܠܟܐ o; stumble; *Aph.*, *Causative.*

ܡܠܟܐ o; write.

ܡܠܟܐ book.

ܡܠܟܐ sheet.



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

ܡܠܟܐ no, not.

لِحْيَتُهُ clothing.

خِذَا 13, *Prep.*; outside of.

لِحْيَتُهُ a; put on; *Aph.*, clothe, with two accusatives, of the person and of the garment.

لِحْيَتُهُ 10 note, *Prep.*; within.

لِحْيَتُهُ 10 note, *Prep.*; against.

لِحْيَتُهُ *Adv.*; first.

لِحْيَتُهُ 8, *Prep.*; unto, towards.

لِحْيَتُهُ bread.

لِحْيَتُهُ 27; curse.

لِحْيَتُهُ (= لِحْيَتُهُ) there is not.

لِحْيَتُهُ night.

لِحْيَتُهُ a particle inserted to show that the sentence in which it occurs is a quotation.

لِحْيَتُهُ torch.

لِحْيَتُهُ 10 note, *Prep.*; in front of.

لِحْيَتُهُ 10 note, *Prep.*; above.

لِحْيَتُهُ 10 note, *Prep.*; with a view to.

لِحْيَتُهُ 0; gather, pluck.

لِحْيَتُهُ tongue, language.

٢

لِحْيَتُهُ *Inter. and Rel. Pron.*, what; *Conj.*, when.

لِحْيَتُهُ food.

لِحْيَتُهُ speech.

لِحْيَتُهُ a, 26; cease; used impersonally, weary.

لِحْيَتُهُ wilderness.

لِحْيَتُهُ city.

لِحْيَتُهُ something; لِحْيَتُهُ nothing.

لِحْيَتُهُ faith.

لِحْيَتُهُ gift.

لِحْيَتُهُ Moses.

لِحْيَتُهُ death.

لِحْيَتُهُ 29; beat.

لِحْيَتُهُ immediately.

لِحْيَتُهُ 10 note, *Prep.*; because of; followed by ٩, *Conj.*, because.

لِحْيَتُهُ 13; water.

لِحْيَتُهُ 27; die.

لِحْيَتُهُ 0, 23; get or give in marriage; *Aph.*, give in marriage.

لِحْيَتُهُ 29; *Pe., Pa., Shaph.*, fill, fulfil.

لِحْيَتُهُ 0, 23; season with salt.

لِحْيَتُهُ (لِحْيَتُهُ); salt.

لصق a, 22; cling to.

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

ع

كبر a, 26; be old.

كبر old.

رَضِيَ a, 24; be satisfied with; *Pa.*, satisfy with.

أَهِمَّ a, 23; *Pa.*, hope.

سَجَدَ o; worship.

كثُرَ 29; be many; *Pa.*, used as *Adv.*, much.

شَهِدَ a; *Pc. and Aph.*, bear witness.

سَلَسَلَ chain.

عَدَا 10 note, *Prep.*; except.

كُنْزٌ treasure.

فهم o, *Elhpa.*; understand.

أُصْحِمَ a, 22; rise, go up; *Aph.*, raise.

وَضَعُ 27; put.

بَصُرٌ blind.

بَغَا 29; hate.

أَخَذَ swallow.

فَعَلَ o, 23; do.

رَضِيَ a; satisfy.

سَارَا Sarah.

ح

أَخْرَجَ festival.

كِنِيسَة Church.

فَعَلَ e; do, make.

عَبْدٌ servant, slave.

عَمَلٌ work.

أَخْرَجَ a, 23; cross over, transgress; *Aph.*, *Causative*.

بَقْرَةٌ heifer.

عَرَبَةٌ chariot.

حَتَّى 10 note, *Prep.*; until; followed by ؟ , *Conj.*, until.

عَدْنٌ Eden.

أَخْرَجَ o, 23; *Pa.*, help.

عَصَا evildoer.

أَخْرَجَ thigh.

عَيْنٌ (f.); eye.

أَخْرَجَ o, 28; enter.

أَخْرَجَ 10 note, *Prep.*; upon, above, concerning.

أَخْرَجَ o; conquer.

أَخْرَجَ world, age, eternity.

أَخْرَجَ fault, cause.

أَخْرَجَ 8, *Prep.*; with.

أَخْرَجَ Plur. أَخْرَجَة; people, nation.

ܰܘܰܒܰܐ a, be baptized; <i>Aph.</i> , baptize.	ܰܘܰܒܰܐ bird.
ܰܘܰܒܰܐ a, 23; dwell.	ܰܘܰܒܰܐ face.
ܰܘܰܒܰܐ 29; answer.	ܰܘܰܒܰܐ o; deliver; <i>Ethpe.</i> , <i>Pass.</i>
ܰܘܰܒܰܐ sheep, flock.	ܰܘܰܒܰܐ o; stretch out.
ܰܘܰܒܰܐ cloud.	ܰܘܰܒܰܐ a; <i>Pa.</i> , expound.
ܰܘܰܒܰܐ heavy.	ܰܘܰܒܰܐ a, 23; open; <i>Ethpa.</i> , <i>Pass.</i>
ܰܘܰܒܰܐ o; embrace.	
ܰܘܰܒܰܐ impulse, moving force.	ܰܘܰܒܰܐ 3
ܰܘܰܒܰܐ o; follow.	ܰܘܰܒܰܐ 31; thing.
ܰܘܰܒܰܐ o; flee.	ܰܘܰܒܰܐ Zion.
	ܰܘܰܒܰܐ 8, <i>Prep.</i> ; beside.
ܰܘܰܒܰܐ fruit.	ܰܘܰܒܰܐ 31; prayer.
ܰܘܰܒܰܐ mouth.	ܰܘܰܒܰܐ cross.
ܰܘܰܒܰܐ commandment.	ܰܘܰܒܰܐ image.
ܰܘܰܒܰܐ a, 23; become tasteless.	ܰܘܰܒܰܐ evening.
ܰܘܰܒܰܐ o, 28; sprinkle, break (bread).	ܰܘܰܒܰܐ sparrow, bird.
ܰܘܰܒܰܐ a and o; divide; <i>Ethpe.</i> and <i>Ethpa.</i> , <i>Pass.</i>	ܰܘܰܒܰܐ a and o; torture, tempt.
ܰܘܰܒܰܐ a and o, 23; till, cultivate; <i>Ethpe.</i> , <i>Pass.</i>	
ܰܘܰܒܰܐ o; break, cut.	ܰܘܰܒܰܐ Cain.
ܰܘܰܒܰܐ o; <i>Pe.</i> and <i>Pa.</i> , command.	ܰܘܰܒܰܐ o; <i>Pa.</i> , receive.
ܰܘܰܒܰܐ grain.	ܰܘܰܒܰܐ tomb.
ܰܘܰܒܰܐ saviour.	ܰܘܰܒܰܐ holy.
	ܰܘܰܒܰܐ holiness.

مَبْرُ ٥; be first; *Pa.*, overtake, anticipate, *used adverbially* = first; *Ethpa.*, be overtaken.

مُبْر ١٥ note, *Prep.*; before.

مَبْرُ first (*Adj.*).

مَبْرُ vessel.

مَبْرُ ٥; kill.

مَبْرُ voice.

مَبْرُ *Pa.*, honour.

مَبْرُ 28; arise; *Pa.* (مَبْرُ), establish.

مَبْرُ a, 23; strike, beat.

مَبْرُ 29; read, call.

مَبْرُ ٥; draw near; *Pa.*, offer up; *Ethpa.*, be brought near; *Aph.*, fight.

مَبْرُ 13; village.

مَبْرُ horn.

مَبْرُ; مَبْرُ skull.

مَبْرُ elder.

مَبْرُ great.

مَبْرُ (*f.*); foot.

مَبْرُ ٥; stone (*v.*).

مَبْرُ ٥; persecute.

مَبْرُ رُومِ Roman.

مَبْرُ anger.

مَبْرُ 29; be drunk.

مَبْرُ a; love.

مَبْرُ friend.

مَبْرُ head.

مَبْرُ beginning.

مَبْرُ 27; be high.

مَبْرُ high.

مَبْرُ 29; *Pe.*, *Aph.*, throw; *Ethpe.*, *Pass.*

مَبْرُ 29; reconcile.

مَبْرُ ٥, 28; spit.

مَبْرُ 29; accuse.

مَبْرُ a, 26; ask; *Ethpe.*, refuse; *Aph.*, ask, grant.

مَبْرُ ٥, 28; come down.

مَبْرُ ٥; loose, dismiss, allow, forgive, leave.

مَبْرُ 23; *Pa.*, send.

مَبْرُ 27; despise.

مَبْرُ fool.

مَبْرُ Sheol.

مَبْرُ peace (opposed to war).

مَبْرُ fetters.

مَبْرُ a; dwell in; *Aph.*, *Causative.*

ܡܠܝܫ a, o; send.

ܡܠܝܫܐ a; rule over.

ܡܠܝܫܐ sleep (*n.*).

ܡܠܝܫܐ apostle.

ܡܠܝܫܐ lawful.

ܡܠܡ a; be complete; *Ethpe.*,
be betrayed; *Pa.*, complete;
Ethpa., be fulfilled; *Aph.*, be-
tray; *Ettaph.*, be betrayed.

ܡܠܘܬܐ peace (prosperity).

ܡܠܘܬܐ name.

ܡܠܘܬܐ heaven.

ܡܠܘܬܐ a, 23; hear.

ܡܠܘܬܐ *Pa.*, serve; *Ethpa.*,
Pass.

ܡܠܘܬܐ 13 (*m. and f.*); sun.

ܡܠܘܬܐ 29; *Pa.*, turn aside (*Trans.*);
Ethpa., *Pass.*

ܡܠܘܬܐ year.

ܡܠܘܬܐ beautiful.

ܡܠܘܬܐ a, 23; be pleasing.

ܡܠܘܬܐ o; lift up, take away.

ܡܠܘܬܐ a, 28; be firm; *Aph.*,
believe.

ܡܠܘܬܐ 29; loose, destroy, begin,
settle.

ܡܠܘܬܐ true.

ܡܠܘܬܐ truth.

ܡܠܘܬܐܐ foundation.

ܡܠܘܬܐ 29; (*usually written*
ܡܠܘܬܐ) drink.

ܠ

ܠܐ 27; repent.

ܠܐܐ a and o, 23; break.

ܠܐܐ 13; breast.

ܠܐܐܐ 10 note, *Prop.*; beneath.

ܠܐܐܐ *Ethpa.*, be brought down.

ܠܐܐܐܐܐ prayer.

ܠܐܐܐܐܐܐ disciple.

ܠܐܐܐ 32; three.

ܠܐܐܐ a, 23; wonder; *Aph.*,
astonish.

ܠܐܐܐܐ *Adv.*; there.

ܠܐܐܐܐ a; be upright, firm; *Aph.*,
establish.

ܠܐܐܐܐ 32; two; ܠܐܐܐܐ second.

ܠܐܐܐܐ gate.

ܠܐܐܐܐܐܐ 31; reconciliation.

ܠܐܐܐܐܐܐܐ 31; mind.

ܠܐܐܐܐܐܐܐܐ glory.

ܠܐܐܐܐܐܐܐܐ service.

ܠܐܐܐܐܐܐܐܐ history, story.

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A

- Able, be, ܐܘܢܘܢܐ, 23.
 Above, ܐܘܢܘܢܐ, ܐܘܢܘܢܐ, 8, 10 note.
 Abraham, ܐܘܪܘܚܐܡ.
 According to, ܐܘܪܘܚܐܡ, ܐܘܢܘܢܐ, 10
 note.
 Account, ܐܘܪܘܚܐܡ; *Pass.*, *Ethpe.*
 Accuse, ܐܘܪܘܚܐܡ, 29.
 Add, ܐܘܪܘܚܐܡ, 25, *Aph.*
 Again, do, ܐܘܪܘܚܐܡ, 25, *Aph.*
 Against, ܐܘܪܘܚܐܡܘܢܐ, 10 note.
 Age, ܐܘܪܘܚܐܡ.
 Alive, ܐܘܢܘܢܐ.
 All, ܐܘܢܘܢܐ, 10 note.
 Allow, ܐܘܪܘܚܐܡ.
 Alone, ܐܘܪܘܚܐܡܐ, 10 note.
 Among, ܐܘܪܘܚܐܡ, 10 note.
 Anger, ܐܘܪܘܚܐܡ.
 Animal, ܐܘܪܘܚܐܡ.
 Another, ܐܘܪܘܚܐܡܐ, 13.
 Answer, ܐܘܪܘܚܐܡ, 29.
 Anticipate, ܐܘܪܘܚܐܡ, *Pa.*
 Anxious, be, ܐܘܪܘܚܐܡ, 25.

- Apostle, ܐܘܪܘܚܐܡ.
 Approach, ܐܘܪܘܚܐܡ, *Aph.*
 Arise, ܐܘܪܘܚܐܡ, 27.
 Around, ܐܘܪܘܚܐܡ, 10 note.
 Arouse, ܐܘܪܘܚܐܡ, 23.
 As, ܐܘܪܘܚܐܡ, ܐܘܪܘܚܐܡ, 8, 10 note.
 Ask, ܐܘܪܘܚܐܡ, 26.
 At, ܐܘܪܘܚܐܡ (*inseparable*).

B

- Baptize, ܐܘܪܘܚܐܡ, *Aph.*; *Pass.*, *Pe.*
 Be, ܐܘܪܘܚܐܡ, 16, 29.
 Bear, ܐܘܪܘܚܐܡ, 25.
 Beat, ܐܘܪܘܚܐܡ, *Pa.*, ܐܘܪܘܚܐܡ, 29.
 Beautiful, ܐܘܪܘܚܐܡ.
 Because, *Conj.*, ܐܘܪܘܚܐܡ.
 Because of, *Prep.*, ܐܘܪܘܚܐܡ, 10 note.
 Before, *Adv.*, ܐܘܪܘܚܐܡ; *Prep.*, ܐܘܪܘܚܐܡ,
 10 note.
 Beget, ܐܘܪܘܚܐܡ, 25, *Aph.*
 Begin, ܐܘܪܘܚܐܡ, 29.
 Beginning, ܐܘܪܘܚܐܡ.
 Behind, *Prep.*, ܐܘܪܘܚܐܡ, 10 note.

- Behold! *Interj.*, ܒܘܐ.
- Believe, ܒܘܩܩܘܢܐ, ܒܘܩܩܘܢܐ, *Aph.*
- Belly, ܒܘܬܪܐ.
- Beloved, ܒܘܬܪܐ.
- Beneath, *Prep.*, ܒܘܬܪܐ, 10 note.
- Beside, *Prep.*, ܒܘܬܪܐ, 10 note.
- Betray, ܒܘܩܩܘܢܐ, *Aph.*; *Pass.*, *Ethpe.*, *Eltaph.*
- Between, *Prep.*, ܒܘܬܪܐ, 10 note.
- Bind, ܒܘܩܩܘܢܐ, 23, 24; *Pass.*, *Ethpe.*
- Bird, ܒܘܩܩܘܢܐ, ܒܘܩܩܘܢܐ
- Blasphemy, ܒܘܩܩܘܢܐ.
- Bless, ܒܘܩܩܘܢܐ, *Pa.*
- Blessing, ܒܘܩܩܘܢܐ.
- Blind, ܒܘܩܩܘܢܐ.
- Blood, ܒܘܩܩܘܢܐ.
- Blow, ܒܘܩܩܘܢܐ, 23.
- Body, ܒܘܩܩܘܢܐ.
- Bone, ܒܘܩܩܘܢܐ.
- Book, ܒܘܩܩܘܢܐ.
- Bread, ܒܘܩܩܘܢܐ.
- Break, ܒܘܩܩܘܢܐ, 23, ܒܘܩܩܘܢܐ, 28, ܒܘܩܩܘܢܐ.
- Breast, ܒܘܩܩܘܢܐ, 13.
- Bring, ܒܘܩܩܘܢܐ, 24, 29, *Aph.*, ܒܘܩܩܘܢܐ, 25, *Aph.*
- Bring out, ܒܘܩܩܘܢܐ, 22, *Aph.*
- Brother, ܒܘܩܩܘܢܐ, 13.
- Bruise, ܒܘܩܩܘܢܐ, 28
- Build, ܒܘܩܩܘܢܐ, 29.
- Burn, ܒܘܩܩܘܢܐ, 25, *Intrans.*, *Pe.*; *Trans.*, *Pe.*, *Aph.*; *Pass.*, *Eltaph.*
- But, ܒܘܩܩܘܢܐ.
- C
- Cain, ܒܘܩܩܘܢܐ.
- Calf, ܒܘܩܩܘܢܐ, ܒܘܩܩܘܢܐ
- Call, ܒܘܩܩܘܢܐ, 29.
- Capernaum, ܒܘܩܩܘܢܐ.
- Cast, ܒܘܩܩܘܢܐ, 29, *Pe.*, *Aph.*
- Cattle, ܒܘܩܩܘܢܐ.
- Cause, ܒܘܩܩܘܢܐ.
- Cease, ܒܘܩܩܘܢܐ, 26.
- Chain, ܒܘܩܩܘܢܐ.
- Change, ܒܘܩܩܘܢܐ, *Pe.*, *Pa.*, *Shaph.*, *Pass.*, *Ethpa.*, *Eshtaph.*
- Chariot, ܒܘܩܩܘܢܐ.
- Child, ܒܘܩܩܘܢܐ, ܒܘܩܩܘܢܐ.
- Choose, ܒܘܩܩܘܢܐ, 29.
- Church, ܒܘܩܩܘܢܐ.
- City, ܒܘܩܩܘܢܐ.
- Cling to, ܒܘܩܩܘܢܐ, 22.
- Clothe, ܒܘܩܩܘܢܐ, *Aph.*
- Clothing, ܒܘܩܩܘܢܐ.

Cloud, **حَلْبُل**.

Come, **كَل**, 24, 29.

Come down, **كَس**, 22.

Come out, **كَم**, 22.

Comfort, **كَم**, 23, *Pa.*

Command, **كَم**, *Pe.*, *Pa.*

Commandment, **كَمُت**.

Companion, **كَم**.

Complete, be, **كَم**, *Pe.*; make, *Aph.*

Concerning, **كَم**, 8. 10 note.

Conquer, **كَم**.

Constant, be, **كَم**, 24, *Ethpe.*

Cost, **كَم**.

Counsel, **كَم**.

Cover, **كَم**, 28, *Aph.*

Create, **كَم**, 29, **كَم**; *Pass.*, *Ethpe.*

Creator, **كَم**.

Cross (*n.*), **كَم**.

Cross over, **كَم**, 24.

Crowd, **كَم**.

Crucify, **كَم**, *Pass.*, *Ethpe.*

Curse, **كَم**, *Aph.*, **كَم**, 27.

D

Daughter, **كَم**, 13.

David, **كَم**.

Day, **كَم**.

Death, **كَم**.

Defilement, **كَم**.

Deliver (set free), **كَم**; *Pass.*, *Ethpe.*; (hand over) **كَم**, *Aph.*; *Pass.*, *Ethpe.*, *Etlaph.*

Desolate, be, **كَم**; make, *Aph.*

Despise, **كَم**, 27.

Despised, be, **كَم**, 28.

Destroy, **كَم**, *Pa.*; **كَم**, 24, *Aph.*

Die, **كَم**, 27.

Disciple, **كَم**.

Dismiss, **كَم**.

Divide, **كَم**.

Do, **كَم**, 23, **كَم**; *Pass.*, *Ethpe.*

Dog, **كَم**.

Down, be brought, **كَم**, *Ethpa.*

Draw, **كَم**, 22.

Draw near, **كَم**.

Drink, **كَم** (**كَم**), 29.

Drunk, be, **كَم**, 29.

Dwell, **كَم**, 23.

Dwell in, **ܡܥܡ**; *Causative, Aph.*

Dwelling, **ܡܥܡܢܐ, ܡܥܡܢܐ**.

E

Eagle, **ܢܥܘܠ**.

Ear, **ܥܘܢܐ** (*f.*).

Earth, **ܥܘܢܐ** (*f.*).

Eat, **ܥܘܠ**, 24.

Eden, **ܥܕܢܐ**.

Egg, **ܥܘܠܐ**.

Egypt, **ܥܘܢܐ**.

Elder, **ܥܘܠܐ**.

Embrace, **ܥܘܠܐ**.

Enemy, **ܥܘܠܐ**.

Enter, **ܥܘܠܐ**, 28.

Establish, **ܥܘܠܐ**, 27, *Pa.*, **ܥܘܠܐ**, *Aph.*

Evening, **ܥܘܠܐ**.

Evil, **ܥܘܠܐ**.

Evil, be, **ܥܘܠܐ**, 26.

Evdildoer, **ܥܘܠܐ**.

Exalt, **ܥܘܠܐ**, 27, *Aph.*; *Pass.*,
Etlaph.

Exceed, **ܥܘܠܐ**, 23, 25.

Except, **ܥܘܠܐ**, 10 note.

Expound, **ܥܘܠܐ**, *Pa.*

Eye, **ܥܘܢܐ** (*f.*).

F

Face, **ܦܘܥܐ**.

Fair, **ܦܘܥܐ**.

Faith, **ܦܘܥܐ**, **ܦܘܥܐ**.

Fall, **ܦܘܥܐ**, 22; *Causative, Aph.*

Father, **ܦܘܥܐ**, 13.

Father-in-law, **ܦܘܥܐ**, 13.

Fault, **ܦܘܥܐ**.

Fear (*v.*), **ܦܘܥܐ**.

Fear (*n.*), **ܦܘܥܐ**.

Feather, **ܦܘܥܐ**.

Feed, **ܦܘܥܐ**, 24, *Aph.*

Festival, **ܦܘܥܐ**.

Fetters, **ܦܘܥܐ**.

Field, **ܦܘܥܐ**.

Fight, **ܦܘܥܐ**, *Aph.*

Find, **ܦܘܥܐ**, 23; *Pass.* **ܦܘܥܐ**.

Finish, **ܦܘܥܐ**, *Pa.*; *Pass.*, *Etlaph.*

Fire, **ܦܘܥܐ** (*f.*).

Firm, be, **ܦܘܥܐ**, 28.

First, *Adj.*, **ܦܘܥܐ**; *Adv.*, **ܦܘܥܐ**.

First, be, **ܦܘܥܐ**.

Fish, **ܦܘܥܐ**.

Flee, **ܦܘܥܐ**.

Flesh, **ܦܘܥܐ**.

Flock, **ܦܘܥܐ**.

Follow, **دَعَفَ**.

Food, **مَعَادَةُ حَلَالٌ**.

Fool, **عَاطِلٌ**, 31.

Foot, **قَدَمٌ** (ف.).

For, *Particle*, **لِ**.

For, *Prep.*, **لِ** (*inseparable*).

Forgive, **عَفَا**.

Form, **شَكْلٌ**, 31.

Fortify oneself, **عَزَمَ**, *Ethpa.*

Foundation, **عِمَادَةٌ**.

Friend, **وَسِيْلٌ**.

From, *Prep.*, **مِنْ**.

Front of, in, **أَمَامَ**, 10 note.

Fruit, **فَاوَلٌ**.

Fulfil, **حَقَّقَ**, 29, *Pa.*, *Shaph.*

Full, be, **حَقَّقَ**, 29.

Fulness, **حَقَّقَةٌ**.

G

Garden, **بَيْتَانٌ**.

Gate, **بَابٌ**.

Gather, **جَمَعَ**, *Intrans.*, *Pe.* ;
Trans., *Pa.*

Gift, **هَدِيَّةٌ**.

Give, **أَعْطَى**, 26, **أَعْطَى**, 22.

Give (in marriage), **أَعْطَى**, 23.
Pe., *Aph.*

Give pleasure to, **أَعْطَى**, *Aph.*

Glad, be, **سَبَّحَ**, 29.

Glory, **أَعْظَمَ**.

Go, **اَتَى**, 24.

Go down, **سَدَّ**, 22.

Go out, **خَرَجَ**, 22.

Goat, **مَرْبَعٌ**.

Gold, **ذَهَبٌ**.

Good, **بَرٌّ**.

Good, be, **بَرٌّ**, 26.

Goodness, **بِرٌّ**.

Grace, **بِرٌّ**.

Grain, **عِنَبٌ**.

Great, **كَبِيرٌ**.

Ground, **أَرْضٌ**.

H

Hagar, **هَاجِرَةٌ**.

Hand, **يَدٌ** (ف.).

Handmaid, **كَلْبَةٌ**, 13.

I hate, **بَغَّضَ**, 29.

He, **هُوَ**, 5.

Head, **رَأْسٌ**.

Hear, **سَمِعَ**, 23.

Heat, **سَخْنٌ**.

Heaven, **سَمَاءٌ**.

Heavy, **ܚܚܘܦ**.
 Heavy, be, **ܚܚܘܦ**, 23, 25.
 Help, **ܚܚܘܦ**, 23.
 Helper, **ܚܚܘܦܘܬܐ**.
 Herd, **ܚܚܘܦܐ**.
 Here, **ܚܚܘܦܐ**.
 High, **ܚܚܘܦܐ**.
 High, be, **ܚܚܘܦܐ**, 27.
 History, **ܚܚܘܦܐ**.
 Hold fast, **ܚܚܘܦܐ**, 24.
 Holiness, **ܚܚܘܦܐ**.
 Holy, **ܚܚܘܦܐ**.
 Honour, **ܚܚܘܦܐ**, 23, 25, *Pa.*, **ܚܚܘܦܐ**,
Pa.; *Pass.*, **ܚܚܘܦܐ**, *Ethpa.*
 Honoured, be, **ܚܚܘܦܐ**, 23, 25.
 Hope, **ܚܚܘܦܐ**, 23, *Pa.*
 Horn, **ܚܚܘܦܐ**.
 House, **ܚܚܘܦܐ**.
 Husband, **ܚܚܘܦܐ**.

I

I, **ܚܚܘܦܐ**, 5.
 Image, **ܚܚܘܦܐ**.
 Immediately, **ܚܚܘܦܐ**.
 Impulse, **ܚܚܘܦܐ**.
 In, *Prep.*, **ܚܚܘܦܐ** (*inseparable*).

Inherit, **ܚܚܘܦܐ**, 25; *Causative*, *Aph.*
 Instead of, *Prep.*, **ܚܚܘܦܐ**, 10 note.
 Israel, **ܚܚܘܦܐ**.

J

Jerusalem, **ܚܚܘܦܐ**.
 Jew, **ܚܚܘܦܐ**.
 Judge (*v.*), **ܚܚܘܦܐ**, 27.
 Judge (*n.*), **ܚܚܘܦܐ**.
 Judgement, **ܚܚܘܦܐ**.
 Justify, **ܚܚܘܦܐ**, *Pa.*; *Pass.*, *Ethpa.*

K

Keep, **ܚܚܘܦܐ**, 22, 23.
 Kill, **ܚܚܘܦܐ**.
 Kind (*n.*), **ܚܚܘܦܐ**, 13.
 Kindness, **ܚܚܘܦܐ**.
 King, **ܚܚܘܦܐ**.
 King, make, **ܚܚܘܦܐ**, *Aph.*
 Kingdom, **ܚܚܘܦܐ**.
 Know, **ܚܚܘܦܐ**, 23, 25.

L

Lacking in, **ܚܚܘܦܐ**.
 Lamb, **ܚܚܘܦܐ**.
 Law, **ܚܚܘܦܐ**.
 Lawful, **ܚܚܘܦܐ**.

Lead, **وَدِه**, 23; *Pass.*, *Ethpe.*

Learn, **لَعَلَّ**, 24.

Lend, **لَمَّ**, 25.

Life, **سَيَا**.

Lift up, **فَم**, 27, *Aph.*; *Pass.*,
Ettaph.

Light, **لُوهُؤ**.

Like, *Prep.*, **لَم**, 8, **لُوهُؤ**, 10
note.

Like, be, **وَمَل**, 29.

Liken, **وَمَل**, 29, *Pa.*; *Pass.*,
Ethpa.

Likeness, **وَمَلْهَل**, 13, **وَمَلْهَل**, 31.

Living, **س**.

Loaf, **لَمَلْهَل**.

Look, **سُ**, 27.

Loose, **مَل**, 29.

Love (*v.*), **سَم**, 28, *Aph.*,
سَم, 28, *Aph.*; *Pass.*, **سَم**,
Ettaph.

Love (*n.*), **سَمَل**.

M

Make, **مَل**, 23, **مَل**.

Man, **مَل**, **مَل**, **مَل**.

Man (opposed to woman), **مَل**.

Mention, make, **مَل**, 24, *Aph.*

Mercy, show, **سَم**, 28, **سَم**.

Milk, **سَمَل**.

Mind, **مَلْهَل**.

Month, **سَم**.

Moses, **مَل**.

Mother, **مَل**, 13.

Motive, **مَل**.

Mountain, **مَل**.

Mourn, **مَل**, 24, *Ethpe.*

Mouth, **مَل**.

Much, *Adv.*, **مَل**.

Mustard, **مَل**.

N

Name, **مَل**.

Nation, **مَل**, *Plur.*, **مَل**.

Nest, **مَل**.

New, **مَل**, *f.*, **مَل**.

No, **مَل**.

Not, **مَل**.

Not, there is, **مَل**.

Nothing, **مَل**.

O

Of, *Prep.*, **مَل** (*inseparable*).

Offer up, **مَل**, *Pa.*

Oil, ܩܚܡܐ.

Old, ܩܘܕ.

Old, be, grow, ܩܘܕܐ, 26.

On, ܩܘܠܐ, 8, 10 note.

One, ܩܘܠܐ, 32.

Open, ܩܘܠܐ, 23.

Oppress, ܩܘܠܐ, 24, *Pe. and Pa.*Or, *Conj.*, ܩܘܠܐ.Other, ܩܘܠܐ, 13; other than,
ܩܘܠܐ, 10 note.

Outside of, ܩܘܠܐ, 10 note.

Over, cross, pass, ܩܘܠܐ, 23;
*Causative, Aph.*Overtake, ܩܘܠܐ, *Pa.*; *Pass.*,
Ethpa.

Ox, ܩܘܠܐ.

P

Pain, ܩܘܠܐ.

Part, ܩܘܠܐ, 13.

Path, ܩܘܠܐ (ܩ).

Peace, ܩܘܠܐ.

People, ܩܘܠܐ.

Perfect, make, ܩܘܠܐ, *Pe., Pa.*;
Pass., Ethpe., Ethpa.

Perish, ܩܘܠܐ, 24.

Persecute, ܩܘܠܐ; *Pass., Ethpe.*Place, ܩܘܠܐ, *Plur.*, ܩܘܠܐܐ,
ܩܘܠܐܐ.

Plant, ܩܘܠܐ, 22.

Pleasing, be, ܩܘܠܐ, 23.

Pluck, ܩܘܠܐ.

Pluck out, ܩܘܠܐ, 29.

Plunder, ܩܘܠܐ, 28; *Pass., Ethph.*

Pollution, ܩܘܠܐ.

Pour, ܩܘܠܐ, 22.

Prayer, ܩܘܠܐ, ܩܘܠܐ.

Preach, ܩܘܠܐ, *Aph.*

Priest, ܩܘܠܐ.

Promise, ܩܘܠܐ.

Prophecy, ܩܘܠܐ, 29, *Ethpa.*

Prophet, ܩܘܠܐ.

Pure, ܩܘܠܐ, 31.

Pure, be, ܩܘܠܐ, 29.

Purify, ܩܘܠܐ, ܩܘܠܐ, 29, *Pa.*

Put, ܩܘܠܐ, 27.

Put on, ܩܘܠܐ.

Q

Queen, ܩܘܠܐ.

R

Raise, ܩܘܠܐ, 27, *Aph.*, ܩܘܠܐ, 22,
Aph.

Read, **قَالَ**, 29.
 Reap, **حَارَفَ**, 22.
 Receive, **اِقْبَلْ**, *Pa.*
 Reconcile, **اَصْلَحَ**, 29.
 Reconciliation, **اِتِّصَالَ**.
 Record, **سَجَدَ**, 23, *Aph.*
 Refuse, **اَبْرَأَ**, 26
 Repent, **تَابَ**, 27.
 Reprove, **عَنَنَ**, 28.
 Rest (*v.*), **اَسْتَرَفَ**, 27.
 Rest (*n.*), **اِسْتِرَافٌ**.
 Restrain, **اَسْبَغَ**, 24.
 Return, **اَعَادَ**.
 Reveal, **اَعْلَمَ**, 29.
 Revelation, **اِعْلَامٌ**.
 Rib, **اِرْحَامٌ**.
 Righteous, **اَتَّقَى**.
 Righteousness, **اِتَّقَاةٌ**.
 Rise, **اَعْرَفَ**, 22.
 Rise (of sun), **اَعْرَفَ**, 23; *Causative*,
Aph.
 River, **اِنْدَادٌ**.
 Roman, **اَوْرُومَانِيٌّ**.
 Rule over, **اَعْلَمَ**, followed
 by **بِ**.

S

Sacrifice (*v.*), **اَضْحَكَ**, 23.
 Sacrifice (*n.*), **اَضْحَاكٌ**.
 Salt, **اَضْحَاكٌ** (*f.*).
 Salt, season with, **اَضْحَكَ**, 23;
Pass., Ethpe.
 Sandal, **اَضْحَاكٌ**.
 Sarah, **اَضْحَاكٌ**.
 Satisfy, **اَضْحَكَ**.
 Saviour, **اَضْحَاكٌ**.
 Say, **اَضْحَكَ**, 23, 24.
 Sea, **اَضْحَاكٌ**.
 See, **اَضْحَكَ**, 29; *Pass., Ethpe.*
 Seed, **اَضْحَاكٌ**.
 Seek, **اَضْحَكَ**, 29; *Pass., Ethpe.*
 Seize, **اَضْحَكَ**, 24.
 Self, **اَضْحَاكٌ**.
 Sell, **اَضْحَكَ**; *Pass., Ethpe.*
 Send, **اَضْحَكَ**, 23, **اَضْحَكَ**, 23, *Pa.*
 Servant, **اَضْحَاكٌ**.
 Serve, **اَضْحَكَ**, *Pa.*; *Pass., Ethpe.*
 Service, **اَضْحَاكٌ**.
 Settle, **اَضْحَكَ**, 29.
 Shake, **اَضْحَكَ**, 27.
 She, **اَضْحَكَ**, 5.
 Shed, **اَضْحَكَ**, 24.

Sheep (<i>collective</i>), ܫܘܦܝܢܐ.	Sparrow, ܫܘܦܝܢܐ.
Sheet, ܫܘܦܝܢܐ.	Speak, ܫܘܦܝܢܐ, <i>Pa.</i>
Sheol, ܫܘܦܝܢܐ.	Speech, ܫܘܦܝܢܐ.
Shine, ܫܘܦܝܢܐ, 23.	Spirit, ܫܘܦܝܢܐ (<i>f.</i>).
Show, ܫܘܦܝܢܐ, <i>Pa.</i>	Spit, ܫܘܦܝܢܐ, 28.
Sick, ܫܘܦܝܢܐ.	Stand, ܫܘܦܝܢܐ, 27.
Sick, be, ܫܘܦܝܢܐ, 23, <i>Ethpe.</i> ; make, <i>Aph.</i>	Standard, ܫܘܦܝܢܐ.
Sign, ܫܘܦܝܢܐ.	Stir up, ܫܘܦܝܢܐ.
Silver, ܫܘܦܝܢܐ.	Stone (<i>v.</i>), ܫܘܦܝܢܐ.
Sin (<i>v.</i>), ܫܘܦܝܢܐ, 29.	Stone (<i>n.</i>), ܫܘܦܝܢܐ (<i>f.</i>).
Sin (<i>n.</i>), ܫܘܦܝܢܐ.	Story, ܫܘܦܝܢܐ.
Sing (praise), ܫܘܦܝܢܐ, 23, <i>Pe.</i> and <i>Pa.</i>	Strength, ܫܘܦܝܢܐ.
Sister, ܫܘܦܝܢܐ, 13.	Strengthen, ܫܘܦܝܢܐ, 27, <i>Pa.</i> ; <i>Pass.</i> , <i>Ethpa.</i>
Sit, ܫܘܦܝܢܐ, 25.	Stretch out, ܫܘܦܝܢܐ.
Six, ܫܘܦܝܢܐ, 32.	Strike, ܫܘܦܝܢܐ, 23.
Skull, ܫܘܦܝܢܐ.	Stumble, ܫܘܦܝܢܐ; <i>Causative</i> , <i>Aph.</i>
Slay, ܫܘܦܝܢܐ.	Subdue, ܫܘܦܝܢܐ; <i>Pass.</i> , <i>Ethpa.</i>
Sleep (<i>v.</i>), ܫܘܦܝܢܐ; put to sleep, <i>Pa.</i>	Suffice, ܫܘܦܝܢܐ.
Sleep (<i>n.</i>), ܫܘܦܝܢܐ.	Sun, ܫܘܦܝܢܐ.
Something, ܫܘܦܝܢܐ.	Swallow, ܫܘܦܝܢܐ.
Sometimes, ܫܘܦܝܢܐ ܫܘܦܝܢܐ.	Synagogue, ܫܘܦܝܢܐ.
Son, ܫܘܦܝܢܐ, 13.	
Soul, ܫܘܦܝܢܐ, <i>Plur.</i> , ܫܘܦܝܢܐ.	
Sow, ܫܘܦܝܢܐ, 23.	
	T
	Take, ܫܘܦܝܢܐ, 22.
	Take away, ܫܘܦܝܢܐ.

- Taste, **طعم**.
 Tasteless, become, **هصد**, 23.
 Teach, **أعل**, *Pa.*
 Teacher, **مُعلّم**.
 Teaching, **مُعلّمات**.
 Tear, **سهر**.
 Tell, **أهد**, 23, 25; *Aph.*, **أهد**,
 24.
 Temple, **أهد**.
 Tempt, **أهد**.
 Tent, **أهد**.
 Testify, **أهد**.
 That, *m.*, **أهد**, *f.*, **أهد**, 5.
 Then, **أهد**.
 There, **أهد**.
 There is, **أهد**, 8.
 There is not, **أهد**.
 These, **أهد**, 5.
 They, *m.*, **أهد**, *f.*, **أهد**,
أهد, 5.
 Thigh, **أهد**.
 Thing, **أهد**, 31.
 Think, **أهد**.
 This, *m.*, **أهد**, *f.*, **أهد**, 5.
 Those, *m.*, **أهد**, *f.*, **أهد**, 5.
 Thou, *m.*, **أهد**, *f.*, **أهد**, 5.
- Three, **أهد**, 32.
 Threshold, **أهد**.
 Throw, **أهد**, 29, *Pc.*, *Aph.*
 Thus, **أهد**.
 Till (*v.*), **أهد**, 23.
 Time, **أهد**.
 To, *Prep.*, **أهد** (*inseparable*),
أهد, 8, 10 note.
 Tomb, **أهد**.
 Tongue, **أهد**.
 Torch, **أهد**.
 Torment, **أهد**.
 Torture, **أهد**.
 Touch, **أهد**, 28.
 Trample, **أهد**, 28
 Transgress, **أهد**, 23.
 Tread on, **أهد**, 27.
 Treasure, **أهد**.
 Tree, **أهد**.
 True, **أهد**.
 Truly, **أهد**.
 Truth, **أهد**.
 Turn aside, **أهد**, 29; *Pass.*,
Ethpa.

U

Under, ܐܡܬܐ, 10 note.

Understand, ܘܥܕܐ, *Ethpa.*

Until, ܘܚܝܢܐ, 10 note.

Unto, ܠܗ, 10 note.

V

Valuable for, be, ܘܠܐ, 24, *followed by* ܘܠ.

Vessel, ܡܘܫܘܬܐ.

View to, with a, ܠܘܘܐ, 10 note.

Village, ܡܘܬܘܬܐ, 13.

Vineyard, ܡܘܬܘܬܐ.

Virgin, ܡܘܬܘܬܐ.

Vision, ܡܘܬܘܬܐ.

Voice, ܡܘܬܘܬܐ.

W

Walk, ܡܘܬܘܬܐ, *Pa.*

Wander, ܡܘܬܘܬܐ, 27.

Warm, be, ܡܘܬܘܬܐ, 28.

Water, ܡܘܬܘܬܐ, 13.

We, ܡܘܬܘܬܐ, 5.

Wealth, ܡܘܬܘܬܐ.

Weary (*impersonal*), ܡܘܬܘܬܐ, 26.

What? ܡܘܬܘܬܐ, 5.

Whatsoever, ܡܘܬܘܬܐ.

When, ܡܘܬܘܬܐ, 9.

Which? *m. s.*, ܡܘܬܘܬܐ, *f. s.*, ܡܘܬܘܬܐ, *plur.*, ܡܘܬܘܬܐ, 5.

Who, ܡܘܬܘܬܐ, 5.

Who? ܡܘܬܘܬܐ, 5.

Widow, ܡܘܬܘܬܐ.

Wife, ܡܘܬܘܬܐ, 13.

Wilderness, ܡܘܬܘܬܐ.

Wine, ܡܘܬܘܬܐ.

Wisdom, ܡܘܬܘܬܐ.

With, *Prep.*, ܡܘܬܘܬܐ (*inseparable*), ܡܘܬܘܬܐ, 8, 10 note.

Within, ܡܘܬܘܬܐ, 10 note.

Without, ܡܘܬܘܬܐ, 10 note.

Witness, bear, ܡܘܬܘܬܐ, *Pe. and Aph.*

Wolf, ܡܘܬܘܬܐ.

Woman, ܡܘܬܘܬܐ, 13.

Wonder, ܡܘܬܘܬܐ, 23; *Causative*, *Aph.*

Word, **كَلِمَةٌ**.Work, **عَمَلٌ**.World, **عَالَمٌ**.Wrath, **غَضَبٌ**.Write, **كَتَبَ**.

Y

Ye, you, *m.*, **أَنْتُمْ**; *f.*, **أَنْتِ**.Year, **سَنَةٌ**.Yoke, **نَسْلٌ**.Youth, **شَبَابٌ**.

