

# Introduction to Syriac

W. M. Thackston

# INTRODUCTION TO SYRIAC

*An Elementary Grammar with  
Readings from Syriac Literature*

Wheeler M. Thackston



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by Wheeler M. Thackston

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## Preface

SYRIAC IS THE ARAMAIC DIALECT of Edessa, now Urfa in Eastern Turkey, an important center of early Christianity in Mesopotamia. Edessene Syriac was rapidly accepted as the literary language of all non-Greek eastern Christianity and was the primary vehicle for the Christianization of large parts of central and south-central Asia. Even after the rupture in the fifth century between the monophysitic Jacobite church of Syria and the Nestorian Church of the East, which coincided geographically with the Persian Empire, Syriac remained the liturgical and theological language of both these “national” churches. Today it is the classical tongue of the Nestorians and Chaldeans of Iran and Iraq and the liturgical language of the Jacobites of Eastern Anatolia and the Maronites of Greater Syria. As a result of the far-reaching missionary activity of Syriac speakers, the script of Mongolian even today is a version of the Syriac alphabet written vertically *à la chinoise* instead of horizontally. Syriac is also the language of the Church of St. Thomas on the Malabar Coast of India.

Syriac belongs to the Levantine (northwest) group of the central branch of the West Semitic languages together with all other forms of Aramaic (Babylonian Aramaic, Imperial Aramaic, Palestinian Aramaic, Samaritan, Mandaean) and Canaanite (Ugaritic, Hebrew, and Phoenician). Also to the central branch belongs the North Arabian group, which comprises all forms of Arabic. Classical Ethiopic (Ge‘ez) and many modern Ethiopian and South Arabian languages fall into the south branch of West Semitic. More distantly related are the East Semitic Akkadian (Assyrian and Babylonian)



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and Eblaite.

Syriac literature flourished from the third century on and boasts of writers like Ephraem Syrus, Aphraates, Jacob of Sarug, John of Ephesus, Jacob of Edessa, and Barhebraeus. After the Arab conquests and the advent of Islam in the seventh century to the area over which eastern Christianity held sway, Syriac became the language of a tolerated but disenfranchised and diminishing community and began a long, slow decline both as a spoken tongue and as a literary medium in favor of the dominant Arabic. Although there are a few scattered pockets of Aramaic speakers left in remote areas of the Near East, there are no immediate descendants of Syriac spoken today.

Of major importance is the role Syriac played as the intermediary through which Greek learning and thought passed to the Islamic world, for it was Syriac-speaking translators who first turned the corpus of late Hellenistic science and philosophy from Syriac into Arabic at the Dār al-Ḥikma in caliphal Baghdad. Syriac translations also preserve much Middle Iranian wisdom literature that has been lost in the original Persian.

In this text the language is presented both in the Syriac script, as it will always be seen, and in transcription, which is given so that the pronunciation of individual words and the structure of the language as a whole may be represented as clearly as possible. As is the case with most Semitic languages, Syriac leaves so much of a word unwritten that to read an unvocalized text requires a good deal of decipherment on the part of the reader. It is essential therefore for the learner to become accustomed as early as possible to recognizing words, along with all their potential readings, from the written consonantal skeleton.

After the first few lessons, the majority of the sentences in the exercises—and all of the readings in later lessons—are taken directly from the *Pšittā*, the standard Syriac translation of the Bible. It is recognized on the one hand that most students learn Syriac as an adjunct to biblical or theological studies and will be interested primarily

## PREFACE

in this text; it is difficult, on the other hand, to overestimate the stylistic influence of the Bible on Syriac authors in general. Biblical passages also have the advantage of being familiar, to some degree or other, to most English-speaking students.

Sections II and V of Preliminary Matters must be studied thoroughly before proceeding to the grammar because an understanding of the principles of *begadkepat* and the schwa, as well as vocalic reduction, is mandatory before any substantial grammatical explanations can be given. There is a preliminary exercise on p. xxvi; it should be done after one has become familiar with the contents of section II of Preliminary Matters (pp. xxii–xiv). The answers to the exercise are given on p. 224, as are transcriptions of the exercises for lessons one through five. These are intended not as a crutch but as a check for readings and spirantizations. After the twenty lessons of grammar have been finished, the learner should proceed to the section of Readings beginning on page 151, where a few biblical passages and some specimens of religious and secular literature are given. All words that occur in the reading section are contained in the Vocabulary.

For many of those whose interest in Syriac stems from biblical studies or from the history of eastern Christianity, Syriac may be their first Semitic language. Every effort has been made in the presentation of the grammar to keep the Semitic structure of the language in the forefront and as clear as possible for those who have no previous experience with languages of that family. Syriac is structurally perhaps the simplest of all the Semitic languages. It is free of the complexities of classical Arabic, has little of the unpredictability of Biblical Hebrew, and is not subject to the great dialectal and regional differences of Jewish and Imperial Aramaic.

A chart of correspondences among Arabic, Hebrew, and Syriac is given on p. xxv for the benefit of those who are approaching Syriac with a knowledge of one or more of the Semitic languages. Those who have not studied Hebrew or Arabic may safely ignore this section.

# Preliminary Matters

## I. THE SOUNDS OF SYRIAC

**Consonants.** The consonants of Syriac are as follows.

### STOPS

*p* the *p* in 'pit'

*d* the *d* in 'den'

*b* the *b* in 'bit'

*k* the *c* in 'cave'

*t* the *t* in 'ten'

*g* the *g* in 'gave'

### SPIRANTS

*p* the *f* in 'fan'

tive, pronounced like a scraped *k* but slightly further back in the throat; the point of articulation is against the soft palate [x].

*b* the *v* in 'van'

*t* the *th* in 'thing'

*d* the *th* in 'then'

*k* the *ch* of German *Bach*, Scottish 'loch,' and the Arabic *خ*, a voiceless velar fricative, pronounced like a

*g* the voiced counterpart to the spirantized *k* above, a voiced velar fricative, the Arabic *غ*, rather like a gargle [ɣ].

### VELARIZED CONSONANTS

*t* articulated like *t* but with the

tongue raised high against

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the velar ridge; accompanied by a constriction in the throat as a secondary articulation, like the Arabic ط, [t]

ʃ articulated like *s* but, as with *t* above, the tongue is raised

toward the velar ridge; ʃ also has a constriction in the throat as a secondary articulation, like the Arabic ص, [s]. The European tradition mispronounces as “ts.”

### FRICATIVES

*s* the *s* in ‘sip’

*z* the *z* in ‘zip’

ʃ the *sh* in ‘ship’

### GLOTTO-PHARYNGEALS

*h* the *h* in ‘hat’

’ the glottal stop, as in the dialect pronunciation of “bo’l” for “bottle” and “li’l” for “little.” Although glottal stop is usually lost in Syriac unless it is doubled or intervocalic, it is an integral feature of the language’s morpho-phonemic system.

ħ a voiceless pharyngeal fricative [ħ], articulated like *h* but

father forward in the throat with the throat muscles severely constricted to produce a low hissing sound with no trace of scraping (the Arabic ح).

ʕ the voiced pharyngeal fricative, in which the vocal cords vibrate with the muscles of the throat tightly constricted; correct pronunciation is something approximating a gag (the Arabic ع).

### NASALS, CONTINUANTS, SEMIVOWELS

*m* the *m* in ‘moon’

*n* the *n* in ‘noon’

*l* the *l* in ‘leaf’

*r* the flap of the Spanish and

Italian *r*, not the constriction of American English

*w* the *w* in ‘wet’

*y* the *y* in ‘yet’

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**Vowels.** Syriac has the following vowels:

<i>a</i>	short <i>ă</i> , like the <i>o</i> in ‘dot’	in Western Syriac this vowel merged with <i>i</i> everywhere and is pronounced like the <i>ee</i> in ‘see’	
<i>ā</i>	long <i>ā</i> : in the Eastern Syriac tradition <i>ā</i> is pronounced like the <i>a</i> in ‘father’; in the Western tradition it is pronounced like the <i>o</i> in ‘bone’	<i>i</i>	long <i>ī</i> , like the <i>ee</i> in ‘see’
<i>e</i>	short <i>ě</i> , like the <i>e</i> of ‘debt’	<i>o</i>	both short and long <i>o</i> are pronounced in East Syriac like the <i>o</i> in ‘bone’; in West Syriac <i>o</i> merged with <i>u</i> everywhere. The long <i>ō</i> is used to indicate an irreducible <i>o</i> .
<i>ē</i>	long <i>e</i> , like the <i>ay</i> of ‘day’		
<i>ey</i>	also long <i>ē</i> , used to show certain morphological forms		
<i>ê</i>	in Eastern Syriac this vowel is pronounced exactly like <i>ē</i> ;	<i>u</i>	long <i>ū</i> , like the <i>oo</i> in ‘moon’

## II. BEGADKEPAT AND THE SCHWA

The stops *p*, *b*, *t*, *d*, *k* and *g* and their spirantized counterparts (*p̣*, *ḅ*, *ṭ*, *ḍ*, *ḳ*, *g̣*), known collectively as the *begadkepat* letters, occur in mutually exclusive environments.

(a) Only stops occur doubled, never spirants, i.e., *-pp-*, *-bb-*, etc., not *-pp̣-*, *-bḅ-*, etc., as in *neppel* ‘he falls,’ *saggi* ‘much,’ and *meddem* ‘thing.’

(b) The stops occur word-initially when preceded by a word ending in a consonant. The stops occur within a word at the beginning of a syllable (see section III) that is immediately preceded by one other consonant that is preceded by a vowel, as in *malkā* ‘king,’ *men ber* ‘from my son,’ and *lwāt gabrā* ‘unto the man.’

(c) When preceded by any vowel, even across word boundaries,

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the stops are spirantized, as in *neplet* (*neplet*) ‘I fell,’ *hāpek-nā* (*hāpek-nā*) ‘I am returning,’ *ebad* (*ebad*) ‘he perished,’ *bnā baytā* (*bnā baytā*) ‘he built a house,’ and *nektob* (*nektob*) ‘he writes.’

“Any vowel” in the above definition includes the schwa (ə), an unpronounced “relic,” the position of which is almost entirely predictable:

(1) In any word-initial cluster of two consonants, a schwa is assumed between the two, e.g., *ktab* → *kətab* ‘he wrote,’ *bad* → *əbad* ‘he made,’ and *tpalleg* → *təpalleg* ‘you divide.’

The addition of a proclitic to such words spirantizes the first letter. The second letter, already spirantized, remains spirantized. For example, *ktab* ‘he wrote’ begins with two consonants; therefore, a schwa falls between the *k* and the *t*, spirantizing the *t*, and the *b* is spirantized by the vowel that precedes it: *kətab*. The addition of a proclitic like *da-* (*da-ktab* ‘he who wrote’) results in the spirantization of the *k*, and the *t* and *b* remain spirantized as before: *da-kətab*. If another proclitic like *w-* is added (*w-da-ktab* ‘and he who wrote’), a schwa is assumed between the *w* and the *d*, spirantizing the *d*: *wə-da-kətab*.

(2) In any cluster of three consonants, a schwa is assumed between the second and third consonants, e.g., *madbrā* → *mad-bəbrā* ‘wilderness,’ *hallket* → *halləkət* ‘I walked,’ *atttā* → *attətā* ‘woman,’ and *makkkat* → *makkəkət* ‘she humbled.’

The existence of the schwa is so entirely predictable that its use will be dispensed with in this book. The few exceptions that occur, mainly for historical reasons, will be noted.

Rule (a) does not apply across morphological boundaries. For instance, in the word *baytā* ‘house,’ the initial *b-* is a stop when the word is sentence-initial or preceded immediately by a word that ends in a consonant. When a proclitic like the preposition *b-* is added, the second *b* is spirantized by applying rule c(1), giving *b-baytā* ‘in the house.’ If another proclitic, such as *da-*, is added, the resulting *da-b-*

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*baytā* will have the first *b* spirantized by the vowel of *da-*. Doubled spirants occur only across morphological boundaries or as a result of vocalic reduction—never word-internally.

There are two important and constant exceptions to the *begadkepat* rules:

(1) The *-t-* of the feminine termination *-tā* (see §1.2) is always spirantized, whether it conforms to the *begadkepat* rules or not—for instance *amtā* ‘maidservant.’ The only exception to this rule occurs when the feminine *-tā* is preceded immediately by *t*, as in *mdittā* (with nonspirantized doubled *t*).

(2) The pronominal enclitics of the second-person plural, masculine *-kon* and feminine *-kēn*, always have spirantized *-k-*.

In addition, certain verb-forms have endings not conditioned by the *begadkepat* rules. These will be noted as they occur.

### III. SYLLABIFICATION

Every syllable in Syriac begins with one and only one consonant, which is necessarily followed by a vowel (long, short, or schwa). Any two-consonant cluster is then broken between the two because no syllable may begin with more than one consonant. Clusters of three consonants have an implied schwa between the second and third consonants (see c(2) above) and are therefore treated as two-consonant clusters. In words that begin with a vowel, the initial vowel is reckoned a glottal stop plus vowel; where it occurs, the glottal stop is treated like any other consonant. Examples: *malkā* (*mal-kā*), *ṭurā* (*ṭu-rā*), *šmayyā* (*šə-may-yā*), *emar* (*'e-mar*), *malktā* (*mal-kə-tā*), *madbrā* (*mad-bə-rā*, *sleqt* (*sə-leqt*), *ḥakkim* (*hak-kim*). Syllables ending in a vowel are called “open”; those that end in a consonant are called “closed.”

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### IV. STRESS

Stress may fall on any of the final three syllables in a word.

(1) Ultimate stress. Any final syllable (ultima) that is closed and contains a long vowel is stressed, as in *ḥakkim* (*ḥak-kim'*), *nebnōn* (*neb-nōn'*), *bāneyn* (*bā-neyn'*), *šaddarnāk* (*šad-dar-nāk'*), *bnāt* (*bā-nāt'*), *ḥzayt* (*ḥə-zayt'*), *qaṭluh* (*qaṭ-luh'*), *šappirān* (*šap-pi-rān'*).

(2) Penultimate stress. If the final syllable is not stressed, then the next to last syllable (penultima) receives stress if it contains a long vowel or is closed, e.g., *malkā* (*mal'-kā*), *bānē* (*bā'-nē*), *emret* (*em'-ret*), *qaṭleh* (*qaṭ'-leh*), *qṭalton* (*qə-ṭal'-ton*), *attat* (*at'-tat*).

(3) Antepenultimate stress. If the criteria set forth in (1) and (2) above are not met, then stress recedes to the syllable before the penultimate, the antepenultimate, e.g., *madbrā* (*mad'-bə-rā*), *attā* (*at'-tə-tā*), *malktā* (*mal'-kə-tā*), *etqtel* (*et'-qə-ṭel*).

In no instance may an open syllable with a short vowel be stressed. In such a situation stress falls forward to the next stressable syllable, as *emar* (*e-mar'*), *ḥzā* (*ḥə-zā'*), *enā* (*e-nā'*), *qṭal* (*qə-ṭal'*).

### V. VOCALIC REDUCTION AND PROSTHESIS

An important element of Syriac phonology is the principle of retrogressive vocalic reduction. Simply stated, any short vowel (*a*, *e*, *o*) in an open syllable is reduced to zero or schwa (|Cv̄| → |Cv̄| → |C|). Such reduction is always calculated retrogressively, i.e., from the end of the word back toward the beginning. Examples: *qāṭel* + *-in* → *\*qā-ṭe-lin* → *qāṭlin*; *nektob* + *-un* → *\*nek-to-bun* → *nektbun*; *šaddar* + *-āk* → *\*šad-da-rāk* → *šaddrāk*; *ta<sup>cc</sup>el* + *-an* → *\*ta<sup>c</sup>-<sup>c</sup>e-lan* → *ta<sup>cc</sup>lan*.

Words are immune to vocalic reduction in the following cases:

(1) with the optional third-person plural perfect endings *-un*



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and *-ēn* (see §1.3);

(2) with the singular copulas *-u* and *-i* (see §6.2);

(3) in syllables resulting from the loss of glottal stop, e.g., *še'let* → *šelet*.

The principle of prosthesis is as follows: wherever vocalic reduction would give a glottal stop a schwa, the schwa is replaced with the vowel *e* and the glottal stop is then dropped ( $C'C \rightarrow C'eC \rightarrow CeC$ ). For example, *neš'al* + *-un* → *\*neš-'a-lun* → *\*neš'lun* → *\*neš'elun* → *nešelun*, and *\*'amar* → *\*'mar* → *\*'emar* → *emar*.

Similarly when the two “weak” consonants *w* and *y* occur in a position that would require them to take schwa, they become the full vowels *u* and *i* respectively, e.g., *\*ḥadwtā* → *\*ḥadwətā* → *ḥadutā*, *\*yda<sup>c</sup>* → *\*yəda<sup>c</sup>* → *ida<sup>c</sup>*, *\*etyled* → *\*etyəled* → *etiled*. Syllables resulting from such changes are immune to vocalic reduction.

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### VI. THE SYRIAC ALPHABET

The Syriac alphabet, written from right to left, was developed from the Aramaic alphabet and, like Arabic, is basically a cursive script, i.e., most letters are joined one to another within a word. All letters connect from the right, and all but eight letters (indicated by asterisks below) connect forward to the left. Most of the various forms of a given letter are quite similar; only *kāp* and *nun* have wildly divergent forms.

There are three varieties of Syriac script in use, Estrangela, Nestorian and Jacobite. Because of its linear simplicity and elegance, Estrangela has much to recommend it and has been chosen as the basic script for this book.

**The Estrangela letters are as follows:**

ARAMAIC EQUIVALENT	FINAL/ALONE FORM	INITIAL/MEDIAL FORM	NAME OF LETTER	VALUE
Ⲑ		Ⲑ	<i>ālap*</i>	’, -ā, -ē
ⲑ	ⲑ	ⲑ	<i>bēt</i>	<i>b</i>
Ⲓ	Ⲓ	Ⲓ	<i>gāmal</i>	<i>g</i>
ⲓ		ⲓ	<i>dālat*</i>	<i>d</i>
Ⲕ		Ⲕ	<i>hēt*</i>	<i>h</i>
ⲕ		ⲕ	<i>wāw*</i>	<i>w, o, u</i>
Ⲍ		Ⲍ	<i>zayn*</i>	<i>z</i>
ⲍ	ⲍ	ⲍ	<i>hēt</i>	<i>h</i>
Ⲏ	Ⲏ	Ⲏ	<i>ṭēt</i>	<i>ṭ</i>
ⲏ	ⲏ	ⲏ	<i>yod</i>	<i>y, i, ē</i>
Ⲑ	Ⲑ	Ⲑ	<i>kāp</i>	<i>k</i>
ⲑ	ⲑ	ⲑ	<i>lāmad</i>	<i>l</i>
Ⲓ	Ⲓ	Ⲓ	<i>mim</i>	<i>m</i>
ⲓ	ⲓ	ⲓ	<i>nun</i>	<i>n</i>
Ⲕ	Ⲕ	Ⲕ	<i>semkat</i>	<i>s</i>

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ܘ	ܘ	ܘ	<sup>c</sup> <i>e</i>	<sup>c</sup>
ܡ	ܡ	ܡ	<i>pē</i>	<i>p</i>
ܫ		ܫ	<i>šādē*</i>	<i>š</i>
ܩ	ܩ	ܩ	<i>qop</i>	<i>q</i>
ܪ		ܪ	<i>rēš*</i>	<i>r</i>
ܫ	ܫ	ܫ	<i>šin</i>	<i>š</i>
ܛ		ܛ	<i>taw*</i>	<i>t</i>

Plus one optional digraph:

ܛܘ	ܛܘ	<i>taw-ālap*</i>	<i>tā</i>
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The Nestorian (East Syriac) letters are as follows. Note particularly the *ālap* and the various forms of *kāp*.

ALONE	FINAL	MEDIAL	INITIAL	NAME
	ܠ		ܠ	<i>ālap</i>
ܘ	ܘ	ܘ	ܘ	<i>bēt</i>
ܘ	ܘ	ܘ	ܘ	<i>gāmal</i>
	ܘ		ܘ	<i>dālat</i>
	ܘ		ܘ	<i>hēt</i>
	ܘ		ܘ	<i>wāw</i>
	ܘ		ܘ	<i>zayn</i>
ܘ	ܘ	ܘ	ܘ	<i>hēt</i>
ܘ	ܘ	ܘ	ܘ	<i>ṭēt</i>
ܘ	ܘ	ܘ	ܘ	<i>yod</i>
ܘ	ܘ	ܘ	ܘ	<i>kāp</i>
ܘ	ܘ	ܘ	ܘ	<i>lāmad</i>
ܘ	ܘ	ܘ	ܘ	<i>mim</i>
ܘ	ܘ	ܘ	ܘ	<i>nun</i>
ܘ	ܘ	ܘ	ܘ	<i>semkat</i>
ܘ	ܘ	ܘ	ܘ	<sup>c</sup> <i>e</i>
ܘ	ܘ	ܘ	ܘ	<i>pē</i>
	ܘ		ܘ	<i>šādē</i>

PRELIMINARY MATTERS

ⲁ	ⲁ	ⲁ	ⲁ	<i>qop</i>
	ⲓ		ⲓ	<i>rēš</i>
ⲛ	ⲛ	ⲛ	ⲛ	<i>šin</i>
	ⲗ		ⲗ	<i>taw</i>
	ⲗ			<i>taw (alternative<sup>1</sup>)</i>
	ⲗ		ⲗ	<i>lāmad-ālap</i>

The Jacobite (West Syriac) letters are as follows. Note particularly the various forms of *dālat*, *rēš*, *kāp*, and *taw* and the double lines of the final <sup>c</sup>*ē* and *lāmad*.

ALONE	FINAL	MEDIAL	INITIAL	NAME
	ⲗ		ⲗ	<i>ālap</i>
ⲃ	ⲃ	ⲃ	ⲃ	<i>bēt</i>
Ⲅ	Ⲅ	Ⲅ	Ⲅ	<i>gāmal</i>
	Ⲅ		Ⲅ	<i>dālat</i>
	ⲅ		ⲅ	<i>hēt</i>
	Ⲇ		Ⲇ	<i>wāw</i>
	ⲇ		ⲇ	<i>zayn</i>
Ⲉ	Ⲉ	Ⲉ	Ⲉ	<i>hēt</i>
ⲉ	ⲉ	ⲉ	ⲉ	<i>ṭēt</i>
Ⲋ	Ⲋ	Ⲋ	Ⲋ	<i>yod</i>
ⲋ	ⲋ	ⲋ	ⲋ	<i>kāp</i>
Ⲍ	Ⲍ	Ⲍ	Ⲍ	<i>lāmad</i>
ⲍ	ⲍ	ⲍ	ⲍ	<i>mim</i>
Ⲏ	Ⲏ	Ⲏ	Ⲏ	<i>nun</i>
ⲏ	ⲏ	ⲏ	ⲏ	<i>semkat</i>
Ⲑ	Ⲑ	Ⲑ	Ⲑ	<sup>c</sup> <i>ē</i>
ⲑ	ⲑ	ⲑ	ⲑ	<i>pē</i>
	Ⲓ		Ⲓ	<i>šādē</i>

<sup>1</sup>Only when word final and connected to preceding letter.

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ⲑ	Ⲓ	ⲓ	Ⲕ	<i>qop</i>
	ⲕ		Ⲍ	<i>rēš</i>
ⲍ	Ⲏ	ⲏ	Ⲑ	<i>šin</i>
	ⲑ		Ⲓ	<i>taw</i>

and the special digraph for an initial *ālap-lāmad*:

ⲗⲘ      *ālap-lāmad*

As in most Semitic alphabets, the graphic system basically represents the consonants. The short vowels *a* and *e* are not at all represented graphically.

*Ālap* represents (1) all initial vowels, as in Ⲡⲓⲕ *ar<sup>c</sup>ā* ‘earth,’ Ⲡⲓⲕⲁⲓ *ādam* ‘Adam,’ and ⲉⲙⲁⲣ *emar* ‘he said,’ (2) final *-ā* and final *-ē*, as in ⲕⲧⲁⲃⲁ *ktābā* ‘book’ and ⲕⲉⲛⲉⲛⲉ *gabrē* ‘men,’ as well as (3) original glottal stop, as in ⲛⲉⲣⲥⲁⲗ *nešal* (originally *neš’al*—even though the glottal stop was dropped from pronunciation in Syriac, the *ālap* remained as a historical spelling).

*Yod* is used (1) as the consonant *y* as in ⲓⲛⲁ *yāda<sup>c</sup>* and ⲙⲁⲗⲗⲁ *mal-yā*, and (2) to represent the vowels *i* and internal *ē* as in ⲥⲓⲙ *sim* and ⲃⲉⲧ *bēt*. The vowel *ê* is sometimes spelled with *yod* and sometimes not, as in ⲥⲱⲉⲧ *hwêt* ‘I was’ but ⲉⲧⲁⲧⲁ *‘êdta* ‘church.’<sup>1</sup> Initial *i* and *ē* are spelled *ālap-yod*, as in ⲉⲗⲕⲁⲃⲁ *izgaddā* ‘envoy.’

*Wāw* serves (1) as the consonant *w* as in ⲙⲱⲗⲉ *wālē* and ⲕⲱⲙⲁ *yawmā*, and (2) to indicate the vowels *o*, *ō* and *u* as in ⲕⲱⲙ *yom*, ⲛⲉⲃⲛⲟⲛ *nebnōn* and ⲕⲱⲙ *qum*. Initial *o* and *u* are spelled *ālap-wāw*, as in ⲕⲱⲓⲁⲕ *oryā* ‘manger’ and ⲕⲱⲓⲁⲕ *urhā* ‘road.’

For representing the vowels there are two orthographic conventions, neither of which will be used in this book. The East Syriac (Nestorian) convention is as follows.

ⲁ      *a*, as in ⲥⲱⲁ *ha*

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<sup>1</sup>In a few words *ê* is spelled with *ālap*, as ⲥⲱⲉⲧⲁ *hērā* ‘nobleman’ and ⲥⲱⲉⲧⲁ *šēdā* ‘demon.’ These must simply be learned as items of spelling.

## PRELIMINARY MATTERS

- ̄    *ā*, as in ܐܳܗܳܐ *hā* (also represents Greek *α*)
- ̇    *e*, as in ܐܳܗܳܐ *he* (also Greek *ε*)
- ̈    *ē* and *ey*, as in ܐܳܗܳܐ *hē* and *hey* (also Greek *ει*)
- ̆    *ê*,<sup>1</sup> as in ܐܳܗܳܐ *hê* (also Greek *η*)
- ̄̇    *i*, as in ܐܳܗܳܐ *hi* (also Greek *ι*)
- ̇̇    *o*, as in ܐܳܗܳܐ *ho*, *hō* (also Greek *ο* and *ω*)
- ̇̈    *u*, as in ܐܳܗܳܐ *hu* (also Greek *υ* and *ου*)

In some fully vocalized Nestorian texts the diphthong *aw* is consistently pointed *āw*, as ܐܳܘܳܡܳܐ for *yawmā*.

The West Syrian (Jacobite) convention uses the “Greek” vowels as follows. In general, the vowels are written over short letters and upside down under tall letters, but they can be placed in either position with any letter.

- ̆    *a* (*ptāhā*), as in ܐܳܗܳܐ *ha* and ܐܳܗܳܐ *ta*
- ̇    *ā* (*zqāpā*), as in ܐܳܗܳܐ *hā* and ܐܳܗܳܐ *tā* (pronounced *ho* and *to*)
- ̈    *e* (*rbāšā*), as in ܐܳܗܳܐ *he* and ܐܳܗܳܐ *te*
- ̆̇    *i* (*hbāšā*), as in ܐܳܗܳܐ *hi* and ܐܳܗܳܐ *ti*
- ̇̈    *u* (*ʿsāšā*), as in ܐܳܗܳܐ *hu* and ܐܳܗܳܐ *tu*

In the Jacobite/West Syriac tradition, original *o*-vowels are marked with a dot above the *wāw*, and original *u*-vowels with a dot below, even though the two vowels merged as *u*. For example, ܢܳܩܳܘܳܡ *nqum* (originally *nqum*), but ܢܳܩܳܘܳܡ̇̇ *ne<sup>cc</sup>ul* (originally *ne<sup>cc</sup>ol*).

## VII. OTHER ORTHOGRAPHIC DEVICES

- (1) *Linea occultans*, a line drawn over or under a letter to indicate

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<sup>1</sup>*ê* is usually, but not always, spelled with a *yod*; some words omit the *yod*.

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(a) assimilation of that letter to the following or preceding letter, as in ܡܕܝܬܐ *mdittā* ‘city’ and ܐܙܘܬܐ *ezzet* ‘I went.’

(b) the loss of initial *ālap* and *hē* in pronunciation, as in ܠܫܘܪܐ *hrāyā* ‘last’ and ܘܐܠܐ *wā* ‘was.’

(2) *Syāmē*, two dots placed over all plural nouns and adjectives (except the masculine plural absolute participle, see §8.1) and certain feminine plural verbs. Although the *syāmē* dots may occur over any letter, they tend to combine with the dot of *rēš* (ܐ) when a word contains that letter; otherwise they are usually placed over one of the shorter letters. Unlike other orthographic devices, the *syāmē* dots are not optional; without them it is impossible to distinguish the plural of most nouns and adjectives from the singular.

ܢܦܩܗܝܢ ܘܥܘܘܬܝܢ *nāpqrān-way neššē*    The beautiful women  
 ܫܦܝܪܐܬܐ.    *šappirātā.*    went out.

(3) Verb and homograph dots: one dot is placed beneath all perfect verbs except the first-person singular, which is distinguished by one dot above, as in ܘܥܘܬܐ *nepqat* ‘she went out’ but ܘܥܘܬܐ *nepqet* ‘I went out.’ In fully pointed Nestorian texts, the perfect dot is dispensed with in the third-person feminine singular perfect, and the *taw* ending is marked with two underdots, as in ܘܥܘܬܐ *nepqat* ‘she went out.’

One dot is placed over all active participles to distinguish them from orthographically similar forms, as ܕܟܬܒܐ *kāteb* ‘writing’ versus ܕܟܬܒܐ *ktab* ‘he wrote.’ These dots may occur anywhere in the word.

Since Syriac abounds in homographs, dots are sometimes used to distinguish words that are written identically but pronounced differently, e.g.

ܗܘܐ <i>haw</i> ‘that’	ܗܘ <i>hu</i> ‘he’
ܡܠܟܐ <i>malkā</i> ‘king’	ܡܠܟܐ <i>melkā</i> ‘counsel’
ܡܢ <i>man</i> ‘who?’	ܡܢ <i>men</i> ‘from’

In this book the verbal and participial dots will be fairly consistently shown; other distinguishing dots will be used occasionally, but not

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with consistency.

(4) **Gemination of Consonants.** There is no device in Syriac orthography to indicate gemination (doubling) of consonants. In West Syriac true consonantal gemination was probably lost long ago; in East Syriac, on the other hand, gemination is traditionally retained and will be so indicated in the present transcription.

There does exist a device for marking the spirantization and non-spirantization of the *begadkepat* consonants, and this may incidentally indicate the doubling of one of these consonants.

(a) *quššāyā*, in West Syriac a small dot above the letter, and in East Syriac a small oblique line above the letter (ܩܒ). It indicates that the *begadkepat* consonants are stops.

(b) *rukkākā*, in West Syriac a small dot beneath the letter, and in East Syriac a small oblique line beneath the letter (ܩܒ). It indicates the spirantization of the *begadkepat* consonants, as in ܩܒܐܩܩܐ *kṭab* 'he wrote' and ܩܒܐܩܩܐܩܩܐ *tektob* 'she writes.'

Neither *quššāyā* nor *rukkākā* will be used in this book.

## VIII. ALPHABETIC NUMERALS

In Syriac, as in most other Semitic languages, the letters of the alphabet are also used as numerals, as follows:

LETTER	NUMERICAL VALUE
Ⲁ	1
Ⲃ	2
Ⲅ	3
Ⲇ	4
Ⲉ	5



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ܐ	6
ܘ	7
ܚ	8
ܦ	9
ܘ	10
ܝ	20
ܟ	30
ܠ	40
ܡ	50
ܢ	60
ܛ	70
ܥ	80
ܦ	90
ܩ	100
ܩ	200
ܩ	300
ܩ	400

Compound numbers are expressed decimally from right to left as ܟܘܠ for 12 and ܐܘܩܘܢܐ for 236. Numbers over 400 use ܟܘܠ and ܩܘܠܐ as 500 and 600, &c. ܩܘܠܐ is used for 1000. Therefore, 1999 is expressed as ܩܘܠܐܟܘܠܩܘܠܐ.

### IX. COMPARATIVE CHART OF SEMITIC CONSONANTS

The following chart gives the consonants of Arabic, Hebrew, and Syriac as they normally occur in cognate roots. There are, of course, exceptions.

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ض ص ش س س ز ر ذ د خ ح ج ث ت ب ا  
 لا لا ش س ز ر ذ د خ ح ج ث ت ب ا  
 د ر م ن م ل ك ق ف غ ع ظ ط  
 ي و ه ن م ل ك ق ف غ ع ظ ط  
 د ه م ن م ل ك ق ف غ ع ظ ط

The Syriac ܘܐ that is ܘ in Hebrew is ܘܐ in Arabic: Syriac ܘܐ *sged* = Hebrew ܘܐ *sāgad* = Arabic سجد *sajada* 'bow down' (Ethiopic ܘܐ *sagada*); Syr. ܘܐ *asirā* = Heb. ܘܐ *āsir* = Ar. اسير *asir*- 'prisoner, captive' (Eth. ܘܐ *asur*), while the Syriac ܘܐ that is ܘ in Hebrew is ܘܐ in Arabic: Syr. ܘܐ *sa<sup>c</sup>rā* = Heb. ܘܐ *sē<sup>c</sup>ār* = Ar. شعر *ša<sup>c</sup>r*- 'hair' (Akkadian *šārtam*, Eth. ܘܐ *šā<sup>c</sup>art*); Syr. ܘܐ *sba<sup>c</sup>* = Heb. ܘܐ *sābēa<sup>c</sup>* = Ar. شبع *šabi<sup>c</sup>a* 'be satiated' (Akk. *še-būm*); Syr. ܘܐ *sar* = Heb. ܘܐ *ešer* = Ar. عشر *ašr*- 'ten' (Akk. *ešer*, Eth. ܘܐ *ašru*). All Syriac ܘܐ's are ܘܐ in Arabic: Syr. ܘܐ *šmā* = Ar. اسم *ism*- 'name' (Heb. ܘܐ *šēm*, Eth. ܘܐ *səm*, Akk. *šumum*); Syr. ܘܐ *šba<sup>c</sup>* = Ar. سبع *sab<sup>c</sup>*- 'seven' (Heb. ܘܐ *šeba<sup>c</sup>*, Eth. ܘܐ *sab<sup>c</sup>u*, Akk. *sebe*).

The Arabic ܘܐ is ܘܐ in Hebrew but ܘܐ in Syriac: Ar. ارض *ard*- = Heb. ܘܐ *ereš* = Syr. ܘܐ *ar<sup>c</sup>ā* 'land' (Akk. *eršetum*); Ar. ضأن *da'n*- = Heb. ܘܐ *šōn* = Syr. ܘܐ *ānā* 'sheep.'

The Arabic ܘܐ and ܘܐ are ܘܐ and ܘܐ respectively in Hebrew, but they are both ܘܐ in Syriac: Ar. تسع *tis<sup>c</sup>*- = Heb. ܘܐ *tēša<sup>c</sup>* = Syr. ܘܐ *tša<sup>c</sup>* 'nine' (Eth. ܘܐ *təs<sup>c</sup>u*, Akk. *tiše*); Ar. ثلاث *thalāth*- = Heb. ܘܐ *šāloš* = Syr. ܘܐ *tlāt* 'three' (Eth. ܘܐ *šalās*, Akk. *šalāš*); Ar. حد *hadath*- = Heb. ܘܐ *hādāš* = Syr. ܘܐ *hdet* 'new' (Eth. ܘܐ *haddis*, Akk. *eššum*). Similarly the Arabic ܘܐ and ܘܐ, which are ܘܐ and ܘܐ respectively in Hebrew, are both ܘܐ in Syriac: Ar. يد *yad*- = Heb. ܘܐ *yād* = Syr. ܘܐ *idā* 'hand' (Eth. ܘܐ *əd*); Ar. ذهب *dhahab*- = Heb. ܘܐ *zāhāb* = Syr. ܘܐ *dahbā* 'gold'; Ar. ذئب

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*dhi'b-* = Heb. זֶבַע *zə'ēb* = Syr. ܕܝܒܐ *dēbā* 'wolf'; Ar. اذن *udhn-* = Heb. אוֹזן *ózen* = Syr. ܕܢܐܢܐ *ednā* 'ear' (Eth. ኢን *əzn*, Akk. *uznum*). So also Arabic ط and ظ, which are ܛ and ܥ respectively in Hebrew, are both ܛ in Syriac: Ar. طالا *ṭalā* = Heb. טָלַח *tāleh* = Syr. ܛܠܝܐ *talyā* 'kid' (Eth. ጠለ *ṭali*); Ar. ظفر *ẓufur-* = Heb. צִפּוֹרֵן *šipporen* = Syr. ܛܦܪܐ *ṭeprā* 'fingernail'; Ar. نظر *naẓara* = Heb. נָצַר *nāšar* = Syr. ܢܛܪ *nṭar* 'to look, look after, guard' (Eth. ነረ *naššara*, Akk. *našārum*).

Arabic ح and خ are both ܥ in Syriac and ח in Hebrew: Ar. خمس *khams-* = Syr. ܡܚܡܫܐ *hammeš* = Heb. חָמֵשׁ *hāmēš* 'five' (Eth. ጠምስ *khams*, Akk. *hamiš*); Ar. حسب *ḥasaba* = Syr. ܡܫܒܐ *hšab* = Heb. חָשַׁב *ḥāšab* 'reckon' (Eth. ሐሰበ *ḥasaba*). Arabic ع and غ are both ܘ in Syriac and ע in Hebrew: Ar. عبد *ʿabd-* = Syr. ܥܒܕܐ *abdā* = Heb. עֶבֶד *ʿebed* 'slave, servant'; Ar. مغرب *maghrib-* = Syr. ܡܫܪܒܐ *maʿrbā* = Heb. מַעֲרָב *maʿārāb* 'west' (Eth. ጠዕራብ *maʿrāb*); Ar. غلام *ghulām-* = Heb. עֶלָם *ʿelem* = Syr. ܥܠܡܐ *laymā* 'lad.'

The remaining consonants have one-to-one correspondences.

## X. PRELIMINARY EXERCISE

In the following text (The Lord's Prayer, Matthew 6:9–13), the *begadkepat* consonants are given in boldface. Mark all the spirantized consonants with an underline. Treat the entire passage as continuous, i.e. with no significant pauses that would affect spirantization. (Answer given on p. 224.)

ܐܒܘܢ ܕ-ܒܐ-ܫܡܝܝܐ, ܢܛܩܕܕܐܫ ܫܡܐܚ, ܛܦܬܐ ܡܠܟܘܬܐܚ ܢܫܝܢܐ ܕ-ܫܡܝܢܐ,  
 ܕܠܚܢܐ ܕ-ܩܕܝܫܐ ܕ-ܩܕܝܫܐ ܕ-ܩܕܝܫܐ ܕ-ܩܕܝܫܐ ܕ-ܩܕܝܫܐ ܕ-ܩܕܝܫܐ ܕ-ܩܕܝܫܐ ܕ-ܩܕܝܫܐ:  
 ܕܠܚܢܐ ܕ-ܩܕܝܫܐ ܕ-ܩܕܝܫܐ ܕ-ܩܕܝܫܐ ܕ-ܩܕܝܫܐ ܕ-ܩܕܝܫܐ ܕ-ܩܕܝܫܐ ܕ-ܩܕܝܫܐ ܕ-ܩܕܝܫܐ:  
 ܕܠܚܢܐ ܕ-ܩܕܝܫܐ ܕ-ܩܕܝܫܐ ܕ-ܩܕܝܫܐ ܕ-ܩܕܝܫܐ ܕ-ܩܕܝܫܐ ܕ-ܩܕܝܫܐ ܕ-ܩܕܝܫܐ ܕ-ܩܕܝܫܐ ܕ-ܩܕܝܫܐ:  
 \* ܕܠܚܢܐ ܕ-ܩܕܝܫܐ ܕ-ܩܕܝܫܐ ܕ-ܩܕܝܫܐ ܕ-ܩܕܝܫܐ ܕ-ܩܕܝܫܐ ܕ-ܩܕܝܫܐ ܕ-ܩܕܝܫܐ ܕ-ܩܕܝܫܐ

*abun d-ba-šmayyā, netqaddaš šmāh, têtē malkutāk, nehwē šeb-  
 yānāk aykannā d-ba-šmayyā āp b-ar<sup>c</sup>ā. hab lan lahmā d-sunqā-*

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*nan yawmānā. wa-šboq lan ḥawbayn. aykannā d-āp ḥnan šbaqn  
l-ḥayyābayn. w-lā ta<sup>cc</sup>lan l-nesyōnā. ellā paṣṣān men bišā. meṭtul  
d-dilāk-i malkutā w-ḥaylā w-tešboḥtā l-<sup>c</sup>ālam-<sup>c</sup>ālmin.*



# *The Grammar of Syriac*



## ܐܘܪܝܢܐ ܕܡܪܝܩܐ Lesson One

§ 1.1 **The Emphatic State.** All Syriac nouns occur in a basic lexical form, with the termination *-ā*, known traditionally as the emphatic state. Two other states of the noun occur, and these will be taken up later. For the moment, suffice it to say that the emphatic state may mean both the indefinite and the definite in English (e.g., *gabrā* ‘a man’ or ‘the man,’ and *ktābā* ‘a book’ or ‘the book’). For translation, context should be the guide to which of the two fits a given occurrence.

§ 1.2 **Gender.** There are two grammatical genders in Syriac, masculine and feminine. As far as persons and things have natural gender (‘father, mother, son, daughter, ram, ewe,’ etc.), grammatical gender follows natural gender; otherwise there is no clear or consistent relationship between grammatical gender and meaning. There is, however, a correspondence between form and gender: almost all feminine nouns are marked by the ending *-tā* in the emphatic state, whereas masculine nouns have no special ending other than the *-ā* termination of the emphatic state.

### MASCULINE

ܡܠܟܐ *malkā* king  
 ܓܒܪܐ *gabrā* man  
 ܟܬܒܐ *ktābā* book  
 ܩܘܪܐ *ṭurā* mountain

### FEMININE

ܡܠܟܬܐ *malktā* queen  
 ܐܬܬܐ *atttā* woman  
 ܡܕܝܬܐ *mdittā* city  
 ܩܪܝܬܐ *qritā* village

The only class of exceptions consists of nouns that are feminine in



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gender but do not have the *-tā* ending, like ܐܰܕܰܐ *idā* ‘hand,’ ܐܰܡܰܡܰܐ *emmā* ‘mother,’ and ܐܰܪܰܥܰܐ *ar‘ā* ‘earth.’ The few nouns that do not show their gender will be marked in the vocabularies.

**§ 1.3 The Perfect of the Simple (G) Verb.** The basic lexical form of the perfect verb consists of the verbal root, usually triconsonantal, with an appropriate vowel pattern, either *CCaC*, as in ܟܰܬܰܒܰܐ *ktab* ‘he wrote, he has written,’ or *CCeC*, as in ܫܰܠܰܩܰܐ *sleq* ‘he went forth, he has gone forth.’ This form (*ktab*, *sleq*) is the third-person masculine singular (‘he’) of the perfect, which usually translates into English as the simple past (‘he wrote’) or, according to context, the present perfect (‘he has written’). It represents the unaugmented base, or ground, form of the verb and has the Semitic designation G (for *Grundstamm*).

The third-person feminine singular adds an ending *-at* to the verbal root. Concurrently all verbs undergo a pattern change from *CCaC* or *CCeC* to *CeCC-*, giving the invariable 3rd-pers. fem. form *CeCCat*, e.g., ܟܰܬܰܒܰܐܰܬ *ketbat* ‘she wrote, she has written’ and ܫܰܠܰܩܰܐܰܬ *selqat* ‘she went out, she has gone out.’

The third-person masculine plural (‘they’) has two forms, in more or less free variation, (1) with an unpronounced *-w* added to the 3rd masc. sing., as in ܟܰܬܰܒܰܐܰܘ *ktab* ‘they wrote’ and ܫܰܠܰܩܰܐܰܘ *sleq* ‘they went out,’ and (2) with the ending *-un* added to the singular, as in ܟܰܬܰܒܰܐܰܘܰܢ *ktabun* ‘they wrote’ and ܫܰܠܰܩܰܐܰܘܰܢ *slequn* ‘they went out.’ There is no discernible difference in meaning between the two forms.

The third-person feminine plural (‘they’) has three alternative forms: (1) identical to the 3rd masc. sing. (ܟܰܬܰܒܰܐܰܬ *ktab* ‘they [f] wrote’), (2) with an unpronounced *-y* added to the masc. sing. form (ܟܰܬܰܒܰܐܰܬܰܝ *ktab* ‘they [f] wrote’), and (3) with the ending *-ēn* added to the masculine singular (ܟܰܬܰܒܰܐܰܬܰܝܰܢ *ktabēn* ‘they [f] wrote’). In the two latter cases, the *syāmē* dots are placed above the verb to mark plurality.

Note that all these forms of the perfect have a dot beneath the verb; this distinguishes the perfect verb from other orthographically similar forms.

## LESSON ONE

The full 3rd-person inflection of a perfect verb will then be either on the patterns of *ktab*:

3 m	כתב <i>ktab</i>		(כתב) <i>ktab(un)</i>
f	כתבת <i>ketbat</i>		(כתבת) <i>ktab(ēn)</i>

or on the patterns of *sleq*:

3 m	שלק <i>sleq</i>		(שלק) <i>sleq(un)</i>
f	שלقت <i>selqat</i>		(שלقت) <i>sleq(ēn)</i>

Verbs agree with their noun subjects in number and gender and may precede or follow the subject indiscriminately:

שלק מלך <i>sleq malkā.</i>	The king went forth.
מלך שלק <i>malkē sleq.</i>	The kings went forth.
שלקת מלכה <i>malktā selqat.</i>	The queen went forth.
שלקת מלכות <i>sleq malkātā.</i>	The queens went forth.

The negative of the perfect is made by *lā*, which precedes the verb:

לֹא כתב מלך <i>lā ktab malkā.</i>	The king did not write.
לֹא שלקת מלכה <i>lā selqat malktā.</i>	The queen did not go forth.

**§ 1.4 The Proclitics.** The prepositions *l-* ('to, for' a person, 'to' a place) and *b-* ('in, at') and the conjunction *w-* ('and') are proclitic, i.e., they are added orthographically directly to the beginning of the next word.

(1) When added to a word that begins with a consonant followed by a vowel, these proclitics are added as they are (i.e., without vowel), as in *l-malkā* 'to/for the king,' *b-turā* 'at/on the mountain,' and *w-ammā* 'and the people.' The addition of any such proclitic to a word that begins with a stop results in spirantization of the stop, as *gabrā* 'the man' > *l-gabrā* 'for the man.' For spirantization, see Preliminary Matters, II. *Begadkepat*

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and the *Schwa*, p. xii.

(2) When added to a word that begins with two consonants, these proclitics are read *la-*, *ba-* and *wa-*, as in ܒܘܪܝܬܐ *ba-mdittā* ‘in the city,’ ܘܒܘܪܝܬܐ *wa-mdittā* ‘and the city,’ and ܠܩܪܝܬܐ *la-qritā* ‘to/for the village.’ The addition of any such proclitic to a word beginning with a stop results in the spirantization of the stop, as ܕܩܬܒܐ *ktābā* ‘the book’ > ܒܕܩܬܒܐ *ba-ktābā* ‘in the book.’

(3) When added to a word that begins with *ālap*, these proclitics assume the vowel of the *ālap*, as in ܘܡܡܐ *w-emmā* (pronounced *wemmā*) ‘and the mother’ and ܠܐܬܬܐ *l-attā* (pronounced *lattā*) ‘to/for the woman.’

### Vocabulary 1

#### NOUNS

ܐܬܬܐ *attā* woman, wife

ܓܒܪܐ *gabrā* man

ܩܘܪܐ *turā* mountain

ܡܕܝܬܐ *mdittā* city

ܡܠܟܐ *malkā* king

ܡܠܟܬܐ *malktā* queen

ܥܡܡܐ *‘ammā* people

#### VERBS<sup>1</sup>

ܕܩܬܒܐ *ktab* to write

ܢܦܠܐ *npal* to fall

ܫܠܩܐ *sleq* to go up/out

ܥܪܩܐ *‘raq* to flee

ܫܡܥܐ *šma<sup>c</sup>* to hear

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<sup>1</sup>Verbs in all Semitic languages are traditionally quoted lexically in the 3rd-person masc. sing., the simplest form in which the verb occurs. Only for purposes of vocabulary lists is this form equivalent to the English infinitive.

## LESSON ONE

### OTHERS

- ב b- (*ba-*) in, at, with<sup>1</sup>
- הִנֵּה *hārkā* here
- ו w- (*wa-*) and
- ל l- (*la-*) to, for
- לֹא *lā* not (negative)
- מִן *men* (*menn*-<sup>2</sup>) from
- שָׁמָּה *tammān* there

### Exercise 1

(a) Read and translate the following:

- 1 מַלְבֵּשׁ מִן מַהֲרֵשֶׁתֶּךָ
- 2 חֲבִיבִי לְהֵיטֵב
- 3 חֲבִיבִי מִן מַהֲרֵשֶׁתֶּךָ
- 4 מַלְבֵּשׁ לְהֵיטֵב
- 5 נֹפֵל בְּיָדִי
- 6 חֲבִיבִי «תֵּדַע»
- 7 חֲבִיבִי בְּכֵן מִן מִזְכֶּךָ
- 8 חֲבִיבִי מִלְכֵךְ לְכֵן
- 9 חֲבִיבִי מִן אִמִּי
- 10 עֲבָדֶךָ מִלְכֵךְ
- 11 חֲבִיבִי «תֵּדַע» מִן מַהֲרֵשֶׁתֶּךָ
- 12 חֲבִיבִי בְּיָדִי מִן מִלְכֵךְ
- 13 מַלְבֵּשׁ «תֵּדַע» מִן אִמִּי
- 14 נֹפֵל בְּיָדִי מִן לְהֵיטֵב

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<sup>1</sup>*B* means 'with' only for instrumentals, as 'he hit me *with* a stick.'

<sup>2</sup>I.e., *men* before nouns; *menn-* before enclitic pronouns (§3.1).

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- 15 ܠܳ ܚܳܝܒܳ ܡܳܠܳܟܳ ܡܳܢ ܡܳܚܳܝܳܬܳܐܳ  
16 ܠܳ ܡܳܠܳܟܳܐ ܡܳܚܳܝܳܬܳܐܳ ܡܳܢ ܡܳܚܳܝܳܬܳܐܳ  
17 ܠܳ ܥܳܡܳܕܳ ܡܳܟܳܐ  
18 ܠܳ ܡܳܠܳܟܳܐ ܡܳܚܳܝܳܬܳܐܳ  
19 ܡܳܠܳܟܳܐ ܡܳܠܳܟܳܐ ܡܳܢ ܡܳܟܳܐ  
20 ܠܳ ܚܳܝܒܳ ܒܳܬܳܐ ܠܳܗܳܡܳܢ  
21 ܡܳܠܳܟܳܐ ܡܳܚܳܝܳܬܳܐܳ ܠܳܡܳܚܳܝܳܬܳܐܳ

(b) Translate the following into Syriac:

1. The woman fled from the man.
2. The mountain fell.
3. The man did not write to the king.
4. The people did not hear.
5. The man went out from the city to the mountain.
6. The people fled from here.
7. The people wrote to the king and queen.
8. They (m) went out from there.
9. They (f) wrote to the man.
10. The city fell to the king.

כתיב וקריאה  
**Lesson Two**

§ 2.1 **The Perfect: Full Inflection.** Following is the full inflection of the perfect. The masculine-feminine distinction is maintained in both the second and third persons; the first persons are of common gender. Because the third-person masculine singular form is the basic lexical form of the verb, all paradigms begin with that form, in accord with general Semitic usage.

	SINGULAR	PLURAL
3 m	כתב <i>ktab</i>	כתבו <i>ktab</i> or כתבתם <i>ktabun</i>
f	כתבת <i>ketbat</i>	כתבו / כתבתם <i>ktab</i> or כתבתם <i>ktabēn</i>
2 m	כתבת <i>ktabt</i>	כתבתם <i>ktabton</i>
f	כתבת <i>ktabt</i>	כתבתם <i>ktabtēn</i>
1 c	כתבת <i>ketbet</i>	כתבו <i>ktabn</i> or כתבתם <i>ktabnan</i>

Perfect verbs with sound roots are inflected either on the pattern of *ktab* or on the pattern of *sleq*, the inflection of which is like that of *ktab* but the vowel *e* replaces *a* in the stem wherever it occurs (*sleq*, *selqat*, *sleqt*, *selqet*, &c.). The first-person singular form has the dot above the verb to distinguish it from the other forms that are written the same.

Verbs with initial *ālap* have the vowel *e-* initially (see Preliminary Matters, V); otherwise the inflection is absolutely regular, like that of *emar* ‘to say’:

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3 m	ܐܡܪܐ <i>emar</i>	ܐܡܪܐܘܢ ( <i>emar(un)</i> )	
f	ܐܡܪܐܝܢ <i>emrat</i>	ܐܡܪܐܝܢܐ ( <i>emar(ēn)</i> )	
2 m	ܐܡܪܐܝܢܐ <i>emart</i>	ܐܡܪܐܝܢܐܢ ( <i>emarton</i> )	
f	ܐܡܪܐܝܢܐܢ <i>emart</i>	ܐܡܪܐܝܢܐܢܐ ( <i>emartēn</i> )	
1 c	ܐܡܪܐܝܢܐܢܐ <i>emret</i>	ܐܡܪܐܝܢܐܢܐܢ ( <i>emarn(an)</i> )	

**§ 2.2 Direct Objects.** The direct object of a transitive verb may optionally be indicated by the particle *l-* (exactly like the preposition) when the object is definite.

ܐܘܪܐܝܢܐ ܠܢܗܪܐ <i>bar l-nahrā.</i>	He crossed the river.
ܡܪܝܢܐ ܠܡܪܐܢ ܝܫܘܥ <i>qṭal l-māran išo<sup>c</sup></i> ܡܫܝܗܐ <i>mšihā.</i>	They killed our Lord Jesus Christ.

The *l*-marker is more consistently found when the object precedes the verb, e.g.,

ܡܪܝܢܐ ܠܡܠܟܐ <i>l-malkā qṭal</i>	They killed the king,
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but there is no consistency when the object follows the verb and is unambiguously the object.

### Vocabulary 2

#### NOUNS

ܐܪܥܐ	ar <sup>c</sup> ā (f) earth, land
ܟܬܒܐ	ktābā book
ܢܗܪܐ	nahrā river
ܢܡܘܫܐ	nāmōsā law
ܫܦܪܐ	ṣaprā morning
ܩܪܝܬܐ	qritā village
ܪܡܫܐ	ramšā evening

#### VERBS

ܐܒܕܐ	ebad to perish
ܐܗܕܐ	eḥad to seize, take

## LESSON TWO

- ܐܘܠܐ *ezal* to go<sup>1</sup>  
 ܐܡܪܐ *emar* to say, tell (°*al* about something)  
 ܢܬܪܐ *ntar* to keep  
 ܢܦܩܐ *npaq* to go forth<sup>2</sup>  
 ܒܚܘܬܐ °*bar* to cross; (with °*al*) to transgress (the law, a commandment, etc.)  
 ܩܬܠܐ *qtal* to kill

### OTHERS

- ܐܝܟܐ *aykā* where?  
 ܥܠܐ °*al* on, over; against; about  
 ܠܐ *l-* (*la-*) direct object marker (nonobligatory)  
 ܠܡܢܐ *l-mānā* why?, what for?  
 ܡܐ *mā*  
 ܡܢܐ *mān*  
 ܡܢܐ *mānā*
- } what?

### Exercise 2

Read in Syriac and translate into English:

- 1 ܐܠܘܢ ܒܚܘܬܐ ܐܘܠܐ.
- 2 ܠܚܘܬܐ ܠܐ ܒܦܠܝܘܬܐ ܠܡܚܘܬܐ?
- 3 ܫܠܦܢܐ ܬܦܘܩܐ.
- 4 ܢܦܘܨܐ ܫܝܠܝܬܐ ܠܡܘܩܐ.
- 5 ܦܬܘܐ ܠܐ ܒܡܚܘܬܐ.
- 6 ܦܬܘܬܐ ܠܚܘܬܐ ܡܠܟܐ.
- 7 ܬܡܘܬܐ ܦܬܘܬܐ ܠܡܘܩܐ.

<sup>1</sup>The *l* of *ezal* assimilates to the *z* wherever they occur together in the perfect inflection. Assimilation is marked with the *linea occultans*, e.g., ܐܘܠܐ *ezal*, ܐܘܘܘܠܐ *ezzat*, ܐܘܘܘܠܐ *ezalt*, ܐܘܘܘܘܠܐ *ezzet*.

<sup>2</sup>When it precedes other verbs of motion, *npaq* is often otiose, e.g., *npaq wa-°bar* “he got up and crossed” or simply “he crossed.”



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- 8 מַן אֲבָרָא לִבָּרַי אָנְטֻוֹס?
- 9 אָלַי מִן מַרְטֻוֹס תִּפְרֻא.
- 10 נִפְטֻרֵי מִן מַרְטֻוֹס לִלְהֻי.
- 11 חֻזֶּה מַן מַרְטֻוֹס אֲקַרְלֵי לַמַּרְטֻוֹס.
- 12 בָּרַי מַלְלָא לְחֻלְכֵי.
- 13 לֵי חֻזֶּה חַל נְחֻמַּס.
- 14 מִן אָבַיָּא בָּרַי מִן מַרְטֻוֹס?
- 15 מִלַּחַשֶׁה לִלְהֻי אֲדֻמַּן אָבַיָּה.
- 16 מַן אֲבָרָא לְחַיֵּי?
- 17 אֲבָרָא בַּמַּרְטֻוֹס אָנְטֻוֹס.
- 18 לְחַיֵּי לֵי יְהַלְלָא לְחֻלְכֵי הַלְחַלְחֵי?
- 19 לֵי עַמְנֵיָה לִבָּרַי.
- 20 אָנְטֻוֹס חֻטְרֵי אֲקַרְלֵי לִנְטֻיָּה.
- 21 לֵי חֻזֶּה מִן מַרְטֻוֹס תִּזְרֻכֵי.
- 22 לֵי יְהַלְלֵה לְאָנְטֻוֹס.
- 23 חֻטְרֵי לְחֻלְכֵי חֻטְרֵי.
- 24 חֻזֶּה מִן אֲדֻמַּן אֲקַרְלֵי לִנְטֻיָּה.
- 25 אֲבָרָא לְחֻלְכֵי חַל אָנְטֻוֹס.
- 26 לֵי אֲבָרָיָה לְחַיֵּי חַל מַלְכֵי.
- 27 לְחַיֵּי לֵי אֲבָרָיָה לְחֻלְכֵי חַל נְחֻמַּס?
- 28 לְחֻלְכֵי הַלְחַלְחֵי יְהַלְלֵי.

(b) Translate into Syriac:

1. Where did they perish?
2. Why did you not keep the law?
3. We crossed the river in the evening.

## LESSON TWO

4. I told the woman about the village.
5. Why did you (m pl) go to the city?
6. They killed the king in the village.
7. The king crossed the river and seized the city.
8. We went forth and up to the mountain in the morning.
9. What did you say to the man?
10. I told the people about the law.

## ܘܠܗܘܢ ܠܥܝ

### Lesson Three

§ 3.1 **Pronominal Enclitics.** Following is the set of pronominal enclitics used with most (but not all) prepositions:

3 m	ܐܗ -eh	ܐܗܢܐ -hon
f	ܐܗܢܐ -āh	ܐܗܢܐ -hēn
2 m	ܐܗܢܐ -āk	ܐܗܢܐ -kon
f	ܐܗܢܐ -ek	ܐܗܢܐ -kēn
1 c	ܐܗܢܐ -#/i	ܐܗܢܐ -an

These enclitics serve as the complements to the majority of prepositions, for instance *b-* ‘in, at’ and *l-* ‘to, for’:

3 m	ܐܗܢܐ <i>beh</i>	ܐܗܢܐܐ <i>bhon</i>	ܐܗܢܐ <i>leh</i>	ܐܗܢܐܐ <i>lhon</i>
f	ܐܗܢܐ <i>bāh</i>	ܐܗܢܐܐ <i>bhēn</i>	ܐܗܢܐ <i>lāh</i>	ܐܗܢܐܐ <i>lhēn</i>
2 m	ܐܗܢܐ <i>bāk</i>	ܐܗܢܐܐ <i>bkon</i>	ܐܗܢܐ <i>lāk</i>	ܐܗܢܐܐ <i>lkon</i>
f	ܐܗܢܐ <i>bek</i>	ܐܗܢܐܐ <i>bkēn</i>	ܐܗܢܐ <i>lek</i>	ܐܗܢܐܐ <i>lkēn</i>
1 c	ܐܗܢܐ <i>bi</i>	ܐܗܢܐܐ <i>ban</i>	ܐܗܢܐ <i>li</i>	ܐܗܢܐܐ <i>lan</i>

The *-i* of the first-person singular enclitic is pronounced only when there is no other vowel in the word, as in *ܐܗܢܐ bi* and *ܐܗܢܐ li*; otherwise the *yod* is silent, as in *ܐܗܢܐܐ menn* ‘from me’ and *ܐܗܢܐܐ lwāt* ‘unto me.’

So also with the following prepositions: *ܐܗܢܐܐ lwāt* ‘unto,’ *ܐܗܢܐܐ am* (‘*amm-*’) ‘with,’ *ܐܗܢܐܐ men* (*menn-*) ‘from,’ and *ܐܗܢܐܐ akwāt* ‘like.’ All of these take the *-#* pronunciation with the first-person singular enclitic; otherwise they are regular (*ܐܗܢܐܐ lwāteh*, *ܐܗܢܐܐ ammeh*, *ܐܗܢܐܐ menneh*, *ܐܗܢܐܐ akwāteh*, etc.).

§ 3.2 **Predication of Existence and Expression of Possession.**

### LESSON THREE

For the predication of existence (English ‘there is, there are’), *it* and the negative *layt* (‘there is/are not’) are used. Note in the examples below that the order of sentences in which *it* and *layt* are used for the predication of existence is fixed as *it/layt* + prepositional phrase + subject.

ⲉⲧⲏⲟⲩ ⲉⲧⲏⲟⲩ ⲉⲧⲏⲟⲩ *it b-yammā mayyā.*      There is water in the sea.

ⲉⲧⲏⲟⲩ ⲉⲧⲏⲟⲩ ⲉⲧⲏⲟⲩ *layt b-baytā laḥmā.*      There is not any bread in the house.

As there is no verb ‘to have’ in Syriac, the construction *it/layt l-* (‘to be to’) is used, for instance:

ⲉⲧⲏⲟⲩ ⲉⲧⲏⲟⲩ ⲉⲧⲏⲟⲩ *it li baytā.*      I have a house.

ⲉⲧⲏⲟⲩ ⲉⲧⲏⲟⲩ ⲉⲧⲏⲟⲩ *layt leh attā.*      He does not have a wife.

**§ 3.3 Relative Clauses.** The relative pronoun is *d-*, the vocalic patterning of which is exactly like that of *l-* (see §1.4). The relative pronoun always stands next (or as close as possible) to its antecedent and is invariably the first element in the relative clause.

ⲉⲧⲏⲟⲩ ⲉⲧⲏⲟⲩ ⲉⲧⲏⲟⲩ *gabrā d-ezal*      the man who came

ⲉⲧⲏⲟⲩ ⲉⲧⲏⲟⲩ ⲉⲧⲏⲟⲩ *attā d-selqat*      the woman who went forth

ⲉⲧⲏⲟⲩ ⲉⲧⲏⲟⲩ ⲉⲧⲏⲟⲩ *malkā d-ba-mdittā*      the king who is in the city

Prepositional relationships (‘in which, from which, of whom, whose,’ etc.) are expressed by resumptive pronouns within the relative clause. The relative pronoun *d-* still stands at the head of the relative clause and its proper place within the clause is marked by an appropriate pronoun.

ⲉⲧⲏⲟⲩ ⲉⲧⲏⲟⲩ ⲉⲧⲏⲟⲩ *gabrā d-yehbet leh*      the man **to whom** I  
ⲉⲧⲏⲟⲩ ⲉⲧⲏⲟⲩ ⲉⲧⲏⲟⲩ *kespā*      gave money

## INTRODUCTION TO SYRIAC

ܡܕܝܬܬܐ ܕܫܠܩܬ ܡܢ ܢܗ	<i>mdittā d-selqet men-nâh</i>	the city <b>from which</b> I went out
ܥܝܢܐ ܕܝܬ ܒܗ ܡܝܝܐ	<i>ʿaynā d-it bâh mayyā</i>	a spring <b>in which</b> there is/was water
ܓܒܪܐ ܕܢܫܒܬ ܟܫܦܐ	<i>gabrā d-nesbet kespeh</i>	the man <b>whose</b> money I took

Prepositional phrases do not function adjectivally; instead, such phrases are turned into relative constructions, as the following examples show:

ܒܝܬܐ ܕܒܝܬܐ ܕܡܕܝܬܐ	<i>baytā d-ba-mdittā</i>	the house in the city (lit., “the house that is in the city”)
ܡܝܝܐ ܕܒܝܬܐ ܕܝܡܐ	<i>mayyā da-b-yammā</i>	the water in the sea

### Vocabulary 3

#### NOUNS

ܒܝܬܐ	<i>baytā</i> (m)	house, home
ܝܡܐ	<i>yammā</i>	sea
ܠܫܡܐ	<i>lahmā</i>	bread, food (in general)
ܡܝܝܐ	<i>mayyā</i> (pl)	water
ܢܒܝܐ	<i>nbiyā</i>	prophet
ܟܫܦܐ	<i>kespā</i>	money
ܩܘܕܐܢܐ	<i>puqdānā</i>	commandment
ܫܠܝܗܐ	<i>šlihā</i>	messenger, apostle

#### VERBS

ܐܟܠ	<i>ekal</i>	to eat
ܢܗܬ	<i>nhet</i>	to go down, descend, dismount; (with <i>ʿal</i> ) to march against
ܢܫܒ	<i>nsab</i>	to take, receive
ܥܒܐ	<i>ʿbad</i>	to do, make
ܫܠܗ	<i>šlah</i>	to send, dispatch

#### OTHERS

ܝܬ	<i>it</i>	there is/are
ܕܐ	<i>d(a)-</i>	who, which, that (relative pronoun)

LESSON THREE

- למא *lwāt* to, unto, into the presence of (someone)
- לא *layt* there is/are not
- מן *man* who? (distinguished from *mān* and *men* by a dot on top)
- עד *ʿad* up to, as far as, until
- בא *ʿam* (*ʿamm-*) with

Exercise 3

Read and translate:

- 1 תב ארל בחבתי?
- 2 טבא מלכא למחתימא בר חכא.
- 3 נפמא למסא מבי
- 4 אכלה בבי
- 5 טבאמא עד מכו
- 6 בראמא ממא
- 7 חליה למא מלכא חלסא
- 8 נפמא בתיא לפממא מממא.
- 9 ארל עד טמא.
- 10 תב בבי למסא?
- 11 למא לתיא ממא.
- 12 מממא למא בתיא דבזמ מן מחתימא דלמא בן מכו.
- 13 למא כאזכ מכו.
- 14 למא למ לסמא בבימא.
- 15 לא ילתיא לפממא דנפמא מכו מן למא.
- 16 טבאמא מן למא מאזל עד מכו.
- 17 תב חליה למא?
- 18 אטמא דבבתיא לסמא נפמא ממממא בבי מממא.
- 19 אמא כאזכ ממא דאמא בן מכו.
- 20 אמא בבימא מלכא ממממא.
- 21 חליה ממא למחתימא בר חלסא.
- 22 מכו אבתימא לחלסא דבזמ מן אמא?

## INTRODUCTION TO SYRIAC

- 23    ליש ליש ליש    טישלש.
- 24    ארל ישל ליש חכא אקתא לישל לחכא לך בילאיש  
 לישלש?
- 25    גיש יתא חכ.
- 26    איליש חכא לישל.
- 27    שלש חכ חכ.
- 28    יקיש חכ.
- 29    חכ אקתא לך חל חישל דקיש: חלחכ חכ חכא?
- 30    שישל לחיטלש אשחישל לחישל חכ חלש.

Translate into Syriac:

1. There is a man in the house.
2. Who sent them the messenger who went to the city?
3. I went down to the river with her in the morning.
4. We have no money.
5. She took water from the man.
6. They told me about the food they ate.
7. They killed the man who transgressed the law.
8. The prophet received the law on the mountain.
9. She did not eat the food we made.
10. Do you have any money in the house?

## 𐤀𐤃𐤕𐤁 𐤁𐤕𐤁 **Lesson Four**

§ 4.1 **Possessive Pronouns.** The pronominal enclitics given in §3.1 are also attached to singular nouns to indicate possession. The stem of the noun to which they are attached is obtained by dropping the final *-ā* of the lexical (emphatic) form. Thus, from *baytā*:

<span style="font-family: serif;">𐤁𐤕𐤁</span> <i>bayteh</i> his house <span style="font-family: serif;">𐤁𐤕𐤁</span> <i>baytāh</i> her house <span style="font-family: serif;">𐤁𐤕𐤁</span> <i>baytāk</i> your house <span style="font-family: serif;">𐤁𐤕𐤁</span> <i>baytek</i> your house <span style="font-family: serif;">𐤁𐤕𐤁</span> <i>bayt</i> my house	<span style="font-family: serif;">𐤁𐤕𐤁𐤁</span> <i>baython</i> their house <span style="font-family: serif;">𐤁𐤕𐤁𐤁</span> <i>baythēn</i> their house <span style="font-family: serif;">𐤁𐤕𐤁𐤁</span> <i>baytkon</i> your house <span style="font-family: serif;">𐤁𐤕𐤁𐤁</span> <i>baytkēn</i> your house <span style="font-family: serif;">𐤁𐤕𐤁</span> <i>baytan</i> our house
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There are, however, a few complications involved in the suffixation of the first-person singular zero enclitic and the second- and third-person plurals, *-kon/-kēn* and *-hon/-hēn*. Stems that end in three consonants (*-CCC-*) or in two consonants preceded by a long vowel (*-āCC-*, *-êCC-*, *-iCC-* or *-uCC-*) restore a full vowel to the stem between the last two consonants before the enclitics are added. Most such nouns restore *a* as the vowel, but this is not entirely predictable. For example, 𐤁𐤕𐤁𐤁 *hayklā* ‘temple’ > 𐤁𐤕𐤁𐤁𐤁 *haykalhon* ‘their temple,’ 𐤁𐤕𐤁𐤁 *mēm̄rā* ‘word’ > 𐤁𐤕𐤁𐤁 *mēm̄mar* ‘my word,’ and 𐤁𐤕𐤁𐤁 *rāhmā* ‘friend’ > 𐤁𐤕𐤁𐤁𐤁 *rāhemkon* ‘your friend.’

Many feminine singular nouns in *-tā* fall under this rule, restoring the vowel *a* before the *t*, as 𐤁𐤕𐤁𐤁 *malktā* > 𐤁𐤕𐤁𐤁𐤁 *malkat-hon* ‘their queen,’ 𐤁𐤕𐤁𐤁 *mdittā* > 𐤁𐤕𐤁𐤁𐤁 *mdinatkon* ‘your city,’ and 𐤁𐤕𐤁𐤁 *attā* > 𐤁𐤕𐤁𐤁 *attat* ‘my wife.’



INTRODUCTION TO SYRIAC

§ 4.2 **Noun–Noun Possession.** There are three ways to express possession involving two or more nouns in Syriac.

(1) The first, the construct, involves changes in the stem of the first noun. As its use is limited, it will be dealt with later (§10.3).

(2) In the second, the first noun, the thing possessed or limited, is in the emphatic state, and the second, the possessor or limiter, follows *d-*, as in the following:

ⲃⲉⲧⲏⲧⲁ ⲃⲉⲗⲁ	<i>baytā d-gabrā</i>	the man's house
ⲃⲉⲗⲁ ⲃⲉⲗⲁ ⲃⲉⲗⲁ	<i>šlihā d-malkā</i>	the king's messenger
ⲃⲉⲗⲁ ⲃⲉⲗⲁ ⲃⲉⲗⲁ	<i>puqdānā da-nbiyā</i>	the prophet's com- mandment
ⲃⲉⲗⲁ ⲃⲉⲗⲁ ⲃⲉⲗⲁ	<i>malktā da-mdittā</i>	the queen of the city
ⲃⲉⲗⲁ ⲃⲉⲗⲁ ⲃⲉⲗⲁ	<i>kespā d-gabrē</i>	the men's money

(3) In the third construction, an anticipatory pronoun, agreeing in number and gender with the second noun, is attached to the first noun, and the second noun is introduced by *d-*, as in the following:

ⲃⲉⲧⲏⲧⲁ ⲃⲉⲗⲁ ⲃⲉⲗⲁ	<i>bayteh d-gabrā</i>	the man's house
ⲃⲉⲗⲁ ⲃⲉⲗⲁ ⲃⲉⲗⲁ	<i>šliheh d-malkā</i>	the king's messenger
ⲃⲉⲗⲁ ⲃⲉⲗⲁ ⲃⲉⲗⲁ	<i>puqdāneh da-nbiyā</i>	the prophet's com- mandment
ⲃⲉⲗⲁ ⲃⲉⲗⲁ ⲃⲉⲗⲁ	<i>malktāh da-mdittā</i>	the queen of the city
ⲃⲉⲗⲁ ⲃⲉⲗⲁ ⲃⲉⲗⲁ	<i>kesphon d-gabrē</i>	the men's money

§ 4.3 **The Pronoun *Koll*.** The pronoun *koll*, usually spelled without *wāw*, means 'all' when it is followed by a noun in the emphatic state or by an enclitic pronoun, as ⲃⲉⲗⲁ *kolleh* 'all of it (m)' and ⲃⲉⲗⲁ *kollhon* 'all of them.' With noun complements, *koll* is commonly followed by an anticipatory pronoun that agrees in gender and number with the following noun, as

ⲃⲉⲗⲁ ⲃⲉⲗⲁ ⲃⲉⲗⲁ	<i>kolleh ktābā</i>	all of the book, the whole book
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## LESSON FOUR

ܟܠܗ ܡܕܝܢܬܐ <i>kollāh mdittā</i>	all of the city, the whole city
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Such constructions are also rendered by placing *koll* with its enclitic pronoun in apposition following a noun in the emphatic state, as

ܟܠܗ ܟܬܒܐ <i>ktābā kolleh</i>	all of the book, the whole book
ܟܠܗ ܒܡܕܝܢܬܐ <i>ba-mdittā kollāh</i>	in the whole city, throughout the city
ܟܠܗ ܐܪܥܐ <i>ar<sup>c</sup>ā kollāh</i>	the whole land, all of the earth

When followed by a noun in the absolute state (to be introduced in §13.1), *koll* means ‘every.’

ܟܠܡܕܡܐ <i>koll-meddem</i>	everything
ܟܠܢܐܫ <i>koll-nāš</i>	everybody
ܟܠܝܘܡ <i>koll yom</i>	every day

**§4.4 Pronominal Anticipation with Prepositions.** Prepositions with noun complements are often anticipated by a redundant preposition with a pronominal enclitic complement agreeing with the noun complement of the following, “real” prepositional phrase. Thus, either ܒܡܕܝܢܬܐ *ba-mdittā* or ܒܗ ܒܡܕܝܢܬܐ *bāh ba-mdittā* for ‘in the city,’ and either ܠܗܘܝܘܠܐ *emret l-gabrā* or ܠܗ ܠܗܘܝܘܠܐ *emret leh l-gabrā* for ‘I said to the man.’ These constructions are extremely frequent in Syriac narrative prose.

### Vocabulary 4

#### NOUNS

ܕܗܒܐ	dabhā	gold
ܥܠܕܒܒܐ	b <sup>c</sup> eldbābā	enemy
ܗܝܟܠܐ	hayklā	(haykal-) temple
ܥܒܕܐ	‘abdā	servant, slave

## INTRODUCTION TO SYRIAC

### VERBS

- ܕܒܝ *dar* to help
- ܩܩܕ *pqad* to command, order
- ܕܪܦ *rdap* to drive on, persecute; (with *bātar*) to pursue
- ܪܗܦ *rheṭ* to run
- ܫܒܩ *šbaq* to leave, abandon; (with *l-*) to forgive

### OTHERS

- ܐܝܟܢܐ *aykannā* how?
- ܐܝܟܢܐ *aykannā d-* as, just as
- ܒܐܬܪ *bātar* after, behind (often *men bātar*); the short *a* in the second syllable is reduced when enclitics beginning with vowels are added, e.g. ܒܐܬܪܗ *bātreh* ‘after him,’ but ܒܐܬܪܗܘܢ *bātarhon* ‘after them’
- ܕܝܠ *dil-* belonging to
- ܟܠܠ *koll* all, every
- ܟܠܠܡܕܡ *kollmeddem* everything

### Exercise 4

Read and translate:

- 1 ܕܒܝܢܐ ܕܡܠܟܐ ܒܐܝܘܢܐ ܕܕܡܘܨܝܐ.
- 2 ܕܡܘܨܝܐ ܕܡܠܟܐ ܕܡܘܨܝܐ.
- 3 ܕܡܘܨܝܐ ܕܡܠܟܐ ܕܡܘܨܝܐ ܕܡܘܨܝܐ.
- 4 ܕܡܘܨܝܐ ܕܡܠܟܐ ܕܡܘܨܝܐ.
- 5 ܕܡܘܨܝܐ ܕܡܠܟܐ ܕܡܘܨܝܐ.
- 6 ܕܡܘܨܝܐ ܕܡܠܟܐ ܕܡܘܨܝܐ.
- 7 ܕܡܘܨܝܐ ܕܡܠܟܐ ܕܡܘܨܝܐ ܕܡܘܨܝܐ ܕܡܘܨܝܐ.
- 8 ܕܡܘܨܝܐ ܕܡܠܟܐ ܕܡܘܨܝܐ.
- 9 ܕܡܘܨܝܐ ܕܡܠܟܐ ܕܡܘܨܝܐ.
- 10 ܕܡܘܨܝܐ ܕܡܠܟܐ ܕܡܘܨܝܐ.
- 11 ܕܡܘܨܝܐ ܕܡܠܟܐ ܕܡܘܨܝܐ ܕܡܘܨܝܐ.
- 12 ܕܡܘܨܝܐ ܕܡܠܟܐ ܕܡܘܨܝܐ ܕܡܘܨܝܐ.
- 13 ܕܡܘܨܝܐ ܕܡܠܟܐ ܕܡܘܨܝܐ ܕܡܘܨܝܐ.
- 14 ܕܡܘܨܝܐ ܕܡܠܟܐ ܕܡܘܨܝܐ ܕܡܘܨܝܐ.

LESSON FOUR

- 15 וְנִשְׁלַח עַבְדִּי בְּהַרְוֵהוּ.
- 16 זָהָב בְּיָמֵי מַלְכֵהּ כִּי מֶלֶךְ אֲדָמָה אֶבְרָה.
- 17 מִלְּבָה לְחַלְוֵהּ מִלְּבָה.
- 18 בָּעַם מֶלֶךְ מִן בְּיָמֵי מִלְּבָה לְהַרְוֵהוּ.
- 19 וְהָרָה לְחַלְוֵהּ מִבְּיָמֵי מֶלֶךְ.
- 20 כִּי לֹא מֶלֶךְ מִלְּבָה.
- 21 אֶבְרָה לֹא בָרָה מִלְּבָהּ הַאֲמִירָה לִּי אֲדָמָה.
- 22 אֲבָרָה מִלְּבָהּ הַאֲבָרָה מִן מִלְּבָה אֲבָרָה.
- 23 אֲבָרָה מִלְּבָהּ הַרְוֵה אֲבָרָה לְחַלְוֵהּ.
- 24 וְנִשְׁלַח עַבְדִּי בְּהַרְוֵהוּ אֲבָרָה הַפְּעִירָה לֹא
- 25 אֲבָרָה מִלְּבָה לְחַלְוֵהּ לֹא אֲבָרָה לֹא
- 26 לְחַלְוֵהּ לֹא אֲבָרָה מִלְּבָהּ הַפְּעִירָה לֹא
- 27 לְחַלְוֵהּ אֲבָרָה לְחַלְוֵהּ הַפְּעִירָה אֲבָרָה לְחַלְוֵהּ לֹא

Translate into Syriac:

1. We left our servant in the village.
2. I ran from my enemy's village.
3. The king pursued the enemy of his people throughout the land.
4. The servant took his king's gold and fled from the land.
5. You took everything from me.
6. The man took everything from his house and went down to the sea.

٦٤٦ ٦٤٦

## Lesson Five

**§ 5.1 Noun Plurals: Emphatic State.** The plural of a noun in the emphatic state is made by (1) changing the *-ā* termination of a masculine-type noun to *-ē*, or (2) by changing the *-tā* termination of feminine-type nouns to *-ātā*. *Syāmē* dots are placed over all plural nouns, most of which could not otherwise be distinguished orthographically from the singular. *Syāmē* dots may come anywhere in the word, but if there is a *rēš* in the word, the dots combine with the dot of the *rēš* as ٦.

	SINGULAR	PLURAL
masc.	٦٤٦ <i>šlihā</i> apostle	٦٤٦ <i>šlihē</i> apostles
fem.	٦٤٦ <i>malktā</i> queen	٦٤٦ <i>malkātā</i> queens

Although most nouns form their plurals as described above, there are exceptions to regular formation of the following types:

(a) Some words have a feminine form in the singular and a masculine form in the plural.

٦٤٦ <i>melltā</i> word	٦٤٦ <i>mellē</i> words
٦٤٦ <i>bē<sup>c</sup>tā</i> egg	٦٤٦ <i>bē<sup>c</sup>ē</i> eggs

(b) Some words have a masculine form in the singular and a feminine form in the plural.

٦٤٦ <i>napšā</i> (f) soul	٦٤٦ <i>napšātā</i> souls
٦٤٦ <i>abā</i> father	٦٤٦ <i>abāhātā</i> fathers

Note that the gender of words in categories (a) and (b) does not

## LESSON FIVE

change from the singular. *Mellē* is feminine plural even though its form is that of a masculine plural; *abāhātā*, regardless of its form, is masculine plural.

(c) Other, unpredictable irregularities are exemplified by the following:

﴿ ڤرٲٲا ﴾ <i>qritā</i> village	﴿ ڤرٲٲا ﴾ <i>quryā</i> villages
﴿ ڤرٲٲا ﴾ <i>attā</i> woman	﴿ ڤرٲٲا ﴾ <i>neššē</i> women
﴿ ڤرٲٲا ﴾ <i>baytā</i> house	﴿ ڤرٲٲا ﴾ <i>bāttē</i> houses
﴿ ڤرٲٲا ﴾ <i>šaprā</i> morning	﴿ ڤرٲٲا ﴾ <i>šaprwātā</i> mornings

Regular plurals are formed for the following words, which have already been introduced:

MASCULINE	
	﴿ ڤرٲٲا ﴾ <i>ʿabdē</i>
	﴿ ڤرٲٲا ﴾ <i>ʿammē</i>
﴿ ڤرٲٲا ﴾ <i>b<sup>c</sup>eldbābē</i>	﴿ ڤرٲٲا ﴾ <i>puqdānē</i>
﴿ ڤرٲٲا ﴾ <i>gabrē</i>	﴿ ڤرٲٲا ﴾ <i>ramšē</i>
﴿ ڤرٲٲا ﴾ <i>dahbē</i>	﴿ ڤرٲٲا ﴾ <i>šlihē</i>
﴿ ڤرٲٲا ﴾ <i>hayklē</i>	
﴿ ڤرٲٲا ﴾ <i>ṭurē</i>	FEMININE
﴿ ڤرٲٲا ﴾ <i>yammē</i>	﴿ ڤرٲٲا ﴾ <i>ar<sup>c</sup>ātā</i>
﴿ ڤرٲٲا ﴾ <i>kespē</i>	﴿ ڤرٲٲا ﴾ <i>mdinātā</i>
﴿ ڤرٲٲا ﴾ <i>ktābē</i>	﴿ ڤرٲٲا ﴾ <i>malkātā</i>
﴿ ڤرٲٲا ﴾ <i>lahmē</i>	﴿ ڤرٲٲا ﴾ <i>qeryātā</i>
﴿ ڤرٲٲا ﴾ <i>malkē</i>	
﴿ ڤرٲٲا ﴾ <i>nbiyē</i>	
﴿ ڤرٲٲا ﴾ <i>nahrē</i>	
﴿ ڤرٲٲا ﴾ <i>nāmosē</i>	

Note particularly the spelling of *yammē* and *ʿammē*.

### Vocabulary 5

#### NOUNS

﴿ ڤرٲٲا ﴾ <i>alāhā</i> God
﴿ ڤرٲٲا ﴾ <i>emmā</i> pl ﴿ ڤرٲٲا ﴾ <i>emmhātā</i> mother
﴿ ڤرٲٲا ﴾ <i>malakā</i> pl <i>malakē</i> angel
﴿ ڤرٲٲا ﴾ <i>malkutā</i> pl <i>-kwātā</i> kingdom

INTRODUCTION TO SYRIAC

ܢܦܫܐ *napšā* (f) pl ܢܦܫܐܬܐ *napšātā* soul, breath of life; (with pronominal enclitics) -self, as ܢܦܫܗ *napšeh* himself, ܢܦܫܗܘܢ *napšhon* themselves

ܢܫܝܐ *neššē* (fem pl) women

ܫܡܝܐ *šmayyā* (plural, no singular) heaven

VERBS

ܩܪܒ *qreb* to draw near (*l-* to), approach

ܚܘܡ *‘mar* to live

OTHERS

ܗܐ *hā* lo, behold

ܗܐܟܢܢܐ *hākannā* thus, so, in this way

ܐܕ *kad* when, while, as

Exercise 5

Read and translate:

- 1 ܕܗܘܐ ܡܠܟܐ ܥܠܝܐ ܥܠ ܡܢܫܐܬܐ.
- 2 ܕܐܥܬܝܢ ܥܝܢܐ ܥܠ ܡܠܟܐ.
- 3 ܕܡܠܟܐ ܐܦܝܥܝܢ ܥܠ ܡܢܫܐܬܐ.
- 4 ܕܗܘܐ ܠܡܠܟܐ ܥܠܝܐ.
- 5 ܕܡܠܟܐ ܥܠܝܐ ܥܠ ܡܢܫܐܬܐ ܕܡܠܟܐܬܐ.
- 6 ܕܡܠܟܐ ܠܡܠܟܐ ܕܡܠܟܐ.
- 7 ܕܐܥܬܝܢ ܠܡܠܟܐ.
- 8 ܕܐܦܝܥܝܢ ܠܡܠܟܐ.
- 9 ܕܡܠܟܐ ܥܠܝܐ ܠܡܠܟܐ ܕܡܠܟܐ.
- 10 ܕܡܠܟܐ ܥܠܝܐ ܠܡܠܟܐ ܕܡܠܟܐ.
- 11 ܕܡܠܟܐ ܥܠܝܐ ܠܡܠܟܐ ܕܡܠܟܐ.
- 12 ܕܡܠܟܐ ܥܠܝܐ ܠܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.
- 13 ܕܡܠܟܐ ܥܠܝܐ ܠܡܠܟܐ.
- 14 ܕܗܘܐ ܡܠܟܐ ܥܠܝܐ ܥܠ ܡܢܫܐܬܐ ܕܡܠܟܐܬܐ.
- 15 ܕܡܠܟܐ ܥܠܝܐ ܠܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.
- 16 ܕܡܠܟܐ ܥܠܝܐ ܠܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.
- 17 ܕܡܠܟܐ ܥܠܝܐ ܠܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.

LESSON FIVE

- 18 מִזְבֵּי לְבָדוֹת הַמְּמָלָה.  
19 מִן הַבָּלָה לְבַדְבָּדוֹת הַמְּלָכִים?  
20 מִזְבֵּי מַלְחָמָה הָעֲמִי.  
21 לְבָדוֹת זְהָרָה לְבָדוֹ?  
22 חַיִּי מִיָּבֵשׁ מִן הַיָּבֵשׁ נִפְטָה הַיָּבֵשׁ לְבָדוֹת.  
23 הַבָּלָה לְבָדוֹת.  
24 לְבָדוֹת לְבָדוֹת.  
25 נִפְטָה מִן הַבָּלָה הַמְּמָלָה.  
26 זְהָרָה מִן הַבָּלָה לְבַדְבָּדוֹת הַמְּלָכִים.  
27 חַיִּי. תִּכְּתִיב מִן הַיָּבֵשׁ.  
28 חַיִּי מִן הַבָּלָה מִן הַבָּלָה לְבָדוֹת.  
29 לְבָדוֹת הַמְּמָלָה מִן הַיָּבֵשׁ.  
30 מִיָּבֵשׁ מִן הַמְּמָלָה.  
31 אֲנִי לְבָדוֹת מִן הַבָּלָה מִן הַמְּמָלָה לְבָדוֹת מִן  
אֲנִי.  
32 מִן הַמְּמָלָה מִן הַיָּבֵשׁ מִן הַמְּמָלָה.

Translate into Syriac:

1. The men lived in the villages of the kingdom.
2. The angels descended from heaven.
3. There is no water in the rivers of the land.
4. The women transgressed the laws of the kings of the kingdom.
5. We drove the servants of the enemies from all the temples of our land.



## ܐܘܪܝܢܐ ܟܘܢܐ Lesson Six

§ 6.1 **Independent Pronouns.** Following is the set of independent pronouns. These are used as sentence subjects of verbless sentences and for stressing the pronominal subject of a verb.

3 m	ܐܘܪܝܢܐ <i>hu</i>	ܐܘܪܝܢܐ <i>hennon</i>
f	ܐܘܪܝܢܐ <i>hi</i>	ܐܘܪܝܢܐ <i>hennēn</i>
2 m	ܐܘܪܝܢܐ <i>att</i>	ܐܘܪܝܢܐ <i>atton</i>
f	ܐܘܪܝܢܐ <i>att</i>	ܐܘܪܝܢܐ <i>attēn</i>
1 c	ܐܘܪܝܢܐ <i>enā</i>	ܐܘܪܝܢܐ <i>nahnan</i> and ܐܘܪܝܢܐ <i>hnan</i>

§ 6.2 **The Short Pronouns as Copulas.** The following shortened pronouns are used as copulas ('is, are'):

3 m	ܐܘܪܝܢܐ <i>-u (-w)</i>	ܐܘܪܝܢܐ <i>-ennon</i>
f	ܐܘܪܝܢܐ <i>-i (-y)</i>	ܐܘܪܝܢܐ <i>-ennēn</i>
2 m	ܐܘܪܝܢܐ <i>-(a)tt</i>	ܐܘܪܝܢܐ <i>-(a)tton</i>
f	ܐܘܪܝܢܐ <i>-(a)tt</i>	ܐܘܪܝܢܐ <i>-(a)ttēn</i>
1 c	ܐܘܪܝܢܐ <i>-nā</i>	ܐܘܪܝܢܐ <i>-nan</i>

The third-person copulas are used with both the first- and the second-person pronouns, although the corresponding first- and second-person copulas also occur.

ܐܘܪܝܢܐ ܐܘܪܝܢܐ ܐܘܪܝܢܐ <i>att-u malkā.</i>	You are the king.
ܐܘܪܝܢܐ ܐܘܪܝܢܐ ܐܘܪܝܢܐ <i>att malka-tt.</i>	You are the king
ܐܘܪܝܢܐ ܐܘܪܝܢܐ ܐܘܪܝܢܐ <i>atton-ennon tammān.</i>	You are there.

LESSON SIX

atton tammān-atton. You are there.

The copulas may occur anywhere in the sentence, after subject or predicate.

enā-nā šliḥā d-alāhā. I am an apostle of  
 God.  
 ḥnan šliḥē-nan d- We are messengers of  
 malkā. the king.

When the masculine copula -u is preceded by -ā, the -ā is shortened to -a- and forms a diphthong -aw:

hu malka-w. He is the king.

But when it is preceded by a consonant, the copula is read as enclitic -u, as in

gabrā tammān-u. The man is there.

The feminine enclitic copula preceded by a consonant is read as -i:

attā tammān-i. The woman is there.

But when the feminine copula is preceded by a vowel, it is read as -y:

hi malktā-y. She is the queen.

**§ 6.3 Third-Person Plural Pronouns as Direct Objects.** The third-person plural short pronouns, and only they of the independent pronouns, are used as direct objects of verbs. Although they are written separate, they should be considered as quasi-enclitic.

šlah-ennon. He sent them.  
 qeṭlet-ennon. I killed them.  
 dbar-ennēn. He led them (f).

The other direct-object pronouns will be taken up in §7.3.

**§ 6.4 Demonstratives.** The same words are used as both demon-

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strative adjectives and demonstrative pronouns. They are as follows.

	SINGULAR	PLURAL
this (m)	ܗܢܐ <i>hānā</i>	ܗܠܝܢ <i>hālēn</i>
this (f)	ܗܕܝܗ <i>hādē</i>	ܗܠܝܢ <i>hālēn</i>
that (m)	ܗܘܐ <i>haw</i>	ܗܢܘܢ <i>hānon</i>
that (f)	ܗܝܐ <i>hay</i>	ܗܢܝܢ <i>hānēn</i>

As adjectives, these words may either precede or follow the words they modify. Thus, both ܗܢܐ ܡܠܟܐ *malkā hānā* and ܗܢܐ ܡܠܟܐ *hānā malkā* mean ‘this king,’ and both ܗܕܝܗ ܡܕܝܬܐ *mdittā hādē* and ܗܕܝܗ ܡܕܝܬܐ *hādē mdittā* mean ‘this city.’

*Hādē* followed immediately by the feminine enclitic copula *-i* is pronounced *hādā-y*. *Hānā* followed by the masculine singular enclitic copula *-u* may be written as one word, ܗܢܐܘ *hāna-w*.

### Vocabulary 6

#### NOUNS

- ܡܢܨܝܒܐ *knuštā* assembly, synagogue
- ܡܕܒܪܐ *madbrā* wilderness
- ܡܠܗܐ *melhā* (f) salt
- ܦܘܪܐ *pagrā* body
- ܪܘܚܐ *ruhā* (f) spirit<sup>1</sup>

#### VERB

- ܕܒܪܐ *dbr* to lead, guide

#### OTHERS

- ܐܘܢ *āp* so, so also
- ܕܐ *d(a)*- that (subordinating conjunction)
- ܗܢܐ *hānā* (m sing), ܗܕܝܗ *hādē* (f sing), ܗܠܝܢ *hālēn* (c pl) this
- ܗܘܐ *haw* (m sing), ܗܝܐ *hay* (f sing), ܗܢܘܢ *hānon* (m pl), ܗܢܝܢ

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<sup>1</sup>*Ruhā* is feminine except in the phrases ܪܘܚܐ ܩܕܝܫܐ *ruhā d-quḏšā* and ܪܘܚܐ ܩܕܝܫܐ *ruhā qaddiḥā* ‘Holy Ghost,’ in which *ruhā* is usually construed as masculine.

LESSON SIX

*hānēn* (f pl) that

ܡܚܕܐ *mehdā* at once, immediately

ܡܢܗ *manu* (for *man-[h]u*) who is (he/it)?

ܡܢܗ *māna-w* (for *mānā-[h]u*) what is he/it?

PROPER NAME

ܝܫܘܥ ܡܫܝܗ *išo<sup>c</sup> mšihā* Jesus Christ

Exercise 6

Read and translate:

- 1 ܡܢ ܩܪܝܢܐ ܕܡܚܕܐ ܕܡܢܗ?
- 2 ܡܚܕܐ ܝܫܘܥ ܡܢ ܡܚܕܐ ܕܡܢܗ ܕܡܚܕܐ ܕܡܚܕܐ.
- 3 ܡܚܕܐ ܕܡܢ ܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ?
- 4 ܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ?
- 5 ܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ.
- 6 ܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ.
- 7 ܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ.
- 8 ܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ?
- 9 ܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ.
- 10 ܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ.
- 11 ܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ.
- 12 ܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ.
- 13 ܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ.
- 14 ܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ.
- 15 ܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ.
- 16 ܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ.
- 17 ܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ.
- 18 ܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ?
- 19 ܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ?
- 20 ܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ.
- 21 ܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ.
- 22 ܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ ܕܡܚܕܐ.

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- 23 חַר אַבְרָהָם לְבָרְכָהּ בְּפִימָה אֵלֵי תַלְמִידָא.
- 24 מַהֲרָא אֲבִיבְרָכָא אֲבִיבְרָכָא נְרָיָהּ הַמְלִיךְ בְּרָכָא
- 25 מַהֲרָא אֲבִיבְרָכָא לְהַן חַרְבָּא אֲבִיבְרָכָא אֲבִיבְרָכָא הַמְלִיכָא  
הַמְלִיכָא
- 26 מַהֲרָא אֲבִיבְרָכָא לְבִרְכָא?
- 27 מַהֲרָא אֲבִיבְרָכָא אֲבִיבְרָכָא אֲבִיבְרָכָא
- 28 אֲבִיבְרָכָא אֲבִיבְרָכָא אֲבִיבְרָכָא

Translate into Syriac:

1. This is the assembly of all the peoples of the land.
2. Those men are in the wilderness.
3. Are you the man whose wife killed herself?
4. There is no salt in our house.
5. The angels went up into heaven.
6. These messengers led them to the kings' cities.
7. Who is it that pursued the enemy as far as the river?
8. This man abandoned his wife in the village.

## לַבְּנֵי הַבְּנָיָה Lesson Seven

§ 7.1 **Inflection of III-Weak Verbs.** Most verbs whose third radical consonant is weak, i.e., originally *w* or *y*, have slightly modified inflections in the perfect. The vast majority of these verbs appear in the 3rd masculine singular with the ending *-ā*, as *bnā* ‘to build.’ The inflection is as follows.

3 m	בָּנָה <i>bnā</i>	בָּנָה <i>bnaw</i>
f	בָּנְתָה <i>bnāt</i>	בָּנְתָה <i>bnay</i>
2 m	בָּנִיתָ <i>bnayt</i>	בָּנִיתָ <i>bnayton</i>
f	בָּנִיתְּ <i>bnayt</i>	בָּנִיתְּ <i>bnaytēn</i>
1 c	בָּנֵיתִי <i>bnēt</i>	בָּנֵיתִי <i>bnayn</i>

Note especially the pattern of the first-person singular.

The second inflectional pattern of III-weak verbs—much less common—is like that of *hdi* ‘to be glad.’ The inflection is as follows.

3 m	הֵדִי <i>hdi</i>	הֵדִי <i>hdi</i>
f	הֵדִיָּה <i>hedyat</i>	הֵדִיָּה <i>hdi</i>
2 m	הֵדִיתָ <i>hdiyt</i>	הֵדִיתָ <i>hdiyton</i>
f	הֵדִיְתְּ <i>hdiyt</i>	הֵדִיְתְּ <i>hdiytēn</i>
1 c	הֵדִיתִי <i>hdit</i>	הֵדִיתִי <i>hdiyn</i>

Note that the 3rd-person feminine singular is absolutely regularly formed, while the 1st-person singular is like *bnēt*, but with the vowel *-i-*. As the transcription shows, the *-t* of the 2nd persons is not spirantized; the *-t* of the 1st-person singular is spirantized.

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§ 7.2 **The Perfect of *Hwā***. The perfect inflection of *hwā* ‘to be’ is exactly like that of *bnā*.

3 m	ܗܘܐ <i>hwā</i>	ܗܘܘܐ <i>hwaw</i>
f	ܗܘܐܬ <i>hwāt</i>	ܗܘܘܐܬ <i>hway</i>
2 m	ܗܘܘܐܝܬ <i>hwayt</i>	ܗܘܘܘܐܝܬܘܢ <i>hwayton</i>
f	ܗܘܘܐܝܬܝܢ <i>hwayt</i>	ܗܘܘܘܐܝܬܝܢܘܢ <i>hwaytēn</i>
1 c	ܗܘܘܐܝܬܝ <i>hwêt</i>	ܗܘܘܐܝܬܝܢ <i>hwayn</i>

However, when this verb is used as the past copula, the initial *h*-is silenced with the *linea occultans* throughout the inflection. As a copula, *-wā* is treated as an enclitic.

ܗܘܐܝܬܝܢ ܒܒܝܬܗܘܐܝܬܝܢܘܢ *gabrā b-bayteh-wā*. The man was in his house.

ܗܘܐܝܬܝܢ ܒܒܝܬܝܠܝܘܬܝܢܘܢ *šlihē ba-mdittā-waw*. The apostles were in the city.

§ 7.3 **The Perfect with Object Suffixes**. The objective pronominal enclitics, which are suffixed directly onto a verb, are basically the same as the set of enclitics I given in §4.1; an important exception is the first-person singular objective enclitic *-an* (with otiose *yod*). The 3rd-person plural enclitics are not used as object suffixes (see §6.2).

With the vowel-initial enclitics (3 masc. sing. *-eh*, 3 fem. sing. *-āh*, 2 masc. sing. *-āk*, 2 fem. sing. *-ek*, 1 sing. and pl. *-an*) the verbal stem of the 3rd masc. sing. verb (*CCaC*, *CCeC*) undergoes a change in pattern to *CaCC-*, the third radical consonant remaining spirantized. The 1st sing. (*CeCCet*) and the 3rd fem. sing. (*CeCCat*) both change to *CCaCt-* before vowel-initial suffixes. All revert to their original patterns with the 2nd pl. suffixes (*-kon*, *-kēn*), which are consonant-initial. Thus, from *rdap* ‘to drive’:

	ܐܘܪܝܢ <i>RDAP</i>	ܐܘܪܝܢܘܢ <i>REDPAT/REDPET</i>
+ 3 masc. sing.	ܐܘܪܝܢܐܝܬ <i>radpeh</i>	ܐܘܪܝܢܐܝܬܘܢ <i>rdapteh</i>
+ 3 fem. sing.	ܐܘܪܝܢܐܝܬܝܢ <i>radpāh</i>	ܐܘܪܝܢܐܝܬܝܢܘܢ <i>rdaptāh</i>
+ 2 masc. sing.	ܐܘܪܝܢܐܝܬܝܢ <i>radpāk</i>	ܐܘܪܝܢܐܝܬܝܢܘܢ <i>rdaptāk</i>

## LESSON SEVEN

+ 2 fem. sing.	𐤓𐤁𐤐𐤊 <i>radpek</i>	𐤓𐤁𐤐𐤊𐤓𐤊𐤍 <i>rdapteḵ</i>	
+ 1 sing.	𐤓𐤁𐤐𐤊 <i>radpan</i>	𐤓𐤁𐤐𐤊𐤓 <i>rdaptan</i>	
+ 3 masc. pl.	𐤓𐤁𐤐𐤊𐤍𐤏𐤍𐤏𐤍 <i>rdap-ennon</i>	𐤓𐤁𐤐𐤊𐤓𐤊𐤍𐤏𐤍𐤏𐤍 <i>redpat/redpet-ennon</i>	
+ 3 fem. pl.	𐤓𐤁𐤐𐤊𐤍𐤏𐤍𐤏𐤍 <i>rdap-ennēn</i>	𐤓𐤁𐤐𐤊𐤓𐤊𐤍𐤏𐤍𐤏𐤍 <i>redpat/redpet-ennēn</i>	
+ 2 masc. pl.	𐤓𐤁𐤐𐤊𐤍𐤏𐤍 <i>rdapkon</i>	𐤓𐤁𐤐𐤊𐤓𐤊𐤍𐤏𐤍 <i>redpatkon/ redpetkon</i>	
+ 2 fem. pl.	𐤓𐤁𐤐𐤊𐤍𐤏𐤍 <i>rdapkēn</i>	𐤓𐤁𐤐𐤊𐤓𐤊𐤍𐤏𐤍 <i>redpatkēn/ redpetkēn</i>	
+ 1 pl.	𐤓𐤁𐤐𐤊 <i>radpan</i>	𐤓𐤁𐤐𐤊𐤓 <i>rdaptan</i>	

As in the possessive construction, the use of anticipatory object pronouns is quite common, e.g.,

𐤓𐤁𐤐𐤊𐤓𐤊𐤍𐤏𐤍𐤏𐤍 <i>qatleh l-malkā.</i>	He killed the king.
𐤓𐤁𐤐𐤊𐤓𐤊𐤍𐤏𐤍𐤏𐤍 <i>qtaltāh l-malktā.</i>	She/I killed the queen.

### Vocabulary 7

#### NOUNS

𐤓𐤁𐤐𐤊	<i>atrā</i> pl - <i>ē</i> place
𐤓𐤁𐤐𐤊𐤓	<i>barmāšā</i> pl 𐤓𐤁𐤐𐤊𐤓𐤊𐤍𐤏𐤍𐤏𐤍 <i>bnaynāšā</i> man, person, human, (pl) people
𐤓𐤁𐤐𐤊	<i>brā</i> pl 𐤓𐤁𐤐𐤊𐤓𐤊𐤍𐤏𐤍𐤏𐤍 <i>bnayyā</i> son (+ 1st sing. possessive enclitic, 𐤓𐤁𐤐𐤊 <i>ber</i> 'my son')
𐤓𐤁𐤐𐤊	<i>bartā</i> pl 𐤓𐤁𐤐𐤊𐤓𐤊𐤍𐤏𐤍𐤏𐤍 <i>bnātā</i> daughter
𐤓𐤁𐤐𐤊𐤓	<i>yudāyā</i> pl - <i>ē</i> Jew ( <i>h</i> silent except after proclitics, as <i>da-yhudāyē</i> 'of the Jews')
𐤓𐤁𐤐𐤊	<i>yawmā</i> pl - <i>ē/-ātā</i> (m) day
𐤓𐤁𐤐𐤊𐤓	<i>meskēnā</i> pl - <i>ē</i> poor, poor person, unfortunate
𐤓𐤁𐤐𐤊	<i>ēdtā</i> pl - <i>ātā</i> church, assembly

#### VERBS

𐤓𐤁𐤐𐤊	𐤓𐤁𐤐𐤊 <i>etā</i> to come
𐤓𐤁𐤐𐤊	𐤓𐤁𐤐𐤊 <i>bnā</i> to build
𐤓𐤁𐤐𐤊	𐤓𐤁𐤐𐤊 <i>b<sup>c</sup>ā</i> to seek, search for



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- ܠܗܘܐ *hwā* to be
- ܠܗܕܝ *hdi* to rejoice
- ܠܗܘܐ *hzā* to see

OTHERS

- ܠܠܐ *ellā* but
- ܠܠܝܢܐ *b-koll-zban* always
- ܠܠܐ <sup>1</sup>*dēn* but, however, for, then

Exercise 7

Read and translate:

- 1 ܠܠܐ ܠܠܝܢܐ ܠܠܐ ܠܠܝܢܐ ܠܠܐ.
- 2 ܠܠܐ ܠܠܝܢܐ ܠܠܐ ܠܠܝܢܐ.
- 3 ܠܠܐ ܠܠܝܢܐ ܠܠܐ ܠܠܝܢܐ.
- 4 ܠܠܐ ܠܠܝܢܐ ܠܠܐ ܠܠܝܢܐ?
- 5 ܠܠܐ ܠܠܝܢܐ ܠܠܐ ܠܠܝܢܐ?
- 6 ܠܠܐ ܠܠܝܢܐ ܠܠܐ ܠܠܝܢܐ ܠܠܐ ܠܠܝܢܐ ܠܠܐ.
- 7 ܠܠܐ ܠܠܝܢܐ ܠܠܐ ܠܠܝܢܐ ܠܠܐ ܠܠܝܢܐ ܠܠܐ ܠܠܝܢܐ ܠܠܐ ܠܠܝܢܐ.
- 8 ܠܠܐ ܠܠܝܢܐ ܠܠܐ.
- 9 ܠܠܐ ܠܠܝܢܐ ܠܠܐ?
- 10 ܠܠܐ ܠܠܝܢܐ ܠܠܐ ܠܠܝܢܐ ܠܠܐ.
- 11 ܠܠܐ ܠܠܝܢܐ ܠܠܐ ܠܠܝܢܐ.
- 12 ܠܠܐ ܠܠܝܢܐ ܠܠܐ ܠܠܝܢܐ.
- 13 ܠܠܐ ܠܠܝܢܐ ܠܠܐ ܠܠܝܢܐ.
- 14 ܠܠܐ ܠܠܝܢܐ ܠܠܐ ܠܠܝܢܐ?
- 15 ܠܠܐ ܠܠܝܢܐ ܠܠܐ ܠܠܝܢܐ ܠܠܐ ܠܠܝܢܐ.
- 16 ܠܠܐ ܠܠܝܢܐ ܠܠܐ ܠܠܝܢܐ.

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<sup>1</sup>Like the Greek postpositive particle δε, with which this word has been confused, *dēn* may not stand first in a sentence but must be preceded by another word; it is often best left untranslated.

LESSON SEVEN

- 17 ܥܒܕܝܢ ܥܡ ܥܘܠܡܝܢܐ.
- 18 ܘܥܒܕܝܢܐ ܕܥܡܝܢܐ ܕܥܘܠܡܝܢܐ ܕܥܘܠܡܝܢܐ.
- 19 ܥܘܠܡܝܢܐ ܕܥܘܠܡܝܢܐ ܕܥܘܠܡܝܢܐ ܕܥܘܠܡܝܢܐ.
- 20 ܕܥܘܠܡܝܢܐ ܕܥܘܠܡܝܢܐ ܕܥܘܠܡܝܢܐ.
- 21 ܥܘܠܡܝܢܐ ܕܥܘܠܡܝܢܐ ܕܥܘܠܡܝܢܐ ܕܥܘܠܡܝܢܐ ܕܥܘܠܡܝܢܐ.
- 22 ܕܥܘܠܡܝܢܐ ܕܥܘܠܡܝܢܐ ܕܥܘܠܡܝܢܐ ܕܥܘܠܡܝܢܐ.
- 23 ܥܘܠܡܝܢܐ ܕܥܘܠܡܝܢܐ ܕܥܘܠܡܝܢܐ ܕܥܘܠܡܝܢܐ.
- 24 ܕܥܘܠܡܝܢܐ ܕܥܘܠܡܝܢܐ ܕܥܘܠܡܝܢܐ ܕܥܘܠܡܝܢܐ.
- 25 ܥܘܠܡܝܢܐ ܕܥܘܠܡܝܢܐ ܕܥܘܠܡܝܢܐ ܕܥܘܠܡܝܢܐ ܕܥܘܠܡܝܢܐ.
- 26 ܥܘܠܡܝܢܐ ܕܥܘܠܡܝܢܐ ܕܥܘܠܡܝܢܐ ܕܥܘܠܡܝܢܐ ܕܥܘܠܡܝܢܐ.

Translate into Syriac:

1. He said that we always have the poor with us.
2. And in those days they rejoiced in the church the king had built for them in that place.
3. The sons of this man killed the enemy of their city.
4. Why did he abandon you in a village in which there was no water?
5. I led him from the wilderness to his daughter's house.
6. He perished on the mountain with the money had had seized from the poor people.
7. He and the men of his village marched against the king who had killed his son.

## دروس Lesson Eight

§ 8.1 **The Active Participles.** The masculine singular active participle for all sound verbs of the G-form (i.e., verbs with no weakness on the pattern *CCaC* or *CCeC*) is made on the pattern *CāCeC*, as *kāteb* ‘writing’ from *ktab*, *sāleq* ‘leaving’ from *sleq*, and *rāheṭ* ‘running’ from *rhet*. The active participles occur mainly in the absolute state as predicates; following are the masculine and feminine singular and plural forms of the absolute state for the three types of verbs introduced so far. All active participles are distinguished orthographically by a dot on top of the word.

TYPE	MASC. SING.	FEM. SING.	MASC. PL.	FEM. PL.
Sound	كاتب <i>kāteb</i>	كاتبة <i>kātbā</i>	كاتبين <i>kātbīn</i>	كاتبات <i>kātbān</i>
III-gutt.	آمر <i>āmar</i>	آمرة <i>āmrā</i>	آمرين <i>āmrīn</i>	آمرات <i>āmrān</i>
III-weak	بان <i>bānē</i>	بانية <i>bānyā</i>	بانين <i>bāneyn</i>	بانيات <i>bānyān</i>

Note that a 3rd guttural radical (*h, ḥ, ’, ʿ, r*) changes the stem vowel from *-e-* to *-a-*; otherwise formation is regular.

§ 8.2 **Uses of the Participle.** The active participle is used with the short pronominal enclitics (3rd-person enclitics optional and rarely used) to form a participial inflection used for the present habitual (“he goes”), the present progressive (“he is going”) and occasionally the future (“he will go”). The full inflection is as follows.

3 m	كاتب <i>kāteb(-u)</i>	كاتبين <i>kātbīn(-ennon)</i>
f	كاتبة <i>kātbā(-y)</i>	كاتبات <i>kātbān(-ennēn)</i>
2 m	كاتب <i>kāteb-att</i>	كاتبين <i>kātbī-tton</i>

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f	كاتبك كاتبة <i>kātbā-att</i>	كاتبك كاتبة <i>kātbā-ttēn</i>
1 m	كاتبك كاتبة <i>kāteb-nā</i>	كاتبك كاتبة <i>kātbīn-nān</i>
f	كاتبك كاتبة <i>kātbā-nā</i>	كاتبك كاتبة <i>kātbān-nān</i>

Note reduction of the stem vowel *-e-* where it occurs. Note also that the *n* of the 2nd pl. participles assimilates to the *t* of the enclitic. Because this inflection is participial/adjectival, all persons have both masculine and feminine forms.

The participial inflection of the 1st and 2nd persons occasionally appears in the following contracted forms:

2 m	أبدت <i>‘ābdatt</i>	أبدت <i>‘ābdittōn</i>
2 f	أبدت <i>‘ābdatt</i>	أبدت <i>‘ābdattēn</i>
1 m	أبدت <i>‘ābednā</i>	أبدت <i>‘ābdinnān</i>

The past habitual/progressive (“he used to go, he was going, would go”) is formed with the participles and the past copula (*kāteb-wā*, *kātbā-wāt*, *kāteb-wayt*, *kātbā-wayt*, *kāteb-wēt*, *kātbā-wēt*, etc.).

هو سالك الجبل <i>hu sāleq l-ṭurā.</i>	He’s going (he goes) up to the mountain.
هو سالك الجبل <i>hu sāleq-wā l-ṭurā.</i> لجبل	He was going (used to go) up to the mountain.
أعيش في القرية <i>‘āmar-nā ba-qritā</i> ها <i>hay.</i>	I live in that village.
أعيش في القرية <i>‘āmar-wēt tammān.</i>	I used to live there.

The past copula often occurs along with the perfect, especially in narrative prose; in such uses the past copula is generally superfluous and should be disregarded in translation, although in specific contexts it may render the English past perfect, as *ezal-wā* ‘he went’ or, according to context, ‘he had gone.’

Attributive uses of the participle are almost always turned into relative constructions with *d-*, e.g.

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ܘܒܪܗܡ ܘܠܘܗܝܘܢ ܘܠܘܗܝܘܢ	<i>gabrā d-bā<sup>c</sup>ē la-breh</i>	the man (who is/was) searching for his son
ܘܠܘܗܝܘܢ ܘܠܘܗܝܘܢ	<i>malakē d-nāhtin l-</i>	angels descending to
ܘܠܘܗܝܘܢ ܘܠܘܗܝܘܢ	<i>ar<sup>c</sup>ā w-sālqin la-</i>	earth and ascending to
ܘܠܘܗܝܘܢ ܘܠܘܗܝܘܢ	<i>šmayyā</i>	heaven

The active participle is often used adverbially (even redundantly) to express the manner in which something is done, e.g.

ܘܠܘܗܝܘܢ ܘܠܘܗܝܘܢ	<i>emar li āmar d-...</i>	he said to me, say- ing...
ܘܠܘܗܝܘܢ ܘܠܘܗܝܘܢ	<i>nepqat men lwātan</i>	She went out from our presence, look- ing for something.
ܘܠܘܗܝܘܢ ܘܠܘܗܝܘܢ	<i>bā<sup>c</sup>yā meddem.</i>	

Such adverbial uses, especially when complementary to a verbal object, are frequently introduced by *kad*, e.g.

ܘܠܘܗܝܘܢ ܘܠܘܗܝܘܢ	<i>eškhu kad yāteb b-</i>	They found him sit- ting in the house.
ܘܠܘܗܝܘܢ ܘܠܘܗܝܘܢ	<i>baytā</i>	

In general the participles do not take enclitic objects as finite verbs do; rather, they take pronominal objects through *l-*. The exception is the 3rd-person plural short pronouns *ennon* and *ennēn*, which do follow a participle as direct object.

ܘܠܘܗܝܘܢ ܘܠܘܗܝܘܢ	<i>haw d-dābar-wā lāk</i>	he who was guiding you
ܘܠܘܗܝܘܢ ܘܠܘܗܝܘܢ	<i>haw d-dābar-ennon</i>	he who was guiding them

**§ 8.3 Object Suffixes with Third-Person Plural Verbs.** Just as the verbal stem of the 3rd sing. perfect verb undergoes changes before the addition of the object suffixes, so also do 3rd-person plural verbs. The 3rd masc. pl. verb assumes the pattern *CaCCu-*; the 3rd-person fem. pl. verb takes the pattern *CaCCā-* before the enclitics that are originally vowel-initial.

LESSON EIGHT

	ܪܕܦܝܢ <i>rdap</i>	ܪܕܦܝܢ <i>rdap</i>
+ 3 m s	ܪܕܦܝܢܐ <i>radpu</i>	ܪܕܦܝܢܐ <i>radpāy</i>
+ 3 f s	ܪܕܦܝܢܐ <i>radpuh</i>	ܪܕܦܝܢܐ <i>radpāh</i>
+ 2 m s	ܪܕܦܝܢܐ <i>radpuk</i>	ܪܕܦܝܢܐ <i>radpāk</i>
+ 2 f s	ܪܕܦܝܢܐ <i>radpuk</i>	ܪܕܦܝܢܐ <i>radpek</i>
+ 1 c s	ܪܕܦܝܢܐ <i>radpun</i>	ܪܕܦܝܢܐ <i>radpān</i>
+ 2 m pl	ܪܕܦܝܢܐܢ <i>radpukon</i>	ܪܕܦܝܢܐܢ <i>rdapkon</i>
+ 2 f pl	ܪܕܦܝܢܐܢ <i>radpukēn</i>	ܪܕܦܝܢܐܢ <i>rdapkēn</i>
+ 1 c pl	ܪܕܦܝܢܐܢ <i>radpun</i>	ܪܕܦܝܢܐܢ <i>radpān</i>

Note especially the form and spelling of the 3rd masc. sing. enclitic on each of these two persons. The original form of this enclitic was *-ohi* (Aramaic ܫܘܝ) which explains the historical spelling in Syriac orthography.

With the 3rd masc. pl. verb, the vowel-initial enclitics all lose their initial vowels. With the 3rd fem. pl. verb, the vowel-initial enclitics similarly lose their vowels, with the exception of the 2nd fem. sing. enclitic *-ek*, which takes precedence over the inflectional vowel.

**Vocabulary 8**

NOUNS

- ܩܪܘܙܘܬܐ *kārōzutā* pl -*zwātā* gospel, preaching
- ܩܪܘܙܘܬܐ *mrah̄mānutā* pl -*nwātā* mercy, loving kindness
- ܩܘܪܩܢܐ *purqānā* pl -*ē* salvation
- ܩܘܪܩܢܐ *pārōqa* pl -*ē* savior
- ܩܘܪܩܢܐ *qentrōnā* pl -*ē* centurion
- ܩܘܪܩܢܐ *rāhmā* pl -*ē* friend
- ܩܘܪܩܢܐ *rāhemtā* pl -*ātā* friend (f)
- ܩܘܪܩܢܐ *qaššišā* pl -*ē* elder

## INTRODUCTION TO SYRIAC

### ADJECTIVES (given in the absolute state)

ܘܗܕܐ / ܘܗܕܐ *ḥad* (m), *ḥdā* (f) one, a

ܩܘܫܝܫܐ *qaššiš* old, elder

ܩܪܝܒܐ *qarrib* near, close (*l-* to)

ܪܗܝܩܐ *rahhiq* far, distant

### VERBS

ܐܫܩܗܐ *eškaḥ* to find

ܗܝܐ *hyā* to live, be alive

ܩܪܝܒܐ *pras* to spread

ܪܗܝܩܐ *rhem* to love

ܫܕܕܐ *šaddar* to send

### OTHERS

ܒܝܕܐ *b-yad* by, through, by means of, via

ܒܠܗܕܐ *balhōd* alone (also takes pron. encl. II [see §9.2], e.g.,  
*balhōdaw* ‘by himself’)

ܩܪܝܒܐ ܠܡܘܬܐ *qarrib la-mmāt* near death

ܕܝܐ *gēr* but, however, indeed (a causal conjunction; like  
*dēn* and the Greek postpositive *γάρ*, *gēr* does not  
stand at the head of a sentence)

ܫܘܒܐ *saggi* very

### PROPER NAMES

ܝܘܗܢܢܐ *yōḥannān* John

ܠܘܩܐ *luqā* Luke

ܡܪܩܘܫܐ *marqōs* Mark

ܡܬܬܝܐ *mattay* Matthew

## Exercise 8

Read and translate:

- 1 ܢܬܝܡ ܫܡܐ ܩܪܝܒܐ ܕܢܝܢܐ.
- 2 ܕܠܐ ܩܪܝܒܐ ܩܪܝܒܐ ܩܪܝܒܐ ܩܪܝܒܐ.
- 3 ܩܪܝܒܐ ܕܠܐ ܩܪܝܒܐ ܩܪܝܒܐ.
- 4 ܩܪܝܒܐ ܩܪܝܒܐ ܩܪܝܒܐ ܩܪܝܒܐ ܩܪܝܒܐ.
- 5 ܩܪܝܒܐ ܩܪܝܒܐ ܩܪܝܒܐ ܩܪܝܒܐ ܩܪܝܒܐ.
- 6 ܩܪܝܒܐ ܩܪܝܒܐ ܩܪܝܒܐ ܩܪܝܒܐ ܩܪܝܒܐ?





## 𐤀𐤃𐤁𐤁 𐤀𐤁 **Lesson Nine**

§ 9.1 **Adjectives.** Adjectives occur as masculine and feminine, singular and plural. The regular endings for the emphatic and absolute states are given below (example *tāb* ‘good’).

	MASCULINE			FEMININE	
	SINGULAR	PLURAL		SINGULAR	PLURAL
emph.	𐤀𐤁𐤁 <i>tābā</i>	𐤀𐤁𐤁𐤀 <i>tābē</i>		𐤀𐤁𐤁𐤀 <i>tābtā</i>	𐤀𐤁𐤁𐤀𐤀 <i>tābātā</i>
abs.	𐤀𐤁 <i>tāb</i>	𐤀𐤁𐤁𐤀 <i>tābin</i>		𐤀𐤁𐤁 <i>tābā</i>	𐤀𐤁𐤁𐤀 <i>tābān</i>

An attributive adjective follows the noun it modifies and agrees in number, gender, and state. Examples:

𐤀𐤁𐤁 𐤁𐤏𐤁𐤀 <i>malkā bišā</i>	wicked king
𐤀𐤁𐤁𐤀 𐤀𐤁𐤁𐤀𐤀 <i>attā šappirtā</i>	beautiful woman
𐤀𐤁𐤁𐤀𐤀 𐤀𐤁𐤁𐤀𐤀 <i>šlihē ḥakkimē</i>	wise apostles
𐤀𐤁𐤁𐤀𐤀𐤀 𐤀𐤁𐤁𐤀𐤀 <i>neššē<sup>c</sup> attirātā</i>	rich women

An attributive adjective modifying a noun qualified by a possessive pronoun is also in the emphatic state, e.g.

𐤀𐤁𐤁𐤀𐤀 𐤁𐤏𐤁𐤀 <i>brāh ḥakkimā</i>	her wise son
𐤀𐤁𐤁𐤀𐤀𐤀 𐤀𐤁𐤁𐤀𐤀𐤀 <i>attēh<sup>c</sup> attirtā</i>	his rich wife
𐤀𐤁𐤁𐤀𐤀𐤀 𐤁𐤏𐤁𐤀 <i>baytāk rabbā</i>	your large house

Predicate adjectives stand in the absolute state—and they tend to come first in the sentence—while agreeing with the subject in number and gender, e.g.

LESSON NINE

ܒܝܫ ܘܡܠܟܐ	<i>biš-u malkā.</i>	The king is wicked.
ܫܦܝܪܐ ܝܘܬܬܐ	<i>šappirā-y attā.</i>	The woman is beautiful.
ܫܠܝܗܐ ܘܘܪܫܝܢܐ	<i>šlihā hakkimin-waw šlihē.</i>	The apostles were wise.
ܥܬܝܪܐܢ ܢܝܫܐܢ ܢܫܝܐܢ	<i>ʿattirān-ennēn neššē.</i>	The women are rich.

There is no comparative or superlative degree of the adjective. The comparative sense is conveyed by the use of *men*, e.g.

ܢܝܫܐܢ ܢܫܝܐܢ ܢܫܝܐܢ	<i>enā-nā ʿattir mennāk.</i>	I am richer than you.
ܫܠܝܗܐ ܘܘܪܫܝܢܐ ܫܠܝܗܐ ܘܘܪܫܝܢܐ	<i>šlihā hakkim-u men hālēn gabrē.</i>	The apostle is wiser than these men.

The superlative sense is achieved by the adjective with *men koll-* or simply by sense.

ܘܪܫܝܢܐ ܘܘܪܫܝܢܐ ܘܘܪܫܝܢܐ	<i>gabrā haw rabb-wā men kollhon bnay-madnhā.</i>	This man was the greatest of all the men of the east.
ܘܪܫܝܢܐ ܘܘܪܫܝܢܐ ܘܘܪܫܝܢܐ	<i>man-u rabb b-malkutā da-šmayyā?</i>	Who is the greatest in the kingdom of heaven?

§ 9.2 Pronominal Enclitics II. The second set of pronominal enclitics is as follows.

3 m	ܘܪܫܝܢܐ -aw	ܘܪܫܝܢܐ -ayhon
f	ܘܪܫܝܢܐ -ēh	ܘܪܫܝܢܐ -ayhēn
2 m	ܘܪܫܝܢܐ -ayk	ܘܪܫܝܢܐ -aykon
f	ܘܪܫܝܢܐ -ayk	ܘܪܫܝܢܐ -aykēn
1 c	ܘܪܫܝܢܐ -ay	ܘܪܫܝܢܐ -ayn

These pronominals are attached to certain prepositions, such as *ʿal* (combining form, *ʿl-*), to give the following inflection:

3 m	ܘܪܫܝܢܐ ܘܪܫܝܢܐ ʿlaw	ܘܪܫܝܢܐ ܘܪܫܝܢܐ ʿlayhon
f	ܘܪܫܝܢܐ ܘܪܫܝܢܐ ʿlēh	ܘܪܫܝܢܐ ܘܪܫܝܢܐ ʿlayhēn

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2 m	ܠܝܟ <sup>c</sup> layk	ܠܝܟܘܢ <sup>c</sup> laykon
f	ܠܝܟ <sup>c</sup> layk	ܠܝܟܿܗܢ <sup>c</sup> laykēh
1 c	ܠܝ <sup>c</sup> lay	ܠܝܢ <sup>c</sup> layn

Other common prepositions that take this set of pronominals are ܒܚܘܬܝ *ṣēd* ‘beside, at’ (*ṣēdaw, ṣēdēh, &c.*), ܠܗܠܦܢ *hlāp* ‘on behalf of’ (*hlāpaw, hlapēh, &c.*), ܠܗܕܘܪ *hdār* ‘around’ (*hdāraw, hdārēh, &c.*), and ܩܕܡ *qdām* ‘before’ (*qdāmaw, qdāmēh, &c.*).

The particle of existential predication, *it*, also takes this set of pronominals (*itaw, itēh, itayk, &c.*). When the enclitics are attached to *it*, it ceases to function as an existential predicator and becomes merely a subject carrier, e.g.

ܕܗܘ ܫܘܝܢ ܒܘܝܬܟܘܢ ܩܝܡܬ ܢܗܘܢܐ ܘܢܗܘܢܐ ܐܬܬܐ ܘܬܬܐ.	<i>kad hu itaw-wā b-</i> <i>bayteh d-šem<sup>c</sup>ōn,</i> <i>etāt attā.</i>	While he was at Si- mon’s house, a woman came.
ܕܢܘܥܡ ܠܘܩܘܨܝܢ ܠܝܢ ܠܘܩܘܨܝܢ ܘܠܘܩܘܨܝܢ.	<i>enā dēn lā b-koll-zban</i> <i>itay lwātkon.</i>	for I will not always be amongst you.

§ 9.3 **Possessive Suffixes with Plural Nouns.** The pronominal possessive enclitics are attached to plural nouns as follows.

(a) plurals in *-ātā*: the final *-ā* is dropped and the enclitic suffixes I (§4.1) are added, as from *bnātā* ‘daughters’ > ܢܗܘܢܐ *bnāteh* ‘his daughters,’ ܢܗܘܢܐܗ *bnātāh* ‘her daughters,’ ܢܗܘܢܐܗܗ *bnātāh* ‘your daughters.’

(b) plurals in *-ē* and *-ayyā*: final *-ē/-ayyā* is dropped and the enclitic suffixes II (§9.2) are added, e.g., ܫܠܝܗܘܢ *šlihaw* ‘his apostles,’ ܢܗܘܢܐܗ *bnēh* ‘her sons,’ ܢܗܘܢܐܗ *neššayk* ‘your women,’ and ܒܝܬܝܢ *bāttay* ‘my houses.’

§ 9.4 **Paradigm of *y(h)ab* ‘To Give.’** The verb *y(h)ab* ‘to give,’ used only in the perfect and imperative, is regularly inflected insofar as the personal endings are concerned. With the exception of the 3rd fem. sing. and 1st sing., whose patterns are absolutely regular, in all other forms the *h* is unpronounced and its vowel falls back to the *y*.



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‘next to him’)

### PROPER NAMES

ܐܕܡ *ādām* Adam  
ܚܘܘܘܐ *ḥawwā* Eve  
ܡܘܨܝܐ *mušē* Moses

### Exercise 9

(a) Read and translate the following phrases:

- 1 ܒܝܬܐ ܥܡܟܐ
- 2 ܢܬܝܐ ܥܡܟܐ ܕܩܝܝܢܐ
- 3 ܡܠܚܘܬܐ ܥܡܟܐ
- 4 ܩܘܪܝܢܐ ܥܡܟܐ ܕܩܝܝܢܐ
- 5 ܩܘܪܝܢܐ ܥܡܟܐ
- 6 ܡܠܟܐ ܕܩܝܢܐ
- 7 ܩܘܪܝܢܐ ܥܡܟܐ
- 8 ܩܘܪܝܢܐ ܥܡܟܐ
- 9 ܩܘܪܝܢܐ ܥܡܟܐ
- 10 ܩܘܪܝܢܐ ܥܡܟܐ
- 11 ܩܘܪܝܢܐ ܥܡܟܐ
- 12 ܩܘܪܝܢܐ ܥܡܟܐ ܕܩܝܢܐ
- 13 ܩܘܪܝܢܐ ܥܡܟܐ ܕܩܝܢܐ
- 14 ܩܘܪܝܢܐ ܥܡܟܐ
- 15 ܩܘܪܝܢܐ ܥܡܟܐ
- 16 ܩܘܪܝܢܐ ܥܡܟܐ
- 17 ܩܘܪܝܢܐ ܥܡܟܐ
- 18 ܩܘܪܝܢܐ ܥܡܟܐ ܕܩܝܢܐ
- 19 ܩܘܪܝܢܐ ܥܡܟܐ
- 20 ܩܘܪܝܢܐ ܥܡܟܐ ܕܩܝܢܐ
- 21 ܩܘܪܝܢܐ ܥܡܟܐ ܕܩܝܢܐ

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when followed by a pronominal enclitic.

LESSON NINE

- 22 אֶחָד וְאֶחָד
- 23 אֶחָד וְאֶחָד
- 24 אֶחָד וְאֶחָד
- 25 אֶחָד וְאֶחָד
- 26 אֶחָד וְאֶחָד
- 27 אֶחָד וְאֶחָד
- 28 אֶחָד וְאֶחָד
- 29 אֶחָד וְאֶחָד
- 30 אֶחָד וְאֶחָד

(b) Turn the phrases in exercise A into sentences, e.g., אֶחָד וְאֶחָד *baytā ḥadā* 'new house' → אֶחָד וְאֶחָד *ḥdet-u baytā* 'the house is new.'

(c) Read and translate:

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

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- 16 ܢܢܟ ܠܡ ܦܪܝܫܟܐ ܡܠܚܡܐܐ ܡܪܘܟܐ ܕܚܚܩܟܐ.  
17 ܚܒܐ ܐܠܡܐ ܦܪܝܫܟܐ ܠܚܠܡܐ ܕܚܚܩܟܐ ܡܪܘܟܐ.  
18 ܚܐ ܡܪܝܬܐ ܠܡܪܝܬܐ ܠܐ ܒܝܝܬܐ ܠܡ ܠܚܐ ܡܪܘܟܐ.  
19 ܠܡܢܐ ܒܝܠܠܐܢܐ ܠܚܩܐ?  
20 ܕܚܒܐ ܠܡܪܘܟܐ.  
21 ܚܪܝܬܐ ܠܐ ܚܒܝܬܐ.  
22 ܒܝܝܬܐ ܠܡ ܚܐ ܡܪܘܟܐ ܠܡ ܠܐ ܡܪܘܟܐ.

Translate into Syriac:

1. Our enemy was evil.
2. The new churches that they built were large.
3. His sons were many.
4. Their houses in the city are new.
5. I gave her the books that you gave me.
6. My sons were the greatest in the kingdom.
7. That new city is larger than the one in which we live.

## ⲛⲓⲛⲁⲓ ⲛⲉⲛ Lesson Ten

§ 10.1 **Paradigm of I-y Verbs.** Verbs whose first radical is *y* are pronounced with an initial *i-* in all persons of the inflection except for the fixed 3rd fem. sing. and 1st sing. Thus, from *iled*:

3 m	ⲓⲗ <i>iled</i>	(ⲓⲗⲁⲛ) <i>iled(un)</i>
f	ⲓⲗⲁⲛ <i>yeldat</i>	(ⲓⲗⲁⲛ)ⲛ <i>iled(ēn)</i>
2 m	ⲓⲗⲁⲛ <i>iledt</i>	ⲓⲗⲁⲛⲛ <i>iledton</i>
f	ⲓⲗⲁⲛ <i>iledt</i>	ⲓⲗⲁⲛⲛⲛ <i>iledtēn</i>
1 c	ⲓⲗⲁⲛ <i>yeldet</i>	ⲓⲗⲁⲛ <i>iledn</i>

I-y verbs of the P<sup>c</sup>AL (CCaC) type exhibit the same initial change, e.g., *ida<sup>c</sup>* ‘to know’ (*ida<sup>c</sup>*, *yed<sup>c</sup>at*, *ida<sup>c</sup>t*, *yed<sup>c</sup>et*, &c.). Active participles are regularly formed, as ⲓⲗⲁ *iteb* ‘to sit’ > ⲓⲗⲁ *yāteb* ‘sitting’ and ⲓⲗⲁ *ida<sup>c</sup>* ‘to know’ > ⲓⲗⲁ *yāda<sup>c</sup>* ‘knowing.’

§ 10.2 **Object Suffixes with the Remaining Persons of the Perfect.** The verbal stem of the first-person plural and the second persons undergoes no vocalic shift before the enclitic object pronouns; changes are made, however, in the endings: the 2nd masc. sing. becomes *CCaCtā-*, the 2nd fem. sing. becomes *CCaCti-*, the 2nd masc. pl. becomes *CCaCtonā-*, and the 1st pl. becomes *CCaCnā-*. The enclitic objects added to the forms that end in *-ā* are identical to those added to the 3rd fem. pl. (see §8.3).

	ⲓⲗⲁⲛⲛ <i>RDAPT</i>	ⲓⲗⲁⲛⲛⲛ <i>RDAPT</i>
+ 3 m s	ⲓⲗⲁⲛⲛⲛⲛⲛ <i>rdaptāy</i>	ⲓⲗⲁⲛⲛⲛⲛⲛⲛ <i>rdaptiw</i>
+ 3 f s	ⲓⲗⲁⲛⲛⲛⲛ <i>rdaptāh</i>	ⲓⲗⲁⲛⲛⲛⲛⲛ <i>rdaptih</i>



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+ 1 c s	ܪܕܢܐܢ <i>rdaptān</i>	ܪܕܢܐܝܢ <i>rdaptin</i>
+ 1 c pl	ܪܕܢܐܢܐ <i>rdaptān</i>	ܪܕܢܐܝܢܐ <i>rdaptin</i>
	ܪܕܢܐܢܐܢ <i>RDAPTON</i>	ܪܕܢܐܢܐܝܢܐ <i>RDAPN</i>
+ 3 m s	ܪܕܢܐܢܐܝܢܐ <i>rdaptonāy</i>	ܪܕܢܐܢܐܝܢܐ <i>rdapnāy</i>
+ 3 f s	ܪܕܢܐܢܐܗܐ <i>rdaptonāh</i>	ܪܕܢܐܢܐܗܐ <i>rdapnāh</i>
+ 1 c s	ܪܕܢܐܢܐܢܐ <i>rdaptonān</i>	
+ 1 c pl	ܪܕܢܐܢܐܢܐܢܐ <i>rdaptonān</i>	

The 2nd fem. pl. takes the enclitic pronouns in the same manner as the masculine: *rdaptēnāy*, *rdaptēnāh*, &c.

**§ 10.3 The Construct Singular.** The construct is the second state of the noun to be introduced. It is used when two nouns or a noun and a descriptive phrase are put together in a genitive or limiting relationship, i.e., the first noun is put into the construct state and is followed immediately by the second noun (usually emphatic) or by the limiting term (prepositional phrase, e.g.).

For many nouns the construct state is formed by dropping the *-ā* termination of the emphatic state, as *pārōqā* (emph) > *pārōq-* (const) and *ktābā* (emph) > *ktāb-* (const). Adjustments must be made, however, in the stems of the following types of noun:

(a) stems that consist of only two consonants, stems that end in three consonants, and stems ending in two consonants preceded by a long vowel restore a full vowel, usually *-a-*, as *brā* > *bar-*, *hayklā* > *haykal-*, *madnḥā* > *madnaḥ-*, *šmā* > *šem-* and *‘ālmā* > *‘ālam-*. This category includes most feminines that end in *-tā*, e.g., *attā* > *attat-*, *malktā* > *malkat-*, *mdittā* > *mdinat-* and *briktā* > *brikat-*.

(b) stems ending in two consonants (where there is no implied schwa and where the two consonants are different) exhibit a variety of forms, either *CCvC-* or *CvC-* in shape. These are not predictable from the emphatic state. Examples are: *baytā* > *bēt-*,

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*gabrā* > *gbar-*, *ʿabdā* > *ʿbed-*, *laḥmā* > *lhem-*, *arʿā* > *araʿ-* and *tarʿā* > *traʿ-*.

Nouns that have been adjusted for the construct state may then be placed in construct with another noun (generally emphatic in state) or with a prepositional phrase, e.g.

ⲉⲓⲛⲁ ⲛⲓⲕⲏⲧⲁ	<i>traʿ-malkutā</i>	palace (lit., “gate of kingship”)
ⲛⲓⲛⲁⲥⲁ	<i>bar-nāšā</i>	person (lit., “son of man”)
ⲉⲃⲉⲃⲉⲥⲟⲩ	<i>ʿbed-išōʿ</i>	Ebedjesus (“servant of Jesus”)
ⲙⲗⲉⲕ ⲛⲓⲕⲏⲧⲁ	<i>mlek-malkē</i>	king of kings
ⲛⲓⲛⲁⲥⲁ ⲛⲓⲛⲁⲥⲁ	<i>brikat-b-neššē</i>	blessed among women

The construct state, or “chain” as it is sometimes called, cannot be considered free in Syriac, i.e., it generally occurs in set phrases and idiomatic constructions. The possessive constructions with *d-*, on the other hand, are quite free in formation. For example, ⲉⲃⲉⲃⲉⲥⲟⲩ ⲛⲓⲕⲏⲧⲁ *baytā d-abāhātā* and ⲉⲃⲉⲃⲉⲥⲟⲩ ⲛⲓⲕⲏⲧⲁ ⲉⲃⲉⲃⲉⲥⲟⲩ *baython d-abāhātā* both mean ‘the (spiritual) fathers’ house,’ while the construct chain ⲉⲃⲉⲃⲉⲥⲟⲩ ⲛⲓⲕⲏⲧⲁ *bēt-abāhātā* is a set phrase with a particularized meaning, ‘patriarchal see.’ Both ⲉⲃⲉⲃⲉⲥⲟⲩ ⲛⲓⲕⲏⲧⲁ *brā d-yaʿqōb* and ⲉⲃⲉⲃⲉⲥⲟⲩ ⲛⲓⲕⲏⲧⲁ *breh d-yaʿqōb* mean ‘Jacob’s son, a son of Jacob,’ while ⲉⲃⲉⲃⲉⲥⲟⲩ ⲛⲓⲕⲏⲧⲁ *bar-yaʿqōb* is a proper name, Barjacobus.

**§ 10.4 The Construct Plural.** The construct plural for masculine-type nouns replaces the emphatic plural ending *-ē* with *-ay-*. In feminine-type nouns the final *-ā* of *-ātā* is dropped, giving a construct ending *-āt-*.

ⲉⲓⲛⲁ ⲛⲓⲕⲏⲧⲁ	<i>tarʿay-malkutā</i>	courts, palaces
ⲛⲓⲕⲏⲧⲁ ⲛⲓⲕⲏⲧⲁ	<i>b-yawmay-hērōdes malkā</i>	in the days of Herod the king
ⲉⲃⲉⲃⲉⲥⲟⲩ ⲛⲓⲕⲏⲧⲁ	<i>ʿabday-malkā</i>	servants of the king

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<p>ܡܠܟܬܐ ܐܪܥܐ <i>malkāt-ar<sup>c</sup>ā</i></p> <p>ܒܢܝ ܢܫܐ <i>bnay-nāšā</i></p> <p>ܥܒܕܝ ܫܠܡܐ <i>‘ābday-šlāmā</i></p> <p>ܐܬܘܢ ܘܥܘܪܝܐ <i>atton z<sup>c</sup>ōray-</i>          ܗܝܡܢܘܬܐ <i>haymānutā</i></p>	<p>queens of the earth</p> <p>people (“sons of man”)</p> <p>peacemakers          (“makers of peace”)</p> <p>ye of little faith (“little of faith”)</p>
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**§ 10.5 Adjectives in the Construct State.** Adjectives occur in the construct state only when they are further limited by another word or phrase bound to them by the construct, as the following examples show.

<p>ܡܕܝܬܐ ܫܘܒܬܐ <i>mdittā saggi’at-b-</i>          ܥܡܡܐ <i>‘ammā</i></p> <p>ܐܬܬܐ ܡܠܝܬܐ <i>attā malyat-ṭaybutā</i>          ܬܝܒܘܬܐ</p> <p>ܒܢܝ ܢܫܐ <i>bnaynāšā saggi’ay-b-</i>          ܕܝܘܡܬܗܘܢ <i>yawmāthon</i></p>	<p>a city numerous in people, a populous city</p> <p>a woman full of grace</p> <p>aged people (“people many in their days”)</p>
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**§ 10.6 Adverbs.** Adverbs are normally made from adjectives in the feminine singular absolute with the adverbial suffix *-’it*, for example ܫܘܒܬܐ *šarrir* ‘true’ > ܫܘܒܬܐ ܐܝܬ *šarrirā’it* ‘truly,’ and ܫܘܒܬܐ *ḥakkim* ‘wise’ > ܫܘܒܬܐ ܐܝܬ *ḥakkimā’it* ‘wisely.’

Other adverbs are simply adjectives in the absolute state, as *saggi* ‘very’ and *ṭāb* ‘quite.’

<p>ܫܘܒܬܐ ܘܥܘܪܝܐ <i>saggi ‘attir-wā.</i></p> <p>ܫܘܒܬܐ ܬܝܒܘܬܐ <i>ḥdi ṭāb b-hādē.</i></p>	<p>He was very rich.</p> <p>He was quite glad of that.</p>
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LESSON TEN

הָזָה אֱלֹהִים כֹּל דָּבָר  
 שֶׁעָשָׂה וְהָיָה טוֹב  
 ḥzā alāhā koll da-  
 ʿbad w-hā ṭāb  
 šappir.

God saw all that he  
 had made and, be-  
 hold, it was very  
 good.

**Vocabulary 10**

NOUNS

יָד idā (const *id-*, abs *yad*) pl *idē/idayyā* hand

כֹּהֵן kahnā pl -ē priest

מָרָא māṛā (const *mārē*) pl מָרָאָי māṛayyāl מָרָאָתָא māṛaw-  
 wātā lord, master

מָרְיָא māryā The Lord (used only of God and Christ)

נוֹהַר nuhrā light

עֲלָמָא ʿālmā (const ʿālam) the world

רַב־כֹּהֵן rabb-kāhnē pl rabbay-kāhnē chief priest

רֵשָׁא rēšā head (often in construct, e.g., *rēš-abāhātā* patri-  
 arch, bishop; *rēš-malakē* archangel); heading, chapter

תַּלְמִידָא talmidā disciple

תַּרְעָא tarʿā (constr *traʿ*) gate; chapter

תַּרְעָא מַלְכּוּתָא traʿ-malkutā pl tarʿay-malkutā palace, court

ADJECTIVES

זָעִיר zʿōr little, small

שָׂרִיר šarrir true, trusty, faithful

VERBS

דַּמַּק dmek to sleep, go to sleep

חַפַּק hpak to return, go back

יָדַע idaʿ to know

יָלַד iled to give birth, bear, beget

יָקַד iqed to burn (intr.), catch fire

יָשַׁב iteb to sit, sit down

יָנַח nhar to be light, bright, to shine

OTHER

בְּרֵאשִׁית b-rāšit in the beginning (< בְּרֵאשִׁית >)

PROPER NAME

יְרוּשָׁלַם ōrēšlem Jerusalem

INTRODUCTION TO SYRIAC

Exercise 10

Read and translate:

- 1   ܕܘܢܝܢ ܥܘܣܝܢ ܕܥܝܪܐܢܝܢ
- 2   ܘܢܘܨܝܢ ܕܥܝܪܐܢܝܢ ܕܥܝܪܐܢܝܢ
- 3   ܕܥܝܪܐܢܝܢ ܕܥܝܪܐܢܝܢ ܕܥܝܪܐܢܝܢ
- 4   ܕܥܝܪܐܢܝܢ ܕܥܝܪܐܢܝܢ ܕܥܝܪܐܢܝܢ
- 5   ܕܥܝܪܐܢܝܢ ܕܥܝܪܐܢܝܢ ܕܥܝܪܐܢܝܢ
- 6   ܕܥܝܪܐܢܝܢ ܕܥܝܪܐܢܝܢ ܕܥܝܪܐܢܝܢ
- 7   ܕܥܝܪܐܢܝܢ ܕܥܝܪܐܢܝܢ ܕܥܝܪܐܢܝܢ
- 8   ܕܥܝܪܐܢܝܢ ܕܥܝܪܐܢܝܢ ܕܥܝܪܐܢܝܢ
- 9   ܕܥܝܪܐܢܝܢ ܕܥܝܪܐܢܝܢ ܕܥܝܪܐܢܝܢ
- 10   ܕܥܝܪܐܢܝܢ ܕܥܝܪܐܢܝܢ ܕܥܝܪܐܢܝܢ
- 11   ܕܥܝܪܐܢܝܢ ܕܥܝܪܐܢܝܢ ܕܥܝܪܐܢܝܢ
- 12   ܕܥܝܪܐܢܝܢ ܕܥܝܪܐܢܝܢ ܕܥܝܪܐܢܝܢ
- 13   ܕܥܝܪܐܢܝܢ ܕܥܝܪܐܢܝܢ ܕܥܝܪܐܢܝܢ
- 14   ܕܥܝܪܐܢܝܢ ܕܥܝܪܐܢܝܢ ܕܥܝܪܐܢܝܢ

Translate into Syriac:

1. Did you see me going down to the little village near the city?
2. We sat down with our disciples near the palace.
3. In the days of the king our kingdom was great.
4. You (f s) drove him from my presence.
5. I know that people are not always wise.
6. We found him in the temple.
7. While the bishop was sitting with his disciples and trusty friends, the church caught fire.

## Lesson Eleven

§ 11.1 Paradigm of ‘Hollow’ Verbs: The Perfect. Verbs with an original second radical *w* or *y* are known as “hollow” verbs. The paradigm for the common type, *CāC* in the perfect, is as follows with an example from *qām* ‘to rise up.’

3 m	יָרָא <i>qām</i>	(יָרָא) <i>qām(un)</i>
f	שָׂחָה <i>qāmat</i>	(שָׂחָה) <i>qām(ēn)</i>
2 m	יָרָאת <i>qāmt</i>	יָרָאָת <i>qāmtōn</i>
f	שָׂחָת <i>qāmt</i>	שָׂחָתֵן <i>qāmtēn</i>
1 c	יָרָאת <i>qāmet</i>	יָרָאָת <i>qāmn(an)</i>

Active participles (note that *ālap*/glottal stop represents the second radical in the masc. sing.; *y* serves as the second radical in all others):

masc.	יָרָא <i>qā'em</i>	שָׂחָה <i>qāymīn</i>
fem.	יָרָאת <i>qāymā</i>	שָׂחָת <i>qāymān</i>

A much rarer type is represented by *mit*, regularly inflected like *qām* but with the *-i-* vowel in the stem throughout (יָרָא *mit*, יָרָאת *mitat*, יָרָאת *mitt*, יָרָאת *mitet*, &c., act. part.: יָרָאת *mā'et*, יָרָאת *māytā*, &c.).

§ 11.2 Paradigm of Geminate Verbs: The Perfect. Verbs whose second and third radical consonants are identical are known as geminate, or doubled, verbs; they are inflected similarly to the hollow verbs, the only differences being the length of the stem vowel and the 3rd fem. sing. and 1st sing., both of which are regularly formed with the doubled consonant of the second and third radicals; gemi-

## INTRODUCTION TO SYRIAC

nation is lost in all other persons of the inflection. An example is from <sup>c</sup>*al* (root √<sup>c</sup>*LL*) ‘to go in, enter’:

3 m	ܐܠ	<sup>c</sup> <i>al</i>		ܐܠܘܢ	<sup>c</sup> <i>al(un)</i>
f	ܐܠܬ	<sup>c</sup> <i>ellat</i>		ܐܠܥܢܐ	<sup>c</sup> <i>al(ēn)</i>
2 m	ܐܠܬܐ	<sup>c</sup> <i>alt</i>		ܐܠܬܘܢ	<sup>c</sup> <i>alton</i>
f	ܐܠܬܐܢܐ	<sup>c</sup> <i>alt</i>		ܐܠܬܥܢܐ	<sup>c</sup> <i>altēn</i>
1 c	ܐܠܬܐܢܐ	<sup>c</sup> <i>ellet</i>		ܐܠܢܐܢܐ	<sup>c</sup> <i>aln(an)</i>

Active participles:

masc.	ܐܠܢܐ	<sup>c</sup> <i>ā'el</i>		ܐܠܠܢܐ	<sup>c</sup> <i>āllin</i>
fem.	ܐܠܠܐܢܐ	<sup>c</sup> <i>āllā</i>		ܐܠܠܢܐܢܐ	<sup>c</sup> <i>āllān</i>

Note that the masc. sing. participle is formed as though from a hollow root; others are predictably formed. The *ālap* is retained by convention in all forms of <sup>c</sup>*al*, which is by far the most common geminate G verb; with other geminates *ālap* appears consistently only in the masc. sing. participle (e.g. √*QSS* > ܩܩܫܐ *qā'eš*, ܩܩܫܐܢܐ *qāššā*, ܩܩܫܐܢܐ *qāššīn*, ܩܩܫܐܢܐ *qāššān*).

**§ 11.3 Paradigm of II-*Ālap* Verbs.** The vocalic patterning of the perfect of all II-*ālap* verbs is similar. The *ālap*, which originally carried the glottal stop, is only vestigial, and the vowel that would have been carried by the glottal stop falls back onto the first radical consonant. An example is from *šel* (originally *š'el* √*š'L*) ‘to ask’:

3 m	ܫܠܐ	<i>šel</i>		ܫܠܘܢܐ	<i>šel(un)</i>
f	ܫܠܐܬܐ	<i>šelat</i>		ܫܠܐܢܐ	<i>šel(ēn)</i>
2 m	ܫܠܐܬܐ	<i>šelt</i>		ܫܠܐܘܢܐ	<i>šelton</i>
f	ܫܠܐܬܐܢܐ	<i>šelt</i>		ܫܠܐܢܐܢܐ	<i>šeltēn</i>
1 c	ܫܠܐܬܐܢܐ	<i>šelet</i>		ܫܠܐܢܐܢܐ	<i>šeln(an)</i>

Active participles:

masc.	ܫܠܢܐ	<i>šā'el</i>		ܫܠܠܢܐ	<i>šālin</i>
fem.	ܫܠܠܐܢܐ	<i>šālā</i>		ܫܠܠܢܐܢܐ	<i>šālān</i>

**§ 11.4 The Pleonastic Dative.** Fairly common in Syriac is the

## LESSON ELEVEN

pronominal repetition of a verbal subject after the verb with the preposition *l-* as a type of reflexive dative (“to do something for oneself”). Most such pronominal constructions have no translational value whatsoever.

<p> <span style="font-family: monospace;">𐤒𐤁𐤏𐤂 𐤋𐤁 𐤒𐤁𐤏𐤂</span> <i>qerbat-lāh gēr</i>  <span style="font-family: monospace;">𐤎𐤏𐤕𐤓𐤁 𐤃𐤍 𐤔𐤓𐤓𐤓𐤁</span> <i>malkutā da-šmayyā.</i> </p>	<p>The kingdom of heaven has drawn nigh.</p>
<p> <span style="font-family: monospace;">𐤒𐤁𐤏𐤂 𐤋𐤁 𐤒𐤁𐤏𐤂</span> <i>qām leh gēr aykannā</i>  <span style="font-family: monospace;">𐤃𐤍 𐤔𐤓𐤓𐤓𐤁</span> <i>d-emar.</i> </p>	<p>He has risen as he said (he would).</p>
<p> <span style="font-family: monospace;">𐤎𐤏𐤕𐤓𐤁 𐤃𐤍 𐤔𐤓𐤓𐤓𐤁</span> <i>hpak lhon tub l-ōrêš-</i>  <span style="font-family: monospace;">𐤋𐤁</span> <i>lem.</i> </p>	<p>They turned back once more to Jerusalem.</p>

This construction is especially common with verbs of motion, as can be seen in the above examples.

### Vocabulary 11

#### NOUNS

<span style="font-family: monospace;">𐤀𐤕𐤌 𐤒𐤁𐤓𐤁</span>	ākel-qarṣā the Devil
<span style="font-family: monospace;">𐤎𐤏𐤕𐤓𐤁</span>	hegmōnā governor
<span style="font-family: monospace;">𐤔𐤓𐤓𐤓𐤁</span>	ṭalyā pl ṭlāyē (m) child
<span style="font-family: monospace;">𐤔𐤓𐤓𐤓𐤁</span>	ṭlitā pl ṭalyātā child (female)
<span style="font-family: monospace;">𐤕𐤁𐤕𐤁</span>	kawkbā (abs/const kawkab-) pl -ē star, heavenly body
<span style="font-family: monospace;">𐤓𐤒𐤓𐤁</span>	mgušā pl -ē magus
<span style="font-family: monospace;">𐤓𐤃𐤓𐤁</span>	madnhā (const madnah-) orient, east
<span style="font-family: monospace;">𐤓𐤁𐤓𐤁</span>	ānā sheep (a collective, singular in form but plural in meaning, hence <i>syāmē</i> ; generally construed as fem. sing.)
<span style="font-family: monospace;">𐤔𐤓𐤓𐤓𐤁</span>	ṣlōtā pl ṣlawwātā prayer
<span style="font-family: monospace;">𐤓𐤁𐤓𐤁</span>	rā <sup>c</sup> yā pl rā <sup>c</sup> awwātā shepherd

#### VERBS

<span style="font-family: monospace;">𐤓𐤓𐤓𐤁</span>	mit to die
<span style="font-family: monospace;">𐤔𐤓𐤓𐤓𐤁</span>	sām to put, place
<span style="font-family: monospace;">𐤔𐤓𐤓𐤓𐤁</span>	al to go in, enter





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גִּיטְרָא דְאִתְּרָא בְּמִן לַיְלָא מִן אֲבָא דְאִלְמַנְתָּא. לְלֵא.

8 כִּינֵה דְיִפְסֵךְ לְחֵבְרָא בְּעִתְּכֵךְ?

9 כִּי בְּמִן מְרִיבְתֵךְ לְלֵיחָא בְּמִן מְגָלָא דְיִתְּךָ דְחֵרָא לְמִי?

10 בְּמִן יִבְרֵךְ דְמַלְאָךְ חֲתִינָא בְּלִי דְהִלְחָא.

11 בְּמִן בְּרָא מְרִיבְתָּא מְלַחֵךְ אֲכִיבֵי דְגָלָא אֵסָ לְבִלְחָא  
דְאִלְמַנְתָּא.

12 כִּי בְּמִן בְּרָא בְּמִינֵךְ דְמַבְרֵינְסָא מִיָּגֵה דְזָכָר פְּרִימָא  
דְמִינֵךְ בְּמִינֵךְ דְחֵלְכָא.

Translate into Syriac:

1. I stood before him until he sat dawn.
2. We entered the man's house, seeking our enemies.
3. They know that the prophet's words are true.
4. They found me sitting in the wilderness with shepherds.
5. Truly I do not know where he is.
6. After that, the bishop returned to his churches with his disciples.
7. The magi came seeking a child whose star they had seen in the sky.
8. We were sitting on a mountain above the city.
9. Where is the city of the king of this land?
10. I pursued my enemies into the wilderness, and there I killed them.

## دروس و تمارين Lesson Twelve

§ 12.1 **Passive Participles.** The passive participles of all sound transitive G-form (Peal) verbs are patterned on *p<sup>c</sup>il* (CCiC) in the absolute, e.g.

قتل *qṭal* > قتل *qṭil* ‘killed’

أرسل *šlah* > أرسل *šlih* ‘sent, dispatched’

كتب *ktab* > كتب *ktib* ‘written’

The passive participle behaves in every respect like a regular adjective:

	SINGULAR	PLURAL
ABSOLUTE		
masc.	قتل <i>qṭil</i>	قتل <i>qṭilin</i>
fem.	قتل <i>qṭilā</i>	قتل <i>qṭilān</i>
EMPHATIC		
masc.	قتل <i>qṭilā</i>	قتل <i>qṭilē</i>
fem.	قتل <i>qṭiltā</i>	قتل <i>qṭilātā</i>

Orthographically similar to the passive participle is the adjectival pattern *pa<sup>c</sup>cil* (CaCCiC), like *أثير* <sup>c</sup>*attir* and *حَكِيم* *ḥakkim*. Care must be taken not to confuse the two, even though some roots produce both the passive participle and the adjective with similar meanings, e.g., *ثقل* *nṭil* and *ناثيل*, both meaning ‘heavy.’

Passive participles of various verb types:

(a) I-*ālap*: as in the perfect, because the *ālap* cannot have the

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schwa the pattern would call for, it takes the vowel *a*, as  $\text{ءكءل} < \text{ekal} > \text{ءكءل} < \text{akil} >$  ‘eaten’ and  $\text{ءسءر} < \text{esar} > \text{ءسءر} < \text{asir} >$  ‘captured.’

(b) II-*ālap*: as in the perfect, the *ālap* is only an orthographic vestige, as  $\text{ءشءل} < \text{šel} > \text{ءشءل} < \text{šil} >$  (for original *š’il*) ‘demanded, asked for.’

(c) I-*y*: as in the perfect, where the pattern would give *y* a schwa, it is pronounced *i*, as  $\text{ءلءء} < \text{iled} > \text{ءلءء} < \text{ilid} >$  ‘born’ (not, however, following a proclitic, as *da-ylid*).

(d) hollow: as in the perfect, the original middle radical is lost, as  $\text{ءسءء} < \text{sām} > \text{ءسءء} < \text{sim} >$  ‘placed, put.’

(e) geminate: the passive participle is regularly and predictably formed, as  $\text{ءبء} < \text{baz} > \text{ءبءء} < \text{bziz} >$  ‘robbed.’

(f) III-weak: the passive participles differ from all other types; they all conform to the following patterns exemplified by *bnā*:

masc.	$\text{ءنءء} < \text{bnē} >$	$\text{ءنءءء} < \text{bneyn} >$
fem.	$\text{ءنءءء} < \text{banyā} >$	$\text{ءنءءءء} < \text{banyān} >$

The passive-participial form from many intransitive verbs, particularly III-weak verbs, is used adjectivally, e.g.,  $\text{ءشءءء} < \text{mšā} >$  ‘to be able’ >  $\text{ءشءءء} < \text{mšē} >$  ‘able,’  $\text{ءشءء} < \text{šhi} >$  ‘to be thirsty’ >  $\text{ءشءء} < \text{shē} >$  ‘thirsty.’

Agents with passive constructions are usually indicated by the preposition *l-* or *men*.

$\text{ءءءءءءءءءءء} < \text{talyā da-rħim l-abu} >$	a child loved by its father
$\text{ءءءءءءءءءءء} < \text{šliħā da-šliħ men} >$	a messenger sent by the king
$\text{ءءءءء} < \text{malkā} >$	

Note also in the above examples that passive participles are not usually used as attributive adjectives but occur in relative-clause constructions.

§ 12.2 III-Weak Verbs with Pronominal Objects. Of the III-weak verbs with the pronominal objects, only the 3rd masc. sing. and the

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3rd masc. pl. need special attention. The stem of the 3rd masc. sing. remains unchanged (as *ḥzā* ‘he saw’); to this stem are added the pronominal endings given for the forms in *-ā-* (§8.3). The 3rd masc. pl. verb changes in pattern from *CCaw* to *CCa’u-* with *ālap* throughout the inflection.

	ܗܙܐ HZĀ	ܗܙܘܗ HZAW
+ 3 m s	ܗܙܝܗ <i>ḥzāy</i>	ܗܙܘܗܘܗ <i>ḥza’u</i>
+ 3 f s	ܗܙܗܗ <i>ḥzāh</i>	ܗܙܘܗܘܗ <i>ḥza’uh</i>
+ 2 m s	ܗܙܐܗ <i>ḥzāk</i>	ܗܙܘܗܘܗ <i>ḥza’uk</i>
+ 2 f s	ܗܙܐܗ <i>ḥzāk</i>	ܗܙܘܗܘܗ <i>ḥza’uk</i>
+ 1 c s	ܗܙܐܢ <i>ḥzān</i>	ܗܙܘܗܘܢ <i>ḥza’un</i>
+ 2 m pl	ܗܙܐܟܘܢ <i>ḥzākon</i>	ܗܙܘܗܘܟܘܢ <i>ḥza’ukon</i>
+ 2 f pl	ܗܙܐܟܝܢ <i>ḥzākēn</i>	ܗܙܘܗܘܟܝܢ <i>ḥza’ukēn</i>
+ 1 c pl	ܗܙܐܢ <i>ḥzān</i>	ܗܙܘܗܘܢ <i>ḥza’un</i>

The pronominal enclitics added to all other persons of the III-weak verb are identical to those given previously (§10.2), as 3rd fem. sing. *ܗܙܐܗ* (ܗܙܐܗܗ *ḥzāteh*, ܗܙܐܗܐ *ḥzātāh*, &c.), 2nd masc. sing. *ܗܙܐܝܗ* (ܗܙܐܝܗܐ *ḥzaytāy*, ܗܙܐܝܗܐ *ḥzaytāh*, &c.), 2nd fem. sing. *ܗܙܐܝܗ* (ܗܙܐܝܗܐ *ḥzaytiw*, ܗܙܐܝܗܐ *ḥzaytih*, &c.), 1st sing. *ܗܙܐܗܝܬ* (ܗܙܐܗܝܬܗ *ḥzēteh*, ܗܙܐܗܝܬܐ *ḥzētāh*, &c.), 2nd masc. pl. *ܗܙܐܝܬܘܢ* (ܗܙܐܝܬܘܢܐ *ḥzaytonāy*, ܗܙܐܝܬܘܢܐ *ḥzaytonāh*, &c.), 2nd fem. pl. *ܗܙܐܝܬܝܢ* (ܗܙܐܝܬܝܢܐ *ḥzaytēnāy*, ܗܙܐܝܬܝܢܐ *ḥzaytēnāh*, &c.), and 1st pl. *ܗܙܐܝܢ* (ܗܙܐܝܢܐ *ḥzaynāy*, ܗܙܐܝܢܐ *ḥzaynāh*, &c.).

§ 12.3 *Abā, Ahā, and Ḥmā* with Pronominal Possessives.

The nouns *abā* ‘father,’ *ahā* ‘brother,’ and *ḥmā* ‘father-in-law’ have the following singular forms with the pronominal suffixes:

	ܐܒܐ ABĀ	ܐܗܐ AHĀ	ܗܡܐ ḤMĀ
his	ܐܒܐܗܘܐ <i>abu</i>	ܐܗܘܗܘܐ <i>ahu</i>	ܗܡܘܗܘܐ <i>hmu</i>
her	ܐܒܘܗܐ <i>abuh</i>	ܐܗܘܗܘܐ <i>ahuh</i>	ܗܡܘܗܘܐ <i>hmuh</i>
your (m)	ܐܒܘܟܐ <i>abuk</i>	ܐܗܘܟܐ <i>ahuk</i>	ܗܡܘܟܐ <i>hmuk</i>
your (f)	ܐܒܘܟܝܐ <i>abuk</i>	ܐܗܘܟܝܐ <i>ahuk</i>	ܗܡܘܟܝܐ <i>hmuk</i>
my	ܐܒܐ <i>āb</i>	ܐܗܐ <i>āh</i>	ܗܡܐ <i>hem</i>

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their (m)	אָבױהן <i>abuhon</i>	אָהױהן <i>ahuhon</i>	אַמױהן <i>hmuhon</i>
their (f)	אַבױהֶן <i>abuhēn</i>	אַהױהֶן <i>aḥuhēn</i>	אַמױהֶן <i>hmuhēn</i>
your (m)	אַבױקױן <i>abukon</i>	אַהױקױן <i>aḥukon</i>	אַמױקױן <i>hmukon</i>
your (f)	אַבױקֶן <i>abukēn</i>	אַהױקֶן <i>aḥukēn</i>	אַמױקֶן <i>hmukēn</i>
our	אַבױן <i>abun</i>	אַהױן <i>aḥun</i>	אַמױן <i>hmun</i>

Note especially the lengthened vowel with the first-person singular enclitic in *āb* and *āh*, and the form *hem*.

The construct state of *abā*, *aḥā*, and *hmā* is wanting.

*Abā* has two plurals, (1) *abāhē* (*abāhaw*, *abāhēh*, &c.) for ‘fathers, progenitors’ and (2) *abāhātā* (*abāhāteh*, *abāhātāh*, &c.) for ‘spiritual fathers, ministers.’ This is a common phenomenon among nouns that have more than one plural: the first plural, which is usually formed along regular lines, has a more concrete sense than the secondary plural, which is usually formed on a pattern that does not match the singular (i.e. a fem.-type plural like *abāhātā* from a masc. sing.) and has a more metaphorical sense.

### Vocabulary 12

#### NOUNS

אָבױן	<i>abā</i> pl	אַבױהֶן/אַבױהֶת	<i>abāhē</i> /	אַבױהֶת	<i>abāhātā</i> father
אָוואַנאַ	<i>awwānā</i> pl	-ē	abode, lodging		
אַהױן	<i>aḥā</i> pl	אַהֶן	brother		
אַרענאַ	<i>hrēnā</i> (m)	אַרעטאַ	<i>hrētā</i> (f)	אַרענֶן	<i>hrānē</i> /אַרענֶת
	<i>hranyātā</i> other, another, someone else				
גלילאַ	<i>glilāyā</i>	Galilean			
דאַרטאַ	<i>dārtā</i> pl	-ātā	courtyard		
אַמױן	<i>hmā</i> pl	אַמױהֶן	<i>hmāhē</i> father-in-law		
אַנוראַ	<i>nurā</i> (f)	fire			
מִשְׁאַתַּ	<i>mša<sup>c</sup>tā</i> (const	מִשְׁאַת	<i>meṣ<sup>c</sup>at</i> ) midst, middle		
אַלמאַ	<i>‘laymā</i> pl	-ē	youth, young man, lad		
אַלמַתַּ	<i>‘laymtā</i>	young woman, maiden			

#### ADJECTIVE

קליל *qallil* little, little bit; swift

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### VERBS

- ܐܝܬܝ *ayti* to bring, take, lead  
ܗܐܪܝ *hār* to look, gaze (*l-* at), pay heed (*b-* to)  
ܩܦܪܝ *kpar b-* to deny, renounce  
ܪܥܝ *r<sup>c</sup>ā* to tend, keep (flocks)

### OTHERS

- ܒܝܢܝܬ *baynāt* among, between  
ܒܡܫܥܬܐ *b-meṣ<sup>c</sup>at* in the middle/midst of  
ܫܐܥܐ ܗܕܐ *šā<sup>c</sup>ā ḥdā* one hour  
ܗܕܐܪܝ *ḥdār* around (+ pron. encl. II: ܗܕܐܪܝܗܘܢ *ḥdāraw* ‘around him’)  
ܡܢ ܪܗܩܐ *men ruḥqā* from afar

### PROPER NAMES

- ܫܡܥܘܢ ܩܦܐ *šem<sup>c</sup>ōn kēpā* Simon Peter  
ܦܝܠܐܬܘܫ *pilātoš* Pilate

## Exercise 12

Read and translate the following phrases:

- 1 ܡܠܟܐ ܗܘܘܬܐ 1
- 2 ܩܦܪܝ ܕܗܘܘܢ ܕܩܦܪܝ 2
- 3 ܠܫܘܢܐ ܗܘܘܬܐ 3
- 4 ܡܠܟܐ ܗܘܘܬܐ ܕܡܠܟܐ 4
- 5 ܗܘܘܬܐ ܕܗܘܘܢ ܕܗܘܘܢ 5
- 6 ܗܘܘܬܐ ܕܗܘܘܢ ܕܗܘܘܢ 6
- 7 ܗܘܘܬܐ ܕܗܘܘܢ ܕܗܘܘܢ 7
- 8 ܗܘܘܬܐ ܕܗܘܘܢ 8
- 9 ܗܘܘܬܐ ܕܗܘܘܢ ܕܗܘܘܢ 9
- 10 ܗܘܘܬܐ ܕܗܘܘܢ ܕܗܘܘܢ 10
- 11 ܗܘܘܬܐ ܕܗܘܘܢ ܕܗܘܘܢ 11
- 12 ܗܘܘܬܐ ܕܗܘܘܢ ܕܗܘܘܢ 12
- 13 ܗܘܘܬܐ ܕܗܘܘܢ ܕܗܘܘܢ 13
- 14 ܗܘܘܬܐ ܕܗܘܘܢ ܕܗܘܘܢ 14

Read and translate (beginning with this lesson, an occasional reading





ܠܘܣܢܐ ܬܠܬܝܢ

## Lesson Thirteen

§ 13.1 **The Absolute State.** The third state of the Syriac substantive is the absolute state (emphatic and construct have already been introduced). Although the absolute pertains primarily to predicate adjectives, nouns also occur in the absolute, the forms for which are as follows, e.g., for *malkā* ‘king’ and for *malktā* ‘queen’:

masc.	ܡܠܟܐ <i>mlek</i>	ܡܠܟܝܢ <i>malkin</i>
fem.	ܡܠܟܬܐ <i>malkā</i>	ܡܠܟܝܢܐ <i>malkān</i>

Masculine nouns drop the *-ā* termination of the emphatic state; for masculine nouns that do not end in two or more consonants, the absolute singular is identical to the construct singular. The same constraints on stems ending in two or more consonants given for the construct apply to the absolute singular, e.g., *madnhā* > *madnah* and *‘ālmā* > *‘ālam*. The same unpredictability that was seen for the construct singular exists for many of these nouns, e.g., *malkā* > *mlek*, *baytā* > *bēt*, *yawmā* > *yōm*, *brā* > *bar* and *zabnā* > *zban*.

Feminine singulars in *-tā* drop the *-tā* and replace it with *-ā*, as *malktā* > *malkā* and *melltā* > *mellā*. This may cause changes in the stem, e.g., *mṣa‘tā* > *meṣ‘ā*.

Nouns on the emphatic pattern *CuCCā* form the absolute on the pattern *CCuC*, as ܓܘܫܡܐ *gušmā* ‘body’ > ܓܘܫܡܐ *gšum* and ܫܒܗܐ *šubhā* ‘glory’ > ܫܒܗܐ *šbuḥ*.

The absolute state occurs infrequently in unbound forms. Common, however, is ܢܐܫܐ *nāš* (absolute of ܢܐܫܐܐ *nāšā* ‘people’) for

LESSON THIRTEEN

‘somebody, anybody’ and the negative ܠܐ ܠܐ *lā-nāš* ‘nobody.’

The absolute singular occurs with *koll* when it means ‘every,’ as in ܠܐ ܠܐ *koll yōm* ‘every day,’ ܠܐ ܠܐ *koll zban* ‘every time, always,’ ܠܐ ܠܐ *koll nāš* ‘everybody,’ ܠܐ ܠܐ *koll mellā* ‘every word,’ and ܠܐ ܠܐ *koll mdinā* ‘every city.’

The absolute singular also occurs in many compounds such as ܠܐ ܠܐ *d-lā-nāmōs* ‘lawless,’ ܠܐ ܠܐ *meskêne b-ruh* ‘poor in spirit’ and ܠܐ ܠܐ *hayyē da-l-ālam* ‘life eternal.’

The absolute is the normal state with numbers (see following paragraph), as in ܠܐ ܠܐ *tlātā yawmin* ‘three days’ and ܠܐ ܠܐ *šāā ḥdā* ‘one hour.’

The typical endings of all three states of the noun are as follows:

	SINGULAR		PLURAL	
	MASCULINE	FEMININE	MASCULINE	FEMININE
ABSOLUTE	—	-ā	-in	-ān
EMPHATIC	-ā	-tā	-ē	-ātā
CONSTRUCT	—	-at-	-ay-	-āt-

§ 13.2 **Numbers.** In common with other Semitic languages, Syriac uses a feminine-appearing number with masculine nouns and a masculine-appearing number with feminine nouns. This phenomenon, known as chiasitic concord, applies to the numbers from ‘three’ through ‘ten’ and to the units ‘-three’ through ‘-nine’ in all compound numbers. ‘One’ and ‘two’ are irregular adjectives, and the tens from twenty on are invariable.

	WITH MASCULINE NOUNS	WITH FEMININE NOUNS
1	ܠܐ <i>ḥad</i>	ܠܐ <i>ḥdā</i>
2	ܠܐ <i>trēn</i>	ܠܐ <i>tartēn</i>
3	ܠܐ <i>ilātā</i>	ܠܐ <i>ilāt</i>
4	ܠܐ <i>arb<sup>c</sup>ā</i>	ܠܐ <i>arba<sup>c</sup></i>
5	ܠܐ <i>ḥammšā</i>	ܠܐ <i>ḥammeš</i>

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6	ⲉⲥⲧⲁ (ⲉ) (e)šṯā	ⲥⲧ	šet
7	ⲥⲧⲃⲁ šab <sup>c</sup> ā	ⲥⲧⲃ	šba <sup>c</sup>
8	ⲧⲙⲁⲛⲃⲁ tmānyā	ⲧⲙⲁⲛ	tmānē
9	ⲧⲉⲥⲥⲁ teš <sup>c</sup> ā	ⲧⲉⲥ	tša <sup>c</sup>
10	ⲉⲥⲣⲁ <sup>c</sup> esrā	ⲉⲥⲣ	<sup>c</sup> sar

Above ten, the 'teen element (-<sup>c</sup>sar/-<sup>c</sup>srē) is invariable:

11	ⲥⲧⲃⲁⲥⲣⲁ ḥda <sup>c</sup> sar	ⲉⲥⲣⲁⲥⲧⲃⲁ ḥda <sup>c</sup> srē
12	ⲧⲣⲉⲥⲣⲁ tre <sup>c</sup> sar	ⲉⲥⲣⲁⲧⲣⲉⲥⲣⲁ tarta <sup>c</sup> srē
13	ⲧⲗⲁⲧⲧⲁⲥⲣⲁ tlāṯṯa <sup>c</sup> sar	ⲉⲥⲣⲁⲧⲗⲁⲧⲧⲁ tlāṯa <sup>c</sup> srē
14	ⲁⲣⲃⲁⲧⲁⲥⲣⲁ arba <sup>c</sup> ta <sup>c</sup> sar	ⲉⲥⲣⲁⲁⲣⲃⲁ arba <sup>c</sup> srē
15	ⲥⲧⲥⲁⲧⲥⲧⲁⲥⲣⲁ ḥammešṯa <sup>c</sup> sar	ⲉⲥⲣⲁⲥⲧⲥⲁⲧ ḥammša <sup>c</sup> srē
16	ⲥⲧⲥⲧⲁⲥⲣⲁ šetta <sup>c</sup> sar	ⲉⲥⲣⲁⲥⲧⲥⲧⲁ šetta <sup>c</sup> srē
17	ⲥⲧⲥⲃⲁⲧⲁⲥⲣⲁ šba <sup>c</sup> ta <sup>c</sup> sar	ⲉⲥⲣⲁⲥⲧⲥⲃⲁ šba <sup>c</sup> srē
18	ⲧⲙⲁⲛⲧⲁⲥⲣⲁ tmānta <sup>c</sup> sar	ⲉⲥⲣⲁⲧⲙⲁⲛ tmāna <sup>c</sup> srē
19	ⲧⲥⲁⲧⲁⲥⲣⲁ tša <sup>c</sup> ta <sup>c</sup> sar	ⲉⲥⲣⲁⲧⲥⲁ tša <sup>c</sup> srē

The feminines 'teens all have alternative pronunciations: *hda<sup>c</sup>esrē*, *tarta<sup>c</sup>esrē*, *tlāṯa<sup>c</sup>esrē*, *arb<sup>c</sup>esrē*, *ḥammša<sup>c</sup>esrē*, *šett<sup>c</sup>esrē*, *šba<sup>c</sup>esrē*, *tmāna<sup>c</sup>esrē*, *tša<sup>c</sup>esrē*.

The higher numbers are invariable and are as follows:

ⲉⲥⲣⲁⲛ 20	ⲙⲁⲧⲁ, pl ⲉⲥⲙⲁⲧⲁ
ⲧⲗⲁⲧⲛ tlāṯin 30	ⲙⲁⲱⲱⲧⲁ (mawwātā) 100
ⲁⲣⲃⲁⲛ arb <sup>c</sup> in 40	ⲙⲁⲧⲉⲛ mateyn 200
ⲥⲧⲥⲁⲧⲛ ḥammšin 50	ⲧⲗⲁⲧⲙⲁ tlātmā 300, &c.
ⲉⲥⲧⲁⲛ (e)šṯin 60	ⲁⲗⲉⲡ pl alpīn (emph alpā pl alpē)
ⲥⲧⲃⲁⲛ šab <sup>c</sup> in 70	1000
ⲧⲙⲁⲛⲛ tmānin 80	ⲣⲉⲃⲃⲟ pl rebbwān
ⲧⲉⲥⲥⲁⲛ teš <sup>c</sup> in 90	10,000, myriad
ⲙⲁ (emph ⲉⲥⲙⲁ)	

In compound numbers, the higher number generally comes first and lower numbers are joined by the conjunction *w(a)-*, e.g.

ⲁⲣⲃⲁⲧⲁⲥⲧⲙⲁⲛⲛ	ⲁⲣⲃⲁⲧⲁⲥⲧⲗⲁⲧⲁ	arba <sup>c</sup> mā wa-tmānin	four hundred eighty-
	ⲧⲗⲁⲧⲁ	wa-tlātā	three

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שבע אלפי אלפים	<i>šab<sup>c</sup> ā alpin wa-tilātmā</i>	seven thousand,
שבע מאות	<i>w-šab<sup>c</sup> ā</i>	three hundred and seven

The number object usually stands in the absolute plural following the number, e.g.

שלושה ימים	<i>tlātā yawmin</i>	three days
ארבע שעות	<i>arba<sup>c</sup> šā<sup>c</sup> in</i>	four hours
שבע שנים	<i>šba<sup>c</sup> šnin</i>	seven years

The emphatic plural also occurs after the numbers for the definite sense, e.g.

שלושה מלכים	<i>tlātā mgušē</i>	the three magi
שלושה ימים	<i>tlātā yawmātā</i>	the three days
שבעה קנים טובים	<i>šba<sup>c</sup> tawrātā ṭābātā</i>	The seven good kine
שבע שנים	<i>šba<sup>c</sup>-ennēn šnin wa-</i>	are seven years;
שבעה קנים טובים	<i>šba<sup>c</sup> šebblē ṭābātā</i>	and the seven
שבע שנים	<i>šba<sup>c</sup> šnin</i>	good ears, seven years.

The numbered object may also precede the number in the emphatic state, e.g.

חמשה חודשים	<i>yarhē ḥammšē</i>	five months
שמונה עשר מלכים	<i>malkē tmānta<sup>c</sup> sar</i>	eighteen kings

For ‘both,’ the number ‘two’ forms a construct with the pronouns, e.g.

שניהם	<i>trayhon</i>	both of them (m)
שתיהם	<i>tartayhēn</i>	both of them (f)

For ‘the three of them’ &c., the pronouns are attached to construct forms of the numbers, e.g.

שלושתם	<i>tlātayhon</i>	the three of them (m)
שתייתם	<i>arb<sup>c</sup> ātayhēn</i>	the four of them (f)

§ 13.3 Ordinals. The adjectival ordinal numbers, which function as

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ordinary adjectives, are as follows:

	MASCULINE	FEMININE
1st	ܩܕܡܝܝܗ <i>qadmāyā</i>	ܩܕܡܝܝܬܗ <i>qadmāytā</i>
2nd	ܩܝܝܢܝܗ <i>trayyānā</i>	ܩܝܝܢܝܬܗ <i>trayyānitā</i>
3rd	ܩܠܝܬܝܗ <i>tlitāyā</i>	ܩܠܝܬܝܬܗ <i>tlitāytā</i>
4th	ܩܪܝܝܗ <i>rbi<sup>c</sup>āyā</i>	ܩܪܝܝܬܗ <i>rbi<sup>c</sup>āytā</i>
5th	ܩܚܝܫܝܗ <i>hmišāyā</i>	ܩܚܝܫܝܬܗ <i>hmišāytā</i>
6th	ܩܫܝܬܝܗ <i>štitāyā</i>	ܩܫܝܬܝܬܗ <i>štitāytā</i>
7th	ܩܫܝܬܝܗ <i>šbi<sup>c</sup>āyā</i>	ܩܫܝܬܝܬܗ <i>šbi<sup>c</sup>āytā</i>
8th	ܩܡܝܢܝܗ <i>tmināyā</i>	ܩܡܝܢܝܬܗ <i>tmināytā</i>
9th	ܩܫܝܬܝܗ <i>tši<sup>c</sup>āyā</i>	ܩܫܝܬܝܬܗ <i>tši<sup>c</sup>āytā</i>
10th	ܩܫܝܬܝܗ <i>‘sirāyā</i>	ܩܫܝܬܝܬܗ <i>‘sirāytā</i>

The ordinal for ‘first’ is a suppletion form that has no relation to the number ‘one.’ ‘Second’ is an exceptional form. The rest of the ordinals, from ‘third’ through ‘tenth’ are formed on the pattern *CCiCāyā* (m), *CCiCāytā* (f)

A secondary ordinal construction is noun modified by *d-* + numeral, as in ܩܝܝܢܝܬܗ ܩܝܝܢܝܗ *rêšā da-tlātā* ‘chapter three’ (as opposed to ܩܝܝܢܝܬܗ ܩܠܝܬܝܗ *rêšā tlitāyā* ‘the third chapter’<sup>1</sup>).

**§ 13.4 The Infinitive: G-Verbs.** The infinitives of all sound G-form verbs are made on the pattern *meCCaC*, e.g. ܩܩܬܐ *qṭal* > ܩܩܬܐܢ *meqṭal*, ܫܠܗ *šlah* > ܫܠܗܢ *mešlah* and ܩܬܒ *ktab* > ܩܬܒܢ *mektab*.

Note the patterns for the infinitives of the following verb types:

(1) The *n* of I-*n* verbs assimilates to the second radical, as ܩܩܬܐ *npal* > ܩܩܬܐܢ *meppal* and ܩܩܬܐ *nṭar* > ܩܩܬܐܢ *meṭṭar*.

(2) I-*ālap* verbs

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<sup>1</sup>I.e. the third in any series, as in “the third chapter we have studied this week,” which is not necessarily chapter number three.

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(a) with imperfects (see §14.3) in *-o-* are like  $\text{ekal} < \text{ekal} >$   $\text{mekal}$ .

(b) with imperfects in *-a-* are like  $\text{emar} < \text{emar} >$   $\text{mê-mar}$ .

(3) III-weak verbs follow the pattern of  $\text{bnā} < \text{bnā} >$   $\text{mebnā}$ , but when  $\text{mebnā}$  is followed by pronominal enclitics it becomes  $\text{mebny-}$ .

(4) hollow verbs assume the pattern of  $\text{qām} < \text{qām} >$   $\text{mqām}$ .

The infinitive is generally used with *l-* to indicate purpose, e.g.

$\text{etayn l-mesgad leh}$ . We have come to  
worship him.

and in complementary constructions with adjectives and verbs like  $\text{meškah}$  ‘able,’  $\text{šbā}$  ‘to want’ and others, as in the following:

$\text{lā meškah ilānā tābā}$	A good tree cannot
$\text{pêrē bišē l-me'bad}$	make bad fruit.
$\text{šābe-nā la-mqām}$	I want to get up.
$\text{lā tedħal l-messab l-}$	Do not fear to take
$\text{maryam attāk}$	Mary as your
	wife.

**§ 13.5 Infinitives with Pronominal Objects.** Pronominal objects are suffixed directly to infinitives; the pronominal enclitics I are used as infinitival objects. Suffixation of vowel-initial enclitics results in the reduction of the infinitival stem from  $\text{meCCaC}$  to  $\text{meCCC-}$ ; with the 2nd-person plural enclitics (*-kon*, *-kēn*), the stem remains  $\text{meC-CaC-}$ , e.g., from  $\text{qṭal}$ :

+ 3 m	$\text{meqtleh}$	$\text{meqṭal-ennon}$
+ 3 f	$\text{meqtlāh}$	$\text{meqṭal-ennēn}$
+ 2 m	$\text{meqtlāk}$	$\text{meqṭalkon}$

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+ 2 f	ܡܥܩܬܠܟܘܢ <i>meqtlek</i>	ܡܥܩܬܠܟܘܢܝܢ <i>meqtalkēn</i>
+ 1 c	ܡܥܩܬܠܢܝܢ <i>meqṭlan</i>	ܡܥܩܬܠܢ <i>meqṭlan</i>

The infinitive of III-weak roots changes from *meCCā* to *meCCy-* before the vowel-initial enclitics; it remains *meCCā* with the 2nd-person plural enclitics, e.g., from *ḥzā*:

+ 3 m	ܡܥܩܙܝܗܘܢ <i>mehzyeh</i>	ܡܥܩܙܝܗܘܢܝܢ <i>mehzā-ennon</i>
+ 3 f	ܡܥܩܙܝܗܘܢܝܢ <i>mehzyāh</i>	ܡܥܩܙܝܗܘܢܝܢܝܢ <i>mehzā-ennēn</i>
+ 2 m	ܡܥܩܙܝܟܘܢ <i>mehzyāk</i>	ܡܥܩܙܝܟܘܢܝܢ <i>mehzākōn</i>
+ 2 f	ܡܥܩܙܝܟܘܢܝܢ <i>mehzyek</i>	ܡܥܩܙܝܟܘܢܝܢܝܢ <i>mehzākēn</i>
+ 1 c	ܡܥܩܙܝܢܝܢ <i>mehzyan</i>	ܡܥܩܙܝܢܝܢ <i>mehzyan</i>

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NOUNS

- ܐܘܪܗܐ *urhā* (abs *urah*) pl *-ātā* (f) way, road  
 ܢܐܫܐ *nāšā* (abs *nāš*, abs pl *nāšīn*) human being, person<sup>1</sup>;  
 kinsfolk, people (with pron. encl. II for the plural,  
*nāšēh da-mdittā* ‘the people/inhabitants of the city’);  
 the abs. *nāš* and the negative *lā nāš* are used for  
 ‘somebody’ and ‘nobody’; the abs. pl. *nāšīn* is used  
 for ‘some people’  
 ܒܝܬ ܩܒܘܪܐܝܢ *bēt-qburā* sepulchre  
 ܫܒܬܐ *ḥad-bšabbā* Sunday  
 ܚܝܝܐ *ḥayyē* (pl) life  
 ܟܦܐ *kêpā* (f) rock, stone  
 ܡܠܠܦܢܐ *mallpānā* pl *-ē* teacher  
 ܫܠܡܐ *šlāmā* peace  
 ܫܪܪܐ *šrārā* truth

ADJECTIVES

- ܡܥܫܟܐܗ *meškah* able (*l-* + infinitive, ‘able to’), possible  
 ܩܕܡܝܐ *qadmāy* first, former

<sup>1</sup>Usually *bar-nāšā* in the meaning of ‘person.’

## LESSON THIRTEEN

### VERBS

- 𐤑𐤃 *pāš* to remain  
𐤑𐤁𐤀 *šbā* to want (*l-* + infinitive, 'to want to')  
𐤑𐤁𐤀𐤌 *qdam* to precede  
𐤑𐤁𐤀𐤌 *šlem* to be finished, over, concluded  
𐤑𐤁𐤀𐤌 *šqal* to lift, take up, remove

### OTHERS

- 𐤀𐤁𐤁𐤁 *akhdā* together  
𐤀𐤌𐤀 *ellā en* unless, except that  
𐤀𐤌𐤀 *ellu* if (introduces impossible, contrafactual conditionals)  
𐤀𐤌 *en* if (introduces possible conditionals)  
𐤀𐤁𐤁𐤁 *hāšā* now  
𐤀𐤁𐤁𐤁 *medda<sup>c</sup>* (infinitive of *ida<sup>c</sup>*) knowing, to know  
𐤀𐤁𐤁𐤁 *tub* again, once more

### PROPER NAMES

- 𐤀𐤓𐤑𐤃 *yōsep* Joseph  
𐤀𐤓𐤑𐤃 *maryam* Mary  
𐤀𐤓𐤑𐤃 *magdlāyā* (m) *magdlāytā* (f) Magdalene  
𐤀𐤓𐤑𐤃 *tōmā* Thomas

### Exercise 13

Read and translate:

- 1 𐤀𐤓𐤑𐤃 𐤓𐤁𐤀 𐤀𐤓𐤑𐤃 𐤀𐤓𐤑𐤃?
- 2 𐤀𐤓𐤑𐤃 𐤀𐤓𐤑𐤃 𐤀𐤓𐤑𐤃. 𐤀𐤓𐤑𐤃 𐤀𐤓𐤑𐤃 𐤀𐤓𐤑𐤃 𐤀𐤓𐤑𐤃.
- 3 𐤀𐤓𐤑𐤃 𐤀𐤓𐤑𐤃 𐤀𐤓𐤑𐤃 𐤀𐤓𐤑𐤃.
- 4 𐤀𐤓𐤑𐤃 𐤀𐤓𐤑𐤃 𐤀𐤓𐤑𐤃.
- 5 𐤀𐤓𐤑𐤃 𐤀𐤓𐤑𐤃 𐤀𐤓𐤑𐤃 𐤀𐤓𐤑𐤃.
- 6 𐤀𐤓𐤑𐤃 𐤀𐤓𐤑𐤃 𐤀𐤓𐤑𐤃.





## ሕዳር ስምዖን ስምዖን Lesson Fourteen

§ 14.1 **The Imperfect and Imperative of G-Verbs: Sound Roots.** Verbs with sound roots are inflected in the imperfect with a combination of pre- and post-formatives. The imperfect also has a stem vowel between the second and third radicals, but this stem vowel is reduced to schwa in those persons that have post-formatives. Most transitive verbs have *-o-* as the stem vowel of the imperfect, giving an imperfect stem of *-CCoC-*. A model imperfect inflection of *ktab* follows. Note that *syāmē* dots are put on the feminine plural forms only.

3 m	ጠቅላይ	nektob	ጠቅላይ	nekt <b>un</b>
f	ጠቅላይ	tektob	ጠቅላይ	nekt <b>ān</b>
2 m	ጠቅላይ	tektob	ጠቅላይ	tekt <b>un</b>
f	ጠቅላይ	tekt <b>in</b>	ጠቅላይ	tekt <b>ān</b>
1 c	ጠቅላይ	ektob	ጠቅላይ	nekt <b>ob</b>

Imperative forms are made from this same stem by dropping the pre-formatives and restoring the stem vowel if it has been reduced:

masc.	ጠቅላይ	ktob	(ጠቅላይ)	ktob(un)
fem.	ጠቅላይ	ktob	(ጠቅላይ)	ktob(ēn)

Most intransitive and III-guttural verbs have *-a-* as the stem vowel of the imperfect, and a very few have *-e-* as the stem vowel. The inflection is unaffected, e.g., *qreb*, imperfect *neqrab*:

3 m	ጠቅላይ	neqrab	ጠቅላይ	neqrbun
f	ጠቅላይ	teqrab	ጠቅላይ	neqrbān, &c.

The imperative is regularly formed from the imperfect:

masc.	ܩܪܒ <i>qrab</i>	(ܩܪܒܘܢ <i>qrab(un)</i> )
fem.	ܩܪܒ <i>qrab</i>	(ܩܪܒܝܢ <i>qrab(ēn)</i> )

Most intransitive verbs that do not fall into one of the special categories below (§§14.2–14.8) have imperfects with *-o-* as the characteristic vowel, e.g.,

ܢܗܦܩܐ < ܢܦܩܐ <i>hpak</i> > <i>nehpok</i>	ܩܕܡܢ < ܩܡܢ <i>qdam</i> > <i>neqdom</i>
ܢܗܬܒ < ܬܒܢ <i>ktab</i> > <i>nektob</i>	ܩܬܠ < ܩܬܠܢ <i>qtal</i> > <i>neqtol</i>
ܢܗܪܩ < ܪܩܢ <i>raq</i> > <i>ne<sup>c</sup>roq</i>	ܨܕܩ < ܨܕܩܢ <i>rdap</i> > <i>nerdop</i>
ܢܦܩܕ < ܦܩܢ <i>pqad</i> > <i>nepqod</i>	ܨܒܩ < ܨܒܩܢ <i>šbaq</i> > <i>nešboq</i>
ܢܦܪܨ < ܦܪܨܢ <i>pras</i> > <i>nepros</i>	ܨܩܠ < ܨܩܠܢ <i>šqal</i> > <i>nešqol</i>

Most intransitive, as well as II- and III-guttural verbs have *-a-* as the imperfect vowel, e.g.

ܢܫܟܗ < ܫܟܗܢ <i>eškah</i> > <i>neškah</i>	ܢܡܪ < ܡܪܢ <i>mar</i> > <i>ne<sup>c</sup>mar</i>
ܢܕܒܪ < ܕܒܪܢ <i>d̄bar</i> > <i>ned̄bar</i>	ܢܩܪܒ < ܩܪܒܢ <i>qreb</i> > <i>neqrab</i>
ܢܕܡܟ < ܕܡܟܢ <i>dmek</i> > <i>ned̄mak</i>	ܢܪܗܦ < ܪܗܦܢ <i>rhet</i> > <i>nerha<sup>t</sup>?</i>
ܢܦܪ < ܦܪܢ <i>kpar</i> > <i>nekpar</i>	ܢܪܗܡ < ܪܗܡܢ <i>rhem</i> > <i>nerham</i>
ܢܦܗܪ < ܦܗܪܢ <i>nhar</i> > <i>nenhar</i>	ܢܫܠ < ܫܠܢ <i>šel</i> > <i>nešal</i>
ܢܨܩ < ܨܩܢ <i>sleq</i> > <i>nessaq</i> <sup>1</sup>	ܢܫܠܗ < ܫܠܗܢ <i>šlah</i> > <i>nešlah</i>
ܢܦܪ < ܦܪܢ <i>bar</i> > <i>ne<sup>c</sup>bar</i>	ܢܫܠܡ < ܫܠܡܢ <i>šlem</i> > <i>nešlam</i>
ܢܕܪ < ܕܪܢ <i>dar</i> > <i>ne<sup>c</sup>dar</i>	ܢܫܡܐ < ܫܡܐܢ <i>šma<sup>c</sup></i> > <i>nešma<sup>c</sup></i>

A very few verbs have *-e-* as the imperfect vowel, e.g.

ܢܒܕ < ܒܕܢ <i>bad</i> > <i>ne<sup>c</sup>bed</i>
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**§ 14.2 The Imperfect Inflection of I-*n* Verbs.** Verbs with *n* as first radical show a regular assimilation of the *n* to the second radical in the imperfect, as *npaq* > *neppaq*. Thereafter the inflection is

<sup>1</sup>Note that the *l* assimilates to the *s*, just as the *l* of *ezal* assimilates to the *z* in certain forms, but the *l* is dropped in orthography in this form.

<sup>2</sup>The imperative of ܢܪܗܦ *rhet* is irregular: ܢܪܗܦ *hart*.

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regular.

3 m	ⲡⲉⲡⲟⲕ	<i>neppoq</i>	ⲡⲉⲡⲓⲕⲟⲛ	<i>neppqun</i>
f	ⲡⲉⲡⲟⲕⲏ	<i>teppoq</i>	ⲡⲉⲡⲓⲕⲟⲛ	<i>neppqān</i>
2 m	ⲡⲉⲡⲟⲕⲏ	<i>teppoq</i>	ⲡⲉⲡⲓⲕⲟⲛ	<i>teppqun</i>
f	ⲡⲉⲡⲟⲕⲏ	<i>teppqin</i>	ⲡⲉⲡⲓⲕⲟⲛ	<i>teppqān</i>
1 c	ⲡⲉⲡⲟⲕ	<i>eppoq</i>	ⲡⲉⲡⲟⲕ	<i>neppoq</i>

The imperative is a form, derived from the imperfect, that has lost the first radical altogether:

masc.	ⲡⲟⲕ	<i>poq</i>	(Ⲛⲡⲟⲕⲟⲛ <i>poq(un)</i> )
fem.	ⲡⲟⲕ	<i>poq</i>	(ⲡⲟⲕⲏ <i>poq(ēn)</i> )

Almost all I-*n* verbs, as well as a few other irregular verbs like *ida*<sup>c</sup> and *iteb*, form their imperfects in this manner, e.g.:

ⲡⲉⲡⲟⲕ	<	ⲡⲉⲡⲟⲕ	<i>n̄tar</i>	>	ⲡⲉⲡⲟⲕ	<i>neṭṭar</i>	ⲡⲉⲡⲟⲕ	<	ⲡⲉⲡⲟⲕ	<i>nsab</i>	>	ⲡⲉⲡⲟⲕ	<i>nessab</i>
ⲡⲉⲡⲟⲕ	<	ⲡⲉⲡⲟⲕ	<i>n̄het</i>	>	ⲡⲉⲡⲟⲕ	<i>neh̄hot</i>	ⲡⲉⲡⲟⲕ	<	ⲡⲉⲡⲟⲕ	<i>ida</i> <sup>c</sup>	>	ⲡⲉⲡⲟⲕ	<i>nedda</i> <sup>c</sup>
ⲡⲉⲡⲟⲕ	<	ⲡⲉⲡⲟⲕ	<i>npal</i>	>	ⲡⲉⲡⲟⲕ	<i>neppel</i>	ⲡⲉⲡⲟⲕ	<	ⲡⲉⲡⲟⲕ	<i>iteb</i>	>	ⲡⲉⲡⲟⲕ	<i>netteb</i>
ⲡⲉⲡⲟⲕ	<	ⲡⲉⲡⲟⲕ	<i>n̄paq</i>	>	ⲡⲉⲡⲟⲕ	<i>neppoq</i>							

The notable exception, given above, is *nhar* ‘to shine,’ with imperfect *nenhar* without assimilation.

Also to this category belongs ⲡⲉⲡⲟⲕ *nettel* (cf. Hebr. נתן), the suppletory verb that serves as the imperfect of ⲡⲉⲡⲟⲕ *y(h)ab* ‘to give’ (imperative ⲡⲉⲡⲟⲕ *hab*).

§ 14.3 The Imperfect of I-*Ālap* Verbs. I-*ālap* verbs fall into two categories in the imperfect:

- (1) If the imperfect vowel is *o*, the vowel of the personal prefixes is *-e-*, as expected from the paradigm given in §14.1. The *ālap* of the first radical is retained as a historical spelling, except in the imperative, where the *ālap* has the vowel *a*. Examples are ⲡⲉⲡⲟⲕ *ekal* > ⲡⲉⲡⲟⲕ *nekol*, inf ⲡⲉⲡⲟⲕ *mekal*, impt ⲡⲉⲡⲟⲕ *akol*, and ⲡⲉⲡⲟⲕ *ehad* > ⲡⲉⲡⲟⲕ *nehod*, inf ⲡⲉⲡⲟⲕ *mehad*, impt ⲡⲉⲡⲟⲕ *aḥod*.

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(2) If the imperfect vowel is *-a-*, the vowel of the personal prefixes is *-ê-*; the infinitive is similarly formed as *mêCaC*. The initial vowel in the imperative is *e*. Examples are *ܐܒܝܐ ebad* > *ܐܒܝܐ nêbad*, inf *ܡܝܒܝܐ mêbad*, impt *ܐܒܝܐ ebad*, and *ܐܡܪܐ emar* > *ܐܡܝܐ nêmar*, inf *ܡܝܡܝܐ mêm̄mar*, impt *ܐܡܝܐ emar*.

Note the anomalous imperative of *ܐܘܠܐ ezal* > *ܐܘܠܐ nêzal*, inf *ܡܝܐܠܐ mêzal*, impt *ܐܘܠܐ zel*.

**§ 14.4 The Imperfect of I-y Verbs.** I-y verbs normally form the imperfect exactly as though they were I-*âlap*—the imperfects are even written with an *âlap* as the first radical. The only difference lies in the imperative, which reverts to y-initial.

Examples are *ܐܠܐ iled* > *ܐܠܐ nêlad*, inf *ܡܝܠܐ mêlad*, impt *ܐܠܐ ilad*, and *ܐܩܐ iqed* > *ܐܩܐ nêqad*, inf *ܡܝܩܐ mêqad*, impt *ܐܩܐ iqad*.

Exceptional in this category are *ܐܝܬܐ iteb* ‘to sit’ and *ܐܝܕܐ ida<sup>c</sup>* ‘to know,’ which form their imperfects as though they were I-*n*, *ܐܝܬܐ netteb* and *ܐܝܕܐ nedda<sup>c</sup>* (see above, §14.2). Other forms derived from the imperfect are predictable, inf *ܡܝܬܐ mettab* and *ܡܝܕܐ medda<sup>c</sup>*, impt *ܐܝܬܐ teb* and *ܐܝܕܐ da<sup>c</sup>*.

**§ 14.5 The Imperfect of III-Weak Verbs.** All verbs with a weak third radical are inflected in the imperfect on the following model from *bnā* ‘to build’:

3 m	ܐܒܢܐ <i>nebnē</i>	ܐܒܢܘܢ <i>nebnōn</i>
f	ܐܒܢܝܐ <i>tebnē</i>	ܐܒܢܝܘܢ <i>nebnūn</i>
2 m	ܐܒܢܐ <i>tebnē</i>	ܐܒܢܘܢ <i>tebnōn</i>
f	ܐܒܢܝܐ <i>tebneyn</i>	ܐܒܢܝܘܢ <i>tebnūn</i>
1 c	ܐܒܢܐ <i>ebnē</i>	ܐܒܢܐ <i>nebnē</i>

The imperatives are as follows:

masc.	ܒܢܐ <i>bni</i>	ܒܢܘܐ <i>bnaw</i>
fem.	ܒܢܝܐ <i>bnāy</i>	ܒܢܝܘܢ <i>bnāyēn</i>

III-weak verbs introduced so far are:

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ⲉⲧⲁ < ⲛⲉⲧⲉ	<i>etā &gt; nêtē</i>	ⲛⲉⲧⲉ < ⲛⲉⲧⲉ	<i>ḥdi &gt; nehḏē</i>
ⲛⲉⲃⲛⲉ	<i>bnā &gt; nebnē</i>	ⲛⲉⲃⲛⲉ	<i>ḥzā &gt; nehzē</i>
ⲛⲉⲃⲁ	<i>b<sup>c</sup>ā &gt; neb<sup>c</sup>ē</i>	ⲛⲉⲃⲁ	<i>hyā &gt; nehḥē</i>
ⲛⲉⲃⲱ	<i>hwā &gt; nehwē</i>	ⲛⲉⲃⲱ	<i>r<sup>c</sup>ā &gt; ner<sup>c</sup>ē</i>

Note that the imperfect of *etā* is made according to the second category of I-*ālaps* (*nêtē*). The imperatives of *etā* are irregular, however:

masc.	ⲉⲧⲁ	<i>tā</i>	ⲛⲉⲧⲉ	<i>taw</i>
fem.	ⲛⲉⲧⲉ	<i>tāy</i>	ⲛⲉⲧⲉ	<i>tāyēn</i>

The true imperative of *hwā* is not used; instead, the perfect inflection serves also as the imperative, as *hwayt yāda<sup>c</sup> d-...* ‘know that...’ (lit., ‘be knowing that...’).

Note also the anomalous imperfect of *hyā*, *nehḥē*, formed as though it were a I-*n* verb.

§ 14.6 **The Imperfect of Hollow Verbs.** Hollow verbs are inflected in the imperfect with the characteristic vowel *-u-* instead of *-o-*. Thus, from *qām* we have the following inflection:

3 m	ⲛⲁⲙ	<i>nqum</i>	ⲛⲁⲙⲛ	<i>nqumun</i>
f	ⲛⲁⲙⲛ	<i>tqum</i>	ⲛⲁⲙⲛ	<i>nqumān</i>
2 m	ⲛⲁⲙⲛ	<i>tqum</i>	ⲛⲁⲙⲛⲛ	<i>tqumun</i>
f	ⲛⲁⲙⲛⲛ	<i>tqumin</i>	ⲛⲁⲙⲛⲛ	<i>tqumān</i>
1 c	ⲛⲁⲙⲛ	<i>equm</i>	ⲛⲁⲙ	<i>nqum</i>

Note that there is no reduction in the long stem vowel of hollow verbs.

Imperatives are regularly formed, e.g.

masc.	ⲛⲁⲙ	<i>qum</i>	ⲛⲁⲙⲛ	<i>qum(un)</i>
fem.	ⲛⲁⲙⲛ	<i>qum</i>	ⲛⲁⲙⲛ	<i>qum(ēn)</i>

Alone of all hollow verbs is *sām*, which forms its imperfect with the stem vowel *i* instead of *u*; otherwise the inflection is exactly like the model above.

3 m	ⲛⲁⲙ	<i>nsim</i>	ⲛⲁⲙⲛ	<i>nsimun</i>
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f            ܛܫܡܢܐ *tsim*            ܢܫܡܳܢܐ *nsimān*, &c.

Following are the hollow verbs introduced so far:

ܩܡܳܐ < ܩܡܳܐ <i>qām</i> > <i>nqum</i>	ܡܝܛܳܐ < ܡܝܛܳܐ <i>mit</i> > <i>nmūt</i>
ܫܡܳܢܐ < ܫܡܳܢܐ <i>sām</i> > <i>nsim</i>	ܦܳܫܳܐ < ܦܳܫܳܐ <i>pāš</i> > <i>npuš</i>
ܫܳܗܳܪܳܐ < ܫܳܗܳܪܳܐ <i>hār</i> > <i>nhur</i>	

§ 14.7 **The Imperfect of Geminate Verbs.** Geminate verbs are inflected in the imperfect as though they were I-*n*, doubling the first radical (see §14.2). Like the I-*n* verbs, geminate verbs also show reduction of the imperfect stem vowel with those persons that have suffixes. Thus, from <sup>c</sup>*al*:

3 m	ܢܫܳܡܳܢܳܐ <i>ne<sup>cc</sup>ol</i>	ܢܫܳܡܳܢܳܐ <i>ne<sup>cc</sup>lun</i>
f	ܬܫܳܡܳܢܳܐ <i>te<sup>cc</sup>ol</i>	ܬܫܳܡܳܢܳܐ <i>te<sup>cc</sup>lān</i>
2 m	ܬܫܳܡܳܢܳܐ <i>te<sup>cc</sup>ol</i>	ܬܫܳܡܳܢܳܐ <i>te<sup>cc</sup>lun</i>
f	ܬܫܳܡܳܢܳܐ <i>te<sup>cc</sup>lin</i>	ܬܫܳܡܳܢܳܐ <i>te<sup>cc</sup>lān</i>
1 c	ܫܳܡܳܢܳܐ <i>e<sup>cc</sup>ol</i>	ܫܳܡܳܢܳܐ <i>ne<sup>cc</sup>ol</i>

Imperatives are formed from the 2nd persons—again in the manner of I-*n* verbs:

masc.	ܫܳܡܳܢܳܐ <i>ol</i>	(ܫܳܡܳܢܳܐ) <i>ol(un)</i>
fem.	ܬܳܡܳܢܳܐ <i>ol</i>	(ܬܳܡܳܢܳܐ) <i>ol(ēn)</i>

§ 14.8 **Imperfect of II-*ālap* Verbs.** II-*ālap* verbs are regularly inflected in the imperfect with *-a-* as the characteristic stem-vowel (e.g., \**neš'al* → *nešal*); in the persons with postformatives (*-in*, *-un*, *-ān*), where stem reduction would have resulted in an original glottal stop with schwa preceded by an unvocalized consonant (\**neš'lun*), a compensatory *-e-* appears (*nešelun*, see Preliminary Matters, V).

3 m	ܢܫܳܐܠ <i>nešal</i>	ܢܫܳܐܠܳܐ <i>nešelun</i>
f	ܬܫܳܐܠܳܐ <i>tešal</i>	ܬܫܳܐܠܳܐ <i>nešelān</i> &c.

**Vocabulary 14**

NOUNS

- ܠܫܗܘܘܢ *yarhā* pl -ē (abs ܠܫܗܘܘܢ *irah* pl ܠܫܗܘܘܢ *yarhin*) month  
 ܠܠܝܐ *lêlyā* pl ܠܠܝܐ *laylē*/ ܠܠܝܐܘܘܬܐ *laylawwātā* night  
 ܫܒܬܐ *šabtā* and ܫܒܬܐ *šabbā* pl -ē week; Sabbath, Saturday  
 ܫܐܘܪܐ *šā<sup>c</sup>tā* pl ܫܐܘܪܐ *šā<sup>c</sup>ē* (f., abs ܫܐܘܪܐ *šā<sup>c</sup>ā* pl ܫܐܘܪܐ *šā<sup>c</sup>in*)  
 hour  
 ܫܬܐ *šattā* pl ܫܬܐ *šnayyā* (f., abs ܫܬܐ *šnā* pl ܫܬܐ *šnīn*) year

ADJECTIVES

- ܠܫܘܠܬܐ *hrāy* last  
 ܠܫܘܠܬܐ *zaddiq* righteous

VERBS

- ܠܫܘܠܬܐ *dhel/medhal* to be afraid, fear  
 ܠܫܘܠܬܐ *nettel* (imperfect only) to give

MONTHS OF THE YEAR

- ܠܫܘܠܬܐ *tišri(n) qdēm* October  
 ܠܫܘܠܬܐ *tišri(n) hrāyā* November  
 ܠܫܘܠܬܐ *kānun qadmāyā* December  
 ܠܫܘܠܬܐ *kānun trayyānā* January  
 ܠܫܘܠܬܐ *šbāṭ* February  
 ܠܫܘܠܬܐ *ādār* March  
 ܠܫܘܠܬܐ *nisān* April  
 ܠܫܘܠܬܐ *ēyār* May  
 ܠܫܘܠܬܐ *hzirān* June  
 ܠܫܘܠܬܐ *tammuz* July  
 ܠܫܘܠܬܐ *āb* August  
 ܠܫܘܠܬܐ *ēlul* September

DAYS OF THE WEEK

- ܠܫܘܠܬܐ *šabtā* Saturday  
 ܠܫܘܠܬܐ *hadbšabbā* Sunday  
 ܠܫܘܠܬܐ *trēnbšabbā* Monday  
 ܠܫܘܠܬܐ *tlātbšabbā* Tuesday  
 ܠܫܘܠܬܐ *arb<sup>c</sup>ābšabbā* Wednesday  
 ܠܫܘܠܬܐ *hammešbšabbā* Thursday  
 ܠܫܘܠܬܐ *<sup>c</sup>rubtā* Friday



INTRODUCTION TO SYRIAC

Exercise 14

Identify the following imperfect forms (for translational value use the present or future tense):

ܩܪܝܢܐ 1	ܩܪܝܢܐ 20	ܩܪܝܢܐ 39
ܩܪܝܢܐ 2	ܩܪܝܢܐ 21	ܩܪܝܢܐ 40
ܩܪܝܢܐ 3	ܩܪܝܢܐ 22	ܩܪܝܢܐ 41
ܩܪܝܢܐ 4	ܩܪܝܢܐ 23	ܩܪܝܢܐ 42
ܩܪܝܢܐ 5	ܩܪܝܢܐ 24	ܩܪܝܢܐ 43
ܩܪܝܢܐ 6	ܩܪܝܢܐ 25	ܩܪܝܢܐ 44
ܩܪܝܢܐ 7	ܩܪܝܢܐ 26	ܩܪܝܢܐ 45
ܩܪܝܢܐ 8	ܩܪܝܢܐ 27	ܩܪܝܢܐ 46
ܩܪܝܢܐ 9	ܩܪܝܢܐ 28	ܩܪܝܢܐ 47
ܩܪܝܢܐ 10	ܩܪܝܢܐ 29	ܩܪܝܢܐ 48
ܩܪܝܢܐ 11	ܩܪܝܢܐ 30	ܩܪܝܢܐ 49
ܩܪܝܢܐ 12	ܩܪܝܢܐ 31	ܩܪܝܢܐ 50
ܩܪܝܢܐ 13	ܩܪܝܢܐ 32	ܩܪܝܢܐ 51
ܩܪܝܢܐ 14	ܩܪܝܢܐ 33	ܩܪܝܢܐ 52
ܩܪܝܢܐ 15	ܩܪܝܢܐ 34	ܩܪܝܢܐ 53
ܩܪܝܢܐ 16	ܩܪܝܢܐ 35	ܩܪܝܢܐ 54
ܩܪܝܢܐ 17	ܩܪܝܢܐ 36	ܩܪܝܢܐ 55
ܩܪܝܢܐ 18	ܩܪܝܢܐ 37	ܩܪܝܢܐ 56
ܩܪܝܢܐ 19	ܩܪܝܢܐ 38	ܩܪܝܢܐ 57

Give English equivalents for the following:

- |                 |                         |
|-----------------|-------------------------|
| 1. three months | 6. nine women           |
| 2. ten years    | 7. the second month     |
| 3. eight days   | 8. the fourth house     |
| 4. three hours  | 9. the fifth teacher    |
| 5. seven men    | 10. the first good word |

Read and translate the following:

ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ 1

ܩܪܝܢܐ ܩܪܝܢܐ ܩܪܝܢܐ 2

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- 3 ܘܢܝܢܐ ܕܩܘܡܐ ܕܢܝܢܐ.
- 4 ܕܘܢܝܢܐ ܕܩܘܡܐ ܕܢܝܢܐ.
- 5 ܘܢܝܢܐ ܕܩܘܡܐ ܕܢܝܢܐ.
- 6 ܕܘܢܝܢܐ ܕܩܘܡܐ ܕܢܝܢܐ ܕܩܘܡܐ.
- 7 ܕܘܢܝܢܐ ܕܩܘܡܐ ܕܢܝܢܐ.
- 8 ܘܢܝܢܐ ܕܩܘܡܐ ܕܢܝܢܐ ܕܩܘܡܐ.
- 9 ܕܘܢܝܢܐ ܕܩܘܡܐ ܕܢܝܢܐ ܕܩܘܡܐ.
- 10 ܕܘܢܝܢܐ ܕܩܘܡܐ ܕܢܝܢܐ ܕܩܘܡܐ.

Give the Syriac for the following:

- |                    |                           |
|--------------------|---------------------------|
| 1. I give          | 13. they (m) put          |
| 2. they (m) fear   | 14. I come                |
| 3. she sleeps      | 15. you (m s) rejoice     |
| 4. you (m s) build | 16. I see                 |
| 5. he falls        | 17. come! (m s)           |
| 6. you (f pl) go   | 18. they (m) will not die |
| 7. they (f) take   | 19. you (f s) remain      |
| 8. you (f s) know  | 20. you (f pl) ask        |
| 9. we go down      | 21. she seeks             |
| 10. you (f pl)     | 22. they (m) will be      |
| 11. she goes up    | 23. she looks             |
| 12. he rises       | 24. you (f s) eat         |

## כַּעֲי הַסִּבְחָה הַחֲמִישִׁית Lesson Fifteen

### § 15.1 Uses of the Imperfect.

(1) As a general or habitual present tense, e.g.

<p>כַּעֲי הַסִּבְחָה הַחֲמִישִׁית לֹא יִהְיֶה לְהוֹנֵם</p>	<p><i>ne<sup>c</sup>rqun <sup>c</sup>awwālē kad</i> <i>layt d-rādep l-hon.</i></p>	<p>The wicked flee when there is no one pursuing them.</p>
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<p>לֹא תִשְׁכַּח אֶתְּי וְתִבְחַן אֶתְּי</p>	<p><i>teb<sup>c</sup>ōnān w-lā</i> <i>teškḥunān.</i></p>	<p>You seek me and do not find me.</p>
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(2) As a future, e.g.

<p>יָבִיאוּ לְךָ אֶתְּי</p>	<p><i>nêtē lwātkon.</i></p>	<p>He will come to you.</p>
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<p>יָבִיאוּ אֶתְּי וְאֶתְּאָרְצָא וְלֹא יִבְרַח אֶתְּי</p>	<p><i>šmayyā w-ar<sup>c</sup>ā ne<sup>c</sup>-</i> <i>brān w-mellay lā</i> <i>ne<sup>c</sup>brān.</i></p>	<p>The heavens and earth will pass away, but my words will not.</p>
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(3) As an optative, e.g.

<p>יָבִיאוּ אֶתְּי מַלְכוּתְךָ</p>	<p><i>têtē malkutāk.</i></p>	<p>Thy kingdom come.</p>
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<p>יִבְרַח אֶתְּי</p>	<p><i>nehwē šebyānāk.</i></p>	<p>Thy will be done.</p>
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<p>אָמַר אֱלֹהִים וְיִהְיֶה אֵר וְיִהְיֶה חֹשֶׁךְ</p>	<p><i>w-emar alāhā nehwē</i> <i>nuhrā wa-hwā</i> <i>nuhrā.</i></p>	<p>And God said, Let there be light: and there was light.</p>
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(4) With *lā* and the 2nd persons as negative imperative, e.g.

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לֹא תִּשְׁחָט. *lā teqtol!* Do not kill.

לֹא תִּבְחַשׁ. *lā teb<sup>c</sup>ōn.* Seek you not.

(5) In all dependent and complementary verbal clauses and in purpose clauses with *d-* or *l-*, e.g.

אִם אַתָּה בֶּן־אֱלֹהִים. *en breh att d-alāhā,* If you are the son of  
אִם אַתָּה בֶּן־אֱלֹהִים. *emar d-hālēn kēpē* God, say that these  
אִם אַתָּה בֶּן־אֱלֹהִים. *nehwyān laḥmā.* rocks be bread.

צַדִּיק לֶחֶם לֹא לִמְצָא. *pqod leh l-nessab* Order him to take  
צַדִּיק לֶחֶם לֹא לִמְצָא. *‘ammeh nunā da-* with him a fish  
צַדִּיק לֶחֶם לֹא לִמְצָא. *mliḥ.* that has been  
salted.

לֹא אֶרְצֶה לָקוּם. *lā šābē-nā d-equm.* I don't want to get  
up.

לֹא תִּבְחַשׁ אֲתוֹן. *atton lā teb<sup>c</sup>ōn mānā* Seek not what you  
לֹא תִּבְחַשׁ אֲתוֹן. *teklun w-mānā* should eat or what  
לֹא תִּבְחַשׁ אֲתוֹן. *teštōn.* you should drink.

אִם אַתָּה רֹאשׁ הַבַּיִת. *man d-šābē d-nehwē* He who wishes to  
אִם אַתָּה רֹאשׁ הַבַּיִת. *qadmāyā nehwē* be first shall be  
אִם אַתָּה רֹאשׁ הַבַּיִת. *hrāyā.* last.

§ 15.2 The Imperfect with Enclitic Objects. The objective pronominals are attached to the imperfect as follows. Note that many persons have more than one alternative form, the first of which is usually simply the imperfect with reduced stem plus the unaugmented object enclitic.

3RD MASC. SING. &  
1ST COM. PL.

3RD FEM. SING. &  
2ND MASC. SING.

אֶרְצֶהְ *NERDOP*

אֶרְצֶהְ *TERDOP*

+ 3 m s      אֶרְצֶהְ *nerdpeh*  
אֶרְצֶהְ *nerdpiw*

אֶרְצֶהְ *terdpeh*  
אֶרְצֶהְ *terdpiw*

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		ܬܪܕܘܦܝܘܿܗ <i>terdopiw</i>
+ 3 f s	ܢܪܕܦܝܗ <i>nerdpih</i>	ܢܪܕܦܝܗ <i>terdpih</i> ܢܪܕܦܝܗܐ <i>terdopēh</i>
+ 2 m s	ܢܪܕܦܬܐ <i>nerdpāk</i>	ܢܪܕܦܬܐ <i>terdpāk</i>
+ 2 f m	ܢܪܕܦܬܐ <i>nerdpek</i>	ܢܪܕܦܬܐ <i>terdpek</i>
+ 1 c s	ܢܪܕܦܢ <i>nerdpan</i>	ܢܪܕܦܢ <i>terdpan</i> ܢܪܕܦܢܐ <i>terdopayn</i>
+ 3 m pl	ܢܪܕܘܦܢܐܢܐ <i>nerdop-ennon</i>	ܢܪܕܘܦܢܐܢܐ <i>terdop-ennon</i>
+ 2 m pl	ܢܪܕܘܦܢܘܗܐ <i>nerdopkon</i>	ܢܪܕܘܦܢܘܗܐ <i>terdopkon</i>
+ 1 c pl	ܢܪܕܦܢܐ <i>nerdpan</i>	ܢܪܕܦܢܐ <i>terdpan</i> ܢܪܕܦܢܐܢܐ <i>terdopayn</i>

All imperfect forms that end in *-in*, *-un* and *-ān* take the objective enclitics of the 3rd masc. pl. example:

ܢܪܕܦܢܐܢܐ *NERDPUN*

+ 3 m s	ܢܪܕܦܢܐܢܐ <i>nerdpuneh</i> or ܢܪܕܦܢܐܢܐܐ <i>nerdpunāy</i>
+ 3 f s	ܢܪܕܦܢܐܢܐܗ <i>nerdpunāh</i>
+ 2 m s	ܢܪܕܦܢܐܢܐܬܐ <i>nerdpunāk</i>
+ 2 f s	ܢܪܕܦܢܐܢܐܬܐ <i>nerdpunek</i>
+ 1 c s	ܢܪܕܦܢܐܢܐ <i>nerdpunān</i>

§ 15.3 Suffix Pronouns with III-Weak Imperfect Verbs. The imperfect inflectional pattern of III-weak verbs is the only type to produce an ending different from that of sound verbs. With pronominal objects, the *-ē* termination of the III-weak verb is as follows:

+ 3 m s	ܢܒܥܘܒܐܢܐ <i>neb<sup>c</sup>ēw</i>	+ 3 m pl	ܢܒܥܘܒܐܢܐܢܐ <i>neb<sup>c</sup>ē-ennon</i>
+ 3 f s	ܢܒܥܘܒܐܢܐܗ <i>neb<sup>c</sup>ēh</i>	+ 3 f pl	ܢܒܥܘܒܐܢܐܢܐܢܐ <i>neb<sup>c</sup>ē-ennēn</i>
+ 2 m s	ܢܒܥܘܒܐܢܐܬܐ <i>neb<sup>c</sup>ēk</i>	+ 2 m pl	ܢܒܥܘܒܐܢܐܬܐ <i>neb<sup>c</sup>ēkon</i>
+ 2 f s	ܢܒܥܘܒܐܢܐܬܐ <i>neb<sup>c</sup>ēk</i>	+ 2 f pl	ܢܒܥܘܒܐܢܐܬܐ <i>neb<sup>c</sup>ēkēn</i>
+ 1 c s	ܢܒܥܘܒܐܢܐܢܐ <i>neb<sup>c</sup>ēn</i>	+ 1 c pl	ܢܒܥܘܒܐܢܐܢܐ <i>neb<sup>c</sup>ēn</i>

LESSON FIFTEEN

§ 15.4 Imperatives with Suffix Pronouns. Imperative forms with enclitic pronominal objects are as follows. Note especially the vocalic shift of the masc. pl. imperative from *CCoC(un)/CCaC(un)* to *CuCCu(n)-*:

	MASC. SING.	FEM. SING.
+ 3 m s	قَتُولَايْ <i>qtolāy</i>	قَتُولِيْ <i>qtoliw</i>
+ 3 f s	قَتُولَهْ <i>qtolēh</i>	قَتُولِيْ <i>qtolih</i>
+ 1 c s	قَتُولَايْنِ <i>qtolayn</i>	قَتُولِيْنِ <i>qtolin</i>
+ 1 c pl	قَتُولَايْنِ <i>qtolayn</i>	قَتُولِيْنِ <i>qtolin</i>
	MASC. PL.	FEM. PL.
+ 3 m s	قَتُولُو <i>qutlu</i>	قَتُولَايْ <i>qtolāy</i>
	قَتُولُونَايْ <i>qutlunāy</i>	قَتُولَهْنَايْ <i>qtolēnāy</i>
+ 3 f s	قَتُولُوْهُ <i>qutluh</i>	قَتُولَاْهُ <i>qtolāh</i>
	قَتُولُونَاْهُ <i>qutlunāh</i>	قَتُولَهْنَاْهُ <i>qtolēnāh</i>
+ 1 c s	قَتُولُوْنِ <i>qutlun</i>	قَتُولَاْ <i>qtolān</i>
	قَتُولُونَاْ <i>qutlunān</i>	قَتُولَهْنَاْ <i>qtolēnān</i>
+ 1 c pl	قَتُولُوْ <i>qutlun</i>	قَتُولَاْ <i>qtolān</i>
	قَتُولُونَاْ <i>qutlunān</i>	قَتُولَهْنَاْ <i>qtolēnān</i>

§ 15.5 Imperatives of III-Weak Roots with Suffix Pronouns.

The suffixation of enclitic pronominal objects to the imperatives of III-weak verbs is basically similar to that of sound verbs. The masculine singular imperative, which ends in *-i*, takes the same enclitic forms as the feminine singular of sound verbs (*qtoliw*, *qtolih*, &c).

The fem. sing. base form changes from *CCāy* to *CCā'i-*, written with *ālap*.

The masc. pl. base form changes from *CCaw* to *CCa'u-*, again spelled with *ālap* for the intervocalic glottal stop. The fem. pl. imperative shows reduction from *CCāyēn* to *CCāyen-*.

	MASC. SING.	FEM. SING.
+ 3 m s	قَرِيْ <i>qriw</i>	قَرَاْ'يْ <i>qrā'iw</i>

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	ܩܪܝܗ <i>qrih</i>	ܩܪܝܗܐ <i>qrā'ih</i>
+ 3 f s	ܩܪܝܢ <i>qrin</i>	ܩܪܝܢܐ <i>qrā'in</i>
+ 1 c s	ܩܪܝܢ <i>qrin</i>	ܩܪܝܢܐ <i>qrā'in</i>
+ 1 c pl		
	MASC. PL.	FEM. PL.
+ 3 m s	ܩܪܝܘܐ <i>qra'u</i>	ܩܪܝܢܝܐ <i>qrāyenāy</i>
+ 3 f s	ܩܪܝܘܗ <i>qra'uh</i>	ܩܪܝܢܝܗ <i>qrāyenāh</i>
+ 1 c s	ܩܪܝܘܢ <i>qra'un</i>	ܩܪܝܢܝܢܐ <i>qrāyenān</i>
+ 1 c pl	ܩܪܝܘܢ <i>qra'un</i>	ܩܪܝܢܝܢܐ <i>qrāyenān</i>

§ 15.6 **Nouns in -u and -i.** Nouns with absolute singulars in *-u* have the following inflection:

	SINGULAR	PLURAL
abs.	ܫܒܘ <i>šbu</i>	ܫܒܘܢܐ <i>šebwān</i>
emph.	ܫܒܘܬܐ <i>šbutā</i>	ܫܒܘܬܐܢܐ <i>šebwātā</i>
const.	ܫܒܘܬܐ <i>šbut-</i>	ܫܒܘܬܐܢܐ <i>šebwāt-</i>

This important class includes the infinitives of all increased verbal forms (to be introduced in the following lessons) as well as abstract nouns like ܡܠܟܘܬܐ *malkutā* 'kingdom' and ܬܠܝܘܬܐ *ṭalyutā* 'childhood.'

Similar are nouns with absolute singulars in *-i*:

abs.	ܡܪܕܝܐ <i>mardi</i>	ܡܪܕܝܢܐ <i>mardyān</i>
emph.	ܡܪܕܝܬܐ <i>marditā</i>	ܡܪܕܝܬܐܢܐ <i>mardyātā-</i>
const.	ܡܪܕܝܬܐ <i>mardit-</i>	ܡܪܕܝܬܐܢܐ <i>mardyāt-</i>

### Vocabulary 15

#### NOUNS

ܕܒܗܐ	<i>debhā</i> sacrifice
ܕܒܪܐ	<i>dabrā</i> wilderness
ܕܡܐ	<i>dmā</i> (const/abs <i>dem</i> ) blood
ܕܙܒܢܐ	<i>zabnā</i> (const/abs <i>zban</i> ) time
ܗܕܘܬܐ	<i>hadutā</i> joy, gladness
ܗܬܝܝܐ	<i>hattāyā</i> pl <i>-ē</i> sinner

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- ⲕⲁⲡⲁ *katpā* pl -ē/-ātā (f) shoulder  
ⲙⲁⲓⲛⲁⲓ *magdlā* pl -ē tower  
ⲙⲁⲧⲗⲁ *matlā* parable  
ⲉⲣⲃⲁ *ᶜerbā* a sheep, lamb  
ⲉⲃⲃⲁ *šbābā* pl -ē neighbor  
ⲧⲓⲁⲃⲧⲓ *tyābutā* repentance

### VERBS

- ⲕⲗⲁⲧⲛⲉⲃⲗⲟⲧ *ḥlat/nehlot* to mix, mingle  
ⲉⲃⲃⲁ *sbar/nesbar* to think, imagine  
ⲕⲛⲁ *ᶜnā/neᶜnē* to reply, answer  
ⲕⲣⲁ *qrā/neqrē* to call, summon, invite  
ⲧⲁⲃ *tāb/ntub* to repent

### ADJECTIVES

- ⲓⲁⲧⲧⲓⲣ *yattir* more (*men* than)  
ⲙⲉⲧⲃⲁ *metbᶜē* (m) *metbaᶜyā* (f) necessary, needed<sup>1</sup>

### OTHERS

- ⲁⲱ *aw* or; more than  
ⲁⲕⲱⲁⲧ *akwāt* like  
ⲙⲁ ⲉⲃⲃⲁ *mā d-* when, as soon as

### PROPER NAME

- ⲉⲃⲓⲗⲟⲃⲁ *šilōḥā* Siloam, Siloah

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<sup>1</sup>In impersonal constructions like ‘it is necessary’ and ‘it is possible’ the adjective is usually fem. sing. (*metbaᶜyā*) followed by *l-* and then *d-* and the imperfect, as ⲙⲉⲧⲃⲁ ⲓⲗⲓ ⲉⲃⲃⲁ *metbaᶜyā li d-êzal* ‘it is necessary for me to go, I must go,’ and the past: ⲙⲉⲧⲃⲁ ⲱⲁⲧ ⲗⲏⲟⲛ ⲉⲃⲃⲁ *metbaᶜyā-wāt lhon d-nêzlun* ‘it was necessary for them to go, they had to go.’





LESSON FIFTEEN

ܟܽܘܼܢܽܘܼܢ ܠܽܚܽܘܼܢ: ܕܽܘܼܢܽܘܼܢ ܕܽܘܼܢܽܘܼܢ. ܡܽܘܼܠܽܘܼܢ ܕܽܘܼܢܽܘܼܢ ܕܽܘܼܢܽܘܼܢ

Translate into Syriac:

1. This month will be over after five days.
2. Let us return to Jerusalem and search for the child who remained there.
3. She doesn't know where to put the lamb that she picked up on her shoulders.
4. It is not necessary for me to (that I) answer.
5. How can we know the road by which you are going?
6. I will remain here for six months.
7. If you seek me you can find me in my father's house.
8. If you had sought me, you could have found me in my brother's house.
9. I cannot give you everything you want.

Give the Syriac for the following, perfect and imperfect:

- |                                 |                              |
|---------------------------------|------------------------------|
| 1. I wrote/write it (m)         | 9. you (pl) asked/ask me     |
| 2. you (m s) ordered/order me   | 10. we keep/kept you (m s)   |
| 3. we spread them               | 11. she ate/eats it (f)      |
| 4. she killed/kills him         | 12. I built/build it (m)     |
| 5. he persecuted/persecutes her | 13. you (m s) sought/seek us |
| 6. you (f) left/leave us        | 14. he saw/sees you (m s)    |
| 7. they took/take you (f s)     | 15. you (pl) put it (f)      |
| 8. they found/find you (m pl)   | 16. you (f s) saw/see me     |

ܩܒܒܠܝܢ ܟܬܒܝܢ  
**Lesson Sixteen**

§ 16.1 **The Pael Conjugation.** All verbs that have been dealt with systematically so far belong to the Pael (*p<sup>c</sup>al*) conjugation, i.e. they belong to the unaugmented base paradigm, the basic pattern for which is *CCaC* (including the variant *CCeC*), like *ktab*, *šqal*, *sleq*, and weak verbs like *qām*, *ḥzā*, *etā*, &c. The conjugations that will now be introduced are augmented, or derived, conjugations.

The Pael (*pa<sup>cc</sup>el*) conjugation is characterized by a doubling of the second radical consonant, hence its Semitic designation as D (“doubled”).<sup>1</sup> The basic vocalic pattern of the perfect is *CaCCeC*, as *qabbel* ‘to receive’ (from √*QBL*) and *mallel* ‘to speak’ (from √*MLL*).

The Pael conjugation serves (1) as a factitive/transitivizing form for intransitive G-form verbs, e.g., *šlem* ‘to be finished, come to an end’ (intransitive) > Pael *šallem* ‘to finish, bring to an end’ (transitive), (2) as an intensifier for transitive G-form verbs, e.g., *qṭal* ‘to kill’ > Pael *qaṭṭel* ‘to kill in great numbers, to massacre,’ and (3) as a primary verbal form for denominative roots (roots derived from nouns and for which no G-form verb exists), e.g., *mellṭā* ‘word, speech’ > *mallel* ‘to speak.’

The perfect inflection of a Pael verb like *qabbel* is regular, with predictable reduction of the second stem vowel to schwa in the 3rd

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<sup>1</sup>The Syriac Pael conjugation corresponds to the Piel (פעל) of Hebrew and the second form (فعل) of Arabic.

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fem. sing. and 1st sing.

3 m	قَابِل	<i>qabbel</i>	قَابِل(ون)	<i>qabbel(un)</i>
f	قَابِلَات	<i>qabblat</i>	قَابِل(ين)	<i>qabbel(ēn)</i>
2 m	قَابِلْت	<i>qabbelt</i>	قَابِلْتون	<i>qabbelton</i>
f	قَابِلْت	<i>qabbelt</i>	قَابِلْتين	<i>qabbeltēn</i>
1 c	قَابِلْت	<i>qabblet</i>	قَابِلْت(ان)	<i>qabbeln(an)</i>

The imperfect inflection of the Pael conjugation is exactly like that of the G-verb; the preformatives have no vowel, however, except the 1st sing., which remains *e*-. The expected stem-vowel reduction occurs in all forms with postformatives. For enclitic objects with these forms, see Appendix C (p. 145).

3 m	نَقَابِل	<i>nqabbel</i>	نَقَابِلون	<i>nqabblun</i>
f	نَقَابِلَات	<i>tqabbel</i>	نَقَابِل(ين)	<i>nqabblān</i>
2 m	نَقَابِلْت	<i>tqabbel</i>	نَقَابِلْتون	<i>tqabblun</i>
f	نَقَابِلْت	<i>tqabblin</i>	نَقَابِلْتين	<i>tqabblān</i>
1 c	نَقَابِلْت	<i>eqabbel</i>	نَقَابِلْت	<i>nqabbel</i>

The Pael conjugation produces two participles, active on the pattern *mCaCCeC* and passive on the pattern *mCaCCaC*, e.g., قَابِل *mqabbel* ‘receiving’ and قَابِل *mqabbal* ‘received,’ مَقَابِل *mmallel* ‘speaking’ and مَقَابِل *mmallal* ‘spoken.’ Feminines and plurals are formed with predictable vocalic reduction: قَابِلَات *mqabblā* (fem. sing. abs.), قَابِلِين *mqabblin* (masc. pl. abs.), قَابِلَات *mqabblān* (fem. pl. abs.). The distinction between the active and passive participles is obscured in these forms, as it is in III-guttural verbs (see below).

The infinitive of the Pael conjugation is on the pattern *mCaC-CāCu*, e.g., قَابِل *mqabbālu* ‘receiving (gerund), to receive’ and مَقَابِل *mmallālu* ‘speaking (gerund), to speak.’

**§ 16.2 Pael Conjugation: Various Verb Types.** To the basic patterns of the Pael conjugation adjustments are made with the following types:

(1) III-guttural: the *e* between the second and third radicals is changed to *a* wherever it occurs, thus *šaddar/nšaddar* ‘to send’ (act.

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and pass. part. *mšaddar* ‘sending’ and ‘sent,’ where the difference between the active and passive is obscured) and *šabbah/nšabbah* ‘to praise.’

(2) III-weak: all roots with weak third radicals conform to one pattern in the Pael conjugation. Perfect inflection for *dakki* ‘to purify’ is like the perfect inflection of *hdi* (see §7.1):

3 m	ܕܚܝܢ	<i>dakki</i>	ܕܚܝܢܐ	<i>dakki</i>
f	ܕܚܝܢܐ	<i>dakkiyat</i>	ܕܚܝܢܐ	<i>dakki</i>
2 m	ܕܚܝܢܐ	<i>dakkiyt</i>	ܕܚܝܢܐܝܢ	<i>dakkiyton</i>
f	ܕܚܝܢܐ	<i>dakkiyt</i>	ܕܚܝܢܐܝܢܐ	<i>dakkiytēn</i>
1 c	ܕܚܝܢܐ	<i>dakkit</i>	ܕܚܝܢܐܝܢܐ	<i>dakkiyn(an)</i>

The imperfect inflection follows the model of *nebnē* (§14.3):

3 m	ܕܚܝܢܐ	<i>ndakkē</i>	ܕܚܝܢܐܝܢܐ	<i>ndakkōn</i>
f	ܕܚܝܢܐܝܢܐ	<i>tdakkē</i>	ܕܚܝܢܐܝܢܐܝܢܐ	<i>ndakkyān, &amp;c.</i>

The masc. sing. imperative differs from that of *bnā*, however; the other imperatives are similar to those of *bnā*:

masc.	ܕܚܝܢܐ	<i>dakkā</i>	ܕܚܝܢܐܝܢܐ	<i>dakkaw</i>
fem.	ܕܚܝܢܐܝܢܐ	<i>dakkāy</i>	ܕܚܝܢܐܝܢܐܝܢܐܝܢܐ	<i>dakkāyēn</i>

Active participles are formed exactly like those of *bnā*:

masc.	ܕܚܝܢܐܝܢܐ	<i>mdakkē</i>	ܕܚܝܢܐܝܢܐܝܢܐܝܢܐ	<i>mdakkeyn</i>
fem.	ܕܚܝܢܐܝܢܐܝܢܐ	<i>mdakkyā</i>	ܕܚܝܢܐܝܢܐܝܢܐܝܢܐܝܢܐܝܢܐ	<i>mdakkyān</i>

The masc. sing. passive participle differs in formation from the active; the other participles are identical to the active.

masc.	ܕܚܝܢܐܝܢܐܝܢܐ	<i>mdakkay</i>	ܕܚܝܢܐܝܢܐܝܢܐܝܢܐܝܢܐ	<i>mdakkeyn</i>
fem.	ܕܚܝܢܐܝܢܐܝܢܐܝܢܐ	<i>mdakkyā</i>	ܕܚܝܢܐܝܢܐܝܢܐܝܢܐܝܢܐܝܢܐܝܢܐ	<i>mdakkyān</i>

The infinitive has *y* for the third radical, ܕܚܝܢܐܝܢܐܝܢܐ *mdakkāyu*.

The following root types produce no “irregularity” in the Pael conjugation

(3) hollow: most weak second radicals appear as -yy- in Pael,

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e.g., *ṭayyeb* ‘to prepare’ (√*TWB*):

perf.	ṭ	<i>ṭayyeb</i>	part.	ṭ	<i>mṭayyeb</i>
impf.	ṭ	<i>nṭayyeb</i>	inf.	ṭ	<i>mṭayyābu</i>

(4) I-y verbs are regularly formed throughout, as *yaqqar* ‘to honor’ (√*YQR*):

perf.	y	<i>yaqqar</i>	part.	y	<i>myaqqar</i>
impf.	y	<i>nyaqqar</i>	inf.	y	<i>myaqqāru</i>

(5) I-*ālap* verbs are regularly formed; the vowel of the first radical, however, falls back to the preformatives, as *allep* ‘to teach’ (√*'LP*):

perf.	l	<i>allep</i>	part.	l	<i>mallep</i>
impf.	(l)	<i>nallep</i>	inf.	l	<i>mallaḫ</i>

By convention the *ālap* of this and a few other I-*ālap* verbs is dropped in all forms that have preformatives; the 1st sing. of the imperfect is *allep*.

(6) II-*ālap* verbs are regularly formed with doubled glottal stop, e.g., *ša''el* ‘to ask questions’:

perf.	š	<i>ša''el</i>	part.	š	<i>mša''el</i>
impf.	š	<i>nša''el</i>	inf.	š	<i>mša''ālu</i>

(7) geminate verbs are regularly formed throughout, as *mallel* ‘to speak’:

perf.	m	<i>mallel</i>	part.	m	<i>mmallel</i>
impf.	m	<i>nmallel</i>	inf.	m	<i>mmallaḫ</i>

### Vocabulary 16

#### NOUNS

- دڤڤت *dukkṭā* pl <دڤڤتڤت *dukkṭāṭā*/<دڤڤتڤت *dukkawwātā* place
- كڤڤت *kenšā* crowd, multitude
- سڤڤت *spittā* pl *spinē/spinātā* ship, boat
- سڤڤر *sāprā* pl -*ē* scribe

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- ܫܒܝܢܐ *šebyānā* will  
 ܫܡܐ *šmā* (abs *šem*) name  
 ܬܘܘܘܢܐ *tawwānā* pl -*ē* inner room, closet  
 ܬܪܥܐ *tar<sup>c</sup>ā* pl -*ē* door, gate

### VERBS

- ܐܠܠܦ *allep* to teach  
 ܒܪܪܟ *barrek* to bless  
 ܩܩܦܐ *zqap/nezqop* to crucify  
 ܚܫܟܐ *hšek/nehšak* to get dark (used impersonally in the 3rd fem. sing.: *heškat* 'it got dark')  
 ܚܢܫܐ *kanneš/nkaneš* to assemble, gather (trs.)  
 ܡܠܠܐ *mallel* to speak  
 ܢܓܓܐ *nagged* to beat, scourge  
 ܢܦܪܐ *pra<sup>c</sup>/nepro<sup>c</sup>* to reward  
 ܫܠܝܐ *šalli* to pray (<sup>c</sup>*al* for)  
 ܩܕܕܫܐ *qaddeš/nqaddeš* to bless, make holy  
 ܩܫܐ *qšā/neqšē* to break (bread)  
 ܫܪܪܐ *šarri* to begin (+ *l-* & inf., *šarri l-mallāpu*, or + act. part., *šarri mallep* 'he began to teach')

### OTHERS

- ܐܟܐ *ak* like (prep.); *ak d-* so (much so) that  
 ܐܡܬܐ *emat* when?, *emat d-* when (conj.)  
 ܒܓܝܠܐ *b-gelyā* openly, publicly  
 ܒܟܝܣܝܐ *b-kesyā* secretly, privately  
 ܡܘܩܪܐ *meṭṭul* for, on account of (note irregular spelling)  
 ܡܘܩܪܐ *meṭṭul d-* since, because, inasmuch as  
 ܥܠܐ *<sup>c</sup>al yad* near, beside

### IDIOM

- ܐܫܪܐ ܬܪܥܐ *eḥad tar<sup>c</sup>ā* to shut, fasten a door, gate

## Exercise 16

Identify, read, and translate the following Pael verb forms:

ܫܪܪܐ 3  
ܫܪܪܐ 4

ܩܩܦܐ 1  
ܩܩܦܐ 2





## ܐܝܢܐ ܗܝܘܐܐ ܗܘܥܘܐܐ Lesson Seventeen

§ 17.1 The Aphel Conjugation. The Aphel conjugation is characterized in the perfect by a preformative *a-* and in the imperfect by the vowel *a* on the preformatives. The basic pattern of the perfect is *aC-CeC*; and of the imperfect, *naCCeC*, e.g. ( $\sqrt{\text{S}LM}$ ) *ašlem/našlem* 'to hand over.'<sup>1</sup>

Although there are many exceptions, the Aphel conjugation functions primarily as a factitive/causative, e.g., *šlah* 'to send' > *ašlah* 'to cause (something) to be sent, to have (something) sent' and *ida*<sup>c</sup> 'to know' > *awda*<sup>c</sup> 'to make (something) known' or 'to make (someone) know (something).'

The inflection of the perfect is regularly formed:

3 m	ܐܫܠܡܐ	<i>ašlem</i>	ܐܫܠܡܘܢܐ	<i>ašlem(un)</i>
f	ܐܫܠܡܬܐ	<i>ašlmat</i>	ܐܫܠܡܘܢܐ	<i>ašlem(ēn)</i>
2 m	ܐܫܠܡܬܐ	<i>ašlemt</i>	ܐܫܠܡܬܘܢܐ	<i>ašlemton</i>
f	ܐܫܠܡܬܐ	<i>ašlemt</i>	ܐܫܠܡܬܐܢܐ	<i>ašlemtēn</i>
1 c	ܐܫܠܡܬܐ	<i>ašlmet</i>	ܐܫܠܡܢܐ	<i>ašlemn(an)</i>

The imperfect inflection has the vowel *a* on all the preformatives and the vowel *e* in the stem (reduced to schwa with the vowel-initial postformatives):

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<sup>1</sup>The Syriac Aphel corresponds to the Hiphil (הפעיל) of Hebrew and the fourth form (أفعل) of Arabic.

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3 m	ناشلم <i>našlem</i>	ناشلمون <i>našlmun</i>
f	تاشلم <i>tašlem</i>	تاشلمان <i>našlmān</i>
2 m	تاشلم <i>tašlem</i>	تاشلمون <i>tašlmun</i>
f	تاشلمين <i>tašlmin</i>	تاشلمان <i>tašlmān</i>
1 c	اشلم <i>ašlem</i>	اشلم <i>našlem</i>

The imperative is regularly formed from the imperfect with preformative *a-*:

masc.	اشلم <i>ašlem</i>	(اشلمون <i>ašlem(un)</i> )
fem.	اشلم <i>ašlem</i>	(اشلمان <i>ašlem(ēn)</i> )

Like the Pael conjugation, Aphel produces both active and passive participles, active on the pattern *maCCeC* and passive on the pattern *maCCaC*. The distinction is obscured everywhere except in the masc. sing. absolute.

masc.	ماشل <i>mašle/am</i>	ماشلمين <i>mašlmin</i>
fem.	ماشلمة <i>mašlmā</i>	ماشلمان <i>mašlmān</i>

The infinitive of Aphel is on the pattern *maCCāCu*, e.g. ماشلما *mašlāmu*.

§ 17.2 Aphel Conjugation: Various Verb Types.

(1) III-guttural roots replace the vowel *e* of the pattern wherever it occurs with *a*, as in شلا *šlah* > اشلا *ašlah* and دار *dar* > ادار *a<sup>c</sup>dar*. As in the participles of Pael III-gutturals, the distinction between the active and passive participles is obscured everywhere.

PERF.	اشلا <i>ašlah</i>	ادار <i>a<sup>c</sup>dar</i>
IMPERF.	ناشلا <i>našlah</i>	نادار <i>na<sup>c</sup>dar</i>
ACT. PART.	ماشلا <i>mašlah</i>	مادار <i>ma<sup>c</sup>dar</i>
PASS. PART.	ماشلا <i>mašlah</i>	مادار <i>ma<sup>c</sup>dar</i>
INF.	ماشلما <i>mašlāhu</i>	مادار <i>ma<sup>c</sup>dāru</i>

(2) I-*n* roots show regular assimilation of the *n* to the second radical in all forms of the Aphel conjugation, as نطق *npaq* > اطق *appeq* ‘make (someone) go out, send/bring out’ and نهد *nhet* > اهد *aḥhet* ‘to make (someone) go down, send/bring down.’

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PERF.	ⲡⲉⲣⲉⲕ <i>appeq</i>	ⲁⲏⲉⲧ <i>aḥḥet</i>
IMPERF.	ⲡⲉⲣⲉ <i>nappeq</i>	ⲁⲏⲉⲧ <i>naḥḥet</i>
ACT. PART.	ⲡⲉⲣⲉⲕ <i>mappeq</i>	ⲁⲏⲉⲧ <i>mahḥet</i>
PASS. PART.	ⲡⲉⲣⲉⲕ <i>mappaq</i>	ⲁⲏⲉⲧ <i>mahhat</i>
INF.	ⲡⲉⲣⲉⲕ <i>mappāqu</i>	ⲁⲏⲉⲧ <i>mahḥātu</i>

(3) III-weak roots in Aphel conform to the vocalic patterns of Pa-el, see §16.2(2), as ⲏⲃⲏ *ḥdi* ‘rejoice’ > ⲁⲏⲃⲏ *aḥdi* ‘cause (someone) to rejoice’

PERF.	ⲁⲏⲃⲏ <i>aḥdi</i>
IMPERF.	ⲁⲏⲃⲏ <i>naḥdē</i>
ACT. PART.	ⲁⲏⲃⲏ <i>mahdē</i>
PASS. PART.	ⲁⲏⲃⲏ <i>mahday</i>
INF.	ⲁⲏⲃⲏ <i>mahdāyu</i>

(4) Hollow roots in Aphel all conform to the pattern of ⲡⲓⲕ *qām* > ⲁⲡⲓⲕ *aqim* ‘set up, place,’ and ⲙⲏⲧ *mit* > ⲁⲙⲏⲧ *amit* ‘cause to die, put to death’

PERF.	ⲁⲡⲓⲕ <i>aqim</i>	ⲁⲙⲏⲧ <i>amit</i>
IMPERF.	ⲡⲓⲕ <i>nqim</i>	ⲙⲏⲧ <i>nmit</i>
ACT. PART.	ⲁⲡⲓⲕ <i>mqim</i>	ⲁⲙⲏⲧ <i>mmit</i>
PASS. PART.	ⲁⲡⲓⲕ <i>mqām</i>	ⲁⲙⲏⲧ <i>mmāt</i>
INF.	ⲁⲡⲓⲕ <i>mqāmu</i>	ⲁⲙⲏⲧ <i>mmātu</i>

(5) Most I-y and I-ālap roots show w for the first radical in Aphel, as ⲏⲃⲏ *ida*<sup>c</sup> ‘know’ > ⲁⲡⲏⲃⲏ *awda*<sup>c</sup> ‘make known,’ ⲁⲏⲃⲏ *iret* ‘inherit’ > ⲁⲡⲏⲃⲏ *awret* ‘make inherit’ and ⲁⲏⲃⲏ *ebad* ‘perish’ > ⲁⲡⲏⲃⲏ *awbed* ‘make perish.’ There are, however, exceptions, notably ⲁⲏⲃⲏ *etā* ‘come’ > ⲁⲡⲏⲃⲏ *ayti* ‘bring,’ which shows a y for the first radical.

PERF.	ⲁⲡⲏⲃⲏ <i>awda</i> <sup>c</sup>	ⲁⲡⲏⲃⲏ <i>awret</i>	ⲁⲡⲏⲃⲏ <i>ayti</i>
IMPERF.	ⲁⲡⲏⲃⲏ <i>nawda</i> <sup>c</sup>	ⲁⲡⲏⲃⲏ <i>nawret</i>	ⲁⲡⲏⲃⲏ <i>naytē</i>
ACT. PART.	ⲁⲡⲏⲃⲏ <i>mawda</i> <sup>c</sup>	ⲁⲡⲏⲃⲏ <i>mawret</i>	ⲁⲡⲏⲃⲏ <i>maytē</i>
PASS. PART.	ⲁⲡⲏⲃⲏ <i>mawda</i> <sup>c</sup>	ⲁⲡⲏⲃⲏ <i>mawrat</i>	ⲁⲡⲏⲃⲏ <i>maytay</i>
INF.	ⲁⲡⲏⲃⲏ <i>mawdā</i> <sup>c</sup> u	ⲁⲡⲏⲃⲏ <i>mawrātu</i>	ⲁⲡⲏⲃⲏ <i>maytāyu</i>

(6) II-ālap roots are predictably formed, as ⲁⲧⲉⲗ *šel* ‘to ask’ >

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אָשַׁל *ašel* ‘to lend.’

PERF.	אָשַׁל	<i>ašel</i>
IMPERF.	נִשֵּׁל	<i>našel</i>
ACT. PART.	מִשֵּׁל	<i>mašel</i>
PASS. PART.	מֵשֵׁל	<i>mašal</i>
INF.	מִשְׁאַל	<i>mašālu</i>

(7) Geminate roots form Aphel on the pattern of I-*n* roots. A spurious *ālap* occasionally appears in the imperfect and participles, as נִמַּק *mak* ‘be humble’ (√*MKK*) > אִמַּמַּק *ammek* ‘make humble.’

PERF.	אִמַּמַּק	<i>ammek</i>
IMPERF.	נִמַּמַּק	<i>nammek</i>
ACT. PART.	מִמַּמַּק	<i>mammek</i>
PASS. PART.	מֵמַמַּק	<i>mammak</i>
INF.	מִמַּמְּקָה	<i>mammāku</i>

### Vocabulary 17

#### NOUNS

גַּוּוּ	<i>gaww, l-gaww</i> inside
לֶחֶם גִּרְסָתָא	<i>grīstā</i> loaf (of bread)
חַימָנוּתָא	<i>haymānutā</i> faith
חֶשְׁכָּה	<i>heššokā</i> darkness
מַדְדֵּם	<i>meddem</i> thing, anything, something
בֵּית אֲרָסָה	<i>arsā</i> bed
פֶּלְגוּת לֵילְיָהּ	<i>pelgut-lēlyā</i> middle of the night, midnight

#### ADJECTIVE

יְחִידָיָהּ *iḥidāy* only, sole

#### VERBS

אֲדַרְק	<i>adrek</i> to overtake, comprehend
אֲחַר	<i>ahhar</i> (√ <i>HRR</i> ) to bother
אֲוַחַר	<i>awhar</i> (√ <i>'HR</i> ) to tarry, delay
אֲחַהֵב	<i>aḥḥeb</i> (√ <i>HBB</i> ) to love
אֲחַהֵת	<i>aḥḥet</i> (√ <i>NHT</i> ) to send down
אֲשַׁל	<i>ašel</i> to lend

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- ܐܫܗܝ *ahhi* to give life to, revivify
- ܕܢܢ *dān/ndun* to judge
- ܡܚܝܡܢ *haymen/nhaymen* to believe (*b-* in); act. part. *mhaymen*  
believing, faithful (in the religious sense)
- ܗܠܠܟ *hallek* to walk

OTHER

ܗܘܟܢܢܐ...ܐܝܟܢܢܐ *hākannā...aykannā d-* so much so...that, enough to

Exercise 17

Identify, read, and translate the following Aphel forms:

- |           |          |
|-----------|----------|
| ܐܫܗܝܢܐ 6  | ܐܫܗܝܢܐ 1 |
| ܕܢܢܐ 7    | ܕܢܢܐ 2   |
| ܡܚܝܡܢܐ 8  | ܡܚܝܡܢܐ 3 |
| ܗܠܠܟܐ 9   | ܗܠܠܟܐ 4  |
| ܗܘܟܢܢܐ 10 | ܗܘܟܢܢܐ 5 |

Reading Exercise 17

1 ܐܫܗܝܢܐ ܠܡܢܐ: ܡܚܝܡܢܐ ܗܘܟܢܢܐ ܠܡܢ ܐܫܗܝܢܐ ܠܡܢܐ ܠܡܢܐ  
ܕܢܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ  
ܡܚܝܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ  
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ܗܘܟܢܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ \*

2 ܐܫܗܝܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ  
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ܡܚܝܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ  
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3 ܐܫܗܝܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ  
ܕܢܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ  
ܡܚܝܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ  
ܗܠܠܟܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ  
ܗܘܟܢܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ ܠܡܢܐ

LESSON SEVENTEEN

ܘܥܡܘܕܐ. ܕܐܢܘܢ ܕܘܕܐ. ܘܕܐܘܠܐ ܕܠܡܢ ܕܥܡܘܕܐ. ܘܥܡܘܕܐ  
 ܕܥܡܘܕܐ. ܕܥܡܘܕܐ ܕܥܡܘܕܐ: ܘܥܡܘܕܐ ܕܥܡܘܕܐ. ܘܥܡܘܕ  
 ܘܥܡܘܕܐ \*

4 ܘܥܡܘܕܐ ܕܥܡܘܕܐ ܕܥܡܘܕܐ. ܘܥܡܘܕܐ ܕܥܡܘܕܐ. ܘܥܡܘܕܐ ܕܥܡܘܕܐ.  
 \* ܘܥܡܘܕܐ ܕܥܡܘܕܐ. ܘܥܡܘܕܐ ܕܥܡܘܕܐ.

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<sup>1</sup>A good example of the topic-comment sentence in Syriac. This sentence type, which is fairly common in Semitic languages in general, consists of a topic that is not the logical subject of the comment part of the sentence; a referent pronoun in the comment part indicates the relationship of the topic to the comment: *man d-šāma*<sup>c</sup>...: *enā lā dā'en-nā leh*: 'he who hears...: I do not judge him.' Here the topic is *man d...* (with the clause that follows), and the comment is *enā lā dā'en-nā leh*, where *leh* marks the syntactical relationship between the topic and comment. Such sentences are often best translated by rearranging and putting the topic into its logical position in the comment: 'I do not judge him who hears...' In this instance the Syriac follows the Greek syntax closely: *ἐάν τις μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ φυλάξῃ, ἐγὼ οὐ κρίνω αὐτόν* (si quis audierit verba mea, et non custodierit: ego non iudico eum, John 12:47).

ܠܘܣܢܐ ܕܡܝܢ ܕܘܢܝܢܐ  
**Lesson Eighteen**

§ 18.1 **Medio-Passive Verbs: Ethpeel, Ethpaal & Attaphal Conjugations.** Syriac has no true passive verbs. However, for each of the active/transitive conjugations (Peal, Pael, Aphel), there exists a corresponding reflexive/medio-passive conjugation. From the Peal conjugation the Ethpeel (basic pattern *etCCeC*, *etp<sup>c</sup>el*) is made; from the Pael conjugation the Ethpaal (basic pattern *etCaCCaC*, *etpa<sup>c</sup>al*) is made; and from the Aphel conjugation is made the Ettaphal (basic pattern *ettaCCaC*, *ettap<sup>c</sup>al*).

BASE PATTERN		MEDIO-PASSIVE
ܩܬܠ <i>qṭal</i> ‘kill’	>	ܩܬܠܘܬܐ <i>etqṭel</i> ‘get killed’
ܩܒܒܠ <i>qabbal</i> ‘receive’	>	ܩܒܒܠܘܬܐ <i>etqabbal</i> ‘be received’
ܐܫܠܡܘܬܐ <i>ašlem</i> ‘betray’	>	ܐܫܠܡܘܬܐ <i>ettašlam</i> ‘be betrayed’

§ 18.2 **The Ethpeel Conjugation.** The underlying pattern from which all actually occurring forms of the Ethpeel can be predicted is *etCaCeC/netCaCeC*. In forms with zero or consonant-initial postformatives, the *a* is reduced. In forms with vowel-initial postformatives, the *e* is reduced. An example is *etdheq* ‘be driven away’ < *dḥaq* ‘drive away.’<sup>1</sup>

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<sup>1</sup>Not in terms of formation, but in terms of meaning and function the Syriac Ethpeel corresponds to the Niphal (נפעל) of Hebrew and the seventh form (انفعل) of Arabic. It also bears an affinity in both formation and meaning with the eighth form (افتعل) of Arabic.

LESSON EIGHTEEN

3 m	עֲדַחֵק	<i>etdheq</i>	(עֲדַחֵק־וּן)	<i>etdheq(un)</i>
f	עֲדַחֵקַת	<i>etdahqat</i>	(עֲדַחֵק־עֵן)	<i>etdheq(ēn)</i>
2 m	עֲדַחֵקֶת	<i>etdheqt</i>	עֲדַחֵקֶת־וּן	<i>etdheqton</i>
f	עֲדַחֵקֶת־וּן	<i>etdheqt</i>	עֲדַחֵקֶת־עֵן	<i>etdheqtēn</i>
1 c	עֲדַחֵקֶת	<i>etdahqet</i>	עֲדַחֵקֶת־אֵן	<i>etdheq(an)</i>

The imperfect is also regularly inflected, with an *a* appearing after the first radical with the vowel-initial postformatives.

3 m	עֲדַחֵק	<i>netdheq</i>	עֲדַחֵק־וּן	<i>netdahqun</i>
f	עֲדַחֵקַת	<i>tetdheq</i>	עֲדַחֵק־וּן	<i>netdahqān</i>
2 m	עֲדַחֵקֶת	<i>tetdheq</i>	עֲדַחֵקֶת־וּן	<i>tetdahqun</i>
f	עֲדַחֵקֶת־וּן	<i>tetdahqin</i>	עֲדַחֵקֶת־וּן	<i>tetdahqān</i>
1 c	עֲדַחֵקֶת	<i>etdheq</i>	עֲדַחֵקֶת	<i>netdheq</i>

The same *a* appears in variant forms of the imperative:

masc.	עֲדַחֵק	<i>etdheq</i>	(עֲדַחֵק־וּן)	<i>etdahq(un)</i>
		<i>etdahq</i>		
fem.	עֲדַחֵקַת	<i>etdheq</i>	(עֲדַחֵק־עֵן)	<i>etdahq(ēn)</i>
		<i>etdahq</i>		

The participles are predictably formed:

masc.	עֲדַחֵק־וּן	<i>metdheq</i>	עֲדַחֵק־וּן	<i>metdahqin</i>
	עֲדַחֵק־וּן	<i>metdahqā</i>	עֲדַחֵק־וּן	<i>metdahqān</i>

And the infinitive is formed on familiar lines, עֲדַחֵק־וּן *metdhāqu*.

§ 18.3 **Metathesis in Ethpeel.** Verbs whose first radical is a sibilant (*s*, *z*, *š*, *ṣ*) show a regular metathesis with the *t* prefix of Ethpeel.

With *s* and *š*, simple metathesis occurs: עֲמַק *smak* ‘lean’ > עֲמַק־וּן *estmek* ‘recline’ and עֲשַׁק *šhaq* ‘break’ > עֲשַׁק־וּן *eštʰeq* ‘get broken.’

If the first radical is *š*, metathesis occurs and the *t* is velarized to *t*, as עֲשַׁלַּב *šlab* ‘crucify’ > עֲשַׁלַּב־וּן *ešʰleb* ‘be crucified.’

If the first radical is *z*, metathesis occurs and the *t* is voiced to *d*,



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as ܒܢܐ *zban* ‘buy’ > ܒܢܐܝܢ *ezdben* ‘be bought’ and ܩܩܦ *zqap* ‘raise up’ > ܩܩܩܦܐ *ezdqep* ‘get raised up.’

§ 18.4 **Ethpeel with Various Verb Types.** Alterations are made in the Ethpeel conjugation with the following root types (3rd masc. and 3rd fem. sing. forms are given for the perfect; 3rd masc. sing. and 3rd masc. pl. are given for the imperfect; masc. and fem. active participles are given; from these forms all others can be predicted).

(1) *I-ālap*: forms are regularly produced with the glottal stop, which is subsequently dropped. Resulting forms are immune to vocalic reduction. An example is ܐܟܠ *ekal* ‘eat’ > ܐܬܟܠܐ *etkel* (for \**et’kel*) ‘to be eaten.’ The Ethpeel of *ehad* and a few other *I-ālap* verbs shows assimilation of the initial glottal stop to the *t* of the form, giving ܐܬܗܕܐ *etthed*, and so on throughout the conjugation.

PERF. 3MS	ܐܬܟܠܐ	<i>etkel</i>	ܐܬܗܕܐ	<i>etthed</i>
PERF. 3FS	ܐܬܟܠܐܬ	<i>etaklat</i>	ܐܬܗܕܐܬ	<i>ettahdat</i>
IMPERF. 3MS	ܐܬܟܠܐ	<i>netekel</i>	ܐܬܗܕܐ	<i>netthed</i>
IMPERF. 3MP	ܐܬܟܠܘܢ	<i>netaklun</i>	ܐܬܗܕܘܢ	<i>nettahdun</i>
IMPERATIVE	ܐܬܟܠ	<i>etkel/etaki</i>	ܐܬܗܕ	<i>etthed/ettahd</i>
MASC.PART.	ܐܬܟܠܐ	<i>metekel</i>	ܐܬܗܕܐ	<i>metthed</i>
FEM. PART.	ܐܬܟܠܐܬ	<i>metaklā</i>	ܐܬܗܕܐܬ	<i>mettahdā</i>
INF.	ܐܬܟܠܐ	<i>metekālu</i>	ܐܬܗܕܐܬ	<i>metthādu</i>

(2) *II-ālap*: like the *I-ālap*, forms are regularly produced with the glottal stop, which is subsequently dropped. Resulting forms are immune to vocalic reduction. An example is ܫܠܐ *šel* ‘ask’ > ܐܬܫܠܐ *eštel* (for \**ešt’el*) ‘be asked’

PERF. 3M/FS	ܐܬܫܠܐ	<i>eštel</i>	ܐܬܫܠܐܬ	<i>eštalat</i>
IMPERF. 3MS/P	ܐܬܫܠܐ	<i>neštel</i>	ܐܬܫܠܘܢ	<i>neštalun</i>
IMPERATIVE	ܐܬܫܠܐ	<i>eštel/eštal</i>		
PART. M/F	ܐܬܫܠܐ	<i>meštel</i>	ܐܬܫܠܐܬ	<i>meštalā</i>
INF.	ܐܬܫܠܐ	<i>meštālu</i>		

(3) *I-y*: where the *y* of the root would have a schwa, it is pro-

## LESSON EIGHTEEN

nounced *i*; and all resulting forms are immune to vocalic reduction. In all other respects the conjugation is regular. An example is iled 'give birth' > etiled (for \*etyled) 'be born'

PERF. 3M/FS	etiled	etyaldat
IMPERF. 3MS/P	netiled	netyaldun
IMPERATIVE	etiled/elyald	
PART. M/F	metiled	metryaldā
INF.	metilādu	

(4) hollow: the hollow Ethpeel is entirely replaced by the Etaphal (see §20.1, below).

(5) III-guttural: all *e*'s occurring before the third radical consonant are changed to *a* by the guttural. An example is qba<sup>c</sup> 'to set up' > etqba<sup>c</sup> 'be/get set up'

PERF. 3M/FS	etqba <sup>c</sup>	etqab <sup>c</sup> at
IMPERF. 3MS/P	netqba <sup>c</sup>	netqab <sup>c</sup> un
IMPERATIVE	etqba <sup>c</sup> /etqab <sup>c</sup>	
PART. M/F	metqba <sup>c</sup>	metqab <sup>c</sup> ā
INF.	metqbā <sup>c</sup> u	

(6) III-weak: conjugation follows the patterns of *dakki* as given in §16.2(2): qra<sup>c</sup> 'call' > etqri 'be called.'

PERF. 3M/FS	etqri	etqaryat
IMPERF. 3MS/P	netqrē	netqrōn
IMPERF. 3FS/P	tetqrē	netqaryān
IMPERATIVE	etqray/etqary	
PART. M/F	metqrē	metqaryā
INF.	metqrāyu	

### Vocabulary 18

#### NOUNS

- ur<sup>c</sup>ā (abs ura<sup>c</sup>) meeting
- btultā pl -ātā virgin

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ܠܗܘܠܐ	<i>hlōlā</i> marriage
ܠܗܬܢܐ	<i>ḥatnā</i> bridegroom, son-in-law, brother-in-law (any male connection by marriage)
ܟܢܐ	<i>kēnā</i> just (person)
ܟܠܬܐ	<i>kalltā</i> bride
ܠܡܦܕܐ	<i>lampêdā</i> lamp
ܡܢܐ	<i>mānā</i> vessel
ܡܬܪܐ	<i>metrā</i> rain
ܡܫܗܐ	<i>mešḥā</i> oil
ܥܘܘܘܠܐ	<i>ʿawwālā</i> unjust
ܩܥܬܐ	<i>q<sup>ʿ</sup>ātā</i> outcry
ܫܡܫܐ	<i>šemšā</i> (abs <i>šmeš</i> , usually masc.) sun
ܩܩܝܪܐ	<i>qṭirā</i> force, compulsion

VERBS

ܐܬܡܪܐ	<i>etemar</i> (for <i>*et'emar</i> ) to be said
ܐܬܩܪܐ	<i>etqri</i> to be called
ܕܢܫܐ	<i>dnah/nednah</i> to rise (of the sun); Aphel ( <i>adnah</i> ) to make (the sun) rise
ܕܡܐܢܕܡܐ	<i>dmā/nedmē l-</i> to be like, resemble; Ethpeel ( <i>etdmi</i> ) to be like; Pael ( <i>dammi</i> ) to make (something) like ( <i>l-</i> )
ܕܦܩܐ	<i>d<sup>ʿ</sup>ek/ned<sup>ʿ</sup>ak</i> to go out (light, lamp)
ܩܢܐ	<i>zban/nezben</i> to buy; Ethpeel ( <i>ezdben</i> ) to be/get bought; Pael ( <i>zabben</i> ) to sell
ܩܢܐ	<i>tayyeb</i> to prepare
ܩܢܐ	<i>lāt/nluṭ</i> to curse
ܩܢܐ	<i>nām/nnum</i> to slumber, sleep
ܩܢܐ	<i>nqaš/neqqoš</i> to knock, strike
ܩܢܐ	<i>snā/nesnē</i> to hate
ܩܢܐ	<i>spaq/nespaq</i> to suffice, be sufficient
ܩܢܐ	<i>ptah/neptah</i> to open; Ethpeel ( <i>eptah</i> ) to be open, get opened
ܩܢܐ	<i>taqqen</i> to make right, get ready

ADJECTIVE

ܫܟܠܐ	<i>skal/skel</i> (emph <i>saklā</i> ) foolish
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OTHERS

ܐܢܐ	<i>aynā</i> (m), ܐܢܐ	<i>aydā</i> (f), ܐܢܐ	<i>aylēn</i> (pl) which?
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LESSON EIGHTEEN

(interrogative adj.), (+ *d-*) he/she/they who (relative pronoun)

- אָמֵן *āmēn* verily, truly
- בְּחַרְתָּ *b-hartā* finally, in the end
- הַיָּדָן *haydēn* then, at that time
- לְמַא *l-mā* lest

**Exercise 18**

Identify, read, and translate the following Ethpeel forms:

- 1 אַתְּמֵי הַמַּלְאָכִים מַיְנֵן
- 2 מַיְנֵן הַמַּלְאָכִים מַחֲסֵן
- 3 מַחֲסֵן הַמַּלְאָכִים לְ
- 4 מַלְחֵמֵי הַיָּמִים הַמַּלְאָכִים לְחַסֵּן תַּבְּתֵי
- 5 מַלְחֵמֵי הַיָּמִים הַלְּמַלְאָכִים מַחֲסֵן
- 6 תַּחֲסֵן הַמַּלְאָכִים
- 7 תַּחֲסֵן הַמַּלְאָכִים
- 8 יַחֲסֵן הַמַּלְאָכִים מַחֲסֵן
- 9 מַחֲסֵן הַלְּמַלְאָכִים
- 10 יַחֲסֵן הַמַּלְאָכִים

**Reading Exercise 18**

1 אַף אֵין אַתְּמֵי אֵין אֵין: אַתְּמֵי מַחֲסֵן לְחַסֵּן. תַּחֲסֵן  
 מַחֲסֵן מַחֲסֵן מַחֲסֵן לְחַסֵּן. חַסֵּן יַחֲסֵן מַחֲסֵן.  
 מַחֲסֵן מַחֲסֵן מַחֲסֵן מַחֲסֵן לְחַסֵּן \*



ܐܬܩܒܠܐ ܕܥܝܢܐ

## Lesson Nineteen

§ 19.1 **The Ethpaal Conjugation.** The Ethpaal conjugation, the medio-passive of the Pael, is regularly inflected in the perfect, with predictable reduction before vowel-initial postformatives. The example is *etqabbal* ‘be received’ < Pael *qabbal* ‘receive.’ Note particularly that the *e* vowel of the Pael becomes *a* throughout the conjugation, both perfect and imperfect, of the Ethpaal.<sup>1</sup>

3 m	ܐܬܩܒܠܐ	<i>etqabbal</i>	(ܐܬܩܒܠܐܢ)	<i>etqabbal(un)</i>
f	ܐܬܩܒܠܬܐ	<i>etqabblat</i>	(ܐܬܩܒܠܬܐܢ)	<i>etqabbal(ēn)</i>
2 m	ܐܬܩܒܠܬܐ	<i>etqabbalt</i>	ܐܬܩܒܠܬܐܢ	<i>etqabbalton</i>
f	ܐܬܩܒܠܬܐ	<i>etqabbalt</i>	ܐܬܩܒܠܬܐܢ	<i>etqabbaltēn</i>
1 c	ܐܬܩܒܠܬܐ	<i>etqabblet</i>	ܐܬܩܒܠܢ	<i>etqabbaln(an)</i>

The imperfect is also regularly inflected, with predictable reductions:

3 m	ܐܬܩܒܠܐ	<i>netqabbal</i>	ܐܬܩܒܠܐܢ	<i>netqabblun</i>
f	ܐܬܩܒܠܬܐ	<i>tetqabbal</i>	ܐܬܩܒܠܬܐܢ	<i>netqabblān</i>
2 m	ܐܬܩܒܠܬܐ	<i>tetqabbal</i>	ܐܬܩܒܠܬܐܢ	<i>tetqabblun</i>
f	ܐܬܩܒܠܬܐ	<i>tetqabblin</i>	ܐܬܩܒܠܬܐܢ	<i>tetqabblān</i>
1 c	ܐܬܩܒܠܬܐ	<i>etqabbal</i>	ܐܬܩܒܠܢ	<i>netqabbal</i>

The participles, of which there are only active forms (although with middle/passive meanings), are predictable:

masc.	ܐܬܩܒܠܐ	<i>metqabbal</i>	ܐܬܩܒܠܐ	<i>metqabblin</i>
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<sup>1</sup>The Syriac Ethpaal conjugation corresponds to the Pual (פועל) of Hebrew and the fifth form (تفعل) of Arabic.

INTRODUCTION TO SYRIAC

fem.      ܠܩܒܠܐ *metqabblā*      ܠܩܒܠܐܢ *metqabblān*

The infinitive is regularly and familiarly formed, ܠܩܒܠܐ *metqab-bālu*.

§ 19.2 **Metathesis in Ethpaal.** The same metatheses that affect Ethpeel are also found in Ethpaal, e.g., I-s: ܣܠܠܐ *salleq* > ܠܣܠܠܐ *es-tallaq* ‘be lifted up,’ I-š: ܫܗܗܩܐ > ܠܫܗܗܩܐ *eštahhaq* ‘be smashed,’ I-š: ܫܠܠܐ > ܠܫܠܠܐ *eštallah* ‘be ripped open,’ and I-z: ܘܘܒܝܢܐ > ܠܘܘܒܝܢܐ *ezdabban* ‘be sold.’

PERF. 3M/FS	ܠܣܠܠܐ	<i>estallaq</i>	ܠܣܠܠܐܩܬ	<i>estallqat</i>
IMPERF. 3MS/P	ܠܣܠܠܐܢ	<i>nestallaq</i>	ܠܣܠܠܐܢ	<i>nestallqun</i>
IMPERATIVE	ܠܣܠܠܐ	<i>estallaq</i>		
PART. M/F	ܠܣܠܠܐܢܐ	<i>mestallaq</i>	ܠܣܠܠܐܢܐ	<i>mestallqā</i>
INF.	ܠܣܠܠܐܩܘ	<i>mestallāqu</i>		

§ 19.3 **III-Weak Verbs in Ethpaal.** The Ethpaal of III-weak verbs does not differ from the Pael of III-weak verbs given in §16.2(2). An example is ܕܩܕܫܐ *dakki* ‘purify’ > ܠܕܩܕܫܐ *etdakki* ‘be purified’

PERF. 3M/FS	ܠܕܩܕܫܐ	<i>etdakki</i>	ܠܕܩܕܫܐܩܬ	<i>etdakkyat</i>
IMPERF. 3MS/P	ܠܕܩܕܫܐܢ	<i>netdakkē</i>	ܠܕܩܕܫܐܢ	<i>netdakkōn</i>
IMPERF. 3FS/P	ܠܕܩܕܫܐܢܐ	<i>tetdakkē</i>	ܠܕܩܕܫܐܢܐ	<i>netdakkyān</i>
IMPT. M/F	ܠܕܩܕܫܐܢܐ	<i>etdakkā</i>	ܠܕܩܕܫܐܢܐ	<i>etdakkāy</i>
PART. M/F	ܠܕܩܕܫܐܢܐ	<i>metdakkē</i>	ܠܕܩܕܫܐܢܐ	<i>metdakkyā</i>
INF.	ܠܕܩܕܫܐܩܘ	<i>metdakkāyu</i>		

The inflection of all other root types in Ethpaal is either completely regular or predictable from the Pael.

(1) I-ālap: ܠܠܫܐ *alleš* ‘compel’ > ܠܠܫܐܩܬ *etallaš* ‘be compelled’

PERF. 3M/FS	ܠܠܫܐܩܬ	<i>etallaš</i>	ܠܠܫܐܩܬܐ	<i>etallšat</i>
IMPERF. 3MS/P	ܠܠܫܐܢ	<i>netallaš</i>	ܠܠܫܐܢ	<i>netallšun</i>
IMPERATIVE	ܠܠܫܐܩܬ	<i>etallaš</i>		
PART. M/F	ܠܠܫܐܢܐ	<i>metallaš</i>	ܠܠܫܐܢܐ	<i>metallšā</i>
INF.	ܠܠܫܐܩܘ	<i>metallāšu</i>		

LESSON NINETEEN

(2) II-*ālap*: ʔʔ ša''el 'ask questions' > ʔʔʔʔ ešta''al 'be asked questions'

PERF. 3M/FS	ʔʔʔʔ ešta''al	ʔʔʔʔʔ ešta''lat
IMPERF. 3MS/P	ʔʔʔʔ nešta''al	ʔʔʔʔʔ nešta''lun
IMPERATIVE	ʔʔʔʔ ešta''al	
PART. M/F	ʔʔʔʔ mešta''al	ʔʔʔʔʔ mešta''lā
INF.	ʔʔʔʔ meša''ālu	

(3) I-y: ʔʔ yaqqar 'honor' > ʔʔʔʔ etyaqqar 'be honored'

PERF. 3M/FS	ʔʔʔʔ etyaqqar	ʔʔʔʔʔ etyaqqrat
IMPERF. 3MS/P	ʔʔʔʔ netyaqqar	ʔʔʔʔʔ netyaqqrun
IMPERATIVE	ʔʔʔʔ etyaqqar	
PART. M/F	ʔʔʔʔ metyaqqar	ʔʔʔʔʔ metyaqqarā
INF.	ʔʔʔʔ metyaqqāru	

(4) hollow: ʔʔʔ tayyeb 'prepare' > ʔʔʔʔ etṭayyab 'be prepared'

PERF. 3M/FS	ʔʔʔʔ etṭayyab	ʔʔʔʔʔ etṭayybat
IMPERF. 3MS/P	ʔʔʔʔ netṭayyab	ʔʔʔʔʔ netṭayyibun
IMPERATIVE	ʔʔʔʔ etṭayyab	
PART. M/F	ʔʔʔʔ metṭayyab	ʔʔʔʔʔ metṭayyabā
INF.	ʔʔʔʔ metṭayyābu	

**Vocabulary 19**

NOUNS

- ʔʔʔʔ eggārā rooftop
- ʔʔʔʔ ednā (f) ear
- ʔʔʔʔ ātā pl atwātā sign, token
- ʔʔʔʔ daywā evil spirit, devil
- ʔʔʔʔ ḥmirā leaven
- ʔʔʔʔ prišā Pharisee
- ʔʔʔʔ qnomā self (reflexive pronoun)
- ʔʔʔʔ šêdā demon, devil



## INTRODUCTION TO SYRIAC

### VERBS

- ܐܘܕܗܗܪܐ *ezdahhar* to beware  
 ܐܘܟܪܝܐ *akrez* to proclaim, announce; Ethpeel (*etkrez*) to be broadcast  
 ܐܘܫܬܠܡܐ *eštallam* to be completed, finished  
 ܐܘܕܡܡܐ *etdammar* to be astonished  
 ܐܘܕܝܕܐ *etida<sup>c</sup>* to be known  
 ܐܘܒܠܐ *glā/neglē* to reveal; Ethpeel (*etgli*) to be revealed  
 ܐܘܕܝܫܐ *dāš/nduš* to tread; Pael (*dayyeš*) to trample  
 ܐܘܫܪܐ *ħreb/nehřab* to be laid waste, be ruined  
 ܐܘܫܫܐ *tašši* to hide, conceal; Ethpaal (*etpašši*) to hide oneself, be concealed  
 ܐܘܫܟܘܐ *ksā/nekse* to cover, clothe  
 ܐܘܫܗܫܐ *lahheš* to whisper  
 ܐܘܫܡܠܐ *malli* to fill, fulfill, accomplish; Ethpaal (*etmalli*) to be filled, fulfilled, accomplished  
 ܐܘܫܢܐ *nassi* to try, test, ask (*l-* someone) for (something) as proof  
 ܐܘܫܦܠܐ *palleg* to divide; Ethpaal (*etpallag*) to be divided

### ADJECTIVES

- ܐܘܫܘܫܐ *ħreš/ħaršā* dumb, mute  
 ܐܘܫܠܘܫܐ *nahhir* light, full of light  
 ܐܘܫܫܝܐ *šē* (fem *šahyā*) thirsty

### OTHERS

- ܐܘܫܘܕܡܐ *luqdam* first of all  
 ܐܘܫܡܢܐ *men bātarken* afterwards (adv.)  
 ܐܘܫܢܫܐ *nsab b-appē* to be hypocritical

### PROPER NAME

- ܐܘܫܐܠܘܒܐ *b<sup>c</sup>elzbob* Beelzebub  
 ܐܘܫܫܬܢܐ *sātānā* Satan

## Exercise 19

Identify, read, and translate the following Ettaphal forms:

ܐܘܫܫܝܐ ܐܘܫܫܝܐ ܐܘܫܫܝܐ 1





ܐܬܬܡܠܟܐܢ  
**Lesson Twenty**

§ 20.1 **The Ettaphal Conjugation.** The Ettaphal conjugation, the medio-passive of the Aphel, is regularly formed. All its forms are quite regular and entirely predictable.<sup>1</sup> The *-tt-* of this conjugation results from assimilation of the initial glottal stop of the Aphel (*\*et'ap<sup>c</sup>al > ettap<sup>c</sup>al*).

Perfect:

3 m	ܐܬܬܡܠܟܐܢ	<i>ettamlak</i>	(ܩܬܡܠܟܐܢ)	<i>ettamlak(un)</i>
f	ܬܬܡܠܟܐܬ	<i>ettamlkat</i>	(ܩܬܡܠܟܐܢܐ)	<i>ettamlak(ēn)</i>
2 m	ܬܬܡܠܟܐܬܝܢ	<i>ettamlakt</i>	ܩܬܡܠܟܐܬܝܢ	<i>ettamlakton</i>
f	ܬܬܡܠܟܐܬܝܢ	<i>ettamlakt</i>	ܩܬܡܠܟܐܬܝܢܐ	<i>ettamlaktēn</i>
1 c	ܬܬܡܠܟܐܬܝܢ	<i>ettamlket</i>	ܩܬܡܠܟܐܬܝܢܐܢ	<i>ettamlakn(an)</i>

Imperfect:

3 m	ܐܬܬܡܠܟܐ	<i>nettamlak</i>	ܩܬܡܠܟܐܢ	<i>nettamlkun</i>
f	ܬܬܡܠܟܐ	<i>tettamlak</i>	ܩܬܡܠܟܐܢܐ	<i>nettamlkān</i>
2 m	ܐܬܬܡܠܟܐ	<i>tettamlak</i>	ܩܬܡܠܟܐܢܐ	<i>tettamlkun</i>
f	ܬܬܡܠܟܐܢ	<i>tettamlkin</i>	ܩܬܡܠܟܐܢܐܢ	<i>tettamlkān</i>
1 c	ܐܬܬܡܠܟܐ	<i>ettamlak</i>	ܩܬܡܠܟܐܢܐܢ	<i>nettamlak</i>

Participles (like the Ethpaal participle, active in form but medio-passive in sense):

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<sup>1</sup>The Syriac Ettaphal conjugation corresponds to the Hophal (הפעל) of Hebrew and the tenth form (استعمل) of Arabic.

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masc.	ܡܬܬܡܠܟܐ <i>mettamlak</i>	ܡܬܬܡܠܟܝܢ <i>mettamlkin</i>
fem.	ܡܬܬܡܠܟܐ <i>mettamlkā</i>	ܡܬܬܡܠܟܝܢ <i>mettamlkān</i>

Infinitive: ܡܬܬܡܠܟܐ *mettamlāku*.

The only variant form that needs to be dealt with in the Ettaphal is the hollow root, for the Ettaphal replaces the Ethpeel of all hollow types: as ܡܫܡ *sām* ‘to place’ > *ettsim* ‘to be placed’: perf. ܡܬܬܡܠܟܝܢ *ettsim/ettsimat*, impf. ܡܬܬܡܠܟܝܢ *nettsim/nettsimun*, impt. ܡܬܬܡܠܟܝܢ *ettsim*, part. ܡܬܬܡܠܟܝܢ *mettsim/mettsimā*, inf. ܡܬܬܡܠܟܐ *mettsāmu*.

The Ettaphal of all other types is completely predictable from the Aphel: I-n: ܡܫܦܩ *appeq* ‘cast out’ > ܡܬܦܩܝܢ *ettappaq* ‘be cast out’; III-weak: ܡܫܩܝܢ *ašqi* ‘give to drink, water’ > ܡܬܦܩܝܢ *ettašqi* ‘be made to drink, watered’; I-y: ܡܘܕܥܐ *awda<sup>c</sup>* ‘make known’ > ܡܬܡܘܕܥܐ *ettawda<sup>c</sup>* ‘be made known’; geminate: ܡܘܕܥܐ *a<sup>cc</sup>el* ‘bring in’ > ܡܬܡܘܕܥܐ *etta<sup>cc</sup>al* ‘be brought in.’

§ 20.2 **Adjectives/Nouns in -ānā.** Substantives that end in the suffix *-ānā* in the emphatic masc. sing. make the fem. sing. in *-ānitā*, e.g. ܡܘܠܘܨ ܩܘܢܘܨ *tubānā pawlos* ‘Blessed Paul’ but ܡܘܠܘܨܐ ܩܘܢܘܨܐ *tubānitā maryam* ‘Blessed Mary.’

Plurals are regularly formed, masc. in *-ānē*, fem. in *-ānyātā*; absolute singulars end in *-ān* and *-āni* (see §15.6).

§ 20.3 **Substantivization of Participles.** Participles of the G-form assume substantive (adjective/noun) status in the emphatic form, e.g., ܡܫܗܕܝܢ *shed* ‘to witness’ > ܡܫܗܕܝܢ *sāhed* ‘witnessing’ > ܡܫܗܕܝܢ *sāhdā* ‘witness, martyr’ and ܡܫܦܩܝܢ *prah* ‘to fly’ > ܡܫܦܩܝܢ *pārah* ‘flying’ > ܡܫܦܩܝܢ *pārahtā* ‘bird.’

The emphatic participles of III-weak G-verbs are regularly formed on the pattern *CāCyā*, with *y* almost always representing the weak third consonant. The emphatic masc. pl. of these substantivized participles is *-ayyā*, e.g., ܡܫܘܒܝܢ *r<sup>c</sup>ā* ‘to tend (flocks)’ > act. part. ܡܫܘܒܝܢ *rā<sup>c</sup>ē* > emph. ܡܫܘܒܝܢ *rā<sup>c</sup>yā* ‘shepherd’ pl ܡܫܘܒܝܢ *rā<sup>c</sup>ayyā* (and, in this and other cases, ܡܫܘܒܝܢ *rā<sup>c</sup>awwātā*).

## LESSON TWENTY

Participles of the increased forms, i.e., those that begin with *m*, are substantivized by adding the suffix *-ānā* (fem. *-ānitā*, absolute *-āni* [§15.4]), e.g.:

ܡܪܗܝܡ *mrahhem* ‘having mercy’ > ܡܪܗܝܡܢܐ *mrahhmānā* ‘merciful’  
ܡܩܒܠܐ *mqabbel* ‘receiving’ > ܡܩܒܠܢܐ *mqabblānā* ‘recipient’  
ܡܠܠܐ *mallep* ‘teaching’ > ܡܠܠܦܢܐ *mallpānā* ‘teacher’  
ܡܦܫܫܐ *mpaššē* ‘saving’ > ܡܦܫܫܝܢܐ *mpaššyānā* ‘savior’  
ܡܫܠܡܐ *mašlem* ‘betraying’ > ܡܫܠܡܢܐ *mašlmānā* ‘traitor’  
ܡܝܬܓܫܡܐ *metgšem* ‘embodied’ > ܡܝܬܓܫܡܢܐ *metgašmānā* ‘corporeal’  
ܡܝܫܬܝܐ *meštī* ‘being drunk’ > ܡܝܫܬܝܢܐ *meštatyānā* ‘drinkable’  
ܡܝܬܟܪܪܐ *metkarrak* ‘wandering’ > ܡܝܬܟܪܪܢܐ *metkarrkānā* ‘mendicant’  
ܡܝܬܢܝܗܐ *mettnih* ‘resting’ > ܡܝܬܢܝܗܢܐ *mettnihānā* ‘at rest, restful’

§ 20.4 **Abstraction of Substantivized Participles.** All substantivized participles may be abstracted by adding the suffix *-utā* (absolute *-u*, see §15.6), e.g.:

ܣܗܕܐ *sāhdā* ‘witness, martyr’ > ܣܗܕܘܬܐ *sāhdutā* ‘testimony, martyrdom’  
ܡܪܗܝܡܢܐ *mrahhmānā* ‘merciful’ > ܡܪܗܝܡܢܘܬܐ *mrahhmānutā* ‘mercy’  
ܡܩܒܠܢܐ *mqabblānā* ‘recipient’ > ܡܩܒܠܢܘܬܐ *mqabblānutā* ‘receptivity’  
ܡܠܠܦܢܐ *mallpānā* ‘teacher’ > ܡܠܠܦܢܘܬܐ *mallpānutā* ‘teaching, doctrine’  
ܡܦܫܫܝܢܐ *mpaššyānā* ‘savior’ > ܡܦܫܫܝܢܘܬܐ *mpaššyānutā* ‘deliverance’  
ܡܫܠܡܢܐ *mašlmānā* ‘traitor’ > ܡܫܠܡܢܘܬܐ *mašlmānutā* ‘treachery, betrayal’  
ܡܝܬܓܫܡܢܐ *metgašmānā* ‘corporeal’ > ܡܝܬܓܫܡܢܘܬܐ *metgašmānutā* ‘incarnation’  
ܡܝܫܬܝܢܐ *meštatyānā* ‘drinkable’ > ܡܝܫܬܝܢܘܬܐ *meštatyānutā* ‘potability’  
ܡܝܬܟܪܪܢܐ *metkarrkānā* ‘mendicant’ > ܡܝܬܟܪܪܢܘܬܐ *metkarrkānutā* ‘mendicancy’  
ܡܝܬܢܝܗܢܐ *mettnihānā* ‘restful’ > ܡܝܬܢܝܗܢܘܬܐ *mettnihānutā* ‘restfulness’

§ 20.5 **Other Verbal Patterns.** The secondary verbal patterns given below are found with a number of roots. Their occurrence, however, cannot be predicted.

(1) PALPEL (*palpel*), the vocalic patterning of all forms of which is exactly like that of Pael. Verbs of the Palpel pattern are of three types:

- (a) quadriliteral, or roots consisting of four distinct conso-

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nants, e.g., ܐܘܪܘܢܐ *targem* ‘to translate’ (impf. ܐܘܪܘܢܐ *ntargem*, act. part. ܐܘܪܘܢܐܘܢܐ *mtargem*, pass. part. ܐܘܪܘܢܐܘܢܐ *mtargam*, inf. ܐܘܪܘܢܐܘܢܐܘܢܐ *mtargāmu*).

(b) biliteral roots reduplicated, often for onomatopoeic verbs, e.g., ܐܘܪܘܢܐ *ar<sup>c</sup>ar* ‘to gargle’ and ܐܘܪܘܢܐ *marmar* ‘to make bitter.’

(c) trilateral with third radical reduplicated, e.g., ܐܘܪܘܢܐ *abded* ‘to reduce to servitude.’

(2) ETHPALPAL (*etpalpal*), the medio-passive of Palpel, as ܐܘܪܘܢܐܘܢܐ *ettargam* ‘to be/get translated,’ ܐܘܪܘܢܐܘܢܐ *etmarmar* ‘to be/get embittered, enraged,’ and ܐܘܪܘܢܐܘܢܐ *et<sup>c</sup>abdad* ‘to be reduced to servitude.’

(3) PALI (*pa<sup>c</sup>li*). This pattern serves as the Palpel for roots with a weak fourth radical and for trilateral roots to which a weak fourth radical has been added, e.g., ܐܘܪܘܢܐܘܢܐ *nakri/nnakrē* ‘to alienate’ and ܐܘܪܘܢܐܘܢܐ *tahtil/ntahtē* ‘to bring down.’

(4) ETHPALI (*etpa<sup>c</sup>li*), the medio-passive of Pali, e.g., ܐܘܪܘܢܐܘܢܐ *etnakri/netnakrē* ‘to be estranged’ and ܐܘܪܘܢܐܘܢܐ *ettahtil/nettahtē* ‘to be brought down.’

(5) SHAPHEL (*šap<sup>c</sup>el*), a secondary factitive form, usually with a different shade of meaning from Pael and Aphel, as ܐܘܪܘܢܐܘܢܐ *ša<sup>c</sup>bed/nša<sup>c</sup>bed* ‘to enslave’ (cf. Aphel *a<sup>c</sup>bed* ‘to put to work, cause to work’) and ܐܘܪܘܢܐܘܢܐ *šawda<sup>c</sup>/nšawda<sup>c</sup>* ‘to make clear, explain (cf. Aphel *awda<sup>c</sup>* ‘to inform, make known’).

(6) ESHTAPHAL (*eštap<sup>c</sup>al*), the medio-passive of Shaphel, as ܐܘܪܘܢܐܘܢܐ *ešta<sup>c</sup>bad/nešta<sup>c</sup>bad* ‘to be enslaved’ and ܐܘܪܘܢܐܘܢܐ *eštawda<sup>c</sup>/neštawda<sup>c</sup>* ‘to perceive, see.’

(7) PAHLI (*pahli*), a factitive form in which an extra consonant is inserted between the first and second radicals of a III-weak root, e.g., ܐܘܪܘܢܐܘܢܐ *šnā* ‘to be altered’ > ܐܘܪܘܢܐܘܢܐ *šagni/nšagnē* ‘to alter.’

(8) ETHPAHLI (*etpahli*), the medio-passive of Pahlī, as ܐܘܪܘܢܐܘܢܐ

## LESSON TWENTY

*eštagni/neštagnē* to be displaced, different.’

(9) PAIEL (*pay<sup>c</sup>el*), a secondary factitive/transitivizing pattern, e.g., *שָׁחַן* *šhen* ‘to grow warm’ > *שָׁחַן* *šayhen* ‘to enrage’ (cf. Pael *šahhen* ‘to make warm, heat up’ and Aphel *ašhen* ‘to give warmth’).

(10) ETHPAIAL (*etpay<sup>c</sup>al*), the medio-passive of Pael, e.g., *שָׁחַן* *eštayhan* ‘to rage, rave.’

(11) PAUEL (*paw<sup>c</sup>el*), a secondary factitive/transitivizing pattern, e.g., *פָּשַׁף* *pušāšā* ‘evaporation’ > *פָּשַׁף* *pawšeš* ‘to dissipate.’

(12) ETHPAUAL (*etpaw<sup>c</sup>al*), the medio-passive of Pael, e.g., *פָּשַׁף* *etpawšaš* ‘to waste away.’

**§ 20.6 Miscellaneous Noun Patterns.** Following are noun patterns that are fairly frequent in occurrence and predictable in meaning:

(1) PAOLA (*pā<sup>c</sup>ōlā*), a pattern indicating intensive, habitual or ‘professional’ activity in the root meaning, as *עֹבְדָה* *‘abōdā* ‘maker’ (< *‘bad* ‘to make’), *שֹׁגְדָה* *‘sāgōdā* ‘worshipper’ (< *sged* ‘to worship’), *יָדוּעָה* *yādo<sup>c</sup>ā* ‘expert’ (< *ida<sup>c</sup>* ‘to know’) and *מְלֹכָה* *mālokā* ‘advisor’ (< *mlak* ‘to advise’).

(2) PUALA (*pu<sup>c</sup>ālā*), an abstract noun derived from the root meaning, as *שְׁרֵיטָה* *šurāyā* ‘beginning’ (< *šarri* ‘to begin’), *שְׁלֵמָה* *šulāmā* ‘end’ (< *šlem* ‘to be finished’), *חֻלְמָה* *hulāmā* ‘health’ (< *hlim* ‘well, hail’) and *שֻׁלְמָה* *sulāqā* ‘ascension’ (< *sleq* ‘to ascend’).

(3) MAPHAL (abs *map<sup>c</sup>al*, emph *map<sup>c</sup>lā*), a noun of place, as *מַדְבָּרָה* *madbrā* ‘wilderness’ (< *dbar* ‘to lead a flock to pasture in the wilderness’), *מַדְבַּחָה* *madbhā* ‘altar’ (< *dbah* ‘to slaughter, sacrifice’), *מַדְנָה* *madnḥā* ‘the east’ (< *dnaḥ* ‘for the sun to rise’), and *מַרְבָּרָה* *ma<sup>c</sup>rbā* ‘the west’ (< *reb* ‘for the sun to set’).

### Vocabulary 20

#### NOUNS

*אֲשִׁיטָה* *āsyutā* pl -*swātā* healing, cure



## INTRODUCTION TO SYRIAC

ܓܡܠܐ	<i>gamlā</i> camel
ܓܦܐ	<i>geppā</i> wing
ܗܪܘܪܐ	<i>hrōrā</i> opening, eye (of a needle)
ܛܠܘܬܐ	<i>talyutā</i> childhood
ܕܟܣܐ	<i>kāsā</i> cup
ܡܗܛܛܐ	<i>mḥaṭṭā</i> needle
ܢܟܣܐ	<i>neksā</i> (usually in the pl) riches, wealth
ܢܫܝܘܢܐ	<i>nesyonā</i> temptation
ܫܡܬܐ	<i>simtā</i> treasure
ܥܝܢܐ	<i>ʿaynā</i> (f) eye; spring
ܦܪܪܘܓܐ	<i>parrugā</i> chick
ܪܝܫܐܢܐ	<i>rêšānā</i> nobleman, prince
ܫܘܩܪܐ	<i>šuqrā</i> falsehood
ܛܐܠܐ	<i>ta<sup>ʿ</sup>lā</i> fox
ܛܪܢܘܓܘܠܬܐ	<i>tarnāgultā</i> hen
ܛܪܢܘܓܘܠܐ	<i>tarnāglā</i> (abs <i>tarnāgul</i> ) cock

### ADJECTIVES

ܒܪܝܩ	<i>brik</i> blessed
ܕܠܝܠ	<i>dlil</i> easy
ܗܫܝܪ	<i>ḥassir</i> lacking, missing
ܗܪܒ/ܗܪܒܐ	<i>ḥreb/harbā</i> desolate, laid waste
ܝܩܩܝܪ	<i>yaqqir</i> heavy; honored, noble
ܟܪܝܗ	<i>krih</i> sick, infirm
ܛܠܐ	<i>ʿtel<sup>ʿ</sup>aṭlā</i> hard, difficult

### VERBS

ܐܫܪܘܢ/ܢܫܐ	<i>ashed/nashed</i> to bear witness, testify
ܐܫܬܒܩ/ܢܫܬܒܩ	<i>eštbeq/neštbeq</i> (Ethpeel of <i>šbaq</i> ) to be abandoned, forsaken
ܐܫܬܝ/ܢܫܬܝ	<i>eštī/neštē</i> to drink
ܐܫܬܠܡ/ܢܫܬܠܡ	<i>eštlem</i> to be given up, handed over
ܐܬܟܡܪ/ܢܫܬܡܪ	<i>etkmar</i> to be sad
ܐܬܢܝܗ/ܢܫܬܢܝܗ	<i>ettnih</i> to rest
ܐܬܬܝܩ/ܢܫܬܝܩ	<i>ett<sup>ʿ</sup>iq</i> (√ <sup>ʿ</sup> WQ) to be wearied
ܐܬܬܝܪ/ܢܫܬܝܪ	<i>ett<sup>ʿ</sup>ir</i> to wake up
ܓܢܒ/ܢܓܢܒ	<i>gnab/negnob</i> to steal
ܓܘܪ/ܢܓܘܪ	<i>gār/ngur</i> to commit adultery

LESSON TWENTY

- ⲁⲗⲓ *wālē l-* it is necessary for (only the act. part. of the defective verb is used)
- ⲡⲓ *yaqqar/nyaqqar* to honor
- ⲁⲗⲓ *iret/nêrat* to inherit
- Ⲑⲓⲛⲥ *knaš/neknoš* to gather, collect; Pael (*kaneš*) assemble, bring together
- Ⲑⲓⲛⲥ *kri/nekre l-* to be sad (used impersonally in the 3rd fem. sing., as *keryat li* 'I became sad')
- ⲙⲉⲧⲏⲟⲩ *mṭā/nemṭē* to arrive
- ⲡⲓⲟⲩⲛⲧ *praq/neproq* to depart, go away, withdraw
- ⲡⲓⲁⲣⲛⲉⲥ *s<sup>c</sup>ar/nes<sup>c</sup>or* (1) to do, perform; (2) to visit
- ⲡⲓⲁⲩⲟⲩ *qawwi* to remain, stay
- ⲙⲉⲑⲁⲙ *rgam/nergom* to stone
- ⲙⲉⲧⲏⲟⲩ *šhar/nešhar* to stay awake, keep vigil
- ⲛⲉⲧⲁⲙⲓⲗⲏ *šamli/nšamlē* (Shaphel of *mlā*) to do thoroughly, complete, finish; Eshtaphal (*eštamli/ neštamlē*) to be at an end, be finished

OTHERS

- ⲛⲉⲧⲏⲟⲩ *bram* nonetheless, however
- ⲛⲉⲧⲏⲟⲩ *yawmānā* today
- ⲛⲉⲧⲏⲟⲩ *kmā* (+ abs. pl.) how many?
- ⲛⲉⲧⲏⲟⲩ *l-bar men* outside of
- ⲛⲉⲧⲏⲟⲩ *mḥār* tomorrow
- ⲛⲉⲧⲏⲟⲩ *mekkā* from here, hence
- ⲛⲉⲧⲏⲟⲩ *mekkēl* henceforth, later; then, therefore
- ⲛⲉⲧⲏⲟⲩ *thēt* beneath, under (prep.)

Reading Exercise 20

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# Appendix A

## VERBAL INFLECTIONS

In the following inflections, the model root is inflected in all possible conjugations, regardless of whether or not those forms actually exist in that root. Spirantization is marked for  $\sqrt{KTB}$  only.

	PEAL	PAEL	APHEL	ETHPEEL	ETHPAAL	ETTAPHAL
(1) SOUND ROOT, model $\sqrt{KTB}$						
<b>Perfect</b>						
3 m sing	<i>ktab</i>	<i>katteb</i>	<i>akteb</i>	<i>etkteb</i>	<i>etkattab</i>	<i>ettaktab</i>
3 f sing	<i>ketbat</i>	<i>kattbat</i>	<i>aktbat</i>	<i>etkatbat</i>	<i>etkattbat</i>	<i>ettaktbat</i>
2 sing	<i>ktabt</i>	<i>kattebt</i>	<i>aktebt</i>	<i>etktebt</i>	<i>etkattabt</i>	<i>ettaktabt</i>
1 c sing	<i>ketbet</i>	<i>kattbet</i>	<i>aktbet</i>	<i>etkatbet</i>	<i>etkattbet</i>	<i>ettaktbet</i>
3 m pl	<i>ktab(un)</i>	<i>katteb(un)</i>	<i>akteb(un)</i>	<i>etkteb(un)</i>	<i>etkattab(un)</i>	<i>ettaktab(un)</i>
3 f pl	<i>ketbat(ēn)</i>	<i>kattbat(ēn)</i>	<i>aktbat(ēn)</i>	<i>etkatbat(ēn)</i>	<i>etkattbat(ēn)</i>	<i>ettaktbat(ēn)</i>
2 m pl	<i>ktabton</i>	<i>kattebton</i>	<i>aktebton</i>	<i>etktebton</i>	<i>etkattabton</i>	<i>ettaktabton</i>
2 f pl	<i>ktabtēn</i>	<i>kattebtēn</i>	<i>aktebtēn</i>	<i>etktebtēn</i>	<i>etkattabtēn</i>	<i>ettaktabtēn</i>
1 c pl	<i>ktabn(an)</i>	<i>kattebn(an)</i>	<i>aktebn(an)</i>	<i>etktebn(an)</i>	<i>etkattabn(an)</i>	<i>ettaktabn(an)</i>

### Imperfect

3 m sing	<i>nektob</i>	<i>nkatteb</i>	<i>nakteb</i>	<i>netkteb</i>	<i>netkattab</i>	<i>nettaktab</i>
3 f sing	<i>tektob</i>	<i>tkatteb</i>	<i>takteb</i>	<i>tetkteb</i>	<i>tetkattab</i>	<i>tettaktab</i>
2 m sing	<i>tektob</i>	<i>tkatteb</i>	<i>takteb</i>	<i>tetkteb</i>	<i>tetkattab</i>	<i>tettaktab</i>
2 f sing	<i>tekt<b>bin</b></i>	<i>tkatt<b>bin</b></i>	<i>takt<b>bin</b></i>	<i>tetkat<b>bin</b></i>	<i>tetkatt<b>bin</b></i>	<i>tettakt<b>bin</b></i>
1 c sing	<i>ektob</i>	<i>ekatteb</i>	<i>akteb</i>	<i>etkteb</i>	<i>etkattab</i>	<i>ettaktab</i>
3 m pl	<i>nekt<b>un</b></i>	<i>nkat<b>un</b></i>	<i>nakt<b>un</b></i>	<i>netkat<b>un</b></i>	<i>netkatt<b>un</b></i>	<i>nettakt<b>un</b></i>
3 f pl	<i>nekt<b>ān</b></i>	<i>nkat<b>ān</b></i>	<i>nakt<b>ān</b></i>	<i>netkat<b>ān</b></i>	<i>netkatt<b>ān</b></i>	<i>nettakt<b>ān</b></i>
2 m pl	<i>tekt<b>un</b></i>	<i>tkatt<b>un</b></i>	<i>takt<b>un</b></i>	<i>tetkat<b>un</b></i>	<i>tetkatt<b>un</b></i>	<i>tettakt<b>un</b></i>
2 f pl	<i>tekt<b>ān</b></i>	<i>tkatt<b>ān</b></i>	<i>takt<b>ān</b></i>	<i>tetkat<b>ān</b></i>	<i>tetkatt<b>ān</b></i>	<i>tettakt<b>ān</b></i>
1 c pl	<i>nektob</i>	<i>nkatteb</i>	<i>nakteb</i>	<i>netkteb</i>	<i>netkattab</i>	<i>nettaktab</i>

### Imperative

sing	<i>ktob</i>	<i>katteb</i>	<i>akteb</i>	<i>etkteb/etkatb</i>	<i>etkattab</i>	<i>ettaktab</i>
m pl	<i>ktob(un)</i>	<i>katteb(un)</i>	<i>akteb(un)</i>	<i>etkteb(un)</i>	<i>etkattab(un)</i>	<i>ettaktab(un)</i>
f pl	<i>ktob(ēn)</i>	<i>katteb(ēn)</i>	<i>akteb(ēn)</i>	<i>etkteb(ēn)</i>	<i>etkattab(ēn)</i>	<i>ettaktab(ēn)</i>

### Active Participle Absolute

masc sing	<i>kāteb</i>	<i>mkatteb</i>	<i>makteb</i>	<i>metkteb</i>	<i>metkattab</i>	<i>mettaktab</i>
fem sing	<i>kātbā</i>	<i>mkattbā</i>	<i>maktbā</i>	<i>metkatbā</i>	<i>metkattbā</i>	<i>mettaktbā</i>

masc pl	<i>kāṭḃin</i>	<i>mḵattḃin</i>	<i>maḵṭḃin</i>	<i>metḵatḃin</i>	<i>metḵattḃin</i>	<i>metṭaktḃin</i>
fem pl	<i>kāṭḃān</i>	<i>mḵattḃān</i>	<i>maḵṭḃān</i>	<i>metḵatḃān</i>	<i>metḵattḃān</i>	<i>metṭaktḃān</i>

### Passive Participle Absolute

<i>ḵṭḃ</i>	<i>mḵattab</i>	<i>maḵṭab</i>	—	—	—
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### Infinitive

<i>mekṭab</i>	<i>mḵattābu</i>	<i>maḵṭābu</i>	<i>metḵṭābu</i>	<i>metḵattābu</i>	<i>metṭaktābu</i>
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(2) III-WEAK ROOT, model √GLY

### Perfect

3 m sing	<i>glā</i>	<i>galli</i>	<i>agli</i>	<i>etgli</i>	<i>etgalli</i>	<i>ettagli</i>
3 f sing	<i>glāt</i>	<i>gallyat</i>	<i>aglyat</i>	<i>etgalyat</i>	<i>etgallyat</i>	<i>ettaglyat</i>
2 sing	<i>glayt</i>	<i>gallyt</i>	<i>aglyt</i>	<i>etglyt</i>	<i>etgallyt</i>	<i>ettaglyt</i>
1 c sing	<i>glēt</i>	<i>gallit</i>	<i>aglit</i>	<i>etglit</i>	<i>etgallit</i>	<i>ettaglit</i>
3 m pl	<i>glaw</i>	<i>galli</i>	<i>agli</i>	<i>etgli</i>	<i>etgalli</i>	<i>ettagli</i>
3 f pl	<i>glay</i>	<i>galli</i>	<i>agli</i>	<i>etgli</i>	<i>etgalli</i>	<i>ettagli</i>
2 m pl	<i>glayton</i>	<i>gallyton</i>	<i>aglyton</i>	<i>etglyton</i>	<i>etgallyton</i>	<i>ettaglyton</i>
2 f pl	<i>glaytēn</i>	<i>gallytēn</i>	<i>aglytēn</i>	<i>etglytēn</i>	<i>etgallytēn</i>	<i>ettaglytēn</i>
1 c pl	<i>glayn(an)</i>	<i>gallyn(an)</i>	<i>aglyn(an)</i>	<i>etglyn(an)</i>	<i>etgallyn(an)</i>	<i>ettaglyn(an)</i>

### Imperfect

3 m sing	<i>neglē</i>	<i>ngallē</i>	<i>naglē</i>	<i>netglē</i>	<i>netgallē</i>	<i>nettaglē</i>
3 f sing	<i>teglē</i>	<i>tgallē</i>	<i>taglē</i>	<i>tetglē</i>	<i>tetgallē</i>	<i>tettaglē</i>
2 m sing	<i>teglē</i>	<i>tgallē</i>	<i>taglē</i>	<i>tetglē</i>	<i>tetgallē</i>	<i>tettaglē</i>
2 f sing	<i>tegleyn</i>	<i>tgalleyn</i>	<i>tagleyn</i>	<i>tetgleyn</i>	<i>tetgalleyn</i>	<i>tettagleyn</i>
1 c sing	<i>eglē</i>	<i>egallē</i>	<i>aglē</i>	<i>etglē</i>	<i>etgallē</i>	<i>ettaglē</i>
3 m pl	<i>neglōn</i>	<i>ngallōn</i>	<i>naglōn</i>	<i>netglōn</i>	<i>netgallōn</i>	<i>nettaglōn</i>
3 f pl	<i>neglyān</i>	<i>ngallyān</i>	<i>naglyān</i>	<i>netgalyān</i>	<i>netgallyān</i>	<i>nettaglyān</i>
2 m pl	<i>teglōn</i>	<i>tgallōn</i>	<i>taglōn</i>	<i>tetglōn</i>	<i>tetgallōn</i>	<i>tettaglōn</i>
2 f pl	<i>teglyān</i>	<i>tgallyān</i>	<i>taglyān</i>	<i>tetgalyān</i>	<i>tetgallyān</i>	<i>tettaglyān</i>
1 c pl	<i>neglē</i>	<i>ngallē</i>	<i>naglē</i>	<i>netglē</i>	<i>netgallē</i>	<i>nettaglē</i>

### Imperative

m sing	<i>gli</i>	<i>gallā</i>	<i>aglā</i>	<i>etglay</i>	<i>etgallā</i>	<i>ettaglā</i>
f sing	<i>glāy</i>	<i>gallāy</i>	<i>aglāy</i>	<i>etglāy</i>	<i>etgallāy</i>	<i>ettaglāy</i>
m pl	<i>glaw</i>	<i>gallaw</i>	<i>aglaw</i>	<i>etglaw</i>	<i>etgallaw</i>	<i>ettaglaw</i>
f pl	<i>glāyēn</i>	<i>gallāyēn</i>	<i>aglāyēn</i>	<i>etglāyēn</i>	<i>etgallāyēn</i>	<i>ettaglāyēn</i>

### Active Participle Absolute

m sing	<i>gālē</i>	<i>mgallē</i>	<i>maglē</i>	<i>metglē</i>	<i>metgallē</i>	<i>mettaglē</i>
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f sing	<i>gālyā</i>	<i>mgallyā</i>	<i>maglyā</i>	<i>metgalyā</i>	<i>metgallyā</i>	<i>mettaglyā</i>
m pl	<i>gāleyn</i>	<i>mgalleyn</i>	<i>magleyn</i>	<i>metgleyn</i>	<i>metgalleyn</i>	<i>mettagleyn</i>
f pl	<i>gālyān</i>	<i>mgallyān</i>	<i>maglyān</i>	<i>metgalyān</i>	<i>metgallyān</i>	<i>mettaglyān</i>

### Passive Participle Absolute

m sing	<i>glē</i>	<i>mgallay</i>	<i>maglay</i>	—	—	—
f sing	<i>galyā</i>	<i>mgallyā</i>	<i>maglyā</i>	—	—	—
m pl	<i>gleyn</i>	<i>mgallyin</i>	<i>maglyin</i>	—	—	—
f pl	<i>galyān</i>	<i>mgallyān</i>	<i>maglyān</i>			

### Infinitives

<i>meglā</i>	<i>mgallāyu</i>	<i>maglāyu</i>	<i>metglāyu</i>	<i>metgallāyu</i>	<i>mettaglāyu</i>
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(3) HOLLOW ROOT, model  $\sqrt{NWM}$

### Perfect

3 m sing	<i>nām</i>	<i>nawwem</i>	<i>anim</i>	The Ethpeel of	<i>etnawwam</i>	<i>ettnim</i>
3 f sing	<i>nāmat</i>	<i>nawwmat</i>	<i>animat</i>	all hollow roots	<i>etnawwmat</i>	<i>ettnimat</i>
2 sing	<i>nāmt</i>	<i>nawwemt</i>	<i>animt</i>	is replaced by	<i>etnawwamt</i>	<i>ettnimt</i>
1 c sing	<i>nāmet</i>	<i>nawwmet</i>	<i>animet</i>	the Ettaphal	<i>etnawwmet</i>	<i>ettnimet</i>

3 m pl	<i>nām(un)</i>	<i>nawwem(un)</i>	<i>anim(un)</i>	<i>etnawwam(un)</i>	<i>ettnim(un)</i>
3 f pl	<i>nām(ēn)</i>	<i>nawwem(ēn)</i>	<i>anim(ēn)</i>	<i>etnawwam(ēn)</i>	<i>ettnim(ēn)</i>
2 m pl	<i>nāmton</i>	<i>nawwemton</i>	<i>animton</i>	<i>etnawwamton</i>	<i>ettnimton</i>
2 f pl	<i>nāmtēn</i>	<i>nawwemtēn</i>	<i>animtēn</i>	<i>etnawwamtēn</i>	<i>ettnimtēn</i>
1 c pl	<i>nāmn(an)</i>	<i>nawwemn(an)</i>	<i>animn(an)</i>	<i>etnawwemn(an)</i>	<i>ettnimn(an)</i>

### Imperfect

3 m sing	<i>nnum</i>	<i>nnawwem</i>	<i>nnim</i>	<i>netnawwam</i>	<i>nettnim</i>
3 f sing	<i>tnum</i>	<i>tnawwem</i>	<i>tnim</i>	<i>tetnawwam</i>	<i>tettnim</i>
2 m sing	<i>tnum</i>	<i>tnawwem</i>	<i>tnim</i>	<i>tetnawwam</i>	<i>tettnim</i>
2 f sing	<i>tnumin</i>	<i>tnawwmin</i>	<i>tnimin</i>	<i>tetnawwmin</i>	<i>tettnimin</i>
1 c sing	<i>num</i>	<i>enawwem</i>	<i>nim</i>	<i>etnawwam</i>	<i>ettnim</i>
3 m pl	<i>nnumun</i>	<i>nnawwmun</i>	<i>nnimun</i>	<i>netnawwmun</i>	<i>nettnimun</i>
3 f pl	<i>nnumān</i>	<i>nnawwmān</i>	<i>nnimān</i>	<i>netnawwmān</i>	<i>nettnimān</i>
2 m pl	<i>tnumun</i>	<i>tnawwmun</i>	<i>tnimun</i>	<i>tetnawwmun</i>	<i>tettnimun</i>
2 f pl	<i>tnumān</i>	<i>tnawwmān</i>	<i>tnimān</i>	<i>tetnawwmān</i>	<i>tettnimān</i>
1 c pl	<i>nnum</i>	<i>nnawwem</i>	<i>nnim</i>	<i>netnawwam</i>	<i>nettnim</i>

### Imperative

sing	<i>num</i>	<i>nawwem</i>	<i>nim</i>	<i>tnawwam</i>	<i>ettnim</i>
m pl	<i>num(un)</i>	<i>nawwem(un)</i>	<i>nim(un)</i>	<i>tnawwam(un)</i>	<i>ettnim(un)</i>

f pl	<i>num(ēn)</i>	<i>nawwem(ēn)</i>	<i>nim(ēn)</i>		<i>tnawwam(ēn)</i>	<i>ettnim(ēn)</i>
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### Active Participle Absolute

m sing	<i>nā'em</i>	<i>mnawwem</i>	<i>mnim</i>		<i>metnawwam</i>	<i>mettnim</i>
f sing	<i>nāymā</i>	<i>mnawwmā</i>	<i>mnimā</i>		<i>metnawwmā</i>	<i>mettnimā</i>
m pl	<i>nāymin</i>	<i>mnawwmin</i>	<i>mnimin</i>		<i>metnawwmin</i>	<i>mettnimin</i>
f pl	<i>nāymān</i>	<i>mnawwmān</i>	<i>mnimān</i>		<i>metnawwmān</i>	<i>mettnimān</i>

### Passive Participle Absolute

m sing	<i>nim</i>	<i>mnawwam</i>	<i>mnām</i>	—	—
f sing	<i>nimā</i>	<i>mnawwmā</i>	<i>mnāmā</i>		

### Infinitives

	<i>mnām</i>	<i>mnawwāmu</i>	<i>mnāmu</i>		<i>metnawwāmu</i>	<i>mettnāmu</i>
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(4) I-y ROOT, model √YLD

### Perfect

3 m sing	<i>iled</i>	<i>yalled</i>	<i>awlēd</i>	<i>etiled</i>	<i>etyallad</i>	<i>ettawlad</i>
3 f sing	<i>yeldat</i>	<i>yalldat</i>	<i>awlđat</i>	<i>etyalđat</i>	<i>etyalldat</i>	<i>ettawldat</i>

2 sing	<i>iledt</i>	<i>yalledt</i>	<i>awledt</i>	<i>etiledt</i>	<i>etyalladt</i>	<i>ettawladt</i>
1 c sing	<i>yeldet</i>	<i>yalledt</i>	<i>awldet</i>	<i>etyaldet</i>	<i>etyalldet</i>	<i>ettawldet</i>
3 m pl	<i>iled(un)</i>	<i>yalled(un)</i>	<i>awled(un)</i>	<i>etiled(un)</i>	<i>etyallad(un)</i>	<i>ettawlad(un)</i>
3 f pl	<i>iled(ēn)</i>	<i>yalled(ēn)</i>	<i>awled(ēn)</i>	<i>etiled(ēn)</i>	<i>etyallad(ēn)</i>	<i>ettawlad(ēn)</i>
2 m pl	<i>iledton</i>	<i>yalledton</i>	<i>awledton</i>	<i>etiledton</i>	<i>etyalladton</i>	<i>ettawladton</i>
2 f pl	<i>iledtēn</i>	<i>yalledtēn</i>	<i>awledtēn</i>	<i>etiledtēn</i>	<i>etyalladtēn</i>	<i>ettawladtēn</i>
1 c pl	<i>iledn(an)</i>	<i>yalledn(an)</i>	<i>awledn(an)</i>	<i>etiledn(an)</i>	<i>etyalladn(an)</i>	<i>ettawladn(an)</i>

### Imperfect

3 m sing	<i>nêlad</i>	<i>nyalled</i>	<i>nawled</i>	<i>netiled</i>	<i>netyallad</i>	<i>nettawlad</i>
3 f sing	<i>têlad</i>	<i>tyalled</i>	<i>tawled</i>	<i>tetiled</i>	<i>tetyallad</i>	<i>tettawlad</i>
2 m sing	<i>têlad</i>	<i>tyalled</i>	<i>tawled</i>	<i>tetiled</i>	<i>tetyallad</i>	<i>tettawlad</i>
2 f sing	<i>têldin</i>	<i>tyalldin</i>	<i>tawldin</i>	<i>tetyaldin</i>	<i>tetyalldin</i>	<i>tettawldin</i>
1 c sing	<i>êlad</i>	<i>eyalled</i>	<i>awled</i>	<i>etiled</i>	<i>etyallad</i>	<i>ettawlad</i>
3 m pl	<i>nêldun</i>	<i>nyalldun</i>	<i>nawldun</i>	<i>netyaldun</i>	<i>netyalldun</i>	<i>nettawldun</i>
3 f pl	<i>nêldān</i>	<i>nyalldān</i>	<i>nawldān</i>	<i>netyaldān</i>	<i>netyalldān</i>	<i>nettawldān</i>
2 m pl	<i>têldun</i>	<i>tyalldun</i>	<i>tawldun</i>	<i>tetyaldun</i>	<i>tetyalldun</i>	<i>tettawldun</i>
2 f pl	<i>têldān</i>	<i>tyalldān</i>	<i>tawldān</i>	<i>tetyaldān</i>	<i>tetyalldān</i>	<i>tettawldān</i>
1 c pl	<i>nêlad</i>	<i>nyalled</i>	<i>nawled</i>	<i>netiled</i>	<i>netyallad</i>	<i>nettawlad</i>

### Imperative

sing	<i>ilad</i>	<i>yalled</i>	<i>awled</i>	<i>etiled/etyald</i>	<i>etyallad</i>	<i>ettawlad</i>
m pl	<i>ilad(un)</i>	<i>yalled(un)</i>	<i>awled(un)</i>	<i>etiled(un)</i> <i>etyald(un)</i>	<i>etyallad(un)</i>	<i>ettawlad(un)</i>

### Active Participle Absolute

m sing	<i>yāled</i>	<i>myalled</i>	<i>mawled</i>	<i>metiled</i>	<i>metyallad</i>	<i>mettawlad</i>
f sing	<i>yāldā</i>	<i>myalldā</i>	<i>mawldā</i>	<i>metyaldā</i>	<i>metyalldā</i>	<i>mettawldā</i>
m pl	<i>yāldin</i>	<i>myalldin</i>	<i>mawldin</i>	<i>metyaldin</i>	<i>metyalldin</i>	<i>mettawldin</i>
f pl	<i>yāldān</i>	<i>myalldān</i>	<i>mawldān</i>	<i>metyaldān</i>	<i>metyalldān</i>	<i>mettawldān</i>

### Passive Participle Absolute

m sing	<i>ilid</i>	<i>myallad</i>	<i>mawlad</i>	—	—	—
f sing	<i>ilidā</i>	<i>myalldā</i>	<i>mawldā</i>	—	—	—
m pl	<i>ilidin</i>	<i>myalldin</i>	<i>mawldin</i>	—	—	—
f pl	<i>ilidān</i>	<i>myalldān</i>	<i>mawldān</i>	—	—	—

### Infinitives

<i>mēlad</i>	<i>myallādu</i>	<i>mawlādu</i>	<i>metilādu</i>	<i>metyallādu</i>	<i>mettawlādu</i>
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(5) GEMINATE ROOT, model  $\sqrt{NDD}$

**Perfect**

3 m sing	<i>nad</i>	<i>nadded</i>	<i>anned</i>	<i>etnded</i>	<i>etnaddad</i>	<i>ettannad</i>
3 f sing	<i>naddat</i>	<i>nadddat</i>	<i>anndat</i>	<i>etnaddat</i>	<i>etnadddat</i>	<i>ettannadat</i>
2 sing	<i>nadt</i>	<i>naddedt</i>	<i>annedt</i>	<i>etndedt</i>	<i>etnaddadt</i>	<i>ettannadt</i>
1 c sing	<i>naddet</i>	<i>nadddet</i>	<i>anndet</i>	<i>etnaddet</i>	<i>etnadddet</i>	<i>ettanndet</i>
3 m pl	<i>nad(un)</i>	<i>nadded(un)</i>	<i>anned(un)</i>	<i>etnded(un)</i>	<i>etnaddad(un)</i>	<i>ettannad(un)</i>
3 f pl	<i>nad(ēn)</i>	<i>nadded(ēn)</i>	<i>anned(ēn)</i>	<i>etnded(ēn)</i>	<i>etnaddad(ēn)</i>	<i>ettannad(ēn)</i>
2 m pl	<i>nadton</i>	<i>naddedton</i>	<i>annedton</i>	<i>etndedton</i>	<i>etnaddadton</i>	<i>ettannadton</i>
2 f pl	<i>nadtēn</i>	<i>naddedtēn</i>	<i>annedtēn</i>	<i>etndedtēn</i>	<i>etnaddadtēn</i>	<i>ettannadtēn</i>
1 c pl	<i>nadn(an)</i>	<i>naddedn(an)</i>	<i>annedn(an)</i>	<i>etndedn(an)</i>	<i>etnaddadn(an)</i>	<i>ettannadn(an)</i>

**Imperfect**

3 m sing	<i>nennad</i>	<i>nnadded</i>	<i>nanned</i>	<i>netnded</i>	<i>netnaddad</i>	<i>nettannad</i>
3 f sing	<i>tennad</i>	<i>tnadded</i>	<i>tanned</i>	<i>tetnded</i>	<i>tetnaddad</i>	<i>tettannad</i>
2 m sing	<i>tennad</i>	<i>tnadded</i>	<i>tanned</i>	<i>tetnded</i>	<i>tetnaddad</i>	<i>tettannad</i>
2 f sing	<i>tenndin</i>	<i>tnadddin</i>	<i>tannandin</i>	<i>tetnaddin</i>	<i>tetnadddin</i>	<i>tettannandin</i>
1 c sing	<i>ennad</i>	<i>enadded</i>	<i>anned</i>	<i>etnded</i>	<i>etnaddad</i>	<i>ettannad</i>
3 m pl	<i>nenndun</i>	<i>nnadddun</i>	<i>nanndun</i>	<i>netnaddun</i>	<i>netnadddun</i>	<i>nettannundun</i>

3 f pl	<i>nenndān</i>	<i>nnadddān</i>	<i>nanndān</i>	<i>netnaddān</i>	<i>netnadddān</i>	<i>nettannndān</i>
2 m pl	<i>tenndun</i>	<i>tnadddun</i>	<i>tanndun</i>	<i>tetnaddun</i>	<i>tetnadddun</i>	<i>tettannndun</i>
2 f pl	<i>tenndān</i>	<i>tnadddān</i>	<i>tannndān</i>	<i>tetnaddān</i>	<i>tetnadddān</i>	<i>tettannndān</i>
1 c pl	<i>nennad</i>	<i>nnadded</i>	<i>nanned</i>	<i>netnded</i>	<i>netnaddad</i>	<i>nettannad</i>

### Imperative

sing	<i>nad</i>	<i>nadded</i>	<i>anned</i>	<i>etnded/etnadd</i>	<i>etnaddad</i>	<i>ettannad</i>
m pl	<i>nad(un)</i>	<i>nadded(un)</i>	<i>anned(un)</i>	<i>etnded(un)</i> <i>etnadd(un)</i>	<i>etnaddad(un)</i>	<i>ettannad(un)</i>

### Active Participle Absolute

m sing	<i>nā'ed</i>	<i>mnadded</i>	<i>manned</i>	<i>metnded</i>	<i>metnaddad</i>	<i>mettannad</i>
f sing	<i>nāddā</i>	<i>mnadddā</i>	<i>mannndā</i>	<i>metnaddā</i>	<i>metnadddā</i>	<i>mettannndā</i>
m pl	<i>nāddin</i>	<i>mnadddin</i>	<i>mannndin</i>	<i>metnaddin</i>	<i>metnadddin</i>	<i>mettannndin</i>
f pl	<i>nāddān</i>	<i>mnadddān</i>	<i>mannndān</i>	<i>metnaddān</i>	<i>metnadddān</i>	<i>mettannndān</i>

### Passive Participle Absolute

m sing	<i>ndid</i>	<i>mnaddad</i>	<i>mannad</i>	—	—	—
f sing	<i>ndidā</i>	<i>mnadddā</i>	<i>mannndā</i>	—	—	—
m pl	<i>ndidin</i>	<i>mnadddin</i>	<i>mannndin</i>	—	—	—
f pl	<i>ndidān</i>	<i>mnadddān</i>	<i>mannndān</i>	—	—	—

## Infinitives

*mennad      mnaddādu      mannādu      metndādu      metnaddādu      mettannādu*

(6) I-*n* and III-GUTTURAL ROOT, model  $\sqrt{NTR}$

3 m sing	<i>n̄tar</i>	<i>naṭtar</i>	<i>aṭtar</i>	<i>etn̄tar</i>	<i>etnaṭtar</i>	<i>ettaṭtar</i>
3 f sing	<i>neṭrat</i>	<i>naṭṭrat</i>	<i>aṭṭrat</i>	<i>etnaṭrat</i>	<i>etnaṭṭrat</i>	<i>ettaṭṭrat</i>
2 sing	<i>n̄tart</i>	<i>naṭṭart</i>	<i>aṭṭart</i>	<i>etn̄tart</i>	<i>etnaṭṭart</i>	<i>ettaṭṭart</i>
1 c sing	<i>neṭret</i>	<i>naṭṭret</i>	<i>aṭṭret</i>	<i>etnaṭret</i>	<i>etnaṭṭret</i>	<i>ettaṭṭret</i>
3 m pl	<i>n̄tar(un)</i>	<i>naṭtar(un)</i>	<i>aṭtar(un)</i>	<i>etn̄tar(un)</i>	<i>etnaṭtar(un)</i>	<i>ettaṭtar(un)</i>
3 f sing	<i>n̄tar(ēn)</i>	<i>naṭtar(ēn)</i>	<i>aṭtar(ēn)</i>	<i>etn̄tar(ēn)</i>	<i>etnaṭtar(ēn)</i>	<i>ettaṭtar(ēn)</i>
2 m pl	<i>n̄tarton</i>	<i>naṭṭarton</i>	<i>aṭṭarton</i>	<i>etn̄tarton</i>	<i>etnaṭṭarton</i>	<i>ettaṭṭarton</i>
2 f pl	<i>n̄tartēn</i>	<i>naṭṭartēn</i>	<i>aṭṭartēn</i>	<i>etn̄tartēn</i>	<i>etnaṭṭartēn</i>	<i>ettaṭṭartēn</i>
1 c pl	<i>n̄tarn(an)</i>	<i>naṭṭarn(an)</i>	<i>aṭṭarn(an)</i>	<i>etn̄tarn(an)</i>	<i>etnaṭṭarn(an)</i>	<i>ettaṭṭarn(an)</i>

## Imperfect

3 m sing	<i>nettar</i>	<i>nnattar</i>	<i>naṭtar</i>	<i>netn̄tar</i>	<i>netnaṭtar</i>	<i>nettaṭtar</i>
3 f sing	<i>tettar</i>	<i>tnattar</i>	<i>taṭtar</i>	<i>tetn̄tar</i>	<i>tetnaṭtar</i>	<i>tettaṭtar</i>
2 m sing	<i>tettar</i>	<i>tnattar</i>	<i>taṭtar</i>	<i>tetn̄tar</i>	<i>tetnaṭtar</i>	<i>tettaṭtar</i>
2 f sing	<i>tetṭrin</i>	<i>tnaṭṭrin</i>	<i>taṭṭrin</i>	<i>tetnaṭrin</i>	<i>tetnaṭṭrin</i>	<i>tettaṭṭrin</i>
1 c sing	<i>eṭtar</i>	<i>enaṭtar</i>	<i>aṭtar</i>	<i>etn̄tar</i>	<i>etnaṭtar</i>	<i>ettaṭtar</i>



3 m pl	<i>neṭṭrun</i>	<i>nnaṭṭrun</i>	<i>naṭṭrun</i>	<i>netnaṭṭrun</i>	<i>netnaṭṭrun</i>	<i>nettaṭṭrun</i>
3 f pl	<i>neṭṭrān</i>	<i>nnaṭṭrān</i>	<i>naṭṭrān</i>	<i>netnaṭṭrān</i>	<i>netnaṭṭrān</i>	<i>nettaṭṭrān</i>
2 m pl	<i>tetṭrun</i>	<i>tnaṭṭrun</i>	<i>taṭṭrun</i>	<i>tetnaṭṭrun</i>	<i>tetnaṭṭrun</i>	<i>tettaṭṭrun</i>
2 f pl	<i>tetṭrān</i>	<i>tnaṭṭrān</i>	<i>taṭṭrān</i>	<i>tetnaṭṭrān</i>	<i>tetnaṭṭrān</i>	<i>tettaṭṭrān</i>
1 c pl	<i>neṭṭar</i>	<i>nnaṭṭar</i>	<i>naṭṭar</i>	<i>netnaṭṭar</i>	<i>netnaṭṭar</i>	<i>nettaṭṭar</i>

### Imperative

sing	<i>ṭar</i>	<i>naṭṭar</i>	<i>aṭṭar</i>	<i>etnaṭṭar</i>	<i>etnaṭṭar</i>	<i>ettaṭṭar</i>
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### Active Participle Absolute

m sing	<i>nāṭar</i>	<i>mnāṭar</i>	<i>maṭṭar</i>	<i>metnaṭṭar</i>	<i>metnaṭṭar</i>	<i>mettaṭṭar</i>
f sing	<i>nāṭrā</i>	<i>mnāṭrā</i>	<i>maṭṭrā</i>	<i>metnaṭṭrā</i>	<i>metnaṭṭrā</i>	<i>mettaṭṭrā</i>
m pl	<i>nāṭrin</i>	<i>mnāṭrin</i>	<i>maṭṭrin</i>	<i>metnaṭṭrin</i>	<i>metnaṭṭrin</i>	<i>mettaṭṭrin</i>
f pl	<i>nāṭrān</i>	<i>mnāṭrān</i>	<i>maṭṭrān</i>	<i>metnaṭṭrān</i>	<i>metnaṭṭrān</i>	<i>mettaṭṭrān</i>

### Passive Participle Absolute

m sing	<i>nṭir</i>	<i>mnāṭṭar</i>	<i>maṭṭar</i>	—	—	—
f sing	<i>nṭirā</i>	<i>mnāṭṭrā</i>	<i>maṭṭrā</i>	—	—	—
m pl	<i>nṭirin</i>	<i>mnāṭṭrin</i>	<i>maṭṭrin</i>	—	—	—
f pl	<i>nṭirān</i>	<i>mnāṭṭrān</i>	<i>maṭṭrān</i>	—	—	—

## Infinitives

*mettar*

*mnaṭṭāru*

*maṭṭāru*

*metnāru*

*metnaṭṭāru*

*mettaṭṭāru*

## Appendix B

### STATES OF SUBSTANTIVES

	ORDINARY SUBSTANTIVES	ENDING IN -ū( <i>tā</i> )	ENDING IN -ān( <i>ā</i> )/-āni( <i>tā</i> )	ACT. PART. III-WEAK (G)	PASS. PART. III-WEAK (G)
<b>ABSOLUTE</b>					
masc. sing.	<i>mlek</i>	—	<i>mallpān</i>	<i>bānē</i>	<i>dkē</i>
fem. sing.	<i>malkā</i>	<i>malku</i>	<i>mallpāni</i>	<i>bānyā</i>	<i>dakyā</i>
masc. pl.	<i>malkin</i>	—	<i>mallpānin</i>	<i>bāneyn</i>	<i>dkeyn</i>
fem. pl.	<i>malkān</i>	<i>malkwān</i>	<i>mallpānyān</i>	<i>bānyān</i>	<i>dakyān</i>
<b>EMPHATIC</b>					
masc. sing.	<i>malkā</i>	—	<i>mallpānā</i>	<i>bānyā</i>	<i>dakyā</i>
fem. sing.	<i>malktā</i>	<i>malkutā</i>	<i>mallpānitā</i>	<i>bānitā</i>	<i>dkitā</i>
masc. pl.	<i>malkē</i>	—	<i>mallpānē</i>	<i>bānayyā</i>	<i>dkayyā</i>
fem. pl.	<i>malkātā</i>	<i>malkwātā</i>	<i>mallpānyātā</i>	<i>bānyātā</i>	<i>dakyātā</i>

CONSTRUCT

masc. sing.	<i>mlek-</i>	—	<i>mallpān-</i>	<i>bānē-</i>	<i>dkē-</i>
fem. sing.	<i>malkat-</i>	<i>malkut-</i>	<i>mallpānit-</i>	<i>bānit-</i>	<i>dkit-</i>
masc. pl.	<i>malkay-</i>	—	<i>mallpānay-</i>	<i>bānay-</i>	<i>dkay-</i>
fem. pl.	<i>malkāt-</i>	<i>malkwāt-</i>	<i>mallpānyāt-</i>	<i>bānyāt-</i>	<i>dakyāt-</i>

# Appendix C

## Verbs with Enclitic Objects

BASE	+ HIM	+ HER	+ YOU (M)	+ YOU (F)	+ ME/US <sup>1</sup>	+ YOU (M PL)
<b>Perfect</b>						
PEAL, SOUND ROOT						
<i>rdap</i>	<i>rdapeh</i>	<i>radpāh</i>	<i>radpāk</i>	<i>radpek</i>	<i>radpan</i>	<i>rdapkon</i>
<i>redpat</i>	<i>rdapteh</i>	<i>rdaptāh</i>	<i>rdaptāk</i>	<i>rdaptek</i>	<i>rdaptan</i>	<i>redpatkon</i>
<i>rdapt</i>	<i>rdaptāy</i>	<i>rdaptāh</i>	—	—	<i>rdaptān</i>	—
<i>rdapt(y)</i>	<i>rdaptiw</i>	<i>rdaptih</i>	—	—	<i>rdaptin</i>	—
<i>redpet</i>	<i>rdapteh</i>	<i>rdaptāh</i>	<i>rdaptāk</i>	<i>rdaptek</i>	<i>rdaptan</i>	<i>redpetkon</i>
<i>rdap(w)</i>	<i>radpu</i>	<i>radpuh</i>	<i>radpuk</i>	<i>radpuk</i>	<i>radpun</i>	<i>radpukon</i>
<i>rdap(y)</i>	<i>radpāy</i>	<i>radpāh</i>	<i>radpāk</i>	<i>radpek</i>	<i>radpān</i>	<i>rdapkon</i>
<i>rdapton</i> <sup>2</sup>	<i>rdaptonāy</i>	<i>rdaptonāh</i>	—	—	<i>rdaptonān</i>	—
<i>rdapn</i>	<i>rdapnāy</i>	<i>rdapnāh</i>	<i>rdapnāk</i>	<i>rdapnāk</i>	—	<i>rdapnākōn</i>

<sup>1</sup>The first-person plural enclitic object is pronounced everywhere like the first-person singular; it is spelled *kon* instead of *kon*.

<sup>2</sup>Enclitic objects added to feminine plural forms ending in *-tēn* are exactly like those added to forms in *-ton*.

BASE	+ HIM	+ HER	+ YOU (M)	+ YOU (F)	+ ME/US	+ YOU (M PL)
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PEAL, III-WEAK ROOT

<i>hṣā</i>	<i>hṣāy</i>	<i>hṣāh</i>	<i>hṣāk</i>	<i>hṣāk</i>	<i>hṣān</i>	<i>hṣākōn</i>
<i>hṣāt</i>	<i>hṣāteh</i>	<i>hṣātāh</i>	<i>hṣātāk</i>	<i>hṣātek</i>	<i>hṣātan</i>	<i>hṣātōn</i>
<i>hṣayt</i>	<i>hṣaytāy</i>	<i>hṣaytāh</i>	—	—	<i>hṣaytān</i>	—
<i>hṣayt(y)</i>	<i>hṣaytiw</i>	<i>hṣaytih</i>	—	—	<i>hṣaytin</i>	—
<i>hṣēt</i>	<i>hṣēteh</i>	<i>hṣētāh</i>	<i>hṣētāk</i>	<i>hṣētek</i>	—	<i>hṣētōn</i>
<i>hṣaw</i>	<i>hṣa'u</i>	<i>hṣa'uh</i>	<i>hṣa'uk</i>	<i>hṣa'uk</i>	<i>hṣa'un</i>	<i>hṣa'ukōn</i>
<i>hṣay</i>	<i>hṣayāy</i>	<i>hṣayāh</i>	<i>hṣayāk</i>	<i>hṣayek</i>	<i>hṣayān</i>	<i>hṣayākōn</i>
<i>hṣayton</i>	<i>hṣaytonāy</i>	<i>hṣaytonāh</i>	—	—	<i>hṣaytonān</i>	—
<i>hṣayn</i>	<i>hṣaynāy</i>	<i>hṣaynāh</i>	<i>hṣaynāk</i>	<i>hṣaynāk</i>	—	<i>hṣaynākōn</i>

PAEL, SOUND ROOT

<i>qabbel</i>	<i>qabbleh</i>	<i>qabblāh</i>	<i>qabblāk</i>	<i>qabblek</i>	<i>qabblan</i>	<i>qabbelōn</i>
<i>qabblat</i>	<i>qabblāteh</i>	<i>qabblātāh</i>	<i>qabblātāk</i>	<i>qabblātek</i>	<i>qabblātan</i>	<i>qabblatōn</i>
<i>qabbelt</i>	<i>qabbeltāy</i>	<i>qabbeltāh</i>	—	—	<i>qabbeltān</i>	—
<i>qabblet</i>	<i>qabbeltēh</i>	<i>qabbeltāh</i>	<i>qabbeltāk</i>	<i>qabbeltēk</i>	—	<i>qabbletōn</i>
<i>qabbel(w)</i>	<i>qabblu</i>	<i>qabbluh</i>	<i>qabbluk</i>	<i>qabbluk</i>	<i>qabblun</i>	<i>qabblukōn</i>
<i>qabbel(y)</i>	<i>qabblāy</i>	<i>qabblāh</i>	<i>qabblāk</i>	<i>qabblek</i>	<i>qabblān</i>	<i>qabbelōn</i>
<i>qabbelton</i>	<i>qabbeltonāy</i>	<i>qabbeltonāh</i>	—	—	<i>qabbeltonān</i>	—
<i>qabbeln</i>	<i>qabbelnāy</i>	<i>qabbelnāh</i>	<i>qabbelnāk</i>	<i>qabbelnāk</i>	—	<i>qabbelnākōn</i>

BASE	+ HIM	+ HER	+ YOU (M)	+ YOU (F)	+ ME/US	+ YOU (M PL)
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PAEL, III-WEAK ROOT

<i>dakki</i>	<i>dakkyeh</i>	<i>dakkyāh</i>	<i>dakkyāk</i>	<i>dakkyek</i>	<i>dakkyan</i>	<i>dakkikon</i>
<i>dakkyat</i>	<i>dakkyāteh</i>	<i>dakkyātāh</i>	<i>dakkyātāk</i>	<i>dakkyātek</i>	<i>dakkyātan</i>	<i>dakkyatkon</i>
<i>dakkiyt</i>	<i>dakkiytāy</i>	<i>dakkiytāh</i>	—	—	<i>dakkiytān</i>	—
<i>dakkit</i>	<i>dakkiteh</i>	<i>dakkitāh</i>	<i>dakkitāk</i>	<i>dakkitek</i>	—	<i>dakkitkon</i>
<i>dakki(w)</i>	<i>dakkyu</i>	<i>dakkyuh</i>	<i>dakkyuk</i>	<i>dakkyuk</i>	<i>dakkyun</i>	<i>dakkyukon</i>
<i>dakki (f pl)</i>	<i>dakkyāy</i>	<i>dakkyāh</i>	<i>dakkyāk</i>	<i>dakkyāk</i>	<i>dakkyān</i>	<i>dakkikon</i>

APHEL, SOUND ROOT

<i>adrek</i>	<i>adrkeh</i>	<i>adrkāh</i>	<i>adrkāk</i>	<i>adrkek</i>	<i>adrkan</i>	<i>adrekkon</i>
<i>adrkat</i>	<i>adrkāteh</i>	<i>adrkātāh</i>	<i>adrkātāk</i>	<i>adrkātek</i>	<i>adrkātān</i>	<i>adrkatkon</i>
<i>adrekt</i>	<i>adrektāy</i>	<i>adrektāh</i>	—	—	<i>adrektān</i>	—
<i>adrket</i>	<i>adrekteh</i>	<i>adrektāh</i>	<i>adrektāk</i>	<i>adrektek</i>	—	<i>adrketkon</i>
<i>adrek(w)</i>	<i>adrku</i>	<i>adrkuh</i>	<i>adrkuk</i>	<i>adrkuk</i>	<i>adrkun</i>	<i>adrkukon</i>
<i>adrek(y)</i>	<i>adrkāy</i>	<i>adrkāh</i>	<i>adrkāk</i>	<i>adrkek</i>	<i>adrkān</i>	<i>adrekkon</i>

APHEL, III-WEAK ROOT

<i>ayti</i>	<i>aytyeh</i>	<i>aytyāh</i>	<i>aytyāk</i>	<i>aytyek</i>	<i>aytyan</i>	<i>aytikon</i>
<i>aytyat</i>	<i>aytyāteh</i>	<i>aytyātāh</i>	<i>aytyātāk</i>	<i>aytyātek</i>	<i>aytyātan</i>	<i>aytyatkon</i>
<i>aytiyt</i>	<i>aytiytāy</i>	<i>aytiytāh</i>	—	—	<i>aytiytān</i>	—
<i>aytit</i>	<i>aytiteh</i>	<i>aytitāh</i>	<i>aytitāk</i>	<i>aytitek</i>	—	<i>aytitkon</i>

*BASE*                    + HIM                    + HER                    + YOU (M)                    + YOU (F)                    + ME/US                    + YOU (M PL)

### Imperfect

#### PEAL, SOUND ROOT

<i>nerdp</i>	<i>nerdp<sup>iw</sup></i>	<i>nerdp<sup>ih</sup></i>	<i>nerdp<sup>āk</sup></i>	<i>nerdp<sup>ek</sup></i>	<i>nerdpan</i>	<i>nerdop<sup>kon</sup></i>
<i>terdp</i>	<i>terdp<sup>iw</sup></i>	<i>terdp<sup>ih</sup></i>	<i>terdp<sup>āk</sup></i>	<i>terdp<sup>ek</sup></i>	<i>terdpan</i>	<i>terdop<sup>kon</sup></i>
<i>terdp<sup>in</sup></i>	<i>terdp<sup>ināy</sup></i>	<i>terdp<sup>ināh</sup></i>	—	—	<i>terdp<sup>inān</sup></i>	—
<i>erdop</i>	<i>erd<sup>iw</sup></i>	<i>erd<sup>ih</sup></i>	<i>erd<sup>āk</sup></i>	<i>erd<sup>ek</sup></i>	<i>erdpan</i>	<i>erdop<sup>kon</sup></i>
<i>nerdp<sup>un</sup></i>	<i>nerdp<sup>unāy</sup></i>	<i>nerdp<sup>unāh</sup></i>	<i>nerdp<sup>unāk</sup></i>	<i>nerdp<sup>unek</sup></i>	<i>nerdp<sup>unān</sup></i>	<i>nerdp<sup>unāk<sup>on</sup></sup></i>
<i>nerdp<sup>ān</sup></i>	<i>nerdp<sup>ānāy</sup></i>	<i>nerdp<sup>ānāh</sup></i>	<i>nerdp<sup>ānāk</sup></i>	<i>nerdp<sup>ānek</sup></i>	<i>nerdp<sup>ānān</sup></i>	<i>nerdp<sup>ānāk<sup>on</sup></sup></i>
<i>terdp<sup>un</sup></i>	<i>terdp<sup>unāy</sup></i>	<i>terdp<sup>unāh</sup></i>	—	—	<i>terdp<sup>unān</sup></i>	—
<i>terdp<sup>ān</sup></i>	<i>terdp<sup>ānāy</sup></i>	<i>terdp<sup>ānāh</sup></i>	—	—	<i>terdp<sup>ānān</sup></i>	—
<i>nerdop</i>	<i>nerdp<sup>iw</sup></i>	<i>nerdp<sup>ih</sup></i>	<i>nerdp<sup>āk</sup></i>	<i>nerdp<sup>ek</sup></i>	—	<i>nerdop<sup>kon</sup></i>

#### PEAL, III-WEAK ROOT

<i>nehzē</i>	<i>nehzē<sup>w</sup></i>	<i>nehzē<sup>h</sup></i>	<i>nehzē<sup>k</sup></i>	<i>nehzē<sup>k</sup></i>	<i>nehzēn</i>	<i>nehzē<sup>kon</sup></i>
<i>nehzōn</i>	<i>nehzōnāy</i>	<i>nehzōnāh</i>	<i>nehzōnāk</i>	<i>nehzōnek</i>	<i>nehzōnān</i>	<i>nehzōnāk<sup>on</sup></i>

#### PAEL, SOUND ROOT

<i>nqabbel</i>	<i>nqabb<sup>liw</sup></i>	<i>nqabb<sup>lih</sup></i>	<i>nqabb<sup>lāk</sup></i>	<i>nqabb<sup>lek</sup></i>	<i>nqabb<sup>lan</sup></i>	<i>nqabb<sup>el<sup>kon</sup></sup></i>
<i>tqabb<sup>lin</sup></i>	<i>tqabb<sup>lināy</sup></i>	<i>tqabb<sup>lināh</sup></i>	—	—	<i>tqabb<sup>linān</sup></i>	—

#### PAEL, III-WEAK ROOT

<i>ndakkē</i>	<i>ndakkē<sup>w</sup></i>	<i>ndakkē<sup>h</sup></i>	<i>ndakkē<sup>k</sup></i>	<i>ndakkē<sup>k</sup></i>	<i>ndakkēn</i>	<i>ndakkē<sup>kon</sup></i>
<i>ndakkōn</i>	<i>ndakkōnāy</i>	<i>ndakkōnāh</i>	<i>ndakkōnāk</i>	<i>ndakkōnek</i>	<i>ndakkōnān</i>	<i>ndakkōnāk<sup>on</sup></i>



BASE	+ HIM	+ HER	+ YOU (M)	+ YOU (F)	+ ME/US	+ YOU (M PL)
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APHEL, SOUND ROOT

<i>nadr<u>ek</u></i>	<i>nadr<u>kiw</u></i>	<i>nadr<u>kih</u></i>	<i>nadr<u>kāk</u></i>	<i>nadr<u>kek</u></i>	<i>nadr<u>kan</u></i>	<i>nadr<u>ekkon</u></i>
<i>nadr<u>kun</u></i>	<i>nadr<u>kunāy</u></i>	<i>nadr<u>kunāh</u></i>	<i>nadr<u>kunāk</u></i>	<i>nadr<u>kunek</u></i>	<i>nadr<u>kunān</u></i>	<i>nadr<u>kunākon</u></i>

APHEL, III-WEAK ROOT

<i>nay<u>tē</u></i>	<i>nay<u>tēw</u></i>	<i>nay<u>tēh</u></i>	<i>nay<u>tēk</u></i>	<i>nay<u>tēk</u></i>	<i>nay<u>tēn</u></i>	<i>nay<u>tēkon</u></i>
<i>nay<u>tōn</u></i>	<i>nay<u>tōnāy</u></i>	<i>nay<u>tōnāh</u></i>	<i>nay<u>tōnāk</u></i>	<i>nay<u>tōnek</u></i>	<i>nay<u>tōnān</u></i>	<i>nay<u>tōnākon</u></i>

**Imperative**

PEAL, SOUND ROOT

<i>rdop</i>	<i>rdop<u>āy</u></i>	<i>rdop<u>ēh</u></i>	—	—	<i>rdop<u>ayn</u></i>	—
<i>rdop(y)</i>	<i>rdop<u>iw</u></i>	<i>rdop<u>ih</u></i>	—	—	<i>rdop<u>in</u></i>	—
<i>rdop(un)</i>	<i>rud<u>pu</u></i>	<i>rud<u>puh</u></i>	—	—	<i>rud<u>pun</u></i>	—
	<i>rud<u>punāy</u></i>	<i>rud<u>punāh</u></i>	—	—	<i>rud<u>punān</u></i>	—
<i>rdop(ēn)</i>	<i>rud<u>pāy</u></i>	<i>rud<u>pāh</u></i>	—	—	<i>rud<u>pān</u></i>	—
	<i>rud<u>pēnāy</u></i>	<i>rud<u>pēnāh</u></i>	—	—	<i>rud<u>pēnān</u></i>	—

PEAL, III-WEAK ROOT

<i>qri</i>	<i>qri<u>w</u></i>	<i>qri<u>h</u></i>	—	—	<i>qri<u>n</u></i>	—
<i>qrāy</i>	<i>qrā'<u>iw</u></i>	<i>qrā'<u>ih</u></i>	—	—	<i>qrā'<u>in</u></i>	—
<i>qraw</i>	<i>qra'<u>u</u></i>	<i>qra'<u>uh</u></i>	—	—	<i>qra'<u>un</u></i>	—
<i>qrāyēn</i>	<i>qrāy<u>enāy</u></i>	<i>qrāy<u>enāh</u></i>	—	—	<i>qrāy<u>enān</u></i>	—

BASE	+ HIM	+ HER	+ YOU (M)	+ YOU (F)	+ ME/US	+ YOU (M PL)
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PAEL, III-WEAK ROOT

<i>dakkā</i>	<i>dakkāy</i>	<i>dakkāh</i>	—	—	<i>dakkān</i>	—
<i>dakkāy</i>	<i>dakkāyiw</i>	<i>dakkāyih</i>	—	—	<i>dakkāyin</i>	—
<i>dakkaw</i>	<i>dakka'u</i>	<i>dakka'uh</i>	—	—	<i>dakka'un</i>	—
<i>dakkāyēn</i>	<i>dakkāyenāy</i>	<i>dakkāyenāh</i>	—	—	<i>dakkāyenān</i>	—

APHEL, SOUND ROOT

<i>adrek</i>	<i>adrkāy</i>	<i>adrkēh</i>	—	—	<i>adrkayn</i>	—
<i>adrek(y)</i>	<i>adrkiw</i>	<i>adrkih</i>	—	—	<i>adrkin</i>	—
<i>adrek(w)</i>	<i>drku</i>	<i>drkuh</i>	—	—	<i>drkun</i>	—
<i>adrek (f pl)</i>	<i>adrkāy</i>	<i>adrkāh</i>	—	—	<i>adrkān</i>	—

APHEL, III-WEAK ROOT

<i>aytā</i>	<i>aytāy</i>	<i>aytāh</i>	—	—	<i>aytān</i>	—
<i>aytāy</i>	<i>aytāyiw</i>	<i>aytāyih</i>	—	—	<i>aytāyin</i>	—
<i>aytaw</i>	<i>ayta'u</i>	<i>ayta'uh</i>	—	—	<i>ayta'un</i>	—
<i>aytāyēn</i>	<i>aytāyenāy</i>	<i>aytāyenāh</i>	—	—	<i>aytāyenān</i>	—

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לכתיב כל דהוה אכתבה אכתוב האתכלל בכתבה \*

From Pseudo-Callisthenes' Legend of Alexander<sup>1</sup>

כתיב אכתבה אכתוב כי אכתוב

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<sup>1</sup>The History of Alexander the Great, Being the Syriac Version of Pseudo-callisthenes, ed. E. A. W. Budge (Cambridge, 1889; reprint: Amsterdam: APA-Philo Press, 1976).







READINGS

...אשר יתברך לאלהינו...  
...אשר יתברך לאלהינו...  
5 ...אשר יתברך לאלהינו...  
...אשר יתברך לאלהינו...  
\* ...אשר יתברך לאלהינו...  
...אשר יתברך לאלהינו...

The First Discovery of the True Cross<sup>1</sup>

10

אמריאל אוריאל

בזה יתברך אוריאל: בארץ אוריאל

בזה יתברך אוריאל: בארץ אוריאל

בזה יתברך אוריאל: בארץ אוריאל

...אשר יתברך לאלהינו...  
15 ...אשר יתברך לאלהינו...  
...אשר יתברך לאלהינו...

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...אשר יתברך לאלהינו...  
...אשר יתברך לאלהינו...

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<sup>1</sup>From *Acta martyrum et sanctorum*, ed. Paulus Bedjan (Leipzig: Harrassowitz, 1892), III, 175–183.















5 ܘܠܗܘܐ ܐܡܢܐ ܠܘܠܐ ܠܚܠܝܚܘܚܘܠܐ ܘܗܘܐ: ܒܝܬܐ ܘܗܘܐ ܠܚܝܠܐ  
 ܘܗܘܐ ܠܘܠܐ ܠܘܠܐ ܠܘܠܐ ܠܘܠܐ ܘܗܘܐ ܘܗܘܐ ܘܗܘܐ ܘܗܘܐ ܘܗܘܐ  
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<sup>1</sup>See note 1, p. 161. The modal here occurs after *da-l-mā* 'lest.'

לחסדא חסדא דאחי; מלכא מתי. סב סרס. תו אחי; מלכא  
 לרלכא תו מלכא תו חסדא זכא: סמס תו חסדא זכא:  
 חס מ קא ואביא ולא. סמס תו לא חסדא בעמ תו  
 מ ע: מ חסדא תו. לא מלכא. חסדא. סב חסדא ואחא  
 5 תו חסדא חסדא: עז תו סמס וסמס לא אחי; לאו.  
 חסדא: תו ואחא. תו מ חסדא סמס חסדא. סב לא או.  
 לחסדא ואחא. עז תו חסדא חסדא חסדא חסדא: תו  
 ואחא. תו מ חסדא. סמס חסדא חסדא חסדא חסדא.  
 חסדא תו מ סמס. ולא אחי; סמס חסדא חסדא: ואו.  
 10 תו חסדא חסדא חסדא: מ חסדא: מ חסדא חסדא חסדא  
 אחי;. תו לא אחא חסדא: תו חסדא חסדא חסדא.  
 ע: מ חסדא חסדא חסדא חסדא חסדא אחי; חסדא  
 חסדא חסדא חסדא חסדא חסדא חסדא חסדא חסדא  
 15 חסדא: חסדא חסדא חסדא חסדא חסדא חסדא חסדא  
 ע: מ חסדא חסדא חסדא חסדא חסדא חסדא חסדא  
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 25 חסדא חסדא חסדא חסדא חסדא חסדא חסדא חסדא  
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5      ללא זוסא וְחַבֵּי חֶפְזָא: וְעַמְמֵהּ תֵּשֶׁת מַלְפֵּהֶּם וְאִי עֵלְמָא.  
 סָב אַלְמֵעָא מַלְאָן מְבַלְּא חֲבָא מִקַּא אֵל לַשֵּׁת, אִי עֵלְמָא חַלָּא  
 תַּעֲבֵדֵהּ וְעַבְדֵּי עַמְּהָ מְעַלָּה לַשֵּׁת: אִלֵּךְ וּמְחַלֵּה מַלְאָתִּי וְעַמְּסָא  
 נַעֲמֵהּ וְאִי: סָא אִלֵּךְ וְיִרְצֵךְ וְעַלְמֵהֶם חֲכֵם חַיִּלָּא: סָב בַּלֵּךְ  
 10      לַחֲטֵיִתֵּךְ. סָבֵי תֵּשֶׁת בְּתֵיבָא תֵּשֶׁת אִי עֵלְמָא: וְיִרָא תֵּשֶׁת וְעַמְּסָא  
 וְאַעֲלֵהּ וְמְבַלְּא פֻּעָא לֵן לֵא תֵּשֶׁת. סְוִלָּא תֵּשֶׁת אִלֵּךְ וְכַּל מַעֲמֵ  
 תֵּשֶׁת בְּתֵיבָא: כִּי אֵל תֵּשֶׁת תִּלְכָּה חַזְוֵהֶם מַלְאָ מַלְאָ  
 מְחַלֵּה תֵּשֶׁת לְקֻלְהֵתֵי מַעֲמֵהֶם תֵּשֶׁת מְחַבְּלָא וְכִיִּיִּתֵּי וְעַמְּסָא.  
 סָב יִרָא תֵּשֶׁת אִי: מַלְאָ: וְעַלְמֵהֶם מְבַלְּא סָבֵי תֵּשֶׁת חֲמֵלְפֵהֶם תֵּשֶׁת.  
 15      אִי לַשֵּׁת אֵל תֵּשֶׁת אִי: מַלְאָ לִי עֵלְמָא: מַלְאָ חַלָּא אִי וְיִרְצָא  
 אִי. כִּי חַבְּלָא חַבֵּי וְסָבֵי וְאִלֵּךְ וְעַמְּסָה מַעֲמֵהֶם חֲקֻלְמֵ סָבֵי  
 מָא וְעַמְּבֵי לֵךְ מִי מְבַיִּי. סָבֵי מְעַמְּסָא אִי חֲבָתָא מַלְאָ. סָבֵי אִלֵּךְ  
 וְעַמְּבֵי חֲקֻלְמֵ מְחַבְּלָא תֵּשֶׁת: וְעַמְּבֵי זִשְׁתָּא מַלְחָא אִי וְאִלֵּךְ  
 20      לַשֵּׁת. וְעַמְּבֵי חֲמֵלְפֵהֶם לַשֵּׁת לַשֵּׁת חֲבָא אִי. סָבֵי מַלְאָ מְבַיִּי  
 וְעַמְּבֵי לֵךְ לְעַמְּסָתִּי וְחַבְּלָא אִי נִשְׁכָּח אִי לֵךְ וְכַּל מַעֲבָד. כִּי  
 25      לֵשֶׁת מַלְאָ עֲלֵהָ מְחַבְּלָא חֲבָתָא תֵּשֶׁת. סָבֵי אִי עֵלְמָא אִי  
 תֵּשֶׁת אִי: מַלְאָ. לַאֲבָיָא וְעַמְּסָתִּי נִבָּא תֵּשֶׁת וְעַמְּסָתִּי וְעַמְּסָתִּי  
 חֲמֵת מְחַבְּלָא וְלַחֲטֵיִתֵּי מְעַמְּסָתִּי אֵל תֵּשֶׁת וְעַמְּסָתִּי לַלַּחֲטֵיִתֵּי: וְאִי  
 30      תֵּשֶׁת וְחֲמֵתֵי לֵא תֵּשֶׁת: כִּי חֲפֵיבֵי תֵּשֶׁת חֲסֵפֵהֶם וְעַמְּסָתִּי חֲסֵי:  
 מַעֲבָדֵי תֵּשֶׁת מְחַבְּלָתִּי וְעַמְּסָא. סָב גַּיָּא תֵּשֶׁת אִי: מְחַבְּלָא:  
 תֵּשֶׁת חֲסֵי חֲסֵי מַעֲבָדֵי: וְעַמְּסָתִּי וְעַמְּסָתִּי. סָבֵי מְעַמְּסָתִּי  
 תֵּשֶׁת חַלָּא עַבְדֵּי שִׁשִּׁי. עַבְדֵּי וְכִי מְחַבְּבֵה זַעֲלָ וְעַמְּסָתִּי: וְכַּל  
 35      תֵּשֶׁת: כִּי סָבֵי תֵּשֶׁת אִלֵּךְ וְחֲבָתִּי תֵּשֶׁת אִי: זִשְׁתָּא תֵּשֶׁת מְחַבְּבֵי  
 מִי חַלָּא וְחַבְּלָא מְחַבְּבֵי חֲבָתֵי. מְחַבְּבֵי תֵּשֶׁת מַעֲבָדֵי. וְעַמְּסָתִּי מִי  
 וְעַמְּסָתִּי חֲבָתֵי מְעַמְּסָא. וְעַמְּבֵי תֵּשֶׁת חַלָּא וְחַבְּלָא תֵּשֶׁת  
 חַלָּא וְעַמְּסָתִּי. סָבֵי אִלֵּךְ מְחַבְּבֵי תֵּשֶׁת מְעַמְּסָא:



10 100  
 5 100  
 10 100

The Martyrdom of St. Barbara<sup>1</sup>

ⲛⲏⲙⲏⲧⲏⲧⲓ ⲛⲏⲙⲏⲧⲏⲧⲓ ⲛⲏⲙⲏⲧⲏⲧⲓ

15 100  
 20 100

<sup>1</sup>From *Acta martyrum et sanctorum*, ed. Paulus Bedjan (Leipzig: Harrassowitz, 1892), III, 356ff.



READINGS

5  
 וְהָיָה כִּי יִשְׁמַע יִשְׂרָאֵל וְהָיָה לְפָנָיו וְהָיָה לְפָנָיו וְהָיָה לְפָנָיו  
 וְהָיָה לְפָנָיו וְהָיָה לְפָנָיו וְהָיָה לְפָנָיו וְהָיָה לְפָנָיו  
 וְהָיָה לְפָנָיו וְהָיָה לְפָנָיו וְהָיָה לְפָנָיו וְהָיָה לְפָנָיו

10  
 וְהָיָה כִּי יִשְׁמַע יִשְׂרָאֵל וְהָיָה לְפָנָיו וְהָיָה לְפָנָיו  
 וְהָיָה לְפָנָיו וְהָיָה לְפָנָיו וְהָיָה לְפָנָיו וְהָיָה לְפָנָיו  
 וְהָיָה לְפָנָיו וְהָיָה לְפָנָיו וְהָיָה לְפָנָיו וְהָיָה לְפָנָיו  
 וְהָיָה לְפָנָיו וְהָיָה לְפָנָיו וְהָיָה לְפָנָיו וְהָיָה לְפָנָיו  
 15 וְהָיָה לְפָנָיו וְהָיָה לְפָנָיו וְהָיָה לְפָנָיו וְהָיָה לְפָנָיו

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 וְהָיָה כִּי יִשְׁמַע יִשְׂרָאֵל וְהָיָה לְפָנָיו וְהָיָה לְפָנָיו  
 וְהָיָה לְפָנָיו וְהָיָה לְפָנָיו וְהָיָה לְפָנָיו וְהָיָה לְפָנָיו  
 וְהָיָה לְפָנָיו וְהָיָה לְפָנָיו וְהָיָה לְפָנָיו וְהָיָה לְפָנָיו  
 וְהָיָה לְפָנָיו וְהָיָה לְפָנָיו וְהָיָה לְפָנָיו וְהָיָה לְפָנָיו  
 25 וְהָיָה לְפָנָיו וְהָיָה לְפָנָיו וְהָיָה לְפָנָיו וְהָיָה לְפָנָיו





דבבד עמל ה'זלזל וכל דבסו. מכל דב' אלתיח נכל דה-  
 א'זד: דפעתל א' לוס' דל מכלל: תל א' לוס' דל נוס':  
 א'זל א' לוס' דל מנע: דלל א' לוס' דל מכלל: א'זל  
 מוס' דבסו: א'זל א'זל דלל: א'זל א'זל א'זל א'זל  
 5 א'זל: א'זל דלל: א'זל א'זל א'זל א'זל א'זל א'זל  
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 א'זל א'זל א'זל א'זל א'זל א'זל א'זל א'זל א'זל  
 15 א'זל א'זל א'זל א'זל א'זל א'זל א'זל א'זל א'זל

From the Tale of Sindban the Wise<sup>2</sup>

מלך אשכנז ומונהו מלכות

20 אשכנז מלך אשכנז מלך אשכנז מלך אשכנז מלך אשכנז  
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<sup>1</sup>Ps. 115:5-8.

<sup>2</sup>*Sindban oder die sieben weisen Meister*, ed. Friedrich Baethgen (Leipzig: Hinrichs'sche Buchhandlung, 1879).

הַכּוּלָּהּ שְׂחִיבָא. אַתְּמָא דְחַלְלָה עִימָא לְדוּחַ מְרִיטָא מְרִיטָא לְ  
 לְפָא. אַתְּמָא דְפָא מְרִיטָא. הַתְּמָא לְחַלְלָה אֶתְּמָא מְרִיטָא  
 יְרִיטָא עִימָא. מְרִיטָא לְ לְפָא. אֶתְּמָא אֶתְּמָא לְפָא מְרִיטָא.  
 מְרִיטָא דְאֶתְּמָא יְרִיטָא מְרִיטָא. מְרִיטָא מְרִיטָא מְרִיטָא  
 5 פְּלִיטָא. אֶתְּמָא מְרִיטָא לְפָא מְרִיטָא אֶתְּמָא לְפָא: אֶתְּמָא מְרִיטָא  
 דְאֶתְּמָא לְחַלְלָה אֶתְּמָא לְ. אֶתְּמָא מְרִיטָא אֶתְּמָא לְחַלְלָה.  
 מְרִיטָא אֶתְּמָא לְחַלְלָה מְרִיטָא אֶתְּמָא. מְרִיטָא דְמְרִיטָא מְרִיטָא  
 פְּלִיטָא דְאֶתְּמָא דְאֶתְּמָא אֶתְּמָא. אֶתְּמָא דְאֶתְּמָא דְאֶתְּמָא אֶתְּמָא  
 מְרִיטָא דְאֶתְּמָא מְרִיטָא מְרִיטָא אֶתְּמָא. אֶתְּמָא דְאֶתְּמָא אֶתְּמָא לְ  
 10 מְרִיטָא. לְפָא יְרִיטָא דְחַלְלָה אֶתְּמָא מְרִיטָא אֶתְּמָא. אֶתְּמָא  
 דְחַלְלָה לְפָא אֶתְּמָא מְרִיטָא. אֶתְּמָא לְפָא דְחַלְלָה אֶתְּמָא מְרִיטָא.  
 מְרִיטָא מְרִיטָא מְרִיטָא. אֶתְּמָא לְ. אֶתְּמָא מְרִיטָא מְרִיטָא דְאֶתְּמָא  
 מְרִיטָא.

אֶתְּמָא מְרִיטָא מְרִיטָא דְחַלְלָה אֶתְּמָא לְ. אֶתְּמָא מְרִיטָא מְרִיטָא  
 15 דְאֶתְּמָא אֶתְּמָא דְחַלְלָה אֶתְּמָא לְ. אֶתְּמָא מְרִיטָא מְרִיטָא  
 אֶתְּמָא. אֶתְּמָא מְרִיטָא מְרִיטָא מְרִיטָא. אֶתְּמָא מְרִיטָא מְרִיטָא  
 לְחַלְלָה. אֶתְּמָא מְרִיטָא לְפָא מְרִיטָא. אֶתְּמָא מְרִיטָא לְ. אֶתְּמָא  
 מְרִיטָא אֶתְּמָא מְרִיטָא מְרִיטָא. אֶתְּמָא מְרִיטָא לְ. אֶתְּמָא  
 אֶתְּמָא מְרִיטָא מְרִיטָא מְרִיטָא. אֶתְּמָא מְרִיטָא מְרִיטָא מְרִיטָא.

אֶתְּמָא מְרִיטָא מְרִיטָא דְחַלְלָה. אֶתְּמָא מְרִיטָא מְרִיטָא לְ  
 20 מְרִיטָא מְרִיטָא. אֶתְּמָא מְרִיטָא מְרִיטָא מְרִיטָא. אֶתְּמָא מְרִיטָא  
 מְרִיטָא<sup>1</sup> לְחַלְלָה. אֶתְּמָא מְרִיטָא לְ. אֶתְּמָא מְרִיטָא אֶתְּמָא מְרִיטָא  
 לְ. אֶתְּמָא מְרִיטָא מְרִיטָא מְרִיטָא. אֶתְּמָא מְרִיטָא מְרִיטָא מְרִיטָא  
 מְרִיטָא מְרִיטָא מְרִיטָא. אֶתְּמָא מְרִיטָא מְרִיטָא מְרִיטָא.

<sup>1</sup>For מְרִיטָא.



הלפתה מרעו נחמ בנא פנא לחנא. אאדכא זיגא  
 דיללך דל מלכא. חבא סא מר נחמנא דמלכא. אכזא  
 לח אכמסנא. אכא דילכא א. אכא נחמא תלמא. חבא  
 חבא דל זיגא. מללך דילכא נחמא דל מר מרנא.  
 5 מרנא דילכא דל מרנא נחמא. ל דל מרנא מללך.  
 מללך דילכא מרנא נחמא דל זיגא. אכמסנא  
 אכמסנא ליללך אכמסנא ליללך. אכזא דיללך חבא.  
 נחמא דל מללך חבא. אכא פנא לח פלחכא. נחמא אכזא  
 לח דל זיגא אכא לל מללך. אכא דל אכמסנא מלכא. אכא  
 10 פלח אכזא מר חבא. אכזא אכא לל מרנא. אכא אכזא  
 אכא לל מרנא דמסנא לח. אכא מללך אכמסנא. אכא  
 אכזא חבא מרנא דילכא אכא לל. זיגא אכא דילכא מלכא  
 אכמסנא אכזא אכא מללך אכא לח ליללך. אכמסנא  
 אכזא מלכא מללך. אכזא אכזא ליללך. אכמסנא אכא  
 15 לל אכזא. מרנא חבא דילכא ליללך מללך אכזא  
 חבא זיגא. אכזא לח: דל דל מללך אכא חבא אכא  
 חבא אכא אכזא זיגא דיללך אכזא זיגא. אכמסנא  
 אכזא אכזא פנא פלחכא חבא דל תלמא. מרנא חבא  
 דילכא מללך זיגא דיללך מרנא אכזא. אכזא  
 20 אכמסנא. דילכא חבא לח.

נחמא — אכזא מללך חבא. אכזא דל אכזא. אכזא  
 מללך. אכזא מללך מללך מללך. אכזא אכזא לח  
 חבא לח. נחמא אכזא לח אכא אכזא נחמא לח  
 דיללך חבא. נחמא מללך פנא דל מללך דיללך חבא.  
 25 מללך אכזא לח אכזא מללך דיללך חבא אכזא חבא.  
 אכזא מללך דל זיגא מללך חבא.

סב וּמְלִיכָא אַרְבּוּס לַחְלַק. אַרְבּוּס לַחְלַק מְרַבְרַב טַח. אַרְבּוּס  
 הַמְלִיכָא. דְּהַד דִּי אַרְבּוּס אַרְבּוּס לִישׁ לַחְלַק חַלְחַלְתָּ  
 אַרְבּוּסוּרָא לִי אִתָּיָהּ הַמְּלִיכָא נַחֲשִׁינָא אַרְבּוּס. בְּהַד  
 הַמְּלִיכָא אַרְבּוּס בְּהַד. סב וּמְלִיכָא אַרְבּוּס. אַרְבּוּס לַחְלַק  
 5 הַמְּלִיכָא בְּהַד. חַלְחַלְתָּ אַרְבּוּסוּרָא לִישׁ לַחְלַק  
 אַרְבּוּסוּרָא לִישׁ לַחְלַק בְּהַד. אַרְבּוּס לִישׁ לַחְלַק  
 אַרְבּוּסוּרָא לִישׁ לַחְלַק. אַרְבּוּס לִישׁ לַחְלַק  
 אַרְבּוּסוּרָא לִישׁ לַחְלַק. אַרְבּוּס לִישׁ לַחְלַק  
 10 אַרְבּוּסוּרָא לִישׁ לַחְלַק. אַרְבּוּס לִישׁ לַחְלַק  
 אַרְבּוּסוּרָא לִישׁ לַחְלַק. אַרְבּוּס לִישׁ לַחְלַק  
 אַרְבּוּסוּרָא לִישׁ לַחְלַק. אַרְבּוּס לִישׁ לַחְלַק  
 אַרְבּוּסוּרָא לִישׁ לַחְלַק. אַרְבּוּס לִישׁ לַחְלַק  
 אַרְבּוּסוּרָא לִישׁ לַחְלַק. אַרְבּוּס לִישׁ לַחְלַק  
 15 אַרְבּוּסוּרָא לִישׁ לַחְלַק. אַרְבּוּס לִישׁ לַחְלַק  
 אַרְבּוּסוּרָא לִישׁ לַחְלַק. אַרְבּוּס לִישׁ לַחְלַק  
 אַרְבּוּסוּרָא לִישׁ לַחְלַק. אַרְבּוּס לִישׁ לַחְלַק  
 אַרְבּוּסוּרָא לִישׁ לַחְלַק. אַרְבּוּס לִישׁ לַחְלַק  
 אַרְבּוּסוּרָא לִישׁ לַחְלַק. אַרְבּוּס לִישׁ לַחְלַק  
 20 אַרְבּוּסוּרָא לִישׁ לַחְלַק. אַרְבּוּס לִישׁ לַחְלַק  
 אַרְבּוּסוּרָא לִישׁ לַחְלַק. אַרְבּוּס לִישׁ לַחְלַק  
 אַרְבּוּסוּרָא לִישׁ לַחְלַק. אַרְבּוּס לִישׁ לַחְלַק  
 אַרְבּוּסוּרָא לִישׁ לַחְלַק. אַרְבּוּס לִישׁ לַחְלַק  
 אַרְבּוּסוּרָא לִישׁ לַחְלַק. אַרְבּוּס לִישׁ לַחְלַק  
 25 אַרְבּוּסוּרָא לִישׁ לַחְלַק. אַרְבּוּס לִישׁ לַחְלַק  
 אַרְבּוּסוּרָא לִישׁ לַחְלַק. אַרְבּוּס לִישׁ לַחְלַק  
 אַרְבּוּסוּרָא לִישׁ לַחְלַק. אַרְבּוּס לִישׁ לַחְלַק  
 אַרְבּוּסוּרָא לִישׁ לַחְלַק. אַרְבּוּס לִישׁ לַחְלַק



אִתְּכֵם אֲנִי מֵבִיא לָכֵן לְכֹל אֲשֶׁר יִשְׁמַע  
 לְבָבֵךְ וְיִשְׁמַע לְבָבֵךְ וְיִשְׁמַע לְבָבֵךְ  
 לְכֹל אֲשֶׁר יִשְׁמַע לְבָבֵךְ וְיִשְׁמַע לְבָבֵךְ  
 5 אִתְּכֵם אֲנִי מֵבִיא לְכֹל אֲשֶׁר יִשְׁמַע  
 לְבָבֵךְ וְיִשְׁמַע לְבָבֵךְ וְיִשְׁמַע לְבָבֵךְ  
 לְכֹל אֲשֶׁר יִשְׁמַע לְבָבֵךְ וְיִשְׁמַע לְבָבֵךְ  
 אִתְּכֵם אֲנִי מֵבִיא לְכֹל אֲשֶׁר יִשְׁמַע  
 לְבָבֵךְ וְיִשְׁמַע לְבָבֵךְ וְיִשְׁמַע לְבָבֵךְ  
 לְכֹל אֲשֶׁר יִשְׁמַע לְבָבֵךְ וְיִשְׁמַע לְבָבֵךְ \*

From *The Cave of Treasures*<sup>1</sup>

10

כֹּחַ חַיִּים וְחַיִּים חַיִּים

אֲנִי מֵבִיא לְכֹל אֲשֶׁר יִשְׁמַע לְבָבֵךְ  
 וְיִשְׁמַע לְבָבֵךְ וְיִשְׁמַע לְבָבֵךְ לְכֹל  
 אֲשֶׁר יִשְׁמַע לְבָבֵךְ וְיִשְׁמַע לְבָבֵךְ  
 וְיִשְׁמַע לְבָבֵךְ לְכֹל אֲשֶׁר יִשְׁמַע  
 לְבָבֵךְ וְיִשְׁמַע לְבָבֵךְ וְיִשְׁמַע לְבָבֵךְ  
 15 אִתְּכֵם אֲנִי מֵבִיא לְכֹל אֲשֶׁר יִשְׁמַע  
 לְבָבֵךְ וְיִשְׁמַע לְבָבֵךְ וְיִשְׁמַע לְבָבֵךְ  
 לְכֹל אֲשֶׁר יִשְׁמַע לְבָבֵךְ וְיִשְׁמַע לְבָבֵךְ  
 אִתְּכֵם אֲנִי מֵבִיא לְכֹל אֲשֶׁר יִשְׁמַע  
 לְבָבֵךְ וְיִשְׁמַע לְבָבֵךְ וְיִשְׁמַע לְבָבֵךְ  
 לְכֹל אֲשֶׁר יִשְׁמַע לְבָבֵךְ וְיִשְׁמַע לְבָבֵךְ

20

אֲנִי מֵבִיא לְכֹל אֲשֶׁר יִשְׁמַע לְבָבֵךְ  
 וְיִשְׁמַע לְבָבֵךְ וְיִשְׁמַע לְבָבֵךְ לְכֹל  
 אֲשֶׁר יִשְׁמַע לְבָבֵךְ וְיִשְׁמַע לְבָבֵךְ  
 וְיִשְׁמַע לְבָבֵךְ לְכֹל אֲשֶׁר יִשְׁמַע  
 לְבָבֵךְ וְיִשְׁמַע לְבָבֵךְ וְיִשְׁמַע לְבָבֵךְ  
 אִתְּכֵם אֲנִי מֵבִיא לְכֹל אֲשֶׁר יִשְׁמַע  
 לְבָבֵךְ וְיִשְׁמַע לְבָבֵךְ וְיִשְׁמַע לְבָבֵךְ  
 לְכֹל אֲשֶׁר יִשְׁמַע לְבָבֵךְ וְיִשְׁמַע לְבָבֵךְ

<sup>1</sup>Die Schatzhöhle, ed. Carl Bezold, Syriac and Arabic texts (Leipzig: J.C. Hinrichs'sche Buchhandlung, 1883), pp. 18ff.





From *Kalilag and Demnag*<sup>1</sup>

חַ הַבְּרִית הַחֲלִילָה הַדֵּמְנָג

5 אַבְרָהָם הָיָה לְרִבְרִיבָה. וְהָיָה לְרִבְרִיבָה אֶתְרֵיבָה. וְהָיָה לְאֶתְרֵיבָה  
 אֶתְרֵיבָה. וְהָיָה לְאֶתְרֵיבָה אֶתְרֵיבָה. וְהָיָה לְאֶתְרֵיבָה אֶתְרֵיבָה.  
 10 וְהָיָה לְאֶתְרֵיבָה אֶתְרֵיבָה. וְהָיָה לְאֶתְרֵיבָה אֶתְרֵיבָה. וְהָיָה לְאֶתְרֵיבָה  
 אֶתְרֵיבָה. וְהָיָה לְאֶתְרֵיבָה אֶתְרֵיבָה. וְהָיָה לְאֶתְרֵיבָה אֶתְרֵיבָה.  
 15 וְהָיָה לְאֶתְרֵיבָה אֶתְרֵיבָה. וְהָיָה לְאֶתְרֵיבָה אֶתְרֵיבָה. וְהָיָה לְאֶתְרֵיבָה  
 אֶתְרֵיבָה. וְהָיָה לְאֶתְרֵיבָה אֶתְרֵיבָה. וְהָיָה לְאֶתְרֵיבָה אֶתְרֵיבָה.  
 20 וְהָיָה לְאֶתְרֵיבָה אֶתְרֵיבָה. וְהָיָה לְאֶתְרֵיבָה אֶתְרֵיבָה. וְהָיָה לְאֶתְרֵיבָה  
 אֶתְרֵיבָה. וְהָיָה לְאֶתְרֵיבָה אֶתְרֵיבָה. וְהָיָה לְאֶתְרֵיבָה אֶתְרֵיבָה.

<sup>1</sup>*Kalila und Dimna*, ed. Friedrich Schulthess (Amsterdam: Apa-Philo Press, 1982), p. 48f.

INTRODUCTION TO SYRIAC

From a Metrical Sermon by Ephraem Syrus<sup>1</sup>

ܡܢ ܡܢܬܐ ܘܚܠܐ ܡܡܫܝܢܐ ܠܠܘܕܐ

ܘܠܐܝܫ ܘܠܗܘܒܐ ܡܢܐ ܐܦܝܢܐ

ܡܢ ܙܘܡܢܐ ܙܘܦܐ ܩܫܬܐ.<sup>2</sup>

5

ܡܠܐ ܩܫܘܬܐ ܠܡܢܐܢܐ.

ܡܢ ܥܡܕܐ ܥܡܐ ܩܫܘܢܐ.

ܡܢ ܘܪܐ ܠܚܝܢܐ ܡܢ ܡܢܐ.

ܡܢ ܡܢܐ ܡܢ ܡܢܐ ܡܢܐ.

ܡܢܐ ܡܢܐ ܡܢܐ ܡܢܐ ܡܢܐ:

10

ܡܢܐ ܡܢܐ ܡܢܐ ܡܢܐ ܡܢܐ.

ܡܢܐ ܡܢܐ ܡܢܐ ܡܢܐ ܡܢܐ.

ܡܢܐ ܡܢܐ ܡܢܐ ܡܢܐ ܡܢܐ.

ܡܢܐ ܡܢܐ ܡܢܐ ܡܢܐ ܡܢܐ.

ܡܢܐ ܡܢܐ ܡܢܐ ܡܢܐ ܡܢܐ.

15

ܡܢܐ ܡܢܐ ܡܢܐ ܡܢܐ ܡܢܐ.

ܡܢܐ ܡܢܐ ܡܢܐ ܡܢܐ ܡܢܐ.

ܡܢܐ ܡܢܐ ܡܢܐ ܡܢܐ ܡܢܐ.

ܡܢܐ ܡܢܐ ܡܢܐ ܡܢܐ ܡܢܐ.

ܡܢܐ ܡܢܐ ܡܢܐ ܡܢܐ ܡܢܐ.

20

ܡܢܐ ܡܢܐ ܡܢܐ ܡܢܐ ܡܢܐ.

<sup>1</sup>“Sermo Beati Mar Ephraemi de reprehensione et oratione,” *Sancti Mar Ephraemi hymni et sermones*, ed. T. J. Lamy, 4 vols. (Mechliniae: H. Dessain, 1882–1902), vol. iv, col. 125ff.

<sup>2</sup>Syriac poetry is based on syllable counting. The metrical syllable, unlike the normal syllable, is reckoned as one syllable per *full* vowel, and the schwa is ignored altogether. In this metrical sermon, each “line” consists of seven metrical syllables. Extra, “allowable” vowels added for metrical exigence in this passage are: *nehur* for *n̄hur* (p. 182, line 5) and *‘alayn* for *‘layn* (p. 183, lines 14, 18 and 19).

READINGS

5  
 10  
 15

قالها اسير مبعوثا:  
 واسم خبثته واما له لاهن  
 ومناشست ملحي  
 واسم وعيسا .منا  
 له فيزوه فين سبانا .  
 ما منا الامنا معنا  
 امنا وننا مملعا  
 وسيا ومعتت اقبه  
 مملونا م رحفله .  
 امنا لم اف خبث  
 لهنا مينا الله  
 ولا مينا انا امنا ومين  
 وابنا ماسنا ميم اقبه  
 حبا وباسم كلب  
 وسنا ورحفله فيزوه .  
 سمنا مينا ومين  
 مينا مينا مينا:  
 مينا كلب الله  
 مينا مينا مينا .





ܟܘܢ ܗܘܘܢ ܕܗܘܘܢ ܕܗܘܘܢ ܕܗܘܘܢ ܕܗܘܘܢ ܕܗܘܘܢ  
 ܟܘܢ ܗܘܘܢ ܕܗܘܘܢ ܕܗܘܘܢ ܕܗܘܘܢ ܕܗܘܘܢ ܕܗܘܘܢ  
 ܟܘܢ ܗܘܘܢ ܕܗܘܘܢ ܕܗܘܘܢ ܕܗܘܘܢ ܕܗܘܘܢ ܕܗܘܘܢ  
 ܟܘܢ ܗܘܘܢ ܕܗܘܘܢ ܕܗܘܘܢ ܕܗܘܘܢ ܕܗܘܘܢ ܕܗܘܘܢ  
 ܟܘܢ ܗܘܘܢ ܕܗܘܘܢ ܕܗܘܘܢ ܕܗܘܘܢ ܕܗܘܘܢ ܕܗܘܘܢ

5

A Flood in Edessa

ܐܘܬܘܪ ܡܢ ܐܘܩܘܢܐ ܕܗܘܘܘܢ ܐܘܢ ܕܡܘܨܩܐ

ܕܥܘܠܐ ܡܘܨܩܐ ܕܡܘܨܩܐ ܕܡܘܨܩܐ ܕܡܘܨܩܐ ܕܡܘܨܩܐ  
 ܕܡܘܨܩܐ ܕܡܘܨܩܐ ܕܡܘܨܩܐ ܕܡܘܨܩܐ ܕܡܘܨܩܐ ܕܡܘܨܩܐ  
 10 ܕܡܘܨܩܐ ܕܡܘܨܩܐ ܕܡܘܨܩܐ ܕܡܘܨܩܐ ܕܡܘܨܩܐ ܕܡܘܨܩܐ  
 ܕܡܘܨܩܐ ܕܡܘܨܩܐ ܕܡܘܨܩܐ ܕܡܘܨܩܐ ܕܡܘܨܩܐ ܕܡܘܨܩܐ  
 ܕܡܘܨܩܐ ܕܡܘܨܩܐ ܕܡܘܨܩܐ ܕܡܘܨܩܐ ܕܡܘܨܩܐ ܕܡܘܨܩܐ  
 15 ܕܡܘܨܩܐ ܕܡܘܨܩܐ ܕܡܘܨܩܐ ܕܡܘܨܩܐ ܕܡܘܨܩܐ ܕܡܘܨܩܐ  
 ܕܡܘܨܩܐ ܕܡܘܨܩܐ ܕܡܘܨܩܐ ܕܡܘܨܩܐ ܕܡܘܨܩܐ ܕܡܘܨܩܐ  
 ܕܡܘܨܩܐ ܕܡܘܨܩܐ ܕܡܘܨܩܐ ܕܡܘܨܩܐ ܕܡܘܨܩܐ ܕܡܘܨܩܐ  
 20 ܕܡܘܨܩܐ ܕܡܘܨܩܐ ܕܡܘܨܩܐ ܕܡܘܨܩܐ ܕܡܘܨܩܐ ܕܡܘܨܩܐ  
 ܕܡܘܨܩܐ ܕܡܘܨܩܐ ܕܡܘܨܩܐ ܕܡܘܨܩܐ ܕܡܘܨܩܐ ܕܡܘܨܩܐ  
 ܕܡܘܨܩܐ ܕܡܘܨܩܐ ܕܡܘܨܩܐ ܕܡܘܨܩܐ ܕܡܘܨܩܐ ܕܡܘܨܩܐ  
 25 ܕܡܘܨܩܐ ܕܡܘܨܩܐ ܕܡܘܨܩܐ ܕܡܘܨܩܐ ܕܡܘܨܩܐ ܕܡܘܨܩܐ  
 ܕܡܘܨܩܐ ܕܡܘܨܩܐ ܕܡܘܨܩܐ ܕܡܘܨܩܐ ܕܡܘܨܩܐ ܕܡܘܨܩܐ

READINGS

5 וְעַתָּה יִשְׂרָאֵל חֲזַק בַּיהוָה אֱלֹהֶיךָ כִּי הַיּוֹם יִשְׁמָע יְהוָה בְּקוֹלְךָ וְיִשְׂמַח בְּכִפְּרוֹתֶיךָ וְיִשְׂמַח בְּכָל־חֲזָקְךָ כִּי הַיּוֹם יִשְׁמָע יְהוָה בְּקוֹלְךָ וְיִשְׂמַח בְּכִפְּרוֹתֶיךָ וְיִשְׂמַח בְּכָל־חֲזָקְךָ  
 10 וְיִשְׂמַח בְּכָל־חֲזָקְךָ כִּי הַיּוֹם יִשְׁמָע יְהוָה בְּקוֹלְךָ וְיִשְׂמַח בְּכִפְּרוֹתֶיךָ וְיִשְׂמַח בְּכָל־חֲזָקְךָ כִּי הַיּוֹם יִשְׁמָע יְהוָה בְּקוֹלְךָ וְיִשְׂמַח בְּכִפְּרוֹתֶיךָ וְיִשְׂמַח בְּכָל־חֲזָקְךָ  
 15 וְיִשְׂמַח בְּכָל־חֲזָקְךָ כִּי הַיּוֹם יִשְׁמָע יְהוָה בְּקוֹלְךָ וְיִשְׂמַח בְּכִפְּרוֹתֶיךָ וְיִשְׂמַח בְּכָל־חֲזָקְךָ כִּי הַיּוֹם יִשְׁמָע יְהוָה בְּקוֹלְךָ וְיִשְׂמַח בְּכִפְּרוֹתֶיךָ וְיִשְׂמַח בְּכָל־חֲזָקְךָ  
 20 וְיִשְׂמַח בְּכָל־חֲזָקְךָ כִּי הַיּוֹם יִשְׁמָע יְהוָה בְּקוֹלְךָ וְיִשְׂמַח בְּכִפְּרוֹתֶיךָ וְיִשְׂמַח בְּכָל־חֲזָקְךָ כִּי הַיּוֹם יִשְׁמָע יְהוָה בְּקוֹלְךָ וְיִשְׂמַח בְּכִפְּרוֹתֶיךָ וְיִשְׂמַח בְּכָל־חֲזָקְךָ  
 25 וְיִשְׂמַח בְּכָל־חֲזָקְךָ כִּי הַיּוֹם יִשְׁמָע יְהוָה בְּקוֹלְךָ וְיִשְׂמַח בְּכִפְּרוֹתֶיךָ וְיִשְׂמַח בְּכָל־חֲזָקְךָ כִּי הַיּוֹם יִשְׁמָע יְהוָה בְּקוֹלְךָ וְיִשְׂמַח בְּכִפְּרוֹתֶיךָ וְיִשְׂמַח בְּכָל־חֲזָקְךָ

<sup>1</sup>See note 1, p. 161.

<sup>2</sup>See note 1, p. 161.









READINGS

From the Reign of Baidu Khan<sup>1</sup>

5      
 ܐܘܨܝܘܢܐ ܕܗܘܘܢܐ ܕܥܘܠܐ ܕܐܘܨܝܘܢܐ ܕܥܘܠܐ  
 ܕܥܘܨܝܘܢܐ ܕܥܘܨܝܘܢܐ ܕܥܘܨܝܘܢܐ ܕܥܘܨܝܘܢܐ  
 ܕܥܘܨܝܘܢܐ ܕܥܘܨܝܘܢܐ ܕܥܘܨܝܘܢܐ ܕܥܘܨܝܘܢܐ

10     
 ܕܥܘܨܝܘܢܐ ܕܥܘܨܝܘܢܐ ܕܥܘܨܝܘܢܐ ܕܥܘܨܝܘܢܐ  
 ܕܥܘܨܝܘܢܐ ܕܥܘܨܝܘܢܐ ܕܥܘܨܝܘܢܐ ܕܥܘܨܝܘܢܐ  
 ܕܥܘܨܝܘܢܐ ܕܥܘܨܝܘܢܐ ܕܥܘܨܝܘܢܐ ܕܥܘܨܝܘܢܐ

15     
 ܕܥܘܨܝܘܢܐ ܕܥܘܨܝܘܢܐ ܕܥܘܨܝܘܢܐ ܕܥܘܨܝܘܢܐ  
 ܕܥܘܨܝܘܢܐ ܕܥܘܨܝܘܢܐ ܕܥܘܨܝܘܢܐ ܕܥܘܨܝܘܢܐ  
 ܕܥܘܨܝܘܢܐ ܕܥܘܨܝܘܢܐ ܕܥܘܨܝܘܢܐ ܕܥܘܨܝܘܢܐ

ܕܥܘܨܝܘܢܐ ܕܥܘܨܝܘܢܐ ܕܥܘܨܝܘܢܐ ܕܥܘܨܝܘܢܐ

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<sup>1</sup>Gregorios Bar 'Ebrāyā, *Ktābā d-maktbānut zabnē*, pp. 593–95.



## Syriac-English Vocabulary

Words used primarily as nouns are listed in the emphatic state; words used primarily as adjectives are given in the absolute; regular, predictable plurals of nouns and adjectives are not indicated (see Appendix B, p. 142). Verbs are listed by root (III-weak verbs are alphabetized with *ālap* as the third radical; hollow verbs are given with *w* as the second radical). Perfect and imperfect forms are given for G-verbs. Abbreviations: abs: absolute state; act: active; const: construct state; impf: imperfect; impt: imperative; int: intransitive, pass: passive; pl: plural; pr n: proper name; pron encl: pronominal enclitic; trs: transitive.

<p>ܐܒܐ <i>abā</i> pl <i>abāhē/abāhātā</i> father</p> <p>ܐܒܘܢܐ <i>ebad/nēbad</i> to perish; Aph <i>awbed</i> to cause to perish</p> <p>ܐܒܓܪܐ <i>abgar</i> Abgar (pr n)</p> <p>ܐܒܝܕܐ <i>abid</i> lost</p> <p>ܐܒܝܝܗܐ <i>abiyā</i> Abijah</p> <p>ܐܒܝܠܐ <i>abil</i> in mourning</p> <p>ܐܒܠܐ <i>eblā</i> mourning</p> <p>ܐܘܓܘܨܛܘܨܐ <i>āgus̄toš</i> Augustus</p> <p>ܐܘܓܘܪܫܐ <i>agorsā</i> estate, farm</p> <p>ܐܘܓܘܝܐ <i>aggay</i> Aggai (pr n)</p> <p>ܐܘܓܘܓܝܐ <i>aggēs</i> see ܐܘܓܘܓܝܐ</p> <p>ܐܘܓܘܪܐ <i>egar/negar</i> to hire; <i>aggar</i> see ܐܘܓܘܪܐ</p> <p>ܐܘܓܘܪܐ <i>agrā</i> wage; <i>eggārā</i> rooftop</p> <p>ܐܘܓܘܪܐܐ <i>eggartā</i> letter, epistle</p>	<p>ܐܘܕܝܐ <i>adday</i> Addai (equated with Thaddaeus, one of the seventy-two disciples)</p> <p>ܐܕܡܐ <i>ādām</i> Adam</p> <p>ܐܕܢܐ (ܐ) <i>ednā</i> (f) ear</p> <p>ܐܕܪܐ <i>ādār</i> March</p> <p>ܐܗܗܠܐ <i>ahhel</i> see ܐܗܗܠܐ</p> <p>ܐܗܗܪܐ <i>ahhar</i> see ܐܗܗܪܐ</p> <p>ܐܗܪܘܢܐ <i>ahrōn</i> Aaron</p> <p>ܐܘܐܘܘܐ <i>aw</i> or; more than; <i>aw...aw</i> either...or; <i>o</i> O (voca- tive)</p> <p>ܐܘܒܠܐ <i>awbel</i> see ܐܘܒܠܐ</p> <p>ܐܘܕܝܐ <i>awdi</i> see ܐܘܕܝܐ</p> <p>ܐܘܕܐܐ <i>awda<sup>c</sup></i> see ܐܘܕܐܐ</p> <p>ܐܘܕܢܐ <i>uznā</i> cistern, font</p> <p>ܐܘܕܢܐܐ <i>uḥdānā</i> dominion, juris- diction</p> <p>ܐܘܗܗܠܐ <i>awḥel</i> see ܐܘܗܗܠܐ</p>
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# INTRODUCTION TO SYRIAC

ܐܘܗܪܐܘܪܐܘܪܐ	<i>awḥar</i> see ܐܘܪܐܘܪܐ	ܐܘܪܐܘܪܐ	<i>idā</i> (f, const <i>id-/yad-</i> , abs <i>yad</i> ) pl <i>idē/idayyā</i> hand
ܐܘܪܐܘܪܐ	<i>ukām</i> black	ܐܘܪܐܘܪܐ	<i>aydā</i> (f) which?; <i>aydā d-</i> she who
ܐܘܪܐܘܪܐ	<i>awmi</i> see ܐܘܪܐܘܪܐ	ܐܘܪܐܘܪܐ	<i>izgaddā</i> ambassador, envoy
ܐܘܪܐܘܪܐ	<i>umānā</i> craftsman	ܐܘܪܐܘܪܐ	<i>izgaddutā</i> embassy, message
ܐܘܪܐܘܪܐ	<i>umānutā</i> trade, craft	ܐܘܪܐܘܪܐ	<i>iṭālyā</i> Italy
ܐܘܪܐܘܪܐ	<i>ummtā</i> community, nation	ܐܘܪܐܘܪܐ	<i>ak</i> like; <i>ak d-</i> as
ܐܘܪܐܘܪܐ	<i>awwānā</i> abode, lodging	ܐܘܪܐܘܪܐ	<i>aykā</i> where?
ܐܘܪܐܘܪܐ	<i>ewstārgis</i> Eustargis (pr n)	ܐܘܪܐܘܪܐ	<i>aykan</i> how
ܐܘܪܐܘܪܐ	<i>awsep</i> see ܐܘܪܐܘܪܐ	ܐܘܪܐܘܪܐ	<i>aykannā</i> how; <i>aykannā d-</i> as
ܐܘܪܐܘܪܐ	<i>awqed</i> see ܐܘܪܐܘܪܐ	ܐܘܪܐܘܪܐ	<i>aylēn</i> (pl) which?; <i>aylēn d-</i> those who
ܐܘܪܐܘܪܐ	<i>orgānon</i> organ	ܐܘܪܐܘܪܐ	<i>ilānā</i> tree
ܐܘܪܐܘܪܐ	<i>urhāy</i> Edessa	ܐܘܪܐܘܪܐ	<i>imāmā</i> by day
ܐܘܪܐܘܪܐ	<i>urhā</i> (f) way, road	ܐܘܪܐܘܪܐ	<i>ēn</i> yes
ܐܘܪܐܘܪܐ	<i>oryā</i> manger	ܐܘܪܐܘܪܐ	<i>aynā</i> which?; <i>aynā d-</i> he who
ܐܘܪܐܘܪܐ	<i>urā</i> (abs <i>ura</i> ) meeting, encounter	ܐܘܪܐܘܪܐ	<i>aynaw</i> for <i>aynā-(h)u</i> which is?
ܐܘܪܐܘܪܐ	<i>orēšlem</i> Jerusalem	ܐܘܪܐܘܪܐ	<i>iyāspōn</i> jasper
ܐܘܪܐܘܪܐ	<i>awret</i> see ܐܘܪܐܘܪܐ	ܐܘܪܐܘܪܐ	<i>iqārā</i> glory, honor
ܐܘܪܐܘܪܐ	<i>awšet</i> see ܐܘܪܐܘܪܐ	ܐܘܪܐܘܪܐ	<i>ēyār</i> May
ܐܘܪܐܘܪܐ	<i>ezal/nēzal</i> to go	ܐܘܪܐܘܪܐ	<i>it</i> there is/are
ܐܘܪܐܘܪܐ	<i>aḥā</i> brother	ܐܘܪܐܘܪܐ	<i>ayti</i> see ܐܘܪܐܘܪܐ
ܐܘܪܐܘܪܐ	<i>aḥheb</i> see ܐܘܪܐܘܪܐ	ܐܘܪܐܘܪܐ	as in ܐܘܪܐܘܪܐ <i>ettakki</i> , see ܐܘܪܐܘܪܐ
ܐܘܪܐܘܪܐ	<i>eḥad/nehod</i> to seize, take, shut (door); pass part ( <i>aḥid</i> ) has both act & pass senses, also means possessing, having, powerful; Ethpe <i>etthed</i> to be shut	ܐܘܪܐܘܪܐ	<i>akwāt</i> like (prep)
ܐܘܪܐܘܪܐ	<i>aḥḥi</i> see ܐܘܪܐܘܪܐ	ܐܘܪܐܘܪܐ	<i>akznā</i> likewise
ܐܘܪܐܘܪܐ	<i>aḥmad</i> Ahmad (pr n)	ܐܘܪܐܘܪܐ	<i>akḥad</i> likewise
ܐܘܪܐܘܪܐ	Aph <i>awḥar</i> to delay, tarry; Eshtaph <i>eštawḥar</i> to delay, hesitate	ܐܘܪܐܘܪܐ	<i>akḥdā</i> together
ܐܘܪܐܘܪܐ	<i>hrāy</i> last, hind	ܐܘܪܐܘܪܐ	<i>ekal/nekol</i> to eat
ܐܘܪܐܘܪܐ	<i>hrēnā/hrētā</i> pl <i>hrānē/hranyātā</i> other	ܐܘܪܐܘܪܐ	<i>ākelqaršā</i> the Devil
ܐܘܪܐܘܪܐ	<i>iberāyā</i> Iberian, Georgian	ܐܘܪܐܘܪܐ	<i>akman</i> for ܐܘܪܐܘܪܐ <i>ak man</i> like one who, like him who, as though

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ܐܟܨܢܝܝܐ	<i>aksnāyā</i> stranger, foreigner	ܐܢܢܩܐ	<i>ananqê</i> (ἀνάγκη) it is possible
ܐܠܠܐ	<i>ellā</i> but; for <i>en lā</i> if...not	ܐܢܫܐ	<i>nāšā</i> people; <i>nāš</i> anybody, somebody; <i>lānāš</i> nobody
ܐܠܠܐ ܐܢ	<i>ellā en</i> unless, except that	ܢܫܘܬܐ	<i>nāšutā</i> humanity
ܐܠܗܐ	<i>alāhā</i> God	ܐܬܬܐ	<i>att</i> you (m sing)
ܐܠܗܘܬܐ	<i>alāhutā</i> divinity	ܐܬܬܐ	<i>att</i> you (f sing)
ܐܠܠܐ ܐܢ	<i>ellu</i> if (contrafactual)	ܐܬܬܘܢ	<i>atton</i> you (m pl)
ܐܠܘܘܬܐ ܐܠܝܘܨܘܦܘܠܝܫ	<i>elewterāpolis</i> Eleutherapolis	ܐܬܬܢ	<i>attēn</i> you (f pl)
ܐܠܝܝܐ	<i>eliyā</i> Elijah	ܐܬܬܐ ܩܝܡܐ	<i>attā</i> pl <i>neššē</i> woman, wife
ܐܠܝܘܦܘܠܝܫ	<i>ēliopolis</i> Heliopolis	ܐܬܬܐ	Pa <i>assi/nassē</i> to heal;
ܐܠܝܫܒܐ	<i>elišba</i> <sup>c</sup> Elizabeth	ܐܬܬܐ	Ethpa <i>etassi</i> to be healed
ܐܠܟܨܢܕܪܘܨ	<i>aleksandros</i> Alexander	ܐܬܬܐ	<i>essā</i> wall
ܐܠܥܐ	<i>el<sup>c</sup>ā</i> (f) rib	ܐܬܬܘܩܘܠܐ	<i>estwā</i> στόά, porch, portico
ܐܠܦܐ	Pa <i>allep</i> to teach	ܐܬܬܠܐ	<i>estlā</i> (f) clothing
ܐܠܦܐ	<i>alpā</i> (abs <i>ālep</i> ) thousand	ܐܬܬܐ	<i>āsya</i> healer
ܐܠܫܘܨܘܨܐ	<i>elas/neloṣ</i> to compel	ܐܬܬܘܬܐ	<i>āsyutā</i> pl <i>-swātā</i> cure, healing
ܐܠܡܐ	<i>emmā</i> pl <i>emmhātā</i> mother	ܐܬܬܐ	<i>asirā</i> prisoner
ܐܠܡܘܪܘܨ	<i>amoros</i> Amoros	ܐܬܬܐ	<i>eskēmā</i> attire, appearance
ܐܠܡܢܐ	<i>āmēn</i> verily, amen	ܐܬܬܐ	<i>espānyā</i> Spain
ܐܠܡܢܐ ܐܝܬܐ	<i>aminā</i> <sup>i</sup> always, constantly	ܐܬܬܐ	<i>asseq</i> see ܐܬܬܐ
ܐܠܡܢܐ	<i>amirā</i> emir	ܐܬܬܐ	<i>esar/nesor</i> to bind, fasten
ܐܠܡܢܐ	Ethpe <i>etemen b-</i> to persevere in	ܐܬܬܐ	<i>estā</i> wall
ܐܠܡܢܐ	<i>emar/nēmar</i> to say, tell ( <i>l-</i> someone, <sup>c</sup> <i>al</i> about);	ܐܬܬܐ	<i>a<sup>c</sup>el</i> see ܐܬܬܐ
ܐܠܡܢܐ	Ethpe <i>etemar</i> to be said	ܐܬܬܐ	<i>āp</i> also, so also
ܐܠܡܢܐ	<i>emrā</i> lamb	ܐܬܬܐ	<i>appē</i> (pl only) face, countenance; <i>l-appay</i> around about
ܐܠܡܢܐ	<i>amtā</i> pl <i>amhātā</i> maidservant	ܐܬܬܐ	<i>āpadnā</i> palace
ܐܠܡܢܐ	<i>emat</i> when	ܐܬܬܐ	<i>epitrāpā</i> ἐπιτροπος, procurator
ܐܠܡܢܐ	<i>en</i> if (possible conditional)	ܐܬܬܐ	<i>āplā</i> for <i>āp lā</i>
ܐܠܡܢܐ	<i>enā</i> I	ܐܬܬܐ	<i>āp en</i> even if, although
ܐܠܡܢܐ ܕ-	<i>enhu d-</i> if it is/was (a fact, true) that	ܐܬܬܐ	<i>appes</i> see ܐܬܬܐ
ܐܠܡܢܐ	<i>ennon</i> they, them (m)	ܐܬܬܐ	<i>appeq</i> see ܐܬܬܐ
ܐܠܡܢܐ	<i>antyokyā</i> Antioch	ܐܬܬܐ	<i>aprim</i> Ephraem
ܐܠܡܢܐ	<i>ennēn</i> they, them (f)	ܐܬܬܐ	<i>arābiqo</i> Arabian (horse)



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ܐܘܪܘܢܐ	<i>arba<sup>c</sup></i> (f), <i>arb<sup>c</sup>ā</i> (m) four; <i>arb<sup>c</sup>ābšabbā</i> Wednesday	ܕܐܘܪܘܢܐ	<i>bāt/nbut</i> to pass the night, spend the night
ܐܪܕܟܠܐ	<i>ardeklā</i> master builder	ܐܘܪܘܢܐ	<i>bzah/nebzoḥ</i> to penetrate
ܐܪܘܨܐ	<i>arzā</i> cedar, pine	ܐܘܪܘܢܐ	<i>bāz</i> hawk
ܐܪܘܨܐ	<i>aryā</i> pl - <i>yawwātā</i> lion	ܐܘܪܘܢܐ	<i>bṭil</i> idle; <i>battil</i> in vain, of no effect
ܐܪܘܨܐ	<i>ārāmā'it</i> in Aramaic	ܐܘܪܘܢܐ	<i>battāl</i> idle
ܐܪܘܨܐ	<i>era<sup>c</sup>/nero<sup>c</sup></i> to meet, en- counter	ܐܘܪܘܢܐ	<i>bṭen/nebṭan</i> to conceive (child)
ܐܪܘܨܐ	<i>ar<sup>c</sup>ā</i> (abs <i>ara<sup>c</sup></i> ) pl <i>ar<sup>c</sup>ē</i> / <i>ar<sup>c</sup>awwātā</i> earth, land	ܐܘܪܘܢܐ	<i>baṭnā</i> conception; <i>qabbel</i> <i>baṭnā</i> to become preg- nant
ܐܪܘܨܐ	<i>ešad/nešod</i> to pour out, shed; Ethpe <i>etešed</i> to be spilled, shed	ܐܘܪܘܢܐ	<i>baydu</i> Baidu Khan, Ilkhan ruler, AD 1295
ܐܪܘܨܐ	<i>eškah/neškah</i> to find; to be able (act part <i>meškah</i> ); Ethpe <i>eštkaḥ</i> to be found	ܐܘܪܘܢܐ	<i>bēl</i> Bel, supreme god of the Babylonians
ܐܪܘܨܐ	<i>aššar</i> see ܐܪܘܨܐ	ܐܘܪܘܢܐ	<i>bēm</i> judgment seat
ܐܪܘܨܐ	<i>ešti/neštē</i> to drink	ܐܘܪܘܢܐ	Ethpa <i>etbayyan</i> to regard, consider
ܐܪܘܨܐ	<i>ātā</i> pl <i>ātwātā</i> sign, token	ܐܘܪܘܢܐ	<i>bayn</i> (+ pron encl II) among, between
ܐܪܘܨܐ	<i>etā/nētē</i> to come; Aph <i>ayti</i> to bring, take, lead	ܐܘܪܘܢܐ	<i>baynāt</i> (+ pron encl I) among, between
ܐܪܘܨܐ	pl of ܐܪܘܨܐ	ܐܘܪܘܢܐ	<i>biš</i> bad, evil, wicked
ܐܪܘܨܐ	<i>atrā</i> pl - <i>rē/-rawwātā</i> place, country	ܐܘܪܘܢܐ	<i>bišutā</i> malice, evil
ܐܪܘܨܐ	<i>etpawšaš</i> see ܐܪܘܨܐ	ܐܘܪܘܢܐ	<i>bēt</i> (prep) among; see also next entry
ܐܘܪܘܢܐ	<i>b(a)</i> - (proclitic) at, in (place); on, at (time); with (instrumental)	ܐܘܪܘܢܐ	<i>baytā</i> pl <i>bāttē</i> (const sing <i>bēt</i> -) house
ܐܘܪܘܢܐ	<i>bāju</i> Baju (pr n)	ܐܘܪܘܢܐ	<i>bēt-asirē</i> prison
ܐܘܪܘܢܐ	<i>bābel</i> Babylon	ܐܘܪܘܢܐ	<i>bēt-gubrin</i> Beit-Jubrin (pr n)
ܐܘܪܘܢܐ	<i>badgon</i> therefore, for that reason	ܐܘܪܘܢܐ	<i>bēt-wa<sup>c</sup>dā</i> assembly hall
ܐܘܪܘܢܐ	Ethpe <i>etbhel</i> to calm down	ܐܘܪܘܢܐ	<i>bēt-hesdā</i> Bethesda
ܐܘܪܘܢܐ	<i>bhet/nebhat</i> to be ashamed, confused	ܐܘܪܘܢܐ	<i>baytāyā</i> household (adj)
ܐܘܪܘܢܐ	<i>bukar</i> first-born	ܐܘܪܘܢܐ	<i>bēt-lḥem</i> Bethlehem
ܐܘܪܘܢܐ	<i>burgā</i> tower, turret	ܐܘܪܘܢܐ	<i>bēt-meštutā</i> banquet hall
ܐܘܪܘܢܐ	<i>burktā</i> blessing	ܐܘܪܘܢܐ	<i>bēt-nahrin</i> Mesopotamia

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- ܠܫܗܪܝܝܐ *bēt-sahrāyē* Beth Sahraye (pr n)  
 ܠܫܘܘܕܐ *bēt-<sup>c</sup>widā* Beth Awida  
 ܠܫܘܩܘܬܐ *bēt-ṣawbā* meeting house  
 ܠܫܘܩܘܬܐ *bēt-qburā* sepulchre  
 ܠܫܘܩܘܬܐ *bēt-tbārā* Beth T'vara  
 ܠܫܘܩܘܬܐ *bkā/nebkē* to weep, cry  
 ܠܫܘܩܘܬܐ *bkātā* weeping  
 ܠܫܘܩܘܬܐ *balḥod* alone (takes pron encl II)  
 ܠܫܘܩܘܬܐ *balanay* (f) bath  
 ܠܫܘܩܘܬܐ *bnā/nebnē* to build; Ethpe *etbni* to be built  
 ܠܫܘܩܘܬܐ *bnayyā* pl of *brā*  
 ܠܫܘܩܘܬܐ *benyānā* building, edifice  
 ܠܫܘܩܘܬܐ *bnātā* pl of *bartā*  
 ܠܫܘܩܘܬܐ *bsā/nebsē* to despise (*b-* or <sup>c</sup>*al*)  
 ܠܫܘܩܘܬܐ *basbes/nbasbes* to tear to pieces  
 ܠܫܘܩܘܬܐ *bassim* pleasant  
 ܠܫܘܩܘܬܐ *besyānā* negligence, fine for negligence  
 ܠܫܘܩܘܬܐ *besmā* aroma, spice, incense  
 ܠܫܘܩܘܬܐ *bestar* behind (pron encl I)  
 ܠܫܘܩܘܬܐ *b<sup>c</sup>ā/neb<sup>c</sup>ē* to seek, look for; Ethpe *etb<sup>c</sup>i* to be necessary, needed  
 ܠܫܘܩܘܬܐ *bā<sup>c</sup>utā* request, petition  
 ܠܫܘܩܘܬܐ *b<sup>c</sup>aṭ/neb<sup>c</sup>aṭ* to spur, urge on  
 ܠܫܘܩܘܬܐ *ba<sup>c</sup>lā* master, husband  
 ܠܫܘܩܘܬܐ *b<sup>c</sup>eldbābā* enemy  
 ܠܫܘܩܘܬܐ *b<sup>c</sup>elzbob* Beelzebub  
 ܠܫܘܩܘܬܐ Pa *baṣṣi* to search into, find out  
 ܠܫܘܩܘܬܐ Ethpa *etbaqqi* to scrutinize  
 ܠܫܘܩܘܬܐ *bar* (*l-bar men*) outside of  
 ܠܫܘܩܘܬܐ *brā/nebrē* to create; Ethpe *etbri* to be created, come into existence  
 ܠܫܘܩܘܬܐ *brā* (constr *bar-*) pl *bnayyā* (abs *bnin*) son; ܠܫܘܩܘܬܐ *ber* my son  
 ܠܫܘܩܘܬܐ *bar-eggārā* pl *bar-eggārē* demon  
 ܠܫܘܩܘܬܐ *barbārā* Barbara  
 ܠܫܘܩܘܬܐ *barzanqā* type of armor  
 ܠܫܘܩܘܬܐ *brik* blessed  
 ܠܫܘܩܘܬܐ *britā* pl *brayyā/beriyātā* creature  
 ܠܫܘܩܘܬܐ *brek/nebrak* to kneel; Pa *barrek* to bless; Ethpa *etbarrak* to be blessed  
 ܠܫܘܩܘܬܐ *bar kurār* Ibn Kurar (pr n)  
 ܠܫܘܩܘܬܐ *bram* nonetheless, however  
 ܠܫܘܩܘܬܐ *bar-nāšā* pl *bnay-nāšā* man, human, person  
 ܠܫܘܩܘܬܐ *bar<sup>c</sup>alqami* Ibn al-'Al-qami, d. 1258, vizier to Musta'sim  
 ܠܫܘܩܘܬܐ *barqā* lightning  
 ܠܫܘܩܘܬܐ *b-rāšit* in the beginning  
 ܠܫܘܩܘܬܐ *bartā* (constr *bat-*) pl *bnātā* daughter  
 ܠܫܘܩܘܬܐ *btultā* virgin  
 ܠܫܘܩܘܬܐ *bātar* after  
 ܠܫܘܩܘܬܐ *bātarken* afterwards, then, next  
 ܠܫܘܩܘܬܐ *gērā* arrow  
 ܠܫܘܩܘܬܐ *gbā/negbē* to choose; *gbē/gabyā* chosen  
 ܠܫܘܩܘܬܐ *gabbā* (abs *gebb*) side  
 ܠܫܘܩܘܬܐ *gbal/negbol* to form, fashion  
 ܠܫܘܩܘܬܐ *gabbār* mighty  
 ܠܫܘܩܘܬܐ *gabrā* man, husband

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ܕܗܘܬܐܘܩܝܬܐ	<i>gabrutā</i> pl - <i>rwātā</i> deeds of renown	ܒܠܝܢܐ	<i>gelyānā</i> revelation
ܕܗܘܬܐܘܩܝܬܐ	<i>gabryêl</i> Gabriel	ܒܠܦܐ	<i>glipā</i> carving
ܕܗܘܬܐܘܩܝܬܐ	<i>gāgultā</i> Golgotha	ܒܠܘ	<i>glap/neglop</i> to carve
ܕܗܘܬܐܘܩܝܬܐ	<i>gaddā</i> luck, fortune	ܒܠܦܐ	<i>glāpā</i> engraving, carving
ܕܗܘܬܐܘܩܝܬܐ	<i>gadyā</i> pl <i>gdayyā</i> goat	ܕܗܘܬܐܘܩܝܬܐ	<i>gmurtā</i> pl <i>gumrē</i> burning coal
ܕܗܘܬܐܘܩܝܬܐ	<i>gdalyā</i> Gedaliah (pr n)	ܕܗܘܬܐܘܩܝܬܐ	<i>gmir</i> perfected, made ready
ܐܘܕܐ	Pa <i>gaddep b-l-/ʿal</i> to revile; Ethpa <i>etgaddap</i> to be reviled	ܕܗܘܬܐܘܩܝܬܐ	<i>gamlā</i> camel
ܐܘܕܐ	<i>gdaš/negdaš</i> to happen	ܕܗܘܬܐܘܩܝܬܐ	<i>gamaliel</i> Gamaliel (pr n)
ܕܗܘܬܐܘܩܝܬܐ	<i>gehhannā</i> Gehenna, hell	ܕܗܘܬܐܘܩܝܬܐ	<i>gmār, la-</i> entirely, utterly
ܐܘܕܐ	<i>gaww</i> inside (also <i>gaww men, b-gaww, l-gaww</i> )	ܕܗܘܬܐܘܩܝܬܐ	<i>gennā</i> protection
ܕܗܘܬܐܘܩܝܬܐ	<i>gudā</i> band, company	ܕܗܘܬܐܘܩܝܬܐ	<i>gnab/negnob</i> to steal
ܕܗܘܬܐܘܩܝܬܐ	<i>gawwāyē</i> citizens	ܕܗܘܬܐܘܩܝܬܐ	<i>gabbār</i> mighty
ܕܗܘܬܐܘܩܝܬܐ	<i>gumāsā</i> pit	ܕܗܘܬܐܘܩܝܬܐ	<i>gensā</i> species
ܕܗܘܬܐܘܩܝܬܐ	<i>gumrē</i> pl of <i>gmurtā</i>	ܕܗܘܬܐܘܩܝܬܐ	Aph <i>agges</i> to recline at table
ܐܘܕܐ	<i>gār/ngur</i> to commit adultery	ܕܗܘܬܐܘܩܝܬܐ	Ethpe <i>etgʿel</i> to be committed, entrusted ( <i>l-</i> to)
ܕܗܘܬܐܘܩܝܬܐ	<i>gušmā</i> (abs <i>gšum</i> ) body	ܕܗܘܬܐܘܩܝܬܐ	<i>geppā</i> wing
ܕܗܘܬܐܘܩܝܬܐ	<i>gazzā</i> treasure	ܕܗܘܬܐܘܩܝܬܐ	<i>greb/garbā</i> leprous
ܕܗܘܬܐܘܩܝܬܐ	<i>gzirāyā</i> policeman	ܕܗܘܬܐܘܩܝܬܐ	<i>garbyā</i> the north; ( <i>gabbā</i> ) <i>garbyāyā</i> north side
ܐܘܕܐ	Ethpe <i>etgzar</i> to be circumcised	ܕܗܘܬܐܘܩܝܬܐ	<i>grīštā</i> loaf (of bread)
ܕܗܘܬܐܘܩܝܬܐ	<i>gyādā</i> nerve	ܕܗܘܬܐܘܩܝܬܐ	<i>geran̄toš</i> Gerontius
ܕܗܘܬܐܘܩܝܬܐ	<i>gayyāsā</i> robber	ܐܘܕܐ	<i>gar/neggor</i> to scrape off, erase, wipe out; to drag
ܐܘܕܐ	<i>gēr</i> (postpositive) but, however, for, indeed	ܐܘܕܐ	<i>d(a)-</i> of (prep); that (conj); who, which, that (rel conj)
ܕܗܘܬܐܘܩܝܬܐ	<i>glā/neglē</i> to reveal; Pa <i>galli</i> to reveal; Ethpe <i>etgli</i> to be revealed; <i>glē/galyā</i> open, revealed; <i>galyāʿit</i> openly, in public	ܐܘܕܐ	Pa <i>dabbah</i> to sacrifice
ܐܘܕܐ	Aph <i>agled</i> to freeze	ܐܘܕܐ	<i>debhā</i> sacrifice, victim
ܕܗܘܬܐܘܩܝܬܐ	<i>gelyā, b-</i> openly, publicly	ܐܘܕܐ	<i>dbar/nedbar</i> to lead; Pa <i>dabbar</i> to rule, manage
ܕܗܘܬܐܘܩܝܬܐ	<i>glilā</i> Galilee	ܐܘܕܐ	<i>dabrā</i> wilderness
ܕܗܘܬܐܘܩܝܬܐ	<i>glilāyā</i> Galilean	ܐܘܕܐ	<i>daggāl</i> false, deceitful
		ܐܘܕܐ	<i>dahbā</i> gold
		ܐܘܕܐ	<i>dwā/nedwē</i> to be wretched
		ܐܘܕܐ	<i>dāwid</i> David

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ܕܘܝܬܕܪ ܕܘܝܬܕܪ	<i>dāwitdār</i> Dawitdar (pr n)	ܕܠܩ	<i>dleq/nedlaq</i> to be lit; Aph <i>adleq</i> to light
ܕܘܟܪܢܐ	<i>dukrānā</i> remembrance, memorial	ܕܠܩܐ	<i>dalqā</i> (abs <i>dleq/dlaq</i> ) torch
ܕܘܟܬܐ	<i>duktā</i> place	ܕܡܢ	<i>dam</i> ( <i>en</i> ) whether
ܕܘܫ	<i>dāš/nduš</i> to exult	ܕܡܢܐ	<i>dmā/nedmē l-</i> to seem, be like; Ethpa <i>etdammi l-</i> to resemble
ܕܘܢ	<i>dān/ndun</i> to judge	ܕܡܘܬܐ	<i>dmutā</i> pl <i>demwātā</i> form, shape, image
ܕܘܨ	Aph <i>adiq</i> to look out (of a window, e.g.)	ܕܡܟܐ	<i>dmek/nedmak</i> to sleep
ܕܘܪܫܐ	<i>durāšā</i> exercise	ܕܡܥܐ	<i>dem<sup>c</sup>ā</i> (f) tear
ܕܘܫܐ	<i>dāš/nduš</i> to tread; Pa <i>dayyeš</i> to trample	ܕܡܢܐ	Ethpa <i>etdammar</i> to be astonished
ܕܘܫܐ	<i>daḥḥihā</i> dust, dirt	ܕܡܢܐ	Ethpe <i>etdni</i> to agree, assent
ܕܘܫܐ	<i>daḥhil</i> afraid, fearful	ܕܡܢܐ	<i>dnah/nednah</i> to rise (sun); Aph <i>adnah</i> to make (the sun) rise
ܕܘܫܐ	<i>dḥel/nedhal</i> to be afraid; Aph <i>adḥel</i> to make afraid	ܕܡܢܐ	<i>d<sup>c</sup>ek/ned<sup>c</sup>ak</i> to go out (light, lamp)
ܕܘܫܐ	<i>deḥtā</i> fear	ܕܡܢܐ	<i>daqdaq</i> small; <i>daqdqē</i> the common people
ܕܘܫܐ	<i>daywā</i> evil spirit, devil	ܕܡܢܐ	<i>deqlat</i> Tigris
ܕܘܫܐܘܪܘܫܐ	<i>diosquros</i> Dioscurus	ܕܡܢܐ	<i>dār: l-dār-dārin</i> for ever and ever, for all generations
ܕܘܫܐ	<i>dil</i> (+ pron encl I) belonging to, property of	ܕܡܢܐ	<i>daryuš</i> Darius
ܕܘܫܐ	<i>dilānāy l-</i> belonging to, appropriate to	ܕܡܢܐ	Aph <i>adrek</i> to overtake
ܕܘܫܐ	<i>dēn</i> (postpositive) for, then, however	ܕܡܢܐ	<i>darnus</i> Darnus (pr n)
ܕܘܫܐ	<i>dēnārā</i> dinar	ܕܡܢܐ	<i>drā<sup>c</sup>ā</i> (f) arm
ܕܘܫܐ	<i>dayšān</i> Daissan (river)	ܕܡܢܐ	<i>draš/nedroš<sup>c</sup>am</i> to dispute with; Pa <i>darreš</i> to instruct; Ethpa <i>etdarraš</i> to exercise
ܕܘܫܐ	<i>diatêqê</i> διαθήκη, testament	ܕܡܢܐ	<i>dārtā</i> courtyard
ܕܘܫܐ	<i>dkā/nedkē</i> to be pure; Pa <i>dakki</i> to heal; Ethpa <i>etdakki</i> to be healed	ܕܡܢܐ	<i>dāšnā</i> gift
ܕܘܫܐ	<i>dkar/nedkar</i> to remember (pass part <i>dkir</i> has act & pass senses); Ethpe <i>etdkar</i> to remember; Ethpa <i>etdakkar</i> to be mindful of	ܕܡܢܐ	<i>hā</i> lo, behold
ܕܘܫܐ	<i>dlil</i> easy; <i>dallil</i> few	ܕܡܢܐ	Ethpa <i>ethaggi</i> to meditate
ܕܘܫܐ	<i>dālāson</i> Dalason (pr n)	ܕܡܢܐ	Ethpa <i>ethaggag</i> to imagine
		ܕܡܢܐ	<i>hegmōna</i> governor

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ܗܝܡܘܢܘܬܐ	<i>hegmōnutā</i> governorship	ܗܝܪܘܕܝܘܣ	<i>hērōdes</i> Herod
ܐܗܓܪܐ	Aph <i>ahgar</i> to become Muslim	ܗܝܪܘܡܐ	<i>hērōmā</i> aromatic spice
ܗܕܝܐ	<i>hādē</i> (f sing) this	ܗܪܟܐ	<i>hār̥kā</i> here
ܗܕܪܐ	<i>hdir</i> comely; <i>hdirutā</i> comeliness	ܐܗܗܪܐ	Aph <i>ahhar</i> to bother
ܗܕܕܡܐ	<i>haddāmā</i> member, limb	ܗܗܫܐ	<i>hāšā</i> now
ܗܘܐ	<i>hu</i> he; <i>haw</i> (m sing) that	ܐ	For roots see initial <i>ālap</i> or <i>yod</i> .
ܗܘܘܐ	<i>hwā/nehwē</i> to be	ܐ	<i>w(a)-</i> and
ܗܘܝܐ	<i>huyu</i> he is (for <i>hu-hu</i> )	ܘܘܘܐ	<i>wazirā</i> vizier
ܗܘܠܐܟܘ	<i>hulāku</i> Hülägü, Ilkhan, r. 1256–65	ܘܘܘܐ	<i>wāy</i> woe
ܗܘܦܐܟܐ	<i>hupākā</i> way of life	ܘܘܘܐ	<i>wālē l-</i> it is necessary for
ܗܘܕܝܢܐ	<i>haydēn</i> then, at that time	ܘܘܘܐ	<i>wa<sup>c</sup>dā</i> appointed place, tryst, pledge
ܗܘܟܠܐ	<i>hayklā</i> temple	ܘܘܘܐ	<i>zban/nezben</i> to buy; Pa <i>zabben</i> to sell
ܗܝܐ	<i>hi</i> she; <i>hay</i> (f sing) that	ܘܘܘܐ	<i>zabnā</i> (abs <i>zban</i> ) time; <i>zban-zban</i> from time to time; <i>ba-zban</i> once upon a time
ܗܘܡܝܢܐ	<i>haymen/nhaymen b-</i> to believe in	ܘܘܘܐ	<i>zgōgītā</i> pl - <i>gyātā</i> glass
ܗܝܡܢܘܬܐ	<i>haymānutā</i> faith	ܘܘܘܐ	<i>zaddiq</i> righteous
ܗܘܟܘܘܬܐ	<i>hākwāt</i> likewise	ܘܘܘܐ	<i>zādeq</i> meet, fit, right
ܗܘܟܠܐ	<i>hākēl</i> thus, therefore	ܘܘܘܐ	<i>zhir</i> wary; <i>zhirā</i> 'it securely
ܗܘܟܐܢܐ	<i>hākan</i> thus	ܘܘܘܐ	Pa <i>zahhar</i> <sup>c</sup> <i>al</i> to warn against; Ethpa <i>ezdahhar b-</i> to beware of, watch over
ܗܘܟܐܢܢܐ	<i>hākannā</i> thus	ܘܘܘܐ	<i>zahrā</i> brightness (of fire, e.g.)
ܗܘܟܠܐܢܐ	<i>hālēn</i> these (pl)	ܘܘܘܐ	Pa <i>zayyah</i> to solemnize, accompany in procession
ܗܘܟܠܐܢܐ	Pa <i>hallel</i> to walk; to make (someone) walk	ܘܘܘܐ	<i>zā<sup>c</sup>/nzu<sup>c</sup></i> to tremble; Ectaph <i>ettziḥ</i> to be terrified
ܗܘܟܠܐܢܐ	Pa <i>hallel</i> to praise; Aph <i>ahhel b-</i> to mock	ܘܘܘܐ	<i>zkā/nezkē</i> to conquer, overthrow, overcome
ܗܘܟܠܐܢܐ	Aph <i>ahmi men</i> to neglect, disregard	ܘܘܘܐ	<i>zākutā</i> victory
ܗܘܟܠܐܢܐ	<i>hānā</i> (m sing) this	ܘܘܘܐ	<i>zkaryā</i> Zacharias
ܗܘܟܠܐܢܐ	<i>hānon</i> (m pl) those	ܘܘܘܐ	<i>zalliqā</i> ray
ܗܘܟܠܐܢܐ	<i>hennon</i> (m pl) they		
ܗܘܟܠܐܢܐ	<i>hpak/nehpok</i> to return (int); ~ <i>b-</i> to go back on; Pa <i>happek</i> to return (trs), convert; Ethpa <i>ethappak</i> to be turned around, converted		

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ܙܡܘܪܐ, zāmōrā psalm	ܫܒܘܫܐ, ḥbaš/nehboš to imprison
ܙܡܘܪܬܐ, zmirtā psalm	ܫܒܘܫܘܫܐ, ḥabšušā pl -šyātā beetle
ܙܡܢܐ, Pa zammen to invite	ܫܒܘܫܘܫܐ, ḥgis lame
ܙܡܢܐ, Pa zammar to sing psalms	ܫܒܘܫܐ, ḥgir lame, crippled
ܙܡܪܓܕܐ, zmargdā emerald	ܫܒܘܫܐ, ḥgar/nehgar to be lame;
ܙܢܐ, znā pl znayyā (abs zan pl znin) kind, sort; manner;	Aph aḥgar to stumble, waiver, ~ ܩܘܦܫܐ al qupsā to stumble on a pebble
ܙܢܐ, znā/neznē b- to commit adultery with	ܫܗܐ, ḥad/hdā one; ḥad ܥܡ had with one another
ܙܢܝܘܬܐ, zānyutā adultery	ܫܗܐ, ḥdi/nehdē to rejoice, be glad
ܙܥܘܪܐ, zʿōr small, little, in- significant	ܫܗܘܫܒܐ, ḥadbšabbā Sunday
ܙܥܘܪܐ, Ethpal ezdaʿzaʿ to totter	ܫܗܘܫܒܐ, ḥdādā one another
ܙܥܝܦܐ, zʿip angry	ܫܗܘܫܒܐ, ḥadutā (abs ḥadwā) glad- ness
ܙܥܝܘܬܐ, zʿiputā anger	ܫܗܘܫܒܐ, ḥadyā breast, chest
ܙܥܩܘܦܐ, zāqōpā crucifier	ܫܗܘܫܒܐ, ḥdar/nehdor and nehdar to surround (b-, l-); ḥdār around (+ pron encl II)
ܙܩܝܦܐ, zqipā cross; crucified	ܫܗܘܫܒܐ, ḥdat/hdatā (emph ḥadtā -ē/hdattā ḥadiātā) new
ܙܩܦܐ, zqap/nezqop to raise up, crucify; Ethpe ezdqep to be crucified	ܫܗܘܫܒܐ, Pa ḥawwi to show
ܙܩܪܐ, zqar/nezqor to compose, form	ܫܗܘܫܒܐ, ḥawwā Eve
ܙܪܐ, zraʿ/nezroʿ to sow	ܫܗܘܫܒܐ, ḥāb/nḥub to succumb, be conquered; Pa ḥayyeb to find guilty, condemn
ܙܪܬܐ, zartā pl -ē span	ܫܗܘܫܒܐ, ḥawbā trespass, guilt, ill
ܚܝܪܐ, ḥērā nobleman	ܫܗܘܫܒܐ, ḥawbtā debt
ܫܒܘܫܐ, ḥab/nehḥob to burn, be set on fire; Aph aḥḥeb to love	ܫܗܘܫܒܐ, ḥawdā tiara
ܫܒܘܫܐ, ḥbušyā imprisonment; bēt- ḥbušyā prison, jail	ܫܗܘܫܒܐ, l-hudrā round about, all around
ܫܒܘܫܐ, ḥbat/nehbot to beat; Pa ḥabbeṭ to keep on beat- ing	ܫܗܘܫܒܐ, ḥāṭ/nḥuṭ to sew, stitch
ܫܒܘܫܐ, ḥabbib beloved	ܫܗܘܫܒܐ, ḥuyālā strength
ܫܒܘܫܐ, ḥbaš/nehboš to crowd, throng together	ܫܗܘܫܒܐ, ḥulmānā health, recovery
ܫܒܘܫܐ, ḥabrā friend, companion	ܫܗܘܫܒܐ, ḥulānā hole in the ground
	ܫܗܘܫܒܐ, ḥummā heat
	ܫܗܘܫܒܐ, ḥunyā Huniah (pr n)
	ܫܗܘܫܒܐ, ḥās/nḥus to have pity

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ܠܗܘܫܢܐ	<i>hawsānā</i> pity; <i>dlā-hawsān</i> pitiless	ܠܗܠܐ	<i>hlōlā</i> marriage
ܠܗܘܫܪܢܐ	<i>husrānā</i> damage, loss	ܠܗܠܡ	<i>hlim</i> sound, correct
ܠܗܘܪܗܘܪܐ	<i>hār/nhur l-</i> to look, gaze at, <i>b-</i> pay heed to	ܠܗܠܡ	Aph <i>ahlem</i> to cure, make whole
ܠܗܘܘܘܪܐ	<i>hewwār</i> white; Pa <i>hawwar</i> to whiten	ܠܗܠܦ	<i>hlāp</i> (+ pron encl II) on account of, for the sake of, instead of
ܠܗܘܫܒܢܐ	<i>hušbānā</i> reckoning; <i>dlāhušbān</i> without limit	ܠܗܠܦܐ	<i>hmirā</i> leaven
ܠܗܘܫܘܪܐ	<i>hžā/nehzē</i> to see; Ethpe <i>ethzi</i> to be seen, appear	ܠܗܠܦܐ	<i>hamrā</i> wine; <i>hmarā</i> donkey, ass
ܠܗܘܘܘܘܪܐ	<i>hezwā</i> vision	ܠܗܠܦܐ	<i>hammeš</i> (f), <i>hammšā</i> (m) five; <i>hammšāšabbā</i> Thursday
ܠܗܘܘܘܘܪܐ	<i>hzaq/nehzoq</i> to travel, journey	ܠܗܠܦܐ	<i>hemmtā</i> rage
ܠܗܘܘܘܘܪܐ	<i>hžātā</i> sight	ܠܗܠܦܐ	Ethpa <i>ethanni</i> to lean, rely
ܠܗܘܘܘܘܪܐ	<i>haṭṭāyā</i> sinner	ܠܗܠܦܐ	<i>hannā</i> lap
ܠܗܘܘܘܘܪܐ	<i>hṭap/nehṭop</i> to snatch, take away	ܠܗܠܦܐ	<i>hānutā</i> pl - <i>nwātā</i> shop, stall
ܠܗܘܘܘܘܪܐ	<i>hayy</i> living, alive	ܠܗܠܦܐ	<i>hnig</i> doleful
ܠܗܘܘܘܘܪܐ	<i>hyā/nehḥē</i> and <i>nēhē</i> to live; Aph <i>aḥḥi</i> to give life	ܠܗܠܦܐ	<i>hnan</i> we; <i>hannān</i> Hannan (pr n)
ܠܗܘܘܘܘܪܐ	<i>hayyē</i> (pl) life	ܠܗܠܦܐ	<i>hanpā</i> pagan
ܠܗܘܘܘܘܪܐ	<i>hayyābā</i> evildoer, trespasser	ܠܗܠܦܐ	<i>hanputā</i> paganism
ܠܗܘܘܘܘܪܐ	<i>hayyutā</i> pl - <i>ywātā</i> animal; living things, life (collective)	ܠܗܠܦܐ	<i>hnaq/nehnoq</i> to choke, smother, drown (trs); Ethpe <i>ethneq</i> to be drowned, choked
ܠܗܘܘܘܘܪܐ	Pa <i>hayyel</i> to confirm, strengthen, comfort; Ethpa <i>ethayyal</i> to be strong	ܠܗܠܦܐ	<i>hesdā</i> shame, reproach
ܠܗܘܘܘܘܪܐ	<i>haylā</i> might, power	ܠܗܠܦܐ	<i>hassir</i> lacking, missing
ܠܗܘܘܘܘܪܐ	<i>haylutā</i> pl - <i>lawwātā</i> host, company	ܠܗܠܦܐ	Ethpa <i>ethappi</i> <sup>c</sup> <i>al</i> to be hidden from
ܠܗܘܘܘܘܪܐ	<i>hayltān</i> strong, mighty; <i>māryā hayltānā</i> the Lord God Sabaoth	ܠܗܠܦܐ	<i>hpiṭ</i> earnest, assiduous; <i>hpiṭā</i> 'it earnestly
ܠܗܘܘܘܘܪܐ	<i>hakkim</i> wise	ܠܗܠܦܐ	<i>haššā</i> rear; <i>nāṭar-haššā</i> bodyguard
ܠܗܘܘܘܘܪܐ	<i>hekmtā</i> wisdom	ܠܗܠܦܐ	<i>hrab/nehrob</i> to lay waste; <i>hreb/harbā</i> desolate, uninhabited
ܠܗܘܘܘܘܪܐ	<i>ḥālā</i> sand	ܠܗܠܦܐ	<i>hrōrā</i> eye (of a needle)
		ܠܗܠܦܐ	<i>hraṭ/nehroṭ</i> to scratch

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ܚܪܝܦ	<i>ħarrip</i> severe, sharp	ܦܘܘܬܐ	Pa <i>tayyeb</i> to prepare; Ethpa <i>eṭṭayyab</i> to be ready, present, at hand
ܚܪܟܐ/ܢܗܪܟܐ	<i>ħrak/nehrok</i> to burn; Ethpe <i>eṭṭrek</i> to be burned, singed	ܦܘܘܬܐ	<i>tubān/-āni</i> blessed, beatified
ܚܪܫܐ/ܢܗܪܫܐ	<i>ħreš/nehraš</i> to be silent; <i>ħreš/ħaršā</i> dumb, deaf mute	ܦܘܘܬܐ	<i>tulā<sup>c</sup>ā</i> heavy sleep, stupor
ܚܪܬܐ	<i>ħartā, b-</i> in the end, finally	ܦܘܘܬܐ	Aph <i>aṭip</i> to overwhelm, deluge
ܚܪܫܐ	<i>ħaššā</i> disease, sickness; sorrow, passion	ܦܘܘܬܐ	<i>tupsā</i> type, symbol, likeness
ܚܪܫܐ	<i>ħšab/nehšob</i> to count, reckon; Ethpa <i>eṭṭaššab</i> to plan, plot, think, meditate	ܦܘܘܬܐ	<i>ṭurā</i> mountain; <i>ṭawrā</i> ( <i>saggi'ā</i> ) for a long time
ܚܪܫܐ	<i>ħeššōkā</i> darkness	ܦܘܘܬܐ	<i>tayyeb</i> see ܦܘܘܬܐ
ܚܪܫܐ	<i>ħšek/nehšak</i> to grow dark (used impersonally in the 3rd fem sing)	ܦܘܘܬܐ	<i>taybutā</i> kindness, favor
ܚܪܫܐ	<i>ħeškā</i> darkness	ܦܘܘܬܐ	<i>tiberis</i> Tiberius
ܚܪܫܐ	<i>ħaš/nehhaš</i> to be sad, sorrow, suffer	ܦܘܘܬܐ	<i>ṭitikos/ṭayṭikos</i> parrot
ܚܪܫܐ	<i>ħātā</i> pl <i>aḥwātā</i> sister	ܦܘܘܬܐ	<i>tayyāyā</i> Arab
ܚܪܫܐ	<i>ħattit</i> accurate	ܦܘܘܬܐ	<i>ṭimā</i> (usually pl) price, value
ܚܪܫܐ	<i>ħtam/nehptom</i> to seal	ܦܘܘܬܐ	<i>ṭāk ṭáχα</i> , perhaps
ܚܪܫܐ	<i>ħātmā</i> seal	ܦܘܘܬܐ	<i>ṭaksā, ṭeksā</i> order, rank; rite, liturgy
ܚܪܫܐ	<i>ħatnā</i> bridegroom	ܦܘܘܬܐ	<i>ṭalyā/ṭlitā</i> pl <i>ṭlāyē/ṭalyātā</i> (abs <i>ṭlē</i> pl <i>ṭleyñ</i> ) child
ܦܘܘܬܐ	<i>ṭāb</i> good; very	ܦܘܘܬܐ	<i>ṭalyutā</i> childhood
ܦܘܘܬܐ	<i>ṭebbā</i> fame, report	ܦܘܘܬܐ	Ethpa <i>eṭṭallaq</i> to be finished, vanish
ܦܘܘܬܐ	<i>ṭabbulārā</i> tabularius, registrar of tribute	ܦܘܘܬܐ	<i>ṭ<sup>c</sup>ā/net<sup>c</sup>ē</i> to wander, go astray; <i>ṭ<sup>c</sup>ē/ṭa<sup>c</sup>yā</i> astray; Ethpe <i>eṭṭ<sup>c</sup>i</i> to be forgotten, be negligible
ܦܘܘܬܐ	<i>ṭba<sup>c</sup>/neṭba<sup>c</sup></i> to seal; to sink (int); Pa <i>ṭabba<sup>c</sup></i> to sink (trs); Ethpe <i>eṭṭba<sup>c</sup></i> to be imprinted	ܦܘܘܬܐ	for ܦܘܘܬܐ, ܦܘܘܬܐ, ܦܘܘܬܐ &c. see ܦܘܘܬܐ
ܦܘܘܬܐ	<i>ṭab<sup>c</sup>ā</i> seal	ܦܘܘܬܐ	Ethpa <i>eṭṭarri</i> to dash, beat against
ܦܘܘܬܐ	<i>ṭābtā</i> good (thing, deed)	ܦܘܘܬܐ	<i>ṭrunā</i> tyrant
		ܦܘܘܬܐ	Pa <i>ṭašši</i> to hide, conceal; Aph <i>aṭši</i> to store in a secret place; Ethpa <i>eṭṭašši</i> to hide oneself



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ܐܘܒܠ	Aph <i>awbel</i> to carry, take	ܐܠܘܢܐ	<i>iled/nêlad</i> to give birth to, bear, beget
ܦܘܒܒܝܫܐ	Pa <i>yabbeš</i> to dry (trs)	ܐܘܠܘܕܐ	<i>yālōdā</i> parent
ܝܒܫܐ	<i>yabšā</i> dry land	ܐܘܠܐ	Aph <i>aylel</i> to cry out, howl
ܝܕܐ	<i>yad, b-yad</i> through, by, by means of (see <i>idā</i> )	ܐܠܠܐ	<i>illtā</i> pl <i>yallātā</i> shout, wail, cry
ܐܘܘܕܝܐ	Aph <i>awdi</i> to confess, acknowledge	ܐܠܦܐ	<i>ilep/nêlap</i> to learn (impt <i>ilap</i> )
ܝܕܘܐܘܪܐ	<i>yādo<sup>c</sup>ā</i> expert	ܐܘܘܘܕܝܐ	<i>imā/nēmē</i> to swear; Aph <i>awmi</i> to make (someone) swear, bind with an oath
ܝܕܝܐ	<i>idi<sup>c</sup></i> known, evident; <i>idi<sup>c</sup>ā'it</i> clearly, evidently	ܐܘܘܘܕܝܐ	<i>yammā</i> pl ܐܘܘܘܕܝܐ <i>yammē</i> sea
ܝܕܐܘܕܐ	<i>ida<sup>c</sup>/nedda<sup>c</sup></i> to know; Aph <i>awda<sup>c</sup></i> to inform, make known; Ethpe <i>etida<sup>c</sup></i> to be known; Eshtaph <i>eštawda<sup>c</sup></i> to recognize, perceive, understand	ܐܘܘܘܕܝܐ	<i>yammīnā</i> right (hand, side)
ܝܕܐܘܕܐ	<i>yād<sup>c</sup>ā</i> acquaintance	ܐܘܘܘܕܝܐ	Aph <i>awsep</i> to add, go on (to say, e.g.); Ettaph <i>et-tawsap</i> to increase
ܝܕܐܘܕܐ	<i>ida<sup>c</sup>tā</i> knowledge	ܐܘܘܘܕܝܐ	<i>yā<sup>c</sup>itā</i> pl <i>yā<sup>c</sup>yātā</i> battlement
ܝܘܒܐ	<i>yab</i> (perf only; impf <i>nettel</i> ) to give	ܐܘܘܘܕܝܐ	<i>yā<sup>c</sup>qob</i> Jacob
ܐܘܘܘܕܝܐ	<i>yāhōbā</i> giver	ܐܘܘܘܕܝܐ	<i>iqed/nêqad</i> to burn (int), catch fire; Aph <i>awqed</i> to burn (trs)
ܐܘܘܘܕܝܐ	<i>ihud</i> (- <i>yhud</i> ) Judaea	ܐܘܘܘܕܝܐ	<i>yaqqir</i> heavy; noble, honored
ܐܘܘܘܕܝܐ	<i>ihudā/yudā</i> Judah, Judas	ܐܘܘܘܕܝܐ	Pa <i>yaqqar</i> to honor
ܐܘܘܘܕܝܐ	<i>yudāyā</i> (- <i>yhudāyā</i> ) Jew	ܐܘܘܘܕܝܐ	<i>iqārā</i> honor
ܐܘܘܘܕܝܐ	<i>yōhannān</i> John	ܐܘܘܘܕܝܐ	<i>yarhā</i> (abs <i>irah</i> ) month
ܐܘܘܘܕܝܐ	<i>yulpānā</i> learning, teaching, doctrine	ܐܘܘܘܕܝܐ	<i>yārī<sup>c</sup>tā</i> tent
ܐܘܘܘܕܝܐ	<i>yawmā</i> pl - <i>ē/-ātā</i> (abs/constr <i>yōm</i> ) day	ܐܘܘܘܕܝܐ	<i>iret/nêrat</i> to inherit; Aph <i>awret</i> to bequeathe to
ܐܘܘܘܕܝܐ	<i>yawmānā</i> today	ܐܘܘܘܕܝܐ	<i>yārtutā</i> inheritance
ܐܘܘܘܕܝܐ	<i>yawnāyā</i> Ionian, Greek	ܐܘܘܘܕܝܐ	<i>išō<sup>c</sup></i> Jesus
ܐܘܘܘܕܝܐ	<i>yōsep</i> Joseph	ܐܘܘܘܕܝܐ	Aph <i>awšeṭ</i> to hold out, offer
ܐܘܘܘܕܝܐ	<i>yuqrā</i> burden	ܐܘܘܘܕܝܐ	<i>iteb/netteb</i> to sit, stay, dwell; <i>yāteb-wa<sup>c</sup>dā</i> page
ܐܘܘܘܕܝܐ	<i>yordnān</i> Jordan	ܐܘܘܘܕܝܐ	<i>yattir men</i> more than; <i>yattirā'it</i> more, all the more; especially
ܐܘܘܘܕܝܐ	<i>ihidāy</i> only, sole		
ܐܘܘܘܕܝܐ	Aph <i>awḥel</i> to become exhausted		

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- ܩܒܘܢ Pa *yattar* to increase
- ܩܒܘܢܩܒܘܢܩܒܘܢ *kēbā* sickness, pain
- ܩܒܘܢܩܒܘܢܩܒܘܢ *kemat* that is, that is to say, id est
- ܩܒܘܢܩܒܘܢ *kēnā* just; *kēnā'it* justly
- ܩܒܘܢܩܒܘܢܩܒܘܢ *kēnutā* justice
- ܩܒܘܢܩܒܘܢܩܒܘܢ *kēpā* (f) stone, rock; (m) Peter
- ܩܒܘܢܩܒܘܢ *kbar* doubtless; perchance
- ܩܒܘܢܩܒܘܢ *kad* when, as (conj)
- ܩܒܘܢܩܒܘܢ Pa *kahhen* to serve as a priest, perform priestly functions
- ܩܒܘܢܩܒܘܢܩܒܘܢ *kāhnā* priest
- ܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢ *kāhnutā* priesthood
- ܩܒܘܢܩܒܘܢܩܒܘܢ *kāhnāy* priestly
- ܩܒܘܢܩܒܘܢܩܒܘܢ *kawkbā* star, heavenly body
- ܩܒܘܢܩܒܘܢ *koll* variant spelling of ܩܒܘܢ, q.v.
- ܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢ *kumrā* priest
- ܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢ *kosraw* Chosroës
- ܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢ *kurdāyā* Kurd
- ܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢ *kurhānā* disease
- ܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢ *kursyā* pl -*sawwātā* seat, throne
- ܩܒܘܢܩܒܘܢܩܒܘܢ *kureš* Cyrus
- ܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢ *kawwtā* pl *kawwē* (abs *kawwā* pl *kawwin*) (f) opening, aperture
- ܩܒܘܢܩܒܘܢܩܒܘܢ *kay* truly, now, then (particle of emphasis)
- ܩܒܘܢܩܒܘܢܩܒܘܢ *kyānā* nature
- ܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢ *kyānāy* pertaining to nature
- ܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢ *koll* (+ abs) every, (+ emph or pron encl) all
- ܩܒܘܢܩܒܘܢܩܒܘܢ *klā/neklē* to forbid, withhold; Ethpe *etkli* to be withheld; *etkalyat tba<sup>c</sup>tā mennhon* they were exempted from taxes
- ܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢ *kollāyutā* totality
- ܩܒܘܢܩܒܘܢܩܒܘܢ *klilā* crown
- ܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢ *kālipāh* caliph
- ܩܒܘܢܩܒܘܢܩܒܘܢ *Pa kallel* to crown; to surround (with a wall); Ethpa *etkallal b-* to be adorned with
- ܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢ *kollmā d-* whenever
- ܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢ *kollmeddem* everything
- ܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢ *kollnāš* everybody
- ܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢ *koll<sup>c</sup>eddān* every moment
- ܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢ *Pa kalleš* to plaster, whitewash
- ܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢ *kollšā<sup>c</sup>* always, constantly
- ܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢ *kalltā* bride
- ܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢ *kmā* (+ abs pl) how, how much, how many; *kmā d-* inasmuch as, just as
- ܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢ *kmāyutā* quantity, amount
- ܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢ *kmir* sad, gloomy
- ܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢ *Ethpe etkmar* to be sad
- ܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢ *ken* and so, and then
- ܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢ *Ethpa etkanni* to be called
- ܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢ *knuštā* assembly, synagogue
- ܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢ *knišutā* sum, total
- ܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢ *knaš/neknoš* to gather; *Pa kanneš* to take in, bring together; Ethpa *etkannaš* to be gathered together
- ܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢ *kenšā* crowd, multitude
- ܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢ *ksā/nekse* to clothe, cover; *Pa kassi* to clothe, cover over, hide
- ܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢܩܒܘܢ *kesyā, b-* secretly

## INTRODUCTION TO SYRIAC

ܟܫܦܐ	<i>kespā</i> money, silver		
ܟܦܢܐ	<i>kpen/nekpan</i> to hunger; <i>kpen/kapnā</i> hungry	ܕ	<i>l(a)-</i> to, for (prep); non-obligatory direct-object marker
ܟܦܪܐ	<i>kpar/nekpor b-</i> to deny, renounce	ܟܠܕ	<i>lā/nēlē</i> to toil; <i>lē</i> pl <i>leyn</i> (emph ܟܠܕ <i>layā</i> pl ܟܠܕ <i>layyā</i> ) weary, fatigued
ܟܪܝܐ	<i>kri/nekre l-</i> to be sad (impers 3rd fem sing, <i>keryat lhon</i> ‘they grew sad’); <i>karyā l-</i> it is sad	ܕܟܠܕ	<i>leutā</i> labor, trouble
ܟܪܝܟܐ	Ethpe <i>etkrah</i> to get sick, fall ill	ܟܠܗ	<i>lebbā</i> heart
ܟܪܝܘܦܐ	Aph <i>akrez</i> to proclaim, announce, preach; Ethpe <i>etkrez</i> to be broadcast	ܠܗܒܐ	Ethpa <i>etlabbab</i> to take heart
ܟܪܝܝܪܐ	<i>kārōzā</i> announcer, proclaimer	ܠܗܒܐܫܐ	<i>lbušā</i> clothing, garment
ܟܪܝܝܘܬܐ	<i>kārōzutā</i> preaching, gospel	ܠܗܒܐܫܐܘܨܐ	<i>lbib</i> audacious, bold
ܟܪܝܝܫܐ	<i>krih</i> sick, ill	ܠܗܒܐܫܐܘܨܐ	<i>lbiš</i> wearing, clothed
ܟܪܝܝܘܬܐ	<i>karyutā</i> distress	ܠܗܒܐܫܐܘܨܐ	<i>lbak/nelbok</i> to grasp, hold
ܟܪܝܝܪܐ	<i>krak/nekrok</i> to wrap, roll; Pa <i>karrek</i> to twist; Ethpa <i>etkarrak</i> to be turned, twisted, wander about	ܠܗܒܐܫܐܘܨܐ	<i>lbeš/nelbaš</i> to wear, put on; Aph <i>albeš</i> to clothe
ܟܪܝܝܬܐ	<i>karkā</i> walled city	ܐܠܐ	<i>law</i> = <i>lā-(h)u</i> is not; also as negative prefix as in <i>law saggi</i> not much, not very
ܟܪܝܝܬܐ	<i>karmā</i> vineyard	ܟܠܐ	<i>lwā/nelwē</i> to accompany, follow
ܟܪܝܝܬܐ	<i>karsā</i> (abs/const <i>kres</i> ) belly, womb	ܟܠܗܒܐܫܐܘܨܐ	<i>lubābā</i> encouragement
ܟܪܝܝܬܐ	<i>krestyānā</i> Christian	ܟܠܗܒܐܫܐܘܨܐ	<i>luhāmā</i> threat
ܟܪܝܝܬܐ	Ethpe <i>etkši</i> to be piled up, to be burdensome	ܠܗܒܐܫܐܘܨܐ	<i>lāḫ/nluḫ</i> to curse
ܟܪܝܝܬܐ	Aph <i>akšel</i> to offend	ܠܗܒܐܫܐܘܨܐ	<i>luqdam</i> first of all, before, previously
ܟܪܝܝܬܐ	<i>ktab/nektoḅ</i> to write; Ethpe <i>etkteb</i> to be written, inscribed, enrolled	ܕܠܐܠܐ	<i>lwāt</i> with, in the presence of (+ pron encl I)
ܟܪܝܝܬܐ	<i>ktābā</i> book, scripture	ܠܗܘܕܐ	<i>lhod</i> alone
ܟܪܝܝܬܐ	<i>katpā</i> pl -ē/-ūtā (f) shoulder	ܠܗܘܕܐܘܨܐ	<i>lahmā</i> bread, food
ܟܪܝܝܬܐ	Pa <i>kattar</i> to tarry	ܠܗܘܕܐܘܨܐ	Pa <i>lahheš</i> to whisper
		ܠܗܘܕܐܘܨܐ	<i>layt</i> there is/are not
		ܠܗܘܕܐܘܨܐ	<i>lētyā</i> pl <i>laylē/laylawwātā</i> night
		ܠܗܘܕܐܘܨܐ	<i>lam</i> indicates that the phrase in which it occurs is a quotation
		ܟܠܐܠܐ	<i>l-mā</i> lest

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ܠܡܢܐ	<i>l-mānā</i> why?, what for?	ܡܘܗܒܬܐ	<i>mawhabtā</i> gift
ܠܡܦܕܐ	<i>lampêdā</i> lamp	ܡܘܗܗܐ	<i>muhhā</i> brain
ܠܡܦܕܐ	<i>lampêdā</i> lamp	ܡܘܠܐ	<i>moklā</i> <i>μολός</i> , bar, bolt
ܠܡܠ	<i>l'el</i> above; <i>l'el men</i> over	ܡܘܠܕܐ	<i>mawlādā</i> birth
ܠܡܘܥ	<i>l'es/nel'as</i> to partake, eat	ܡܘܡܐ	<i>mumā</i> blemish, flaw; <i>mawmē</i> see ܡܘܡܐ
ܠܡܘܩܐ	<i>lput</i> according to, in proportion to	ܡܘܡܬܐ	<i>mawmtā</i> oath
ܠܡܘܨܐ	<i>leššānā</i> tongue, language	ܡܘܨܬܐ	<i>musta'šem</i> <i>Musta'šim</i> , last Abbasid caliph, r. 1242– 58
ܡܐ	<i>mā</i> what?; <i>l-mā</i> lest	ܡܘܨܬܐ	<i>māš/nmuš</i> to touch, feel
ܡܐ ܕ	<i>mā d-</i> when, at such time as; whatever	ܡܘܨܐ	<i>mušē</i> Moses
ܡܡܠܐ	<i>meklā</i> food	ܡܘܬܐ	<i>mit/nmut</i> to die; <i>Aph amit</i> to put to death, cause to die
ܡܡܠܐܐ	<i>mêmrā</i> sermon, word	ܡܘܬܐ	<i>mawtā</i> death
ܡܡܠܐ	<i>mānā</i> vessel; garment	ܡܘܨܬܐ	<i>mzi'ānāy</i> pertaining to mo- tion
ܡܡܠܐܐ	<i>metitā</i> coming, advent	ܡܘܨܐ	<i>mhā/nemhē</i> <i>al</i> to smite
ܡܡܠܐܐ	<i>mabbu'ā</i> spring, source	ܡܘܨܐ	<i>mehdā</i> immediately
ܡܡܠܐܐ	<i>mab'ad</i> remote, far off	ܡܘܨܐܐ	<i>mhutā</i> pl <i>mahwātā</i> wound
ܡܡܠܐܐ	<i>magdlā</i> tower	ܡܘܨܐܐ	<i>mehzītā</i> mirror
ܡܡܠܐܐ	<i>magdlāy</i> Magdalene	ܡܘܨܐܐ	<i>mhaṭṭā</i> needle
ܡܡܠܐܐ	<i>madatā</i> tribute	ܡܘܨܐ	<i>mhir</i> delaying ( <i>Aph act</i> part, from confusion be- tween ܡܘܨܐ and ܡܘܨܐ q.v.)
ܡܡܠܐܐ	<i>madbhā</i> altar	ܡܘܨܐ	Ethpa <i>etmahhal</i> to grow feeble
ܡܡܠܐܐ	<i>madbrā</i> wilderness	ܡܘܨܐ	<i>mhār</i> tomorrow
ܡܡܠܐܐܐ	<i>mdabbrānā</i> leader, guardian	ܡܘܨܐܐܐ	<i>maḥšabtā</i> calculation
ܡܡܠܐܐܐ	<i>mdittā</i> pl <i>mdinātā</i> city; <i>men mdinā la-mdinā</i> from city to city	ܡܘܨܐܐ	<i>mīṭā/nemīē</i> to arrive, befall; <i>mīṭāy</i> it fell his lot ( <i>d-</i> to do something); Pa <i>maṭṭi</i> <i>l-</i> to arrive at
ܡܡܠܐܐܐ	<i>madnhā</i> (abs/constr <i>madnah</i> ) orient, east	ܡܘܨܐܐܐ	variant spelling of <i>metṭul</i> , see next entry
ܡܡܠܐܐܐ	<i>mādēn</i> then, therefore		
ܡܡܠܐܐܐ	<i>meddem</i> thing, something, anything, whatever		
ܡܡܠܐܐܐ	<i>mhir</i> skilled, trained		
ܡܡܠܐܐܐ	Ethpa <i>etmahhar</i> to be skilled, be instructed		
ܡܡܠܐܐܐ	<i>mawblā</i> (abs/const <i>maw- bal</i> , f) burden, load		
ܡܡܠܐܐܐ	<i>moglāyā</i> Mongol		

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ܡܬܦܘܠ	<i>meṭṭul</i> according to, on account of, concerning, for; <i>meṭṭul d-</i> for, because	ܡܚܬܒܢܘܬܐ	<i>maktbānutā</i> enrollment, census
ܡܬܦܠܐܬ	<i>meṭṭlāt-</i> form of <i>meṭṭul</i> when followed by enclitic pronouns I	ܡܠܐ	<i>mlā/nemlē</i> to be full; <i>mlē/malyā</i> full; Pa <i>malli</i> to fill (trs); Ethpe <i>etmli</i> to be filled; Ethpa <i>etmalli</i> to be filled, fulfilled; Shaph <i>šamli</i> to do thoroughly, complete; Eshtaph <i>eštamli</i> to be finished, at an end
ܡܬܪܐ	<i>metrā</i> rain	ܡܠܐܟܐ	<i>malakā</i> angel
ܡܬܪܦܐܬܡܪܐ	<i>metrap temrā d-<sup>c</sup>aynā</i> , <i>ak</i> in the twinkling of an eye	ܡܠܐܟܐ	<i>mālokā</i> advisor
ܡܬܦܘܠܐܬܐ	<i>maṭṭartā</i> guard, watch; <i>ṇṭar maṭṭartā</i> to keep watch	ܡܠܚܐ	<i>melhā</i> (f) salt
ܡܬܦܘܠܐܬܐ	<i>maṭšyātā</i> hidden things	ܡܠܘܫܐ	<i>malwāšā</i> horoscope, natal star
ܡܝܝܐ	<i>mayyā</i> (pl) water	ܡܠܘܬܐ	<i>malyutā</i> fullness, abundance
ܡܝܒܒܐܫ	<i>myabbaš</i> dried out, desiccated	ܡܠܝܠ	<i>mlil</i> mental
ܡܝܠܐ	<i>milā</i> mile	ܡܠܦܐ	<i>mlak/nemlok</i> to advise, counsel; Aph <i>amlek</i> to make king, to rule, reign ( <sup>c</sup> <i>al</i> over); Ethpe <i>etmlek b-</i> to be advised by
ܡܝܐܩܪܐ	<i>myaqrā</i> noble, notable	ܡܠܟܐ	<i>malkā</i> (abs <i>mlek</i> ) king
ܡܝܬ	<i>mit</i> dead	ܡܠܟܘܬܐ	<i>malkutā</i> pl - <i>kwātā</i> kingdom, rule
ܡܝܬܐ	<i>maytē</i> act. part. of <i>ayti</i> , see ܡܝܬܐ	ܡܠܟܐ	<i>malkāy</i> royal, regal
ܡܝܬܐܬܐ	<i>myattar</i> excelling, excellent	ܡܠܟܐ	<i>malktā</i> queen
ܡܝܬܐܬܐ	<i>myattrā</i> honor	ܡܠܠܐ	Pa <i>mallel</i> to speak; Ethpa <i>etmallal</i> to be spoken, told
ܡܝܟܐ	<i>mekkā</i> from here, hence	ܡܠܦܐܬܐ	<i>mallpānā</i> teacher
ܡܝܟܝܩ	<i>makkik</i> humble	ܡܠܦܐܬܐ	<i>mallpānutā</i> teaching, doctrine
ܡܝܟܝܩܐ	<i>makkikā</i> Makkika (pr n)	ܡܠܠܐ	<i>melltā</i> pl <i>mellē</i> (f) word; thing, event; (m) <i>λόγος</i>
ܡܝܟܠܐ	<i>mekkēl</i> henceforth	ܡܡܟܟܐܩ	<i>mmakkak</i> low-lying
ܡܝܟܝܪܐ	<i>mkir</i> betrothed, espoused	ܡܡܫܫܐܗ	<i>mmaššah</i> moderate
ܡܝܟܝܩܐ	Pa <i>makkek</i> to humble, humiliate; Ethpa <i>etmakkak</i> to be humbled		
ܡܝܟܫܘܠܐ	<i>maksemyānos</i> Maximian		
ܡܝܟܫܘܠܐ	<i>maksānutā</i> reproach, admonition		
ܡܝܫܘܠܐ	<i>makšulā</i> offense		
ܡܝܫܘܠܐ	<i>maktbānā</i> author, writer		

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ܡܢ	<i>men</i> from; <i>mān</i> what?; <i>man</i> who?	ܡܫܥܘܬܐ	<i>meš<sup>c</sup>āyutā</i> intermediary
ܡܢ	<i>man</i> <i>μεν</i> , introduces the topic of a sentence, usually followed by <i>dēn</i> ; <i>man... dēn</i> <i>μεν...δε</i> , on the one hand...on the other hand	ܡܫܥܘܬܐ	<i>mša<sup>c</sup>tā</i> (const <i>meš<sup>c</sup>at</i> ) middle, midst
ܡܢܐ	<i>mānā</i> what?, (for <i>l-mānā</i> ) why?; <i>mennā</i> hair, strand of hair	ܡܩܕܘܢܝܐ	<i>māqedōniyā</i> Macedonia; <i>māqedōnāyā</i> Macedonian
ܡܢܐܝܢ	<i>men d-rēš</i> again	ܡܩܕܕܡܘܬܐ	<i>mqaddmut-</i> pre-, fore-
ܡܢܐܝܢ	<i>mnāḥ</i> pass part of <i>aniḥ</i> , see ܡܢܐ	ܡܪܐ	<i>mārā</i> (const <i>mārē</i> ) pl <i>mārāyā</i> / <i>mārāwwātā</i> master, lord
ܡܢܐܝܢ	<i>manyā</i> mina, pound, measure of weight	ܡܪܓܢܝܬܐ	<i>margānitā</i> pl - <i>nyātā</i> pearl
ܡܢܐܝܢ	<i>menyānā</i> number	ܡܪܓܫܐܢ	<i>margšān</i> sensory
ܡܢܐܝܢ	<i>menkadu</i> already	ܡܪܕ	<i>mrād/nemrad</i> to rebel
ܡܢܐܝܢ	<i>menšel</i> see <i>šelyā</i>	ܡܪܕܝܬܐ	<i>marditā</i> journey, course
ܡܢܐܝܢ	<i>mashutā</i> washing, bathing	ܡܪܡܡܐ	<i>mrawmā</i> height
ܡܢܐܝܢ	<i>meskēnā</i> poor, unfortunate	ܡܪܪܐܗ	<i>marrāḥ</i> insolent, arrogant
ܡܢܐܝܢ	<i>msānā</i> sandal, shoe	ܡܪܪܫܡܢܘܬܐ	<i>mraḥmānūtā</i> mercy, compassion
ܡܢܐܝܢ	<i>massaqtā</i> ascension	ܡܪܝܐ	<i>māryā</i> the Lord
ܡܢܐܝܢ	<i>ma<sup>c</sup>bdānūtā</i> function, exertion	ܡܪܝܐܒ	<i>māryab</i> Maryab (pr n)
ܡܢܐܝܢ	<i>ma<sup>c</sup>bartā</i> crossing, ford	ܡܪܝܡ	<i>maryam</i> Mary
ܡܢܐܝܢ	<i>m<sup>c</sup>ād</i> accustomed	ܡܪܪܝܪ	<i>marrir</i> bitter
ܡܢܐܝܢ	<i>m<sup>c</sup>inā</i> (f) spring, fount	ܡܪܪܝܪܐ	<i>mārē-kol</i> lord of all
ܡܢܐܝܢ	<i>ma<sup>c</sup>lānā</i> entrance	ܡܪܡܐܝܡ	<i>mermaz</i> with gesture, by signs
ܡܢܐܝܢ	<i>m<sup>c</sup>ammdānā</i> the Baptist	ܡܪܫܝܬܐ	<i>mar<sup>c</sup>itā</i> pl - <i>yātā</i> flock
ܡܢܐܝܢ	<i>ma<sup>c</sup>mōditā</i> pool	ܡܪܩܘܫ	<i>marqos</i> Mark
ܡܢܐܝܢ	<i>ma<sup>c</sup>mrā</i> dwelling, abode	ܡܪܩܝܐܢܘܫ	<i>marqiānos</i> Marcianus
ܡܢܐܝܢ	<i>ma<sup>c</sup>nu</i> Ma'nu (pr n)	ܡܪܪܐܪ	<i>mrārā</i> bitterness, gall, wormwood; <i>ekal</i> ~ to be galled
ܡܢܐܝܢ	<i>ma<sup>c</sup>rbāy</i> western	ܡܪܬܐ	<i>mārtā</i> mistress
ܡܢܐܝܢ	<i>m<sup>c</sup>arrtā</i> cave	ܡܪܫܘܚܐ	<i>māšohā</i> surveyor
ܡܢܐܝܢ	<i>mappultā</i> fall, collapse	ܡܫܘܚܬܐ	<i>mšuh<sup>tā</sup></i> pl <i>mušhātā</i> measurement
ܡܢܐܝܢ	<i>mšā/nemšē</i> to be able; pass part <i>mšē</i> / <i>mašyā</i> able; Ethpe <i>etmši</i> to be able	ܡܫܐܗ	<i>mšah/nemšah</i> to annoint; Pa <i>maššah</i> to measure (pass part <i>mmaššah</i> measured, moderate)

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ܡܫܝܗܐ	<i>mših</i> annointed, messiah; <i>mšihā</i> the Christ	ܢܗܪܐ	<i>nhar/nenhar</i> to be light, bright, shine; Aph <i>anhar</i> to shine, make light
ܡܫܟܗܐ	<i>meškah</i> able ( <i>l-</i> + inf or <i>d-</i> + impf, to do)	ܢܗܪܐܐ	<i>nahrā</i> pl - <i>rawwātā</i> river, stream
ܡܫܠܠܐܦܐ	<i>mšallaṭ</i> authoritative, in authority	ܢܗܪܝܐ	<i>nahhir</i> light, illuminated
ܡܫܠܡܢܐܢܐ	<i>mašlmānā</i> Muslim	ܢܗܪܐܘܐ	<i>nugrā</i> a long time
ܡܫܡܡܫܢܐܢܐ	<i>mšammšānā</i> deacon	ܢܗܪܐܘܐ	<i>nuhrā</i> light
ܡܫܪܪܐܐ	<i>mšarray</i> paralyzed	ܢܗܪܐ	<i>nāh/nnuh</i> to be at rest; Aph <i>aniḥ</i> to give rest to; Ettaph <i>ettmiḥ</i> to rest
ܡܫܬܘܬܐܐ	<i>meštutā</i> pl - <i>twātā</i> banquet, feast	ܢܗܪܐܘܐ	<i>noyān</i> Noyan (Mongolian princely title)
ܡܫܬܝܐܐ	<i>meštyā</i> draught, drink; <i>maštyā</i> banquet	ܢܗܪܐܘܐ	<i>nukrāy</i> strange, unheard-of
ܡܫܬܝܐܘܐ	<i>metb<sup>c</sup>ē/metba<sup>c</sup>yā</i> necessary	ܢܗܪܐܘܐ	<i>nām/num</i> to sleep, slum- ber
ܡܫܬܝܐܘܐ	<i>metṭ<sup>c</sup>ē</i> negligible	ܢܗܪܐ	<i>nurā</i> (f) fire
ܡܫܬܝܐܘܐ	<i>metṭpis</i> for <i>metṭpis</i> obe- dient (see √ܡܫܬܝܐܘܐ)	ܢܗܪܐܘܐ	<i>nhet/nehhat</i> to go down, descend, dismount; (+ <sup>c</sup> <i>l</i> ) to go against; Aph <i>aḥhet</i> to send/bring down
ܡܫܬܝܐܘܐ	<i>mattay</i> Matthew	ܢܗܪܐܘܐ	<i>nāṭōrā</i> watchman, guard
ܡܫܬܝܐܘܐ	<i>matlā</i> parable	ܢܗܪܐܘܐ	<i>nṭurtā</i> guard, watch
ܡܫܬܝܐܘܐ	<i>metnaššyānutā</i> forgetful- ness, senselessness	ܢܗܪܐܘܐ	<i>nṭar/netṭar</i> to keep, guard; Pa <i>naṭṭar</i> to keep under watch; Ethpe <i>etnṭar</i> to be kept
ܡܫܬܝܐܘܐ	<i>mtarsyān</i> nutritious, nour- ishing	ܢܗܪܐܘܐ	<i>nāṭar-ḥaṣṣā</i> bodyguard
ܢܒܘܐ	<i>nebō</i> Nebo	ܢܗܪܐܘܐ	<i>niḥ</i> calm, at rest; <i>niḥā</i> 'it calmly
ܢܒܝܐܐ	<i>nbiyā</i> prophet	ܢܗܪܐܘܐ	<i>nyāḥā</i> rest, calm
ܢܒܪܐܐ	<i>nabreš/nnabreš</i> to kindle; Ethpal <i>etnabraš</i> to flame up	ܢܗܪܐܘܐ	<i>nyāḥtā</i> rest, comfort
ܢܒܪܐܐ	Pa <i>nagged</i> to beat, scourge	ܢܗܪܐܘܐ	<i>nisān</i> April
ܢܒܪܐܐ	<i>negdā</i> scourge, beating	ܢܗܪܐܘܐ	<i>nirā</i> yoke
ܢܒܪܐܐ	<i>naggir</i> long (time)	ܢܗܪܐܘܐ	Aph <i>akki</i> to harm; Ettaph <i>ettakki</i> to be harmed
ܢܒܪܐܐ	<i>najm aldin</i> Najm al-Din (pr n)	ܢܗܪܐܘܐ	<i>nekyānā</i> pain, disease
ܢܒܪܐܐ	Aph <i>aggar</i> to be lengthy, go on for a long time		
ܢܒܪܐܐ	<i>ndar/neddor</i> to make a vow		
ܢܒܪܐܐ	<i>nedrā</i> vow		

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ܢܟܫܘܢ	<i>nkas/nekkos</i> to slaughter; Ethpe <i>etnkes</i> to be slaughtered	ܢܫܪܬܐ	<i>nāšrat</i> Nazareth
ܢܟܫܘܢܐ	<i>neksā</i> wealth (usually pl)	ܢܩܦܐ	<i>neq<sup>c</sup>ā</i> hole
ܢܫܘܒܐ	Ethpa <i>etnakkap b-</i> to be shamed by	ܢܩܦܘܩܩܦܐ	<i>nqep/neqqap</i> to follow, join
ܢܫܘܒܐ	Pali <i>nakri</i> to disown; Ethpali <i>etnakri</i> to be es- tranged	ܢܩܫܘܫܐ	<i>nqaš/neqqoš</i> to knock
ܢܫܘܒܐܢܐ	<i>nāmōsā</i> law; <i>dlānāmōs</i> lawless	ܢܫܘܒܐ	<i>nšā/neššē</i> to forget; Ethpa <i>etnašši</i> to forget
ܢܫܘܒܐܢܐ	Pa <i>nassi</i> to try, test, prove	ܢܫܘܫܐ	<i>neššē</i> (pl) women
ܢܫܘܒܐܢܐ	<i>nsab/nessab</i> to take, re- ceive; <i>nsab b-appē</i> to be hypocritical	ܢܫܘܒܐܢܐ	<i>nšab/neššob</i> to blow
ܢܫܘܒܐܢܐ	<i>nesyōnā</i> temptation, trial	ܢܫܘܒܐܢܐ	<i>nšaq/neššoq</i> to kiss
ܢܫܘܒܐܢܐ	<i>npal/neppel</i> to fall; Aph <i>appel</i> to make fall	ܢܫܘܒܐܢܐ	<i>nešrā</i> eagle
ܢܫܘܒܐܢܐ	<i>npaq/neppoq</i> to go forth; Aph <i>appeq</i> to cast out, cause to leave, take out; spend (money)	ܢܫܘܒܐܢܐ	<i>nettel</i> (impf only) to give
ܢܫܘܒܐܢܐ	<i>nepqtā &amp; npaqtā</i> expense	ܢܫܘܒܐܢܐ	<i>seb/nesab</i> to grow old
ܢܫܘܒܐܢܐ	<i>napšā</i> (f, abs <i>npeš</i> ) pl - <i>ātā</i> soul, life; -self (reflexive pron)	ܢܫܘܒܐܢܐ	<i>sēmā</i> silver
ܢܫܘܒܐܢܐ	<i>napšānāy</i> psychological, pertaining to the soul	ܢܫܘܒܐܢܐ	<i>sābā</i> old man
ܢܫܘܒܐܢܐ	<i>nšab/neššob</i> to plant; Ethpe <i>etnšeb</i> to be planted	ܢܫܘܒܐܢܐ	Pa <i>sabbah</i> to make like
ܢܫܘܒܐܢܐ	<i>nšah/nenšah</i> to shine; Ethpa <i>etnaššah</i> to be victorious, triumphant	ܢܫܘܒܐܢܐ	<i>sbar/nesbar</i> to think, imagine; Pa <i>sabbar</i> to broadcast, tell abroad, spread good news, evan- gelize
ܢܫܘܒܐܢܐ	<i>nešhānā</i> victory, triumph, exploit, adventure	ܢܫܘܒܐܢܐ	<i>sabrā</i> hope, trust, expecta- tion
ܢܫܘܒܐܢܐ	<i>našših</i> shining, brilliant	ܢܫܘܒܐܢܐ	<i>sbartā</i> tidings
ܢܫܘܒܐܢܐ	Ethpe <i>etnšel</i> to pour over oneself	ܢܫܘܒܐܢܐ	<i>sged/nesgod</i> to worship
ܢܫܘܒܐܢܐ	<i>nāšrāyā</i> Nazarene	ܢܫܘܒܐܢܐ	<i>sāgōdā</i> worshipper
		ܢܫܘܒܐܢܐ	<i>saggi</i> much, many, very
		ܢܫܘܒܐܢܐ	<i>shed/neshad</i> to witness, testify ( <i>b-</i> , <i>al</i> to); Pa <i>sahhed</i> to call to wit- ness, testify; Aph <i>ashed</i> to bear witness
		ܢܫܘܒܐܢܐ	<i>sāhdā</i> martyr
		ܢܫܘܒܐܢܐ	<i>sāhdutā</i> martyrdom
		ܢܫܘܒܐܢܐ	<i>sogā</i> large amount, many
		ܢܫܘܒܐܢܐ	<i>sukālā</i> intelligence, under- standing



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ܣܘܠܡܢ ܫܗܢܘܢ	<i>sulaymān šāh</i> Sulayman Shah (pr n)	ܣܡܡܠܐ	<i>semmālā</i> left (hand)
ܣܘܠܩܐ	<i>sulqā</i> ascension	ܣܡܡܢܐ	<i>sammānē</i> pl of <i>sammā</i>
ܣܡܢܘܨܐ	<i>sām/nsim</i> to put, place; Ettaph <i>ettsim</i> to be put, be located	ܣܢܐ/ܢܣܢܐ	<i>snā/nesnē</i> to hate; <i>snē/sanyā</i> hateful, odious
ܣܘܢܩܢܐ	<i>sunqānā</i> necessity, need	ܣܢܒܢܐ	<i>sindbān</i> Sindban (pr n)
ܣܘܣܝܐ	<i>susāyā</i> horse	ܣܢܝܢ	<i>snin</i> pure
ܣܘܪܐܢܐ	<i>su<sup>c</sup>rānā</i> errand, task; act, deed	ܣܢܝܩܐ	<i>snīq<sup>c</sup>al</i> in need of
ܣܘܘܦܐ	<i>sawpā</i> (abs <i>sōp</i> ) end	ܣܢܝܩܘܬܐ	<i>snīqutā</i> need, necessity
ܣܘܦܩܐ	<i>supāqā</i> emptying, discharge	ܣܢܩܐ	Ethpe <i>estneq<sup>c</sup>al</i> to need, be in need of
ܣܘܪܗܒܐ	<i>surhābā</i> haste	ܣܐܪܐ/ܢܣܐܪܐ	<i>s<sup>c</sup>ar/nes<sup>c</sup>ar</i> to do; to visit; Ethpe <i>est<sup>c</sup>ar</i> to be done
ܣܘܘܪܐܨܐ	<i>seweros</i> Severus	ܣܐܪܐ	<i>sa<sup>c</sup>rā</i> hair
ܣܘܪܗܢܐ	<i>surhānā</i> injury, harm, damage	ܣܦܝܬܐ	<i>spittā</i> pl - <i>ē/spinātā</i> ship, boat
ܣܘܪܝܐ	<i>suryā</i> Syria	ܣܦܩܐ	<i>spaḡ/nespaḡ</i> to suffice, be sufficient; Ethpa <i>estap-paḡ</i> to be deprived
ܣܘܪܝܝܐ	<i>suryāyā</i> Syrian	ܣܦܪܐ	<i>sāprā</i> scribe, schoolmaster; <i>spārā</i> edge, bank
ܣܗܐ/ܢܣܗܐ	<i>shā/neshē</i> to bathe, wash	ܣܩܩܐ	<i>saqqā</i> sack
ܣܬܐܢܐ	<i>sātānā</i> Satan	ܣܦܪܐ	Ethpa <i>estarrad</i> to be terrified
ܣܬܐܪܡܢܐ	<i>šar men</i> aside from, besides	ܣܪܕܝܘܢ	<i>sardyon</i> carnelian
ܣܝܒܐܪܬܐ	<i>saybartā</i> nourishment	ܣܪܝܩܐ	<i>sriq</i> in vain, futile; <i>sriqā<sup>c</sup>it</i> in vain
ܣܝܡܬܐ	<i>simtā</i> treasure	ܣܪܗܒܐ/ܢܣܪܗܒܐ	<i>sarheb/nsarheb</i> to hasten; <i>msarhbā<sup>c</sup>it</i> hastily
ܣܝܦܐ	<i>saypā</i> sword	ܣܪܗܒܐ	<i>srah/nesroh b-</i> to do harm to, hurt
ܣܝܩܐ	Pa <i>sakki</i> to wait for, expect	ܣܬܘܘܘܬܐ	<i>satwā</i> winter
ܣܝܩܩܐ	Ethpa <i>estakkal</i> to perceive, understand	ܣܬܬܐܬܐ	Pa <i>sattet</i> to plant firmly
ܣܝܩܩܐ	<i>skal</i> and <i>skel/saklā</i> foolish	ܣܬܘܘܘܬܐ	<i>ṣabbāsāyā</i> Abbasid
ܣܝܩܩܐ	<i>sleq/nessaq</i> to go up; Aph <i>asseq</i> to raise, lift up, have (someone) come/go up	ܣܬܘܘܘܬܐ	<i>ṣbad/ne<sup>c</sup>bed</i> to make, do; Aph <i>a<sup>c</sup>bed</i> make work; Ettaph <i>etta<sup>c</sup>bad</i> to be put to work; Shaph <i>ša<sup>c</sup>bed</i> to reduce to servitude
ܣܝܩܩܐ	<i>smē/samyā</i> blind; <i>sammā</i> pl <i>sammānē</i> drug, medicine; pigment		
ܣܝܩܩܐ	<i>smak/nesmok</i> to rest against; Ethpe <i>estmek</i> to recline		

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ܘܒܪܐ	<sup>c</sup> <i>abdā</i> servant, slave; <sup>c</sup> <i>bādā</i> labor, work, job	ܘܒܪܐ	Aph <i>a<sup>c</sup>iq</i> to distress; Ettaph <i>ett<sup>c</sup>iq</i> to be distressed
ܘܒܪܐܗܢܐ	<sup>c</sup> <i>abd algani</i> Abd al-Ghani (pr n)	ܘܒܪܐܗܢܐ	<sup>c</sup> <i>uqbrā</i> mouse
ܘܒܪܢܒܐ	<sup>c</sup> <i>abdnebo</i> Abdnebo	ܘܒܪܐܗܢܐ	<sup>c</sup> <i>ār/n<sup>c</sup>ur</i> to wake, watch; Pa <sup>c</sup> <i>awwar</i> to blind; Ettaph <i>ett<sup>c</sup>ir</i> to wake up
ܘܒܪܐܕܐ	<sup>c</sup> <i>ābōdā</i> maker	ܘܒܪܐܗܢܐ	<sup>c</sup> <i>ušnā</i> strength, might
ܘܒܪܐܢܐ	<sup>c</sup> <i>bar/ne<sup>c</sup>bar</i> to cross, transgress ( <sup>c</sup> <i>al</i> ); to pass, come to pass, happen	ܘܒܪܐܗܢܐ	<sup>c</sup> <i>utrā</i> wealth, riches
ܘܒܪܐܡܐ	<sup>c</sup> <i>abšlāmā</i> Abshlama	ܘܒܪܐܗܢܐ	<sup>c</sup> <i>azziz</i> vehement, strong
ܘܒܪܐܢܐ	Pa <sup>c</sup> <i>aggel</i> to roll away	ܘܒܪܐܗܢܐ	<sup>c</sup> <i>ezqtā</i> signet
ܘܒܪܐܢܐ	<sup>c</sup> <i>gal, ba-</i> quickly, immedi- ately	ܘܒܪܐܗܢܐ	<sup>c</sup> <i>azrurē</i> (pl) swaddling clothes
ܘܒܪܐܢܐ	<sup>c</sup> <i>eglā</i> lamb	ܘܒܪܐܗܢܐ	<sup>c</sup> <i>ṭip</i> clothed, clad
ܘܒܪܐܢܐ	<sup>c</sup> <i>ajāmāyā</i> Persian	ܘܒܪܐܗܢܐ	<sup>c</sup> <i>ṭel/ṭaṭlā</i> hard, difficult
ܘܒܪܐܢܐ	<sup>c</sup> <i>ad</i> up to, while	ܘܒܪܐܗܢܐ	<sup>c</sup> <i>ṭap/ne<sup>c</sup>ṭop</i> to return; Pa <sup>c</sup> <i>aṭṭep</i> to clothe; to give back
ܘܒܪܐܢܐ	<sup>c</sup> <i>dal/ne<sup>c</sup>dol</i> to find fault with	ܘܒܪܐܗܢܐ	<sup>c</sup> <i>yādā</i> custom, habit
ܘܒܪܐܢܐ	<sup>c</sup> <i>edlāyā</i> blame, censure; <i>dlā<sup>c</sup>edlāy</i> blameless	ܘܒܪܐܗܢܐ	<sup>c</sup> <i>aynā</i> (f) eye
ܘܒܪܐܢܐ	<sup>c</sup> <i>dammā d-</i> until (conj); ~ <i>l-</i> until (prep)	ܘܒܪܐܗܢܐ	<sup>c</sup> <i>irutā</i> wakefulness, vigi- lance, attention
ܘܒܪܐܢܐ	<sup>c</sup> <i>den</i> Eden	ܘܒܪܐܗܢܐ	Pa <sup>c</sup> <i>akkar</i> to detain, hinder
ܘܒܪܐܢܐ	<sup>c</sup> <i>eddānā</i> moment, time, season	ܘܒܪܐܗܢܐ	<sup>c</sup> <i>al</i> (with pron encl II, <sup>c</sup> <i>l-</i> ) on, against, over; <sup>c</sup> <i>al d-</i> because, inasmuch as; <sup>c</sup> <i>al-yad</i> near, beside
ܘܒܪܐܢܐ	<sup>c</sup> <i>dar/ne<sup>c</sup>dar</i> to help, be of assistance	ܘܒܪܐܗܢܐ	Pa <sup>c</sup> <i>alli</i> to exalt, raise; Shaph <i>ša<sup>c</sup>li</i> to exalt; Eshtaph <i>ešta<sup>c</sup>li</i> to be ar- rogant
ܘܒܪܐܢܐ	<sup>c</sup> <i>ēdtā</i> assembly, church	ܘܒܪܐܗܢܐ	<sup>c</sup> <i>alhādē</i> orthographic con- vention for <sup>c</sup> <i>al hādē</i>
ܘܒܪܐܢܐ	Ethpa <i>er<sup>c</sup>ahhad</i> to remem- ber	ܘܒܪܐܗܢܐ	pl of <sup>c</sup> <i>lātā</i>
ܘܒܪܐܢܐ	<sup>c</sup> <i>ubbā</i> bosom; cavity	ܘܒܪܐܗܢܐ	<sup>c</sup> <i>ellāy</i> exalted, supreme
ܘܒܪܐܢܐ	<sup>c</sup> <i>udrānā</i> aid, help	ܘܒܪܐܗܢܐ	<sup>c</sup> <i>alyad</i> near, beside
ܘܒܪܐܢܐ	<sup>c</sup> <i>uhdānā</i> memory; memo- rial, commemoration	ܘܒܪܐܗܢܐ	<sup>c</sup> <i>laymā</i> young man, lad
ܘܒܪܐܢܐ	Aph <i>a<sup>c</sup>wel b-</i> to do ill to, treat ill	ܘܒܪܐܗܢܐ	<sup>c</sup> <i>laymtā</i> young woman, maiden
ܘܒܪܐܢܐ	<sup>c</sup> <i>awwālā</i> unjust; <sup>c</sup> <i>wellā</i> baby		
ܘܒܪܐܢܐ	<sup>c</sup> <i>umqā</i> depth		

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ܐܠܢܐ	<sup>c</sup> al/ne <sup>c</sup> ol to go in, enter; Aph a <sup>c</sup> el to have enter, allow in	ܐܩܒܬܐ	<sup>c</sup> eqbtā footprint
ܐܠܠܬܐ	<sup>c</sup> ellātā pl of <sup>c</sup> elltā	ܩܪܢܐ	<sup>c</sup> qar/ne <sup>c</sup> qor to rip up, rip out
ܐܠܡܐ	<sup>c</sup> ālmā (abs <sup>c</sup> ālam) world; dal <sup>c</sup> ālam eternal; l- <sup>c</sup> ālam, l- <sup>c</sup> ālam <sup>c</sup> ālmin forever	ܩܪܩܪܐ	<sup>c</sup> eqqārā root, medicinal herb; line
ܐܠܠܬܐ	<sup>c</sup> elltā pl ܐܠܠܬܐ <sup>c</sup> ellātā rea- son, cause; thing, article; <sup>c</sup> lātā pl <sup>c</sup> lawwātā altar	ܩܪܩܪܐ	<sup>c</sup> qartā barren woman
ܐܡܐ	<sup>c</sup> am (+ pron encl I, <sup>c</sup> amm-) with	ܩܪܩܪܐ	<sup>c</sup> āqtā distress
ܐܡܡܐ	<sup>c</sup> ammā pl ܐܡܡܐ <sup>c</sup> ammē people	ܩܪܩܪܐ	<sup>c</sup> erbā sheep
ܐܡܡܐ	Aph a <sup>c</sup> med to baptize	ܩܪܩܪܐ	<sup>c</sup> rubtā Friday
ܐܡܡܐ	<sup>c</sup> mādā baptism	ܩܪܩܪܐ	<sup>c</sup> artel(lāy) naked
ܐܡܡܐ	<sup>c</sup> ammūṭ dark, gloomy	ܩܪܩܪܐ	<sup>c</sup> arsā bed, couch
ܐܡܡܐ	<sup>c</sup> mil weary	ܩܪܩܪܐ	<sup>c</sup> raq/ne <sup>c</sup> roq to flee
ܐܡܡܐ	<sup>c</sup> ammiq deep	ܩܪܩܪܐ	<sup>c</sup> aššīn mighty, violent
ܐܡܡܐ	<sup>c</sup> ammiqutā depth	ܩܪܩܪܐ	<sup>c</sup> šen/ne <sup>c</sup> šan to gain strength; Aph a <sup>c</sup> šen to make violent
ܐܡܡܐ	<sup>c</sup> mal/ne <sup>c</sup> mal to labor, toil, work	ܩܪܩܪܐ	<sup>c</sup> tid ready, prepared (d- + impf, to do something)
ܐܡܡܐ	<sup>c</sup> amlā labor, task	ܩܪܩܪܐ	<sup>c</sup> attiq old
ܐܡܡܐ	<sup>c</sup> mar/ne <sup>c</sup> mar to live, dwell	ܩܪܩܪܐ	<sup>c</sup> attir rich, wealthy
ܐܡܡܐ	<sup>c</sup> nā/ne <sup>c</sup> nē to reply, answer	ܩܪܩܪܐ	<sup>c</sup> tar/ne <sup>c</sup> tar to grow rich
ܐܡܡܐ	<sup>c</sup> ānā (f coll) sheep, small cattle	ܩܪܩܪܐ	pē/ܩܪܩܪܐ payā comely, fair
ܐܡܡܐ	<sup>c</sup> enyānā conversation, so- ciety	ܩܪܩܪܐ	pêrā fruit
ܐܡܡܐ	<sup>c</sup> nānā (f) cloud	ܩܪܩܪܐ	pga <sup>c</sup> /nepga <sup>c</sup> to attack
ܐܡܡܐ	<sup>c</sup> annāt wicked	ܩܪܩܪܐ	pagrā body
ܐܡܡܐ	Ethpa er <sup>c</sup> assaḡ to be vexed	ܩܪܩܪܐ	pulātā escape
ܐܡܡܐ	<sup>c</sup> seq <sup>c</sup> asqā difficult, hard; <sup>c</sup> asqā'it with difficulty	ܩܪܩܪܐ	pumā mouth
ܐܡܡܐ	<sup>c</sup> asqutā difficulty	ܩܪܩܪܐ	punāyā return; punāy-pet- gāmā answer, reply
ܐܡܡܐ	<sup>c</sup> sar (f), <sup>c</sup> esrā (m) ten	ܩܪܩܪܐ	puniqē Phoenicia
ܐܡܡܐ	<sup>c</sup> šā/ne <sup>c</sup> šē to compel, force	ܩܪܩܪܐ	see ܩܪܩܪܐ
ܐܡܡܐ	<sup>c</sup> eqbā (f) heel	ܩܪܩܪܐ	pusāq Pusaq (pr n)
		ܩܪܩܪܐ	puqdānā commandment, order
		ܩܪܩܪܐ	purkāsā nύργος, tower
		ܩܪܩܪܐ	pursā plan, plot
		ܩܪܩܪܐ	pursānā affair, manage- ment



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ܩܦܘܩܩܐ	<i>paršōpā</i> face, persona	ܩܦܘܩܩܐ	<i>šār/nšur</i> to depict, represent (pass part ܩܦܘܩܩܐ <i>šir</i> )
ܩܦܘܩܩܐ	<i>praq/neproq</i> to depart, go away, withdraw	ܩܦܘܩܩܐ	<i>šawrā</i> neck
ܩܦܘܩܩܐ	Pa <i>parreš</i> to divide	ܩܦܘܩܩܐ	<i>šēd</i> beside, next to (with pron encl II usually spelled ܩܦܘܩܩܐ)
ܩܦܘܩܩܐ	<i>parrāšā</i> mounted soldier	ܩܦܘܩܩܐ	<i>šir</i> see ܩܦܘܩܩܐ
ܩܦܘܩܩܐ	<i>pšat/nepšoʔ</i> to spread, stretch out; <i>pšat šeb<sup>c</sup>ā</i> to point the finger	ܩܦܘܩܩܐ	<i>šayyārā</i> painter
ܩܦܘܩܩܐ	<i>pšiq</i> maimed	ܩܦܘܩܩܐ	Pa <i>šalli</i> to pray ( <sup>c</sup> <i>al</i> for); Ethpe <i>ešli</i> to incline
ܩܦܘܩܩܐ	<i>pšiq</i> easy; <i>pšiqā'it</i> easily	ܩܦܘܩܩܐ	<i>šlab/nešlob</i> to crucify; Ethpe <i>ešleb</i> to be crucified
ܩܦܘܩܩܐ	<i>pšar/nepšar</i> to melt	ܩܦܘܩܩܐ	<i>šlibā</i> cross
ܩܦܘܩܩܐ	<i>pšārā</i> digestion	ܩܦܘܩܩܐ	<i>šlibutā</i> crucifixion
ܩܦܘܩܩܐ	Ethpau <i>etpawšāš</i> to waste away	ܩܦܘܩܩܐ	<i>šlōtā</i> pl <i>šlawwātā</i> prayer
ܩܦܘܩܩܐ	<i>petgāmā</i> word, thing	ܩܦܘܩܩܐ	<i>šalmā</i> (abs <i>šlem</i> ) image, likeness
ܩܦܘܩܩܐ	<i>ptaḥ/neptaḥ</i> to open; Pa <i>pattaḥ</i> to cause to be opened; Ethpe <i>etptaḥ</i> to be open, opened	ܩܦܘܩܩܐ	<i>šni<sup>c</sup>utā</i> cunning
ܩܦܘܩܩܐ	<i>ptāyā</i> breadth	ܩܦܘܩܩܐ	<i>šaprā</i> pl <i>šaprwātā</i> morning
ܩܦܘܩܩܐ	<i>ptakrā</i> idol		
ܩܦܘܩܩܐ	<i>šēd</i> next to, beside (+ pron encl II; also spelled ܩܦܘܩܩܐ)	ܩܦܘܩܩܐ	Pa <i>qabbel</i> to receive, get; <i>qabbel baṭnā</i> to become pregnant
ܩܦܘܩܩܐ	<i>šā'ar</i> representation (see ܩܦܘܩܩܐ <i>mqaddam-šā'ar</i> prefiguration)	ܩܦܘܩܩܐ	<i>qbar/neqbor</i> to bury
ܩܦܘܩܩܐ	<i>šbā/nešbē</i> to want; Ethpe <i>ešṭbi</i> to want	ܩܦܘܩܩܐ	<i>qabrā</i> tomb, grave
ܩܦܘܩܩܐ	<i>šebyānā</i> will	ܩܦܘܩܩܐ	<i>qba<sup>c</sup>/neqbo<sup>c</sup></i> to fasten, fix, set up; Ethpe <i>etqba<sup>c</sup></i> to be set up (cross, e.g.)
ܩܦܘܩܩܐ	<i>šeb<sup>c</sup>ā</i> finger	ܩܦܘܩܩܐ	Pa <i>qaddi</i> to retain, keep possession of
ܩܦܘܩܩܐ	Pa <i>šabbet</i> to set in order	ܩܦܘܩܩܐ	<i>qaddim</i> old, ancient; <i>men qdim</i> of old, long ago, from eternity
ܩܦܘܩܩܐ	<i>šebtā</i> pl <i>-tē</i> ornament, decoration	ܩܦܘܩܩܐ	<i>qaddiš</i> holy, sacred, sainted
ܩܦܘܩܩܐ	<i>shā (šhi)/nešhē</i> to thirst; pass part ( <i>šhē/šahyā</i> ) thirsty	ܩܦܘܩܩܐ	<i>qdām</i> before, in front of (+ pron encl II)
ܩܦܘܩܩܐ	<i>šawbā</i> meeting place		
ܩܦܘܩܩܐ	<i>šawmā</i> fast, fasting		

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ܩܕܡܐ	<i>qdam/neqdam</i> to go before, do first; Pa <i>qaddem</i> to precede, go before	ܩܝܫܐ	<i>qaysā</i> stick, piece of wood
ܩܕܡܝܐ	<i>qadmāy</i> first, former, fore, of old, ancient	ܩܝܦܐ	<i>qaypā</i> Caiaphas
ܩܕܡܐܝܬܐ	<i>qadmā'it</i> firstly	ܩܝܬܪܐ	<i>qitārā</i> harp
ܩܕܕܝܫܐ	Pa <i>qaddeš</i> to make holy, sanctify; Ethpa <i>etqaddaš</i> to be made holy, sacred	ܩܝܠܐ	<i>qālā</i> voice
ܩܘܘܝܐ	Pa <i>qawwi</i> to remain, stay, wait	ܩܠܘܕܝܘܨ	<i>qlawdios</i> Claudius
ܩܘܒܐܠ	<i>qubal, l-qubal</i> before, in front of (+ pron encl I); <i>qubal-ṭaybutā</i> thanks, gratitude	ܩܠܝܠܐ	<i>qallil</i> little, little bit, insignificant; swift; <i>qallilā'it</i> swiftly
ܩܘܕܫܐܐ	<i>qudšā</i> , as in <i>ruhā d-qudšā</i> the Holy Spirit	ܩܡܪܐܐ/ܩܡܪܐܐ	<i>qamrā/qmārā</i> belt
ܩܘܡܐ	<i>qām/nqum</i> to rise up, arise; Aph <i>aqim</i> to put, place; ~ <i>qyāmā</i> to make a contract; Ethpa <i>etqayyam</i> to be established	ܩܢܐ/ܩܢܐܐ	<i>qnā/neqnē</i> to acquire, purchase, redeem
ܩܘܦܫܐ	<i>qupsā</i> cube, pebble, die	ܩܢܘܡܐ	<i>qnomā</i> self, person; <i>qnomā'it</i> personally
ܩܘܪܒܐܢܐ	<i>qurbānā</i> oblation	ܩܦܠܐ	Aph <i>aqnef</i> to make fear, make anxious
ܩܘܪܝܐ	<i>quryā</i> pl of <i>qritā</i>	ܩܢܩܪܐܢܐ	<i>qenṭrōnā</i> centurion
ܩܘܪܝܢܘܨ	<i>qewrinōs</i> Cyrenius	ܩܫܐܪ	<i>qesar</i> Caesar
ܩܘܩܘܠܐ	<i>qātōlā</i> murderer	ܩܫܐܬܐ	<i>q'ātā</i> outcry
ܩܘܩܘܪܐ	<i>qīrā</i> compulsion, force; <i>qīrā'it</i> by force	ܩܫܐܠ	Ethpe <i>etqpel</i> to be rubbed off/out
ܩܘܩܘܠܐ	<i>qīl/neqīl</i> to kill; Pa <i>qatṭel</i> to slaughter; Ethpe <i>etqtel</i> to be killed	ܩܫܐܠܐ	<i>qepāle'on</i> pl <i>qepāle'ā</i> chapter
ܩܘܩܘܠܐ	<i>qetlā</i> slaughter, murder	ܩܫܐܠܐ	Ethpe <i>etqpes men</i> to withdraw from
ܩܘܩܘܠܐ	<i>qataraqtā</i> cataract	ܩܫܐܠܐ	<i>qapsā</i> cage
ܩܘܩܘܠܐ	<i>qayṭā</i> summer	ܩܫܐܠܐ	<i>qšā/neqšē</i> to break (bread); Ethpe <i>etqši</i> to be broken
ܩܘܩܘܠܐ	<i>qayyām</i> remaining, existing, standing	ܩܫܐܠܐ	<i>qas/neqqoš</i> <sup>c</sup> <i>am</i> to come to an agreement with
ܩܘܩܘܠܐ	<i>qyāmā</i> contract; ~ <i>d-šaynā</i> peace treaty; <i>aqim</i> ~ to make a contract	ܩܪܐ/ܩܪܐܐ	<i>qrā/neqrē</i> to call, summon, invite, name, read; Ethpe <i>etqri</i> to be called, be read out
		ܩܪܒܐ	<i>qreb/neqrab l-</i> to approach, draw near to; Pa <i>qarreb</i> to put near, bring near; Aph <i>aqreb</i> <sup>c</sup> <i>am</i> to do battle with; Ethpa <i>etqarrab l-</i> to approach
		ܩܪܒܐܐ	<i>qrābā</i> battle

## INTRODUCTION TO SYRIAC

ܩܪܨܬܘܬܐ	<i>qroṣṭelos</i> crystal	ܪܕܐ	<i>rdā/nerdē</i> to proceed, emanate
ܩܪܪܒܐ	<i>qarrib</i> close, near	ܪܕܘܦܝܐ	<i>rdupyā</i> <sup>ܥܐܠ</sup> persecution of
ܩܪܪܒܘܬܐ	<i>qarributā</i> d- nearly	ܪܕܘܦܝܐ	<i>rdap/nerdop</i> to follow, drive on/out, pursue; (+ <i>bātar</i> ) persecute
ܩܪܘܢܐ	<i>qeryōnā</i> candle, taper	ܪܩܝܥܐ	Ethpa <i>etrahhab</i> to be terrified
ܩܪܝܡܐ	<i>qrim</i> overlaid	ܪܘܡܐ	<i>rōmē</i> Rome
ܩܪܝܪܐ	<i>qarrir</i> cool, cold	ܪܘܡܝܐ	<i>rōmāyā</i> Roman
ܩܪܝܪܘܬܐ	<i>qarrirutā</i> coolness, cold	ܪܗܝܢܪܗܐ	<i>rhey/nerhaṭ</i> (impt <i>harṭ</i> ) to run
ܩܪܝܬܐ	<i>qritā</i> pl <i>qeryātā/quryā</i> village	ܪܗܝܒܐ	<i>rhib</i> timorous; <i>rhibā'it</i> hastily, timorously
ܩܪܘܦܐ	<i>qram/neqrom</i> to overlay, plate	ܪܗܝܒܐ	<i>rugzā</i> rage
ܩܪܢܐ	<i>qarnā</i> pl - <i>ātā</i> horn	ܪܗܝܒܐ	<i>rwaz/nerwaz</i> to rejoice
ܩܪܫܐ	<i>qarṣā</i> : <i>ekal qarṣā</i> to back-bite, slander, accuse	ܪܗܝܒܐ	<i>rwāzā</i> rejoicing, gladness
ܩܪܫܐ	<i>qar/neqqar</i> to get cold	ܪܗܝܒܐ	Pa <i>r yayyaḥ</i> to soften, mollify
ܩܪܫܐ	Ethpa <i>etqaṣṣi</i> <sup>ܥܐܠ</sup> to be grievous, difficult for	ܪܗܝܒܐ	<i>ruḥā</i> pl - <i>ē/-ātā</i> (f) spirit; wind
ܩܪܫܐ	<i>qṣṣē/qaṣyā</i> severe, fierce	ܪܗܝܒܐ	<i>ruhqā</i> distance; <i>men ruhqā</i> from/at a distance
ܩܪܫܐ	<i>qaṣṣiṣ</i> old, elder	ܪܗܝܒܐ	<i>rawwih</i> spacious
ܩܪܫܐ	<i>qeṣṭā</i> pl - <i>ē/-ātā</i> bow, arc	ܪܗܝܒܐ	Aph <i>arim</i> to raise up, lift up, take away; Ettaph <i>et-trim</i> to be lifted up, taken away
ܩܪܫܐ	<i>qātoliqā</i> catholicos	ܪܗܝܒܐ	<i>rawmā</i> height
ܪܒܐ	<i>rabb</i> pl <i>rawrbin</i> big, great; <i>rabb-kāhnē</i> chief priest	ܪܗܝܒܐ	<i>rawrbin</i> abs masc pl of <i>rabb</i> , q.v.
ܪܒܐ	<i>rbā</i> ( <i>rbi</i> )/ <i>nerbē</i> to grow up	ܪܗܝܒܐ	<i>rawrbānā</i> grandee
ܪܒܐ	<i>rabbā</i> master	ܪܗܝܒܐ	<i>rušmā</i> drawing, design
ܪܒܐ	<i>rebbō</i> (abs) myriad; <i>rebbō-rebbwān</i> tens of thousands	ܪܗܝܒܐ	<i>raḥyā</i> mill, handmill; <i>raḥyā da-ḥmārā</i> millstone (of a gristmill turned by a donkey)
ܪܒܐ	<i>rbi</i> <sup>ܥܐܝܢ</sup> fourth	ܪܗܝܒܐ	<i>rhem/nerham</i> to love; Pa <i>raḥḥem</i> <sup>ܥܐܠ</sup> to have mercy on
ܪܒܐ	<i>rgig</i> delightful, pleasant		
ܪܒܐ	<i>rgiṣ</i> aware, perceptive		
ܪܒܐ	<i>reglā</i> (f) foot, leg		
ܪܒܐ	<i>rgeltā</i> flood		
ܪܒܐ	<i>rgam/nergom</i> to stone		
ܪܒܐ	Aph <i>argeṣ</i> to feel, perceive, become aware of		
ܪܒܐ	<i>regṣā</i> sense		
ܪܒܐ	<i>ргеṣtā</i> feeling		

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ܠܫܡܐ	<i>rahmā</i> mercy, favor; <i>rāhmā</i> friend	ܠܫܦܐ	Ethpa <i>etrappi</i> to become weak
ܠܫܡܬܐ	<i>rehmtā</i> love, passion	ܠܫܦܦܐ	<i>repsā</i> stamp, kick
ܠܫܡܩܐ	<i>rahhiq</i> far, distant	ܠܫܦܩܐ	<i>raq/nerroq</i> to spit
ܠܫܡܩܐ	Aph <i>arheq</i> to remove, put away, to move far away (int & trs)	ܠܫܦܩܐ	<i>rēšā</i> head, heading, chapter; <i>rēš-malakē</i> archangel; <i>rēš-kāhnē</i> high priest; <i>men d-rēš</i> again
ܠܫܦܩܐ	<i>raṭṭib</i> moist	ܠܫܦܩܐ	<i>rašši</i> <sup>c</sup> impious
ܠܫܦܩܐ	<i>raṭṭibutā</i> moisture	ܠܫܦܩܐ	<i>ršam/neršom</i> to draw
ܠܫܦܩܐ	<i>rṭan/nerṭan</i> to murmur, mutter	ܠܫܦܩܐ	<i>rēšānā</i> noble, prince
ܠܫܦܩܐ	see ܠܫܦܩܐ	ܠܫܦܩܐ	<i>rtētā</i> fear, trembling
ܠܫܦܩܐ	<i>rkab/nerkab</i> to mount, ride	ܠܫܦܩܐ	Pa <i>rattem</i> to say gently
ܠܫܦܩܐ	<i>rakkik</i> mild, gentle; silk	ܠܫܦܩܐ	<i>šēdā</i> demon, devil
ܠܫܦܩܐ	Aph <i>arken</i> to lower, bow; Ethpe <i>etrken</i> to bow down	ܠܫܦܩܐ	<i>šel/nešal</i> to ask, demand; Pa <i>ša'el l-</i> to ask questions of; Aph <i>ašel</i> to lend
ܠܫܦܩܐ	<i>rakšā</i> pl <i>rakšā</i> horse	ܠܫܦܩܐ	<i>šērā</i> silk
ܠܫܦܩܐ	<i>rām</i> high, loud (for verbs see ܠܫܦܩܐ)	ܠܫܦܩܐ	<i>šērāy</i> silken
ܠܫܦܩܐ	<i>rmē/ramyā</i> fallen, prostrate, cast down; Aph <i>armi</i> to cast, lay down, lay before, offer	ܠܫܦܩܐ	<i>šbābā</i> neighbor
ܠܫܦܩܐ	<i>rmaz/nermoz</i> to make gestures	ܠܫܦܩܐ	<i>šbābutā</i> neighborhood
ܠܫܦܩܐ	<i>remzā</i> sign, gesture	ܠܫܦܩܐ	Pa <i>šabbah</i> to praise; Ethpa <i>eštabbah</i> to be praised
ܠܫܦܩܐ	<i>ramšā</i> evening	ܠܫܦܩܐ	<i>šbilā</i> track, path, trace
ܠܫܦܩܐ	<i>rnā/nernē</i> to reflect, meditate	ܠܫܦܩܐ	<i>šba</i> <sup>c</sup> (f), <i>šab</i> <sup>c</sup> <i>ā</i> (m) seven
ܠܫܦܩܐ	<i>ras/nerros</i> to sprinkle	ܠܫܦܩܐ	<i>šbaq/nešboq</i> to leave, abandon; forgive; Ethpe <i>eštbeq</i> to be abandoned, forsaken; to be forgiven
ܠܫܦܩܐ	<i>rā/nerfē</i> to tend, keep (flocks), to rule; Pa <i>ra</i> <sup>c</sup> <i>i</i> to appease, placate	ܠܫܦܩܐ	<i>šabbtā</i> sabbath, Saturday
ܠܫܦܩܐ	<i>rāyā</i> pl <i>rāyayā/</i> <i>rāawwātā</i> shepherd	ܠܫܦܩܐ	Ethpe <i>eštgeš</i> to be troubled, disturbed
ܠܫܦܩܐ	<i>re<sup>c</sup>yānā</i> mind	ܠܫܦܩܐ	<i>šdā/nešdē</i> to throw, cast down
ܠܫܦܩܐ	Aph <i>ar<sup>c</sup>el</i> to make tremble	ܠܫܦܩܐ	Pa <i>šaddar</i> to send; Ethpa <i>eštaddar</i> to be sent, dispatched
ܠܫܦܩܐ	<i>ra<sup>c</sup>mā</i> thunder	ܠܫܦܩܐ	Aph <i>ašwi</i> to equate



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ܟܘܥܥܘܩܩܐ	<i>šāwē</i> (m), <i>šāwyā</i> (f) worthy	ܟܘܠܕܐܐ	<i>šladdā</i> corpse
ܟܘܠܩܘܬܐܐ	<i>šubhā</i> (abs <i>šbuḥ</i> ) glory	ܟܘܠܩܘܠܘܩܐ	<i>šālōm</i> Salome (pr n)
ܩܘܩܩܐ	Aph <i>ašig</i> to wash, wash away, purify	ܟܘܠܩܘܠܘܩܐ	<i>šlah/nešlah</i> to send, dispatch; to strip bare, take off (clothes); Ethpe <i>eštlaḥ</i> to be sent
ܟܘܠܩܘܠܘܩܐ	<i>šukānā</i> grace	ܟܘܠܩܘܠܘܩܐ	Pa <i>šallet</i> to put in authority; Ethpa <i>eštallaḥ b-</i> to gain dominion over
ܩܘܩܩܐ	<i>šawzeb/nšawzeb</i> to save; Eshtaph <i>eštawzab</i> to be delivered	ܟܘܠܩܘܠܘܩܐ	<i>šelyā, men šelyā, men-šel(y)</i> at once, unexpectedly; <i>šelyā</i> peace, tranquility
ܩܘܩܩܐ	<i>šāt/nšuṭ</i> to treat with contempt	ܟܘܠܩܘܠܘܩܐ	<i>šliḥā</i> messenger, apostle
ܩܘܩܩܐ	<i>šwah/nešwah</i> to spring up	ܟܘܠܩܘܠܘܩܐ	<i>šliḥutā</i> message
ܟܘܠܩܘܠܘܩܐ	<i>šwidā</i> Shwida (pr n)	ܩܘܩܩܐ	<i>šliṭ</i> permitted
ܟܘܠܩܘܠܘܩܐ	<i>šulāmā</i> end; <i>nsab</i> ~ to come to an end	ܩܘܩܩܐ	<i>šlem/nešlam</i> to be finished; to follow; Pa <i>šallem</i> to finish (trs), fulfill; Aph <i>ašlem</i> to turn over, hand over, betray; Ethpa <i>eštal-lam</i> to be finished, fulfilled
ܟܘܠܩܘܠܘܩܐ	<i>šōcā</i> firm ground, rock	ܟܘܠܩܘܠܘܩܐ	<i>šlāmā</i> greetings, peace; <i>šālmā</i> follower
ܩܘܩܩܐ	Pa <i>šayyen</i> to appease	ܟܘܠܩܘܠܘܩܐ	<i>šmā</i> (abs <i>šem</i> ) pl <i>šmāhē</i> name
ܟܘܠܩܘܠܘܩܐ	<i>šuprā</i> beauty	ܟܘܠܩܘܠܘܩܐ	Ethpa <i>eštammah</i> to be named
ܟܘܠܩܘܠܘܩܐ	<i>šuqā</i> market	ܩܘܩܩܐ	<i>šmaṭ/nešmoṭ</i> to draw, unsheathe
ܟܘܠܩܘܠܘܩܐ	<i>šuqrā</i> falsehood	ܟܘܠܩܘܠܘܩܐ	<i>šmayyā</i> (pl) heaven
ܩܘܩܩܐ	<i>šwar/nešwar</i> to leap	ܟܘܠܩܘܠܘܩܐ	<i>šma<sup>c</sup>/nešma<sup>c</sup></i> to hear; Aph <i>ašma<sup>c</sup></i> to make hear; Ethpe <i>eštma<sup>c</sup></i> to be heard
ܟܘܠܩܘܠܘܩܐ	<i>šurā</i> city wall	ܟܘܠܩܘܠܘܩܐ	<i>šem<sup>c</sup>ōn</i> Simon, Simeon
ܟܘܠܩܘܠܘܩܐ	<i>šurāyā</i> beginning	ܩܘܩܩܐ	Ethpa <i>eštammār</i> to be released
ܩܘܩܩܐ	Ethpau <i>eštawtap</i> to share	ܟܘܠܩܘܠܘܩܐ	<i>šāmṛāyā</i> Samaritan
ܩܘܩܩܐ	<i>šahḥin</i> hot	ܩܘܩܩܐ	Pa <i>šammeš</i> to serve
ܩܘܩܩܐ	Ethpa <i>eštahḥaq</i> to be vexed, troubled		
ܟܘܠܩܘܠܘܩܐ	<i>šhāqā</i> adversity		
ܟܘܠܩܘܠܘܩܐ	<i>šyāgtā</i> ablution		
ܩܘܩܩܐ	<i>šiṭ</i> mean, contemptible		
ܟܘܠܩܘܠܘܩܐ	<i>šilōḥā</i> Siloam		
ܩܘܩܩܐ	<i>šayyen</i> see ܩܘܩܩܐ		
ܟܘܠܩܘܠܘܩܐ	<i>šaynā</i> peace; cultivation, prosperity		
ܟܘܠܩܘܠܘܩܐ	<i>šipōrā</i> trumpet, clarion		
ܟܘܠܩܘܠܘܩܐ	<i>šišā</i> marble		
ܟܘܠܩܘܠܘܩܐ	<i>škāḥtā</i> discovery		
ܟܘܠܩܘܠܘܩܐ	<i>šakrā</i> strong drink, liquor		
ܟܘܠܩܘܠܘܩܐ	<i>šlā/nešlē</i> to draw out		

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ܫܡܫܐ	<i>šemšā</i> (m & f) sun	ܫܪܒܝܬܐ	<i>šarbiṭā</i> tribe; generation
ܫܡܫܝܓܪܡ	<i>šmešgram</i> Shmeshgram (pr n)	ܫܪܘܬܐ	<i>šarutā</i> feast, banquet
ܫܢܐ	Pa <i>šanni</i> to depart	ܫܪܪܝܐ	<i>šarrir</i> true, trusty, faithful; <i>šarrirā</i> 'it truly, verily
ܫܢܢܐ	<i>šennā</i> (f) tooth; mountain peak	ܫܪܟܐ	<i>šarkā</i> the rest
ܫܢܕܐ	<i>šendā</i> torture	ܫܪܪܐ	Pa <i>šarrar</i> to fix firmly; Aph <i>aššar</i> to confirm, keep (a promise)
ܫܢܢܩܐ	Pa <i>šanneq</i> to inflict pain	ܫܪܪܝܬܐ	<i>šrārā</i> truth
ܫܢܝܝܐ	<i>šattā</i> pl <i>šnayyā</i> (abs <i>šnā</i> pl <i>šnin</i> , const <i>šnat-</i> ) year;	ܫܬܐ	<i>šet</i> (f), ( <i>e</i> ) <i>štā</i> (m) six
	<i>šentā</i> sleep	ܫܬܝܐ	<i>ešti/neštē</i> to drink
ܫܬܐ	Ethpa <i>ešta<sup>cc</sup></i> i to tell, relate	ܫܬܝܬܐ	<i>šatestā</i> pl <i>šatesē</i> (f) foun- dation
ܫܬܐܝܠܐ	<i>ša<sup>c</sup>li</i> see ܫܬܐ	ܫܬܝܩܐ	<i>šattiq</i> mute
ܫܬܐܝܬܐ	<i>ša<sup>c</sup>tā</i> pl <i>ša<sup>c</sup>ē</i> (abs <i>ša<sup>c</sup>ā</i> pl <i>ša<sup>c</sup>in</i> ) hour; <i>bāh b-ša<sup>c</sup>tā</i> , <i>bar ša<sup>c</sup>teh</i> immediately	ܫܬܝܩܝܐ	<i>šteq/neštoq</i> to keep silence
ܫܬܐܝܬܐ	<i>špi<sup>c</sup></i> abundant	ܫܬܝܩܝܬܐ	<i>šetqā</i> silence
ܫܬܐܝܩܝܐ	<i>šappir</i> beautiful	ܫܬܝܩܝܬܐ	<i>tōmā</i> Thomas
ܫܬܐܝܩܝܬܐ	<i>špal</i> and <i>špel/šaplā</i> cow- ard(ly)	ܫܬܝܩܝܬܐ	<i>tba<sup>c</sup>/netba<sup>c</sup></i> to seek, desire, require, exact
ܫܬܐܝܩܝܬܐ	<i>špa<sup>c</sup>/nešpa<sup>c</sup></i> to overflow	ܫܬܝܩܝܬܐ	<i>tba<sup>c</sup>tā</i> impost, tax
ܫܬܐܝܩܝܬܐ	<i>špar/nešpar l-</i> to seem good to	ܫܬܝܩܝܬܐ	<i>tbar/netbar</i> to break; Ethpe <i>ettbar</i> to be broken
ܫܬܐܝܩܝܬܐ	<i>šaprā</i> pre-dawn, early morning	ܫܬܝܩܝܬܐ	<i>tāgā</i> crown
ܫܬܐܝܩܝܬܐ	Aph <i>ašqi</i> to give to drink	ܫܬܝܩܝܬܐ	<i>tgurtā</i> trade, commerce
ܫܬܐܝܩܝܬܐ	<i>šqil</i> burdened, bearing	ܫܬܝܩܝܬܐ	<i>tāgrā</i> merchant
ܫܬܐܝܩܝܬܐ	<i>šqal/nešqol</i> to remove, take away; Aph <i>ašqel</i> to set forth, proceed; Ethpe <i>eštqel</i> to be removed	ܫܬܝܩܝܬܐ	<i>tedmurtā</i> pl <i>tedmrātā</i> wonder, marvel
ܫܬܐܝܩܝܬܐ	<i>šrā/nešrē</i> to stop, camp ( <sup>c</sup> <i>al</i> at, near); to loosen; pass part ( <i>šrē/šaryā</i> ) staying, sojourning; Pa <i>šarri</i> to begin (with <i>l-</i> + inf or with impf or part); Aph <i>ašri</i> to make dwell, settle (trs)	ܫܬܝܩܝܬܐ	<i>thir</i> marvelous
ܫܬܐܝܩܝܬܐ	<i>šarbā</i> matter, story	ܫܬܝܩܝܬܐ	<i>tahrā</i> and <i>tehrā</i> astonish- ment
		ܫܬܝܩܝܬܐ	<i>taw</i> m pl impt of ܫܬܐ
		ܫܬܝܩܝܬܐ	<i>tāb/ntub</i> to repent
		ܫܬܝܩܝܬܐ	<i>tub</i> again; introduces a new section or thought
		ܫܬܝܩܝܬܐ	<i>tawditā</i> profession, confes- sion
		ܫܬܝܩܝܬܐ	<i>tawhartā</i> delay

INTRODUCTION TO SYRIAC

ܐܘܘܢܐ	<i>tawwānā</i> inner room, closet	ܐܘܘܢܐ	<i>temrā d-<sup>c</sup>aynā, ak metrap</i> in the twinkling of an eye
ܐܘܘܩܢܐ	<i>tuqānā</i> cultivation, working (of the land, e.g.)	ܐܘܢܐ	<i>tnā/netnē</i> to repeat, narrate
ܕܘܪܐܘܢܐ	<i>tur<sup>c</sup>tā</i> breach	ܐܢܐ	<i>tnan</i> here
ܕܘܪܐܘܢܐ	<i>thumā</i> border	ܐܘܠܐܢܐ	<i>ta<sup>c</sup>lā</i> fox
ܕܘܪܐܘܢܐ	<i>thut</i> (+ pron encl II) under	ܐܘܩܩܐ	<i>taqqip</i> violent, weighty, intense
ܕܘܪܐܘܢܐ	<i>thēt</i> below, under	ܐܘܩܩܐ	Pa <i>taqqen</i> to make right, get ready, prepare; Aph <i>atqen</i> to set in order; Ethpa <i>ettaqqan</i> to be constituted
ܕܘܪܐܘܢܐ	<i>tahpitā</i> veil	ܐܘܩܩܐ	<i>taqnā d-<sup>c</sup>turā</i> table land
ܕܘܪܐܘܢܐ	<i>taht, l-taht</i> men under, below; Pali <i>tahti</i> to bring down, bring low; Ethpali <i>ettahti</i> to be brought down, sent down, brought low	ܐܘܩܩܐ	<i>tqep/netqap</i> to grow strong, prevail
ܕܘܪܐܘܢܐ	<i>tyābutā</i> repentance	ܐܘܩܩܐ	<i>trā (tri)/netrē</i> to get soaked
ܐܘܢܐ	<i>tayman</i> south; <i>taymnāy</i> southern; ( <i>gabbā</i> ) <i>taymnāyā</i> south side	ܐܘܪܐܘܢܐ	<i>trōnos</i> throne, altar
ܐܘܩܩܐ	<i>tiqā</i> scabbard	ܐܘܩܩܐ	<i>trēn/tartēn</i> two (+ pron encl, <i>tray-</i> , as <i>trayhon</i> the two of them, both of them)
ܐܘܠܐܢܐ	<i>tkil<sup>c</sup> al</i> faithful to, trusting in; <i>tkilā'it</i> faithfully	ܐܘܩܩܐ	<i>trayyānā/trayyānitā</i> second
ܐܘܠܐܢܐ	Ethpe <i>ettkel<sup>c</sup> al</i> to trust	ܐܘܩܩܐ	<i>triṣ</i> correct, right, upright, straightforward
ܐܘܪܐܘܢܐ	<i>taktōšā</i> contest	ܕܘܪܐܘܢܐ	<i>tarmyātā</i> (f pl) foundation
ܐܘܠܐܢܐ	<i>tlā/netlē</i> to lift up, hang up; Ethpe <i>ettli</i> to be hung	ܕܘܪܐܘܢܐ	<i>tarnāgultā</i> hen
ܐܘܩܩܐ	<i>tlah/netloḥ</i> to rend	ܐܘܩܩܐ	<i>tarnāglā</i> (abs <i>tarnāgul</i> ) cock
ܐܘܠܐܢܐ	<i>tlitāy</i> third	ܐܘܩܩܐ	<i>tarsi/ntarsē</i> to nourish, rear, supply
ܐܘܩܩܐ	<i>talmed</i> to make a disciple (trs); Ethpal <i>ettalmed</i> to become a disciple	ܐܘܩܩܐ	<i>tra<sup>c</sup>/netro<sup>c</sup></i> to break through
ܐܘܪܐܘܢܐ	<i>talmidā</i> disciple	ܐܘܩܩܐ	<i>tar<sup>c</sup>ā</i> (abs <i>tra<sup>c</sup></i> ) gate, doorway; <i>tra<sup>c</sup>-malkutā</i> court, palace
ܐܘܠܐܢܐ	<i>tlāt</i> (f)/ <i>tlātā</i> (m) three	ܕܘܪܐܘܢܐ	<i>tar<sup>c</sup>itā</i> mind, opinion
ܐܘܩܩܐ	<i>tmah/netmah</i> to be astonished	ܐܘܩܩܐ	<i>tartēn</i> see <i>trēn</i>
ܐܘܪܐܘܢܐ	<i>temhā</i> astonishment	ܕܘܪܐܘܢܐ	<i>tešbohtā</i> glorification, praise; hymn
ܐܘܩܩܐ	<i>tammih</i> astonished		
ܐܘܩܩܐ	<i>tammān</i> there		
ܐܘܩܩܐ	<i>tmānē</i> (f)/ <i>tmānyā</i> (m) eight		

SYRIAC-ENGLISH VOCABULARY

- ܛܫܡܫܬܐ *tešmeštā* service, ministra-  
tion  
ܬܫܐ *tša<sup>c</sup>* (f)/*teš<sup>c</sup>ā* (m) nine  
ܛܫܥܝܬܐ *taš<sup>c</sup>itā* pl *taš<sup>c</sup>yātā* story,  
tale  
ܛܫܪܝܢ/ܩܕܝܡܐ *tešri(n) hrāy* November;  
*tešri(n) qdēm* October  
ܛܛܐܪܝܐ *tātārāyā* Tatar

Preliminary exercise (p. xxv):

اِيَوْمٍ دَجَعْتُمْ اِيَوْمٍ دَجَعْتُمْ اِيَوْمٍ دَجَعْتُمْ اِيَوْمٍ دَجَعْتُمْ اِيَوْمٍ دَجَعْتُمْ  
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 اِيَوْمٍ دَجَعْتُمْ اِيَوْمٍ دَجَعْتُمْ اِيَوْمٍ دَجَعْتُمْ اِيَوْمٍ دَجَعْتُمْ اِيَوْمٍ دَجَعْتُمْ

*ab<sup>1</sup>un d<sup>4</sup>-b<sup>2</sup>a-šmayyā. ne<sup>1</sup>qadd<sup>5</sup>aš šmāk<sup>1</sup>. t<sup>4</sup>ê<sup>1</sup>ē malk<sup>4</sup>u<sup>1</sup>āk<sup>1</sup>. neh-  
 wē se<sup>1</sup>b<sup>1</sup>yānāk<sup>1</sup> ayk<sup>4</sup>annā d<sup>1</sup>-b<sup>2</sup>a-šmayyā āp<sup>1</sup> b<sup>4</sup>-ar<sup>c</sup>ā. hab<sup>1</sup> lan laḥ-  
 mā d<sup>1</sup>-sunqānan yawmānā. wa-šb<sup>2</sup>oq lan ḥawb<sup>4</sup>ayn. ayk<sup>4</sup>annā d<sup>1</sup>-  
 āp<sup>1</sup> ḥnan šb<sup>2</sup>aqn l-ḥayyāb<sup>1</sup>ayn. w-lā t<sup>1</sup>a<sup>c</sup>lan l-nesyōnā. ellā p<sup>1</sup>aš-  
 sān men b<sup>4</sup>išā. meṭṭul d<sup>4</sup>-d<sup>2</sup>ilāk<sup>1</sup>-i malk<sup>4</sup>u<sup>3</sup>ā w-ḥaylā w-t<sup>2</sup>ešb<sup>4</sup>oḥt<sup>3</sup>ā  
 l-<sup>c</sup>ālam-<sup>c</sup>ālmin.*

- <sup>1</sup> spirantized because preceded by a vowel
- <sup>2</sup> spirantized because preceded by an implied schwa (see p. xiii)
- <sup>3</sup> spirantized because the feminine ending -tā is always spirantized
- <sup>4</sup> not spirantized because preceded by a consonant
- <sup>5</sup> not spirantized because the stop is doubled

Exercise 1

*1 sleq men mdittā. 2 <sup>c</sup>erqat l-ṭurā. 3 <sup>c</sup>raq men mdittā. 4 sleqēn l-  
 ṭurā. 5 npal gabrā. 6 keṭbaṭ atttā. 7 <sup>c</sup>raq <sup>c</sup>ammā men hārḳā. 8 ḳab  
 malkā l-<sup>c</sup>ammā. 9 <sup>c</sup>raqun men tammān. 10 šem<sup>c</sup>aṭ malktā. 11  
<sup>c</sup>erqat atttā men mdittā. 12 <sup>c</sup>raq gabrā men malkā. 13 selqat atttā  
 men tammān. 14 npal gabrā men ṭurā. 15 lā <sup>c</sup>raq malkā men  
 mdittā. 16 lā selqat atttā men hārḳā. 17 lā šma<sup>c</sup> l-malkā. 18 selqat  
 malktā men <sup>c</sup>ammā. 19 lā <sup>c</sup>raq gabrā l-tammān. 20 selqat atttā la-  
 mdittā.*

## Exercise 2

1 ebad gabrā b-ar<sup>c</sup>ā. 2 l-mānā lā n̄tart l-nāmōsā? 3 sleqnan b-šaprā. 4 nepqet w-ezzet l-nahrā. 5 bar<sup>c</sup> al nāmōsā. 6 ktab la-ktābā malkā. 7 b-ramšā bar<sup>c</sup> l-nahrā. 8 mānā emart l-gabrā atttā? 9 ezzet men mdittā b-šaprā. 10 npaqton men mdittā l-ṭurā. 11 raq<sup>c</sup> ammā men qritā w-ezal la-mdittā. 12 gabrā qtal l-malkā. 13 lā barnan al nāmōsā. 14 mān ehad gabrā men qritā? 15 sleq l-ṭurā w-tammān ebad. 16 mā emart l-ammā? 17 ebdat ba-qrita atttā. 18 l-mānā lā qtalt l-malkā wa-l-malktā? 19 lā šem<sup>c</sup> et l-gabrā. 20 eḥdet ktābā w-ezzet l-nahrā. 21 lā raqn men qritā b-ramšā. 22 lā qtal l-atttā. 23 ktabt (ketbat) l-malkā ktābā. 24 erqet men tammān w-ezzet l-hārkā. 25 emret l-malkā al atttā. 26 lā emarnan l-ammā al malkā. 27 l-mānā lā emarton l-malkā al nāmōsā? 28 l-malkā wa-l-malktā qtaln.

## Exercise 3

1 man ezal ammkon? 2 nḥet malkā la-mdittā am ammā. 3 nesbet l-kešpā mennāk. 4 eḳal amman. 5 nḥetton ad yammā. 6 erqet menneh. 7 šlah lwāt malkā šlihā. 8 nsab gabrā l-puqdānā mennhon. 9 ezaln ad qritā. 10 man bad l-laḥmā? 11 layt l-gabrā kešpā. 12 sleq lwāt gabrā da-raq men mdittā d-layt bāh mayyā. 13 layt b-ar<sup>c</sup>ā nbiyā. 14 layt lan laḥmā b-baytā. 15 lā n̄tarnan l-puqdānā da-nsab nbiyā men ṭurā. 16 neḥtet men ṭurā w-ezzet ad yammā. 17 man šlah lāk lwātan? 18 atttā d-ebdat laḥmā nepqat w-selqat amm w-ammeh. 19 iṭ b-ar<sup>c</sup>ā nahrā d-iṭ bāh mayyā. 20 iṭ ba-mdittā malkā w-malktā. 21 šlah kešpā la-mdittā am šlihā. 22 mānā emarton la-šlihā da-raq men tammān? 23 layt lāh baytā ba-qritā. 24 ezal nbiyā lwāt ammā w-emar lhon l-mānā lā n̄tarton l-nāmōsā? 25 raq gabrā menn. 26 eklet ammāk laḥmā. 27 sleq men mayyā. 28 npaq mennan. 29 man emar lāk al kešpā d-eḥad malkā men ammā? 30 neḥtet la-mdittā w-nesbet l-kešpā men šlihā.

## Exercise 4

1 rdap malkā bātar b<sup>c</sup>eldbābeh. 2 šebqet l-abdā d-hayklā. 3 eḥad l-dahb b<sup>c</sup>eldbāb wa-raq la-mdittā. 4 layt hārkā kešpā d-dilāk. 5 lā

INTRODUCTION TO SYRIAC

<sup>ϕ</sup>dar lāk <sup>ϕ</sup>abdan. 6 rdap gabrā l-<sup>ϕ</sup>abdeh. 7 rhet <sup>ϕ</sup>abdā d-hayklā  
 bātar gabrā d-ehad l-<sup>ϕ</sup>respā d-dileh. 8 ezzeṭ la-qritā da-nbiyā. 9  
 šbaq l-<sup>ϕ</sup>abdeh gabrā. 10 lā <sup>ϕ</sup>dar li dahbāk. 11 šlah malkā la-šliheh  
 lwātāk. 12 nsab gabrā respā mennhon. 13 <sup>ϕ</sup>bad aykannā da-pqad  
 lhon malkā da-mdittā. 14 emreṭ lāh aykannā d-emart li. 15 rehteṭ  
 bātarhon. 16 rdap bātreh b<sup>ϕ</sup>eldbābā <sup>ϕ</sup>ad yammā w-tammān ebad.  
 17 qṭal la-b<sup>ϕ</sup>eldbābeh d-malkā. 18 nṗaq nbiyā men bayteh b-<sup>ϕ</sup>saprā  
 wa-sleq l-ṭurā. 19 redpeṭ la-b<sup>ϕ</sup>eldbāb ba-mdittā kollāh. 20 <sup>ϕ</sup>dar lan  
<sup>ϕ</sup>ammā kollhon. 21 emar li gabrā kollmeddem d-emraṭ leh atttā. 22  
 šbaq kollmeddem d-ehad men hayklā wa-<sup>ϕ</sup>raq. 23 eḥdeṭ koll-  
 meddem d-dil w-ezzeṭ l-bayt. 24 rhetnan bātar <sup>ϕ</sup>abdā d-gabrā  
 aykannā da-pqad lan. 25 ekalt kolleh lahmā d-<sup>ϕ</sup>ebdat lāk atttāk? 26  
 l-mānā lā <sup>ϕ</sup>ebdat kollmeddem d-peqdeṭ lāh? 27 l-mānā šbaq l-  
 baython d-ba-qritā w-ezal la-mdittā?

Exercise 5

1 rdap malkē bātar b<sup>ϕ</sup>eldbābē <sup>ϕ</sup>ad mdinathon. 2 lā šbaqnan <sup>ϕ</sup>abdē  
 b-hayklē. 3 l-dahban ehad gabrē wa-<sup>ϕ</sup>raq la-mdinātā. 4 rdap l-  
<sup>ϕ</sup>abdē gabrē. 5 rhet <sup>ϕ</sup>abdē bātar gabrē d-ehad l-dahbhon dilhon. 6  
 ezzeṭ l-quryā da-nbiyē. 7 lā šbaq l-<sup>ϕ</sup>abdē. 8 lā <sup>ϕ</sup>dar lāk dahbē. 9  
 šlah malkē la-šliheh lwātan. 10 nsab gabrē l-<sup>ϕ</sup>respē mennan. 11 <sup>ϕ</sup>bad  
<sup>ϕ</sup>abdē aykannā da-pqad lhon malkē. 12 emraṭ leh atttā aykannā d-  
 emar lāh neššē. 13 rhet bātarhēn neššē. 14 rdap bātar b<sup>ϕ</sup>eldbābā  
<sup>ϕ</sup>ad yammā w-tammān li qṭal. 15 kad qṭal l-gabrā, selqaṭ napšeh la-  
 šmayyā. 16 hā malakē d-alāhā qreb leh la-nbiyā. 17 šbaq la-mdittā  
 wa-<sup>ϕ</sup>mar ba-qritā. 18 qreb l-baytāh d-emmhon. 19 man qṭal  
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 l-napšeh. 24 lā qṭal l-napšhon. 25 nṗaq nbiyē men baytāh d-atttā.  
 26 rdap <sup>ϕ</sup>ammā kollhon la-b<sup>ϕ</sup>eldbābeh d-malkā. 27 <sup>ϕ</sup>mar neššē b-  
 quryā. 28 kad qreb b<sup>ϕ</sup>eldbābā, <sup>ϕ</sup>raq kollhon gabrē. 29 l-nāmosā d-  
 alāhā nṭar gabrā. 30 nhet malakē men šmayyā. 31 eḥdeṭ lahmē  
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# Introduction to Syriac by Wheeler M. Thackston

**Syriac** is the Aramaic dialect of Edessa, an important center of early Christianity in Mesopotamia. Today it is the classical tongue of the Nestorians and Chaldeans of Iran and Iraq and the liturgical language of the Jacobites of Eastern Anatolia and the Maronites of Greater Syria. Syriac is also the language of the Church of St. Thomas on the Malabar Coast of India. Syriac belongs to the Levantine group of the central branch of the West Semitic languages.

Syriac literature flourished from the third century on and boasts of writers like Ephraem Syrus, Aphraates, Jacob of Sarug, John of Ephesus, Jacob of Edessa, and Barhebraeus. After the Arab conquests, Syriac became the language of a tolerated but disenfranchised and diminishing community and began a long, slow decline both as a spoken tongue and as a literary medium in favor of Arabic. Of major importance is the role Syriac played as the intermediary through which Greek learning and thought passed to the Islamic world, for it was Syriac-speaking translators who first turned the corpus of late Hellenistic science and philosophy from Syriac into Arabic. Syriac translations also preserve much Middle Iranian wisdom literature that has been lost in the original Persian.

In this text the language is presented both in the Syriac script, as it will always be seen, and in transcription, which is given so that the pronunciation of individual words and the structure of the language as a whole may be represented as clearly as possible. The majority of the sentences in the exercises—and all of the readings in later lessons—are taken directly from the *Peshitta*, the standard Syriac translation of the Bible. It is recognized that most students learn Syriac as an adjunct to biblical or theological studies and will be interested primarily in this text. Biblical passages also have the advantage of being familiar, to some degree or other, to most English-speaking students.

For many of those whose interest in Syriac stems from Biblical studies or from the history of eastern Christianity, Syriac may be their first Semitic language. Every effort has been made in the presentation of the grammar to keep the Semitic structure of the language in the forefront and as clear as possible for those who have no previous experience with languages of that family. Syriac is structurally perhaps the simplest of all the Semitic languages. A chart of correspondences among Arabic, Hebrew, and Syriac is given.

**Wheeler M. Thackston** is Professor of Persian and other Near East Languages at Harvard University, where he has taught Persian and Arabic for over twenty years. Author of numerous books and articles on the languages and literatures of the Near East, his works include: *An Introduction to Persian*, *A Millennium of Classical Persian Poetry* and *An Introduction to Koranic and Classical Arabic*.

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