

Classical Syriac

Estrangela Script

Chapter 10

(Last updated January 11, 2023)

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10.1. Introduction to Weak Verbs

In chapter 5 we learned the paradigm for regular verbs in the P^{es}al perfect. The verb that was used to learn this paradigm was the verb ܕܘܢܝܢܐ. This verb was used for two main reasons. First, none of the root letters of the verb ܕܘܢܝܢܐ are BeGaDKePhaT letters. This means that learning this paradigm was not made more complicated by the pronunciation of any of the root letters shifting at various points in the paradigm. Second, and more importantly, none of the root letters of the verb ܕܘܢܝܢܐ change or disappear when the verb is conjugated. In other words, the verb ܕܘܢܝܢܐ is completely regular. Verbs that are completely regular are referred to as **strong verbs**.

Weak verbs, on the other hand, are verbs where (a) one or more of its root letters can change or disappear when the verb is conjugated or (b) the vowels used with one or more of these root letters do not follow the pattern used in strong verbs due to the weak nature of the consonant. In Classical Syriac, there are seven main types of weak verbs: (1) original third-yôḏ verbs, (2) third-yôḏ verbs, (3) second-wāw/yôḏ verbs, (4) first-yôḏ verbs, (5) first-nûn verbs, (6) first-âlap verbs, and (7) verbs whose second and third root letters are identical, which are referred to as *geminate verbs*. The numbers used in these names (i.e. first, second, and third) refer to which root letter changes or causes changes to the expected vowel pattern reading from right to left. For example, in the verb ܕܘܢܝܢܐ the ܐ is the first root letter, the ܢ is the second root letter, and the ܕ is the third root letter. The letter used in the name refers to the letter that occupies this position in the root of the verb. For example, first-nûn verbs are verbs whose first root letter is a nûn (e.g. ܕܘܢܝܢܐ, “to watch, protect”).

Weak verbs can be learned in three possible ways. First, the paradigms for these verbs can simply be memorized. This can be done using a paradigm chart or a song. Second, the paradigms for these verbs can be learned by trying to use the various forms in speech. Finally, the paradigms can be learned by taking the paradigm used for strong verbs and simply memorizing how and

why the paradigms of the weak verbs differ. In this textbook, we will focus on the third option. While the paradigms for these verbs may seem intimidating at first, most of these forms are quite easy to memorize if you have mastered the paradigm for the strong verb.

10.2. The P^{ca}l Perfect of Original Third-Yôḏ Verbs¹

The focus of this chapter is on original third-yôḏ verbs. Original third-yôḏ verbs are verbs whose third root letter is ܢ but, in a much earlier stage of Aramaic, the third root letter was ܣ.² In the perfect, original third-yôḏ verbs end in ܢ in the third masculine singular. However, for the rest of the paradigm, the third root letter either reverts to ܣ, or completely disappears.³

The following rules can be used to produce the forms of most third-yôḏ verbs in the P^{ca}l perfect:

1. The third letter is only ܢ in the 3msg. Since short vowels can only be used in closed syllables and since ܢ cannot close a syllable, the p̄tāḥā' is lengthened to zqāpā'.
2. In the vast majority of cases, the third root letter reverts to ܣ. This rule applies to the 2msg, the 2fsg, the 1csg, the 3fpl, the 2mpl, the 2fpl, and the 1cpl. In most cases, the vowels remain the same as the vowels that are used for regular verbs. There are two exceptions. For the 1csg, the vowel that should have been written with the third root letter is transferred to the second root letter. This causes the vowel that normally would have been written with the first root letter to disappear. For the 3mpl, the vowel written with the second root letter is zqāpā' instead of p̄tāḥā' since diphthongs that should be spelled ܐܘ are always spelled ܐܘ in East Syriac (see §2.6).
3. The third root letter drops out in the 3fsg and the 3mpl. For the 3mpl, the suffix takes the place of the third root letter and it is no longer silent. For the 3fsg, the vowel written with the first root letter in the regular paradigm disappears while the vowel written with the second root letter lengthens to zqāpā'.

Since the 3msg is the form you will memorize in your vocabulary lists, the only forms that you need to focus on when memorizing the paradigm are the 3fsg, the 1csg, and the 3mpl. The remaining forms in the paradigm follow the same paradigm as regular verbs apart from the fact that the final root letter has reverted to ܣ.

¹ Cf. Nöldeke §176; Muraoka §64; Duval §§104, 213; Mingana §§157–58; Brockelmann §192.

² Note that some verbs in Classical Syriac that end in ܢ are original third-ālap verbs. Note also that some verbs in Classical Syriac end in ܣ in the P^{ca}l perfect 3msg. In this textbook, verbs that end in ܣ in the P^{ca}l perfect 3msg will simply be referred to as third-yôḏ verbs. Third-yôḏ verbs are relatively rare and are identical to original third-yôḏ verbs in every pattern except for the P^{ca}l. Third-yôḏ verbs will be discussed in a later chapter.

³ Note that Sokoloff's lexicon lists original third-yôḏ verbs with the third consonant as ܣ, rather than ܢ. Payne Smith lists them with the third consonant as ܢ.

The following chart provides the forms of original third-yōd verbs in the P^{ca}l perfect along with an explanation for why each form takes the form that it does:

Table 10.1 – P ^{ca} l Perfect of Original Third-Yōd Verbs			
	Form	Translation	Explanation
3msg	ܘܠܗ	he revealed	Since the verb has no suffix, the third root letter remains ܘ. The vowel written with the second root letter is zqāpā' since it is in an open syllable.
3fsg	ܘܠܗ	she revealed	The third root letter has disappeared through contraction (*ܘܠܗܐ → ܘܠܗ). The p̄tāhā' that should have been written with the second root letter has combined with the p̄tāhā' of the feminine suffix ܗܐ to become a zqāpā'.
2msg	ܘܠܗܘܢ	you revealed	The third root letter has reverted to ܘ. The form here is identical to the regular verb.
2fsg	ܘܠܗܘܢ	you revealed	The third root letter has reverted to ܘ. The form here is identical to the regular verb.
1csg	ܘܠܗܝܘܢ	I revealed	The third root letter has reverted to ܘ, but has become silent. The vowel that normally would have been written with the third root letter has been transferred to the second root letter. This has caused the vowel that would normally have been written with the first root letter in the regular verb (zlāmā' p̄šīqā') to disappear.
3mpl	ܘܠܗܘܢ	they revealed	The third root letter has disappeared through contraction (*ܘܠܗܘܢ → ܘܠܗܘܢ). The form used here is quite similar to the one used with regular verbs, but with two differences. First, the p̄tāhā' has changed to zqāpā' since diphthongs that should be spelled ܘܐ are always spelled ܘܐ in East Syriac (see §2.6). Second, the 3mpl suffix has taken the place of the third root letter.
3fpl	ܘܠܗܘܢ	they revealed	The third root letter has reverted to ܘ. The form here is identical to the regular verb.
2mpl	ܘܠܗܘܢ	you revealed	The third root letter has reverted to ܘ. The form here is identical to the regular verb.
2fpl	ܘܠܗܘܢ	you revealed	The third root letter has reverted to ܘ. The form here is identical to the regular verb.
1cpl	ܘܠܗܘܢ	we revealed	The third root letter has reverted to ܘ. The form here is identical to the regular verb.

10.3. The Perfect of Third-Yôd Perfect Verbs in the Derived Patterns⁴

The following chart provides the forms of original third-yôd verbs in the most common derived patterns. The P^{ec}al perfect paradigm has been included for the sake of comparison.

	P ^{ec} al	Pa ^{cc} el	?Ap ^{el}	?Etp ^{ec} el	?Etpa ^{cc} al
3msg	ܘܠܗ	ܘܠܗ	ܘܠܗ	ܘܠܗ	ܘܠܗ
3fsg	ܘܠܗ	ܘܠܗ	ܘܠܗ	ܘܠܗ	ܘܠܗ
2msg	ܘܠܗ	ܘܠܗ	ܘܠܗ	ܘܠܗ	ܘܠܗ
2fsg	ܘܠܗ	ܘܠܗ	ܘܠܗ	ܘܠܗ	ܘܠܗ
1csg	ܘܠܗ	ܘܠܗ	ܘܠܗ	ܘܠܗ	ܘܠܗ
3mpl	ܘܠܗ	ܘܠܗ	ܘܠܗ	ܘܠܗ	ܘܠܗ
3fpl	ܘܠܗ	ܘܠܗ	ܘܠܗ	ܘܠܗ	ܘܠܗ
2mpl	ܘܠܗ	ܘܠܗ	ܘܠܗ	ܘܠܗ	ܘܠܗ
2fpl	ܘܠܗ	ܘܠܗ	ܘܠܗ	ܘܠܗ	ܘܠܗ
1cpl	ܘܠܗ	ܘܠܗ	ܘܠܗ	ܘܠܗ	ܘܠܗ

Several observations can be made:

- The original third yôd of the root is present throughout the paradigms of the derived patterns.
- The 3fsg of the derived patterns is completely regular.
- Apart from the 3fsg, the third yôd of the derived patterns is written with a ḥbāṣāʿ.
- The ܗ of the 2msg, 2fsg, 2mpl, and 2fpl suffixes is pronounced with the hard pronunciation even if it is immediately preceded by a vowel sound.
- The suffix for the 3mpl is pronounced in each of the patterns given above.

If these observations are kept in mind, the paradigms of the derived patterns can be reproduced and recognized with little difficulty.

10.4. Prepositive Conjunctions (Part 1)

Prepositive conjunctions are conjunctions that normally stand immediately before the word, phrase, or clause it is connecting. This is in contrast to postpositive conjunctions, which cannot stand in the initial position of a clause (see §9.3). In this section we will begin to look at some of the most common prepositive conjunctions in Classical Syriac. We will deal with more prepositive conjunctions in the following chapter.

⁴ Cf. Nöldeke §176; Muraoka §64; Duval §§104, 213; Mingana §§157–58; Brockelmann §192.

10.4.1. **ܐܘܪ**⁵

The conjunction **ܐܘܪ** is used to link options, possibilities, or alternatives (“or”). When introducing a set of two alternatives, it can be translated with the word “either.” Note the following examples:

Examples	
Syriac	English
ܐܘܪ ܘܢܐ ܝܘܠ ܗܘܢܐ ܕܘܫܠܘܩܐ ܕܢܦܫܐ.	Or what will a person give in exchange for his soul? (Mark 8:37)
ܘܗܘ ܥܘܘܕ ܘܥܘܒܪܐ: ܐܘܪ ܗܘܢܐ ܕܘܫܠܘܩܐ ܕܢܦܫܐ ܘܗܘܢܐ ܕܘܫܠܘܩܐ ܕܘܫܠܘܩܐ ܕܢܦܫܐ ܘܗܘܢܐ ܕܘܫܠܘܩܐ ܕܢܦܫܐ ܘܗܘܢܐ ܕܘܫܠܘܩܐ ܕܢܦܫܐ ܘܗܘܢܐ ܕܘܫܠܘܩܐ ܕܢܦܫܐ ܘܗܘܢܐ ܕܘܫܠܘܩܐ ܕܢܦܫܐ ܘܗܘܢܐ ܕܘܫܠܘܩܐ ܕܢܦܫܐ ܘܗܘܢܐ ܕܘܫܠܘܩܐ ܕܢܦܫܐ.	Jesus answered and said, “Truly, I say to you: No one who leaves houses or brothers or sisters or father or mother or wife or children or farms because of me and because of my gospel.... (Mark 10:29)
ܐܘܪ ܘܗܘܢܐ ܕܘܫܠܘܩܐ ܕܢܦܫܐ ܘܗܘܢܐ ܕܘܫܠܘܩܐ ܕܢܦܫܐ ܘܗܘܢܐ ܕܘܫܠܘܩܐ ܕܢܦܫܐ ܘܗܘܢܐ ܕܘܫܠܘܩܐ ܕܢܦܫܐ ܘܗܘܢܐ ܕܘܫܠܘܩܐ ܕܢܦܫܐ ܘܗܘܢܐ ܕܘܫܠܘܩܐ ܕܢܦܫܐ ܘܗܘܢܐ ܕܘܫܠܘܩܐ ܕܢܦܫܐ ܘܗܘܢܐ ܕܘܫܠܘܩܐ ܕܢܦܫܐ ܘܗܘܢܐ ܕܘܫܠܘܩܐ ܕܢܦܫܐ.	There is no servant who can serve two masters. For either he will hate the one and love the other or he will honor the one and treat the other with contempt. (Luke 16:13)

10.4.2. **ܐܘܪܐ**⁶

The conjunction **ܐܘܪܐ** is often used to indicate a contrast between the clause it introduces and something that was previously stated (“but”). Although **ܐܘܪܐ** sounds like the Greek conjunction *ἀλλά* (*alla*, “but”) and sometimes has the same meaning, it is actually derived from the combination of the conjunction **ܐܘܪܐ** (“if”) and the adverb **ܐܘܪܐ** (“not”). The conjunction **ܐܘܪܐ** can also be used in some cases to indicate an exception to something that was previously stated (“except”). However, when **ܐܘܪܐ** has this function, it is normally used in combination with the conjunction **ܐܘܪܐ** (**ܐܘܪܐܐ**). Compound conjunctions will be dealt with in chapter 12. Note the following examples:

Examples	
Syriac	English
ܐܘܪܐ ܐܘܪܐܐ ܕܘܫܠܘܩܐ ܕܢܦܫܐ ܘܗܘܢܐ ܕܘܫܠܘܩܐ ܕܢܦܫܐ ܘܗܘܢܐ ܕܘܫܠܘܩܐ ܕܢܦܫܐ.	I have not come to call the righteous but sinners. (Mark 2:17)
ܐܘܪܐ ܐܘܪܐܐ ܕܘܫܠܘܩܐ ܕܢܦܫܐ ܘܗܘܢܐ ܕܘܫܠܘܩܐ ܕܢܦܫܐ.	But he did not permit him but said to him.... (Mark 5:19)

⁵ Nöldeke §§155, 340; Duval §§296, 388; Mingana §566; Brockelmann §175.

⁶ Nöldeke §§155, 374; Duval §§110, 296; 411; Mingana §566; Brockelmann §175.

ܗܠܝܥܗ ܥܒܕ ܠܗܘܐ ܐܝܢܐ ܕܘܢܝܘܠ ܕܫܝܡܘܢ. ܝܗܘܐ ܠܝܫܥܘܢܐ ܝܗܘܐ ܕܠܝܫܥܘܢܐ ܕܠܝܫܥܘܢܐ. ܝܗܘܐ ܠܗܘܐ ܐܝܢܐ ܕܘܢܝܘܠ ܕܫܝܡܘܢ.	And he did not permit anyone to come with him except Simon the Rock, James, and John. (Mark 5:37)
ܠܗܘܐ ܘܢܝܘܠ ܕܫܝܡܘܢ. ܝܗܘܐ ܠܗܘܐ ܐܝܢܐ ܕܘܢܝܘܠ ܕܫܝܡܘܢ. ܠܗܘܐ ܘܢܝܘܠ ܕܫܝܡܘܢ.	He himself was not the light but [he came] in order to witness concerning the light. (John 1:8)

10.4.3. ܐܦܘܘܐ

Like the word “also” in English, ܐܦܘܘܐ is a conjunctive adverb. ܐܦܘܘܐ can be used to indicate addition (also), a surprising inclusion (even), or, when used with the adverb ܠܗܘܐ, a surprising exclusion (not even). When ܐܦܘܘܐ indicates a surprising inclusion, it is often preceded by the conjunction ܘ. When this happens, ܐܦܘܘܐ should normally be translated “even” rather than “and even.” ܐܦܘܘܐ can also be used with the adverb ܠܗܘܐ to indicate exclusion.⁸ Note the following example:

Examples	
Syriac	English
ܘܐܦܘܘܐ ܠܗܘܐ ܕܘܢܝܘܠ ܕܫܝܡܘܢ ܕܝܫܘܢܐ ܕܝܫܘܢܐ ܕܝܫܘܢܐ. ܠܗܘܐ.	He even commands the impure spirits and they obey him. (Mark 1:27)
ܘܐܦܘܘܐ ܘܢܝܘܠ ܕܫܝܡܘܢ ܕܫܝܡܘܢ ܕܫܝܡܘܢ ܕܫܝܡܘܢ. ܕܫܝܡܘܢ ܕܫܝܡܘܢ ܕܫܝܡܘܢ ܕܫܝܡܘܢ ܕܫܝܡܘܢ. ܕܫܝܡܘܢ ܕܫܝܡܘܢ ܕܫܝܡܘܢ ܕܫܝܡܘܢ.	And when they heard that he was in the house, many gathered, so much so that it was not able to contain them, not even in front of the door. (Mark 2:2)
ܘܐܦܘܘܐ ܕܫܝܡܘܢ ܕܫܝܡܘܢ ܕܫܝܡܘܢ ܕܫܝܡܘܢ.	And he also gave to the ones who were with him. (Mark 2:26)
ܕܫܝܡܘܢ ܕܫܝܡܘܢ ܕܫܝܡܘܢ ܕܫܝܡܘܢ ܕܫܝܡܘܢ ܕܫܝܡܘܢ. ܕܫܝܡܘܢ ܕܫܝܡܘܢ ܕܫܝܡܘܢ ܕܫܝܡܘܢ.	The Lord even of the Sabbath, therefore, is the son of man. (Mark 2:28) ⁹
ܘܐܦܘܘܐ ܕܫܝܡܘܢ ܕܫܝܡܘܢ ܕܫܝܡܘܢ ܕܫܝܡܘܢ:	And he also said to them.... (Mark 3:4)
ܘܐܦܘܘܐ ܕܫܝܡܘܢ ܕܫܝܡܘܢ ܕܫܝܡܘܢ ܕܫܝܡܘܢ ܕܫܝܡܘܢ. ܕܫܝܡܘܢ ܕܫܝܡܘܢ ܕܫܝܡܘܢ ܕܫܝܡܘܢ ܕܫܝܡܘܢ. ܕܫܝܡܘܢ ܕܫܝܡܘܢ ܕܫܝܡܘܢ ܕܫܝܡܘܢ.	For even the son of man did not to be served but to serve and to give his life as a ransom for many. (Mark 10:45)

⁷ Nöldeke §155; Duval §296; Brockelmann §175.

⁸ Note that in West Syriac, when ܐܦܘܘܐ is used with ܠܗܘܐ, it forms a single word (ܐܦܘܘܐܠܗܘܐ). In East Syriac, they are written as two separate words (ܠܗܘܐ ܐܦܘܘܐ).

⁹ This verse can also be translated, “The son of man, therefore, is Lord even of the Sabbath.” The translation given above has attempted to adhere to the Syriac word order as much as possible for the sake of illustration.

Examples	
Syriac	English
<p>ܩܠܘܢ ܟܘܢ ܥܡܝܢܝܢ: ܒܢܘܢܐ ܟܘܢ ܥܝܢܐ, ܒܝܚܒܝܢܐ.</p>	Then a voice came from heaven: “You are my beloved son.” (Mk. 1:11)
<p>ܘܥܝܣܘܫ ܐܡܪ ܠܗܘܢ: ܥܡܝܢܝܢܐ.</p>	And Jesus said to them.... (Mk. 1:17)

c) ܐ can also be used to introduce a new section in a narrative. When ܐ has this function, it can be translated with the words “and” or “now” or it can simply be left untranslated:

Examples	
Syriac	English
<p>ܘܥܝܣܘܫ ܐܡܪ ܠܗܘܢ: ܥܡܝܢܝܢܐ. ܥܝܢܐ ܕܥܝܣܘܫ ܐܡܪ ܠܗܘܢ: ܥܡܝܢܝܢܐ.</p>	And it came about in those days that Jesus came from Nazareth in Galilee.... (Mark 1:9)
<p>ܘܥܝܣܘܫ ܐܡܪ ܠܗܘܢ: ܥܡܝܢܝܢܐ. ܥܝܢܐ ܕܥܝܣܘܫ ܐܡܪ ܠܗܘܢ: ܥܡܝܢܝܢܐ.</p>	And again Jesus went up to Capernaum after some time (Mark 2:1)

d) When used with another occurrence of ܐ, ܐ can indicate inclusion (both...and):

Examples	
Syriac	English
<p>ܘܥܝܣܘܫ ܐܡܪ ܠܗܘܢ: ܥܡܝܢܝܢܐ. ܥܝܢܐ ܕܥܝܣܘܫ ܐܡܪ ܠܗܘܢ: ܥܡܝܢܝܢܐ.</p>	You know both me and you know where I come from. (John 7:28) ¹²
<p>ܘܥܝܣܘܫ ܐܡܪ ܠܗܘܢ: ܥܡܝܢܝܢܐ. ܥܝܢܐ ܕܥܝܣܘܫ ܐܡܪ ܠܗܘܢ: ܥܡܝܢܝܢܐ.</p>	Both on my male servants and on my female servants I will pour out my spirit in those days and they will prophesy. (Acts 2:18)

10.5. Vocabulary

Verbs	
ܥܝܢܐ	(P ^{ec} al) to come (opposite of ܥܝܢܐ), follow (with ܥܝܢܐ).
ܥܝܢܐ ¹³	(?Ap ^{el}) to bring, cause to come
ܥܝܢܐ	(P ^{ec} al) to build; (?Etp ^{ec} el) to be built.

¹² A more literal translation would be, “Both me you know and from where I come you know.”

¹³ In the ?Ap^{el}, the first root letter is replaced by ܥ. Apart from this, the forms of this verb follow the expected forms.

كشّر	(P ^{es} al) to uncover, reveal, make known; (?Etp ^{es} el) to be uncovered, revealed, made known.
كشّر	(P ^{es} al) to see; (?Etp ^{es} el) to be seen, be visible, appear, think.
كشّر	(P ^{es} al) to live, recover.
كشّر	(?Ap ^{es} el) to give life, save, keep alive.
كشّر	(P ^{es} al) to strike, beat; (?Etp ^{es} el) to be wounded.
كشّر	(Pa ^{ss} el) to wound many, wound severely; (?Etpa ^{ss} al) to be struck down, be beaten down.
كشّر	(P ^{es} al) to arrive at, reach, come, happen, befall.
كشّر	(Pa ^{ss} el) to bring, arrive, reach, meet; (?Etpa ^{ss} al) to arrive, reach, be brought.
كشّر	(Pa ^{ss} el) to tempt, test; (?Etpa ^{ss} al) to be tempted, tested.
كشّر	(P ^{es} al) to answer; (?Etp ^{es} el) be heard (prayer), be occupied, be busy, be engaged in.
كشّر	(P ^{es} al) to turn, return, repent; (?Etp ^{es} el) to turn, turn towards, return, be converted.
كشّر	(Pa ^{ss} el) to return, restore, answer (with كَشْر or كَشْر); (?Etpa ^{ss} al) to be restored, given back.
كشّر	(?Ap ^{es} el) to cause to return, bring back, restore, cause to turn.
كشّر	(P ^{es} al) to want, desire, be pleased with (with ك), have pleasure in (with ك); (?Etp ^{es} el) to be well pleased (with ك), choose (with ك).
كشّر	(P ^{es} al) to turn aside, towards.
كشّر	(Pa ^{ss} el) to pray (with ك or ك), pray for (with ك); (?Etpa ^{ss} al) to be offered (prayer)
كشّر	(P ^{es} al) to cry out, shout
كشّر	(P ^{es} al) to call, proclaim, read; (?Etp ^{es} el) to be called, be named, be read
كشّر	(P ^{es} al) to throw, expel (with ك), lay hands on (with ك)
كشّر	(P ^{es} al) to loosen, untie; (?Etp ^{es} el) to be loosed, loosened, let loose.
كشّر	(Pa ^{ss} el) to begin (with imperfect tense, infinitive, or participle as complement); (?Etpa ^{ss} al) to be begun.
كشّر	(?Ap ^{es} el) to command to encamp, cause to dwell.

Prepositive Conjunctions	
أو	or
إلا	but, except

ܐܘܘܢ	also, even
ܐܘܘܢܐ	not even
ܘܢܘܢ	and, then, now

Proper Nouns	
ܩܒܠܝܢܐ	Babylonians
ܥܪܒܝܢܐ	Arabs
ܡܨܝܘܢܝܢܐ	Jews, Judeans
ܡܝܫܝܝܢܐ	Egyptians
ܦܪܫܝܢܐ	Persians

10.6. Homework

- Using practice sheet 10.1, memorize the paradigm for the P^{ca}l perfect of the verb ܐܘܘܢܐ.
- Using practice sheet 10.2, memorize the paradigms for ܐܘܘܢܐ in the derived patterns.
- Memorize the vocabulary in 10.4 above. Ideally, you should learn seven words per day until they are all memorized. Make sure you can translate the words from Syriac to English as well as English to Syriac. The following link on Quizlet can be used to help you learn the vocabulary: https://quizlet.com/_c45ir4?x=1qqt&i=2z26w0.
- Using practice sheet 10.3, translate the sentences from Syriac to English.