Classical Syriac

Estrangela Script
Chapter 10
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10.1. Introduction to Weak Verbs

In chapter 5 we learned the paradigm for regular verbs in the Pᵉ⁽al perfect. The verb that was used to learn this paradigm was the verb ܩܛܠ. This verb was used for two main reasons. First, none of the root letters of the verb ܩܛܠ 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 ܩܛܠ change or disappear when the verb is conjugated. In other words, the verb ܩܛܠ 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-yôd verbs, (2) third-yôd verbs, (3) second-wāw/yôd verbs, (4) first-yôd verbs, (5) first-nûn verbs, (6) first-ālap 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 ܩܛܠ the ܩ is the first root letter, the ܛ is the second root letter, and the ܠ 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. ܢܛܪ, "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 Pᵉ⁽al Perfect of Original Third-Yôḏ Verbs[1]

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

The following rules can be used to produce the forms of most third-yōḏ verbs in the Pᵉ⁽al perfect:

> 1. The third letter is only ܐ in the 3msg. Since short vowels can only be used in closed syllables and since ܐ cannot close a syllable, the pṯāḥāʾ is lengthened to zqāpāʾ.
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> 2. In the vast majority of cases, the third root letter reverts to ܝ. 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 zqāpāʾ instead of pṯāḥāʾ since diphthongs that should be spelled ܘ̣ are always spelled ܘ̈ in East Syriac (see §2.6).
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> 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 zqāpāʾ.

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 ܝ.

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[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 ܐ are original third-ālap verbs. Note also that some verbs in Classical Syriac end in ܝ in the Pᵉ⁽al perfect 3msg. In this textbook, verbs that end in ܝ in the Pᵉ⁽al 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 Pᵉ⁽al. 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 ܝ rather than ܐ. Payne Smith lists them with the third consonant as ܐ.

The following chart provides the forms of original third-yōd verbs in the Pᵉᶜal perfect along with an explanation for why each form takes the form that it does:

Table 10.1 – Pᵉᶜal Perfect of Original Third-Yôd Verbs			
	Form	**Translation**	**Explanation**
3msg	ܓܠܐ	he revealed	Since the verb has no suffix, the third root letter remains ܐ. The vowel written with the second root letter is zqāpāʾ since it is in an open syllable.
3fsg	ܓܠܬ	she revealed	The third root letter has disappeared through contraction (*ܓܠܝܬ → ܓܠܬ). The pṯāḥāʾ that should have been written with the second root letter has combined with the pṯāḥāʾ of the feminine suffix ܬ to become a zqāpāʾ.
2msg	ܓܠܝܬ	you revealed	The third root letter has reverted to ܝ. The form here is identical to the regular verb.
2fsg	ܓܠܝܬܝ	you revealed	The third root letter has reverted to ܝ. The form here is identical to the regular verb.
1csg	ܓܠܝܬ	I revealed	The third root letter has reverted to ܝ 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 (zlāmāʾ pšîqāʾ) to disappear.
3mpl	ܓܠܘ	they revealed	The third root letter has disappeared through contraction (*ܓܠܝܘ → ܓܠܘ). The form used here is quite similar to the one used with regular verbs, but with two differences. First, the pṯāḥāʾ has changed to zqāpāʾ since diphthongs that should be spelled ܘ are always spelled ܘ in East Syriac (see §2.6). Second, the 3mpl suffix has taken the place of the third root letter.
3fpl	ܓܠܝ	they revealed	The third root letter has reverted to ܝ. The form here is identical to the regular verb.
2mpl	ܓܠܝܬܘܢ	you revealed	The third root letter has reverted to ܝ. The form here is identical to the regular verb.
2fpl	ܓܠܝܬܝܢ	you revealed	The third root letter has reverted to ܝ. The form here is identical to the regular verb.
1cpl	ܓܠܝܢ	we revealed	The third root letter has reverted to ܝ. The form here is identical to the regular verb.

10.3. The Perfect of Third-Yôd Perfect Verbs in the Derived Patterns[4]

The following chart provides the forms of original third-yôd verbs in the most common derived patterns. The Pe‘al perfect paradigm has been included for the sake of comparison.

Table 10.2 – Original Third-Yôd Perfect Verbs in the Derived Patterns					
	Pe‘al	**Pa‘‘el**	**ʾAp‘el**	**ʾEtpe‘el**	**ʾEtpa‘‘al**
3msg	ܟ݂ܠܐ	ܓܠܝ	ܐܓܠܝ	ܐܬܓܠܝ	ܐܬܓܠܝ
3fsg	ܟ݂ܠܬ݀	ܓܠܝܬ݀	ܐܓܠܝܬ݀	ܐܬܓܠܝܬ݀	ܐܬܓܠܝܬ݀
2msg	ܟ݂ܠܝܬ	ܓܠܝܬ	ܐܓܠܝܬ	ܐܬܓܠܝܬ	ܐܬܓܠܝܬ
2fsg	ܟ݂ܠܝܬܝ	ܓܠܝܬܝ	ܐܓܠܝܬܝ	ܐܬܓܠܝܬܝ	ܐܬܓܠܝܬܝ
1csg	ܟ݂ܠܝܬ	ܓܠܝܬ	ܐܓܠܝܬ	ܐܬܓܠܝܬ	ܐܬܓܠܝܬ
3mpl	ܟ݂ܠܘ	ܓܠܝܘ	ܐܓܠܝܘ	ܐܬܓܠܝܘ	ܐܬܓܠܝܘ
3fpl	ܟ݂ܠܝ	ܓܠܝ	ܐܓܠܝ	ܐܬܓܠܝ	ܐܬܓܠܝ
2mpl	ܟ݂ܠܝܬܘܢ	ܓܠܝܬܘܢ	ܐܓܠܝܬܘܢ	ܐܬܓܠܝܬܘܢ	ܐܬܓܠܝܬܘܢ
2fpl	ܟ݂ܠܝܬܝܢ	ܓܠܝܬܝܢ	ܐܓܠܝܬܝܢ	ܐܬܓܠܝܬܝܢ	ܐܬܓܠܝܬܝܢ
1cpl	ܟ݂ܠܝܢ	ܓܠܝܢ	ܐܓܠܝܢ	ܐܬܓܠܝܢ	ܐܬܓܠܝܢ

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 ḥbāṣāʾ.
- The ܠ 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.

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

10.4.1. ܐܘ [5]

The conjunction ܐܘ 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**
ܐܘ ܡܢܐ ܢܬܠ ܒܪܢܫܐ ܬܚܠܘܦܐ ܕܢܦܫܗ.	Or what will a person give in exchange for his soul? (Mark 8:37)
ܥܢܐ ܝܫܘܥ ܘܐܡܪ: ܐܡܝܢ ܐܡܪ ܐܢܐ ܠܟܘܢ: ܕܠܝܬ ܐܢܫ ܕܫܒܩ ܒܬܐ. ܐܘ ܐܚܐ. ܐܘ ܐܚܘܬܐ. ܐܘ ܐܒܐ. ܐܘ ܐܡܐ. ܐܘ ܐܢܬܬܐ. ܐܘ ܒܢܝܐ. ܐܘ ܩܘܪܝܐ. ܡܛܠܬܝ, ܘܡܛܠ ܣܒܪܬܝ,,	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)
ܠܝܬ ܥܒܕܐ ܕܡܫܟܚ ܠܬܪܝܢ ܡܪܘܢ ܠܡܦܠܚ. ܐܘ ܓܝܪ ܠܚܕ ܢܣܢܐ ܘܠܐܚܪܢܐ ܢܪܚܡ. ܐܘ ܠܚܕ ܢܝܩܪ ܘܠܐܚܪܢܐ ܢܫܘܛ.	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. ܐܠܐ [6]

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

Examples	
Syriac	**English**
ܠܐ ܐܬܝܬ ܕܐܩܪܐ ܠܙܕܝܩܐ. ܐܠܐ ܠܚܛܝܐ.	I have not come to call the righteous but sinners. (Mark 2:17)
ܘܠܐ ܫܒܩܗ. ܐܠܐ ܐܡܪ ܠܗ:	But he did not permit him but said to him…. (Mark 5:19)

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[5] Nöldeke §§155, 340; Duval §§296, 388; Mingana §566; Brockelmann §175.
[6] Nöldeke §§155, 374; Duval §§110, 296; 411; Mingana §566; Brockelmann §175.

| ܘܠܐ ܫܒܩ ܠܐܢܫ ܕܢܐܙܠ ܥܡܗ܂ ܐܠܐ ܠܫܡܥܘܢ ܟܐܦܐ ܘܠܝܥܩܘܒ ܘܠܝܘܚܢܢ ܐܚܘܗܝ ܕܝܥܩܘܒ܂ | And he did not permit anyone to come with him except Simon the Rock, James, and John. (Mark 5:37) |
| ܠܐ ܗܘ ܗܘܐ ܢܘܗܪܐ܂ ܐܠܐ ܕܢܣܗܕ ܥܠ ܢܘܗܪܐ܂ | He himself was not the light but [he came] in order to witness concerning the light. (John 1:8) |

10.4.3. ܐܦ [7]

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

Examples	
Syriac	**English**
ܘܐܦ ܠܪܘܚܐ ܛܢܦܬܐ ܦܩܕ ܘܡܫܬܡܥܢ ܠܗ܂	He even commands the impure spirits and they obey him. (Mark 1:27)
ܘܟܕ ܫܡܥܘ ܕܒܒܝܬܐ ܗܘ܂ ܐܬܟܢܫܘ ܣܓܝܐܐ܂ ܐܝܟܢܐ ܕܠܐ ܐܫܟܚ ܐܚܕ ܐܢܘܢ ܐܦ ܠܐ ܩܕܡ ܬܪܥܐ܂	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)
ܘܝܗܒ ܐܦ ܠܐܝܠܝܢ ܕܥܡܗ ܗܘܘ܂	And he also gave to the ones who were with him. (Mark 2:26)
ܡܪܗ ܗܘ ܗܟܝܠ ܕܫܒܬܐ ܐܦ ܒܪܗ ܕܐܢܫܐ܂	The Lord even of the Sabbath, therefore, is the son of man. (Mark 2:28)[9]
ܘܐܡܪ ܕܝܢ ܐܦ ܠܗܘܢ:	And he also said to them…. (Mark 3:4)
ܘܐܦ ܒܪܗ ܓܝܪ ܕܐܢܫܐ ܠܐ ܐܬܐ ܕܢܫܬܡܫ܂ ܐܠܐ ܕܢܫܡܫ܂ ܘܕܢܬܠ ܢܦܫܗ ܦܘܪܩܢܐ ܚܠܦ ܣܓܝܐܐ܂	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)

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

[8] Note that in West Syriac, when ܐܦ is used with ܠܐ, it forms a single word (ܐܦܠܐ). In East Syriac, they are written as two separate words (ܐܦ ܠܐ).

[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.

When used with another occurrence of ܐܳܦ, ܐܳܦ can indicate inclusion ("also…and" or "both…and also"):

Examples	
Syriac	**English**
ܠܳܐ ܒܠܚܘܿܕ ܖ̈ܓܠܝ ܬܫܝܓ ܠܝܼ. ܐܠܐ ܐܳܦ ܐܝ̈ܕܝ ܐܳܦ ܪܫܝ.	Don't just wash my feet for me but also my hands and my feet. (John 13:9)
ܗܫܐ ܕܝܢ ܘܚܙܘ. ܘܣܢܘ ܐܳܦ ܠܝ ܘܐܳܦ ܠܐܒܝ.	But now they have both seen and hated both me and also my father. (John 15:24)

10.4.4. ܘ[10]

The conjunction ܘ is the most common conjunction in Classical Syriac. Its use, in many cases, mirrors the use of the equivalent conjunctions in both Hebrew and Greek. It can be used in several different ways.

a) It can be used to join words, phrases, or clauses together in a way that indicates inclusion ("and"):

Examples	
Syriac	**English**
ܘܢܦܩܐ ܗܘܬ ܠܘܬܗ ܟܠܗ ܟܘܪ ܕܝܗܘܕ ܘܟܠܗܘܢ ܒܢ̈ܝ ܐܘܪܫܠܡ.	And all of the countryside of Judea and all of the inhabitants of Jerusalem[11] went out to him. (Mark 1:5)
ܘܐܬܘ ܠܒܝܬܗ ܕܫܡܥܘܢ ܘܕܐܢܕܪܐܘܣ ܥܡ ܝܥܩܘܒ ܘܝܘܚܢܢ.	And they came to the house of Simon and of Andrew with James and John. (Mark 1:29)
ܩܪܒ ܠܗ ܘܐܡܪ:	He approached him and said…. (Mark 1:41)

b) ܘ can be used to indicate sequence in a narrative. When this happens, ܘ can be translated with the words *and*, *then*, or *but* depending on the logical relationship the sentence has with the previous sentence:

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[10] Nöldeke §§155, 339–40; Duval §296; Mingana §566, Brockelmann §175.
[11] Literally, "the sons of Jerusalem."

Examples	
Syriac	**English**
ܘܩܠܐ ܗܘܐ ܡܢ ܫܡܝܐ: ܐܢܬ ܗܘ ܒܪܝ، ܚܒܝܒܐ.	Then a voice came from heaven: "You are my beloved son." (Mk. 1:11)
ܘܐܡܪ ܠܗܘܢ ܝܫܘܥ:	And Jesus said to them…. (Mk. 1:17)

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

Examples	
Syriac	**English**
ܘܗܘܐ ܒܝܘܡܬܐ ܗܢܘܢ ܐܬܐ ܝܫܘܥ ܡܢ ܢܨܪܬ ܕܓܠܝܠܐ.	And it came about in those days that Jesus came from Nazareth in Galilee…. (Mark 1:9)
ܘܥܠ ܬܘܒ ܝܫܘܥ ܠܟܦܪܢܚܘܡ ܡܢ ܒܬܪ ܝܘܡܬܐ.	And again Jesus went up to Capernaum after some time (Mark 2:1)

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

Examples	
Syriac	**English**
ܐܦ ܠܝ ܝܕܥܝܢ ܐܢܬܘܢ، ܘܡܢ ܐܝܡܟܐ ܐܢܐ ܝܕܥܝܢ ܐܢܬܘܢ.	You know both me and you know where I come from. (John 7:28)[12]
ܘܥܠ ܥܒܕܝ، ܘܥܠ ܐܡܗܬܐ، ܐܫܘܕ ܪܘܚܝ ܒܝܘܡܬܐ ܗܢܘܢ ܘܢܬܢܒܘܢ.	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	
ܐܬܐ	(Pᵉ⁽al) to come (opposite of ܐܙܠ), follow (with ܒܬܪ).
ܐܝܬܝ[13]	(ʾApᵉ⁽el) to bring, cause to come
ܒܢܐ	(Pᵉ⁽al) to build; (ʾEtpᵉ⁽el) to be built.

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[12] A more literal translation would be, "Both me you know and from where I come you know."

[13] In the ʾApᵉ⁽el, the first root letter is replaced by ܝ. Apart from this, the forms of this verb follow the expected forms.

ܓܠܐ	(P^eal) to uncover, reveal, make known; ('Etp^eel) to be uncovered, revealed, made known.
ܚܙܐ	(P^eal) to see; ('Etp^eel) to be seen, be visible, appear, think.
ܚܝܐ	(P^eal) to live, recover.
ܐܚܝ	('Ap^eel) to give life, save, keep alive.
ܡܚܐ	(P^eal) to strike, beat; ('Etp^eel) to be wounded.
ܡܚܝ	(Pa^eel) to wound many, wound severely; ('Etpa^eal) to be struck down, be beaten down.
ܡܛܐ	(P^eal) to arrive at, reach, come, happen, befall.
ܡܛܝ	(Pa^eel) to bring, arrive, reach, meet; ('Etpa^eal) to arrive, reach, be brought.
ܢܣܝ	(Pa^eel) to tempt, test; ('Etpa^eal) to be tempted, tested.
ܥܢܐ	(P^eal) to answer; ('Etp^eel) be heard (prayer), be occupied, be busy, be engaged in.
ܦܢܐ	(P^eal) to turn, return, repent; ('Etp^eel) to turn, turn towards, return, be converted.
ܦܢܝ	(Pa^eel) to return, restore, answer (with ܦܬܓܡܐ or ܡܠܬܐ ܦܝܐ); ('Etpa^eal) to be restored, given back.
ܐܦܢܝ	('Ap^eel) to cause to return, bring back, restore, cause to turn.
ܨܒܐ	(P^eal) to want, desire, be pleased with (with ܒ), have pleasure in (with ܒ); ('Etp^eel) to be well pleased (with ܒ), choose (with ܒ).
ܨܠܐ	(P^eal) to turn aside, towards.
ܨܠܝ	(Pa^eel) to pray (with ܠ or ܠܘܬ), pray for (with ܚܠܦ); ('Etpa^eal) to be offered (prayer)
ܩܥܐ	(P^eal) to cry out, shout
ܩܪܐ	(P^eal) to call, proclaim, read; ('Etp^eel) to be called, be named, be read
ܪܡܐ	(P^eal) to throw, expel (with ܡܢ), lay hands on (with ܐܝܕܐ)
ܫܪܐ	(P^eal) to loosen, untie; ('Etp^eel) to be loosed, loosened, let loose.
ܫܪܝ	(Pa^eel) to begin (with imperfect tense, infinitive, or participle as complement); ('Etpa^eal) to be begun.
ܐܫܪܝ	('Ap^eel) to command to encamp, cause to dwell.

Prepositive Conjunctions	
ܐܘ	or
ܐܠܐ	but, except

ܟ̇ܦ	also, even
ܟܐ̇ܦܠܐ	not even
ܘ	and, then, now

Proper Nouns	
ܒܒ̈ܠܝܐ	Babylonians
ܛܝ̈ܝܐ	Arabs
ܝܗܘ̈ܕܝܐ	Jews, Judeans
ܡܨܖ̈ܝܐ	Egyptians
ܦܖ̈ܣܝܐ	Persians

10.6. Homework

a) Using practice sheet 10.1, memorize the paradigm for the Pᵉᶜal perfect of the verb ܩܛܠ.

b) Using practice sheet 10.2, memorize the paradigms for ܩܛܠ in the derived patterns.

c) 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.

d) Using practice sheet 10.3, translate the sentences from Syriac to English.