Classical Syriac

Estrangela Script

Chapter 4

(Last updated February 10, 2023)

4.1. Other Signs Used in Writing[1]

In addition to the *qûššāyāʾ* (◌̣) and *rûkkāḵāʾ* (◌̤), which are used to indicate whether the BeGaDKePhaT letters have a hard pronunciation or soft pronunciation in fully vocalized texts, several other signs are commonly used in Classical Syriac. The following chart introduces five additional signs:[2]

Table 4.1 – Other Signs Used in Writing			
Sign	**Name**	**Function**	**Examples**
◌̈	*s⁽ᵉ⁾yāmēʾ*; also referred to as *ribbūi* ("plural")[3]	Indicates that the word is plural. This sign is used with nouns, adjectives, participles, third feminine plural verbs in the imperfect tense, and the third feminine plural of original third-yôḏ verbs in the derived patterns. The *s⁽ᵉ⁾yāmēʾ* is not used with masculine plural adjectives when used predicatively in the absolute state or	ܒܢܝܐ (sons) ܐܠܗ̈ܐ (gods) ܡܠܟ̈ܐ (kings) ܐܪ̈ܥܬܐ (lands)

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[1] Cf. Nöldeke §§16–18; Muraoka §§5, 17; Duval §§66, 136–42, 151, 170; Mingana §§89, 94–96; Brockelmann §§11–13.

[2] Other signs will be introduced further on in this textbook and are summarized in an appendix.

[3] According to Nöldeke §16, this term was borrowed from Hebrew grammarians by a European scholar and was not used by Syriac grammarians.

		participles in the absolute state. There are no fixed rules for which letter the $s^{(e)}y\bar{a}m\bar{e}^{\,}$ is placed over: it is placed wherever it fits best, usually over a shorter letter. When placed above a ܪ, the $s^{(e)}y\bar{a}m\bar{e}^{\,}$ simply replaces the dot above the ܪ (ܪ̈) rather than having all three dots written separately. Since the $s^{(e)}y\bar{a}m\bar{e}^{\,}$ is so important for distinguishing singular nouns from plural nouns, the $s^e y\bar{a}m\bar{e}^{\,}$ is normally written even when texts are not fully vocalized.	
ܵ	hastener line; also referred to as *linea occultans* (i.e. hiding line) or *marh^{(e)}ṭānā^{\,}* (i.e. hastener)	A hastener line is normally written above a letter.[4] In most cases, it indicates that the letter with which it is written should not be pronounced. This happens especially with the letter *nun* when there is no vowel between it and the next letter. The reason why the *nun* loses its pronunciation in these cases is that it assimilates to the following consonant and doubles it. In the case of the BeGaDKePhaT letters, this means that the letter will have a hard pronunciation. It also occurs quite frequently with the letters ܐ and ܗ at the beginning of words when they have lost their pronunciation. It can also be used to indicate when a slight "e" sound needs to be used when two consonants appear side-by-side with no vowel between them.[5]	ܐܰܢ̱ܬܬ̄ܳܐ $^{\,}att^{(e)}t\bar{a}^{\,}$ (wife) ܫܰܢ̄ܬܳܐ *šattā^{\,}* (year) ܐ̱ܢܳܫܳܐ *nāšā^{\,}* (man) ܡܰܥܡ̄ܕܳܢܳܐ *ma^{ʕ}m^{(e)}dānā^{\,}* (the baptizer)
:	even points[6]	Marks the end of a short division in a sentence. This is often used interchangeably with the soft period. BeGaDKePhaT letters written after even points will have a hard pronunciation even if the previous word ends in a vowel sound. Even points are normally not significant for translation.	ܟܬܳܒܳܐ ܕܺܝܠܺܝܕܘܿܬ̥ܗ ܕܝܶܫܘܿܥ ܡܫܺܝܚܳܐ: ܒܪܶܗ ܕܕܰܘܺܝܕ ܒܪܶܗ ܕܐܰܒܪܳܗܳܡ ❖ The record of the birth of Jesus the Messiah, the son of David, the son of Abraham. (Matt 1:1)

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[4] Hastener lines are also written below letters (e.g. the United Bible Society's Peshitta New Testament.

[5] In this textbook, hastener lines will only be used to indicate that the letter should not be pronounced.

[6] Bar Hebraeus refers to this sign as ܫܘܶܝ̈ܐ (i.e. even [points]) and says that it is also referred to as ܐܳܘ̈ܝܐ (i.e. even/equal [points]) (Philips [ed.], *Letter by Jacob of Edessa on Syriac Orthography, etc.*, 37).

		Marks the end of a sentence or a short division in a sentence. BeGaDKePhaT letters written after a soft period will have a hard pronunciation even if the previous word ends in a vowel sound. The soft period is not always significant for translation.	ܒ݁ܪ݂ܝܫܝ݂ܬ݂ ܒ݁ܪ݂ܐ ܐܲܠܵܗܵܐ ܝܵܬ݂ ܫܡܲܝܵܐ ܘܝܵܬ݂ ܐܲܪ݂ܥܵܐ. In the beginning, God created the heavens and the earth. (Gen 1:1)
.	soft period[7]		
❖	hard period[8]	Marks the end of a paragraph or section. BeGaDKePhaT letters written after a hard period will have a hard pronunciation even if the previous word ends in a vowel sound.	ܘܲܗܘ݂ܵܐ ܪܲܡܫܵܐ ܘܲܗܘ݂ܵܐ ܨܲܦ݂ܪ݂ܵܐ ܝܵܘܡܵܐ ܚܲܕ݂ ❖ And there was evening and there was morning – the first day. (Gen 1:5)

4.2. Simple Verbless Clauses[9]

Some clauses in Classical Syriac have no verb. Clauses with no verbs are referred to as **verbless clauses** or **nominal clauses**. Verbless clauses are used in Classical Syriac because, unlike English, there is no separate present-tense form of the verb "to be" (ܗܘܵܐ). This means that the verb "to be" needs to be added when translating verbless clauses into English. There are three main types of verbless clauses that need to be learned at this point: simple verbless clauses, verbless clauses with enclitic personal pronouns, and existence/non-existence clauses. The focus of this section will be on simple verbless clauses.

Simple verbless clauses are clauses that have a subject and predicate (i.e. something that is asserted about the subject) but nothing to indicate that a verb needs to be supplied. Simple verbless clauses are quite common in the Old Testament Peshitta since simple verbless clauses occur quite frequently in Hebrew. Note the following examples:

Examples	
Syriac	**English**
ܡܲܠܟ݁ܵܐ ܒ݁ܒ݂ܲܝܬ݁ܵܐ	The king is in the house.
ܐܲܚܵܐ ܒ݁ܲܡܕ݂ܝ݂ܢ݂ܬ݁ܵܐ	The brother is in the city.
ܒ݁ܪ݂ܵܐ ܡܸܢ ܡܕ݂ܝ݂ܢ݂ܬ݁ܵܐ	The son is from the city.
ܘܚܸܫܘ݂ܟ݂ܵܐ ܥܲܠ ܐܲܦ݁ܲܝ ܬܗܘ݂ܡܵܐ	And darkness was over the surface of the deep. (Gen. 1:2)
ܘܗܵܠܹܝܢ ܦܸ݁ܬ݂ܓ݂ܵܡܹܐ	And these are the words. (Deut 1:1).

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[7] This term is unique to this textbook. Bar Hebraeus refers to this sign as ܦܵܣܘ݂ܩܵܐ (i.e. section) (Philips [ed.], *Letter by Jacob of Edessa on Syriac Orthography, etc.*, 37).

[8] This term is unique to this textbook. Textbooks and grammars generally do not include a name for this sign. Brockelmann refers to it as a *Punkthaufen* (i.e. point cluster) (§13).

[9] Cf. Nöldeke §§309–310; Muraoka §§71, 102–103; Duval §§339, 375; Brockelmann §§228–30, 233.

4.3. Verbless Clauses with Enclitic Personal Pronouns[10]

Verbless clauses with enclitic personal pronouns[11] are clauses that have no verb but indicate that the verb "to be" needs to be supplied through a shortened version of an independent personal pronoun (he, she, they, etc.). These shortened versions of independent personal pronouns are referred to as enclitic personal pronouns. When enclitic personal pronouns have this function, they essentially function as the present tense of the verb "to be". For now, only two of these pronouns will be learned:

Table 4.2– Enclitic Personal Pronouns Used as the Verb "To Be"			
Pronoun	**Meaning**	**Usage**	**Example**
ܘܗ, ܘܗ	is	Used when the subject is masculine. The ܗ is not pronounced (note the hastener line). When the previous word ends in a vowel, the ܘ is pronounced as a *w* and forms a diphthong with the final vowel of the previous word.[12] When the previous word ends in a consonant, the ܘ is pronounced as a *u* and is pronounced with the final letter of the previous word (e.g. ܘܗ ܕܘܝܕ, pronounced *dāwîḏû*).	ܗܘ ܡܠܟܐ ܕܘܝܕ (pronounced *malkāw*) David is king.
ܝܗ, ܝܗ	is	Used when the subject is feminine. The ܗ is not pronounced. When the previous word ends in a vowel, the ܝ is pronounced as a *y* and forms a diphthong with the final vowel of the previous word (e.g. ܝܗ ܒܪܬܐ, pronounced *bartāy*). When the previous word ends in a consonant, the ܝ is pronounced as an *i* and is pronounced with the final letter of the previous word (e.g. ܝܗ ܡܪܝܡ, pronounced *maryamî*).	ܝܗ ܚܛܝܬܐ ܐܢܬܬܐ (pronounced *ḥaṭṭāytāy*) The woman is a sinner.

In terms of word order, several possible variations can be used:[13]

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[10] Cf. Nöldeke §§311–12; Muraoka §§102–105; Duval §§109, 375; Mingana §448; Brockelmann §§228–29.

[11] Enclitic personal pronouns can also be referred to as abbreviated independent personal pronouns. Enclitic personal pronouns will be discussed further in chapter 6.

[12] In West Syriac, if the previous word ends in ܐ, the ending changes to ܐ (e.g. ܘܗ ܒܝܬܐ, pronounced *baytaw*). However, in East Syriac, diphthongs that are spelled ܘ in West Syriac are always spelled ܘ.

[13] In some cases, more than one example will be given for each sequence. Note that the word order is not affected by whether the clause is a main clause or a subordinate clause.

Table 4.3 – Word Order With Abbreviated Pronouns Used as Verb "To Be"		
Order	**Example**	**Notes**
Type 1 Subject (personal pronoun) Abbreviated Pronoun Predicate	ܐܵܢ݈ܬ ܗ݈ܘ ܒܪܗ ܕܐܠܵܗܵܐ. You are the son of God. (John 1:49)	-Subject is a personal pronoun. -This is the normal word order when the subject is a personal pronoun.
Type 1 Subject (noun) Abbreviated Pronoun Predicate	ܘܐܵܒܝ ܗ݈ܘ ܦܵܠܚܵܐ. And my father is the vinedresser. (John 15:1)	-Subject is a noun. -Predicate is a noun. -This is not the normal word order when the subject is a noun.
Type 2 Subject (noun) Predicate Abbreviated Pronoun	ܒܪܟ ܚܲܝ ܗ݈ܘ. Your son is alive. (John 4:50)	-Subject is a noun. -Predicate is an adjective. -This is the most common word order when the subject is a noun.
Type 2 Subject (noun + particle) Predicate Abbreviated Pronoun	ܐܒܘܢ ܕܝܠܲܢ ܐܒܪܵܗܵܡ ܗ݈ܘ. Our father is Abraham. (John 8:39)	-Subject is a noun. -Subject consists of more than one element (noun + possessive particle).
Type 2 Subject Predicate Abbreviated Pronoun (Abbreviated Pronoun Between the Head Noun and the Governed Noun)	ܡܫܝܚܵܐ ܒܪܗ ܗ݈ܘ ܕܕܘܝܕ. The Messiah is the Son of David. (Mark 12:35)	-Subject is a noun. -Abbreviated pronoun is placed between the head noun of the predicate (ܒܪܗ) and the governed noun (ܕܕܘܝܕ).
Type 3 Predicate (adverb of place) Abbreviated Pronoun Subject (noun)	ܝܼܫܘܿܥ ܗ݈ܘ ܬܲܡܵܢ. Jesus was there. (John 12:9)	-Subject is a proper noun. -Predicate is an adverb.
Type 3 Predicate Abbreviated Pronoun Subject	ܒܢܵܐ ܗ݈ܘ ܡ̣ܝܼܠ ܘܐܵܦ ܕܓܵܠܵܐ ܗ݈ܘ ܕܐ̄ܒܘ̄ܗܝ. 	-Abbreviated pronoun is placed between the head noun of the predicate

| (Abbreviated Pronoun Between the Head Noun and the Governed Noun) | Therefore, the son of man is also Lord of the Sabbath. (Mark 2:28). | (ܗ̄ܘܼ) and the governed noun (ܕܫܒܬܐ). -Note that the conjunctive adverb ܡܕܝܢ has to be in the second grammatical slot of the sentence when it means "thus" or "therefore" (the predicate and pronoun are pronounced together and are considered to be part of the same slot). |

4.4 Existence/Non-Existence Clauses[14]

In Classical Syriac, the particle ܐܝܬ is used to express existence ("there is" or "there are") and is referred to as the **particle of existence**. The particle ܠܝܬ is used to express non-existence ("there is not" or "there are not") and is referred to as the **particle of non-existence**. Note the following examples:

Examples	
Syriac	**English**
ܠܝܬ ܡܠܟܐ ܒܡܨܪܝܢ.	There is no king in Egypt.
ܐܝܬ ܡܠܟܐ ܒܡܨܪܝܢ.	There is a king in Egypt.
ܠܝܬ ܡܝ̈ܐ ܒܟܣܐ.	There is no water in the cup.
ܐܝܬ ܡܝ̈ܐ ܒܟܣܐ.	There is water in the cup.
ܕܐܡܪܝܢ ܕܪܘܚܐ ܛܡܐܬܐ ܐܝܬ ܒܗ.	There is an unclean spirit in him. (Mark 3:30)
ܠܝܬ ܛܒܐ ܐܠܐ ܐܢ ܚܕ ܐܠܗܐ.	There is no good one except God alone. (Mark 10:18)

Other uses of these particles will be discussed in later chapters.

4.5. Adjectives[15]

Adjectives are words that attribute a particular quality or characteristic to something that can be signified by a noun (i.e. a person, place, thing, idea, living creature, or activity). Examples of adjectives in English are *good*, *bad*, *tall*, *short*, *serious*, *funny*, and *brilliant*.

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[14] Cf. Nöldeke §§301–308; Muraoka §109; Duval §§339–340; Brockelmann §198.
[15] Cf. Nöldeke §§203–204, 211, 215; Muraoka §§17–18, 20, 22, 71, 91, 96; Duval §§339, 363–364; Mingana §§436–37; Brockelmann §§97–100; 199, 201.

Unlike English, adjectives in Classical Syriac are marked (i.e. have separate forms) for gender (masculine or feminine), number (singular or plural), and state (absolute, emphatic, or construct).

The following chart provides the paradigm for the adjective ܛܳܒ ("good") in all its forms:

Table 4.4 – Adjectives			
M. Sg. Abs.	ܛܳܒ	**F. Sg. Abs.**	ܛܳܒܳܐ
M. Pl. Abs.	ܛܳܒܺܝܢ	**F. Pl. Abs.**	ܛܳܒܳܢ
M. Sg. Emph.	ܛܳܒܳܐ	**F. Sg. Det.**	ܛܳܒܬܳܐ
M. Pl. Emph.	ܛܳܒ̈ܶܐ	**F. Pl. Det.**	ܛܳܒ̈ܬܳܐ
M. Sg. Constr.	ܛܳܒ	**F. Sg. Constr.**	ܛܳܒܬ
M. Pl. Constr.	ܛܳܒ̈ܝ	**F. Pl. Constr.**	ܛܳܒ̈ܬ

Adjectives have three different uses in Classical Syriac: the attributive use, the predicate use, and the substantival use.

a) The Attributive Use

Attributive adjectives highlight a particular feature or characteristic of a noun and occupy the same grammatical slot as the noun they are describing. For example, in the sentence, "The good man gave gifts to the poor," the word "good" is an attributive adjective since it highlights the quality of goodness in "the man" and, together with the word "man", functions as the subject of the verb "to give." Another way of putting it is that attributive adjectives highlight a particular feature or characteristic of a noun but not in the form of an assertion (e.g. the man *is* good).

Attributive adjectives must agree with the noun they are modifying in gender, number, and state and normally follow the noun they are describing.[16] Note the following examples:

Examples	
Syriac	**English**
ܡܰܠܟܳܐ ܛܳܒܳܐ	The good king.
ܡܰܠܟ̈ܘܳܬܳܐ ܛܳܒ̈ܬܳܐ	The good kingdoms
ܡܰܠܟܬܳܐ ܫܰܦܺܝܪܬܳܐ	The beautiful queen.
ܐܰܪܥܳܐ ܛܳܒܬܳܐ	The good land.

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[16] See Nöldeke §203 and Duval §364 for examples adjectives and nouns not having the same state. This happens especially when the adjective and the noun are modified by a number (e.g. ܫܰܒܥܳܐ ܪ̈ܘܚܺܝܢ ܐܚܪ̈ܢܝܬܳܐ, "seven other spirits," in Matt 12:45).

ܟܠ ܡܠܐ ܒܝܫܐ	Every evil word. (Matt. 5:11)
ܡܠܦܢܐ ܚܕܬܐ.	A new teaching? (Mk. 1:27).

b) The Predicate Use

Predicate adjectives highlight a particular feature or characteristic of a noun in the form of an assertion. For example, in the sentence, "The man is good," the word "good" is a predicate adjective because it describes a feature or characteristic of the "the man" in the form of an assertion, indicated by the verb "to be."

Predicate adjectives must agree with the noun they are describing in gender and number. When adjectives are used as predicates, they are normally, though not always, in the absolute state while the nouns they describe are in the emphatic state. In terms of word order, predicate adjectives often come first in the sentence. As we saw in §4.1, masculine plural predicate adjectives, unlike feminine plural adjectives, do not take a *s*$^{(e)}$*yāmē*^{ʾ}. Note the following examples:

Examples	
Syriac	**English**
ܛܒ ܗܘ ܡܠܟܐ	The king is good.
ܛܒܢ ܐܢܝܢ ܡܠܟܘܬܐ	The kingdoms are good.
ܗܝ ܡܠܟܬܐ ܫܦܝܪܐ [17]	The queen is beautiful.
ܘܕܗܒܐ ܕܐܪܥܐ ܗܝ ܛܒ.	And the gold of that land is good. (Gen 2:12).

c) The Substantival Use

In addition to the attributive and predicate uses of the adjective, adjectives in Classical Syriac can also be used as substantives (i.e. they can be used as nouns). When functioning as a substantive, the quality or characteristic communicated by the adjective functions as the sole descriptor of the person or thing that is described – not even the noun itself is expressed. Substantival adjectives in Classical Syriac are always definite in meaning and are usually translated as "the (adjective) one(s)" or "the (adjective)." Note the following examples:

Examples	
Syriac	**English**
ܒܝܫܐ	The Evil One.
ܙܕܝܩܐ	The righteous one

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[17] Note that this word is fsg.

ܩܰܕܺܝ̈ܫܶܐ	The holy ones.
ܗܳܠܶܝܢ ܕܶܝܢ ܚܰܟ̈ܺܝܡܳܬܳܐ ܢܣܰܒ ܡܶܫܚܳܐ ܒܡܳܐܢܰܝ̈ܗܶܝܢ	But these wise ones took oil in the jars. (Matt 25:4)

4.6. Comparative ܡܶܢ[18]

Unlike English, Classical Syriac has no comparative form for adjectives. For example, in English, the comparative form of the adjective "tall" is "taller". In Classical Syriac, comparisons of this type are expressed using a noun, a predicate adjective, the preposition ܡܶܢ, and the noun to which the comparison is being made. For English speakers, it is best to think of the word ܡܶܢ as meaning "more than" when being used to make comparisons. Once the comparison is understood, you can smooth out the translation to make it more understandable in English. In some cases, the words "more than" can be kept in the final English translation if it sounds more natural than the comparative form. Note the following examples:

Examples					
Syriac		**Rough Translation**		**English**	
ܒܺܝܫ ܗܽܘ ܡܰܠܟܳܐ ܡܶܢ ܡܰܠܟܬܳܐ.	→	The king is wicked more than the queen	→	The king is more wicked than the queen.[19]
ܛܳܒܺܝܢ ܐܶܢܶܝܢ ܡܰܠܟ̈ܘܳܬܳܐ ܡܶܢ ܡܕܺܝ̈ܢܳܬܳܐ.	→	The kingdoms are good more than the cities.	→	The kingdoms are better than the cities.
ܫܰܦܺܝܪܳܐ ܗ̱ܝ, ܡܰܠܟܬܳܐ ܡܶܢ ܐܰܪܥܳܐ.	→	The queen is beautiful more than the earth.	→	The queen is more beautiful than the earth.
ܦܽܘܩܕܳܢܳܐ ܐ̱ܚܪܺܢܳܐ ܕܪܰܒ ܡܶܢ ܗܳܠܶܝܢ ܠܰܝܬ.	→	There is no other commandment that is great more than these.	→	There is no other commandment that is greater than these. (Mark 12:31)

4.7. Partitive ܡܶܢ[20]

The preposition ܡܶܢ can also be used to indicate a portion of a larger whole (the term *partitive* simply means "part of the whole"). In this case, the preposition ܡܶܢ should be translated as "some of". Note the following examples:

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[18] Cf. Nöldeke §249E; Muraoka §96; Mingana §440–42; Brockelmann §214.

[19] The comparative form for wicked is *wickeder*. However, the word *wickeder* sounds very unnatural in contemporary North American English.

[20] Cf. Nöldeke §249C.

Examples	
Syriac	**English**
ܡܢ ܡܕܝ̈ܢܬܐ ܫܡܥܘ ܠܡܠܟܐ.	Some of the cities obeyed the king.
ܡܢ ܥܒ̈ܕܐ ܣܠܩܘ ܠܐܘܪܫܠܡ.	Some of the servants went up to Jerusalem.
ܡܢ ܟܗ̈ܢܐ ܟܬܒܘ ܟܬ̈ܒܐ.	Some of the priests wrote books.
ܕܢܣܒ ܦܐܪ̈ܐ ܕܟܪܡܐ ܢܬܠ.	In order to collect some of the fruit of the vineyard. (Mark 12:2)

4.8. Vocabulary

Nouns		
Singular	**Plural**	**Meaning**
ܐܪܥܐ	ܐܪ̈ܥܬܐ	(f) earth, land, country, ground
ܡܠܟܘܬܐ	ܡܠܟ̈ܘܬܐ	(f) kingdom, reign
ܡܕܒܪܐ	ܡܕܒܪ̈ܐ	(m) desert, wilderness
ܢܒܝܐ	ܢܒ̈ܝܐ	(m) prophet
ܥܠܡܐ	ܥܠܡ̈ܐ	(m) world, eternity

Adjectives		
Absolute (msg)	**Emphatic (msg)**	**Meaning**
ܒܝܫ	ܒܝܫܐ	wicked, bad, evil, the Evil One (subst.), wickedness/misfortune/evil (fem. subst.)
ܙܕܝܩ	ܙܕܝܩܐ	righteous, upright, just
ܚܕܬ	ܚܕܬܐ[21]	new, young
ܚܝ	ܚܝܐ	alive, living
ܛܒ	ܛܒܐ	good
ܣܓܝ	ܣܓܝܐܐ	much, many, large, very (with other adjectives)
ܩܕܝܫ	ܩܕܝܫܐ	holy, sacred
ܪܒ	ܪܒܐ	great, large, high officials (pl.), teacher, master
ܫܦܝܪ	ܫܦܝܪܐ	beautiful, well (adv.), rightly (adv.)

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[21] In the emphatic state, the ܕ assimilates to the ܬ and is pronounced as though it were a ܬ (unvoiced *th*). It is pronounced *ḥattâʾ*. See Muraoka §6M.

Enclitic Personal Pronouns	
ܘܗ, ܗܘ	is (when subject is msg)
ܗܝ, ܗܝ,	is (when subject is fsg)

Independent Prepositions	
ܐܝܟ	like, as, approximately, about
ܠܘܬ	to (i.e. went to a person), towards, at, with, following, according to, in front of
ܡܢ	from, of, some, by
ܥܠ	on, upon, above, concerning
ܥܡ	with, during

Proper Nouns	
ܐܘܪܗܝ,	Edessa
ܝܘܪܕܢܢ	The Jordan (river)
ܓܠܝܠܐ	Galilee
ܝܗܘܕ	Judea
ܪܗܘܡܐ[22]	Rome

4.9. Homework

a) Using practice sheet 4.1, memorize the paradigm for adjectives given in Table 4.4 above.

b) Memorize the vocabulary in 4.8 above. 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/ca/591442267/classical-syriac-chapter-4-flash-cards/.

c) Using practice sheet 4.2, translate the sentences from Syriac to English.

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[22] Note that Rome is spelled with ܗ to imitate the pronunciation of an aspirated Greek *r* (ῥ). However, the hastener line indicates that ܗ should not be pronounced. See Nöldeke §39.