



GORGIAS HANDBOOKS

John F. Healey



LESHONO SURYOYO
First Studies in Syriac

GORGLAS HANDBOOKS

Volume 2

Leshono Suryoyo

حَمِلَ هُوَ مَلَأَ

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Leshono Suryoyo

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JOHN F. HEALEY



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2005

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PREFACE

This is a new edition of a Syriac grammar first published at the University of Birmingham in 1980 as *First Studies in Syriac* (University Semitics Study Aids 6) and subsequently reprinted many times. The University Semitics Study Aids series had been funded by the Nuffield Foundation. The book was also reprinted for private use with minor modifications by the Pontifical Oriental Institute in Rome.

The author is pleased that so many students have studied Syriac with the help of *First Studies in Syriac*, but as the years have gone by the various minor errors and the more significant defects in presentation have become increasingly obvious, not least to the author himself. The book has also been out of print in recent years and not easily available.

In this revised edition, which has a new title, some grammatical points which were given a very low profile in the original book have been presented in more detail. The experience of teaching Syriac using the book over twenty years has led to many minor modifications and corrections.

One of the motives for writing the original book was an attempt to replace what was in 1980 the only teaching grammar of Syriac easily available, T. H. Robinson's *Paradigms and Exercises in Syriac Grammar* (Oxford: Clarendon Press, 1962 [4th ed., original 1915]). At that time I regarded Robinson as unnecessarily complex for many of the students I found myself teaching. The passing of time has, in fact, led

me to a more favourable view of many aspects of Robinson and the new edition of Robinson (really a rewriting) by J. F. Coakley (Oxford: O.U.P., 2002) is excellent. Also, since the original publication of this book a number of other introductory grammars of Syriac have been published. Most significant among these is T. Muraoka's *Classical Syriac. A Basic Grammar with a Chrestomathy* (Wiesbaden: Harrassowitz, 1997) which replaces Brockelmann's contribution to the *Porta Linguarum Orientalium* series – I used the 1965 8th ed. as an undergraduate, but very recently another new grammar in English has appeared, written by W. M. Thackston (*Introduction to Syriac* [Bethesda, MD: IBEX, 1999]).

In producing a new edition of my own book I am in no sense implying criticism of these other works. It is simply that my book is different in style from these others and has filled a certain niche in the various patterns of teaching which prevail in different institutions. At a Syriac Symposium held in Princeton in 2003 I was encouraged to hear many teachers of Syriac commend my book and I was urged by a number of colleagues, especially in the U.S., to produce a new edition. Gorgias Press, in the person of George Kiraz, made a specific proposal, to which I was delighted to respond.

Perhaps the biggest change which has occurred since the 1980 edition is the result of the fact that computer technology has advanced so much in the last twenty-five years. In 1980 my manuscript was typed on an electric typewriter and the Syriac was inserted in an elegant form by Andrew Palmer. His calligraphy had its own value (and coping with handwriting is



a skill which students must acquire quickly if their teacher uses a blackboard or whiteboard), but it is inevitable that hand-written letters contain a certain amount of variability of a kind which is a little bit difficult for the beginner. It is therefore a tremendous advance that Syriac fonts are available for personal computers, though this development has only recently reached the point, with Windows XP and Unicode Syriac, at which I have found it feasible to transfer to an electronic means of production. Here a particular word of acknowledgement goes to the Beth Mardutho organization and its downloadable Meltho OpenType™ Syriac fonts (<http://www.bethmardutho.org>). This provides a variety of fonts, but I wanted to retain the *serṭā* script for the main part of the grammar because of the relative simplicity of the vocalization system with which it is associated.

George Kiraz of Beth Mardutho and Gorgias Press and his collaborators are greatly to be thanked for their work on this new edition. Robert Aydin undertook the immense task of typing the whole text in an electronic form. This was a vital first step and his excellent work is here warmly acknowledged. I am also grateful to Sebastian Brock for reading and correcting the text. The introductory pages of the original edition acknowledged also my debt to the late Archbishop of Dublin, the Rev. Dermot Ryan, and Professor Carmel McCarthy of University College, Dublin, my teachers in Syriac. *First Studies in Syriac* owed its existence, however, to the suggestion and inspiration of my friend John Eaton. For a very short time we were colleagues in the Department of

Theology in the University of Birmingham and we have seen little of each other in recent years. I owe much to the encouragement he gave me in my early years as a teacher and hence dedicate this new edition to him with happy memories of 1973-74.

John F. Healey
Manchester, May 2005

CD RECORDING

Gorgias Press has produced a CD containing the illustrative texts of all chapters as well as all the readings. Recorded texts are marked with a CD icon, , in the left margin followed by the CD track number. When two track numbers are given, the first is for the West Syriac reading and the second for the East Syriac reading. Chanted texts are marked with .

The texts were read by Rabban Awgen Aydin and George A. Kiraz (for West Syriac) and Daniel Benjamin (for East Syriac). English headings were read by Jenifer Whiting. Acknowledgements are due to the Princeton Theological Seminary Media Lab and the Assyrians Around the World Studio, IL, who provided the facilities gratis. Special thanks are also due to Hermiz Hasso and Sargon Hasso who helped in the East Syriac recordings.

The CD, if not included in this book, may be obtained from Gorgias Press (address at the front of the book).

The contents of the CD are as follows:

TRACK	CONTENT
1	Title
2	III. Illustrative Texts (W. Syriac)
3	IV. Illustrative Texts (W. Syriac)
4	V. Illustrative Texts (W. Syriac)
5	VI. Illustrative Texts (W. Syriac)
6	VII. Illustrative Texts (W. Syriac)
7	VIII. Illustrative Texts (W. Syriac)
8	IX. Illustrative Texts (W. Syriac)
9	X. Illustrative Texts (W. Syriac)
10	XI. Illustrative Texts (W. Syriac)

TRACK	CONTENT
11	XII. Illustrative Texts (W. Syriac)
12	XIII. Illustrative Texts (W. Syriac)
13	XIV. Illustrative Texts (W. Syriac)
14	Text 1: New Testament (John 1:1-18 and 20:19-25)
15	Text 2: Old Testament (Psalm 110)
16	Text 3: The Addai Legend (c. 4th/5th cent. A.D.)
17	Text 4: Bardaisan (A.D. 154-222)
18	Text 5: Aphrahat (flourished A.D. 337-45)
19	Text 6: The Chronicle of Joshua the Stylite (c. A.D. 507)
20	Text 7: Barhebraeus (A.D. 1226-86)
21	Text 8: St. Ephrem the Syrian (d. A.D. 373)
22	Text 9: Philoxenus of Mabbog (d. c. A.D. 523)
23	Text 10: Thomas of Marga (9th century A.D.)
24	Text 1 (first part): Chanted
25	Text 8: Chanted. First two stanzas according to the Mardin tradition; last two stanzas according to the Tur Abdin tradition.
26	III. Illustrative Texts (E. Syriac)
27	IV. Illustrative Texts (E. Syriac)
28	V. Illustrative Texts (E. Syriac)
29	VI. Illustrative Texts (E. Syriac)
30	VII. Illustrative Texts (E. Syriac)
31	VIII. Illustrative Texts (E. Syriac)
32	IX. Illustrative Texts (E. Syriac)
33	X. Illustrative Texts (E. Syriac)
34	XI. Illustrative Texts (E. Syriac)
35	XII. Illustrative Texts (E. Syriac)
36	XIII. Illustrative Texts (E. Syriac)
37	XIV. Illustrative Texts (E. Syriac)

Introduction

THE SYRIAC LANGUAGE

"Syriac" is the name of one of the most important forms of Aramaic, specifically the form of Aramaic traditionally used by the Syrian Orthodox Church and the Syrian Catholic Church, the Church of the East (also known as the Assyrian Church) and the Chaldaean Catholic Church and also the Maronite Church. In fact, some of these churches have gradually responded to changing needs by conducting parts of the liturgy in Arabic, but the strength of Syriac tradition is such that the language is unlikely ever to be completely displaced. Even in the large concentrations of these churches in the U.S. and Europe, every effort is made to teach *lešōnō sūryōyō* (as it is called in Syriac) to the younger, American- and European-born, generation.

Aramaic belongs to the Semitic group of languages (which also includes Hebrew and Arabic) and is better known historically than any other language in the sense that Aramaic has been in use for three thousand years and it is documented throughout that period.

Aramaic had its origins, so far as we can tell, in the area of northern Syria and Mesopotamia in the late second millennium B.C. Inscriptions in Aramaic are known from about 900 B.C. and continued to be produced throughout the following millennium. During the Biblical age, the Aramaean

states such as those centred on Damascus, Hama and Aleppo emerged onto the world stage through their contact with the great empires of the Assyrians and Babylonians and through their appearance in the history of ancient Israel.

But Aramaic was destined to transcend these modest historical and geographical limits and it was the Empire of the Achaemenid Persians which was instrumental in bringing Aramaic to this destiny. Following a more modest move on the part of its predecessors, the Achaemenid Empire began to use Aramaic as an international language of diplomacy and commerce, what is often called a *lingua franca*, a bit like Latin in the Middle Ages or English today. The result was the extension of the use of Aramaic far beyond its original borders in Syro-Mesopotamia. We thus find Aramaic inscriptions and papyri from a vast region from Aswan in southern Egypt and northern Arabia to the shores of the Bosphorus near Istanbul and Bactria in Central Asia.

Aramaic also began to be used as a literary language. The two best-known works are the Aramaic chapters of Daniel and Ezra in the Bible, but there are fragmentary remains of other early works from Elephantine.

The demise of the Persian Empire was in a way a setback for Aramaic: potentially at that point it could have retreated back into its original home in northern Syria and Mesopotamia. But the independent states which appeared after the end of the Achaemenid rule and continued into the Seleucid and Roman eras adopted Aramaic as their official

language and this led quickly to a new literary flourishing of Aramaic.

By this point the new literary forms of Aramaic in different areas had begun to differ from each other. In Palestine we find western Jewish Aramaic being used by the Dead Sea Scrolls sectarians and then in the production of Aramaic translations of the Bible (the Targums). It is in this context that Aramaic was spoken by Jesus. In Mesopotamia two other literary dialects of Aramaic emerged, Jewish Babylonian Aramaic (used by the Jewish communities there) and Mandaic, the language of the Mandaeans, whose religion goes back to the early centuries A.D. and survives to this day. Both Jewish Babylonian Aramaic and Mandaic are represented in vast religious literatures.

And this brings us to Syriac. Syriac was the Aramaic dialect of the city of Edessa (Urfa in modern Turkey). It is known in pre-Christian times through inscriptions and legal texts (H. J. W. Drijvers and J. F. Healey, *The Old Syriac Inscriptions of Edessa and Osrhoene* [Leiden: E. J. Brill, 1999]). It also began to be used by philosophers and poets for literature, though this did not really take off until the Bible began to be translated into Syriac as Edessa and its region became Christian. Eventually, around A.D. 400, the whole Bible, Old and New Testaments, was promulgated in a revised translation called the Peshitta ("simple"). Thereafter Syriac was established as a theological language on a par with Greek (which was predominant in cities like Antioch), and the prestige of the Syriac Bible, the only Christian Bible

existing in a Semitic language, led to the spread of Syriac as a literary language. The situation is similar to that of Arabic as the prestige language of the Qur'ān. Early poetic compositions in Syriac by authors like Ephrem the Syrian (A.D. 306-373) then became very popular and when the Syrian Christians became involved in the Christological controversies which rocked the Church in the fifth century, they wrote their theological works in Syriac. A vast literature has survived.

The golden age of classical Syriac literature lasted for several hundred years and well into the Islamic period, but inevitably, since the whole of the Syriac-using world was politically subject to the Islamic dynasties, Arabic soon began to predominate. The various Christians soon had to use Arabic (and later Turkish and Kurdish) in intercommunal affairs and some of the later Syriac authors wrote both in Syriac and Arabic (thus Barhebraeus in the 13th century A.D.).

The second Christian millennium is often treated as one in which Syriac was in decline. In fact much creative activity continued and the later forms of Aramaic continue to be used. The dialects related to Syriac survive in south-east Turkey, north-east Syria and northern Iraq. A quite separate form of Aramaic is still spoken in a small area north of Damascus. The main survival of "classical" Syriac is in the liturgy and Bible texts of the various churches of the Syriac tradition.

THIS BOOK AND ITS USE

This introduction to Syriac is not, of course, a reference grammar. Nor does it contain a full vocabulary. The works of T. Nöldeke (*Compendious Syriac Grammar*, London, 1904; trans. J. A. Crichton) and J. Payne Smith (*A Compendious Syriac Dictionary*, Oxford, 1903) are of permanent value in this respect. (Both are available in reprints produced respectively by Eisenbrauns [2001] and Wipf and Stock [1999]). Rather, this is a teaching grammar. As such its main aim is to introduce the student to the main features of the language and a basic vocabulary. It avoids the complexities involved in giving a systematic and complete explanation of every grammatical detail. This, in the author's view, is the main fault in some of the Syriac grammars currently in use.

From the start the basis of the explanation is illustrative material gleaned from real Syriac texts. Real Syriac sentences are also used for Syriac-English translation exercises. This means that the student encounters at an early stage complete sentences which cannot always be explained and understood fully until a later stage, though examples are chosen carefully to avoid the need to take too much "on faith". The alternative to this approach is to give *all* details of every item as it occurs.

It is emphasized that the sections which follow are cumulative. It is best to master one section before moving on to the next.

Paradigms are provided for reference purposes and the exercises are integral to the course and should not be neglected. With each is provided a vocabulary list, also cumulative. Words are not normally repeated in the vocabulary lists, though forgotten items may be checked through the Glossary.

The selected readings are also integral to the course. They do not introduce important new items of grammar, but they *do* include much explanatory and exceptional material (e.g. anomalous verbs and nouns). Thus they are part of the method of learning and are not to be regarded as optional.

GENERAL NOTE ON SYRIAC GRAMMAR

The *noun* and the *verb* are the main concerns of the grammar sections which follow.

The *noun* in Syriac has a gender, masculine or feminine, and may be singular or plural. In addition it has three so-called states, "emphatic", absolute and construct. The "emphatic" is the ordinary form which is used and it incorporates the article. The absolute and construct are used when a nominal form has certain specialized roles in a sentence or phrase. To produce possessive pronouns ("his/your/their book") suffixes are attached to the end of the noun.

The *verb* has two basic tenses, conventionally called perfect (past tense) and imperfect (future tense). Verbs are usually formed of three root letters to which prefixes and suffixes are added to convey distinctions of person ("I/he

/we wrote"). On the basis of the three root letters there are six common verb patterns or stems, modification of the simple stem, which convey various modifications of the basic idea inherent in the root (e. g., passive, causative).

Of the sections which follow, III and VI deal with pronouns and nouns, while IV, V and VII-XIII cover all the different types of verb, including those which depart from the basic pattern because they contain root letters which are subject to special rules.

ABBREVIATIONS AND OTHER SYMBOLS

Special signs used in transliteration will be found in Chapters I and II. The sign _ under a transliterated letter indicates fricative pronunciation (e.g. \underline{t} = *th* as in "thin"). The sign ^ over a vowel indicates long pronunciation (e.g. \bar{u} = *oo* as in "moon"). * is used to indicate in untranslated texts that the following word is a personal or geographical name: there is no need to struggle to translate it! (Note that the use of the asterisk in this way sometimes disrupts the correct linking of consonants.)

In the main grammar sections, abbreviations are used where they do not inhibit ready comprehension:

sing.	singular
plur.	plural
masc.	masculine
fem.	feminine

The abbreviations *pe.*, *ethpe.*, *pa.*, *ethpa.*, *aph.*, *ettaph.* are explained in Chapter VIII and used thereafter.

In some tables the sign : is used before an alternative ending to the preceding word.

In the readings section, where brevity is necessary *s.*, *p.*, *m.*, *f.* are used for *sing.*, *plur.*, *masc.*, *fem.* As also are

sfx.	suffix
impf.	imperfect
perf.	perfect
impv.	imperative

ptc. participle

Chapters are given Roman capital numbers (I, II, III) and exercises Roman small numbers (i, ii, iii). "III.2" refers to Chapter III, sample sentence 2. "IV.A" refers to Chapter IV, grammar section A. "v.2" refers to Exercise v, Syriac sentence 2.

I. WRITING SYSTEM. THE ALPHABET

CONSONANTS

As is indicated in the Preface, the Syriac script is found in several forms. The one used here is the *serṭā* script used principally by the West Syrian churches. (Examples of other scripts can be found in the Readings section (Texts 2, 9 and 10), and alphabet lists are reproduced on pp. 140-141.)

The Syriac script, like that of Arabic and Hebrew, is basically consonantal, the writing of the signs to indicate vowels being a secondary invention. The direction of writing is right to left.

LIST OF CONSONANTS

	TRANS- LITERATION	NAME	NOTES
ʾ		<i>ʾālap</i>	This is not the equivalent of <i>a</i> , but accompanies any vowel at the beginning of a syllable and is also used for the glottal stop between two vowels (as in south-eastern and Scots English "bo'el (bottle)"). As in "give", not as in "genius".
ܒ	<i>b</i>	<i>Bēṭ</i>	
ܓ	<i>g</i>	<i>Gāmal</i>	
ܕ	<i>d</i>	<i>Dālat</i>	
ܚ	<i>h</i>	<i>Hē</i>	
ܘ	<i>w</i>	<i>Waw</i>	

	TRANS- LITERATION	NAME	NOTES
Ⲁ	z	Zayn	
ⲁ	h	Hēt	A more breathy sound than <i>h</i> . Like a stage whisper.
Ⲃ	t	Tēt	Emphatic <i>t</i> , with the tongue not stiff, but raised towards the velum (fleshy part at the back of the roof of the mouth).
ⲃ	y	Yōd	
Ⲅ	k	Kāp	
ⲅ	l	Lāmaq	
Ⲇ	m	Mīm	
ⲇ	n	Nūn	
Ⲉ	s	Semkat	
ⲉ	ʿ	ʿē	Similar to <i>ʿalap</i> , but sustained and with the throat constricted.
Ⲋ	p	Pē	
ⲋ	s	Ṣādē	Emphatic <i>s</i> , with tongue as for <i>Tēt</i> .
Ⲍ	q	Qōp	Pronounced further back than English <i>k</i> .
ⲍ	r	Rēš	
Ⲏ	š	Šin	A single letter in Syriac for <i>sh</i> .
ⲏ	t	Taw	

The consonants are joined to each other in writing, as in Arabic. The slight changes of shape which result will not cause any great difficulty, but the following forms used at the end of a group of letters should be noted:

ⲏ becomes ⲏ

Ⲑ becomes Ⲑ
 ⲑ becomes ⲑ
 Ⲓ becomes Ⲓ
 ⲓ becomes ⲓ
 Ⲕ becomes Ⲕ
 ⲕ becomes ⲕ

Other letters in final position simply add a short flourish – Ⲍ, ⲍ, etc. Some letters cannot be joined to the letter which follows. All this is summarized in the following table:

UNCONNECTED	CONNECTED ON RIGHT	CONNECTED ON LEFT	CONNECTED ON RIGHT AND LEFT
Ⲁ	Ⲁ	Ⲁ	Ⲁ
ⲁ	ⲁ	ⲁ	ⲁ
Ⲃ	Ⲃ	Ⲃ	Ⲃ
ⲃ	ⲃ	ⲃ	ⲃ
Ⲅ	Ⲅ	Ⲅ	Ⲅ
ⲅ	ⲅ	ⲅ	ⲅ
Ⲇ	Ⲇ	Ⲇ	Ⲇ
ⲇ	ⲇ	ⲇ	ⲇ
Ⲉ	Ⲉ	Ⲉ	Ⲉ
ⲉ	ⲉ	ⲉ	ⲉ
Ⲋ	Ⲋ	Ⲋ	Ⲋ
ⲋ	ⲋ	ⲋ	ⲋ
Ⲍ	Ⲍ	Ⲍ	Ⲍ
ⲍ	ⲍ	ⲍ	ⲍ
Ⲏ	Ⲏ	Ⲏ	Ⲏ
ⲏ	ⲏ	ⲏ	ⲏ
Ⲑ	Ⲑ	Ⲑ	Ⲑ
ⲑ	ⲑ	ⲑ	ⲑ
Ⲓ	Ⲓ	Ⲓ	Ⲓ
ⲓ	ⲓ	ⲓ	ⲓ
Ⲕ	Ⲕ	Ⲕ	Ⲕ
ⲕ	ⲕ	ⲕ	ⲕ

II. VOWELS AND OTHER SIGNS

VOWEL SIGNS

Although the writing system was basically consonantal, various dots and other marks were added to help with reading and to eliminate ambiguity. The West Syriac pronunciation and vowel signs are the basis of this book, but the main features of the more ancient East Syriac tradition of pronunciation are noted below and the East Syriac signs may be found on p. 141.

Three of the consonantal signs developed a secondary use to indicate some vowels. Thus:

- ⲅ (ʾālap) was used to represent *e/ē* and *ā*, especially at the end of words.
- Ⲅ (y) was used to represent *ī* (ē).
- Ⲇ (w) was used to represent *ō* (only preserved normally in East Syriac pronunciation) and *ū* (as in “moon”). The East Syriac script (see pp. 140-141) distinguishes between Ⲇ = *u* and Ⲇ̇ = *o*, and these dots are sometimes imported into the West Syriac script to reflect the original pronunciation. They are not used in the main part of this book, though they do appear where the Eastern script appears.

As the system evolved, further precision was felt necessary and vowel marks adapted from Greek Α, Ο, Ε, Η and ΟΥ (ou) were added above or below the preceding

consonant to indicate types of vowel. Although mostly placed above the consonant, they can be placed below to avoid clashes with other signs. The system is not designed to indicate vowel length systematically, though in practice three of the signs are used for long vowels:

- Ⲁ *a* as in ⲙⲁ (man). This is the short *a* of British English, as in “hat”, approximately the vowel in American English “dot”.
- Ⲁ̇ *ā* as in ⲥⲁⲙ (sām). In West Syriac tradition this original *ā* is pronounced as in “raw” in British English. In American English it is like the *o* in the word “more”. Hence scholars often transliterate it as *o/ō* (as in the title of this book). In East Syriac pronunciation it appears as a long *a*, as in “father”. In this book, apart from in the title, it is normally transliterated as *ā*, to reflect the most ancient pronunciation.
- Ⲁ̇̇ *e* as in ⲙⲉⲛ (men). Short *e* as in English “set”.
- Ⲁ̇̇̇ *ī* (more rarely *i*) as in ⲕⲓⲣⲓⲥ (kīṣ). Note in this example that both Ⲁ̇̇̇ and Ⲅ are used to indicate the (long) vowel.
- Ⲁ̇̇̇̇ *ū* (more rarely *u*) as in ⲡⲥⲁⲕ (pūq). As we have noted, East Syriac tradition preserves an ancient distinction here between *o* and *u*, and this is shown in its vowel signs. The two are merged in West Syriac pronunciation. Again note in the example given that both Ⲁ̇̇̇̇ and Ⲇ are used to represent the vowel.
- (Ⲁ̇̇̇̇̇ is also used, but only in the interjection Ⲁ̇̇̇̇̇̇, “Oh”).

distinctive sign for it. Rare examples of a consonant being written twice do, however, exist: **ܣܡܡܢܐ**, *sammānē*. Knowledge of where consonants were originally doubled will come with knowledge of the grammar.

The letters *b, g, d, k, p, t*, when originally doubled, are always pronounced hard. Hence latent doubling reveals itself in the unexpected hard pronunciation of these consonants after a vowel (see A (i) above). Thus in **ܡܚܐ** a dot placed above the **ܚ** indicates hard pronunciation. Since there is a vowel immediately before the letter, the hardening must result from original doubling (*qabbēl*).

Students are recommended to become familiar with Chapters I and II before proceeding further.

NOTE ON PUNCTUATION

Punctuation is not very systematic and both MSS and printed books contain great variations. However,

- ❖ is used at the end of a paragraph.
- . is used for full stop, semi-colon and comma.
- ::: usually indicate lesser breaks.

There is no question mark.

Exercise ii

- (a) Practice transliterating and writing vocalized Syriac using the following list.

ܐܠ 'al

ܒܐܓܪܐ *baqrā*

ܡܠܟܐ *malkā*

ܒܐܢܐ *hānā*

ܡܕܒܪܐ *madbrā* (later pronounced *madbrā*)

ܐܠܐܒܐ *'alābā*

ܩܝܫܐ *kenšā*

ܚܝܬܐ *'itā* (*'ittā*)

ܒܐܟܐܢܐ *hākanā*

ܐܠܐ *'ālā*

ܬܐܠܐ *tanrā*

ܩܬܐܒ *k'tab*

ܐܘܪܐ *'ar'ā*

ܫܠܝܬ *šalīt*

ܦܐܓܪܐ *pagrā*

ܩܪܐܒ *q'reb*

ܠܝܒܐ *š'libā*

III. PRONOUNS

ILLUSTRATIVE TEXTS

1. ܐܠܗܐ ܕܢܚܢܐ (Jn 8:54) He is our God.
2. ܐܢܐ ܐܬܐ ܕܐܝܬܐ ܕܬܝܪܝܢ (Jn 10:7) I am the gate of the sheep.
3. ܐܢܐ ܕܥܡܝܢܐ (Lk 22:19) This is my body.
4. ܐܢܐ ܐܠܗܐ ܕܥܡܝܢܐ ܠܐ (Ps 22:7) I am a worm and not a man.
5. ܐܢܬܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ (Mk 5:31) You say, "Who touched me?"

GRAMMATICAL ANALYSIS

1. ܐܠܗܐ is the noun, ܐܠܗܐ, "God", with a suffix ܐ on the end to indicate the possessive pronoun "our". The *-ā* ending (with *'ālap*), which appears on almost all nouns in their normal form, disappears when a suffix is added.
- ܐܠܗܐ is the personal pronoun "he". The personal pronouns are often abbreviated (here by the non-pronunciation of the ܐ, indicated by the line under it) when they are used as enclitics (particles attached to other words). The vowel of the pronoun moves back onto the preceding consonant. As enclitics the

pronouns can be used to mean "is/are". Hence this sentence would be translated literally as "Our God he (is)".

As in other Semitic languages, "is/are", etc. are often not separately expressed.

2. ܐܢܐ is the pronoun "I", here accompanied by its shortened enclitic form. ܐܢܐ ܐܢܐ is "I am", literally "I, I (am)". This repetition of pronouns is one of the peculiarities of Syriac which it takes some time to get used to.
- ܐܠܗܐ is the noun ܐܠܗܐ, "gate", with a suffix ܐ, "his/its".
- ܐܠܗܐ consists of ܐܠܗܐ, "flock" (a collective noun), with ܐ prefixed. ܐ is a very common particle attached to the beginning of words and one of its main uses is to indicate possession, more or less the equivalent of English "of". Here, then, we have "of the flock". A special rule covers its vocalization and also the vocalization of the prefixed prepositions ܐ and ܐ (see III.5) and the prefixed particle ܐ (III.4). The rule is that the ܐ has no vowel if the following consonant bears a vowel (*shewa* does not count as a vowel for this purpose), but the ܐ has ܐ if the following consonant has no vowel. ܐܠܗܐ has a vowel on the first

consonant: hence ܘܚܢܐ. Attached to ܡܚܠܐ we would find ܡܚܠܐܘܚܢܐ.

A strange feature is that whereas in English we would say "the gate of the flock" or "its gate", here, as often, the Syriac has literally "its gate of the flock", where "its" looks forward to and agrees with the following noun. This seemingly redundant use of a pronoun is characteristic.

3. ܐܘܢܐ is a merging of ܐܘܢܐ, "this", with the enclitic form of ܐܘܢܐ (see III.1). Literally "This, it (is)...".

ܦܢܐ is another noun, ܦܢܐ, "body", with a possessive pronoun suffix ܐ, "my, of me". This particular suffix has no vowel with it in writing because it was not usually pronounced: *pagr*.

4. ܐܢܐ is "I".
ܐܘܠܐܘܢܐ (*tawl'ā*, later pronounced *tawl'ā*) is a noun meaning "worm". ܐܢܐ is the enclitic form of ܐܢܐ (see III.2). Literally we have "I, a worm, I (am)".

ܐܠܐ combines ܐ, "and", which is always attached to the following word, and ܠܐ, "not". The pronunciation is *n'lā*, though *n'*- becomes *na-* (ܐ) if the first letter of the following word has no vowel (see III.2 above).

ܕܢܐ is a fixed phrase meaning "man". Literally it is "son of a human being", ܕܢܐ, "son", and ܢܐ (which can also be written ܢܐ). Here the genitive relationship (English "of" phrase) is expressed in a different way, without ܐ (see III.2 and VI.E).

5. ܐܡܢܐ is a participle, "saying".
ܐܢܐ (ܐܢܐ) is the pronoun "you (singular)". Since the English word "are" requires no separate word in Syriac in this enclitic usage (see III.1), we have literally "Saying, you (are)", introducing a quotation.

ܡܢܐ is analogous to ܐܢܐ (see III.3) and combines ܡܢ "who?", with the enclitic form of ܐܢܐ (ܐܢܐ ܡܢ becomes ܡܢܐ ܡܢ which becomes ܡܢܐ), literally "Who (is) he ...?". The action of the verb follows in ܡܢܐ, "he drew near, touched". For this type of verb with an *e* vowel in the second syllable, see IX.A.

ܠܐ (*lā*) is a combination of ܠ, "to", and ܐ (see III.3). Particles like ܠ take suffixes to give "to me, you, him, etc." ܠ is also used, prefixed to nouns or with pronoun attached, to indicate the direct object of a verb, and it may be taken in this sense here: "touched me". On the vocalization see III.2 above.

GRAMMATICAL SYNTHESIS

All the main points about pronouns are covered above, a full list of forms being provided here.

A. Possessive Pronoun Endings Added to Nouns

Before the addition of possessive pronouns, the -ā ending of the ordinary nominal form is removed. There are basically two sets of endings:

- (a) those used on nouns of masculine singular form and on feminine nouns, singular and plural;
- (b) those used on nouns of masculine plural form. The endings added to masculine plural nouns have an additional ʾ before the ending.

Note that the forms of nouns are dealt with in VI. At this point, the main thing is to note the first list (a). These are the only forms used on nouns in Chapters III-V.

(b)		(a)	
my bodies	ⲙⲓ ⲛⲓⲃⲉⲥ	my body	(pagr) ⲙⲓ ⲛⲓⲃⲉ
your	ⲙⲓⲛⲓⲃⲉⲥ	your body	ⲙⲓⲛⲓⲃⲉ
bodies		(masc. sing. "you")	
your	ⲙⲓⲛⲓⲃⲉⲥ	your body (fem. sing. "you")	(pagrek) ⲙⲓⲛⲓⲃⲉ
bodies			
his bodies	ⲙⲓⲛⲓⲃⲉⲥ	his body	ⲙⲓⲛⲓⲃⲉ
	(pagan)		
her bodies	ⲙⲓⲛⲓⲃⲉⲥ	her body (the dot over ⲛ indicates fem.)	ⲙⲓⲛⲓⲃⲉ

(b)		(a)	
our bodies	ⲙⲓⲛⲓⲃⲉⲥ	our body	ⲙⲓⲛⲓⲃⲉ
your	ⲙⲓⲛⲓⲃⲉⲥ	your body (masc. plur. "you")	ⲙⲓⲛⲓⲃⲉ
bodies			
your	ⲙⲓⲛⲓⲃⲉⲥ	your body (fem. plur.)	ⲙⲓⲛⲓⲃⲉ
bodies			
their	ⲙⲓⲛⲓⲃⲉⲥ	their body (masc.)	ⲙⲓⲛⲓⲃⲉ
bodies			
their	ⲙⲓⲛⲓⲃⲉⲥ	their body (fem.)	ⲙⲓⲛⲓⲃⲉ
bodies			

B. Independent Personal Pronouns (with shortened enclitic forms where they exist)

FORMS USED AS ENCLITICS	FULL FORM	ENGLISH EQUIVALENT
ⲙⲓ	ⲙⲓ	I
	ⲙⲓⲛⲓⲃⲉ	you (sing. masc.)
	ⲙⲓⲛⲓⲃⲉ	you (sing. fem.)
	ⲙⲓⲛⲓⲃⲉ	he
	ⲙⲓⲛⲓⲃⲉ	she
	ⲙⲓⲛⲓⲃⲉ	we
	ⲙⲓⲛⲓⲃⲉ	you (masc. plur.)
	ⲙⲓⲛⲓⲃⲉ	you (fem. plur.)
	ⲙⲓⲛⲓⲃⲉ	they (masc.)
	ⲙⲓⲛⲓⲃⲉ	they (fem.)

C. Interrogatives

ⲙⲓ who?

ܡܗ, ܡܗܐ, ܡܗܐ	what?
ܐܝܢܐ	which? (masc. referent)
ܐܝܢܐ	which? (fem. referent)
ܐܝܢܐ	which? (plural referent)

D. Demonstratives

ܐܝܢܐ	this (masc.)
ܐܝܢܐ	this (fem.)
ܐܝܢܐ	these
ܐܝܢܐ	that (masc.)
ܐܝܢܐ	that (fem.)
ܐܝܢܐ	those (masc.)
ܐܝܢܐ	those (fem.)

E. Additional Note on Enclitics

- (1) Third person (he, she, they) enclitics tend to be used even with second person pronouns. Hence ܐܝܢܐ ܐܝܢܐ = "you are".
- (2) The vowel with the consonant which ceases to be pronounced is often written on the preceding consonant, if it has no vowel: ܐܝܢܐ ܐܝܢܐ. The two may be written as one word.
- (3) If the preceding consonant *does* have a vowel, a merging takes place, e.g. ܐܝܢܐ ܐܝܢܐ followed by ܐܝܢܐ becomes ܐܝܢܐ ܐܝܢܐ.

Exercise iii

- (a) Translate into Syriac:

1. This is the king of the land.
2. Which gate is our gate?
3. Their king is a man and not their God.

(b) Translate into English:

1. *ܩܝܡܐ ܡܠܟܐ, *ܩܝܡܐ ܡܠܟܐ ܕܥܡܠܐ ܕܥܡܠܐ.
2. ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ.
3. ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ.
4. ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ.
5. ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ.
6. ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ.
7. ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ.

Vocabulary for the above:

ܡܠܟܐ	king
ܐܡܠܐ	land (fem.)
ܡܠܟܐ	apostle
ܡܠܟܐ	messiah, Christ
ܕ	by, in, with (like ܕ)
ܐܝܢܐ	will
ܐܝܢܐ	truly
ܐܝܢܐ	light
ܐܝܢܐ	world, eternity

ܐܝܢܐ	since, for (placed second in the sentence)
ܡܚܠܐ	love (noun)
ܩܫܝܐ	priest
ܐܘܪܐܐ ... ܐܘܪܐܐ	either ... or
ܐܬܐ	father (takes suffixes irregularly: see VI.F)
ܡܠܐ	all
ܡܠܟܐ	always
ܡܝܬܐ	with (takes suffixes like ܐܝܢܐ and ܐܬܐ, III.5)
ܡܠܟܐܡܐ	everything
ܡܠܟܐܡܐ - ܡܠܟܐܡܐ	belonging to (takes suffixes like ܐܝܢܐ, III.5)

Notes

IV. THE VERB: SIMPLE PERFECT AND PARTICIPLE FORMS

ILLUSTRATIVE TEXTS

④ 3, 27

1. ܐܡܠܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ. (Lk 5:25) And he took his bed and went home.
2. ܡܠܟܐܡܐ ܕܡܠܟܐܡܐ ܕܡܠܟܐܡܐ ܕܡܠܟܐܡܐ ܕܡܠܟܐܡܐ. Some of them fled and some they took into captivity.
3. ܡܠܟܐܡܐ ܕܡܠܟܐܡܐ ܕܡܠܟܐܡܐ ܕܡܠܟܐܡܐ ܕܡܠܟܐܡܐ. (Mt 9:9) As Jesus passed on from there he saw a man.
4. ܡܠܟܐܡܐ ܕܡܠܟܐܡܐ ܕܡܠܟܐܡܐ ܕܡܠܟܐܡܐ ܕܡܠܟܐܡܐ. (Mk 14:64) From his mouth you have heard the blasphemy.
5. ܡܠܟܐܡܐ ܕܡܠܟܐܡܐ ܕܡܠܟܐܡܐ ܕܡܠܟܐܡܐ ܕܡܠܟܐܡܐ. (Jn 21:15) Simon son of Jona, do you love me more than these?

GRAMMATICAL ANALYSIS

1. ܡܠܟܐ (ܡܠܟܐ) is the simplest form (3rd person masculine singular – “he” – form) of the basic perfect tense of the Syriac verbal system. It corresponds to the past tense, “he took”. A series of suffixes indicate the differences of person (I, you, she, etc.), a separate pronoun

being unnecessary, though sometimes added for emphasis. (Note that throughout this book the 3rd masc. sing. perfect of the simple stem is used as the citation form [i.e. the form normally quoted] and the meaning is given in the past tense without a personal pronoun. So **مَضَى** is glossed as “took”.)

- ذَهَبَ** is the noun **بُيُوتُهُ**, “bed”, with suffix “his”.
ذَهَبَ “went”, is basically the same as **مَضَى** except that the initial *‘ālap* must have a full vowel with it; hence the **و**, which here moves onto the prefixed **و** because the *ālap* goes silent: **وَذَهَبَ** becomes **وَذَهَبَ** (pronounced *wezal*). (So also **و** + **وَالَاهَا** produces **وَالَاهَا**, *walāhā*.)
بُيُوتُهُ “house”.

2. **بَعْضُهُمْ** is a suffixed form of **مِنْ**, “from, than”, used here in a partitive sense, “some of them” (compare French “de”).

رَفَعَهُ (“*raq*”) is the 3rd masc. plural perfect of **رَفَعَ**, “fled”.

وَرَفَعَهُ similarly from **وَرَفَعَ**, “led, took”.
مَعَهُ is **مَعَهُ**, “captivity”, with the preposition **ع**, “with, in, into, by”. It has to be attached directly to the word it goes with (like **ع** in III.5). For vocalization like **ع** see III.2.

3. **عِنْدَ** “when, as”.

حَدَى like **مَضَى** above, but meaning “passed by, crossed over”.

أَمْرًا “there”.

سَأَلَ is fundamentally the same as **حَدَى**, except that with the verbs ending in *‘ālap* the final vowel is **و** rather than **و** and the *‘ālap* is not pronounced (see XII). The meaning is “he saw”.

رَجُلًا “man”.

4. **فَمُضَا** “mouth”.

مَعْلُومًا is another perfect verb form, with the 2nd person masculine plural ending, meaning “you (have) heard”.

كُفْرًا “blasphemy”.

5. **وَمُشَرِّ** is a participle like **مُشَرِّ** in III.5. The chief characteristic of the participles of the simple type is the vowel in the first syllable. The second syllable has **و** as here, though in some verbs **و** is found (as in **مُشَرِّ**). The meaning is “loving”. With a pronoun it may be used to produce a finite form (like the participle in English: “he is loving”).

ك As noted at III.5, **ع** can be used simply to indicate the object of a verb, as here.

كُنْزًا “abundant”, with **مِنْ** means “more than”.

5. هَتَفَمَا هُوَا مَحَلُّا حَمَ أَشَا.
6. هَتَفَتِي مَعْتَلَا مَعَ أُمِّةٍ هِ.
7. قَبْ مَحَلِّصِ * مَعْتَلَا * قَافَا * هَتَفَتِي أَصْبَا
حَمَلَا حَبُّنَا بَرَكَمَا. هُوَا كَحْنَا مَكْنَا.

Vocabulary for the above:

كَتَبَ	wrote
هَؤُلَا	thus
فَتَحَ	opened
مَدِينَا	city (fem.)
يَخْرُجُ	went out
جَعَلَ	made
أَمْثَلُ	like (pronounced 'ak)
سَيْفًا	sword
مَنْفَعًا	sharp, sharpened (a passive participle)
جَابَ	answered (see مَرَّ)
مَلَاكًا	angel
إِذْنًا	said (see أَرَادَ)
كَلِمًا	word (fem.)
حَمَلًا	among
أَخًا	brothers (singular أُمْلَا)
سَقَطَ	fell
مَعْتَلًا	fetters, bonds, chains (fem. plural)
أَمْرًا	hand
هَالِكًا	going up (participle)

أَصْبَا	together
هَمَلًا	temple
حَبُّنَا	time
رُكْعًا	prayer (fem.)
هَؤُلَا	behold (exclamation)
مَكْنَا	crippled (passive participle)

Notes

V. ሰ , ሰ AND COMPOSITE TENSES

ILLUSTRATIVE TEXTS

1. ሰ ሰ ሰ ሰ (I Cor 2:16) We, however, possess the mind of Christ.
2. ሰ ሰ ሰ ሰ (Jn 1:10) He was in the world and the world was through his power.
3. ሰ ሰ ሰ ሰ On this mountain was the blessed Panbo, the teacher.
4. ሰ ሰ ሰ ሰ His mother, however, was from the city of Amida.
5. ሰ ሰ ሰ ሰ (Mk 3:2) And they were guarding him.
6. ሰ ሰ ሰ ሰ And no man had gone out.

GRAMMATICAL ANALYSIS

1. ሰ "to us": here with the sense "belonging to".
- ሰ "but, now, however" is placed second in the sentence (compare ሰ in iii.4).
- ሰ "mind".
- ሰ means basically "there is". It is very commonly used simply for "is, are, etc.", and is here followed by a repetition of ሰ :

"belonging to us". ሰ effectively means "to have".

2. ሰ is the 3rd masc. sing. perfect of the verb "was". It is frequently used, especially in its enclitic form, ሰ , in combination with ሰ and other verbs (below).
- ሰ can mean "by means of" and ሰ can mean "power" as well as "hand". (Note the tendency for ሰ to become silent and lose its vowel when a prefix is added.)
3. ሰ The pronoun suffix anticipates the following nominal phrase.
 ሰ "mountain".
 ሰ "blessed man, saint".
 ሰ "teacher".
4. ሰ ሰ "there is", frequently takes a pronoun suffix to produce "she is", "they are", etc. Here it is the fem. sing. 3rd person suffix and it should be noted that the plural-type suffixes are used (III.A(b)).
- ሰ is the 3rd fem. sing. of ሰ , enclitic, and it makes the sense clearly past.
5. ሰ plur. active participle from ሰ , "kept, guarded".

ܐܢܝܐ ܠܚܝܩܐ

Vocabulary for the above:

ܦܨܡܐ	answer
ܐܢܝܐ	letters (fem.)
ܠܝܬܐ	youth (fem.)
ܨܦܐ	pagan (noun)
ܦܨܡܐ	beginning (here absolute: see VI)
ܠܚܝܩܐ	towards, with
ܦܨܡܐ	holy man
ܦܨܡܐ	lord (title of saints and church leaders)
ܦܨܡܐ	race
ܦܨܡܐ	Syrian
ܦܨܡܐ ܠܚܝܩܐ	a place-name (ܠܚܝܩܐ means "border")
ܦܨܡܐ	until now, as yet
ܦܨܡܐ	to, belonging to, by
ܦܨܡܐ	Persians

Notes

VI. NOUNS AND ADJECTIVES. THE GENITIVE RELATIONSHIP

ILLUSTRATIVE TEXTS

⊕ 5, 29

1. ܐܢܝܐ ܠܚܝܩܐ ܦܨܡܐ (Lk 8:11) The seed is the word of God.
2. ܐܢܝܐ ܠܚܝܩܐ ܦܨܡܐ (Lk 15:2) And the Pharisees were murmuring and saying...
3. ܐܢܝܐ ܠܚܝܩܐ ܦܨܡܐ (Mt 16:16) You are the Christ, the son of the living God.
4. ܐܢܝܐ ܠܚܝܩܐ ܦܨܡܐ (The church had been made into a fire-temple.
5. ܐܢܝܐ ܠܚܝܩܐ ܦܨܡܐ (And this report reached the king of kings.

GRAMMATICAL ANALYSIS

1. ܐܢܝܐ "seed", is a noun of the most common form. The final ܐ is a suffix which originally indicated definiteness ("the seed"), but in standard Syriac it has no such special meaning. The meaning can be definite or indefinite ("a seed, the seed"). Traditional grammar calls this the "emphatic" state of the noun to distinguish it from the absolute and construct (below). It should be noted that this

term does not refer to any emphasis in the meaning.

مُحَدِّثٌ “word”, is similar except that it has the ending added to the ل characteristic of feminine nouns.

وَالَّذِينَ can be used to represent “of” (see III.2), in which case the words linked by و appear in their ordinary, i.e. “emphatic” form. This is the most common way of conveying the genitive relationship between nouns.

2. فَتَنَةً “Pharisees”, is also an “emphatic” or ordinary form, but with the plural masculine ending لٌ.

وَالْمُتَمَلِّصِينَ “murmuring”, is a participle (see IV.B) and its plural ending is not لٌ but the so-called “absolute” ending, عٌ, which is found principally on adjectives and participles used as predicates (as here). Adjectives and participles agree in number and gender with the nouns they refer to.

3. حَبِيبُهُ وَالَّذِينَ In this phrase و is used for the genitive, but the following noun is anticipated by the pronoun suffix. Hence literally we have “his son of God”.

مُسَا adjective “living”.

4. حَصَبًا is a passive participle (see IV.B), “done, made”. Since it is the predicate it has the

absolute, not the “emphatic” form and since the subject is feminine, it too is feminine. Hence the feminine absolute singular ending لٌ, which happens to be identical in form with the masculine “emphatic”.

حَبَابُ “church”, feminine, ordinary form.

حَبَابُ نَارٍ “temple/house of fire”, demonstrates an alternative way of indicating the genitive relationship – not using و. In this less frequent method the first noun is given a special form distinct from the “emphatic” and absolute forms. This third form is called the construct. Thus the ordinary form of the word for “house” is حَبَابٌ; its construct is حَبَابٌ.

5. نَهَابٌ “report”, is “emphatic”, its construct being نَهَابٌ.

مَدَامَا “reached” (see IV.3).

مَلِكُ مَلِكٍ “king of kings”, is made up of the singular construct of مَلِكٌ, “king”, followed by its “emphatic” plural.

GRAMMATICAL SYNTHESIS

A. Nominal Forms

Nouns and adjectives have endings to distinguish singular, plural, masculine, feminine and the three uses which a noun or adjective may have in a sentence: ordinary/“emphatic”,

absolute, and construct. The word **ܠܗ**, “good”, provides a convenient model.

	MASCULINE		FEMININE	
	SING.	PL.	SING.	PL.
Ordinary, “Emphatic”	ܠܗܐ	ܠܗܐ	ܠܗܐ	ܠܗܐ
Absolute	ܠܗ	ܠܗܝܢ	ܠܗܐ	ܠܗܝܢ
Construct	ܠܗ	ܠܗܝܢ	ܠܗܐ	ܠܗܝܢ

For pronoun suffixes on nouns, refer back to III.A.

B. Adjectives

Adjectives agree with the noun they refer to in number and gender and adjectives are placed after the noun in nominal phrases like “the good king”: **ܠܗܐ ܠܗܐ**.

C. Uses of the Absolute State

The uses of the absolute state are:

- (i) to mark the predicate if it is an adjective or participle;
- (ii) after **ܠܗܐ**, “all”, in what are called distributive phrases, such as “every man, all men”: **ܠܗܐ ܠܗܐ** (the emphatic form of the noun is **ܠܗܐ**).
- (iii) after certain other set expressions, such as **ܠܗܐ** meaning “without” and in some numerical expressions (see XIV).

D. Vowel Patterns of Nouns

In **ܠܗܐ** and a number of nouns and adjectives the vowel pattern of the basic word does not change when endings are added or in forming the construct. In many nouns and adjectives, however, the vowel pattern of the stem *does* change. For example,

ܠܗܐ becomes **ܠܗܐ** in the construct, and
ܠܗܐ becomes **ܠܗܐ** in the construct.

These represent two main types in which an extra vowel is inserted when the *-ā* ending of the emphatic is lost. Further examples will appear in later sections.

E. The Genitive

The genitive relationship can be expressed in Syriac in three ways, so that the following three phrases have exactly the same meaning:

- (1) Using **ܠܗܐ**: **ܠܗܐ ܠܗܐ**
- (2) Using **ܠܗܐ** and an anticipatory pronoun: **ܠܗܐ ܠܗܐ**
- (3) Using the construct of the first noun: **ܠܗܐ ܠܗܐ**

The last is much rarer than the other two.

F. Irregular Nouns

There are a number of nouns, unfortunately often the most used ones (and also the word for “other”), which do not follow the neat pattern set out above. The following list covers the most important ones.

EMPHATIC SINGULAR AND MEANING	CONSTRUCT SINGULAR	FORMS WITH SUFFIXED PRONOUNS	EMPHATIC PLURAL
أَبَا, "father"	none	أَبِي ('ābī), "my father"; أَبَاهُ (ʾabāhu), "his father"	أَبَوَاهُ, "parents"; أَبَوَاهُم, "spiritual fathers"
أَخَا, "brother"	none	أَخِي, "my br."; أَخَاهُ, "his brother"	أَخَوَاهُ, "brothers"
أُمًّا, "mother"	أُمِّي	أُمِّي, "my mother"; أُمُّهُ, "his mother"	أُمُّهُنَّ
أُخْرَى, "other" (m.); أُخْرَى (f.)	أُخْرَى (also for absolute)	rare	أُخْرَى (m.); أُخْرَى (f.)
أَيَّامًا, "woman, wife"	أَيَّامًا ('att)	أَيَّامِي, "my wife"; أَيَّامُهُ, "his wife"	أَيَّامُهُنَّ
ابْنًا, "son"	بْنِي	بْنِي (ber), "my son"; بْنُهُ, "his son"	بَنَاتُهُ (construct: بَنَاتُ)
بَنَاتًا, "daughter"	بَنَاتِي (bat)	بَنَاتِي (b'rat), "my d."; بَنَاتُهُ, "his d."	بَنَاتُهُنَّ
بَيْتًا, "house" (m.)	بَيْتِي	بَيْتِي (bayt), "my h."; بَيْتُهُ, "his h."	بَيْتُهُنَّ
سَنَةً (šattā), "year" (f.)	سَنَاتِي	suffixes not used	سَنَاتُهُنَّ
صِنْفًا	صِنْفِي	صِنْفِي, "my v.";	صِنْفُهُنَّ

EMPHATIC SINGULAR AND MEANING	CONSTRUCT SINGULAR	FORMS WITH SUFFIXED PRONOUNS	EMPHATIC PLURAL
“village” (f.)		قَرْيَتُهُ, “his v.”	
إِصْبَ, “hand” (f.)	إِصْبِ, إِبْ	إِصْبِي, “my h.”; قَرْيَتُهُ, “his hand”	إِصْبِي, إِبْ
إِسْمُ, “name” (m.)	إِسْمِ	إِسْمِي (sem), “my n.”; قَرْيَتُهُ, “his name”	إِسْمِي, إِبْ

Exercise vi

(a) Translate into Syriac:

1. The light of Christ is good.
2. The word of the king is written in the letters of the messenger (angel).
3. The good land is in the hand of the Syrian.

(b) Translate into English:

1. لَا يَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ..
2. أَلَمْ يَلْبِسْ لَهُ الثَّيْبَ الْأَخْضَرَ..
3. هَذَا صِرَاطُكَ الْمُسْتَقِيمَ..
4. *وَيَسِّرْ لَكَ أَلَمَ الْيَمِينِ.. هَذَا صِرَاطُكَ الْمُسْتَقِيمَ..
5. *مَعْقُودًا وَهُوَ صِرَاطُكَ الْمُسْتَقِيمَ..
6. لَا مَعْصِيَةَ لَهُمْ فِي شَيْءٍ مِنْ أَمْرٍ إِلَّا عَنِ الْإِذْنِ..

Vocabulary for the above:

بُحَّارٌ	carpenter
أَيُّمًا	woman, wife
مَعْلَمًا	in authority (adjective)
حَظًا	husband, master
مَنْعًا	animals (collective sing.)
مَنْعًا	tribe
وَهُوَ حَظًا	nobleman
مُلْكًا	kingdom
رَأْسًا	head
حِصْنًا	(walled) city
مَعْنًا	heard, listened to
صَوْتًا	voice
مَوْلًى	lord (used of God)
غَضَبًا	anger
وَهُوَ غَضَبًا	anger, wrath
إِلَّا	but, except, if not

Notes

VII. THE VERB: SIMPLE IMPERFECT AND IMPERATIVE. USES OF ,

ILLUSTRATIVE TEXTS

⊕ 6, 30

- | | | |
|----|--|---|
| 1. | كَلِمَةً لَهُ أَمَا
وَيَتَعَفَّفُ وَنَعْمًا. | (Mt 8:20) There is not anywhere for him to rest his head. |
| 2. | هُوَ آخِذٌ وَلَا فِعْ
كَفَتْ يَكُونُ أَمَا
وَيَتَعَفَّفُ وَنَعْمًا حَصْفًا
نُعْلَمُ صِلًا مَعَ رُؤُوسِهِ. | And he was saying that there did not remain for the Franks anywhere to rest the head on the coast of the sea except Tyre. |
| 3. | مَنْ رَجَعَ وَيَتَعَفَّفُ كَدَ
مَنْ حَسِبْتُ أَنْفُسَهُ كَدَ
أَنَا أَمَّا مَنْ أَحَدٍ
وَيَتَعَفَّفُ. | (Mt 10:33) Whoever denies me before men, however, I will deny him also before my father who is in heaven. |
| 4. | هُوَ آخِذٌ كَدَ مَنَهِدَ
مَكْنَسُهُ وَيَتَعَفَّفُ. | And he said to him "Draw near, apostle of Christ". |
| 5. | هَهُنَا مَعَ مَبْنُودَ
حَقْلِهِ إِنْ تَوَقَّعَ | Overthrow from before me all the heresies. |

GRAMMATICAL ANALYSIS

1. كَلِمَةً is used in exactly the same way as لَيْسَ and means "there is not" (لَيْسَ + لَّا).
أَمَا means "where, anywhere", introducing a subordinate clause.

تَعْمَدُ is the imperfect tense, 3rd masc. sing., of the verb **عَمَدَ**, “rested, lay”. This is the simplest form of the imperfect and by contrast with the perfect this tense corresponds usually to the future. Hence literally “he will rest”, though the same form is used also for “he would rest” according to the context.

رَأْسًا “head”.

2. **،** apart from meaning “of”, also introduces indirect statements, corresponding to English “that”, as in: “He said *that* he did it.”

فَمَ “remained” (see further on this type of verb in XII).

تَعْمَدُونَ is the imperfect, 3rd masc. plur., of **عَمَدَ**.

سُفْرًا “coast”, here construct with **بَحْرًا**, “sea”.

سِوَا “except”.

3. **مَنْ** “whoever”, introduces a subordinate clause.
نَحْفَدُ is 3rd masc. sing. imperfect of **حَفَدَ**, “denied”, while **أَحْفَدُ** is the 1st sing.

مُبَرَّ is a preposition, “before”.

حَسْبَتُهُ the plural of **حَسْبَتَا** (construct phrases).

أَوْ “also”.

أَبِي a suffixed form of **أَبَا**, “father” (see VI.F).

حَمَمًا is simply “in heaven”. The prefixed **،** changes this into a relative clause: “who (is) in heaven”, the **،** being used as a relative particle. It is invariable.

4. **مَنْهَد** is the masc. sing. imperative, “draw near!”, of the verb **مَنَدَ**. Imperatives (masc. sing.) are basically derived from the imperfect by the removal of the prefixes (though see the details in VII.B). Thus **أَمْنَهَد**, “you will draw near”, **مَنْهَد**, “draw near”.

5. **سَهَدَ** masc. sing. imperative from **سَدَدَ**, “threw, overthrew”.

مُبْرَد **مُ** with suffix, attached as if to a masc. plur. noun.

كُلِّهِمْ **كُلَّ** with suffix: “all of them”.

أَوْثَقَاتُ “heresies”, is a loanword from Greek and its form is anomalous.

GRAMMATICAL SYNTHESIS

A. Imperfect Forms of the Simple (*p^e‘al*) Stem

See Paradigm 1.







تَعْمَدُ	<i>nešqūl</i>	he will take
تَعْمَدُ	<i>tešqūl</i>	she will take
تَعْمَدُ	<i>tešqūl</i>	you (masc. sing.) will take
تَعْمَدِينَ	<i>tešqūlīn</i>	you (fem. sing.) will take
تَعْمَدُ	<i>’ešqūl</i>	I will take
تَعْمَدُونَ	<i>nešqūlūn</i>	they (masc.) will take
تَعْمَدْنَ	<i>nešqūlān</i>	they (fem.) will take
تَعْمَدُوا	<i>tešqūlūn</i>	you (masc. plur.) will take
تَعْمَدْنَ	<i>tešqūlān</i>	you (fem. pl.) will take

نَعْقُلُ *neṣqul* we will take

A very small number of verbs, including **حَبَّ** and **حَجَّ**, have **هَ** in the imperfect: **يَحِبُّ** and **يَحُجُّ** (see Paradigm 2.B).

B. Imperatives

See Paradigm 2.

	<i>šqūl</i>	take! (masc. sing.)
	<i>šqūl</i>	take! (fem. sing.)
	<i>šqūl</i>	take! (masc. plur.)
	<i>(šqūlūn)</i>	
	<i>šqūl</i>	take! (fem. plur.)
	<i>šqūlēn</i>	

They are used as in English except that for prohibitions, i.e. negative commands, the imperfect is used, preceded by *U* (see vii.2).

C. Uses of ,

The uses of `,` are:

- (1) to mean “of”.
- (2) as the relative word or particle: **أَبْنَا**, **وَحَمَلْنَا**, “our father, who art in heaven”.
- (3) to form subordinating conjunction like **أَيْنَمَا**, “anywhere to ...”, and **مَنْ**, “whoever ...”.
- (4) to mean “that”, introducing indirect speech (and sometimes a direct quotation: see vii.5).

- (5) for purpose, “so that, in order that”, introducing a purpose clause.

It is always attached to the following word and has no vowel if the following consonant has a vowel written with it. Otherwise it is pronounced ʒ, *da-*. (The same rule applies to ʒ, ɔ and ɔ, prefixed to other words: see III.2, 4, 5 and IV.2).

Exercise vii

- (a) Translate into Syriac:
1. We will take the sword.
 2. He said that he would overthrow the kingdom.
 3. Write to my father.
- (b) Translate into English:

- هَهُم حَسْبُهُ وَتَعْلَمُ كَلِمًا هَاتِفًا
لَا أَحَدَهُ وَفَقَهُمْ كَلِمًا مَنِيًا
هَهُم كَيْ مَسَحَتْ أَضْلًا وَأَوْ سَيَّ عَصَمَ
أَمِنًا كَدُهُ، وَهَلَا وَفَهُمَا فَنُومُهُ
دَعَاؤُهُ هَلَا كَبْرًا
هَفَّتْ يَمِينُ أَمْنِهِ وَلَا يُعَصِّفُ إِلَّا خَلَا وَهُدًى
كَيْ * رَأَى الْكَبِيرَ حَقْدَهُ، أَمِنًا فَنُيْتًا
وَكَلَامَهُ.

Vocabulary for the above:

فَعَّرَ	put (compare فَعَّ in VII.2)
شَعْرًا	mind, thought
فَعَّلَ	worked
أَجْرًا	wages
أَكَلَ	ate (compare أَكَلَ)
كَسَفًا	bread
جَبَلًا	rebuked, complained
قَطَعَ	cut off
مِنْ	from, than
مَحَمَّ	pardoned
دَيْنًا	debt
أَمْثَلًا	just as
سُطًّا	debtor
وَسْمًا	spirit (fem.)
قُدُّوسًا	holiness
فَرَّقَ	separated
أَعْطَى	gave (Note that in this verb the middle root letter goes silent in many forms: أَعْطَى becomes أَعْطَى: see XI.5. Here the enclitic form of "we" is attached to the first participle)
أَسِيرًا	prisoner

Notes

VIII. DERIVED STEMS OF THE VERB

INTRODUCTION

Modification of the meaning of a verb's simple stem (IV and VII above) can be produced in Syriac and other Semitic languages by adding prefixes and/or modifying the vowel pattern. Syriac has five common derived stems (and a few rarer ones) but most verbs occur only in one or two of the stems, often with meanings of a simple type, like those of the simple stem (*p^eal*).

ILLUSTRATIVE TEXTS

1. **ܚܒ ܡܚܒܡ ܕܐܢܝܢ ܕܗܘ.** (Lk 17:9) He did whatever was commanded him.
2. **ܠܗܩܬܐ ܡܠܟܗܘܬܐ ܕܗܘܐ ܩܕܝܫܐ.** (Mt 2:4) And he gathered all the chief priests.
3. **ܕܐܪܐ ܕܥܝܢܐ ܕܗܘܐ ܕܡܪܝܬܐ ܕܗܘܐ ܕܡܪܝܬܐ ܕܗܘܐ ܕܡܪܝܬܐ.** And he went out with joy of heart to the place at which he was martyred.
4. **ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ.** And Saladin similarly departed with them.
5. **ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ.** After he had been excommunicated, he and those with him, and he had received punishment...

GRAMMATICAL ANALYSIS

1. **ܚܒ** "made, did".
ܡܚܒܡ "anything". Unlike ordinary nouns this word does not normally change: "anything which...".
ܕܐܢܝܢ is the 3rd masc. sing. perfect of a stem derived from **ܦܡܒ**, "commanded". Traditional grammar, using the verb **ܦܬܐ** as a model, called this the *'etp^eel*, the *'et-* being the chief characteristic. The *t* prefix, as elsewhere in Semitic verbs, has a reflexive/passive connotation. In meaning the *'etp^eel* stem is usually the passive of the *p^eal*. Hence, "it was commanded".
2. **ܠܗܩܬܐ** "gathered", is the 3rd masc. sing. perfect of the *pa^eel* stem, distinguished by the vowel pattern and here derived from **ܠܗܩܬܐ**, "gathered". This stem has an implicit doubling of the second root letter, though the doubling is not retained in West Syriac pronunciation. This stem often conveys an intensification of *p^eal*, though this may not always be clearly represented in the appropriate English equivalent.
3. **ܕܥܠܐ** is the plural masc. construct of **ܕܥܠܐ**, "great".
ܕܥܠܐ "priest".
ܕܥܠܐ "went out, departed", simple stem perfect.

مَبْهُلٌ "joy".
 حَبْصًا "unto, up to".
 مَوْصِلٌ "place".
 اِبْطُلٌ is 3rd masc. sing. perfect 'etpā'al stem, usually the passive of the pā'el, which for this verb is مَلَّ, "he crowned" (often used of the crown of martyrdom). The 'et-, characteristic of passives, reappears as in the 'etpā'el stem, but the different vowel pattern should be noted.

4. اَعْلًا is the 3rd masc. sing. of the 'ap'el stem of the verb عَلَّ, "he took", which is used in this form to mean "departed". The characteristic of this stem is the prefixed 'ālap. Sometimes it has a causative meaning, for example, turning مَلَّ, "reigned", into اَمَلَّ, "made king, came to power".

وَصَلًا "similarly, thus".

5. مَحْ حَلًا; , "after", introducing a clause.
 اِنَّا سَم is the 3rd masc. sing. perfect 'ettapā'al, derived from سَم, which does not occur in the pā'al stem, but in the 'ap'el commonly means "he excommunicated" (اَسَم). The 'ettapā'al, characterized by the double ل, with 'et- at the beginning, is the passive of the 'ap'el. Note that it is pronounced 'ettahram. When, in the imperfect, there is a further t- prefix, it is

normal to omit the *t* which would begin the stem.

مَحَّلٌ 3rd masc. sing. pā'el, "received, accepted". The pā'al means "accused". Implied doubling of the *b* in the pā'el is indicated by a hardening dot, as here (see II, B(ii)).

دُئِمَ مَحْمَرٌ is an idiom for "punishment, capital punishment" and it can be written as one word (as in viii.4). مَحْمَرٌ is a nominal form derived from the verb مَرَم meaning "put, imposed" (see XII), so the idiom means literally "imposition on the head".

GRAMMATICAL SYNTHESIS

A. Verbal Patterns

The six main Syriac verb stems are listed here, using the example of فَلَ, which gives them their traditional names.

NAME OF STEM	DESCRIPTION	ABBREVIATION
فَلَ pā'al	simple stem	pe.
اِفْلًا 'etpā'al	often passive of simple stem	eth.
فَلَّ pa'el	often intensive	pa.
اِفْلًا 'etpā'al	often passive of the pa'el stem	ethpa.
اَفْلًا 'ap'el	often causative	aph.
اِئْفْلًا 'ettapā'al	often passive of the 'ap'el stem	ettaph.

(The abbreviations are used to identify the stem, but the full title is retained wherever it is important that the student should note the details of the particular stem.)

The other persons of the perfect and the imperfects are formed by the addition of the prefixes and suffixes already encountered in dealing with the *p'al* stem to the new stem. So, e.g., the 3rd masc. sing. imperfect of the *pa'el* is **يُقَاتِلُ**, while the 3rd masc. plur. perfect of the *'ap'el* stem is **أَفْتَنَهُ**.

A full list of forms, using the verb **مَلَكَ**, "killed", will be found in Paradigm 1. This should be understood and mastered, in its main features at least, before moving on to subsequent sections.

B. Meanings of Different Verb Stems

The phrases "often intensive", "often causative" and "often passive" in the table above are a useful starting-point for seeking the meaning of a particular verbal root in a particular derived stem, but it is important to note that *pa'el* and *'ap'el* forms often have meanings which are unrelated (or appear to be unrelated) to the meaning of the simple stem. For example, **أَخَذَ** (*p'al*) means "he took", but the *'ap'el* of the same root, **أَخَذَهُ**, means "he set off". Knowing one of these meanings would not help much in working out the other. **مَلَكَ** (*p'al*) has two basic meanings, "reign, be king" and "advise", while the *'etpa'al*, **أَمَرَ**, means "take counsel, consult". The *'ap'el* can mean "cause to be king" or "give advice". The verbal root **جاء** in the *p'al* means "draw near", in the *pa'el* "offer" and in the *'ap'el* "fight".

It follows that the only way to be sure about the meaning of a particular verbal root in a particular stem is to look it up in the dictionary and memorize it, root and stem together.

A further fact to bear in mind is that not all verbal roots are actually used in all stems. **أَنَادَ** is the *'ap'el* of the verbal root **أَنَادَ** and means "he proclaimed", but this root never occurs in the *p'al* form. Despite this, however, it appears in the dictionary under **أَنَادَ**.

pa'el forms often make an intransitive verb describing a static state of affairs into a transitive verb which conveys the idea of creating that state and which requires an object. Thus the *p'al* of **مَلَكَ** means "it is finished" (which cannot have an object), but **مَلَّكَ** (*pa'el*) means "he completed" (which *must* have an object). The *pa'el* is also used to create verbs from nouns: **ذَهَبٌ**, "gold", produces the verb **أَذْهَبَ**, "gild, cover in gold".

A little care is needed with passives. If the *pa'el* or *'ap'el* of a verb root has a special meaning of its own (like **أَضَاعَ** above, meaning "offer"), the *et-* prefixed form will give the passive of that meaning. So **أُضَاعِيَ** means "he (or it) was offered". If the *'ap'el* has a simple causative meaning derived from the simple stem, note that it is the "causing" element which becomes passive in the *'etpa'al*: **أَمَلَّكَ**, "he caused to kill", becomes **أُأَمِّلُ**, "he was caused to kill" (not "he caused to be killed", which is in fact an alternative meaning for the *'ap'el* of this verb).

Exercise viii

(a) Translate into Syriac:

1. They were killed in this place.
2. His son was made king.
3. You will accept his word.

(b) Translate into English:

- [illegible]

Vocabulary for the above:

مَحْ	ethpa. took counsel
مَبْ فَمْ	one mouth (فَمُ), agreement
مَسْ	Arab (from the Ṭayite tribe)
أَسْ	brother

مُحَا	pa. absolved
وَمُحَا	blood
سَعَدَ	reckoned, counted
سَلِيلُهُ	sin
فَلَكَ	divided
مُحَا	war
مُحَا	trouble
أَطْلَ	time
مُحَا	death
مُحَا	aph. became king
وَمُحَا	wicked man
حَنِيعُهُ	Christian
أَهْرُ	distress
وَهُ	persecution
صَعَا	harsh
لَهُ	tyrant
هُنَّ	then
سَا	descended (see XI.2)
مُحَا	capital punishment (a compound)
حَدَّ	enemy

Notes

IX. OTHER IMPORTANT VERB FORMS (ܡܚܝܒܐ, IMPERATIVES, PARTICIPLES, INFINITIVES, VERBS BEGINNING WITH *s/š/ṣ/z*)

ILLUSTRATIVE TEXTS

1. ܕܒܥܠܐ ܡܚܝܒܐ ܕܗ
ܕܢܐܠܡܐ ܡܚܝܒܐ ܕܗ
ܕܡܚܝܒܐ ܕܗ ܡܚܝܒܐ.
(Mt 2:11) And they fell down
and worshipped him and
opened their treasures and
offered him gifts.
2. ܕܐܝܬܐ ܕܗ ܕܐܢܐ
ܕܗ ܕܡܚܝܒܐ ܕܐܢܐ
ܕܐܢܐ ܕܐܢܐ.
(Mk 7:34) And he said to him
"Be opened" and at that very
moment his ears were opened.
3. ܕܡܚܝܒܐ ܕܐܢܐ ܕܐܢܐ
ܕܡܚܝܒܐ ܕܐܢܐ ܕܐܢܐ
ܕܡܚܝܒܐ ܕܐܢܐ ܕܐܢܐ.
And when Addai had built the
church, they were offering in it
vows and offerings.
4. ܕܡܚܝܒܐ ܕܐܢܐ ܕܐܢܐ
ܕܡܚܝܒܐ ܕܐܢܐ ܕܐܢܐ
ܕܡܚܝܒܐ ܕܐܢܐ ܕܐܢܐ.
(Lk 15:32) It was, however,
fitting for us to be merry and to
rejoice.
5. ܕܡܚܝܒܐ ܕܐܢܐ ܕܐܢܐ
ܕܡܚܝܒܐ ܕܐܢܐ ܕܐܢܐ
ܕܡܚܝܒܐ ܕܐܢܐ ܕܐܢܐ.
And the Maphrian obeyed him
and went up with him to the
monastery.

GRAMMATICAL ANALYSIS

1. ܡܚܝܒܐ is 3rd masc. plur. *p'al* perfect of ܡܚܝܒܐ,
"worshipped, bowed down". This type of
verb, usually intransitive, has ܐ in the second

syllable of the *p'al*. Of this group ܡܚܝܒܐ
ܡܚܝܒܐ and ܡܚܝܒܐ have been met already. In
derived stems they are normal, but the pe.
imperfect often has ܐ instead of ܐ. These
verbs are joined in this respect by verbs like
ܡܚܝܒܐ, which also has ܐ in the imperfect.

ܡܚܝܒܐ
ܡܚܝܒܐ

"treasure".

is 3rd masc. plur. perfect pa. of ܡܚܝܒܐ,
"touched", meaning in this stem, "brought
near, offered".

ܡܚܝܒܐ

"offering".

2. ܡܚܝܒܐ

ethpa. imperative masc. singular from ܡܚܝܒܐ,
"opened". Each derived form has its own
imperative.

ܡܚܝܒܐ

"hour". ܡܚܝܒܐ ܡܚܝܒܐ, literally "in it, in the
hour", means "immediately".

ܡܚܝܒܐ

"ear" (feminine). Note that ܡܚܝܒܐ in the
final phrase is 3rd fem. plur. perfect.

3. ܡܚܝܒܐ

pe. perfect, "built" (see ܡܚܝܒܐ, etc.: see XII)

ܡܚܝܒܐ

"offering", is the pa. particle (masc. plur.)
from ܡܚܝܒܐ, the sing. being ܡܚܝܒܐ. Each
derived form has its own participles and
infinitive.

ܡܚܝܒܐ

"vow".

4. ܡܚܝܒܐ

is the pe. infinitive from ܡܚܝܒܐ, "made
merry", here, as usually, with ܡܚܝܒܐ: "to make

‘merry’ (prefixing ‘to’ to the infinitive as in English).

دَلَّ is an active participle form (pe.) meaning ‘fitting’.

مُحِبُّ is the pe. infinitive from مَبَّ / مَبَّأ, ‘rejoiced’. Verbs with final *‘ālap* have ُ for ُ in the infinitive.

5. اُطَاعَ is 3rd masc. sing. perfect ethpe. of طَع. It illustrates the peculiarity that verbs beginning with ط, ظ, and ِ in the stems with a ل prefix transpose the ل and the ط / ظ / ِ. In addition, with ِ and ِ, the ل becomes ُ and ُ, respectively. Hence instead of اُطَاعَ we find اُطَاعَ. The ethpe. here means ‘obeyed’, though it can also mean ‘was heard’.

كَلَمَ with suffix indicating the object.

كَلَمَةُ ‘dwelling, monastery’.

مُحِبُّنَا ‘Maphrian’ (traditional title of the eastern head of the Syrian Orthodox Church).

GRAMMATICAL SYNTHESIS

A. Verbs with the Vowel ُ (وَشَّ)

Verbs with the vowel ُ in the *p[‘]al* stem perfect usually have ُ in the imperfect, but are normal in the derived stems. The list here uses the verb وَشَّ, meaning ‘feared’.

PERFECT	IMPERFECT
وَشَّ	يُوشِّ
وَشَّ	يُوشِّ
وَشَّ	يُوشِّ
وَشَّ	يُوشِّ
وَشَّ	يُوشِّ
وَشَّ	يُوشِّ
وَشَّ	يُوشِّ
وَشَّ	يُوشِّ
وَشَّ	يُوشِّ
وَشَّ	يُوشِّ

B. Other Forms

A complete list of imperatives, infinitives and participles will be found in Paradigm 2.B. Note that there are pa. and aph. passive participles as well as ethpa. and ettaph. participles. The usage of participles is in practice the same as in English.

C. حَكَّ and رَجَّ

These two verbs have ُ in the perfect and ُ in the imperfect. See Paradigm 2.B.

D. Verbs with Initial s, š, ṣ and z

These verbs undergo transposition (metathesis) of the first root letter and the *t* of the derived *‘et-* prefixed stems.

E. g., اُسَّ becomes اُسَّ.

Note also in the case of verb roots beginning with *s* and *z* the mutation of the *t* of the prefix to *t* and *d* respectively: **سَارِ** becomes **سَارِ**.

Exercise ix

(a) Translate into Syriac :

1. He said that the king would fear God.
2. It is not fitting to write this.
3. Nobles, make the priest king!

(b) Translate into English:

- [illegible]

Vocabulary for the above

أَوْضَعُ	Turkoman
عَلَا	over, against, concerning
أَمَّا	place, region; plural أَمَا
هَكَا	ruled, prevailed over; pa. gave power (here passive participle)

شَيْءٌ	evil thing
كَثِيرٌ	many
حَزَنٌ	bore
كَلَّمَ	pa. spoke
وَاحِدٌ	one
أَخْبَرَهُ	happened (note short form of fem. plur.)
طَهَرَ	holy, holy man
كُرْسِيٌّ	cathedra (bishop's chair), pulpit
فَتَنَهُ	pa. explained
شَعْبٌ	people
كِتَابٌ	book, writing
كَاهِنٌ	priestly, holy
بِيْ	hand (construct of يَدٌ: see VI.F); بِـ, "by means of"

Notes

X. PECULIARITIES IN VERBS CONTAINING GUTTURAL LETTERS

INTRODUCTION-GRAMMATICAL SURVEY

The number of totally irregular verbs in Syriac is very small. However, many verbs contain consonants which regularly produce variations on the normal vocalization. The biggest group is that of verbs containing guttural letters (א ב ג ד) and ה (which counts as a guttural in Syriac).

(1) Verbs beginning with א have already been encountered, e.g., אָמַר, "he said". א always has a full vowel at the beginning of words. Thus the equivalent of אָמַר is אָמַר. Otherwise the א often quiesces and the vowel which belongs with it is transferred to the preceding consonant. Thus the pe. imperfect of אָכַל, "ate", is אָכַל. (The imperfect of אָמַר is of an intransitive type, אָמַר). See Paradigm 3, comparing it in detail with the ordinary verb forms, and noting particularly the aph. and ettaph. in which a ה appears.

(2) In verbs ending with a guttural or ה there is a general tendency for the vowel before the guttural or ה to be א rather than any other vowel. E.g., the imperfect of אָמַר is אָמַר, "he will hear", while the ethpe. is אָמַר. (Note here the interchange of א and ה: IX.5). See Paradigm 4. Verbs ending in א are dealt with in XII.

(3) Verbs with ה in the middle have peculiarities arising from the nature of ה which always either bears a vowel or is completely silent, its vowel being transferred to the preceding consonant. E.g., אָמַר, "he asked" (note the א vowel), is the pe. of this type, while its imperfect is אָמַר (neš'al becoming neš'al). The pa. and ethpa. forms are regular. See Paradigm 5.

ILLUSTRATIVE TEXTS

In the following illustrative texts some forms of these three kinds are introduced. Other examples will appear subsequently in texts, exercises and readings. The student should attend to the basic features of these verbs. Details will not then cause any problem.

④ 9, 33

1. אָמַר אָמַר אָמַר
אָמַר אָמַר אָמַר
אָמַר אָמַר אָמַר

(Lk 19:28) And when Jesus had said these things he went out ahead to go to Jerusalem.

2. אָמַר אָמַר אָמַר
אָמַר אָמַר אָמַר

And he was killed in the war and his sons were led away prisoners.

3. אָמַר אָמַר אָמַר
אָמַר אָמַר אָמַר

And he commanded his servants that they should kill every Egyptian who would meet them.

4. אָמַר אָמַר אָמַר
אָמַר אָמַר אָמַר

(Jn 16:23-24) And on that day you will not ask me

2. هَصَحَّطَا وَ*أَسْكَنَا أَوْ هَبَّوْا أَمْرَكُنَا حَقًّا *يَلَاثُ
*الْكَبِيرِ..

3. مَصْعِنُنَا وَهْ جَبَّ هَذَا كُنْ حَصْبًا أَوْ فُكَّهْ قَصْلًا
هَهِ هَ أَهْنَبْ أَوْحَدًا مَصْعِنُنَا هَ أَوْ أَفْصَحُهُ فَا
أَهْ كُنْ حَصْبًا أَوْ لَمْ تَعْهَدْ وَنُنَا مَعَ خُصْمِنَا
وَصْنَبْ *سَيَّنَا أَهْنَبْ..

4. حَقَّنَا وَهْ وَتَقَا لَأَحَدَ أَنْتُمْ أَسْ وَهَ لَأَحَدَ
حَتَّكُمُ هَ..

Vocabulary for the above:

هَهِ	هَهِ + هَ
هَبَّوْا	pa. sent
أَمْرَكُنَا	envoy
قَصْلًا	summer
هَنْبْ	aph. ordained; pe. devastated
أَوْحَدًا	four
مَصْعِنُنَا	deacon
أَفْصَحُهُ فَا	bishop
أَهْ	also, again
وَنُنَا	monk
حَقَّنَا	rest
تَقَا	women (related to تَقَا; see VI.F)
لَأَحَدَ	exact satisfaction from, asked for recompense from (transitive and followed by a direct object when active)

Notes

XI. PECULIARITIES IN VERBS BEGINNING WITH ج AND ح

INTRODUCTION-GRAMMATICAL SURVEY

- (1) Verbs beginning with ج frequently lose the ج since it tends to be assimilated to a following letter unless a vowel intervenes. This occurs particularly in the aph. and ettaph. stems and normally in the imperfect of the pe. Thus for جَمَعَ (see iv.2) the pe. imperfect is جَمَعُ (the dot over the hard ج reflects doubling); the aph. perfect is جَمَعَ; the ettaph. perfect is جَمَعَ. The ethpe., pa. and ethpa. are normal. Note with unusual vowel patterns جَمَعَ with imperfect جَمَعُ, جَمَعَ with imperfect جَمَعُ, and جَمَعَ with imperfect جَمَعُ. See Paradigm 6.
- (2) Most verbs with initial ح were developed from verbs with an initial ح which reappears in the aph. and ettaph. stems. (A small number of verbs has an original ح.) In other forms the ح without a vowel changes into the vowel *i* which may have *j* before it if it is not preceded by a prefix. The pe. perfect normally has the vowel *i*. Thus for the root حَمَلَ the pe. perfect is حَمَلَ (*i*ret), "he inherited" (note *e* vowel); the ethpe. perfect is حَمَلَ; the aph. perfect is حَمَلَ. (The verb حَمَلَ retains the *y* in the aph.) The pa. and ethpa. are normal. See Paradigm 7.

⑩ 10, 34

ILLUSTRATIVE TEXTS

1. جَمَعَهُمْ مِنْ قَبْلِهِ وَجَعَلَ
مَعَهُمْ دُمُومًا
وَمَنْتَهُمْ حَقْلًا.
(Mt 8:16) And they brought before him many demoniacs and he made their demons go out by the word.
2. مَجْسُؤًا مَلِكَهُ
وَمَجْسُؤًا تَمَامًا
مَعَ رَقِيبًا.
(Mk 15:32) Let the Christ, the king of Israel, come down now from the cross.
3. دَفَعَهُ سَلَا
وَالْحَمْدُ لَهُ
لَا مَبْيَئًا كَمَنْطًا.
And he divided his army and they were prepared and they encamped against the city for battle.
4. جَبَّأًا حَقْلَهُ وَجَبَّأًا
مَعَهُ وَجَبَّأًا أَوْقَبَهُ
حَقْلًا.
The churches they uprooted, the sanctuaries they demolished and the monasteries they burnt with fire.
5. حَصَرَ لِمَنْ وَابِلًا كَه
تَمَامًا كَه
وَتَمَامًا كَه.
(Mt 25:29) For to whoever has will be given to him and added to him.

GRAMMATICAL ANALYSIS

1. جَمَعَهُ pa. perfect of جَمَعَ, meaning "brought near".
وَمَنْتَهُ "demoniac".
وَجَعَلَ "demon" (plur. with suffix).
دُمُومًا is the aph. perfect of دُمِيَ, the ج having been absorbed, since no vowel would have followed it.

2. **تَسْعًا** is the pe. imperfect (3rd masc. sing.) of **سَعَى**, the **س** of the root having disappeared. The imperfect is regularly used for wishes: "let him ...".
- صُلْبًا** "cross".
3. **سَلًا** "army".
- أُتِمِّمَهُ** 3rd masc. plur. perfect ethpa. of **أَتَمَّ**, "was prepared".
- وَسَعَى** Here the **و** slips back onto the **س**, "and", but the ground form is **وَسَعَى**, the 3rd masc. plur. perfect pe. of **وَسَعَى**, "sat, encamped". This verb and **وَعَى**, "knew", have further irregularities. The main one is that in the pe. imperfect they behave like the verbs beginning with **و**: **وَسَعَى** etc.; **وَعَى** etc. (like **وَقَفَى** and **وَعَدَى** in Paradigm 6), with imperatives **وَسَعِ**, etc. and **وَعِ**, etc., and infinitives **وَسَعًا** and **وَعيًا**.
4. **حَصَى** "uprooted".
- مَبْحَصًا** "altar, sanctuary"
- بَوْنًا** "monastery".
- أَهَمَّ** is the 3rd masc. plur. perfect aph. of the root **هَمَّ**. This transitive form means "they burnt". The original **ه** reappears in this form.
5. **تَسْعَى** is the regular imperfect pattern of the ethpe. of verbs with initial **س**. The verb **سَعَى**, "gave" is peculiar in some forms, the **س** not being

pronounced and its vowel being moved forward on to the **u**. Also, for “he will give” a completely different root is used – **u** **u** **u**.

עָנָה is the ettaph. stem from the root **ענה** (no
 pe.), used in this stem and in the aph. to mean
 respectively “was added” and “added, did
 again”.

Exercise xi

- (a) Translate into Syriac:
1. We will cause the great men to go out.
 2. He will inherit the earth.
 3. He burned the city.
- (b) Translate into English:

- هَذَا إِنَّمَا وَعَصَمَ أَطْلُ لَهُ أَطْلُ مَنَّا وَحُكْمُ تَأْوِيلًا. 1.
هَذَا إِنَّمَا أَهَدَ حَرْقًا فَكَلَمَ وَحَبَّالًا وَمُصَدِّدًا 2.
هَذَا وَحَبَّالًا مَبْتَلًا وَوَحَا وَهَامِلًا وَهَلِيٍّ أَقَمَ 3.
حَصَّةً. 4.
أَمَّا كَيْفَ مَعَ أَطْلُ مَنَّا فَهَلِيٍّ وَحَصَّةً 5.
هَكَذَا. 6.
أَمَّا كَيْفَ كَصِيْرًا وَحَلَا مَبْلًا لَا لَامًا 7.
وَالْأَقْبَا مَحَلًا أَيْدِي كَيْفَ. 8.
هَذَا كَيْفَ حَصَّةً * أَوْفَقُهُ أَمَّا كَيْفَ كَصِيْرًا 9.
مَعْمَلًا وَفَمَ مَعَ حَبَّالًا هَذَا كَيْفَ أَعْلَمًا وَحَلَا 10.
كَيْفَ.

Vocabulary for the above:

ܡܚܡ	leave, forgive
ܡܬܐ	life (a plural form)
ܦܠܝܬܐ	patriarch
ܚܝܬܐ	thing; plur. ܚܝܬܐ
ܡܢܨܝܬܐ	resurrection
ܡܒܝܬܐ	lampstand, candle
ܡܕܢܐ	gold
ܡܕܢܐ	silver
ܡܕܢܐ	and other, etcetera
ܡܕܢܐ	authority
ܡܕܢܐ	Magian, Persian priest
ܡܕܢܐ	on account of what, why?
ܡܕܢܐ	aph. (ܡܕܢܐ) brought (here participle)
ܡܕܢܐ	turned, returned, changed
ܡܕܢܐ	elder, priest
ܡܕܢܐ	pe. Imperative of ܡܕܢܐ
ܡܕܢܐ	document, deed

Notes

XII. PECULIARITIES IN VERBS WITH ONLY TWO ROOT CONSONANTS IN MANY FORMS

INTRODUCTION-GRAMMATICAL SURVEY

- (1) Many verbs are like ܡܬܐ met already (vii.1) with two consonants and the vowel ܐ in the pe. perfect. The corresponding imperfect normally has ܐ, while the pe. participle has an 'ālap (by analogy with the verbs with 'ālap in the middle). The aph. and ettaph. perfect and imperfect have the vowel ܐ. Thus for the root ܡܬܐ: pe. perfect ܡܬܐ, "he arose"; imperfect ܡܬܐ; participle ܡܬܐ; aph. perfect ܡܬܐ. The ethpa. and ettaph. are merged: ܡܬܐ, with doubled ܬ. This form is pronounced 'et(t)qīm. See Paradigm 8. (Note that ܡܬܐ may be found under ܡܬܐ in dictionaries, since these verbs originally had three root letters.)
- (2) Another group has its third root letter identical with the second (see ܡܬܐ, VIII.3). The letter only appears once in many forms – pe., aph., and ettaph. stems. Thus we have from the root ܡܬܐ for the pe., ܡܬܐ, "he entered"; imperfect ܡܬܐ; aph. perfect ܡܬܐ; ettaph. perfect ܡܬܐ. The first root letter is hardened if it is one of the series ܒ, ܓ, ܕ, ܓ, ܕ, ܓ, ܕ after a prefix: ܡܬܐ from ܡܬܐ. The ethpe., pa. and ethpa. are all regular. See Paradigm 9.
- (3) A major group of verbs ends in the pe. stem perfect in ܐ (–ā, see ܡܬܐ, IV.3), taking endings like ܡܬܐ (V.A). It is to be noted that the final 'ālap is not a root letter but simply the

sign of *ā*. This takes the place of an original **u**, which reappears in many forms (often as a vowel, however), e.g., ethpe. **u** **u** **u**, "he was seen". Imperfects end in **u**, e.g., pe. **u** **u**, "he will see". See Paradigm 10.

ILLUSTRATIVE TEXTS

1. مِمَّ قَدَحَهُمْ وَأَسَدَ
أَسَدَ.
 2. وَأَسَدَ لَهُ مَبْنًى
وَقَدْ وَضَعْنَا حَصْبًا
وَبَوَّابَ حَبَابَ.
 3. وَأَلْحَصَبَ وَهَدَ
خَامِرَ لَهُ أَلْحَمًا
وَوُضِعَ أَلْحَمًا حَبَابًا
وَأَلْحَمًا حَبَابًا
 4. هَبَّ فَمَنْ حَصْحَبًا
أَوَّعَ حَصْبًا وَضَعًا
أَلْحَمًا مَكْنًى أَوَّعًا.
 5. هَمَّكَ أَوَّعًا مَكْنًى
هَمَّكَ هَمَّكَ أَلْحَمًا
مَكْنًى مَكْنًى مَكْنًى.
- (Acts 13:16) Paul arose and raised his hand.
(Lk 1:69) And he has raised up for us a horn of salvation in the house of David his servant.
And Alexander went with the embassy to Darius until he entered Babylon.
And when he returned to his kingdom he imposed a poll-tax on the whole country.
And they filled the land with those killed and came and encamped against the city of Mu'arra.

GRAMMATICAL ANALYSIS

1. **مُم** is the 3rd masc. sing. perfect pe. of a two-consonant root meaning “arose, stood”.
أُسِّ is the aph. perfect of **أُسَّ**, meaning “raised, waved”.

2. **أَمْرٌ** 3rd masc. sing. perfect aph. from **أَمَرَ**.
قَرْنٌ "horn".
فَوْزٌ "redemption, salvation".
3. **أَمْرٌ** "embassy, mission".
حَلَا is 3rd masc. sing. perfect pe. from the root **حَلَا**, "entered". The second and third root letters appear only once.
4. **فَلَا** is the 3rd masc. sing. perfect pe. of a verb which has become two-consonant as a result of the loss of a final **ا** (*p'nā*): "turned, returned".
أَوْجَدَ is the 3rd masc. sing. perfect of the aph. of **وَجَدَ**, "threw, poured". Here the original **ا** reappears (only as a vowel) and the meaning is "he placed, imposed".
رُءُوسُ a construct phrase, literally "money of the head", is an idiom for "poll-tax" (note ordinary form **رُءُوسٌ**).
5. **مَلَأَ** is the 3rd masc. plur. pe. perfect of **مَلَأَ**, "filled, was full". The vowel *ā* of **مَلَأَ** is modified when the plur. ending is added.
مُتَلَانِ is basically the pe. passive participle of **مَلَأَ**, here used as a noun, "those killed, the slain".
أَلَا is analogous to **مَلَأَ** above, but from **أَلَا**, "came", which has the extra vowel because of the initial *'ālap* (see X.(1)).

هَبَّ see هَبَّ, هَبَّ, from هَبَّ, “loosed, dwelt, encamped”. The pa. means “began” (هَبَّ).

Exercise xii

(a) Translate into Syriac:

1. They put the book in the hand of the king.
2. He will not enter the kingdom.
3. They returned from the battle.

(b) Translate into English:

1. هَبَّ مُلْكُ كَدَمَحْلا سَلَا وَفَتَحْتُمْ مَكْب كَد
 *كَدَو, وَبَا مَرْبَا حَتَّيْتُمْ وَحَبَّيْتُمْ لَا هَبَّ وَكَب
 هَلَا وَ*أَنْصَلَهُمْ أَلَا حَبَّيْتُمْ وَحَبَّيْتُمْ.
2. هَبَّ كَد مُدَنْ, وَ*أَنْصَلَهُمْ, وَ*أَنْصَلَهُمْ, وَ*أَنْصَلَهُمْ
 *كَدَو, وَ*أَنْصَلَهُمْ, وَ*أَنْصَلَهُمْ, وَ*أَنْصَلَهُمْ.
3. مَقَّ وَ*أَنْصَلَهُمْ, وَ*أَنْصَلَهُمْ, وَ*أَنْصَلَهُمْ, وَ*أَنْصَلَهُمْ
 *كَدَو, وَ*أَنْصَلَهُمْ, وَ*أَنْصَلَهُمْ, وَ*أَنْصَلَهُمْ.
4. هَبَّ وَ*أَنْصَلَهُمْ, وَ*أَنْصَلَهُمْ, وَ*أَنْصَلَهُمْ, وَ*أَنْصَلَهُمْ
 *كَدَو, وَ*أَنْصَلَهُمْ, وَ*أَنْصَلَهُمْ, وَ*أَنْصَلَهُمْ.
5. مَقَّ وَ*أَنْصَلَهُمْ, وَ*أَنْصَلَهُمْ, وَ*أَنْصَلَهُمْ, وَ*أَنْصَلَهُمْ
 *كَدَو, وَ*أَنْصَلَهُمْ, وَ*أَنْصَلَهُمْ, وَ*أَنْصَلَهُمْ.

Vocabulary for the above:

مَام	pe. participle of مَام
كَدَمَحْلا	opposite, against
مَكْب	sent
تَحْتُمْ	experience, test
هَبَّ	pe. imperative of هَبَّ (see XI.5)
مُدَنْ, مُدَنْ	lord, the Lord
نُف	depicted, painted
رُكْحَلَا	picture, image
مَلَا	pe. passive participle (construct) of مَلَا, “filled, was full”
هَبَّ	beauty, virtue
رُكْحَلَا	chose, (here pe. passive participle, “emphatic”, used as an adjective: elect, pure, eminent)
وُكْحَلَا	high
مَح	from, than (here “more high than”) (for comparison, see IV.5)
كُفْلَا	tongue, speech
مَم	pa. remained
مَم	year (VI.F)
أَنْ	Iyar (month name: April-May)
نَم	month
مَم	died (like مَم but with middle م)
وَمَم	Damascus
كَا	sickness, pain
مَم	strangling (used of diphtheria etc.)
مَم	forgave
مَم	because ...

سَد (سَد)	aph. loved
فَقْرٌ	much (adverb)
مَلِكٌ	little (adverb)

Notes

XIII. OBJECT PRONOUNS ATTACHED TO VERBS. ADVERBS. OTHER DERIVED FORMS OF VERBS

ILLUSTRATIVE TEXTS

⊕ 12, 36

1. اَوَفَّقَهُ مَعَهُ وَبَدَّلَهُ كَمَبِيَّةً.
He made him turn back because of his fear to bring him into the city.
2. وَبَدَّلَهُ كَمَبِيَّةً وَبَدَّلَهُ كَمَبِيَّةً.
They ran against Romanus in order that they might kill him.
3. كَلَجَلَهُمْ هَارِجَةً.
They confused their order and they fled hastily.
4. اَوَفَّقَهُ كَمَبِيَّةً.
(Acts 13:33) Behold God has fulfilled it to us, their sons.
5. وَبَدَّلَهُ كَمَبِيَّةً وَبَدَّلَهُ كَمَبِيَّةً.
And all the people of the church were praying there diligently.

GRAMMATICAL ANALYSIS

1. اَوَفَّقَهُ is the 3rd masc. sing. aph. of اَوَفَّقَ with the pronoun suffix "him" attached. This is a normal procedure and equivalent to the use of ㄴ with suffix: اَوَفَّقَهُ. The pronouns are similar to those attached to nouns and prepositions, except that there is no 3rd plur. form, the enclitic form of the independent personal pronoun being used instead. The

vowel pattern of the whole word is often modified as here.

وَمَخَّافٌ "fear". It is followed by a clause introduced by ^و, which explains what he was afraid of.

تَدْخَلُ 3rd masc. sing. imperfect aph. of دَخَلَ, "entered", with "him" suffix, equivalent to تَدْخُلُهُ.

2. وَهَرَّوْهُ وَهَرَّوْهُ "hastened, ran".

يَقْتُلُهُ is يَقْتُلُهُ "they will/might kill", with the "him" suffix in an alternative form. See XIII.A and Paradigm 11.

3. كَلَحَّوْهُ is again a form with object suffix "him". This is added to the 3rd masc. plur. of كَلَحَّ which is in effect an additional rather rare verb form derived from كَلَّ (كَلَلًا) and means "confused". For convenience it may be called a *palpel* form.

رُفِعَ "order, rank".

أَصْحَابٌ "hastily, earnestly, urgently", is a typical adverbial formation based on the adjective أَصْحَا, "urgent". The ending -ā'it is commonly used to form adverbs from nouns and adjectives.

4. مَصْلَحَتُهُ when the pronoun is removed, is مَصْلَحَةٌ. This is another rare derived form based on the verb مَلَّح. The meaning attached to this pattern is often causative and in this case is

"completed, made full, fulfilled". The form is called *šap'el* since in verbs with an ordinary third consonant such as حَبَّ, the form is مَحْبَبٌ, "enslaved, caused to serve".

5. تَعَلَّ = عَلَّمَ.

مَدْرَلٌ is the pa. active participle from دَرَل, "bent", which in the pa. means "prayed".

سَعْدَانٌ "diligently" (see سَعْدَانٌ, "diligence").

GRAMMATICAL SYNTHESIS

A. Object Pronouns Attached to Verbs

The following list gives the main forms encountered.

me	أَنَا
you (masc. sing.)	أَنْتَ
you (fem. sing.)	أَنْتِ
him	(after consonant) هُوَ
	(after ٱ, ٱ, ٱ) هُوَ
	(after ٱ, ٱ, ٱ, often inserted as a linking vowel) هُوَ
	(after ٱ, ٱ) هُوَ
her	هِيَ
us	أَنْتُمْ
you (masc. plur.)	أَنْتُمْ
you (fem. plur.)	أَنْتُنَّ

ܠܡܥܐ

beaten

ܡܥܥܬܐ

pa. passive participle ("emphatic") of
ܡܥܬܐ, struck, beat

ܡܥܬܐ (ܡܥܬܐ)

was low, lay down, etc.; pa. laid low,
humbled (transitive) (here passive
participle)

Notes

XIV. NUMERALS, DATES, DAYS

ILLUSTRATIVE TEXTS

⊕ 13, 37

1. ܟܠܐ ܕܥܐܠܐ ܐܠܐ
ܡܥܥܬܐ ܕܥܐܠܐ ܕܥܐܠܐ
ܕܥܐܠܐ.

(Mt 14:17) We have here only
five loaves and two fishes.

2. ܚܬܐ ܡܕ ܡܥܬܐ ܡܥܬܐ
ܡܕ ܡܕ ܡܥܬܐ ܡܥܬܐ
ܡܕ ܡܕ ܡܥܬܐ ܡܥܬܐ
ܡܕ ܡܕ ܡܥܬܐ.

In the days of Shapour the king
he killed there in one day 118
martyrs.

3. ܕܐܠܐ ܐܠܐ ܠܡܥܐ ܠܡܥܐ
ܠܡܥܐ ܠܡܥܐ ܠܡܥܐ ܠܡܥܐ
ܠܡܥܐ ܠܡܥܐ ܠܡܥܐ ܠܡܥܐ
ܠܡܥܐ ܠܡܥܐ ܠܡܥܐ ܠܡܥܐ
ܠܡܥܐ.

He came again to fight with
Edessa (Orhay) on the twenty-
fourth of the month of Ilul, a
Wednesday

4. ܚܬܐ ܡܕ ܡܥܬܐ ܡܥܬܐ
ܠܡܥܐ ܠܡܥܐ ܠܡܥܐ ܠܡܥܐ
ܠܡܥܐ ܠܡܥܐ ܠܡܥܐ ܠܡܥܐ
ܠܡܥܐ ܠܡܥܐ ܠܡܥܐ ܠܡܥܐ
ܠܡܥܐ.

In the year 305 of the Arabs
were sent from the king,
Constantine, ambassadors, two
persons, an old man and a
young man.

5. ܠܡܥܐ ܠܡܥܐ ܠܡܥܐ ܠܡܥܐ
ܠܡܥܐ ܠܡܥܐ ܠܡܥܐ ܠܡܥܐ
ܠܡܥܐ ܠܡܥܐ ܠܡܥܐ ܠܡܥܐ
ܠܡܥܐ ܠܡܥܐ ܠܡܥܐ ܠܡܥܐ
ܠܡܥܐ.

She had four sons, the first
Tushi, the second Shagati, the
third Ukati, the fourth Tuli.

GRAMMATICAL ANALYSIS

1. **هَـٰ** "here".
خَمْسَ "five", is used with the feminine noun **لَحْمٍ** "loaf", in its absolute plural form. The absolute is often (but not always) used after a preceding number. As in the other Semitic languages, the numbers 3 to 10 have a feminine-looking form which is, however, used with masculine nouns, and a masculine-looking form (here) used with feminine nouns. The number can also be placed after the noun referred to (in which case the noun is normally in the ordinary, "emphatic" form).
اَوْفَ "two", and all other numbers which distinguish gender have the normal agreement of masc. with masc. and fem. with fem. **ثِيَابُ**, "fish", is masc. "Two" with a feminine noun would be **اَوْفَتَانِ**.
2. **يَوْمَ** is the construct plural of **يَوْمٍ**, "day".
مِائَةً "hundred" (common gender).
اَثْنَيْ عَشَرَ "eighteen", is the masculine form corresponding to fem. **اِثْنَتَيْ عَشَرَ**. Large numbers are formed by using "and", putting the bigger numbers first. Note also that the number here is placed *before* the noun, which is in the ordinary ("emphatic") form.
شَهِيدٌ "witness, martyr".

- وَاحِدٌ** "one", masculine: the fem. is **وَاحِدَةٌ**.
3. **مُحَارَبَةٌ** is the aph. infinitive of **حَارَبَ** which in the aph. means "fought".
عِشْرِينَ "twenty", does not distinguish gender, while **أَرْبَعًا** is the feminine form of **أَرْبَعٌ**, "four", used with the masc. noun **أَهْلًا** in accordance with what has been said above.
حَدَمَ and **حَدَمٌ** are used to introduce the date in the month or week. (Alternatively forms like **الرَّابِعَةَ**, "on the fourth", may be used.)
أَوَّلُ = **أَوَّلِ** construct of **أَوَّلِ**, "month". **أَوَّلُ** is a month name corresponding approximately to September.
أُسْبُوعًا "week", is used with the number, as here, to indicate the days of the week. Thus **سَبْعَ أَهْلِ** is Sunday.
4. **سَنَةً** is the construct of **سَنَةً**, "year".
سِتَّةً (note the line over the top) is a number, the alphabet having been used for this purpose. **سِتَّةً** is 300; **سِتَّةً** is 5. In full this would be **أَلْفٌ مِائَةٌ وَخَمْسُونَ**.
وَلِهَذَا indicates the dating system being used – i.e. the Islamic dating, based on 16th July, 622.
أَهْلًا is from the root **أهـ**.
شَيْئًا "person, substance, hypostasis".
كَبِيرًا "old man, senior person".
صَغِيرًا "young man".

5. **حَتَّى** is the plural of **حَدٌّ** (see VI.F).
أَوَّلًا, **ثَانِيًا**, **ثَلَاثًا**, **رَابِعًا** (from **أَوَّلٌ**) are ordinal numbers: first, second, third, fourth. (An alternative to these is the use of **٢** followed by ordinary numbers, e.g., **حَدٌّ ٢**, “the second son”, literally “the son of two”.)

GRAMMATICAL SURVEY

The main series of numbers is unremarkable except for the fact that

- 1-19 distinguish gender like adjectives,
- 3-10 display characteristic endings of the opposite gender to that of the noun referred to.

Note should be made also of the general pattern of ordinal numbers, with their **لُ** ending which forms the numbers into adjectives.

As for the calendar, the names of days and months are different from those in use in the West, though the structure is the same. The year used as the start of the era is rarely that of the birth of Christ, even in Christian contexts. The most common system is that based on the accession of Seleucus I, the founder of the Seleucid dynasty, on 1st October, 312 B.C. This is called “the year of the Greeks”.

The main numerals and the months and weekdays are listed below.

A. Numbers

FORM USED WITH MASCULINE NOUNS		FORM USED WITH FEMININE NOUNS	FORM USED WITH BOTH MASCULINE AND FEMININE NOUNS
1	أَحَدٌ	أَحَدَةٌ	
2	ثَنَانٌ	ثَنَانَةٌ	
3	ثَلَاثَةٌ	ثَلَاثَةٌ	
4	أَرْبَعَةٌ	أَرْبَعَةٌ	
5	خَمْسَةٌ	خَمْسَةٌ	
6	سِتَّةٌ	سِتَّةٌ	
7	سَبْعَةٌ	سَبْعَةٌ	
8	أَثْنَانٌ	أَثْنَانَةٌ	
9	أَثْنَانٌ	أَثْنَانَةٌ	
10	عَشْرَةٌ	عَشْرَةٌ	
11	أَحَدٌ عَشْرٌ	أَحَدَةٌ عَشْرٌ	
12	ثَنَانٌ عَشْرٌ	ثَنَانَةٌ عَشْرٌ	
13	ثَلَاثَةٌ عَشْرٌ	ثَلَاثَةٌ عَشْرٌ	
14	أَرْبَعَةٌ عَشْرٌ	أَرْبَعَةٌ عَشْرٌ	
15	خَمْسَةٌ عَشْرٌ	خَمْسَةٌ عَشْرٌ	
16	سِتَّةٌ عَشْرٌ	سِتَّةٌ عَشْرٌ	
17	سَبْعَةٌ عَشْرٌ	سَبْعَةٌ عَشْرٌ	
18	أَثْنَانٌ عَشْرٌ	أَثْنَانَةٌ عَشْرٌ	
19	أَثْنَانٌ عَشْرٌ	أَثْنَانَةٌ عَشْرٌ	
20			عِشْرِينَ
30			ثَلَاثِينَ
40			أَرْبَعِينَ
50			خَمْسِينَ
60			سِتِّينَ
70			سَبْعِينَ
80			أَثْنَانِينَ
90			أَثْنَانِينَ
100			مِائَةً
200			مِائَتَيْنِ
300			ثَلَاثِ مِائَةٍ
1,000			أَلْفٌ
10,000			عَشْرُ أَلْفٍ

B. Months

NAME	APPROXIMATE EQUIVALENT
أَعْبُدُ مَبْرَ [مَبْر]	October
أَعْبُدُ إِسْبُ	November
قُفْ مَبْرَ [مَبْر]	December
قُفْ إِسْبُ	January
حُفْ	February
أُفْ	March
نُفْ	April
يُفْ	May
يُفْ	June
أُفْ	July
أُفْ	August
أُفْ	September

C. Days

سَبَّحُ	Sunday
اَوَّلُ	Monday
اَلثَّانِي	Tuesday
اَوَّلُ	Wednesday
رَبُّ	Thursday
اَلْخَمِيسُ	Friday
اَلْجُمُعَةُ	Saturday

D. Numerical Values of Consonants

1	?		100	6
2	6	20	200	;
3	6	30	300	6
4	6	40	400	L
5	6	50		
6	6	60		
7	6	70		
8	6	80		
9	6	90		
10	6			

𐎶 can stand for 1000, 𐎶𐎶 for 2000, etc.

ඛ ඛ ඛ can stand for the corresponding 500, 600 etc., this being indicated by a dot above the letter. Other numerical systems also exist.

Exercise xiv

- (a) Translate into Syriac:
1. Twenty-five men.
 2. In the year 57 of the Arabs.
 3. On the ninth of the month of July.
- (b) Translate into English:

1. كَعْنَهُ قَدُومًا وَلَيْسَتْ بِهِ مِنْهُ أَنْتَ وَمَنْتَ
حَيْثُ نَبَا يَحْدُثُ قَتْلًا
لَقَدْ هَمَمْتُ بِهِ فَوَجَّهْتُ مَعَهُ مَعْتًا.
2. عَنْهُ لَمْ يَصْلُحْ لَوْ لَمْ يَكُنْ. دُونَ وَمَعْتًا حُلًا وَ

- مَلُفًا مَرَوْحِي يَوْمًا مَعْنًا هَذَا قَبْلَكُمْ حَبْنًا
 هَمًّا وَأَقْدَامًا خَلْكَكُمْ لَأَنْتُمْ تَعْتَمِدُونَ.
 3. قَدْ بُوِيَ كُنْ هَلْ هِيَ وَأَمَّا عَتَمَتْ هَمْزًا حَا
 هَذَا أَيْسًا.
 4. هَذَا أَيْسًا حَمْلًا مَحْمُولًا مَعِ قَدْ هِيَ حَبْزًا
 وَحَبْزًا هَكَذَا حَمْلًا مَحْمُولًا هَكَذَا.

Vocabulary for the above:

تَوَدَّ	took (see Paradigm 6)
كَلَامًا	after
مَلُفًا	vintage, grape harvest
أَحَدًا	pe. bought; pa. sold (see IX.D)
مَعْنًا	wine
مَلًا	measure (of wine, oil, grain)
يَوْمًا	dinar, denarius (monetary unit)
مَقَامًا	qab (measure of c. 2 quarts)
أَقْدَامًا	raisins (plur. only; fem.)
نُومًا	nummus (a coin; plur.)
كُنْ	daughter
أَيْسًا	wife, woman
نَسَ	pe. was at rest; ethpe./ettaph. was at rest, took rest
حَبْزًا	work, deed
حَمْرًا	bent the knee; pa. blessed
قَبْلًا	pa. sanctified

Notes

VERB PARADIGMS

Paradigm 1. Perfect and imperfect of ordinary stems

	PE.	ETHPE.	PA.	ETHPA.	APH.	ETTAPH.
PERFECT SINGULAR	3 rd m.	فَعَلَ	فَعَلَ	فَعَلَ	فَعَلَ	فَعَلَ
	3 rd f.	فَعَلَتْ	فَعَلَتْ	فَعَلَتْ	فَعَلَتْ	فَعَلَتْ
	2 nd m.	فَعَلْتَ	فَعَلْتَ	فَعَلْتَ	فَعَلْتَ	فَعَلْتَ
	2 nd f.	فَعَلْتِ	فَعَلْتِ	فَعَلْتِ	فَعَلْتِ	فَعَلْتِ
	1 st	فَعَلْتُ	فَعَلْتُ	فَعَلْتُ	فَعَلْتُ	فَعَلْتُ
PERFECT PLURAL	3 rd m.	فَعَلُوا	فَعَلُوا	فَعَلُوا	فَعَلُوا	فَعَلُوا
	3 rd f.	فَعَلْنَ	فَعَلْنَ	فَعَلْنَ	فَعَلْنَ	فَعَلْنَ
	2 nd m.	فَعَلْتُمْ	فَعَلْتُمْ	فَعَلْتُمْ	فَعَلْتُمْ	فَعَلْتُمْ
	2 nd f.	فَعَلْتُنَّ	فَعَلْتُنَّ	فَعَلْتُنَّ	فَعَلْتُنَّ	فَعَلْتُنَّ
	1 st	فَعَلْنَا	فَعَلْنَا	فَعَلْنَا	فَعَلْنَا	فَعَلْنَا

	PE.	ETHPE.	PA.	ETHPA.	APH.	ETTAPH.
IMPERFECT SINGULAR	3 rd m.	يَفْعَلُ	يَفْعَلُ	يَفْعَلُ	يَفْعَلُ	يَفْعَلُ
	3 rd f.	تَفْعَلُ	تَفْعَلُ	تَفْعَلُ	تَفْعَلُ	تَفْعَلُ
	[rarer forms]	[يَفْعَلُ]	[يَفْعَلُ]	[يَفْعَلُ]	[يَفْعَلُ]	[يَفْعَلُ]
	2 nd m.	تَفْعَلُ	تَفْعَلُ	تَفْعَلُ	تَفْعَلُ	تَفْعَلُ
	2 nd f.	تَفْعَلُ	تَفْعَلُ	تَفْعَلُ	تَفْعَلُ	تَفْعَلُ
IMPERFECT PLURAL	1 st	يَفْعَلُونَ	يَفْعَلُونَ	يَفْعَلُونَ	يَفْعَلُونَ	يَفْعَلُونَ
	3 rd m.	يَفْعَلُونَ	يَفْعَلُونَ	يَفْعَلُونَ	يَفْعَلُونَ	يَفْعَلُونَ
	3 rd f.	يَفْعَلْنَ	يَفْعَلْنَ	يَفْعَلْنَ	يَفْعَلْنَ	يَفْعَلْنَ
	2 nd m.	يَفْعَلْتُمْ	يَفْعَلْتُمْ	يَفْعَلْتُمْ	يَفْعَلْتُمْ	يَفْعَلْتُمْ
	2 nd f.	يَفْعَلْتُنَّ	يَفْعَلْتُنَّ	يَفْعَلْتُنَّ	يَفْعَلْتُنَّ	يَفْعَلْتُنَّ
	1 st	يَفْعَلْنَا	يَفْعَلْنَا	يَفْعَلْنَا	يَفْعَلْنَا	يَفْعَلْنَا

Paradigm 2. A. Imperatives, infinitives, participles of ordinary stems

	PE.	ETHPE.*	PA.	ETHPA.*	APH.	ETHAPH.
IMPERATIVE	S. m.	فَعْلُ	فَعْلُ	فَعْلُ	فَعْلُ	فَعْلُ
	f.	فَعْلِي	فَعْلِي	فَعْلِي	فَعْلِي	فَعْلِي
	P. m.	فَعْلُوا	فَعْلُوا	فَعْلُوا	فَعْلُوا	فَعْلُوا
	f.	فَعْلِينَ	فَعْلِينَ	فَعْلِينَ	فَعْلِينَ	فَعْلِينَ
INFINITIVE	فَعْلٌ	فَعْلٌ	فَعْلٌ	فَعْلٌ	فَعْلٌ	فَعْلٌ
PARTICIPLE ACT.	فَعْلٌ		فَعْلٌ		فَعْلٌ	
PARTICIPLE PASS.	فَعْلٌ	فَعْلٌ	فَعْلٌ	فَعْلٌ	فَعْلٌ	فَعْلٌ

* In the ethpe. and ethpa. imperatives the middle root letter sometimes goes silent: e.g., فَعْلُ, etc.

Paradigm 2. B. Verbs with ʾ in perfect

Note that some ʾ verbs have an a in the imperfect (e.g. يَفْعَلُ).

	PERFECT	IMPERFECT
SINGULAR	3 rd m.	فَعَّلَ
	3 rd f.	فَعَّلَتْ
	2 nd m.	فَعَّلِي
	2 nd f.	فَعَّلِي
	1 st	فَعَّلْ
PLURAL	3 rd m.	فَعَّلُوا
	3 rd f.	فَعَّلْنَ
	2 nd m.	فَعَّلُوا
	2 nd f.	فَعَّلْنَ
	1 st	فَعَّلُوا

IMPERATIVE	S. m.	فَعِّلْ
	f.	فَعِّلِي
	P. m.	فَعِّلُوا
	f.	فَعِّلِينَ
INFINITIVE		فَعِّلْ
PARTICIPLE ACT.		فَعِّلْ
PARTICIPLE PASS.		فَعِّلْ

Verbs with ʾ in the perfect and ʾ in the imperfect:

فَعَّلَ	imperfect	فَعِّلْ	impv.
فَعَّلَ	imperfect	فَعِّلْ	impv.

Paradigm 3. Verbs beginning with {

	PE.	ETHPE.	PA.	ETHPA.	APH.	ETTAPH.
3 rd m.	أَفْعَلُ	لَا أَفْعَلُ	أَفْعَلُ	لَا أَفْعَلُ	أَفْعَلُ	لَا أَفْعَلُ
3 rd f.	أَفْعَلِ	لَا أَفْعَلِ	أَفْعَلِ	لَا أَفْعَلِ	أَفْعَلِ	لَا أَفْعَلِ
2 nd m.	أَفْعَلِي	لَا أَفْعَلِي	أَفْعَلِي	لَا أَفْعَلِي	أَفْعَلِي	لَا أَفْعَلِي
2 nd f.	أَفْعَلِي	لَا أَفْعَلِي	أَفْعَلِي	لَا أَفْعَلِي	أَفْعَلِي	لَا أَفْعَلِي
1 st	أَفْعَلُ	لَا أَفْعَلُ	أَفْعَلُ	لَا أَفْعَلُ	أَفْعَلُ	لَا أَفْعَلُ
3 rd m.	أَفْعَلُوا	لَا أَفْعَلُوا	أَفْعَلُوا	لَا أَفْعَلُوا	أَفْعَلُوا	لَا أَفْعَلُوا
3 rd f.	أَفْعَلْنَ	لَا أَفْعَلْنَ	أَفْعَلْنَ	لَا أَفْعَلْنَ	أَفْعَلْنَ	لَا أَفْعَلْنَ
2 nd m.	أَفْعَلُوهُ	لَا أَفْعَلُوهُ	أَفْعَلُوهُ	لَا أَفْعَلُوهُ	أَفْعَلُوهُ	لَا أَفْعَلُوهُ
2 nd f.	أَفْعَلُوهُ	لَا أَفْعَلُوهُ	أَفْعَلُوهُ	لَا أَفْعَلُوهُ	أَفْعَلُوهُ	لَا أَفْعَلُوهُ
1 st	أَفْعَلُوا	لَا أَفْعَلُوا	أَفْعَلُوا	لَا أَفْعَلُوا	أَفْعَلُوا	لَا أَفْعَلُوا

	PE.	IN IMPERF.	ETHPE.	PA.	ETHPA.	APH.	ETTAPH.
3 rd m.	يَأْفَعُلُ	يَأْفَعُلُ	يَأْفَعُلُ	يَأْفَعُلُ	يَأْفَعُلُ	يَأْفَعُلُ	يَأْفَعُلُ
3 rd f.	يَأْفَعُلِ	يَأْفَعُلِ	يَأْفَعُلِ	يَأْفَعُلِ	يَأْفَعُلِ	يَأْفَعُلِ	يَأْفَعُلِ
2 nd m.	يَأْفَعُلِي	يَأْفَعُلِي	يَأْفَعُلِي	يَأْفَعُلِي	يَأْفَعُلِي	يَأْفَعُلِي	يَأْفَعُلِي
2 nd f.	يَأْفَعُلِي	يَأْفَعُلِي	يَأْفَعُلِي	يَأْفَعُلِي	يَأْفَعُلِي	يَأْفَعُلِي	يَأْفَعُلِي
1 st	يَأْفَعُلُ	يَأْفَعُلُ	يَأْفَعُلُ	يَأْفَعُلُ	يَأْفَعُلُ	يَأْفَعُلُ	يَأْفَعُلُ
3 rd m.	يَأْفَعُلُوا	يَأْفَعُلُوا	يَأْفَعُلُوا	يَأْفَعُلُوا	يَأْفَعُلُوا	يَأْفَعُلُوا	يَأْفَعُلُوا
3 rd f.	يَأْفَعُلْنَ	يَأْفَعُلْنَ	يَأْفَعُلْنَ	يَأْفَعُلْنَ	يَأْفَعُلْنَ	يَأْفَعُلْنَ	يَأْفَعُلْنَ
2 nd m.	يَأْفَعُلُوهُ	يَأْفَعُلُوهُ	يَأْفَعُلُوهُ	يَأْفَعُلُوهُ	يَأْفَعُلُوهُ	يَأْفَعُلُوهُ	يَأْفَعُلُوهُ
2 nd f.	يَأْفَعُلُوهُ	يَأْفَعُلُوهُ	يَأْفَعُلُوهُ	يَأْفَعُلُوهُ	يَأْفَعُلُوهُ	يَأْفَعُلُوهُ	يَأْفَعُلُوهُ
1 st	يَأْفَعُلُوا	يَأْفَعُلُوا	يَأْفَعُلُوا	يَأْفَعُلُوا	يَأْفَعُلُوا	يَأْفَعُلُوا	يَأْفَعُلُوا

Paradigm 3 continued

	PE.	Ó IN IMPERF.	ETHPE.	PA.	ETHPA.	APH.	ETTAPH.
S. m.	أَفْعِلْ	أَفْعِلْ	أَفْعِلْ	أَفْعِلْ	أَفْعِلْ	أَفْعِلْ	أَفْعِلْ
f.	أَفْعِلِي	أَفْعِلِي	أَفْعِلِي	أَفْعِلِي	أَفْعِلِي	أَفْعِلِي	أَفْعِلِي
P. m.	أَفْعِلُوا	أَفْعِلُوا	أَفْعِلُوا	أَفْعِلُوا	أَفْعِلُوا	أَفْعِلُوا	أَفْعِلُوا
f.	أَفْعِلْنَ	أَفْعِلْنَ	أَفْعِلْنَ	أَفْعِلْنَ	أَفْعِلْنَ	أَفْعِلْنَ	أَفْعِلْنَ
	أَفْعِلْنَ	أَفْعِلْنَ	أَفْعِلْنَ	أَفْعِلْنَ	أَفْعِلْنَ	أَفْعِلْنَ	أَفْعِلْنَ
INFINITIVE	أَفْعَلْ	أَفْعَلْ	أَفْعَلْ	أَفْعَلْ	أَفْعَلْ	أَفْعَلْ	أَفْعَلْ
PARTICIPLE ACTIVE	أَفْعِلٌ	أَفْعِلٌ		أَفْعِلٌ		أَفْعِلٌ	
PARTICIPLE PASSIVE	أَفْعُلٌ	أَفْعُلٌ	أَفْعُلٌ	أَفْعُلٌ	أَفْعُلٌ	أَفْعُلٌ	أَفْعُلٌ

Paradigm 4. Verbs ending with a guttural (For final -ā verbs see Paradigm 10.)

	PE.	ETHPE.	PA.	APH.
PERFECT SINGULAR	3 rd m.	مَعَدَّ	مَعَدَّ	مَعَدَّ
	3 rd f.	مَعَدَّتْ	مَعَدَّتْ	مَعَدَّتْ
	2 nd m.	مَعَدَّ	مَعَدَّ	مَعَدَّ
	2 nd f.	مَعَدَّتْ	مَعَدَّتْ	مَعَدَّتْ
	1 st	مَعَدَّتْ	مَعَدَّتْ	مَعَدَّتْ
PERFECT PLURAL	3 rd m.	مَعَدُّوا : مَعَدَّتْ	مَعَدُّوا : مَعَدَّتْ	مَعَدُّوا : مَعَدَّتْ
	3 rd f.	مَعَدَّتْ	مَعَدَّتْ	مَعَدَّتْ
		مَعَدَّتْ : مَعَدَّتْ	مَعَدَّتْ : مَعَدَّتْ	مَعَدَّتْ : مَعَدَّتْ
	2 nd m.	مَعَدُّوا	مَعَدُّوا	مَعَدُّوا
	2 nd f.	مَعَدَّتْ	مَعَدَّتْ	مَعَدَّتْ
	1 st	مَعَدَّتْ	مَعَدَّتْ	مَعَدَّتْ

	PE.	ETHPE.	PA.	APH.
IMPERFECT SINGULAR	3 rd m.	تَعَدُّوْ	تَعَدُّوْ	تَعَدُّوْ
	3 rd f.	تَعَدَّتْ : ب	تَعَدَّتْ : ب	تَعَدَّتْ : ب
	2 nd m.	تَعَدُّوْ	تَعَدُّوْ	تَعَدُّوْ
	2 nd f.	تَعَدَّتْ	تَعَدَّتْ	تَعَدَّتْ
	1 st	تَعَدَّتْ	تَعَدَّتْ	تَعَدَّتْ
	3 rd m.	تَعَدُّوْ	تَعَدُّوْ	تَعَدُّوْ
	3 rd f.	تَعَدَّتْ	تَعَدَّتْ	تَعَدَّتْ
	2 nd m.	تَعَدُّوْ	تَعَدُّوْ	تَعَدُّوْ
	2 nd f.	تَعَدَّتْ	تَعَدَّتْ	تَعَدَّتْ
	1 st	تَعَدَّتْ	تَعَدَّتْ	تَعَدَّتْ

Note: Ehtpa. and Ettaph. are normal.

Paradigm 4 continued

	PE.	ETIPE.	PA.	ETHPA.	APH.	ETTIAPH.
S. m.	مَصْدَرٌ	أَمْرٌ	مَصْدَرٌ	أَمْرٌ	أَمْرٌ	أَمْرٌ
f.	مَصْدَرٌ	أَمْرٌ	مَصْدَرٌ	etc.	أَمْرٌ	etc.
P. m.	مَصْدَرٌ	أَمْرٌ	مَصْدَرٌ	(regular)	أَمْرٌ	(regular)
	مَصْدَرٌ	أَمْرٌ	مَصْدَرٌ		أَمْرٌ	
f.	مَصْدَرٌ	أَمْرٌ	مَصْدَرٌ		أَمْرٌ	
	مَصْدَرٌ	أَمْرٌ	مَصْدَرٌ		أَمْرٌ	
INFINITIVE	مَصْدَرٌ	مَصْدَرٌ	مَصْدَرٌ	مَصْدَرٌ	مَصْدَرٌ	مَصْدَرٌ
PARTICIPLE ACTIVE	مَصْدَرٌ		مَصْدَرٌ		مَصْدَرٌ	
PARTICIPLE PASSIVE	مَصْدَرٌ	مَصْدَرٌ	مَصْدَرٌ	مَصْدَرٌ	مَصْدَرٌ	مَصْدَرٌ

Paradigm 5. Verbs with middle }

	PE.	ETHPE.	APH.	ETTAPH.
PERFECT SINGULAR	3 rd m.	فَعَلَ	فَعَلَ	فَعَّلَ
	3 rd f.	فَعَلَتْ	فَعَلَتْ	فَعَّلَتْ
	2 nd m.	فَعَلْتَ	فَعَلْتَ	فَعَّلْتَ
	2 nd f.	فَعَلْتِ	فَعَلْتِ	فَعَّلْتِ
	1 st	فَعَلْتُ	فَعَلْتُ	فَعَّلْتُ
PERFECT PLURAL	3 rd m.	فَعَلُوا	فَعَلُوا	فَعَّلُوا
	3 rd f.	فَعَلْنَ	فَعَلْنَ	فَعَّلْنَ
	2 nd m.	فَعَلْتُمْ	فَعَلْتُمْ	فَعَّلْتُمْ
	2 nd f.	فَعَلْتُنَّ	فَعَلْتُنَّ	فَعَّلْتُنَّ
	1 st	فَعَلْنَا	فَعَلْنَا	فَعَّلْنَا

	PE.	ETHPE.	APH.	ETTAPH.
IMPERFECT SINGULAR	3 rd m.	يُفَعِّلُ	يُفَعِّلُ	يُفَعِّلُ
	3 rd f.	يُفَعِّلُ	يُفَعِّلُ	يُفَعِّلُ
	2 nd m.	يُفَعِّلُ	يُفَعِّلُ	يُفَعِّلُ
	2 nd f.	يُفَعِّلُ	يُفَعِّلُ	يُفَعِّلُ
	1 st	يُفَعِّلُ	يُفَعِّلُ	يُفَعِّلُ
IMPERFECT PLURAL	3 rd m.	يُفَعِّلُونَ	يُفَعِّلُونَ	يُفَعِّلُونَ
	3 rd f.	يُفَعِّلْنَ	يُفَعِّلْنَ	يُفَعِّلْنَ
	2 nd m.	يُفَعِّلْتُمْ	يُفَعِّلْتُمْ	يُفَعِّلْتُمْ
	2 nd f.	يُفَعِّلْتُنَّ	يُفَعِّلْتُنَّ	يُفَعِّلْتُنَّ
	1 st	يُفَعِّلْنَا	يُفَعِّلْنَا	يُفَعِّلْنَا

Note: Pa. and Ethpa. are normal.

Paradigm 5 continued

	PE.	ETHPE.	PA.	ETHPA.	APH.	ETTAPH.
S. m.	مَعْلَمٌ	مَعْلَمٌ	مَعْلَمٌ	مَعْلَمٌ	مَعْلَمٌ	مَعْلَمٌ
f.	مَعْلَمَةٌ	مَعْلَمَةٌ	مَعْلَمَةٌ	مَعْلَمَةٌ	مَعْلَمَةٌ	مَعْلَمَةٌ
P. m.	مَعْلَمَةٌ	مَعْلَمَةٌ	مَعْلَمَةٌ	مَعْلَمَةٌ	مَعْلَمَةٌ	مَعْلَمَةٌ
	مَعْلَمَةٌ	مَعْلَمَةٌ	مَعْلَمَةٌ	مَعْلَمَةٌ	مَعْلَمَةٌ	مَعْلَمَةٌ
f.	مَعْلَمَاتٌ	مَعْلَمَاتٌ	مَعْلَمَاتٌ	مَعْلَمَاتٌ	مَعْلَمَاتٌ	مَعْلَمَاتٌ
	مَعْلَمَاتٌ	مَعْلَمَاتٌ	مَعْلَمَاتٌ	مَعْلَمَاتٌ	مَعْلَمَاتٌ	مَعْلَمَاتٌ
INFINITIVE	مَعْلَمٌ	مَعْلَمٌ	مَعْلَمٌ	مَعْلَمٌ	مَعْلَمٌ	مَعْلَمٌ
PARTICIPLE ACTIVE	مَعْلَمٌ		مَعْلَمٌ		مَعْلَمٌ	
PARTICIPLE PASSIVE	مَعْلَمٌ	مَعْلَمٌ	مَعْلَمٌ	مَعْلَمٌ	مَعْلَمٌ	مَعْلَمٌ

Paradigm 6. Verbs beginning with ج

	PE.		APH.	ETTAPH.
	مُجَمِّد	مُجَمِّد and مُجَمِّد etc. (regular)		
PERFECT SINGULAR	3 rd m.		مُجَمِّد	مُجَمِّد
	3 rd f.		مُجَمِّدَة	مُجَمِّدَة
	2 nd m.		مُجَمِّد	مُجَمِّد
	2 nd f.		مُجَمِّدَة	مُجَمِّدَة
	1 st		مُجَمِّد	مُجَمِّد
PERFECT PLURAL	3 rd m.		مُجَمِّدُون	مُجَمِّدُون
	3 rd f.		مُجَمِّدَات	مُجَمِّدَات
	2 nd m.		مُجَمِّدُونَ	مُجَمِّدُونَ
	2 nd f.		مُجَمِّدَات	مُجَمِّدَات
	1 st		مُجَمِّدُونَ	مُجَمِّدُونَ

	PE.		APH.	ETTAPH.
	مُجَمِّد	مُجَمِّد and مُجَمِّد etc. (regular)		
IMPERFECT SINGULAR	3 rd m.		يُجَمِّد	يُجَمِّد
	3 rd f.		يُجَمِّد	يُجَمِّد
	2 nd m.		يُجَمِّد	يُجَمِّد
	2 nd f.		يُجَمِّد	يُجَمِّد
	1 st		يُجَمِّد	يُجَمِّد
IMPERFECT PLURAL	3 rd m.		يُجَمِّدُونَ	يُجَمِّدُونَ
	3 rd f.		يُجَمِّدَات	يُجَمِّدَات
	2 nd m.		يُجَمِّدُونَ	يُجَمِّدُونَ
	2 nd f.		يُجَمِّدَات	يُجَمِّدَات
	1 st		يُجَمِّدُونَ	يُجَمِّدُونَ

Note: Ethpe., Pa. and Ethpa. are normal.

Paradigm 6 continued

		PE.	APH.	ETIAPH.
IMPERATIVE	S. m.	فهم	فهم	فهم
	f.	فهم	فهم	فهم
	P. m.	فهم: فهم	فهم: فهم	فهم: فهم
	f.	فهم: فهم	فهم: فهم	فهم: فهم
INFINITIVE		فهم	فهم	فهم
PARTICIPLE ACTIVE		فهم	فهم	
PARTICIPLE PASSIVE		فهم	فهم	فهم

Paradigm 7 Continued

	PE.	ETHPE.	APH.	ETTAPH.
S. m.	ሃ	ሃ	ሃ	ሃ
f.	ሃ	ሃ	ሃ	ሃ
P. m.	ሃ	ሃ	ሃ	ሃ
f.	ሃ	ሃ	ሃ	ሃ
INFINITIVE	ሃ	ሃ	ሃ	ሃ
PARTICIPLE ACTIVE	ሃ		ሃ	
PARTICIPLE PASSIVE	ሃ	ሃ	ሃ	ሃ

Paradigm 8. صَم (XII, section 1)

	PE.	ETHPE./ETIAPH.	PA.	ETHPA	APH.
PERFECT SINGULAR	3 rd m.	صَم	صَم	لَاَصَم	أَصَم
	3 rd f.	صَمَا	صَمَا	لَاَصَمَا	أَصَمَا
	2 nd m.	صَمَا	صَمَا	لَاَصَمَا	أَصَمَا
	2 nd f.	صَمَا	صَمَا	لَاَصَمَا	أَصَمَا
	1 st	صَمَا	صَمَا	لَاَصَمَا	أَصَمَا
PERFECT PLURAL	3 rd m.	صَمُو: شُ	صَمُو: شُ	لَاَصَمُو: شُ	أَصَمُو: شُ
	3 rd f.	صَم	صَم	لَاَصَم	أَصَم
		صَقَد: شُ	صَقَد: شُ	لَاَصَقَد: شُ	أَصَقَد: شُ
	2 nd m.	صَمَاهُ	صَمَاهُ	لَاَصَمَاهُ	أَصَمَاهُ
	2 nd f.	صَمَاهُ	صَمَاهُ	لَاَصَمَاهُ	أَصَمَاهُ
	1 st	صَمَح: شُ	صَمَح: شُ	لَاَصَمَح: شُ	أَصَمَح: شُ

	PE.	ETHPE./ETIAPH.	PA.	ETHPA	APH.
IMPERFECT SINGULAR	3 rd m.	يَصَم	يَصَم	تَاَصَم	يَصَم
	3 rd f.	يَصَمَا: ب	يَصَمَمَا: ب	تَاَصَمَمَا: ب	يَصَمَمَا: ب
	2 nd m.	يَصَمَا	يَصَمَمَا	تَاَصَمَمَا	يَصَمَمَا
	2 nd f.	يَصَمَحُ	يَصَمَحُ	تَاَصَمَحُ	يَصَمَحُ
	1 st	يَصَم	يَصَم	تَاَصَم	يَصَم
IMPERFECT PLURAL	3 rd m.	يَصَمُو: شُ	يَصَمُو: شُ	تَاَصَمُو: شُ	يَصَمُو: شُ
	3 rd f.	يَصَمَحُ	يَصَمَحُ	تَاَصَمَحُ	يَصَمَحُ
	2 nd m.	يَصَمَاهُ	يَصَمَاهُ	تَاَصَمَاهُ	يَصَمَاهُ
	2 nd f.	يَصَمَحُ	يَصَمَحُ	تَاَصَمَحُ	يَصَمَحُ
	1 st	يَصَم	يَصَم	تَاَصَم	يَصَم

Paradigm 8 Continued

	PE.	ETHPE./ETIAPH.	PA.	ETHPA	APH.
IMPERATIVE	S. m.	قَامْ	قَامْ	قَامْ	قَامْ
	f.	قَامِي	قَامِي	قَامِي	قَامِي
	P. m.	قَامْ : قَامْ	قَامْ : قَامْ	قَامْ : قَامْ	قَامْ : قَامْ
	f.	قَامِي : قَامِي	قَامِي : قَامِي	قَامِي : قَامِي	قَامِي : قَامِي
INFINITIVE	قَامَ	قَامَ	قَامَ	قَامَ	قَامَ
PARTICIPLE ACTIVE	قَامٌ		قَامٌ		قَامٌ
PARTICIPLE PASSIVE	قَامٌ	قَامٌ	قَامٌ	قَامٌ	قَامٌ

Paradigm 9. Verbs with second root letter doubled (XII, section 2)

	PERFECT			IMPERFECT		
	PE.	APH.	ETTAPH.	PE.	APH.	ETTAPH.
S. 3 rd m.	كَرَّ	كَرَّ	كَارَّ	يُكَرِّ	يُكَرِّ	يُكَارِّ
3 rd f.	كَرَّا	كَرَّا	كَارَّا	يُكَرِّ:م	يُكَرِّ:م	يُكَارِّ:م
2 nd m:	كَرَّا	كَرَّا	كَارَّا	يُكَرِّ	يُكَرِّ	يُكَارِّ
2 nd f.	كَرَّام	كَرَّام	كَارَّام	يُكَرِّم	يُكَرِّم	يُكَارِّم
1 st	كَرَّا	كَرَّا	كَارَّا	يُكَرِّ	يُكَرِّ	يُكَارِّ
P. 3 rd m.	كَرَّه:ع	كَرَّه:ع	كَارَّه:ع	يُكَرِّه	يُكَرِّه	يُكَارَّه
3 rd f.	كَرَّه	كَرَّه:ع	كَارَّه:ع	يُكَرِّ	يُكَرِّ	يُكَارِّ
2 nd m.	كَرَّاه	كَرَّاه	كَارَّاه	يُكَرِّه	يُكَرِّه	يُكَارَّه
2 nd f.	كَرَّاه	كَرَّاه	كَارَّاه	يُكَرِّ	يُكَرِّ	يُكَارِّ
1 st	كَرَّه:ع	كَرَّه:ع	كَارَّه:ع	يُكَرِّ	يُكَرِّ	يُكَارِّ

Note: Ethpe., Pa. and Ethpa. are normal.

	PE.	APH.	ETTAPH.
IMPERATIVE	S. m. كَرِّ	كَرِّ	كَارِّ
	f. كَرِّ	كَرِّ	كَارِّ
	P. m. كَرِّه:ع	كَرِّه:ع	كَارِّه:ع
	f. كَرِّه:ع	كَرِّه:ع	كَارِّه:ع
INFINITIVE	مُكَرِّ	مُكَرِّه	مُكَارِّه
PARTICIPLE ACTIVE	كَارِّ (f. كَرِّ)	مُكَرِّ	
PARTICIPLE PASSIVE	مُكَرِّ	مُكَرِّ	مُكَارِّ

Paradigm 10. Verbs ending in ḥ

	PE.	ETHPE.	PA.	ETHPA.	APH.	ETTAPH.
3 rd m.	ḥ	ḥ	ḥ	ḥ	ḥ	ḥ
3 rd f.	ḥ	ḥ	ḥ	ḥ	ḥ	ḥ
2 nd m.	ḥ	ḥ	ḥ	ḥ	ḥ	ḥ
2 nd f.	ḥ	ḥ	ḥ	ḥ	ḥ	ḥ
1 st	ḥ	ḥ	ḥ	ḥ	ḥ	ḥ
3 rd m.	ḥ	ḥ	ḥ	ḥ	ḥ	ḥ
3 rd f.	ḥ	ḥ	ḥ	ḥ	ḥ	ḥ
2 nd m.	ḥ	ḥ	ḥ	ḥ	ḥ	ḥ
2 nd f.	ḥ	ḥ	ḥ	ḥ	ḥ	ḥ
1 st	ḥ	ḥ	ḥ	ḥ	ḥ	ḥ

	PE.	ETHPE.	PA.	ETHPA.	APH.	ETTAPH.
3 rd m.	ḥ	ḥ	ḥ	ḥ	ḥ	ḥ
3 rd f.	ḥ	ḥ	ḥ	ḥ	ḥ	ḥ
2 nd m.	ḥ	ḥ	ḥ	ḥ	ḥ	ḥ
2 nd f.	ḥ	ḥ	ḥ	ḥ	ḥ	ḥ
1 st	ḥ	ḥ	ḥ	ḥ	ḥ	ḥ
3 rd m.	ḥ	ḥ	ḥ	ḥ	ḥ	ḥ
3 rd f.	ḥ	ḥ	ḥ	ḥ	ḥ	ḥ
2 nd m.	ḥ	ḥ	ḥ	ḥ	ḥ	ḥ
2 nd f.	ḥ	ḥ	ḥ	ḥ	ḥ	ḥ
1 st	ḥ	ḥ	ḥ	ḥ	ḥ	ḥ

Paradigm 10 Continued

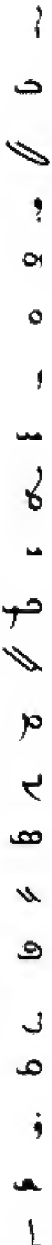

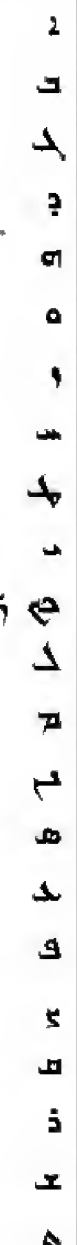


		PE.	ETHPE.	PA.	ETHPA.	APH.	ETTAPH.
IMPERATIVE	S. m.	𐤀	𐤀	𐤀	𐤀	𐤀	𐤀
	f.	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁
	P. m.	𐤂	𐤂	𐤂	𐤂	𐤂	𐤂
	f.	𐤃	𐤃	𐤃	𐤃	𐤃	𐤃
INFINITIVE		𐤄	𐤄	𐤄	𐤄	𐤄	𐤄
PARTICIPLE ACTIVE		𐤅 (f)		𐤅 (f)		𐤅 (f)	
PARTICIPLE PASSIVE		𐤆 (f)	𐤆 (f)	𐤆 (f)	𐤆 (f)	𐤆 (f)	𐤆 (f)

Paradigm 11 Continued

	UN-SUFFIXED	ME	HIM	HER	US
IMPERATIVE	وَصَلِّ	وَصَلِّ	وَصَلِّ	وَصَلِّ	وَصَلِّ
	وَصَلِّ	وَصَلِّ	وَصَلِّ	وَصَلِّ	وَصَلِّ
	وَصَلِّ	وَصَلِّ	وَصَلِّ	وَصَلِّ	وَصَلِّ
	وَصَلِّ	وَصَلِّ	وَصَلِّ	وَصَلِّ	وَصَلِّ
INF. PE.	وَصَلِّ	وَصَلِّ	وَصَلِّ	وَصَلِّ	وَصَلِّ
INF. PA.	وَصَلِّ	وَصَلِّ	وَصَلِّ	وَصَلِّ	وَصَلِّ














TABLE OF SCRIPTS AND VOWEL SIGNS

SCRIPTS

SERTĀ (WEST SYR.)	ESTRANGELĀ	EAST SYRIAC "NESTORIAN"	ARABIC	HEBREW
				

VOWEL SIGNS

These are frequently used inconsistently or not at all in Syriac manuscripts. Not all distinctions of quality and length are represented unambiguously.

WEST SYRIAC	EAST SYRIAC
 <i>a</i>	 <i>a</i>
 <i>ā</i> (pronounced as in "raw")	 <i>ā</i> (also used in the diphthong <i>aw</i>)
 <i>e</i>	 <i>e/i</i>  (or ) <i>ē</i>
 <i>i</i>	 <i>ī</i>
 <i>u/ō</i>	 <i>u/ū</i>  <i>o/ō</i>

READINGS

INTRODUCTION

It is emphasized that these readings are an integral part of this introduction to Syriac. They contain examples of grammatical features and information which complement the main grammar section.

Most of the readings are given in vocalized *serṭā* script. However, since the student needs to become familiar with other scripts, Text 2 is given in each of the three scripts, while Text 9 is in *estrangelā* and Text 10 is in the East Syriac script (commonly called “Nestorian”). The punctuation follows that of the printed editions and, as in the manuscripts, is not consistent.

The notes with each text are aimed at making it as easy as possible for the student to read the text without recourse to further works of reference. Hence on grammar and vocabulary quite full information is provided, though unnecessary repetition is avoided. Familiarity with the grammar section of this work is assumed and cross-reference is made where necessary. Reference is occasionally made to sections of Nöldeke's grammar (see p. xix).

Vocabulary is not cross-referenced. New items of vocabulary are translated where they occur first. The Glossary aims to be comprehensive and may be used where vocabulary items have been forgotten. Personal and place names

(asterisked as before wherever confusion could arise) do not appear in the Glossary.

Verbs are translated in the past tense, the meaning given being that of the particular stem in question. Thus **ܡܠܝܐ** is glossed as “killed”: the particular form means specifically “he killed”.

Text 1: New Testament (John 1:1-18 and 20:19-25)

The following text is taken from the Pešittā version (early 5th cent. A.D.)

⊕ 14, ♪ 24

⊕ **ܕܡܝܬܝܢܐ ܩܕܝܫܐ ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ** ⊕
 1 **ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ**
 2 **ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ**
 3 **ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ**
 4 **ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ**
 5 **ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ**
 6 **ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ**
 7 **ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ**
 8 **ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ**
 9 **ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ**
 10 **ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ**
 11 **ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ**
 12 **ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ**
 13 **ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ**
 14 **ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ**
 15 **ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ**
 16 **ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ**
 17 **ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ**
 18 **ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ ܕܡܝܬܝܢܐ**

Text 2: Old Testament (Psalm 110)

The following text is taken from the Pešittā version (c. 2nd cent. A.D.).

1 אֲמַן מִנָּא חֲסִידֵי וְאֵת כֹּחַ מִן נְעֻסֵי. חֲבִילָא וְאֲחֻסֵּר
 חֲתִיבְחָסֵר מִמֶּנּוּ חֲתִיבְחָסֵר: 2 מִלְּהָא וְאֲחֻסֵּר נִבְּרָו;
 מִנָּא מִן יְהִי. וְאֲחֻסֵּר חֲתִיבְחָסֵר: 3 חֲסִידֵי
 מִמֶּנּוּ חֲסִידֵי וְאֲחֻסֵּר. חֲסִידֵי מִמֶּנּוּ חֲסִידֵי: 4 חֲסִידֵי
 מִמֶּנּוּ חֲסִידֵי וְאֲחֻסֵּר. חֲסִידֵי מִמֶּנּוּ חֲסִידֵי: 5 חֲסִידֵי
 מִמֶּנּוּ חֲסִידֵי וְאֲחֻסֵּר. חֲסִידֵי מִמֶּנּוּ חֲסִידֵי: 6 חֲסִידֵי
 מִמֶּנּוּ חֲסִידֵי וְאֲחֻסֵּר. חֲסִידֵי מִמֶּנּוּ חֲסִידֵי: 7 חֲסִידֵי
 מִמֶּנּוּ חֲסִידֵי וְאֲחֻסֵּר. חֲסִידֵי מִמֶּנּוּ חֲסִידֵי.

חֲסִידֵי מִמֶּנּוּ חֲסִידֵי וְאֲחֻסֵּר. חֲסִידֵי מִמֶּנּוּ
 חֲסִידֵי וְאֲחֻסֵּר. חֲסִידֵי מִמֶּנּוּ חֲסִידֵי: 8 חֲסִידֵי
 מִמֶּנּוּ חֲסִידֵי וְאֲחֻסֵּר. חֲסִידֵי מִמֶּנּוּ חֲסִידֵי: 9
 חֲסִידֵי מִמֶּנּוּ חֲסִידֵי וְאֲחֻסֵּר. חֲסִידֵי מִמֶּנּוּ
 חֲסִידֵי: 10 חֲסִידֵי מִמֶּנּוּ חֲסִידֵי וְאֲחֻסֵּר. חֲסִידֵי
 מִמֶּנּוּ חֲסִידֵי: 11 חֲסִידֵי מִמֶּנּוּ חֲסִידֵי וְאֲחֻסֵּר.
 חֲסִידֵי מִמֶּנּוּ חֲסִידֵי: 12 חֲסִידֵי מִמֶּנּוּ חֲסִידֵי
 וְאֲחֻסֵּר. חֲסִידֵי מִמֶּנּוּ חֲסִידֵי: 13 חֲסִידֵי
 מִמֶּנּוּ חֲסִידֵי וְאֲחֻסֵּר. חֲסִידֵי מִמֶּנּוּ חֲסִידֵי:

יִמְדָּה מִנָּא חֲסִידֵי וְאֲחֻסֵּר. חֲסִידֵי מִמֶּנּוּ
 חֲסִידֵי: 14 חֲסִידֵי מִמֶּנּוּ חֲסִידֵי וְאֲחֻסֵּר. חֲסִידֵי
 מִמֶּנּוּ חֲסִידֵי: 15 חֲסִידֵי מִמֶּנּוּ חֲסִידֵי וְאֲחֻסֵּר.
 חֲסִידֵי מִמֶּנּוּ חֲסִידֵי: 16 חֲסִידֵי מִמֶּנּוּ חֲסִידֵי
 וְאֲחֻסֵּר. חֲסִידֵי מִמֶּנּוּ חֲסִידֵי: 17 חֲסִידֵי
 מִמֶּנּוּ חֲסִידֵי וְאֲחֻסֵּר. חֲסִידֵי מִמֶּנּוּ חֲסִידֵי:
 18 חֲסִידֵי מִמֶּנּוּ חֲסִידֵי וְאֲחֻסֵּר. חֲסִידֵי מִמֶּנּוּ
 חֲסִידֵי: 19 חֲסִידֵי מִמֶּנּוּ חֲסִידֵי וְאֲחֻסֵּר. חֲסִידֵי
 מִמֶּנּוּ חֲסִידֵי: 20 חֲסִידֵי מִמֶּנּוּ חֲסִידֵי וְאֲחֻסֵּר.
 חֲסִידֵי מִמֶּנּוּ חֲסִידֵי: 21 חֲסִידֵי מִמֶּנּוּ חֲסִידֵי
 וְאֲחֻסֵּר. חֲסִידֵי מִמֶּנּוּ חֲסִידֵי: 22 חֲסִידֵי
 מִמֶּנּוּ חֲסִידֵי וְאֲחֻסֵּר. חֲסִידֵי מִמֶּנּוּ חֲסִידֵי:

אֲמַן, impv. s. of אֲמַן, "sat": note the irregular imperative (see XI.3); כֹּחַ, ethic dative, see Text 1:15; חֲבִילָא, "right hand"; וְאֲחֻסֵּר, 1st person pe. impf. of חֲסִידֵי, "put", which is otherwise like חֲסִידֵי (XII); חֲסִידֵי, "footstool"; מִלְּהָא, "foot"; מִמֶּנּוּ, "staff, rod"; חֲסִידֵי, "strength"; חֲסִידֵי, ethpa. impf., root חֲסִידֵי, "ruled"; חֲסִידֵי, pa. ptc. from חֲסִידֵי, "gave praise"; חֲסִידֵי, "glory"; חֲסִידֵי, "womb"; חֲסִידֵי, "first, of old"; חֲסִידֵי, "young man, child"; חֲסִידֵי, "begat", here 1st person s. perf. with sfx.; חֲסִידֵי, "swore" (see XII); חֲסִידֵי, pa. impf., "broke faith"; חֲסִידֵי, "likeness"; חֲסִידֵי, "broke"; חֲסִידֵי, pe. impf. of חֲסִידֵי, "judged"; חֲסִידֵי, p. of חֲסִידֵי, "people"; חֲסִידֵי, "corpse"; חֲסִידֵי, pe. impf. of חֲסִידֵי, "cut off"; חֲסִידֵי, "stream, wadi"; חֲסִידֵי, pe. impf. of חֲסִידֵי, "drank". Note the letter combination *t* in the "Nestorian" script version; חֲסִידֵי, ettaph. impf. of חֲסִידֵי, "raised up".

“while”, but in context “so that”; **مَبْر**, “anything”, hence as an adjective “any” or “a certain”; **وَأَم**, “as”; **مَصْنَع**: see the verb **مَصَع** in Text 1:7; **وَقَع**, p. ptc. pe of **وَق**, “persecuted”; **مَرْمَقُون**, 3rd p. impf. pe. of **مَرَق**, “crucified”, with pronoun sfx.; **حُم**, ptc. **حَل** (above); **مَصْنَع**, pe. infinitive of **مَصَع**, “injured”; **مُن**, pe. ptc. of **مَن**, “looked at, considered”; **وَحْ**, “small”; **أَسَب**, pe. passive ptc. used with an active meaning, “holding”, see Nöldeke §280; **عَفَل**, “fair” (here f. absolute); **لَاو**, “two”; **مُفَعَل**, pe. ptc. of **مَفَع**, “sufficed”; **مَصْنَع**, pe. infinitive of **مَصَع**, “dwelt”; **مَعَل**, “peace”; **لُكِنَا**, “letter”; **حَا** can mean “at the house of ...” without an extra **ت** prefix; **وَت**, construct s. of **وَل**, “great one, chief”; **لُجْهَكُنَا**, “tabularius (scribal official)”; **لُ** pe. impv. from **لُ**. This is not regular (see X). A further peculiarity with this verb is the non-pronunciation of the **ل** in forms in which it should carry a vowel after vowelless **ل**. E. g., the ptc. is *not* **لُ** but **لُ**, pronounced *’āzā*; **لُ**, also impv.; **مَبْر** with sfx.; **لُ**, “to, at”, with sfx.; **لُ**, “good” (noun), may be used as a p. with sfxs. to give “blessed is he, are you, etc.”; **مَرْمَقُون**, 2nd m. s. perf. pe. of **مَرَق** with sfx.; **مَصْنَع**, 2nd m. s. perf. of **مَصَع** (see above); **مَصَع**, pe. passive ptc. of **مَصَع**, “wrote”; **مَصَع**, pe. ptc. of **مَصَع**; **مَصْنَع**, 3rd p. impf. of **مَصَع** (above); **وَلَا**, “and that you wrote, as regards the fact that you wrote”; **لُ**, 1st s. impf. pe. of **لُ**, “came”; **مَبْر**, “that thing”; **لُ**, ethpa. perf., 1st s., of **لُ**: “I was sent”; **لُ** the sfx. refers to the **مَبْر**; **لُ**, “here”; **مَصْنَع**, “now”; **لُ**, ethpa. of **لُ**, “was finished”; **لُ**, ethic dative, see Text 1:15 and Nöldeke

§224; **ك** is the same; **هَلَم**, pe. ptc. of **هَلَم**, “went up”; **مَبْر** with sfx.; **مَل**, “when”; **مَصْنَع**, pa. ptc.; **مَبْر**, “one of ...”; **مَصْنَع**, aph. impf. from **مَصَع**, “healed”; **مَصْنَع**, “whoever”; **مَصْنَع**, aph. impf. from **مَصْنَع**, “made return”; **مَصْنَع**, “city”; **مَصْنَع**, “blessed” (pe. passive ptc.); **مَصْنَع**, ethpa. impf. from **مَصْنَع**, “had dominion”; **مَصْنَع**, “by the hand /power that ..., by reason of the fact that ...”; **مَصْنَع**, “painter, carver”; **مَصْنَع**, “took”, can mean also “began”; **مَصْنَع**, pe. perf. like **مَصْنَع**, “painted”; **مَصْنَع**, “picture, image”; **مَصْنَع**, passive ptc. pe. (emphatic) p. (s. **مَصْنَع**) of **مَصْنَع** “chose”, hence “chosen, choice”; **مَصْنَع**, aph. perf. from **مَصْنَع**, the first **م** being unusual since the normal aph. of verbs beginning with **ل** is like **لُ** from **لُ**. The second **م** follows the regular pattern for verbs in final **ل**. Hence, “he caused to come, brought”; **مَصْنَع**, **مَصْنَع** with sfx.; **مَصْنَع**, **مَصْنَع** (pa.) with sfx.; **مَصْنَع**, **مَصْنَع** with sfx.; **مَصْنَع**, “honour”; **مَصْنَع**, p. of **مَصْنَع** (see VI.F); **مَصْنَع**, “palace”; **مَصْنَع**, “belonging to”.

pe. ptc. of **שָׁמַע**, “heard”; **קוֹל**, construct s. of **קוֹלָא**, “voice, sound”; **קוֹלָא**, “trumpet”; **קוֹלָא** pe. ptc. of **קָלָה**, “called”; **קוֹלָא**, “horn”; **קוֹלָא** pe. ptc. of **קָלָה**, “called”; **קוֹלָא**, “height, high place”; **קוֹלָא**, “shaking, earthquake”; **קוֹלָא** pe. ptc. of **קָלָה**; **קוֹלָא**, ethpe. ptc. of the root **קָלָה**, “was opened”; **קוֹלָא** pe. ptc. of **קָלָה**; **קוֹלָא**, “hymn, praise, glory”; **קוֹלָא**, “one to one, to each other”; **קוֹלָא**, f. absolute, “great”; **קוֹלָא**, ethpe. 3rd f. s. perf. of **קָלָה**; **קוֹלָא**, passive ptc. pe. **קוֹלָא**, “cut off”; **קוֹלָא**, “hope”; **קוֹלָא**, passive ptc. pe. of **קָלָה**, “shut in”; **קוֹלָא**, 1st p. perf. of **קָלָה**; **קוֹלָא**, “darkness”; **קוֹלָא**, ethpe. of the root **קָלָה**, “sowed”, in which the **ל** changes place with the **י** (see IX). In addition, as happens with **י** also, **י** causes the **ל** to change into **ו** (with **י** the **ל** becomes **ו**); **קוֹלָא**, “corruption”; **קוֹלָא**, ethpa. of **קָלָה**, “was buried”; **קוֹלָא**, “naturally, regarding physical life”; **קוֹלָא**, “spiritually”; **קוֹלָא**, “weakness, sickness”; **קוֹלָא**, “strength”; **קוֹלָא**, “this is” (**קוֹלָא**, “this (f.)”). **קוֹלָא**, p. of **קָלָה**, “word”; **קוֹלָא**, “only”; **קוֹלָא**, “beloved, friend”; **קוֹלָא**, “deed”; **קוֹלָא**, pa. of the root **קָלָה**, “showed”, with sfx.; **קוֹלָא**, p. of **קָלָה**, “witness, testimony”. See **קוֹלָא** in Text 4; **קוֹלָא** pe. infinitive of **קָלָה**, “put”, used as a compound with various nouns. Here literally “putting in thought”, hence here “doubt” (see VIII.5); **קוֹלָא**, pa., “be early/quick (in doing)”; **קוֹלָא**, “Elijah”; **קוֹלָא**, ethpe. 3rd f. s. perf. of **קָלָה**; **קוֹלָא**, m. p. ptc. of **קָלָה**, “lived”; **קוֹלָא**, “widow”; **קוֹלָא**, aph. of **קָלָה** (**קָלָה**) with sfx.; **קוֹלָא**, “gave” with sfx.; **קוֹלָא**, “Elisha”; **קוֹלָא**, “disciple”; **קוֹלָא**, “Shulammite” (f.); **קוֹלָא**, ethpa. 3rd

s. f. impf. from **קָלָה**, “was established”; **קָלָה** pe. 3rd s. f. impf. of **קָלָה**, “was proved true”; **קָלָה**, “of two”, i. e. “another, second”; **קָלָה**, “bone”; **קָלָה**, “threw”; **קָלָה**, “revived”; **קָלָה** (above), 3rd f. s. perf. **קָלָה**, “Ezekiel”; **קָלָה**, aph. of **קָלָה**, “caused to go out”, with sfx.; **קָלָה**, “plain”; **קָלָה**, aph. of **קָלָה**, “caused to pass by”, with sfx.; **קָלָה** (“circle”) is used as a preposition, “around”, with sfx. added to the p. form **קָלָה**; **קָלָה** pe. ptc. p. of **קָלָה**; **קָלָה**, “man”, literally “son of a human being”; **קָלָה** pe. ptc. of **קָלָה**, “knew”; **קָלָה**, construct of **קָלָה**/ **קָלָה**, “lord”; **קָלָה**, p. of the same; **קָלָה**, ethpa. impv. from the root **קָלָה**, “prophesied”; **קָלָה**, impv.; **קָלָה**, “dried up”; **קָלָה** pe. impv. m. p. of **קָלָה**; **קָלָה**, “saying, word”; **קָלָה**, aph. of **קָלָה**; **קָלָה**, “shaking”; **קָלָה**, “voice, noise”; **קָלָה**, ethpa. of **קָלָה**, “was gathered”; **קָלָה**, pa. infinitive of the root **קָלָה**, “broke in pieces”. The infinitive is here used in a special construction to emphasize the meaning of a following finite verb, or ptc. used as a verb, of the same root (see Nöldeke §295-8); **קָלָה**, which follows, is the passive ptc. of the same pa. stem. Hence “also those which had been finely crushed”; **קָלָה**, pa. passive ptc. of **קָלָה**, “shattered”; **קָלָה**, “was stupefied, amazed”; **קָלָה**, absolute p. of **קָלָה**, “region”; **קָלָה** pe. ptc. p. of **קָלָה**; **קָלָה**, “companion”; **קָלָה**, pa. ptc. of **קָלָה**, “accepted”; **קָלָה**, “joint”; **קָלָה**, “to”; **קָלָה**, construct of **קָלָה**, “daughter”; **קָלָה**, “yoke”, the whole phrase being used for “companion (**קָלָה** if m.), wife, associate”; **קָלָה**, 3rd f. s. pe. of **קָלָה** “drew near”; **קָלָה**, ethpa. of the root **קָלָה**,

“was constructed”; **بُحْبِحَ**, “dryness”; **وَلَحَّ**, 3rd s. f. pe. of **لَحَّ**, “was/became moist”; **وَلَحَّ**, ethpe. of **لَحَّ**, “was joined” (note the short form of the f. plur.); **بُحْبِحَ**, “tendon, ligament”; **وَلَحَّ**, “bubbled up”; **وَلَحَّ**, “vein, etc.”; **وَلَحَّ**, ethpe. of **وَلَحَّ**, “was spread over”; **وَلَحَّ**, “skin”; **وَلَحَّ**, “flesh”; **وَلَحَّ**, “sprang up”; **وَلَحَّ**, “hair”; **وَلَحَّ**, “nature”; “nature”; **وَلَحَّ**, pe. passive ptc. of **وَلَحَّ**, meaning “lying, thrown down”; **وَلَحَّ**, “then”; **وَلَحَّ**, pe. perf. from **وَلَحَّ**, “commanded” with sfx.; **وَلَحَّ** (f.), “spirit, wind”; **وَلَحَّ** irregular impv. f. s. of **وَلَحَّ**; **وَلَحَّ**, “the four winds”, is an unusual numerical expression of a type used for close and fixed compounds (see Nöldeke §152). We would normally expect **وَلَحَّ** **وَلَحَّ**; **وَلَحَّ**, impv. f. s. from **وَلَحَّ**, “breathed” (note also **وَلَحَّ**); **وَلَحَّ**, “slain”; **وَلَحَّ**, 3rd p. impf. pe. of **وَلَحَّ**; **وَلَحَّ**, “other, another”; **وَلَحَّ**, 3rd f. s. pe. of **وَلَحَّ**, “entered”; **وَلَحَّ**, “foot”; **وَلَحَّ** as an adverb: “very”; **وَلَحَّ**, “great, many”.

Text 6: *The Chronicle of Joshua the Stylite* (c. A.D. 507)

The following text concerns the period of Persian-Roman wars of A.D. 502-6.

④ 19

هَبْ لَا قَدْرَ يَوْمًا * مَقَوْ سَكَنَهُ وَصَبَّيْئِلًا: هَبْ وَ دَابَّطُ
مَلِكًا وَ لَيْثًا خَمَّ مَكَّةَ سَكَنَهُ: وَ تَارِجَمَ خَلَا أَمْعِنَا
دَابَّطُ * سَتَيْئِلًا. هَذَا فَخْ سَلَا وَ قَدْ وَهَبْنَا مَرْجِه
كَمْبُ مَقُودِهِ حَبْلًا دَابَّطُ مَلِكُهُنَا مَرْجِيئًا وَ يَوْمَ يَالَا
هَذَا يَوْمَهُ هَمْلُفْ هَمْلُفْ حَكَّةَ لَأَوَّلًا. حَمَم
لَا مَلِكُفْ وَ يَوْمَ حَمَمَ وَ يَوْمَ لَيْثًا: يَوْمَ
* كَلَمَ مَقُودِهِ وَ يَوْمَ * يَالَا * وَ يَوْمَ مَقُودِهِ
وَ * مَلِكُفْ: وَ يَوْمَ يَوْمًا حَمَمَ. هَذَا سَكَنَهُ:
هَذَا مَلِكُفْ قَدْ وَهَبْنَا وَ يَوْمَ حَمَمَ وَ يَوْمَ يَوْمَ يَوْمَ:
هَبْ لَأَوَّلِهِ حَمَمَفْ كَصَبَّيْئِلًا. هَذَا يَوْمَ لَيْثًا.
وَ مَقُودُهُ لَيْثًا أَيْ حَمَمَ سَلَا سَلَا. هَذَا مَقُودُهُ
مَقُودُهُ. هَذَا يَوْمَ لَأَوَّلِهِ حَمَمَفْ. هَذَا
وَ يَوْمَ مَقُودِهِ: لَأَوَّلِهِ وَ يَوْمَ حَمَمَفْ حَمَمَفْ
مَلِكًا. هَذَا مَلِكُفْ وَ يَوْمَ حَمَمَفْ كَلَمَ مَقُودِهِ وَ يَوْمَ
يَوْمًا خَلَا وَ يَوْمَ مَقُودِهِ. هَذَا حَمَمَفْ وَ يَوْمَ مَقُودِهِ
حَمَمَفْ. أَيْ مَلِكُفْ وَ يَوْمَ مَقُودِهِ. هَذَا مَقُودُهُ
وَ يَوْمَ مَقُودِهِ دَابَّطُ مَقُودِهِ. هَذَا مَقُودِهِ وَ يَوْمَ
مَقُودِهِ مَلَا وَ يَوْمَ مَقُودِهِ: أَيْ حَمَمَ سَكَنَهُ. هَذَا
حَمَمَ. هَذَا مَقُودِهِ وَ يَوْمَ مَقُودِهِ حَمَمَفْ وَ يَوْمَ
أَيْ مَقُودِهِ. هَذَا حَمَمَ. وَ يَوْمَ مَقُودِهِ لَأَوَّلِهِ
حَمَمَفْ أَيْ لَأَوَّلِهِ حَمَمَفْ. هَذَا مَقُودِهِ. هَذَا
هَذَا مَقُودِهِ حَمَمَ. هَذَا حَمَمَ وَ يَوْمَ مَقُودِهِ وَ يَوْمَ

١١٢٠: passive of the four-root verb ١٢٠, "scattered".
 The pattern is similar to the pa.; ١٢٠, "for themselves", a
 so-called "ethic dative" (see Text 1:15); ١٢٠, pa. infinitive
 of ١٢٠, meaning "strip" (transitive); ١٢٠, "night";
 ١٢٠, aph. impf. of ١٢٠, "caused to burn"; ١٢٠, "high
 place"; ١٢٠, "blow a horn"; ١٢٠, "such/so that";
 ١٢٠, ethpa. impf. from ١٢٠, "was gathered"; ١٢٠,
 "general" (strictly "border guard", of Persian origin);
 pe. ptc. of ١٢٠, "dwelt, encamped"; ١٢٠, "Tell
 Beshmai"; ١٢٠, "saw"; ١٢٠, "brightness"; ١٢٠, pa. perf.
 from the root ١٢٠, "armed"; ١٢٠, "cavalryman";
 p. absolute of ١٢٠, "many"; ١٢٠, "turned"; ١٢٠, ethic
 dative, see above and Nöldeke §224; ١٢٠, "infantryman";
 ١٢٠, aph. of ١٢٠, though formed as if from ١٢٠, "was
 able"; ١٢٠, ethpa. infinitive from ١٢٠, "escaped,
 saved himself"; ١٢٠ (middle ١ not pronounced, hence here
 omitted), ethpa. of ١٢٠, "was compelled"; ١٢٠ aph.
 infinitive of ١٢٠ "fought"; ١٢٠, ethpe. (with
 transposition of ١ and ٢) of ١٢٠, "was set in order";
 ١٢٠, battle"; ١٢٠, ethpe. ptc. f. of ١٢٠, "called";
 the Greek word χελώνη, "tortoise" (military); ١٢٠, "tortoise";
 ١٢٠, "time"; ١٢٠, "multiplied"; ١٢٠, ettaph. of ١٢٠,
 "was increased, added"; ١٢٠, "Hun"; ١٢٠, ethpa. of
 ١٢٠, "was broken"; ١٢٠, "rank"; ١٢٠, ethpe. (with
 transposition of ١ and ٢) from ١٢٠, "was troubled, put in
 disorder"; ١٢٠, "each other" (see ١٢٠, "one"); ١٢٠, ethpa.
 of ١٢٠, "was mixed"; ١٢٠, "dust" (possibly read ١٢٠,
 "hooves"); ١٢٠, "horse" (form also used as a collective for

p.); ١٢٠, ethpe. of ١٢٠, "was trampled"; ١٢٠,
 "trampled"; ١٢٠, "slew, destroyed"; ١٢٠, "rest";
 ١٢٠, ethpe. of ١٢٠ (with transposition), "was led away captive".

١٢٠, "excellent" (pa. ptc. from ١٢٠, "increased");
 ١٢٠, "bishop"; ١٢٠, "Amida" (modern Diyarbakir);
 ١٢٠, ethpe. of ١٢٠ meaning "was at rest, took rest", here
 "died" (some regard the form as ettaph.); ١٢٠,
 "before"; ١٢٠, "encamped, etc."; ١٢٠, "went up";
 ١٢٠, construct p. of ١٢٠, "son". "son of ..." often indicates
 "someone belonging to ..."; ١٢٠, "clergy"; ١٢٠, pe. ptc.
 of ١٢٠, "loved", here in the construct used as a noun;
 ١٢٠, pa. passive ptc. of the pa. verb ١٢٠, "adorned";
 ١٢٠, "illustrious"; ١٢٠, "Flavian"; ١٢٠,
 "patriarch"; ١٢٠, "Antioch"; ١٢٠, "grasped
 with honour, held in honour"; ١٢٠, "there"; ١٢٠,
 "afterwards" (also ١٢٠); ١٢٠, ethpa. of ١٢٠, "made
 his escape"; ١٢٠, "captivity"; ١٢٠, "Nonnus"; ١٢٠,
 "priest"; ١٢٠ (١٢٠), "steward"; ١٢٠, aph. with
 sfx. from the root ١٢٠, meaning "persuaded, asked,
 petitioned". This verb is a loan from Greek πείσαι;
 ١٢٠, "clergy"; ١٢٠, pa., "received"; ١٢٠,
 "headship", here construct with ١٢٠, "priesthood";
 pa., "sent"; ١٢٠, "Thomas"; ١٢٠,
 "chorepiscopus", a priestly subordinate of a bishop in charge
 of a (country) district; ١٢٠, "led, governed"; ١٢٠,
 "Amidan"; ١٢٠, impf. of ١٢٠, "gift"; ١٢٠,
 "anything, some"; ١٢٠, ethpe. of ١٢٠ (with

s. perf. of **بَعَثَ**, "took"; **بَلَدٌ**, "rather, especially" (see Greek *μᾶλλον*); **بَعَثَ**, "worship"; **بَعَثَ** with sfx., "on account of it"; **بَعَثَ**, 1st p. of **بَعَثَ** with enclitic **يَعْنِي**; **بَعَثَ**, 1st p. impf. of **بَعَثَ**, "left desisted"; **بَعَثَ**, the ethpe. equivalent for verbs like **بَعَثَ**, from the root **ب-ع-ث**, often **بَعَثَ** (with two **ل** s) in the perf.; here impf. 2nd s. m., "was at rest"; **بَعَثَ**, pa. from **بَعَثَ**, "replied"; **بَعَثَ**, "not"; **بَعَثَ**, "formerly" (see **بَعَثَ**, "first of all"); **بَعَثَ**, construct of **بَعَثَ**, "beginning"; **بَعَثَ**, "eruption, going out, emergence"; **بَعَثَ**, aph. perf. of **بَعَثَ**, "snatched"; **بَعَثَ**, aph. of **بَعَثَ**, "were weakened"; **بَعَثَ**, "a little"; **بَعَثَ**, 2nd p. m. perf. of **بَعَثَ**, "came"; **بَعَثَ**, "now"; **بَعَثَ**, "because of, concerning"; **بَعَثَ**, ptc. p. of **بَعَثَ**, with 2nd p. m. enclitic pronoun; **بَعَثَ**, **بَعَثَ** with 3rd f. s. sfx.; **بَعَثَ**, "much more"; **بَعَثَ**, aph. ptc. with enclitic pronoun of **بَعَثَ** (root **ب-ع-ث**), "made great, honourable"; **بَعَثَ**, pa. ptc. with enclitic (root **ب-ع-ث**), "treated with reverence"; **بَعَثَ**, "as"; **بَعَثَ**, "Qur'ān"; **بَعَثَ**, ptc. of **بَعَثَ**, "wanted"; **بَعَثَ**, ethpa. impf. (root **ب-ع-ث**), "connected himself by marriage": this verb is a denominative based on the noun **بَعَثَ**, "relation by marriage" (see VIII.B); **بَعَثَ**, with the foregoing, "through, by way of"; **بَعَثَ**, **بَعَثَ**, "brother", with sfx.; **بَعَثَ**, "Malik 'Adil"; **بَعَثَ**, "sister"; **بَعَثَ**, 3rd f. s. pe. of **بَعَثَ**; **بَعَثَ**, pe. infinitive of **بَعَثَ**, "worshipped"; **بَعَثَ**, "if"; **بَعَثَ**, p. of **بَعَثَ**, "city"; **بَعَثَ**, "bank, side" (construct); **بَعَثَ**, "sea"; **بَعَثَ**, "fort"; **بَعَثَ**, "alone only"; **بَعَثَ**, "ordered, ruled, had command"; **بَعَثَ**, irregular p. of **بَعَثَ**, "town, village"; **بَعَثَ** p. of **بَعَثَ**, "afflicted", the p.

being used of "templars, knights templar"; **بَعَثَ**, "knight hospitaller"; **بَعَثَ**, f. ptc. of **بَعَثَ**; **بَعَثَ**, "relationship created by marriage, wedding"; **بَعَثَ**, construct p. of **بَعَثَ**, "hand"; **بَعَثَ**, "dwelling-place"; **بَعَثَ**, "agreed to"; **بَعَثَ**, "was inflamed"; **بَعَثَ**, "desire"; **بَعَثَ**, "prince, great man"; **بَعَثَ**, "elder"; **بَعَثَ**, impf. of **بَعَثَ**; **بَعَثَ**, "much"; **بَعَثَ**, ptc. from **بَعَثَ**, "was difficult", ethpe. "made himself difficult"; **بَعَثَ**, "astute, clever"; **بَعَثَ**, ptc. pe. of **بَعَثَ**, "knew", with enclitic pronoun; **بَعَثَ**, "never"; **بَعَثَ**, "nor"; **بَعَثَ**, ethpe. ptc. (with transposition) f. of **بَعَثَ**, "was willing, consented"; **بَعَثَ**, construct of **بَعَثَ**, "daughter"; **بَعَثَ**, "great"; **بَعَثَ** can mean "married"; **بَعَثَ**, adverb, "well"; **بَعَثَ** passive ptc. ("emphatic") of **بَعَثَ**, "was able", hence, "it is possible"; **بَعَثَ**, "kind, type"; **بَعَثَ**, "by way of"; **بَعَثَ**, "jest, mockery"; **بَعَثَ**, "as"; **بَعَثَ**, aph. ptc. of **بَعَثَ**, "was accustomed"; **بَعَثَ**, aph. infinitive of **بَعَثَ**, "joked"; **بَعَثَ**, "cunning"; **بَعَثَ**, "therefore"; **بَعَثَ**, 2nd s. impf. aph. of **بَعَثَ** (سعد), "saddened, hurt"; **بَعَثَ**, ethpa. (with transposition) of **بَعَثَ**, "was enticed, cajoled"; **بَعَثَ**, "ambassador"; **بَعَثَ**, "agreement"; **بَعَثَ** with sfx., "retained, kept"; **بَعَثَ**, "night"; **بَعَثَ**, "day-time"; **بَعَثَ**, pa. ptc. of **بَعَثَ**, "enticed, cajoled"; **بَعَثَ**, f. absolute ptc.; **بَعَثَ**, "true"; **بَعَثَ**, "returned"; **بَعَثَ**, pe. passive ptc., of **بَعَثَ**, "was ashamed", hence "in shame"; **بَعَثَ**, "Taqi al-Din 'Umar"; **بَعَثَ**, "journey, road"; **بَعَثَ**, "Khilaṭ"; **بَعَثَ**, ptc. of **بَعَثَ**; **بَعَثَ**, aph. impf. of **بَعَثَ**, "fought"; **بَعَثَ**, aph. 3rd m. p. perf. of **بَعَثَ**, with 3rd m. s. sfx., "brought him back"; **بَعَثَ**, "buried"; **بَعَثَ**,

“Maipherkat”; **هَبِلَا**, pe. ptc. of **هَبِلَا**, “hated”; **وَلَا**, “without”; **وَسَعَلَا**, p., “mercy”; **أَشَعَا**, “shed”; **أَرْمَنِيَا**, “Armenian”; **فَكَلَا**, “labourer”; **لَكَلَا**, “wronged, miserable”; **بَحَلَا**, “Gabal Gur”; **مَلِكْ مَنشُورْ**, “Malik Mansur”; **أَثَپَا**, ethpa., “was confirmed, fortified, took refuge”; **مُحَم**, pe. ptc. of **مَحَم**, “left”; **أَهَلَا**, ethpe. ptc. of the root **أَهَلَا**, “agreed with, made alliance with”; **بَغْتِمُورْ**, “Begtumur”; **مُذِلَا**, “Lord”; **أَحَدُورْ**, “therefore”; **أَهَوَدَا**, aph. of **أَهَلَا**, “ignored, turned away”; **وَمُحَدَلَا**, “at that moment”; **فَكَلَا**, “a little”; **أَهَوَدَا**, “Edessa”; **مُنْ**, “Harran”; **مُصَمَلَا**, “Samosata”; **مُصَمَلَا**, aph. ptc. f. p. of **مَفَلَا**, “set off”; **أَوَلَا**, “two”, with sfx., “the two of them”; **بَنْدُورْ**, “band” (f.); **كُدمَحَلَا**, “towards”; **أَشْكَلُونْ**, “Ashkelon”; **مَنْعَا**, pe. passive ptc. of **مَنْعَا**, “encamped, etc.”; **مُصَمَدَا**, “put, set”; **مُصَمَدَا**, “ambush”; **بَقَمْ**, ptc. of **بَقَمْ**, “camp”; **مُكَلَمَلُورْ**, pa. infinitive of **كَلَمَلَا**, “collected”; **مُصَمَلَا**, “piece of wood”; **وَقَدَا**, ethpe. of **وَقَدَا**, “was uncovered”; **مُصَمَدَا**, “rode”; **فَكَلَمْ**, “every one”; **مُصَمَدَا**, “horse”; **فَكَلَمْ**, “met, attacked”; **مُصَمَدَا**, pa. of **مُصَمَدَا**, “slew”; **أَلَا**, for **أَلَا**, ethpe. of **أَلَا**, “was seized”; **فَكَلَمَا**, “horseman”; **جَلَمَلُورْ**, “only”; **مُصَمَدَا**, “ordinary”; **وَمُصَمَدَا**, “blamed, accused”, with sfx.; **حَدَلَا**, pe. ptc. of **حَدَلَا**, “sought”; **أَسَرَمْ**, 1st s. impf. of **أَسَرَمْ** with sfx.; **أَحَلَا**, pa. 1st s. impf. of the root **أَحَلَا**, “spoke”; **بَقَمْ**, “pitched (tent), encamped”; **نُصَمَدَا**, “tent, etc.”; **مُصَمَدَا**, “outside”; **تَبْ**, “towards, at”; **أَسَدَا**, “sat”; **أَصْ**, “there”; **وَمُصَمَدَا**, “evening”; **فَكَلَمْ**, “departed”; **سَبُورْ**, “each other”; **مُصَمَدَا**, “sultan”; **أَسَدَا**, 1st s. impf. of **أَسَدَا**, “sat” (see XI.3); **وَمُصَمَدَا**, “was willing”; **أَوَلَا**, “two (things)”; **مُصَمَدَا**,

“indeed” (Greek μέν). It is used for “on the one hand ...”; **مَنْعَا**, “was afraid”; **أَسَدَا**, “other (thing)”; **أَفْ**, aph. perf. of **أَفْ**, “conceded”; **أَفْ**, **أَفْ**, “towards *bini*”; **أَفْ**, emphasizes that Richard is referred to: by implication, Richard ought to come to Saladin; **بَكَلَمْ**, “therefore”; **فَدَا**, pa. of **فَدَا**, “replied”; **وَمُصَمَدَا**, pe. ptc. of **وَمُصَمَدَا**, “was fitting”; **مُصَمَدَا**, ethpa. impf. of **مُصَمَدَا**, “were gathered, assembled”; **مُصَمَدَا**, “strength, agreement” (here construct); **مُصَمَدَا**, “peace”; **بَكَلَمْ**, “until now”; **مُصَمَدَا**, pa. passive ptc. of **مُصَمَدَا**, “fixed, agreed”; **مُصَمَدَا**, **مُصَمَدَا**, “reckoned, thought”; **مُصَمَدَا**, ethpa. ptc. of **مُصَمَدَا** (with transposition), “understood”; **مُصَمَدَا**, “speech, language”; **مُصَمَدَا**, “of necessity” (Greek ἀνάγκη); **مُصَمَدَا**, “interpreter”; **مُصَمَدَا**, “between”; **مُصَمَدَا**, pe. impf. of **مُصَمَدَا**, “made, worked, appointed” with sfx. anticipating the object: probably 1st p. with jussive meaning: “Let us appoint the ambassador as interpreter” (alternatively 3rd s.); **كَلَمْ**, “there is not”; **مُصَمَدَا**, “need”; **فَكَلَمْ**, “meeting”; **مُصَمَدَا**, “winter”; **أَكْ**, “Akko”; **مُصَمَدَا**, “20”; **أَكْ**, p. of **أَكْ**, “1000” (hence 24,000); **مُصَمَدَا**, “dinar, denarius”; **وَمُصَمَدَا**, “gold”; **مُصَمَدَا**, pa., “set free”; **أَهَمَدَا**, “prisoner”.

Text 8: St Ephrem the Syrian (d. A.D. 373)

Part of a poem (Nisibene Hymn 17, dated c. 361-63) marking the death of Vologeses, Bishop of Nisibis, and in praise of Abraham, his successor. Note the pattern of seven syllables in each phrase.

Note on Chanting (by George A. Kiraz)

Syriac music is syllabic (i.e., each musical note is associated with a syllable). Sometimes the melody of a particular line contains one more syllable than provided in the text. For example, the first line in the melody ܐܒܪܗܡܐ ܝܗܘܐ ܡܠܝܚܐ , which is used here, consists of eight syllables, while the text is made up of only seven syllables. In such cases, the chanter adds an extra syllable at the end of the line according to the following rules:

- If the vowel of the last syllable is ܐ, ܘ or ܐ, a ܡ is added and it takes the same vowel as the last syllable. For example, ܕܠܚܝܬܐ ܕܡܠܝܚܐ in the first stanza is chanted $\text{ܕܠܚܝܬܐ ܕܡܠܝܚܐ ܡܠܝܚܐ}$. Similarly, ܐܒܪܗܡܐ ܝܗܘܐ ܡܠܝܚܐ of the second line is chanted $\text{ܐܒܪܗܡܐ ܝܗܘܐ ܡܠܝܚܐ ܡܠܝܚܐ}$.
- If the vowel is ܐ or ܐ, a ܐ is added instead. For example, ܕܠܚܝܬܐ ܕܡܠܝܚܐ of the third line becomes $\text{ܕܠܚܝܬܐ ܕܡܠܝܚܐ ܡܠܝܚܐ}$.

Ⓢ 21, ♪ 25

ܕܠܚܝܬܐ ܕܡܠܝܚܐ ܡܠܝܚܐ ܡܠܝܚܐ
ܐܒܪܗܡܐ ܝܗܘܐ ܡܠܝܚܐ ܡܠܝܚܐ

ܐܒܪܗܡܐ ܝܗܘܐ ܡܠܝܚܐ ܡܠܝܚܐ
ܐܒܪܗܡܐ ܝܗܘܐ ܡܠܝܚܐ ܡܠܝܚܐ
ܐܒܪܗܡܐ ܝܗܘܐ ܡܠܝܚܐ ܡܠܝܚܐ
ܐܒܪܗܡܐ ܝܗܘܐ ܡܠܝܚܐ ܡܠܝܚܐ

ܐܒܪܗܡܐ ܝܗܘܐ ܡܠܝܚܐ ܡܠܝܚܐ
ܐܒܪܗܡܐ ܝܗܘܐ ܡܠܝܚܐ ܡܠܝܚܐ
ܐܒܪܗܡܐ ܝܗܘܐ ܡܠܝܚܐ ܡܠܝܚܐ
ܐܒܪܗܡܐ ܝܗܘܐ ܡܠܝܚܐ ܡܠܝܚܐ

ܐܒܪܗܡܐ ܝܗܘܐ ܡܠܝܚܐ ܡܠܝܚܐ
ܐܒܪܗܡܐ ܝܗܘܐ ܡܠܝܚܐ ܡܠܝܚܐ
ܐܒܪܗܡܐ ܝܗܘܐ ܡܠܝܚܐ ܡܠܝܚܐ
ܐܒܪܗܡܐ ܝܗܘܐ ܡܠܝܚܐ ܡܠܝܚܐ

ܐܒܪܗܡܐ ܝܗܘܐ ܡܠܝܚܐ ܡܠܝܚܐ
ܐܒܪܗܡܐ ܝܗܘܐ ܡܠܝܚܐ ܡܠܝܚܐ
ܐܒܪܗܡܐ ܝܗܘܐ ܡܠܝܚܐ ܡܠܝܚܐ
ܐܒܪܗܡܐ ܝܗܘܐ ܡܠܝܚܐ ܡܠܝܚܐ

حَدًا, "young child"; رُوِيَ, ptc. of رُوِيَ, "was fitting". Note that a dot above a form like this indicates that it is a participle (see II.A(ii)); تَمَلَّأ, impf. of تَمَلَّأ, "possessed"; أَمَّا, "whoever"; مَدَّأ, ethpa. ptc. of مَدَّأ, "drew near"; أَمَّا, "just as"; مَدَّأ, "guidance, dispensation, government"; مَدَّأ, pa. ptc. of مَدَّأ, "received"; وَكَلَّأ, "great man, master"; حَرَّأ, pe. ptc. of حَرَّأ, "investigated"; حَرَّأ, p. of حَرَّأ, "word"; مَدَّأ, pa. ptc. of مَدَّأ, "discussed, disputed, examined"; مَدَّأ, "thought"; وَكَلَّأ, pe. ptc. of وَكَلَّأ, "judged"; أَمَّا, "anything"; مَدَّأ, pa. ptc. of مَدَّأ, "taught", sometimes found in the form مَدَّأ, like verbs beginning with ل; نَعَمَّا, "soul"; وَكَلَّأ, "judge"; حَرَّأ, pe. p. passive ptc. of حَرَّأ, "covered, kept secret" (the verb being used in the pa.); مَدَّأ, "deed"; مَدَّأ, impf. of مَدَّأ, "listened to"; مَدَّأ, "faith"; مَدَّأ, aph. ptc. of مَدَّأ, "bore, brought forth, gave birth to"; مَدَّأ, impf. pa. of مَدَّأ (above) with 1st p. sfx.; مَدَّأ can mean "originating from"; مَدَّأ, 1st p. ethpe. of مَدَّأ with enclitic pronoun attached: "we have been born"; مَدَّأ, "belly, womb"; مَدَّأ, f. of مَدَّأ, "progenitor, producing, generative" (used adjectivally); مَدَّأ, f. absolute passive ptc. مَدَّأ, "put"; مَدَّأ, "middle", here "as the means"; مَدَّأ, "baptism"; مَدَّأ, pe. passive ptc. of مَدَّأ, "mixed" (f. absolute); مَدَّأ, ethpe. ptc. of مَدَّأ, "likewise" (مَدَّأ, "manner"); مَدَّأ, "baby, infant"; مَدَّأ, "nature"; مَدَّأ, "simplicity, childishness"; مَدَّأ, ptc. of مَدَّأ which can mean "existed"; مَدَّأ, ethpa. ptc. of مَدَّأ, here "thinking, reasoning"; مَدَّأ, pa. ptc. of مَدَّأ, "spoke"; مَدَّأ,

"moved, wriggled"; مَدَّأ, "only"; مَدَّأ, "movement"; مَدَّأ, "far"; مَدَّأ, "of spirit, spiritual"; مَدَّأ, "instead of"; مَدَّأ, see مَدَّأ above; مَدَّأ, "condemned, guilty, liable", used for "ought"; مَدَّأ, "at, in the presence of", here with مَدَّأ means "had something to do with, was a party to"; مَدَّأ, "investigation, enquiry"; مَدَّأ, ptc. of مَدَّأ; مَدَّأ, "sincerity"; مَدَّأ, "sound, saying"; مَدَّأ, "examination"; مَدَّأ, ethpa. ptc. of مَدَّأ, "drew near"; مَدَّأ, p. of مَدَّأ, "name" (see VI.F); مَدَّأ, p. of مَدَّأ, "thing"; مَدَّأ, pe. ptc. of مَدَّأ, "learned"; مَدَّأ, ethpa. ptc. (with transposition) of مَدَّأ, "understood, recognized"; مَدَّأ, "here, now, herein"; مَدَّأ, "mystery, secret"; مَدَّأ, "understanding, meaning"; مَدَّأ, pe. impf. form used for the impf. of مَدَّأ, "gave"; مَدَّأ, "knowledge"; مَدَّأ, "wisdom"; مَدَّأ, ethpa. ptc. of مَدَّأ, "was spoken" - the phrase means "ineffable"; مَدَّأ, "saviour"; مَدَّأ, "called, designated", with sfx.; مَدَّأ impv. p. of مَدَّأ, "left, let"; مَدَّأ, "namely", but it stands for quotation marks and need not be translated; مَدَّأ, p. of مَدَّأ, "child"; مَدَّأ, p. ptc. of مَدَّأ; مَدَّأ, impf. of مَدَّأ, "forbade". Note that the impf. is used for negative commands; مَدَّأ, here "those" (see مَدَّأ), but usually interrogative (see Nöldeke §§68, 236); مَدَّأ, "kingdom"; مَدَّأ, "again"; مَدَّأ, "place"; مَدَّأ, f. of مَدَّأ, "other"; مَدَّأ, "whoever"; مَدَّأ, pe. impf. of مَدَّأ (مَدَّأ), "entered".

ptc. of **ܡܥܠܐ**, “was even, worthy”, meaning “equal”; **ܕܥܒܪܐ**, “deed”; **ܐܡܫܥܕܐ**, aph. of **ܡܫܡܪ**, “established”, with sfx.; **ܐܠܡܥܬܐ**, “legion, class”; **ܚܕܐܠܐ**, “celibate, virgin” (m.); **ܡܪܝܢܐ**, “ascetic, Nazirite”; **ܡܠܟܝܐ**, ptc. p. of **ܡܠܬ**, “wrote”; **ܡܠܟܝܐ**, “ancient, former”; **ܡܠܟܝܐ**: note the Eastern spelling with ܐ; **ܡܠܟܝܐ** (usual spelling), “rather, in particular”; **ܐܬܐ ܡܬܝܢ**, “Father John”; **ܡܠܟܝܐ**, “writer”; **ܐܡܫܥܕܐ**, “history”; **ܕܢ ܕܝܬܐ**, “Bar ‘Idta”; **ܡܠܟܝܐ**, “Rostam”; **ܚܒܐ ܩܩܐ**, “Beth Qoqa” (in Adiabene); **ܚܒܐ ܐܝܫܐ**, “Zeka Isho”; **ܚܒܐ ܐܒܐ**, Beth ‘Abe”; **ܡܠܟܝܐ** “desert”; **ܐܡܫܥܕܐ** (usual spelling), “Eskete” (Scete in Egypt); **ܐܡܫܥܕܐ**, “form, manner of life”; **ܐܡܫܥܕܐ**, “asceticism”; **ܚܕܐܠܐ**, “command”; **ܕܡܠܟܐ**, “divine”; **ܚܕܐܠܐ**, “dwelt”; **ܡܠܟܝܐ**, “cave”; **ܡܠܟܝܐ**, pa. passive ptc. of **ܠܡܐ**, “hid”. Note the Eastern script combination of *t* and *’* at the end of the word; **ܡܠܟܝܐ**, “neighbourhood”; **ܡܠܟܝܐ**, “quickly, shortly”; **ܐܡܫܥܕܐ**, ethpe. of **ܡܬܝܢ**, “became known, famous”; **ܚܕܐܠܐ**, “cause”; **ܡܠܟܝܐ**, “profit”; **ܚܕܐܠܐ** (western vocalization), “general”; **ܡܠܟܝܐ**, pe. passive ptc. of **ܡܡܪ**, “put, appointed”; **ܡܠܟܝܐ**, “priority”, used in construct to mean “fore-”; **ܡܠܟܝܐ**, “knowledge” (hence “foreknowledge”); **ܡܠܟܝܐ**, “eternal”; **ܡܠܟܝܐ**, “middle, means”; **ܡܠܟܝܐ**: **ܡܠܟܝܐ** is an anomalous verb based on **ܡܠܟܝܐ**, “disciple”, meaning “taught, made disciples”. Here we have an impf. passive (some would call it the ettaph. of **ܡܠܟܝܐ**): “they will (might) be made disciples”; **ܡܠܟܝܐ**, p. of **ܐܬܐ**, “father”; **ܡܠܟܝܐ**, “founder”; **ܡܠܟܝܐ**, pa. passive ptc. of **ܡܡܪ**: the verb means “named, gave a name to”, this ptc. means “famous, renowned”; **ܡܠܟܝܐ**, “Assyrian”; **ܚܕܐܠܐ**, “Babylonian”; **ܡܠܟܝܐ**,

“odour”; **ܡܠܟܝܐ**, “spice”; **ܚܕܐܠܐ**, “chosen, choice” (passive ptc. of **ܠܡܐ**); **ܚܕܐܠܐ**, “spread”; **ܚܕܐܠܐ**, “report”; **ܡܠܟܝܐ**, “splendid deeds”; **ܚܕܐܠܐ**, “region”; **ܡܠܟܝܐ**, ethpa. of **ܡܡܪ**; **ܚܕܐܠܐ**, “poor, ascetic”; **ܚܕܐܠܐ**, “set apart, special”; **ܚܕܐܠܐ**, pa. of **ܡܠܐ**, “showed, revealed”. Note again vocalization with ܐ; **ܚܕܐܠܐ**, “crown”; **ܚܕܐܠܐ**, ethpa. impf. (with transposition) of **ܚܕܐܠܐ**, “was trimmed, cut”; **ܚܕܐܠܐ**, “novice”; **ܚܕܐܠܐ**, “until”; **ܚܕܐܠܐ**, “coming”; **ܚܕܐܠܐ**: vocalization with ܐ; **ܚܕܐܠܐ**, “true”; **ܚܕܐܠܐ**, “shaven” (passive ptc. of **ܚܕܐܠܐ**); **ܚܕܐܠܐ**, “follower of Severus” (Patriarch of Antioch: the author of this text shows his opposition to the so-called “monophysite” tradition.); **ܚܕܐܠܐ**, adverbial use of **ܚܕܐܠܐ**, meaning “formerly”; **ܚܕܐܠܐ**, “philosophy”; **ܚܕܐܠܐ**, “foreign, heathen”; **ܚܕܐܠܐ**, “Greek”; **ܚܕܐܠܐ**, ptc. of **ܚܕܐܠܐ**, “wished”; **ܚܕܐܠܐ**, pe infinitive of **ܚܕܐܠܐ**, “learnt”; **ܚܕܐܠܐ**, pa. infinitive of **ܚܕܐܠܐ** (pa), “held fast to, had mastery of”; **ܚܕܐܠܐ** (alternative spelling **ܚܕܐܠܐ**), “Athens”; **ܚܕܐܠܐ**, “philosopher”; **ܚܕܐܠܐ**, “now, in this place/case”; **ܚܕܐܠܐ**, “whoever”; **ܚܕܐܠܐ**, “desirous”; **ܚܕܐܠܐ**, “sonship”; **ܚܕܐܠܐ**, aph. ptc. of **ܚܕܐܠܐ**, “enrolled, inscribed”; **ܚܕܐܠܐ**, p. of **ܚܕܐܠܐ**, “year”; **ܚܕܐܠܐ**, “after”; **ܚܕܐܠܐ** or **ܚܕܐܠܐ**, one of the additional derived stems (see XIII.B), *ethpanpal* of **ܚܕܐܠܐ**, here “was increased” (3rd f. s.); **ܚܕܐܠܐ**, “abstinence”; **ܚܕܐܠܐ**, “through him”; **ܚܕܐܠܐ**, “during his life”; **ܚܕܐܠܐ**, “person”; **ܚܕܐܠܐ**, “congregation”; **ܚܕܐܠܐ**, from **ܚܕܐܠܐ**, “built”; **ܚܕܐܠܐ**, “likeness”, hence **ܚܕܐܠܐ**, “in his likeness, like him”; **ܚܕܐܠܐ**, ethpe. of **ܚܕܐܠܐ**, “was gathered, died”: the ethpa. is more common; **ܚܕܐܠܐ**, “honour”; **ܚܕܐܠܐ** pa.

of **حَلَا**, "changed, migrated"; **لَا**, "without"; **فَسَادٌ**,
"corruption, corruptibility".

GLOSSARY

This glossary contains all the vocabulary items which appear in the main part of the book, with the exception of the following: most pronouns, numerals, day and month names (see XIV), rarer ethnic names and, of course, personal and geographical names.

Verbs are given in an unvocalized "root" form, though vocalization is given where necessary (e.g. to indicate verbs with an *e* vowel like **فَعَلَ**). This is followed by an indication of which stems are used and the meaning in those stems. Verbs like **حَلَا** are listed as **حَلَا**. Verbs like **فَعَلَ** are listed as **فَعَلَ** and *not*, as is often the practice, as **فَعَلَ**. Genders of nouns are only given if not obvious. Adjectives are given in the masculine singular "emphatic" form.

أَبَا	father (takes sfxs. irregularly: see VI.F)
أَبَا	pe. perished
أَبَا	wages
أَبَا	roof-top
أَبَا	letter
أَبَا	Ear (f.)
أَوْ ... أَوْ	either ... or
أَوْ	ethpe. agreed with, made alliance with
أَوْ	black

أَهْلًا	distress
أَهْلًا	gospel
أَهْلًا	store house
أَهْلًا	journey, road
أَهْلًا	pe. went
أَهْلًا	brother (see VI.F)
أَهْلًا	pe. took hold of, closed, retained
أَهْلًا	other, another (see VI.F)
أَهْلًا	other thing (see VI.F)
أَهْلًا [أَهْلًا]	sister (p: أَهْلًا see VI.F)
أَهْلًا	hand, power (construct أَهْلًا, see VI.F)
أَهْلًا	envoy
أَهْلًا	embassy
أَهْلًا	like, as
أَهْلًا	as, as if
أَهْلًا	such/so that
أَهْلًا	where, anywhere
أَهْلًا	how?
أَهْلًا	just as
أَهْلًا	day-time
أَهْلًا	who, whoever
أَهْلًا	honour
أَهْلًا	there is (see V)
أَهْلًا	together
أَهْلًا	pe. ate
أَهْلًا	as
أَهْلًا	if not, except, but
أَهْلًا	god

أَهْلًا	divine
أَهْلًا	pe. pa. forced, pressed
أَهْلًا	mother
أَهْلًا	aph. was able
أَهْلًا	truly
أَهْلًا	pe. said
أَهْلًا	if
أَهْلًا	necessity (Greek ἀνάγκη)
أَهْلًا	man (absolute أَهْلًا)
أَهْلًا	woman (plur. أَهْلًا: see VI.F)
أَهْلًا	pe. healed
أَهْلًا	knight hospitaller
أَهْلًا	healer, physician
أَهْلًا	healing
أَهْلًا	prisoner
أَهْلًا	form, manner of life
أَهْلًا	also
أَهْلًا	palace
أَهْلًا	bishop
أَهْلًا	raisins (plur. only)
أَهْلًا	heresy
أَهْلًا	mystery, secret
أَهْلًا	widow
أَهْلًا	land (f.)
أَهْلًا	pe. shed
أَهْلًا	document, deed
أَهْلًا	was able, found (anomalous, but like an aph.)

لَا	pe. came
لَاوَا	place, region (p. لَاوَاوَا)
د	by, in, with, through
كَاثَا	cathedra, bishop's chair, also a kind of pulpit
كَا	inside (preposition)
كَا	therefore
كَا	pe. was ashamed
كَا	comfort
كَا	pe. plundered
كَا	pe. tested
كَا	among, between
كَا	evil thing
كَا	among
كَا	house, district (construct كَا, p. كَا: see VI.F)
كَا	always (see كَا)
كَا	only
كَا	<i>palpel</i> confused
كَا	without
كَا	pe. built
كَا	sweet
كَا	pe. made merry
كَا	flesh
كَا	pe. sought
كَا	petition
كَا	husband, master

كَا	enemy
كَا	pe. investigated
كَا	examination, investigation
كَا	pe. examined
كَا	proof, examination
كَا	son (construct كَا: see VI.F)
كَا	sonship
كَا	foreign, heathen
كَا	creation
كَا	pe. bent the knee, pa. and pe. passive ptc. blessed
كَا	man, literally son of a human being (see كَا p. كَا: see VI.F)
كَا	daughter (construct كَا, p. كَا: see VI.F)
كَا	virgin, celibate (m.)
كَا	after
كَا	afterwards
كَا	tortoise
كَا	pe. chose
كَا	side
كَا	election
كَا	man
كَا	pe. wove
كَا	pe. happened
كَا	band (usually f.)

كُذِّبَ	blasphemy
كُذِّبَ	general
كُذِّبَ	body
كُذِّبَ	treasury
كُذِّبَ	pe. cut, circumcized
كُذِّبَ	tendon, ligament
كُذِّبَ	for, since (not the preposition "for")
كُذِّبَ	pe. revealed
كُذِّبَ	clearly
كُذِّبَ	thief
كُذِّبَ	giant, mighty man
كُذِّبَ	aph. dwelt, descended
كُذِّبَ	race, family
كُذِّبَ	pe. committed adultery
كُذِّبَ	leper
كُذِّبَ	loaf
كُذِّبَ	bone
كُذِّبَ	pa. devoured, broke in pieces
كُذِّبَ	pe. shaved
-	of, that, in order that, because, which, who (relative pronoun)
كُذِّبَ	sacrifice
كُذِّبَ	pe. took, led, drove, guided
كُذِّبَ	gold
كُذِّبَ	way of life, custom
كُذِّبَ	afflicted, knight templar
كُذِّبَ	commander, dux

كُذِّبَ	place
كُذِّبَ	pe. feared
كُذِّبَ	fear
كُذِّبَ	demon
كُذِّبَ	demoniac, possessed person
كُذِّبَ	belonging to
كُذِّبَ	but, now, however
كُذِّبَ	judgment
كُذِّبَ	judge
كُذِّبَ	dinar, denarius
كُذِّبَ	home, habitation, monastery
كُذِّبَ	monk
كُذِّبَ	pa. purify
كُذِّبَ	male person
كُذِّبَ	without
كُذِّبَ	pe. blazed
كُذِّبَ	blood
كُذِّبَ	likeness
كُذِّبَ	pe. judged
كُذِّبَ	side
كُذِّبَ	pa. broke in pieces
كُذِّبَ	step, rank
كُذِّبَ	aph. attained, understood
كُذِّبَ	pe. trampled
كُذِّبَ	behold
كُذِّبَ	flower
كُذِّبَ	member, limb

شَوْزَا	glory
لَا	pe. was, became
أَنْتَ	then
أَمْلَا	temple
أَمْعَ	believed (<i>pay'el</i> of <i>أَمْعَ</i> or <i>أَمْعَ</i>)
أَمْعُكُمَا	faith
أَمْعُكُمَا	thus, similarly
أَمْعُكُمَا	therefore
أَمْعُكُمَا	thus
أَمْعُكُمَا	pa. went, made walk
أَمْعُكُمَا	aph. ignored, turned away
أَمْعُكُمَا	pe. turned, returned, changed
أَمْعُكُمَا	spice
أَمْعُكُمَا	here, now, in this place, in this case
أَمْعُكُمَا	now
أَمْعُكُمَا	and, also
أَمْعُكُمَا	pe. fitting (used as active ptc.)
أَمْعُكُمَا	etcetera
أَمْعُكُمَا	pe. bought (imperfect <i>أَمْعُكُمَا</i>); pa. sold
أَمْعُكُمَا	time
أَمْعُكُمَا	pe. was fitting (used as participle)
أَمْعُكُمَا	brightness
أَمْعُكُمَا	yoke
أَمْعُكُمَا	shaking, movement
أَمْعُكُمَا	armour
أَمْعُكُمَا	pa. armed (<i>أَمْعُكُمَا</i>)

أَمْعُكُمَا	kind, type; <i>أَمْعُكُمَا</i> : by way of; <i>أَمْعُكُمَا</i> : likewise
أَمْعُكُمَا	small
أَمْعُكُمَا	smallness
أَمْعُكُمَا	pe. called
أَمْعُكُمَا	cross
أَمْعُكُمَا	pe. crucified
أَمْعُكُمَا	pe. sowed
أَمْعُكُمَا	seed
أَمْعُكُمَا	free-will
أَمْعُكُمَا	aph. loved
أَمْعُكُمَا	beloved, friend
أَمْعُكُمَا	corruption
أَمْعُكُمَا	companion
أَمْعُكُمَا	pe. shut in
أَمْعُكُمَا	crippled
أَمْعُكُمَا	one
أَمْعُكُمَا	each other
أَمْعُكُمَا / أَمْعُكُمَا	pe. rejoiced
أَمْعُكُمَا	joy
أَمْعُكُمَا / أَمْعُكُمَا	around
أَمْعُكُمَا	new
أَمْعُكُمَا	pa. showed
أَمْعُكُمَا	love
أَمْعُكُمَا	debt
أَمْعُكُمَا	staff, rod
أَمْعُكُمَا	health

مَعْدَا	mind, thought
سَا	pe. saw
سَلَا	sin
سَلَمَا	sin
سَلَفَا	pe. plundered, did violence to
سَلَا	pe. lived, revived
مَتَا	life (plur.)
مَتَا	living
مَتَا	condemned, guilty, liable (ought), as a noun: debtor
مَتَا	animals (sing. collective)
مَتَا	strength, force, army
مَتَا	wisdom
مَتَا	pa. mixed
مَتَا	valiant
مَتَا	aph. healed
مَتَا	instead of
مَتَا	fate
مَتَا	wine
مَتَا	anger
مَتَا	strangling
مَتَا	pagan
مَتَا	pa. absolved
مَتَا	holy, holy man
مَتَا	pa. strengthened
مَتَا	fort
مَتَا	diligently
مَتَا	pe. looked at, considered

مَتَا	pe., aph. devastated, destroyed, slew
مَتَا	war, sword
مَتَا	sharpened
مَتَا	aph. excommunicated
مَتَا	pa. set free
مَتَا	silent, deaf, dumb
مَتَا	suffering (noun)
مَتَا	pe. reckoned, counted, thought
مَتَا	darkness
مَتَا	ethpa. used
مَتَا	pe. suffered; aph. saddened, hurt
مَتَا	sister
مَتَا	ethpa. connected himself by marriage
مَتَا	marriage relationship, wedding
مَتَا / مَتَا	report
مَتَا	good
مَتَا	pa. prepared
مَتَا	tabularius (a scribal official)
مَتَا	good (noun), blessed is ...
مَتَا	blessed, holy, holy man
مَتَا	mountain
مَتَا	goodness, blessedness, grace
مَتَا	Arab, Muslim
مَتَا	order, rank
مَتَا	young man, child
مَتَا	youth
مَتَا	wronged, miserable

لَام	pe. was finished; pa. finished, used up
لَمَّعَال	unclean
لَمَّعِن	pe., pa. buried
لَمَّعِنَا	with mistakes, imperfectly
لَمَّعِنَا	tyrant
لَمَّعِنَا	pe., pa. hid
لَمَّعِنَا	dried up
لَمَّعِنَا	dryness
لَمَّعِنَا	pa. handed down, etc.; aph. brought
لَمَّعِنَا	aph. confessed
لَمَّعِنَا	pe. knew (see notes on XI.3); ethpe. became famous
لَمَّعِنَا	knowledge
لَمَّعِنَا	pe. gave (for impf. use لَمَّعِنَا)
لَمَّعِنَا	Jew
لَمَّعِنَا	succession
لَمَّعِنَا	teaching
لَمَّعِنَا	day
لَمَّعِنَا	Greek
لَمَّعِنَا	profit
لَمَّعِنَا	being alone, monastic life
لَمَّعِنَا	only, sole
لَمَّعِنَا	pe. begat, bore
لَمَّعِنَا	infant
لَمَّعِنَا	pe. learnt; pa. taught
لَمَّعِنَا	pe. swore
لَمَّعِنَا	sea

لَمَّعِنَا	right hand
لَمَّعِنَا	aph. added
لَمَّعِنَا	pe. sprang up
لَمَّعِنَا	aph. burnt
لَمَّعِنَا	pe. was heavy, pa. honoured
لَمَّعِنَا	pe. was/became great; aph. made great, enlarged
لَمَّعِنَا	month (construct لَمَّعِنَا or لَمَّعِنَا)
لَمَّعِنَا	tent
لَمَّعِنَا	pe. inherited
لَمَّعِنَا	aph. stretched
لَمَّعِنَا	pe. sat, encamped (see XI.3)
لَمَّعِنَا	much, more, abundant
لَمَّعِنَا	sickness, pain
لَمَّعِنَا	when, as
لَمَّعِنَا	pa. broke faith
لَمَّعِنَا	priest
لَمَّعِنَا	priesthood
لَمَّعِنَا	priestly, holy
لَمَّعِنَا	footstool
لَمَّعِنَا	priest
لَمَّعِنَا	furnace
لَمَّعِنَا	chorepiscopus
لَمَّعِنَا	sickness
لَمَّعِنَا	kail (measure)
لَمَّعِنَا	nature
لَمَّعِنَا	talent (coin)

كُلًّا	all; كَلَّمَ: always (see كَلَّمَ)
طَا	pe. forbade, prevented
مَلَا	dog
مَلَوِي	tortoise
مَلَّا	crown
كُلِّبَ	everyone
كُلِّبِم	everything (see كَلَّمَ)
مَلَّا	pa. crowned (with martyrdom)
مَلَّأْنَا	ambush
مَلَّعْنَا	congregation
صَع	pa. gathered
صَعَا	pa. covered, kept secret (pe. passive participle used as adjective)
صَعْفَا	money
صَعِي	pe. denied
صَعَّوْهَلَا	preaching
صَعِر	aph. preached, proclaimed
صَعْمُوهَلَا	weakness, sickness
صَعْمُوهَلَا	Christian
صَعِر	pe. placed/wrapped round
صَعَا	(walled) city
صَعَا	womb, belly (construct صَعَا)
صَعَا	pe. wrote
صَعَا	book, writing
صَعَا	beaten
ـَـ	to, belonging to, by (with passives) (also used as sign of accusative)

لَا	not; لَوْلَا: without
لَحِز	pe. grasped, held
لَحْزِي	outside
لَا	not
كَلَّمَ	opposite, against, towards
كَلَّمَ	first of all
لَحَا	towards
كَلَّمَ	bread, food
كَلَّا	there is not
كَلَّا	night
كَلَّمَ	namely (indicates associated words are a quotation)
لَحْمَانَا	harbour
لَحَف	pe. joined
لَحَا	pa. collected
لَحْمَانَا	tongue, speech, language
مَلَّأْنَا	food
مَلَّأْنَا	coming
مَلَّأْنَا	Magian, Persian priest
مَلَّأْنَا	altar, sanctuary
مَلَّأْنَا	desert
مَلَّأْنَا	governor
مَلَّأْنَا	guidance, dispensation, government
مَلَّأْنَا	city
مَلَّأْنَا	anything, any
مَلَّأْنَا	the East
مَلَّأْنَا	gift

מַחְבִּיטָא	progenitor, producing
מָוֵת	death
מִדְבָּרָא	dwelling-place
מִצְרִי	pe. mixed
מָסָא	pe. struck, beat
מַחְבֵּלָא	blow
מַחְלֵלָא	pa. weaken, aph. was weakened
מָחָר	tomorrow
מָלָא	pe. reached
מִלְפָּנֵי	for, on account of, concerning
מִלְפָּנֵי	because ...
מִלְפָּנֵי	for this reason
מָוֵת	pe. died
מָוֵת	dead, dead man
מִלְפָּנֵי	excellent
מִחְצָא	now, therefore
מִחְצָא	pe. was low, lay down; pa. laid low, humbled
מִחְצָא	writer
מָלָא	pe. filled, was full; <i>šap'el</i> completed, made full; <i>'eštap'al</i> was perfected
מַלְאָכָא	angel
מִלְפָּנֵי	fullness
מִלְפָּנֵי	pe. reigned; ethpa. took counsel
מִלְפָּנֵי	king (construct מִלְפָּנֵי)
מִלְפָּנֵי	kingdom
מָלָא	pa. spoke
מִלְפָּנֵי, מִלְפָּנֵי	rather (μᾶλλον)

מַלְפִּיטָא	teacher
מָלָא	word
מִלְפָּנֵי	speech, language
מִלְפָּנֵי	from everlasting (see מִלְפָּנֵי)
מִלְפָּנֵי	who?
מִלְפָּנֵי	whoever
מִלְפָּנֵי	indeed (μὲν)
מִלְפָּנֵי	from, than, some of
מִלְפָּנֵי	after ...
מִלְפָּנֵי	after ...
מִלְפָּנֵי	what? מִלְפָּנֵי: on account of what?
מִלְפָּנֵי	poor
מִלְפָּנֵי	poverty
מִלְפָּנֵי	punishment, capital punishment
מִלְפָּנֵי	blind
מִלְפָּנֵי	baptism
מִלְפָּנֵי	pe. trampled
מִלְפָּנֵי	cave
מִלְפָּנֵי	eruption, going out, emergence
מִלְפָּנֵי	maphrian
מִלְפָּנֵי	pe., ethpe. was able
מִלְפָּנֵי	middle, means
מִלְפָּנֵי	middle, means
מִלְפָּנֵי	Egyptian
מִלְפָּנֵי	priority (with another noun means fore-)
מִלְפָּנֵי	pe. supplied, bought

مَلِكًا	lord (construct مَلِكٌ, plur. مُلُوكٌ)
مَلِكِي	my lord, but used as a title of holy men
مَلِكًا	the Lord (of God)
مَلِكًا	womb
مَلِكًا	general
مَلِكًا	flock, diocese
مَلِكًا	the Messiah, Christ
مَلِكًا	skin
مَلِكًا	deacon
مَلِكًا	camp
مَلِكًا	everlasting, ever (adverb)
مَلِكًا	eternal (adjective)
مَلِكًا	corruption, corruptibility
مَلِكًا	interpreter
مَلِكًا	novice
بَا	ethpa. prophesied
بَا	prophet
بَا	carpenter
بَا	vow
بَا	aph. shone, illumined
بَا	long time
بَا	light
بَا	foreign, foreigner
بَا	plur. nummus (coin)
بَا	fish
بَا	fire

بَا	ascetic, Nazirite
بَا	abstinence
بَا	pe., ethpe. was at rest, took rest, died
بَا	stream, wadi
بَا	pe. descended (imperfect بَا)
بَا	pe. kept, guarded
بَا	law
بَا	pe. took (see Paradigm 6)
بَا	experience, test
بَا	aph. raised, waved
بَا	pe. breathed
بَا	pe. fell (impf. بَا: see Paradigm 6)
بَا	pe. went out
بَا	soul
بَا	naturally, regarding physical life
بَا	founder
بَا	illustrious, splendid
بَا	pe. pitched (tent)
بَا	silver
بَا	old man, senior person
بَا	pe. bore
بَا	hope
بَا	pe. multiplied
بَا	pe. worshipped
بَا	worship
بَا	much (adverb)
بَا	much, many

سَبَّوْ	pe. set in order
سَبَّوْا	rank
سَبَّوْ	pe. witnessed
سَبَّوْا	martyr, witness
سَبَّوْوْ	testimony, witness, example
سَبَّوْا	multitude
سَبَّوْا	understanding, meaning
سَبَّوْا	sultan
سَبَّوْا	horse
سَبَّوْا	deed
سَبَّوْا	Syrian
سَبَّوْ	pe. threw, overthrew, demolished
سَبَّوْا	side; سَبَّوْ: and other, etc.
سَبَّوْ	except, aside from
سَبَّوْ	<i>pay'el</i> bore
سَبَّوْا	food
سَبَّوْا	treasure
سَبَّوْ	sword
سَبَّوْ	ethpa. understood
سَبَّوْا	(round) shield
سَبَّوْ	pe. went up
سَبَّوْ	pe. put
سَبَّوْ	drug, pigment
سَبَّوْ	pe. rested, lay
سَبَّوْ	pe. hated
سَبَّوْ	need
سَبَّوْ	hair
سَبَّوْ	pe. sufficed

سَبَّوْ	pa., aph. cut, clipped
سَبَّوْ	coast, bank, side
سَبَّوْ	pe. devastated, injured; aph. ordained
سَبَّوْ	futility
سَبَّوْ	winter
سَبَّوْ	pe. made, did, worked, appointed (imperfect سَبَّوْ); <i>šap'el</i> enslaved, caused to serve
سَبَّوْ	work, deed
سَبَّوْ	servant
سَبَّوْ	pe. passed by, crossed over
سَبَّوْ	pe. was accustomed
سَبَّوْ	pe. touched; aph. snatched
سَبَّوْ	until now, as yet
سَبَّوْ	pe. rebuked, complained
سَبَّوْ	until, up to
سَبَّوْ	until ...
سَبَّوْ	how long?
سَبَّوْ	time
سَبَّوْ	church
سَبَّوْ	bosom
سَبَّوْ	baby, infant
سَبَّوْ	dwelling, monastery
سَبَّوْ	investigation, enquiry
سَبَّوْ	strength
سَبَّوْ	wealth
سَبَّوْ	pe. turned back

عَلَا	over, against, concerning; عَلَا مُنَا:
	on account of what?
لَحْدَةً	therefore
حَلَا	pa. raised up
حَلَا	pe. entered
عَالَمًا	world, eternity
رَاعِيًا	pastor, shepherd
سَبَبًا	cause
عَمَّ	with
عَمَلًا	people (plur. عَمَلَاتُ)
دَمَّرَ	pe. dwelt
جَا	pe. answered
خَلَا	flock, sheep (collective)
خَفِئًا	poor, ascetic
خَفِئَةً	asceticism
حَقَمَ	pe. was difficult
خَفَا	dust
حَرَا	pe. forced, resisted
حَدَّ	pa. discussed, disputed, examined
حَفَا	pe. uprooted
حَقَا	root, herb
حَا	ethpe., ettaph. was aroused, awakened
حَذَفَا	astute, clever
حَنَفَا	bed
حَنَنَ	pe. came to pass, befell
حَنَمَ	pe. fled
حَدَّ	pa. prepared

فَلَا	pe. met, attacked
فَلَا	meeting
فَلَا	body
فَلَا	pe. wandered
فَمَا	mouth
فَمَمَّا	command
فَمَمَّا	Persian
فَمَمَّا	salvation
فَمَمَّا	pe. breathed
فَمَمَّا	answer
فَمَمَّمَا	patriarch
فَمَمَّمَمَا	philosopher
فَمَمَّمَمَا	philosophy
فَمَمَّمَمَا	aph. form فَمَمَّمَمَا persuaded, asked, petitioned (anomalous verb from Greek πείσσει)
فَمَمَّمَمَا	incense, censer
فَمَمَّمَمَا	pa. divided, distributed
فَمَمَّمَمَا	scattered (four-root verb)
فَمَمَّمَمَا	pe. worked
فَمَمَّمَمَا	labourer
فَمَمَّمَمَا	ethpa. escaped
فَمَمَّمَمَا	pe. returned, turned, pa. replied
فَمَمَّمَمَا	region
فَمَمَّمَمَا	aph. permitted
فَمَمَّمَمَا	pe. cut off
فَمَمَّمَمَا	aph. joked
فَمَمَّمَمَا	pe. commanded

قُصِّلَا	blossom
قُصِّلَا	plain
قُوهَا	saviour
قُوس	pe. spread
قُوسَا	Pharisee
قُوسَا	Frank
قُوسَا	person
قُوس	aph. separated
قُوس	pe. set apart, separated, departed, died passive ptc. used as adjective: special
قُوسَا	cavalryman
قُوس	pe. remained
قُوس	pa. explained
قُوسَا	saying, word
قُوس	pe., pa. opened
قُوس	pe. mixed, wove
قُوس / قُوسَا	towards, to, at
قُوسَا	pe. wanted; ethpe. was willing, consented
قُوسَا	thing
قُوسَا	will
قُوسَا	finger
قُوسَا	pa. adorned
قُوسَا	fasting
قُوسَا	painter
قُوسَا	pe. bent; pa. pray

قُوسَا	prayer
قُوسَا	picture, image
قُوسَا	cunning
قُوسَا	nail
قُوسَا	pe. depicted, painted
قُوسَا	pe. listened to
قُوسَا	qab (measure)
قُوسَا	pa. received, accepted
قُوسَا	pe. fixed, fastened
قُوسَا	pe. buried
قُوسَا	grave
قُوسَا	pa. held fast to
قُوسَا	first, of old
قُوسَا	holy, holy man
قُوسَا	pa. was early/quick, did beforehand, anticipated
قُوسَا	before; قُوسَا: ahead, forwards; قُوسَا: before...;
قُوسَا	قُوسَا: formerly
قُوسَا	first, ancient, former
قُوسَا	pa. sanctified
قُوسَا	pa. remained
قُوسَا	holiness
قُوسَا	offering
قُوسَا	truth
قُوسَا	pe. killed
قُوسَا	vintage, grape harvest

صَمُورًا	summer
مُصْعِدًا	resurrection
مُصْبَا	piece of wood
فُلًا	voice, sound, tune
مَكْنُوسًا	little
مَكْنُوسًا	quickly, shortly
مَكْنُوسًا	clergy
مَكْنُوسًا	clergy
فَم	pe. arose, existed
مَلَا	pe. obtained, possessed
مَبْلًا	lampstand, candle
مَنْهًا	person, substance, hypostasis
مَلَا	pe. was afraid
مَلَا	pe. cried out
مَلَا	pe. called, blew (on horn)
مَلَا	pe. drew near, touched; pa. brought near, offered; aph. fought
مَلَا	war, battle
مَلَا	village, field (p. مَلَا : see VI.F)
مَلَا	pe. spread over
مَلَا	horn
مَلَا	harsh
مَلَا	elder, priest
وَلَا	pa. increased
وَلَا	great, master
وَلَا	<i>panpel</i> made big; <i>etpanpal</i> was increased

وَصَدًا	steward
وَصَدًا	desirous
وَصَدًا	foot
وَصَدًا	infantryman
وَصَدًا	pe. threw stones at
وَصَدًا	persecution
وَصَدًا	pe. persecuted
وَصَدًا	Roman
وَصَدًا	pe. hastened, ran
وَصَدًا	pe. became drunk
وَصَدًا	anger, wrath
وَصَدًا	spirit, wind (f.)
وَصَدًا	spiritual
وَصَدًا	spiritually
وَصَدًا	great
وَصَدًا	nobleman
وَصَدًا	far
وَصَدًا	pe. loved
وَصَدًا	mercy (plur.)
وَصَدًا	pa., aph. put away; ethpa. avoided, kept from
وَصَدًا	pe. was moist, became moist
وَصَدًا	pe. murmured
وَصَدًا	odour
وَصَدًا	head
وَصَدًا	headship
وَصَدًا	beginning
وَصَدًا	pe. rode; pa. constructed, composed

وَصْعًا	horse
وَصْرٌ	pe. was/became high; ethpe. was exalted
وَصَلًا	pe. threw, lay (hands), put (chains); aph. threw, poured, raised (voice)
وَصْعًا	evening
وَصْلًا	high place
وَحَا	ethpe., ethpa. thought
وَحَا	pe. fed, tended (sheep etc.)
وَحْلًا	pasture, fodder
وَحْنًا	mind, heart
وَحَا	pe. moved, wriggled
وَعَا	pe. blamed, accused
وَعْدًا	wicked man, apostate
وَبَسًا	pe. bubbled up, boiled up, was heated/inflamed; <i>šap'el</i> made abound
هَلَا	pe., pa. asked; ethpe. abstained from
هَلَا	pe. led away captive
مَحْضًا	neighbourhood
مَحَب	pa. praised
مَحْلًا	tribe
مَحْلًا	captivity
مَحْسًا	splendour
مَحَم	pe. pardoned, left, desisted
مَحْنًا	young child
مَحْنًا	simplicity, childishness
مُحْزًا	trouble

مُحْزًا	pe. troubled
مَحَا	pe. threw
مَحْبًا	pa. beguiled, enticed
مَحْوًا	pa. sent
مَحَا	pe. was even/worthy; ethpe. conspired, agreed with
مُحْصًا	glory
مُحْكَلًا	authority
مُحْفًا	beauty, virtue
مُحْوًا	wall
مُحْوًا	beginning
مُحْوًا	strength, agreement
مُحَا	<i>šap'el</i> partook of, associated; <i>أَمْعَدًا</i> : had intercourse, communicated
مُسْبَحًا	ordinary
مُسَا	peace
مُسْفَهًا	trumpet
مُسْكَلًا	fetter, bond, chain
مَحَد	pe. slept
مَكْبًا	corpse
مَحَس	pe. sent; pa. stripped
مَكَا	pe. ruled, prevailed over; pa. gave power; ethpa. ruled
مُكْنَا	peace
مُكْسًا	apostle
مُكْلًا	in authority (adjective)
مُكَم	pe. was fulfilled, finished, agreed to;

	ethpe. was handed over; pa. finished, offered; aph. handed over
مَكْمُلًا	perfect, complete
مَكْمَلًا	peace
مُتَّفَعًا	agreement
مَعَالٍ	name (plur. مَعْدَاتٌ : see VI.F)
مَعْدَا	pa. called; passive forms: was called, was famous
مَعْدُونًا	farthing, mite
مَعْنَا	heaven
مَقْصِيًا	fat, fatling
مَعْدَا	pe. heard, listened to; ethpe. was heard, obeyed
مَعْدَا	pa. afflicted with pain
مَعْدَا	year
مَعْدَا	ethpa. told, narrated
مَعْدَا	hour; مَعْدَا : at that moment
مَعْدَا	sincerity
مَعْدَا	fair
مَعْدَا	aph. conceded
مَعْدَا	pe. took, began; aph. departed
مَعْدَا	pe. loosed, dwelt, encamped; pa. began
مَعْدَا	race, rank, tribe
مَعْدَا	vein, membrane
مَعْدَا	true
مَعْدَا	truly
مَعْدَا	joint

مَعْدَا	rest
مَعْدَا	pe. was proved true; pa. agreed
مَعْدَا	truth
مَعْدَا	chain
مَعْدَا	pe. drank
مَعْدَا	twin
مَعْدَا	pe. exacted satisfaction from, asked recompense from
مَعْدَا	pe. broke; pa. shattered
مَعْدَا	legion, class
مَعْدَا	merchant
مَعْدَا	wonder
مَعْدَا	jest, mockery
مَعْدَا	also, again
مَعْدَا	worm
مَعْدَا	Turkoman
مَعْدَا	south
مَعْدَا	hastily, earnestly, urgently
مَعْدَا	anomalous verb derived from the noun مَعْدَا : taught, made disciples
مَعْدَا	disciple
مَعْدَا	pe. was amazed, stupefied
مَعْدَا	there
مَعْدَا	here
مَعْدَا	pa. broke
مَعْدَا	door

أَوْحَا	truce, peace
أَمْحَسَا	hymn, praise, glory
أَعْدَا	history

مَحْمَدٌ هَلَّا لِحَا مَحْمَدٌ وَلَا مَحْمَدٌ