PORTA LINGUARUM ORIENTALIUM

Takamitsu Muraoka

CLASSICAL SYRIAC

A BASIC GRAMMAR WITH A CHRESTOMATHY

Second, Revised Edition

Harrassowitz Verlag
Takamitsu Muraoka

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A Basic Grammar with a Chrestomathy

With a select Bibliography
Compiled by S. P. Brock

Second, Revised Edition

2005
Harrassowitz Verlag • Wiesbaden
In memory of my dear teacher

and

a true gentleman

Chaim Rabin ה""ז

(1915-96)

Professor of Hebrew

The Hebrew University, Jerusalem
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PREFACE

One need not perhaps look very far for a reason or two why the Syriac language still holds some fascination for not a few people. Among the Semitic languages it is one of the most richly documented besides Arabic, Akkadian and Hebrew. Though we do possess some amount of secular Syriac writings, the bulk of Syriac literature, including one of its oldest documents, namely the Syriac Bible in its various versions, attests to the fact that this is the tongue of the Syriac-speaking church. Thus the knowledge of Syriac is an important key for investigating and appreciating the culture deposited in documents penned in this dialect of Aramaic over a period of more than a millennium. Although we are deeply indebted to Payne Smith and Brockelmann for the solid foundations they laid in the field of Syriac lexicography, and to Nöldeke for his still unsurpassed reference grammar, there still remains much to claim the attention of Syriac philologists. Especially on matters of syntax, there are issues to which Nöldeke has paid insufficient, if at all, attention, and some questions need to be investigated with a new perspective and methodology, as has been demonstrated during the past few decades by scholars such as Avineri, Goldenberg, Joosten, Khan, Van Rompay, and the present writer. (1)

The present work is meant to replace C. Brockelmann's *Syrische Grammatik*, in comparison with which our grammar shows similarities and dissimilarities alike.

Ours is also an introduction to the Classical Syriac language and its literature.

Brockelmann introduced some of his original insights in the phonology section, whilst the morphology and syntax, the latter in particular, were rather brief. We like to believe that in all compartments of grammar we have attempted to present a more detailed description of the language, incorporating results of more recent studies on the language, with special reference to syntax, which is an area where Syriac, with its only seemingly deceptive simplicity, appears to be capable of expressing

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1 On the *status quaeestionis* up to the late thirties of this century, see an excellent overview in Rosenthal 1939: 179-211.
rather intriguing subtleties and niceties.

Unlike Brockelmann's our approach has been essentially descriptive and synchronic, diachronic and comparative details, if presented at all, being mostly relegated to footnotes.

Generations of students of Syriac have valued the chrestomathy of considerable extent in Brockelmann's grammar. We also follow this pedagogically commendable tradition. One important difference, however, is that each piece of text in our chrestomathy is more or less fully provided with notes, mostly of grammatical and lexical nature with frequent cross-references to relevant paragraphs in the grammar. Another difference is that, whereas the pieces selected by Brockelmann are almost without an exception ecclesiastical in nature, our anthology, it is hoped, shows that in this language one can also find texts of secular nature which can be interesting. In Brockelmann's chrestomathy all the three Syriac scripts are equally represented, whilst we have shown partiality to the oldest of them, the Estrangela, not only in the chrestomathy, but also in the grammar section. This can be justified by the growing tendency to use this script in the recent scholarly publications. We have made this choice, though the wordprocessing software at our disposal has presented some technical difficulties in cases where a vowel sign and a diacritic dot or dots, for example, need to be applied simultaneously. In some such cases we have dispensed with one or more of such dots. It is hoped that this will not be found by the user too difficult or confusing. To minimise such a difficulty and in the interest of pedagogical effectiveness, transliteration in the Latin alphabet has been extensively used in the phonology and morphology section and likewise in the chrestomathy. Out of the same pedagogical consideration, the Verb Paradigms have also been provided with transliteration.

We would state at this point that we have taken the maximum care to indicate the twofold pronunciation of the six, so-called Beghadhapehath plosives. This is contrary to the practice followed in many text-editions, even in elementary grammars.

The texts in the Chrestomathy are arranged in a roughly chronological order of composition.

Another universally acclaimed boon of Brockelmann's grammar has been its "Literatur." Here again we follow in his steps, and to this
end we have been able to secure friendly and ready cooperation of Dr. Sebastian Brock of Oxford, who has compiled a most up-to-date bibliography for which one can only be grateful. It is not meant to be exhaustive in the strict sense of the word, but it does present a source of information to which any serious student of Syriac would often like to turn. The section entitled "Grammatical studies" is designed to be exhaustive.

Being the author of *Classical Syriac for Hebraists*, also published by Harrassowitz (1987; reprinted 1996), I feel obliged to say a few words over the relationship between it and the present work. My general approach to Syriac grammar remains the same, though the present work incorporates some new ideas and details, and is as a whole somewhat fuller in the presentation of the grammar of the language. This time no previous knowledge of Hebrew is assumed, so that even the basic notions peculiar to Semitic languages are fully explained. Needless to say, such a knowledge would considerably facilitate and accelerate the study of Syriac, and for the benefit of such students we have mentioned some phenomena and examples related to other cognates such as Hebrew and other dialects of Aramaic. No chrestomathy text is common to both grammars. The Bibliography is, of course, a new feature. So are a set of basic language exercises with a key to them. Following an earlier edition of Brockelmann's grammar, a list of proper nouns occurring in the chrestomathy texts has been appended.

It remains to express my sincere thanks to the editors of the reputed series, *Porta Linguarum Orientalium*, Profs. F. Rosenthal and W. Diem, who did me an inestimable honour by asking me to contribute this volume to the series. I have also benefited from several reviews published on my *Classical Syriac for Hebraists*, and suggestions and corrections to it made known to me through private correspondence by Prof. B. Zuckerman of California, and especially Mr O.J. Schrier, M.A., of Amsterdam. My gratitude goes also to Mr. M. Langfeld of Otto Harrassowitz for his encouragement and patience.

October, 1996.

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PREFACE TO THE SECOND EDITION

It gives us great pleasure to have been offered by the editors of the series Porta Linguarum Orientalium, now Prof. Diem and Prof. Edzard, to revise our Syriac grammar. In addition to rectifying plain errors in the first edition drawn to our attention by various people and noticed by ourselves, Dr Brock has revised the Select Bibliography. We have also taken into account a number of reviews on the first edition, and some valuable remarks and suggestions offered by the series editors, for all of which we are grateful.


Takamitsu Muraoka
Oegstgeest, The Netherlands
Literature cited in the grammar and chrestomathy sections(1)


1 For information on abbreviations used here, see pp. 155-56.


Cited Literature


Martin, J.P. 1872. Œuvres grammaticales d'Abou'lfaradj dit Bar Hebraeus, Tome I. Paris: Maisonneuve et Comp.


__. 1935. Encyclopaedia of Philosophical and Natural Sciences as Taught in Baghdad about A.D. 817 or Book of Treasures by Job of Edessa. Cambridge: W. Heffer & Sons.


__. 1922. Le Livre des splendeurs. La Grande grammaire de Grégoire Barhebraeus. Texte syriaque édié d'après les manuscrits etc. Lund: C.W.K. Gleerup etc.


Abbreviations

abs. absolute (state)
act. active
adj. adjective
adv. adverb
Akk. Akkadian
BA Biblical Aramaic
BH Biblical Hebrew
caus. causative
conj. conjunction
CPA Christian Palestinian Aramaic
cst. construct (state)
dir. direct
emph. emphatic
ES Eastern (Nestorian) Syriac
f. feminine
fem. feminine
Gk Greek
Heb. Hebrew
Impv. Imperative
Impf. Imperfect
Inf. Infinitive
ind. indirect
intr. intransitive
Lat. Latin
lit. literally
m. masculine
masc. masculine
MH Mishnaic Hebrew
n. footnote
obj. object
pass. passive
pl. plural
prep. preposition
ptc. participle
sg. singular
st. state
suf. suffix
Syr. Syriac
tr. transitive
WS Western (Jacobite) Syriac
Abbreviated titles of the Syriac documents cited in the Morphosyntax and Syntax section of the grammar


The Syriac Bible is mostly quoted from the Peshitta version. Where appropriate, a distinction is made between the Peshitta and Old Syriac versions of the Gospels by means of "P" and "S" respectively.
Some practical suggestions

1. The following may be considered as useful pedagogic strategy:

   a. Study the following matters thoroughly:
      1) the Estrangela form of the alphabet (§ 2),
      2) the pronunciation of the letters of the alphabet (§ 3),
      3) the "Nestorian" vowel signs to go with it (§ 4c),
      4) some graphic signs (§ 5)
      5) some phonological rules (§ 6 A, B, F, H, I, J, K, L)
      6) the basics of morphology: pronouns (§§ 9-12, 13, 15), declension
         of nouns and adjectives, and conjugation of verbs (§§ 17, 18,

   b. Do the appropriate exercise as you go along, studying the above-
      mentioned points.

   c. Footnotes, especially lengthy ones, may be initially ignored.

2. Start working through the chrestomathy. The texts nos. 1 and 3 may
   be best left for a later stage of study. Begin with nos. 4 and 5, both
   from the Bible.

3. In studying the texts in the chrestomathy, make good use of the
   accompanying footnotes. Cross-references to the grammar ought to
   be studied carefully. Start studying simultaneously the paragraphs
   of the grammar section not mentioned above, including the Morpho-
   syntax and Syntax section.
PART ONE

WRITING AND PHONOLOGY

§ 1 General. Syriac is a language which belongs to the Aramaic branch of the Semitic language family. It is attested in written form by inscriptions which date from the first few centuries of the Christian era and originate from Edessa and its environs.\(^1\) The language of these inscriptions still shows some affinity with Aramaic of the earlier phases, and is thus distinct from the fully developed literary idiom of the subsequent centuries.\(^2\) Along with the Aramaic idiom of the Babylonian Talmud and the idiom used by another Christian community, Mandaic, this developed form of Classical Syriac represents Eastern Aramaic in contradistinction to Western Aramaic represented by idioms such as Palestinian Jewish Aramaic of documents like the Palestinian (or: Jerusalem) Talmud and some midrashim, Samaritan Aramaic, and Christian Palestinian Aramaic.

The growth and development of Classical Syriac is closely bound up with the spread of Christianity in North Western Syria and subsequently the whole of Mesopotamia, and even further eastwards. It bloomed into a lively, literary means of expression during the third to seventh centuries. Over the centuries, a vast amount of literary works was produced in this language, covering the entire gamut of intellectual curiosity and creativity during the Late Antiquity and the immediately following period. Syriac-speaking scholars are also rightly credited with having served as conservers and transmitters of classical scholarship and as tutors and mentors for emerging, but still largely unlettered Islamic leadership. After the emergence of Islam in the region the language gradually began to decline, though its use as a literary idiom was kept alive well into the thirteenth century.

As a result of the famous Christological controversy during the fifth century the Syriac-speaking church split into two camps: the dyophysite

\(^1\) Useful collections of such inscriptions are Drijvers 1972; Drijvers amd Healey 1999.
\(^2\) On this, see Beyer 1966.
East Syrians (Nestorians) on the one hand, who came under the Persian sphere of influence, and the monophysite West Syrians (Jacobites) on the other, who remained within the Roman sphere of influence. These ecclesiastical developments came to leave some traces at language level as well in that each branch began to develop its own form of alphabet and there are some differences in phonology between the two dialects.

It now appears that Syriac, in a variety of vernacular forms, managed to survive down to the modern times. Towards the end of the 19th century attempts were made by Western missionaries to create modern literary idioms on the basis of Classical Syriac, and these vernaculars achieved a remarkable measure of success. Not only are a number of distinct Syriac idioms today in actual use as oral means of communication in pockets of the Middle East and communities of Modern Syriac speakers settled in various parts of the Western world including Australia, but there also exists a considerable amount of literary output.

§ 2 Alphabet. Like other indigenous Semitic scripts, the Syriac alphabet is essentially consonantal. Each of its twenty-two letters was originally designed to represent a single consonantal phoneme. However, already the earliest inscriptions show that some letters had begun to be used to mark vowels, notably the letter Waw for o or u and the letter Yodh for i or e. Moreover, the first letter of the alphabet, Alaf, had ceased to be pronounced under certain conditions, and thereby appeared to be a vowel letter by default. These three letters then are bivalent, being either consonantal or vocalic or having no phonetic value, the latter applying to Alaf. All the remaining letters are consonantal.

The Syriac alphabet is known in three distinct forms: the earliest is called Estrangela, and the above-mentioned split within the Syriac church led to the emergence of two distinct scripts, Serto or Serta in use among the Jacobites, and the Nestorian in the east.

³ The earliest known form of the Syriac script appears to be related to the cursive Palmyrene ductus developed in Northern Mesopotamia towards the closing centuries of the pre-Christian era. See Naveh 1982: 143-53.
Table of the alphabet

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<th>Serto</th>
<th>Nestorian</th>
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<td>Joined to</td>
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<td></td>
<td>right and left</td>
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<td>Beth</td>
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Note the following points applicable to all the three scripts:

a) Certain pairs of letters need to be carefully kept apart from each other:(

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4 For the purpose of illustration, we use the Estrangela script.
Writing and Phonology

4 Writing and Phonology

b) Syriac is written from right to left, the general direction of writing strokes is from top to bottom and from right to left.

c) Certain letters are never joined to the left: Alaf, Dalath, He, Waw, Zai(n), Sade, Resh, and Taw.

d) When a letter is joined to the left or to the right, or both, very minor adjustments need to be made.

e) In the Serto script the sequence of Lamadhi followed by Alaf is written \( \text{JJ} \), whilst Alaf followed by Lamadhi is written \( \text{\Xi} \). Furthermore, where a word ends with Lamadhi and the following word begins with Alaf, the combination may be spelled \( \text{\Xi} \). In the Nestorian script a word-final sequence of Taw followed by Alaf may be written \( \text{\X} \) instead of \( \text{\I\X} \).

§ 3 Pronunciation. The following description can be only approximate, and it is more than likely that in the course of the history of the language there occurred some changes. Moreover, there are, as stated above, some differences between the Western and Eastern dialects. It is widely believed that Eastern Syriac has preserved at many points a more archaic form of Classical Syriac. Hence we shall mostly follow here the Eastern tradition.

Consonants. The six plosives, namely \( \text{\text{b}}, \text{\text{g}}, \text{\text{d}}, \text{\text{k}}, \text{\text{p}}, \text{\text{t}} \), are pronounced, as in the Tiberian tradition of Hebrew, in two different ways: /b g d k p t/ and, with spirantisation, /v g d k f \( \text{\text{y}} \)/: /g d, \( \text{\text{y}} / being the equivalent of the Arabic \( \text{\text{Ghain}}, /\text{\text{d}}/ \) of \( \text{\text{th}} \) of the English \( \text{\text{that}}, /\text{\text{k}}/ \) of \( \text{\text{ch}} \) of Scottish \( \text{\text{loch}}, \) and /\( \text{\text{y}} / of \( \text{\text{th}} \) of \( \text{\text{thing}} \) respectively.\(^5\)

5 When a Syriac technical term is mentioned as such, we shall use, in this grammar, a simplified spelling, and not its phonetically transliterated form. For instance, "Beth," and not "Beth."

6 The use of double slashes, / /, is not meant to be phonemic notation, but a mere
Alaf (א) is a glottal stop, heard in many varieties of English as in better /bɛʔər/ for the standard /bɛtə/.

Heṭh (וה) is an unvoiced fricative pharyngeal.

Teth (ת), Ṣadhe (ש), and Qof (ם) are said to be an "emphatic" equivalent of Taw (ת), Semkath (ם), and Kaf (כ) respectively. However, in practice, little distinction is made between the two series, the emphatic series often being "deemphasised." Many pronounce Ṣadhe as if it were /ts/ as in Engl. cats.

‘E (א) is a voiced fricative pharyngeal, forming a pair with Ḥeth.

§ 4 Vowels and their notation. Syriac knows three sorts of vowel notation. They differ from each other in conception.

a) Diacritical dot. The first is a simple dot placed above or below a word where two or three sequences of identical consonants differ phonetically, and consequently in meaning. Thus כנ /mān/ 'What?' or /man/ 'Who?' vs. ככ /men/ 'from'; כט /qātel/ 'killing' (participle), or /qṭel/ 'he murdered' vs. קת /qṭal/ 'he killed'; קلة /malkā/ 'king' vs. קלת /melkā/ 'counsel'; כע /haw/ 'that' (demonstrative pronoun) vs. כע /hu/ 'he'; כננ /hānnon/ 'those' vs. כננ /hennon/ 'they.' Sometimes this diacritical dot came to indicate a grammatical distinction. Thus serving initially to distinguish כה /bāh/ 'in her' from ככ /bēh/ 'in him,' it subsequently came to be used to mark a third person feminine suffix irrespective of its phonetic shape in contrast to its masculine counterpart: כנה /qṭaltāh/ 'I killed her' as against כנה /qṭaltēh/ 'I killed him,' but also כנה /qdamēh/ 'before her' (but כנה /qdamaw/ 'before him').

This is manifestly a rather crude system of vowel notation, the dot being no exact notation of particular vowel quality, but rather meaningful only in cases of homographs and providing a convenient and quick guidance for those who already know the language reasonably well.

At a later stage the system was further refined by allowing the use of a second or even third dot to distinguish, for instance, between כנ /evdat/ 'I made' and כנ /evdat/ 'she made.'(7)

expedience.

7 For a description of historical development of vowel notation in Syriac, see Segal 1953.
b) Vowel letters. From the above-mentioned use of Alaf as vowel letter by default there developed its use as a genuine vowel letter for a: e.g. ܐܡܐ ܕܘܓܡܬܐ. This has spread also to indigenous Syriac words: e.g. ܐܠܐ for ܐܠ /tallā/ 'dew.'

Yodh and Waw are mostly used to indicate a historically long i and u respectively. Thus ܒܝܫ /biš/ 'bad' and ܕܬܘܝ /nqumun/ 'they shall get up,' but occasionally also for a historically short i or u, e.g. ܓܝܫܪܐ /giśrā/ 'bridge'; ܓܘܫܡܐ /gušmā/ 'body'; ܡܝܛܓܕܕܐ /pizgaddā/ 'emissary.'

Yodh and Waw are also used to indicate /e/ and /o/ resulting from the contraction of an original diphthong /ay/ and /aw/ respectively: ܒܝ /bēy/ 'the house of' and ܝܘܡ /yom/ 'the day of.' These are therefore historical or etymological spellings.

Furthermore, almost every u or o is indicated by means of a Waw. Common exceptions are ܐܟ /kol, kul/ 'every' and ܡܠܒ /meṭṭul, metṭol/ 'on account of,' which are at times defectively spelled in early periods, and regularly so in late manuscripts.

c) Vowel signs. Two distinct sets of vowel signs are in use: the earlier developed Nestorian system and the later Jacobite system. The former consists of single or double dots, whereas the latter makes use of letters of the Greek alphabet. The two systems are set out below as attached to the consonant ܡ, and given the pronunciation of the syllable along with the indigenous names of the vowel signs. Whereas the dots of the Nestorian system have fixed positions, the Greek letters of the Jacobite system may be positioned indiscriminately either above or below the consonant letter concerned, or sometimes obliquely. The vowel symbols of the latter system are turned through 180 degrees when they are placed below: thus ܐܡܬܐ ܓܘܫܡܐ ☞.

8 There is no indication that Classical Syriac knew a quantitative distinction between /u/ and /o/ on one hand, and between /i/ and /i/ on the other. Hence, contrary to the common practice, which is diachronically informed, we shall not transliterate ܐܢܫܡܐ as /nsimūn/, but as /nsimun/.

9 Defective spellings, namely without the use of vowel letters, esp. for historically short vowels, are fairly frequently attested in early inscriptions: see Texts nos. 1 and 3 in the chrestomathy. See Brock 2003: 97.
Vowel letters; vowel signs

Nestorian (ES = Eastern Syriac)          Jacobite (WS = Western Syriac)

/sä/  (zqāfā)                          /so/  (zqofo)
/sa/  (ptāhā)                          /sa/   (ptoho)(10)
/si/  (ḥvāšā)                          /si/   (ḥvošo)
/su/ (zqafa) 'allišā)                  /su/   (ςοσο)
/sē/ (rvašā kāryā)                    /se/   (rvošo)
/se/ (rvašā ārrikā)                   /se/   (rvošo)
/sol/ (ςασα rwiḥā)                    /sol/  (ςασα rwiḥā)

The two notation systems clearly represent two distinct phonological systems of vowels resulting from dialectal developments.

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<tr>
<th>Nestorian</th>
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The above figure represents an inventory of the vowel phonemes in the two dialects, and a line indicates etymological, diachronic correspondences. The use of identical vowel letter does not necessarily imply identical phonetic articulation. Thus the Jacobite o was most likely pronounced differently from the Nestorian o(11), for otherwise the correspondences in question would be difficult to understand.(12)

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10 For the notation "zeqafa," and not "zeqāfā," and the like, see n. 5 above.
11 A vowel quality considered to be comparable to the American English pronunciation of soft.
12 On the complicated two-way correspondence between the Nestorian ē and Jacobite i/e, see Blau 1969.
Many scholars believe that the ES represents at many points an earlier phase of Classical Syriac vowel system, although details are still debated—for instance, whether the distinction between /sā/ and /sa/ was purely one of length—and actual manuscripts attest to a considerable degree of fluctuation.\(^{13}\) Especially the WS /i/ and /u/ corresponding to the ES /ē/ and /o/ respectively are considered to be secondary.\(^{14}\)

There are manuscripts which show a mixture of the two systems. Furthermore, some manuscripts and printed editions of the Bible make simultaneous use of the diacritical point and vowel signs, where the use of the former is redundant.

§ 5 Other graphic signs.

a) A dot is placed above א ב ג ד ק פ ו ה ה ו ש and below ק פ ו ה ה ו ש to indicate their "hard" (plosive) pronunciation, /b g d k p t/—called כֶּפֶלְתָּא /quššāyā/ 'hardening'—and below those same letters to indicate their "soft" (fricative) pronunciation—called כֶּפֶלְתָּא /rukķākā/ 'softening.' For instance.

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\(^{14}\) There is some theoretical difficulty also about the interpretation of the vowel /o/. Unlike the vowels a and e there is only one vowel sign. Whereas a long a or e is not liable to deletion, many o's are liable to such a deletion—e.g. מָשְׂאָה /qdoš/ 'sanctity' vs. its emphatic state form מִשְׂאָה /qudšā/; הבשו /neqbot/ 'he shall bury' vs. הבשו /neqbrun/ 'they shall bury'—but some are undeletable as in מְלָת/ /götôl/ 'murderer' vs. its emph. form מְלָת /qotôl/ and noun patterns with a suffix -on/ such as מְלָת /gelyonā/ 'revelation' and מְלָת /palîhônā/ 'small god.' Should one interpret the latter as morphophonemically long? Moreover, there are cases in which one cannot find a short or long counterpart in neat paradigmatic opposition: e.g. pronouns such מְלָת 'you' (m.pl.), מְלָת 'they' (m.) מְלָת 'those' (m.) or the o contracted from /aw/ as in מְלָת 'day,' which does not occur in any other form of the noun (otherwise always יאוֹם/). Whereas the vowel i remains constant, u is sometimes deleted: e.g. מְלָת /qudšā/ vs. its st. abs. form מְלָת /qdoš/ 'sanctity.' All in all, it appears that deletability is a consequence of the historical brevity of vowels, but cannot be made a criterion for interpreting them to be short. The fact that native speakers of the language did not find it necessary to devise separate symbols for putative long and short varieties of i, u, and o ought to be made to carry due weight.
In ES the letter Pe with a rukkaka is also pronounced hard, /p/.(16)
Moreover, East Syrians pronounce some Pe's following a vowel like Waw, which fact is indicated by means of a semi-circle under such a Pe: e.g. /Pawšṭā /'raisins,' /nawšā /'soul,' /newtā /'he (or: we) shall open.'(17)

b) Another diacritical device of ancient origin, called seyame, is a double dot indicating the plural form of a noun which was often impossible graphically to distinguish from its singular form: e.g. مَلْكَة /malkā /'kings' vs. مَلك /malkā /'king'; مَلْكَات /malkātā /'queens' vs. مَلك /malkā /'queen.' The use of the seyame sign was subsequently extended to cases where no ambiguity existed: e.g., ضَمْن /plāmmin/ 'cubits,' ضَمْن /šāmān/ 'small cattle' (collective noun), /tāvān/ 'are good' (fem. adj. pl. used predicatively, but not masc. مَلْك /malkā /'city,' /tāvin/), مَلْك /mlkh /ktāv /'they (fem.) wrote,' مَلْك /mlkh /nektvān /'they (fem. pl.) shall write,' مَلْك /mlkh /tārēn/ مَلْك /mlkh /tartēn/ 'two.'

c) One sometimes finds a horizontal stroke—called linea occultans 'hiding line' or marheťana 'hastener'—over a non-word-final consonant which is not immediately followed by a vowel as in قَلِی /qalī /'they were half vs. قَلِی /qalī /'they divided; قَلِی /lahm /'my bread.'
More often the sign indicates that the consonant so marked is not pronounced (syncope), e.g. مَدْتَه /mdttā /'city,' مَدْتَه /wā /'was,' بَنَ /nā /'I,' مَدْتَه /batān /'you (masc. pl.); بَنَ /batā /'daughter of' as against بَنَ /batā /'daughter.'
The same horizontal stroke, when placed below a consonant, may indicate that it is to be pronounced clearly with some sort of helping vowel. Called mehaggeyana 'articulator' it occurs where more than

15 In Greek loanwords with π, the dot is placed inside the letter (δ)—or a double dot above (α)—to indicate its pronunciation without aspiration as in Dutch pen as against Engl. pen.
16 A phenomenon attested as early as the 10th century: Nöldeke 1966:313.
17 For a fuller list, see Mingana 1905:3.
18 In late manuscripts or some printed editions the sign may also be found below the letter in question.
two consonants are clustered together as in \(\text{הכִּים} \) /hecem\(\text{תא} \) for /hecmta/ 'wisdom.'

d) Syrian scholars, like their Tiberian counterparts for Hebrew, developed a set of cantillation symbols, accents, applied to biblical texts, in order to ensure their solemn, liturgical recitation.(19)

e) The system of punctuation marks is rather poorly developed and their use is not governed by rigid rules. Of the more common marks are a dot similar to the English full period, a combination of four dots (\(\cdot\cdot\cdot\)), and a sign similar to our colon.

§ 6 Some remarks on phonology

A) Vowel deletion rule. The vowels /a/, /e/, and /o/ which come to stand in an unaccented open syllable, namely a syllable ending in a vowel, are regularly deleted. This process can be clearly observed where the addition of an inflectional ending or a suffix pronoun leads to the originally closed final syllable becoming open and the accent shifting forward: e.g., \(\text{תא} \) /bar/ 'son' (or: 'the son of') \(\rightarrow\) \(\text{תא} \) /bra/ 'the son' (\(<\) * /bar\(\text{ל}\))/; \(\text{קָּטֶל} \) /p\(\text{אֶל} /'eating' (masc. sing.) \(\rightarrow\) \(\text{קָטֶל} \) /p\(\text{אֶל} \) /'eating' (masc. pl.) (\(<\) * /p\(\text{אֶל} \)/); \(\text{יַעֲקֹב} \) /\(\text{אֶל} \) /'I shall eat' \(\rightarrow\) \(\text{יַעֲקֹב} \) /\(\text{אֶל} \) /'you (fem. sing.) shall eat' (\(<\) * /\(\text{אֶל} \)/).

This rule can account for the morphological process whereby both the basic form \(\text{סָלֹם} \) /\(\text{ל} \) /'image' and its variation with the definite article, \(\text{סָלֹמָא} \) /\(\text{ל} \) /, can be derived from the underlying form */salem/:

/*salem/ \(\rightarrow\) /\(\text{ל} \) / and */salm\(\text{א} \) /salm\(\text{א} \). (20) As can be seen from the last example, where two short open syllables precede stress (C\(\text{ב}C\(\text{ב}C\(\text{ב}\))\(\text{כ}\)), it is the first short open-syllabic vowel before the stress that is deleted: thus */dah\(\text{ב} \) / > /dah\(\text{ב} \) / 'gold' as against */k\(\text{א}t\(\text{ב} \) / > /k\(\text{א}t\(\text{ב} \) / 'writing' (f.sg.); */q\(\text{נ}a\(\text{y}y\(\text{א} \) / > /q\(\text{נ}a\(\text{y}y\(\text{א} \) / 'reeds.'

B) /e/ \(\rightarrow\) /a/ before /r/ or a guttural. Examples are: \(\text{שָׁמָא} \) /\(\text{ל} \) / 'hearing' for */\(\text{שָׁמ} \) ; \(\text{שֶׁבֶב} \) /\(\text{ל} \) / 'he praised' for */\(\text{ש} \) ; \(\text{דָּבָר} \) /\(\text{ל} \) / 'leading' for */\(\text{ד} \) .

19 For details, see Segal 1953: 58-150.

20 Forms such as \(\text{גַּל} \) /\(\text{ל} \) / 'he ate,' \(\text{דָּבָר} \) /\(\text{ל} \) / 'Eat!' and \(\text{יִדֵּח} \) /\(\text{ל} \) / 'he knew' show that the initial vowel developed after this rule had ceased to operate.

21 C = consonant; V = vowel; \(\nu\) = short vowel.
C) A word-initial glottal stop (Alaf) is always followed by a vowel as in ُر /pesar/ 'he bound,' ُر/ال /palāhā /'god.' However, the other gutturals are not subject to such a rule: thus ُر/ح /hmār/ 'donkey'; ُر/ار /fraq/ 'he ran away.'

D) A word-initial /y/ which by analogy would have no vowel is regularly provided with a congenial /i/ vowel, often spelled ُر: e.g. ُر/ي/iveš/ 'was dry' (cp. ُر/ي/iveš/ 'he was clothed'; ُر/ي/idā/ 'hand.'

E) There is no genuine diphthong, but a combination of a vowel followed by /w/ or /y/, such as /aw/ in ُر/ي /yawmāl/ 'day' and /ay/ in ُر/ي/baytā/ 'house.'

F) A syllable may begin with a single or double consonant, and end with a vowel (open syllable) or consonant or double consonant (closed syllable). Thus ُر/د /dāvar/ = /dā-var/; ُر/د /dvar/ (monosyllabic); ُر/ق /qabbel/ = /qab-bel/. A form such as ُر/ت /teklin/ is best analysed as ُر/ت /tek-lin/, though it is a variant on ُر/ت /tek-kol/, but rather in view of a form such as ُر/ن /nertun/ 'they shall inherit,' a variation of ُر/ن /nertu/. A doubly closed syllable occurs only at the end of a word form: e.g. ُر/ث /taht/ 'below'; ُر/ف /švāq/ 'you forsook'; ُر/ل /lahm/ 'my bread.' A sequence of two identical consonants at the end of a syllable is simplified: e.g. ُر/ت /ant/ > ُر/ت /att/ (with the assimilation of the /n/) > ُر/ت /at/ 'you'; ُر/ق /qabbel/ 'he received' > ُر/ق /qablat/ 'she received.'

G) WS has abandoned the doubling of consonants, which is, however, preserved in ES: thus ُر/ق /qabel/ = WS /qabel/, ES /qabbel/. Where a short vowel is followed by another vowel, the consonant in between may be considered to be doubled: e.g., ُر/ن /nappeq/ 'he (or: we) shall bring out' vs. ُر/ن /nāfeq/ 'coming out'; ُر/ز /rebba/ 'she was great' vs. ُر/ز /rāvat/ 'she clamoured'; ُر/ل /mellat/ 'the word of.'

Even in ES the doubling seems to have been given up when the

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22 On an apparent exception ُر/ن /haduf/, see Nöldeke 1966 § 76B.
23 See Brock 2003: 97.
24 The diphthong /aw/ is represented in ES always as /āw/, so ُر/و.
doubled consonant with no vowel is followed by another consonant: e.g. ﻣُﻠْتَانٍ /melltan/ 'word' rather than /melltan/ as against ﻣَﻠْتَانٍ /mellat/ 'the word of.'

A doubled consonant is not normally spelled twice. Common exceptions are ﻣُﻠْمُهْ /samme/ 'drugs'; ﻣُﻠْمُهْ /samme/ 'peoples'; ﻣُﻠْمُهْ /galle/ 'waves.'(25)

H) The spirantised pronunciation of the six plosives (§ 5: 1) occurs when these consonants are immediately preceded by a vowel or they follow a vowelless consonant at the beginning of a syllable. Thus ﺧَاء /kātev/ 'writing'; ﺧَاء /ktav/ 'he wrote,' but ﻣَﻛْـﺕَـviron /maktvānā/ 'author' (the syllabification of the word is: /mak-tvā-nā/).

This rule may also operate across the word boundary, thus ﻣُﻠْمُهْ /yattir men tlātnā dēnārin/ 'more than three hundred denarii.'

The /w/ and /y/ of diphthongs are considered to be consonantal in this regard: thus ﻣُـﻕُـ /mawta/ 'death' and ﻣُـﻕُـ /baytā/ 'house'; ﻣُـﻕُـ /hayden/ 'then.' 'like, as' is pronounced /ak/.

Classical Syriac, however, seems to represent a stage further advanced than suggested by the above-described conditioning of spirantisation, and there are signs of incipient phonematisation of spirantised, originally allophonic consonants. This is seen in cases of minimal pair contrast as in ﻳَـ /garbā/ 'leper' vs. ﻤُـ /garvā/ 'leprosy'; ﻤُـ /qeštā/ 'bow' vs. ﻤُـ /qeštā/ 'stubble'; ﺱُـ /hdīt/ 'you (masc. sg.) rejoiced' vs. ﺱُـ /hdīt/ 'I rejoiced'; ﻤُـ /sakkit/ 'you (masc. sg.) expected' vs. ﻤُـ /sakkit/ 'I expected.'

I) Four frequent one-letter particles, ﺱٍ 'in,' ﺷٍ 'that, which, of,' ﺱٍ 'and,' and ﺷٍ 'to, for,' are proclitics, forming a close phonetic unit with the immediately following word, and are spelled as part of the latter: e.g., ﺭَـ /bvaytā/ 'in the house'; ﺭَـ /bvaytā/ 'and the house.' It can be seen that the above-given rule of spirantisation applies here.

Where the first consonant of the word following one of these particles lacks a vowel of its own, a helping vowel /a/ is added to the

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25 These are considered to be historical spellings in which there was earlier a vowel between the two identical consonants.
proclitic particle to facilitate the pronunciation: e.g., ﺔل /bašmayyā/ 'in the sky.'

This rule applies also where two or more proclitic particles follow one after another as in ﺔل /ladvašmayyā/ 'to that which is in the sky.'

J) A word-initial /p/, /h/ or /h/ is often deleted when such a word, usually grammatical function word, forms a close phonetic unit with the immediately preceding word. Such are (i) the /p/ of the independent personal pronouns in the first and second persons ﺔل /Penā/ 'I,' ﺔل /Pat/ 'you [m.sg.],' ﺔل /Pat/ 'you [f.sg.],' ﺔل / Patton/ 'you [m.pl.],' ﺔل / Pattn/ 'you [f.pl.],' (ii) the /h/ of the third person singular pronoun ﻋ /hu/ 'he, it' and ﻋ /hi/ 'she, it', and the Perfect tense of the verb ﻋ /hwā/ 'he was, there was,' and (iii) the /h/ of the first person plural independent pronoun ﺔل /hnan/ 'we.'

The consonants thus elided may be left out in writing as well: e.g. ﺔل /qāvelnā/ 'I complain' for ﺔل /qavelnā/.

In the last example, not only the Alaf but also the accompanying vowel have been elided. In the case of ﺔل or ﺔل, the vowels are preserved when the preceding word ends with a consonant, but they become /w/ and /y/ respectively when they are preceded by a vowel: e.g. ﺔل / Pattu malkā/ 'you are the king'; ﺔل / Pattu malkā/ 'you are the queen'; ﺔل /malkāw dāwid/ 'David is king.'

A similar aphaeresis of Alaf is observable also in ﺔل /nāš/ 'man, people'; ﺔل /hrēn/ 'other'; ﺔل /hrāyā/ 'last.'

K) Elision of /p/ in sequence <CpV>. If an Alaf preceded by a vowelless consonant is elided, its vowel is then taken over by the preceding consonant: e.g., ﺔل /m̄assē/ 'healing' > ﺔل /massē/;

26 This explanation is neater than to postulate with Brockelmann (1962: § 74) /*waqtl/ > ﺔل /waqtal/ 'and he killed': unless one further postulated an analogy of the particles ﺔ and ﺔ, the preposition ﺔ would remain problematic, since it is agreed to go back to /*bi/, not /*ba/.

27 In the following cases the phonetic process is complete, leaving no graphic trace of the original Alaf: ﺔل /had/ 'one,' ﺔل /harā/ 'end,' ﺔل /hārā/ 'sister,' ﺔل /dēn/ 'then' (cf. Biblical Aramaic: ﺔل). Likewise the imperative of the verbs ﺔل /petā/ 'to come' (e.g. ﺔل /tā/) and ﺔل / Pezal/ (e.g. ﺔل /zel/).
14 Writing and Phonology

* /n’āšlem/ 'he will deliver' > /nāšlem/; * /n’ētkev/ 'it shall be written' > /netkev/. This also applies to cases of proclisis (#1 above): " + /pārā/ 'land' > /barā/ 'in the land.' (28)

L) Elision of /l/ in sequence <V2C>. Examples are: /nēkol/ 'he (or: we) shall eat' (< /ne’kol/); /tēmar/ 'you (m.sg.) (or: she) shall say' (< /*te’mar/). (29)

M) Assimilation of consonants. In the case of two verbs of physical movement, the /l/ as their component is assimilated when the preceding sibilant closes a syllable, i.e. has no vowel. Thus with the verb /Pezal/ 'to go': e.g. * /Pezaq/ 'she went' > /Pezzaq/; * /āzlin/ 'going' > /Pāzzin/. Likewise /sleq/ 'to ascend,' though, unlike /lāq/, the Lamadh is never written (30): e.g. * /Imeslaq/ 'to ascend' > /Imessaq/; * /Asleqt/ 'you brought up' > /Passleqt/.

The /l/ as the first consonant of a verb root is sometimes assimilated to the Taw of the preceding reflexive pattern prefix: so always in the reflexive pattern Ettafal corresponding to the causative pattern, Afel (see below, § 49) — /Pettaqarv/ < * /Pet’aqarv/ 'was fought'; Ethpeel /Pethed/ 'was shut' < * /Pet’ehed/; Ethpaal /Pettannah/ 'he groaned' < * /Pet’annah/.

The /n/ as the first consonant of a verb is regularly assimilated to the following consonant with the exception of /h/ when such an /n/ closes a syllable: e.g. /neppoq/ 'he will go out' < * /neﬀaq/ (as against, for instance, /fafaq/ 'he went out' or /nāfeq/ 'going out'); /Pappeq/ 'he brought out' < * /Panpeq/; /Pettappaq/ 'he was brought out' < * /Pettanpaq/.

Cf. * /nenhar/ 'it will be

28 Occasionally reflected in spellings such as /mallef/ for /mallef; /biš/ 'evil' (cf. BA /bāš/). /ār/ /bātar/ 'after' (prep.), < /in/ + /ār/ /ātar/ 'place,' also shows a lengthening of the vowel /aː/ /baː/ > /bā/ (cf. BH /bā/. This is also a historical explanation for words such as /bērā/ 'fountain' (cf. Heb. /bēr/); /dēvā/ 'wolf' (cf. Heb. /bēl/).

29 Cf. BA /bāš/, BH /bāš, bērā/. This is also a historical explanation for words such as /bērā/ 'fountain' (cf. Heb. /bēr/); /dēvā/ 'wolf' (cf. Heb. /bēl/).

30 This is because the phenomenon predates the development in Syriac.
bright' (from /nhar/). On /nettul/ 'he shall give' from the no longer used * /ntan/, see below § 67.

A similar assimilation occurs with nouns and pronouns as well: e.g. /mditta/ 'city' as against /mdina/ 'the city of'; /zbatta/ 'time (of frequency)' vs. /zavnin/ 'times' (pl.); /sfitta/ 'ship' vs. /sfintali/ 'ships'; /sattali/ 'year' vs. /sntal/ 'the year of.' Such a Nun may be written only in part of the inflection: e.g. /lvetali/ 'brick' vs. its pl. /levnel/. See also /adattal/ 'woman'; /adat/ 'you (m.sg.); /adatn/ 'you (m.pl.).'

The dental /l/ of the prefix of the reflexive pattern assimilates to a following /l/ or /t/: /bertassili/ < /*bertassili/; (also spelled /bertabbali/) /bertabbar/ 'was smashed.' A /d/ also, if followed by a vowel, follows the same rule: /neddakkali/ 'he shall remember you.' Such a /d/ not followed by a vowel assimilates to the preceding /l/: /pettkali/ > /petkar/ > /Petkar/ 'he remembered.' A similar assimilation may be assumed also when a proclitic particle (see above § 1) is followed by a vowelless /d/ or /t/, which is in its turn also followed by another dental: /waddamali/ 'and that which is similar' < /*waddame/; /wattusali/ 'and you shall rejoice' < /*watdusali/; /wattasli/ 'and you shall conceal' < /*watta§§ali/.

A dental /l/ or /d/ is assimilated to the following inflectional suffix: e.g. /abbittali/ derived from /abbiti/ 'dense'; /latali/ 'you cursed' from /lati/; /ettali/ 'church' vs. /datali/ 'my church'; /vatli/ 'you did' from /vadi/; /avettali/ 'new' (f.sg.emph. of /hdatali/), /hattali/ (m.sg.emph. < /*hadtali/), /hattali/ (m.pl.emph. < /*hatdei/).

N) Assimilation and metathesis. In the reflexive verb patterns the /l/ of their prefix seems to swap its position with the initial consonant

31 Nöldeke 1966: § 173A mentions an exception, /panhefi/ 'to go bare,' which actually occurs at Dt 8.4.

32 There is no doubling of a spirantised plosive.

33 For another possible interpretation of the feature discussed here, see Joüon - Muraoka 1993: § 17 b.
of a given verb root when the latter begins with a sibilant, one of the set /s, z, š, ž/. Thus Ethpeel ܐܕܪܡܐ /pestreq/ 'to be combed' < /*ʾeṭsreq/ (root ܐܡ); Ethpaal ܐܕܪܡܐ /peštammaš/ 'to be served' < /*ʾeṭšammaš/ (root ܐܡ). When the first consonant of a verb root is /z/ or /š/, the /t/ of the prefix is further assimilated partially to the preceding /z/ or /š/, namely to /d/ (assimilated to the voiced /z/) and to /j/ (to the emphatic /š/): e.g. Ethpeel ܐܕܪܡܐ /pezdven/ 'to be bought' < /*ʾeṭzven/ (root ܐ); and Ethpaal ܐܕܪܡܐ /pešṭabbaʃ/ 'to be decorated' < /*ʾeṭšabbaʃ/ (root ܐ). 0) Word stress. Here also differ ES and WS: ES always stresses the penultimate vowel, whereas WS stresses the final syllable when it is closed, but the penultimate when it is open, thus ܐܒܒ /kotēv/ 'writing' (m.sg.), but ܐܒܒ /kōbo/ (f.sg.). Both, each in its own way, seem to represent a later, secondary development, whilst the general penultimate stress can be postulated for the early Classical period.\(^{34}\) In any event, the stress does not appear to have phonemic status.

\(^{34}\) For a reconstruction of a historical development of the Syriac accent, see Brockelmann 1962: § 71-79.
PART TWO

MORPHOLOGY

§ 7 As a Semitic language, Syriac shares with its cognates certain important features in its morphology.

a) A word consists of a root composed of mostly three, but sometimes two, four or more consonants, and this root is furnished with vowels and/or a prefix or suffix, which latter also consists of a consonant or consonants and a vowel or vowels. A given root may have a number of words derived from it, all sharing a certain meaning content borne by the root. All actual words of a given root show the root consonants or its radicals in identical sequence. For example, the root √p-s-q (אwithstanding) may be realised as the following words: /psaq/ 'he cut'; /pesqā/ 'part'; /psaqā/ 'dissection'; /pāsoqā/ 'section'; /pāsiqtā/ 'decision'; /pāsiqāy/ 'short'; /psiquā/ 'separation'; /pūsqānā/ 'decree'; /petpseq/ 'it was cut'; /maṭpasqānutā/ 'section'; /passeq/ 'he chopped'; /pussāqā/ 'chopping' etc.

b) It is customary to classify roots into strong and weak roots. Weak roots are those one radical, namely root consonant, of which is Waw or Yod or the last two radicals are identical.

In addition to these weak root patterns, those with Nun as the first radical or a guttural, especially Alaf as the first radical, cause some deviations in inflection, and it is also customary to speak of First-Alaf, First-Nun, First-Yodh, Second-Waw/Yodh, Third-Yodh, geminate roots etc.(1)

c) Certain categories of words do not share the above-given features: they are pronouns, prepositions, conjunctions and such like particles.

1 One also uses Latin terms such as 'primae Alaf,' 'mediae Waw/Yodh,' 'tertiae Yodh,' 'geminatae,' meaning roots whose first radical (littera 'letter') is Alaf, second radical is Waw/Yodh, third radical is Yodh, and second radical is identical with the third respectively.
§ 8 In the case of geminate roots, the first radical is geminated where it would not otherwise be followed by a vowel: e.g., from the root ٠٠٠٠٠٠ /eggoz/ 'I shall clip'; /negzun/ (= /neggzun/) 'they shall clip'; /مَكَالَة/ 'entrance' (مَكَالَة). As can be seen from the last example, the gemination of the identical second-third radical is restored the moment it is followed by a suffix, whether a vowel or a consonant: cf. § 6 F.

Pronouns

§ 9 Independent personal pronouns. These are pronouns used mostly as subjects or predicates. Most of them have a shortened, enclitic form.

<table>
<thead>
<tr>
<th>Separate</th>
<th>Enclitic</th>
</tr>
</thead>
<tbody>
<tr>
<td>sg. 1  /tena/</td>
<td>/nā/</td>
</tr>
<tr>
<td>2m.  /at/</td>
<td>/t/</td>
</tr>
<tr>
<td>f.    /at/</td>
<td>/t/</td>
</tr>
<tr>
<td>3m.   /hu/</td>
<td>/w/ or /u/ (§ 10)</td>
</tr>
<tr>
<td>f.    /hi/</td>
<td>/y/ or /i/ (§ 10)</td>
</tr>
<tr>
<td>pl. 1 /hman/</td>
<td>/nan/</td>
</tr>
<tr>
<td>2m.   /atton/</td>
<td>/tton/</td>
</tr>
<tr>
<td>f.    /atān/</td>
<td>/ttān/</td>
</tr>
<tr>
<td>3m.   /hennon/</td>
<td>/Pennon/</td>
</tr>
<tr>
<td>f.    /hennēn/</td>
<td>/Pennēn/</td>
</tr>
</tbody>
</table>

§ 10 The enclitic forms are used mostly as weakened subjects of nominal clauses: e.g. /malkānā/ 'I am king.' The third person singular enclitics add varying degrees of prominence to the immediately preceding clause constituent: e.g. /الله تحب/ /attu malkā/ 'it is you who are the king'; /تاممان/ /tammnānu hzēgh/ 'it is there that I saw him.' The third person plural enclitic pronouns are also used as direct objects of a verb form other than a participle: e.g. /sadret /ennēn/ 'I sent them (f.).'

The enclitic forms in the first and second persons may be spelled together with the immediately preceding word, resulting in further

2 This long variant form, /penahnan/, occurs only in old manuscripts.
§ 11 **Suffixed personal pronouns.** Possessive pronouns and pronouns which complement prepositions are attached directly to the latter. The forms which follow vowels slightly differ from those which follow consonants:

<table>
<thead>
<tr>
<th>After Consonants</th>
<th>After Vowels</th>
</tr>
</thead>
<tbody>
<tr>
<td>sg. 1 । (silent)</td>
<td>/y/ ((^5))</td>
</tr>
<tr>
<td>2m. । /āk/</td>
<td>/k/</td>
</tr>
<tr>
<td>f. । /ēk/</td>
<td>/k/</td>
</tr>
<tr>
<td>3m. । /ēh/</td>
<td>/y/</td>
</tr>
<tr>
<td>f. । /āh/</td>
<td>/h/</td>
</tr>
<tr>
<td>pl. । /an/</td>
<td>/n/</td>
</tr>
<tr>
<td>2m. । /kon/ [WS /dā]</td>
<td></td>
</tr>
<tr>
<td>f. । /kēn/</td>
<td></td>
</tr>
<tr>
<td>3m. । /hon/ [WS /dā]</td>
<td></td>
</tr>
<tr>
<td>f. । /hēn/</td>
<td></td>
</tr>
</tbody>
</table>

§ 12 **Personal pronouns attached to verbs.** These differ from the above-given forms only in respect of the 1 sg., 3m.sg., and 3pl.

\(^3\) The forms attached to masculine plural/dual nouns and some prepositions are slightly different. They may be found in § 40.

\(^4\) With two of the prepositions and the noun /kul/ 'all' it is pronounced: /bi/ 'in me'; /li/ 'to me' (but not /dīl/ 'mine, my'); /kulli/ 'all of me.'

\(^5\) E.g., from the noun /Pav/: /Pāv/; /Pāvī/ 'Pavūk'; /Pavūk/; /Pavūy/; /Pavuh/; /Pavun/.
after consonants—

sg. 1  /an/
2m. /ak/
f. /ek/
3m. /eh/
f. /ah/
pl. 1 /an/ 

2m. /kon/ [WS /hen/]
f. /ken/

3m., f. The enclitics (WS 'at,' 'at') are used: § 10.

The direct object of the 1sg. with an infinitive may take the form — as well as —:

e.g. Mt 8.2 /meškah 'at lam- 
dakkayu/ 'you can cleanse me.'

§ 12a Reflexive pronouns. The noun 'soul' in conjunction with an appropriate suffix pronoun is used like a reflexive pronoun: e.g. Mt 8.4 /ḥawwā nafšāk ḫānhě/ 'Show yourself to the priests.' Similar, though less frequent, is the use of /qomā/.

§ 12b Reciprocal pronouns. The notion of "each other, one another" is expressed by the repetition of the numeral 'one': Mt 24.10 /niba 'at lelab+m niba 'at niba 'at niba 'at 'and they will hate one another, and betray one another' (the Lamadh indicates the direct object); Lk 2.15 /ḥālā /ḥālā /ḥālā /ḥālā /ḥālā 'the shepherds spoke with one another.' Hebraic is the use of 'brother' as in Gn 37.19 /ni'eb /ni'eb /ni'eb /ni'eb /ni'eb /ni'eb 'they said to one another.'

§ 13 Demonstrative pronouns.

a) For that which is nearer: "this, these"—

sg.m. /hānā/ (rarely /hān/)
f. /ḥāde/
pl.c. /ḥellēn/

In conjunction with the enclitic , the demonstrative changes its form: /hādāy/. The m. form with an enclitic becomes /hānāw/.

On the syntax of the demonstrative pronouns, see below §§ 91: 2-4
b) For that which is more distant: "that, those"—

\[
\begin{array}{ll}
\text{sg.m.} & \text{ם} /\text{hāw}/ \\
\text{pl.m.} & \text{ם} /\text{hānnon}/ [\text{WS} \text{ם} /\text{hāy}/,
\text{f.} & \text{ם} /\text{hāy}/ \\
\text{f.} & \text{ם} /\text{hānən}/
\end{array}
\]

\section*{§ 14 Interrogatives}

ץ /\text{man}/ "Who?"; with an enclitic—ץ /\text{manu}/ "Who is it that ...?"
ץ /\text{mā}/, צ /\text{mān}/, צ /\text{mānā}/, צ /\text{mon}/, all meaning "What?";
with an enclitic—ץ /\text{mānaw}/ "What is it that ...?"
ץ /\text{aynā}/ sg.m.; צ /\text{aydā}/ f.; צ /\text{aylēn}/ pl.c. "Which?"
ץ /\text{aykā}/ "Where?"; with an enclitic—ץ /\text{aykāw}/ "Where
is it that ...?"
ץ /\text{emmat}/ "When?"
ץ /\text{lmānā}/ "Why?"
ץ /\text{paykanna}/ "How?" (less commonly צ /\text{paykan}/)
ץ /\text{kmā}/ "How much?"

\section*{§ 15 Relative pronoun.}

Syriac uses a proclitic צ as an indeclinable
relative pronoun. As a matter of fact it is a linking word of vague
nature, and is also used, either on its own or in conjunction with
another particle, in various other ways. See below at § 77.

\section*{§ 16 Independent possessive pronouns.}

By adding an appropriate
suffix pronoun to צ, one obtains an independent possessive pronoun:
e.g. צ /\text{malkā dilan}/ 'our own king' as against צ /\text{malkan}/
'our king.' These pronouns can also be used substantivally: צ צ /\text{dilanu hānā}/ 'this is ours.' See below at § 91: 6.

\section*{Declension of Nouns and Adjectives}

\section*{§ 17}

Nouns and adjectives are declined in respect of three grammatical
categories: number, gender, and state. The declension takes place mostly
by way of adding an appropriate ending to the stem. The number and
gender are each twofold: singular and plural, masculine and feminine.(?)
The state is three in number: absolute, construct, and emphatic (or:
determinate): the meaning of these terms will be explained below.
The deelensional endings are as follows:

<table>
<thead>
<tr>
<th></th>
<th>sg.</th>
<th></th>
<th>pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>st. abs.</td>
<td>—</td>
<td>—</td>
<td>/-ä/</td>
</tr>
<tr>
<td>cst.</td>
<td>—</td>
<td>/-a1/</td>
<td>/-in/</td>
</tr>
<tr>
<td>emph.</td>
<td>/-ä/</td>
<td>/-tä/</td>
<td>/-ay/</td>
</tr>
<tr>
<td>f.</td>
<td>/-ä/</td>
<td>/-a1/</td>
<td>/-än/</td>
</tr>
<tr>
<td></td>
<td></td>
<td>/-a1/</td>
<td>/-ä/</td>
</tr>
</tbody>
</table>

and as applied to the adjective /biš/ 'evil'—

<table>
<thead>
<tr>
<th></th>
<th>sg.</th>
<th></th>
<th>pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>st. abs.</td>
<td>—</td>
<td>—</td>
<td>/biš/</td>
</tr>
<tr>
<td>cst.</td>
<td>/biš/</td>
<td>/bišä/</td>
<td>/bišä/</td>
</tr>
<tr>
<td>emph.</td>
<td>/biš/</td>
<td>/bišä/</td>
<td>/bišä/</td>
</tr>
<tr>
<td>f.</td>
<td>/biš/</td>
<td>/bišä/</td>
<td>/bišä/</td>
</tr>
<tr>
<td></td>
<td>/bišä/</td>
<td>/bišä/</td>
<td>/bišä/</td>
</tr>
</tbody>
</table>

§ 18 The absolute state is an unmarked form, whereas the construct state is the form of a noun logically depen dent on the immediately following noun. The emphatic state was originally roughly equivalent to the form of a noun with the definite article. In Classical Syriac, however, the abs. state is used only in certain syntactically defined environments (§ 71), and the construct state is often replaced by means of an analytic structure with the proclitic particle i linking the two nouns (§ 73). The emph. state has lost its original function and has become the normal, unmarked form of a noun: cf. § 72. Apart from adjectives, many nouns are not attested in their abs. or cst. state form, but only in the emph. state form.

§ 19 A small number of nouns have two variant stem forms in the singular: one for the st.abs. and/or cst., and the other for the st. emph., which is the case with nouns having a diphthong, /ay/ or /aw/: e.g.,

7 The dual number is virtually extinct, confined to /trän/ and /tartän/ 'two' and /maṭän/ 'two hundred.' Syriac has no neuter gender as a morphological category. Cf. § 69.

8 The seyame points are not used when a m.pl. adjective is, in st. abs., used predicatively: see § 5 b.
A variation in the following cases of Third-Yodh roots is only apparent: abs. /sate/ 'fool' where the vowel deletion rule (§ 6A) is at work; abs. /qse/ 'hard' (ditto, the underlying stem being /*qasy/).

§ 20 Some nouns and adjectives insert an extra /y/ before the feminine ending. This applies to all nouns having such suffixes as /-an/, /-on/:

- e.g. /mqablān/ 'receptive; recipient'—f.abs. /mqablānyā/; cst. /mqablan/ 'receptive'; pl.abs. /mqablānitā/, emph. /mqablanī/, /mqablānī/, /mqablānī/.

- Likewise /malkonā/ 'kinglet'—f.emph. /meskēnā/ 'poor'—f.abs. /malkōn/; pl.emph. /meskēnī/. Likewise /z confirmed 'small' (except sg.emph. /zoryā/, cst. pl.abs. /zoryān/, emph. /zoryānī/; sg.emph. /zoryānī/).

- /dikā/ 'place'—pl.emph. /dikānī/, /dikānī/; sg. emph. /dikānī/; /dikān/; /dikān/.

- Likewise with nouns always used in the plural (pluralia tantum): /mayyā/ 'water';

The st.abs. /bay/, occurring already in Old Aramaic, is a secondary development.

A more archaic form.
24 Morphology

(also without sammā) /šmayyā/ 'sky'; sg.emph. /guryā/ 'help'—/grayyā/; /dmayyā/ 'price'.

§ 22 Types of nouns dealt with in § 21 have /-in/ as their pl.m.abs. ending: /điy/, /diet/—i<iia>/gurya/ 'whelp'—i<iia>/grayya/; /rdjissi/ /dmayya/ 'price'.

In the pl.st.cst. we find /-ay/ with nouns—/dmay/, /qasay/, /rāyay/ 'shepherds'; but /-yay/ with adjectives and participles—/qaSyay/, /raSyay/ 'showing.'

§ 23 Some nouns show /-ānē/ as the pl.m.emph. ending, often as an alternative to the standard /-ē/: e.g. /dakya/ 'pure'—/dakya/; /dakya/ but otherwise regularly—sg.emph. /dkita/, pl.abs. /dakyan/, emph. /dakyata/.

Note the following common, but slightly irregular forms: /pasuṭa/ 'cure'—pl. /paswāt/ or /āsīwāt/; /dmuta/ 'image'—/demwāt/; /svuṭa/ 'matter'—/sewāt/; /hayyuṭa/ 'animal'—sg.cst. /hayw/, pl. /haywāt/; /haywāt/; /haduṭa/ 'joy'—abs. /hadw/, cst. /hadwat/; /slotā/ 'prayer'—sg.cst. /slot/, pl. /slawāt/; /mhotā/ 'blow'—sg.abs. /mahw/, pl.emp. /mahwāt/.

The st.abs. and cst. of adjectives of Third-Yodh roots, however, show /-yā/ instead:

The st.abs. and cst. of adjectives of Third-Yodh roots, however, show /-yā/ instead: e.g. /jack/ /dakyā/ 'pure,' /dakyat/, but otherwise regularly—sg.emph. /dkitā/, pl.abs. /dakyän/, emph. /dakyata/.

Note the following common, but slightly irregular forms: /pasuṭa/ 'cure'—pl. /paswāt/ or /āsīwāt/; /dmuta/ 'image'—/demwāt/; /svuṭa/ 'matter'—/sewāt/; /hayyuṭa/ 'animal'—sg.cst. /hayw/, pl. /haywāt/; /haywāt/; /haduṭa/ 'joy'—abs. /hadw/, cst. /hadwat/; /slotā/ 'prayer'—sg.cst. /slot/, pl. /slawāt/; /mhotā/ 'blow'—sg.abs. /mahw/, pl.emp. /mahwāt/.

11 "Restore" is a synchronic description. Cf. Lagarde 1889-91:146-50.
Declension of nouns and adjectives


The same pl. ending occurs also with nouns which do not end in /ya/: /atra/ 'place'— /atwata/; /hayla/ 'power'— /haylawata/ (also /lebbata/); /lebb+/ 'heart'— /lebbawata/ (also /lebbata/); /nahr/ 'river'— /nurwata/ (also /sefata/ 'lip'— /sefawata/).

§ 26 In addition to /w/, Syriac inserts also /h/ in order to expand the plural stem of some nouns, especially monosyllabic nouns: /Patra/ 'father'— /avahata/; /enmia/ 'mother'— /cnsiir/. This identity is explicable under the assumption of the original root /w-m-a/: sg.emph. /mawmata/ > /mawmata/, and pl.emph. /mawmata/ > /mawmata/.

The lengthening of /a/ to /æ/ is also attested in /ana/ 'sheep' < /*da'ana/; and /batar/ 'after' < /*ba'tar/. The other two sg. forms of the noun in question allow of similar explanation: sg.abs. /mawmaws/ < /*mawmaws/, and sg.cst. /mawmaw/ < /*mawmaw/.

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13 On the loss of the initial Alaf in the sg., see above, § 6 J.

14 See another kind of ending, namely /-ayy/, typical of this group of nouns: § 21.

15 The ending with /a/, /-awats/, is not confined to masculine nouns: see /slawata/, pl. of /slota/ 'prayer'— /mnawata/; pl. of /mnawata/ pl. of /mnawata/ 'portion' (§ 24). Such a short vowel in unstressed, open syllables conflicts with the vowel deletion rule (§ 6 A): it appears to be a secondary development.
26 Morphology

'maid-servant'—שְׁבִיסָדוֹת; שְׁבִיסָדוֹת 'name'—שְׁבִיסָדוֹת.

§ 27 Whereas adjectives always display complete match between their gender and their morphology, there are many cases of mismatch among nouns. Some examples are:

1) Masc. nouns with the typically fem.pl. ending—
- 'day' — רְעַם (also רְעַם); רְעַם 'father' — רְעַם; רְעַם 'name' — רְעַם.

2) Fem. nouns with the typically masc.sg. ending—
- 'way' — רְעַם; רְעַם 'land' — רְעַם; רְעַם 'soul' — רְעַם.

3) Fem. nouns with the typically masc.sg. and pl. ending—
- 'hand' — רְעַם. /idayyā/ or רְעַם. /pattānā/ 'she-ass' — רְעַם; רְעַם /kēfā/ 'stone' — רְעַם; רְעַם 'cloud'; רְעַם /šepā'/ 'bird'.'

4) Fem. nouns with the typically fem.sg. but masc.pl. ending—
- 'word' — רְעַם. /mellē/; רְעַם. 'cubit' — רְעַם. /mellē/; רְעַם. 'hour' — רְעַם. /sattā/ 'year' — רְעַם. /m'artā/ 'cave' — רְעַם. /sattā/ 'year' — רְעַם. /m'artā/ 'cave'; רְעַם. /šepā'/ 'bird'; רְעַם. (or: רְעַם) /tēttā/ (< */tēntā/) 'fig' — רְעַם. /gfettā/ (< */gfentā/ 'grape'; רְעַם. /tēttā/ (< */tēntā/) 'fig' — רְעַם. /gfettā/ (< */gfentā/ 'grape'; רְעַם.

§ 28 A very small number of nouns, all of Third-Yodh roots, attest to the archaic feminine morpheme /-ay/:
- רְעַם. /gwagay/ 'spider'; רְעַם. /dayway/, a kind of bird (kite?); רְעַם. /hēfay/ 'gnat'; רְעַם. /tu'yar/ 'error'; רְעַם. /tu'say/ 'secrecy'; רְעַם. /kukvay/ 'secrecy'; רְעַם. /salway/ 'quail'; רְעַם. /tanway/ (ES /tenway/) 'condition.'

§ 29 The grammatical gender and the natural sex largely overlap

16 In some cases there is a semantic opposition: רְעַם 'eyes' vs. רְעַם 'fountains' (both from רְעַם; cf. Heb. רְעַם 'eyes' vs. רְעַם 'springs [of water]), but no opposition is discernible between רְעַם and רְעַם 'winds, spirits' or between רְעַם and רְעַם 'days' (from רְעַם).

17 An extensive list of feminine nouns with no characteristic endings in the singular may be found in Nöldeke 1966: § 84.

18 The declension of the noun רְעַם /sabtā/ 'sabbath; week'—sg.abs. רְעַם, pl. רְעַם, רְעַם shows that the final /t/, which belongs to the root (< Heb. רְעַם), was reinterpreted as a feminine morpheme.
when a noun denotes an animate being. Thus 'father,' 'son,' 'brother,' 'he-ass,' and 'king,' for instance, are masculine in gender, whereas 'mother,' 'daughter,' 'sister,' 'she-ass,' and 'queen' are of feminine gender.

Also of feminine gender are nouns of the following categories:
- animals—'sheep'; 'goat'; 'small cattle'; 'scorpion'; 'bird'; 'cat'; parts of the body, esp. those which go in pairs—'ear'; 'knee'; 'handful'; 'fingernail'; 'right hand'; 'liver'; 'wing'; 'belly'; 'shoulder'; 'soul'; 'eye'; 'heel'; 'finger'; 'horn'; 'foot'; 'boat'; 'linen garment'; 'sickle'; 'needle'; 'bed'; 'yoke'; 'mill.'

Unclassifiable, but feminine are: 'earth'; the four points of the compass—'N,' 'E,' 'S,' 'W'; 'way'; 'field'; 'stone'; 'salt'; 'fire'; 'cloud'; 'fog'; 'grape.'

The gender of some nouns fluctuates: 'cattle'; 'stick'; 'palate'; 'sword'; 'colleague'; 'moon'; 'sun.'(19)

In conclusion, the gender of many nouns is unpredictable. Thus, not every noun denoting a body part, even those in pairs, for instance, is feminine. 'breast' and 'breast, pap' are both masculine.

Nouns and adjectives: their formation patterns

§ 30 Nouns and adjectives can be classified in accordance with the ways in which vowels and/or affixes are added to their consonantal roots. Thus one may speak of a noun of qaṭl or maqṭal pattern or of an adjective of qaṭṭil pattern. The following is intended as an inventory of major patterns only, and we shall focus mainly on those patterns which require some attention in the declension of nouns and adjectives belonging to them.(20)

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(19) A fuller list may be found in Nöldeke1966: § 87.
§ 31 Pattern qṭl, namely nouns or adjectives which show a short vowel after the first radical, but no vowel between the last two radicals in their stem when a declensional ending or a possessive pronoun is removed, e.g. ملك /malka/ 'king,' ملكي /malkan/ 'our king.' Among nouns and adjectives of this pattern the following sub-patterns may be recognised:

a) Those which show the shape qṭl or qṭl in the sg.abs. or cst.: e.g., ملك /mlek/ 'king' (emph. ملكي /malka/); ملو /rgel/ 'foot' (ملي /regla/); مل /qdoš/ 'sanctity' (ملك /qušša/).

Nouns of this sub-pattern whose third radical is one of the six plosives, مل /malka/, ملك /malka/, ملكي /malkan/, ملكي /malka/, ملكي /malkan/, ملكي /malka/, regularly take a quššaya with the radical in question in all their forms other than those of the st.abs. or cst.: e.g. ملك /malka/, ملك /malka/, ملكي /malkan/, ملكي /malka/, ملكي /malkan/, ملكي /malka/.

With nouns whose third radical is a guttural or Resh, the /e/ changes to /a/ (§ 6 B): ملك /malka/, ملك /malka/, ملكي /malkan/, ملكي /malka/, ملكي /malkan/, ملكي /malka/.

With nouns whose first radical is Alaf, the latter takes a full vowel (§ 6 C): MALK /malka/ 'wage' (ملك /malka/); ملك /malka/, ملكي /malkan/, ملكي /malka/, ملكي /malkan/, ملكي /malka/.

On the second vowel, /a/, see the preceding paragraph.

With nouns whose first radical is Yodh, the rule § 6 D is at work:


21 These can be traced back to the Proto-Aramaic or Proto-Semitic qṭl, qṭl, and qṭl pattern respectively.

22 Some exceptions occur in the plural: ملك /malka/ 'grass' but ملك /malka/ 'feather'; ملكا /gunbā/ 'theft' but ملق /gunvē/ 'theft'; ملك /malka/ 'thousand' but ملق /malka/ 'knee.' It is considered to go back to an earlier plural form with a vowel after the second radical such as /*gunvē/: cf. Heb. מלק and הכ. On the other hand, forms such as ملك /malka/ (ملك /malka/ 'shoulder' (Heb. מלק) and ملك /malka/ (Heb. מכ), both of the original qṭl pattern, indicate that when the /i/ or /e/ vowel of this pattern had been elided, the spirantisation rule was still in force, and the /a/ vowel in the same syllabic position of the pattern qṭl pattern had not yet been deleted, which explains the spirantised /v/ in ملك /malka/ 'gold' (< dahava): on this question, see Muraoka 1976:232f. Compare ملك /malka/ 'town' with ملك /malka/ 'volume, tome.'
In the case of nouns with /r/ as their third radical, only comparison with cognate languages could assign them to this sub-pattern: 

- /yirah/ 'month' (טִּירָה);
- /yiled/ 'child' (יִלֶד).

b) There are feminine nouns corresponding to those described under the above sub-pattern: גּוֹמֵל /malktā/ 'queen' (cst. גּוֹמֵל), pl.abs. גומל, emph. גומל, /neštā/ 'plant'; גּוֹמֵל /dehlā/ 'fear'; גומל /burktā/ 'blessing.' However, there are nouns which show a vowel after the second radical in their sg. emph. form: גומל /rgeltā/ 'rivulet' (but pl. גול /reglātā); גומל /gelā/ 'calf' (but cst. גּוֹמֵל; גומל; pl. גומל).

c) Nouns of the second qafīl sub-pattern show /a/ in their sg.abs./cst. form, and if their third radical is one of the six plosives (בָּדָם) it is provided with a rukkakha: /dahv/ 'gold' (emph. דַּהוֹ /dahvā/); פֶּלֶפ /ship' (emph. פֶּלֶפ /Pelfā/), גּוֹמֵל /dqan/ 'beard' גומל /zvan/ 'time' (גּוֹמֵל; גומל; /gmal/); סְפָּל /šfā/ 'lowly' (סְפֵּל; ספā /skal/ 'foolish' (סְפַּל). (23) Although their sg. abs./cst. form is not attested, the spirantised pronunciation of the third radical of the following nouns may allow us to infer that they also belong here: גומל 'milk,' גומל 'wing,' גומל 'city,' גומל 'raven,' גומל 'humidity,' גומל 'bread.'

A phenomenon analogous to גומל mentioned above occurs here also: גומל /nšamtā/ 'soul' (abs. גומל, pl. גומל) as against גומל /janptā/ 'unclean' (pl. גומל /fanptā/) and גומל /zedqtā/ 'alms' (pl. גומל /zedqātā/).

d) In practical terms, in studying nouns belonging to the above sub-patterns one needs to know two allomorphs of their stem: e.g. /sfar/ of the sg.abs. and cst. on the one hand, and /sefr-/ of the rest of the declension as appears in, for instance, sg.emph. גומל 'book,' pl.emph. גומל, + 1pl. גומל 'our book.' From these two allomorphs one may postulate the archmorpheme of the stem as /*sefar/, from which the application of the vowel deletion rule (§ 6 A) generates the actually occurring two allomorphs.

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(23) In the case of nouns with /t/ as their third radical, only comparison with cognate languages could assign them to this sub-pattern: גומל /dkar/ 'male' (גּוֹמֵל; cf. Heb. גָּנוֹמ); גומל /bsar/ 'meat' (גּוֹמֵל; Heb. בָּשָׁר). In some other cases also comparison with cognates confirms this analysis: Heb. גומל, גומל; Arb. /safal/.
§ 32 Nouns and adjectives of the pattern qātīl such as خَلَام/‘eternity’ with sg.emph. خَلَام, pl.abs. خَلَام, emph. خَلَام are subject to the vowel deletion rule (§ 6 A). The feminine sg. emph. of this pattern retains the short vowel: نَكِي /nākel/ ‘eating,’ f.sg.abs. نَكِيلا, but نَكِيلت.  


§ 34 Qtil, Qtīl, Qṭayl. Examples: حَلِي /ktīv/ ‘written,’ حِلِي /qvāt/ ‘said’ (§ 6 C), مَلِي /rilid/ ‘born’ (§ 6 D); حِلِي /fēlā/ ‘trembling’; حِقِي /flaymā/ ‘lad.’  

§ 35 Qtul, Qtol. Examples: حَلَم /rvušā/ ‘clothings’; fem. حَلَم /btultā/ ‘maiden,’ حَلَم /knuštā/ ‘synagogue’; حَلَم /gdolā/ ‘plaits of hair,’ حَلَم /sgolā/ ‘bunch (of grapes).’  

§ 36 Qyttīl (the second vowel may be short or long). The very presence of a short vowel in the first syllable implies, in the light of the vowel deletion rule (§ 6 A), that the second radical is doubled, namely the first syllable is a closed one. This is further reinforced by the hard pronunciation of the second radical when it is one of the set ج. Thus حَلِي /šeppar/ ‘bird,’ emph. حَلِي /peddar/ ‘threshing floor.’  

Qattāl is a common pattern for nouns denoting professional activities or permanent qualities: e.g. حَلَم /gannāvā/ ‘thief,’ حَلَم /hayyāṭa/ ‘tailor,’ حَلَم /kaddāvā/ ‘liar’; حَلَم /zakkāy/ ‘innocent, victorious,’ حَلَم /qayyām/ ‘abiding.’  

Qattāl is a pattern for action noun derived from verbs in the Pael

24 In this context, the short vowel marked as  is either /a/ or /e/, but not /i/ or /u/.  
25 This is a pattern for the passive participle of a triliteral root in its basic pattern, Peal: § 50.  
26 This last represents a pattern for diminutives.  
27 In view of BA جَنَم (Akk. /immeru/) the Syr. equivalent خَلَام ‘lamb’ also belongs here.
pattern: e.g. ʿzuhhārā/ 'warning,' ʿdubbārā/ 'conduct,' ʿsuʿālā/ 'questioning.' Some colour terms also belong here: ʿPukkām/ 'black,' ʿsummāq/ 'red,' ʿyurrāq/ 'green,' ʿsuḥhār/ 'reddish,' ʿPurrāgā/ 'multi-coloured.'

Qattil is highly productive with adjectives including verbal adjectives indicating states: ʿAarrīk/ 'long,' ʿnabīb/ 'wise,' ʿsaggī/ 'many,' ʿraikkī/ 'soft,' ʿmākībī/ 'mighty,' ʿbūnībī/ 'beautiful'; ʿhamībī/ 'gone out,' ʿAazzil/ 'gone,' ʿAabbid/ 'lost,' ʿyattīv/ 'seated.'

§ 37 Patterns with four or more radicals. Syriac knows quite a few such nouns and adjectives (some verbs as well). The expansion from the basic three-radical root is often achieved by repeating the last radical or the last two radicals, or by the addition of an affix such as /t-/ or /s-/ or /s/-: e.g. ʿquvūlā/ 'countenance' < مصل 'to face,' ʿqālā/ 'complete' < مصل 'whole,' ʿsaqbel/ 'to go towards' < مصل 'to go to,' ʿsuḥbādā/ 'subjugation' < مصل 'to serve'; ʿtulmādā/ 'instruction' < مصل 'to learn.'

§ 38 Patterns with prefixes and suffixes.

a) There are countless nouns prefixed with /m-/: ʿmāškan/ 'tent,' ʿmassav/ 'taking' (< سص 'to face,' ʿmāštyā/ 'drink,' ʿmāwtvā/ 'session' (< مصل 'to face,' ʿmardi/ 'journey' (< مصل 'to face,' ʿmekulta/ 'food.'

b) Also common is the prefix /t-/: ʿtalālā/ 'roof,' ʿtaktušā/ 'fight,' ʿtešmeštā/ 'service,' ʿtaššātā/ 'tale.'

c) Rare are ʿ- and /y-/: ʿabbūvā/ 'flute' (< بحش 'anguish,' ʿyabūrā/ 'dense smoke.'

d) /-ān/, or less frequently /-on/, is extremely common as a suffix: ʿhuṣṭā/ 'pest,' ʿhuqyānā/ 'order,' ʿbenyānā/ 'building,' ʿyuṣṭānā/ 'truly,' ʿnesyānā/ 'truly,' ʿmasqānā/ 'ascent' (< مصل); also common with adjectives— ʿpaḥān/ 'earthly,' ʿsmayyānā/ 'celestial.'

This suffix is also added to the feminine morpheme /l/: ʿbḥeshā/ 'angry' (< بحش 'anger'), ʿneqṭānā/ 'feminine' (< نطق 'female').
It is further exploited to generate actor nouns (§ 51) from all active or reflexive participles with the prefix /m-/: /mšabhanā/ 'adorer' (< Pael ptc. /mšabhanā/ 'adorer'), /margzānā/ 'one who angers' (< Afel ptc. /margzānā/).

e) /-ay/ is a highly frequent suffix used to derive an adjective from a noun(28): /palahāyā/ 'divine,' /baytāyā/ 'homely, domestic,' /ihudāyā/ 'Jewish.' Some such adjectives are derived from the plural stem, always irregular plural formation: /nēzāyā/ 'womanly' (< /nēzāyā/), /avāhāyā/ 'fatherly' (< /avāhāyā/, pl. of /avāhāyā/), /smāhāyā/ 'nominal' (< /smāhāyā/, pl. of /smāhāyā/), /qurayāyā/ 'rural' (< /qurayāyā/, pl. of /qurayāyā/).

f) Pedantic Syriac loves multiple suffixes: /nafsnāyā/ 'pertaining to the soul,' /ruhānāyā/ 'spiritual,' /ēttānāyā/ 'ecclesiastical.'

g) Some feminine nouns are formed by adding /-i/ as suffix: e.g. /debborītā/ 'bee,' /snunitā/ 'swallow.'(29)

h) Many masculine abstract nouns are formed by adding /-y/: e.g. /htufyā/ 'taking by violence,' /asuryā/ 'incarceration,' /hfukyā/ 'overturning.'

i) Another highly common suffix for abstract nouns, this time of feminine gender, is /-ut/: /malkutā/ 'reign,' /māy- oṭutā/ 'mortality,' /ṭaybutā/ 'grace,' /dakyutā/ 'innocence.'

§ 39 Diminutives. A number of suffixes are used to generate nouns denoting small objects: /-on/—/makōnā/ 'kinglet,' /ktāvonā/ 'booklet,' /kēfoniṭā/ 'pebble' (< /kēfoniṭā/ 'stone')(30); /-os/—/nunosā/ 'small fish' (< /nunosā/), /gannostā/ 'small garden' (< /gannostā/).

§ 40 Attachment of the suffixed personal pronouns. In § 11 above we have given a set of personal pronouns suffixed to nouns and some

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28 The term nisbe, borrowed from the Arabic philology, is often used.
29 These nouns ought not to be confused with such as /tale/ where the /i/ is derived from the third radical, which is /y/.
30 On the infix /i/ as fem. morpheme, see above, § 28.
prepositions. That set (Set A) is actually used with nouns in the singular, both masculine and feminine, and feminine plural nouns. There is, however, another slightly different set (Set B) to be used with masculine plural nouns and some prepositions.

<table>
<thead>
<tr>
<th></th>
<th>sg.</th>
<th>pl.</th>
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</thead>
<tbody>
<tr>
<td>1m.</td>
<td>-/ay/</td>
<td>-/ayn/</td>
</tr>
<tr>
<td>2m.</td>
<td>-/ayk/</td>
<td>-/aykon/</td>
</tr>
<tr>
<td>f.</td>
<td>-/ak/</td>
<td>-/aykon/</td>
</tr>
<tr>
<td>3m.</td>
<td>-/aw/</td>
<td>-/ayhon/</td>
</tr>
<tr>
<td>f.</td>
<td>-/ah/</td>
<td>-/ayhen/</td>
</tr>
</tbody>
</table>

N.B. 1. Unlike in Set A, the Yodh of the 1sg. is pronounced.
2. The Kaf of the 2nd person, both sg. and pl., is pronounced hard in contrast to Set A.
3. Note the peculiar form of the 3m.sg. form.
4. "his" in Set A sounds the same as "her" in Set B, though there is in the latter a Yodh before the final He: e.g. /melæ/ 'his word' vs. / mellæ/ 'her words,' or /malkæ/ 'his king' vs. /malkæ/ 'her kings.'
5. When we speak of "masculine" or "feminine" here, we are speaking of the characteristic masculine or feminine form. Thus, though /mellæ/ is a feminine noun, its plural shows the characteristically masculine endings: /mellin/, /mellæ/. Therefore, for the purpose of the attachment of possessive suffix pronouns, its plural is regarded as masculine, requiring Set B: thus /mellæ/ 'his words.' Conversely, since the plural of a masculine noun /smæ/ is /smæhän/, /smæhät/, the noun requires suffixed pronouns of Set A: /smæhätón/ 'their names.'

§ 41 The two sets are given below, attached to the noun /dinæ/ 'judgement.'

<table>
<thead>
<tr>
<th></th>
<th>Set A</th>
<th>Set B</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>sg. ('my judgement,' etc.)</td>
<td>pl. ('my judgements' etc.)</td>
</tr>
<tr>
<td></td>
<td>/din/</td>
<td>/dina/</td>
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<tr>
<td></td>
<td>/dinae/</td>
<td>/dinay/</td>
</tr>
<tr>
<td></td>
<td>/dinae/</td>
<td>/dinay/</td>
</tr>
</tbody>
</table>
§ 42 In attaching these possessive suffix pronouns the following points ought to be remembered:

a) The pronouns are attached to the stem of the noun which can be obtained by removing the emphatic state morphemes, viz. -ā; -ē; -ayyā.

b) Their addition to nouns in the plural, whether masculine or feminine, is the simplest:

C=IJU /alāhe/ 'gods' > /alāhāw/ 'his gods'
C=C^- /avāhātā/ 'fathers' > /avāhātan/ 'our fathers.'

c) If the sg. stem ends in -CvvC(31), -CvCC or -CvC=C(32), in other words, if the last consonant is preceded by a long vowel or another consonant, whether identical or not, attach the suffix to it:

- /rēšā/ > /rēšā/ 'her head'
- /dahvā/ > /dahvā/ 'your (m.sg.) gold'
- /pāturā/ > /pāturā/ 'his table'
- /lebbā/ > /lebbā/ 'your (f.sg.) heart'

Here the feminine morpheme /-t/ counts as final consonant:

- /mašritā/ > /mašritā/ 'his encampment'
- /yālettā/ > /yālettā/ 'her mother'.

d) If the sg. stem ends in -CvvCC or -CCC, a vowel needs to be inserted between the last two consonants when the suffix for 1sg., 2pl. or 3pl. is added.(33) When the last consonant is the feminine ending /-t/, the vowel to be inserted is /a/. Otherwise, it is unpredictable.

- /malkā/ > /malkā/ 'her queen'

but /malkāhon/ 'their q.'

---

31 The symbol "vv" signifies any one of the vowels /ā, ē, i, u, o/, namely all vowels other than short /a, e/, which latter are deletable (§ 6 A).

32 C=C means that the last two consonants are identical, or gemination of a consonant.
Attachment of suffix pronouns

35 A small number of biconsonantal nouns whose stem is CC is also subject to the same rule as given under (d): \( ^{36} \)

\( /\text{smā}/ 'name' — /\text{ṣmā}/ 'his name,' but /\text{ṣēm}/ 'my name' and /\text{ṣmēn}/ 'their name'

\( /\text{dmā}/ 'blood,' but /\text{ṣmēn}/ 'your (m.pl.) blood'

\( /\text{brā}/ 'son' — /\text{ṣām}/ 'his son,' but /\text{bēr}/ 'my son'

\( /\text{znā}/ 'kind' — /\text{znēn}/ 'her kind,' but /\text{ṣznēn}/ /\text{zakon}/ 'your (pl.m.) kind.'

\( ^{33} \) Historically speaking, this /a/ has been secondarily dropped as a result of the vowel deletion rule: e.g. /\text{malā}/ 'her queen' is derived from \( /\text{malkā}/. \) This /a/ has been preserved in the st. est. form, /\text{malkā}/. As a matter of fact, there is some fluctuation and uncertainty in this regard: /\text{mā} /\text{tawt}/ 'my good thing' vs. /\text{mā} /\text{tawthon}/ 'their good thing'; /\text{mā} /\text{mārt}/ 'my mistress' vs. /\text{mā} /\text{kāqā}/ 'my distress.'

\( ^{34} \) The /w/ or /y/ of the diphthong /aw/ or /ay/ respectively is regarded here as consonantal.

\( ^{35} \) Though the ending is pronounced /kι/; morphophonemically it is /kki/: see § 6 G.

\( ^{36} \) Though biconsonantal, words such as /\text{marā}/ 'master' and /\text{qālā}/ 'voice' naturally do not belong here.

\( ^{37} \) Cf. /\text{bēm}/ 'my husband's father.'

\( ^{38} \) The ending is pronounced /kθ/, morphophonemically it is /kθθ/: see § 6 G.

\( ^{39} \) Though biconsonantal, words such as /\text{marā}/ 'master' and /\text{qālā}/ 'voice' naturally do not belong here.
sister  
/hāt/  /'aḥwāt/  
other m.  
/hrēn/  /hrēn/  
f.  
/hrēn/  /hrēn/  
woman  
/'attā/ /'attat/ /'at, 'attāh/  
son  
/bār/ /bar/ /bēr, brāk, berhon/  
daughter  
/bartā/ /bat/ /brat, bartāk/  
house  
/baytā/ /bayt/ /bayt, baytāk/  
hand  
/(')iḏā/ /yad, (')id/ /(')id, (')iḏāk/ /(')idayā, (')iḍē/  
night  
/līyā/ /lēlyēh/  
lord  
/mārā, māre/ /mār, māreh/  
city  
/qariṯā/ /qeryat, quryat/  
field  abs.  
/yad/ in prepositional phrases like /byad/; /(')id/ 'hand of.'

Alternative spellings: /marawāt/.  

38 /yad/ in prepositional phrases like /byad/; /(')id/ 'hand of.'

39 Alternative spellings: /mar, mārē/.  

40 So at Jonah 4.10.

41 /mārā/ of the God of Israel or Christ.

42 The status abs. is not attested.

43 Alternatively: /mārē/, /mārā/ /mārāwāt/.

44 Apparently singular used collectively. Note further pl. st. cst. /mārā/; + suf., /mērā/ /mērā/, 'his cities,' /mērā/ /mērā/, 'her cities,' /mērā/ /mērā/, 'their cities.' There also exists a Grecised plural form: /mērā/ or /mērā/.
§ 44 Numerals

a) Cardinals

<table>
<thead>
<tr>
<th>m.</th>
<th>f.</th>
<th>m.</th>
<th>f.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>/ḥad/</td>
<td>/ḥdā/</td>
<td>2</td>
</tr>
<tr>
<td>3</td>
<td>/tālā/</td>
<td>/tāl/</td>
<td>4</td>
</tr>
<tr>
<td>5</td>
<td>/hamšā'/</td>
<td>/hamēs/</td>
<td>6</td>
</tr>
<tr>
<td>7</td>
<td>/šav'a'/</td>
<td>/šva'/</td>
<td>8</td>
</tr>
<tr>
<td>9</td>
<td>/ṭeš'a'/</td>
<td>/ṭśa'/</td>
<td>10</td>
</tr>
<tr>
<td>11</td>
<td></td>
<td>/ḥdā'sar/</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td></td>
<td>/ṭrē'sar/</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td></td>
<td>/tartā'sar, tartā'esrē'/</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>/'aḥba'sar, 'aḥba'sar, 'arebta'sar/</td>
<td></td>
<td></td>
</tr>
<tr>
<td>15</td>
<td></td>
<td>/ḥmāsā'sar, ḥmaṣta'sar/</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>/šētta'sar, šta'sar/, WS /šētta'sar/</td>
<td></td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>/švā'ta'sar, švā'ta'sar, švā'sar/</td>
<td></td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>/tmānā'sar, tmānē'sar/</td>
<td></td>
<td></td>
</tr>
<tr>
<td>19</td>
<td></td>
<td>/tšā'ta'sar, tšā'ta'sar, tšā'sar/</td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>/'esrin/</td>
<td>30</td>
<td>/ṭlaṭīn/</td>
</tr>
<tr>
<td>50</td>
<td>/ḥamšīn/</td>
<td>60</td>
<td>/štin, 'eštin/</td>
</tr>
<tr>
<td>80</td>
<td>/tmānin/</td>
<td>90</td>
<td>/teš'in/</td>
</tr>
<tr>
<td>100</td>
<td>/mā'/</td>
<td>200</td>
<td>/matēn/</td>
</tr>
<tr>
<td>1000</td>
<td>/'ālef, pl. /'alfin, 'alfē/</td>
<td>2000</td>
<td>/alif, pl. /'aliph, 'alīf/</td>
</tr>
</tbody>
</table>

45 St. emph. /mā/; pl. abs. /mawān/, emph. /mawāţā'/.
10,000 /rebbu/, pl. /rebwaṭā/

Forms designated as masculine are used with a masculine noun, and those designated as feminine with a feminine noun: e.g., /tlaṭā bni waṭlāṭā bnn/ 'three sons and three daughters.'

A composite number shows the descending order as in English: /šav‘ā 'alfin waṭlāṭmā waṭlātin wšav‘ā/.

/tre‘ sarta/ 'the twelve (apostles)' and /sarta/ 'the decade' are cases of substantivised numerals.

b) Ordinals

1st /qdāmāyā/, also /qdāmā/, st.abs. /qdām/
2nd /trayānā/, f. /trayānitā/, also /tenyānā/, f. /tenyāṭā/
3rd /ttāyā/ 4th /rvi‘āyā/ 5th /ḥamṣāyā/ 6th /šṭiṭāyā/ (WS /šṭiṭāyā/) 7th /švi‘āyā/ 8th /tmināyā/ 9th /tši‘āyā/ 10th /sirāyā/

An alternative and favourite mode is the use of the particle /š/ followed by a cardinal numeral, which latter must agree in gender with the noun concerned: Gn 1.19 /bšaṭṭā daṭlāṭ/ 'in the third year.'

The first five days of the week are indicated by using the masc. form of the cardinal numerals followed by /bšabbā/ 'in the week,' whether written separately or joined with the numerals: Sunday /bšabbā/, Mo. /tānšabbā/, Tu. /lāṭišabbā/, We. /šabbā/, Th. /bšabbā/, Fr. /bšabbā/, Sa. /bšabbā/.

The days of the month for the 2nd to the 19th are given by the masc. emph. form of the cardinals: 'on the 2nd' /batrāyā/ 'on the 3rd' /batlāṭṭā/ (48), 'on the 4th' /barrabāṭā/ etc., 'on the 11th' /bšabbā etc.

46 This must be distinguished from cases such as Jn 21.37 /daṭlāṭ zavnin/ 'for a third time.'
47 See Weninger 2001. On /bšabbā/ 'week,' see above § 27.
48 /bšabbā/ < /batlāṭṭā/.
c) Fractions. ِْلْتَكَاء /pelgā/ 1/2, ِْلْتَكَا /tultā/ 1/3 (ِْلْتَكَاء/1/4 'three-year old'), ِْلْتَا /ruv'a/ 1/4, ِْلْتَكَا /humā'/1/5, ِْلْتَا /tumnā/ 1/8, ِْلْتَكَا /'usrā/ 1/10.

§ 45 The cardinals from 2 to 9 can take a suffix pronoun: e.g. ِْلْتَكَا /traykon/ 'you (m.) two,' ِْلْتَا /tartayhen/ 'they (f.) two,' ِْلْتَا /tlāttayhon/ 'they (m.) three.'(49) The rest, with the 3m.pl. suffix, are: ِْلْتَكَا /'arb'attayhon/, ِْلْتَا /hamāttayhon/, ِْلْتَا /stāttayhon/, ِْلْتَا /sāvāttayhon/, ِْلْتَا /mānyāttayhon/, ِْلْتَا /tes'rattayhon/, ِْلْتَا /'esrāttayhon/.

§ 46 The prepositions take the pronouns they govern in the form of suffix pronouns: thus ِْلْتَكَاء /'al/ 'to the king' vs. ِْلْتَا /lehi/ 'to him.' The following prepositions, however, take the suffix pronouns of Set B:

ِْلْتَا /'al/: ِْلْتَا /lāw/ 'on him/it,' ِْلْتَا /layhon/ 'upon them'
ِْلْتَا /'hār/ 'around'; ِْلْتَا /'thot/ 'under'; ِْلْتَا /'śād/ 'with, towards'; ِْلْتَا /qāmān/ 'ahead of; before, in the presence of'; ِْلْتَا /hlāf/ 'instead of'; ِْلْتَا /belād/ 'without'; ِْلْتَا /lēn/ 'in front of.'

With a suffix pronoun we find ِْلْتَا /meṭṭolāt/ for ِْلْتَا /meṭṭul, meṭtol/: e.g. ِْلْتَا /meṭṭolāt/ 'on his account.'

The following are subject to the vowel deletion rule (§ 6 A):

ِْلْتَا /bestar/ 'behind'—ِْلْتَا /bestar/, ِْلْتَا /bestrāk/, but ِْلْتَا /bestarhon/ etc.
ِْلْتَا /'bātar/ 'after'—ِْلْتَا /bātar/, ِْلْتَا /bārēh/, but ِْلْتَا /bātarhon/ etc.
ِْلْتَا /luqval/ 'opposite, against'—ِْلْتَا /luqvlan/, but ِْلْتَا /luqval/, ِْلْتَا /luqvalhon/.

The preposition ِْلْتَا /pak/ has an allomorph to be used with a suffix pronoun: ِْلْتَا /pak malkā 'like a king,' but ِْلْتَا /'ak wātēh/ 'like him.'

The particle of existence ِْلْتَا /iy/ and that of non-existence ِْلْتَا

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(49) The hard /t/ of the middle Taw is due to an assimilation: /**tāltatayhon/ > tāltatayhon/, where the /-ay-/ is due to the analogy of /trayhon/ 'they two.' The /āttay/ thus produced seems to have influenced all the following numerals. So Brockelmann 1908:488.
40

Morphology

/layt/, when they take a suffix pronoun, take one of Set B: 
/avda ʕaw baqritā/ 'the servant is in the field'; 
laytēh bhayklā/ 'she is not in the temple.' Likewise 
balḥod/ 'alone': 
balḥodāw/ 'he alone, on his own.'

§ 47 Adverbs. /-āy/ is a productive ending for forming an adverb from any adjective or noun: e.g. 
/šarrīr/ 'true' > /šarrīriy/ 'truly'; 
/nebū/ 'god' > /nebūyy/ 'divinely.' A far less productive suffix is /-a/: e.g. 
/aryat/ 'in naked condition'; 
rabbāt/ 'greatly'; 
hayyat/ 'in living form'; 
sawyat/ 'simultaneously'; 
sawwāt/ 'simultaneously'; 
hrāyat/ 'lastly'; 
qudōmīy/ 'firstly.' Here we may include also 
hayyat/ 'without eating'; 
swāt/ 'simultaneously'; 
tenyanul/ 'for a second time'; 
tlīṭāyut/ 'for a third time.'
An undecUned m. sg. adjective may also function as adverbal: e.g., 
1Kg 18.24 
/shappir 'emart/ 'you have said well, you are right.'

Verb

§ 48 The Syriac verb is conjugated in respect of "tense," pattern (or: 
binyan, pl. binyanim), person (1st, 2nd, 3rd), number (sg. and pl.), 
gender (m. and f.), and voice (active and passive). The conjugation 
takes place through the addition of suffixes and/or prefixes, the mod­
ification of vowel patterns and/or the doubling of the middle radical.

Syriac knows three "tenses," traditionally termed perfect, imperfect, 
and participle, the last of which is often nominalised. In addition there 
are the imperative and the infinitive.

50 Note the same form in BA, Dn 6.19.
51 Note the same form in BA, Dn 2.7.
52 Unlike in Hebrew and Arabic, for instance, the vowel pattern, except in Peal, 
remains constant throughout the conjugation. For instance, the vowel sequence 
/a-e/ characterises the entire conjugation of Pael: Perfect and Imperative 
/qabbel/, Imperfect /nqabbel/, Participle /mqabbel/. The Infinitive 
/lamqabbalu/ deviates slightly: see below § 52. The only important 
exception here is the Imperative of Ethpeel: 
Petpēl (spelled also 
or with a marheṭana), which thus contrasts with the Perfect.
§ 49 Syriac has six patterns, traditionally named after the root  כ:  

<table>
<thead>
<tr>
<th>Pattern</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>P'el</td>
<td>Etpe'el</td>
</tr>
<tr>
<td>P'a'el</td>
<td>Etapa'el</td>
</tr>
<tr>
<td>'Afe'l</td>
<td>Ettaf'al</td>
</tr>
</tbody>
</table>

The semantic or functional opposition between these six patterns is still a matter of debate. The three Eth-prefixed patterns are partly reflexive, passive or ingressive, the last of which indicates entry into a new state or taking on of a property or characteristic. Each of the three Eth-patterns corresponds to the one in the first column: e.g. כקזפ לאקזפ 'to write' vs. כקזפ לאקזפ 'to be written,' or כקזפ לאקזפ 'to receive' vs. כקזפ לאקזפ 'to be received.' Afel is often causative: כקזפ לאקזפ 'to take to flight' vs. כקזפ לאקזפ 'to put to flight.' Its Eth-pattern, Ettaf'al, is relatively little used. Instead, not a few Afel verbs show their Eth-pattern as Ethpe or Ethpa: e.g. כקזפ לאקזפ 'to preach' vs. כקזפ לאקזפ 'to be preached'; כקזפ לאקזפ 'to deliver' vs. כקזפ לאקזפ 'to be delivered'; כקזפ לאקזפ 'to mock' vs. כקזפ לאקזפ 'to be mocked.'

There are a small number of causative verbs whose prefix is either כ or כ. These latter are, however, far less productive than כ: כקזפ לאקזפ 'to perfect,' כקזפ לאקזפ 'to subjugate,' כקזפ לאקזפ 'to go towards.' These patterns may be called Shafel and Safel respectively. Their Eth-patterns show metathesis (§ 6 N): Eshtaf'al כקזפ לאקזפ 'to be perfected.'

There are a considerable number of verbs with four, sometimes five, radicals, among which one may include the above-mentioned Shafel and Safel. Their conjugation is analogous to that of Pael and Ethpaal: כקזפ לאקזפ 'to confuse,' כקזפ לאקזפ 'to be confused,' כקזפ לאקזפ 'to believe,' כקזפ לאקזפ 'to be entrusted,' כקזפ לאקזפ

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53 Partly in accordance with the widespread practice and partly for simplicity's sake, we shall hereafter refer to these patterns as Pe(al), Pa(el), Af(el), Ethpe(el), Ethpa(al), and Ettaf(al).

54 As on the foregoing pages, we shall quote a verb as a lexeme in its simplest form, namely Perfect, 3m.sg., but gloss it, for convenience' sake, as an infinitive: here "to write," not "he wrote, he has written, he had written."
/ṣrāḏreg/ 'to display fanciful thoughts,' ʿeštraḏrag/ 'to indulge in fantasies.'

Not every verb is attested in all the six patterns, and many were most likely never used in all those six patterns. Where the tradition of vocalisation is not certain, one is not always able to determine with certainty the pattern of a particular verb form.\(^{55}\)

§50 The passive voice is partly indicated by the *eth*-patterns. In other words, all the three non-*eth*-patterns are active. The participle of these three active patterns has a passive pattern indicated by a vowel pattern different from that of the active pattern, which we may call internal passive as against *eth*-prefixed external passive:

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Peal</td>
<td>/kātov/</td>
</tr>
<tr>
<td>Pael</td>
<td>/mkattav/</td>
</tr>
<tr>
<td>Afel</td>
<td>/maktev/</td>
</tr>
</tbody>
</table>

Where an internal passive participle is attested side by side with an external, *eth*-prefixed one, the former stresses a result, the latter a process: /kātiv/ 'already written' vs. ʼeštraḏ /mēktōv/ 'in the process of being written'; /bnē/ 'built' vs. ʼeštraḏ /mētbnē/ 'under construction.'

§51 The participle is, in all the patterns except Peal (ʼeštraḏ), characterised by a prefix /m-/(\(^{56}\)), and is conjugated in the manner of nouns and adjectives.


Morphologically affiliated with the participle is nomen agentis, a noun denoting a person who executes the action indicated by the verb. Except in Peal, which shows a pattern ʼeštraḏ /kātov/, all the remaining,

\(^{55}\) Hence the occasional, neutral designation "Ethp." in Brockelmann 1928.

\(^{56}\) The vowel deletion rule (§ 6 A) neutralises the voice distinction when an inflectional ending is added: e.g. ʼeštraḏ can be either a Pa. active or passive feminine participle. With some weak roots, however, the distinction remains intact: Af. act.m. ʼeštraḏ 'lifting,' f. ʼeštraḏ, pass. m. ʼeštraḏ 'lifted,' f. ʼeštraḏ.

\(^{57}\) We give the basic, i.e. m.sg., form: for details, see Paradigm I below.
"derived," patterns build their nomen agentis by adding /-ān/ to their active participle: /mqablan/ 'receiver' from Pa. /mqabbel/ (with vowel deletion); /mvarkān/ 'one who blesses' from Pa. /masklān/ 'sinner' from Af. /maskēl/. For the feminine of these nomina agentis, see above, § 20.

By extension, a nomen agentis may be used adjectivally: /mqablan/ 'a corrupt (lit. corrupting) generation'; /maskēl/ 'a voracious (lit. eating) mouth'; /slāwātāk mdalyānyātā/ 'your saving prayers.'

§ 52 The infinitive is always prefixed with an /lm-/ or /lam-/ (58), and, in all the patterns except Peal, ends with /-C/Cu/: Pe /imektəv/; Pa /lambattāv/; Af /lmaktāv/; Ethpe /lmektəv/; Ethpa /lmektattāv/; Ettaf /lmektattēv/.

§ 53 Conjugation classes.
The above-described general scheme of conjugation applies to the regular, triconsonantal verb. There are, however, verbs which deviate from this scheme to varying degrees. These irregular verbs consist of those with Alaf, Yodh, Waw, Nun as one of their radical or those whose second and third radicals are identical: thus Second-Alaf verbs, Third-Alaf verbs, First-Nun verbs, First-Alaf verbs, First-Yodh verbs, Third-Yodh verbs, Second Waw or Yodh verbs, and Geminate verbs. Some of the deviations from the regular pattern can be explained in terms of one or other of the phonetic rules, but not all.

§ 54 The following inflectional affixes are applicable irrespective of pattern and conjugational class (§ 53) with the exception of Third-Yodh verbs, on which see below, § 64.

58 The choice between the two is governed by the rule § 61.
### Morphology

#### Perfect

| sg. 3m.  | -                         |
| f. ḫ.   | /-at/                     |
| 2m. ḫ   | /-t/                      |
| f. ḫ    | /-t/                      |
| 1c. ḫ   | /et/                     |

<table>
<thead>
<tr>
<th>pl.  (silent) <a href="59"> - , ֯ </a></th>
</tr>
</thead>
</table>

| sg. 3m.  | -                         |
| f. ḫ(61) | /-f/                      |

| 2m. ḫ   | /-f/                      |
| f. ḫ    | /-f/                      |
| 1c. ḫ   | /-fr/                     |

<table>
<thead>
<tr>
<th>pl.  /-ton/ [WS: ֯/tun/]</th>
</tr>
</thead>
</table>

| sg. m.  | -                         |
| f. (silent) | [ - ] |

| 2m. ḫ   | /-un/                     |
| f. ḫ    | /-un/                     |
| 1c. ḫ   | /-un/                     |

| pl.  (silent) [ - , ֯ ] |

| sg. m.  | -                         |
| f. (silent) | [ - ] |

| 2m. ḫ   | /-ān/                     |
| f. ḫ    | /-ān/                     |
| 1c. ḫ   | /-ān/                     |

| pl.  /-ān/ |

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#### Imperfect(60)

| sg. 3m.  | -                         |
| f. ḫ(61) | /-f/                      |

| 2m. ḫ   | /-f/                      |
| f. ḫ    | /-f/                      |
| 1c. ḫ   | /-fr/                     |

| pl.  /n ... un/ |

| sg. m.  | -                         |
| f. (silent) | [ - ] |

| 2m. ḫ   | /t ... un/                 |
| f. ḫ    | /t ... un/                 |
| 1c. ḫ   | /t ... un/                 |

| pl.  /t ... ān/ |

| sg. m.  | -                         |
| f. (silent) | [ - ] |

| 2m. ḫ   | /-ān/                     |
| f. ḫ    | /-ān/                     |
| 1c. ḫ   | /-ān/                     |

| pl.  /-ān/ |

---

#### Imperative

| sg. m.  | -                         |
| f. (silent) | [ - ] |

| 2m. ḫ   | /-ān/                     |
| f. ḫ    | /-ān/                     |
| 1c. ḫ   | /-ān/                     |

| pl.  /-ān/ |

---

#### Participle

| sg. m.  | -                         |
| f. (silent) | [ - ] |

| 2m. ḫ   | /-ān/                     |
| f. ḫ    | /-ān/                     |
| 1c. ḫ   | /-ān/                     |

| pl.  /-ān/ |

---

59 Rare forms are enclosed within the square brackets.

60 The prefix consonants may be followed by a vowel: /a/, /e/ or /ā/, or no vowel at all. The choice is determined by pattern (Pe, Pa etc.) and/or conjugation class (regular, First-Alaf etc.).

61 In WS a silent Yodh is often added at the end to distinguish the form from that of the 2m.sg. The Yodh common in the Pf. 3f.pl. in late WS texts serves to distinguish the form from that of the 3m.sg. (except in Third-Yodh verbs). See Brock 2003: 99f.

62 Where the short and long forms are given, the former are the older. The imperative forms other than that for the m.sg. retain the middle vowel, as in BA, showing that these are affiliated with the shorter, so-called jussive forms—extinct in Syriac—, which are distinct from the normal imperfect forms from which the middle vowel is deleted in accordance with the vowel deletion rule.
§ 55 Triconsonantal regular verb. (Paradigm I)

Whereas Paradigm I presents the complete conjugation of a regular verb /kəv/ 'to write,' the basic pattern, Peal, has the following sub-patterns in respect of the stem vowel, a vowel following the second radical:

<table>
<thead>
<tr>
<th></th>
<th>Perfect</th>
<th>Imperfect and Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>a</td>
<td>o(63)</td>
</tr>
<tr>
<td>2.</td>
<td>a</td>
<td>e</td>
</tr>
<tr>
<td>3.</td>
<td>a</td>
<td>a</td>
</tr>
<tr>
<td>4.</td>
<td>e</td>
<td>a</td>
</tr>
<tr>
<td>5.</td>
<td>e</td>
<td>e</td>
</tr>
<tr>
<td>6.</td>
<td>e</td>
<td>o</td>
</tr>
<tr>
<td>7.</td>
<td>o</td>
<td>o(64)</td>
</tr>
</tbody>
</table>

Whereas the type to which a given verb belongs is not always predictable—such information may be found in standard dictionaries as well as in the Glossary at the end of this work—the following observations may be made.

a) Type 1 (a-o) is by far the commonest: e.g. /kəv/, /nektov/.

b) Type 2 (a-e) is attested by two regular verbs—/kəv/ 'to make,' /nebbed/; /zvan/ 'to buy,' /nezben/—as well as by some First-Nun verbs like /nfall/ 'to fall,' /neppel/; /nfas/ 'to shake,' /neppes/.

c) Type 3 (a-a) is frequent with Third-Guttural verbs, but not confined to them: e.g. /šma/, /nešma/, but also /šlat/ 'to rule,' /nešlat/; /šmal/ 'to toil,' /nešmal/.

d) Type 4 (e-a), intransitive par excellence, is rather common: /dmekJ/ 'to sleep,' /nedmak/; /sleq/ 'to ascend,' /nessaq/ (with the assimilation of Lamadh: §§ 6M, 61); /rhem/ 'to love,'

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63 This vowel, also of type 6 and 7, appears as /u/ in WS.

64 Two verbs attest to the vowel pattern /o-o/: /məj '/to bristle' and /məj '/to be black.'

65 Unlike in Hebrew, Third-Guttural verbs may have an o in the Imperfect: e.g. /məj '/he shall immerse.'
Morphology

46 Morphology

/yənīm/ /nerham/, /šlem/ 'to be at peace,' /yəltik/ /nettel/ (see below § 63). (66)

f) Type 6 (e-o) is attested only by /nḥēt/ 'to descend,' /nḥēḥal/ (the Nun assimilated: § 61); /ṣād/ 'to worship,' /nṣād/; /nqrev/ 'to draw near,' /nqevo/; /ṣteq/ 'to keep silent,' /nṣteq/.

§ 56 Both stem vowels of each of the seven sub-patterns described in the preceding paragraph are subject to deletion (§ 6 A), except in the Imperative, which retains the stem vowel even with the addition of an ending, not only silent consonant (see n. 62 above): e.g. /ḥolā, ḥolā, ḥolā, ḥolā (all pronounced /kṭov/).

The distinction in the Perfect between a sub-pattern and e sub-pattern is retained except in the 1sg. and 3f.sg.—

3sg.m. /qvar/ 'he buried' /qrev/ 'he drew near'
   f. /qevrat/ /qerbat/
2sg.m. /qvar/ /qrevt/
1sg. /qevrat/ /qerbat/
3pl.m. /qvar/ /qrev/

§ 57 Beghadhephath (§ 6H).

a) A plosive, one of the six consonants, Beghadhephath, is pronounced soft when it occurs as the second member of a consonant cluster—CCv—at the beginning of a word or a syllable: /švaq/ 'he abandoned'; /mvarrek/ 'blessing'; /petqvar/ 'he was buried.'

b) In Peal a Beghadhephath as third radical becomes hard in Pf. 3f.sg. and 1sg.: /qrev/ 'he drew near,' but 3f.sg. /qerb/ and 1sg. /qerb/.

c) In the Peal participle, a Beghadhephath as third radical is pronounced hard if an ending is added: /nāqef/ 'consorting,' but f. /nāqapā/.

d) In Ethpeel, a Beghadhephath as third radical is pronounced hard

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66 For a comparative Semitic description, see Aro 1964.
when a helping vowel $a$ is inserted\(^{67}\) after the first radical, which happens in Pf. 3f.sg. and 1sg., Impf. 2f.sg., 2 and 3 pl., all forms of the participle except the m.sg., and the Impv.: e.g. [pto]tetradpət/ 'she was persecuted,' tetradpɪn/ 'you (f.sg.) will be persecuted,' pethafk/ 'Change!'

e) In Afel, a Beghadhkephath as second radical is always pronounced hard: e.g. [pto]jējek/ 'to compel to renounce faith' (with $e$ to $a$ before $r$; § 6 B).

f) In Pael and Ethpaal, a plosive as second radical is always pronounced hard: e.g. /qabbel/ 'to receive,' Petqabbal/ 'to be received,' Pa., inf. lamqabbālu/.

In these two patterns the third radical, if a plosive, is always pronounced soft. Hence the distinction between Ethpe. Ptc. f.sg. /meqtavdāl/ 'being made' and Ethpa. Ptc. f.sg. /metqarvāl/ 'approaching.'

g) In Pael Impf. 1sg. the first radical is always doubled, hence pronounced hard, if it is a plosive: /pebbarrek/ 'I shall bless.'

§ 58 The < $e$ to $a$ > rule (§ 6 B) is regularly applied to Peal Ptc., Pael, Afel, and Ethpeel: e.g., Pe. Ptc. m.sg. jējek /qāvar/ 'burying' < */qāver/; Pa. Pf. /šadder/ 'he sent' < */šadder/; Ethpe. Pf. Petqvar/ 'he was buried' < */etqver/. This has the effect of neutralising the distinction between the active and passive participles in Pael and Afel: thus /mšadder/ can mean either 'sending' (act.) or 'sent' (pass.).

§ 59 Second-Alaf verbs.
The phonological rule (§ 6 K) governs the conjugation of a common verb jējek: Pe Pf. /šel/ < */šel/ 'he demanded'; Impf. /nešal/ < */nešal/; Inf. /imešal/ < */imešal/; Ptc. pass. /šil/ < */šil/; Ethpe Pf. /peštel/ < */eštel/ (with metathesis: § 6 N).

§ 60 Third-Alaf verbs.
A very small number of verbs are conjugated as if their final Alaf were still a genuine guttural, though it is actually a silent letter, and thus the

\(^{67}\) Perhaps more correct to say that this $a$ is original: /etpařel/ > /etpəřel/ (vowel deletion).
phonological rule § 6K applies. The most common of this group is 'to comfort': Pa. Pf. بُنيِث /bayya/ (as if */bayyeV/ (§ 6B), but 1sg. بُنيِث /bayyet/ (§ 6K); Pa. Impf. بُنيِث /nvayya/; Pa. Ptc. act. and pass. بُنيِث /mvayya/. So also نَمْبَج /tamma/ 'to defile.'

§ 61 First-Nun verbs.
A vowelless Nun is assimilated in Peal Imperfect, Afel and Ettafal. This Nun is absent in the Imperative of most verbs of this type. Otherwise the conjugation is regular: e.g. Pe. Ptc. m.sg. نَمْبَج /nafeq/ 'exiting.'

\[
\begin{array}{llll}
\text{Peal Pf.} & \text{Nun} & /nfaq/ 'to exit' & \text{Af. Nun} & /nsav/ 'to take' & \text{Ptc. Nun} & /nfal/ 'to fall'
\text{Impf. Nun} & /neppoq/ & \text{Impv. Nun} & /poq/ & \text{Inf. Nun} & /imeppaq/
\text{Impf. Af.} & /nessav/ & \text{Iimpf. Af.} & /neppe/ & \text{Inf. Af.} & /imeppe/
\text{Impv. Af.} & /sav/ & \text{Impv. Af.} & /pel/ & \text{Inf. Af.} & /imepp/
\end{array}
\]

Afel: Pf. 3m.sg. يِنْبَج 'he took out', 1sg. يِنْبِف 'he fell'; نَبَف /naf/ Impf. يِنْبِف 'to fall'; نَبِف /naf/ Impv. نَبِف /naf/ Inf. نَبِف /naf/. Ettafal: Pf. يِنْبِف /ettappaq/ 'he was taken out', 3f.sg. يِنْبَف /ntaf. نَبِف /naf/. Exceptions to the assimilation rule are verbs whose second radical is /h/ (or /h/): e.g. يِنْبَف 'to illuminate'; يِنْبَف 'to be barefoot,' but يِنْبَف 'he will descend' ( ) and Af. يِنْبَف 'he made to descend' ( )

An important verb Impf. نَمْبَل /nettel/ with Inf. زَبَل /nettal/ belongs here. For the other parts of the conjugation, a different root, نَمْبَل is used: § 63 c.

Another common لـ-ال verb يِنْبَل 'to ascend' may be assigned here: Pf. يِنْبَل /sleq/, Impf. يِنْبَل /nessaq/, Impv. يِنْبَل /saq/, Inf. يِنْبَل /messaq/, Af. يِنْبَل /asseq/ etc.

§ 62 First-Alaf verbs.

a) In accordance with § 6C, the initial Alaf takes a full vowel: /e/ in

68 The majority of original Third-Alaf verbs have gone over to the Third-Yodh class (§ 64).

69 Exceptions include يِنْبَل 'Make a vow!,' يِنْبَل 'Bite!, verbs which retain the Nun in the Impf. such as نَفَح 'Be bright!,' and verbs which are also of the Third-Yodh class like نَف /nfi/ 'Quarrel!'
Pe Pf. and in the whole of Ethpe, and /a/ in Pe. Ptc. pass. and Pa. Impf. 1sg.—

*Pekal/ 'he ate,' *Petekeal/ (§ 6L) 'it was eaten,' *Pakil/ 'eaten,' *Pabbed/ 'I shall destroy.'

b) In Ethpe. and Ethpa., § 6L applies: *Petekeal/ < *Petekeal/ 'was eaten'; *Ekeal/ 'was oppressed.' The same rule accounts for /mallef/ Pa Impf. 'he shall teach,' Ptc. /mallef/ < *Mallef/ 'he oppressed.' The same rule accounts for /allef/ Pa Impf. 'he shall teach,' Ptc. /allef/ < *Mallef/ 'he oppressed.' Note also *Aeal/ *Palles/, which is Pa. Pf. 'he oppressed' as well as Pa. Impf. 1sg. (< *Pakeal/).

c) The prefix vowel /e/ of the Pe. Impf. and Inf. coalesces with the initial Alaf into /el/: *Nevad/ 'he shall perish'; *Neel/ 'he shall say'; *Nekol/ 'he shall teach'; *Nemar/ 'to say.' This also applies to verbs which are simultaneously Third-Yodh: *Nevad/ 'to come'— *Nemar/ *Neakol/ *Nemar/ 'he shall teach,' Ptc. /Nemar/ 'to say.' This also applies to verbs which are simultaneously Third-Yodh: *Nevad/ 'to come'— *Nemar/ *Neakol/ *Nemar/ 'he shall teach,' Ptc. /Nemar/ 'to say.' This also applies to verbs which are simultaneously Third-Yodh: *Nevad/ 'to come'— *Nemar/ *Neakol/ *Nemar/ 'he shall teach,' Ptc. /Nemar/ 'to say.'

The prefix vowel in question is spelled with - in ES, but in WS with - when the stem vowel of the Impf. is /a/ and with First-Alaf/Third-Yodh verbs, but with - when the stem vowel is /o/ (or rather /u/ in WS):

\[
\begin{array}{ll}
\text{ES} & \text{WS} \\
\text{Nevad} & \text{Nawad}^* \\
\text{Neel} & \text{Nawel}^* \\
\text{Nekol} & \text{Nakol}^* \\
\text{Nemar} & \text{Nemar}^* \\
\end{array}
\]

'he shall say',

'he shall go',

'he shall bake',

'he shall seize',

When the Pe Impf. stem vowel is /o/, the Alaf of the Impv. takes /a/, but /e/ if the former is /a/:

\[
\begin{array}{ll}
\text{Impf.} & \text{Impv.} \\
\text{Nevad} & \text{Nawad}^* \\
\text{Neel} & \text{Nawel}^* \\
\text{Nakol} & \text{Nakol}^* \\
\text{Nemar} & \text{Nemar}^* \\
\end{array}
\]

Irregular: *Nawal/ *Nemal/ 'he shall go'\(^{70}\)

d) In Afel and Ettafal the initial Alaf appears as Waw: *Pawkel/ 'he fed' < *Pakiel/ 'to eat'; *Pawbed/ 'he destroyed' < *Pakiel/ 'to perish'; Ettaf *Payti/ 'he was fed.' The important exception is: *Matar/ *Makal/ 'he brought' (from *Makal/ 'he came'), Impf. *Makal/ /Makal/, Ptc. *Makal/ /Makal/, Inf. *Nakal/ /Nakal/. Cf. below, § 63.

\(^{70}\) The Infinitive is regular: *Nawal/ /Nawal/.
e) In Ethpeel some verbs assimilate the initial Alaf to the preceding /l/: פְּתֵה (also spelled פְּתֶה) /pethed/ 'was captured, shut' (< קִנֵּב 'to capture, shut'); יָתַנְה /yatanah/ 'you (m.pl.) were bound.' Also once in Ethpa יָתַנְה /yatanah/ 'he sighed'.

f) In Pael Impf. 1sg., note the deletion of the prefix vowel /e/: הָלֶל /halel/ (cp. הָלֶל 'I shall receive') 'I shall teach.' In the case of this particular and common verb, the Alaf is not written at all under similar circumstances, not only in this particular form: Ptc. נָלֶל /nallel/; Impf. נָלֶל 'he shall teach'; Inf. נָלֶל /mallafu/; nomen agentis נָלֶל /malfanā/ 'teacher.'

g) The following is a synopsis in tabular form:

<table>
<thead>
<tr>
<th>Peal</th>
<th>Ethpeel</th>
<th>Afel</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pf. בּקָל</td>
<td>Pf. בּקָל</td>
<td>Pf. בּקָל</td>
</tr>
<tr>
<td>Impf. בּקָל</td>
<td>Impf. בּקָל</td>
<td>Impf. בּקָל</td>
</tr>
<tr>
<td>Impv. לָבָל</td>
<td>Impv. לָבָל</td>
<td>Impv. לָבָל</td>
</tr>
<tr>
<td>Inf. לָבָל</td>
<td>Inf. לָבָל</td>
<td>Inf. לָבָל</td>
</tr>
<tr>
<td>Ptc. לָבָל</td>
<td>Ptc. לָבָל</td>
<td>Ptc. לָבָל</td>
</tr>
</tbody>
</table>

§ 63 First-Yodh verbs.

a) The conjugation in Pael and Ethpaal is entirely regular.

b) In accordance with § 6D, the initial Yodh is provided with a vowel /i/ where the regular verb would have no vowel, namely Pe Pf.

71 The form is accidentally identical with Pf. 3m.sg. 'he taught.' In Peal this verb is First-Yodh: בּקָל 'to learn.'
except in the 1sg. and 3f.sg., and Ethpe:  popover /yitev/ 'he sat' (but  popover /yebat/ 'she sat'; Ethpe Ptc.  popover /yebat/ 'being born.' Such an initial /yi-/ is often spelled  popover , e.g.  popover /pineq/ 'to suck.'

c) In Pe. the commonest pattern is /e-a/: e.g. Pf.  popover /yiveq/ 'to be dry'—Impf.  popover /nëvaš/ (WS  popover /nëvaš/);  popover /jeveq/ 'to give birth';  popover /yiveq/ 'to learn';  popover /ybe/ 'to be heavy';  popover /ybe/ 'to be heavy'. Forms such as  popover /ybe/ 'to be heavy' are not genuine exceptions, for the /a/ of  popover is due to § 6B. Cf. verbs which are also Third-Yodh: Pf.  popover /yiveq/ 'to swear'—Impf.  popover .

The vowel pattern /e-e/ is attested with certainty by only one verb: Pf.  popover /yitev/ 'to sit'—Impf.  popover /nettev/ with the striking gemination of /t/. Likewise Pf.  popover /yidaš/ 'he knew'; Impf. popover /neddaš/.

Note a common, but highly irregular verb  popover : Pf.  popover /yav/ 'he gave' (/*yahav/?), 2m.sg. popover /yav/ (but 1sg.  popover /yehbeš/; 3f.sg.  popover /yehbeš/), Impv.  popover /hav/. In the Impf. and Inf. this verb is represented by another root:  popover /nettel/, etc. (presumably from  popover .)(2)

The Impv. and Inf. are formed analogously to the Impf.:  popover /yav/ (Impv.)(3)

The following is a synopsis in tabular form:

**Peal**

<table>
<thead>
<tr>
<th>Pf.</th>
<th>Impf.</th>
<th>Impv.</th>
</tr>
</thead>
<tbody>
<tr>
<td>popover /yizeš/ 'to borrow,'  popover /yeseq/</td>
<td>popover /yizeš/</td>
<td>popover /yeseq/</td>
</tr>
<tr>
<td>popover /yizeš/</td>
<td>popover /yizeš/</td>
<td>popover /yeseq/</td>
</tr>
</tbody>
</table>

(2) The alleged Impf.  popover , attested twice (according to Brockelmann 1928:298), is doubtful: one occurs in a 12th cent. manuscript, and the other alongside a ptc., hence easily a scribal error for  popover . The Inf.  popover occurs rarely, usually replaced by  popover /imettal/. Brockelmann (1962: § 175) holds that the striking final Lamadh of  popover is due to the preposition Lamadh, which must often have followed the verb.

(3) E.g. Is 1.17; Mt 9.13.
§ 64 Third-Yodh verbs (Paradigm II).

This class comprises a very considerable number of verbs, and deviates from the regular verbs the most widely. Hence it calls for the maximum attention.

a) As in the case of the regular, triliteral class which has two subgroups in Peal differentiated by the stem vowel in the Pf. (§ 56) — /qavr/ vs. /qrev/ — Syriac shows a similar division among its Third-Yodh verbs in Peal: the more common type /rmä/ 'to throw' as against /dkä/ 'to be clean.' Other examples of the second type are /hdi/ 'to rejoice,' /sri/ 'to stink,' /shä/ 'to be thirsty,' /li/ for */Pi/ (§ 6K) 'to be weary.'(16) Unlike with the regular verb, this division applies only to the Pf. Elsewhere in the Pe. paradigm there is a single type.

b) In the Pf. 2nd person, both sg. and pl., the suffix Taw is pronounced hard, even when it is preceded by a full vowel: e.g., not only in /rmayt/ (diphthong), but also in /höit/ 'you (m.sg.)
rejoiced,' which contrasts with /hdi/ 'I rejoiced.' This distinction applies to all patterns, not just Peal. Cf. § 6H. In the first Peal subgroup this 1sg. ending is spelled /dakki/ in ES, but /dakki/ in WS.

c) The pattern of all derived conjugations in the Pf. is similar to that of the /dj/ type mentioned above: thus

<table>
<thead>
<tr>
<th>Peal</th>
<th>Pael</th>
<th>Afel</th>
</tr>
</thead>
<tbody>
<tr>
<td>'to be clean'</td>
<td>'to cleanse'</td>
<td>'to multiply'</td>
</tr>
<tr>
<td>3m.sg.  /dakki/</td>
<td>/dakki/</td>
<td>/asgi/</td>
</tr>
<tr>
<td>f.sg.  /dakya/</td>
<td>/dakya/</td>
<td>/asgya/</td>
</tr>
<tr>
<td>2m.sg.  /dakki/</td>
<td>/dakki/</td>
<td>/asgi/</td>
</tr>
<tr>
<td>1c.   /dakki/</td>
<td>/dakki/</td>
<td>/asgi/</td>
</tr>
<tr>
<td>3m.pl.  /dakki/</td>
<td>/dakki/</td>
<td>/asgi/</td>
</tr>
</tbody>
</table>

This is the only conjugation class in which the ending Waw for 3m.pl. is pronounced (/rmaw/; /asgi/), not only in Pe, but in every pattern: e.g. Pa /dakki/ 'they cleansed.' Also in this class only are the Pf. 3m.pl. and 3f.pl. systematically distinguished: e.g. 3m.pl. Pe /dakki/ 'they cleansed,' Pa /dakki/ 'they gladdened' as against 3f.pl. Pe /dakki/ 'they cleansed,' Pa /haddi/.

e) The Impf. 2/3 m.pl. ending /-on/ appears in WS as /-un/: ES /nermon/, WS /nermon/.

f) The original Yodh as third radical is often evident: for instance, in the Inf. in all derived conjugations Pa /lamdakkayu/, Pe Inf. with a pronoun suffix, /lamermya/ 'to throw her', Pe Pf. 2m.sg. /ramay/, Ptc. f.sg. Pe /ramya/, Af /masgya/ 'multiplying,' f.pl. /masgya/, Pe Impv. f.sg. /ramay/.

g) In the Ethpe Impv., WS has /petramy/, for which ES has /petramy/, which is modelled on the regular verb.

h) As against the standard /-i/ ending of the Pe. Impv., a few verbs show the archaic ending /-ay/: /yimay/ 'to swear' alongside of /yimi/; /pehay/ 'to drink.'

§ 65 Second-Waw or -Yodh verbs (Paradigm III).

The outstanding feature of this class of verbs is that in most forms one sees only two radicals with or without an undeletable vowel /u/ or /i/ in the middle. Verbs with such an /u/ are called Second-Waw, and
those with an /i/ Second-Yodh.

a) The deviation from the regular type is observed in Peal, Afel, and Ettafal, whereas in Pael and Ethpaal the conjugation is regular, /y/ serving as middle radical: e.g. Pa\textsuperscript{\textbullet} /qayyem/ 'to establish'; Ethpa\textsuperscript{\textbullet} /petqayyam/ 'to be established.'

b) /mit/ is the only Second-Yodh verb that shows a vowel letter between the two radicals in the Pf., all other verbs showing no such. The characteristic Waw or Yodh appears only in the Impf. and Impv.

\begin{center}
\begin{tabular}{ll}
\textbf{Second-Waw} & \textbf{Second-Yodh} \\
Impf. 3m.sg. /nqum/ 'he shall rise' & /nsim/ 'he shall put' \\
Impv. m.sg. /qum/ & /sim/
\end{tabular}
\end{center}

The above-mentioned /mit/ is irregular: Impf. /nmu\textsuperscript{\textbullet}; Impv. /mut/.

c) The Ethpeel has been replaced by Ettafal, and there is only one paradigm, irrespective of whether a given verb is Second-Waw or Second-Yodh: /petqim/ 'it was constituted'; /petsim/ 'he was put.'

\textsection{66} Geminate verbs (Paradigm IV)\(^{78}\)

In the patterns other than Pael and Ethpaal, in which the conjugation is regular, only one of the two last, identical radicals is visible in most of the forms as they are spelled.

a) In prefixed forms, i.e. Pe. Impf. and Inf., the whole of Af. and Ettaf., verbs of this class are conjugated like First-Nun verbs, this putative Nun getting assimilated to the first radical. Thus Pe. Impf. /nbooz/ 'he shall plunder' as if from /nenbooz/, though the real root is √. Likewise Pe. Inf. /Imebbaz/ as if from /Imenbaz/; Af. Pf. /aac\textsuperscript{\textbullet}el/ 'he introduced' < √ جلدل 'to enter.'

b) Where two identical radicals have no vowel in between, a shorthand spelling is used, though phonetically there is a doubling, as

\(^{77}\) In the Impf., when the personal prefix is Taw, only two Taw's are written: e.g., 3fs. /nms\textsuperscript{\textbullet}, not /nms\textsuperscript{\textbullet}/.

in Pe. Pf. 3f.sg. ِبُزُّ/bezzat/ 'she plundered,' Pe. Ptc. act. f.sg. ِبُزُّ/بَزْزَل/ (= ِبُزُّ).

c) A Beghadkephath as the identical last radical is pronounced hard in the Pe. Ptc. f.sg., m./f. pl., and Pf. 3f.sg. and 1sg.: e.g. from ِبُزُّ/pak/ 'to shatter' we have therefore Ptc. ِبُزُّ/بَزْزَل/, ِبُزُّ/بَزْزَل/ /بَزْزَل/, ِبُزُّ/بَزْزَل/ /بَزْزَل/, ِبُزُّ /بَزْزَل/, and ِبُزُّ /بَزْزَل/.

d) In Pe., if one looks at the consonants only, the conjugation of many Second-Waw verbs and that of geminate verbs resemble each other very much, but a careful comparison of the two paradigms (III and IV) would reveal very many subtle differences in terms of the vowel length (e.g. ِبُزُّ/qām/ vs. ِبُزُّ/ṯāk/), the gemination or lack of it (e.g. ِبُزُّ/nqum/ vs. ِبُزُّ/ṉezāl/) and a few more features.

e) In Pe. Pf. there is only one pattern, with /a/. In the Impf. the stem vowel is /a/, /e/ or /e/, the last of which is represented by one verb only, ِبُزُّ /nerrag/ 'he shall stray.' An example of the /a/ pattern is ِبُزُّ /nerrag/ 'he shall desire.'

f) In Ethpe the second and third radicals are kept apart: ِبُزُّ, not ِبُزُّ, although the above-mentioned shorthand spelling is occasionally found as in Ptc. f.sg. ِبُزُّ 'chopped' for ِبُزُّ.

§ 67 Some common anomalous verbs

ِبُزُّ/peška/ Af. 'to find, to be able to.'

ِبُزُّ/peška/ Pe. 'to come': Impv. sg.m. ِبُزُّ /ṯāy/, pl.m. ِبُزُّ /ṯāw/, f. ِبُزُّ /ṯāy/ /ṯāy/ /ṯāy/ /ṯāy/ /ṯāy/ /ṯāy/ /ṯāy/ /ṯāy/ /ṯāy/ /ṯāy/ Af. ِبُزُّ /payti/ 'to bring.' Ettaf. ِبُزُّ /pettayti/ 'to be brought.'

ِبُزُّ /peška/ Pe. 'to go.' On the assimilation of /l/ as in Ptc. f.sg. ِبُزُّ /ṉezal/, see above, § 6M. Impf. ِبُزُّ /ṉezal/; Impv. ِبُزُّ /ṉezal/ (with /e/!). On the assimilation of the same consonant in another verb of physical movement, ِبُزُّ /pettayti/ 'to ascend,' see § 6M.

ِبُزُّ Pe. 'to give.' Where the He would have been followed by the vowel /a/, the former is elided: 2m.sg. ِبُزُّ /yavt/, but 3f.sg. ِبُزُّ /yehba/ and 1sg. ِبُزُّ /yehbe/. Impv. ِبُزُّ. The Impf. is ِبُزُّ /ṉezal/; likewise the Inf. ِبُزُّ /ṉezal/ (very rarely ِبُزُّ /ṉezal/).

ِبُزُّ Pe. 'to live.' The Pf. is regular: ِبُزُّ /hyayt/ etc., but Impf. ِبُزُّ /nehhe/, Inf. ِبُزُّ /lehe/, Af. ِبُزُّ /pahhi/ 'to allow to
stay in life,' all these as from a geminate root.

§ 68 **Verbs with object suffix pronouns**

Details need to be studied carefully from Paradigms V and VI. The following is a summary of the more important points. The forms of the object suffixes may be found in § 12.

a) The vowel deletion rule (§ 6A) is much in evidence: e.g. /qabbeltän/ 'you (m.sg.) received me' but /qabläh/ 'he received her.'

b) The personal endings of the verb in the Perfect, to which object pronouns are attached, often differ from those of their free-standing equivalents.

<table>
<thead>
<tr>
<th>Form</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>2m.sg.</td>
<td>/-tä/ as in /saddartän/ 'you sent me'</td>
</tr>
<tr>
<td>2f.sg.</td>
<td>/-ti/ as in /saddartin/ 'you sent us'</td>
</tr>
<tr>
<td>3m.pl.</td>
<td>/-u/ as in /sadruh/ 'they sent her'</td>
</tr>
<tr>
<td>3f.pl.</td>
<td>/-ä/ as in /sadräk/ 'they sent you (m.sg.)'</td>
</tr>
<tr>
<td>1sg.</td>
<td>with hard /t/ as against 3f.sg. with soft /t/ as in Af. /appeqtēh/ 'I took him out' vs. /appeqtēh/ 'she took him out'</td>
</tr>
<tr>
<td></td>
<td>the initial vowel /a/ of Pe. as in /parqan/ 'he saved me.'</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Form</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>c) The plural 'them' is expressed by means of a free-standing enclitic form: m. /ennon/ and f. /ennēn/. A participle requires, however, /ennēn/ and /ennon/ respectively. E.g. /sadret /ennon/ 'I sent them' vs. /ennēn/ /mšaddar nā lhon/ 'I send them.'</td>
</tr>
<tr>
<td></td>
<td>d) When a verb form itself ends in /n/, this consonant is followed by /ä/ before the suffix with the exception of the 2f.sg. suffix /-ēk/. This happens in Pf. 1pl., 2pl.; Impf. 2f.sg., and 3pl.; longer Impv. pl. with /n/. E.g., /qabbelnääh/ 'we received her'; /qabbeltonän/ 'you (m.pl.) received us'; /tqablinän/ 'you (f.sg.) shall receive me'; /Parimunääh/ 'Raise (m.pl.) her!'</td>
</tr>
<tr>
<td></td>
<td>e) The 3m.sg. suffix is realised in a variety of ways. If a verb form ends in a consonant, the suffix itself is /-ēh/. If the former ends in a vowel, the suffix is uniformly spelled with a /ē/, which, however, is pronounced in various ways:</td>
</tr>
</tbody>
</table>

79 In general these deviating endings are more archaic.
after /-ā/— /āy/ as in /qabbeltāy/ 'you (m.sg.) accepted him'

after /-i/— /āi/ — /iwa/ as in /šaddartiwa/ 'you (f.sg.) sent him'

after /-u/— /āu/ — /uwa/ as in /šadrūy/ 'they sent him'

after /-ē/— /āe/ — /ēwa/ as in /nahēw/ 'we shall restore him to life.'

f) The Impf. forms ending in a consonantal radical, namely 3m./f.sg., 2m.sg., and 1sg./pl., insert an /-i/ before the 3sg. suffixes: e.g. /asqiw/ 'I shall bring him up' (with the combination of the rule given above, [d]); /tapqih/ 'you (m.sg.) [or: she] will bring her out.'

g) The Impv. m.sg., if ending in a consonantal radical, shows three allomorphs:

/-ay/ with a 1sg./pl. suffix as in /simayn/ 'Place me!'

/-ā/ with a 3m.sg. suffix as in /simāy/ 'Place him!' (with the rule [e] also at work)

/-ē/ with a 3 f.sg. suffix as in /simēh/ 'Place her!'

h) Third-Yodh verbs (Paradigm VI) retain in Peal the vowel /-ā/ of the 3m.sg., but without a merely graphic Alaf: e.g. /bā/ 'he sought' vs. /bāh/ 'he sought you (m.sg.).' Likewise with the vowel endings of the root in the Impf. and Impv.: e.g. /gallā/ 'Reveal!' vs. /gallay/ 'Reveal him!' (with the rule [e] also at work).

i) The /-i/ of the Pf. 3m.sg. in Pa and Af and the /-ā/ of the Pe Inf. change to /-y/ except before the 2pl. suffixes, /gallii/ 'he revealed,' but /gallikon/ 'he revealed you (m.pl.)'; /imeglā/ 'to reveal' but /imeglāk/ 'to reveal you.'

j) Note the shift of the /-āw/ in Pf. 3m.pl. and the Impv. m.pl. to /-aw/, and the /-i-w/ of Pa and Af Pf. 3.m.pl. and Impv. m.pl. to /-yu/, and the /-ay/ of the Impv. f.sg. to /-āi/. E.g. /rma'uh/ 'they threw her' or 'Throw her!'; /hadyun/ 'they gladdened me' or 'Gladden me!'; /rma'in/ 'Throw (f.sg.) us!'
k) The Inf. in the derived patterns, i.e. pattern other than Peal, takes an object suffix after having changed its ending /-u/ to /-ut/: e.g. /lamgallayu/, but /lamgallayuteh/ 'to reveal him.'
PART THREE
MORPHOSYNTAX AND SYNTAX

§ 69 Noun: Gender The feminine form of an adjective or a pronoun is sometimes used to refer to an abstract property, a manifestation of it, or a general thought, not an entity whose natural sex is female: e.g. 'something else,' 'this matter, this circumstance,' 'what is necessary is one,' 'the good.' However, the masculine form may also be so used indiscriminately: 2Sm 19.35 'I cannot tell the good from the bad' vs. Kg 3.9 'to discern the good from the bad'; 'because of this.' In the plural, however, only the feminine is used: 'all these things'; 'these two matters.' A subject clause is considered feminine in Mt 19.23 'it is hard for a rich man to enter the kingdom of heaven' vs. ib. 24 'it is easier for a camel to enter the hole of a needle.'

§ 70 Noun: Number Some nouns are used only in the plural (pluralia tantum), even when there is nothing plural about their meaning: e.g. 'water' ( as against stagnant water'); 'price'; 'freedom'; 'betrothal'; 'sky'; 'life'; 'face.'

There are nouns which refer to a plurality of individuals, though singular in form: Mt 8.27 'some people were amazed'; ib. 9.3 'some of the scribes,' cf. ib.12.47 'someone said to him' and 'everybody.'

§ 71 Noun: State The severely curtailed use of the absolute state (§ 18) is confined to the following cases(1):

a) Distributive repetition: e.g. 'every year'; 'someone said to him' and 'everybody.'

1 These are not, however, absolute rules: exceptions, namely the use of the emphatic state of the expected absolute, are not few.
'from day to day'; /eddānin/ 'at times'; /dağnes .. / 'of all kinds'; Mt 20.9 "they each got a dinar"; ib. 25.15 'each according to his ability.'

b) After חל or cardinal numerals: e.g. סך 'with all zeal'; סדם 'all physicians in every place'; סע 'one soul and one mind'; ת"ה 'two worlds'; ת"א 'forty days and forty nights.' Likewise ה kHz 'how many times?'

c) With negatives: e.g. 퇌 'there is no gain'; 퇌 'innumerable'; 퇌 'without money'; 퇌 'childless'; 퇌 'Let nobody say'; Mt 20.7 'nobody has hired us.'

d) In certain idiomatic expressions introduced by a preposition: e.g. /men sel/ 'suddenly'; /לקח ל / 'for ever'; /נתק ל / 'on foot'; /בｧgal/ 'in haste.'

e) Adjectives used as predicate of a nominal clause: 퇌 'your eye is evil'; 퇌 'stolen water is sweet'; 퇌 'he was fast.' The st. emph. is sometimes used for no apparent reason: Mt 25.35-43 ... ויתנ ... ויתנ ... ויתנ ... I was homeless ... I was naked ... I was sick ... that you were homeless ... that you were naked ... and I was sick.'

f) Some forms which look like those of the f.sg.cst. are in reality the residue of the archaic st. abs. used adverbially: /rabbal / 'exceedingly'; /ביחב / 'firstly'; /ביחב / 'in the end' as in Mt 4.2 'in the end he became hungry'; Ez 23.29 'they will abandon you bare and naked;' Ac 25.16 'for nothing.'

§ 72 The loss of the originally determining force of the emphatic state of the noun is often compensated by the use of the demonstrative pronoun, especially of the series: Gn 37.15 (Heb.: הנה); Ex 4.9 (Heb.: הנה) 'Take some water of the river ... you shall take that water (Heb.: הנה). ' This is especially common where the demonstrative so used is analogous in function to the anaphoric definite article. On the other hand, the addition of a form
of the numeral "one" may have the effect of weakening the emphatic to that of the primitive, absolute state: Lk 14.2 (S omits Gk διδόμενος τις).

§ 73 Status constructus and periphrasis by means of -א

a) Logical dependence between two nouns is sometimes synthetically expressed by putting the dependent noun in the status constructus as in נבי רבא כהנים 'chief priests' (lit. 'great ones among priests'); נס 'verdict' (lit. 'decision of judgement'). The standard syntax, however, favours periphrasis whereby two adjacent, logically dependent nouns are joined by means of the proclitic particle -א: thus it is more common to say נבלי ןבלי 'the spirit of holiness' (i.e. the Holy Spirit) rather than נבלי נבלי 'the king of Babylon' vs. נבלי נבלי; Mt 11.12 נבלי נבלי vs. ib. 11.11 נבלי נבלי 'the kingdom of heaven.'

b) The synthetic structure tends to be confined to standing phrases verging on compound nouns as in the first two examples. Likewise בר חבירו 'a son of the free (people),' i.e. free-born, noble man' (and many other combinations with בר or ברה 'synagogue' (and countless combinations with בר); even spelled as a single word as in בבתי 'foundation (of a building) = מבנה 'ground' + בני 'wall.'

c) Note the use of the st. cst. of adjectives and passive participles as in: Ex 32.9 נבלי 'stiff-necked'; נבלי 'much of price,' i.e. 'costly, expensive,' likewise נבלי (used with a fem. noun); נבלי 'mind-taken,' i.e. 'mindless, senseless'; נבלי 'cursed of life,' i.e. 'leading an accursed life'; Mt 26.7 'pricey perfume.' In most of these cases, though the adjective or participle agrees in gender and number with its grammatical antecedent, its logical antecedent is the noun immediately following. Thus in נבלי 'a stiff-necked people,' what is stiff is not the nation, but their neck.

d) Where both nouns in a relationship of dependence are logically determined, the dependent noun often takes, by way of anticipation, a pronoun—so-called proleptic—referring to the second noun: e.g. נבלי
'the son of God' (lit. 'his son, of God'). See below § 112.

e) The second term normally follows the first immediately; only inconsequential words can intervene, e.g. ... 'the sons of Bala, however, ...'; ... 'for the god of heaven ...'; they are sons of the righteous'; 'he was a warrior of might.'

f) The analytic structure makes for far more possibilities and lesser ambiguity of expression than would be the case with the synthetic structure: thus 'the son of the king' can be expanded, for instance, to 'that wise son of this great queen,' when synthetically one could use only one adjective and possibly only one demonstrative pronoun such as this son of this great queen, which, besides, could mean either 'this great son of the king' or 'the son of this great king' (or possibly also 'this son of the great king'). See Mt 16.16 'the son of the living God.'

§ 74 The non-enclitic forms of the independent personal pronouns (§ 9) are used with a finite verb, i.e. a verb form which is conjugated in respect of gender, number, and person, where the subject so marked is in contrast to another subject or is given some prominence. E.g. Jer 17.18 'May they be crushed, and may I not be crushed!'; Dt 5.27 'You draw near ... and you shall speak to us' (i.e. we want you to represent us, we do not wish to speak to God ourselves); Mt 14.19 'they the disciples (not Jesus Himself) served the crowd.'

A personal pronoun also occurs in introducing the main character to mark a new turn in a narrative: Mt 14.27 'now Jesus spoke to them immediately.' This occurs often with a personal name as here.

§ 75 The third person forms of the personal pronouns can, in addition to persons spoken about, also refer to things, even inanimate, the choice of gender and number being determined by that of the noun of the object being referred to: 'they saw a village and lived in it.'
§ 76 Most interrogative words, when followed by the proclitic ـ،, become generalising connectives:

- "who?" — Øبـنـي ـ، "whoever ..."
- "what?" — مـاتـهـا، "whatever, that which"(2)
- "where?" — مـمـطـهـا، "wherever, where"
- "when?" — مـمـطـهـا، "whenever, when"
- "which?" — مـمـطـهـا، "whichever, one who"
- "how much?" — دـمـطـهـا، "as much as"

To ـ، 'how?', however, corresponds a shorter form: مـطـهـا، as in مـطـهـا، 'as I think.'

§ 77 The ubiquitous, so-called proclitic relative pronoun ـ، is indeclinable, and indicates that what follows it says something about the antecedent:

- مـطـهـا، "the house in which I found much money"
- مـطـهـا، "the house whose residents came from there"
- مـطـهـا، "the prophet whom I sent to you"
- مـطـهـا، "the prophet who came to us."

Analogous to combinations mentioned under § 76 are the particle ـ، preceded by مـطـهـا، 'one who, he who'; مـطـهـا، 'she who; that which'; مـطـهـا، all meaning 'those who; those things which.' The two structures may be further combined as in مـطـهـا، and the addition of مـطـهـا، makes for greater generality: مـطـهـا، 'whosoever.'

A further variation is achieved when a noun is mentioned as antecedent:

- مـطـهـا، "those stars which"; مـطـهـا، "those documents ... which."

The inanimate "that which" may be also expressed thorugh مـطـهـا، and مـطـهـا،. This can be also expanded to مـطـهـا،, and, مـطـهـا، being indeclinable, it can be also combined with a plural demonstrative as in مـطـهـا، "those things which are beautiful."

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2 Also 'when,' esp. referring to the future, even followed by a Perfect.
§ 78 Many prepositions function as logically related conjunctions when combined with the proclitic particle -א.

-א 'before' (of time) — א 'before'
-א 'after' (of time) — א 'after'
-א 'because of' — א 'because'
-א 'like' (of similarity) — א 'just as'

Note also -א 'because'; -א 'after.' The preposition -א 'until' is also used as a conjunction, however, without -א and meaning 'whilst,' 'before' (sometimes with the negative לא) as well as 'until.' As a preposition for "until" ה -א is much more common: e.g. ה 'until evening.' As a conjunction for "until" one also uses -א.

Some prepositions show a complementary distribution of allomorphs:

with a noun
-א 'because of rain'
-א 'because of it'
-א 'among the thorns'
-א 'amongst them'
-א 'from among the righteouls'
-א 'like a king'
-א 'like him'

Moreover, with an adverb or a prepositional phrase we find -א: א 'as in heaven.'

§ 79 Impersonal passive. A passive participle or an Eth-pattern is sometimes used impersonally where the use of the unmarked, third person masculine singular gives prominence to the fact that something is happening or happened, with no actor matching the 3m.sg. verb being mentioned. Thus 'he became the talk of the whole town' (lit. 'there was heard about him ...'); Mt 7.2 'with the measure with which you measure out it will be measured out to you.'

§ 80 Eth- conjugations with transitive force. Some verbs in an Eth-conjugation take a direct object: Mt 23.15 'you go round the sea and the land'; 26.75 'he

3 This last, when followed by an Impf. or Inf., indicates a purpose or result.
remembered the word of Jesus'; Gn 42.7 'he recognised them.'

§ 81 The **Perfect** indicates something that happened, has happened or had happened, thus essentially a past tense. Some Perfects may have the translation value of the Present, which is true especially of verbs which indicate states, permanent qualities, etc.: 'I am grieved'; 'I desire'; 'we have come to know, we know' (cf. *novimus*, *οἴδαμεν*). See also Mt 28.6 'he is not here' (οὐκ ἔστιν ὁδε). The Perfect is also used with ἐπεζήτησε with reference to an event or action which will have become reality at some point in future: Mt 2.8 'when you have found him.'

The Pf. is common in hypothetical conditional clauses: Mt 23.30 'if we had been in the days of our fathers, we would not have been their partners.' In similar vein is the optative use of the tense as in Mc 16.3 'who would roll (the stone away for us)?'; Dt 28.67 "In the morning you would say 'we wish it were evening' (lit. 'when would it be evening?')."

The Pf. is occasionally used to refer to an action which is performed by uttering the verb, so-called performative Perfect: e.g., Kg 15.19 'Behold, I send you hereby ...'

§ 82 The **Imperfect** is very rarely used in independent clauses to indicate a future action or state. In such cases it often carries a modal nuance of *can, must, might, should, may*, etc.: e.g. Mt 22.13 'there shall be weeping there'; Gn 42.37 'you may kill my two sons.' Such an Impf. is also common in a negative command with οὐ as in Mt 28.17 'Do not enter,' since the Imperative itself does not take οὐ.

The Imperfect is highly frequent in dependent clauses complementing another verb as in Mk 12.1 'he began to speak'; Mt 8.18 'he ordered them to go to the other side'; in

Even when the subject of the main verb is identical with that of the subordinate clause: 'he wanted to kill himself.'
purpose clauses introduced by ἵνα as in Jn 14.2 ἵνα ἴδω ἐμεῖς τὸν θάλασσαν 'I go to prepare a place for you'; in temporal clauses introduced by ἐγέρση 'before a cock crows'; ib. 1.18 ἐγέρση ἵνα 'before they came together'; Is 65.24 ἐγέρση ἵνα 'before they call, I shall answer them'; in conditional sentences as in Jn 8.46 ἵνα 'if we speak, we shall be lacking'; in result clauses introduced by ἵνα or ἵνα ἵνα as in Mt 13.32 ἵνα ἵνα ἵνα 'so that a bird of the sky came and made a nest among its boughs'; ib. 54 ἵνα ἵνα 'he taught them in their synagogues as a result of which they marvelled'; in final (purpose) clauses, introduced by ἵνα, ἵνα or ἵνα ἵνα as in Jn 5.34 ἵνα ἵνα ἵνα ἵνα ἵνα 'in order that you may be saved'; Mt 2.13 "Herod was about to seek the child out in order to destroy him (ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα); Mt 5.44f. "they will persecute you so that you may become the children of your heavenly father (ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵ

§ 83 The Participle may indicate what is happening at the moment of speaking (Actual Present) or what often or habitually happens (General Present): ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα 'what are you looking for? .. I am looking for my brothers'; Jn 11.42 ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα 'I know that you always hear me'; Mt 5.32 ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα 'one who takes a divorcee commits adultery.' The Ptc. also expresses the idea of futurity, intention (Prospective Present) or immediacy and certainty of realisation like the Engl. syntagm be going to + Inf.: e.g. Gn 2.19 ἵνα ἵνα ἵνα ἵνα ἵνα 'in order to see what he is going to call them'; ib. 15.2 ἵνα 'he is going to inherit me'; ib. 18.17 ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα 'that which I am going to, intend to do.'

The Ptc. is further used to indicate what has been going on for a while up to the moment of speaking: Lk 15.29 ἵνα ἵνα ἵνα ἵνα ἵνα ἵ

A special application of the use of the Ptc. for Actual Present is found in circumstantial clauses which describe what goes on simul-

5 Fr. 'Voici tant d'années que je te sers'; Germ. 'Siehe, so viel Jahre diene ich dir.'
Participle; passive participle

84 The **passive participle** indicates a result of a past action: حليبي 'it is written' (= Germ. *ist geschrieben*, and not *wird geschrieben*). One often comes across what is passive in form only, but active in meaning: e.g., Lk 14.2 نبجكة بنبرد ردبد ترزة 'a man who has collected water,' i.d. dropsiac; Mk 14.13 ترزة ترزة مولد شيك 'a man carrying a water container' (i.e. having picked up ... and carrying).

Note especially the syntagm نبجكة 'many are things that we have done.' Also with a passive Ptc. in Pa. or Af.: معجم إمصاك تومي تومي 'in accordance with the commandment and instruction which they had received from Addai'; مليف جليم لم بيرم 'the peace treaty which I have concluded with our lord the Emperor.' The resultative force is apparent in intransitive verbs which, by definition, are not capable of having genuine passive forms: *Spic.* 43.7 مليف لم إمصاك 'I have walked in instruction.' In a case like the following, however, we have the usual passive participle: Mt 9.2 عيبيف تومي سليفته 'your sins have been forgiven you.'

85 Compound tense: نبجكة. This syntagm, <Pf. + enclitic
§ 86 Compound tense: <Ptc. + enclitic semester>. This highly frequent syntagm, <Ptc. + enclitic semester>, indicates an on-going, repeated or habitual action in the past: semester 'I was weeping, kept weeping.'

This structure is also common in irreal or hypothetical conditional sentences: Jn 11.21 semester 'if you had been here, my brother would not have died'; ib. 14.28 semester 'if you loved me, you would be rejoicing'; Jdg 13.23 semester 'if God had wanted to kill us, he would not have accepted from us a burnt-offering.' Here also belongs a case such as Mt 18.6 ... semester 'it would be more beneficial to him ...'

§ 87 Compound tense: semester. This syntagm, in which the verb semester is not enclitic, but fully pronounced, indicates a wish, advice or obligation of general applicability, but not a command for immediate execution, for which one uses the Imperative. An adjective may be found instead of a participle. E.g. semester 'Be healthy!'; semester 'Act thus!'

§ 88 Compound tense: semester. This syntagm is used in a past context, and in subordinate clauses, instead of the simple Impf.: semester 'before they went there.' Also in conditional or associated clauses: semester 'what ought I to have done?'

§ 89 Compound tense: semester. This syntagm occasionally replaces the simple Imperfect: semester 'he gave him the authority to execute judgement as well'; semester 'women should never enter their monasteries.'

§ 90 Noun expanded. A noun as the nucleus of a phrase may be expanded in various ways. Such an expanding constituent mostly follows the nucleus, but not infrequently precedes it.

§ 91 a) An attributive adjective mostly follows its nucleus noun: Mt
12.35 'a good man produces good things from good treasures.' But it may precede: 'the first foundation'; often with honorific, laudatory or condemnatory epithets as in 'the blessed Mar Ephrem'; 'the wicked Julian.' Likewise with common quantifiers: 'another parable'; Mt 4.21 'another two brothers'; 2Cor 11.4 'a different kind of Jesus'; Jn 14.16 'another comforter'; 'many souls' as against 'many sinners' and 'many birds.'

b) A demonstrative pronoun (§ 13) may either precede or follow: 'this king.'

c) Likewise cardinal numerals (§ 44 a). The preceding numeral for "one," however, emphasises the notion of unity or oneness: 'one flesh' (of marital union); Mt 27.14 'not even with one word.' Cf. 'a man,' where the numeral is equivalent to the indefinite article. In the case of other numerals, the preceding noun tends to be put in the st. emph., but with no functional difference: 'those five loaves and two fish,' the noun in the st. abs. even with a determiner, 'two rams' vs. ib. 29.2 'the two rams.'

Where a noun is expanded by both the numeral "one" and an adjective, the numeral appears either immediately before or after the noun: 'the only beloved son' vs. 'a new wagon.'

Note also the position of the numeral for "one" in relation to an analytical noun phrase as in Mt 5.36 'one hair.'

Likewise with numerals other than "one": 'these twelve disciples of his'; 'these seven lambs.'

The same rule applies to a demonstrative pronoun as to the numeral for "one": 'this great nation' vs. 'these great wonders.'
Where a noun qualified by a numeral is considered logically determined, the latter may optionally take an anticipatory (pleonastic) suffix as in 
"the two sons of Zebedee.'

d) The quantifiers /saggi/ 'many, much' and 
'few, little' may either precede or follow the nucleus noun. However, is indeclinable: e.g. 
'these few words'; 
'these few memories'; 
'many times'; 
'many days.'

Cf. also Mt 8.10 'such a faith as this'; Gn 41.38 'such a man like this,' but Mt 9.8 
'such an authority.'

also functions as a kind of quantifier: Mt 27.12 'he, however, returned no word whatever';
'some benefit.' It may also follow a noun:
'some gift.'

The ubiquitous 
(also spelled 
)'every day';
'all possessions.'
In such cases it usually takes a suffixal pronoun matching the noun in gender and number, whether proleptically (by anticipation) or resumptively:
'the entire city';
'my entire soul';
'all the sins';
'all these things.' The syntagm < + NP in st. emph.> may also have the translation value 'every,' not 'the whole': Mt 3.10 'every tree.'

The combination of a noun with a demonstrative pronoun and appears in a variety of patterns: Ex 18.18 'all this people'; ib. 11.8; Gn 33.8 'all this encampment.'

e) A noun may be expanded by another, immediately following noun, in which case the preceding nucleus noun is in the status constructus: e.g. 
'son of a king, prince' (§ 73). This synthetic structure is often replaced by an analytic one whereby two nouns or noun phrases are joined by a proclitic - as in 'the belief of your son.' The second, qualifying noun may be converted into a conjunctive pronoun as in 
'his faith' or into an independent "possessive" pronoun as in .
 Expansion of noun phrase

At times the nucleus noun phrase to be qualified by the following Dalath phrase is wanting: Mt 22.21 'Give then that which is of Caesar to Caesar and that which is of God to God'; ib. 16.23 'you are not thinking of things of God but of things of men.'

f) A noun phrase qualifying another noun phrase may be transformed into a suffix pronoun: 'the book of the prophet' → 'his book.' This synthetic structure can be transformed back into an analytic one by means of a form when the qualifying constituent receives some emphasis: 'his book.' Two alternative syntagms are: and , the latter with a proleptic pronoun.

g) When an adjective qualifies the first of the two nouns in analytical union mediated by the proclitic Dalath, it may either immediately follow the first noun or the second: Aphr I 29.12 'the good works of faith' as against 'the First Epistle to the Corinthians.' Compare also Gn 44.2 'my silver cup' with ib. 23.9 'his double cave.'

h) A noun may be expanded by a -clause. Three patterns are to be distinguished here:

1) Such a clause may explain what is meant by the preceding noun—epexegetical: e.g. 'he sensed my weakness, viz. I am not able to cope with the pressures.'

2) The noun phrase serves as an "antecedent" which is referred back to by a pronominal element in the -clause—relative clause: 'a house in which I live'; Gn 35.15 'that place where God had spoken with him.'

Such a pronominal reference, however, is usually absent when the antecedent is equivalent to the subject or direct object of the -clause: 'the prophet who said these things' or 'these things which the prophet said.' Thus Gn 9.3 'every reptile that is alive,' but Nu 9.13 'a man who is pure'; Dt 13.6 'other gods whom you do not
Where an embedded pronominal reference is lacking inside the relative clause, a preposition which would have been attached to such a pronominal element is occasionally found attached to the relative pronoun, whether simplex or compound: Mt 26.48 'the one whom I shall kiss is him' instead of 'he whom you bless is blessed, and he whom you curse is accursed.'

3) A prepositional phrase expanding a noun phrase is often introduced by the proclitic 'Gn 3.2 'the trees in the garden'; ib. 44.15 'a man like me.' But cf. Gn 3.6 'to her husband (who was) with her.'

§ 92 Grammatical concord 1) In the majority of cases a satellite displays formal congruence with its nucleus in respect of gender and number: e.g., 'a good king' vs. 'good queens'; 'the men came' vs. 'the daughters came'; 'that house' vs. 'that synagogue'; 'two sons' vs. 'two daughters.'

2) Some nouns, though singular in form, may refer to an entity consisting of more than one individual member—collective nouns—and concord with a plural verb: Ex 14.31 'the people feared.'

3) As regards the state, however, a satellite adjective does not concord with its nucleus noun when the latter is in the construct state: e.g. 'the good son of the king.'

4) The quantifier 'few, little' often remains unchanged with a plural noun: Mt 15.34 'a few small fish'; Mk 6.5 'a few sick people'; Rev 3.4 'a few names.' By contrast, 'many, much' may concord: Mt 13.17 'many prophets,' but Rev 1.20 'many fish' and 'many things.' Similarly 'another, other': Mt 12.45 'seven other spirits,' but ib. 21.41 'other workers' and 'another master.'

5) The verb especially in the syntagm in the sense of "to possess," tends to be unchangeable, the 3m.sg. form serving for all
persons and both genders: Mt 22.25 'he had no sons' (instead of _pb).  

6) In the case of multiple constituents the first component may determine the choice: Mt 22.40 'on these two commandments depend(s) the law and the prophets.'

§ 93 Negation

1) rd may be used as a prefix of a noun with a negative connotation: e.g. rd 'their disbelief'; rd 'incorruptibility, immortality.'

2) A rhetorical question is often cast in negative form. rd may be used, even without referring to the past: Mt 13.55 rd 'this is surely the son of the carpenter?,' which is immediately followed by rd 'his mother is called Mary, isn't she?' A negating particle may not occupy the initial slot: ib. 56 rd 'and his sisters are all with us, aren't they?'

3) The non-existence of an entity is indicated by rd : Mt 12.43 rd 'there is no water in them'; Ac 4.12 rd 'there is no salvation in any other person.' This is followed by its fuller form, rd: ... rd 'for there is no other name ...' Non-existence in the past requires rd: Mt 13.6 rd 'it had no root.' rd may be used absolutely, i.e. no missing entity mentioned: Mt 13.13 rd 'he who has nothing.'

4) The verb is negated by rd: Mt 13.13 rd 'they do not listen and do not comprehend'; ib.14 rd 'you will not comprehend'; ib.16.11 rd 'how have you not comprehended?'  

5) The force of the negation of the syntagm rd also affects only the immediately following constituent: Mt 15.11 rd 'it is not that which enters the mouth that defiles a man (but that which comes out of the mouth, that is what defiles a man)'; ib.16.11 rd 'it was not about the bread that I have said (that) to you.'

6) Where two coordinate nouns are negated, the negative is prefixed
to each of them: Mt 6.20 'neither moth nor rust damages'; Jer 49.31 'it has neither doors nor bolts.'

7) In categorical negation affecting a noun the negative may stand detached from the noun: Gn 19.8 'two daughters with whom no man had sex.'

8) Categorical negation is common with a noun, often in st. abs., preceded by אֲדֹנֶיךָ, e.g. Ps 118.1 'those who are without blame in the way'; Mk 4.34 'without parables he would not teach'; Ro 4.6 'righteousness without works'; Phil 2.14 'you ought to do everything without disputing and without grumbling.' Here belongs קָטֹן 'nobody' as in Mk 3.27 'nobody can enter the house of a strong man.' This kind of אֲדֹנֶיךָ, however, does not have immediately to follow the negator: Mk 5.3 'nobody could restrain him with a chain.'

9) To negate a clause constituent other than an adjective, a finite verb or a participle, אֶדְמָק or קָטֹן is often used(6): Mt 22.32 'and the God is not that of the dead but of the living'; Mk 9.37 'one who receives me does not receive me, but one who has sent me'; 1Cor 15.51 'not all of us shall sleep.' The constituent negated by such a combination is usually focused. A mere אֲדֹנֶיךָ, however, is also found: Mt 20.26 'it should not be like that among you.' This is true where "neither ... nor" is meant: Mt 6.20 'where neither moth nor rust causes damage,' cited above (6). In such a case the negator may be found also with the verb: Mt 12.32 'he will not be forgiven, not in this world nor in the world to come.' Likewise where "nor" is meant: Mt 25:13 'you do not know that day nor the hour.'

10) An adjective such as צַרְבָּה may be negated by a plain אֲדֹנֶיךָ: Mt

'Don't I have authority to do with mine what I like?' See also Mt 19.10 'it is no use marrying a woman.'

11) The focusing function is indicated by a pronoun component of (see below, § 110): Jn 1.20 'I am not the messiah'; 1Pt 1.12 'they were not seeking themselves, but us.'

§ 94 Passive

The noun or pronoun indicating the agent in a passive construction may be mediated by the preposition Lamadh: Mt 14.8 'she had been instructed by her mother (ὑπὸ τῆς μητρὸς αὐτῆς),' but χι by far is by far the commonest: Mt 2.16 'he was made a fool of by the magis'; Lk 2.18 'was told them by the shepherds.'

§ 95 Apposition

1) Some nouns in apposition to another noun are virtually adjectival in function:Mt 14.13 'desertlike place.' This is especially true of nouns of the pattern Qattāl, which indicate professional or habitual activities, and nomen agentis with the characteristic suffix /-ān/: Mt 14.26 'deceptive spectre'; ib.16.4 'an evil and adulterous generation'; Aphr. I 156.5 'a voracious mouth'; ib. I 101.4 'a corrupt (lit. corruptor) generation.'

2) Virtually otiose is in Mt 18.23 'a king(?)'; Ge 13.8 'we are brothers.'

3) Where an appositional phrase is prefixed with a preposition, the latter is not repeated: Gn 4.2 'to his brother Abel' (Heb. לכהו יבשלה אב); 2Sm 20.21 'on King David' (Heb. לכהו זבחו דוד), but exceptions do occur: e.g., Gn 23.7

The appositional character of this syntagm is confirmed by a comparison of Mt 20.1 "the kingdom of heaven is like ... ἔναν ἄνδρα, ὁ ἄνδρας ὃς ἔφυγεν ἐν τῷ οἴκῳ πρωίν" with ib. 21.33 "Hear another parable. ... ἔναν ἄνδρα ἐπὶ τὸν οἶκον ἀνήκει, ὁ οίκος ἀνήκει ἄνδραν ἐπὶ τὸν οἶκον."
to the local people, the sons of Heth.'

§ 96 Adjective expanded

a) The high degree or intensity of a quality indicated by an adjective is expressed by or Mt 15.8 'very far'; ib. 19.25 'were very surprised'; Gn 15.1 'very much.' The position of varies: Gn 1.31 'very good' (Heb: אֶחָד בִּלָּה 'very far'); ib. 9.3 'a plague that was very severe.'

b) Some adjectives may be put in the status constructus and further qualified by the following noun: e.g. 1Sm 1.15 'distressed of spirit'; Ex 32.9 'a people stiff of neck'; Mt 13.46 'costly.' Such an adjective may, however, be followed by a preposition which more explicitly specifies the logical relation between the adjective and the noun: Gn 12.11 'pretty in appearance'; 'a great physician excelling in everything.' See also § 73 c.

c) The comparative degree of an adjective (and an adverb) is expressed not by any inflectional modification of the adjective itself, but by means of the preposition Jdg 14.18 'what is it that is sweeter than honey or who is it that is stronger than a lion?' Verbs which denote qualities may also show analogous structure: Gn 26.16 'you are much mightier than we'; ib. 48.19 'his younger brother will be greater than he'; Lk 14.8 'someone who is more distinguished than you.'

d) The adjective is often substantivised and used without a noun phrase which could serve as its head: Mt 5.45 'he who makes his sun rise on the good and the evil'; 7.22 'many will say.'

§ 97 Verb expanded

Most verbs are expanded and complemented by pronouns, nouns, noun phrases, verb forms—such as finite verb forms, infinitives, participles—- clauses, adverbs or their phrasal or clausal equivalents. The last category of complement, namely adverbials, may be considered non-essential: whilst in the sky in A bird is flying in the sky may be
considered essential, *in the next room* in *Someone is snoring in the next room* can hardly be so considered.

Essential complements in the form of nouns or pronouns may be classified into direct and indirect objects. An object is direct when in the form of a noun it can be placed next to the verb without any formal marking: نَهِيَّةٌ عَلَيْهِ 'they sent an/the apostle.' A verb which is capable of such zero complementation may be called transitive. By contrast, an object is indirect when in the form of a noun it is necessarily mediated by some preposition or other: e.g. مُجْوَّلَهُ لِعَلَبِسَةُ 'so they said to the apostle,' where the Lamad is not deletable. Likewise Is 41.6 لَبِنْجَّمَةَ مَنْتَجَةً 'they help each other.'

a) A direct object, however, may optionally be marked by the preposition *Lamadh*, leading to occasional syntactic ambiguity: نَهِيَّةٌ عَلَيْهِ 'they sent him' in contrast to *جَفَّاءَهُ لِعَلَبِسَةُ 'so they said to him.' But cases such as Josh 15.19 /يَاوَتَان/ 'you gave (it) to me' do occur where the pronominal suffix marks an indirect object.

c) A direct object "them" is always indicated analytically by مَرْئِيَةٌ or مَرْئِيَةٌ which regularly and directly follows the verb: تَمْلَكُهُ 'he received them' or 'Receive them' (Impv.).

d) A pronominal direct object of a participle is always marked analytically with the use of the preposition *Lamadh*, even in the case of "them": مَرْئِيَةٌ 'I am sending her'; مَرْئِيَةٌ كَثُلُثُ 'Who is going to receive them?,' not مَرْئِيَةٌ.

e) The infinitive, by contrast, is apt to mark its pronominal object "them" either as a suffix pronoun or through لَمْجَيْسِيَّةٌ 'to make them' or Gn 15.5 لَمْجَيْسِيَّةٌ 'to count them.' Compare also لَمْجَيْسِيَّةٌ 'to cleanse me' alongside لَمْجَيْسِيَّةٌ with the same meaning.
In the following cases a pronominal direct object may be detached from its verb and suffixed to Lamadh:

i) Emphatic or contrastive fronting as in Gn 41.13

'he restored to my office, but him he hanged.'
Such an object often precedes the verb: Lk 14.9 'one who invited you and him.'

ii) With another co-ordinate object as in Gn 41.10

'he threw us into the prison ... me and the chief baker.'

iii) With some particles as in Gn 38.10 'he killed him also'; 1Sm 7.3 'Serve him alone'; Gn 39.9 'he did not withhold from me anything but you.'

iv) Where both objects of a verb are pronominal: Acta Thomae 173.

'showed to him him, i.e. Thomas, from afar'; 2Sm 15.25 'to show me it.'

g) The proleptic use of object pronouns (see § 112) is highly frequent:

'he sent him (, i.e.) the son' or, rarely without the preposition, 'to show me it.'

Moreover, the sequence of the two constituents can be reversed, resulting in four additional patterns, though the suffix pronoun would then be resumptive.

h) Some verbs may take two direct objects: Job 39.19

'you clothe his neck with weapon'; Jer 35.2 'let them drink wine'; Ps 80.5 'you fed them bread with tears.'

i) Only one of two direct objects may be marked by the preposition Lamadh, and the object so marked is mostly the grammatical subject of
the underlying active voice clause: e.g. Nu 20.26 'and he stripped Aaron of his garments'; Jer 25.15 'Let all the peoples drink it'; Dt 4.9 'Let your children know them.'

§ 98  Verbs expanded other than by noun phrases or pronouns.

Verbs may be further complemented by—

a) Infinitive: 'the boy wants to eat'; 'he finished speaking'; 'he could not stand'; Gn 8.21 'I shall not curse the earth any more'; Dt 4.10 'they shall learn to fear me.'

b) Imperfect: Lk 18.13 'he would not even raise his eyes to heaven'; Josh. Styl. 3.12 'you demanded me to write to you'; Mt 7.4 'Allow me to take out the mote.' Although the lead word is not strictly a verb, the following cases are analogous: Jer 9.12 'who is the man that is wise enough to understand this?'; Hos 14.10 'who is the one who is wise enough to understand these things?'

c) + Impf., which is far commoner than bare Impf.: Gn 19.22 'I cannot do anything'; Jdg 3.28 'they did not allow anyone to cross over; Mt 26.9 'this could have been sold for much'; Mt 16.5 'they forgot to take bread with them'; Mt 16.3 'the signs of this epoch you do not know how to interpret'; Mc 6.7 'he began to send them out two by two.'

d) Participle: Mt 19.14 'Let the children come to me'; Ac 3.2 'they were in the habit of bringing and placing him'; Mk 5.17 'they began to beg him to go away'; Jn 5.19 'the son can do nothing.'

e) Verbs of sense or intellectual perception, or verbal communication are complemented by—

i) the proclitic particle Dalath: 'he heard that
Jesus had come.' The verb يُسَأَلَ often gives the contents of a communication in the form of direct speech, and yet introduced by the proclitic: Lk 14.9 'he might say to you, "Cede the place to this one".' Likewise with verbs of related meaning: Mt 2.4 'he kept asking them, "Where is the messiah going to be born?"

ii) Verbs of perception often take as direct object a noun denoting a person or a thing followed by a clause indicating what is observed or perceived about him or it: with a تأويل-clause — Gn 1.4 'God saw the light that (it was) good'; Mt 25.24 'I knew that you are a hard man'; with a الخبر-clause—Ex 2.11 'he saw an Egyptian striking a Hebrew'; Mt 26.40 'he found them asleep'; with no conjunction and with a ptc. instead of a finite verb—Gn 21.9 'Sarah saw Hagar's son ... sporting'; Jdg 3.25 'they saw their master lying on the ground dead.'

f) Object complement. A structure similar to the one illustrated by Gn 21.9 and Jdg 3.25 cited in the immediately preceding paragraph is one whereby a constituent associated with a direct object constitutes with the latter a nominal clause: Gn 5.2 'he created them male and female' (= they were m. and f.); Gn 30.6 'she called his name Dan'; Is 3.4 'I shall set the youth as their leaders.'

g) Asyndetic complementation. Besides examples quoted above where two verbs are simply juxtaposed without any formal marking of subordination, there are cases of tighter cohesion between the two verbs, so that hardly any other word intervenes between them: Gn 27.14 'he went (and) took'; Ex 4.19 'Go back'; Gn 25.34 'he got up (and) went'; Mt 14.12 'and his disciples approached, took his corpse, buried, and came, reported to Jesus'; Mt 24.25 'I

8 Cp. Gn 26.8 'he saw Isaac dallying with Rebecca.'
Expansion of verbs

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told beforehand'; Aphr. I 52.14 'was promised beforehand' (Pa pass. Ptc.) 'Bring my father down quickly'; Gn 45.13 'it pulls up.' The two verbs mostly share same subject, and many of them indicate physical movement.

h) A verb may be complemented by a participle in particular which concords with the subject, indicating a contemporaneous and accompanying circumstance: Mt 16.1 'the Pharisees came up ... testing him.'

i) Cognate objects. A verb may take an object noun derived from the same root as that of the verb. In most cases such an object is further expanded by an adjective or its equivalent, so that the real complement of the verb is such an adjective: Nu 11.33 'and the Lord dealt the people a very great blow'; Ism 20.17 'he loved him with self-love'; Mt 2.10 'they rejoiced greatly.' From an example such as 'he died a terrible death' or 'it perished for the last time' where the verbs are hardly transitive, it is obvious that these are not direct objects in the usual sense, but rather adverbial complements.

j) Lamadh-less infinitive. An infinitive without the prefomative Lamadh is often added to a verb in order to reinforce the latter or indicate the tone of insistence: Gn 15.13 'Do know'; Aphr. I 465.11 'so that he can build (and not destroy). Such an infinitive may follow the head verb (Dn 9.21 'it did fly away') or be separated from the latter (Aphr. I 637.3 'Why did you indeed sin?'). This kind of infinitive remains verbal in nature, capable of taking all kinds of complements, but where an adjective, numeral, relative clause and the like is to complement it, a straight nominal form is used instead: 'he died a

9 On the repetition of the enclitic, note also Lk 13.7 'I come looking for ...'

10 Note the variety of syntagmas with the same verb: Gn 18.7 'he cooked it quickly'; ib. 41.32 'God hastens to do it.'
terrible death' (quoted above); 'this one shall be killed once only.'

§ 99 Verbs expanded by adverbs or their equivalents. A verb may be modified by an adverb or its phrasal or clausal equivalent, the latter being an adverbial noun phrase, an infinitive, a prepositional phrase, a subordinate clause introduced by the subordinating conjunction or its various combinations with interrogatives such as 'when,' 'where,' 'as' (of manner, similarity) etc. (§ 76) or other conjunctions such as 'if,' 'where' and 'when.' These adverbials indicate a time, place, reason, manner, condition or such like. Some examples are: Gn 42.7 'he spoke with them harshly'; Lk 2.49 'it is proper that I should be in the house of my father'; Acts 5.21 'they went out at daybreak'; Ex 23.17 'three times per year every memory (!) of yours should appear before the Lord'; Mt 2.2 'we have come to worship him'; ib. 2.1 'when Jesus was born in Bethlehem'; ib. 2.8 'when you have found him, come (and) tell me'; Jdg 4.8 'should you go with me, I shall go.' Cp. further Mt 28.7 'Go quickly' with ib. 28.8 'and they went quickly.'

§ 100 Prepositions modified by a prepositional phrase or adverb. When a preposition is complemented by a prepositional phrase or adverb instead of by a substantive, the proclitic Dalath is prefixed to the latter: e.g. Mt 10.37 'he who loves (his) father or mother more than me'; Mt 26.55 'you have come out as if against a bandit'; ib. 20.14 'I shall give to this last one as to you'; ib. 21.46 'they regarded him as a prophet.' Cf. also Mt 6.10 'my sin is greater than to be forgiven.'

§ 101 Clause structure. Two types of clause may be recognised: verbal and nominal. A verbal clause contains as one of its core constituents a finite verb (Pf., Impf., Impv.) which may include within itself its
Prep. modified by a prep. phrase or adverb; clause structure

grammatical subject as in 'I wrote a book' or the subject may be positioned outside of the clause nucleus either before or after the verb as in the apostle sent an envoy' or 'the apostles wrote a book.' The position of the participle in this scheme of classification is ambiguous. All other well-formed clauses may be regarded nominal.

§ 102 The Syriac nominal clause displays a rich variety of patterns and structures capable of expressing rather subtle nuances of predication. Leaving aside clauses with to be dealt with later, the Syriac nominal clause may be formally classified according to the number of its core constituents, mostly three but occasionally two or four. In addition, one can identify three structural meanings which may be assigned to each of those patterns: descriptive, identificatory, and contrastive.

§ 103 Examples of bipartite nominal clauses are: Lk 22.26S 'you are not like that'; Gn 9.12 'this is the sign of the covenant' (cf. ib. 17); Mt 5.12 'your reward is plentiful in heaven'; 9.37 'the harvest is abundant and labourers are few'; Gn 27.22 'the voice is that of Jacob and the feel of the hands is that of Esau'; 33.13 'your people is my people, your god is my god.'

§ 104 The standard tripartite nominal clause contains an enclitic personal pronoun (§ 10), which brings the immediately preceding clause constituent into focus. The enclitic is normally that of the third person concording with the subject: e.g. Jn 8.39 'our father is Abraham'; Mt 16.16 'you are the Christ.' The enclitic, however, may be assimilated in form to the preceding constituent when it is a personal pronoun: Mt 24.5 'I am the Christ.'

The sequence of followed by its enclitic form is spelled as one

\[\text{For details, see Muraoka 1987 (1996) §§ 102-108 and the literature cited there.}\]
word in the form of ܐܒܐܒ: e.g. Mt 16.20 ܐܒܐܒ ܠܒܒ ܝܒܒ ܒܒ ܒܒ 'he is the Christ.' By contrast the combination of the feminine,מ is מז מז, pronounced /hiyi/.

Where the constituent immediately preceding the enclitic consists of more than one word, there occurs a discontinuous constituent, with the second and subsequent words following the enclitic: Gn 18.27 ܠܒܒ ܒܒ ܒܒ ܒܒ ܒܒ ܒܒ ܒܒ ܒܒ ܒܒ ܒܒ ܒܒ ܒBush 'and I am dust and ashes'; Jn 8.53 ܠܒܒ ܒܒ ܒBush 'why are you greater than our father?'; Jonah 1.8 ܠBush 'Which people do you belong to?'; Gn 4.9 ܠBush 'Am I then the keeper of my brother?'; Dt 31.2 ܠBush 'today I am hundred and twenty years old.'

§ 105 Schematically presented and leaving prosodic aspects out of consideration, 'David is my master' may be rendered in Syriac by four tripartite structures:

a) /dawid maw/ ܐܒܐܒ ܐܒܐܒ ܐܒܐܒ P - E - S(12)

b) /dawid mar/ ܐܒܐܒ P - E - S

c) /maw dar/ ܐܒܐܒ ܐܒܐܒ S - P - E

d) /maw mar/ ܐܒܐܒ P - S - E

The last pattern is not very widely attested to: e.g. ܠBush 'you are master of our bodies'; ܠBush 'you are holy'; ܠBush 'Christ is a mystery of God'(14); Mt 12.8S ܠBush 'the son of man is lord of the sabbath'; Odes of Solomon 5.2 ܐܒܐܒ ܐܒBush 'you are my hope'; Jn 9.9S ܐܒBush ܐܒBush 'this is him.'

§ 106 A pronominal subject of bipartite nominal clauses may be deleted in a relative clause, a clause complementing verbs of knowledge or perception etc., or a circumstantial clause. Such deletion is extremely

12 Pronounce: (a) /maw r dawid/, (b) /dawid r mar/, /dawid maw/ and /mar dawid/ respectively.

13 S = subject; P = predicate; E = enclitic pronoun.

rare with the first and second persons. Examples are:

*Acta Thomae* 194.15 'things which are far from it'; Lk 21.21 'those who are in Judaea ... and those who are in it ... and those who are in villages'; Mt 15.31 '... saw the dumb speaking and the maimed recovering'; *Acta Thomae* 200.4 'to raise him up alive.'

The enclitic is normally retained in causal clauses: Ex 5.8 'because they are idle.'

Where there are two or more coordinate predicatives, the identical enclitic subject need not be repeated: Ac 1.11 'why are you standing and looking at the sky?' but ib. 2.33 'you see and hear' (ιμεῖς καὶ βλέπετε καὶ ἀκοῦετε).

§ 107 Structural meaning Where "David is my master" is, or can be construed as, a reply to the question "What is David?", the nominal clause may be said to be descriptive in meaning. If it is, or can be construed as, a reply to the question "Who (or: Which) among you (or: them) is David?", its structural meaning is that of identification. Finally, "David is my master" may be in contrast, whether explicitly or implicitly, with, say, "John is my servant."

Of the four patterns mentioned above (§ 105), a and d are usually descriptive, b identificatory, and c contrastive. For example—

a) Descriptive: ἡμᾶς ὁ μέγας 'Is this your master?'; Aphr. I 116.9f 'its makers are many.' For examples of (d), see above, § 105 end.

Where the subject is a personal pronoun, the bipartite construction <X + pron.> is the norm: Mt 8.26 'why are you fearful?'

b) Identificatory: Mt 27.11 'are you the king of the Jews?'; Lk 7.19 'are you the one who is to come?'; Jn 4.29 (= * σὺς σὺς) 'he is the messiah.'

The enclitic μοι may be replaced by one matching the preceding
personal pronoun: Mt 24.5 'I am the messiah.' With the second person, ֵי ת, for instance, seems to be preferred to ֵי ת, perhaps for the sake of euphony: note Mt 14.28 as against ib. 27 'it's me.'

This structure is highly frequent with interrogatives as predicates: 'who is it that ... ?';趴在 'where is it that ... ?'

c) Contrastive: Mt 20.15 'your eye is evil, but I am good'; Jn 8.23 'you are one of those who are below, but I am one of those who are above.' The same structural meaning can be expressed in a bipartite form with the subject preceding: Jn 15.5S 'I am the vine and you are the branches.'

§ 108 There are found on occasion quadripartite nominal clauses as an extension of the pattern P—E—S used apparently in order to avoid clumsiness or misunderstanding: Dt 7.9 'the Lord your God is the God'; Mt 13.39S 'their sower is the evil one.'

§ 109 Existence, location and .(15) That some object exists ("existential" clause) or is to be found at a specific location ("locative") is normally expressed with the mediation of the particle ֵי, though the latter may be absent as in Mt 1.23S 'God is with us'; Gn 41.12 'and there was there with us a Hebrew lad.' Compare Lk 1.66S 'the hand of the Lord (was) with him' with ib. P 9.48 'with us.'

With very few exceptions the unsuffixed ֵי has a logically indeterminate object whose existence or non-existence (the latter with ֵי /layt/) is indicated. Conversely, when the subject is determinate, the particle is, if used, suffixed with the matching pronoun, and then the utterance is not about the existence or non-existence of an entity, but its location, its whereabouts: e.g., Jn 4.37 'herein is the word of truth.'

Both sequences, NP - ֵי and ֵי - NP, are attested with little

15 See Muraoka 1977.
difference between them.\(^{(16)}\)

In addition to the "existential" and "locative" uses, \(\text{אָדָם}\) is also used as a substitute for a pronominal enclitic of tripartite nominal clauses: e.g. Mt 12.8 \(\text{אָדָם}\) 'the son of man is the lord of sabbath'; Lk 19.46 \(\text{אָדָם}\) 'my house is the house of prayer'; Mt 13.38 \(\text{אָדָם}\) 'and the field is the world.' This development appears to have been reinforced under the influence of Greek, as seen in the considerably higher frequency of the syntagm in the Peshitta Old Testament and the Hexapla compared with the Peshitta New Testament.

When some object is said to have existed in the past, the enclitic \(\text{אָדָם}\) follows \(\text{אָדָם}\): thus \(\text{אָדָם}\) \(\text{אָדָם}\) \(\text{אָדָם}\) 'there were fishes in the river'; \(\text{אָדָם}\) \(\text{אָדָם}\) \(\text{אָדָם}\) 'there was there a beautiful city.'

Applied to the past, \(\text{אָדָם}\) \(\text{אָדָם}\) is occasionally treated as indeclinable: Lk 2.7 \(\text{אָדָם}\) \(\text{אָדָם}\)'they had no place,' instead of \(\text{אָדָם}\).

\section{110 Focusing function of the enclitic אדם.} In many of the examples cited above the enclitic \(\text{אָדָם}\), sometimes made to match formally the preceding component, serves to mark focus or prominence on the immediately preceding clause constituent. Similar function may be identified where the preceding constituent is other than a pronoun or noun phrase: \textit{Mart.} 1:227 \(\text{אָדָם}\) \(\text{אָדָם}\) \(\text{אָדָם}\) 'it is the only one God that we worship'; \textit{Spic.} 1.15 \(\text{אָדָם}\) \(\text{אָדָם}\) \(\text{אָדָם}\) 'if it is learning that you desire'; Jdg 7.2 \(\text{אָדָם}\) \(\text{אָדָם}\) \(\text{אָדָם}\) 'it is my hand that won me victory'; \textit{Aphr.} I 140.27 \(\text{אָדָם}\) \(\text{אָדָם}\) \(\text{אָדָם}\) 'it was fire that was licking them'; Mt 12.33 \(\text{אָדָם}\) \(\text{אָדָם}\) \(\text{אָדָם}\) 'for it is by its fruits that the tree can be assessed.' See also above, § 93.11.

\section{111 Antecedentless relative clauses.} A relative clause may lack an explicit antecedent, amounting to 'that which; one who, he who' and the like: e.g. \(\text{אָדָם}\) \(\text{אָדָם}\) \(\text{אָדָם}\) 'he who controls all is one'; Mt 5.44 \(\text{אָדָם}\) \(\text{אָדָם}\) 'Do what is good'; 8.10 \(\text{אָדָם}\) \(\text{אָדָם}\) 'and he said to those who were coming with him.'

\(^{(16)}\) See Joosten 1996: 100.
This type of relative clause of anonymous reference, however, commonly takes a dummy antecedent such as a demonstrative pronoun, an interrogative pronoun or e.g. Is 56.4 'they choose what I desire'; Josh 10.11 'more were those who died with hailstones than those who the Israelites slew with the sword'; Mt 5.6 'Blessed are those who hunger and thirst for righteousness'; Mt 10.40 'he who receives me receives him who has sent me'; Mt 13.13 'that which he has will also be taken away from him.' These deictics may be multiplied: Similar are combinations such as:

§ 112 Prolepsis. When a person or a thing is considered contextually definite, Syriac is fond of referring to such an entity in advance with the concording pronoun first, and later specifying it by using the noun phrase itself. This taking-in-advance, prolepsis (πρόληψις), may occur in various syntactic relations.

a) Simple prepositional adverbial adjuncts

'he was teaching in the boat'

'he was teaching in the boat'

b) Indirect objects

'she said to the king'

c) Direct objects

'he accepted the word'

'I accept the words'

d) -mediated analytical substitute for construct phrases

'the words of the Lord'

e) -mediated prepositional adjuncts

'together with his daughters'

f) With 'all, every'
A proleptic pronoun may be separated by an intervening word or words from the noun phrase to which it refers: Mt 13.56S 'whence did this one get all this?'; Ac 8.10 'this is the great power of God.'

§ 113 Compound sentence. A topicalised clause constituent is placed at the beginning of a clause and is subsequently referred back by means of a concording pronoun: Ps 125.2 'Jerusalem is surrounded by mountains'; Aphr I 33.9 'for in the case of Abel his offering was accepted because of his faith'; Mt 17.27 'the first fish that comes up — open its mouth!'
EXERCISES

(1) Transliterate the following piece into the Latin alphabet, ignoring silent letters. [§§ 2-3, 6]

(2) Rewrite the following in the Estrangela script. Silent letters have been added within the brackets.

we(?mar 'alāhā(?): tappeq 'arḥā(? ted(?ā)? 'esbā(? dmezdra' zarā(?)
lgensēh w(?ilānā(? dfr(?'rē(?) d'āved pē(?rē(? lgensēh: dnesbēh bēh 'al 'arā(?): wahwā(? hākannā(?). wa(?)pqat 'arḥā(? ted(?ā)? 'esbā(?)
dmezdra' zarā(? lgensēh: wi(?)lānā(? d'āved pē(?rē(? dnesbēh bēh lgensēh: wahzā(? 'alāhā(?) d'sappir. wahwā(? ramšā(? wahwā(? safrā(?) yāwmā(? d'alātā(?). we(?mar 'alāhā(?): nehwon nahlīrē(?)
barqī'ā(?) dašmayyā: lmefraš bēt 'imāmā(?) llēlyā(?): wnehwon
92 Exercises

lā(’)twātā(‘): walzavnē(’) walyāwmātā(’) wlašnayyā(‘). manhrin barqi‘ā(‘) dašmayyā Imanhāru ‘al ḥar‘ā(‘): wahwā(‘) hākannā(‘). wa‘vād ʿalāhā(‘) trēn nahhirē(‘) rāwrvē(‘): nahhirā(‘) rabbā(‘) lšultānā(‘) di(‘)māmā(‘): wnahhirā(‘) z‘orā(‘) lšultānā(‘) dḥēlā(‘): wkāʾwkvē(‘). wya(h)v ‘ennon ʿalāhā(‘) barqi‘ā(‘) dašmayyā(‘) Imanhāru ‘al ḥar‘ā(‘).

(3) By using all the independent personal pronouns, write out short sentences in Syriac: "I [both m. and f.] am beautiful [بَخْبَث وَبَخْبَث]," "You are beautiful," etc. Make sure that you use the enclitic forms of the pronouns. [§§ 9, 10, 17].

(4) Decline fully the adjective ʿālāhā(‘) "sacred; saint" and the noun ḫābā(‘) "word" (pl. ḫāba). [§ 17, 27]

(5) Attach all the suffixed personal pronouns to ʿālāhā(‘) "master" (sg.), ḫāba(‘) "word" (sg.), ʿālāhā(‘) "gods" (pl.) and ḫāba(‘) "daughters" (pl.), and the preposition ʿālāhā(‘) "on." [§§ 40, 41, 42, 46]

(6) Conjugate the following verbs fully in the pattern indicated:

"to deny" (Pe: §§ 54, 57; § 55, Type 1); ḫābā(‘) "to open" (Pe: § 55, Type 3); ḫābā(‘) "to sleep" (Pe: § 55, Type 2; 56); ḫābā(‘) "to tell a lie" (Pa: § 57); ḫābā(‘) "to proclaim" (Af); ḫābā(‘) "to go round" (Ethpe); ḫābā(‘) "to be praised" (Ethpa); ḫābā(‘) "to take" (Pe: § 61; § 55, Type 3); ḫābā(‘) "to bring/take up" (Af: § 61); ḫābā(‘) "to perish" (Pe: § 62; § 55, Type 2); ḫābā(‘) "to feed" (Af: § 62); ḫābā(‘) "to sit" (Pe: § 63; § 55, Type 6); ḫābā(‘) "to learn" (Pe: § 63); ḫābā(‘) "to make known" (Af: § 63); ḫābā(‘) "to build" (Pe: § 64); ḫābā(‘) "to be glad" (Pe: § 64); ḫābā(‘) "to depart" (Pa: § 64); ḫābā(‘) "to let go of" (Af: § 64); ḫābā(‘) "to judge" (Pe: § 65); ḫābā(‘) "to move" (Af: § 65); ḫābā(‘) "to have rest" (Ettaf: § 65); ḫābā(‘) "to rob" (Pe: § 66); ḫābā(‘) "to introduce" (Af: § 66).

(7) Analyse and translate the following verb forms with suffixed personal pronouns. [§ 68]
Exercises

1. خُلُصْنَ (1) خَلُصْنَ (2) خُلُصْنَ (3) خُلُصْنَ (4) خُلُصْنَ (5) خُلُصْنَ
2. يُعْلِسِنَ نَجْفَ (7) يُعْلِسِنَ نَجْفَ (8) يُعْلِسِنَ نَجْفَ (9) يُعْلِسِنَ نَجْفَ (10)
3. يُعْلِسِنَ نَجْفَ (11) يُعْلِسِنَ نَجْفَ (12) يُعْلِسِنَ نَجْفَ (13) يُعْلِسِنَ نَجْفَ (14)
4. يُعْلِسِنَ نَجْفَ (15) يُعْلِسِنَ نَجْفَ (16) يُعْلِسِنَ نَجْفَ (17) يُعْلِسِنَ نَجْفَ (18) يُعْلِسِنَ نَجْفَ (19) يُعْلِسِنَ نَجْفَ (20) يُعْلِسِنَ نَجْفَ (21) يُعْلِسِنَ نَجْفَ (22) يُعْلِسِنَ نَجْفَ (23)
5. يُعْلِسِنَ نَجْفَ (24) يُعْلِسِنَ نَجْفَ (25) يُعْلِسِنَ نَجْفَ (26) يُعْلِسِنَ نَجْفَ (27)
6. يُعْلِسِنَ نَجْفَ (28) يُعْلِسِنَ نَجْفَ (29) يُعْلِسِنَ نَجْفَ (30) يُعْلِسِنَ نَجْفَ (31) يُعْلِسِنَ نَجْفَ (32)
7. يُعْلِسِنَ نَجْفَ (33) يُعْلِسِنَ نَجْفَ (34) يُعْلِسِنَ نَجْفَ (35) يُعْلِسِنَ نَجْفَ (36)
8. يُعْلِسِنَ نَجْفَ (37) يُعْلِسِنَ نَجْفَ (38) يُعْلِسِنَ نَجْفَ (39) يُعْلِسِنَ نَجْفَ (40)

شَوْمَرَ
(1) břešť brá ʾalāhā yāt šmayyā wyãt ʾarʿā. warʿā hwāt toh wvoh ʾheḥšokā ʾal ʾappay thomā. wruḥēh dalāhā mraḥfā ʾal ʾappay mayyā. wemar ʾalāhā: nehwe nuhra: wahwā nuhra. wahzā ʾalāhā Inuhra ḍsappir wafraš ʾalāhā bēt nuhra ḍheḥšokā. waqra ʾalāhā Inuhra ʾimāmā walheḥšokā qra lēlyā wahwā ramśā wahwā ʾṣfārā yawmā ḥad. wemar ʾalāhā nehwe rqiʿā bmešʿat mayyā wnehwē pāreš(1) bēt mayyā lmayyā. wavād ʾalāhā rqiʿā wafaṣח bēt mayyā ḏaṭaḥt men rqiʿā wvēt mayyā dālʿel men rqiʿā wahwā ḥākannā. waqra ʾalāhā larqiʿā šmayyā wahwā ramśā wahwā ʾṣfārā yawmā datrēn. wemar ʾalāhā: neṭkanšun mayyā ḏaṭaḥt men šmayyā laṭra ḥad wṭēḥzē yabbiṣṭā wahwā ḥākannā. waqra ʾalāhā lyabbiṣṭā ʾarʿā walkenšā dmayyā qra yammē wahzā ʾalāhā ḍsappir.

(2) In a case like this one may also pronounce /fāreš/ under the influence of the last vowel of the immediately preceding verb, with which it forms a semantic and phonetic unit.
(3) "I" (m.)

"you" (m.s.)

"you" (f.s.)

"he"

"she"

"we" (m.)

"we" (f.)

"you" (m.pl.)

"you" (f.pl.)

"they" (m.)

"they" (f.)

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(5)

"my"

"your" (m.s.)

"your" (f.s.)

"his"

"her"

"our"

"your" (m.pl.)

"your" (f.pl.)

"their" (m.pl.)

"their" (f.pl.)
(6) [Where more than one alternative form exists in the Pf. and Impv., only the shorter variant has been given.]

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PARADIGMS

[Typical forms only are given. For uncommon forms, refer to the appropriate paragraphs in the Morphology section. A degree of artificiality is unavoidable. Thus the verb root chosen for Paradigm I, namely √حفل, is not attested in Pael, Ethpaal, and Ettafal. The quṣṣaya and rukkakha dot has been omitted from Beghadhkephath letters when the latter appear as the first letter of a verb form. The seyame has also been omitted from some fem. pl. forms for the sake of clearer presentation.]
## I. Regular Triliteral Verbs (§§ 55-57)

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[Hardly any Third-Yodh verb occurs in Ettafal. bêkë 'weep'; dêkê 'was clean.']
## II. Third-Yodh verbs (§ 64) (cont.)

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### III. Second-Waw/Yodh Verbs (§ 65)

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### III. Second-Waw/Yodh Verbs (§ 65)

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\[\sqrt{לָאָשׁ}: \text{Pe 'to remain,' Af 'to desist from; to miss, lose'}\]
IV. Geminate Verbs

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[√טֶחֶט: Pe. 'to oppress,' Af. 'to do harm.']
Verb paradigms

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V. Regular Verbs with

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V. Regular Verbs with

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N.B. Note the contrast: qatteh 'she killed' and qaltew 'I killed him.'
### Impv. Pe

<table>
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### Verb paradigms

#### Inf. Pe

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### Pa

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### Pf. sg. 3m Pe

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### VI. Third-Yodh Verbs with

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## Object Suffixes (§ 68) (cont.)

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<tr>
<td>Pa</td>
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<td>negleh</td>
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### VI. Third-Yodh Verbs with

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<td></td>
</tr>
<tr>
<td>Pa</td>
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</tr>
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<td>f Pe</td>
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<tr>
<td><strong>pl. m Pe</strong></td>
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<td></td>
</tr>
<tr>
<td></td>
<td>gla'un</td>
<td></td>
<td></td>
</tr>
<tr>
<td>f Pe</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Inf.</strong></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Pe</td>
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<td>lmeğlyak</td>
<td>lmeğleyêk</td>
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<tr>
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Object Suffixes (§ 68) (cont.)

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</table>

N.B. 1. Some forms are extremely rare or not attested at all. Hence their absence from the above paradigm.

2. For a discussion of details, see Nöldeke, § 194-98. A fuller paradigm is given by Mingana 1905.
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כ 12a
כ 12a
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S. P. Brock

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ABBREVIATIONS
AION: Annali del'Istituto Orientale, Napoli
AMS: P. Bedjan, Acta Martyrum et Sanctorum [see Section 8(c) ]
ASM: S.E. Assemani, Acta Sanctorum et Martyrum [see Section 8(c)]
BO: Bibliotheca Orientalis
CSCO: Corpus Scriptorum Christianorum Orientalium
CSCO: Syr. CSCO Scriptores Syri
E: East Syrian
ET: English translation
FT: French translation
GOFS: Göttinger Orientforschungen, Reihe Syriaca
GT: German translation
IT: Italian translation
JAs: Journal Asiatique
JAOS: The Journal of the American Oriental Society
JNES: Journal of Near Eastern Studies
JSS: Journal of Semitic Studies
LT: Latin translation
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OC: Oriens Christianus
OCA: Orientalia Christiana Analecta
OLA: Orientalia Lovaniensia Analecta
OLZ: Orientalische Literaturzeitung
Or: Orientalia
OS: Orientalia Suecana
PO: Patrologia Orientalis
PdO: Parole de l'Orient
PS: Patrologia Syriaca
RHR: Revue d'Histoire et de Philosophie Religieuses
RHR: Revue de l'Histoire des Religions
SO: Studia Orientalia.
W: West Syrian
WS: Woodbrooke Studies
ZDMG: Zeitschrift der deutschen morgenländischen Gesellschaft
ZA: Zeitschrift für Assyriologie.
CHRESTOMATHY
1. An inscription of Serrín (73 C.E.)

\[ С 1485 С 73 \text{ C.E.} \]

(1) See Drijvers 1972: 2f. Note that the Impf. prefix /y-/ had not yet changed to /n-/: \( (5), \text{alma} \), (5), \( (6,7) \), \( (6) \), \( (8) \), \( (9) \). (2) In the actual inscription there is no diacritical point used to distinguish Dalath from Resh. (3) The names of the months of the Syriac calendar are: \( (5) \), \( (6) \), (Jan), \( (6) \), \( (7) \), (Feb), \( (6) \), \( (8) \), \( (6) \), \( (7) \), (March), \( (6) \), \( (7) \), (Apr), \( (6) \), \( (7) \), (May), \( (6) \), \( (7) \), \( (8) \), \( (6) \), \( (7) \), (June), \( (6) \), \( (7) \), (July), \( (6) \), \( (7) \), (Aug), \( (6) \), \( (7) \), (Sept). (4) Various symbols are used for "units," "hundreds," and "twenties." (5) The use of the independent personal pronoun is typical of boasting or self-assertive inscriptions of this kind: § 74. (6) Apparently some sort of priestly dignitary. (7) Note the defective spelling without a Waw for \( (6) \), /umrā/. (8) Note the phonetic spelling for the standard (and etymological-historical) \( (6) \). (9) For \( (6) \), 'bones' for the standard pl. form \( (6) \). (10) Most likely = \( (6) \), 'tomb.'
2. The great flood of November 201 C.E.: from the archives of Edessa

Chrestomathy
The flood of 201 C.E. at Edessa

(1) Hallier 1892: 145-47 (Syr. text), 84-88 (Germ. tr.); Guidi 1903: text, pp. 1-3, Lat. tr. pp. 3-4. (2) A compound preterite typical of historical narrative: see § 85. (3) On the native names of the months, see Text 1, n. 3. (4) On the proleptic Dalath with ָאָו, see § 112 b. (5) On the syntax of verb complementation here, see § 111.
Dalath is redundant, for the object clause of רְשִׁיְנָם יַעֲבֵרָם has already been introduced by the same proclitic in ... רֶמָּהֶם. (44) The conjunction Waw is often idiomatically added in an expression for "from x until y." (45) On this compound tense, see § 87. (46) The preceding נַעֲקַב referred to by the suffix pronoun is the subject of this compound sentence: § 113. (47) Despite the preterital tense, the reference is to a future event: § 81. (48) On the syntax, see § 98 c. (49) Several words appear to be missing at this point. (50) The dot above is diacritical, distinguishing the word /man/ from its homograph /men/ with a diacritical dot below: see § 4 a. (51) The dot over the Mem distinguishes the form, Pe ptc. /šāma'/, from its homograph, פֶּד /šma'/. Pf. (52) /mahmē/, Af. ptc. (53) "(shouting,) Look, water (is) here!" (54) 'they shall accuse him of negligence.' (55) 'in which this (disaster) fell.' (56) 'at Beth Tvara,' a locality in Edessa. The preposition ב is missing by haplography. (57) The dot above the letter 'E indicates a ptc., hence the compound tense mentioned in § 86. (58) /hennon/, 'they,' proleptic (§ 112 i),
A deed of sale on parchment from Dura Europos (243 c.e.)

with a diacritic dot (§ 4 a). (59) /bēt saḥrāyē/; the name of a street in Edessa. (60) On the syntax, see § 88. (61) On the position of the adjective qualifying Қәл, see § 91 g. (62) On ֶלֶמֶל, see § 111. (63) /qurē/; an irregular pl. of қәл /qitã/ 'village.' (64) The document concludes with the names of two secretaries of the town hall of Edessa and two of its archivists.

3. A deed of sale on parchment from Dura Europos (243 c.e.)

(1) As presented and studied by J.A. Goldstein (1966). Like Text no. 1 this one makes no use of the diacritical mark, either, to distinguish Dalath from Resh. (2) The first two lines, in a different hand from the main body of the text (up to line 20 middle), summarise the contents of the deed in abbreviated style: the names and the noun қәл are abbreviated, what stands enclosed within the brackets representing a spelling-out of what is understood. (3) Possibly a defectively spelled verbal noun /zubban/ 'sale.' (4) A partly defective spelling for ֶלֶמֶל (אָבּוֹקָרָמו) 'emperor.' (5) A Greek equivalent (Εὐσέβειος) of Lat. Pius. (6) A Greek equivalent (Εὐτυχος) of Lat. Felix. (7) A Greek equivalent (Σεβαστός) of Lat. Augustus. (8) Note the defective spelling for қәл. (9) An error for ֶלֶמֶל Arrianus? (10) 'tribune, tribunius.'
Chrestomathy

[Text in a non-Latin script, possibly Arabic or a similar language, with no identifiable meaning or context provided.]

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A deed of sale on parchment from Dura Europos (243 c.e.)

(11) 'its (fem.) freedom' with a proleptic pronoun suffix: § 112. (12) The city of Edessa. (13) For μηλώτα, 'colony' (κοινωνία). (14) 'metropolis' (μητρόπολις). (15) Defectively spelled for ἱδρομενή (16) 'Horsemans, eques' (ἱππεῖς). (17) Crude representation of Lat. Romanus. (18) 'Commander.' (19) 'I declare': /mawdyānā/, Af Ptc. f.sg. + enclitic 1sg. pronoun (§ 10). (20) 'Harranaean,' hailing from Harran. (21) = Ἀρμίνιος, a spelling testifying to the weakening of the guttural. (22) Correct form for χαμάκα, earlier at I, with an aphaeresis of the initial Alaf (§ 6J). (23) The spelling with ζ for the standard σ is strikingly archaic (as in Heb. יָרֶשֶׁ). See also οὐσία (21) and σάκος (24 et passim). (24) 'more or less; give or take.' (25) 'Prisoners': /šavayyā/, Pe pass. ptc. m.pl. emph. from ἀστα to take prisoner,' or /sabbāyē/ 'captors' (m.pl.emph.), or /ševyā/ 'captives' (m.sg.emph. collectively used). (26) Juridic "emphasis" on the parties involved. (27) 'your heirs' (/yartayk/, Pe. ptc. used as a noun). The singular verb is in concord with the principal constituent of the multiple subject. (28) 'he enters into a legal dispute, contends,' /nejjiagā/, Ethpa. (29) Defectively spelled for ἱδρομενή /hušban/: 'on account of.' (30) 'vendor,' /mzabnāntā/, Pa. nomen agentis, f.sg. (§ 20). (31) Defectively spelled for ἱδρομενή 'I shall cleanse.' Further examples are ἦδρομεν (17), ἦδρομεν (19), ἦδρομεν (22). (32) 'in his possession,' /bądaddē/, with a proleptic pronoun (§ 112). (33) 'I sold her,' /zabbentāh/ with a proleptic pronoun suffix (§ 112). (34) If the meaning is "until six months will have elapsed," one has here a mixture of two constructions, viz. prep. ἐν and conj. ὅτι. (35) This type of fem. nouns (§ 28) is always attested in the sg. abs. form. Cf. Mt 27.64 ἡμέραν ἤδρομεν 'the recent error' (with a st. emph. adjective). (36) The particle Dalath is comparable to that which introduces direct speech. (37) Centripetal Lamadh: cf. Jouon-Muraoka, § 133 d. (38) 'and beyond,' thus 'from this day onward.' (39) 'one, a copy of it,' in contrast to διακόπτω 'the other' (20). (40) For the standard spelling ἱδρομεν, but cf. BA ἱδρομεν and Christian Palestinian Aramaic ἱδρομεν alongside ἱδρομεν. (41) 'archives' (ἀρχεῖα).
On the proleptic pronoun with a preposition followed by ρ, see § 112 e. (44) Masc. sg., cf. above, line 7. (45) 'tribe' (φυλή). (46) 'she is not versed in the art of signing a document.' Either Σεμέν (Pe ptc.f.) or = Σεμένει (adj.). (47) /dmayyāh/ 'her price,' plurale tantum (§ 70). (48) Archaic spelling for πρωτοπομπή (probably Pe ptc.). All the witnesses have put their own signature. (49) 'inspector,' Pa ptc. (50) "I Aurelius Mannus in charge of the sacred and civic archives bear witness." (51) 'strategos' (στρατηγός).
Abraham's temptation

4. Abraham's temptation (Genesis 22:1-19)\(^1\)

\(\text{(1) The Old Testament in Syriac according to the Peshitta Version etc., Part I, fasc. I (Leiden, 1977). Some diacritics added. (2) The Lamadh marks a direct object: § 97a. (3) The Alaf is secondary: § 6D. (4) A centripetal Lamadh: see Joüon-Muraoka § 133 d, but see also Joosten 1989. (5) 'Lift him up': Af Impv. + suf. < √ هل. (6) Asyndetic: § 98 g. (7) "On the arrival of the third day (of the journey)" as against ... "in the course of the third day." Cf. Mt 26.61 "I can demolish God's temple and rebuild it in three days (كَيْلَالُوُهُ "where?" + enclitic ו. (8) "Lifted": Af 3m.sg. < √ מ. (9) "and he saw it" with a proleptic pronoun (§ 112 c). (10) On the centripetal Lamadh, see n. 4 above. (11) The st. emph. form of kinship terms is used as vocative. (12) יִֽֽעַֽֽשִּׁי 'together' (vs. 6). (14) 'Stretched out': Af. Pf. 3m.sg. < √ מָּֽעַֽֽעַֽֽא.}

...
12* Chrestomathy

(15) 'To slaughter him': Pe Inf. + proleptic 3m.sg. suf. <√ נצח. (16) 'His angel' with a proleptic pronoun (§ 112 d). (17) 'You have made known': Af. Pf. <√ נצח. The Hebrew here says 'I have come to know.' (18) 'For a second time': the noun מזבח, when used as a fem. noun as here, means 'time' (of frequency), but m. בזבז, 'time' (as against 'space'). (19) סְלֵק 'because,' cf. Gk ἄνθρωπον. (20) A Lamadh-less infinitive, reflecting the underlying, emphatic Hebrew syntagm <Inf. absolute + finite verb>: § 98 j. (21) 'All of them' with a proleptic pronoun (§ 98 j).

TRANSLITERATION—
(1) waw waw men batar petgāmē hallēn ʿalāhā nassi lavrāhām wemar lēh. ʿavrāhām. wemar: hä ʿenā. (2) wemar lēh. dvar lavrāk lihidāk drāhem ʿat listāq. wzel lāk larā dāmorāyē wasaqāy tamām lālāgā ʿal ḥad men ṭurē dēmar lāk. (3) wqaddem ʿavrāhām baṣafā. warmi ʿal ḥmārēh waṭwar laṭrēn laymā ʿammēh wīsāqāq brēh. wṣallāḥ qaysē lalāgā. ʿwqām ʿezal laṭrā demar lēh ʿalāhā. (4) walyawmā tītāyā ʿarim ʿavrāhām ʿaynā waḥzāy larāhā ʿa ḥen ruḥqā. (5) wemar laṭaymā. puš lkon hārkā lwāt ḥmārēh wēnē wṭalyā nēzal
Abraham's temptation

5. The raising of Lazarus (John 11:1-57)

(1) From Lewis: 1910: אָמוֹת - אָמוֹת. To facilitate smooth reading, some punctuation marks including the seyame have been added. (2) A relative clause without its antecedent: 'one who (was) sick': § 111. (3) On the function of a suffixed ה in a nominal clause, see § 109. (4) On a 3rd pers. pronoun preceding a subject noun, esp. a personal name, see § 112 i. (5) 'they sent a message to him': the verb is 3f.pl. The pronoun of מ has proleptic.
Chrestomathy
(6) On the determining force of the pronoun with a numeral, see § 91 c end.
(7) Probably a demonstrative pron. /hāw/, 'he who,' rather than the enclitic subject of /krih/. (7a) Cp. § 81 init. and 93.9. (8) A compound tense, <ptc. + enclitic ʾenā> (§ 86). The verb, /mahhev/, is an Af ptc.act. of √ムム. (9) The preposition marks a direct object, and not a substitute for ל. So are the following two cases of it, though the way the multiple objects are arranged is unusual. (10) /men d-/ 'when, after.' (11) /tāw/, Impv. Pe pl. m. of ʾākā 'to come': § 67. (12) /metqel/ < /metṭqel/ < /metṭqel/, Ethpe Ptc. of √مد, with the assimilation of /t/: § 6M. (13) A mere orthographic variant of the standard ʾākā? The verb is Af Impf. 1sg. + "him" (√ ما). (14) Prob. a verbal adjective /dmeḵ/ 'asleep,' thus /dmeḵu/. (15) A centripetal Lamadh. See Text 4, n. 4. (16) Enclitic for focusing: /šentāw ʾemar/ 'it was about sleep that he was speaking.' (17) 'plainly,' with an adverbial ending (§ 47). (18) ʾāšā = ʾāšā ʾḥāḏēnāl 'I am glad' (simplified spelling: § 10). (19) ʾāsāl + 2m.pl. suf. (§ 46). (20) ʾāsāl ʾāsāl 'stidia' (στάθμα). (21) ʾātqēn: 'two miles' (μίλιον). (22) ʾātqēn = 'to comfort.' (23) Usually 'hither,' but here loosely 'here.' See vs. 32. (24) On the syntax of irreal conditional sentences, see § 86. (25) = ʾāšā ʾāšā (§ 10). Likewise later in the verse: ʾāšā ʾāšā ʾāšā. (26) On the repeated pronoun, see § 104; on the ligature, see § 10. (27) Pe Impf. 3m.sg. of ʾāšā 'to live' (§ 67). (28) ʾāšā ʾāšā ʾāšā (§ 10). (29) For the standard ʾāšā. Cf. ʾāšā ʾāšā ʾāšā ʾāšā: see Fassberg 1990:120f. (30) On the syntactic function of the enclitic, see § 107 b. (31) 'silently,' with an adverbial morpheme: § 47. (32) 'she jumped up,' Pe from ʾāšā: the Waw is a radical. (33) 'eagerly': for the root, cf. Heb. יָאָשׁ 'to be desirous.' (34) A compound tense: § 85. ʾāšā ʾāšā ʾāšā ʾāšā later in the verse. (35) Prolepsis, the suffix pointing forward to ʾāšā: § 112 a. (36) Asyndetic: § 98 g. (37) See n. 4 above. (38) On the prolepsis with a preposition, see § 112 e.
Chrestomathy
The raising of Lazarus

(39) Pe Pf., 'he was deeply moved.' (40) Literally: 'in his soul,' inwardly, emotionally, and not 'in himself.' (41) 'he was deeply touched, agitated,' Ethpa from \( \sqrt{\text{הָנָּה}} \). (42) Lit. 'there are some of them who were saying,' i.e. 'some of them were saying.' (43) 'This is the one who opened the eyes of one who had been blind ...,' an identificatory nominal clause (§ 107 b). (44) 'indeed' with a touch of irony or sarcasm. (45) Emphatically extraposed; logically it belongs to the following clause. (46) 'in private.' Cf. Heb. \( בֵּית \). (47) 'a hewn-out cave.' (48) 'covered,' Pa pass. Ptc. (49) 'it stinks.' (50) 'on that very moment, instantly': on the periphrasis, see § 112a. (51) 'bandaged, bound up,' Pa Ptc. f.pl. (52) 'with bandages' < \( \\text{συκαμίπτω} \). (53) 'a head-cloth' (\( \text{σουδάριον} \)). (54) For the standard spelling \( \text{σουδάριον} \). (55) A ptc. complementing the verb \( \\text{ἠμαρτάνει} \): § 98 d. (56) On the position of the adjective, see § 91 a. (57) 'they had a discussion.' (58) 'one man' as against many, i.e. the whole nation: see § 91:3, 4. (59) On the resumptive suffix, see § 91 d. (60) 'of his own accord,' synonymous with \( \\text{ἐν ὑμῖν} \). (61) 'openly' (\( \text{παρρησιά} \)). (62) 'region, area' (\( \chiώρα \)). (63) 'to one another': § 12 b.
6. A Discourse on Fate by Bardaisan

...
A discourse on fate by Bardaisan

(1) Third century C.E. An extract from Drijvers 1965: 26-41. (2) In this text frequent use is made of the diacritical point: § 4 a. (2a) /bazvan ... bazvan/ 'now ... then.' (3) A disciple of Bardaisan. Likewise the following, Bar Jamma. (4) With a proleptic suffix: § 112 a. (5) On the syntagm <Ptc. pass. + ἄγω>, see § 84. (6) 'it yearns for,' Pe Ptc. f. (7) 'they think to do' = 'they think they can do it?' (8) 'the seven planets.' (9) 'they (= ἄριστος θεός) happen to them.' (10) = ἐν πάση τῇ ἀληθείᾳ ἀληθείᾳ ἐπάνω τῆς ἀληθείας ἐκείνης. (11) 'as against these things, i.e. as against such a view.' On the proleptic structure, see § 112 e. (12) 'an art such as this': on the preceding qualifier, see § 91 b. (13) 'are placed,' Pe Ptc. pass. f.pl. (14) An irregular pl. (f.pl.) of ἀγαθός. (15) /dqdqātā/ 'tinny.' (16) Synonymous with ἀθέτησις '(physical) defect.' (17) 'they happen but by way of accident, i.e. not by design.' On the syntax of the infinitive, see § 98 j, the enclitic pronoun is extraposing. (18) 'punishment,' lit. that which is placed (/msam/, Af ptc. pass.) on head.' The following pronoun is extraposing, not the subject of the following ptc., 'he receives': the subject is understood (§ 106). (19) Lit. 'to me, according to my weakness, the matter seems to me,' i.e. 'in my humble opinion it appears to me that ...' (20) 'opinions.' On the suffix with the numeral, see § 91 c end. (21) Lit. 'in something,' i.e. 'in some respects; partly.' (22) /mašrān/ 'speaking the truth (Af Ptc. act. f.pl. of ἀρετή) ... telling lies,' i.e. 'partly true and partly false.' (23) On the independent personal pronoun preceding the subject, see § 112 i. (24) 'those who guide,' a Pa nomen agentis: § 38 d. (25) On ἄγω in a nominal clause, see § 109. (26) 'elements (constituting the universe)' (στοιχεῖα). (27) 'all these orders (τάγμα)' extra posed (casus pendens) and later resumed by ἐκ. (28) The preposition is to be construed with ἐκ 'power (over)'; see § 111. (29) 'one who has power': an antecedentless relative clause (§ 111). (30) The Dalath introduces a subject clause, 'the fact that not everything ...,' the subject of ἀνάλημμα, which is reinforced by ἀπό, 'the matter.' (31) /meštamān/, 'to obey, be subject to,' Ethpe Ptc. f.pl. of ἀκούειν. (32) A variant spelling of ἀκούω, m.pl. of ἀκούω /χέ/ to be content, desirous.'
تذكرون، فلما سلحتها وأخذت له دلالة تشبيكة، فلما أخذت له دلالة تشبيكة. فلما بعد ذهب عامه، وسماه مجدًا ليحج له. فلما بعد ذهب عامه، وسماه مجدًا ليحج له. فلما بعد ذهب عامه، وسماه مجدًا ليحج له. فلما بعد ذهب عامه، وسماه مجدًا ليحج له. فلما بعد ذهب عامه، وسماه مجدًا ليحج له. فلما بعد ذهب عامه، وسماه مجدًا ليحج له. فلما بعد ذهب عامه، وسماه مجدًا ليحج له. فلما بعد ذهب عامه، وسماه مجدًا ليحج له. فلما بعد ذهب عامه، وسماه مجدًا ليحج له. فلما بعد ذهب عامه، وسماه مجدًا ليحج له. فلما بعد ذهب عامه، وسماه مجدًا ليحج له. فلما بعد ذهب عامه، وسماه مجدًا ليحج له. فلما بعد ذهب عامه، وسماه مجدًا ليحج له. فلما بعد ذهب عامه، وسماه مجدًا ليحج له. فلما بعد ذهب عامه، وسماه مجدًا ليحج له. فلما بعد ذهب عامه، وسماه مجدًا ليحج له. فلما بعد ذهب عامه، وسماه مجدًا ليحج له. فلما بعد ذهب عامه، وسماه مجدًا ليحج له. فلما بعد ذهب عامه، وسماه مجدًا ليحج له. فلما بعد ذهب عامه، وسماه مجدًا ليحج له. فلما بعد ذهب عامه، وسماه مجدًا ليحج له. فلما بعد ذهب عامه، وسماه مجدًا ليحج له. فلما بعد ذهب عامه، وسماه مجدًا ليحج له. فلما بعد ذهب عامه، وسماه مجدًا ليحج له. فلما بعد ذهب عامه، وسماه مجدًا ليحج له. فلما بعد ذهب عامه، وسماه مجدًا ليحج له. فلما بعد ذهب عامه، وسماه مجدًا ليحج له. فلما بعد ذهب عامه، وسماه مجدًا ليحج له. فلما بعد ذهب عامه، وسماه مجدًا ليحج له.
A discourse on fate by Bardaisan 21*

(33) /hadhdanā/, 'a handful,' a pl. formation by reduplication of /nā/.
(34) The suffix pronoun resumes the preceding, extrapoed constituent, /hāmāl/.
(35) /fārqan/, 'they run away from them, they elude them,' Pe Ptc. f.pl., the subject being /hāmāl/.
(36) 'there are those who have much with them that they desire': the first Dalath introduces an antecedentless relative clause, and /hāmāl/ has the preceding /hāmāl/, f.pl. 'many things' as its antecedent. On the use of the f.pl. to refer to things, see § 69. Likewise the following /dallilān/, /few things.'
(37) 'so is the matter found, that is then how the matter stands.'
(38) /neksē/, 'possessions, wealth,' a pluralis tantum: § 70.
(39) 'every single desire': the first Dalath introduces an antecedentless relative clause, and /hāmāl/ has the preceding /hāmāl/, f.pl. 'many things' as its antecedent. On the use of the f.pl. to refer to things, see § 69. Likewise the following /dallilān/, /few things.'
(40) The lengthy multiple subject seems to have led to the repetition of the uncalled-for conjunction, Dalath. (41) 'and they are not of our authority,' i.e. they are not subject to us.' The Pf. of the stative verb /hāmāl/ is used with the force of the present tense: § 81. The verb is 3f.pl., referring to things: § 69.
(42) 'they (f.pl.) happen (قَفَّٰتُ).' On the gender of the Ptc., see the preceding note, and note the following /hāmāl/.
(43) Lit. 'as that which,' i.e. as we desire.
(44) 'some of them': the preposition /hāmāl/ is partitive, and the initial prep. Beth goes with the verb /hāmāl/. (45) /mardiṭā/, 'the set course.'
(47) /mhalfānā/, Pa nomen agentis, 'one that transforms.'
(48) /bet yaldā/, 'horoscope.'
(49) Error for /hāmāl/. (50) The preposition Beth is instrumental, though virtually a marker of an agent. (51) /hāṣṣā/, 'it suffers,' Pe Ptc. f.sg. of /hāmāl/.
(52) Apparently an error for /hāmāl/. (53) 'for not a man ...': on the categorical negation, see § 93:7.
(54) /mgardyān/ Pa Ptc f.pl. (55) /gizin/, 'are deprived,' Pe Ptc. pass. from /hāmāl/ (56) /mawlidānūfā/, 'act of begetting,' Af action noun. (57) /mawlaḍā/, Af inf. of /hāmāl/ 'to give birth.' On the syntax, see § 98 j.
(58) 'they do grow old': a Pe Inf. of /hāmāl/ (58a) On the particle /hāmāl/, see § 100: 'too old to bear.'
22* Chrestomathy
A discourse on fate by Bardaisan

(59) *r, 'when' followed by a Pf. with reference to future: § 81. (60) /imettal/, an irregular Pe Inf. of √áš 'to give': § 67. (61) /lemetṭar/, 'to keep, maintain,' Pe Inf. of √āš with the Nun assimilated (§§ 6M; 61). (62) /priṣān ḫādā ḫāḏā/, 'different from one another': on the reciprocal expression, see § 12 b. (63) 'all impurity and immorality,' which appears to be part of the multiple subject together with the preceding ḫāḏā ḫāḏā, and the following pronoun ḫāḏā /hay/, is in apposition to what immediately precedes it, 'that men practise on account of the matrimony in their passion.' (64) /māytin/, 'they die,' a Pe Ptc m.pl. from √āš. (65) 'Amongst them, those which assist the nature are called (those of) the right-hand...' (66) /bamnawāṭa ḫnafṣhon/, 'sectors of their own.' (67) On the emph. state of the predicative adjective, see § 71 e. (68) /āḥidin/, 'they occupy, hold': on the passive participle with active meaning, see § 84. (69) /mahrin/, 'they harm,' Af Ptc m.pl. of √āš. (70) If the text be right, ḫāḏā, f.sg., must be in apposition to the following two pl. nouns. (70a) ḫāḏā 'without': the first ḫāḏā introduces an object clause. (71) /āvōdē/, 'doers, actors,' a Pe nomen agentis: § 51. (72) /ḥāzēṇnan/, 'as we see.' (73) Strictly it should be ḫāḏā ḫāḏā, but see also ḫāḏā and ḫāḏā later. (74) /deḥzi/, 'it appeared proper': on this meaning of the verb, cf. Dan 3.19 ḫāḏā, Mishnaic Hebrew ḫāḏā, and Lk 1.3 where the Greek has ḫ̃̃δοε, which is rendered with the same Syr. form.
This verb, when introducing direct speech as here and even in the past context as here, often takes the form of a participle. (76) The proclitic Dalath here introduces an object clause, a direct object of Alhefis. On the negator /la wa/, see § 93.9. (77) Ethpe Pf. Isg. of Aite 'to persuade, convince' (<πείσω, Aorist of πείλεων 'to peruse'). The Tet instead of Taw is because the Greek τω came over to Syriac speakers as more "emphatic" than the Semitic Pe, so that the Taw was assimilated to its emphatic counterpart: § 6M. (78) The demonstrative pronoun is a dummy for the following noun clause, 'on the basis of the fact that ...' The verb 'you have become convinced' is followed by an object clause ... (79) 'therefore the matter is compelled to you that you should become convinced that ..., i.e. you therefore have no choice but to accept that ...' (80) /gzār dinā/, 'verdict,' here synonymous with plase 'judgment' in the preceding paragraph, referring to a force beyond human control, and further specified by the following wān. The plural probably indicates concrete manifestations of Fate. (81) The preposition Lamadh here is an exponent of direct object: § 97a. (82) The use of the suffix pronoun signifies that the subject is determinate: 'we have that freedom (, of which we have been speaking).' See § 109. (83) The proclitic Dalath with an Impf. indicates a purpose: § 82.
7. The Odes of Solomon

Ode 11

1. τρὶς κατὰ τὸν Ἐσχαθανόν τῶν Ρώμων 
   μῆνα γένοιτο μέγα 
   μᾶλλας τὰ γυναικεῖα φανέρωσιν

2. εἰς τὸν μέγα 
   μᾶλλας 
   τὰ γυναικεῖα φανέρωσιν 
   μᾶλλας 

3. περὶ ὧν 
   ηὗτοι 
   φανερώσεσθαι 
   μᾶλλας 

4. αὐτοὶ 
   διαλέγονται 
   ἡμῖν 
   μᾶλλας 

5. ἀπὸ τῶν 
   ἔθεσεν 
   ἡμῖν 
   μᾶλλας 

6. μὴν 
   ἦν 
   ἡμῖν 
   μᾶλλας 

7. ὡς 
   μὴν 
   ἦν 
   μᾶλλας 

8. ὡς 
   μὴν 
   ἦν 
   μᾶλλας 

9. μὴν 
   ἦν 
   μᾶλλας 

(1) Harris and Mingana 1916-20: 265-71, 403-9. Most of the diacritical marks (§ 4) and ES vowel signs (but not the WS signs, which seem to be of secunda manus) appearing in the manuscript (H) have been reproduced here. Cf. also Charlesworth 1977, Lattke 1980, and Pierre 1994.

(2) Though formally a noun indicating a profession (§ 36), /mallala/ 'speaker,' it is functioning here as an adjective. (3) The form is Peal, not Afel: see § 64, n. 76. It is of اس type: § 64. So is the following verb.
26* Chrestomathy

المجلة العربية

مصفاة لاهلسلم العربية

مللسلة

مجلة العربية واللغة

عند

مقارنة بين

12

من

13

حند

14

فأد

15

من

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21

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23
This is an object complement, not a passive participle functioning as attributive adjective, which should be `المَكَّدَه` (in agreement with the noun head in the st. emph.): lit. 'I left the folly in an on-the-earth-cast state.'

This is a homonymous root `ذَلِكَ` 'to strip off, undress.'

Both are regular verbs, Pe Ptc. f.sg.abs., with a consonantal Waw: `فَيْلَقْنَاء` 'flourishing and resplendent.'

The form is ambiguous: Af Pf 3f.pl. 'my eyes lit up' or 3m.sg. 'He illumined my eyes.'

Non-standard spelling for `أَاللَا` /تَلَّا/ 'dew.'

/أَلَبَان/ 'he transported me,' Af of `حَمْض` + suf.

'where (there is) the wealth of the Lord's suavity': on `پَرُكَّة` d-/, see § 77.

The proclitic /د-/ introduces direct speech in the manner of the Gk βασιλεία recitativum, and on /تُوَفَّيْحُون 1-/ cf. Ps 1.1 /تُوَفَّيْحُون یَغْرَبُ d-/ 'Blessed is the man who ...' and Mt 5.3 /تُوَفَّيْحُون لَمَسَكَنَّهُ بَرْه/ 'Blessed are the poor in spirit.' The following /مَرْيَأ/ is vocative.

This being parallel, or in apposition to the preceding `مَكَّدَة`, one would have expected `مَكَّدَة` نَفْ:.

This presentative particle introduces a long nominal clause which ends with the second /رَدَهُ/ in line 21: 'Behold, beautiful are all your labourers who do good works ....' مَبْلَي.

duly in the st. abs. as predicate (§ 71 e).

'they divested themselves of bitterness': though here 'bitterness' is primarily meant in its ethical, moral sense, it is obviously part of the agricultural or horticultural imagery of this passage, for its plural form /مَرَأَة/ means 'bitter herbs.' So is to be understood /بَضَمَعْتَا/ 'benevolence, joy (Gk χρηστότης),' which is apparently a play on /بَسْمَاء/ 'perfume' produced, of course, from various fragrant herbs.

Here the syntagm `/مَأ ّد-/ + Pf.` must refer to a past event: cf. § 81.

/sَرَكِّنَا/ 'remainder.' Difficult. Error for `رَجْنَة` 'desire, wish' or `رَجْنَة` 'thought, design'? Cf. Gk θελήμα. The diacritical dot below the Beth, not a rukkakha sign, distinguishes the noun `/ناَدَة/ servant' from its homograph `/نَقَدَة/ 'work, deed.' As a matter of fact, the main manuscript of this text, H, makes no use of a quṭṣayya/rukkakha dot.

For the thought expressed in the second hemistich, cf. Mt 26.13 (with `/عَنْدَام`).
Ode 42

1. صهل نعف، تنقلا، فعضي،
2. فعضي، فعضي، فعضي،
3. فعضي، فعضي، فعضي،
4. فعضي، فعضي، فعضي،
5. فعضي، فعضي، فعضي،
6. فعضي، فعضي، فعضي،
7. فعضي، فعضي، فعضي،
8. فعضي، فعضي، فعضي،
9. فعضي، فعضي، فعضي،
10. فعضي، فعضي، فعضي،
11. فعضي، فعضي، فعضي،
12. فعضي، فعضي، فعضي،
13. فعضي، فعضي، فعضي،
14. فعضي، فعضي، فعضي،
The enclitic agrees with the immediately preceding fem. noun. On the sense of the first two couplets, see Ode 27. The reference is to the posture of Jesus on the cross. (2) Double entente: 'stretched' and 'simple, plain.' (3) The alternative pointing is /\hashu/. (4) From this verse to the end Christ is speaking. (5) 'had not comprehended me' (intellectually?). The participle is passive in form only: see § 84. (6) /\ro\dofa/ 'pursuer, persecutor,' Pe nomen agentis. (7) 'those who thought (Pe) of me that I was alive,' where one probably has to do with a calque of the Greek δουλε, which is not only a causal conjunction, but also introduces an object clause. Pe 'to hope' takes either δ or Α, but not both. This does not necessarily imply that our document is a translation from a Greek original. (8) A centripetal Lamadh: see Text 3, n. 4. (9) 'like the arm (/\dra\d/ of the bridegroom' with a proleptic suffix. (10) 'in the bridal pair’s home': the preposition Beth is often understood in local expressions. (11) The preposition retains the same force as in 7b, 8a, b. (12) 'I was despised' (Ethpe of Af \a\d\m/): on Ethpe as reflexive-passive of Af, see § 49. (13) The Lamadh is a direct object marker. (14) 'as much as there was depth in it,' i.e. 'to its far end': on \\d\h\d, see § 76. (15) 'have pity on us,' Impv Pe of \\d\n\d\l plus a suffix. The diacritical point ought to be above the letter: /\on\n\nayin/. (16) Vocalise /wa\ved/, Impv., not Pf. /wa\vad/. (17) 'our saviour,' /\adro\qan/, a Pe nomen agentis. The clause is an identifying nominal clause: 'You are our saviour': see § 107b.
8. The Acts of Judas Thomas

and they are mine': an independent possessive pronoun (§ 16) and the copulaic use of הוהי (§ 109).
The Acts of Judas Thomas 31*

(2) 'for a while.' (3) We may have here an appellative meaning "twin" rather than the name Thomas, διπλωμάτις at Jn 14.21. See Klijn 1962:158f. (4) /Pallef/ Pa Impf. 1sg. of ἔπλεξα. On the form and syntax, see § 62 f and 98 c respectively. (5) The proclitic Dalath introduces direct speech. (6) Simplified spelling for ἄχρεος, 'you want.' (7) /mšadar/, Pa Ptc. pass., happening to be identical in form with its active form due to the e > a rule (§ 6B). The periphrastic construction indicates "he was on a mission" rather than "he had been sent." See § 84. (8) On this apparently redundant ἱερὸν, see Joüon-Muraoka, § 131 b. (9) Another appositional combination: 'professional carpenter.' (10) On the syntax, see § 106. (11) The diacritical point below the Beth distinguishes the form as Peal ('to buy') from the one below with a point above the Beth as Pael ('to sell'). (12) ἔδωκεν Pa 'and he showed him him' where the direct object suffix attached to the verb refers to Habban, and the suffix of the preposition, which is proleptic (§ 112), to the following ἐπέβαλε, the preposition of which is equally a marker of direct object. Cf. 2Sam 15.25 ἔδωκεν, 'he showed me it.' (13) Either Pe. 'the documents) were complete' or Pa. 'they completed (the documents).' The suffix of ἔδωκεν means 'pertaining to him.' (14) 'he has certainly sold you to me': on the syntax of the infinitive, see § 98 j. (15) A centripetal Lamadh: see § 133 d, but see also Joosten 1989. Cf. Gk ἔφευξεν 'he remained silent.' (16) This is a fully fledged verb, no copula: 'may your will come true!' (17) As against the diacritical dot below the word, which makes it Pf., a Participle seems to be more suitable: 'carrying nothing with him ...' (circumstantial clause, § 106), but cf. Gk κομισμένος, an aorist ptc. (Bonnet 1903:103). (18) Both this /masseq/ and /nasseq/ on the following line are Afel forms of ἱεροῦ (§ 61) where the dot above the Mem of the first indicates an a vowel whereas that below the Semkath of the second an e vowel.
32* Chrestomathy

...
The Acts of Judas Thomas

The Acts of Judas Thomas 33*

(19) /qeqne wnire wmassase wliqe Ifantone (Lat. pontones) w^??? lelfe/
'ploughs and yokes and goads and oars for ferry-boats, and ... for ships.' (20)
/wavkJSfe nafSala wnawse (Gk /avesk) whaykle wvir^ dmalke/ 'with stones,
tomb-stones and shrines and palaces and fortresses of kings.' (21) /qala
/d^pponwajfi (aujKjxovta) w^edrole (DSpauXi?)/ 'the sound of pipes and
water-organs.' (22) A compound sentence: see § 113. (23) The context indicates
the first Lamadh as marker of indirect object and the second as that of direct
object. A pronominal direct object of a participle is always indicated by
means of Lamadh: § 97 d. (24) The suffix is proleptic, anticipating the
following r^o
r^ixM.
(25) On the syntagm
A
of perfective force, see §
84. (26) The diacritical point distinguishes the word /malka/ from
melk^ 'advice, counsel.' (27) 'so that we may not get a bad report': the verb
is an impersonal passive, lit. 'will be heard': see § 79. (28) The proclitic
Dalath is weakly causal. (29) 'When they checked in at an inn.' The verb
primarily means 'to loosen': its specific meaning here maybe had to do with
the notion of a passenger loosening his donkey or horse at the end of a day's
journey. The meaning "to begin" in Pa is also perhaps derived from the
notion of releasing tension, letting go of. (30) On the syntax of the proclitic
Dalath, see § 100. (31) 'there (were) some of them who ...,' 'some of them
anointed ...' (32) A passive participle with active meaning: § 84. (33)
/reddanä/ is expected: 'all the while.' Or perhaps it means 'entirely,' i.e. 'solely.'
(34) /æqawatä/, pl. of /æqawatä/ 'cup-bearer,' Pe ptc., though Af in meaning.
Cf. /æqewl /physician' (pl. /æqawatä/), though the verb 'to heal' is Pa, /æqewl Passi/.
Likewise 'to pour drink' is Af. /æqewl.
لا يمكنني قراءة النص العربي المقدم بشكل طبيعيً.
The Acts of Judas Thomas

50 /teştbān/, f.pl.abs. of /teştbān/ 'praise.' (36) Lit. 'her neck is steps steps,' consists of several layers. On the distributive force of the repetition of a noun in the st. abs., see § 71 a. (37) The form must be vocalised as either /mlē/, an adj., or /mālē/, a Pe ptc. The diacritics are striking. (38) On the force of the passive participle, see § 84. (39) The diacritics are peculiar here, too: see n. 37 above. (40) /hayyē/ the living. (41) The diacritical dot indicates a Pe form, /nenhrun/ 'they will light up' (intr.) as against Af /nanhrun/ 'they will illumine' (tr.). (42) = Gk ἀπονενθῆ 'waste, excrement,' hence the food is wholly consumed? (43) /sātyayhon/ 'its drinkers.' The possessive suffix is plural, referring to /hayyē/, a pluralis tantum. (44) 'who is from Him': on the syntax of the proclitic, see § 91 h. 3. (45) The diacritic point over the Mem indicates a periphrastic progressive past tense, 'while he was singing,' which also agrees with the tense of the main verb ( signIn 'they were staring at him'), hence not 'when he had sung' (= /zmar wāl/). (46) The preposition indicates an affected entity. (47) A structure similar to Heb. הָלַךְ יָד 'comprehend they did not': see § 98 j. (48) Adverbial: 'in Hebrew.' See § 47. (48a) On the $, see § 100. (49) /luqvlēh/ 'oppose him.' On the alternation between /luqvl-/ and /luqvl/-, see § 46. (50) See n. 33 above. (50a) 'tore him up limb by limb': on the repeated st. abs., see § 71 a. (51) 'the hand was found to be of the cup-bearer,' lit. 'the hand was found that it was of the cup-bearer.' The first Dalath of /hawthān/ introduces a substantival clause, a clausal complement of /hawthān/, and the concluding /hawthān/ is the subject of the embedded nominal clause with /hawthān/ 'of the cup-bearer,' and not of /hawthān/. (52) On the force of the proleptic pronoun, see § 112 a.
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لا تَلَّهُمَا، مَا كَانَ سَوْيَةَ جَدِّيَةٍ لَّهُمَا دَلْكَ. مَحْنَةٌ
لِيَطَالُوهَا مَعَ نَفْسِهِمَا. فَمَا أَتَىُّهَا مَعْلُوًّا وَمَهَآرُهَا.
فَمَا أَبَانَ لَهُمَا إِلَّا مَيْتَانِيَةٍ عَدُوًّا لَّهُمَا. أَتَىُّهَا أَجَعَلُ
كَانَتْ لَهُمَا مَوْتَيْهَا وَفَتَايْهَا، يَدْرِسُونَهَا لَهُمَا دَلْكَ. مَحْنَةً
لِيَطَالُوهَا مَعَ نَفْسِهِمَا. فَمَا أَتَىُّهَا مَعْلُوًّا وَمَهَآرُهَا.
فَمَا أَبَانَ لَهُمَا إِلَّا مَيْتَانِيَةٍ عَدُوًّا لَّهُمَا. أَتَىُّهَا أَجَعَلُ
لِيَطَالُوهَا مَعَ نَفْسِهِمَا. مَحْنَةً لِيَطَالُوهَا مَعَ نَفْسِهِمَا. فَمَا أَتَىُّهَا مَعْلُوًّا وَمَهَآرُهَا.
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لِيَطَالُوهَا مَعَ نَفْسِهِمَا. مَحْنَةً لِيَطَالُوهَا مَعَ نَفْسِهِمَا. فَمَا أَتَىُّهَا مَعْلُوًّا وَمَهَآرُهَا.
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لِيَطَالُوهَا مَعَ نَفْسِهِمَا. مَحْنَةً لِيَطَالُوهَا مَعَ نَفْسِهِمَا. فَمَا أَتَىُّهَا مَعْلُوًّا وَمَهَآرُهَا.
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The diacritical point indicates /ṭebbā/ 'report' as distinct from /ṭa/vā/ 'good.' (54) /ṭa/ 'Come!', of the irregular verb. (55) This is the first of a series of agent nouns: /lawyā/ 'companion' (Pe ptc.), /ḥadyā/ 'guide' (ditto), /mḥabbrānā/ 'leader' (Pa nom. agentis), /pāroqā/ 'deliverer' (Pe nom. agentis), /masyānā/ 'healer' (Pe nom. agentis from /ḥajjā/, /mabyānā/ 'life-giver' (Af nom. agentis from /ḥaχī/). See § 51. (56) 'things to come': on the use of the f. pl. as neuter, see § 69. (57) Another series of agent nouns: /mḥāwyānā/ 'discloser' (Pa nom. agentis), /mgalyānā/ 'revealer' (ditto), /nāsōvā/ 'planter' (Pe nom. agentis). (58) The diacritical dot over the first letter indicates /wāḍē/ 'the works,' and not /wādē/ 'the servants.' (59) /dakṣēt/ 'You are the one who is hidden ...' ḫmā is a short-hand for ḫmāt. (60) /glēt/ 'you are revealed': on the form, see the preceding note. (61) /ḥāzyayik/ 'those who saw you' from /ḥāzyā/, a substantivised participle. (62) For the standard /ḥamīm/ /naggar/ with an unusual vowel letter Alaf. If authentic, one possibly has to do with an alternative, synonymous form. (63) 'as you are.' The particle /aḥ/ is here a mere copula: see § 109. (64) Ethpe Pf. of /aḥ/ 'to shut': see § 62 e. (65) /naytē/ 'he shall bring,' Af Impf. of /aḥ/. (66) A Pf. with the force of the present tense: § 81. (67) The proclitic introduces an antecedentless relative clause: 'what my brother spoke ...' (68) /ḥaṣṣē ksayyā waglayyā/ 'hidden and manifest sufferings.' The last two are the st. emph. pl. of /ksē/ and /glē/ respectively: on the ending, see § 21.
(69) 'those whose end is a bitter distress': the resumptive pronoun, /hännon/, refers to all the troubles just mentioned, but not /bnayyā/. An enclitic subject often slips in as here ( mussa): see § 105. (70) Read with Gk: the proximity of the word to ^, mentioned in the preceding note, seems to have led to this error. (71) A compound sentence with ^: see note 104 end. (72) The proclitic Daalath here is probably somewhat akin to that which introduces direct speech: 'you would be hoping (asking yourselves) when you could be witnessing ...' (73) The diacritical dot indicates /tetmnon/ 'you will be numbered,' an Ethpa as distinct from an Ethpa, /tetmannon/ 'you will be appointed.' (74) 'those who are admitted to the wedding feast': a Pe ptc. m.pl.st.cst. of (laçal) 'to enter.' On the st. cst. followed by a prepositional phrase, see § 96 b. (75) /aggah/ 'they spent the night,' Af of (a). (76) /qaddem ... mlā/ 'he set (lit: filled) the table early': on the asyndetic structure, see § 98 g. (77) /galyān/ 'uncovered, exposed,' a Pe pass. ptc. f.pl.abs. of /gle/. (78) Very occasionally the preposition Lamadh may replace a st. cst. or a Dalath connection. (79) = . Similarly the following, (80) = . (81) Shorthand for : see note 79 above. On the syntax of the infinitive, see § 98 j. (82) On the intervening enclitic, see § 104 end. (83) /argšet/ 'I feel,' a Pf. with the sense of the present tense, common with stative verbs: § 81. The following is proleptic, anticipating : § 112 a. (84) 'incorruptible bridegroom,' an Ethpa nomen agentis ( ) used as a plain adjective: § 51. (85) 'That I am not veiled is because ...' (86) Error for ? (87) 'this transient joy': , a Pe nom. agentis functioning as an adjective. See n. 84 above. (88) The preposition Lamadh is unlikely to mark the agent of a passive construction, but rather a kind of dative of interest: 'it has become contemptible to me.' (89) /šå̄lē/ 'troubles, hassles' ? (90) /ezdæwget/, Ethpa of (Gr ζυγόν, ζευγός), with partial assimilation (§ 6M). (91) /hattā/ < /hadhir/: § 6M.
I perceived what I am, in what state I am.' (93) To be corrected to 'I can.' (95) A focusing enclitic: 'it is because of his love that I do venture.' See § 110. (96) اَيْتَأَو  'Bring,' Af Impv. m.pl. of اَيْتَأَ، (97) /bīṣāt gaddā/ 'ill-fortuned': on the st. cst. of adjectives, see § 96 b. (98) /ēttel/ 'I shall give': see § 67. (99) On the asyndesis, see § 98 g. (100) Most likely a preterital transform of the perfective syntagmā مَنِلَهُ (§ 84): 'in the end the apostle heard the news in India' rather than 'news was heard of the apostle (being) in the realm of India' (Wright 1871: II 159). On hearing the news Thomas sent for them.
9. Aphraates's sixth demonstration: On monks

Aphraates, in his sixth demonstration, discusses the monastic life and the responsibilities of monks. He mentions the importance of vigilance and preparation for the arrival of their Master. The text includes direct quotes and exhortations, emphasizing the duty of monks to be prepared and ready for the master's arrival.

Notes:
1. Wright 1869: 'son of covenant,' i.e. a covenanted person, monk who has taken a vow to religious life.
2. The Waw is the sixth letter of the Syriac alphabet.
3. Pa inf. with an object suf. 3f.sg.
4. The Dalath introduces a direct speech (§ 98 e, i), following 'I pronounce.'
5. So that, when he comes, he will find us vigilant: the initial Dalath introduces a purpose clause with an Impf. (§ 82 end) and with a Pf. a temporal clause. 'Let us wake up from our sleep,' which is a quotation from Rom 13.11, is also the first of a very long series of exhortations, all Impfs. in the 1st person plural.
6. 'the appointed time (of arrival)' with a proleptic suffix. The Waw is no conjunction.
7. /had bama/ 'a hundredfold.' Cf. BA נעק 'seventh.'
8. Cf. 2Tim 2.21.
9. On the syntax, see note 4 above.
11. 'in order that he would call us.'
12. 'at his right-hand side.'
13. 'Let us hate ourselves': on the reflexive force of אָכַל, see § 12 a.
null
(13) An Ethpe, which is in this case an Eth- form of Afel: § 49. The meaning is possibly reflexive, 'he gave himself up,' rather than passive 'he was delivered up, betrayed.' Cf. Eph 5.2, which is alluded to here: "just as Christ also loved us (ἐγνώκεν ὑμᾶς) and gave himself up for our sake (ἐγκατέλαβε γιὰ γῆς ἡμῶν)."

(14) /al ἀπαύγαίν/ 'for our sake.' (15) /nāwṭān/ 'he would allow us to inherit': Af Impf. of ἀναφέρεσθαι. (16) /tēkol/, Pe of √ ἀκολούθησαν. The subject is ἀσχολεία 'his prayer,' i.e. 'directed to him.' (17) ἐφύλαξα, st. cst. of ἐφύλαξα (historically of ἐφύλαξα). (18) 'the day on which it [= the wrath] comes.' (19) Verb complementation by means of a participle: § 98 d. (20) /aktānaw ὅμαμμίμ/ 'vehement and intense.' (21) /suḥyātāl/, pl. of ἐδύσσει 'malediction.' (22) /ağran/ 'he hired us.' (23) Proleptic, anticipating the following μὲν ὥσπερ (§ 112 a). (24) 'so that our fragrance would waft to those around us': prep. ἐ + independent relative pronoun ὧν + prep. τὸν: 'around': on the form, cf. § 46. (25) 'Let us call (nobody) father for ourselves, i.e. our father, on earth.' Cf. Mt 23.9. (26) 'those who know us are many': ὅπως ἢ οἱ ἄλλοι 'our' is emphatic and coterminous with the suffix of ἀνάκηρτη those who know us,' a Pe nomen actionis. (27) 'amongst,' a preposition. (28) 'Let us think of that which is above.' (29) /nettār/, Pe Impf. 1pl. of ἅφησαν 'to enter,' Pe Inf. of ἔλθαν. (30) /gvayyāl/, Pe Ptc. pass. pl. of ἔλθαν. (31) 'at the head of the chosen (guests)'; ἔλθαν 'to enter,' Pe Inf. of ἔλθαν. (32) Here begins a long series of generalising pronouncements introduced by τι 'he who ...' A compound sentence: § 113. (33) Irregular pl. of ἐλθαμ 'village.'
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...
Pace Parisot 1894:248 the verb is better taken as Pa, not Af, cf. 1Kg 20.34 Peshitta. See also Text 11, n. 14a. (35) /neppel/, Pe Impf. 3ms. of √הה, here in the sense of 'to descend.' (36) On the meaning of the verb, see the preceding note. (37) The habitual aspect of the syntagm <נָשׁ + Ptc> (§ 86) is reinforced by /בּוֹל'כִּדָדָן/ 'at all times.' (38) The preposition hints at the underlying passive structure: 'he will be treated by people as alien.' Cf Gk πάσχειν ὑπὸ 'to suffer at the hands of' as at Isocrates 3.61 δι' πάσχοντες ἱφ᾽ ἐπέρων ὄργεσθε, ταύτα τοὺς ἄλλους μή ποιεῖτε 'that which you get done by others and makes you angry, do not do that to others.' (39) /מסבָה וָמְתָלָה/, lit. 'taking and giving,' i.e. commercial negotiation, business transaction. Cf Heb. יִשְׂפָר נָדָר. (40) On the attributive prepositional phrase introduced by ב, see § 91 h, 3. (41) 'his temporal banquet': the suffix is hardly proleptic. (42) /מָשְׁתָא נִתָר/ 'preserved, i.e. good-quality drink.' Cf. Is 25.6. (43) Cf. Mt 13.8 where a certain group of audience of the divine teaching is compared to good soil. (44) A proleptic object pronoun: § 112 c. (45) /וָלֵא/ 'it is fitting for him, he ought to.' (46) Cf. Mt 24.20: 'Pray that your flight may not be in winter ...' (47) 'the table (of moneychanger, banker)': cf. Mt 25.27. (48) Ptc. with the force of the future: see § 83. (49) 'will become (one) of the children of God.' (50) The verb is probably impersonal (§ 79), and the preposition is that of disadvantage: 'in order that it may not be defeated to him,' i.e. 'he may not be defeated.' (51) יֵכְסִים לָם 'he was tired, disheartened,' Ethpa 3f.s. used impersonally. The relative clause beginning with /מָנ/ is in casus pendens, resumed by the suffix pronoun of ∥וֹ: see § 113.
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The preposition, which is proleptic, marks the direct object: see § 112 c.
(53) Cf. Jer 17.5 "Cursed are those who trust in mere mortals." (54) 'one who has been proposed to become bridegroom' (?).

10. Ephrem's commentary on Genesis 22¹

[1] ... [2] ...
Ephrem on Genesis 22

1) Tonneau 1955: 83f. (Syr. text); 69f. (Lat. tr.). Cf. Brock 1981, and Janson and Van Rompay 1993: 121-23. (2) The conjunction Dalath introduces direct speech: § 98 e, i. (3) 'Offer him (as) an offering ....,' an object complement (§ 98 f). The Peshitta reads: אֲשֶׁר יִשָּׂרֵא אֵלָה יִתֵּן. (4) The purpose clause introduced by a Dalath precedes the main clause with אָדָד. (5) 'he had greatly alarmed him': the Af infinitive functions as an internal object (§ 98 j). (6) On the compound tense, see § 88. (7) 'how much would he have dreaded?': on the use of the compound tense in an apodosis of a conditional clause, see § 86. (8) On the implications of this remarkable translation, whether 1st or 2nd person, of the Hebrew text (וַיֶּהָּנֵן; 'I know, have learned'), see Brock 1981:5f. (9) 'in two ways.' (10) 'that there was, however, no ram there': a noun clause serving as direct object of הבָּא וַּיָּדַע. Likewise the following הבָּא וַּיָּדַע. (11) 'Isaac's question concerning lamb': on the prepositional phrase introduced by the conjunction Dalath, see § 91 h, 3. (12) The conjunction Dalath introduces a purpose clause with הבָּא וַּיָּדַע as its verb: on the compound tense, see § 88. The הבָּא before יָדַע appears to be redundant, unless one has to do with a compound tense, /הֵוָא וַיָּדַע. בָּא ... הבָּא is the second of two nominal clauses which constitute the relative clause with הבָּא of הבָּא as its antecedent: '... and served as a sacrifice instead of ...' (13) הבָּא, a Pe passive Ptc. (13a) הבָּא 'to become (something).' (14) One expects הבָּא /דַּהַו/, 'his day, i.e. of one who ...'
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(15) Lit. 'of two times,' i.e. 'for a second time,' though not that the angel repeated the same message, but that it was his second address to the patriarch. (16) On the syntax with the infinitive, see § 98 j.

11. Jacob of Serugh on the Apostle Thomas

\[\text{[Translation of Jacob of Serugh's commentary on the Apostle Thomas]}\]
Jacob of Serugh on Judas Thomas

1) Strothmann 1976:198-209. The poem is typically in couplets, each line with twelve vowels. (2) This Pe ptc. is often used to introduce direct speech. (3) For the standard spelling ُعَجَبُ, an Af act. pass., 'love, like,' < √عَجَبُ. (4) ُعَجَبُ 'can' complemented by a participle: § 98 d. (5) A stative passive Pe ptc., 'clothed': § 84. (6) /sävêt/ = ُعَجَبُ. On the conjunction Dalath, see § 76. (7) 'he named,' Pa Pf. (8) For the sake of metre, the pronoun is /nål/. Otherwise there would be 13 vowels. So two lines below. (9) The performative Pf, "I hereby sell ...": § 81. (10) The metre indicates /gudfar/ rather than /gudafar/. So three lines above. (11) 'Rachel's son,' i.e. Joseph. (12) /mzaban/, a Pa pass. ptc. (12a) On the particle Dalath, see § 100. (13) /zavnēh/ 'his time.' (13a) On the spelling, see § 54, n. 61. (14) /allānē/, pl. of ُعَجَبُ 'disciple,': cf. /sammānē/ 'drugs, herbs,' pl. of ُعَجَبُ.
(14a) Pa. with ُجَتَة, a fem. noun as its object (pace Strothmann 1976:207.
(15) The vowel count indicates /deťbar/ (Pe) rather than /deťtabbar/ (Pa). (16)
/bgāwwēh/ = /bgāw/ 'within, inside' plus a m.sg. suffix.

12. Some juridic decisions (7th c.?)

(ّ) ْمَيْسَةٍ ظَهَرَ لَهُ فَإِنَّهُ مَا سَواٰهُ ْمَيْسَةٍ
13. Job of Edessa on sleep (early 9th cent.)

(1) Mingana 1935: ص ْم, pp. 70-71. (2) /meträgšányātā/, an Ethpe nomen agentis, f.pl., 'capable of feeling.' (3) Prob. /qnē/ 'possesses,' i.e. a Pe ptc. pass.: see § 84. (4) 'reasoning' (Gk συλλογισμός). (5) 'imagination' (Gk φαντασία). (6) An erroneous dittography. So also the following ινα.
The proclitic Dalath, followed by an Impf., introduces a second complement of ἄνωθεν.

(7) The proclitic Dalath, followed by an Impf., introduces a second complement of ἄνωθεν. (8) Error for ἢ ὅτι ὅτι 'that is why' (Gk γοῦν). (9) θ' ὑπὸ δεδομένου 'on account of that that he sleeps,' i.e. 'because he sleeps.' (10) Error for ἦσα. (11) 'as in general.' (12) = ἴδον τὸν ἐκ τοῦ θεοῦ καθὼς καὶ ἤδει, and οὕτως οὕτως means 'the same.'

14. Isho'dad of Merv on John 11

"Τοῦτο μόνον, τὸ φησίν Ἕλληνικά, ἵνα τοῦ προφήτη τοῦτον διδάσκῃ τὸν Ἰησοῦν καὶ τοὺς μαθητὰς τούτος."
Ishodad of Merv on John 11

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(1) Gibson 1911:253-55 (Eng. tr.). (2) Ïред introduces a lemma in a commentary. (3) әақ 'a sign.' (4) Gk μᾶλλον 'rather.' (5) Jn 13.21. (6) Mt 17.17. /вагъаркā/ 'et cetera.' (7) 'How could this have escaped him?' On the hypothetical force of the compound tense, see § 86. (8) 'the human nature that (he had taken) from us.' (9) (According to) other (scholars).' (10) 'that of suffering': the weeping of our Lord was not that of suffering. (11) /мальнитā/, a Pa f.sg. nomen agentis from √ ולד: see §§ 38d, 20. (12) 'As is evident, so they say (Қ), from this, i.e. the following scripture [Jn 11.11].' (13) A compound clause: 'Who amongst us, does it grieve him ...?' i.e. 'who amongst us grieves over a friend who is asleep?' See § 113. (14) /мхаззақ/, a Pa pass. ptc., 'girded round.'
(15) /mḥayyel/, a Pa ptc., 'empowers.' (16) /muṣḥāṭā/, pl. of /muṣḥāṭa/ 'measure.'
(16a) Here an Impf. 1pl. (17) /mā lā/ 'measure.'
(18) /ṣaqṣaṭa/, a Pa Impv., possibly a variant of Pe /ṣaqṣaṭa/ in the Peshitta. (19) 'they themselves,' emphatic: § 74. See also the position of the following
Some light-hearted stories

15. Some light-hearted stories¹

'with their own hands.' (20) = Gk ἀπα, a particle introducing a rhetorical question. (21) /'ellän/, pl. of ἔλεγκα 'reason.' (22) 'because.' (23) an Af ptc. 'they transmit,' tradition has it that ...

(1) Budge 1897: 97 (Syr.) [= 120f. Eng.]; 110 (Syr.) [= 136 Eng.]; 143f. (Syr.) [= 171f. Eng.]. (2) /qhne/, a Pe pass. Ptc. with resultative meaning, 'having acquired,' i.e. 'in possession of': see § 84. (3) A st. cst. of the adjective, 'beautiful of look, good-looking': see § 96 b. (4) 'her news,' i.e. 'the story about her.' (5) 'Stretch out (Af Impv.) (your hand, and get) for me.' (6) A Pe Ptc., though in the rest of the conjugation the verb in this sense, 'to bless,' is used in Pael. (7) A compound sentence with ِ in casus pendens: § 113. Hence ِ is not the grammatical subject of ِ, which is impersonal. Cf. the following sentence: ... ِ لَهَلِ. ... ِ. (8) /ēn baqlā/ 'openly.'
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[Image 0x0 to 415x621]

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(9) /sāyay nāmosē/, a Pe ptc. m.pl.cst. of Ꞝ to put, legislators. (10) /snēgrutā/ 'office of advocate (συνήγορος).' (11) Error for Ꞝ?

16. Bar Hebraeus's Syriac grammar

[Syriac text]

Bar Hebraeus's Syriac grammar

"second": § 44b. (3) = Gk μεν corresponding to δεν (= "no, four lines below, in ... μεν αλλα ις... "). (4) 'And it (= the she-ass) pushed Bileam's leg to the wall.' (5) = δεὸν 'that is to say, i.e.' (6) 'I threw his dust into the wadi.' (7) 'My breasts suckled my lambs.' (8) 'And Herod sent (someone) and beheaded him.' (9) 'And he removed his ear.' (10) 'And I went away and hid your talent.' (11) 'Ephrem': lit. 'my lord' is a conventional title borne by a Syrian ecclesiastic. (12) 'Nobody has ever seen God.' (13) 'phonetic,' an adj. derived from a construct phrase μους 'sound.' (14) 'Abraham begat Isaac.' (15) 'The Lord looked at the earth and it shook.' (16) Pl. of μουσική 'nation.' (17) 'Bad stories ruin pleasant thoughts.' (18) /semhā/ 'ray' or 'twig,' hence the title of the treatise. (19) 'it sometimes happens that ...' (20) The word μορφοσ probably refers to the same word in the quoted text rather than meaning 'this sentence' (so Moberg: "dieser Satz").
(1) Loan translation of Arabic *mubtada* and *habar* respectively. (2) 'Divination is a grave sin.' (3) 'And your fear is your fault.' (4) 'And our God is a consuming fire.' (5) 'And the Jew became king.' (6) So in Martin 1872:45 contra Moberg 1922:45. The form is a Pe Perf. 3fs. of √ *mi* used with the force of the present: see §81. (7) 'Kedar shall be a meadow.' (8) 'Thy word is a lamp for my feet.' (9) 'The soul of men is the lamp of the Lord.' (10) 'Water puts out a burning fire.' (11) 'theologian,' the reference being to Gregory of Nazianzus. (12) 'He, the Word, God, one who is invisible before the worlds, one who is incorporeal.' (13) 'thereafter, then' (Gk εἶτα). (14) A Pe Inf.; on
the syntax, see § 98 j. (15) /gvayyā/, a Pe Ptc pass m.pl.emph. of ܐܘܓܢ (16) 'O Christ, you who were born from a virgin immersed the chosen of the heroes in the depths of the non-suffering whilst cleansing the three portions of the soul.' (17) 'as in water': on the conjunction Dalath, see § 100. (18) /mettahmê/ 'gets omitted,' an Ettaf Ptc of ܢ:\. Contrast ܢ:\, an Af pass. Ptc. later emphasising the state 'omitted': see § 50. (19) 'This is sweet (and) sour.'
GLOSSARY

[Verbs are arranged by roots, but other words alphabetically. The vowels of the Perfect and Imperfect in Peal are indicated like a/e: e.g., Pe a/e, which means Pf. /zvan/ and Impf. /nezben/.

Some of those words which occur only very rarely in the chrestomathy texts have simply been translated in footnotes, but not listed in the Glossary.]
Glossary

father (§ 43)

perish; lost; Af (§ 43) = caus Pe, exterminate

flute

grieving, mourning

contest (ἀγωνία)
farm (ἀγρός)

hire

reward, wages

roof; demon

fear

produce, fruit; species

black

constraint

artisan, craftsman

art, craftsmanship

dwelling-place

gospel

way, road

encounter; to meet (a guest)

go, depart (§ 67)

brother

capture, arrest; comprehend; retain; withhold; shut; Ethpe be shut

: see under

last; latter

posteriority, post-

end

another, other

hand

envoy

adj only, sole

like, as (of similarity);

conj just as

where?

: how?

conj just as (of similarity); in order that

where?

tree

daytime

yes, indeed

which?; what!

honor, fame; glory

there is; copula in a nominal clause (§ 109)

bring

substance, being

in the manner of (§ 46)

just as

together

conj as, just as

in order that ...

foreigner

but

god

divinity

if (of unreal condition)

strait
Glossary

Pa teach

f ship

thousand (§ 44 a)

Pe alo compel; oppress;

Ethpe = pass Pe

f mother

constant, diligent

f constancy:

constantly, incessantly

Pe a/o compel; oppress;

Ethpe = pass Pe

m stadium (στάδιον)

m portico (στοά)

Pe alo tie, bind

double

also

f face; for the sake of, on behalf of

f palace

m sg. curtain; also curtain

nor

even if, though (ἐν)

m bishop

(ἐπίσκοπος)

four

m architect

f architecture

m lion

Af prolong, delay

f widow

f land, country

(also ἡλικία) m deed

(legal document)

see under πατά

(§ 67) Pe come; Af bring

f (pl ἱπποτά) sign

f letter (of alphabet)

f fortitude

f she-ass

(pl ἱπποτά) m place;

compatriot
Glossary

** prep in; with [of instrument]
prep in, within: see under

/badgun/ therefore

Pa inform, confirm
Pa disperse
gently
Pa el/a feel shame
f shame

m suavity, delight
m cooked food
(√) Pa pass the night
(√) Pa alo rob
m linen-draper, cloth-merchant

meaningless, useless
Pa el/a be idle
meaningless; transient, ephemeral; lazy
prep amongst, between

bad, evil
badly
f badness; wickedness
m (pl) house
Pa bless; Ethpa = pass Pa

Pe cry, weep; Af = caus

Pe

alone; only

Pe el/a be struck, wounded; Ethpe be carried away

** m building, edifice
** m pillow, cushion
fragrant, sweet
f benevolence; joy, delight
m contempt, negligence
Pa el/a be merry, rejoice;
Pa delight; Ethpa be made sweet; enjoy (ما)

Pe seek; look for; ask for;
request (ما); beseech; Ethpe = pass Pe; be required (by ما);
necessary

m husband

m enemy

weak, inadequate
outside; چ ب outside of
Pa create; Ethpe = pass Pe
m [pl صبته § 43] son; (+ + card. num.) ... years old;
a human (pl. صبته، چ 2 لغه)
adj outside
f (pl چ) creature; creation

Pa bless; Ethpa = pass Pa

conj but, however

m man
f daughter; ... years old
f virgin
f virgin

prep after [of place]; چ
after [of time]; thereafter; after

glorious, lofty
side, bank (of river)
Pe choose
man, male; husband
/gaddā/ m control; fortune
Pe ela happen; happen to be
prep within, in the midst of (+ suf: ḍa'ud); into; inside, within
laughingstock
internal, inward
inhabitant, resident
colour
refuge
adultery
body
treasury
circumcision
lictor
Pe a/o circumcise; Ethpe = pass Pe
for
Pe reveal, uncover; Ethpe reveal itself, appear
wave
Ethpe deprive oneself (of), lose
adv completely
Pe a/o accomplish, complete; abolish, annul
Pe a/o steal
/theft
/gabbārā/ m hero
m bridal chamber (= ' ādm), canopy for wedding ceremony
Pe belch out
Af entrust, commit
wing
(f pl ḍa'ud) vine
Pe a/o drag
northern
Pa cease (from ḥā)
the fact that (Jn 11.13); in order that [+ Impf.]; because; joins two nouns (of); introduces direct speech (§ 96 e i); without
fact of offering a sacrifice
Pe a/a take, fetch; Pa govern, guide; Ethpa = pass Pa or refl conduct oneself, live
Pa lie, defraud (a)
/daggāltã/ f lie
m gold
Glossary

Ethpa be devastated
Ethpa be troubled
m deviation
f misery, wretchedness
m remembrance, memory; record
f (pl) place; at places, occasionally
Af (√) move, stir oneself
m image
Pe bring suit; judge; Ettaf be judged
√) Pe trample
Pe force back
adj fearful, frightful
Pe ela fear
+suf 'my, his' etc. (§ 16).
now, by the way; however
m judge
m denarium
f (female-)resident
(adj) pure
Pa vindicate, clear the name of; cleanse; clear, remove; Ethpa be purified
purely
f purity
m ram; a male
f masculine gender
few
in order that ... not, in case
Pe resemble (+); = Ethpa
f likeness, image
dmayyā/ m pl price
Pe ela sleep
Pe a/a shed tears; Pa shed many tears
f (pl) tear
Pe ela go out (of light)
m beard
m contest; bel judgment
protagonist, opponent
f hall
m step (of flight)
m arm
Pe a/o (or Pa) trail (a path)

behold; here (I am)
Ethpa enter into a legal dispute (with); ponder (about)
this [§ 13]
haddāyā/ m guide
m limb
that (dem. pron.)
Pe be, become; [+]
have; come into being, emerge, happen; end up as ()
m mind, reason
adv thereupon, then
m temple, shrine
Pa believe; entrust, put
in charge (over حلا)

*faith, belief

adv thus, so

adv therefore

adv thus

these

Pa walk; walk along, walk about

Hallelujah

Af take no notice of

m.sg. this

m.pl. they

m.pl. those

f pleasantness

consulship (imonial

Pe alo return, turn round (intr); go against, contravene (م); Ethpa spend time together;

Af divert

Af (٤٥٥٥) harm

adv here

f difference (alpha)

adv now

and

fitting, proper

m appointed time

m purchase

/zubbānā/ m sale

m time (opp. space)

always]; at times; once, formerly; f time (of frequency) [بكة]

righteous, just

Pa attribute, confer

right, appropriate

Ethpe keep away from (م); beware, watch over (م)

Ethpa be joined, have (sexual) intercourse

m food (for a journey)

m coitus

Pe feed

Pe shake (intr);

Af move (tr); Ettaf be moved, shaken

m movement

m splendour

m tares

m weapon

Pe be declared innocent;

win a case; Pa defeat

f innocence

f song

Pa invite; Ethpa = pass Pa

Pe ala sing

m singing

f songster, (female)

singer

m mode
Glossary

**fornication**
little, slight
**littleness**
Af shout (at)  
Pa diminish (= Af)

**m cross**

**Pe a/a sow (seed)**

**m offspring**

**free; a free person (not slave)**

**freedom**

**adj dear**

**Pa destroy, corrupt; Ethpa pass Pa**

**m corruption, ceasing to exist**

**m colleague, friend**

**Pe alo tie up, bind**

**one**

**each other, one another**

**f joy, merry-making**

**some**

**Pe be glad, rejoice**

**f singular number, singularity**

**Pe alo surround**

**prep around**

**Pa renew; Ethpa = pass Pa**

**new**

**(pl.) Pe become liable to; Pa condemn, pronounce guilty; Ethpa = pass Pa**

**m love**

**f debt; dues**

**Pa show, demonstrate**

**m (pl. ) snake**

**m health**

**m need**

**Pe u gaze at ( ); look forward to ( )**

**m desolation, devastation**

**m thinking**

**m use**

**Pe see, spy; see to; Ethpe appear, seem; become visible, make appearance**

**m vision; appearance, look**

**Pe alo gird, gird up; depart, set off; Pa gird round**

**m sin**

**Ethpe be snatched alive, living**

**adj alive, living**

**Pe (Imperf. : § 67) live, survive; become alive; Af quicken, restore life**

**m life**

**m debtor**

**Ethpa be declared guilty; be defeated**

**f guilt**

**m (pl. ) animal; life, vitality**

**Pa empower**
m strength
mighty, strong; capable of
wise; expert
f wisdom
m sand
m vinegar
sweet
m feast
Eethpa join (نبع)
healthy
valiant
Eethpe (or Ethpa) become healthy
Pe a/o change (intr)
prep instead of; for the sake of
m fate
sour
fifth
m donkey
five
fifty
five hundred
fifteen
f fury (at دل)
hnig/ doleful
Pe a/o (سهم) show pity
f shop
m compassion, mercy
Ethpe to suffocate (intr), drown
adj less
Pe a/o spare, withhold
m jealousy, suspicion
Pa cover, bury out of sight; Ethpa cover oneself, put on a veil
m loins
shamelessly
m mustard
f liberty
m magician, sorcerer
f end
Pe a/o suffer
m pain, suffering
Pe a/o calculate; Pa = Pe; Ethpa deliberate
on account of
m darkness
m [grammatical t.t.]
patient, passive
f status of patient; suffering
Pe a/o be needed, necessary; useful
f usefulness
f(pl. بنات) need, necessity
f meal
f(pl. بنات) sister
correct
Pe a/o sign; seal; Pa confirm
m bridegroom
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>عَدَلْ</td>
<td>good; adv exceedingly, very</td>
</tr>
<tr>
<td>فَنَصْرُ</td>
<td>news, report; [grammatical t.t.] predicate</td>
</tr>
<tr>
<td>فَنَصِرْ</td>
<td>Pe alo immerse; Ethpa be sunk</td>
</tr>
<tr>
<td>فَنَصِرْ</td>
<td>Af let fly</td>
</tr>
<tr>
<td>تَنَصَّرَ</td>
<td>m preparation</td>
</tr>
<tr>
<td>تَنَصُّرُ</td>
<td>m mountain</td>
</tr>
<tr>
<td>تَنَصِّرَ</td>
<td>Pa prepare; provide</td>
</tr>
<tr>
<td>تَنَصِّرٌ</td>
<td>f goodness</td>
</tr>
<tr>
<td>تَنَصِّرُ</td>
<td>m price (τμή)</td>
</tr>
<tr>
<td>تَنَصِّرٌ</td>
<td>m mud, clay</td>
</tr>
<tr>
<td>تَنَصِّرٌ</td>
<td>Pa set in order; appoint</td>
</tr>
<tr>
<td>تَنَصِّرٌ</td>
<td>m order, rule</td>
</tr>
<tr>
<td>تَنَصِّرٌ</td>
<td>m child</td>
</tr>
<tr>
<td>تَنَصِّرٌ</td>
<td>Pe alo wrong, oppress; Pa negate, deny</td>
</tr>
<tr>
<td>تَنَصِّرٌ</td>
<td>f impurity</td>
</tr>
<tr>
<td>تَنَصِّرٌ</td>
<td>Pe be missing; err; forget</td>
</tr>
<tr>
<td>تَنَصِّرٌ</td>
<td>Pe ela eat, taste</td>
</tr>
<tr>
<td>تَنَصِّرٌ</td>
<td>m leaf</td>
</tr>
<tr>
<td>تَنَصِّرٌ</td>
<td>Ethpa hide oneself</td>
</tr>
<tr>
<td>تَنَصِّرٌ</td>
<td>comely, pretty</td>
</tr>
<tr>
<td>تَنَصِّرٌ</td>
<td>Ethpa desiderate</td>
</tr>
<tr>
<td>تَنَصِّرٌ</td>
<td>Af transport</td>
</tr>
<tr>
<td>تَنَصِّرٌ</td>
<td>m stream</td>
</tr>
<tr>
<td>تَنَصِّرٌ</td>
<td>Ethpa become dry</td>
</tr>
<tr>
<td>تَنَصِّرٌ</td>
<td>prep through, by (instrumental, agency), because</td>
</tr>
<tr>
<td>تَنَصِّرٌ</td>
<td>of</td>
</tr>
<tr>
<td>تَنَصِّرٌ</td>
<td>Af confess, declare, acknowledge; admit (ص); thank; praise; Estaf (مَجَادَلَة) confess; promise</td>
</tr>
<tr>
<td>تَنَصِّرٌ</td>
<td>Pe know; Ethpe become known; Af (مَهْلُك) make known; Estaf (مَجَادَلَة) perceive, recognise</td>
</tr>
<tr>
<td>تَنَصِّرٌ</td>
<td>/yxatāl/ f knowledge</td>
</tr>
<tr>
<td>تَنَصِّرٌ</td>
<td>Pe (§ 67) give</td>
</tr>
<tr>
<td>تَنَصِّرٌ</td>
<td>m giver</td>
</tr>
<tr>
<td>تَنَصِّرٌ</td>
<td>m doctrine, teaching</td>
</tr>
<tr>
<td>تَنَصِّرٌ</td>
<td>(pl cματα, نَبَشُا) m day</td>
</tr>
<tr>
<td>تَنَصِّرٌ</td>
<td>today; nowadays</td>
</tr>
<tr>
<td>تَنَصِّرٌ</td>
<td>m weight, burden</td>
</tr>
<tr>
<td>تَنَصِّرٌ</td>
<td>m inheritance</td>
</tr>
<tr>
<td>تَنَصِّرٌ</td>
<td>m increment, interest</td>
</tr>
<tr>
<td>تَنَصِّرٌ</td>
<td>adj only, sole</td>
</tr>
<tr>
<td>تَنَصِّرٌ</td>
<td>(مَلَک) Af procreate, beget; Ethpe be born</td>
</tr>
<tr>
<td>تَنَصِّرٌ</td>
<td>m child-bearing, birth</td>
</tr>
<tr>
<td>تَنَصِّرٌ</td>
<td>f (pl ًبِلَاء, ًبِلَاء) howling, wailing</td>
</tr>
<tr>
<td>تَنَصِّرٌ</td>
<td>Pe ela learn</td>
</tr>
<tr>
<td>تَنَصِّرٌ</td>
<td>Pe swear, take an oath</td>
</tr>
<tr>
<td>تَنَصِّرٌ</td>
<td>m sea</td>
</tr>
<tr>
<td>تَنَصِّرٌ</td>
<td>f the right-hand</td>
</tr>
<tr>
<td>تَنَصِّرٌ</td>
<td>Af add; Ettaf = pass Af.</td>
</tr>
<tr>
<td>تَنَصِّرٌ</td>
<td>Pe sprout, grow; Af (مَثْرو) produce</td>
</tr>
<tr>
<td>تَنَصِّرٌ</td>
<td>f crenel, battlement</td>
</tr>
<tr>
<td>تَنَصِّرٌ</td>
<td>f avarice</td>
</tr>
</tbody>
</table>
Glossary

Pa honour

m honour

m heir

m month

Pe el'a inherit; Af = Pe caus

Af (النات) extend

Pe ele (Impf بِنَبَت) settle, dwell; sit, take a seat

seated

excessive; superfluous; more abundant; more than

especially

m orphan

f measure

m nature, natural character

f talent

every, all

Pe stay someone's hand;

Ethpe be impeded; be suspended, stopped

m dog

m garland, crown

Ethpa be adorned

all that...

everything

adj general, universal

f bride

how much?; how!

as much as

/priesthood

justly

m plural number, plurality

f congregation

f righteousness (also spelled حَدِيث)

f plurality;

confluence

Pe alo assemble (both tr and intr); Ethpa come together (for a meeting); be brought together

m crowd, group of people

(pl هم) m colleague

m pain

justly

f stone, rock

Pa disfigure

perhaps

when

Pa tell lies

enough

Pe alo tie, bind

m priest

m thorn

m star

f kidney

m sickness

m (pl هم) chair, seat
Glossary

hidden 

coral (?)

silver 

hungry 

Pe alo deny (≈)

conj where 

m herald 

Af proclaim (the gospel), evangelize; Ethpe = pass Af 

m/f paper, document (χάρτης)

he was sad 

adj sick (the He is pronounced)

sorrow, grief 

m vineyard 

f belly; womb 

Christian 

Ethpe go round 

competent, able 

m loggerheads 

Ethpe supplicate 

Pe alo write; Ethpe = pass Pe; be enrolled, registered; Af record, write down 

writing, document 

f shoulder 

Pe remain 

Ethpe contest 

not; negating a word other than a verb 

m heart; mind 

m clothing, garment 

Pe alo seize; Ethpe be taken to court, sued 

outside of 

Pe e/a wear; Af clothe 

Af inflame thirst 

not 

Ethpe accompany (Δ)

f tablet 

f curse 

m companion 

prep against; facing 

/luqdām/ adv first 

prep beside, by; towards 

adv alone, only 

m curser 

there is not 

hither 

m night 

m lamp, torch (λαμπάς)

f gluttony 

prep in full view of 

 prep: upwards; prep over; prep adv above; from above 

Pe e/a (or: lo) to eat 

tongue 

f hundred
**Glossary**

- **מְגַבִּיה m** food; eating
- **מְגַבָּה m** wares; vessel, utensil
- **מְגַבִּיוֹן m** healer
- **מְגַבִּיוֹת m** fountain, spring; source
- **מְגַבִּיוֹת m** tower
- **מְגַבִּיוֹת m** altar
- **מְגַבִּיוֹת m** wilderness
- **מְגַבִּיוֹת m** guide, leader
- **מְגַבִּיוֹת f** guidance, control
- **מְגַבִּיוֹת therefore**
- **מְגַבִּיוֹת f** region; city, town
- **מְגַבִּיוֹת something; (+ neg.) nothing**

- **מְגַבִּיוֹת Ethpe understand,** interpret
- **מְגַבִּיוֹת m** mind; knowledge; understanding, comprehension
- **מְגַבִּיוֹת f** gift
- **מְגַבִּיוֹת f** firmament
- **מְגַבִּיוֹת m** brain
- **מְגַבִּיוֹת m** humility
- **מְגַבִּיוֹת m** lock, bolt (μύχλος)
- **מְגַבִּיוֹת m** promise
- **מְגַבִּיוֹת m** defect
- **מְגַבִּיוֹת f** growth, shoot
- **מְגַבִּיוֹת m** death
- **מְגַבִּיוֹת Pe strike, hit**
- **מְגַבִּיוֹת as soon as**
- **מְגַבִּיוֹת m** renovator, innovator

- **מְגַבִּיוֹת m** port
- **מְגַבִּיוֹת weak**
- **מְגַבִּיוֹת f** weakness
- **מְגַבִּיוֹת m** life-giver
- **מְגַבִּיוֹת m** storm, tempest
- **מְגַבִּיוֹת (m) descent**
- **מְגַבִּיוֹת Pe reach, arrive at**
- **מְגַבִּיוֹת (m); Pa attain (ך) f arrangement, syntax (רְדַקְסָע)***

- **מְגַבִּיוֹת prep because of; concerning, about; מַלּוֹל m conj because; in order that (+ Impf)**
- **מְגַבִּיוֹת why?**
- **מְגַבִּיוֹת m** rain(fall)
- **מְגַבִּיוֹת m** water
- **מְגַבִּיוֹת (Impf m) Pe to die**
- **מְגַבִּיוֹת adj dead**
- **מְגַבִּיוֹת superior**
- **מְגַבִּיוֹת f** better state
- **מְגַבִּיוֹת f** from here, henceforward
- **מְגַבִּיוֹת f** food (also spelled מַגְבִּיוֹת)

- **מְגַבִּיוֹת humble**
- **מְגַבִּיוֹת f** humility
- **מְגַבִּיוֹת m** tax-collector
- **מְגַבִּיוֹת Pe alo marry; Ethpe get engaged**
- **מְגַבִּיוֹת (full) Pe be full; fill (מַגְבִּיוֹת; Ethpe be filled**
- **מְגַבִּיוֹת to comfort); Ethpe be filled**
<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَسْجِد</td>
<td>m messenger; angel</td>
</tr>
<tr>
<td>دُرِجَة</td>
<td>m wealth</td>
</tr>
<tr>
<td>مَلْك</td>
<td>f salt</td>
</tr>
<tr>
<td>رُكْبَة</td>
<td>m seafarer, sailor</td>
</tr>
<tr>
<td>رَكِيْب</td>
<td>Pe a/o promise; Ettaf be made king</td>
</tr>
<tr>
<td>مَلْك</td>
<td>m king</td>
</tr>
<tr>
<td>مَلْك</td>
<td>f kingdom; reign, rule</td>
</tr>
<tr>
<td>سُمِّر</td>
<td>Pa speak</td>
</tr>
<tr>
<td>مَتْرَنْ</td>
<td>m speaker, speaking</td>
</tr>
<tr>
<td>مَبْدِئ</td>
<td>educative, instructive</td>
</tr>
<tr>
<td>مَبْدِئ</td>
<td>(pl. مَبْدِئْ) f word, term</td>
</tr>
<tr>
<td>مَبْدِئ</td>
<td>m sentence; utterance</td>
</tr>
<tr>
<td>مَنْ</td>
<td>prep from, out of; than (in comparison); -ُ when, after</td>
</tr>
<tr>
<td>مَذْهُب</td>
<td>what?; why?</td>
</tr>
<tr>
<td>مَعْمَل</td>
<td>Ethpe be counted, reckoned</td>
</tr>
<tr>
<td>مَعْمَل</td>
<td>m counting; number</td>
</tr>
<tr>
<td>مَعْمَل</td>
<td>Pa bring, lead</td>
</tr>
<tr>
<td>مَعْمَل</td>
<td>f (pl. مَعْمَلْ) portion, sector</td>
</tr>
<tr>
<td>مَبْدِئ</td>
<td>poor, indigent</td>
</tr>
<tr>
<td>مَبْدِئ</td>
<td>Ethpa become poor</td>
</tr>
<tr>
<td>مَبْدِئ</td>
<td>f poverty</td>
</tr>
<tr>
<td>مَبْدِئ</td>
<td>penalty</td>
</tr>
<tr>
<td>مَبْدِئ</td>
<td>m ascent</td>
</tr>
<tr>
<td>مَبْدِئ</td>
<td>f working, action</td>
</tr>
<tr>
<td>مَبْدِئ</td>
<td>exalted, lofty</td>
</tr>
<tr>
<td>مَبْدِئ</td>
<td>m entrance</td>
</tr>
<tr>
<td>مَبْدِئ</td>
<td>m residence</td>
</tr>
<tr>
<td>مَبْدِئ</td>
<td>f cave</td>
</tr>
<tr>
<td>مَبْدِئ</td>
<td>western</td>
</tr>
<tr>
<td>مَبْدِئ</td>
<td>f fall</td>
</tr>
<tr>
<td>مَبْدِئ</td>
<td>f leadership</td>
</tr>
<tr>
<td>مَبْدِئ</td>
<td>be able (to)</td>
</tr>
<tr>
<td>مَبْدِئ</td>
<td>f net, trap</td>
</tr>
<tr>
<td>مَبْدِئ</td>
<td>Ethpa intervene</td>
</tr>
<tr>
<td>مَبْدِئ</td>
<td>f middle</td>
</tr>
<tr>
<td>مَبْدِئ</td>
<td>m (cst مَبْدِئُ) master</td>
</tr>
<tr>
<td>مَبْدِئ</td>
<td>f pearl</td>
</tr>
<tr>
<td>مَبْدِئ</td>
<td>f course</td>
</tr>
<tr>
<td>مَبْدِئ</td>
<td>m property, possession</td>
</tr>
<tr>
<td>مَبْدِئ</td>
<td>m height, high place</td>
</tr>
<tr>
<td>مَبْدِئ</td>
<td>Af venture, act audaciously</td>
</tr>
<tr>
<td>مَبْدِئ</td>
<td>f boldness, audacity</td>
</tr>
<tr>
<td>مَبْدِئ</td>
<td>God (of Israel), Lord (w. ref. to Jesus)</td>
</tr>
<tr>
<td>مَبْدِئ</td>
<td>exalted</td>
</tr>
<tr>
<td>مَبْدِئ</td>
<td>bitter</td>
</tr>
<tr>
<td>مَبْدِئ</td>
<td>f carriage</td>
</tr>
<tr>
<td>مَبْدِئ</td>
<td>f thought</td>
</tr>
<tr>
<td>مَبْدِئ</td>
<td>Pe a/o polish</td>
</tr>
<tr>
<td>مَبْدِئ</td>
<td>m bitterness</td>
</tr>
<tr>
<td>مَبْدِئ</td>
<td>m praiser</td>
</tr>
<tr>
<td>مَبْدِئ</td>
<td>f (pl. مَبْدِئْ) measure; مَبْدِئُ moderately</td>
</tr>
<tr>
<td>مَبْدِئ</td>
<td>m oil</td>
</tr>
<tr>
<td>مَبْدِئ</td>
<td>m messiah, Christ</td>
</tr>
<tr>
<td>مَبْدِئ</td>
<td>m tabernacle, tent; dwelling place; pledge, pawn</td>
</tr>
<tr>
<td>مَبْدِئ</td>
<td>f power</td>
</tr>
</tbody>
</table>
perfect
banquet; wedding feast
drink; drinking ever
act of extending
f demonstration
length; patience
Ethpa prophesy, foretell
Pe ale draw
the dawn broke; Af spend the night
/naggārāl carpenter
/naggā/ carpentry; carpentership
Pe a/a shine; Af light up (tr), kindle
illumined, light; informed, well versed; noun light
a long time
light
Af give rest; put away; Ettaf have rest
foreign, alien
fire
m nostril
Ethpa be resurrected
f resurrection
descend
m robe
Pe ala keep, maintain; watch out for; guard
m satisfaction; resting place; rest
Nisan = April
m yoke
m injury, blemish
deceit
Pe a/go slaughter
wealth
m law (vōmos)
legally
Pe a/a take (in hand)
Pa test
Pe ale (Impf) fall; fall upon, harass
Pe a/a (Impf) exit;
Af (bājm) bring/take out
expenses
f (pl) soul;
tomb; (with a pron. suf.) -self, -selves
Pe a/go plant; Ethpe = pass
Pe
Ethpa distinguish oneself
adj illustrious, glorious; victorious
f feminine gender

Af (\text{fem}) add, join

Pe \text{Impf}'he shall give' (§ 67)

\text{sebbel-} f ladder, flight of stairs

Pe \text{ala} be satiated

f satiety

Pe \text{ala} think; Ethpe = pass

Pe; Pa hope (in \text{fo} \text{fem}); evangelise, preach the gospel

m hope

/svar\text{t}\text{\`a}/ f gospel

f old woman

Pe increase (intr); Af increase (tr); assist

Pe \text{elo} worship

/saggi/ much, many, abundant

Pa harm

Pe \text{alo} rip, tear up

Pe \text{alo} arrange

Pe \text{ela} testify; Af = Pe

m multitude;

majority

m meaning, sense

pertaining to meaning

f branch

m action; event

m defect; wrongdoing; damage

Pe \text{alo} overthrow, expel

f old age

Pa bear, endure

f food

Pe place; Ethpe be located; be issued

f treasure

at all; altogether

Pa expect, look forward (to)

f knife

Af do, act foolishly; err, sin

foolish

f shield

Af think nothing of, despise; Ethpe = Af pass

Pe \text{ela} (Impf. \text{yin\text{b}u}) ascend;

Af (\text{yin\text{b}u}) = caus Pe load; take up

adj blind

Pe \text{alo} reach; Pe \text{elo} seated at a dinner-table; Ethpe seat oneself at a table for a meal; Af, Pa support

m banquet; \text{\`a} banquet hall

f left-hand
Glossary

Pe hate

adj (تعد (تعد)) hateful

f dislike

f helmet

badly

in need of (حت)

f lack

Pe a/o do, practise; visit

Pa empty out

m document

m scribe

f(pl مًا مًا) lip; edge, rim

Pa present

opposed

opposed, adverse

Pe a/o do wrong, sin; damage (+د)

f stink

empty, vain

m winter

Pe a/o hide

Pe ale make, manufacture; do; bring about (a situation)

m servant, slave

m product; work, deed; incident

m actor, doer; [grammatical t.t.] active, agent

f status of agent; performance

f work, deed

Pe a/a pass away; get past; overstep; pass by

Hebrew

Pa roll off (tr)

/‘gal/ fast, quickly

whilst

Af wrest, snatch

/‘dakkēl/ up to then; up to now, still

conj before

/‘dammā/ prep

as far as, up to;

conj until

/‘eddānā/ m time;

at all times

m festival

Pa help; Ethpa = pass Pa

f church

Pe a/a remember

m help

m memory;

mentioning

m agitation

m iniquity

m depth

m existence

m flower

Af (نحو) distress

m seniority, antiquity

m richness

f strength

with difficulty
Ethpe to put on, clothe oneself

custom

eye; fountain

wakefulness, vigilance

Af (جـبـ) wake up (tr); Etta wake up (intr)

Pa hinder

prep on; because of; conj because

(حلال) Pe a/o enter; Af (بِجِيل) bring in

Pe a/o oppress

Pa lift; Ethpa = pass Pa; ascend

upper, elevated; supreme, highest

youth; servant

crop, harvest

world; era; لَمْتَعَ, لُمْتَمَ لَمْلَمَ for ever; eternal

cause, reason

f burnt-offering

prep together with

nation, people

dweller, resident

Pe a/a labour; trouble onself (about دا)

labour

Pa deepen

Pe a/a dwell, inhabit

existence

wool

Pe reply

cloud

difficult

twenty

dust

Pe resist, fight against

devastated, barren

Pe a/o to destroy; Ethpa be uprooted

scorpion

distress

Ethpe be mixed

bed, couch

Pe a/a happen, befall (حلل)

Pe a/o run away

powerful

Pe ela (intr) to intensify

Pa get ready

be due to (do); future

old

rich

Pe a/a be/become rich; Af = caus Pe

beautiful

fruit

/pagrá/ m body

corporeality

Pe u give out odour,
smell
mouth
answer, reply
nature (φύσις)
decision
tower (πύργος)
food; administration, care
salvation
break-up; dislocation; distinction, differentiation
remain
inn (πανδοκεῖον)
copy
leave (a place)
fragrant
supplication
censer
Af persuade; Ethpe become convinced; consent
cheek
Pe a/o tie, bind
simile, parable
Pa divide; distribute, give away
apoplexy
division
Pe a/o do; work
return; Pa turn (to Ι) (tr); reply; return; Af restore; Ethpe turn (to Ι) (intr)
area, region
section
cut stone
Pe a/o dissect, dismember
bandlet
lot (cast)
Pe a/o do; labour; labourer; doer
happy
Pa save, rescue; Ethpe = pass Pa
Pe a/o issue an order, command; Ethpe = pass Pe
more advantageous
flower
grain
paradise
saviour
divider
iron(works)
separation
different
Pharisee
severally, in a different way
face (πρόσωπον)
Pe a/o rescue, set free; Ethpe = pass Pe; dissociate oneself
Pe a/o separate (intr); Eth be divorced
Pe a/o extend, stretch out
act of stretching out
clearly

$m$ word; matter; scriptural passage

$(dining-)table$

Pe $ala$ open $[tr]$

$m$ width

filthy

$f$ filth

Pe desire ($+$); Ethpe consent; take a liking (to)

$f$ ($pl$) thing; matter

$m$ will, desire

$f$ ($pl$) finger

Pa decorate

Af (or Pa $m$) make thirsty

$m$ fasting

$\sqrt{\text{u}}$ Pe $u$ depict; Ettaf

$\sqrt{\text{a}}$ = pass Pe

$\sqrt{\text{f}}$ Pe $u$ heed ($\Delta$)

$f$ lewdness

prep beside, next to

$m$ hunter

$f$ ($pl$) prayer

Pa split, chop (wood)

Pa pray

$m$ image

$m$ radiance

$m$ disgrace

$m$ morning

$f$ worry

Pa cleave, split

$m$ distress, adversity

Pa receive

$m$ grave

m $majb$ cemetery

Pa have permanent possession of

$f$ placing before, fronting

$s$ sacred, holy

$m$ neck

Pa act early; Ethpa be said or done first, precede

$qdem$ adj earlier

$qdâm$ prep before, ahead of; $\mu$ prior to

adj first, former; ancient

Pa purify

Pa remain

$\sqrt{\text{u}}$ Pe $u$ arise, stand up; be standing; take up a position; provide (for $\mu$); Af raise, establish

$m$ offering

$f$ truth

narrow

$m$ force

by force, against one's will
Pe a/o kill

Pe a/a arise (of clamour)

m (river) lock, sluice (καταφάκτης)

m summer

m condition

f resurrection

m wood

voice

m miser

little (of quantity)

Pe take possession of; acquire

m -self (§ 12a); nature

m fear, suspicion

m reed

f possessions

m possession, property

m emperor (of Rome)

Pe shout

f shout

f Pe o or a agree

m plough

Pe call; cry out; address; speak to (א); Ethpe be named, called

Pe elo approach (א); touch, affect (ג) = Ethpa

m battle

adj near

f (pl מִשְׁמַרְיָה) village; field (§ 43)

Pe alo to cover over

f (pl חַלֶּב) horn

f מַעֲרָב Pe a/a be (grow)

old (of age)

adj elderly

m mystery

adj (pl מִשְׁמַרְיָה) great; noun teacher; מֶשֶׁרְיָה chief priest

f (pl מִשְׁמַרְיָה) myriad

f majesty, greatness

Pa raise (child); Ethpa grow up

f desire, passion

Pe ela get angry

attractive, desirable

perceptive, sensible

f foot

f rivulet, tributary

Pe alo stone

Ethpa lust (after א)

Af feel, sense (ג); notice

Pe proceed, sail

m pursuer

Pe alo chase, persecute

m down payment (דָּפָןשׁ < Heb רְבֹּן)

Roman

Pe ela run

timid

m anger, wrath

f spirit; wind
m distance
Pe be intoxicated
f intoxication
(\sqrt{\text{m}}) Af (\text{Pe} \text{ lift; Ettaf = pass Af})
m height
gift, marriage gifts
sign; signature, signing
adj far
Pe ela love, care for;
friend; Pa show mercy (to)
love, mercy
Af remove, keep away;
Ethpa = pass Af
Af (= Pa \text{ (female) neighbour)}
moisten; Ethpa become moist
f moisture, humidity
smell, odour
head
f beginning
vehicle
adj high
Pe cast; Af (+\text{ high saddle; } = \text{ Pa}
Pe allo hint (at \text{ Pa}
gentle
Pe think (of \text{ Pa}
Ethpa take into consideration; plan; think, ponder
(\text{Ethpa II}) Ethpa have satisfaction from (\text{ Pa}
sad
f thought; mind
Pe ela thunder, roar
Af let go of; leave
m movement; \text{ Ethpa}

instant
Pe accuse; Ethpe = pass Pa
opprobrium
wicked
Pe allo make a sign

m nobleman
foremost, prominent
Pe (Impf \text{ ask for; Pa ask (a question); Ethpe excuse oneself; Ethpa = pass Pa}
Pa praise, laud; Ethpa = pass Pa
praiseworthy, glorious
seventy
Pa allo leave alone;
permit; forsake; forgive; Ethpe be exempted
f sabbath
Ethpe be perturbed
troubled, in turmoil
Pe cast; Ethpe be ejected, be born in miscarriage

Pe gift given by bridegroom

Pa send, dispatch; Ethpa = pass Pa

m insomnia

m question, questioning

m boasting

m glory

m forgiveness

Af (washed) wash

m declaration

Ethpa perceive, recognise (<)

Pe u treat with contempt; Ethpe (become contemptible)

Af deem worthy of (A); Pe ptc worthy, deserving

equally, in the same way

m power

m completion, consummation

m attribute, epithet

m perfection

m rock

m beauty

m street; market

m wall, rampart

Ethpa come up against

m [grammatical t.t.] subject; beginning

m groomsman

f bridesmaid

Pa lead; Ethpa

reach out

Pa associate, allow to take part (in); Ethpa

take part

m one who shares (A)

f (conjugal) union

Pe alo flow, gush forth

Ethpa change (intr)

Pe alo harass

f madness, folly

(also m deed (legal document)

f Sheol, Hades

m peace

Pe ela lie (down)

Af find; be able to; Ethpe be found

m sender

I Pe alo (or: la) send a message; Ethpe be sent

II Pe alo (or: la) strip, take off (clothing), divest

Pa lord it over (A); Ethpa be allowed, authorised (to do)

m tranquility; suddenly, unexpectedly

m apostle

adj entitled to (A); permitted
m ruler

Pe el/a (a period of time) elapse; be complete; consent; Pa complete; accomplish; Ethpa = pass Pa; Af commit; hand, deliver; Ethpe deliver oneself up

m peace

m (pl ًًًّّوووو, ًًًّّوووو) name

Pa name

Pe al/o draw, pull out

m sky, heaven

heavenly

Ethpa be completed, performed

Pe al/a hear; take heed of; ( ح ) obey; Ethpe be subject

Pa serve, minister; make

m sun

Pa depart; remove (tr)

Ethpe (or Ethpa) be tormented

f (cst ًًووو, pl ًًووو) year

f sleep

Ethpa recount, narrate

f (pl ًًووو) hour

m foot (of mountain)

beautiful; good, commendable

f beauty

/šfel/, ًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًٌ* 84

Glossary

Pe alo move (away); lift; take; carry; Ethpe = pass Pa

Pe al/a be valid, true; Pa confirm; plant firmly; assert; secure, fasten; Ethpa be confirmed

Pe check in (at an inn); rest, nestle; lodge; free; Pa begin

m story

f tribe

m lamp

true; firm

c truly

m remainder; 'و و et cetera

m truth

six

f (pl ًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًٌ* 84

m sun

Pa depart; remove (tr)

Ethpe (or Ethpa) be tormented

f (cst ًًووو, pl ًًووو) year

f sleep

Ethpa recount, narrate

f (pl ًًووو) hour

m foot (of mountain)

beautiful; good, commendable

f beauty

/šfel/, ًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًٌ* 84

m low state, ignominy

Pe al/a to overflow

Pe elo be silent; Pa silence

f business, commerce

Pe al/a ask for, demand; accuse ( ) pers of; Ethpe be made liable

/tvaṭā/ f tax

Pe alo (or: /a) tear; break

Ethpa conduct business
/taggārā/ m merchant

f wonder, miracle

Pa delay, withhold

m wonder

Ethpe repent

Af (\textsc{\textless}tag\textsc{\textgreater}) return (tr)

again

Pe get alarmed, dismayed; Af = caus Pe

m trust, confidence

f increment

repentance

f helplessness, impotence

m border, limit

prep under

f veil

/ltaht/ prep below

Ethpe be brought low

m south

southern

Ethpe trust, rely (on)

m combat

Pe hang; Ethpe be erected, hanged

third

Pa instruct

m disciple

three

thirty

Pe a\textasciitilde{\textasciitilde}a be astonished

there

eight

f agreement, contract; condition

Pa recount, narrate

here

Pe alo weigh; Ethpe stumble

m safe place

Af set, place; prepare

f growth

straight, just

f straightness

two

second

Pe alo break through.

m gate, entrance

twelve

f glory, praise

f ministry, service

m torture

nine

Tishri (see Text 1, n. 3)
<table>
<thead>
<tr>
<th>PROPER NOUNS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abgar</td>
</tr>
<tr>
<td>Abraham</td>
</tr>
<tr>
<td>Agga</td>
</tr>
<tr>
<td>Edessene</td>
</tr>
<tr>
<td>Edessa</td>
</tr>
<tr>
<td>Eutychus Eutuxos</td>
</tr>
<tr>
<td>Eusebius</td>
</tr>
<tr>
<td>Aurelia</td>
</tr>
<tr>
<td>Aurelius</td>
</tr>
<tr>
<td>Jerusale</td>
</tr>
<tr>
<td>Isaac</td>
</tr>
<tr>
<td>Herod</td>
</tr>
<tr>
<td>Alexandria</td>
</tr>
<tr>
<td>Amorite</td>
</tr>
<tr>
<td>Ammath-Sin</td>
</tr>
<tr>
<td>Andrew</td>
</tr>
<tr>
<td>Antonius</td>
</tr>
<tr>
<td>Antoniniana</td>
</tr>
<tr>
<td>Antiochus</td>
</tr>
<tr>
<td>Annius</td>
</tr>
<tr>
<td>Ephraim (place name); Ephrem (personal name)</td>
</tr>
<tr>
<td>Arrianus</td>
</tr>
<tr>
<td>Bethlehem</td>
</tr>
<tr>
<td>Bethany</td>
</tr>
</tbody>
</table>

1 In many cases the vocalisation remains uncertain.
Proper Nouns

Harranaean
divine name (inscription)

Judaea
Nazareth

Judas
Sebastus

Jewish, Jew
Severus

Jew
Sandaruk

John
Hebrew

Jechoniah
Avida

Joseph
Philip

Josiah
Papus

Jacob, James
Pharisee

Jesus
Persian

Cephas
Kedar

Chaldaean
Canaanite

Lucas
Caiaphas

Lazarus
Roman

Matthew
Romus

Moses
Shamenbaraz

Ma'nu
Shamnai

Moqimu
Simon

Mary
Shamashyab

Marcus
(inscription)

Marcia

Martha

Matthew

Mathsin

Mat-Tar'atha