



**GORGAS
HANDBOOKS**

John F. Healey



LESHONO SURYOYO
First Studies in Syriac

GORGAS HANDBOOKS

Volume 2

Leshono Suryoyo

ܠܫܘܢܘܫܘܪܝܘܝܘܬܐ

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JOHN F. HEALEY



GORGAS PRESS
2005

First Gorgias Press Edition, 2005.

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ISBN 1-59333-190-8



GORGAS PRESS

46 Orris Ave., Piscataway, NJ 08854 USA

www.gorgiaspress.com

Printed and bound in the United States of America.

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PREFACE

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

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

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

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

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

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

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



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

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

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

John F. Healey
Manchester, May 2005

CD RECORDING

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

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

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

The contents of the CD are as follows:

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

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

Introduction

THE SYRIAC LANGUAGE

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

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

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

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

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

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

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

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

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

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

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

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

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

THIS BOOK AND ITS USE

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

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

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

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

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

GENERAL NOTE ON SYRIAC GRAMMAR

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

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

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

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

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

ABBREVIATIONS AND OTHER SYMBOLS

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

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

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

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

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

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

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

ptc. participle

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

I. WRITING SYSTEM. THE ALPHABET

CONSONANTS

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

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

LIST OF CONSONANTS

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

	TRANS-LITERATION	NAME	NOTES
ⲉ	z	Zayn	
Ⲉ	h	Hēt	A more breathy sound than <i>h</i> . Like a stage whisper.
Ⲫ	t	Tēt	Emphatic <i>t</i> , with the tongue not stiff, but raised towards the velum (fleshy part at the back of the roof of the mouth).
Ⲙ	y	Yōd	
Ⲭ	k	Kāp	
Ⲯ	l	Lāmad	
Ⲣ	m	Mīm	
Ⲥ	n	Nūn	
Ⲧ	s	Semkat	
Ⲩ	ē	ē	Similar to <i>'ālap</i> , but sustained and with the throat constricted.
Ⲭ	p	Pē	
Ⲯ	s	Sādē	Emphatic <i>s</i> , with tongue as for <i>Tēt</i> .
Ⲱ	q	Qōp	Pronounced further back than English <i>k</i> .
Ⲳ	r	Rēš	
Ⲵ	š	Šin	A single letter in Syriac for <i>sh</i> .
Ⲷ	t	Taw	

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

Ⲳ becomes ⲳ

Ⲭ becomes ⲭ
 Ⲯ becomes ⲯ
 Ⲣ becomes ⲣ
 Ⲥ becomes ⲥ
 Ⲧ becomes ⲧ

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

UNCONNECTED	CONNECTED ON RIGHT	CONNECTED ON LEFT	CONNECTED ON RIGHT AND LEFT
ⲉ	ⲉ		
Ⲉ	Ⲉ	Ⲉ	Ⲉ
Ⲫ	Ⲫ	Ⲫ	Ⲫ
Ⲙ	Ⲙ	Ⲙ	Ⲙ
Ⲭ	Ⲭ	Ⲭ	Ⲭ
Ⲯ	Ⲯ	Ⲯ	Ⲯ
Ⲣ	Ⲣ	Ⲣ	Ⲣ
Ⲥ	Ⲥ	Ⲥ	Ⲥ
Ⲧ	Ⲧ	Ⲧ	Ⲧ
Ⲩ	Ⲩ	Ⲩ	Ⲩ
Ⲭ	Ⲭ	Ⲭ	Ⲭ
Ⲯ	Ⲯ	Ⲯ	Ⲯ
Ⲱ	Ⲱ	Ⲱ	Ⲱ
Ⲳ	Ⲳ	Ⲳ	Ⲳ
Ⲵ	Ⲵ	Ⲵ	Ⲵ
Ⲷ	Ⲷ	Ⲷ	Ⲷ

UNCONNECTED	CONNECTED ON RIGHT	CONNECTED ON LEFT	CONNECTED ON RIGHT AND LEFT

Confusion between consonants should not occur. With regard to ܘ (*w*) and ܩ (*q*), it should be noted that ܘ is only joined up to a preceding letter. ܩ can be joined up in either direction. When ܩ is at the end of a word, it has the form ܩ. When ܘ is at the end of a word or group of letters, it has the form ܘ.

There are certain conventional special joins between letters:

- ܠ' (*l* followed by *'ālap*) is written ܠܐ;
- ' is often written ܐ.

There are other joins made purely for calligraphic reasons in some manuscripts. The East Syriac (so-called

“Nestorian”) script often combines *t* followed by ' as in ܡܬܐ = *myt'*.

Exercise i

(a) The following list of words with transliterations will illustrate how consonants are joined up and may be used for practice by covering one column and attempting to write/transliterate.

ܠܘܚܐ	'h'
ܠܘܪܐ	br
ܠܘܨܐ	dn
ܠܘܒܐ	gbr
ܠܘܩܐ	hw
ܠܘܕܐ	hd
ܠܘܙܐ	bz
ܠܘܛܐ	btr
ܠܘܞܐ	kd
ܠܘܟܐ	qtl
ܠܘܟܠܐ	nšb
ܠܘܟܠܘܐ	mlk
ܠܘܟܠܘܐ	'l
ܠܘܟܠܘܐ	pwqdn'
ܠܘܟܠܘܐ	syd
ܠܘܟܠܘܐ	rb
ܠܘܟܠܘܐ	slm'
ܠܘܟܠܘܐ	šyr'

מלחא	<i>mlt'</i>
נפלא	<i>npš'</i>
ישע	<i>yšw'</i>
לוח	<i>lwt</i>
לחבא	<i>twbn'</i>
אישבתי	<i>'ygbty'</i>
מלפנתי	<i>mlpnwt'</i>
בשילח	<i>b'syllys</i>
שנתי	<i>snwyt'</i>
דבא	<i>'dt'</i>
פרש	<i>pršp'</i>
שנתי	<i>ywhnn</i>

(b) Further practice may be gained by transliterating the following passages. Treat full stops as phrase-dividers.

אדם ובעמה. באדם עשה. לאדם מלחמה. וזה
 נחשו. אצל ובעמה אף האדם. אדם אף אצל
 ובעמה עשה. עשה אף עשה. אצל אף עשה
 עשה אצל. הלא אצל אצל. אלא אף אצל
 עשה. אצל ובעמה. אצל אצל. אצל אצל.
 אצל אצל. אצל.

אדם אצל אצל. אצל אצל. אצל אצל. אצל אצל.
 אצל אצל. אצל אצל. אצל אצל. אצל אצל.
 אצל אצל. אצל אצל. אצל אצל. אצל אצל.
 אצל אצל. אצל אצל. אצל אצל. אצל אצל.
 אצל אצל. אצל אצל. אצל אצל. אצל אצל.

אדם אצל אצל. אצל אצל. אצל אצל. אצל אצל.
 אצל אצל. אצל אצל. אצל אצל. אצל אצל.
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Notes

II. VOWELS AND OTHER SIGNS

VOWEL SIGNS

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

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

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

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

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

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

OTHER SIGNS

A. Dots or diacritical points and other marks were used, as felt necessary, to convey certain distinctions in sound and meaning. Note:

- (1) A dot placed over the letters *b, g, d, k, p* and *t*, indicates their plosive pronunciation (as in English). A dot placed below indicates an alternative, fricative (aspirated) or "soft" pronunciation as *v* (i.e. *bh*), *gh*, *dh*, *kh*, *f*, *th* (in transliteration indicated by *ḅ, g̣, ḍ, ḳ, p̣, ṭ*). For example, **ܘ** is hard and **ܘ̣** soft. The soft pronunciations are normal immediately after a vowel, even the vowel of a secondary prefix or closely associated preceding word (but see B (ii) below). These dots are smaller than other dots which appear and are often omitted or used inconsistently. They are not generally used in this book, except in this chapter and when it is necessary to clarify pronunciation. When they *do* appear, take note!
- (2) Dots were also used to distinguish words which appeared identical in unvocalized texts. Thus an upper dot on **ܠܒ** indicates it is to be read as *lāb* rather than *leb*. The upper dot on **ܩܛܠ** indicates it is to be pronounced *qāṭel* rather than *qṭal*, which can be written **ܩܛܠܐ** to indicate this. There are some vocabulary items which are distinguished in this way: **ܡܠܟܐ** is *malkā*, "king", while **ܡܠܟܐ** is *melkā*, "advice". Also some verbal forms are identical in unvocalized texts and are distinguished by dots.

- (3) A double dot sign as in **ܡܠܟܐ** (*malke*) is used to indicate that the word is plural. It is placed where convenient in the word and may merge with the dot of **ܝ**, which then becomes **ܝ̣̣**.
- (4) A line under or above a consonant indicates that it is not pronounced, e.g. **ܢܫܐ**, pronounced *nāšā*.

B. Features which are not indicated by special signs.

- (1) It is important to note that Syriac words are frequently found without any vowel between the first two consonants in the word (or two consonants at the beginning of a new syllable within a word). In most cases this is historically the result of the *loss* of an original full vowel, which has been shortened and is eliminated in later pronunciation. This shortened or eliminated vowel (sometimes called *shewa*) can be represented in transliteration by ^e (as, e.g., in Exercise ii) or simply omitted.

Thus: **ܚܛܦ** is *hṭap*, or *h^eṭap*.
ܟܛܒܐ is *ktābā*, or *k^etābā*.

Note in the last example, *ktābā*, that the softening of the *t* has arisen from the original vowel preceding it, despite the fact that it has been reduced to a *shewa* (see A (i) above).

- (2) Also lacking any distinctive sign in Syriac is the doubling of consonants when no vowel intervenes. In fact double pronunciation of consonants was virtually lost at least in West Syrian pronunciation, which is why there is no

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

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

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

NOTE ON PUNCTUATION

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

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

There is no question mark.

Exercise ii

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

ܐܠ 'al

ܒܩܪܐ	<i>baqrā</i>
ܡܠܟܐ	<i>malkā</i>
ܒܢܐ	<i>bānā</i>
ܡܕܒܪܐ	<i>madbrā</i> (later pronounced <i>madbrā</i>)
ܐܠܒܐ	<i>'alābā</i>
ܩܨܐ	<i>kenšā</i>
ܚܝܬܐ	<i>'itā</i> (<i>'ittā</i>)
ܒܚܢܐ	<i>hākanā</i>
ܐܬܐ	<i>'atā</i>
ܬܐܘܪܐ	<i>tawrā</i>
ܩܬܒ	<i>k'tab</i>
ܐܘܪܐ	<i>'ar'ā</i>
ܫܠܝܬ	<i>šalīt</i>
ܩܦܪܐ	<i>pagrā</i>
ܩܪܒ	<i>q'reb</i>
ܫܠܝܬܐ	<i>š'liḥā</i>

كُمْرًا	<i>kūmrā</i>
سَیْطًا	<i>saypā</i>
نَظًا	<i>n'pal</i>
أَهَّ	<i>'ahē</i>
نَافِرِينَ	<i>nāfirin</i>
مَدِيَّتًا	<i>m'ditā (m'dittā)</i>

(b) Practice further transliteration and the reading aloud of the following texts:

أَجْمَ وَجَعَصْنَا. نَدَّكَبَيْمِ مَضِب. نَأْبَالُ مَلَكْفَهَامِر. نُهَوَا
رَجُتُوب. أُنَجْنَا وَجَعَصْنَا أَوْ خَاوُنَا. هَجْ كَ كَسَفَا
وَهَبُفَعُ نُهَمْنَا. هَجْجَهَم كَ مَهَجْتِ أُنَقْنَا وَوَادِ سَهْ
مَجْمُ كَسْتَجَج. هَلَا نَأَكْ كَسْتَهْنَا. أَلَا جِي مَهْ
كَسَفَا. مَهَلَا. وَيُوكَر. هَجْ مَلَكْفَهَامِر. هَمَلَا
هَبَّعَهَمْنَا. كَلْمُ نَلَصْتِ أُنَمِ ❖

أَهْ أُنَا هَجْ أَيْنَالُ وَوَام كَهْ كَسَفَا أُوَتِ هَبَّجِبْ مَبْ
مَهَبْ هَلَا مَهَبْ وَوَا مَنَالُ هَسَفَا جِنَالُ هَجْنَا كَه
كَلِيلَالُ جِبْمَا وَوَامَسَه هَجْ هَمَلَا وَوَامَسَه هَجْنَا
كَسَفَاهْ هَكَجَجَالُ وَوَلَانْ هَامِنَا كَهَجْ. مَهْتِ
كَصِبْ وَوَامَسَه أُوَتِ وَوَجِبْ هَجْ. أَمِنَا أُنَا كَجْمِ.
وَوَجْنَا بِهَهَا مَبْ هَمَلَا مَبْر مَلَاكْفَهَامِر. وَوَالَكَا نَلَا مَبْ
مَهَلَا وَوَابْ ❖

Notes

III. PRONOUNS

ILLUSTRATIVE TEXTS

1. ܐܘܪܗܝܡܐܝܢܐ (Jn 8:54) He is our God.
2. $\text{ܐܘܢܐܢܐ ܐܘܪܗܝܡܐܝܢܐ ܘܡܢܐܝܢܐ}$ (Jn 10:7) I am the gate of the sheep.
3. ܐܘܢܐܢܐ ܐܘܪܗܝܡܐܝܢܐ (Lk 22:19) This is my body.
4. $\text{ܐܘܢܐܢܐ ܐܘܪܗܝܡܐܝܢܐ ܘܡܢܐܝܢܐ}$ (Ps 22:7) I am a worm and not a man.
5. $\text{ܐܘܢܐܢܐ ܐܘܪܗܝܡܐܝܢܐ ܘܡܢܐܝܢܐ}$ (Mk 5:31) You say, "Who touched me?"

GRAMMATICAL ANALYSIS

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

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

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

2. ܐܘܢܐܢܐ is the pronoun "I", here accompanied by its shortened enclitic form. ܐܘܢܐܢܐ is "I am", literally "I, I (am)". This repetition of pronouns is one of the peculiarities of Syriac which it takes some time to get used to.

ܐܘܪܗܝܡܐܝܢܐ is the noun ܐܘܪܗܝܡܐܝܢܐ , "gate", with a suffix ܐܝܢܐ , "his/its".

ܐܘܪܗܝܡܐܝܢܐ consists of ܐܘܪܗܝܡܐܝܢܐ , "flock" (a collective noun), with ܐܘܪܗܝܡܐܝܢܐ prefixed. ܐܘܪܗܝܡܐܝܢܐ is a very common particle attached to the beginning of words and one of its main uses is to indicate possession, more or less the equivalent of English "of". Here, then, we have "of the flock". A special rule covers its vocalization and also the vocalization of the prefixed prepositions ܐܘܪܗܝܡܐܝܢܐ and ܐܘܪܗܝܡܐܝܢܐ (see III.5) and the prefixed particle ܐܘܪܗܝܡܐܝܢܐ (III.4). The rule is that the ܐܘܪܗܝܡܐܝܢܐ has no vowel if the following consonant bears a vowel (*shewa* does not count as a vowel for this purpose), but the ܐܘܪܗܝܡܐܝܢܐ has ܐܘܪܗܝܡܐܝܢܐ if the following consonant has no vowel. ܐܘܪܗܝܡܐܝܢܐ has a vowel on the first

consonant: hence **ܘܚܢܐ**. Attached to **ܡܟܢܐ** we would find **ܘܡܟܢܐ**.

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

3. **ܘܚܢܐ** is a merging of **ܘܚܢܐ**, “this”, with the enclitic form of **ܘܚܢܐ** (see III.1). Literally “This, it (is)...”.

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

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

ܘܠܐ combines **ܘ**, “and”, which is always attached to the following word, and **ܠܐ**, “not”. The pronunciation is *w'la*, though *w'* becomes *wa-* (**ܘܐ**) if the first letter of the following word has no vowel (see III.2 above).

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

5. **ܐܘܢܐ** is a participle, “saying”.
ܐܘܢܐ (*'at*) is the pronoun “you (singular)”. Since the English word “are” requires no separate word in Syriac in this enclitic usage (see III.1), we have literally “Saying, you (are)”, introducing a quotation.

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

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

GRAMMATICAL SYNTHESIS

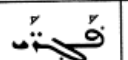
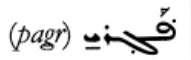
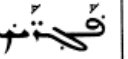
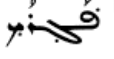
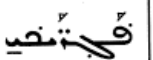

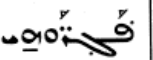

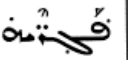
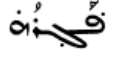
All the main points about pronouns are covered above, a full list of forms being provided here.

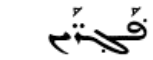

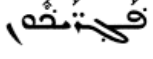
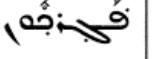
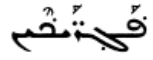

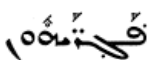
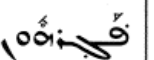
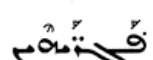
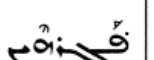
A. Possessive Pronoun Endings Added to Nouns

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












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

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

(b)		(a)	
my bodies		my body	 (<i>pagr</i>)
your bodies		your body	
		(masc. sing. "you")	
your bodies		your body (fem. sing. "you")	 (<i>pagrek</i>)
his bodies		his body	
	(<i>pagran</i>)		
her bodies		her body (the dot over <i>ā</i> indicates fem.)	

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

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

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

C. Interrogatives

 who?

ܘܡܐ, ܘܡܢܐ, ܘܡܗ	what?
ܘܡܢܐ	which? (masc. referent)
ܘܡܢܐ	which? (fem. referent)
ܘܡܢܐ	which? (plural referent)

D. Demonstratives

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

E. Additional Note on Enclitics

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

Exercise iii

- (a) Translate into Syriac:

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

(b) Translate into English:

1. *ܩܘܪܝܢܐܢܐ ܡܠܟܐܢܐ, *ܩܘܪܝܢܐܢܐ ܡܠܟܐܢܐ ܕܩܘܪܝܢܐܢܐ ܘܗܢܐܐ.
2. ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ ܐܡܝܢܐ.
3. ܐܝܢܐܐ, ܐܝܢܐܐ, ܐܝܢܐܐ ܘܗܢܐܐ.
4. ܐܝܢܐܐ ܐܝܢܐܐ ܐܝܢܐܐ.
5. ܐܝܢܐܐ ܐܝܢܐܐ ܐܝܢܐܐ.
6. ܐܝܢܐܐ ܐܝܢܐܐ ܐܝܢܐܐ ܘܗܢܐܐ.
7. ܐܝܢܐܐ ܐܝܢܐܐ, ܐܝܢܐܐ ܐܝܢܐܐ ܐܝܢܐܐ ܐܝܢܐܐ.

Vocabulary for the above:

ܡܠܟܐܢܐ	king
ܐܝܢܐܐ	land (fem.)
ܡܠܟܐܢܐ	apostle
ܡܠܟܐܢܐ	messiah, Christ
ܘ	by, in, with (like ܘ)
ܐܝܢܐܐ	will
ܐܝܢܐܐ	truly
ܐܝܢܐܐ	light
ܐܝܢܐܐ	world, eternity

ܐܝܢܐ	since, for (placed second in the sentence)
ܡܘܥܢܐ	love (noun)
ܩܫܝܢܐ	priest
ܐܘܘܪܐ...ܐܘܪܐ	either ... or
ܐܘܪܐ	father (takes suffixes irregularly: see VI.F)
ܡܘܠܐ	all
ܕܡܘܠܐܝܢ	always
ܡܘܠܐ	with (takes suffixes like ܘܘܢܐ and ܘܘܢܐ, III.5)
ܡܘܠܐܝܢ	everything
ܘܘܢܐ	belonging to (takes suffixes like ܘܘܢܐ, III.5)

Notes

IV. THE VERB: SIMPLE PERFECT AND PARTICIPLE FORMS

ILLUSTRATIVE TEXTS

⊕ 3, 27

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

GRAMMATICAL ANALYSIS

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

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

حَنَفَهُ is the noun **حَنَفٌ**, “bed”, with suffix “his”.

وَجَزَّ “went”, is basically the same as **مَلَ** except that the initial *'alāp* must have a full vowel with it; hence the **وَجَزَّ**, which here moves onto the prefixed **وَجَزَّ** because the *alāp* goes silent: **وَجَزَّ** becomes **وَجَزَّ** (pronounced *wezal*). (So also **وَجَزَّ** + **وَجَزَّ** produces **وَجَزَّ**, *walāhā*.)

بُيُوتُهُ “house”.

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

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

وَجَزَّ similarly from **وَجَزَّ**, “led, took”.

حَقَبًا is **حَقَبٌ**, “captivity”, with the preposition **بِ**, “with, in, into, by”. It has to be attached directly to the word it goes with (like **بِ** in III.5). For vocalization like **وَجَزَّ** see III.2.

3. **بِ** “when, as”.

حَنَفَ like **مَلَ** above, but meaning “passed by, crossed over”.

أَمْرًا “there”.

رَأَى is fundamentally the same as **حَنَفَ**, except that with the verbs ending in *'alāp* the final vowel is **وَجَزَّ** rather than **وَجَزَّ** and the *'alāp* is not pronounced (see XII). The meaning is “he saw”.

رَجُلًا “man”.

4. **فَمُتًا** “mouth”.

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

كُفْرًا “blasphemy”.

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

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

بِ “abundant”, with **بِ** means “more than”.

A question is often indicated in Syriac by intonation and can be detected in texts only from the context.

GRAMMATICAL SYNTHESIS

A. Simple Stem Perfect

Most verbs in Syriac have three root consonants. These root consonants appear in a number of patterns or stems. The basic pattern is called the simple stem of the verb. This simple stem of the verb is described as *p^eal* on the basis of the set of root letters **قلا** (**قلا** being the 3rd masc. singular of the root in this stem).

The list set out below shows the vowel patterns and endings used to indicate the different persons.

قلا	<i>šqal</i>	he took
قلا	<i>šqlat</i>	she took
قلا	<i>šqalt</i>	you (masc. sing.) took
قلا	<i>šqalt</i>	you (fem. sing.) took
قلا	<i>šqlət</i>	I took
قلا	<i>šqal</i>	they took (note the ◦ which is not pronounced)
قلا	<i>šqal</i>	they (fem.) took (note double dots, and ◡ which is not pronounced)
قلا	<i>šqaltūn</i>	you (masc. plur.) took
قلا	<i>šqaltēn</i>	you (fem. plur.) took
قلا	<i>šqaln</i>	we took

It may be noted that in unvocalized texts (and even in vocalized texts) dots can be used to distinguish **قلا**, “she took”, **قلا**, “you took”, and **قلا**, “I took”. (In later Syriac, “she took” will have the dot after the **ل** as in **قلا**.)

This tense-form can in particular contexts represent “he has taken”, “he had taken” or “he will have taken” in English.

The full list of forms for **قلا** is given later (XII), as are those of the other verbal patterns or stems (VIII).

B. Participles (masculine forms)

Active **قلا** (plural **قلا**), “taking, carrying”.

Passive **قلا** (plural **قلا**), “taken, carried”.

For verbs like **قلا**, the (singular) active participle is normal: **قلا**.

Exercise iv

(a) Translate into Syriac:

1. We are taking the bed of the man.
2. We heard everything.
3. The apostle saw the Messiah.

(b) Translate into English:

1. **قلا** **قلا** **قلا**.
2. **قلا** **قلا** **قلا** **قلا**.
3. **قلا** **قلا** **قلا** **قلا**.
4. **قلا** **قلا** **قلا** **قلا**.

5. هَتَعَمَّا هُوَا مَحَلُّا حَسَا اُنْتَا.
 6. هَتَقْتِي مَعْتَلَا مَح اُيْبَةِ هِي.
 7. قَبْ هَلْصِي *مَعْتَلَا *قَاوَا *هَتَمْتِي اَصْبَا
 حَسَمَلَا حَبُّنَا وَرَكَمَلَا. هُوَا رَحْمَا مَكْمَلَا.

Vocabulary for the above:

وَدَا	wrote
هَوَقَا	thus
فَدَا	opened
مَدْبِيَا	city (fem.)
بَقَمَا	went out
حَبَّ	made
اَمْرَا	like (pronounced 'ak)
قَصْفَا	sword
مَنْبَلَا	sharp, sharpened (a passive participle)
جَابَا	answered (see مَرَا)
مَلَاوَا	angel
اَمَّنَا	said (see اَمَّنَا)
مَلَاوَا	word (fem.)
كَمَا	among
اُنْتَا	brothers (singular اَمْنَا)
فَلَا	fell
مَعْتَلَا	fetters, bonds, chains (fem. plural)
اَيْدَا	hand
مَعْلَمَا	going up (participle)

اَصْبَا	together
هَوَقَا	temple
حَبُّنَا	time
رَكَمَلَا	prayer (fem.)
هَوَا	behold (exclamation)
مَكْمَلَا	crippled (passive participle)

Notes

V. **لَا**, **لَوْ** AND COMPOSITE TENSES

ILLUSTRATIVE TEXTS

1. **لَا** **لَوْ** **وَحِينًا** **وَصَفْسًا** **لَا** **لَا**
(I Cor 2:16) We, however, possess the mind of Christ.
2. **حَلَفًا** **بِهِ** **وَالْعَالَمِ** **كَلِمَةً**
(Jn 1:10) He was in the world and the world was through his power.
3. **هَذَا** **جَبَلًا** **مُبَارَكًا** **وَالْمُرْتَبِي** **بِهِ** **مَلِكًا**
On this mountain was the blessed Panbo, the teacher.
4. **أُمُّهُ** **وَمِنْ** **أَمِيدَا** **بِهِ** **مَعَ** **أَخِي** **صَبِيحًا**
His mother, however, was from the city of Amida.
5. **وَهُنَا** **بِهِ** **وَهُنَا** **كَمَا**
(Mk 3:2) And they were guarding him.
6. **لَا** **أَنَّ** **بَعْدَ** **بِهِ**
And no man had gone out.

GRAMMATICAL ANALYSIS

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

"belonging to us". **لَا** effectively means "to have".

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

ܐܘܪܝܢܐ ܕܥܘܪܝܢܐ

Vocabulary for the above:

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

Notes

VI. NOUNS AND ADJECTIVES. THE GENITIVE RELATIONSHIP

ILLUSTRATIVE TEXTS

⊕ 5, 29

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

GRAMMATICAL ANALYSIS

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

term does not refer to any emphasis in the meaning.

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

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

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

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

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

مُتَمَلِّئِينَ adjective “living”.

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

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

كَنِيسَةً “church”, feminine, ordinary form.

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

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

وَصَلَّحًا “reached” (see IV.3).

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

GRAMMATICAL SYNTHESIS

A. Nominal Forms

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

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

	MASCULINE		FEMININE	
	SING.	PL.	SING.	PL.
Ordinary, “Emphatic”	ܘܗܘܐ	ܘܗܘܐܘ	ܘܗܘܐܐ	ܘܗܘܐܐܘ
Absolute	ܘܗܘܐ	ܘܗܘܐܘܢ	ܘܗܘܐܐ	ܘܗܘܐܐܘܢ
Construct	ܘܗܘܐ	ܘܗܘܐܘܢ	ܘܗܘܐܐ	ܘܗܘܐܐܘܢ

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

B. Adjectives

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

C. Uses of the Absolute State

The uses of the absolute state are:

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

D. Vowel Patterns of Nouns

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

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

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

E. The Genitive

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

- (1) Using **ܘܗܘܐܐ**: **ܡܠܟܐ ܘܗܘܐܐܐ**
- (2) Using **ܘܗܘܐܐ** and an anticipatory pronoun: **ܡܠܟܐܐ ܘܗܘܐܐܐ**
- (3) Using the construct of the first noun: **ܡܠܟܐܐ ܘܗܘܐܐܐ**

The last is much rarer than the other two.

F. Irregular Nouns

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

EMPHATIC SINGULAR AND MEANING	CONSTRUCT SINGULAR	FORMS WITH SUFFIXED PRONOUNS	EMPHATIC PLURAL
أَبَا, "father"	none	أَبِي ('āb), "my father"; أَبَاهُ ('abū), "his father"	أَبَائِهِ, "parents"; أَبَائِهِمْ, "spiritual fathers"
أَخَا, "brother"	none	أَخِي, "my br."; أَخَاهُ, "his brother"	أَخَائِهِ, "brothers"
أُمًّا, "mother"	أُمِّي	أُمِّي, "my mother"; أُمُّهُ, "his mother"	أُمَمَاتِهِمْ
أُخْرًا, "other" (m.); أُخْرًا (f.)	أُخْرًا (also for absolute)	rare	أُخْرًا (m.); أُخْرًا (f.)
أَيًّا, "woman, wife"	أَيَّاتِي ('att)	أَيَّاتِي, "my wife"; أَيَّاتِهِ, "his wife"	أَيَّاتِهِمْ
بَنًا, "son"	بَنِي	بَنِي (ber), "my son"; بَنَاهُ, "his son"	بَنَاتِهِ (construct: بَنَاتِهِمْ)
بِنًا, "daughter"	بِنَاتِي (bat)	بِنَاتِي (b'rat), "my d."; بِنَاتِهِ, "his d."	بِنَاتِهِمْ
بَيْتًا, "house" (m.)	بَيْتِي	بَيْتِي (bayt), "my h."; بَيْتَاهُ, "his h."	بَيْتَاتِهِمْ
سَنًا (šattā), "year" (f.)	سَنَاتِي	suffixes not used	سَنَاتِهِمْ
صَبًا, "village" (f.)	صَبَاتِي	صَبَاتِي, "my v."; صَبَاتِهِ, "his v."	صَبَاتِهِمْ

EMPHATIC SINGULAR AND MEANING	CONSTRUCT SINGULAR	FORMS WITH SUFFIXED PRONOUNS	EMPHATIC PLURAL
"village" (f.)		صَبَاتِي, "his v."	
يَدًا, "hand" (f.)	يَدِي	يَدِي, "my h."; يَدَاهُ, "his hand"	يَدَاتِهِمْ
سَمًّا, "name" (m.)	سَمِّي	سَمِّي (sem), "my n."; سَمُّهُ, "his name"	سَمَمَاتِهِمْ

Exercise vi

- (a) Translate into Syriac:
- The light of Christ is good.
 - The word of the king is written in the letters of the messenger (angel).
 - The good land is in the hand of the Syrian.

(b) Translate into English:

- لَا يَهْوَا هُوَا نَكْنِيَا حَبِي وَ*مَنْعِي..
- أَيَّاتِي لَا مَكْنِيَا نَكَا فَيَنْعِي إِلَّا صَكْنِي..
- هَوَّجَبَا كَدَا مَنَعَا وَأَوْنَا كَلِي مَنَعَا..
- *بِيَا نَكَا أَيَّاتِي هُوَا مَحَا وَ*مَنْعِي هُوَا
مَحَا مَنَعَا وَوَهَا وَوَحَا وَمَلَكْنِي..
- *مَعْبَا وَوَهَا *حَبِي نَكَا مَنَعَا وَوَحَا وَوَحَا
هُنَا..
- لَا مَحَصَا حَكْنِي وَوَحَا هُوَا حَبَا مَحَصَا
وَوَهَا دَكْنِي..

Vocabulary for the above:

بَكَارًا	carpenter
أَيْمَانًا	woman, wife
عَلِيًّا	in authority (adjective)
حَظًّا	husband, master
مَنْعًا	animals (collective sing.)
مَنْعًا	tribe
وَهُوَ حَظًّا	nobleman
مَلَكُوتًا	kingdom
رَأْسًا	head
مَدِينًا	(walled) city
سَمِعًا	heard, listened to
صَوًّا	voice
مَوْلَانًا	lord (used of God)
غَضَبًا	anger
وَهُوَ غَضَبًا	anger, wrath
إِلَّا	but, except, if not

Notes

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

ILLUSTRATIVE TEXTS

⊕ 6, 30

- | | | |
|----|--|---|
| 1. | كَلِمَةٌ لَّهُ أَمَا
وَيَسْقُطُ رَأْسُهُ. | (Mt 8:20) There is not anywhere for him to rest his head. |
| 2. | هُوَ آخِذٌ وَلَا فِعْلٌ
لَكَفَّ تَبِيحًا أَمَا
وَيَسْقُطُ رَأْسُهُ
مَعَهُ عَلَى سَاحِلِ الْبَحْرِ. | And he was saying that there did not remain for the Franks anywhere to rest the head on the coast of the sea except Tyre. |
| 3. | مَنْ رَجَعَ وَنَحَفَهُ وَكَذَّبَ
مَعِيَ حَتَّى أَتِيَهُ دَهْرًا
أَوْ أَنَا مَعَهُ أَحَدٍ
وَجَعَلْتَنِي. | (Mt 10:33) Whoever denies me before men, however, I will deny him also before my father who is in heaven. |
| 4. | هُوَ آخِذٌ لَّهُ مَدِينَةً
مَكِينَةً وَيَسْقُطُ رَأْسُهُ. | And he said to him "Draw near, apostle of Christ". |
| 5. | هَتَّافٌ مَعَهُ مَبْنُودٌ
لِحَقِّهِ أَوْ تَقْصِيفٌ | Overthrow from before me all the heresies. |

GRAMMATICAL ANALYSIS

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

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

رَأْسًا “head”.

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

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

تَصَدَّرُوا is the imperfect, 3rd masc. plur., of **صَدَرَ**.

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

سِوَا “except”.

3. **مَنْ** “whoever”, introduces a subordinate clause.
تَصَدَّرَ is 3rd masc. sing. imperfect of **صَدَرَ**, “denied”, while **أَصَدَّرَ** is the 1st sing.

مُبَرَّ is a preposition, “before”.

صِنْفًا the plural of **صِنْفٌ** (construct phrases).

أَوْ “also”.

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

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

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

5. **صَدَّرَ** masc. sing. imperative from **صَدَرَ**, “threw, overthrew”.

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

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

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

GRAMMATICAL SYNTHESIS

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

See Paradigm 1.

تَصَدَّرَ	<i>nešqūl</i>	he will take
تَصَدَّرَتْ	<i>tešqūl</i>	she will take
تَصَدَّرَ	<i>tešqūl</i>	you (masc. sing.) will take
تَصَدَّرِي	<i>tešqūlīn</i>	you (fem. sing.) will take
أَتَصَدَّرُ	<i>'ešqūl</i>	I will take
تَصَدَّرُوا	<i>nešqūlūn</i>	they (masc.) will take
تَصَدَّرْنَ	<i>nešqūlān</i>	they (fem.) will take
تَصَدَّرُوا	<i>tešqūlūn</i>	you (masc. plur.) will take
تَصَدَّرْنَ	<i>tešqūlān</i>	you (fem. pl.) will take

نَعْقُلُ nešqūl we will take

A very small number of verbs, including **رَحِبَ** and **حَبِبَ**, have ُ in the imperfect: **رَحِبُ** and **حَبِبُ** (see Paradigm 2.B).

B. Imperatives

See Paradigm 2.

تَقُولُ	šqūl	take! (masc. sing.)
تَقُولِي	šqūl	take! (fem. sing.)
تَقُولُوا	šqūl	take! (masc. plur.)
(تَقُولِينَ)	(šqūlūn)	
تَقُولْنَ	šqūl	take! (fem. plur.)
تَقُولْنَ	šqūlēn	

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

C. Uses of ,

The uses of , are:

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

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

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

Exercise vii

(a) Translate into Syriac:

1. We will take the sword.
2. He said that he would overthrow the kingdom.
3. Write to my father.

(b) Translate into English:

1. **هَمْرُ حَتْمُحْدَه وِتْعَلْمَه كَلِيْنَا هَتَاقَهَا كَيْفَا.**
2. **لَا أَحْبَهَا وَفَعْمَه قَكَلَام مَحْب.**
3. **هَمْعَه كَه مَهْتَه أَطْنَا وَآف سَه مَحْم كَسْتَق.**
4. **أَمْنَا كَهه، وَهْنَا وَهْمَهَا فَهْمَه جِد د*عَاهَا هَد*كَنْتَا.**
5. **هَفْتَيْفْنَا أَهْنَه وَلَا مَهَكْنَه أَلَا كَلَا وَهْمَه كَه *لَا كَب كَلَهه، أَهْمْنَا فَتَيْفْنَا وَكَلَاهَا.**

Vocabulary for the above:

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

Notes

VIII. DERIVED STEMS OF THE VERB

INTRODUCTION

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

ILLUSTRATIVE TEXTS

1. **ܘܕܥܝܘܒ ܘܕܥܝܘܒ ܘܕܥܝܘܒ ܕܥܝܘܒ.** (Lk 17:9) He did whatever was commanded him.
2. **ܘܕܥܝܘܒ ܘܕܥܝܘܒ ܘܕܥܝܘܒ ܘܕܥܝܘܒ.** (Mt 2:4) And he gathered all the chief priests.
3. **ܘܕܥܝܘܒ ܘܕܥܝܘܒ ܘܕܥܝܘܒ ܘܕܥܝܘܒ.** And he went out with joy of heart to the place at which he was martyred.
4. **ܘܕܥܝܘܒ ܘܕܥܝܘܒ ܘܕܥܝܘܒ ܘܕܥܝܘܒ.** And Saladin similarly departed with them.
5. **ܘܕܥܝܘܒ ܘܕܥܝܘܒ ܘܕܥܝܘܒ ܘܕܥܝܘܒ.** After he had been excommunicated, he and those with him, and he had received punishment...

GRAMMATICAL ANALYSIS

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

- مَبْهُوًا "joy".
 حَبْصًا "unto, up to".
 وَهْصًا "place".
 اِبْأَكَّا is 3rd masc. sing. perfect *'etpa'al* stem, usually the passive of the *pa'el*, which for this verb is *أَكَّا*, "he crowned" (often used of the crown of martyrdom). The *'et-*, characteristic of passives, reappears as in the *'etp'el* stem, but the different vowel pattern should be noted.
4. اَعْقًا is the 3rd masc. sing. of the *'ap'el* stem of the verb *عَقَا*, "he took", which is used in this form to mean "departed". The characteristic of this stem is the prefixed *'ālap*. Sometimes it has a causative meaning, for example, turning *عَكَّر*, "reigned", into *أَعَكَّر*, "made king, came to power".
- اَوْصًا "similarly, thus".
 5. مَعْ حَلْوَ وَ is "after", introducing a clause.
 اِنَّا مَسَمَر is the 3rd masc. sing. perfect *'ettap'al*, derived from *مَسَمَر*, which does not occur in the *p'el* stem, but in the *'ap'el* commonly means "he excommunicated" (*أَسَمَر*). The *'ettap'al*, characterized by the double *ل*, with *'et-* at the beginning, is the passive of the *'ap'el*. Note that it is pronounced *'ettaphram*. When, in the imperfect, there is a further *t-* prefix, it is

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

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

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

GRAMMATICAL SYNTHESIS

A. Verbal Patterns

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

NAME OF STEM	DESCRIPTION	ABBREVIATION
فَعَلَا <i>p'el</i>	simple stem	pe.
أَفْعَلَا <i>'etp'el</i>	often passive of simple stem	eth.
فَعَلَا <i>pa'el</i>	often intensive	pa.
أَفْعَلَا <i>'etpa'al</i>	often passive of the <i>pa'el</i> stem	ethpa.
أَفْعَلَا <i>'ap'el</i>	often causative	aph.
أَفْعَلَا <i>'ettap'al</i>	often passive of the <i>'ap'el</i> stem	ettaph.

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

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

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

B. Meanings of Different Verb Stems

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

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

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

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

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

Exercise viii

(a) Translate into Syriac:

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

(b) Translate into English:

- 1.

فَعِبَ وَهُوَ يَوْمَئِذٍ أَمْلِكُ دَعَا، هَكْدَا، حَبْ
فَمَرُّ أَمْنِهِ، وَهَكَّ لُمْتَا أَمْتِ أَنْ.
- 2.

هَكَّ سَفَا حَرْ مَعْسَا هُونَا، وَمَا لَا أَسْعَد
حَرْ كَسَلَهَا.
- 3.

تَلَفَّحِي لَمِنْ أَلَا حَلَا حَبْ هَحْنَا حَلَا
أَخْه.
- 4.

هَاهَا مَتَّحَا هَمْرَمَقْنَا حَرْنَا هَاهَا حَفَلَاهَا
حَبَّتْنَا. هَحْلَاوُ هَمَاهَا، *مَهْمَهْلَهَيْسَا أَمْلِكُ
هَاهَا وَمَسْنَا. هَاهَا حَتْبَهْلَهَيْسَا كَاهَحْرْنَا وَكَا حَرْنَا
هَاهَا وَوَهْفَهْ صَعْنَا وَلَهْنَهْنَا. هَاهَا سَهْ لَاهَا
*فَتَهْنَا هَمَحَلَا مَهْمَحْدَهْنَا كَاهَا
وَحَلَّ حَقَه.

Vocabulary for the above:

- مَلِكُ ethpa. took counsel
- فَمْرُ one mouth (فَمْلَا), agreement
- لَمْنَا Arab (from the Tayite tribe)
- أَمْلَا brother

- سَفَا pa. absolved
- وَمَا blood
- سَعَد reckoned, counted
- سَلَهَا sin
- فَلَّكَ divided
- مَاتَا war
- مَرَّ مَعْنَا trouble
- رَحَلَا time
- عَمَلَا death
- مَلَّكَ aph. became king
- وَمَسْنَا wicked man
- حَتْبَهْلَهَيْسَا Christian
- أَهْلَانَا distress
- وَوَهْفَنَا persecution
- صَعْنَا harsh
- لَهْنَهْنَا tyrant
- هَاهَا then
- سَهْ descended (see XI.2)
- مَهْمَحْدَهْنَا capital punishment (a compound)
- حَلَّ حَقَا enemy

Notes

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

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

سَجَدُوا
سَجَدْتُمْ

“treasure”.

is 3rd masc. plur. perfect pa. of سَجَدَ, “touched”, meaning in this stem, “brought near, offered”.

سَجَدُوا

“offering”.

2. سَجَدُوا

ethpa. imperative masc. singular from سَجَدَ, “opened”. Each derived form has its own imperative.

سَجَدُوا

“hour”. سَجَدُوا سَجَدُوا, literally “in it, in the hour”, means “immediately”.

سَجَدُوا

“ear” (feminine). Note that سَجَدُوا in the final phrase is 3rd fem. plur. perfect.

3. سَجَدُوا

pe. perfect, “built” (see سَجَدُوا, سَجَدُوا, etc.: see XII)

سَجَدُوا

“offering”, is the pa. particle (masc. plur.) from سَجَدَ, the sing. being سَجَدْتُمْ. Each derived form has its own participles and infinitive.

سَجَدُوا

“vow”.

4. سَجَدُوا

is the pe. infinitive from سَجَدَ, “made merry”, here, as usually, with ِ: “to make

ILLUSTRATIVE TEXTS

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

GRAMMATICAL ANALYSIS

1. سَجَدُوا is 3rd masc. plur. *p'al* perfect of سَجَدَ, “worshipped, bowed down”. This type of verb, usually intransitive, has ِ in the second

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

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

مُحِبًّا is the pe. infinitive from مَبَّأ/مَبَّأ, ‘rejoiced’. Verbs with final *’alaph* have ُ for ُ in the infinitive.

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

لَهُ with suffix indicating the object.

مَعْبَدًا ‘dwelling, monastery’.

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

GRAMMATICAL SYNTHESIS

A. Verbs with the Vowel ُ (وَسَّأ)

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

PERFECT	IMPERFECT
وَسَّأ	يَسَّأ
وَسَّأ	يَسَّأ
وَسَّأ	يَسَّأ
وَسَّأ	يَسَّأ
وَسَّأ	يَسَّأ
وَسَّأ	يَسَّأ
وَسَّأ	يَسَّأ
وَسَّأ	يَسَّأ
وَسَّأ	يَسَّأ
وَسَّأ	يَسَّأ
وَسَّأ	يَسَّأ
وَسَّأ	يَسَّأ
وَسَّأ	يَسَّأ
وَسَّأ	يَسَّأ

B. Other Forms

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

C. حَضَّ and رَجَّ

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

D. Verbs with Initial s, š, ṣ and z

These verbs undergo transposition (metathesis) of the first root letter and the *t* of the derived *’et-* prefixed stems.

E. g., أَمْعَدُ becomes أَمْعَدُ.

Note also in the case of verb roots beginning with š and z the mutation of the t of the prefix to t and d respectively: šārt becomes šōrt .

Exercise ix

(a) Translate into Syriac :

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

(b) Translate into English:

1. $\text{šārt šōrtā šārtā} \text{ *šēwā} \text{ *šēwā} \text{ *šēwā}$
 $\text{šēwā} \text{ *šēwā} \text{ *šēwā} \text{ *šēwā} \text{ *šēwā}$
 $\text{šēwā} \text{ *šēwā} \text{ *šēwā} \text{ *šēwā}$
2. $\text{šārt šōrtā} \text{ *šēwā} \text{ *šēwā} \text{ *šēwā}$
 $\text{šēwā} \text{ *šēwā} \text{ *šēwā} \text{ *šēwā}$
3. $\text{šārt šōrtā} \text{ *šēwā} \text{ *šēwā} \text{ *šēwā}$
 $\text{šēwā} \text{ *šēwā} \text{ *šēwā} \text{ *šēwā}$
 $\text{šēwā} \text{ *šēwā} \text{ *šēwā} \text{ *šēwā}$

Vocabulary for the above

šārt	Turkoman
šōrt	over, against, concerning
šārtā	place, region; plural šārtā
šēwā	ruled, prevailed over; pa. gave power (here passive participle)

šēwā	evil thing
šēwā	many
šēwā	bore
šēwā	pa. spoke
šēwā	one
šēwā	happened (note short form of fem. plur.)
šēwā	holy, holy man
šēwā	cathedra (bishop's chair), pulpit
šēwā	pa. explained
šēwā	people
šēwā	book, writing
šēwā	priestly, holy
šēwā	hand (construct of šēwā : see VI.F); šēwā , "by means of"

Notes

X. PECULIARITIES IN VERBS CONTAINING GUTTURAL LETTERS

INTRODUCTION-GRAMMATICAL SURVEY

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

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

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

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

ILLUSTRATIVE TEXTS

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

⊕ 9, 33

1. ܘܥܘܠܐ ܐܘܠܐ ܐܘܠܐܘܠܐ
ܐܘܠܐܘܠܐ ܐܘܠܐܘܠܐ
ܐܘܠܐܘܠܐ ܐܘܠܐܘܠܐ.

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

2. ܐܘܠܐܘܠܐ ܐܘܠܐܘܠܐ
ܐܘܠܐܘܠܐ ܐܘܠܐܘܠܐ.

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

3. ܐܘܠܐܘܠܐ ܐܘܠܐܘܠܐ
ܐܘܠܐܘܠܐ ܐܘܠܐܘܠܐ.
ܐܘܠܐܘܠܐ ܐܘܠܐܘܠܐ.

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

4. ܐܘܠܐܘܠܐ ܐܘܠܐܘܠܐ
ܐܘܠܐܘܠܐ ܐܘܠܐܘܠܐ.

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

دَهْمَا لَا قَالَاهُ
مَبْرَم حَقَص.

anything. Until now you
have not asked anything in
my name.

5. هَالَا مَهَلَا
كَاصَلَكِيه هَالَا
دَه وَكَصِيْن مَرَا
دَه حَبِيْنَا.

He asked for Basil and he
was told: "Tomorrow you
can see him in the church".

GRAMMATICAL ANALYSIS

1. اُصِد "he said", a verb beginning with \aleph , should be compared with the regular vowel pattern of عَصَا .
 كَمْبُصِي is كَمْبُ , "ahead" (see مَبْرَم) with 3rd sing. suffix.
2. نَارَا is the imperfect of the pe. of أَرَا . The \aleph has become silent: "he will go (out)".
3. أَمَاهَا is the ethpe. (passive) perfect of مَاهَا : "he was killed".
 حَقَقِي the suffixed plur. of حَقَا (see construct plur. حَقَّت , VI.F).
 أَمَاوِي is the ethpe. perfect 3rd masc. plur. of وَدَا , "led", with its final \aleph preceded by و instead of و .
3. حَبِيْنَا "servant".
 فَلَا the pe. active participle of فَلَا , "met". The final guttural causes the departure from the usual vowel pattern of مَهَلَا .

4. نَهَا "day".
 أَعْلَاكِي is the 2nd plur. imperfect of عَلَا , in which the \aleph has become silent and its vowel has moved on to the ع . Contrast the usual أَعْلَاكِي .
 نُهَا "now, (at) this time".
 عَالَاهُ contrast عَصَاهُ .
 قَصَد عَصَا "name", with suffix (see VI.F).
5. عَالَا "he asked", is the pa. stem perfect of عَلَا and is in effect normal.
 مَهَلَا "on account of, for, concerning, because of".
 أَمَانِي is the ethpe. of أَمِنِي , the \aleph becoming silent and its vowel (not written in the regular أَمَاهَا) moving on to the prefix. Also the final \aleph produces an a vowel in the last syllable.
 صِيْن "tomorrow".
 مَرَا is the active participle from مَرَا , "he saw".

Exercise x

(a) Translate into Syriac:

1. We will go to this city.
2. You (sing. masc.) will not hear the word of God.
3. He will ask for the book.

(b) Translate into English:

1. $\text{عَالَا أَنْفِي هَالَا: صُنَا أَمَانِي أَيَادِي خَلَا}$
 $\text{صَعَسْنَا. كِي صَعَسْنَا..}$

2. مَصَلَحًا وَ*أَسْرَعًا وَأَوْعَبًا وَأَمْرًا حَفَا *نَلَامًا
*الْبَيْعِ..

3. مَدْعُونًا وَمَجْرِبًا هَذَا حَصْبًا وَأَوْعَبًا مَدْعُونًا
هَذَا هَذَا هَذَا أَوْعَبًا مَدْعُونًا هَذَا أَوْعَبًا
هَذَا هَذَا حَصْبًا وَأَوْعَبًا مَدْعُونًا هَذَا هَذَا
وَمَدْعُونًا *مَدْعُونًا هَذَا..

4. حَفَا وَمَجْرِبًا وَأَوْعَبًا وَأَمْرًا حَفَا
حَتَّى هَذَا..

Vocabulary for the above:

مَدْعُونًا	هُوَ + مَجْرِبًا
مَجْرِبًا	pa. sent
أَمْرًا	envoy
مَدْعُونًا	summer
هَذَا	aph. ordained; pe. devastated
أَوْعَبًا	four
مَدْعُونًا	deacon
أَوْعَبًا	bishop
هَذَا	also, again
وَمَدْعُونًا	monk
حَفَا	rest
نَقَا	women (related to نَقَا; see VI.F)
أَحَدًا	exact satisfaction from, asked for recompense from (transitive and followed by a direct object when active)

Notes

XI. PECULIARITIES IN VERBS BEGINNING WITH ج AND ح

INTRODUCTION-GRAMMATICAL SURVEY

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

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ILLUSTRATIVE TEXTS

- جَفَمَ مَبْعَدِهِمْ وَبَقُوا
فَجَاءُواهُمُ
وَبَعَثَهُمْ صَفَدًا.

(Mt 8:16) And they brought before him many demoniacs and he made their demons go out by the word.
- صَفَسْنَا مَلِكَهُ
وَبَعَثْنَا نَسْمًا أُولًا
مَعَ رَسْمًا.

(Mk 15:32) Let the Christ, the king of Israel, come down now from the cross.
- وَفَلَّحَ سَلْمَهُ
وَأَمَّا لَهُمْ سَلْمَهُ
كَلَّا صَبِيحًا كَمِينًا.

And he divided his army and they were prepared and they encamped against the city for battle.
- جَبَّأَلْ حَفَمَهُ هَمَّ حَتْلًا
صَفَمَهُ هَوْنًا أُولًا
حَفَمًا.

The churches they uprooted, the sanctuaries they demolished and the monasteries they burnt with fire.
- لَحِمْ لَمِنْ وَأَيْدِي كَمَهُ
نَسْمًا كَمَهُ
هَوْنًا هَمَّ كَمَهُ.

(Mt 25:29) For to whoever has will be given to him and added to him.

GRAMMATICAL ANALYSIS

- جَفَمَ pa. perfect of جَفَم, meaning "brought near".
وَبَعَثَا "demoniac".
وَبَعَثَا "demon" (plur. with suffix).
أَفَمَ is the aph. perfect of جَفَم, the ج having been absorbed, since no vowel would have followed it.

2. **ܦܫܐ** is the pe. imperfect (3rd masc. sing.) of **ܦܫܐ**, the ܘ of the root having disappeared. The imperfect is regularly used for wishes: “let him ...”.
- ܦܫܐ** “cross”.
3. **ܦܫܐ** “army”.
- ܦܫܐܘܗܘܢ** 3rd masc. plur. perfect ethpa. of **ܦܫܐ**, “was prepared”.
- ܦܫܐܘܗܘܢ** Here the ܐ slips back onto the ܘ, “and”, but the ground form is **ܦܫܐܘܗܘܢ**, the 3rd masc. plur. perfect pe. of **ܦܫܐ**, “sat, encamped”. This verb and **ܦܫܐ**, “knew”, have further irregularities. The main one is that in the pe. imperfect they behave like the verbs beginning with ܘ: **ܦܫܐ** etc.; **ܦܫܐ** etc. (like **ܦܫܐ** and **ܦܫܐ** in Paradigm 6), with imperatives **ܦܫܐ**, etc. and **ܦܫܐ**, etc., and infinitives **ܦܫܐܘܗܘܢ** and **ܦܫܐܘܗܘܢ**.
4. **ܦܫܐ** “uprooted”.
- ܦܫܐܘܗܘܢ** “altar, sanctuary”
- ܦܫܐܘܗܘܢ** “monastery”.
- ܦܫܐܘܗܘܢ** is the 3rd masc. plur. perfect aph. of the root **ܦܫܐ**. This transitive form means “they burnt”. The original ܐ reappears in this form.
5. **ܦܫܐܘܗܘܢ** is the regular imperfect pattern of the ethpe. of verbs with initial ܘ. The verb **ܦܫܐ**, “gave” is peculiar in some forms, the ܐ not being

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

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

Exercise xi

(a) Translate into Syriac:

1. We will cause the great men to go out.
2. He will inherit the earth.
3. He burned the city.

(b) Translate into English:

1. **ܦܫܐܘܗܘܢ** **ܦܫܐܘܗܘܢ** **ܦܫܐܘܗܘܢ** **ܦܫܐܘܗܘܢ** **ܦܫܐܘܗܘܢ**.
2. **ܦܫܐܘܗܘܢ** **ܦܫܐܘܗܘܢ** **ܦܫܐܘܗܘܢ** **ܦܫܐܘܗܘܢ** **ܦܫܐܘܗܘܢ**.
3. **ܦܫܐܘܗܘܢ** **ܦܫܐܘܗܘܢ** **ܦܫܐܘܗܘܢ** **ܦܫܐܘܗܘܢ** **ܦܫܐܘܗܘܢ**.
4. **ܦܫܐܘܗܘܢ** **ܦܫܐܘܗܘܢ** **ܦܫܐܘܗܘܢ** **ܦܫܐܘܗܘܢ** **ܦܫܐܘܗܘܢ**.
5. **ܦܫܐܘܗܘܢ** **ܦܫܐܘܗܘܢ** **ܦܫܐܘܗܘܢ** **ܦܫܐܘܗܘܢ** **ܦܫܐܘܗܘܢ**.

Vocabulary for the above:

حَصَّ	leave, forgive
سِنًا	life (a plural form)
فَلِهَيْتًا	patriarch
رُحْمًا	thing; plur. رُحْمًا
مُنْصَلًا	resurrection
مَبْلًا	lampstand, candle
بَهَا	gold
فِضَا	silver
هَمَلًا	and other, etcetera
مَعْلًا	authority
مَكْرَمًا	Magian, Persian priest
مَكْرَمًا	on account of what, why?
حَلًا	aph. (أَهَلًا) brought (here participle)
هَفَرًا	turned, returned, changed
مَعْبَرًا	elder, priest
يُود	pe. Imperative of يُوَد
أَعْمَلًا	document, deed

Notes

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

INTRODUCTION-GRAMMATICAL SURVEY

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

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

ILLUSTRATIVE TEXTS

1. **قَامَ فَكَفَّ أَيْدِيَهُ** (Acts 13:16) Paul arose and raised his hand.
2. **وَقَدْ رَفَعْنَا لَكُمْ قَرْنًا وَوَدَّعَ نَجَبَهُ** (Lk 1:69) And he has raised up for us a horn of salvation in the house of David his servant.
3. **وَأَلْجَأَ أَلَيْسَ إِلَى بَابِ بَابِلَ** And Alexander went with the embassy to Darius until he entered Babylon.
4. **وَعَبَّرَ فَعَلًا لِكُلِّ مَمْلَكَةٍ** And when he returned to his kingdom he imposed a poll-tax on the whole country.
5. **وَمَلَأَ أَرْضًا مَمَاتًا** And they filled the land with those killed and came and encamped against the city of Mu'arra.

GRAMMATICAL ANALYSIS

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

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

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

Exercise xii

(a) Translate into Syriac:

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

(b) Translate into English:

1. هَبَّ مَام كَهَمَكَا سَلَا وَفَتَقْتَا مَكَا كَه
 د*قَوو وَا سَرَا حَتَقْتَا وَصَبَّيَا لَا هَا وَكُر
 هَا وَ*أَتَقْتَاهَا أَلَا صَبَّيَا وَصَقْتَا هَا.
2. هَد ك صُنْ وَارَه وَرَحَلَا وَمَلَا هَدَقْتَا
 د*مَقْتَاهَا رَحَلَا وَوَجِب هَدَقْتَاهَا فَح كَقْتَا.
3. قَق وَج حَتْنَا هَا قَبَّعَا حَبَّعَا حَرَحْتَاهَا
 وَ*هَكْتَاهَا وَعَقْتَاهَا هَد حَرَحْتَاهَا وَصَبَّعَا أَلَا هَا
 هَا وَعَقْتَاهَا.
4. هَدَقْتَاهَا هَيَا كَانْ نَبَّعَا هَا *قَوو كَبَّع
 د*وَصَقْتَاهَا حَقَاتَا وَسُقْتَاهَا.
5. مَقْتَاهَا كَه سَلَهْتَاهَا هَيَاتَا قَلَّعَا وَاسَقْتَاهَا
 هَيَا هَا وَج وَكَلَّعَا مَقْتَاهَا كَه قَلَّعَا
 مَقْتَاهَا.

Vocabulary for the above:

مَام	pe. participle of مَام
كَهَمَكَا	opposite, against
مَكَا	sent
تَقْتَاهَا	experience, test
هَد	pe. imperative of هَد (see XI.5)
مَدِينَا, مَدِينَا	lord, the Lord
رَق	depicted, painted
رَقَاتَا	picture, image
مَلَا	pe. passive participle (construct) of مَلَا, “filled, was full”
هَدَقْتَا	beauty, virtue
رَحَلَا	chose, (here pe. passive participle, “emphatic”, used as an adjective: elect, pure, eminent)
وَقَا	high
مَر	from, than (here “more high than”) (for comparison, see IV.5)
كَقْتَاهَا	tongue, speech
مَهَا	pa. remained
هَيَا	year (VI.F)
أَي	Iyar (month name: April-May)
نَبَّعَا	month
مَقْتَاهَا	died (like مَام but with middle م)
وَصَقْتَاهَا	Damascus
قَاتَا	sickness, pain
سُقْتَاهَا	strangling (used of diphtheria etc.)
مَقْتَاهَا	forgave
مَقْتَاهَا	because ...

سَدَ (سجد)	aph. loved
كَثِيرًا	much (adverb)
كَثِيرًا	little (adverb)

Notes

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

ILLUSTRATIVE TEXTS

⊕ 12, 36

- | | |
|---|---|
| 1. أَهْفَعَهُ مَعَهُ وَجَسَدًا
وَنَدَاهُ كَصَبِيَّةٍ. | He made him turn back
because of his fear to bring him
into the city. |
| 2. وَتَرَكُوهُ نَائًا وَهَمَّجًا
وَيَمْلِكُهُ سَبِيًّا. | They ran against Romanus in
order that they might kill him. |
| 3. كَلْبَهُ يَوْمَ
كَلْبَهُ يَوْمَ، وَجَسَدًا
أَصْحَابًا. | They confused their order and
they fled hastily. |
| 4. هَا مَقْدَمُهُ كَذُّهَا
كَيْ كَحْتَتَهُ يَوْمَ. | (Acts 13:33) Behold God has
fulfilled it to us, their sons. |
| 5. هَتَمُوا فِيهِ وَجَسَدًا
مَدْرًا بِهَذَا الْأَمْرِ
سَقِيلًا. | And all the people of the church
were praying there diligently. |

GRAMMATICAL ANALYSIS

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

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

وَسَدَّ ٓ “fear”. It is followed by a clause introduced by ٓ, which explains what he was afraid of.

تَدَّ ٓ 3rd masc. sing. imperfect aph. of ٓ, “entered”, with “him” suffix, equivalent to ٓ ٓ.

2. ٓ ٓ; ٓ ٓ; “hastened, ran”.

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

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

ٓ ٓ “order, rank”.

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

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

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

5. ٓ ٓ = ٓ ٓ.

ٓ ٓ is the pa. active participle from ٓ, “bent”, which in the pa. means “prayed”.

ٓ ٓ “diligently” (see ٓ ٓ, “diligence”).

GRAMMATICAL SYNTHESIS

A. Object Pronouns Attached to Verbs

The following list gives the main forms encountered.

me		ٓ
you (masc. sing.)		ٓ
you (fem. sing.)		ٓ
him	(after consonant)	ٓ
	(after ٓ)	ٓ
	(after ٓ, often inserted as a linking vowel)	ٓ
	(after ٓ)	ٓ
her		ٓ
us		
you (masc. plur.)		ٓ
you (fem. plur.)		ٓ

Notes:

- (1) There are no 3rd plur. suffixes but **أَنْتُمْ** and **أَنْتِ** are used instead.
- (2) The addition of a suffix disrupts the vowel pattern of a verb.
- (3) The final *-ā* of verbs like **مَرَأَ** produces special vowel mutations when suffixes are added.

See Paradigms 11 and 12.

B. Other Derived Stems

Other rare derived verb forms like **حَدَّبَ** from **حَدَّبَ** and **حَلَلَا** from **حَلَا** include the following patterns (based on **فَلَا**): *sap'el; pa'lek; pawlek; p'al'el; pay'el; pa'li* (and their corresponding *et*-prefixed forms).

The pattern for the addition of suffixes and prefixes to indicate tense and person is like that of the aph.

Exercise xiii

(a) Translate into Syriac:

1. The king enslaved him.
2. He will make you king.
3. The priests killed him.

(b) Translate into English:

1. **أَسْبَهُ مَكْرَهُمَا دَنْتَهْدَ أَوْضَدَ مُلَا حَصِنْدَا**
أَوْضَعُ نَحْطَا صَيَّيْمَا وَمَنْقَلَا أَوْضَدَاهُ مَحْسَقَا
صَيَّيْمَا. أَوْضَدَ دَه مَعْلَدَا. أَوْضَدَهُ

2. **كَطْرِيْمَا أَوَّلَكُهُ مَبُصَّهِي... مَلَّا حَكْفُلَا مَهْنَا لَا لُكْهُ مَنَّا دَه حَفْدَا**
هَقَّصَ لَأَكْهَا..
3. **جِنْدَا لَنْ أَمَدَحْبَا كَهْنُفْهَا لَا حَرْحِنْدَه أَلَا**
مَهْلَا مَحْ وَمَدْحَبَه.
4. **مَنْزِلَا مَقْتَحَ هَه مَقْتَحَ هَه مَقْتَحَ هَه مَقْتَحَ**
هَسَّ مَقْتَحِي. مَلْمَا هَمَّصْسَا وَكْجَا
هَمَّصَّحَا..

Vocabulary for the above:

أَسْبَ	took hold of
وَضَا	pe. threw, lay (hands), put (chains); aph. raised (voice)
مِنْدَا	village, field
مَسَا	beat, struck
مَسَّهَا	blow (here plur.)
مَعْلَدَا	chain
مَكْرَ	was fulfilled/finished; ethpe. was handed over; pa. finished, offered; aph. handed over
مَهْنَا	Greek
لُكْهُ مَنَّا	with mistakes, imperfectly
مَحْ	pa. praised
جِنْدَا	creation
هَقَّصْهَا	futility
مَنْزِلَا	truly
مَقْتَحَا	suffering
مَقْتَحِي	<i>pay'el</i> stem : bore

صَلَبًا

beaten

صَلَّبًا

pa. passive participle ("emphatic") of

صَلَبَ, struck, beat

صَحِبَ (مَحْصَر)

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

Notes

XIV. NUMERALS, DATES, DAYS

ILLUSTRATIVE TEXTS

⊕ 13, 37

1. كُنَّا كَحِائِ الْإِلا
مَنْعَمَ رَتِي هَاتَمِ
تَهْتِ.
(Mt 14:17) We have here only
five loaves and two fishes.
2. حَتَمَدَ مَحَدُو مَلِكًا
مَالًا هَاتَمَدَ حَتَمَدَ
مَدَهْوًا مَلِكًا أَمَّ
حَبَّ مَهْمَا.
In the days of Shapour the king
he killed there in one day 118
martyrs.
3. هَاتَمَدَ أَمَدَ حَتَمَدَ
حَمَرُ أَمَدَ حَتَمَدَ
تَهْتِ هَاتَمَدَ حَاتَمَدَ
أَمَدًا حَتَمَدَ أَمَدًا
حَتَمَدًا.
He came again to fight with
Edessa (Orhay) on the twenty-
fourth of the month of Ilul, a
Wednesday
4. حَتَمَدَ مَدَهْوًا
أَمَدًا مَدَهْوًا مَلِكًا
مَدَهْوًا مَدَهْوًا
أَمَدًا مَدَهْوًا
هَاتَمَدًا.
In the year 305 of the Arabs
were sent from the king,
Constantine, ambassadors, two
persons, an old man and a
young man.
5. أَمَدًا مَدَهْوًا حَتَمَدًا
مَدَهْوًا مَدَهْوًا
مَدَهْوًا مَدَهْوًا
أَمَدًا مَدَهْوًا
أَمَدًا.
She had four sons, the first
Tushi, the second Shagati, the
third Ukati, the fourth Tuli.

GRAMMATICAL ANALYSIS

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

- وَاحِدًا** “one”, masculine: the fem. is **وَاحِدَةً**.
3. **مُحَارَبَةٌ** is the aph. infinitive of **حَارَبَ** which in the aph. means “fought”.
عِشْرِينَ “twenty”, does not distinguish gender, while **أَرْبَعًا** is the feminine form of **أَرْبَعٌ**, “four”, used with the masc. noun **عَمَلًا** in accordance with what has been said above.
حَوْمًا and **حَوْمًا** are used to introduce the date in the month or week. (Alternatively forms like **الرَّابِعَةَ**, “on the fourth”, may be used.)
أَيْوَمًا = **أَيْوَمًا** construct of **أَيْوَمًا**, “month”. **أَيْوَمًا** is a month name corresponding approximately to September.
سَبْتًا “week”, is used with the number, as here, to indicate the days of the week. Thus **سَبْتًا** is Sunday.
4. **سِنًا** is the construct of **سِنًا**, “year”.
 (note the line over the top) is a number, the alphabet having been used for this purpose. **٣٠٠** is 300; **٥** is 5. In full this would be **أَلْفًا مِائَةً وَخَمْسَةً**.
وَأَيْوَمًا indicates the dating system being used – i.e. the Islamic dating, based on 16th July, 622.
أَعْرَابِيًّا is from the root **ع. ر. ب.**
مِنْهُنَّ “person, substance, hypostasis”.
كَبِيرًا “old man, senior person”.
شَابًّا “young man”.

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

GRAMMATICAL SURVEY

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

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

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

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

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

A. Numbers

FORM USED WITH MASCULINE NOUNS	FORM USED WITH FEMININE NOUNS	FORM USED WITH BOTH MASCULINE AND FEMININE NOUNS
1	أَحَدٌ	أَحَدٌ
2	اِثْنَانٌ	اِثْنَانٌ
3	ثَلَاثَةٌ	ثَلَاثَةٌ
4	أَرْبَعَةٌ	أَرْبَعَةٌ
5	خَمْسَةٌ	خَمْسَةٌ
6	سِتَّةٌ	سِتَّةٌ
7	سَبْعَةٌ	سَبْعَةٌ
8	أَثْنَانٌ	أَثْنَانٌ
9	ثَلَاثَةٌ	ثَلَاثَةٌ
10	عَشْرَةٌ	عَشْرَةٌ
11	أَحَدٌ عَشْرًا	أَحَدٌ عَشْرًا
12	اِثْنَانِ عَشْرًا	اِثْنَانِ عَشْرًا
13	ثَلَاثَةَ عَشْرٍ	ثَلَاثَةَ عَشْرٍ
14	أَرْبَعَةَ عَشْرٍ	أَرْبَعَةَ عَشْرٍ
15	خَمْسَةَ عَشْرٍ	خَمْسَةَ عَشْرٍ
16	سِتَّةَ عَشْرٍ	سِتَّةَ عَشْرٍ
17	سَبْعَةَ عَشْرٍ	سَبْعَةَ عَشْرٍ
18	أَثْنَانِ عَشْرًا	أَثْنَانِ عَشْرًا
19	ثَلَاثَةَ عَشْرٍ	ثَلَاثَةَ عَشْرٍ
20		عِشْرِينَ
30		ثَلَاثِينَ
40		أَرْبَعِينَ
50		خَمْسِينَ
60		سِتِّينَ
70		سَبْعِينَ
80		أَثْنَانِ عَشْرًا
90		ثَلَاثِينَ
100		مِائَةً
200		مِائَتَيْنِ
300		ثَلَاثِينَ مِائَةً
1,000		أَلْفًا
10,000		عَشْرَةَ أَلْفًا

B. Months

NAME	APPROXIMATE EQUIVALENT
أَعْنَب مَبْر [مَبْر]	October
أَعْنَب إِسْنَب	November
كُنْه مَبْر [مَبْر]	December
كُنْه إِسْنَب	January
فَبْرَه	February
أَبْرَه	March
نَبْرَه	April
يَبْرَه	May
يَبْرَه إِسْنَب	June
أَبْرَه إِسْنَب	July
أَبْرَه	August
أَبْرَه إِسْنَب	September

C. Days

سَبْرَه	Sunday
أَبْرَه	Monday
أَبْرَه إِسْنَب	Tuesday
أَبْرَه إِسْنَب	Wednesday
أَبْرَه إِسْنَب	Thursday
أَبْرَه إِسْنَب	Friday
أَبْرَه إِسْنَب	Saturday

D. Numerical Values of Consonants

1	Ⲁ		100	Ⲃ
2	ⲀⲀ	20	200	ⲂⲀ
3	ⲀⲀⲀ	30	300	ⲂⲀⲀ
4	ⲀⲀⲀⲀ	40	400	ⲂⲀⲀⲀ
5	ⲀⲀⲀⲀⲀ	50		
6	ⲀⲀⲀⲀⲀⲀ	60		
7	ⲀⲀⲀⲀⲀⲀⲀ	70		
8	ⲀⲀⲀⲀⲀⲀⲀⲀ	80		
9	ⲀⲀⲀⲀⲀⲀⲀⲀⲀ	90		
10	ⲀⲀⲀⲀⲀⲀⲀⲀⲀⲀ			

Ⲁ can stand for 1000, Ⲃ for 2000, etc.

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

Exercise xiv

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

1. Ⲇⲉⲛⲉ ⲙⲁⲗⲗⲁ ⲙⲉⲛⲟ ⲙⲉⲛⲉ ⲙⲉⲛⲟ ⲙⲉⲛⲟ 1.
 Ⲇⲉⲛⲉ ⲙⲉⲛⲟ ⲙⲉⲛⲟ ⲙⲉⲛⲟ ⲙⲉⲛⲟ
 Ⲇⲉⲛⲉ ⲙⲉⲛⲟ ⲙⲉⲛⲟ ⲙⲉⲛⲟ ⲙⲉⲛⲟ
 2. ⲙⲉⲛⲉ ⲙⲉⲛⲟ ⲙⲉⲛⲟ ⲙⲉⲛⲟ ⲙⲉⲛⲟ ⲙⲉⲛⲟ ⲙⲉⲛⲟ ⲙⲉⲛⲟ ⲙⲉⲛⲟ

مَلُفًا مَدْرُوحًا يَوْمًا مَبْعُودًا مَدًا قَبِيحًا حَبِيثًا
 مَمَّطًا وَأَقْفَادًا خَالِكًا مَالًا تَهَمَّتْ.

3. مَعْدًا يَوْمَ كَيْ مَدَّعٍ وَأَمْتًا مَتَّعَ وَعَصَمَ حَنَا
 هَكَذَا أَيْسًا.

4. أَيْسًا حَتَّى مَعْدًا مَعْدًا مَعْدًا مَعْدًا مَعْدًا مَعْدًا
 وَحَبَّ هَكَذَا حَتَّى مَعْدًا مَعْدًا مَعْدًا مَعْدًا مَعْدًا.

Vocabulary for the above:

تَهَمَّتْ	took (see Paradigm 6)
مَدَّعٍ	after
مَلُفًا	vintage, grape harvest
مَدَّعٍ	pe. bought; pa. sold (see IX.D)
مَبْعُودًا	wine
مَدَّعٍ	measure (of wine, oil, grain)
مَدَّعٍ	dinar, denarius (monetary unit)
مَدَّعٍ	qab (measure of c. 2 quarts)
أَقْفَادًا	raisins (plur. only; fem.)
تَهَمَّتْ	nummus (a coin; plur.)
حَنَا	daughter
أَيْسًا	wife, woman
س	pe. was at rest; ethpe./ettaph. was at rest, took rest
حَبَا	work, deed
حَبَا	bent the knee; pa. blessed
مَبْعُودًا	pa. sanctified

Notes

VERB PARADIGMS

Paradigm 1. Perfect and imperfect of ordinary stems

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

	PE.	ETHPE.	PA.	ETHPA.	APH.	ETTAPH.
IMPERFECT SINGULAR	3 rd m.	يَفْعَلُ	يَفْعَلُ	يَفْعَلُ	يَفْعَلُ	يَفْعَلُ
	3 rd f.	تَفْعَلُ	تَفْعَلُ	تَفْعَلُ	تَفْعَلُ	تَفْعَلُ
	[rarer forms]	يَفْعَلِي	[يَفْعَلِي]	[يَفْعَلِي]	[يَفْعَلِي]	[يَفْعَلِي]
	2 nd m.	تَفْعَلُكَ	تَفْعَلُكَ	تَفْعَلُكَ	تَفْعَلُكَ	تَفْعَلُكَ
	2 nd f.	تَفْعَلُكِ	تَفْعَلُكِ	تَفْعَلُكِ	تَفْعَلُكِ	تَفْعَلُكِ
1 st	تَفْعَلُنِي	تَفْعَلُنِي	تَفْعَلُنِي	تَفْعَلُنِي	تَفْعَلُنِي	
IMPERFECT PLURAL	3 rd m.	يَفْعَلُونَ	يَفْعَلُونَ	يَفْعَلُونَ	يَفْعَلُونَ	يَفْعَلُونَ
	3 rd f.	تَفْعَلْنَ	تَفْعَلْنَ	تَفْعَلْنَ	تَفْعَلْنَ	تَفْعَلْنَ
	2 nd m.	تَفْعَلُوكُمْ	تَفْعَلُوكُمْ	تَفْعَلُوكُمْ	تَفْعَلُوكُمْ	تَفْعَلُوكُمْ
	2 nd f.	تَفْعَلُوكُنَّ	تَفْعَلُوكُنَّ	تَفْعَلُوكُنَّ	تَفْعَلُوكُنَّ	تَفْعَلُوكُنَّ
	1 st	تَفْعَلُونَا	تَفْعَلُونَا	تَفْعَلُونَا	تَفْعَلُونَا	تَفْعَلُونَا

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

	PE.	ETHPE.*	PA.	ETHPA.*	APH.	ETTAPH.
S. m.	فَعْلُ	فَعْلُ	فَعْلُ	فَعْلُ	فَعْلُ	فَعْلُ
f.	فَعْلِي	فَعْلِي	فَعْلِي	فَعْلِي	فَعْلِي	فَعْلِي
P. m.	فَعْلَانِ	فَعْلَانِ	فَعْلَانِ	فَعْلَانِ	فَعْلَانِ	فَعْلَانِ
f.	فَعْلَانِي	فَعْلَانِي	فَعْلَانِي	فَعْلَانِي	فَعْلَانِي	فَعْلَانِي
INFINITIVE	فَعْلَانِ	فَعْلَانِ	فَعْلَانِ	فَعْلَانِ	فَعْلَانِ	فَعْلَانِ
PARTICIPLE ACT.	فَعْلَانِ	فَعْلَانِ	فَعْلَانِ	فَعْلَانِ	فَعْلَانِ	فَعْلَانِ
PARTICIPLE PASS.	فَعْلَانِ	فَعْلَانِ	فَعْلَانِ	فَعْلَانِ	فَعْلَانِ	فَعْلَانِ

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

Paradigm 2. B. Verbs with َ in perfect

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

	PERFECT	IMPERFECT
3 rd m.	فَعَّلَ	يَفْعَلُ
3 rd f.	فَعَّلَتْ	تَفْعَلُ
2 nd m.	فَعَّلْتَنِي	تَفْعَلِينِي
2 nd f.	فَعَّلْتِنِي	تَفْعَلِينِي
1 st	فَعَّلْتُ	أَفْعَلُ
3 rd m.	فَعَّلُوا	يَفْعَلُونَ
3 rd f.	فَعَّلْنَ	تَفْعَلْنَ
2 nd m.	فَعَّلْتُمُنِي	تَفْعَلُونِي
2 nd f.	فَعَّلْتُنِي	تَفْعَلُونِي
1 st	فَعَّلْتُ	أَفْعَلُ

Verbs with َ in the perfect and َ in the imperfect:

فَعَّلَ imperfect فَعَّلُ impv.
فَعَّلْتَنِي imperfect فَعَّلُونِي impv.

IMPERATIVE	S. m.	f.	P. m.	f.
INFINITIVE	فَعْلُ	فَعْلِي	فَعْلَانِ	فَعْلَانِي
PARTICIPLE ACT.	فَعْلَانِ	فَعْلَانِي	فَعْلَانِ	فَعْلَانِي
PARTICIPLE PASS.	فَعْلَانِ	فَعْلَانِي	فَعْلَانِ	فَعْلَانِي

Paradigm 3. Verbs beginning with {

	PE.	ETHPE.	PA.	ETHPA.	APH.	ETTAPH.
3 rd m.	أَفْعَلٌ	لَأَفْعَلٌ	أَفْعَلٌ	لَأَفْعَلٌ	أَفْعَلٌ	لَأَفْعَلٌ
3 rd f.	أَفْعَلَةٌ	لَأَفْعَلَةٌ	أَفْعَلَةٌ	لَأَفْعَلَةٌ	أَفْعَلَةٌ	لَأَفْعَلَةٌ
2 nd m.	أَفْعَلُ	لَأَفْعَلُ	أَفْعَلُ	لَأَفْعَلُ	أَفْعَلُ	لَأَفْعَلُ
2 nd f.	أَفْعَلِي	لَأَفْعَلِي	أَفْعَلِي	لَأَفْعَلِي	أَفْعَلِي	لَأَفْعَلِي
1 st	أَفْعَلُ	لَأَفْعَلُ	أَفْعَلُ	لَأَفْعَلُ	أَفْعَلُ	لَأَفْعَلُ
3 rd m.	أَفْعَلُوا	لَأَفْعَلُوا	أَفْعَلُوا	لَأَفْعَلُوا	أَفْعَلُوا	لَأَفْعَلُوا
3 rd f.	أَفْعَلْنَ	لَأَفْعَلْنَ	أَفْعَلْنَ	لَأَفْعَلْنَ	أَفْعَلْنَ	لَأَفْعَلْنَ
2 nd m.	أَفْعَلِيْكُمْ	لَأَفْعَلِيْكُمْ	أَفْعَلِيْكُمْ	لَأَفْعَلِيْكُمْ	أَفْعَلِيْكُمْ	لَأَفْعَلِيْكُمْ
2 nd f.	أَفْعَلِيْكُمْ	لَأَفْعَلِيْكُمْ	أَفْعَلِيْكُمْ	لَأَفْعَلِيْكُمْ	أَفْعَلِيْكُمْ	لَأَفْعَلِيْكُمْ
1 st	أَفْعَلِيْكُمْ	لَأَفْعَلِيْكُمْ	أَفْعَلِيْكُمْ	لَأَفْعَلِيْكُمْ	أَفْعَلِيْكُمْ	لَأَفْعَلِيْكُمْ

	PE.	IN IMPERF.	ETHPE.	PA.	ETHPA.	APH.	ETTAPH.
3 rd m.	يَأْفَعُلُ	يَأْفَعُلُ	يَأْفَعُلُ	يَأْفَعُلُ	يَأْفَعُلُ	يَأْفَعُلُ	يَأْفَعُلُ
3 rd f.	يَأْفَعُلِي	يَأْفَعُلِي	يَأْفَعُلِي	يَأْفَعُلِي	يَأْفَعُلِي	يَأْفَعُلِي	يَأْفَعُلِي
2 nd m.	يَأْفَعُلْ	يَأْفَعُلْ	يَأْفَعُلْ	يَأْفَعُلْ	يَأْفَعُلْ	يَأْفَعُلْ	يَأْفَعُلْ
2 nd f.	يَأْفَعُلِي	يَأْفَعُلِي	يَأْفَعُلِي	يَأْفَعُلِي	يَأْفَعُلِي	يَأْفَعُلِي	يَأْفَعُلِي
1 st	يَأْفَعُلْ	يَأْفَعُلْ	يَأْفَعُلْ	يَأْفَعُلْ	يَأْفَعُلْ	يَأْفَعُلْ	يَأْفَعُلْ
3 rd m.	يَأْفَعُلُونَ	يَأْفَعُلُونَ	يَأْفَعُلُونَ	يَأْفَعُلُونَ	يَأْفَعُلُونَ	يَأْفَعُلُونَ	يَأْفَعُلُونَ
3 rd f.	يَأْفَعُلْنَ	يَأْفَعُلْنَ	يَأْفَعُلْنَ	يَأْفَعُلْنَ	يَأْفَعُلْنَ	يَأْفَعُلْنَ	يَأْفَعُلْنَ
2 nd m.	يَأْفَعُلِيْكُمْ	يَأْفَعُلِيْكُمْ	يَأْفَعُلِيْكُمْ	يَأْفَعُلِيْكُمْ	يَأْفَعُلِيْكُمْ	يَأْفَعُلِيْكُمْ	يَأْفَعُلِيْكُمْ
2 nd f.	يَأْفَعُلِيْكُمْ	يَأْفَعُلِيْكُمْ	يَأْفَعُلِيْكُمْ	يَأْفَعُلِيْكُمْ	يَأْفَعُلِيْكُمْ	يَأْفَعُلِيْكُمْ	يَأْفَعُلِيْكُمْ
1 st	يَأْفَعُلِيْكُمْ	يَأْفَعُلِيْكُمْ	يَأْفَعُلِيْكُمْ	يَأْفَعُلِيْكُمْ	يَأْفَعُلِيْكُمْ	يَأْفَعُلِيْكُمْ	يَأْفَعُلِيْكُمْ

Paradigm 3 continued

	PE.	Ḍ IN IMPERF.	ETHPE.	PA.	ETHPA.	APH.	ETTAPH.
IMPERATIVE	S. m.	أَفْعِلْ	تَأْفَعِلْ	فَاعِلْ	تَأْفَعِلْ	أَفْعِلْ	تَأْفَعِلْ
	f.	أَفْعِلِي	تَأْفَعِلِي	فَاعِلِي	تَأْفَعِلِي	أَفْعِلِي	تَأْفَعِلِي
	P. m.	أَفْعِلْهُ	تَأْفَعِلْهُ	فَاعِلْهُ	تَأْفَعِلْهُ	أَفْعِلْهُ	تَأْفَعِلْهُ
	f.	أَفْعِلِيهَا	تَأْفَعِلِيهَا	فَاعِلِيهَا	تَأْفَعِلِيهَا	أَفْعِلِيهَا	تَأْفَعِلِيهَا
INFINITIVE	مُفَاعِلٌ	مُفَاعِلٌ	مُفَاعِلٌ	مُفَاعِلٌ	مُفَاعِلٌ	مُفَاعِلٌ	مُفَاعِلٌ
PARTICIPLE ACTIVE	أَفْعِلٌ	أَفْعِلٌ		مُفَاعِلٌ		مُفَاعِلٌ	
PARTICIPLE PASSIVE	أَفْعُلٌ	أَفْعُلٌ	مُفَاعِلٌ	مُفَاعِلٌ	مُفَاعِلٌ	مُفَاعِلٌ	مُفَاعِلٌ

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

	PE.	ETHPE.	PA.	APH.
PERFECT SINGULAR	3 rd m. مَعَدَّ	أَمَعَدَّ	مَعَدَّ	أَمَعَدَّ
	3 rd f. مَعَدَّتْ	أَمَعَدَّتْ	مَعَدَّتْ	أَمَعَدَّتْ
	2 nd m. مَعَدَّ	أَمَعَدَّ	مَعَدَّ	أَمَعَدَّ
	2 nd f. مَعَدَّتْ	أَمَعَدَّتْ	مَعَدَّتْ	أَمَعَدَّتْ
	1 st مَعَدَّ	أَمَعَدَّ	مَعَدَّ	أَمَعَدَّ
PERFECT PLURAL	3 rd m. مَعَدُّوهُ : مَعَدُّوهُ	أَمَعَدُّوهُ : مَعَدُّوهُ	مَعَدُّوهُ : مَعَدُّوهُ	أَمَعَدُّوهُ : مَعَدُّوهُ
	3 rd f. مَعَدَّتْ	أَمَعَدَّتْ	مَعَدَّتْ	أَمَعَدَّتْ
	2 nd m. مَعَدُّوهُ	أَمَعَدُّوهُ	مَعَدُّوهُ	أَمَعَدُّوهُ
	2 nd f. مَعَدَّتْ	أَمَعَدَّتْ	مَعَدَّتْ	أَمَعَدَّتْ
	1 st مَعَدُّوهُ	أَمَعَدُّوهُ	مَعَدُّوهُ	أَمَعَدُّوهُ
	1 st مَعَدُّوهُ	أَمَعَدُّوهُ	مَعَدُّوهُ	أَمَعَدُّوهُ

	PE.	ETHPE.	PA.	APH.
IMPERFECT SINGULAR	3 rd m. تَمَعَدُّ	تَمَعَدُّوهُ	تَمَعَدُّ	تَمَعَدُّ
	3 rd f. تَمَعَدَّتْ	تَمَعَدَّتْ	تَمَعَدَّتْ	تَمَعَدَّتْ
	2 nd m. تَمَعَدُّ	تَمَعَدُّوهُ	تَمَعَدُّ	تَمَعَدُّ
	2 nd f. تَمَعَدَّتْ	تَمَعَدَّتْ	تَمَعَدَّتْ	تَمَعَدَّتْ
	1 st تَمَعَدُّ	تَمَعَدُّوهُ	تَمَعَدُّ	تَمَعَدُّ
	3 rd m. تَمَعَدُّوهُ	تَمَعَدُّوهُ	تَمَعَدُّوهُ	تَمَعَدُّوهُ
	3 rd f. تَمَعَدَّتْ	تَمَعَدَّتْ	تَمَعَدَّتْ	تَمَعَدَّتْ
	2 nd m. تَمَعَدُّوهُ	تَمَعَدُّوهُ	تَمَعَدُّوهُ	تَمَعَدُّوهُ
	2 nd f. تَمَعَدَّتْ	تَمَعَدَّتْ	تَمَعَدَّتْ	تَمَعَدَّتْ
	1 st تَمَعَدُّوهُ	تَمَعَدُّوهُ	تَمَعَدُّوهُ	تَمَعَدُّوهُ

Note: Ehtpa. and Ettaph. are normal.

Paradigm 4 continued

	PE.	ETHPE.	PA.	ETHPA.	APH.	ETTAPH.
S. m.	مَصْدَرٌ	أَمْرًا	مَصْدَرٌ	أَمْرًا	أَمْرًا	أَمْرًا
f.	مَصْدَرٌ	أَمْرًا	مَصْدَرٌ	أَمْرًا	أَمْرًا	أَمْرًا
P. m.	مَصْدَرٌ	أَمْرًا	مَصْدَرٌ	أَمْرًا	أَمْرًا	أَمْرًا
f.	مَصْدَرٌ	أَمْرًا	مَصْدَرٌ	أَمْرًا	أَمْرًا	أَمْرًا
	مَصْدَرٌ	أَمْرًا	مَصْدَرٌ	أَمْرًا	أَمْرًا	أَمْرًا
	مَصْدَرٌ	أَمْرًا	مَصْدَرٌ	أَمْرًا	أَمْرًا	أَمْرًا
IMPERATIVE						
INFINITIVE	مَصْدَرٌ	مَصْدَرٌ	مَصْدَرٌ	مَصْدَرٌ	مَصْدَرٌ	مَصْدَرٌ
PARTICIPLE ACTIVE	مَصْدَرٌ		مَصْدَرٌ		مَصْدَرٌ	
PARTICIPLE PASSIVE	مَصْدَرٌ	مَصْدَرٌ	مَصْدَرٌ	مَصْدَرٌ	مَصْدَرٌ	مَصْدَرٌ

Paradigm 5. Verbs with middle }

	PE.	ETHPE.	APH.	ETTAPH.
PERFECT SINGULAR	3 rd m. عَمِلَ	عَمِلْتُ	عَمِلَ	عَمِلَ
	3 rd f. عَمِلَتْ	عَمِلْتِ	عَمِلَتْ	عَمِلَتْ
	2 nd m. عَمِلْتَ	عَمِلْتَا	عَمِلْتَا	عَمِلْتَا
	2 nd f. عَمِلْتُم	عَمِلْتُم	عَمِلْتُم	عَمِلْتُم
	1 st عَمِلْتُ	عَمِلْتُ	عَمِلْتُ	عَمِلْتُ
PERFECT PLURAL	3 rd m. عَمِلُوا	عَمِلْتُمْ	عَمِلُوا	عَمِلُوا
	3 rd f. عَمِلْنَ	عَمِلْتُنَّ	عَمِلْنَ	عَمِلْنَ
	2 nd m. عَمِلْتُمْ	عَمِلْتُمْ	عَمِلْتُمْ	عَمِلْتُمْ
	2 nd f. عَمِلْتُنَّ	عَمِلْتُنَّ	عَمِلْتُنَّ	عَمِلْتُنَّ
	1 st عَمِلْنَا	عَمِلْنَا	عَمِلْنَا	عَمِلْنَا

	PE.	ETHPE.	APH.	ETTAPH.
IMPERFECT SINGULAR	3 rd m. يَعْمَلُ	يَعْمَلُ	يَعْمَلُ	يَعْمَلُ
	3 rd f. تَعْمَلُ	تَعْمَلُ	تَعْمَلُ	تَعْمَلُ
	2 nd m. تَعْمَلُ	تَعْمَلُ	تَعْمَلُ	تَعْمَلُ
	2 nd f. تَعْمَلُ	تَعْمَلُ	تَعْمَلُ	تَعْمَلُ
	1 st نَعْمَلُ	نَعْمَلُ	نَعْمَلُ	نَعْمَلُ
IMPERFECT PLURAL	3 rd m. يَعْمَلُونَ	يَعْمَلُونَ	يَعْمَلُونَ	يَعْمَلُونَ
	3 rd f. تَعْمَلْنَ	تَعْمَلْنَ	تَعْمَلْنَ	تَعْمَلْنَ
	2 nd m. تَعْمَلُوا	تَعْمَلُوا	تَعْمَلُوا	تَعْمَلُوا
	2 nd f. تَعْمَلُنَّ	تَعْمَلُنَّ	تَعْمَلُنَّ	تَعْمَلُنَّ
	1 st نَعْمَلُ	نَعْمَلُ	نَعْمَلُ	نَعْمَلُ

Note: Pa. and Ethpa. are normal.

Paradigm 5 continued

	PE.	ETHPE.	PA.	ETHPA.	APH.	ETTAPH.
IMPERATIVE	S. m.	فَاعِلٌ	فَاعِلٌ	فَاعِلٌ	فَاعِلٌ	فَاعِلٌ
	f.	فَاعِلَةٌ	فَاعِلَةٌ	فَاعِلَةٌ	فَاعِلَةٌ	فَاعِلَةٌ
	P. m.	فَاعِلِهٖ	فَاعِلِهٖ	فَاعِلِهٖ	فَاعِلِهٖ	فَاعِلِهٖ
	f.	فَاعِلِهَا	فَاعِلِهَا	فَاعِلِهَا	فَاعِلِهَا	فَاعِلِهَا
INFINITIVE	فَاعِلًا	فَاعِلًا	فَاعِلًا	فَاعِلًا	فَاعِلًا	فَاعِلًا
PARTICIPLE ACTIVE	فَاعِلٌ		فَاعِلٌ		فَاعِلٌ	
PARTICIPLE PASSIVE	فَاعِلٌ	فَاعِلٌ	فَاعِلٌ	فَاعِلٌ	فَاعِلٌ	فَاعِلٌ

Paradigm 6. Verbs beginning with ج

		PE.		APH.	ETTAPH.
PERFECT SINGULAR	3 rd m.	جَمِعَ	جَمِعَتْ	جَمِعَ	جَمِعَ
	3 rd f.		جَمِعَتْ	جَمِعَتْ	جَمِعَتْ
	2 nd m.		جَمِعْتِ	جَمِعْتِ	جَمِعْتِ
	2 nd f.	etc.		جَمِعْتِ	جَمِعْتِ
	1 st	(regular)		جَمِعْتُ	جَمِعْتُ
PERFECT PLURAL	3 rd m.			جَمِعُوا	جَمِعُوا
	3 rd f.			جَمِعْنَ	جَمِعْنَ
	2 nd m.			جَمِعْتُمْ	جَمِعْتُمْ
	2 nd f.			جَمِعْتُنَّ	جَمِعْتُنَّ
	1 st			جَمِعْنَا	جَمِعْنَا

		PE.		APH.	ETTAPH.
IMPERFECT SINGULAR	3 rd m.	يُجَمِعُ	تُجَمِعُ	يُجَمِعُ	يُجَمِعُ
	3 rd f.	يُجَمِعُ	تُجَمِعُ	يُجَمِعُ	يُجَمِعُ
	2 nd m.	يُجَمِعُ	تُجَمِعُ	يُجَمِعُ	يُجَمِعُ
	2 nd f.	يُجَمِعُ	تُجَمِعُ	يُجَمِعُ	يُجَمِعُ
	1 st	يُجَمِعُ	تُجَمِعُ	يُجَمِعُ	يُجَمِعُ
IMPERFECT PLURAL	3 rd m.	يُجَمِعُونَ	تُجَمِعُونَ	يُجَمِعُونَ	يُجَمِعُونَ
	3 rd f.	يُجَمِعْنَ	تُجَمِعْنَ	يُجَمِعْنَ	يُجَمِعْنَ
	2 nd m.	يُجَمِعْتُمْ	تُجَمِعْتُمْ	يُجَمِعْتُمْ	يُجَمِعْتُمْ
	2 nd f.	يُجَمِعْتُنَّ	تُجَمِعْتُنَّ	يُجَمِعْتُنَّ	يُجَمِعْتُنَّ
	1 st	يُجَمِعْنَا	تُجَمِعْنَا	يُجَمِعْنَا	يُجَمِعْنَا

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

Paradigm 6 continued

	PE.	APH.	ETTAPH.
S. m.	كُفِم	كُفِم	كُفِم
f.	كُفِم	كُفِم	كُفِم
P. m.	كُفِم : كُفِم	كُفِم : كُفِم	كُفِم : كُفِم
f.	كُفِم : كُفِم	كُفِم : كُفِم	كُفِم : كُفِم
INFINITIVE	كُفِم	كُفِم	كُفِم
PARTICIPLE ACTIVE	كُفِم	كُفِم	
PARTICIPLE PASSIVE	كُفِم	كُفِم	كُفِم

Paradigm 7 Continued

	PE.	ETHPE.	APH.	ETTAPH.
IMPERATIVE	S. m.	ⲛⲓ	ⲛⲓ	ⲛⲓⲛⲓ
	f.	ⲛⲓ	ⲛⲓ	ⲛⲓⲛⲓ
	P. m.	ⲛⲓⲛⲓ	ⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ
	f.	ⲛⲓⲛⲓ	ⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ
INFINITIVE	ⲛⲓ	ⲛⲓⲛⲓ	ⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓ
PARTICIPLE ACTIVE	ⲛⲓ		ⲛⲓ	
PARTICIPLE PASSIVE	ⲛⲓ	ⲛⲓ	ⲛⲓ	ⲛⲓⲛⲓ

Paradigm 8. صَم (XII, section 1)

	PE.	ETHPE./ETIAPH.	PA.	ETHPA	APH.
PERFECT SINGULAR	3 rd m.	صَم	صَم	أَصَمَّ	أَصَمَّ
	3 rd f.	صَعَدَا	صَعَدَا	أَصَعَدَا	أَصَعَدَا
	2 nd m.	صَعَدَا	صَعَدَا	أَصَعَدَا	أَصَعَدَا
	2 nd f.	صَعَدَا	صَعَدَا	أَصَعَدَا	أَصَعَدَا
	1 st	صَعَدَا	أَصَعَدَا	أَصَعَدَا	أَصَعَدَا
PERFECT PLURAL	3 rd m.	صَعَدُوا : صَعَدُوْا	صَعَدُوا : صَعَدُوْا	أَصَعَدُوا : صَعَدُوْا	أَصَعَدُوا : صَعَدُوْا
	3 rd f.	صَم	صَم	أَصَمَّ	أَصَمَّ
		صَعَدُوا : صَعَدُوْا	صَعَدُوا : صَعَدُوْا	أَصَعَدُوا : صَعَدُوْا	أَصَعَدُوا : صَعَدُوْا
	2 nd m.	صَعَدُوا	صَعَدُوا	أَصَعَدُوا	أَصَعَدُوا
	2 nd f.	صَعَدَا	صَعَدَا	أَصَعَدَا	أَصَعَدَا
1 st	صَعَدُوا : صَعَدُوْا	أَصَعَدُوا : صَعَدُوْا	أَصَعَدُوا : صَعَدُوْا	أَصَعَدُوا : صَعَدُوْا	

	PE.	ETHPE./ETIAPH.	PA.	ETHPA	APH.
IMPERFECT SINGULAR	3 rd m.	يَصْمُ	يَصْمُ	يُصَمِّمُ	يَصْمُ
	3 rd f.	يَصْمُ : يَصْمِي	يَصْمُ : يَصْمِي	يُصَمِّمُ : يَصْمِي	يَصْمُ : يَصْمِي
	2 nd m.	يَصْمُ	يَصْمُ	يُصَمِّمُ	يَصْمُ
	2 nd f.	يَصْمِي	يَصْمِي	يُصَمِّمِي	يَصْمِي
	1 st	يَصْمُ	يُصَمِّمُ	يُصَمِّمُ	يَصْمُ
IMPERFECT PLURAL	3 rd m.	يَصْمُوْنَ	يَصْمُوْنَ	يُصَمِّمُوْنَ	يَصْمُوْنَ
	3 rd f.	يَصْمِي	يَصْمِي	يُصَمِّمِي	يَصْمِي
	2 nd m.	يَصْمُوْنَ	يَصْمُوْنَ	يُصَمِّمُوْنَ	يَصْمُوْنَ
	2 nd f.	يَصْمِي	يَصْمِي	يُصَمِّمِي	يَصْمِي
	1 st	يَصْمُوْنَ	يُصَمِّمُوْنَ	يُصَمِّمُوْنَ	يَصْمُوْنَ

Paradigm 8 Continued

	PE.	ETHPE./ETTAPH.	PA.	ETHPA	APH.
IMPERATIVE	S. m.	كُصِم	كُصِم	كُصِم	كُصِم
	f.	كُصِمِي	كُصِمِي	كُصِمِي	كُصِمِي
	P. m.	كُصِمِي : كُ	كُصِمِي : كُ	كُصِمِي : كُ	كُصِمِي : كُ
	f.	كُصِمِي : كُ	كُصِمِي : كُ	كُصِمِي : كُ	كُصِمِي : كُ
INFINITIVE	كُصِم	كُصِم	كُصِم	كُصِم	كُصِم
PARTICIPLE ACTIVE	كُصِم		كُصِم		كُصِم
PARTICIPLE PASSIVE	كُصِم	كُصِم	كُصِم	كُصِم	كُصِم

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

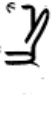
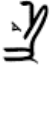

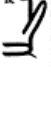

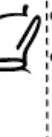
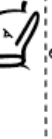
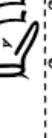
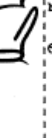
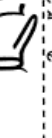

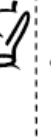
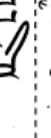
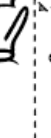
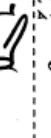
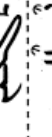

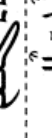
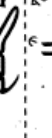
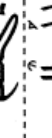
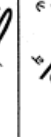
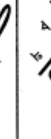
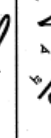
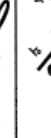

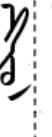
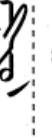

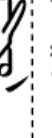






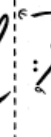

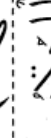
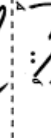
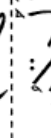
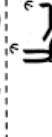
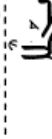
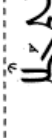
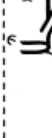
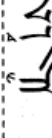





	PERFECT			IMPERFECT		
	PE.	APH.	ETTAPH.	PE.	APH.	ETTAPH.
S. 3 rd m.	ص	أَصَرَ	أَصَّرَ	أَصِرُ	أَصِرُ	أَصِرُ
3 rd f.	صا	أَصَرَا	أَصَّرَا	أَصِرِينَ	أَصِرِينَ	أَصِرِينَ
2 nd m.	صا	أَصَرَا	أَصَّرَا	أَصِرْ	أَصِرْ	أَصِرْ
2 nd f.	صا	أَصَرَا	أَصَّرَا	أَصِرِي	أَصِرِي	أَصِرِي
1 st	صا	أَصَرَا	أَصَّرَا	أَصِرْ	أَصِرْ	أَصِرْ
P. 3 rd m.	صه : صه	أَصَرَهُ : أَصَرَهُ	أَصَّرَهُ : أَصَّرَهُ	أَصِرْهُ	أَصِرْهُ	أَصِرْهُ
3 rd f.	صه	أَصَرَتْهُ : أَصَرَتْهُ	أَصَّرَتْهُ : أَصَّرَتْهُ	أَصِرْهُ	أَصِرْهُ	أَصِرْهُ
2 nd m.	صاه	أَصَرَاهُ	أَصَّرَاهُ	أَصِرْهُ	أَصِرْهُ	أَصِرْهُ
2 nd f.	صاه	أَصَرَاهُ	أَصَّرَاهُ	أَصِرْهُ	أَصِرْهُ	أَصِرْهُ
1 st	صه : صه	أَصَرْتَهُ : أَصَرْتَهُ	أَصَّرْتَهُ : أَصَّرْتَهُ	أَصِرْهُ	أَصِرْهُ	أَصِرْهُ

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

	PE.	APH.	ETTAPH.
S. m.	صه	أَصَرَ	أَصَّرَ
f.	صاه	أَصَرَا	أَصَّرَا
P. m.	صهه : صه	أَصَرَهُ : أَصَرَهُ	أَصَّرَهُ : أَصَّرَهُ
f.	صهه : صه	أَصَرَتْهُ : أَصَرَتْهُ	أَصَّرَتْهُ : أَصَّرَتْهُ
INFINITIVE	مَصْرٌ	مَصْرٌ	مَصْرٌ
PARTICIPLE ACTIVE	صَارٌ (f. كَارٌ)	صَارٌ	صَارٌ
PARTICIPLE PASSIVE	صِرٌ	صِرٌ	صِرٌ

Paradigm 10. Verbs ending in 

	PE.	ETHPE.	PA.	ETHPA.	APH.	ETTAPH.
PERFECT SINGULAR	3 rd m.					
	3 rd f.					
	2 nd m.					
	2 nd f.					
	1 st					
PERFECT PLURAL	3 rd m.					
	3 rd f.					
	2 nd m.					
	2 nd f.					
	1 st					

	PE.	ETHPE.	PA.	ETHPA.	APH.	ETTAPH.
IMPERFECT SINGULAR	3 rd m.					
	3 rd f.					
	2 nd m.					
	2 nd f.					
	1 st					
IMPERFECT PLURAL	3 rd m.					
	3 rd f.					
	2 nd m.					
	2 nd f.					
	1 st					

Paradigm 10 Continued

	PE.	ETHPE.	PA.	ETHPA.	APH.	ETTAPH.
IMPERATIVE	S. m.	فعل	فعل	فعل	فعل	فعل
	f.	فعل	فعل	فعل	فعل	فعل
	P. m.	فعل	فعل	فعل	فعل	فعل
	f.	فعل	فعل	فعل	فعل	فعل
INFINITIVE	فعل	فعل	فعل	فعل	فعل	فعل
PARTICIPLE ACTIVE	فعل		فعل		فعل	
	(f.) فعل		(فعل) فعل		(فعل) فعل	
PARTICIPLE PASSIVE	فعل	فعل	فعل	فعل	فعل	فعل
	(f.) فعل	(فعل) فعل	(فعل) فعل	(فعل) فعل	(فعل) فعل	(فعل) فعل

Paradigm 11 Continued

	UN-SUFFIXED	ME	HIM	HER	US
IMPERATIVE	مفعل	مفعلك	مفعلك	مفعلك	مفعلك
	مفعول	مفعولك	مفعولك	مفعولك	مفعولك
	مفعول	مفعولك	مفعولك	مفعولك	مفعولك
	مفعول	مفعولك	مفعولك	مفعولك	مفعولك
	مفعول	مفعولك	مفعولك	مفعولك	مفعولك
	مفعول	مفعولك	مفعولك	مفعولك	مفعولك
INF. PE.	مفعول	مفعولك	مفعولك	مفعولك	مفعولك
INF. PA.	مفعولك	مفعولك	مفعولك	مفعولك	مفعولك

TABLE OF SCRIPTS AND VOWEL SIGNS

SCRIPTS

SERTĀ (WEST SYR.)	ESTRANGELĀ	EAST SYRIAC "NESTORIAN"	ARABIC	HEBREW
Ⲁ ⲁ Ⲃ ⲃ Ⲅ ⲅ Ⲇ ⲇ Ⲉ ⲉ Ⲋ ⲋ Ⲍ ⲍ Ⲏ ⲏ Ⲑ ⲑ Ⲓ ⲓ Ⲕ ⲕ Ⲗ ⲗ Ⲙ ⲙ Ⲛ ⲛ Ⲝ ⲝ Ⲟ ⲟ Ⲡ ⲡ Ⲣ ⲣ Ⲥ ⲥ Ⲧ ⲧ Ⲩ ⲩ Ⲫ ⲫ Ⲭ ⲭ Ⲯ ⲯ Ⲱ ⲱ Ⲳ ⲳ Ⲵ ⲵ Ⲷ ⲷ Ⲹ ⲹ Ⲻ ⲻ Ⲽ ⲽ Ⲿ ⲿ Ⲁ ⲁ Ⲃ ⲃ Ⲅ ⲅ Ⲇ ⲇ Ⲉ ⲉ Ⲋ ⲋ Ⲍ ⲍ Ⲏ ⲏ Ⲑ ⲑ Ⲓ ⲓ Ⲕ ⲕ Ⲗ ⲗ Ⲙ ⲙ Ⲛ ⲛ Ⲝ ⲝ Ⲟ ⲟ Ⲡ ⲡ Ⲣ ⲣ Ⲥ ⲥ Ⲧ ⲧ Ⲩ ⲩ Ⲫ ⲫ Ⲭ ⲭ Ⲯ ⲯ Ⲱ ⲱ Ⲳ ⲳ Ⲵ ⲵ Ⲷ ⲷ Ⲹ ⲹ Ⲻ ⲻ Ⲽ ⲽ Ⲿ ⲿ	Ⲁ ⲁ Ⲃ ⲃ Ⲅ ⲅ Ⲇ ⲇ Ⲉ ⲉ Ⲋ ⲋ Ⲍ ⲍ Ⲏ ⲏ Ⲑ ⲑ Ⲓ ⲓ Ⲕ ⲕ Ⲗ ⲗ Ⲙ ⲙ Ⲛ ⲛ Ⲝ ⲝ Ⲟ ⲟ Ⲡ ⲡ Ⲣ ⲣ Ⲥ ⲥ Ⲧ ⲧ Ⲩ ⲩ Ⲫ ⲫ Ⲭ ⲭ Ⲯ ⲯ Ⲱ ⲱ Ⲳ ⲳ Ⲵ ⲵ Ⲷ ⲷ Ⲹ ⲹ Ⲻ ⲻ Ⲽ ⲽ Ⲿ ⲿ	Ⲁ ⲁ Ⲃ ⲃ Ⲅ ⲅ Ⲇ ⲇ Ⲉ ⲉ Ⲋ ⲋ Ⲍ ⲍ Ⲏ ⲏ Ⲑ ⲑ Ⲓ ⲓ Ⲕ ⲕ Ⲗ ⲗ Ⲙ ⲙ Ⲛ ⲛ Ⲝ ⲝ Ⲟ ⲟ Ⲡ ⲡ Ⲣ ⲣ Ⲥ ⲥ Ⲧ ⲧ Ⲩ ⲩ Ⲫ ⲫ Ⲭ ⲭ Ⲯ ⲯ Ⲱ ⲱ Ⲳ ⲳ Ⲵ ⲵ Ⲷ ⲷ Ⲹ ⲹ Ⲻ ⲻ Ⲽ ⲽ Ⲿ ⲿ	Ⲁ ⲁ Ⲃ ⲃ Ⲅ ⲅ Ⲇ ⲇ Ⲉ ⲉ Ⲋ ⲋ Ⲍ ⲍ Ⲏ ⲏ Ⲑ ⲑ Ⲓ ⲓ Ⲕ ⲕ Ⲗ ⲗ Ⲙ ⲙ Ⲛ ⲛ Ⲝ ⲝ Ⲟ ⲟ Ⲡ ⲡ Ⲣ ⲣ Ⲥ ⲥ Ⲧ ⲧ Ⲩ ⲩ Ⲫ ⲫ Ⲭ ⲭ Ⲯ ⲯ Ⲱ ⲱ Ⲳ ⲳ Ⲵ ⲵ Ⲷ ⲷ Ⲹ ⲹ Ⲻ ⲻ Ⲽ ⲽ Ⲿ ⲿ	Ⲁ ⲁ Ⲃ ⲃ Ⲅ ⲅ Ⲇ ⲇ Ⲉ ⲉ Ⲋ ⲋ Ⲍ ⲍ Ⲏ ⲏ Ⲑ ⲑ Ⲓ ⲓ Ⲕ ⲕ Ⲗ ⲗ Ⲙ ⲙ Ⲛ ⲛ Ⲝ ⲝ Ⲟ ⲟ Ⲡ ⲡ Ⲣ ⲣ Ⲥ ⲥ Ⲧ ⲧ Ⲩ ⲩ Ⲫ ⲫ Ⲭ ⲭ Ⲯ ⲯ Ⲱ ⲱ Ⲳ ⲳ Ⲵ ⲵ Ⲷ ⲷ Ⲹ ⲹ Ⲻ ⲻ Ⲽ ⲽ Ⲿ ⲿ

VOWEL SIGNS

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

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

READINGS

INTRODUCTION

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

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

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

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

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

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

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

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

Ⓢ 14, ♪ 24

❖ **ܕܢܝܠܝܗ** **ܩܢܝܗ** **ܫܘܚܝܗ** **ܕܢܝܠܝܗ** ❖
 1 **ܫܘܚܝܗ** **ܕܢܝܠܝܗ** **ܩܢܝܗ** **ܫܘܚܝܗ** **ܕܢܝܠܝܗ** **ܩܢܝܗ** **ܫܘܚܝܗ** **ܕܢܝܠܝܗ**
 2 **ܩܢܝܗ** **ܫܘܚܝܗ** **ܕܢܝܠܝܗ** **ܩܢܝܗ** **ܫܘܚܝܗ** **ܕܢܝܠܝܗ** **ܩܢܝܗ** **ܫܘܚܝܗ** **ܕܢܝܠܝܗ**
 3 **ܩܢܝܗ** **ܫܘܚܝܗ** **ܕܢܝܠܝܗ** **ܩܢܝܗ** **ܫܘܚܝܗ** **ܕܢܝܠܝܗ** **ܩܢܝܗ** **ܫܘܚܝܗ** **ܕܢܝܠܝܗ**
 4 **ܩܢܝܗ** **ܫܘܚܝܗ** **ܕܢܝܠܝܗ** **ܩܢܝܗ** **ܫܘܚܝܗ** **ܕܢܝܠܝܗ** **ܩܢܝܗ** **ܫܘܚܝܗ** **ܕܢܝܠܝܗ**
 5 **ܩܢܝܗ** **ܫܘܚܝܗ** **ܕܢܝܠܝܗ** **ܩܢܝܗ** **ܫܘܚܝܗ** **ܕܢܝܠܝܗ** **ܩܢܝܗ** **ܫܘܚܝܗ** **ܕܢܝܠܝܗ**
 6 **ܩܢܝܗ** **ܫܘܚܝܗ** **ܕܢܝܠܝܗ** **ܩܢܝܗ** **ܫܘܚܝܗ** **ܕܢܝܠܝܗ** **ܩܢܝܗ** **ܫܘܚܝܗ** **ܕܢܝܠܝܗ**
 7 **ܩܢܝܗ** **ܫܘܚܝܗ** **ܕܢܝܠܝܗ** **ܩܢܝܗ** **ܫܘܚܝܗ** **ܕܢܝܠܝܗ** **ܩܢܝܗ** **ܫܘܚܝܗ** **ܕܢܝܠܝܗ**
 8 **ܩܢܝܗ** **ܫܘܚܝܗ** **ܕܢܝܠܝܗ** **ܩܢܝܗ** **ܫܘܚܝܗ** **ܕܢܝܠܝܗ** **ܩܢܝܗ** **ܫܘܚܝܗ** **ܕܢܝܠܝܗ**
 9 **ܩܢܝܗ** **ܫܘܚܝܗ** **ܕܢܝܠܝܗ** **ܩܢܝܗ** **ܫܘܚܝܗ** **ܕܢܝܠܝܗ** **ܩܢܝܗ** **ܫܘܚܝܗ** **ܕܢܝܠܝܗ**
 10 **ܩܢܝܗ** **ܫܘܚܝܗ** **ܕܢܝܠܝܗ** **ܩܢܝܗ** **ܫܘܚܝܗ** **ܕܢܝܠܝܗ** **ܩܢܝܗ** **ܫܘܚܝܗ** **ܕܢܝܠܝܗ**
 11 **ܩܢܝܗ** **ܫܘܚܝܗ** **ܕܢܝܠܝܗ** **ܩܢܝܗ** **ܫܘܚܝܗ** **ܕܢܝܠܝܗ** **ܩܢܝܗ** **ܫܘܚܝܗ** **ܕܢܝܠܝܗ**
 12 **ܩܢܝܗ** **ܫܘܚܝܗ** **ܕܢܝܠܝܗ** **ܩܢܝܗ** **ܫܘܚܝܗ** **ܕܢܝܠܝܗ** **ܩܢܝܗ** **ܫܘܚܝܗ** **ܕܢܝܠܝܗ**
 13 **ܩܢܝܗ** **ܫܘܚܝܗ** **ܕܢܝܠܝܗ** **ܩܢܝܗ** **ܫܘܚܝܗ** **ܕܢܝܠܝܗ** **ܩܢܝܗ** **ܫܘܚܝܗ** **ܕܢܝܠܝܗ**
 14 **ܩܢܝܗ** **ܫܘܚܝܗ** **ܕܢܝܠܝܗ** **ܩܢܝܗ** **ܫܘܚܝܗ** **ܕܢܝܠܝܗ** **ܩܢܝܗ** **ܫܘܚܝܗ** **ܕܢܝܠܝܗ**
 15 **ܩܢܝܗ** **ܫܘܚܝܗ** **ܕܢܝܠܝܗ** **ܩܢܝܗ** **ܫܘܚܝܗ** **ܕܢܝܠܝܗ** **ܩܢܝܗ** **ܫܘܚܝܗ** **ܕܢܝܠܝܗ**
 16 **ܩܢܝܗ** **ܫܘܚܝܗ** **ܕܢܝܠܝܗ** **ܩܢܝܗ** **ܫܘܚܝܗ** **ܕܢܝܠܝܗ** **ܩܢܝܗ** **ܫܘܚܝܗ** **ܕܢܝܠܝܗ**
 17 **ܩܢܝܗ** **ܫܘܚܝܗ** **ܕܢܝܠܝܗ** **ܩܢܝܗ** **ܫܘܚܝܗ** **ܕܢܝܠܝܗ** **ܩܢܝܗ** **ܫܘܚܝܗ** **ܕܢܝܠܝܗ**

18 كَذَبُوا لِي إِني مُصَدِّقٌ. سُبُّوا كَذِبًا هُوَ وَإِلهِهِمْ
حَدِيثًا وَأَخْبَرُوا هُوَ أَعْلَمُ ❖

19 كَبُرَ لَكُمْ وَيَوْمَ يَوْمًا وَمَعَالِي وَمَعَالِي هُوَ وَسَبَّ حَقًّا: هَذَا أَسْبَبٌ
بِهِ هُوَ وَإِلهِهِمْ وَإِلهِهِمْ هُوَ لِحَقِّتَابٍ: قَوْلُهُمْ وَسَبُّوا
وَمَعَالِي هُوَ: أَلَا تَعْلَمُونَ هُوَ كَذِبًا هُوَ. هَذَا
حَقٌّ. 20 هُوَ أَعْلَمُ: هُوَ أَعْلَمُ أَنَّهُ أَبَوَاتُهُمْ. هُوَ
هَسْبُهُ لِحَقِّتَابٍ وَمَعَالِي حَقٌّ. 21 أَعْلَمُ حَقًّا وَيَوْمَ
تَعْلَمُونَ. هَذَا حَقٌّ حَقٌّ. أَعْلَمُ وَمَعَالِي أَحِبُّوا أَنَا صَبْرًا
إِنَّا لَحَقٌّ. 22 هَبَّ أَعْلَمُ هُوَ: يَفْصِدُ حَقًّا هُوَ هَذَا
حَقًّا. فَتَحَدُّ هُوَ وَمَعَالِي. 23 أَلَا تَعْلَمُونَ سَلَامًا لِي.
تَعْلَمُونَ حَقًّا. هُوَ أَعْلَمُ وَإِلهِهِمْ أَسْبَبٌ. 24 *إِلَاهًا وَيَوْمَ
مَنْ هُوَ لِحَقِّتَابٍ. هُوَ وَمَعَالِي لِي هَذَا أَعْلَمُ هُوَ
حَقٌّ. كَبُرَ لَكُمْ هُوَ. 25 هُوَ أَعْلَمُ حَقًّا لِحَقِّتَابٍ. سَبُّوا
لِحَقِّتَابٍ. هُوَ وَيَوْمَ يَوْمًا. أَلَا سُبُّوا إِنَّا جَابِطَاتُهُمْ وَهَذَا
وَيَوْمًا: هُوَ إِنَّا حَقٌّ رَجُلًا: هُوَ هُوَ إِنَّا أَبَوَاتُهُمْ حَقًّا:
لَا مَعَالِي إِنَّا ❖

أُلهِهِمْ, "gospel"; كَذِبًا, "preaching". -ūtā is a common
ending for abstract nouns; 1-3a: see Exercise v.4; كَبُرَ,
"without", with sfx. added as if to a p. noun; أَعْلَمُ سَبًّا,
"also not one, not a single one"; لِي, "it (f.) was"; 4: مَتَا,
"life"; تَعْلَمُونَ, p. sfx. because مَتَا is p.; تَعْلَمُونَ,
"light"; 5: تَعْلَمُونَ, aph. ptc. of تَعْلَمُونَ, "shone, illumined";
أَبَوَاتُهُمْ, aph. perf. of تَعْلَمُونَ, "attained, understood"; 6:
أَعْلَمُ, ethpa. of تَعْلَمُونَ, "sent"; 7: تَعْلَمُونَ, "testimony, witness";
تَعْلَمُونَ, "witnessed"; كُلُّهُمْ, "everyone"; تَعْلَمُونَ, impf. of تَعْلَمُونَ, in
effect a *pay'el* stem (see XIII.B) based on تَعْلَمُونَ, a by-form of

أَعْلَمُ. It is like an aph. and means "believed"; 10: تَعْلَمُونَ,
"knew", perf. with sfx.; 12: حَقًّا, p. of حَقًّا, "son"; تَعْلَمُونَ,
impf. of تَعْلَمُونَ; مَعَالِي, p. absolute ptc. of تَعْلَمُونَ (above); 13:
كَبُرَ, "not"; حَقًّا, "flesh"; أَعْلَمُ, ethpe. of تَعْلَمُونَ, "begat,
bore"; 14: تَعْلَمُونَ, aph. of تَعْلَمُونَ (above), "dwelt, descended";
بِهِ, "glory"; أَسْبَبٌ, "as"; سُبُّوا, "only, sole"; مَعَالِي, passive
pe. ptc. of تَعْلَمُونَ, "filled", here construct s.; تَعْلَمُونَ, "goodness,
grace"; تَعْلَمُونَ, "truth"; 15: مَعَالِي, "cried out"; تَعْلَمُونَ = تَعْلَمُونَ +
تَعْلَمُونَ; كَبُرَ is a kind of "ethic dative", approximating to "for
himself" (see Nöldeke §224); مَعَالِي, "before me"; مَعَالِي,
"first" (ordinal); 16: تَعْلَمُونَ, "fullness, abundance"; مَعَالِي,
"instead of, in exchange for"; 17: تَعْلَمُونَ, "law"; 18:
تَعْلَمُونَ, "ever" (مَعَالِي مَعَالِي, "from everlasting"); حَقًّا,
"bosom"; تَعْلَمُونَ, root تَعْلَمُونَ, ethpa., "told, narrated".

19: تَعْلَمُونَ, "evening"; سَبَّ حَقًّا, "Sunday"; أَسْبَبٌ, passive
ptc. of تَعْلَمُونَ, "closed, retained"; أَعْلَمُ, "where"; أَعْلَمُ,
"disciple"; تَعْلَمُونَ, "Jew"; حَقًّا, "among"; مَعَالِي, "peace";
20: تَعْلَمُونَ, root تَعْلَمُونَ in pa. stem, "showed"; تَعْلَمُونَ, "side";
سَبُّوا, root سَبُّوا, "rejoiced", like سَبُّوا (XII), but some intransitive
types like this retain the *u* in the pe. perf. Compare the
intransitive verb-type تَعْلَمُونَ (IX.4); 22: تَعْلَمُونَ, "breathed"; 23:
أَعْلَمُ, "if"; 24: تَعْلَمُونَ, "the twelve", a collective; أَعْلَمُ, "twin";
25: تَعْلَمُونَ, p. of تَعْلَمُونَ, "place"; تَعْلَمُونَ, "nail"; مَعَالِي, "put";
تَعْلَمُونَ, "finger"; تَعْلَمُونَ, aph. ptc., root تَعْلَمُونَ, "stretched,
held out"; تَعْلَمُونَ, "side".

Text 2: Old Testament (Psalm 110)

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

1 ¹ אֲמַן מִנְּמָא חֲסִינַי וְאֵת כְּרִי מִן מְצִיבַי. חֲבַמְלָא וְאֲחֻמְרָא
 חֲתַבְחֻסְבָּא קֻמְעָא חֲתִיבְחֻסְבָּא: 2 ² מְהֻלָּא וְאֲחֻמְרָא נִבְעָו;
 מִנְּמָא מִן רִשְׁתָּא. וְתַעֲלֵמְכָא מִלָּא חֲתַבְחֻסְבָּא: 3 ³ חֲטֻבְ
 מַעֲחֻמְלָא חֲמַמְלָא וְשִׁלְלָא. חֲמַמְוֹתָא וְחֻמְוֹתָא מִן מְחִנְחָא: 4 ⁴ מִבְּמִן
 מִבְּמִן כְּרִי לְכַמְלָא אֲמַלְבָּא. 4 ⁴ יִטְלָא מִנְּמָא הִלָּא נִבְחָתָא: 5 ⁵ וְאִי
 5 ⁵ חֲמַמְלָא חֲחֻמְכָא. חֲבַמְעָא וְ*חֲחֻמְכָא: 5 ⁵ מִנְּמָא מִלָּא
 מְצִיבַי. אֲכִי חֲמַמְלָא וְחֻמְוֹתָא מְחִנְחָא: 6 ⁶ בְּהֻמְ חֲחֻמְכָא
 חֲמַמְלָא חֲחֻמְכָא. חֲחֻמְכָא וְחֻמְכָא חֲחֻמְכָא: 7 ⁷ חֲחֻמְכָא חֲחֻמְכָא
 חֲחֻמְכָא חֲחֻמְכָא: חֲחֻמְכָא חֲחֻמְכָא וְחֻמְכָא.

כִּי יִשָּׁע לְיָדוֹ אֵת לְיָדוֹ מִן מְצִיבַי.
 חֲחֻמְכָא חֲחֻמְכָא חֲחֻמְכָא חֲחֻמְכָא
 לְיָדוֹ חֲחֻמְכָא חֲחֻמְכָא חֲחֻמְכָא חֲחֻמְכָא
 חֲחֻמְכָא חֲחֻמְכָא חֲחֻמְכָא חֲחֻמְכָא
 חֲחֻמְכָא חֲחֻמְכָא חֲחֻמְכָא חֲחֻמְכָא
 חֲחֻמְכָא חֲחֻמְכָא חֲחֻמְכָא חֲחֻמְכָא
 חֲחֻמְכָא חֲחֻמְכָא חֲחֻמְכָא חֲחֻמְכָא
 חֲחֻמְכָא חֲחֻמְכָא חֲחֻמְכָא חֲחֻמְכָא
 חֲחֻמְכָא חֲחֻמְכָא חֲחֻמְכָא חֲחֻמְכָא
 חֲחֻמְכָא חֲחֻמְכָא חֲחֻמְכָא חֲחֻמְכָא

יִטְלָא מִנְּמָא חֲחֻמְכָא חֲחֻמְכָא חֲחֻמְכָא חֲחֻמְכָא
 חֲחֻמְכָא חֲחֻמְכָא חֲחֻמְכָא חֲחֻמְכָא
 חֲחֻמְכָא חֲחֻמְכָא חֲחֻמְכָא חֲחֻמְכָא
 חֲחֻמְכָא חֲחֻמְכָא חֲחֻמְכָא חֲחֻמְכָא
 חֲחֻמְכָא חֲחֻמְכָא חֲחֻמְכָא חֲחֻמְכָא
 חֲחֻמְכָא חֲחֻמְכָא חֲחֻמְכָא חֲחֻמְכָא
 חֲחֻמְכָא חֲחֻמְכָא חֲחֻמְכָא חֲחֻמְכָא
 חֲחֻמְכָא חֲחֻמְכָא חֲחֻמְכָא חֲחֻמְכָא
 חֲחֻמְכָא חֲחֻמְכָא חֲחֻמְכָא חֲחֻמְכָא

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

Text 3: The *Addai Legend* (c. 4th/5th cent. A.D.)

The text, concerning the coming of Christianity to Edessa, records the letters exchanged by Jesus and King Abgar and refers to the blessing of the city by Jesus and the image of Jesus preserved there.

*أَحْيَيْتَنِي أَوْصِيَا: دَامَتْعَمَّهْ أَمْسِنَا لُحَا وَالْمَسْمُ كَلَاوَا
 وَاهِوَعَلَمَر: صُنِي مَلَمَر.

مَصْنَا حَلَبِ سَمَا أَمْسِنَا: وَلَا يَهُوَا حَصِيصَتْنَا دَحْتَمْنَا
 مَحَايَا أَيَا: أَلَا حَصَلَا مَحْتَمْنَا مَحَلَا أَيَا: هَكْسِيئْنَا
 مَدَا حَبِ أَيَا: هَلَكْتَنَا مَحَبَا أَيَا: هَلَسْتَمَا مَعْمَصَا
 أَيَا: هَلَسْتَمَا هَلَكْنَا أَيَا هَمْعَمْنَا دَم حَصَلَا
 مَحَايَا أَيَا. أَوْ مَحْتَمْنَا مَحْمَر أَيَا. هَبِ وَكَم مَحْتَمْنَا
 وَهَوَحَا مَصْنَا وَحَبِ أَيَا. مَعْمَصَا حَمِيصِي وَاهِ كَلَا
 أَيَا وَسَمَا مَح مَعْمَا هَحَبَا وَكَم. أَوْ حَمِ أَيَا
 وَكَلَا. وَكَم مَحَلَمَحِ نَحَبِ أَيَا. مَحَلَا هَلَا مَحَلَا
 حَمِيصِي مَحَبِ. وَالْمَالِ حَمَايِ كَبِ مَحَبِ أَيَا حَبِ. هَمَحَا
 مَحَبِ وَأَمَا كَبِ مَحَايَا مَحَبِ وَهَمْعَمْنَا حَبِ. أَوْ هَوَا مَح
 مَحْتَمْنَا: وَهَمْعَمْنَا وَهَمْعَمْنَا حَلَبِ هَوُوقَحِ حَبِ: هَوَا وَهَمْعَمْنَا
 حَمَبِ. هَلَسْتَمْنَا حَبِ مَسْمِ. مَحَبِيئَا سَمَا رَمْعَمْنَا أَسْبِ
 أَيَا: هَمْعَمْنَا. هَلَسْتَمْنَا مَحْمَصَا حَمِيصِي دَم حَمَلَا.

هَبِ مَحَلَمَحِ يَهُوَا تَعْمَهْ لَلْمَالِ حَمَا وَتَ صَمْتَا وَهَمْعَمْنَا.
 أَمْنَا كَم دَامَتْعَمَّهْ لُحَا: هَلَا هَمْعَمْنَا كَم حَمِيصِي وَهَمْعَمْنَا
 رَمَبِ. لُحَمَبِ وَكَبِ لَا مَسْمَلِي هَمْعَمْنَا كَم. مَحَلَمَحِ مَحَبِ

(Jn 20:29) حَكْ وَالْمَحِ وَنَمَحِ كَبِ لَا يَهُمْعَمْنَا كَبِ
 هَوُوقَحِ كَبِ وَالْمَالِ حَمَا. هَمْعَمْنَا وَهَمْعَمْنَا وَهَمْعَمْنَا
 حَمَوُوقَا مَحْمَصَا الْمَالِ حَمَا. هَمْعَمْنَا أَيَا حَمَا أَيَا
 وَهَمْعَمْنَا. هَمَا وَهَمْعَمْنَا حَمَا: مَحَبِ أَيَا حَبِ حَمَبِ مَح
 مَحْتَمْنَا: هَمَحَا مَحَبِ وَأَمَا حَبِ مَحَا هَمْعَمْنَا.
 هَلَسْتَمْنَا مَح وَأَمَا حَمَا. تَعْمَا أَيَا حَمْتَا وَكَلَمَا.
 هَمْحَمْنَا هَمَا حَمَبِ. هَمْحَمْنَا مَح لَا تَعْمَلَا دَم
 حَمَلَمَا.

كَبِ وَحِ سَمَا يَهُوَا مَح لُحَمَكْنَا: وَهَمْعَمْنَا أَيَا يَهُوَا كَم
 تَعْمَهْ. هَمْبِ وَرَمْنَا يَهُوَا وَهَمْعَمْنَا. هَمَا هَمُوقَحِ رَمْعَمْنَا
 وَتَعْمَهْ حَمِيصَتْنَا حَمْتَا. هَمَلَا هَمَا مَحَمْنَا لَحَمِيصِي
 مَحَلَا مَحَمْنَا. هَمْبِ مَسْمِ يَهُوَا أَيَا: مَحَلَا حَمَلَا
 هَم مَحَلَمَحِ يَهُوَا حَمَبِ وَأَمَا. هَمْعَمْنَا يَهُوَا حَمِيصَا وَكَلَا.
 حَمَبِ مَح حَمَا وَاقْبَلَا وَهَمَلَا.

أَمْعَمْنَا, "black"; أَمْسِنَا, "healer, physician"; اَلْمَسْمُ, ethpe. of
 سَمَا, "was seen, appeared"; أَمْسِنَا, "healing"; مَحْمَصَتْنَا, p. of
 مَحَايَا, pa. ptc. of مَحَايَا, "drug, pigment"; حَمِيصَا, "root, herb"; مَحَايَا, pa. ptc. of
 مَحَايَا, "healed"; مَحَمْنَا, "blind" (pa. passive ptc. of مَحَمْنَا);
 مَحَمْنَا, pa. ptc. of مَحَمْنَا, "went", here "made to walk";
 مَحَمْنَا, "leper"; مَحَمْنَا, pa. ptc. of مَحَمْنَا, "purify"; مَحَمْنَا, "silent
 (deaf, dumb)"; مَحَمْنَا, "roof-top" - مَحَمْنَا, "demon";
 مَحَمْنَا, pa. passive ptc. from مَحَمْنَا, "afflicted with pain";
 مَحَمْنَا, "dead"; مَحَمْنَا, aph. ptc. of مَحَمْنَا, "wonderful
 things" (strictly a pe. passive ptc.); وَهَمْعَمْنَا, "great"; حَمَبِ, pe.
 ptc. of مَحَمْنَا; حَمَمْنَا, 1st person perf. pe. of مَحَمْنَا, "sought";
 مَحَمْنَا, 2nd m. s. impf. of مَحَمْنَا, "came"; كَبِ, approximately

“while”, but in context “so that”; **مَبْر**, “anything”, hence as an adjective “any” or “a certain ...”; **وَأَس**, “as”; **مَصْنَع**: see the verb **مَصَع** in Text 1:7; **وَوَقِع**, p. ptc. pe of **وَوِع**, “persecuted”; **مَرْمَعُونَ**, 3rd p. impf. pe. of **مَرَع**, “crucified”, with pronoun sfx.; **حُم**, ptc. **حُمَا** (above); **مَصْنَع**, pe. infinitive of **مَصَع**, “injured”; **مُن**, pe. ptc. of **مُن**, “looked at, considered”; **رَحْوَا**, “small”; **أَسِب**, pe. passive ptc. used with an active meaning, “holding”, see Nöldeke §280; **عَفْنَا**, “fair” (here f. absolute); **أَوْع**, “two”; **مُهَعَمَا**, pe. ptc. of **مُهَع**, “sufficed”; **مَصْنَع**, pe. infinitive of **مَصَع**, “dwelt”; **مَعْنَا**, “peace”; **أَلْنَا**, “letter”; **حَا** can mean “at the house of ...” without an extra **ح** prefix; **وَت**, construct s. of **وَتَا**, “great one, chief”; **لُحَّهْنَا**, “tabularius (scribal official)”; **لَا** pe. impv. from **لَا**. This is not regular (see X). A further peculiarity with this verb is the non-pronunciation of the **ل** in forms in which it should carry a vowel after vowelless **ل**. E. g., the ptc. is *not* **لَا** but **لَا**, pronounced *’āzā*; **أَصْنَع**, also impv.; **مَبْر** with sfx.; **وَأَس**, “to, at”, with sfx.; **لُحَّهْنَا**, “good” (noun), may be used as a p. with sfxs. to give “blessed is he, are you, etc.”; **مَرْمَعُونَ**, 2nd m. s. perf. pe. of **مَرَع** with sfx.; **مَصْنَع**, 2nd m. s. perf. of **مَصَع** (see above); **مَصَع**, pe. passive ptc. of **مَصَع**, “wrote”; **مَرْمَعُونَ**, pe. ptc. of **مَرَع**; **مَرْمَعُونَ**, 3rd p. impf. of **مَرَع** (above); **وَمَصَع**, “and that you wrote, as regards the fact that you wrote”; **أَلْنَا**, 1st s. impf. pe. of **أَل**, “came”; **مَبْر**, “that thing”; **أَعْدُونَا**, ethpa. perf., 1st s., of **أَعْد**: “I was sent”; **حَكَم**: the sfx. refers to the **مَبْر**; **هَؤُلَا**, “here”; **مَصْنَع**, “now”; **أَلْنَا**, ethpa. of **أَل**, “was finished”; **لَا**, ethic dative, see Text 1:15 and Nöldeke

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

Text 4: Bardaišan (A.D. 154-222)

From *The Book of the Laws of Countries* (early 2nd cent. A.D.): a dialogue on fate in which it is argued that Christians are everywhere free to reject the customs and laws of the societies they live in.

مُنَا وَبِح تَامَنِي خَلَا عِنْدَا سِبَالًا وَمِنْ وَحْتَهْلِيئَا.
 وَحَفَا أَلَاوُ دَحَفَا قُتْتِي أَمِير مَحَسَا حَصَالِيئَا. وَبَا
 مَكْ أَلَاوُ وَأَمِير حَسْبِ عَعَا وَمَحَسَا قَدَمِنِي حِتْهْلِيئَا.
 حَسْبِ نَعَا وَسَبِ حَعَا قَدَمِنِي سِي. دَحَفَا
 وَمَتْسِي مَحْ هَسْبِنَا صَعَدَا كَحِب. هَلَا أَنَا وَحَكْنَا
 نَحَصِي وَحَتَا. هَلَا أَمَكْ وَحَفِنَا نَحَصِي أَوَامِ نَعْت. هَلَا
 أَمَكْ وَحَسُو. قَدَمِنِي. هَلَا أَمَقَا. وَحَدَا كَحِبَا هَدَا
 مَعِنَا صَعَدَا فِ حَم نَحْتِنَا. هَلَا أَمَكْ وَحَفِنَا نَحَصِي
 قَدَمِنِي. هَلَا أَمَكْ وَحَصَبِي خَنْصِي مَحْ مَسَلْتَهُ. أِه
 مَحْنِي حَدَه. قَبْ مَتِي. أِه مَحْنِي حَدَه. قَدَمِنَا
 حَكْنَا. هَلَا أَمَكْ وَحَاهَو. مَلَكْ نَعْتَهُ. أَمَكْ
 وَكُتِي. أِه أَمَقَا. أَلَا قَدَمِنِي مَحْنِي مَحْمَلَصِي
 حَدَه. حَسْبِي وَكَلَا. هَلَا أَمَكْ وَحَسْبِنَا وَرَحَبِي
 كَحْتِنَا. أَلَا أَلَاوُ وَبُو. دَحَفَا وَهَطَا وَأَمَلْتَهُ. وَلَا
 نَعْتَه. أَلَاوُ هَلَا مَحْنِي حَدَه. مَحْ نَعْتَه. وَمَحَسُو.
 هَلَا مَحْمَلَا وَمَحْتِنَا كَر حَدَه. حَصَلَسَعْتَه حَرَقْنَا
 وَنَقَلَا حَدَه. قَدَمِنَا وَبِح مَحْمَلَا هَدَا وَأَه مَحْمَلْتَهُ.
 هَلَا وَلَا هَدَا وَمَلَوَسَاهُو. أَلَاوُ وَبُو. حَسْبِ حَكْمَهُ.

Note that this passage contains many tribal and place names: they are not in this case marked with *.

مُنَا = مَنَا, "what?"; عِنْدَا, "race, rank, tribe"; سِبَالًا (f.),
 "new"; أَلَاوُ, absolute form of أَلَاوُ, "place", the absolute often
 being used after فَا (see Nöldeke §202); قُتْتِي, absolute p. of
 قُتْنَا, "region"; أَمِير, aph. of عَم; حَصَالِيئَا, "coming"; وَبَا,
 "for behold"; وَ, "wherever"; عَعَا, "name"; قَدَمِنِي,
 ethpe. ptc. p. of مَنَا, "called", with enclitic attached for سِي;
 مَحْمَلَصِي, ethpa. ptc. from مَحْمَل, "gathered", also with
 enclitic; مَحْمَلَا, common p. of مَحْمَلَا; مَحْتَسِي, passive ptc. of
 مَحْتَس, "became bald, exposed", the passive ptc. being used as
 an adjective, "evident, specified, special". Hence "special
 days"; هَسْبِنَا, "food"; هَسْبِنَا, ethpe. ptc. p. from
 هَسَبَا, "abstained from", with enclitic "we"; كَحِبَا, "Gallia,
 Gaul"; نَحَصِي, pe. ptc. of نَحَص, "took, took in marriage";
 وَحَتَا, "male person"; فَينَا, "Parthia"; نَعْت, p. absolute of
 نَعْتَا, "woman, wife" (VI.F); مَسَلْتَهُ, "Judaea";
 مَحْمَلَصِي, ethpe. ptc. p. of مَحْمَل, "cut, circumcized"; أَمَقَا, "our sisters"
 (p. of مَقَا); حَدَا, "among"; كَحِبَا, "the Geli" (a tribe);
 مَعِنَا, "Kushanians"; مَحْمَلَا, f. p. ptc. مَحْمَلَا, "had
 intercourse", the passive of مَحْمَلَا, which is basically a *šap'el*
 stem (see XIII.B); نَحْتِنَا, "foreigner"; فَينَا, "Persia";
 حَكْنَا, p. of حَكْنَا, "daughter" (VI.F); مَحْنِي, "Media"; حَدَه, "fled";
 مَحْمَلَا, "a dead man"; مَحْتِنَا, "buried"; مَحْتِنِي, p. absolute of
 adjective مَحْتِنَا, "alive, living"; مَحْمَلَا, "food"; مَحْمَلَا,
 "dog"; مَحْمَلَا, see نَعْت above; مَحْمَلَا, pe. ptc. f. p.
 absolute from مَحْمَلَا, "committed adultery"; أَلَا, "but";
 مَحْمَلَصِي, ethpa. ptc. of مَحْمَل, meaning "avoiding, keeping

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

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

“was constructed”; **بَخِصْفًا**, “dryness”; **وَلَحًا**, 3rd s. f. pe. of **لَح**, “was/became moist”; **وُلِدَ**, “was/became moist”; **أَلْحَقَ**, ethpe. of **لَح**, “was joined” (note the short form of the f. plur.); **سُجْبًا**, “tendon, ligament”; **وَأَبَّ**, “bubbled up”; **عِنَبًا**, “vein, etc.”; **أَمَامَ**, ethpe. of **مَر**, “was spread over”; **مَعْمًا**, “skin”; **حَمًّا**, “flesh”; **مَلًا**, “sprang up”; **صَدًّا**, “hair”; **صُلًا**, “nature”; **صُلًا**, “nature”; **عَبَّ**, pe. passive ptc. of **عَب**, meaning “lying, thrown down”; **وَبَّعَ**, “then”; **فَعَبَّ**, pe. perf. from **عَب**, “commanded” with sfx.; **وَهُمًا** (f.), “spirit, wind”; **أَم**, irregular impv. f. s. of **أَل**; **أَوَحَدًا** **وَهُمًا**, “the four winds”, is an unusual numerical expression of a type used for close and fixed compounds (see Nöldeke §152). We would normally expect **أَوَحَدًا** **وَهُمًا**; **أَوَحَدًا** **فَمَسَ**, impv. f. s. from **فَس**, “breathed” (note also **فَمَسَ**); **مَهْلًا**, “slain”; **نَسَّ**, 3rd p. impf. pe. of **سَل**; **أَمَانًا**, “other, another”; **أَخَلًا**, 3rd f. s. pe. of **أَخَل**, “entered”; **فُجِّلًا**, “foot”; **هَد** as an adverb: “very”; **فَقِيْدًا**, “great, many”.

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

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

④ 19

هَجَبٌ لَا يَصْلَحُ بِهَذَا * قَمُو مَسْكُونَةً وَصَبَّيْنَا: هَبَّوْ ذَا نَحْضٍ
 مَلْحًا وَهَيْتًا حَمَّ كُذَّ مَسْكُونَةً: وَتَأْتِيكُمْ خَلَا أَمْعِنَا
 دَاخِلًا * نَتُّنَا. هَاو مَحَّ سَلَا وَفَهْوَئِنَّا مَنَحَ
 كَمْبُصُوعَهُ حَبًّا دَاخِلًا مَهْلًا مَبَّيْنَا وَهَذَا * أَلَا
 هَجَبٌ بِهَذَا * مَهْلًا مَسْكُونَةً حَكَّةً لَأَوَا. حَمَّ
 أَمْعِنَا وَهَذَا * حَمَّ حَمَّ وَبَاعْنَا إِسْبُ: بَقَّ
 * كَمْبُصُوعَهُ وَهَذَا * أَلَا * أَمْعِنَا وَهَذَا
 * مَسْكُونَةً: وَهَذَا * حَمَّ حَمَّ. هَذَا * مَسْكُونَةً:
 هَذَا * مَسْكُونَةً وَبَاعْنَا وَبَاعْنَا وَبَاعْنَا * أَلَا: سَبَّحْنَا
 هَجَبٌ أَمْعِنَا حَمَّ حَمَّ. أَمْعِنَا. أَمْعِنَا.
 وَبَعَثْنَا إِنْغَمْنَا أَمْعِنَا حَمَّ. هَذَا * مَسْكُونَةً
 مَسْكُونَةً. هَذَا * أَمْعِنَا حَمَّ حَمَّ. هَذَا * مَسْكُونَةً
 وَبَاعْنَا وَبَاعْنَا: أَمْعِنَا * مَسْكُونَةً حَمَّ حَمَّ
 مَسْكُونَةً. هَذَا * مَسْكُونَةً وَبَاعْنَا وَبَاعْنَا وَبَاعْنَا
 نَسَّ وَهَذَا * مَسْكُونَةً. هَذَا * مَسْكُونَةً وَبَاعْنَا
 حَمَّ أَمْعِنَا وَبَاعْنَا. مَسْكُونَةً وَبَاعْنَا وَبَاعْنَا
 وَبَاعْنَا * مَسْكُونَةً حَمَّ حَمَّ. هَذَا * مَسْكُونَةً
 وَبَاعْنَا * مَسْكُونَةً. هَذَا * مَسْكُونَةً وَبَاعْنَا
 حَمَّ حَمَّ * مَسْكُونَةً. هَذَا * مَسْكُونَةً وَبَاعْنَا
 وَبَاعْنَا * مَسْكُونَةً. هَذَا * مَسْكُونَةً وَبَاعْنَا

كُلًّا. وَأَمِنْهُ حَبْلُ قَيْمَالٍ. هَبَّ قَيْمَالٌ كَذَلِكَ حَبْلُهُمْ
 سَلًا وَفَهُ وَهَيْتَا: هَلَاكُهُمْ أَمَدٌ حَبْلُهُمْ، هُوتْنَا هَلَيْتْنَا.
 هَلَاوُوعُ حَبْلُهُمْ هَبَّوْهُمْ، هَالَمَلِيْعَهُ كَتَبُوْا. هَلَاكُلِهِ
 حَبْلُهُ قَتَلًا. هَحَفْنَا وَوَصَلْنَا وَهَيْتَا هَلَاوُوعَهُ هَلَاكُلِهِ
 هَلَاكُلِهِ هَيْتَا مَعَ هُوتْنَا هَحَفْنَا هَعَلْنَا هَعَلْنَا *

حَبْلًا وَوَجَّ *تَهْتَأُ أَقْصَقُهَا وَ*أَجِبْ هَلَاكُلِهِ هُوَا كَذَلِكَ
 مَعَ حَبْلٍ وَتَعْنِي حَبْلُهُ قُهُ وَهَيْتَا. هَسَلَمَهُ هُوَهُ حَتَّى
 مَكْنُوعَهُ وَوَكْنَهُ حَمًا قَبِيْعًا هُوَسْمَرُ كَلَّأ. هَصْرَحَا
 حَقًا هَهْفَتَا كَلَّهْتَا: سَكْرًا هَتْرَسَلَا مَدِيْنَةٍ *فَكَهْتَاهُ
 قَلِيْتِنَا وَ*أَهْلِيْنَا: وَبَغْمٍ حَبْلُهُمْ أَقْصَقُهَا. هَلَحَّصَ
 أُنْجَ كَاتِبْنَا كَلَّهْتَاهُ مَقْعَدًا وَهَهُ أَمْج. هَكَلُوْحَ قَبْ
 هَلَكَلَهُ مَعَ قَحْنَا مَدَلَا وَ*تَنَا مَقْعَدًا هُوَكَلَا وَجَبَّأ
 وَوَكْنَهُ وَ*أَجِبْ: أَقْصَقَهُ هُوَا مَكْتَبِيْعَهُ حَقَلِيْتِنَا.
 هَحَبَّه حَبْلُهُمْ أَقْصَقُهَا. هَهُوَ مَدَلَا وَتَنَا قَبْ مَخَلَا
 وَبَعْلًا حَبْلُهُمْ هَبَّوْ دَاوَمَلًا قُهُ وَأَقْصَقُهَا وَوَكْنَهُ
 دَاوَمَلِيْنَا هَهْفَتَاهُ: وَتَبَّكَ لَأَجِبْنَا وَوَكْنَهُ هُوَا أَمْج:
 هَوْبَعْلًا مَدَلَا مَدَلَا مَدَلَا مَعَ مَخَلَا. هَاهَلَاهُ هَبَّه
 أَمْج وَوَكْنَهُ هُوَا أَمْج: هَاهَقِيْعَهُ حَصَلَا وَهُوَ *أَاهَلَا
 تَهُوَ حَبْلُهُمْ أَقْصَقُهَا. هَمَخَلَا مَخَلَا حَبْلُهُمْ.
 هَعَلَّ كَذَلِكَ حَقَلِيْتِنَا وَلَا تَدْرَأُ أُنْج. هُوَا مَخَلَا هُوَد
 حَبْلُهُمْ وَوَكْنَهُ هَلَا. هُوَد هُوَا مَخَلَا هَقَلِيْتِنَا
 هَهْفَتَاهُ حَبْلِيْنَا وَوَكْنَهُ: هَهُوَ حَبْلُهُمْ هَلَكَلِيْ
 حَقَقْتِنَا. هَمَخَلَا هُوَا هَاهَقِيْعَهُ حَبْلُهُمْ: كَلَّهْتَاهُ أَمْج
 وَكَلَّوْهُوَ هَلَاكُلِهِ هَبَّه هَهُوَ. هَمَقْعَمٍ هَهُوَ هَتَبَا وَوَكْنَاهُ
 كَلَّهْتَاهُ مَعَ أَجِبْ: هَهُوَ مَعَ مَخَلَا هَهُوَ مَدَلَا وَوَكْنَهُ
 حَبْلُهُمْ *

عَدَلَا، ethpe. ptc. of حَضَرَ، “was able for, a match for,
 prevailed over”; قَدُو، “Kawad”; سَلًا، “strength”; هَبَّوْ، pa.,
 “sent”; نَحْفَ، “Nu‘man”; هَيْتَا، “Tayite”, a tribal name which
 came to mean “Arab”, later “Muslim”; تَارَكِيْ (silent ㄨ), 3rd
 p. pe. impf. of اَرَا، from which the ㄨ falls out whenever
 the ر has no vowel. The vowel of the ㄨ is transferred to the
 ر; أَمَحْنَا، “south”; حَسَا، construct, “house, district”; سُنْتَا،
 “Harranite”; مَعَ، used here partitively, “some of”; فَهْ وَهَيْتَا،
 “Persian”; مَدَتَا، “drew near”; كَمَبَمْ with verbs of
 movement means “forwards” (with sfx.); قَدَمَلِيْنَا،
 “Constantina”; تَلَّا، “Tella”, حَرَجَ، pe. ptc. p. of حَرَجَ،
 “plundered”; سَلَفَ، pe. ptc. of سَلَفَ، “plundered, did
 violence to”; هَسَنَتَ، aph. ptc. of سَبَتَ، “devastated”;
 أَهَبُ إِسْبُ = أَهَبُ حَبْبُ، “nineteen”; إِسْبُ، month
 name, c. November; note that some of the verbs in the
 following passage appear in the MSS in the singular, where p.
 is expected; كَلَّهْتَاهُ، “Olympius”; هُوَهْ، “commander,
 dux”; هَاهَقِيْعُ، “Eugenius”; مَخَلِيْتِنَا، “Melitene”; سَلَا،
 “descended”; حَلَا، “time”; أَهَبَ، an anomalous verb,
 treated like an aph. despite the first vowel, “was able, found”;
 مَدَلَا، irregular p. of مَدَلَا، “village”; مَبَّوْ، “round”; سَبَتَ،
 “devastated”; هَلَاكَلِيْ، ethpe. of هَلَاكَلِيْ، “turned back, returned”;
 مَخَلِيْ، pe. infinitive of مَخَلِيْ، “turned back, returned”;
 هَاهَقِيْعُ، aph. of هَاهَقِيْعُ، “caused to know”; مَخَلَا، “500”;
 هَاهَقِيْعُ، absolute p. of هَاهَقِيْعُ، “torrent, wadi”; هَاهَقِيْعُ، “not
 much, very little”; هَاهَقِيْعُ، ethpa. of the root
 هَاهَقِيْعُ، “was prepared, prepared oneself”; مَخَلَا، pe. infinitive
 of مَخَلَا، هَاهَقِيْعُ، “Roman, citizen of E. Roman Empire”;

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

p.); مَضَرَحًا, ethpe. of مَضَرَحًا, “was trampled”; مَضَرَحًا, “trampled”; مَضَرَحًا, “slew, destroyed”; مَضَرَحًا, “rest”; مَضَرَحًا, ethpe. of مَضَرَحًا (with transposition), “was led away captive”.

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

transposition), meaning in this stem “agreed with, conspired with”; **حُكِّدَا**, “petition”; **مَكَّب**, “sent”; **حُرِّدَا**, “forced, resisted”; **وَسَّطَا**, “judge”; **وَسَّطَا**, “who”; **وَسَّطَا**, “gold”; **فَكِّي**, pa., “distributed”; **مَقْقَصَا**, “poor”; **مَقْقَصَا**, “for this reason”; **لَاوَا**, p. of **لَاوَا**, “land”; **لَاوَا**, “other”; **فَوَا**, “wandered”; **مَقْقَصَا**, aph. ptc. of **مَقْقَصَا**, “corpse”; **وَسَّطَا**, “then”; **مَقْقَصَا**, ethpe. ptc. of **مَقْقَصَا**, “was ordered, appointed”.

Text 7: Barhebraeus (A.D. 1226-86)

Barhebraeus (Syriac Bar ʿEbroyo, Arabic Ibn al-ʿIbrī) was Syrian Orthodox Maphrian of the East. The following text is taken from his *Chronography*: part of his account of the Crusades, specifically the dealings of King Richard of England with Saladin and his entourage in A.D. 1191.

⊕ 20

مَحَلُّا وَابِي كَلِّدَاوُ هَبُو اِسْرَكْبَا حَفَا *رَلِّدَا *رَلِّدَا
 هَا مَحَلُّا حَه وَهَا اِنَّا نَه حَسْنَا حَتَّ رَحَّ هَا رَحْفَم:
 هَا مَحَلُّا لَلْمَلِكِ اِنَّا وَهَا وَهَم مَقْقَصَا هَمَقْقَصَا مَحَلُّا.
 اِنَّا مَحَلُّا اِنَّا وَهَم مَقْقَصَا مَحَلُّا وَهَم
 كَاه وَهَم مَحَلُّا مَحَلُّا: وَهَم مَحَلُّا مَحَلُّا: وَهَم
 هَا مَحَلُّا لَلْمَلِكِ هَا مَحَلُّا مَحَلُّا. هَا مَحَلُّا مَحَلُّا وَهَم
 اِنَّا مَحَلُّا حَه وَهَم مَحَلُّا مَحَلُّا مَحَلُّا مَحَلُّا: هَا
 مَحَلُّا مَحَلُّا مَحَلُّا مَحَلُّا مَحَلُّا مَحَلُّا. هَا
 اِنَّا مَحَلُّا وَهَم مَحَلُّا وَهَم مَحَلُّا: هَا
 مَحَلُّا: اِنَّا مَحَلُّا مَحَلُّا مَحَلُّا مَحَلُّا: هَا
 مَحَلُّا مَحَلُّا مَحَلُّا مَحَلُّا مَحَلُّا مَحَلُّا. هَا
 مَحَلُّا وَابِي كَلِّدَاوُ حَفَا *رَلِّدَا *رَلِّدَا
 وَهَم مَحَلُّا مَحَلُّا مَحَلُّا *رَلِّدَا *رَلِّدَا مَحَلُّا وَهَم
 اِنَّا مَحَلُّا مَحَلُّا مَحَلُّا مَحَلُّا مَحَلُّا مَحَلُّا
 مَحَلُّا مَحَلُّا وَهَم مَحَلُّا مَحَلُّا مَحَلُّا مَحَلُّا
 مَحَلُّا: هَا مَحَلُّا مَحَلُّا مَحَلُّا مَحَلُّا: هَا
 مَحَلُّا مَحَلُّا مَحَلُّا مَحَلُّا مَحَلُّا مَحَلُّا. هَا
 مَحَلُّا مَحَلُّا. هَا مَحَلُّا مَحَلُّا مَحَلُّا مَحَلُّا
 مَحَلُّا مَحَلُّا مَحَلُّا مَحَلُّا مَحَلُّا مَحَلُّا
 مَحَلُّا مَحَلُّا مَحَلُّا مَحَلُّا مَحَلُّا مَحَلُّا
 مَحَلُّا مَحَلُّا مَحَلُّا مَحَلُّا مَحَلُّا مَحَلُّا

وَابْرِكُ وَقَدْ كَلَسَ قَبْلَهُ قَوْمَهُ فَجَعَلَهُ حَصَدَانَا وَهَيْتَا:
 هَهْهَ لَأَكْلَا وَهُوَ حَا حَقْبَا وَرَلَلُ كَلِب. هَلَامِشِب
 مَعِ قَتَبَيْتَا لَوْحِ قَتَبَا حَلَسَهْ مَعِ حَسْتَقَا. هَعَبُو
 أَيْكَلَدَاوِ أَيْرَبَّيَا حَلَا دَاوَلَا هُوعْبِي هَهْلَا صَدَانَا:
 هَإَمِنُ كَلِ هَاهِد: وَحَدَا إِنَا وَاسْمِي هَاهَلَّا خَصَب. هَبْصَه
 قَتَبَيْتَا نُمْدَا وَحَدَا حَا مَعِ صَعْبَدَاهَه: هَاهَلَّا
 حَاوَلَا رَبِّ مَلْحَا وَابْرِكَدَاو: هَاهَلَا صَدَا مَعِ:
 هَكَمَحَلَا وَصَعَا فَبْعَه مَعِ مَبُوَا. هَاهَمِ مَلْحَا
 حَاوَلَا: وَحَدَا إِنَا وَإَف حَمِ هَهَلَهَا أَنْمِزِ أَنَا هَهَلَا
 حَاهُوا نُمْدَا هَاسْمِي هَاهَلَّا خَصَب. هَهَبِ أَمِنِ حَاوَلَا
 حَرْلَلُ كَلِبِ لَا رِيَا مَلْهَلَا لَوْح: مَبَا مَعِ وَهَلِي:
 هَإِسْنَا وَلَا أَهَفِ وَتَارَا حَلَاهِ وَهَه. حَبْجِمِ فَئِد:
 وَصَلْحَا لَا رُبِ وَتَصَعَه رِبِ مَبُوَا أَلَا حَلَوِ هَهُوْ هَيْتَا:
 هَاهَا لَا حَبْصَا مَعَبُو. هَاهِي تَسْعَه وَصَعَبُو: إِنَا لَا
 مَعْبَدَلَا إِنَا مَصْلِكَه أَفَلَا هَه حَبْجِي. هَمَعِ أَنْص
 وَصَلَوُ صَيَا نَهَاهَا صَيْدَا حَبْجِمِ أَيْرَبَّيَا تَحَبَبِي:
 كَصَلَوُ صَيْتَا: هَكَلِ هَسْتَقِهَالَ حَقْبَدَا. هَهَبِ هَاهَا
 هَاهَلَا: أُرَا مَلْحَا وَابْرِكَدَاوِ دَخَفَه. هَرْلَلُ كَلِبِ
 أُرَا لَاهُ وَعَلَم: هَعَبُو تَعْبِي هَاهَلَا كَلْتَا وَمَنَا وَهَذَا:
 مَبُوْ دَاهَه أَصْتَا هَيْتَا مَعِ أَنْبِ قَتَبَيْتَا

وَأَبْرِكُ، “messenger, ambassador”; كَلَسَ، “England”; هَهْلَا،
 “was devoured, broken in pieces”; حَلَسَهْ، ethpa. of هَهْلَا، “behold”;
 حَصَدَانَا، “side”; مَلْحَا، “war”; مَبُوَا، “how long? (literally: until when?)”;
 هَاهَلَّا، “thus”; هَهْلَا، “became drunk” (compare مَبُو in Text 1:20);
 مَصْلِكَه، aph. impv. of مَبُو، “sword”; مَصَلَا، “blood”; مَبَا،
 “returned, changed”; مَعْبَدَلَا، “now, therefore”; 2nd

وَهَفِي مَلَا وَخَاتَبِي قَتَبَيْتَا: هَاهَلَا مَعْبَا مَلَا
 حَاهُ وَعَلَم. رَلَلُ كَلِبِ مَعِ أَفَلَا حَاهُوا مَلَم. أَلَا حَاوَلَا
 أَنْمِي هَاهَلَا مَبِ حَيْتَدَا: هَعَبُو وَهُوَ حَا مَحَقَا حَلَا أَنْمِي:
 رَلَلُ كَلِبِ وَتَعَلَم. هَهَبِ هَهَلَا مَعْبَصِي هَاه: أَنْمِي
 كَلِ هَاهِي حَيْتَقَا: وَبَحْبِي وَهَوَا مَلَم مَلَا لَا هَاهِي. أَفَلَا
 مَبِ مَحَلَا هَاهِ أَيْدَا حَيْتَا مَلْحَا وَحَا وَهَاهِي حَلْمَلَا:
 هَاهَهِي هَاهِي هَبِ حَاهُوا: مَبْرِيَا وَهَلَا وَهَاهِي كَلَا
 أَصَلَا وَصَبِ هَاهِي حَصْرِيته حَرِيتهَاهِ هَبُو أَنْمِي هَاهِي:
 حَبْجِمِ لَا مَبِي لَشْمِي. هَاهَلَا أَهَلَوَلَا رَلَلُ كَلِبِ
 هَعَبُو أَيْرَبَّيَا وَهَلْصَهَالَا حَلَا مَلْحَا. هَهَبِ أَسْمِي لَمْرَبَّيَا
 مَلْحَا مَعَبْتِي حَلَاهِ حَهْصَا مَلْحَلَا أَنْمِي كَلِ: وَهَاهَا
 حَاهِمِ مَلْحَا مَقْصِي حَلْمَلَا حَلْمَصْلَا مَعَبَلَا إِنَا
 مَلَا هَلَا مَعْبَدُولَا: هَاهَلَا وَهَاهِي هَاهِي حَيْتَقِلْمَلَا هَاهِي هَاهِي
 هَاهِي هَاهِي لَا. هَاهَلَا هَهَبِ أَيْرَبَّيَا وَرَلَلُ كَلِبِ مَبِ كَلَمَلَا:
 هَاهَهِي حَهْقَصَلَا مَلَا *أَمِنُ كَلِبِ *هَهَمِنُ كَلِ أَنْمِي:
 وَرَلَلُ كَلِبِ حَاهِمَلَا *طَلَا مَبِ أُرَا هَاهِي وَصَبِ حَلْمَلَا:
 هَاهِي حَهْهَاهِي هَاهِي هَاهِي دَخَفِي صَهَلِي. هَاهِي هَهَلَا هَاهِي
 حَيْتَقِلْمَلَا هَاهِي: هَاهِي وَصَعَا أَنْمِ مَلَا وَهَاهِي مَلْمَلَا فَكَلْمَلَا
 لَكَلْمَلَا حَلَاهَا *وَحَلْمَلَا. هَاهِي هَاهِي وَهَاهِي حَاهِي
 *مَلْمَلَا *مَبْرِيَا. هَاهِي أَهَلْمَلَا *دَخَفِي صَهَلِي: هَعَبُو حَلَا
 رَلَلُ كَلِبِ هَاهِي كَلِ: وَهَاهِي لَا مَلْمَلَا حَهْهَاهِي هَاهِي هَاهِي
 مَلْمَلَا كَلِبِ: مَلْمَلَا هَاهِي *هَهَلَا أَنْمِي مَلْمَلَا وَطَلَا. هَاهِي هَاهِي
 هَاهِي هَاهِي رَلَلُ كَلِبِ وَهَاهِي: هَاهِي مَلْمَلَا مَلْمَلَا
 هَاهِي هَاهِي حَاهِي: هَاهِي حَهْصَلَا مَبْرِيَا وَهَاهِي
 *هَاهِي هَاهِي *هَاهِي *هَاهِي. هَهَبِ مَعْبَلَا لَوْحِي مَلْمَلَا
 وَقَتَبَيْتَا هَاهِي هَاهِي كَهْصَلَا *أَهْلَمَلَا: مَبِ مَبِي مَبِي
 هَاهِي هَاهِي مَلْمَلَا كَقَتَبَيْتَا هَاهِي وَهَاهِي هَاهِي مَعِ
 مَعْبَدَلَا حَهْصَلَاهِي مَبْلَا. هَهَبِ مَبِي هَاهِي حَهْصَلَاهِي

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

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

“Maipherkat”; هُنَا, pe. ptc. of هَاتَا, “hated”; وَلَا, “without”; وَسَعَا, p., “mercy”; أَسْب, “shed”; أَرْمِنِيَا, “Armenian”; فَكُنَا, “labourer”; لَكُنَا, “wronged, miserable”; وَحَلِيءُهُ, “Gabal Gur”; مَلِكُ مَنشُورٍ, “Malik Mansur”; أَتَمَّ, ethpa., “was confirmed, fortified, took refuge”; حَمَّ, pe. ptc. of حَمَّ, “left”; حَمَّاؤُنَا, ethpe. ptc. of the root حَاوَا, “agreed with, made alliance with”; حَمِيمُ, “Begtimur”; حَمِي, “Lord”; حَمِي, “therefore”; أَمَّ, aph. of حَمَا, “ignored, turned away”; وَحَمَّا, “at that moment”; فَكَلَا, “a little”; أَسْب, “Edessa”; حَمِي, “Harran”; حَمِيمَا, “Samosata”; حَمَمَّا, aph. ptc. f. p. of حَمَّ, “set off”; أَوَّامَا, “two”, with sfx., “the two of them”; حَمِي, “band” (f.); حَمَمَّا, “towards”; أَمَكَلَا, “Ashkelon”; حَمِي, pe. passive ptc. of حَمَا, “encamped, etc.”; حَمَمَا, “put, set”; حَمَمَا, “ambush”; حَمَمَا, ptc. of حَمَمَا, “camp”; حَمَمَا, pa. infinitive of حَمَمَا, “collected”; حَمَمَا, “piece of wood”; حَمَمَا, ethpe. of حَمَمَا, “was uncovered”; حَمَمَا, “rode”; حَمَمَا, “every one”; حَمَمَا, “horse”; حَمَمَا, “met, attacked”; حَمَمَا, pa. of حَمَمَا, “slew”; حَمَمَا, for حَمَمَا, ethpe. of حَمَمَا, “was seized”; حَمَمَا, “horseman”; حَمَمَا, “only”; حَمَمَا, “ordinary”; حَمَمَا, “blamed, accused”, with sfx.; حَمَمَا, pe. ptc. of حَمَمَا, “sought”; حَمَمَا, 1st s. impf. of حَمَمَا with sfx.; حَمَمَا, pa. 1st s. impf. of the root حَمَمَا, “spoke”; حَمَمَا, “pitched (tent), encamped”; حَمَمَا, “tent, etc.”; حَمَمَا, “outside”; حَمَمَا, “towards, at”; حَمَمَا, “sat”; حَمَمَا, “there”; حَمَمَا, “evening”; حَمَمَا, “departed”; حَمَمَا, “each other”; حَمَمَا, “sultan”; حَمَمَا, 1st s. impf. of حَمَمَا, “sat” (see XI.3); حَمَمَا, “was willing”; حَمَمَا, “two (things)”; حَمَمَا,

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

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

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

Note on Chanting (by George A. Kiraz)

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

- If the vowel of the last syllable is **أ**, **و** or **و**, a **و** is added and it takes the same vowel as the last syllable. For example, **كِرْكُوهُوه** in the first stanza is chanted **كِرْكُوهُوه**. Similarly, **وَصَنُحْمَا** of the second line is chanted **وَصَنُحْمَا**.
- If the vowel is **ا** or **ا**, a **ا** is added instead. For example, **حُكِيه** of the third line becomes **حُكِيه**.

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❖ **وَكَا أَدُوهر أَصْفَهفَا وَ*تُرْحَص** ❖
.. كَا مَلَا وَأَمَلِكُهُ يَهُوه مَلِكُهُوَا ..

وَأَوْحَا حَرْمَر هُفَهوَه.	أَفْصَا صُنِي أُو كِرْكُوهُوه.
وَوُحَدَ قَطَنُ نُهُلَقُوب.	أَسُ أَلُنَا وَصَنُحْمَا.
أَمَلَا مَلَا حُكِيه.	هَفْنَه هَفْصَا كَلَصْرَاب.
أَلَصْبَا هُوَا وَأَكَلَا.	وَهُوَا وَمَلَا حَصَنُحْمَا.
حَرْمَر يَهُوه وَحَبَبَه كُهُوَا ..	هُوَا كَه وَحَا وَصُنَا.

هَوَكَلَا لُرْبَهوَا أَنُه.	حَبَبُ مَهَا أَفَلَهَم أَنُه.
هَوَلَقُصْتَهوَه هَصْتَهفَا.	كَه حُخْتَهوَه تَرْتَهفَا.
وَفَع قَدِيه أَسُ *أَلْبَهفَا.	وَهُوه وَحَا هُوَا حَصَبَه.
هَوَاهَلَكُوهوَه هُوَا وَمَلَا.	وَأَمَلَا صُنَا وَرَحْتَهوَاه.
حَرْمَر يَهُوه وَحَبَبَه وَمَلَا ..	هَوَاهَلَكُوهوَه هُوَا وَحَا.

وَحَنُحْنَا وَوُحَه وَحَب.	هَسَبَه هَصْنَتَا وَحُنَا.
وَمَرَه مَهَكَا وَوَقْرَهوَه.	مَبَبَا وَنَا وَحُكِيَا.
حَرْمَر كَه عَصَا وَحَا وَحَبَال.	عَصَا قَحَدَه أَسُ وَحُنَا.
وَبُغْدَهوَه قَدِيه مَتَل.	هَوَحْنُصَح كَه هَوُوحْتَهوَه.
حَرْمَر يَهُوه وَحَبَبَه أَهُوَهوَه ..	نُهُلَقُنَا كُصْفَا مَبَبَا.

وَمِيَد تَعْمَلَا وَهَوُهوَه.	رَحْصَه مَح هَهوَهوَا وَحُكِيَا.
هَوَحْصَهوَه نُهُوَا أَسُ قَهُوَا.	صُنِيه رَحْنَا حَرْمَر حُنَا.
حَبَبَه هَهُوَا حَصْنَتَهوَاه.	وَمِيَد حَمَلَا حَمِيَهوَهوَه.
رُكُهَامَر هَفْنَا وَصَبَبِيَا.	هَوَا رَهْصَح رُنَا لَلَاوِي.
حَرْمَر يَهُوه وَصَبَبَه وَحُنُحْمَر ❖	قُنُحُحَر تَعْمَلَا حَلَاوُحُهوَاه.

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

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

ptc. of **هَؤُلَاءِ**, “was even, worthy”, meaning “equal”; **حَبَابًا**, “deed”; **أُصْفِيَهُ**, aph. of **صَمِر**, “established”, with sfx.; **أَلْيَمًا**, “legion, class”; **حَدِثًا**, “celibate, virgin” (m.); **مُرِينًا**, “ascetic, Nazirite”; **صَلَحَ**, ptc. p. of **صَلَت**, “wrote”; **قَبِيحًا**, “ancient, former”; **حَكَوِي**: note the Eastern spelling with **و**; **مَكَوِي** (usual spelling), “rather, in particular”; **أَبَا يُهَنِّي**, “Father John”; **صَحَابَتًا**, “writer”; **أَعْتَمَدًا**, “history”; **بَار حَيْبًا**, “Bar ‘Idta”; **رُؤَسَاءُ**, “Rostam”; **بَيْتُ قَوْقَا**, “Beth Qoqa” (in Adiabene); **زَكَا إِشُو**, “Zeka Isha”; **بَيْتُ أَبِي**, “Beth ‘Abe”; **مَدْبَحًا**, “desert”; **أَسْكَتِي** (usual spelling), “Eskete” (Scete in Egypt); **أَسْكَتِي**, “form, manner of life”; **أَسْكَتِي**, “asceticism”; **فَعْمَبُنَا**, “command”; **كَلِيمًا**, “divine”; **حَضَنَ**, “dwelt”; **مَدْبَحًا**, “cave”; **صَلَحِي**, pa. passive ptc. of **لَهَمًا**, “hid”. Note the Eastern script combination of *t* and *’* at the end of the word; **مَحْذَاهَا**, “neighbourhood”; **مَكْلَلًا**, “quickly, shortly”; **أَبَا**, ethpe. of **بَي**, “became known, famous”; **حَدَا**, “cause”; **بَعَاوْنَا**, “profit”; **رُؤَسَاءُ** (western vocalization), “general”; **صَمِر**, pe. passive ptc. of **صَمِر**, “put, appointed”; **مَقْبَلَتُهُ**, “priority”, used in construct to mean “fore-”; **بَيحَدَا**, “knowledge” (hence “foreknowledge”); **صَلَحِي**, “eternal”; **مَرْحَمَتُهُ**, “middle, means”; **أَلْحَصِبِي**: **أَلْحَصِبِي** is an anomalous verb based on **أَلْحَصِبَا**, “disciple”, meaning “taught, made disciples”. Here we have an impf. passive (some would call it the ettaph. of **أَلْحَصِبِي**): “they will (might) be made disciples”; **أَبَا**, p. of **أَبَا**, “father”; **بُنِي**, “founder”; **صَمَقَدَا**, pa. passive ptc. of **صَمَقَدَا**: the verb means “named, gave a name to”, this ptc. means “famous, renowned”; **أَسْكَتِي**, “Assyrian”; **بَابِلُونِي**, “Babylonian”; **أَسْكَتِي**,

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

of **حَمَلٌ**, “changed, migrated”; **وَالٌ**, “without”; **فَسَادٌ مِّنْ حَيْثُ**, “corruption, corruptibility”.

GLOSSARY

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

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

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

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

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

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

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

كُفْرًا	blasphemy
كُلًّا	general
كُلُّهُمَا	body
كَنْزًا	treasury
كُتِبَ	pe. cut, circumcized
كَبَابًا	tendon, ligament
كَذَلِكَ	for, since (not the preposition "for")
كَلَّمًا	pe. revealed
كَلِمَةً	clearly
كَلْبًا	thief
كَبِيرًا	giant, mighty man
كَلَّمَ	aph. dwelt, descended
كَلْبًا	race, family
كَلَّمَ	pe. committed adultery
كَلْبًا	leper
كَلْبًا	loaf
كَلْبًا	bone
كَلَّمَ	pa. devoured, broke in pieces
كَلَّمَ	pe. shaved
-	of, that, in order that, because, which, who (relative pronoun)
كُفْرًا	sacrifice
وَدَّ	pe. took, led, drove, guided
وَهَبًا	gold
وَهْدًا	way of life, custom
وَهْمًا	afflicted, knight templar
وَهْبًا	commander, dux

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

شَوْوَا	glory
لَا	pe. was, became
ثُمَّ	then
مَطْلًا	temple
بَعَثَ	believed (<i>pay'el</i> of <i>بَعَثَ</i> or <i>أَبْعَثَ</i>)
بِعْمَانًا	faith
كَمَا	thus, similarly
لِذَلِكَ	therefore
كَمَا	thus
مَجْرًا	pa. went, made walk
مَهْمًا	aph. ignored, turned away
مَجْرًا	pe. turned, returned, changed
بِطَبَخٍ	spice
هُنَا	here, now, in this place, in this case
هُنَا	now
و	and, also
هَلَا	pe. fitting (used as active ptc.)
وَأَخْرَجَ	etcetera
بِشْرًا	pe. bought (imperfect <i>بَشَرَ</i>); pa. sold
زَمَانًا	time
بِزَمَانٍ	pe. was fitting (used as participle)
بِزَهْرًا	brightness
بِزَمَانٍ	yoke
بِزَمَانٍ	shaking, movement
بِزَمَانٍ	armour
بِزَمَانٍ	pa. armed (<i>زَمَّنَ</i>)

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

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

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

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

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

كُلًّا	all; كُلِّمَ : always (see رَحِمًا)
طَلَا	pe. forbade, prevented
مَلَأَ	dog
مَلَأَ	tortoise
مَلَأَ	crown
مَلَأَ	everyone
كُلِّمَ	everything (see مَلَأَ)
مَلَأَ	pa. crowned (with martyrdom)
مَلَأَ	ambush
مَلَأَ	congregation
مَلَأَ	pa. gathered
مَلَأَ	pa. covered, kept secret (pe. passive participle used as adjective)
مَلَأَ	money
مَلَأَ	pe. denied
مَلَأَ	preaching
مَلَأَ	aph. preached, proclaimed
مَلَأَ	weakness, sickness
مَلَأَ	Christian
مَلَأَ	pe. placed/wrapped round
مَلَأَ	(walled) city
مَلَأَ	womb, belly (construct مَلَأَ)
مَلَأَ	pe. wrote
مَلَأَ	book, writing
مَلَأَ	beaten
ـَإِ	to, belonging to, by (with passives) (also used as sign of accusative)

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

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

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

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

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

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

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

كُلَّ	over, against, concerning; كُنَّا مُنَّا:
	on account of what?
لِذَلِكَ	therefore
حُلَّ	pa. raised up
كَلَّ	pe. entered
كُلَّطَ	world, eternity
كَلَّطَ	pastor, shepherd
كَلَّأَ	cause
حَمَّ	with
كَلَّطَ	people (plur. كَلَّطَاتٌ)
كَلَّأَ	pe. dwelt
عَلَّ	pe. answered
كَلَّأَ	flock, sheep (collective)
كَلَّأَ	poor, ascetic
كَلَّأَ	asceticism
كَلَّأَ	pe. was difficult
كَلَّأَ	dust
حَرَّ	pe. forced, resisted
حَدَّ	pa. discussed, disputed, examined
حَفَّ	pe. uprooted
حَفَّأَ	root, herb
حَفَّأَ	ethpe., ettaph. was aroused, awakened
حَفَّأَ	astute, clever
حَفَّأَ	bed
حَفَّأَ	pe. came to pass, befell
حَفَّأَ	pe. fled
حَفَّأَ	pa. prepared

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

فُصِّلَا	blossom
فَصْلَا	plain
فُوهُمَا	saviour
فَسِد	pe. spread
فَانِعَا	Pharisee
فَانِيكُمَا	Frank
فَانِيهُمَا	person
فَانِه	aph. separated
فَانِه	pe. set apart, separated, departed, died passive ptc. used as adjective: special
فَانِعَا	cavalryman
فُوِه	pe. remained
فَعَف	pa. explained
فَاكُلُّهَا	saying, word
فَاكَم	pe., pa. opened
فَاكَم	pe. mixed, wove
فَانِي / فَانِي	towards, to, at
فَانِي	pe. wanted; ethpe. was willing, consented
فَانِيكُمَا	thing
فَانِيكُمَا	will
فَانِيكُمَا	finger
فَانِيكُمَا	pa. adorned
فَانِيكُمَا	fasting
فَانِيكُمَا	painter
فَانِيكُمَا	pe. bent; pa. pray

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

صَمِيرًا	summer
مُنْعَدًا	resurrection
صَبْغًا	piece of wood
صُلًا	voice, sound, tune
مَلِكًا	little
مَكْتَلًا	quickly, shortly
مَكْنُوهًا	clergy
مَكْنُوتًا	clergy
مُمًّا	pe. arose, existed
مَاتًا	pe. obtained, possessed
مَبْلًا	lampstand, candle
مَنْعًا	person, substance, hypostasis
مَلَّهًا	pe. was afraid
مَدًا	pe. cried out
مَدًا	pe. called, blew (on horn)
مَدًا	pe. drew near, touched; pa. brought near, offered; aph. fought
مَدًا	war, battle
مَدًا	village, field (p. مَدًا : see VI.F)
مَدًا	pe. spread over
مَدًا	horn
مَدًا	harsh
مَدًا	elder, priest
وَدًا	pa. increased
وَدًا	great, master
وَدًا	<i>panpal</i> made big; <i>etpanpal</i> was increased

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

وَصْعًا	horse
وُجِرَ	pe. was/became high; ethpe. was exalted
وَجَلَّ	pe. threw, lay (hands), put (chains); aph. threw, poured, raised (voice)
وَصْعًا	evening
وُجْدًا	high place
وَجَدَا	ethpe., ethpa. thought
وَجَدَا	pe. fed, tended (sheep etc.)
وَجْدًا	pasture, fodder
وَجْدًا	mind, heart
وَجَدَا	pe. moved, wriggled
وَجَدَا	pe. blamed, accused
وَجْدًا	wicked man, apostate
وَجَدَا	pe. bubbled up, boiled up, was heated/inflamed; <i>šap'el</i> made abound
وَجَدَا	pe., pa. asked; ethpe. abstained from
وَجَدَا	pe. led away captive
وَجْدًا	neighbourhood
وَجْدًا	pa. praised
وَجْدًا	tribe
وَجْدًا	captivity
وَجْدًا	splendour
وَجْدًا	pe. pardoned, left, desisted
وَجْدًا	young child
وَجْدًا	simplicity, childishness
وَجْدًا	trouble

وَجْدًا	pe. troubled
وَجْدًا	pe. threw
وَجْدًا	pa. beguiled, enticed
وَجْدًا	pa. sent
وَجْدًا	pe. was even/worthy; ethpe. conspired, agreed with
وَجْدًا	glory
وَجْدًا	authority
وَجْدًا	beauty, virtue
وَجْدًا	wall
وَجْدًا	beginning
وَجْدًا	strength, agreement
وَجْدًا	<i>šap'el</i> partook of, associated; <i>أَجْدًا</i> : had intercourse, communicated
وَجْدًا	ordinary
وَجْدًا	peace
وَجْدًا	trumpet
وَجْدًا	fetter, bond, chain
وَجْدًا	pe. slept
وَجْدًا	corpse
وَجْدًا	pe. sent; pa. stripped
وَجْدًا	pe. ruled, prevailed over; pa. gave power; ethpa. ruled
وَجْدًا	peace
وَجْدًا	apostle
وَجْدًا	in authority (adjective)
وَجْدًا	pe. was fulfilled, finished, agreed to;

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

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

أَوْحَاةٌ	truce, peace
أَمْحَسَاةٌ	hymn, praise, glory
أَمْنَاةٌ	history

عَلَّمَ هَلَالِكًا مَحْسَاةً وَلَا مَحْمَاةً