

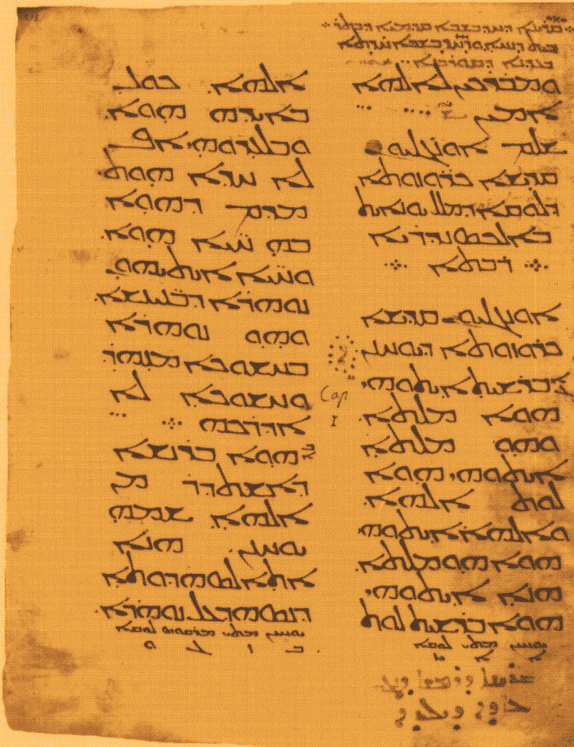
PORTA LINGUARUM ORIENTALIUM

Takamitsu Muraoka

CLASSICAL SYRIAC

A BASIC GRAMMAR WITH A CHRESTOMATHY

Second, Revised Edition



Harrassowitz Verlag

Takamitsu Muraoka
Classical Syriac

PORTA LINGUARUM ORIENTALIUM

Neue Serie

Herausgegeben von Werner Diem und Lutz Edzard

Band 19

2005

Harrassowitz Verlag · Wiesbaden

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With a select Bibliography
Compiled by S. P. Brock

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Bibliographische Information Der Deutschen Bibliothek:
Die Deutsche Bibliothek verzeichnet diese Publikation in der Deutschen Nationalbibliografie; detaillierte bibliografische Daten sind im Internet über <http://dnb.ddb.de> abrufbar.

Bibliographic information published by Die Deutsche Bibliothek:
Die Deutsche Bibliothek lists this publication in the Deutsche Nationalbibliografie; detailed bibliographic data is available in the internet at <http://dnb.ddb.de>. e-mail: cip@dbf.ddb.de

For further information about our publishing program have a look at our website <http://www.harrassowitz.de/verlag>

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Printed on permanent/durable paper.

Printing and binding: Hubert & Co., Göttingen

Printed in Germany

ISSN 0554-7342

ISBN 3-447-05021-7

In memory of my dear teacher

and

a true gentleman

Chaim Rabin ל"ר

(1915-96)

Professor of Hebrew

The Hebrew University, Jerusalem

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PREFACE

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

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

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

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

¹ On the *status quaestionis* up to the late thirties of this century, see an excellent overview in Rosenthal 1939: 179-211.

rather intriguing subtleties and niceties.

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

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

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

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

Another universally acclaimed boon of Brockelmann's grammar has been its "Literatur." Here again we follow in his steps, and to this

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

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

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

October, 1996.

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PREFACE TO THE SECOND EDITION

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

August, 2004.

Takamitsu Muraoka
Oegstgeest, The Netherlands

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

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Abbreviations

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

Abbreviated titles of the Syriac documents cited in the Morphosyntax and Syntax section of the grammar

- Acta Thomae*: Wright, W. (ed.), *Apocryphal Acts of the Apostles*. 2 vols. London and Oxford: Williams & Norgate, 1871.
- Aphr.: Graffin, R. (ed.), *Aphraatis demonstrationes*. 2 vols. [Patrologia Syriaca. 1-2]. Paris: Firmin-Didot et socii, 1904-7.
- Bedjan, *J. Sarugensis*: Bedjan, P. (ed.), *Homiliae selectae Mar Jacobi Sarugensis*, 5 vols. Paris: Via Dicta / Leipzig: Harrassowitz, 1905-10.
- Ephrem, *L'Évangile concordant*: Leloir, L., *Saint Ephrem : Commentaire de l'Évangile concordant*. Dublin: Hodges Figgis & Co., 1963.
- Euphemia*: Burkitt, F.C. (ed.), *Euphemia and the Goth* etc. London / Oxford: Williams and Norgate, 1913.
- Josh. Styl.: Wright, W. (ed.), *The Chronicle of Joshua the Stylite*. Cambridge: Cambridge University Press, 1882.
- Mart.*: Assemanus, S.A. (ed.), *Acta sanctorum martyrum orientalium et occidentalium*. Roma: Josephus Collinus, 1748.
- Spic.*: Cureton, W. (ed.), *Spicilegium syriacum* etc. London: Francis and John Rivington, 1855.

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

Some practical suggestions

1. The following may be considered as useful pedagogic strategy:
 - a. Study the following matters thoroughly:
 - 1) the Estrangela form of the alphabet (§ 2),
 - 2) the pronunciation of the letters of the alphabet (§ 3),
 - 3) the "Nestorian" vowel signs to go with it (§ 4c),
 - 4) some graphic signs (§ 5)
 - 5) some phonological rules (§ 6 A, B, F, H, I, J, K, L)
 - 6) the basics of morphology: pronouns (§§ 9-12, 13, 15), declension of nouns and adjectives, and conjugation of verbs (§§ 17, 18, 21, 24, 27, 30, 31, 40-43, 46, 48-57, 61-68).
 - b. Do the appropriate exercise as you go along, studying the above-mentioned points.
 - c. Footnotes, especially lengthy ones, may be initially ignored.
2. Start working through the chrestomathy. The texts nos. 1 and 3 may be best left for a later stage of study. Begin with nos. 4 and 5, both from the Bible.
3. In studying the texts in the chrestomathy, make good use of the accompanying footnotes. Cross-references to the grammar ought to be studied carefully. Start studying simultaneously the paragraphs of the grammar section not mentioned above, including the Morpho-syntax and Syntax section.

PART ONE

WRITING AND PHONOLOGY

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

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

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

¹ Useful collections of such inscriptions are Drijvers 1972; Drijvers and Healey 1999.

² On this, see Beyer 1966.

East Syrians (Nestorians) on the one hand, who came under the Persian sphere of influence, and the monophysite West Syrians (Jacobites) on the other, who remained within the Roman sphere of influence. These ecclesiastical developments came to leave some traces at language level as well in that each branch began to develop its own form of alphabet and there are some differences in phonology between the two dialects.

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

§ 2 Alphabet. Like other indigenous Semitic scripts, the Syriac alphabet is essentially consonantal.⁽³⁾ Each of its twenty-two letters was originally designed to represent a single consonantal phoneme. However, already the earliest inscriptions show that some letters had begun to be used to mark vowels, notably the letter Waw for *o* or *u* and the letter Yodh for *i* or *e*. Moreover, the first letter of the alphabet, Alaf, had ceased to be pronounced under certain conditions, and thereby appeared to be a vowel letter by default. These three letters then are bivalent, being either consonantal or vocalic or having no phonetic value, the latter applying to Alaf. All the remaining letters are consonantal.

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

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

Table of the alphabet

Name	Estrangela				Serto				Nestorian				Hebrew			
	Unattached	Joined to the right	Joined to the left	Joined to the right and left	Unattached	Joined to the right	Joined to the left	Joined to the right and left	Unattached	Joined to the right	Joined to the left	Joined to the right and left	Unattached	Joined to the right	Joined to the left	Joined to the right and left
Alaf	Ⲁ	Ⲁ			Ⲁ	Ⲁ			Ⲁ	Ⲁ			Ⲁ	Ⲁ		Ⲁ
Beth	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
Gamal	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
Dalath	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
He	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
Waw	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
Zai(n)	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
Heth	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
ṯeth	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
Yodh	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
Kaf	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
Lamadh	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
Mim	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
Nun	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
Semkath	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
Ⲅ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
Pe	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
Ṣadhe	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
Qof	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
Resh	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
Shin	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
Taw	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ

Note the following points applicable to all the three scripts:

- a) Certain pairs of letters need to be carefully kept apart from each other:⁴

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

ܒ (Beth) ⁽⁵⁾	:	ܟ (Kaf)
ܕ (Dalath)	:	ܪ (Resh)
ܚ (Heth)	:	ܝܝ (double Yodh)
		ܢܝ (Nun + Yodh)
		ܢܢ (double Nun)
ܠ (Lamadh)	:	ܐ (‘E)
ܢ (Nun)	:	ܝ (Yodh)

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

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

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

e) In the Serto script the sequence of Lamadh followed by Alaf is written ܠܐ, whilst Alaf followed by Lamadh is written ܐܠ. Furthermore, where a word ends with Lamadh and the following word begins with Alaf, the combination may be spelled ܠܐ. In the Nestorian script a word-final sequence of Taw followed by Alaf may be written ܐܘ instead of ܐܘܐ.

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

Consonants. The six plosives, namely ܒ, ܟ, ܕ, ܓ, ܦ, ܬ, are pronounced, as in the Tiberian tradition of Hebrew, in two different ways: /b g d k p t/ and, with spirantisation, /v ġ ḏ k f t/: /ġ ḏ, t/ being the equivalent of the Arabic *Ghain*, /ḏ/ of *th* of the English *that*, /k/ of *ch* of Scottish *loch*, and /t/ of *th* of *thing* respectively.⁽⁶⁾

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

⁶ The use of double slashes, / /, is not meant to be phonemic notation, but a mere

Alaf (ܐ) is a glottal stop, heard in many varieties of English as in *better* /bɛʔə/ for the standard /bɛtə/.

Heth (ܗ) is an unvoiced fricative pharyngeal.

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

ʿE (ܥ) is a voiced fricative pharyngeal, forming a pair with Heth.

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

a) Diacritical dot. The first is a simple dot placed above or below a word where two or three sequences of identical consonants differ phonetically, and consequently in meaning. Thus ܡܢ /mān/ 'What?' or /man/ 'Who?' vs. ܡܢܢ /men/ 'from'; ܩܬܠ /qāṭel/ 'killing' (participle), or /qāṭel/ 'he murdered' vs. ܩܬܠܐ /qṭal/ 'he killed'; ܡܠܟܐ /malkā/ 'king' vs. ܡܠܟܐ /melkā/ 'counsel'; ܗܘܐ /haw/ 'that' (demonstrative pronoun) vs. ܗܘ /hu/ 'he'; ܗܘܢܢ /hānnon/ 'those' vs. ܗܘܢܢܢ /hennon/ 'they.' Sometimes this diacritical dot came to indicate a grammatical distinction. Thus serving initially to distinguish ܒܗܐ /bāh/ 'in her' from ܒܗܐ /bēh/ 'in him,' it subsequently came to be used to mark a third person feminine suffix irrespective of its phonetic shape in contrast to its masculine counterpart: ܩܬܠܬܗ /qṭaltāh/ 'I killed her' as against ܩܬܠܬܗ /qṭaltēh/ 'I killed him,' but also ܩܕܡܗ /qdāmēh/ 'before her' (but ܩܕܡܗ /qdāmaw/ 'before him').

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

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

expedience.

⁷ For a description of historical development of vowel notation in Syriac, see Segal 1953.

b) **Vowel letters.** From the above-mentioned use of Alaf as vowel letter by default there developed its use as a genuine vowel letter for *a*: e.g. ܐܘܕܘܕܘܕܐ ܕܕܘܕܘܕܐ. This has spread also to indigenous Syriac words: e.g. ܐܘܐ for ܐܐ /tallā/ 'dew.'

Yodh and Waw are mostly used to indicate a historically long *i* and *u* respectively.⁽⁸⁾ Thus ܒܝܘܫ /biš/ 'bad' and ܩܘܡܘܢܐ /nqumun/ 'they shall get up,' but occasionally also for a historically short *i* or *u*, e.g. ܩܝܫܪܐ /gišrā/ 'bridge'; ܩܘܫܡܐ /gušmā/ 'body'; ܦܝܙܓܘܕܐ /pizgaddā/ 'emissary.'

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

Furthermore, almost every *u* or *o* is indicated by means of a Waw. Common exceptions are ܟܘܠ /kol, kul/ 'every' and ܡܬܘܘܢܐ /mettūl, metṭol/ 'on account of,' which are at times defectively spelled in early periods, and regularly so in late manuscripts.⁽⁹⁾

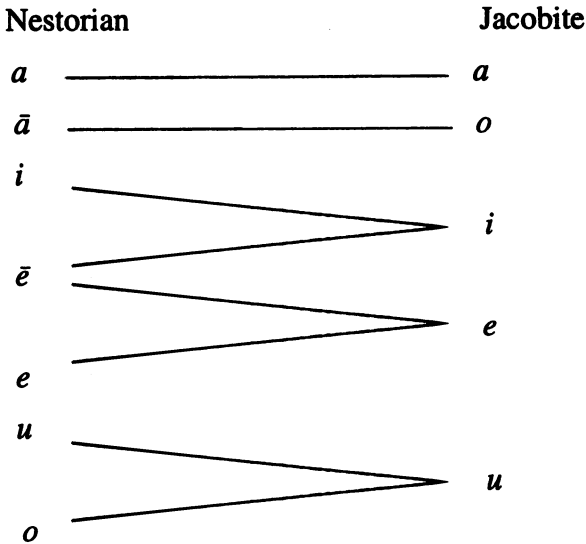
c) **Vowel signs.** Two distinct sets of vowel signs are in use: the earlier developed Nestorian system and the later Jacobite system. The former consists of single or double dots, whereas the latter makes use of letters of the Greek alphabet. The two systems are set out below as attached to the consonant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

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

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

Nestorian (ES = Eastern Syriac)	Jacobite (WS = Western Syriac)
/sā/ ܣܳܐ (zqāfā)	/so/ ܣܳܐ (zqofo)
/sa/ ܣܳܐ (ptāhā)	/sa/ ܣܳܐ (ptōho) ⁽¹⁰⁾
/si/ ܣܳܐ (ḥvāšā)	/si/ ܣܳܐ (ḥvošo)
/su/ ܣܳܐ (ʿšāšā ʿallišā)	/su/ ܣܳܐ (ʿšošo)
/sē/ ܣܳܐ (rvāšā kāryā)	
/se/ ܣܳܐ (rvāšā ārrikā)	/se/ ܣܳܐ (rvošo)
/so/ ܣܳܐ (ʿšāšā rwiḥā)	

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



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

¹⁰ For the notation "zeqafa," and not "zeqāfā," and the like, see n. 5 above.

¹¹ A vowel quality considered to be comparable to the American English pronunciation of *soft*.

¹² On the complicated two-way correspondence between the Nestorian *ē* and Jacobite *i/e*, see Blau 1969.

Many scholars believe that the ES represents at many points an earlier phase of Classical Syriac vowel system, although details are still debated—for instance, whether the distinction between /sā/ and /sa/ was purely one of length—and actual manuscripts attest to a considerable degree of fluctuation.⁽¹³⁾ Especially the WS /i/ and /u/ corresponding to the ES /ē/ and /o/ respectively are considered to be secondary.⁽¹⁴⁾

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

§ 5 Other graphic signs.

a) A dot is placed above א נ ק פ ט to indicate their "hard" (plosive) pronunciation, /b g d k p t/—called **ܩܘܫܝܝܐ** /quššāyā/ 'hardening'—and below those same letters to indicate their "soft" (fricative) pronunciation—called **ܪܘܟܟܝܝܐ** /rukkāyā/ 'softening.' For instance,

¹³ See Birkeland 1947: 19-39 and Morag 1962: 45-59.

¹⁴ There is some theoretical difficulty also about the interpretation of the vowel /o/. Unlike the vowels *a* and *e* there is only one vowel sign. Whereas a long *a* or *e* is not liable to deletion, many *o*'s are liable to such a deletion—e.g. **ܩܕܘܫܐ** /qdoš/ 'sanctity' vs. its emphatic state form **ܩܘܫܝܝܐ** /quššā/; **ܢܩܒܘܪܐ** /neqbor/ 'he shall bury' vs. **ܢܩܒܪܘܢܐ** /neqbrun/ 'they shall bury'—but some are undeletable as in **ܩܩܐܬܐ** /qāṭol/ 'murderer' vs. its emph. form **ܩܩܐܠܐ** /qāṭolā/ and noun patterns with a suffix /-on/ such as **ܓܝܠܝܘܢܐ** /gelyonā/ 'revelation' and **ܦܠܐܗܘܢܐ** /palāhonā/ 'small god.' Should one interpret the latter as *morphophonemically* long? Moreover, there are cases in which one cannot find a short or long counterpart in neat paradigmatic opposition: e.g. pronouns such as **ܗܘܢܐ** 'you' (m.pl.) **ܗܘܢܐ** 'they' (m.) **ܗܘܢܐ** 'those' (m.) or the *o* contracted from /aw/ as in **ܝܘܡܐ** 'day,' which does not occur in any other form of the noun (otherwise always /yawm-). Whereas the vowel *i* remains constant, *u* is sometimes deleted: e.g. **ܩܘܫܝܝܐ** /quššā/ vs. its st. abs. form **ܩܕܘܫܐ** /qdoš/ 'sanctity.' All in all, it appears that deletability is a *consequence* of the historical brevity of vowels, but cannot be made a criterion for interpreting them to be short. The fact that native speakers of the language did not find it necessary to devise separate symbols for putative long and short varieties of *i*, *u*, and *o* ought to be made to carry due weight.

مَلِكًا /malkā/ 'king'

دَهَبًا /dahvā/ 'gold'⁽¹⁵⁾

In ES the letter Pe with a rukkaka is also pronounced hard, /p/.⁽¹⁶⁾ Moreover, East Syrians pronounce some Pe's following a vowel like Waw, which fact is indicated by means of a semi-circle under such a Pe: e.g. اِبْرَاهِيمَ /Pawšāiā/ 'raisins,' نَفْسًا /nawšā/ 'soul,' نَبِيًّا /newtaḥ/ 'he (or: we) shall open.'⁽¹⁷⁾

b) Another diacritical device of ancient origin, called *seyame*, is a double dot indicating the plural form of a noun which was often impossible graphically to distinguish from its singular form: e.g. مَلِكًا /malkē/ 'kings' vs. مَلِكًا /malkā/ 'king'; مَلِكَاتًا /malkāṭā/ 'queens' vs. مَلِكَةً /malkṭā/ 'queen.' The use of the seyame sign was subsequently extended to cases where no ambiguity existed: e.g., اَمَمًا /Pammin/ 'cubits,' اَنْبَاءًا /fānā/ 'small cattle' (collective noun), اَبْرًا /fāvān/ 'are good' (fem. adj. pl. used predicatively, but not masc. اَبْرًا /fāvin/), اَبْرًا /kṭav/ 'they (fem.) wrote,' اَبْرًا /nektvān/ 'they (fem. pl.) shall write,' اَبْرًا /trēn/ اَبْرًا /tartēn/ 'two.'

c) One sometimes finds a horizontal stroke—called *linea occultans* 'hiding line' or *marheṭana* 'hastener'—over⁽¹⁸⁾ a non-word-final consonant which is not immediately followed by a vowel as in اَبْرًا /plag/ 'they were half' vs. اَبْرًا /palleḡ/ 'they divided; اَبْرًا /laḥm/ 'my bread.' More often the sign indicates that the consonant so marked is not pronounced (syncope), e.g. اَبْرًا /mdittā/ 'city,' اَبْرًا /wā/ 'was,' اَبْرًا /nā/ 'I,' اَبْرًا /patton/ 'you (masc. pl.); اَبْرًا /bat/ 'daughter of' as against اَبْرًا /bartā/ 'daughter.'

The same horizontal stroke, when placed below a consonant, may indicate that it is to be pronounced clearly with some sort of helping vowel. Called *mehaggeyana* 'articulator' it occurs where more than

¹⁵ In Greek loanwords with π, the dot is placed inside the letter (ⲡ)—or a double dot above (Ⲣ)—to indicate its pronunciation without aspiration as in Dutch *pen* as against Engl. *pen*.

¹⁶ A phenomenon attested as early as the 10th century: Nöldeke 1966:313.

¹⁷ For a fuller list, see Mingana 1905:3.

¹⁸ In late manuscripts or some printed editions the sign may also be found *below* the letter in question.

two consonants are clustered together as in **חֵכְמָה** /*hēkēmtā*/ for /*hēkmtā*/ 'wisdom.'

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

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

§ 6 Some remarks on phonology

A) **Vowel deletion rule.** The vowels /a/, /e/, and /o/ which come to stand in an unaccented open syllable, namely a syllable ending in a vowel, are regularly deleted. This process can be clearly observed where the addition of an inflectional ending or a suffix pronoun leads to the originally closed final syllable becoming open and the accent shifting forward: e.g., **בָּר** /*bar*/ 'son' (or: 'the son of') → **בְּרָא** /*brā*/ 'the son' (< */*barā*/); **אָכַל** /*ʔākel*/ 'eating' (masc. sing.) → **אֹכְלִין** /*ʔāklin*/ (masc. pl.) (< */*ʔākelin*/); **אֶכְלֶה** /*ʔēkol*/ 'I shall eat' → **תֹּכְלִין** /*tēklin*/ 'you (fem. sing.) shall eat' (< */*tēkolin*/).

This rule can account for the morphological process whereby both the basic form **שָׁלַם** /*šlem*/ 'image' and its variation with the definite article, **שַׁלְמָה** /*šalmā*/, can be derived from the underlying form */*šalem*/: */*šalem*/ → /*šlem*/ and */*šalemā*/ → /*šalmā*/.²⁰ As can be seen from the last example, where two short open syllables precede stress (CṽCṽCṽ)²¹, it is the first short open-syllabic vowel before the stress that is deleted: thus */*dahavā*/ > /*dahvā*/ **זָהָב** 'gold' as against */*kātevā*/ > /*kātbā*/ **כָּתַב** 'writing' (f.sg.); */*qanayyā*/ > /*qnayyā*/ **קָנָה** 'reeds.'

B) /e/ → /a/ before /r/ or a guttural. Examples are: **שָׁמַע** /*šamā*/ 'hearing' for */*šāme*/; **שָׁבַח** /*šabbah*/ 'he praised' for */*šabbeh*/; **דָּוָר** /*dāvar*/ 'leading' for */*dāver*/.

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

²⁰ Forms such as **אָכַל** /*ʔēkal*/ 'he ate,' **אָכַל** /*ʔākol*/ 'Eat!,' and **יָדָע** /*yidā*/ 'he knew' show that the initial vowel developed after this rule had ceased to operate.

²¹ C = consonant; V = vowel; ṽ = short vowel.

C) A word-initial glottal stop (Alaf) is always followed by a vowel as in **ﻫﻮﺑﻪ** /*pesar*/ 'he bound,' **ﻻﻫﺎﻫﺎ** /*ʔalāhā*/ 'god.' However, the other gutturals are not subject to such a rule: thus **ﻫﻤﺎﺭ** /*ħmār*/ 'donkey'; **ﻫﺮﺍﻕ** /*ħraq*/ 'he ran away.'⁽²²⁾

D) A word-initial /y/ which by analogy would have no vowel is regularly provided with a congenial /i/ vowel, often spelled **ﻳﻪ**: e.g. **ﻳﻪﺟﺪ** /*iveš*/ 'was dry' (cp. **ﻻﺟﺪ** /*lveš*/ 'he was clothed'; **ﻳﺪ** /*idā*/ 'hand.'⁽²³⁾

E) There is no genuine diphthong, but a combination of a vowel followed by /w/ or /y/, such as /aw/ in **ﻳﺎﻭﻣﺎ** /*yawmā*/ 'day' and /ay/ in **ﺑﺎﻳﺘﺎ** /*baytā*/ 'house.'⁽²⁴⁾

F) A syllable may begin with a single or double consonant, and end with a vowel (*open syllable*) or consonant or double consonant (*closed syllable*). Thus **ﺩﺍﻭﺍﺭ** /*dāvar*/ = /*dā-var*/; **ﺩﻭﺍﺭ** /*dvar*/ (monosyllabic); **ﻗﺒﻞ** /*qabbel*/ = /*qab-bel*/. A form such as **ﺗﻪﻛﻠﻴﻦ** /*tēklin*/ is best analysed as /*tēk-lin*/, though it is a variant on /*tēkol*/ = /*tē-kol*/, but rather in view of a form such as **ﻧﻪﺭﺗﻮﻥ** /*nērtun*/ 'they shall inherit,' a variation of **ﻧﻪﺭﺍﺕ** /*nērat*/. A doubly closed syllable occurs only at the end of a word form: e.g. **ﺗﺎﻫﺖ** /*taħt*/ 'below'; **ﺷﻘﻮﺕ** /*švaqt*/ 'you forsook'; **ﻻﻫﻢ** /*lahm*/ 'my bread.' A sequence of two identical consonants at the end of a syllable is simplified: e.g. /**ant*/ > /**att*/ (with the assimilation of the /*n*/) > **ﺗﺎﺕ** /*pat*/ **ﺗﻮ** 'you'; **ﻗﺒﻞ** /*qabbel*/ 'he received' > **ﻗﺒﻼﺕ** /*qablat*/ 'she received.'

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

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

²² On an apparent exception **ﻫﺎﺩﻗﺎﻑ** /*ħaduḩā*/, see Nöldeke 1966 § 76B.

²³ See Brock 2003: 97.

²⁴ The diphthong /aw/ is represented in ES always as /āw/, so **ﺑﺎﻭ**.

doubled consonant with no vowel is followed by another consonant: e.g. **ܡܠܬܐ** /meltā/ 'word' rather than /melltā/ as against **ܡܠܐ** /mellat/ 'the word of.'

A doubled consonant is not normally spelled twice. Common exceptions are **ܫܡܡܐ** /sammē/ 'drugs'; **ܫܡܡܐ** /ammē/ 'peoples'; **ܓܠܠܐ** /gallē/ 'waves.'⁽²⁵⁾

H) The spirantised pronunciation of the six plosives **ܐ ܕ ܩ ܦ ܚ ܛ** (§ 5: 1) occurs when these consonants are immediately preceded by a vowel or they follow a vowelless consonant at the beginning of a syllable. Thus **ܚܝܬܐ** /kātev/ 'writing'; **ܚܝܬܐ** /ktav/ 'he wrote,' but **ܚܝܬܐ** /maḳtvānā/ 'author' (the syllabification of the word is: /maḳ-tvā-nā/).

This rule may also operate across the word boundary, thus **ܬܠܬܐ ܕܢܝܢܐܪܝܢ** /yattir men tlātmā dēnārin/ 'more than three hundred denarii.'

The /w/ and /y/ of diphthongs are considered to be consonantal in this regard: thus **ܡܘܬܐ** /māwtā/ 'death' and **ܒܝܬܐ** /baytā/ 'house'; **ܗܝܕܝܢܐ** /hāydēn/ 'then.' **ܕܝܩܐ** 'like, as' is pronounced /ak/.

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

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

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

²⁵ These are considered to be historical spellings in which there was earlier a vowel between the two identical consonants.

proclitic particle to facilitate the pronunciation: e.g., **ܒܫܡܝܝܐ** /bašmayyā/ 'in the sky.'²⁶) This rule applies also where two or more proclitic particles follow one after another as in **ܠܕܘܫܝܝܐ** /ladvašmayyā/ 'to that which is in the sky.'

J) A word-initial /p/, /h/ or /ħ/ is often deleted when such a word, usually grammatical function word, forms a close phonetic unit with the immediately preceding word. Such are (i) the /p/ of the independent personal pronouns in the first and second persons (**ܐܢܐ** /pənā/ 'I,' **ܐܬܐ** /pat/ 'you [m.sg.],' **ܐܬܘܢܐ** /pat/ 'you [f.sg.],' **ܐܬܘܢܐܢ** /patton/ 'you [m.pl.],' **ܐܬܘܢܐܢܐ** /pattēn/), (ii) the /h/ of the third person singular pronoun **ܗܘ** /hu/ 'he, it' and **ܗܝ** /hi/ 'she, it', and the Perfect tense of the verb **ܗܘܐ** /hwā/ 'he was, there was,' and (iii) the /ħ/ of the first person plural independent pronoun **ܗܢܢܐ** /ħnan/ 'we.'

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

In the last example, not only the Alaf but also the accompanying vowel have been elided. In the case of **ܗܘ** or **ܗܝ**, the vowels are preserved when the preceding word ends with a consonant, but they become /w/ and /y/ respectively when they are preceded by a vowel: e.g. **ܗܘܐܢܐ ܡܠܟܐ** /pattu malkā/ 'you are the king'; **ܗܘܐܢܐ ܡܠܩܝܬܐ** /patti malktā/ 'you are the queen'; **ܕܐܘܕܝܢ ܗܘܐ ܡܠܟܐ** /malkāw dāwid/ 'David is king.'

A similar aphaeresis of Alaf is observable also in **ܢܐܫܐ** /nāš/ 'man, people'; **ܗܪܝܢܐ** /ħrēn/ 'other'; **ܗܪܝܝܐ** /ħrāyā/ 'last.'²⁷)

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

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

²⁷ In the following cases the phonetic process is complete, leaving no graphic trace of the original Alaf: **ܗܘܐ** /ħad/ 'one,' **ܗܘܐܢܐ** /ħartā/ 'end,' **ܗܘܐܢܐܢܐ** /ħātā/ 'sister,' **ܗܘܐܢܐܢܐܢܐ** /ħēn/ 'then' (cf. Biblical Aramaic: ܗܘܐܢܐܢܐܢܐܢܐ). Likewise the imperative of the verbs **ܗܘܐܢܐܢܐܢܐܢܐ** /peṭā/ 'to come' (e.g. **ܗܘܐܢܐܢܐܢܐܢܐܢܐ** /tā/) and **ܕܐܢܐܢܐܢܐܢܐܢܐ** /pezal/ (e.g. **ܕܐܢܐܢܐܢܐܢܐܢܐܢܐ** /zel/).

***ܢܫܠܡ** /n'ašlem/ 'he will deliver' > **ܢܫܠܡ** /našlem/; ***ܢܫܩܬܝܒ** /n'eṭkṭev/ 'it shall be written' > **ܢܫܩܬܝܒ** /neṭkṭev/. This also applies to cases of proclisis (# I above): **ܐ** + **ܠܘܪܐ** /par'ā/ 'land' > **ܠܘܪܐ** /bar'ā/ 'in the land.'⁽²⁸⁾

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

M) **Assimilation of consonants.** In the case of two verbs of physical movement, the /l/ as their component is assimilated when the preceding sibilant closes a syllable, i.e. has no vowel. Thus with the verb **ܕܘܠ** /pezal/ 'to go': e.g. ***ܕܘܠܐ** /pezlat/ 'she went' > **ܕܘܠܐ** /pezzat/; ***ܕܘܠܝܢ** /'āzlin/ 'going' > **ܕܘܠܝܢ** /pāzzin/. Likewise **ܫܠܥ** /sleq/ 'to ascend,' though, unlike **ܕܘܠ**, the Lamadh is never written⁽³⁰⁾: e.g. ***ܠܫܠܥ** /lmeslaq/ 'to ascend' > **ܠܫܠܥ** /lmesraq/; ***ܫܠܥܘܬܐ** /pasleqt/ 'you brought up' > **ܫܠܥܘܬܐ** /passeqt/.

The /l/ as the first consonant of a verb root is sometimes assimilated to the **Taw** of the preceding reflexive pattern prefix: so always in the reflexive pattern **Ettafal** corresponding to the causative pattern, **Afel** (see below, § 49) — **ܐܬܝܬܩܪܐ** /Pettaqrav/ < ***ܐܬܝܩܪܐ** /Peṭ'aqrav/ 'was fought'; **ܐܬܝܫܘܬܐ** /Pethed/ 'was shut' < ***ܐܬܝܫܘܬܐ** /Peṭ'eḥed/; **ܐܬܝܢܢܐ** /Pettannah/ 'he groaned' < ***ܐܬܢܢܐ** /Peṭ'annah/.

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

²⁸ Occasionally reflected in spellings such as **ܡܠܠܐ** /mallef/ for ***ܡܠܠܐ** /m'allef/; **ܒܝܫ** /biš/ 'evil' (cf. BA **ܒܝܫܐ**). **ܒܝܫܐ** /bātar/ 'after' (prep.), < **ܐ** 'in' + **ܝܫܐ** /paṭar/ 'place,' also shows a lengthening of the vowel /a/: /ba'/ > /bā/ (cf. BH **ܝܫܐ** < ***ܝܫܐ**). Some printed editions, apparently on account of the ES tradition, do not adhere to this rule, though the ES tradition itself is not consistent in this regard.

²⁹ Cf. BA **ܬܡܪܐ**; BH **ܬܡܪܐ**. This is also a historical explanation for words such as **ܒܝܪܐ** /bērā/ 'fountain' (cf. Heb. **בַּיַּר**); **ܕܝܘܒܐ** /dēvā/ 'wolf' (cf. Heb. **דָּב**).

³⁰ This is because the phenomenon predates the development in Syriac.

bright' (from ܢܗܪ /nhar/).⁽³¹⁾ On ܢܬܠ /nettel/ 'he shall give' from the no longer used *ܢܬܢ /nʦan/, see below § 67.

A similar assimilation occurs with nouns and pronouns as well: e.g. ܡܕܝܬܐ /mdittā/ 'city' as against ܡܕܝܢܐ /mdīnā/ 'the city of'; ܐܒܬܐ /zbattā/ 'time (of frequency)' vs. ܐܒܬܝܢ /zavnin/ 'times' (pl.); ܫܦܝܬܐ /sfittā/ 'ship' vs. ܫܦܝܢܐ /sfināṭā/ 'ships'; ܫܬܐ /šattā/ 'year' vs. ܫܢܐ /šna/ 'the year of.' Such a Nun may be written only in part of the inflection: e.g. ܠܒܝܬܐ /lvettā/ 'brick' vs. its pl. ܠܒܝܬܝܢ /levnē/. See also ܦܬܐ /Pattā/ 'woman'; ܦܬܐ /Pat/ 'you (m.sg.)'; ܦܬܝܢ /Patton/ 'you (m.pl.).'

The dental /t/ of the prefix of the reflexive pattern assimilates to a following /t/ or /ʔ/: ܦܬܬܐܫܝ /Peṭṭašši/ < /*eṭṭašši/; ܦܬܬܒܒܐ (also spelled ܦܬܬܒܒܐ , ܦܬܬܒܒܐ) /Peṭṭabbār/ 'was smashed.' A /d/ also, if followed by a vowel, follows the same rule: ܢܕܕܐܩܪܐ /neddakraḳ/ 'he shall remember you.' Such a /d/ not followed by a vowel assimilates to the preceding /t/: ܦܬܕܩܪ /Peṭṭd̪kar/ > /Peṭṭkar/ > /Peṭkar/ 'he remembered.' A similar assimilation may be assumed also when a proclitic particle (see above # I) is followed by a vowelless /d/ or /t/, which is in its turn also followed by another dental: ܘܕܕܐܡܝܐ /waddāmē/ 'and that which is similar' < /*waddāmē/; ܘܕܕܘܫ /wattuṣ/ 'and you shall rejoice' < /*wattuṣ/; ܘܕܕܐܫܫܐ /wattaššē/ 'and you shall conceal' < /*wattaššē/.⁽³²⁾

A dental /t/ or /d/ is assimilated to the following /t/ of an inflectional suffix: e.g. ܦܐܒܝܬܐ /ʔabbittā/ derived from ܦܐܒܝܬ /ʔabbiṭ/ 'dense'; ܠܐܬ /lāt/ 'you cursed' from ܠܐܬ /lāt/; ܦܕܬܐ /ʔēttā/ 'church' vs. ܦܕܬܐ /ʔēdat/ 'my church'; ܦܘܩܐ /ʔvat/ 'you did' from ܦܘܩܐ /ʔvad/; ܦܘܩܬܐ /Pavhettān/ 'you shamed us' < /*avhettān/. Note also ܦܕܬܐ /ḥdattā/ 'new' (f.sg.emph. of ܦܕܬܐ /ḥdat/), ܦܕܬܐ /ḥattā/ (m.sg.emph. < /*ḥattā/), ܦܕܬܐ /ḥattē/ (m.pl.emph. < /*ḥattē/).

N) Assimilation and metathesis.⁽³³⁾ In the reflexive verb patterns the /t/ of their prefix seems to swap its position with the initial consonant

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

³² There is no doubling of a spirantised plosive.

³³ For another possible interpretation of the feature discussed here, see Jøtton - Muraoka 1993: § 17b.

of a given verb root when the latter begins with a sibilant, one of the set /s, z, š, ṣ/. Thus Ethpeel ܐܬܩܪܐ *Pešreq*/ 'to be combed' < /**ešreq*/ (root ܩܪܐ); Ethpaal ܐܬܩܪܐ *Peštammaš*/ 'to be served' < /**eššammaš*/ (root ܩܪܐ). When the first consonant of a verb root is /z/ or /š/, the /t/ of the prefix is further assimilated partially to the preceding /z/ or /š/, namely to /d/ (assimilated to the voiced /z/) and to /t/ (to the emphatic /š/): e.g. Ethpeel ܐܬܕܘܢܐ *Pezdven*/ 'to be bought' < /**ešzven*/ (root ܕܘܢܐ) and Ethpaal ܐܬܫܒܒܐ *Peštabbā*/ 'to be decorated' < /**eššabba*/ (root ܫܒܒܐ).

O) Word stress. Here also differ ES and WS: ES always stresses the penultimate vowel, whereas WS stresses the final syllable when it is closed, but the penultimate when it is open, thus ܕܒܘܬܐ */koṭév/* 'writing' (m.sg.), but ܕܒܘܬܐ */kóṭbo/* (f.sg.). Both, each in its own way, seem to represent a later, secondary development, whilst the general penultima stress can be postulated for the early Classical period.⁽³⁴⁾ In any event, the stress does not appear to have phonemic status.

³⁴ For a reconstruction of a historical development of the Syriac accent, see Brockelmann 1962: § 71-79.

PART TWO

MORPHOLOGY

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

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

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

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

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

¹ One also uses Latin terms such as 'primae Alaf,' 'mediae Waw/Yodh,' 'tertiaie Yodh,' 'geminatae,' meaning roots whose first radical (*littera* 'letter') is Alaf, second radical is Waw/Yodh, third radical is Yodh, and second radical is identical with the third respectively.

§ 8 In the case of geminate roots, the first radical is geminated where it would not otherwise be followed by a vowel: e.g., from the root $\sqrt{\text{نح}}$, /eggoz/ 'I shall clip'; /negzun/ (= /neggzun/) 'they shall clip'; /ma^ʕʕāllē/ 'entrance' ($\sqrt{\text{حلا}}$). As can be seen from the last example, the gemination of the identical second-third radical is restored the moment it is followed by a suffix, whether a vowel or a consonant: cf. § 6 F.

Pronouns

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

	Separate	Enclitic
sg. 1	ننā /Penā/	ننē , ننē /nā/
2m.	تت Pat/	ت /t/
f.	تت Pat/	ت /t/
3m.	هو /hu/	هو , هو /w/ or /u/ (§ 10)
f.	هي /hi/	هي /y/ or /i/ (§ 10)
pl. 1	نحن /ḥnan/ (نحن) ⁽²⁾	نحن /nan/
2m.	تتون /Patton/ [WS ٥٦٤] ---- تتون	/tton/ [WS ٥٦٤]
f.	تتتن /Pattēn/	تتتن /ttēn/
3m.	هنن /hennon/ [WS ٥٦٥] -- تنن	هنن /Pennon/ [WS ٥٦٥]
f.	هنن /hennēn/	هنن /Pennēn/

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

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

² This long variant form, /Penaḥnan/, occurs only in old manuscripts.

phonetic simplification: كَاتِبْ or كَاتِبِنَا /kāṭevnā/ 'I write'; كَاتِبْكَ /gālē 'at/ or كَاتِبْكَ /gālēt/ 'you(m.sg.) reveal'; كَاتِبْكَ /kāṭev 'at/ or كَاتِبْكَ /kāṭvat/; كَاتِبْكَ /šappirat/ or كَاتِبْكَ /šappir 'at/ 'you are beautiful'; كَاتِبِنَا or كَاتِبِنَا (كَاتِبِنَا), all pronounced /kāṭbinnan/; كَاتِبْتُمْ or كَاتِبْتُمْ /kāṭbitton/ 'you (m.pl.) write.'

ه followed by an enclitic shows a dissimilation: ه ه ه /huyu/ 'it is he that ...'

§ 11 **Suffixed personal pronouns.** Possessive pronouns and pronouns which complement prepositions are attached directly to the latter. The forms which follow vowels slightly differ from those which follow consonants:⁽³⁾

	after consonants	after vowels
sg. 1	, (silent) ⁽⁴⁾	, /y/ ⁽⁵⁾
2m.	ك /āk/	ك /k/
f.	ك /ēk/	ك /k/
3m.	ه /eh/	ه /y/
f.	ه /āh/	ه /h/
pl. 1	ان /an/	ان /n/
2m.	ك /kon/ [WS, ٥]	
f.	ك /kēn/	
3m.	ه /hon/ [WS, ٥٥]	
f.	ه /hēn/	

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

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

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

⁵ E.g., from the noun ك Pav/: ك Pāv/; ك Pavuk/; ك Pavuk/; ك Pavuy/; ك Pavuh/; ك Pavun/.

	after consonants—	after vowels—
sg. 1	اَ /an/	اَ /n/
2m.	اَكْ /āk/	اَكْ /k/
f.	اَكْ /ēk/	اَكْ /k/
3m.	اَهْ /ēh/	اَهْ, اَهْ /y/; اَهْ /w/
f.	اَهْ /āh/	اَهْ /h/
pl. 1	اَنَ /an/	اَنَ /n/
2m.	اَكْنَ /kən/ [WS, اَكْنَ]	
f.	اَكْنَ /kēn/	

3m., f. The enclitics اَهْ (WS اَهْ) and اَهْ are used: § 10.

The direct object of the 1sg. with an infinitive may take the form, as well as اَ: e.g. Mt 8.2 اَهْ اَهْ اَهْ /meškah ʾat lam-dakkāyut/ 'you can cleanse me.'

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

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

§ 13 Demonstrative pronouns.⁽⁶⁾

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

sg.m.	اَهْ /hānā/ (rarely اَهْ /hān/)
f.	اَهْ /hādē/
pl.c.	اَهْ /hällēn/

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

⁶ On the syntax of the demonstrative pronouns, see below §§ 91: 2-4

b) For that which is more distant: "that, those"—

sg.m. ܐܗܘܐ /hāw/

pl.m. ܐܗܘܢܐ /hānnon/ [WS ܐܗܘܢܐ]

f. ܐܗܘܐ /hāy/

f. ܐܗܘܢܐ /hānnēn/

§ 14 Interrogatives

ܡܢ /man/ "Who?"; with an enclitic—ܡܢܗ /manu/ "Who is it that ...?"

ܡܐ /mā/, ܡܢ /mān/, ܡܢܐ /mānā/, ܡܘܢ /mon/, all meaning "What?";

with an enclitic—ܡܢܐܗ /mānāw/ "What is it that ...?"

ܡܢܐܝܢܐ /Paynā/ sg.m.; ܡܢܐܝܢܐ /Paydā/ f.; ܡܢܐܝܢܐ /Paylēn/ pl.c. "Which?"

ܡܢܐܝܢܐ /Paykā/ "Where?"; with an enclitic—ܡܢܐܝܢܐܗ /Paykāw/ "Where is it that ...?"

ܡܢܐܝܢܐܝܢܐ /Pemmaṭ/ "When?"

ܡܢܐܝܢܐܝܢܐ /lmānā/ "Why?"

ܡܢܐܝܢܐܝܢܐ /Paykannā/ "How?" (less commonly ܡܢܐܝܢܐܝܢܐ /Paykan/)

ܡܢܐܝܢܐܝܢܐ /kmā/ "How much?"

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

§ 16 Independent possessive pronouns. By adding an appropriate suffix pronoun to ܐܘܪܐܝܢܐ one obtains an independent possessive pronoun: e.g. ܐܘܪܐܝܢܐܝܢܐ /malkā dīlan/ 'our own king' as against ܐܘܪܐܝܢܐ /malkan/ 'our king.' These pronouns can also be used substantivally: ܐܘܪܐܝܢܐܝܢܐ /dīlanu hānā/ 'this is ours.' See below at § 91: 6.

Declension of Nouns and Adjectives

§ 17 Nouns and adjectives are declined in respect of three grammatical categories: number, gender, and state. The declension takes place mostly by way of adding an appropriate ending to the stem. The number and gender are each twofold: singular and plural, masculine and feminine.(¹) The state is three in number: absolute, construct, and emphatic (or: determinate): the meaning of these terms will be explained below.

The declensional endings are as follows:

	sg.			pl.		
	st. abs.	cst.	emph.	abs.	cst.	emph.
m.	—	—	/-ā/	/-in/	/-ay/	/-ē/
f.	/-ā/	/-at/	/-tā/	/-ān/	/-āt/	/-ātā/
			or /-tā/			

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

	sg.			pl.		
	st. abs.	cst.	emph.	abs.	cst.	emph.
m.	ܒܝܫ	ܒܝܫܐ	ܒܝܫܐܐ	ܒܝܫܝܢ ⁽⁸⁾	ܒܝܫܝܐܝ	ܒܝܫܝܐܐܐ
	/biš/	/biš/	/bišā/	/bišin/	/bišay/	/bišē/
f.	ܒܝܫܐ	ܒܝܫܐܐܐ	ܒܝܫܐܐܐܐ	ܒܝܫܐܢ	ܒܝܫܐܐܐܐܐ	ܒܝܫܐܐܐܐܐܐ
	/bišā/	/bišat/	/bištā/	/bišan/	/bišāt/	/bišātā/

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

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

⁷ The dual number is virtually extinct, confined to **ܐܪܝܢ** /trēn/, **ܐܪܝܢܐ** /tartēn/ 'two' and **ܐܪܝܢܐܐܐܐ** /maṭēn/ 'two hundred.' Syriac has no neuter gender as a morphological category. Cf. § 69.

⁸ The seyame points are not used when a m.pl. adjective is, in st. abs., used predicatively: see § 5 b.

st.cst. **بَيْت** /bēt/, emph. **بَيْتَة** /baytā/ 'house'⁹; abs. **بَيْلَة** /laylay/, emph. **بَيْلَة** /lēlyā/ 'night'; abs. **يَوْم** /yom/, emph. **يَوْمَة** /yāwmā/ 'day.' See above (§ 6H) on the contraction of diphthongs.

A variation in the following cases of Third-Yodh roots is only apparent: abs. **سَاطِئ** /šātē/, emph. **سَاطِيئَة** /šātyā/ 'fool' where the vowel deletion rule (§ 6A) is at work; abs. **مَقْشَة** /qšē/, emph. **مَقْشِيئَة** /qašyā/ 'hard' (ditto, the underlying stem being /*qašey/).

§ 20 Some nouns and adjectives insert an extra /y/ before the feminine ending. This applies to all nouns having such suffixes as /-ān/, /-on/: e.g. **مَقْبَلَة** /mqablān/ 'receptive; recipient'—f.abs. **مَقْبَلَانِيئَة** /mqablānyā/; cst. **مَقْبَلَانِيئَة**, emph. **مَقْبَلَانِيئَات** /mqablāniṭā/, pl.abs. **مَقْبَلَانِيئَات**, cst. **مَقْبَلَانِيئَات**, emph. **مَقْبَلَانِيئَات**. Likewise **مَلَكُونَة** /malkonā/ 'kinglet'—f.emph. **مَلَكُونِيئَة**; **مِسْكِينَة** /meskēnā/ 'poor'—f.abs. **مِسْكِينِيئَة**, pl.emph. **مِسْكِينِيئَات**; **زُورَة** /z'or/ 'small' (except sg.emph. **زُورَة**)—f.abs. **زُورِيئَة** /z'oryā/, cst. **زُورِيئَات**, pl.abs. **زُورِيئَات** /z'oryān/, emph. **زُورِيئَات**; sg.emph. **دُكْتَة** /duktā/ 'place'—pl.emph. **دُكْتَات** /dukyātā/; **دُنْبَة** /dunbtā/ 'tail'—pl.emph. **دُنْبَات** /dunbyātā/ (also **دُنْبَات** /dunbātā/).

§ 21 A small number of nouns, mostly short, have /ayyā/ as the pl.m.emph. ending.¹⁰ E.g. **بَار** /bar/ 'son'—**بَارِيئَة** /bnayyā/; sg.emph. **بَارِيئَة** /šattā/ 'year'—**بَارِيئَة** /šnayyā/; **زَنْ** /znā/ 'sort'—**زَنْ** /znayyā/; **تَدَة** /tdā/ 'breast'—**تَدِيئَة** /tdayyā/; **بِر** 'hand'—**بِرِيئَة** /pidayyā/ (beside **بِرِيئَة** /pidē/); **بِرِيئَة** /pappay/ 'curtain' (used as sg.)—**بِرِيئَات** /pappayyā/.

This is further the rule with words of Third-Yodh roots, the m.sg.abs. form of which is spelled in the m.sg.abs. and cst. with Alaf instead of Yodh: e.g. sg.m.abs. **مَقْشَة** /qšē/ (< /*qašey/) 'hard' (emph. or f.sg.abs. **مَقْشِيئَة** /qašyā/)—pl.m.emph. **مَقْشِيئَات** /qšayyā/; **سَاطِئ** /šātē/ 'fool'—**سَاطِيئَات** /šātyayyā/; **مَسْرَارِيئَة** /mšarray/ 'paralytic'—**مَسْرَارِيئَات** /mšarrayyā/; sg. emph. **غَدِيئَة** /gadyā/ 'goat'—**غَدِيئَات** /gdayyā/; **قَنْ** /qanyā/ 'reed'—**قَنْ** /qnayyā/; **مَعْيَة** /me'yā/ 'intestines'—**مَعْيَات** /m'ayyā/. Likewise with nouns always used in the plural (pluralia tantum): **مَائَة** /mayyā/ 'water';

⁹ The st.abs. **بَيْ** /bay/, occurring already in Old Aramaic, is a secondary development.

¹⁰ A more archaic form.

مَجْنَع (also without seyame) /šmayyā/ 'sky'; sg.emph. مَجْنَعُ /guryā/ 'whelp'—مَجْنَعِي /grayyā/; مَجْنَعِي /dmayyā/ 'price'.

§ 22 Types of nouns dealt with in § 21 have /-in/ as their pl.m.abs. ending: مَجْنَعِي, مَجْنَعِي, مَجْنَعِي. But adjectives end in /-ēn/: مَجْنَعِي, مَجْنَعِي.

In the pl.st.cst. we find /-ay/ with nouns—مَجْنَعِي /dmay/, مَجْنَعِي, مَجْنَعِي—but /-yay/ with adjectives and participles—مَجْنَعِي /qašyay/, مَجْنَعِي /rā'yay/ 'shepherds'; مَجْنَعِي /mhāwyay/ 'showing.'

§ 23 Some nouns show /-ānē/ as the pl.m.emph. ending, often as an alternative to the standard /-ē/: e.g. مَجْنَعِي /'ebbā/ 'fruit'—مَجْنَعِي /'ebbānē/; مَجْنَعِي /sammā/ 'drug'—مَجْنَعِي; مَجْنَعِي /besmā/ 'perfume'—مَجْنَعِي; مَجْنَعِي /rēhā/ 'smell'—مَجْنَعِي; مَجْنَعِي /mešhā/ 'ointment'—مَجْنَعِي; مَجْنَعِي /šallīqā/ 'ruler'—مَجْنَعِي; مَجْنَعِي /rabbā/ 'teacher'—مَجْنَعِي.

§ 24 Feminine nouns and adjectives of Third-Yodh or -Waw roots restore⁽¹⁾ the consonantal value of the Yodh or Waw respectively:

sg.abs.	مَجْنَعِي /taš'i/ 'story'	مَجْنَعِي /malku/ 'kingdom'
cst.	مَجْنَعِي /taš'i/	مَجْنَعِي /malku/
emph.	مَجْنَعِي /taš'iṭā/	مَجْنَعِي /malkuṭā/
pl.abs.	مَجْنَعِي /taš'yān/	مَجْنَعِي /malkwān/
cst.	مَجْنَعِي /taš'yā/	مَجْنَعِي /malkwā/
emph.	مَجْنَعِي /taš'yāṭā/	مَجْنَعِي /malkwāṭā/

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

Note the following common, but slightly irregular forms: مَجْنَعِي /Pāsyuṭā/ 'cure'—pl. مَجْنَعِي /Pāswāṭā/ or مَجْنَعِي /Pāsiwāṭā/; مَجْنَعِي /dmuṭā/ 'image'—مَجْنَعِي /demwāṭā/; مَجْنَعِي /švuṭā/ 'matter'—مَجْنَعِي /ševwāṭā/; مَجْنَعِي /hayyuṭā/ 'animal'—sg.cst. مَجْنَعِي /haywat/, pl. مَجْنَعِي /haywāṭā/; مَجْنَعِي /haḍuṭā/ 'joy'—abs. مَجْنَعِي /haḍwā/, cst. مَجْنَعِي /haḍwat/; مَجْنَعِي /šlotā/ 'prayer'—sg.cst. مَجْنَعِي /šlot/, pl. مَجْنَعِي /šlawāṭā/; مَجْنَعِي /mḥoṭā/ 'blow'—sg.abs. مَجْنَعِي /maḥwā/, pl.emph. مَجْنَعِي /maḥwāṭā/;

¹¹ "Restore" is a synchronic description. Cf. Lagarde 1889-91:146-50.

ܡܢܗܐ /mnāṭā/ 'portion'— pl.emph. ܡܢܗܘܐ /mnawāṭā/; ܡܡܗܘܐ /māw-māṭā/ 'oath'— pl.emph. ܡܡܗܘܐ /māwmāṭā/ (same as sg.)⁽¹²⁾; ܪܗܝܬܐ /ḥātā/ 'sister'—pl.emph. ܪܗܝܘܬܐ /ḥawāṭā/.⁽¹³⁾

§ 25 A fair number of masculine nouns ending in ܝܐ /yā/ form their pl. by means of the ending ܐܘܘܐ /āwāṭā/⁽¹⁴⁾: ܠܝܘܐ /Paryā/ 'lion'— ܠܝܘܘܐ /Paryāwāṭā/ (with the retention of /y/); ܠܗܕܝܐ /ḥadyā/ 'breast'—ܠܗܕܘܘܐ /ḥdawāṭā/; ܠܗܘܝܐ /ḥewyā/ 'snake'—ܠܗܘܘܐ /ḥwāwāṭā/; ܠܟܘܣܝܐ /kursyā/ 'throne'—ܠܟܘܣܘܐ /kursāwāṭā/; ܠܠܝܝܐ /lēlyā/ 'night'—ܠܠܝܘܐ /laylāwāṭā/; ܠܪܝܥܝܐ /rā'yā/ 'shepherd'—ܠܪܝܥܘܐ /rā'awāṭā/; ܠܦܣܝܐ /Pāsyā/ 'physician'—ܠܦܣܘܐ /Pāsāwāṭā/; ܠܡܪܝܐ /māryā/ 'master'—ܠܡܪܘܐ /mārāwāṭā/.

The same pl. ending occurs also with nouns which do not end in /-yā/: ܡܬܪܐ /Patrā/ 'place'—ܡܬܪܘܐ; ܠܗܝܠܐ /ḥaylā/ 'power'— ܠܗܝܠܘܐ /ḥaylāwāṭā/ (also ܠܒܒܐ); ܠܝܠܒܐ /lebbā/ 'heart'—ܠܝܠܒܘܐ /lebbāwāṭā/ (also ܠܝܠܒܐ); ܠܢܗܪܐ /nahrā/ 'river'—ܠܢܗܪܘܐ. These are all masculine nouns.

The ending /wāṭā/ is attested with some feminine nouns: ܦܘܡܬܐ /Pumtā/ 'nation'—ܦܘܡܘܬܐ /Pemwāṭā/; ܦܘܬܐ /Pūtā/ 'portent'— ܦܘܬܘܬܐ /Pūtāwāṭā/; ܢܘܪܐ /nurā/ 'fire'—ܢܘܪܘܬܐ /nurwāṭā/ (also ܢܘܪܐ); ܦܫܦܐ /seftā/ 'lip'—ܦܫܦܘܬܐ /sefwāṭā/.⁽¹⁵⁾

§ 26 In addition to /w/, Syriac inserts also /h/ in order to expand the plural stem of some nouns, especially monosyllabic nouns: ܦܘܬܐ 'father'—ܦܘܬܘܬܐ /Pavāhāṭā/; ܦܘܡܬܐ /Pemmā/ 'mother'—ܦܘܡܘܬܘܬܐ; ܦܘܬܐ

¹² This identity is explicable under the assumption of the original root /w-m-/: sg.emph. /*mawmāṭā/ > /mawmāṭā/, and pl.emph. /*mawmāṭā/ > /mawmāṭā/. The lengthening of /a/ to /ā/ is also attested in ܠܚܘܢܐ /ḥānā/ 'sheep' < /*ḥa'nā/, and ܐܬܪܐ /bāṭar/ 'after' < /*ba'tar/. The other two sg. forms of the noun in question allow of similar explanation: sg.abs. ܠܘܡܘܐ /mawmā/ < /*mawmā/ < /*mawmāṭā/, and sg.cst. ܠܘܡܘܐ /mawmā/ < /*mawmāṭ/.

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

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

¹⁵ The ending with /a/, /-āwāṭā/, is not confined to masculine nouns: see ܠܫܠܘܐ /slāwāṭā/, pl. of ܠܫܠܘܐ /šlōṭā/ 'prayer,' and ܠܡܢܘܘܐ /mnāwāṭā/, pl. of ܠܡܢܘܐ /mnāṭā/ 'portion' (§ 24). Such a short vowel in unstressed, open syllables conflicts with the vowel deletion rule (§ 6 A): it appears to be a secondary development.

'maid-servant'—**𐤀𐤃𐤌𐤎𐤏𐤓**; **𐤀𐤃𐤌** 'name'—**𐤀𐤃𐤌𐤎𐤏𐤓**.

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

- 1) Masc. nouns with the typically fem.pl. ending—
𐤀𐤃𐤌 'day' —**𐤀𐤃𐤌𐤎𐤏𐤓** (also **𐤀𐤃𐤌𐤎**); **𐤀𐤃𐤌** 'father'—**𐤀𐤃𐤌𐤎𐤏𐤓**;
𐤀𐤃𐤌 'name'—**𐤀𐤃𐤌𐤎𐤏𐤓**
- 2) Fem. nouns with the typically masc.sg. ending—
𐤀𐤃𐤌𐤎𐤏𐤓 'way'—**𐤀𐤃𐤌𐤎𐤏𐤓**; **𐤀𐤃𐤌** 'land'—**𐤀𐤃𐤌𐤎𐤏𐤓**; **𐤀𐤃𐤌**
 'soul'—**𐤀𐤃𐤌𐤎𐤏𐤓**⁽¹⁶⁾
- 3) Fem. nouns with the typically masc.sg. and pl. ending—
𐤀𐤃𐤌 'hand'—**𐤀𐤃𐤌** *Pidayyā*/ or **𐤀𐤃𐤌**; **𐤀𐤃𐤌** *Pattānā*/
 'she-ass'—**𐤀𐤃𐤌**; **𐤀𐤃𐤌** /*kēfā* 'stone' —**𐤀𐤃𐤌**; **𐤀𐤃𐤌** 'cloud';
𐤀𐤃𐤌 /*šepṛā* 'bird'⁽¹⁷⁾
- 4) Fem. nouns with the typically fem.sg. but masc.pl. ending—
𐤀𐤃𐤌 /*meltā* 'word'—**𐤀𐤃𐤌** /*mellē*/; **𐤀𐤃𐤌** 'cubit'—**𐤀𐤃𐤌**;
𐤀𐤃𐤌 'hour'—**𐤀𐤃𐤌**; **𐤀𐤃𐤌** /*šattā* 'year'—**𐤀𐤃𐤌**; **𐤀𐤃𐤌** /*m'artā*/
 'cave'—**𐤀𐤃𐤌**; **𐤀𐤃𐤌** /*enbtā* 'grape'—**𐤀𐤃𐤌** /*envē*/; **𐤀𐤃𐤌**
 (or: **𐤀𐤃𐤌**) /*tēttā* (< /**tēntā*/) 'fig'—**𐤀𐤃𐤌**; **𐤀𐤃𐤌** /*gfettā* (<
 /**gfentā* 'grape'—**𐤀𐤃𐤌**; **𐤀𐤃𐤌** /*lvettā* 'brick'—**𐤀𐤃𐤌**.⁽¹⁸⁾

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

§ 29 The grammatical gender and the natural sex largely overlap

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

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

¹⁸ The declension of the noun **𐤀𐤃𐤌** /*šabtā* 'sabbath; week'—sg.abs. **𐤀𐤃𐤌**, pl. **𐤀𐤃𐤌**, **𐤀𐤃𐤌** shows that the final /t/, which belongs to the root (< Heb. שַׁבָּת), was reinterpreted as a feminine morpheme.

when a noun denotes an animate being. Thus **أَبٌ** 'father,' **بَنٌ** 'son,' **إِخْوَانٌ** 'brother,' **هَمْرٌ** /*hmārā*/ 'he-ass,' and **مَلِكٌ** 'king,' for instance, are masculine in gender, whereas **أُمٌّ** 'mother,' **بِنٌ** 'daughter,' **أُخْتٌ** 'sister,' **شَمْرٌ** 'she-ass,' and **مَلِكَةٌ** 'queen' are of feminine gender.

Also of feminine gender are nouns of the following categories: animals—**بَعْدَانٌ** 'sheep'; **عِزٌّ** /*ezzā*/ 'goat'; **خَنٌ** 'small cattle'; **جَبْتٌ** 'scorpion'; **سَفْرٌ** /*seprā*/ 'bird'; **فَلْبٌ** 'cat'; parts of the body, esp. those which go in pairs—**أُذُنٌ** 'ear'; **كَعْبٌ** 'knee'; **سَوْفٌ** 'handful'; **إِبْرٌ** /*iprā*/ 'fingernail'; **يَمِينٌ** 'right hand'; **كَبِدٌ** 'liver'; **جَبْءٌ** 'wing'; **بَطْنٌ** 'belly'; **كَتِفٌ** /*katpā*/ 'shoulder'; **نَفْسٌ** 'soul'; **عَيْنٌ** 'eye'; **جَمْدٌ** 'heel'; **شَفْرٌ** /*sevā*/ 'finger'; **قَرْنٌ** 'horn'; **رِجْلٌ** /*reglā*/ 'foot'; **يَنْبٌ** /*šennā*/ 'tooth': nouns for vessels and tools—**سَفِينٌ** 'boat'; **حَبْلٌ** 'linen garment'; **لَمْبٌ** 'table'; **جَبَلٌ** 'sickle'; **حَبْلٌ** 'needle'; **بَدٌ** 'bed'; **فَدْلٌ** /*paddānā*/ 'yoke'; **رَاهِيَةٌ** /*rahyā*/ 'mill.'

Unclassifiable, but feminine are: **أَرْضٌ** 'earth'; the four points of the compass—**شَمَالٌ** 'N,' **جَنُوبٌ** 'E,' **مَشْرِقٌ** 'S,' **مَغْرِبٌ** 'W'; **سَبِيلٌ** 'way'; **مَعْدٌ** 'field'; **حِجْرٌ** 'stone'; **مِلْحٌ** 'salt'; **نَارٌ** 'fire'; **سَحَابٌ** 'cloud'; **ضَبْغٌ** 'fog'; **عَفْصٌ** /*gfettā*/ 'grape.'

The gender of some nouns fluctuates: **بَعْدَانٌ** 'cattle'; **عَصَا** 'stick'; **لِطْمٌ** 'palate'; **سَيْفٌ** 'sword'; **شَرِيكٌ** 'colleague'; **قَمَرٌ** 'moon'; **شَمْسٌ** 'sun.'⁽¹⁹⁾

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

Nouns and adjectives: their formation patterns

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

¹⁹ A fuller list may be found in Nöldeke 1966: § 87.

§ 31 Pattern *qṣṭl*, namely nouns or adjectives which show a short vowel after the first radical, but no vowel between the last two radicals in their stem when a declensional ending or a possessive pronoun is removed, e.g. **مَلِكًا** /malkā/ 'king,' **مَلِكِنَا** /malkan/ 'our king.' Among nouns and adjectives of this pattern the following sub-patterns may be recognised:

a) Those which show the shape *qtel* or *qtol* in the sg.abs. or cst.: e.g., **مَلِكٌ** /mlek/ 'king' (emph. **مَلِكًا** /malkā/); **رِجْلٌ** /rǧel/ 'foot' (**رِجْلًا** /rǧlā/); **قُدْسٌ** /qdoš/ 'sanctity' (**قُدْسًا** /quḏṣā/).⁽²¹⁾

Nouns of this sub-pattern whose third radical is one of the six plosives, **ك** **خ** **ط** **ظ** **ق** **ظ**, regularly take a *quššaya* with the radical in question in all their forms other than those of the st.abs. or cst.: e.g. **مَلِكًا** /malkā/, **عَبْدًا** /ʿabdā/ 'slave,' **كِسْفًا** /kespā/ 'silver,' **بُرْكَاءٌ** /burkā/ 'knee.'⁽²²⁾

With nouns whose third radical is a guttural or Resh, the /e/ changes to /a/ (§ 6 B): **بَابٌ** /traʿ/ 'gate' (**بَابًا**); **جَسَدٌ** /pǧar/ 'corpse' (**جَسَدًا**).

With nouns whose first radical is Alaf, the latter takes a full vowel (§ 6 C): **بِعْرٌ** /Peǧar/ 'wage' (**بِعْرًا**); **أَرْضٌ** /Paraʿ/ 'earth' (< /*areʿ/) (**أَرْضًا**); **طَرِيقٌ** /Purah/ 'way' (**طَرِيقًا**). On the second vowel, /a/, see the preceding paragraph.

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

²⁰ For a fuller listing, though admittedly not exhaustive, one may consult Nöldeke 1966: §§ 93-145, and Brockelmann 1962: §§ 117-51.

²¹ These can be traced back to the Proto-Aramaic or Proto-Semitic *qaṭl*, *qiṭl*, and *quṭl* pattern respectively.

²² Some exceptions occur in the plural: **عَسَبٌ** /ʿesbā/ 'grass' but **عَسَبَةٌ** /ʿesvē/; **سُرْبٌ** /gunbā/ 'theft' but **سُرْبَةٌ** /gunvē/; **أَلْفٌ** /alpā/ 'thousand' but **أَلْفَةٌ** /alfē/. It is considered to go back to an earlier plural form with a vowel after the second radical such as /*gunavē/: cf. Heb. **מְלָכִים** and **מְלָכִי**. On the other hand, forms such as **كَتِفٌ** /katpā/ (**كَتِفًا**) 'shoulder' (Heb. **כִּתְפִי**) and **كَاوَدٌ** /kavdā/ (Heb. **כָּוֵד**), both of the original *qaṭil* pattern, indicate that when the /i/ or /e/ vowel of this pattern had been elided, the spirantisation rule was still in force, and the /a/ vowel in the same syllabic position of the pattern *qvṭal* pattern had not yet been deleted, which explains the spirantised /v/ in **دَاهِوٌ** /dahvā/ 'gold' (< dahavā/): on this question, see Muraoka 1976:232f. Compare **كَرْكٌ** /karkā/ 'town' with **كَرْكَةٌ** /kerkā/ 'volume, tome.'

بَـ /yirah/ 'month' (بَـ); يَـ /yiled/ 'child' (بَـ).

b) There are feminine nouns corresponding to those described under the above sub-pattern: مَلَكَةٌ /malktā/ 'queen' (cst. مَلَكَةٌ, pl.abs. مَلَكَاتٍ, emph. مَلَكَاتٌ); نَبَاتَةٌ /neṣbtā/ 'plant'; هَيْبَةٌ /dehltā/ 'fear'; بُرْكَةٌ /burktā/ 'blessing.' However, there are nouns which show a vowel after the second radical in their sg. emph. form: رِجْلَةٌ /rgeltā/ 'rivulet' (but pl. رِجْلَاتٌ /reglātā/); حَلْبَةٌ /geltā/ 'calf' (but cst. حَلْبَةٌ); رِجْفَةٌ /gfettā/ (< /*gfentā/; pl. رِجْفَاتٌ).

c) Nouns of the second *qv̄l* sub-pattern show /a/ in their sg.abs./cst. form, and if their third radical is one of the six plosives (ك ح ط د ذ ز) it is provided with a *rukkakha*: ذَهَبٌ /dhav/ 'gold' (emph. ذَهَابٌ /dahvā/); سَلْفٌ /salf/ 'ship' (emph. سَلْفَةٌ /salfā/); دَقَانٌ /dqan/ 'beard' (دَقَانَةٌ); زَوَانٌ /zvan/ 'time' (زَوَانَةٌ); حَمَلٌ /gmal/ (حَمَلَةٌ); سَفَالٌ /šfal/ 'lowly' (سَفَالَةٌ); سَكَالٌ /skal/ 'foolish' (سَكَالَةٌ).²³ Although their sg. abs. /cst. form is not attested, the spirantised pronunciation of the third radical of the following nouns may allow us to infer that they also belong here: نَبْلَةٌ 'milk,' جَبْفَةٌ 'wing,' حَبْطَةٌ 'city,' رِبْحَةٌ 'raven,' رِبْحَةٌ 'humidity,' خُبْزَةٌ 'bread.'

A phenomenon analogous to رِجْلَةٌ mentioned above occurs here also: نَسَامَةٌ /nšamtā/ 'soul' (abs. نَسَامَةٌ, pl. نَسَامَاتٌ) as against نَسِيفَةٌ /tanptā/ 'unclean' (pl. نَسِيفَاتٌ /tanfātā/) and زِدْقَةٌ /zedqtā/ 'alms' (pl. زِدْقَاتٌ /zedqātā/).

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

²³ In the case of nouns with /r/ as their third radical, only comparison with cognate languages could assign them to this sub-pattern: دَكَارٌ /dkar/ 'male' (دَكَارَةٌ; cf. Heb. דָּקָר); دَنِيبٌ /bsar/ 'meat' (دَنِيبَةٌ; Heb. דָּבָר). In some other cases also comparison with cognates confirms this analysis: Heb. דָּבָר, דָּבָר; Arb. /safal/.

§ 32 Nouns and adjectives of the pattern *qāṣl* such as **خَالَم** /*kālam*/ 'eternity' with sg.emph. **خَالِم**, pl.abs. **خَالِمِ**, emph. **خَالِمٌ** are subject to the vowel deletion rule (§ 6 A).⁽²⁴⁾ The feminine sg. emph. of this pattern retains the short vowel: **خَالِمَةٌ** /*ʔākēl*/ 'eating,' f.sg.abs. **خَالِمَةٌ** /*ʔāklā*/, but **خَالِمَةٌ** /*ʔākelṭā*/.

§ 33 *Qtāl*. Examples: **قَرَارٌ** /*gzārā*/ 'decision,' **قَرَارٌ** /*vādā*/ 'work,' **قَرَارٌ** /*qrāvā*/ 'battle,' **قَرَارٌ** /*ešādā*/ 'outpouring' (§ 6 C), **قَرَارٌ** /*iqārā*/ 'honour' (§ 6 D).

§ 34 *Qtīl*, *Qtēl*, *Qtayl*. Examples: **قَتِيبٌ** /*kṭiv*/ 'written'⁽²⁵⁾, **قَتِيبٌ** /*pamir*/ 'said' (§ 6 C), **قَتِيبٌ** /*ilid*/ 'born' (§ 6 D); **قَتِيبٌ** /*rṭētā*/ 'trembling'; **قَتِيبٌ** /*laymā*/ 'lad.'⁽²⁶⁾

§ 35 *Qtul*, *Qtol*. Examples: **قَتُولٌ** /*rḥumā*/ 'loved,' **قَتُولٌ** /*lvušā*/ 'clothings'; fem. **قَتُولَةٌ** /*bṭultā*/ 'maiden,' **قَتُولَةٌ** /*knuštā*/ 'synagogue'; **قَتُولٌ** /*gdolā*/ 'plaits of hair,' **قَتُولٌ** /*sḡolā*/ 'bunch (of grapes).'

§ 36 *Qṣṣvl* (the second vowel may be short or long). The very presence of a short vowel in the first syllable implies, in the light of the vowel deletion rule (§ 6 A), that the second radical is doubled, namely the first syllable is a closed one. This is further reinforced by the hard pronunciation of the second radical when it is one of the set **ك د ت ط ذ** **ث**. Thus **قَصَّاصٌ** /*ṣeppar*/ 'bird,' emph. **قَصَّاصٌ**, **قَصَّاصٌ** /*eddar*/ 'threshing floor.'⁽²⁷⁾

Qaṭṭāl is a common pattern for nouns denoting professional activities or permanent qualities: e.g. **قَاتِطٌ** /*gannāvā*/ 'thief,' **قَاتِطٌ** /*ḥayyātā*/ 'tailor,' **قَاتِطٌ** /*kaddāvā*/ 'liar'; **قَاتِطٌ** /*zakkāy*/ 'innocent, victorious,' **قَاتِطٌ** /*qayyām*/ 'abiding.'

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

²⁴ In this context, the short vowel marked as *ṽ*, is either /a/ or /e/, but not /i/ or /u/.

²⁵ This is a pattern for the passive participle of a trilateral root in its basic pattern, Peal: § 50.

²⁶ This last represents a pattern for diminutives.

²⁷ In view of BA **قَاتِطٌ** (< Akk. /immeru/) the Syr. equivalent **قَاتِطٌ** 'lamb' also belongs here.

pattern: e.g. ܠܘܗܪܐ /zuhhārā/ 'warning,' ܕܒܒܪܐ /dubbārā/ 'conduct,' ܫܘܥܐܠܐ /šūʿālā/ 'questioning.' Some colour terms also belong here: ܦܘܟܟܐܡ /Pukkām/ 'black,' ܫܘܡܡܐܩ /summāq/ 'red,' ܝܘܪܪܩܐ /yurrāq/ 'green,' ܫܘܗܗܐܪ /šuhhār/ 'reddish,' ܦܘܪܪܒܐܝܐ /Purrāgā/ 'multi-coloured.'

Qaṭīl is highly productive with adjectives including verbal adjectives indicating states: ܦܪܪܝܟܐ /Parrīk/ 'long,' ܢܚܝܒܐ 'wise,' ܫܘܒܘܠܐ /saggi/ 'many,' ܦܘܩܘܩܐ 'deep,' ܪܪܟܝܟܐ /rakkīk/ 'soft,' ܩܘܒܠܐ 'mighty,' ܦܘܩܒܐ 'beautiful'; ܦܘܩܘܩܐ 'gone out,' ܦܐܘܘܘܩܐ /Pazzil/ 'gone,' ܦܐܒܒܝܕܐ /Pabbīd/ 'lost,' ܝܘܬܝܘܩܐ /yattiv/ 'seated.'

§ 37 **Patterns with four or more radicals.** Syriac knows quite a few such nouns and adjectives (some verbs as well). The expansion from the basic three-radical root is often achieved by repeating the last radical or the last two radicals, or by the addition of an affix such as /t-/, /s-/ or /š-/: e.g. ܩܘܘܠܝܠܐ /quvllā/ 'countenance' < √ ܩܘܠ 'to face,' ܩܘܠܝܠܝܠܐ 'complete' < ܩܘܠܝܠܐ 'whole,' ܩܘܠܝܠܝܠܝܠܐ /saqbel/ 'to go towards' < √ ܩܘܠܝܠܝܠܝܠܝܠܐ , ܫܘܒܐܕܐ /šūʿbādā/ 'subjugation' < √ ܫܘܒܐ 'to serve'; ܬܘܠܡܩܕܐ /tulmāqdā/ 'instruction' < √ ܬܘܠܡܩܕܐ 'to learn.'

§ 38 **Patterns with prefixes and suffixes.**

a) There are countless nouns prefixed with /m-/: ܡܫܟܢܐ /maškan/ 'tent,' ܡܫܫܘܒܐ /massav/ 'taking' (< √ ܡܫܫܘܒ); ܡܪܩܘܩܝܠܐ /markavīlā/ 'vehicle,' ܡܫܬܝܐܠܐ /maštyā/ 'drink,' ܡܘܘܩܘܩܝܠܐ /māwtvā/ 'session' (< √ ܡܘܘܩܘܩܝܠܐ), ܡܪܝܕܐ /mardi/ 'journey' (< √ ܡܪܝܕܐ), ܡܪܩܘܩܝܠܐ /mēkultā/ 'food.'

b) Also common is the prefix /t-/: ܬܘܩܠܝܠܐ /taṭlīlā/ 'roof,' ܬܘܩܬܘܫܐ /taktušā/ 'fight,' ܬܘܫܡܫܬܐ /tešmeštā/ 'service,' ܬܘܫܘܩܝܬܐ /tašʿitā/ 'tale.'

c) Rare are /p-/ and /y-/: ܦܐܒܒܘܘܩܐ /Pabbuvā/ 'flute' (< √ ܦܐܒܒܘܩܐ); ܦܐܗܒܘܪܐ /yahburā/ 'dense smoke.'

d) /-ān/, or less frequently /-on/, is extremely common as a suffix: ܦܘܩܕܢܐ 'pest,' ܦܘܩܕܢܐ /puqdānā/ 'order,' ܦܘܩܕܢܐ /benyānā/ 'building,' ܦܘܩܕܢܐ /nesyonā/ 'trying experience'; simultaneously with a prefix— ܦܘܩܕܢܐ /masqānā/ 'ascent' (< √ ܦܘܩܕܢܐ); also common with adjectives— ܦܐܪܐܢܐ /Parʿān/ 'earthly,' ܦܘܩܕܢܐ /šmayyān/ 'celestial.'

This suffix is also added to the feminine morpheme /t/: ܦܘܩܕܢܐ /hemtān/ 'angry' (< ܦܘܩܕܢܐ 'anger'), ܦܘܩܕܢܐ /neqbtān/ 'feminine' (< ܦܘܩܕܢܐ 'female').

It is further exploited to generate actor nouns (§ 51) from all active or reflexive participles with the prefix /m-/: **ܡܫܒܗܢܐ** /mšabḥānā/ 'adorer' (< Pael ptc. **ܡܫܒܚܐ**), **ܡܡܪܓܙܢܐ** /margzānā/ 'one who angers' (< Afel ptc. **ܡܡܪܓܝܐ**).

e) /-āy/ is a highly frequent suffix used to derive an adjective from a noun⁽²⁸⁾: **ܡܠܗܝܐ** /Palāhāyā/ 'divine,' **ܒܝܬܝܐ** /baytāyā/ 'homely, domestic,' **ܝܗܘܕܝܐ** /ihudāyā/ 'Jewish.' Some such adjectives are derived from the plural stem, always irregular plural formation: **ܢܝܫܝܐ** /neššāyā/ 'womanly' (< **ܢܝܫܝܐ**, pl. of **ܢܝܫܐ**), **ܡܘܬܝܐ** /mavāhāyā/ 'fatherly' (< **ܡܘܬܝܐ**, pl. of **ܡܘܬܐ**), **ܫܡܝܐ** /šmāhāyā/ 'nominal' (< **ܫܡܝܐ**, pl. of **ܫܡܐ**), **ܩܘܪܝܐ** /quryāyā/ 'rural' (< **ܩܘܪܝܐ**, pl. of **ܩܪܝܐ**).

f) Pedantic Syriac loves multiple suffixes: **ܢܫܝܢܝܐ** /naššnāyā/ ψυχικός 'pertaining to the soul,' **ܪܘܚܢܝܐ** /ruḥānāyā/ πνευματικός 'spiritual,' **ܥܬܢܝܐ** /ēttānāyā/ 'ecclesiastical.'

g) Some feminine nouns are formed by adding /-i/ as suffix: e.g. **ܕܒܝܘܪܝܐ** /debborīā/ 'bee,' **ܫܢܘܢܝܐ** /snunīā/ 'swallow.'⁽²⁹⁾

h) Many masculine abstract nouns are formed by adding /-y/ : e.g. **ܗܬܘܦܝܐ** /ḥtufyā/ 'taking by violence,' **ܦܫܘܪܝܐ** /pašuryā/ 'incarceration,' **ܗܦܘܩܝܐ** /hfukyā/ 'overturning.'

i) Another highly common suffix for abstract nouns, this time of feminine gender, is /-ūt/: **ܡܠܟܘܬܐ** /malkuṭā/ 'reign,' **ܡܝܘܬܘܬܐ** /māy-ōṭuṭā/ 'mortality,' **ܬܝܒܘܬܐ** /ṭaybuṭā/ 'grace,' **ܕܐܩܘܬܐ** /dakyuṭā/ 'innocence.'

§ 39 Diminutives. A number of suffixes are used to generate nouns denoting small objects: /-on/—**ܡܠܟܘܢܐ** /malkonā/ 'kinglet,' **ܟܬܝܘܢܐ** /kṭāvonā/ 'booklet,' **ܟܝܦܢܝܐ** /kēfoniṭā/ 'pebble' (< **ܟܝܦܢܐ** 'stone')⁽³⁰⁾; /-os/—**ܢܘܢܘܫܐ** /nunosā/ 'small fish' (< **ܢܘܫܐ**), **ܓܢܢܘܫܬܐ** /gannostā/ 'small garden' (< **ܓܢܘܫܬܐ**).

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

²⁸ The term *nisbe*, borrowed from the Arabic philology, is often used.

²⁹ These nouns ought not to be confused with such as **ܬܝܒܝܐ** 'tale,' where the /i/ is derived from the third radical, which is /y/.

³⁰ On the infix /i/ as fem. morpheme, see above, § 28.

prepositions. That set (Set A) is actually used with nouns in the singular, both masculine and feminine, *and* feminine plural nouns. There is, however, another slightly different set (Set B) to be used with *masculine plural* nouns and some prepositions.

sg. 1	أنا	/-ay/	pl. أنا	/-ayn/
2m.	أنت	/-ayk/	مخف	/-aykon/
f.	أنت	/-ayk/	مخبة	/-aykēn/
3m.	هو	/-āw/	مخف	/-ayhon/
f.	هي	/-ēh/	مخبة	/-ayhēn/

N.B. 1. Unlike in Set A, the Yodh of the 1sg. *is* pronounced.

2. The Kaf of the 2nd person, both sg. and pl., is pronounced hard in contrast to Set A.

3. Note the peculiar form of the 3m.sg. form.

4. "his" in Set A sounds the same as "her" in Set B, though there is in the latter a Yodh before the final He: e.g. ملكه /meltēh/ 'his word' vs. ملكه /mellēh/ 'her words,' or ملكه /malkēh/ 'his king' vs. ملكه /malkēh/ 'her kings.'

5. When we speak of "masculine" or "feminine" here, we are speaking of the characteristic masculine or feminine form. Thus, though ملكه /meltā/ is a feminine noun, its plural shows the characteristically masculine endings: ملكه /mellin/, ملكه /mellē/. Therefore, for the purpose of the attachment of possessive suffix pronouns, its plural is regarded as masculine, requiring Set B: thus ملكه /mellāw/ 'his words.' Conversely, since the plural of a masculine noun اسم /šmā/ is أسمه /šmāhān/, أسمه /šmāhātā/, the noun requires suffixed pronouns of Set A: أسمه /šmāhāthon/ 'their names.'

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

Set A		Set B	
sg. ('my judgement,' etc.)		pl. ('my judgements' etc.)	
دي	/din/	ديني	/dinay/ my
ديني	/dināk/	ديني	/dinayk/ your (m.sg.)
ديني	/dinēk/	ديني	/dinayk/ your (f.sg.)

دِينِه	/dinēh/	دِينَاو	/dināw/	his
دِينَا	/dināh/	دِينِه	/dinēh/	her
دِين	/dinan/	دِينِی	/dinayn/	our
دِينِکُون	/dinkon/	دِينِیْکُون	/dinaykon/	your (m.pl.)
دِينِکِن	/dinkēn/	دِينِیْکِن	/dinaykēn/	your (f.pl.)
دِينِهون	/dinhon/	دِينِیْهون	/dinayhon/	their (m.)
دِينِهِن	/dinhēn/	دِينِیْهِن	/dinayhēn/	their (f.)

§ 42 In attaching these possessive suffix pronouns the following points ought to be remembered:

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

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

پالَاهِ /Palāhē/ 'gods' > پالَاهَاو /Palāhāw/ 'his gods'

پاواهاٲ /Pavāhātā/ 'fathers' > پواهاٲان /Pavāhātan/ 'our fathers.'

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

رِشَا /rēšā/ > رِشَاه /rēšāh/ 'her head'

داهوا /dahvā/ > داهواک /dahvāk/ 'your (m.sg.) gold'

پاٲورا /pāturā/ > پاٲوره /pāturēh/ 'his table'

لَبَّاءِ /lebbā/ > لَبَّاءِک /lebbēk/ 'your (f.sg.) heart'

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

ماشِریٲا /mašriṯā/ > ماشِریٲه /mašriṯēh/ 'his encampment'

یاٲلٲا /yālettā/ > یاٲلٲاه /yālettāh/ 'her mother'.

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

مالِکٲا /malkṯā/ > مالِکٲاه /malkṯāh/ 'her queen'

but مالِکٲاهون /malkaṯhon/ 'their q.'

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

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

هَآءُ	/hāwbṭā/	>	هَآءُ	/hāwbṭāk/	'your debt'
			هَآءُ	/hāwbṭā/	'my d.' ⁽³⁴⁾
		but	هَآءُ	/hāwbṭā/	
هَآءُ	/dukṭā/	>	هَآءُ	/dukṭāh/	'her place' ⁽³⁵⁾
			هَآءُ	/dukkatḱēn/	'your p.'
		but	هَآءُ	/dukkatḱēn/	
هَآءُ	/mašknā/	>	هَآءُ	/mašknēh/	'his tent'
			هَآءُ	/maškanḱon/	'your t'
		but	هَآءُ	/maškan/	'my t.'
هَآءُ	/rāḥmā/	>	هَآءُ	/rāḥmēh/	'his friend'
			هَآءُ	/rāḥemhon/	'their f.'
		but	هَآءُ	/rāḥemhon/	

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

هَآءُ /smā/ 'name'— هَآءُ 'his name,' but هَآءُ /šēm/ 'my name' and هَآءُ 'their name'

هَآءُ /dmā/ 'blood,' but هَآءُ 'your (m.pl.) blood'

هَآءُ /brā/ 'son'— هَآءُ 'his son,' but هَآءُ /bēr/ 'my son'

هَآءُ /znā/ 'kind'— هَآءُ 'her kind,' but هَآءُ /zankon/ 'your (pl.m.) kind.'

§ 43 Some common irregular nouns.

	abs./cst.	sg. + suf.	pl.
father	هَآءُ /avā/	هَآءُ, هَآءُ, هَآءُ etc. ⁽³⁷⁾ /ʾāv. ʾavuk. ʾavuy/	هَآءُ / /avāhātā, ʾavāhē/
brother	هَآءُ /aḥā/	هَآءُ, هَآءُ, هَآءُ etc. /ʾāh. ʾaḥuk. ʾaḥuy/	هَآءُ /ʾaḥē/

³³ Historically speaking, this /a/ has been secondarily dropped as a result of the vowel deletion rule: e.g. /malkāh/ 'her queen/ is derived from /*malkatāh/. This *a* has been preserved in the st. cst. form, /malkat/. As a matter of fact, there is some fluctuation and uncertainty in this regard: هَآءُ /tāv/ 'my good thing' vs. هَآءُ /tāvāḥon/ 'their good thing'; هَآءُ /mārt/ 'my mistress' vs. هَآءُ /ʾāqat/ 'my distress.'

³⁴ The /w/ or /y/ of the diphthong /aw/ or /ay/ respectively is regarded here as consonantal.

³⁵ Though the ending is pronounced /k/, morphophonemically it is /kk/: see § 6 G.

³⁶ Though biconsonantal, words such as هَآءُ /marā/ 'master' and هَآءُ /qālā/ 'voice' naturally do not belong here.

³⁷ Cf. هَآءُ /ḥēm/ 'my husband's father.'

sister	𐤀𐤓𐤕	?	𐤀𐤓 etc.	𐤀𐤓𐤕𐤁
	/hātā/		/hāt/	/'ahwātā/
other m.	𐤀𐤓𐤁	𐤀𐤓		𐤀𐤓𐤁
	/hrēnā/	/hrēn/		/hrānē/
f.	𐤀𐤓𐤁𐤀	𐤀𐤓𐤁𐤀		𐤀𐤓𐤁𐤀
	/hrētā/	/hrānyat/		/hrānyātā/
woman	𐤀𐤓𐤁𐤀	𐤀𐤓𐤁𐤀	𐤀𐤓𐤁𐤀, 𐤀𐤓𐤁𐤀𐤀	𐤀𐤓𐤁𐤀
	/'attā/	/'attat/	/'at, 'attēh/	/nešē/
son	𐤁𐤓	𐤁𐤓	𐤁𐤓, 𐤁𐤓𐤀, 𐤁𐤓𐤀𐤓	𐤁𐤓𐤁
	/brā/	/bar/	/bēr, brāk, berhon/	/bnayyā/
daughter	𐤁𐤓𐤁	𐤁𐤓𐤁	𐤁𐤓𐤁, 𐤁𐤓𐤁𐤀 etc.	𐤁𐤓𐤁
	/bartā/	/bat/	/braṭ, bartāk/	/bnātā/
house	𐤁𐤓𐤁	𐤁𐤓𐤁	𐤁𐤓𐤁, 𐤁𐤓𐤁𐤀 etc.	𐤁𐤓𐤁
	/baytā/	/bēṭ/	/bayt, baytāk/	/bātayyā/
hand	𐤁𐤓𐤁	𐤁𐤓𐤁 / 𐤁𐤓𐤁 ⁽³⁸⁾	𐤁𐤓𐤁, 𐤁𐤓𐤁𐤀 etc.	𐤁𐤓𐤁𐤀 / 𐤁𐤓𐤁𐤀
	/(['])idā/	/yad, (['])id/	/(['])id, (['])idāk/	/(['])idayyā, (['])idē/
night	𐤁𐤓𐤁 ⁽³⁹⁾	?	𐤁𐤓𐤁 ⁽⁴⁰⁾	𐤁𐤓𐤁𐤀
	/lāyā/		/lāyēh/	/laylawātā/
lord	𐤁𐤓𐤁 / 𐤁𐤓𐤁 ⁽⁴¹⁾	𐤁𐤓𐤁 ⁽⁴²⁾	𐤁𐤓, 𐤁𐤓𐤀 etc.	𐤁𐤓𐤁 ⁽⁴³⁾
	/māryā, mārē/		/mār, mārēh/	/mārāyā/
city	𐤁𐤓𐤁𐤀	st. 𐤁𐤓𐤁𐤀 / 𐤁𐤓𐤁𐤀	𐤁𐤓𐤁𐤀, 𐤁𐤓𐤁𐤀𐤀 etc.	𐤁𐤓𐤁𐤀 ⁽⁴⁴⁾
	/qriṭā/	/qeryat, quryat/		/quryā/
field		abs. 𐤁𐤓𐤁 / qrē/		
year	𐤁𐤓𐤁𐤀	𐤁𐤓𐤁		𐤁𐤓𐤁
	/šattā/	/šnat/		/šnayyā/

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

³⁹ Alternative spellings: 𐤁𐤓𐤁, 𐤁𐤓𐤁, 𐤁𐤓𐤁.

⁴⁰ So at Jonah 4.10.

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

⁴² The status abs. is not attested.

⁴³ Alternatively: 𐤁𐤓𐤁 /mārē/, 𐤁𐤓𐤁𐤀 /mārāwātā/.

⁴⁴ Apparently singular used collectively. Note further pl. st. 𐤁𐤓𐤁𐤀; + suf., 𐤁𐤓𐤁𐤀𐤀 or 𐤁𐤓𐤁𐤀𐤀, 𐤁𐤓𐤁𐤀𐤀 'his cities,' 𐤁𐤓𐤁𐤀𐤀 'her cities,' 𐤁𐤓𐤁𐤀𐤀 or 𐤁𐤓𐤁𐤀𐤀 their cities. There also exists a Grecised plural form: 𐤁𐤓𐤁𐤀 or 𐤁𐤓𐤁𐤀.

§ 44 Numerals

a) Cardinals

m.	f.	m.	f.
1 نَبْ /ḥaḍ/	نَبْ /ḥdā/	2 رَنْ /rēn/	رَنْ /rēn/
3 رَلَا /tlāṭā/	رَلَا /tlāṭ/	4 رَرْبْ /'arb'ā/	رَرْبْ /'arba'/
5 رَهْمَا /ḥamšā/	رَهْمَا /ḥameš/	6 رَهْمَا /rēmā/	رَهْمَا /rēmā/
7 رَهْمَا /šav'ā/	رَهْمَا /šva'/	8 رَهْمَا /tmānyā/	رَهْمَا /tmānē/
9 رَهْمَا /teš'ā/	رَهْمَا /tša'/	10 رَهْمَا /'esrā/	رَهْمَا /'sar/
11 m. رَهْمَا /ḥdā'sar/			
f. رَهْمَا، رَهْمَا /ḥdā'srē, ḥdā'esrē/			
12 m. رَهْمَا /tre'sar/			
f. رَهْمَا، رَهْمَا /tarta'srē, tarta'esrē/			
13 m. رَهْمَا /tlāṭā'sar/			
f. رَهْمَا، رَهْمَا /tlāṭā'srē, tlāṭā'esrē/			
14 m. رَهْمَا، رَهْمَا، رَهْمَا /'arbṭa'sar, 'arba'sar, 'arebṭa'sar/			
f. رَهْمَا، رَهْمَا (رَهْمَا) /'arba'srē, 'arba'esrē/			
15 m. رَهْمَا، رَهْمَا /ḥamša'sar, ḥamešta'sar/			
f. رَهْمَا، رَهْمَا /ḥamša'srē, ḥamša'esrē/			
16 m. ES رَهْمَا، رَهْمَا /šetta'sar, šta'sar/, WS رَهْمَا /šṭa'sar/			
f. ES رَهْمَا، رَهْمَا /šetta'srē, šetta'esrē/, WS رَهْمَا /šṭa'srē/			
17 m. رَهْمَا، رَهْمَا (رَهْمَا) /šva'ta'sar, švātta'sar, šva'sar/			
f. رَهْمَا، رَهْمَا (رَهْمَا) /šva'srē, šva'esrē/			
18 m. رَهْمَا (رَهْمَا) /tmānta'sar, tmāna'sar/			
f. رَهْمَا، رَهْمَا /tmāna'srē, tmāna'esrē/			
19 m. رَهْمَا، رَهْمَا، رَهْمَا /tšāta'sar, tša'ta'sar, tša'sar/			
f. رَهْمَا، رَهْمَا /tša'srē, tša'esrē/			
20 رَهْمَا /'esrin/	30 رَهْمَا /tlāṭin/	40 رَهْمَا /'arb'in/	
50 رَهْمَا /ḥamšin/	60 رَهْمَا، رَهْمَا /štin, 'eštīn/	70 رَهْمَا /šav'in/	
80 رَهْمَا (رَهْمَا) /tmānin/	90 رَهْمَا /teš'in/		
100 رَهْمَا /mā/ ⁽⁴⁵⁾	200 رَهْمَا /maṭēn/	300 رَهْمَا /tlāṭmā/	
1000 رَهْمَا /'ālef/, pl. رَهْمَا، رَهْمَا /'alfin, 'alfē/	2000 رَهْمَا رَهْمَا or رَهْمَا رَهْمَا /trēn 'alfin, 'alfē trēn/		

⁴⁵ St. emph. رَهْمَا /māṭā/; pl. abs. رَهْمَا /mawān/, emph. رَهْمَا /māwāṭā/.

10.000 رعبو /rebbu/, pl. رعبوات /rebwātā/

Forms designated as masculine are used with a masculine noun, and those designated as feminine with a feminine noun: e.g., رعبو قصب /rabbū qasb/ 'three sons and three daughters.'

A composite number shows the descending order as in English: 7337 = رعبو رعبو رعبو رعبو رعبو رعبو رعبو /šav'ā 'alfin waṭlātīmā waṭlāṭin wšav'ā/.

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

b) Ordinals

1st رعبو /qadmāyā/, also رعبو /qadmā/, st.abs. رعبو /qdem/

2nd رعبو /trayānā/, f. رعبو /trayānītā/,

also رعبو /tenyānā/, f. رعبو /tenyātā/

3rd رعبو /tliṭyāyā/ 4th رعبو /rvi'āyā/ 5th رعبو /hamšāyā/

6th رعبو /štiṭyāyā/ (WS رعبو /štiṭyāyā/) 7th رعبو /švi'āyā/

8th رعبو /tmināyā/ 9th رعبو /tši'āyā/ 10th رعبو /sirāyā/

An alternative and favourite mode is the use of the particle ر followed by a cardinal numeral, which latter must agree in gender with the noun concerned: Gn 1.19 رعبو رعبو /yawmā darb'ā/ 'fourth day,' Dt 26.12 رعبو رعبو /bšattā daṭlāy/ 'in the third year.'⁽⁴⁶⁾

The first five days of the week are indicated by using the masc. form of the cardinal numerals followed by رعبو /bšabbā/ 'in the week,' whether written separately or joined with the numerals: Sunday رعبو رعبو /ḥadšabbā/⁽⁴⁷⁾, Mo. رعبو رعبو /tērbšabbā/, Tu. رعبو رعبو /lāṭšabbā/, We. رعبو رعبو /'arba'bšabbā/, Th. رعبو رعبو /ḥamešbšabbā/, Fr. رعبو رعبو /'ruvtā/, Sa. رعبو رعبو /šabṭā/.

The days of the month for the 2nd to the 19th are given by the masc. emph. form of the cardinals: 'on the 2nd' رعبو رعبو /baṭrāyā/, 'on the 3rd' رعبو رعبو /baṭlāttā/⁽⁴⁸⁾, 'on the 4th' رعبو رعبو /barba'tā/ etc., 'on the 11th' رعبو رعبو etc.

⁴⁶ This must be distinguished from cases such as Jn 21.37 رعبو رعبو /daṭlāṭ zavnin/ 'for a third time.'

⁴⁷ See Weninger 2001. On رعبو /šabbā/ 'week,' see above § 27.

⁴⁸ /baṭlāttā/ < /baṭlāṭtā/.

c) **Fractions.** **ثلث** /pelgā/ 1/2, **ثلثون** /tultā/ 1/3 (**ثلاثون** /tultā/ 'three-year old'), **رُبع** /ruv'ā/ 1/4, **خامس** /humšā/ 1/5, **سُدس** /tumnā/ 1/8, **عشر** /'usrā/ 1/10.

§ 45 The cardinals from 2 to 9 can take a suffix pronoun: e.g. **ثَينَ** /traykon/ 'you (m.) two,' **تَينَ** /tartayhēn/ 'they (f.) two,' **تَينَ** /tlāttayhon/ 'they (m.) three.'⁴⁹ The rest, with the 3m.pl. suffix, are: **أَينَ** /'arb'āttayhon/, **سَينَ** /šāw'āttayhon/ **تَينَ** /tmānyāttayhon/, **تَينَ** /teš'āttayhon/, **عَينَ** /'esrāttayhon/.

§ 46 The prepositions take the pronouns they govern in the form of suffix pronouns: thus **إلى** /lmalkā/ 'to the king' vs. **إليه** /lēh/ 'to him.' The following prepositions, however, take the suffix pronouns of Set B:

عنه /'al/, **عنه** /'lāw/ 'on him/it,' **عنه** /'layhon/ 'upon them' **عنه** /hḏār/ 'around'; **تحت** /tḥot/ 'under'; **عنه** /sēd/ 'with, towards'; **عنه** /qdām/ 'ahead of; before, in the presence of'; **عنه** /hlāf/ 'instead of'; **عنه** /bel'ād/ 'without'; **عنه** /l'en/ 'in front of.'

With a suffix pronoun we find **عنه** /mettolāt/ for **عنه** /mettul, mettol/: e.g. **عنه** /mettolātēh/ 'on his account.'

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

عنه /bestar/ 'behind'—**عنه** /bestar/, **عنه** /bestrāk/, but **عنه** /bestarhon/ etc.

عنه /bātar/ 'after'—**عنه** /bātar/, **عنه** /bātrēh/, but **عنه** /bātarhon/ etc.

عنه /luqval/ 'opposite, against'—**عنه** /luqvlan/, but **عنه** /luqval, /luqval/, **عنه** /luqvalhon/.

The preposition **عنه** /ak/ has an allomorph to be used with a suffix pronoun: **عنه** /'ak malkā/ 'like a king,' but **عنه** /'akwātēh/ 'like him.'

The particle of existence **عنه** /'it/ and that of non-existence **عنه**

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

/layt/, when they take a suffix pronoun, take one of Set B: ܐܘܕܐ ܒܗܘܐ ܩܘܪܒܐ /'avdā ʔitaw baqriṭā/ 'the servant is in the field'; ܐܘܕܐ ܒܗܝܟܠܐ /laytēh bhayklā/ 'she is not in the temple.' Likewise ܐܘܕܐ ܒܗܘܐ ܩܘܪܒܐ /balḥod/ 'alone': ܐܘܕܐ ܒܗܘܐ ܩܘܪܒܐ /balḥodāw/ 'he alone, on his own.'

§ 47 **Adverbs.** /-ā'iy/ is a productive ending for forming an adverb from any adjective or noun: e.g. ܐܘܕܐ ܒܗܘܐ ܩܘܪܒܐ /šarrir/ 'true' > ܐܘܕܐ ܒܗܘܐ ܩܘܪܒܐ /šarrirā'iy/ 'truly'; ܐܘܕܐ ܒܗܘܐ ܩܘܪܒܐ 'god' > ܐܘܕܐ ܒܗܘܐ ܩܘܪܒܐ 'divinely.' A far less productive suffix is /-at/: e.g. ܐܘܕܐ ܒܗܘܐ ܩܘܪܒܐ /'aryat/ 'in naked condition'; ܐܘܕܐ ܒܗܘܐ ܩܘܪܒܐ /rabbat/ 'greatly'; ܐܘܕܐ ܒܗܘܐ ܩܘܪܒܐ /hayyat/ 'in living form'; ܐܘܕܐ ܒܗܘܐ ܩܘܪܒܐ /sawyat/ 'simultaneously'; ܐܘܕܐ ܒܗܘܐ ܩܘܪܒܐ /hrāyat/ 'lastly'; ܐܘܕܐ ܒܗܘܐ ܩܘܪܒܐ /qadṁāyat/ 'firstly.' Here we may include also ܐܘܕܐ ܒܗܘܐ ܩܘܪܒܐ /twāt/ 'without eating'⁽⁵⁰⁾; ܐܘܕܐ ܒܗܘܐ ܩܘܪܒܐ /šwāt/ 'simultaneously'; ܐܘܕܐ ܒܗܘܐ ܩܘܪܒܐ /tenyānut/ 'for a second time'⁽⁵¹⁾; ܐܘܕܐ ܒܗܘܐ ܩܘܪܒܐ /tliṭāyut/ 'for a third time.' An undeclined m. sg. adjective may also function as adverbial: e.g., 1Kg 18.24 ܐܘܕܐ ܒܗܘܐ ܩܘܪܒܐ /šappir 'emart/ 'you have said well, you are right.'

Verb

§ 48 The Syriac verb is conjugated in respect of "tense," pattern (or: binyan, pl. binyanim), person (1st, 2nd, 3rd), number (sg. and pl.), gender (m. and f.), and voice (active and passive). The conjugation takes place through the addition of suffixes and/or prefixes, the modification of vowel patterns⁽⁵²⁾ and/or the doubling of the middle radical.

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

⁵⁰ Note the same form in BA, Dn 6.19.

⁵¹ Note the same form in BA, Dn 2.7.

⁵² Unlike in Hebrew and Arabic, for instance, the vowel pattern, except in Peal, remains constant throughout the conjugation. For instance, the vowel sequence /a-e/ characterises the entire conjugation of Pael: Perfect and Imperative ܩܘܪܒܐ /qabbel/, Imperfect ܩܘܪܒܐ /nqabbel/, Participle ܩܘܪܒܐ /mqabbel/. The Infinitive ܩܘܪܒܐ /lamqabbālu/ deviates slightly: see below § 52. The only important exception here is the Imperative of Ethpeel: ܩܘܪܒܐ /eṭpa'l/ (spelled also ܩܘܪܒܐ or ܩܘܪܒܐ with a marḥetana), which thus contrasts with the Perfect ܩܘܪܒܐ.

§ 49 Syriac has six patterns, traditionally named after the root **כח**:

P ^{al}	Etp ^{al}
Pa ^{al}	Etpa ^{al}
ʾAfel	Ettaf ^{al} (⁵³)


The semantic or functional opposition between these six patterns is still a matter of debate. The three Eth-prefixed patterns are partly reflexive, passive or ingressive, the last of which indicates entry into a new state or taking on of a property or characteristic. Each of the three *Eth*-patterns corresponds to the one in the first column: e.g. **כח** /ktav/ 'to write'⁵⁴ vs. **כח** /petktev/ 'to be written,' or **כח** /qabel/ 'to receive' vs. **כח** /etqabbal/ 'to be received.' Afel is often causative: **כח** /raq/ 'to take to flight' vs. **כח** /a^{al}req/ 'to put to flight.' Its Eth-pattern, Ettaf^{al}, is relatively little used. Instead, not a few Afel verbs show their *Eth*-pattern as Ethpe or Ethpa: e.g. **כח** /pakrez/ 'to preach' vs. **כח** /etkrez/ 'to be preached'; **כח** /ašlem/ 'to deliver' vs. **כח** /eštlem/ 'to be delivered'; **כח** /ahhel/ (כח) 'to mock' vs. **כח** /ethallal/ 'to be mocked.'

There are a small number of causative verbs whose prefix is either /š/ or /s/. These latter are, however, far less productive than /p/: **כח** /šaklel/ 'to perfect,' **כח** /ša^{al}bed/ 'to subjugate,' **כח** /saqbel/ 'to go towards.' These patterns may be called Shafel and Safel respectively. Their *Eth*-patterns show metathesis (§ 6 N): Eshtafal **כח** /eštaklal/ 'to be perfected.'

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







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





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


/šragreḡ/ 'to display fanciful thoughts,'  /eštraḡraḡ/ 'to indulge in fantasies.'






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


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

	Active		Passive
Peal	 /kātēv/		 /ktiv/
Pael	 /mḵattev/		 /mḵattav/
Afel	 /maḵtev/		 /maḵtav/ ⁽⁵⁶⁾






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

§ 51 The **participle** is, in all the patterns except Peal (), characterised by a prefix /m-/⁽⁵⁷⁾, and is conjugated in the manner of nouns and adjectives.

Pa:  /mḵattev/; Af:  /maḵtev/; Ethpe:  /meṭḵtev/; Ethpa:  /meṭḵattav/; Ettaf:  /mettaktav/.

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

⁵⁵ Hence the occasional, neutral designation "Ethp." in Brockelmann 1928.

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

⁵⁷ We give the basic, i.e. m.sg., form: for details, see Paradigm I below.

"derived," patterns build their *nomen agentis* by adding /-ān/ to their active participle: مَقْبَلَانْ /mqablān/ 'receiver' from Pa. مَقْبَلْ /mqabbel/ (with vowel deletion); مَبْرَكَانْ /mvarkān/ 'one who blesses' from Pa. مَبْرَكْ; مَسْكَلَانْ /masklān/ 'sinner' from Af. مَسْكَلْ /maskel/. For the feminine of these *nomina agentis*, see above, § 20.

By extension, a *nomen agentis* may be used adjectivally: دَارَا مَهَابَلَانَا /dārā mḥablānā/ 'a corrupt (lit. corrupting) generation'; مَفْمَا /pumā 'ākolā/ 'a voracious (lit. eating) mouth'; مَسْلَاوَاتَاكْ مَدَالْيَانِيَاتَا /slāwātāk mdalyānyātā/ 'your saving prayers.'

§ 52 The **infinitive** is always prefixed with an /lm-/ or /lam-/⁵⁸, and, in all the patterns except Peal, ends with /-CāCu/: Peal لِمَعْتَاوْ /lmeḳtavu/; Pa لِمَكْتَاوْ /lamḳattāvu/; Af لِمَاكْتَاوْ /lmaḳtāvu/; Ethpe لِمَعْتَاوْ /lmeḳtāvu/; Ethpa لِمَعْتَاوْ /lmeḳtāvu/; Ettaf لِمَتَاكْتَاوْ /metaktāvu/.

§ 53 Conjugation classes.

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

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

⁵⁸ The choice between the two is governed by the rule § 6 I.

Perfect

sg. 3m. -	pl. ܐ (silent) [-, ܐ] ⁽⁵⁹⁾
f. ܐ /-at/	- [, (silent); ܐ]
2m. ܐ /-t/	ܐ /-ton/ [WS: ܐ /tun/]
f. ܐ /-t/	ܐ /-tēn/
1c. ܐ /et/	ܐ /-n/, ܐ /-nan/

Imperfect⁽⁶⁰⁾

sg. 3m. -ܐ	pl. ܐ ...ܐ /n ... un/
f. -ܐ ⁽⁶¹⁾	ܐ' ...ܐ /n ... ān/
2m. ܐ	ܐ ...ܐ /t ... un/
f. ܐ ..ܐ /t ... in/	ܐ' ... ܐ /t ... ān/
1c. -ܐ	ܐ /n- /

Imperative

sg. m. -	pl. ܐ (silent) [ܐ]
f. , (silent)	ܐ , (silent)

Participle

sg. m. -	pl. ܐ / ... in/
f. ܐ' / ... ā/	ܐ' ⁽⁶²⁾ / ... ān/

⁵⁹ Rare forms are enclosed within the square brackets.

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

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

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

§ 55 Triconsonantal regular verb. (Paradigm I)

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

	Perfect	Imperfect and Imperative
1.	a	o ⁽⁶³⁾
2.	a	e
3.	a	a
4.	e	a
5.	e	e
6.	e	o
7.	o	o ⁽⁶⁴⁾

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

a) Type 1 (a-o) is by far the commonest: e.g. **كُتِبَ** /ktav/, **يَكْتُبُ** /nektov/.

b) Type 2 (a-e) is attested by two regular verbs—**صَدَقَ** /vad/ 'to make,' **يَصِدُّ** /neʿbed/; **زَانَ** /zvan/ 'to buy,' **يَاذِي** /nezben/—as well as by some First-Nun verbs like **نَفَلَ** /nfal/ 'to fall,' **يَنْفِلُ** /neppel/; **نَفَسَ** /nfaʃ/ 'to shake,' **يَنْفِسُ** /neppeʃ/.

c) Type 3 (a-a) is frequent with Third-Guttural verbs, but not confined to them: e.g. **سَمِعَ** /šmaʿ/ 'to hear,' **يَسْمَعُ** /nešmaʿ/, but also **سَلَّطَ** /šlat/ 'to rule,' **يَسْلِطُ** /nešlat/; **مَالَ** /mal/ 'to toil,' **يَمْلِكُ** /neʿmal/.⁽⁶⁵⁾

d) Type 4 (e-a), intransitive *par excellence*, is rather common: **دَمَعُ** /dmeq/ 'to sleep,' **يَدْمُقُ** /nedmaq/; **سَلِمَ** /sleq/ 'to ascend,' **يَنْصَعُ** /nessaq/ (with the assimilation of Lamadh: §§ 6M, 61); **رَمِيَ** /rhem/ 'to love,'

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

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

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

نہام /nerham/, سلم /šlem/ 'to be at peace,' نسلام /nešlam/.

e) Type 5 (*e-e*) is confined to یتب /yitev/ 'to sit,' یتب /nettev/ (see below § 63).⁶⁶

f) Type 6 (*e-o*) is attested only by ینہ /nhet/ 'to descend,' ینہ /nehhot/ (the Nun assimilated: § 61); یتب /sšed/ 'to worship,' یتب /nesgod/; یتب /qrev/ 'to draw near,' یتب /neqrov/; یتب /šteq/ 'to keep silent,' یتب /neštoq/.

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

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

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

§ 57 **Beghadhkephath** (§ 6H).

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

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

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

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

⁶⁶ For a comparative Semitic description, see Aro 1964.

when a helping vowel *a* is inserted⁶⁷) after the first radical, which happens in Pf. 3f.sg. and 1sg., Impf. 2f.sg., 2 and 3 pl., all forms of the participle except the m.sg., and the Impv.: e.g. **ܩܬܪܩܬܐ** /*Peṭradpat*/ 'she was persecuted,' **ܩܬܪܩܬܐ** /*tetradpin*/ 'you (f.sg.) will be persecuted,' **ܩܬܪܩܬܐ** /*Peṭhafa*/ 'Change!'

e) In Afel, a Beghadhkephath as second radical is always pronounced hard: e.g. **ܩܪܦܐ** /*ʔakpar*/ 'to compel to renounce faith' (with *e* to *a* before *r* : § 6 B).

f) In Pael and Ethpaal, a plosive as second radical is always pronounced hard: **ܩܒܠܐ** /*qabbal*/ 'to receive,' **ܩܒܠܐ** /*Peṭqabbal*/ 'to be received,' Pa., inf. **ܠܩܒܠܐ** /*lamqabbālu*/.

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

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

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

§ 59 Second-Alaf verbs.

The phonological rule (§ 6K) governs the conjugation of a common verb **ܩܪܐ**: Pe Pf. **ܩܪܐ** /*šel*/ < /*šel/ 'he demanded'; Impf. **ܩܪܐ** /*nešal*/ < /*nešal/; Inf. **ܩܪܐ** /*lmešal*/ < /*lmešal/; Ptc. pass. **ܩܪܐ** /*šil*/ < /*šil/; Ethpe Pf. **ܩܪܐ** /*Peštel*/ < /*eštʕel/ (with metathesis: § 6N).

§ 60 Third-Alaf verbs.

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

⁶⁷ Perhaps more correct to say that this *a* is original: /*eṭpaʕel/ > /eṭpʕel/ (vowel deletion).

phonological rule § 6K applies. The most common of this group is **ص** 'to comfort': Pa. Pf. **بص** /bayya/ (as if < /*bayye/ (§ 6B), but 1sg. **بصيت** /bayyet/ (§ 6K); Pa. Impf. **بصت** /nvayya/; Pa. Ptc. act. and pass. **مبصت** /mvayya/. So also **بص** /tamma/ 'to defile.'⁽⁶⁸⁾

§ 61 First-Nun verbs.

A vowelless Nun is assimilated in Peal Imperfect, Afel and Ettafal. This Nun is absent in the Imperative of most verbs of this type.⁽⁶⁹⁾ Otherwise the conjugation is regular: e.g. Pe. Ptc. m.sg. **نفي** /nāfeq/ 'exiting.'

	<i>/a-o/</i>	<i>/a-a/</i>	<i>/a-e/</i>
Peal Pf.	نفا /nfaq/ 'to exit'	نصا /nsav/ 'to take'	نفا /nfal/ 'to fall'
Impf.	ينفم /neppoq/	ينصم /nessav/	ينفم /neppel/
Impv.	فم /poq/	صم /sav/	فم /pel/
Inf.	لنفا /lmeppaq/	لنصا /lmessav/	لنفا /lmeppal/
Afel: Pf. 3m.sg.	نفا 'he took out',	1sg. نصيت , Impf. نفي , نصم ;	
Ptc.	نفي ; Impv. نفا ; Inf. لنفا .		
Ettafal: Pf.	نفا /nettappaq/ 'he was taken out,'	3f.sg. نصيت .	

Exceptions to the assimilation rule are verbs whose second radical is /h/ (or /h/): e.g. **نفا** 'to illuminate'; **نفا** 'to be barefoot,' but **نفا** 'he will descend' (< **نفا**) and Af. **نفا** 'he made to descend' (< ***نفا**).

An important verb Impf. **ينفم** /nettel/ with Inf. **لنفا** /lmettal/ belongs here. For the other parts of the conjugation, a different root, **نفا**, is used: § 63 c.

Another common *le-a/* verb **نفا** 'to ascend' may be assigned here: Pf. **نفا** /sleq/, Impf. **ينصم** /nessaq/, Impv. **صم** /saq/, Inf. **لنصا** /lmessaq/, Af. **نفا** /Passeq/ etc.

§ 62 First-Alaf verbs.

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

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

⁶⁹ Exceptions include **نفا** 'Make a vow!,' **نفا** 'Bite!,' verbs which retain the Nun in the Impf. such as **نفا** 'Be bright!,' and verbs which are also of the Third-Yodh class like **نفا** /nʃi/ 'Quarrel!'

Pe Pf. and in the whole of Ethpe, and /a/ in Pe. Ptc. pass. and Pa. Impf. 1sg.—**ܦܝܟܐܠ** /Peḵal/ 'he ate, **ܦܝܬܟܝܠ** /Petēkel/ (§ 6L) 'it was eaten,' **ܦܝܟܝܠ** /Paḵil/ 'eaten,' **ܦܝܒܒܝܕ** /Pabbed/ 'I shall destroy.'

b) In Ethpe. and Ethpa., § 6L applies: **ܦܝܬܟܝܠ** /Petēkel/ < ***ܦܝܬܟܝܠܐ** 'was eaten'; **ܦܝܬܐܠܠܐܝܫ** /Peṭallaš/ < ***ܦܝܬܐܠܠܐܝܫܐ** 'was oppressed.' The same rule accounts for **ܦܝܠܠܝܦ** /nallef/ Pa Impf. < ***ܦܝܠܠܝܦܐ** 'he shall teach,' Ptc. **ܦܝܠܠܝܦܐ** /mallef/ < ***ܦܝܠܠܝܦܐܐ**. Note also **ܦܝܠܠܝܫ** /alles/, which is Pa. Pf. 'he oppressed' as well as Pa. Impf. 1sg. (< ***ܦܝܠܠܝܫܐ**).

c) The prefix vowel /e/ of the Pe. Impf. and Inf. coalesces with the initial Alaf into /ē/: **ܦܝܢܘܒܐܕ** /nēvad/ 'he shall perish'; **ܦܝܢܘܡܪ** /nēmar/ 'he shall say'; **ܦܝܢܘܟܘܠ** /nēḵoll/; **ܦܝܢܘܡܪܐ** /lmēmar/ 'to say.' This also applies to verbs which are simultaneously Third-Yodh: **ܦܝܢܘܩܝܡ** 'to come'—**ܦܝܢܘܩܝܡܐ** /nēṭē/, **ܦܝܢܘܡܪܐ** /lmēṭā/.

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

ES	WS
ܦܝܢܘܡܪܐ	ܦܝܢܘܡܪܐ̅ 'he shall say'
ܦܝܢܘܟܘܠ	ܦܝܢܘܟܘܠܐ̅ 'he shall go'
ܦܝܢܘܩܝܡܐ	ܦܝܢܘܩܝܡܐ̅ 'he shall bake'
ܦܝܢܘܩܝܡܐܐ /nēḵod/	ܦܝܢܘܩܝܡܐ̇ 'he shall seize'

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

Impf.	Impv.
ܦܝܢܘܩܝܡܐ	ܦܝܢܘܩܝܡܐ
ܦܝܢܘܩܝܡܐܐ	ܦܝܢܘܩܝܡܐܐ
Irregular: ܦܝܢܘܩܝܡܐܐ	ܦܝܢܘܩܝܡܐܐ from ܦܝܢܘܩܝܡܐܐ 'to go' ⁽⁷⁰⁾

d) In Afel and Ettafal the initial Alaf appears as Waw: **ܦܝܘܟܠܐ** /Pāwkel/ 'he fed' < **ܦܝܘܟܠܐ** 'to eat'; **ܦܝܘܒܒܝܕܐ** /Pāwbed/ 'he destroyed' < **ܦܝܘܒܒܝܕܐ** 'to perish'; Ettaf **ܦܝܘܟܠܐܐܝܫܐ** 'he was fed.' The important exception is: **ܦܝܘܬܝ** /Payti/ 'he brought' (from **ܦܝܘܩܝܡܐ** 'he came'), Impf. **ܦܝܘܬܝܐ** /naytē/, Ptc. **ܦܝܘܬܝܐܐ** /maytē/, Inf. **ܦܝܘܬܝܐܐ** /maytāyu/. Cf. below, § 63.

⁷⁰ The Infinitive is regular: **ܦܝܘܩܝܡܐܐ** /lmēzal/.

e) In Ethpeel some verbs assimilate the initial Alaf to the preceding /t/: تتبع (also spelled تبع) /*tethed*/ 'was captured, shut' (< تبع 'to capture, shut'); تتبعون 'you (m.pl.) were bound.' Also once in Ethpa تتبع /*tettanah*/ 'he sighed' (< تبع).

f) In Pael Impf. 1sg., note the deletion of the prefix vowel /e/: تتبع /*allef*/ < /**e*allef/ (cp. تتبع 'I shall receive') 'I shall teach.'⁽⁷¹⁾ In the case of this particular and common verb, the Alaf is not written at all under similar circumstances, not only in this particular form: Ptc. تتبع /*mallef*/; Impf. تتبع 'he shall teach'; Inf. تتبع /*mallāfu*/; nomen agentis تتبع /*malfānā*/ 'teacher.'

g) The following is a synopsis in tabular form:

Peal

Pf. تتبع , تتبع , تتبع /*pekal*/

Impf. تتبع , تتبع , تتبع , 1sg. تتبع , تتبع , تتبع , تتبع , تتبع , تتبع

Impv. تتبع , تتبع , تتبع , تتبع , تتبع

Inf. تتبع ; تتبع

Ptc.pass. تتبع , تتبع

Ethpeel

Pf. تتبع , 3fs. تتبع ; Impf. تتبع , تتبع ; Impv. تتبع

Inf. تتبع /*metekālu*/; Ptc. تتبع , تتبع /*metaklā*/

Pael

Pf. تتبع 'to compel'; Impf. تتبع , 1sg. تتبع ; Impv. تتبع

Ptc. act. تتبع , pass. تتبع ; Inf. تتبع

Ethpaal

Pf. تتبع ; Impf. تتبع ; Impv. تتبع ; Ptc. تتبع ; Inf. تتبع

Afel Pf. تتبع *Ettafal* Pf. تتبع —See under First-Yodh verbs (§ 63).

§ 63 First-Yodh verbs.

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

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

⁷¹ The form is accidentally identical with Pf. 3m.sg. 'he taught.' In Peal this verb is First-Yodh: تتبع 'to learn.'

except in the 1sg. and 3f.sg., and Ethpe: ܝܫܒ /yitev/ 'he sat' (but ܝܫܒܬܐ /yēḫbat/ 'she sat'; Ethpe Ptc. ܝܫܒܬܐ 'being born.' Such an initial /yi-/ is often spelled ܝܫܒܐ , e.g. ܝܫܒܐ /pineq/ 'to suck.'

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

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

Note a common, but highly irregular verb ܝܫܒܐ : Pf. ܝܫܒܐ /yav/ 'he gave' (< /*yhav/?), 2m.sg. ܝܫܒܐ /yavt/ (but 1sg. ܝܫܒܐ /yehbet/; 3f.sg. ܝܫܒܐ /yehbat/), Impv. ܝܫܒܐ /hav/. In the Impf. and Inf. this verb is represented by another root: ܝܫܒܐ /nettel/, ܝܫܒܐ etc. (presumably from $\sqrt{\text{ܝܫܒܐ}}$).⁷²

The Impv. and Inf. are formed analogously to the Impf.: ܝܫܒܐ , ܝܫܒܐ , ܝܫܒܐ (Impv.)⁷³, ܝܫܒܐ ; ܝܫܒܐ , ܝܫܒܐ , ܝܫܒܐ /mettav/. In other words, in the /e-el/ pattern, the initial Yodh is absent in the Impv.

d) In Afel and Ettafal, as in First-Alaf verbs, the initial Yodh appears as Waw: ܝܫܒܐ /pāwtev/ 'to settle'; ܝܫܒܐ /Pettāwtav/ 'to be settled'; ܝܫܒܐ /pāwda/ 'to make known.' Only two verbs show a Yodh instead: ܝܫܒܐ /payneq/ 'to suckle'; ܝܫܒܐ 'to bemoan.'

e) The following is a synopsis in tabular form:

Peal

Pf. ܝܫܒܐ /yizef/ 'to borrow,' ܝܫܒܐ /yezpaḫ/, ܝܫܒܐ /yizeft/ etc.

Impf. ܝܫܒܐ , ܝܫܒܐ etc.

Impv. ܝܫܒܐ , ܝܫܒܐ etc.

ܝܫܒܐ , ܝܫܒܐ etc.

ܝܫܒܐ , ܝܫܒܐ etc.

⁷² The alleged Impf. ܝܫܒܐ , attested twice (according to Brockelmann 1928:298), is doubtful: one occurs in a 12th cent. manuscript, and the other alongside a ptc., ܝܫܒܐ , hence easily a scribal error for ܝܫܒܐ . The Inf. ܝܫܒܐ occurs rarely, usually replaced by ܝܫܒܐ /mettal/. Brockelmann (1962: § 175) holds that the striking final Lamadh of ܝܫܒܐ is due to the preposition Lamadh, which must often have followed the verb.

⁷³ E.g. Is 1.17; Mt 9.13.

يَتَّبِعُ, يَتَّخِذُ etc.

تَجِدُ, تَجِدُ etc.

Inf. لِيَتَّبِعْ, لِيَتَّخِذْ, لِيَجِدْ

Ethpeel

Pf. يَتَّبِعُ, يَتَّخِذُ, يَجِدُ etc. Impf. يَتَّبِعُ, يَتَّخِذُ etc.

Inf. لِيَتَّبِعْ

Afel

Pf. أَقْرَبُ 'to lend,' Impf. أَقْرَبُ, Impv. أَقْرَبْ, Ptc. أَقْرَبُ, Inf. لِأَقْرَبْ

Ettafal

Pf. أَقْرَبُ, Impf. أَقْرَبُ, Ptc. أَقْرَبُ, Inf. لِأَقْرَبْ⁽⁷⁴⁾

§ 64 Third-Yodh verbs (Paradigm II).⁽⁷⁵⁾

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

a) As in the case of the regular, trilateral class which has two subgroups in Peal differentiated by the stem vowel in the Pf. (§ 56) — قَرَبُ /qvar/ vs. قَرِبُ /qrev/—Syriac shows a similar division among its Third-Yodh verbs in Peal: the more common type رَمَى /rmā/ 'to throw' as against دَكِيَ /dki/ 'to be clean.' Other examples of the second type are رَجِيَ /hdi/ 'to rejoice,' سَرِيَ /sri/ 'to stink,' شَرِيَ /shi/ 'to be thirsty,' لِيَ /li/ for /*Pi/ (§ 6K) 'to be weary.'⁽⁷⁶⁾ Unlike with the regular verb, this division applies only to the Pf. Elsewhere in the Pe. paradigm there is a single type.

b) In the Pf. 2nd person, both sg. and pl., the suffix *Taw* is pronounced hard, even when it is preceded by a full vowel: e.g., not only in مَيَّيْتُ /rmayt/ (diphthong), but also in هَدَيْتُ /hđit/ 'you (m.sg.)

⁷⁴ The expected Impv. of the type أَقْرَبْ hardly occurs.

⁷⁵ In spite of the fact that the basic form traditionally quoted as representative of this class of verbs, namely Pe. Pf. 3m.sg., is spelled with Alaf as the third radical, it is best to call them "Third-Yodh" for a number of reasons, one such being that, although the great majority of original and genuine Third-Yodh verbs behave in Syriac exactly like original Third-Alaf verbs, there do still exist a small number of genuine Lamadh-Alaf verbs (§ 60). The Ettafal is excluded from the paradigm on account of its extreme rarity.

⁷⁶ Here belongs also شَرِبْتُ /ešti/ 'to drink,' despite the secondary, initial Alaf, which occurs in the Pf. and Impv. only.

rejoiced,' which contrasts with **سَجِبَ** /*hdi*/ 'I rejoiced.' This distinction applies to *all* patterns, not just Peal. Cf. § 6H. In the first Peal subgroup this 1sg. ending is spelled **سَجِبْتُ** in ES, but **سَجِبْتِ** in WS.

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

Peal	Pael	Afel
'to be clean'	'to cleanse'	'to multiply' (√ سَج)
3m.sg. سَجِبَ / <i>dki</i> /	تَجَرَّ / <i>dakki</i> /	سَجَّ / <i>asgi</i> /
f.sg. تَجَبَّتْ / <i>dekyat</i> /	تَجَبَّتْ / <i>dakyat</i> /	سَجَّ / <i>asgyat</i> /
2m.sg. تَجَبَّبَ / <i>dkit</i> /	تَجَبَّبَ / <i>dakkit</i> /	سَجَّ / <i>asgit</i> /
1c. تَجَبَّبَ / <i>dkit</i> /	تَجَبَّبَ / <i>dakkit</i> /	سَجَّ / <i>asgit</i> /
3m.pl. تَجَبَّبُوا / <i>dkiw</i> /	تَجَبَّبُوا / <i>dakkiw</i> /	سَجَّ / <i>asgiw</i> /

d) This is the only conjugation class in which the ending Waw for 3m.pl. is pronounced (**سَجِبُوا** /*rmāw*/; **سَجِبُوا** /*hdiw*/), not only in Pe, but in every pattern: e.g. Pa **تَجَبَّبُوا** /*dakkiw*/ 'they cleansed.' Also in this class only are the Pf. 3m.pl. and 3f.pl. systematically distinguished: e.g. 3m.pl. Pe **سَجِبُوا** /*rmāw*/, Pa **سَجِبُوا** /*haddiw*/ 'they gladdened' as against 3f.pl. Pe **سَجِبَتْ** /*rmay*/, Pa **سَجِبَتْ** /*haddi*/.

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

f) The original Yodh as third radical is often evident: for instance, in the Inf. in all derived conjugations Pa **سَجِبُوا** /*lamdakkāyu*/, Pe Inf. with a pronoun suffix, **سَجِبْتُهَا** /*lmermyāh*/ 'to throw her', Pe Pf. 2m.sg. **سَجِبْتِ** /*rmayt*/, Ptc. f.sg. Pe **سَجِبْتِ** /*rāmyā*/, Af **سَجِبْتِ** /*masgyā*/ 'multiplying', f.pl. **سَجِبْتِ** /*masgyān*/, Pe Impv. f.sg. **سَجِبِي** /*rmāy*/.

g) In the Ethpe Impv., WS has **سَجِبِي** /*etrmay*/, for which ES has **سَجِبِي** /*Peṭramy*/, which is modelled on the regular verb.

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

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

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

those with an /i/ Second-Yodh.

a) The deviation from the regular type is observed in Peal, Afel, and Ettafal, whereas in Pael and Ethpaal the conjugation is regular, /y/ serving as middle radical: e.g. Pa **يَقِيْم** /qayyem/ 'to establish'; Ethpa **يُقَيِّمُ** /*Pe*ṭqayyam/ 'to be established.'

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

Second-Waw

Second-Yodh

Impf. 3m.sg. **يَرْقُمُ** /nqum/ 'he shall rise' **يَرْسُمُ** /nsim/ 'he shall put'

Impv. m.sg. **رَقُم** /qum/

رَسُم /sim/

The above-mentioned **مَيِّت** is irregular: Impf. **يَمُوتُ** /nmut/; Impv. **مُوتُ** /mut/.

c) The Ethpeel has been replaced by Ettafal, and there is only one paradigm, irrespective of whether a given verb is Second-Waw or Second-Yodh: **يُقَيِّمُ** /*Pe*ṭqim/ 'it was constituted'; **يُرْسِمُ** /*Pe*ṭsim/ 'he was put.'⁽⁷⁷⁾

§ 66 Geminate verbs (Paradigm IV)⁽⁷⁸⁾

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

a) In prefixed forms, i.e. Pe. Impf. and Inf., the whole of Af. and Ettaf., verbs of this class are conjugated like First-Nun verbs, this putative Nun getting assimilated to the first radical. Thus Pe. Impf. **يَنْبُذُ** /nebboz/ 'he shall plunder' as if from /*nenboz/, though the real root is √ **ن ب ذ**. Likewise Pe. Inf. **لَمَبَّبَازُ** /lmebbaz/ as if from /*lmenbaz/; Af. Pf. **أَدْخَلَ** /*Pa*ʿel/ 'he introduced' < √ **د خ ل** 'to enter.'

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

⁷⁷ In the Impf., when the personal prefix is Taw, only two Taw's are written: e.g., 3fs. **تَمُوتُ**, not **تتَمُوتُ**.

⁷⁸ Cf. Boyd 1982.

in Pe. Pf. 3f.sg. **بَزَزَتْ** /bezzat/ 'she plundered,' Pe. Ptc. act. f.sg. **بَزَزَا** /bāzzā/ (= **بَزَزَا**).

c) A Beghadhkephath as the identical last radical is pronounced hard in the Pe. Ptc. f.sg., m./f. pl., and Pf. 3f.sg. and 1sg.: e.g. from **فَكَ** /pak/ 'to shatter' we have therefore Ptc. **فَكَكَ** /pākkā/, **فَكَكِي** /pākkin/, **فَكَكَا** /pākkān/, **فَكَكَتْ** /pakkat/, and **فَكَكْتُ** /pakket/.

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

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

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

§ 67 Some common anomalous verbs

يَرْبِضُ Peškah/ Af. 'to find, to be able to.'

يَرْبِضُ Pe. 'to come': Impv. sg.m. **يَرْبِضْ**, f. **يَرْبِضِي** /tāy/, pl.m. **يَرْبِضُوا** /tāw/, f. **يَرْبِضِي** /tāyēn/. Af. **يَرْبِضُ** /Payti/ 'to bring.' Ettaf. **يَرْبِضُ** /Pettayti/ 'to be brought.'

يَرْبِضُ Pe. 'to go.' On the assimilation of /l/ as in Ptc. f.sg. **يَرْبِضَتْ** /Pāzzā/, see above, § 6M. Impf. **يَرْبِضُ** /nēzal/; Impv. **يَرْبِضْ** /zel/ (with /e/!). On the assimilation of the same consonant in another verb of physical movement, **يَرْبِضُ** /sleq/ 'to ascend,' see § 6M.

يَرْبِضُ Pe. 'to give.' Where the He would have been followed by the vowel /a/, the former is elided: 2m.sg. **يَرْبِضُ** /yavt/, but 3f.sg. **يَرْبِضَتْ** /yehbat/ and 1sg. **يَرْبِضْتُ** /yehbet/. Impv. **يَرْبِضْ**. The Impf. is **يَرْبِضُ** /nettel/; likewise the Inf. **يَرْبِضُ** /lmettal/ (very rarely **يَرْبِضُ** /lmehhav/).

يَرْبِضُ Pe. 'to live.' The Pf. is regular: **يَرْبِضُ**, **يَرْبِضُ**, **يَرْبِضُ** /hyayt/ etc., but Impf. **يَرْبِضُ** /nehhē/, Inf. **يَرْبِضُ** /lmehhā/, Af. **يَرْبِضُ** /Pahhi/ 'to allow to

stay in life,' all these as from a geminate root.

§ 68 Verbs with object suffix pronouns

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

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

b) The personal endings of the verb in the Perfect, to which object pronouns are attached, often differ from those of their free-standing equivalents.⁽⁷⁹⁾

2m.sg. ending /-tā/ as in **سَدَّدْتَانِ** /šaddartān/ 'you sent me'

2f.sg. ending /-ti/ as in **سَدَّدْتِي** /šaddartin/ 'you sent us'

3m.pl. ending /-u/ as in **سَدَّرُو** /šadruh/ 'they sent her'

3f.pl. ending /-ā/ as in **سَدَّرَاكَ** /šadrāk/ 'they sent you (m.sg.)'

1sg. with hard /t/ as against 3f.sg. with soft /t/ as in Af. **أَخْرَجْتُهُ** /Pappeqtēh/ 'I took him out' vs. **أَخْرَجَتْهُ** /Pappeqtēh/ 'she took him out' the initial vowel /a/ of Pe. as in **أَخْرَجْتَنِي** /parqan/ 'he saved me.'

c) The plural 'them' is expressed by means of a free-standing enclitic form: m. **أَخْرَجْتَهُمْ** /Pennon/ and f. **أَخْرَجْتَهُنَّ** /Pennēn/. A participle requires, however, **أَخْرَجْتَهُمُ** and **أَخْرَجْتَهُنَّ** respectively. E.g. **أَخْرَجْتَهُمْ** /šadret ʔennon/ 'I sent them' vs. **أَخْرَجْتَهُمْ لَهَا** /mšaddar nā lhon/ 'I send them.'

d) When a verb form itself ends in /n/, this consonant is followed by /ā/ before the suffix with the exception of the 2f.sg. suffix **تِي** /-ēk/. This happens in Pf. 1pl., 2pl.; Impf. 2f.sg., and 3pl.; longer Impv. pl. with /n/. E.g., **قَبَّلْنَا** /qabbelnāh/ 'we received her'; **قَبَّلْتَنَا** /qabbeltonān/ 'you (m.pl.) received us'; **تَقْبَلِينِي** /tqablinān/ 'you (f.sg.) shall receive me'; **أَخْرَجْتَنَا** /arimunāh/ 'Raise (m.pl.) her!'

e) The 3m.sg. suffix is realised in a variety of ways. If a verb form ends in a consonant, the suffix itself is **ه** /-ēh/. If the former ends in a vowel, the suffix is uniformly spelled with a **ه**, which, however, is pronounced in various ways:

⁷⁹ In general these deviating endings are more archaic.

after /-ā/— ,كَمَّ /-āy/ as in ,كَمَّ قَبَّلْتَايَ /qabbeltāy/ 'you (m.sg.) accepted him'

after /-i/— ,كَمَّ /-iw/ as in ,كَمَّ رَدَّاتِيَّ /šaddartiw/ 'you (f.sg.) sent him'

after /-u/— ,كَمَّ /-uy/ as in ,كَمَّ رَدُّوهُ /šadruy/ 'they sent him'

after /-ē/— ,كَمَّ /-ēw/ as in ,كَمَّ نَهَيْمُوهُ /nahhēw/ 'we shall restore him to life.'

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

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

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

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

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

h) Third-Yodh verbs (Paradigm VI) retain in Peal the vowel /-ā/ of the 3m.sg., but without a merely graphic Alaf: e.g. ,سَمَّ /b'ā/ 'he sought' vs. ,سَمَّيْتَهُ /b'āk/ 'he sought you (m.sg.).' Likewise with the vowel endings of the root in the Impf. and Impv.: e.g. ,يَجْعَلُ /nev'ē/ vs. ,يَجْعَلُنَا /nev'ēn/ 'he will seek us'; ,صَدَّ /b'i/ Impv. Pe m.sg. vs. ,صَدِّدْ /b'in/ 'Seek me!'; Pa ,جَلَّلْ /gallā/ 'Reveal!' vs. ,جَلَّلْتَهُ /gallāy/ 'Reveal him!' (with the rule [e] also at work).

i) The /-i/ of the Pf. 3m.sg. in Pa and Af and the /-ā/ of the Pe Inf. change to /-y/ except before the 2pl. suffixes, ,جَلَّلْ and ,جَلَّلْتُمْ: e.g. ,جَلَّلْ /galli/ 'he revealed,' but ,جَلَّلْتَنِي /galyan/ 'he revealed me' and ,جَلَّلْتَنِيكُمْ /gallikun/ 'he revealed you (m.pl.); ,لَمَّعَلْ /lmeḡlā/ 'to reveal' but ,لَمَّعَلْتَهُ /lmeḡlāk/ 'to reveal you.'

j) Note the shift of the /-āw/ in Pf. 3m.pl. and the Impv. m.pl. to /-aw/, and the /-iw/ of Pa and Af Pf. 3.m.pl. and Impv. m.pl. to /-yu/, and the /-āy/ of the Impv. f.sg. to /-ā'i/. E.g. ,رَمَّوْهُ /rma'uh/ 'they threw her' or 'Throw her!'; ,هَدَّوْنِي /ħadyun/ 'they gladdened me' or 'Gladden me!'; ,رَمَّوْا /rma'in/ 'Throw (f.sg.) us!'

k) The Inf. in the derived patterns, i.e. pattern other than Peal, takes an object suffix after having changed its ending /-u/ to /-uḥ/: e.g. **لَمَّغَالِي** /lamgallāyu/, but **لَمَّغَالِيه** /lamgallāyuḥ/ 'to reveal him.'

PART THREE

MORPHOSYNTAX AND SYNTAX

§ 69 **Noun: Gender** The feminine form of an adjective or a pronoun is sometimes used to refer to an abstract property, a manifestation of it, or a general thought, not an entity whose natural sex is female: e.g. **ܫܝܘܢܐ** 'something else,' **ܗܝܘܢܐ** 'this matter, this circumstance,' **ܫܝܘܢܐ** 'what is necessary is one,' **ܫܝܘܢܐ** 'the good.' However, the masculine form may also be so used indiscriminately: 2Sm 19.35 **ܐܝܢܐ** 'I cannot tell the good from the bad' vs. 1Kg 3.9 **ܐܝܢܐ** 'to discern the good from the bad'; **ܗܝܘܢܐ** 'because of this.' In the plural, however, only the feminine is used: **ܗܝܘܢܐ** 'all these things'; **ܗܝܘܢܐ** 'these two matters.' A subject clause is considered feminine in Mt 19.23 **ܗܝܘܢܐ** 'it is hard for a rich man to enter the kingdom of heaven' || ib. 24 **ܗܝܘܢܐ** 'it is easier for a camel to enter the hole of a needle.'

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

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

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

a) Distributive repetition: e.g. **ܗܝܘܢܐ** 'every year'; **ܗܝܘܢܐ**

¹ These are not, however, absolute rules: exceptions, namely the use of the emphatic state of the expected absolute, are not few.

منه 'from day to day'; جَاءَتْكَ جَاءَتْكَ /eddānin/ 'at times'; تَجِيه حَيْه /dağnes .. / 'of all kinds'; Mt 20.9 دِنَانِ دِنَانِ نَصَبَهُ 'they each got a dinar'; ib. 25.15 نَبِيْهَةً نَبِيْهَةً 'each according to his ability.'

b) After ^٧حَلْ or cardinal numerals: e.g. حَلْ سَجِيهَةً 'with all zeal'; سَجِيهَةً سَجِيهَةً حَلْ رَسُوْلُهُ 'all physicians in every place'; سَجِيهَةً سَجِيهَةً 'one soul and one mind'; دُنْيَا دُنْيَا 'two worlds'; اَرْبَعِيْنَ نَهْرًا 'forty days and forty nights.' Likewise اَرْبَعِيْنَ نَهْرًا 'how many times?'

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

d) In certain idiomatic expressions introduced by a preposition: e.g. اَبْجَدًا /men šel/ 'suddenly'; لَدَيْكَ 'for ever'; اَبْجَدًا 'on foot'; اَبْجَدًا /ba'ğal/ 'in haste.'

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

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

§ 72 The loss of the originally determining force of the emphatic state of the noun is often compensated by the use of the demonstrative pronoun, especially of the ^٧هَ series: Gn 37.15 اَبْجَدًا (Heb.: אֵת); Ex 4.9 اَبْجَدًا 'Take some water of the river ... you shall take that water (Heb.: הַמַּיִם).' This is especially common where the demonstrative so used is analogous in function to the anaphoric definite article. On the other hand, the addition of a form

of the numeral "one" may have the effect of weakening the emphatic to that of the primitive, absolute state: Lk 14.2 רבבא קהנא נבא (S omits א. Gk ἄνθρωπος τις).

§ 73 Status constructus and periphrasis by means of -א

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

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

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

d) Where both nouns in a relationship of dependence are logically determined, the dependent noun often takes, by way of anticipation, a pronoun—so-called proleptic—referring to the second noun: e.g. רבא רבא

ḥmšr: 'the son of God' (lit. 'his son, of God'). See below § 112.

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

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

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

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

§ 75 The third person forms of the **personal pronouns** can, in addition to persons spoken about, also refer to things, even inanimate, the choice of gender and number being determined by that of the noun of the object being referred to: ḥm ḥb ḥb ḥb 'they saw a village and lived in it.'

§ 76 Most **interrogative** words, when followed by the proclitic -*ā*, become generalising connectives:

- مَنْ "who?" — *ā* مَنْ 'whoever ...'
- مَا "what?" — *ā* مَا 'whatever, that which' ⁽²⁾
- أَيْنَ "where?" — *ā* أَيْنَ 'wherever, where'
- أَيَّامًا "when?" — *ā* أَيَّامًا 'whenever, when'
- مَنْ "which?" — *ā* مَنْ 'whichever, one who'
- كَمْ "how much?" — *ā* كَمْ 'as much as'

To مَنْ *ā* 'how?', however, corresponds a shorter form: *ā* بِمَا *ā* /ak d-/ as in مَا أَفَكَّرْتُ بِمَا 'as I think.'

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

- بِالْبَيْتِ فِيهِ كَثِيرٌ مِّنْ مَّالٍ 'the house in which I found much money'
- بِالْبَيْتِ الَّذِي أَتَتْهُ أَهْلُهُ 'the house whose residents came from there'
- بِالْبَيْتِ الَّذِي أَرْسَلْتُكَ إِلَىٰ 'the prophet whom I sent to you'
- بِالْبَيْتِ الَّذِي أَتَانَا 'the prophet who came to us.'

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

A further variation is achieved when a noun is mentioned as antecedent: مَنْ *ā* مَنْ *ā* 'those stars which'; مَنْ *ā* مَنْ *ā* ... مَنْ *ā* 'those documents ... which.'

The inanimate "that which" may be also expressed through *ā* مَنْ *ā* and *ā* مَنْ. This can be also expanded to *ā* مَنْ *ā* مَنْ *ā*, and, مَنْ *ā* being indeclinable, it can be also combined with a plural demonstrative as in مَنْ *ā* مَنْ *ā* مَنْ *ā* 'those things which are beautiful.'

² Also 'when,' esp. referring to the future, even followed by a Perfect.

§ 78 Many prepositions function as logically related conjunctions when combined with the proclitic particle -*h*.

مُؤَدِّم 'before' (of time) — *h* — مؤَدِّم (يُج) 'before'
 خَلْفَ 'after' (of time) — *h* — خَلْفَ (يُج) 'after'
 بِسَبَبِ 'because of' — *h* — بِسَبَبِ 'because of'
 كَمَا 'like' (of similarity) — *h* — كَمَا 'just as' ⁽³⁾

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

Some prepositions show a complementary distribution of allomorphs:

with a noun	with a suffix
بِسَبَبِ 'because of rain'	بِسَبَبِ 'because of it'
بَيْنَ 'among the thorns'	بَيْنَهُ or بَيْنَهُمْ 'amongst them'
بَيْنَ 'among the wheats'	
بَيْنَ 'from among the righteous'	
كَمَا 'like a king'	كَمَا 'like him'

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

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

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

³ This last, when followed by an Impf. or Inf., indicates a purpose or result.

remembered the word of Jesus'; Gn 42.7 **ܘܥܘܕܘܗܘܢ ܕܘܥܒܕܘܗܘܢ ܘܥܘܕܘܗܘܢ** 'he recognised them.'

§ 81 The **Perfect** indicates something that happened, has happened or had happened, thus essentially a past tense. Some Perfects may have the translation value of the Present, which is true especially of verbs which indicate states, permanent qualities, etc.: **ܘܥܘܕܘܗܘܢ** 'I am grieved'; **ܘܥܘܕܘܗܘܢ** /regtan/ 'I desire'; **ܘܥܘܕܘܗܘܢ** 'we have come to know, we know' (cf. *novimus, οἶδαμεν*). See also Mt 28.6 **ܘܥܘܕܘܗܘܢ ܘܥܘܕܘܗܘܢ** 'he is not here' (*οὐκ ἔστιν ὧδε*).

The Perfect is also used with **ܘܥܘܕܘܗܘܢ** with reference to an event or action which will have become reality at some point in future: Mt 2.8 **ܘܥܘܕܘܗܘܢ ܘܥܘܕܘܗܘܢ** 'when you have found him.'

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

The Pf. is occasionally used to refer to an action which is performed by uttering the verb, so-called performative Perfect: e.g., 1Kg 15.19 ... **ܘܥܘܕܘܗܘܢ** 'Behold, I send you hereby ...'

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

The Imperfect is highly frequent in dependent clauses complementing another verb as in Mk 12.1 **ܘܥܘܕܘܗܘܢ** 'he began to speak'; Mt 8.18 **ܘܥܘܕܘܗܘܢ** 'he ordered them to go to the other side'⁽⁴⁾; in

⁴ Even when the subject of the main verb is identical with that of the subordinate clause: **ܘܥܘܕܘܗܘܢ** 'he wanted to kill himself.'

taneously with the main action: Gn 18.1 "the Lord appeared to him ... as he sat at the entrance of his tent" (ܐܘܪܝܘܢ ܕܥܘܠܡܝܢܐ ܕܥܘܠܡܝܢܐ ܕܥܘܠܡܝܢܐ); Nu 16.27 "Dathan and Abiram had come out, standing (ܕܦܪܫܝܢ) at the entrance of their tents." Also belong here participles after verbs of perception: Mt 15.31 ܕܥܘܠܡܝܢܐ ܕܥܘܠܡܝܢܐ ܕܥܘܠܡܝܢܐ 'seeing the dumb talking'; Ex 14.10 ܕܥܘܠܡܝܢܐ ܕܥܘܠܡܝܢܐ ܕܥܘܠܡܝܢܐ 'they saw the Egyptians coming'; Gn 21.9 ܕܥܘܠܡܝܢܐ ܕܥܘܠܡܝܢܐ ܕܥܘܠܡܝܢܐ ... ܕܥܘܠܡܝܢܐ 'Sarah saw the son of Hagar ... mocking.' Likewise the nominal clause, when embedded in a ܐ-clause, is indifferent to the time distinction: Gn 13.1 ܕܥܘܠܡܝܢܐ ܕܥܘܠܡܝܢܐ ܕܥܘܠܡܝܢܐ ܕܥܘܠܡܝܢܐ 'and Abram went up from Egypt, he and his wife and all that he had' (instead of ܕܥܘܠܡܝܢܐ ܕܥܘܠܡܝܢܐ).

Further, the Ptc. is also found often in conditional sentences, in apodoses as well as in protases: ܕܥܘܠܡܝܢܐ ܕܥܘܠܡܝܢܐ ܕܥܘܠܡܝܢܐ 'and if it also pleases us, we shall agree with you.'

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

Note especially the syntagm ܕܥܘܠܡܝܢܐ, which has the same value as the Engl. (Present) Perfect *I have written*, expressing a result, and what follows the preposition represents the *subject* of the verb: ܕܥܘܠܡܝܢܐ ܕܥܘܠܡܝܢܐ ܕܥܘܠܡܝܢܐ 'many are things that we have done.' Also with a passive Ptc. in Pa. or Af.: ܕܥܘܠܡܝܢܐ ܕܥܘܠܡܝܢܐ ܕܥܘܠܡܝܢܐ 'in accordance with the commandment and instruction which they had received from Addai'; ܕܥܘܠܡܝܢܐ ܕܥܘܠܡܝܢܐ ܕܥܘܠܡܝܢܐ 'the peace treaty which I have concluded with our lord the Emperor.' The resultative force is apparent in intransitive verbs which, by definition, are not capable of having genuine passive forms: *Spic.* 43.7 ܕܥܘܠܡܝܢܐ ܕܥܘܠܡܝܢܐ ܕܥܘܠܡܝܢܐ 'I have walked in instruction.' In a case like the following, however, we have the usual passive participle: Mt 9.2 ܕܥܘܠܡܝܢܐ ܕܥܘܠܡܝܢܐ ܕܥܘܠܡܝܢܐ 'your sins have been forgiven you.'

§ 85 **Compound tense**: ܕܥܘܠܡܝܢܐ ܕܥܘܠܡܝܢܐ. This syntagm, <Pf. + enclitic

⟨*šak*⟩, has exactly the same range of time reference as the simple Perfect: *šak* *šak* 'they wrote,' 'they have written,' 'they had written' or 'they will have written.'

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

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

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

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

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

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

§ 91 a) An **attributive adjective** mostly follows its nucleus noun: Mt

12.35 **ܐܘܪܘܚܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ** 'a good man produces good things from good treasures.' But it may precede: **ܐܘܪܘܚܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ** 'the first foundation'; often with honorific, laudatory or condemnatory epithets as in **ܡܪܩܘܢܐ ܕܡܪܩܘܢܐ ܕܡܪܩܘܢܐ** 'the blessed Mar Ephrem'; **ܡܪܩܘܢܐ ܕܡܪܩܘܢܐ ܕܡܪܩܘܢܐ** 'the wicked Julian.' Likewise with common quantifiers: **ܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ** 'another parable'; Mt 4.21 **ܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ** 'another two brothers'; 2Cor 11.4 **ܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ** 'a different kind of Jesus'; Jn 14.16 **ܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ** 'another comforter'; **ܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ** 'many souls' as against **ܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ** 'many sinners' and **ܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ** 'many birds.'

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

c) Likewise **cardinal numerals** (§ 44 a). The preceding numeral for "one," however, emphasises the notion of unity or oneness: **ܥܘܢܐ ܕܥܘܢܐ** 'one flesh' (of marital union); **ܥܘܢܐ ܕܥܘܢܐ** 'even one hour'; Mt 27.14 **ܥܘܢܐ ܕܥܘܢܐ** 'not even with one word.' Cf. **ܥܘܢܐ ܕܥܘܢܐ** 'a man,' where the numeral is equivalent to the indefinite article. In the case of other numerals, the preceding noun tends to be put in the st. emph., but with no functional difference: **ܥܘܢܐ ܕܥܘܢܐ** or **ܥܘܢܐ ܕܥܘܢܐ** 'two days,' cf. Mt 14.19 **ܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ** 'those five loaves and two fish,' the noun in the st. abs. even with a determiner, **ܥܘܢܐ**; Ex 29.1 **ܥܘܢܐ ܕܥܘܢܐ** 'two rams' vs. ib. 29.2 **ܥܘܢܐ ܕܥܘܢܐ** 'the two rams.'

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

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

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

The same rule applies to a demonstrative pronoun as to the numeral for "one": **ܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ** 'this great nation' vs. **ܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ** 'these great wonders.'

Where a noun qualified by a numeral is considered logically determined, the latter may optionally take an anticipatory (pleonastic) suffix as in, **قَدِمَ ابْنَا زَبَدِي** 'the two sons of Zebedee.'

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

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

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

The ubiquitous **كُل** /kul/ (or **كُلُّ**) may form close union with a noun: **كُلُّ يَوْمٍ** (also spelled **كُلِّ يَوْمٍ**) 'every day'; **كُلُّ مَالِي** 'all possessions.' In such cases it usually takes a suffixal pronoun matching the noun in gender and number, whether proleptically (by anticipation) or resumptively: **كُلُّ مَدِينَةٍ** 'the entire city'; **كُلُّ نَفْسِي** 'my entire soul'; **كُلُّ مَعْرِيْفَةٍ** 'all the sins'; **كُلُّ شَيْءٍ** 'all these things.' The syntagm < **كُل** + NP in st. emph. > may also have the translation value 'every,' not 'the whole': Mt 3.10 **كُلُّ شَيْءٍ** 'every tree.'

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

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

At times the nucleus noun phrase to be qualified by the following Dalath phrase is wanting: Mt 22.21 $\text{קַדְשׁוֹתַיְכֶם לְקַדְשׁוֹתַי}$ 'Give then that which is of Caesar to Caeasar and that which is of God to God'; ib. 16.23 $\text{אַתְּ מְחַשְׁבֵּת לֵאלֹהִים וְלֹא לְאָדָם}$ 'you are not thinking of things of God but of things of men.'

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

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

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

1) Such a clause may explain what is meant by the preceding noun—epexegetical: e.g. $\text{הִשְׁמַעְתִּי אֶת־חַיְוָתִי וְאֵת־חַיְוָתִי}$ 'he sensed my weakness, viz. I am not able to cope with the pressures.'

2) The noun phrase serves as an "antecedent" which is referred back to by a pronominal element in the דָּלַת -clause—relative clause: $\text{בֵּית הַיְּשׁוּבָה הַזֶּה}$ 'a house in which I live'; Gn 35.15 הַמָּקוֹם הַהוּא 'that place where God had spoken with him.'

Such a pronominal reference, however, is usually absent when the antecedent is equivalent to the subject or direct object of the דָּלַת -clause: $\text{הַנְּבִיאִים הַלֵּלִים}$ 'the prophet who said these things' or $\text{הַדְּבָרִים הַלֵּלִים}$ 'these things which the prophet said.' Thus Gn 9.3 $\text{כָּל־חַי הָרֶמֶשׂ הַחַי}$ 'every reptile that is alive,' but Nu 9.13 אִישׁ הַטָּהוֹר 'a man who is pure'; Dt 13.6 אֱלֹהִים אֲחֵרִים 'other gods whom you do not

know.'

Where an embedded pronominal reference is lacking inside the relative clause, a preposition which would have been attached to such a pronominal element is occasionally found attached to the relative pronoun, whether simplex or compound: Mt 26.48 **לְכֹהֵן אֲנִי יֹשֵׁם** 'the one whom I shall kiss is him' instead of **כֹּהֵן אֲנִי יֹשֵׁם**; Nu 22.6 **לְכֹהֵן אֲנִי יֹשֵׁם** 'he whom you bless is blessed, and he whom you curse is accursed.'

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

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

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

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

4) The quantifier **מְעַט** 'few, little' often remains unchanged with a plural noun: Mt 15.34 **מְעַט דָּגִים קְטַנִּים** 'a few small fish'; Mk 6.5 **מְעַט נְשִׁים** 'a few names.' By contrast, **רַב** 'many, much' may concord: Mt 13.17 **רַב נְבִיאִים** 'many prophets,' but **רַב דָּגִים** 'many fish' and **רַב דְּבָרִים** 'many things.' Similarly **אֲחֵר** 'another, other': Mt 12.45 **שִׁבְעֵי אֲחֵרִים** 'seven other spirits,' but ib. 21.41 **אֲחֵרֵי עֹבְדֵי** 'other workers' and **אֲחֵרֵי מֶלֶךְ** 'another master.'

5) The verb **לָקַח**, especially in the syntagm **לָקַח** in the sense of "to possess," tends to be unchangeable, the 3m.sg. form serving for all

persons and both genders: Mt 22.25 **لَمْ يَلِدْ** **وَلَمْ يَكُنْ لَهُ** 'he had no sons' (instead of **وَلَمْ يَلِدْ**).

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

§ 93 Negation

1) **لَمْ** may be used as a prefix of a noun with a negative connotation: e.g. **لَمْ يَكُنْ لَهُمُ** **إِيمَانٌ** 'their disbelief'; **لَمْ يَكُنْ لَهُ** **مَوْتٌ** 'incorruptibility, immortality.'

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

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

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

5) The force of the negation of the syntagm **لَمْ يَكُنْ** **لَهُ** also affects only the immediately following constituent: Mt 15.11 **لَمْ يَكُنْ** **لَهُ** **أَنْ** **يَدْخُلِ** **الْفَمَ** **وَيُفْسِدِ** **الْفَمَ** 'it is not that which enters the mouth that defiles a man (but that which comes out of the mouth, that is what defiles a man)'; ib.16.11 **لَمْ يَكُنْ** **عَنْ** **الْخُبْزِ** **الَّذِي** **قُلْتُ** **لَكُمْ** 'it was not about the bread that I have said (that) to you.'

6) Where two coordinate nouns are negated, the negative is prefixed

to each of them: Mt 6.20 $\text{كَلِّمٌ لِّمُوتٍ وَرُخَسٌ لِّمُوتٍ}$ 'neither moth nor rust damages'; Jer 49.31 $\text{لَا بَابَ وَلَا مِخْرَابَ}$ 'it has neither doors nor bolts.'

7) In categorical negation affecting a noun the negative may stand detached from the noun: Gn 19.8 $\text{بَنَاتٍ مَعَهُنَّ لَا يَدْخُلُ مَعَهُنَّ إِنْسٌ}$ 'two daughters with whom no man had sex.'

8) Categorical negation is common with a noun, often in st. abs., preceded by لَا , e.g. Ps 118.1 $\text{لَا تَبْلِغُنِي سُبْحَانٌ وَلَا عَصِيانٌ}$ 'those who are without blame in the way'; Mk 4.34 $\text{لَا بِمَثَلٍ يُقَالُ}$ 'without parables he would not teach'; Ro 4.6 بِغَيْرِ عَمَلٍ 'righteousness without works'; Phil 2.14 $\text{لَا تَجِدُونَ سَبَبًا لِّمُتَنَادِيكُمْ وَلَا تَجِدُونَ سَبَبًا لِّمُتَنَادِيكُمْ}$ 'you ought to do everything without disputing and without grumbling.' Here belongs لَا أَحَدًا 'nobody' as in Mk 3.27 $\text{لَا يَدْخُلُ فِي بَيْتِ قَوِيٍّ}$ 'nobody can enter the house of a strong man.' This kind of لَا , however, does not have immediately to follow the negator: Mk 5.3 $\text{لَا يَسْتَطِيعُ أَحَدٌ أَنْ يَمْنَعَهُ سِجْنًا}$ 'nobody could restrain him with a chain.'

9) To negate a clause constituent other than an adjective, a finite verb or a participle, لَا or كَلِّمٌ is often used⁽⁶⁾: Mt 22.32 $\text{لَا هُوَ كَلِّمٌ الْمَيِّتِينَ بَلْ هُوَ كَلِّمٌ الْحَيِّينَ}$ 'and the God is not that of the dead but of the living'; Mk 9.37 $\text{مَنْ يَرْجُوْنِي وَيَسْمَعِ صَوْتِي لَا يَسْتَلِمْ لِي فِي هَذِهِ الدُّنْيَا وَلَا فِي الدُّنْيَا الْآتِيَةِ}$ 'one who receives me does not receive me, but one who has sent me'; 1Cor 15.51 $\text{لَا كُلُّ مِنَّا يَنَامُ}$ 'not all of us shall sleep.' The constituent negated by such a combination is usually focused. A mere لَا , however, is also found: Mt 20.26 $\text{لَا تَكُنْ مِثْلَ الَّذِينَ يَتَمَنَّوْنَ أَنْ يَكُونُوا أَسَدًا فِي وَسْطِ الْجَمْعِ}$ 'it should not be like that among you.' This is true where "neither ... nor" is meant: Mt 6.20 $\text{لَا يَتَسَبَّبُ فِي تَلْسِيفِ الْبُزَّةِ وَلَا فِي تَلْسِيفِ الْخَبْثِ}$ 'where neither moth nor rust causes damage,' cited above (6). In such a case the negator may be found also with the verb: Mt 12.32 $\text{لَا يَكُونُ مَغْفُورًا لِي فِي هَذِهِ الدُّنْيَا وَلَا فِي الدُّنْيَا الْآتِيَةِ}$ 'he will not be forgiven, not in this world nor in the world to come.' Likewise where "nor" is meant: Mt 25.13 $\text{لَا تَدْرِيونَ يَوْمَ يَأْتِي السَّيِّدُ وَلَا سَاعَةَ يَأْتِيهِ}$ 'you do not know that day nor the hour.'

10) An adjective such as بَلْبَلٌ may be negated by a plain لَا : Mt

⁶ Cf. Joosten 1992a.

20:15 **لَا أَتَمَلِكُ لِي مَا أَهْوَى** 'Don't I have authority to do with mine what I like?' See also Mt 19.10 **لَا فَرْصَةَ لِي نِكَاحِ امْرَأَةٍ** 'it is no use marrying a woman.'

11) The focusing function is indicated by a pronoun component of **أَنَا** [**أَنَا** < **أَنَا** < **أَنَا**] (see below, § 110): Jn 1.20 **أَنَا لَسْتُ الْمَسِيحَ** 'I am not the messiah'; 1Pt 1.12: **لَمْ يَتَمَلَّكُوا أَنفُسَهُمْ** 'they were not seeking themselves, but us.'

§ 94 Passive

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

§ 95 Apposition

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

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

3) Where an appositional phrase is prefixed with a preposition, the latter is not repeated: Gn 4.2 **كَلِمَةٌ كَمَا فِي** 'to his brother Abel' (Heb. *אֶת-אָחִיו אָבֶל*); 2Sm 20.21 **كَلِمَةٌ كَمَا فِي** 'on King David' (Heb. *בְּמֶלֶךְ דָּוִד*), but exceptions do occur: e.g., Gn 23.7 **كَلِمَةٌ كَمَا فِي**

⁷ The appositional character of this syntagm is confirmed by a comparison of Mt 20.1 "the kingdom of heaven is like ... **كَلِمَةٌ كَمَا فِي** 'a man, a landlord who went out in the morning ...' with ib. 21.33 "Hear another parable. ... **كَلِمَةٌ كَمَا فِي** 'there was a certain man, a landlord, and he planted a vineyard ...'

'to the local people, the sons of Heth.'

§ 96 Adjective expanded

a) The high degree or intensity of a quality indicated by an adjective is expressed by **ܦܝܠܐ** or **ܦܝܠܐ**: Mt 15.8 **ܦܝܠܐ ܩܝܡܐ** 'very far'; ib.19.25 **ܦܝܠܐ ܥܘܠܡܐ ܦܝܠܐ** 'were very surprised'; Gn 15.1 **ܦܝܠܐ ܦܝܠܐ** 'very much.' The position of **ܦܝܠܐ** varies: Gn 1.31 **ܦܝܠܐ ܕܢܝܘܢܐ** 'very good' (Heb: **טוב תמונה**) vs. Ex 9.3 **ܦܝܠܐ ܕܢܝܘܢܐ** 'a plague that was very severe.'

b) Some adjectives may be put in the status constructus and further qualified by the following noun: e.g. 1Sm 1.15 **ܕܝܫܘܢܐ ܕܝܫܘܢܐ** 'distressed of spirit'; Ex 32.9 **ܕܝܫܘܢܐ ܕܝܫܘܢܐ** 'a people stiff of neck'; Mt 13.46 **ܕܝܫܘܢܐ ܕܝܫܘܢܐ** 'costly.' Such an adjective may, however, be followed by a preposition which more explicitly specifies the logical relation between the adjective and the noun: Gn 12.11 **ܕܝܫܘܢܐ ܕܝܫܘܢܐ** 'pretty in appearance'; Lk 10.34 **ܕܝܫܘܢܐ ܕܝܫܘܢܐ** 'a great physician excelling in everything.' See also § 73 c.

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

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

§ 97 Verb expanded

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

considered essential, *in the next room* in *Someone is snoring in the next room* can hardly be so considered.

Essential complements in the form of nouns or pronouns may be classified into direct and indirect objects. An object is direct when in the form of a noun it can be placed next to the verb without any formal marking: **שָׁלְחָה אֶת-הָאֶפְרָיִם** 'they sent an/the apostle.' A verb which is capable of such zero complementation may be called transitive. By contrast, an object is indirect when in the form of a noun it is necessarily mediated by some preposition or other: e.g. **כֵּן אָמְרוּ לְאֶבְרָהָם** 'so they said to the apostle,' where the Lamadh is not deletable. Likewise Is 41.6 **הִצִּיבֵם אֶל-אֶחָדֵם** 'they help each other.'

a) A direct object, however, may optionally be marked by the preposition Lamadh, leading to occasional syntactic ambiguity: **שָׁלְחָה אֶת-הָאֶפְרָיִם** given above may be replaced by **שָׁלְחָה לְאֶבְרָהָם**. Thus at Josh 6.7 **הֵצֵא אֶת-הָעָם לְהִסָּבֵב אֶת-הָעִיר** 'Go round the city!' the preposition Lamadh could be analysed as exponent of direct object only on the basis of an example such as Dt 2.3 **הֵצֵא אֶת-הָעָם לְהִסָּבֵב אֶת-הַר** 'you go round this mountain.'

b) A pronominal direct object is as a rule synthetically attached to the verb: **שָׁלְחָה אֹתוֹ** 'they sent him' in contrast to **כֵּן אָמְרוּ לְהָאֶפְרָיִם** 'so they said to him.' But cases such as Josh 15.19 **יָצַח אֶת-יָדָיו** /yavtan/ 'you gave (it) to me' do occur where the pronominal suffix marks an indirect object.

c) A direct object "them" is always indicated analytically by **הֵם** m. or **הֵנָּה** f., which regularly and directly follows the verb: **קִבַּל הֵם** 'he received them' or 'Receive them' (Impv.).

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

e) The infinitive, by contrast, is apt to mark its pronominal object "them" either as a suffix pronoun or through **הֵם** / **הֵנָּה** 'to make them' or Gn 15.5 **לְחַשְׁבָּתָם** 'to count them.' Compare also **לְהַטְהַרְתִּי** 'to cleanse me' alongside **לְהַטְהַרְתֵּךְ** with the same meaning.

f) In the following cases a pronominal direct object may be detached from its verb and suffixed to Lamadh:

i) Emphatic or contrastive fronting as in Gn 41.13 ܠܕܢܝܢܐ ܕܢܘܬܐ ܕܢܘܬܐ ܕܢܘܬܐ ܕܢܘܬܐ ܕܢܘܬܐ 'me he restored to my office, but him he hanged.' Such an object often precedes the verb: Lk 14.9 ܐܘܢ ܕܢܘܬܐ ܕܢܘܬܐ ܕܢܘܬܐ 'one who invited you and him.'

ii) With another co-ordinate object as in Gn 41.10 ܕܢܘܬܐ ܕܢܘܬܐ ܕܢܘܬܐ ܕܢܘܬܐ ܕܢܘܬܐ ܕܢܘܬܐ 'he threw us into the prison ... me and the chief baker.'

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

iv) Where both objects of a verb are pronominal: *Acta Thomae* 173. 7 ܕܢܘܬܐ ܕܢܘܬܐ ܕܢܘܬܐ ܕܢܘܬܐ 'he showed to him him, i.e. Thomas, from afar'; 2Sm 15.25 ܕܢܘܬܐ ܕܢܘܬܐ 'to show me it.'

g) The proleptic use of object pronouns (see § 112) is highly frequent: ܕܢܘܬܐ ܕܢܘܬܐ 'he sent him (, i.e.) the son' or, rarely without the preposition, ܕܢܘܬܐ. In sum, Syriac is capable of marking a noun phrase as direct object in a variety of ways with apparently no functional opposition between them:

ܕܢܘܬܐ ܕܢܘܬܐ 'they received an/the apostle'
 ܕܢܘܬܐ ܕܢܘܬܐ
 ܕܢܘܬܐ ܕܢܘܬܐ
 ܕܢܘܬܐ ܕܢܘܬܐ

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

h) Some verbs may take two direct objects: Job 39.19 ܕܢܘܬܐ ܕܢܘܬܐ 'you clothe his neck with weapon'; Jer 35.2 ܕܢܘܬܐ ܕܢܘܬܐ 'let them drink wine'; Ps 80.5 ܕܢܘܬܐ ܕܢܘܬܐ 'you fed them bread with tears.'

i) Only one of two direct objects may be marked by the preposition Lamadh, and the object so marked is mostly the grammatical subject of

the underlying active voice clause: e.g. Nu 20.26, **בָּשַׁלְתִּי אֶת אֲבִירָיו** 'and he stripped Aaron of his garments'; Jer 25.15 **וְשָׂמוּ לָהּ לִשְׂכָר** 'Let all the peoples drink it'; Dt 4.9 **וְיָדְעוּ יְלָדֵיכֶם** 'Let your children know them.'

§ 98 Verbs expanded other than by noun phrases or pronouns.
Verbs may be further complemented by—

a) Infinitive: **יָכַח בֵּן אֱדָוָה לֶאֱכֹל** 'the boy wants to eat'; **עָלַם** 'he finished speaking'; **לֹא יָכַח לֵעֹמֵד** 'he could not stand'; Gn 8.21 **וְלֹא אָרֹם אֶת הָאָרֶץ** 'I shall not curse the earth any more'; Dt 4.10 **וְיָרְאוּ לִי** 'they shall learn to fear me.'

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

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

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

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

i) the proclitic particle Dalath: **וַיִּשְׁמַע** 'he heard that

Jesus had come.' The verb ܩܝܡ often gives the contents of a communication in the form of direct speech, and yet introduced by the proclitic: Lk 14.9 $\text{ܩܝܡ ܕܥܘܕܝܢܐ ܕܗܘܢܐ ܕܝܢܐ}$ 'he might say to you, "Cede the place to this one".' Likewise with verbs of related meaning: Mt 2.4 $\text{ܩܝܡ ܕܥܘܕܝܢܐ ܕܗܘܢܐ ܕܝܢܐ}$ 'he kept asking them, "Where is the messiah going to be born?"'

ii) Verbs of perception often take as direct object a noun denoting a person or a thing followed by a clause indicating what is observed or perceived about him or it: with a π -clause — Gn 1.4 $\text{ܩܝܡ ܕܥܘܕܝܢܐ ܕܗܘܢܐ ܕܝܢܐ}$ 'God saw the light that (it was) good'; Mt 25.24 $\text{ܩܝܡ ܕܥܘܕܝܢܐ ܕܗܘܢܐ ܕܝܢܐ}$ 'I knew that you are a hard man'; with a χ -clause—Ex 2.11 $\text{ܩܝܡ ܕܥܘܕܝܢܐ ܕܗܘܢܐ ܕܝܢܐ}$ 'he saw an Egyptian striking a Hebrew'; Mt 26.40 $\text{ܩܝܡ ܕܥܘܕܝܢܐ ܕܗܘܢܐ ܕܝܢܐ}$ 'he found them asleep'; with no conjunction and with a ptc. instead of a finite verb—Gn 21.9 $\text{ܩܝܡ ܕܥܘܕܝܢܐ ܕܗܘܢܐ ܕܝܢܐ}$... $\text{ܩܝܡ ܕܥܘܕܝܢܐ ܕܗܘܢܐ ܕܝܢܐ}$ 'Sarah saw Hagar's son ... sporting'⁸); Jdg 3.25 $\text{ܩܝܡ ܕܥܘܕܝܢܐ ܕܗܘܢܐ ܕܝܢܐ}$ 'they saw their master lying on the ground dead.'

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

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

⁸ Cp. Gn 26.8 $\text{ܩܝܡ ܕܥܘܕܝܢܐ ܕܗܘܢܐ ܕܝܢܐ}$ 'he saw Isaac dallying with Rebecca.'

told beforehand'; Aphr. I 52.14 $\text{ܐܪܘܚܝܢܐ ܕܥܘܠܝܢܐ ܕܥܘܠܝܢܐ}$ (Pa pass. Ptc.) 'was promised beforehand'⁹); Gn 45.13 $\text{ܕܥܘܠܝܢܐ ܕܥܘܠܝܢܐ ܕܥܘܠܝܢܐ}$ 'Bring my father down quickly'¹⁰); Lk 14.5 ܕܥܘܠܝܢܐ ܕܥܘܠܝܢܐ 'it pulls up.' The two verbs mostly share same subject, and many of them indicate physical movement.

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

i) **Cognate objects.** A verb may take an object noun derived from the same root as that of the verb. In most cases such an object is further expanded by an adjective or its equivalent, so that the real complement of the verb is such an adjective: Nu 11.33 $\text{ܕܥܘܠܝܢܐ ܕܥܘܠܝܢܐ ܕܥܘܠܝܢܐ}$ 'and the Lord dealt the people a very great blow'; 1Sm 20.17 $\text{ܕܥܘܠܝܢܐ ܕܥܘܠܝܢܐ ܕܥܘܠܝܢܐ}$ 'he loved him with self-love'; Mt 2.10 $\text{ܕܥܘܠܝܢܐ ܕܥܘܠܝܢܐ ܕܥܘܠܝܢܐ}$ 'they rejoiced greatly.' From an example such as $\text{ܕܥܘܠܝܢܐ ܕܥܘܠܝܢܐ ܕܥܘܠܝܢܐ}$ 'he died a terrible death' or $\text{ܕܥܘܠܝܢܐ ܕܥܘܠܝܢܐ ܕܥܘܠܝܢܐ}$ 'it perished for the last time' where the verbs are hardly transitive, it is obvious that these are not direct objects in the usual sense, but rather adverbial complements.

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

⁹ On the repetition of the enclitic, note also Lk 13.7 $\text{ܕܥܘܠܝܢܐ ܕܥܘܠܝܢܐ ܕܥܘܠܝܢܐ}$, but it need not be repeated as in ib. ܕܥܘܠܝܢܐ ܕܥܘܠܝܢܐ 'I come looking for ...'

¹⁰ Note the variety of syntagmas with the same verb: Gn 18.7 ܕܥܘܠܝܢܐ ܕܥܘܠܝܢܐ 'he cooked it quickly'; ib. 41.32 ܕܥܘܠܝܢܐ ܕܥܘܠܝܢܐ 'God hastens to do it.'

terrible death' (quoted above); $\text{ܢܒܐ ܝܗܝܟܝܢ ܗܘܢܐ ܝܕܡܝܠܠ ܡܘܬܐ}$ 'this one shall be killed once only.'

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

§ 100 Prepositions modified by a prepositional phrase or adverb. When a preposition is complemented by a prepositional phrase or adverb instead of by a substantive, the proclitic Dalath is prefixed to the latter: e.g. Mt 10.37 ܕܗܘܪܝܢܐ ܗܘܪܝܢܐ 'he who loves (his) father or mother more than me'; Mt 26.55 ܕܗܘܪܝܢܐ ܗܘܪܝܢܐ 'you have come out as if against a bandit'; ib. 20.14 ܕܗܘܪܝܢܐ ܗܘܪܝܢܐ 'I shall give to this last one as to you'; ib. 21.46 ܕܗܘܪܝܢܐ ܗܘܪܝܢܐ 'they regarded him as a prophet.' Cf. also Mt 6.10 ܕܗܘܪܝܢܐ ܗܘܪܝܢܐ 'as in heaven'; Gn 4.13 ܕܗܘܪܝܢܐ ܗܘܪܝܢܐ 'my sin is greater than to be forgiven.'

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

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

§ 102 The Syriac **nominal clause** displays a rich variety of patterns and structures capable of expressing rather subtle nuances of predication.¹¹ Leaving aside clauses with ܕܗܘܘܢ to be dealt with later, the Syriac nominal clause may be formally classified according to the number of its core constituents, mostly three but occasionally two or four. In addition, one can identify three structural meanings which may be assigned to each of those patterns: descriptive, identificatory, and contrastive.

§ 103 Examples of **bipartite** nominal clauses are: Lk 22.26S ܕܗܘܘܢ ܕܗܘܘܢ ܕܗܘܘܢ 'you are not like that'; Gn 9.12 ܕܗܘܘܢ ܕܗܘܘܢ ܕܗܘܘܢ 'this is the sign of the covenant' (cf. ib. 17 ܕܗܘܘܢ ܕܗܘܘܢ ܕܗܘܘܢ); Mt 5.12 ܕܗܘܘܢ ܕܗܘܘܢ ܕܗܘܘܢ 'your reward is plentiful in heaven'; 9.37 ܕܗܘܘܢ ܕܗܘܘܢ ܕܗܘܘܢ 'the harvest is abundant and labourers are few'; Gn 27.22 ܕܗܘܘܢ ܕܗܘܘܢ ܕܗܘܘܢ 'the voice is that of Jacob and the feel of the hands is that of Esau'; 33.13 ܕܗܘܘܢ ܕܗܘܘܢ 'the children are young'; Ru 1.16 ܕܗܘܘܢ ܕܗܘܘܢ ܕܗܘܘܢ 'your people is my people, your god is my god.'

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

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

¹¹ For details, see Muraoka 1987 (1996) §§ 102-108 and the literature cited there.

word in the form of **ܩܘܪܘܝܢܐ**: e.g. Mt 16.20 **ܩܘܪܘܝܢܐ ܩܘܪܘܝܢܐ** 'he is the Christ.' By contrast the combination of the feminine, **ܩܘܪܘܝܢܐ** is **ܩܘܪܘܝܢܐ**, pronounced /hiyi/.

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

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

- a) **ܩܘܪܘܝܢܐ ܩܘܪܘܝܢܐ** (12) P - E - S(13)
- b) **ܩܘܪܘܝܢܐ ܩܘܪܘܝܢܐ** P - E - S
- c) **ܩܘܪܘܝܢܐ ܩܘܪܘܝܢܐ** S - P - E
- d) **ܩܘܪܘܝܢܐ ܩܘܪܘܝܢܐ** P - S - E

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

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

¹² Pronounce: (a) /māru dāwid/, (b) /dāwidu mār/, /dāwid māru/ and /mār dāwidu/ respectively.

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

¹⁴ References: *Euphemia*, p. 13; Bedjan, *J. Sarugensis*, I, pp. 222; Ephrem, *L'Évangile concordant*, p. 2.

rare with the first and second persons. Examples are:

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

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

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

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

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

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

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

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

The enclitic ܕܥܝܬܘܢ may be replaced by one matching the preceding

personal pronoun: Mt 24.5 **أنا** **أنا** **أنا** 'I am the messiah.' With the second person, **أنت** **أنت**, for instance, seems to be preferred to **أنا** **أنا**, perhaps for the sake of euphony: note Mt 14.28 **أنت** **أنت** **أنا** as against ib. 27 **أنا** **أنا** 'it's me.'

This structure is highly frequent with interrogatives as predicates: **من** **من** 'who is it that ...?'; **أين** **أين** /paykāw/ 'where is it that ...?'

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

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

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

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

Both sequences, NP - **أنا** and **أنا** - NP, are attested with little

¹⁵ See Muraoka 1977.

difference between them.¹⁶)

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

When some object is said to have existed in the past, the enclitic ܐܘܢ follows ܘܒܝܢ: thus ܠܗܘܐ ܘܒܝܢ ܐܘܢ ܠܗܘܐ ܠܗܘܐ 'there were fishes in the river'; ܠܗܘܐ ܘܒܝܢܐ ܠܗܘܐ ܘܒܝܢܐ ܐܘܢܐ 'there was there a beautiful city.'

Applied to the past, ܐܘܢ ܘܒܝܢ is occasionally treated as indeclinable: Lk 2.7 ܠܗܘܐ ܘܒܝܢܐ ܐܘܢܐ ܠܗܘܐ ܘܒܝܢܐ 'they had no place,' instead of ܘܒܝܢܐ.

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

§ 111 Antecedentless relative clauses. A relative clause may lack an explicit antecedent, amounting to 'that which; one who, he who' and the like: e.g. ܠܗܘܐ ܘܒܝܢܐ ܠܗܘܐ ܠܗܘܐ 'he who controls all is one'; Mt 5.44 ܠܗܘܐ ܘܒܝܢܐ ܠܗܘܐ 'Do what is good'; 8.10 ܘܒܝܢܐ ܠܗܘܐ ܠܗܘܐ 'and he said to those who were coming with him.'

¹⁶ See Joosten 1996: 100.

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

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

- a) Simple prepositional adverbial adjuncts
ܕܝܚܝܪ ܕܝܚܝܪ ܕܝܚܝܪ 'he was teaching in the boat'
ܕܝܚܝܪ ܕܝܚܝܪ ܕܝܚܝܪ 'on that same night'
- b) Indirect objects
ܕܝܚܝܪ ܕܝܚܝܪ ܕܝܚܝܪ 'she said to the king'
- c) Direct objects
ܕܝܚܝܪ ܕܝܚܝܪ ܕܝܚܝܪ or **ܕܝܚܝܪ ܕܝܚܝܪ ܕܝܚܝܪ** 'he accepted the word'
ܕܝܚܝܪ ܕܝܚܝܪ ܕܝܚܝܪ or **ܕܝܚܝܪ ܕܝܚܝܪ ܕܝܚܝܪ** 'he accepted the words'
ܕܝܚܝܪ ܕܝܚܝܪ ܕܝܚܝܪ 'I accept the words'
- d) **ܕ**-mediated analytical substitute for construct phrases
ܕܝܚܝܪ ܕܝܚܝܪ ܕܝܚܝܪ 'the words of the Lord'
- e) **ܕ**-mediated prepositional adjuncts
ܕܝܚܝܪ ܕܝܚܝܪ ܕܝܚܝܪ 'together with his daughters'
- f) With **ܕܝܚܝܪ** 'all, every'

ܠܗܘܢ ܕܡܠܟܘܬܐ ܕܡܢ ܗܘܢܐ 'all the nations'

g) With numerals

ܠܗܘܢ ܕܡܠܟܘܬܐ ܕܡܢ ܗܘܢܐ 'the two cities'

h) With possessive pronouns

ܠܗܘܢ ܕܡܠܟܘܬܐ ܕܡܢ ܗܘܢܐ 'the names of the twelve apostles' (Mt 10.2); ܠܗܘܢ ܕܡܠܟܘܬܐ ܕܡܢ ܗܘܢܐ 'the ministers of the word' (Lk 1.2)

i) Third person independent pronouns

ܠܗܘܢ ܕܡܠܟܘܬܐ ܕܡܢ ܗܘܢܐ 'Jeremiah said'

ܠܗܘܢ ܕܡܠܟܘܬܐ ܕܡܢ ܗܘܢܐ 'to do this'

ܠܗܘܢ ܕܡܠܟܘܬܐ ܕܡܢ ܗܘܢܐ 'Surely the tax-collectors also do that?' (Mt 5.46)

j) With ܕܡܠܟܘܬܐ

ܠܗܘܢ ܕܡܠܟܘܬܐ ܕܡܢ ܗܘܢܐ 'now his appearance was like a lightning' (Mt 28.3)

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

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

EXERCISES

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

𐌆𐌆𐌆 𐌆𐌆𐌆 𐌆𐌆𐌆𐌆. 𐌆𐌆𐌆𐌆 𐌆𐌆𐌆 𐌆𐌆𐌆𐌆 𐌆𐌆 𐌆𐌆𐌆𐌆 𐌆𐌆 𐌆𐌆𐌆𐌆
 𐌆𐌆 𐌆𐌆𐌆𐌆 𐌆𐌆𐌆𐌆𐌆 𐌆𐌆𐌆𐌆 𐌆𐌆𐌆𐌆𐌆 𐌆𐌆𐌆𐌆 𐌆𐌆𐌆𐌆𐌆 𐌆𐌆𐌆𐌆
 𐌆𐌆𐌆𐌆 𐌆𐌆𐌆𐌆: 𐌆𐌆𐌆𐌆 𐌆𐌆𐌆𐌆: 𐌆𐌆𐌆𐌆𐌆 𐌆𐌆𐌆𐌆. 𐌆𐌆𐌆𐌆 𐌆𐌆𐌆𐌆
 𐌆𐌆𐌆𐌆 𐌆𐌆𐌆 𐌆𐌆𐌆𐌆 𐌆𐌆𐌆𐌆 𐌆𐌆𐌆𐌆. 𐌆𐌆𐌆𐌆 𐌆𐌆𐌆𐌆 𐌆𐌆𐌆𐌆
 𐌆𐌆𐌆𐌆. 𐌆𐌆𐌆𐌆𐌆 𐌆𐌆𐌆𐌆𐌆 𐌆𐌆𐌆𐌆 𐌆𐌆𐌆𐌆. 𐌆𐌆𐌆𐌆 𐌆𐌆𐌆𐌆
 𐌆𐌆𐌆𐌆 𐌆𐌆𐌆𐌆 𐌆𐌆𐌆𐌆. 𐌆𐌆𐌆𐌆 𐌆𐌆𐌆𐌆. 𐌆𐌆𐌆𐌆 𐌆𐌆𐌆𐌆
 𐌆𐌆𐌆𐌆 𐌆𐌆𐌆𐌆. 𐌆𐌆𐌆𐌆 𐌆𐌆𐌆𐌆. 𐌆𐌆𐌆𐌆 𐌆𐌆𐌆𐌆. 𐌆𐌆𐌆𐌆
 𐌆𐌆𐌆𐌆. 𐌆𐌆𐌆𐌆 𐌆𐌆𐌆𐌆. 𐌆𐌆𐌆𐌆 𐌆𐌆𐌆𐌆. 𐌆𐌆𐌆𐌆 𐌆𐌆𐌆𐌆
 𐌆𐌆𐌆𐌆. 𐌆𐌆𐌆𐌆 𐌆𐌆𐌆𐌆. 𐌆𐌆𐌆𐌆 𐌆𐌆𐌆𐌆. 𐌆𐌆𐌆𐌆 𐌆𐌆𐌆𐌆.

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

we^(?)mar ʾalāhā^(?): tappeq ʾarʿā^(?) ted^(?)ā^(?) ʿesbā^(?) dmezdraʿ zarʿā^(?)
 lǧensēh w^(?)ilānā^(?) dfē^(?)rē^(?) dʿāved pē^(?)rē^(?) lǧensēh: dneṣbtēh bēh
 ʿal ʾarʿā^(?): wahwā^(?) hākannā^(?). wa^(?)pqat ʾarʿā^(?) ted^(?)ā^(?) ʿesbā^(?)
 dmezdraʿ zarʿā^(?) lǧensēh: wi^(?)lānā^(?) dʿāved pē^(?)rē^(?) dneṣbtēh bēh
 lǧensēh: wahzā^(?) ʾalāhā^(?) dšappir. wahwā^(?) ramšā^(?) wahwā^(?)
 ṣafra^(?) yāwmā^(?) datlātā^(?). we^(?)mar ʾalāhā^(?): nehwon nahhirē^(?)
 barqiʿā^(?) dašmayyā: lmeфраš bēt ʾimāmā^(?) llēlyā^(?): wnehwon

lā(?)twātā(?): walzavnē(?) walyāwmātā(?) wlašnayyā(?). manhrin
barqi'ā(?) dašmayyā lmanhāru 'al 'ar'ā(?): wahwā(?) hākannā(?). wa'vad
'alāhā(?) trēn nahhirē(?) rāwrvē(?): nahhirā(?) rabbā(?) lšultānā(?)
di(?)māmā(?): wnahhirā(?) z'orā(?) lšultānā(?) dlēlyā(?): wkāwkvē(?).
wya(h)v 'ennon 'alāhā(?) barqi'ā(?) dašmayyā(?) lmanhāru 'al 'ar'ā(?).

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

(4) Decline fully the adjective ܡܘܩܕܫܐ "sacred; saint" and the noun ܩܘܠܡܐ "word" (pl. ܩܘܠܡܝܢ). [§ 17, 27]

(5) Attach all the suffixed personal pronouns to ܡܠܝܚܐ "master" (sg.), ܩܘܠܡܐ "word" (sg.), ܐܠܘܗܝܢ "gods" (pl.) and ܩܘܢܝܢ "daughters" (pl.), and the preposition ܒܐ "on." [§§ 40, 41, 42, 46]

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

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

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

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

KEY TO EXERCISES (pp. 91-93)

(1) brēšit brā 'alāhā yāt šmayyā wyāt 'ar'ā. war'ā hwāt toh wvoh wḥeššokā 'al 'appay thomā. wruḥēh dalāhā mraḥfā 'al 'appay mayyā. wemar 'alāhā: nehwē nuhrā: wahwā nuhrā. waḥzā 'alāhā lnuhrā dšappir wafraš 'alāhā bēt nuhrā lḥeššokā. waqrā 'alāhā lnuhrā 'imāmā walheššokā qrā lēlyā wahwā ramšā wahwā šafrā yawmā ḥaḍ. wemar 'alāhā nehwē rqi'ā bmeṣ'at mayyā wnehwē pāreš⁽¹⁾ bēt mayyā lmayyā. wa'vaḍ 'alāhā rqi'ā wafraš bēt mayyā daltāht men rqi'ā wvēt mayyā dal 'el men rqi'ā wahwā hākannā. waqrā 'alāhā larqi'ā šmayyā wahwā ramšā wahwā šafrā yāwmā datrēn. wemar 'alāhā: neṭkanšun mayyā daltāht men šmayyā latrā ḥaḍ wtetḥze yabbištā wahwā hākannā. waqrā 'alāhā lyabbištā 'ar'ā walkenšā dmayyā qrā yammē waḥzā 'alāhā dšappir.

(2)

كُنْتُ ؛ دَعَا ؛ جَاءَ ؛ يَشْتَرِي ؛ كُنْتُ ؛ فَمَدَّ ؛ كُنْتُ ؛ سَأَلَ ؛ كُنْتُ ؛
لِجَبَّتْ ؛ كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛
جاءَ ؛ كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛
كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛
كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛
كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛
كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛
كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛
كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛
كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛
كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛ كُنْتُ ؛

¹ In a case like this one may also pronounce /fāreš/ under the influence of the last vowel of the immediately preceding verb, with which it forms a semantic and phonetic unit.

(3) "I" (m.)	نخبت نك; نخبت نك	
"you" (m.s.)	نخبت نك; نخبت نك	
"you" (f.s.)	نخبت نك; نخبت نك	
"he"	نخبت نك; نخبت نك	/šappiru/
"she"	نخبت نك	/šappirāy/
"we" (m.)	نخبت نك; نخبت نك	/šappirinnan/
"we" (f.)	نخبت نك; نخبت نك	/šappirānan/
"you" (m.pl.)	نخبت نك; نخبت نك	
"you" (f.pl.)	نخبت نك; نخبت نك	
"they" (m.)	نخبت نك	
"they" (f.)	نخبت نك	

(4)	sg.		pl.		
	st. abs.	cst.	emph.	abs.	cst. emph.
m.	نك. نك	نك. نك	نك. نك	نك. نك	نك. نك
f.	نك. نك	نك. نك	نك. نك	نك. نك	نك. نك

نك. نك نك. نك نك. نك نك. نك نك. نك نك. نك

(5)					
"my"	نك	نك	نك	نك	نك
"your" (m.s.)	نك	نك	نك	نك	نك
"your" (f.s.)	نك	نك	نك	نك	نك
"his"	نك	نك	نك	نك	نك
"her"	نك	نك	نك	نك	نك
"our"	نك	نك	نك	نك	نك
"your" (m.pl.)	نك	نك	نك	نك	نك
"your" (f.pl.)	نك	نك	نك	نك	نك
"their" (m.pl.)	نك	نك	نك	نك	نك
"their" (f.pl.)	نك	نك	نك	نك	نك

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

	حَفَا	فَهِدَا	فَجَّجَا	حَجَّجَا	أَحْرَجَا
Pf. 3ms	حَفَا	فَهِدَا	فَجَّجَا	حَجَّجَا	أَحْرَجَا
f	حَفَا	فَهِدَا	فَجَّجَا	حَجَّجَا	أَحْرَجَا
2ms	حَفَا	فَهِدَا	فَجَّجَا	حَجَّجَا	أَحْرَجَا
f	حَفَا	فَهِدَا	فَجَّجَا	حَجَّجَا	أَحْرَجَا
1	حَفَا	فَهِدَا	فَجَّجَا	حَجَّجَا	أَحْرَجَا
3mpl	حَفَا	فَهِدَا	فَجَّجَا	حَجَّجَا	أَحْرَجَا
f	حَفَا	فَهِدَا	فَجَّجَا	حَجَّجَا	أَحْرَجَا
2mpl	حَفَا	فَهِدَا	فَجَّجَا	حَجَّجَا	أَحْرَجَا
f	حَفَا	فَهِدَا	فَجَّجَا	حَجَّجَا	أَحْرَجَا
1	حَفَا	فَهِدَا	فَجَّجَا	حَجَّجَا	أَحْرَجَا
Impf. 3ms	يُحَفِّفُ	يُفَهِّدُ	يُفَجِّجُ	يُحَجِّجُ	يُأَحْرِجُ
f	يُحَفِّفُ	يُفَهِّدُ	يُفَجِّجُ	يُحَجِّجُ	يُأَحْرِجُ
2ms	يُحَفِّفُ	يُفَهِّدُ	يُفَجِّجُ	يُحَجِّجُ	يُأَحْرِجُ
f	يُحَفِّفُ	يُفَهِّدُ	يُفَجِّجُ	يُحَجِّجُ	يُأَحْرِجُ
1	يُحَفِّفُ	يُفَهِّدُ	يُفَجِّجُ	يُحَجِّجُ	يُأَحْرِجُ
3mpl	يُحَفِّفُ	يُفَهِّدُ	يُفَجِّجُ	يُحَجِّجُ	يُأَحْرِجُ
f	يُحَفِّفُ	يُفَهِّدُ	يُفَجِّجُ	يُحَجِّجُ	يُأَحْرِجُ
2mpl	يُحَفِّفُ	يُفَهِّدُ	يُفَجِّجُ	يُحَجِّجُ	يُأَحْرِجُ
f	يُحَفِّفُ	يُفَهِّدُ	يُفَجِّجُ	يُحَجِّجُ	يُأَحْرِجُ
1	يُحَفِّفُ	يُفَهِّدُ	يُفَجِّجُ	يُحَجِّجُ	يُأَحْرِجُ
Impv. ms	حَفِّفْ	فَهِّدْ	فَجِّجْ	حَجِّجْ	أَحْرِجْ
f	حَفِّفْ	فَهِّدْ	فَجِّجْ	حَجِّجْ	أَحْرِجْ
mpl	حَفِّفْ	فَهِّدْ	فَجِّجْ	حَجِّجْ	أَحْرِجْ
f	حَفِّفْ	فَهِّدْ	فَجِّجْ	حَجِّجْ	أَحْرِجْ
Ptc. act. ms	حَفِّفٌ	فَهِّدٌ	فَجِّجٌ	حَجِّجٌ	أَحْرِجٌ
f	حَفِّفٌ	فَهِّدٌ	فَجِّجٌ	حَجِّجٌ	أَحْرِجٌ
mpl	حَفِّفٌ	فَهِّدٌ	فَجِّجٌ	حَجِّجٌ	أَحْرِجٌ
f	حَفِّفٌ	فَهِّدٌ	فَجِّجٌ	حَجِّجٌ	أَحْرِجٌ
pass. ms	حَفِّفٌ	فَهِّدٌ	فَجِّجٌ	حَجِّجٌ	أَحْرِجٌ
f	حَفِّفٌ	فَهِّدٌ	فَجِّجٌ	حَجِّجٌ	أَحْرِجٌ
mpl	حَفِّفٌ	فَهِّدٌ	فَجِّجٌ	حَجِّجٌ	أَحْرِجٌ
f	حَفِّفٌ	فَهِّدٌ	فَجِّجٌ	حَجِّجٌ	أَحْرِجٌ
Inf.	لِحَفِّفٍ	لِفَهِّدٍ	لِفَجِّجٍ	لِحَجِّجٍ	لِأَحْرِجٍ

	مَدَد	مَلَف	مَرَد	مَلَر	مَدَر
Pf. 3ms	يَمُدُّ	يَلِفُّ	يَمُرُّ	يَمَلُّ	يَمَدُّ
f	يَمُدُّهَا	يَلِفُّهَا	يَمُرُّهَا	يَمَلُّهَا	يَمَدُّهَا
2ms	يَمُدُّكَ	يَلِفُّكَ	يَمُرُّكَ	يَمَلُّكَ	يَمَدُّكَ
f	يَمُدُّكِ	يَلِفُّكِ	يَمُرُّكِ	يَمَلُّكِ	يَمَدُّكِ
1	يَمُدُّنِي	يَلِفُّنِي	يَمُرُّنِي	يَمَلُّنِي	يَمَدُّنِي
3mpl	يَمُدُّنَا	يَلِفُّنَا	يَمُرُّنَا	يَمَلُّنَا	يَمَدُّنَا
f	يَمُدُّنَا	يَلِفُّنَا	يَمُرُّنَا	يَمَلُّنَا	يَمَدُّنَا
2mpl	يَمُدُّكُمَا	يَلِفُّكُمَا	يَمُرُّكُمَا	يَمَلُّكُمَا	يَمَدُّكُمَا
f	يَمُدُّكُمَا	يَلِفُّكُمَا	يَمُرُّكُمَا	يَمَلُّكُمَا	يَمَدُّكُمَا
1	يَمُدُّنِي	يَلِفُّنِي	يَمُرُّنِي	يَمَلُّنِي	يَمَدُّنِي
Impfv. 3ms	يَمُدُّ	يَلِفُّ	يَمُرُّ	يَمَلُّ	يَمَدُّ
f	يَمُدُّهَا	يَلِفُّهَا	يَمُرُّهَا	يَمَلُّهَا	يَمَدُّهَا
2ms	يَمُدُّكَ	يَلِفُّكَ	يَمُرُّكَ	يَمَلُّكَ	يَمَدُّكَ
f	يَمُدُّكِ	يَلِفُّكِ	يَمُرُّكِ	يَمَلُّكِ	يَمَدُّكِ
1	يَمُدُّنِي	يَلِفُّنِي	يَمُرُّنِي	يَمَلُّنِي	يَمَدُّنِي
3mpl	يَمُدُّنَا	يَلِفُّنَا	يَمُرُّنَا	يَمَلُّنَا	يَمَدُّنَا
f	يَمُدُّنَا	يَلِفُّنَا	يَمُرُّنَا	يَمَلُّنَا	يَمَدُّنَا
2mpl	يَمُدُّكُمَا	يَلِفُّكُمَا	يَمُرُّكُمَا	يَمَلُّكُمَا	يَمَدُّكُمَا
f	يَمُدُّكُمَا	يَلِفُّكُمَا	يَمُرُّكُمَا	يَمَلُّكُمَا	يَمَدُّكُمَا
1	يَمُدُّنِي	يَلِفُّنِي	يَمُرُّنِي	يَمَلُّنِي	يَمَدُّنِي
Impv. ms	اَمُدِّ	اَلِفِّ	اَمُرِّ	اَمَلِّ	اَمَدِّ
f	اَمُدِّهَا	اَلِفِّهَا	اَمُرِّهَا	اَمَلِّهَا	اَمَدِّهَا
mpl	اَمُدُّنَا	اَلِفُّنَا	اَمُرُّنَا	اَمَلُّنَا	اَمَدُّنَا
f	اَمُدُّنَا	اَلِفُّنَا	اَمُرُّنَا	اَمَلُّنَا	اَمَدُّنَا
Ptc. act. ms	مَمْدٌ	مَلَفٌ	مَرْدٌ	مَلَرٌ	مَدَرٌ
f	مَمْدَةٌ	مَلَفَةٌ	مَرْدَةٌ	مَلَرَةٌ	مَدَرَةٌ
mpl	مَمْدُنَا	مَلَفُنَا	مَرْدُنَا	مَلَرُنَا	مَدَرُنَا
f	مَمْدُنَا	مَلَفُنَا	مَرْدُنَا	مَلَرُنَا	مَدَرُنَا
pass. ms		بَلِيفٌ	بَمُرٌّ	بَمَلٌّ	
f		بَلِيفَةٌ	بَمُرٌّ	بَمَلٌّ	
mpl		بَلِيفُنَا	بَمُرُّنَا	بَمَلُّنَا	
f		بَلِيفُنَا	بَمُرُّنَا	بَمَلُّنَا	
Inf.	لِجَمْدٍ	لِجَمَلَفٍ	لِجَمُرٍّ	لِجَمَلٍّ	لِجَمَدٍّ

	لعل	لعل	لعل
Pf. 3ms	لعل	لعل	لعل
f	لعل	لعل	لعل
2ms	لعل	لعل	لعل
f	لعل	لعل	لعل
1	لعل	لعل	لعل
3mpl	لعل	لعل	لعل
f	لعل	لعل	لعل
2mpl	لعل	لعل	لعل
f	لعل	لعل	لعل
1	لعل	لعل	لعل
Impf. 3ms	لعل	لعل	لعل
f	لعل	لعل	لعل
2ms	لعل	لعل	لعل
f	لعل	لعل	لعل
1	لعل	لعل	لعل
3mpl	لعل	لعل	لعل
f	لعل	لعل	لعل
2mpl	لعل	لعل	لعل
f	لعل	لعل	لعل
1	لعل	لعل	لعل
Impv. ms	لعل	لعل	لعل
f	لعل	لعل	لعل
mpl	لعل	لعل	لعل
f	لعل	لعل	لعل
Ptc. act. ms	لعل	لعل	لعل
f	لعل	لعل	لعل
mpl	لعل	لعل	لعل
f	لعل	لعل	لعل
pass. ms			
f			
mpl			
f			
Inf.	لعل	لعل	لعل

(7) [1] 'they (m.) sent you (m.s.); [2] 'I sent him'; [3] 'we sent him'; [4] 'she sent him'; [5] 'Send her!' (Impv. m.s.); [6] 'they (m.) shall send you (m.pl.); [7] 'he sent me'; [8] 'to send us'; [9] 'you (m.s.) shall send me'; [10] 'they (m.) sent her'; [11] 'you (f.s.) sent him'; [12] 'we (or: he) will send him'; [13] 'he made us'; [14] 'Make her!' (Impv. m.s.); [15] 'we made her'; [16] 'you (m.s.) (or: she) will make him'; [17] 'they made us'; [18] 'he found you (m.s.)' or 'I shall find you'; [19] 'I (or: you [m.s.]) found her'; [20] 'Bring me out!' (Impv. m.pl.); [21] 'Bring me out' (Impv. m.s.); [22] 'he brought me out'; [23] 'she brought her out'; [24] 'I shall raise him'; [25] 'she (or: you [m.s.]) shall raise him'; [26] 'to raise us'; [27] 'they (f) shall raise him'; [28] 'Rob her!' (Impv. m.s.); [29] 'Judge her!' (Impv. f.s.); [30] 'you (f.pl) judged us'; [31] 'he saw me'; [32] 'she saw you (m.pl.); [33] 'I saw him'; [34] 'I multiplied you (m.pl.); [35] 'to multiply us'; [36] 'I shall multiply him'; [37] 'Multiply us!' (Impv. m.s.); [38] 'he will multiply us'; [39] 'they (m.) saw her'; [40] 'they (f.) saw him.'

PARADIGMS

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

I. Regular Triliteral Verbs (§§ 55-57)

		Peal	Ethpeel
Pf.	sg. 3m	כָּתַב <i>ktav</i>	כָּתַבְתָּ <i>ʔetk_tev</i>
	f	כָּתְבָה <i>ketvat</i>	כָּתְבִי <i>ʔetkatbat</i>
	2m	כָּתַבְתָּ <i>ktavt</i>	כָּתַבְתָּ <i>ʔetk_tevt</i>
	f	כָּתַבְתְּ <i>ktavt</i>	כָּתַבְתְּ <i>ʔetk_tevt</i>
	1	כָּתַבְתִּי <i>ketvet</i>	כָּתַבְתִּי <i>ʔetkatbet</i>
	pl. 3m	כָּתְבוּ <i>ktav</i>	כָּתְבוּ <i>ʔetk_tev</i>
	f	כָּתְבוּ <i>ktav</i>	כָּתְבוּ <i>ʔetk_tev</i>
	2m	כָּתַבְתֶּם <i>ktavton</i>	כָּתַבְתֶּם <i>ʔetk_tevton</i>
	f	כָּתַבְתֶּן <i>ktavtēn</i>	כָּתַבְתֶּן <i>ʔetk_tevtēn</i>
	1	כָּתַבְתִּי <i>ktavn</i>	כָּתַבְתִּי <i>ʔetk_tevn</i>
Impf.	sg. 3m	יִכְתֹּב <i>nektov</i>	יִכְתֹּב <i>netk_tev</i>
	f	יִכְתֹּב <i>tektov</i>	יִכְתֹּב <i>tetk_tev</i>
	2m	יִכְתֹּב <i>tektov</i>	יִכְתֹּב <i>tektev</i>
	f	יִכְתְּבִי <i>tektvin</i>	יִכְתְּבִי <i>tetkatbin</i>
	1	יִכְתֹּבְךָ <i>ʔektov</i>	יִכְתֹּבְךָ <i>ʔetk_tev</i>
	pl. 3m	יִכְתְּבוּ <i>nektvun</i>	יִכְתְּבוּ <i>netkatbun</i>
	f	יִכְתְּבֵי <i>nektvān</i>	יִכְתְּבֵי <i>netkatbān</i>
	2m	יִכְתְּבוּ <i>tektvun</i>	יִכְתְּבוּ <i>tetkatbun</i>
	f	יִכְתְּבֵי <i>tektvān</i>	יִכְתְּבֵי <i>tetkatbān</i>
	1	יִכְתֹּבְךָ <i>nektov</i>	יִכְתֹּבְךָ <i>netk_tev</i>
Impv.	sg. m	כָּתוּב <i>ktov</i>	כָּתוּבְךָ <i>ʔetkatb</i>
	f	כָּתוּב <i>ktov</i>	כָּתוּבְךָ <i>ʔetkatb</i>
	pl. m	כָּתוּבוּ <i>ktov</i>	כָּתוּבוּ <i>ʔetkatb</i>
	f	כָּתוּבָה <i>ktov</i>	כָּתוּבָה <i>ʔetkatb</i>
		כָּתוּבֵי <i>ktovēn</i>	כָּתוּבֵי <i>ʔetkatbēn</i>
		כָּתוּבֵי <i>ktovēn</i>	כָּתוּבֵי <i>ʔetkatbēn</i>
Ptc.	act. m	כָּתוּב <i>kātev</i>	כָּתוּב <i>metk_tev</i>
	f	כָּתוּבָה <i>kātbā</i>	כָּתוּבָה <i>metkatbā</i>
	pass. m	כָּתוּב <i>ktiv</i>	
	f	כָּתוּבָה <i>ktivā</i>	
Inf.		לִכְתֹּב <i>lmektav</i>	לִכְתֹּב <i>lmetk_tāvu</i>

I. Regular Trilateral Verbs (§§ 55-57) (cont.)

		Pael	Ethpaal
Pf.	sg. 3m	كَطَبَ <i>kattev</i>	كَطَبَ <i>ʿetkattav</i>
	f	كَطَبَتْ <i>katvat</i>	كَطَبَتْ <i>ʿetkatvat</i>
	2m	كَطَبْتَ <i>kattevt</i>	كَطَبْتَ <i>ʿetkattavt</i>
f		كَطَبْتِ <i>kattevt</i>	كَطَبْتِ <i>ʿetkattavt</i>
	1	كَطَبْتُ <i>katvet</i>	كَطَبْتُ <i>ʿetkatvet</i>
	pl. 3m	كَطَبُوا <i>kattev</i>	كَطَبُوا <i>ʿetkattav</i>
	f	كَطَبْنَ <i>kattev</i>	كَطَبْنَ <i>ʿetkattav</i>
	2m	كَطَبْتُمْ <i>kattevtom</i>	كَطَبْتُمْ <i>ʿetkattavtom</i>
	f	كَطَبْتُنَّ <i>kattevtēn</i>	كَطَبْتُنَّ <i>ʿetkattavtēn</i>
	1	كَطَبْتُ <i>kattevn</i>	كَطَبْتُ <i>ʿetkattavn</i>
Impf.	sg. 3m	يَكْطِبُ <i>nkattev</i>	يَكْطِبُ <i>netkattav</i>
	f	تَكْطِبُ <i>tkattev</i>	تَكْطِبُ <i>tetkattav</i>
	2m	تَكْطِبُ <i>tkattev</i>	تَكْطِبُ <i>tetkattav</i>
f		تَكْطِبِينَ <i>tkatvin</i>	تَكْطِبِينَ <i>tetkatvin</i>
	1	يَكْطِبُ <i>ʿekkattev</i>	يَكْطِبُ <i>ʿetkattav</i>
	pl. 3m	يَكْطِبُونَ <i>nkatvun</i>	يَكْطِبُونَ <i>netkatvun</i>
	f	تَكْطِبْنَ <i>nkatvān</i>	تَكْطِبْنَ <i>netkatvān</i>
	2m	تَكْطِبْتُمْ <i>tkatvun</i>	تَكْطِبْتُمْ <i>tetkatvun</i>
	f	تَكْطِبْتُنَّ <i>tkatvān</i>	تَكْطِبْتُنَّ <i>tetkatvān</i>
	1	يَكْطِبُ <i>nkattev</i>	يَكْطِبُ <i>netkattav</i>
Impv.	sg.m	كَطِبْ <i>kattev</i>	كَطِبْ <i>ʿetkattav</i>
	f	كَطِبِي <i>kattev</i>	كَطِبِي <i>ʿetkattav</i>
	pl. m	كَطِبُوا <i>kattev</i>	كَطِبُوا <i>ʿetkattav</i>
	f	كَطِبْنَ <i>kattev</i>	كَطِبْنَ <i>ʿetkattav</i>
		كَطِبْتُمْ <i>katteven</i>	كَطِبْتُمْ <i>ʿetkattaven</i>
Ptc.	act.m	كَاتِبٌ <i>mkattev</i>	كَاتِبٌ <i>metkattav</i>
	f	كَاتِبَةٌ <i>mkatvā</i>	كَاتِبَةٌ <i>metkatvā</i>
	pass.m	كَاتِبٌ <i>mkattav</i>	
	f	كَاتِبَةٌ <i>mkatvā</i>	
Inf.		لِكَاتِبَةٍ <i>lamkattāvu</i>	لِكَاتِبَةٍ <i>lmetkattāvu</i>

I. Regular Triliteral Verbs (§§ 55-57) (cont.)

	Afel		Ettafal	
Pf.sg. 3m	اَكْتَبَ	ʾaktev	اَكْتَبْتِ	ʾettaktav
f	اَكْتَبْتَ	ʾaktvat	اَكْتَبْتِ	ʾettaktvat
2m	اَكْتَبْت	ʾaktevt	اَكْتَبْتِ	ʾettaktavt
f	اَكْتَبْتِ	ʾaktevt	اَكْتَبْتِ	ʾettaktavt
1	اَكْتَبْتِ	ʾaktvet	اَكْتَبْتِ	ʾettaktvet
pl. 3m	اَكْتَبُوا	ʾaktev	اَكْتَبْتِ	ʾettaktav
f	اَكْتَبْنَ	ʾaktev	اَكْتَبْتِ	ʾettaktav
2m	اَكْتَبْتُمْ	ʾaktevton	اَكْتَبْتِ	ʾettaktavton
f	اَكْتَبْتُنَّ	ʾaktevtēn	اَكْتَبْتِ	ʾettaktavtēn
1	اَكْتَبْنَا	ʾaktevn	اَكْتَبْتِ	ʾettaktavn
Impf. sg. 3m	يَكْتُبُ	naktev	يَكْتُبُ	nettaktav
f	يَكْتُبِي	taktev	يَكْتُبِي	tettaktav
2m	يَكْتُبُ	taktev	يَكْتُبُ	tettaktav
f	يَكْتُبِي	taktvin	يَكْتُبِي	tettaktvin
1	يَكْتُبُ	ʾaktev	يَكْتُبُ	ʾettaktav
pl. 3m	يَكْتُبُونَ	naktvun	يَكْتُبُ	nettaktvun
f	يَكْتُبْنَ	naktvān	يَكْتُبُ	nettaktvān
2m	يَكْتُبْتُمْ	taktvun	يَكْتُبُ	tettaktvun
f	يَكْتُبْتُنَّ	taktvān	يَكْتُبُ	tettaktvān
1	يَكْتُبْنَا	naktev	يَكْتُبُ	nettaktav
Impv. sg.m	اَكْتُبْ	ʾaktev	اَكْتُبْ	ʾettaktav
f	اَكْتُبِي	ʾaktev	اَكْتُبِي	ʾettaktav
pl. m	اَكْتُبُوا	ʾaktev	اَكْتُبُوا	ʾettaktav
f	اَكْتُبْنَ	ʾaktev	اَكْتُبْنَ	ʾettaktav
	اَكْتُبْنَ	ʾaktevēn	اَكْتُبْنَ	ʾettaktavēn
Ptc. act. m	اَكْتُبُ	maktev	اَكْتُبُ	mettaktav
f	اَكْتُبِي	maktvā	اَكْتُبِي	mettaktvā
pass. m	اَكْتُبُ	maktav		
f	اَكْتُبِي	maktvā		
Inf.	اِكْتَابًا	lmaktāvu	اِكْتَابًا	lmettaktāvu

II. Third-Yodh Verbs (§ 64)

	Peal		Ethpeel	
Pf. sg. 3m	كَبَا <i>bkā</i>	كَبَر <i>dkī</i>	كَبَّر <i>ʔetbki</i>	
f	كَبَات <i>bkāt</i>	كَبَرَات <i>dekyat</i>	كَبَّرَات <i>ʔetbakyat</i>	
2m	كَبَيْت <i>bkayt</i>	كَبَيْت <i>dkit</i>	كَبَّرْت <i>ʔetbkit</i>	
f	كَبَيْت <i>bkayt</i>	كَبَيْت <i>dkit</i>	كَبَّرْت <i>ʔetbkit</i>	
1	كَبَيْت <i>bkēt</i>	كَبَيْت <i>dkit</i>	كَبَّرْت <i>ʔetbkit</i>	
pl. 3m	كَبَوْا <i>bkaw</i>	كَبَوْا <i>dkiw</i>	كَبَّرُوا <i>ʔetbkiw</i>	
f	كَبَيْنَ <i>bkay</i>	كَبَيْنَ <i>dkī</i>	كَبَّرَيْنَ <i>ʔetbki</i>	
2m	كَبَيْتُونِ <i>bkayton</i>	كَبَيْتُونِ <i>dkiton</i>	كَبَّرْتُونِ <i>ʔetbkiton</i>	
f	كَبَيْتِينَ <i>bkaytēn</i>	كَبَيْتِينَ <i>dkitēn</i>	كَبَّرْتِينَ <i>ʔetbkitēn</i>	
1	كَبَيْتُ <i>bkayn</i>	كَبَيْتُ <i>dkin</i>	كَبَّرْتُ <i>ʔetbkin</i>	
Impf. sg. 3m	يَكْبُر <i>nevkē</i>	يَكْبُر <i>netbkē</i>		
f	يَكْبُر <i>tevkē</i>	يَكْبُر <i>tetbkē</i>		
2m	يَكْبُر <i>tevkē</i>	يَكْبُر <i>tetbkē</i>		
f	يَكْبُر <i>tevkēn</i>	يَكْبُر <i>tetbkēn</i>		
1	يَكْبُر <i>ʔevkē</i>	يَكْبُر <i>ʔetbkē</i>		
pl. 3m	يَكْبُرُونَ <i>nevkon</i>	يَكْبُرُونَ <i>netbkon</i>		
f	يَكْبُرِينَ <i>nevyān</i>	يَكْبُرِينَ <i>netbakyān</i>		
2m	يَكْبُرُونَ <i>tevkon</i>	يَكْبُرُونَ <i>tetbkon</i>		
f	يَكْبُرِينَ <i>tevyān</i>	يَكْبُرِينَ <i>tetbakyān</i>		
1	يَكْبُر <i>nevkē</i>	يَكْبُر <i>netbkē</i>		
Impv. sg.m	كَبِر <i>bki</i>	كَبِر <i>ʔetbkay</i>		
f	كَبِي <i>bkāy</i>	كَبِي <i>ʔetbkāy</i>		
pl. m	كَبُوا <i>bkāw</i>	كَبُوا <i>ʔetbkāw</i>		
f	كَبِيْنَ <i>bkāyēn</i>	كَبِيْنَ <i>ʔetbkāyēn</i>		
Ptc. act.sg.m.	كَبِر <i>bākē</i>	كَبِر <i>metbkē</i>		
f	كَبِي <i>bākyā</i>	كَبِي <i>metbakyā</i>		
pl.m	كَبِر <i>bākēn</i>	كَبِر <i>metbkēn</i>		
f	كَبِيْنَ <i>bākyān</i>	كَبِيْنَ <i>metbakyān</i>		
pass.sg.m	كَبِيَ <i>bkē</i>			
f	كَبِي <i>bakyā</i>			
pl.m	كَبِيَ <i>bkēn</i>			
f	كَبِيْنَ <i>bakyān</i>			
Inf.	لِكَبْرِ <i>lmevkā</i>	لِكَبْرِ <i>lmetbkāyu</i>		

[Hardly any Third-Yodh verb occurs in Ettafal. كَبُر 'wept'; كَبِر 'was clean.']

II. Third-Yodh verbs (§ 64) (cont.)

	Pael	Ethpaal	Afel
Pf. sg. 3m	بَكَرَ <i>bakki</i>	بَكَرَ <i>'etbakki</i>	بَكَرَ <i>'avki</i>
f	بَكَرَتْ <i>bakyat</i>	بَكَرَتْ <i>'etbakyat</i>	بَكَرَتْ <i>'avkyat</i>
2m	بَكَرْتَ <i>bakkit</i>	بَكَرْتَ <i>'etbakkit</i>	بَكَرْتَ <i>'avkit</i>
f	بَكَرْتِ <i>bakkit</i>	بَكَرْتِ <i>'etbakkit</i>	بَكَرْتِ <i>'avkit</i>
1	بَكَرْتُ <i>bakki</i>	بَكَرْتُ <i>'etbakki</i>	بَكَرْتُ <i>'avki</i>
pl. 3m	بَكَرُوا <i>bakkiw</i>	بَكَرُوا <i>'etbakkiw</i>	بَكَرُوا <i>'avkiw</i>
f	بَكَرْنَ <i>bakki</i>	بَكَرْنَ <i>'etbakki</i>	بَكَرْنَ <i>'avki</i>
2m	بَكَرْتُمْ <i>bakkiton</i>	بَكَرْتُمْ <i>'etbakkiton</i>	بَكَرْتُمْ <i>'avkiton</i>
f	بَكَرْتُنَّ <i>bakkitēn</i>	بَكَرْتُنَّ <i>'etbakkitēn</i>	بَكَرْتُنَّ <i>'avkitēn</i>
1	بَكَرْنَا <i>bakkin</i>	بَكَرْنَا <i>'etbakkin</i>	بَكَرْنَا <i>'avkin</i>
Impf. sg. 3m	يَبْكُرُ <i>nvakkē</i>	يَبْكُرُ <i>netbakkē</i>	يَبْكُرُ <i>navkē</i>
f	يَبْكُرِي <i>tvakkē</i>	يَبْكُرِي <i>tetbakkē</i>	يَبْكُرِي <i>tavkē</i>
2m	يَبْكُرُ <i>tvakkē</i>	يَبْكُرُ <i>tetbakkē</i>	يَبْكُرُ <i>tavkē</i>
f	يَبْكُرِينَ <i>tvakkēn</i>	يَبْكُرِينَ <i>tetbakkēn</i>	يَبْكُرِينَ <i>tavkēn</i>
1	يَبْكُرُ <i>'ebbakkē</i>	يَبْكُرُ <i>'etbakkē</i>	يَبْكُرُ <i>'avkē</i>
pl. 3m	يَبْكُرُونَ <i>nvakkon</i>	يَبْكُرُونَ <i>netbakkon</i>	يَبْكُرُونَ <i>navkon</i>
f	يَبْكُرِينَ <i>nvakyān</i>	يَبْكُرِينَ <i>netbakyān</i>	يَبْكُرِينَ <i>navkyān</i>
2m	يَبْكُرُونَ <i>tvakkon</i>	يَبْكُرُونَ <i>tetbakkon</i>	يَبْكُرُونَ <i>tavkon</i>
f	يَبْكُرِينَ <i>tvakyān</i>	يَبْكُرِينَ <i>tetbakyān</i>	يَبْكُرِينَ <i>tavkyān</i>
1	يَبْكُرُ <i>nvakkē</i>	يَبْكُرُ <i>netbakkē</i>	يَبْكُرُ <i>navkē</i>
Impv. sg. m	بَكَرْ <i>bakkā</i>	بَكَرْ <i>'etbakkā</i>	بَكَرْ <i>'avkā</i>
f	بَكَرِي <i>bakkāy</i>	بَكَرِي <i>'etbakkāy</i>	بَكَرِي <i>'avkāy</i>
pl. m	بَكَرُوا <i>bakkāw</i>	بَكَرُوا <i>'etbakkāw</i>	بَكَرُوا <i>'avkaw</i>
f	بَكَرِي <i>bakkāyēn</i>	بَكَرِي <i>'etbakkāyēn</i>	بَكَرِي <i>'avkāyēn</i>
Ptc.act.sg.m	مَبْكُرٌ <i>mvakkē</i>	مَبْكُرٌ <i>metbakkē</i>	مَبْكُرٌ <i>mavkē</i>
f	مَبْكُرِي <i>mvakyā</i>	مَبْكُرِي <i>metbakyā</i>	مَبْكُرِي <i>mavkyā</i>
pl.m	مَبْكُرُونَ <i>mvakkēn</i>	مَبْكُرُونَ <i>metbakkēn</i>	مَبْكُرُونَ <i>mavkēn</i>
f	مَبْكُرِينَ <i>mvakyān</i>	مَبْكُرِينَ <i>metbakyān</i>	مَبْكُرِينَ <i>mavkyān</i>
pass.sg.m	مَبْكُرٌ <i>mvakkay</i>		مَبْكُرٌ <i>mavkay</i>
f	مَبْكُرِي <i>mvakyā</i>		مَبْكُرِي <i>mavkyā</i>
pl.m	مَبْكُرُونَ <i>mvakkēn</i>		مَبْكُرُونَ <i>mavkēn</i>
f	مَبْكُرِينَ <i>mvakyān</i>		مَبْكُرِينَ <i>mavkyān</i>
Inf.	لَمَبْكُرْ <i>lamvakkāyu</i>	لَمَبْكُرْ <i>lmetbakkāyu</i>	لَمَبْكُرْ <i>lmavkāyu</i>

III. Second-Waw/Yodh Verbs (§ 65)

		Peal			
Pf. sg.	3m	قَامَ	<i>qām</i>	حَبِيَ	<i>mit</i>
	f	حَبِيَّتْ	<i>qāmat</i>	حَبِيَّتْ	<i>mūtāt</i>
	2m	قَامْت	<i>qāmt</i>	حَبِيَّتْ	<i>mit</i>
	f	حَبِيَّتْ	<i>qāmt</i>	حَبِيَّتْ	<i>mit</i>
	1	قَامِي	<i>qāmet</i>	حَبِيَّتْ	<i>mitet</i>
	pl. 3m	قَامُوا	<i>qām</i>	حَبِيَّتْ	<i>mūt</i>
	f	قَامْنَ	<i>qām</i>	حَبِيَّتْ	<i>mūt</i>
	2m	قَامْتُون	<i>qāmton</i>	حَبِيَّتْ	<i>mitton</i>
	f	حَبِيَّتْ	<i>qāmtēn</i>	حَبِيَّتْ	<i>mittēn</i>
	1	قَامِي	<i>qāmn</i>	حَبِيَّتْ	<i>mūn</i>
Impf. sg.	3m	يَقُومُ	<i>nqum</i>	يَحْبِي	<i>nsim</i>
	f	تَقُومِي	<i>tqum</i>	تَحْبِي	<i>tsim</i>
	2m	تَقُومْت	<i>tqum</i>	تَحْبِي	<i>tsim</i>
	f	تَحْبِيَّتِي	<i>tqumin</i>	تَحْبِيَّتِي	<i>tsimin</i>
	1	تَقُومِي	<i>'aqum</i>	تَحْبِي	<i>'asim</i>
	pl. 3m	يَقُومُونَ	<i>nqumun</i>	يَحْبِي	<i>nsimun</i>
	f	تَقُومَانِ	<i>nqumān</i>	تَحْبِيَّتِي	<i>nsimān</i>
	2m	تَقُومُون	<i>tqumun</i>	تَحْبِيَّتِي	<i>tsimun</i>
	f	تَقُومَانِ	<i>tqumān</i>	تَحْبِيَّتِي	<i>tsimān</i>
	1	يَقُومُ	<i>nqum</i>	يَحْبِي	<i>nsim</i>
Impv. sg.	m	قُمْ	<i>qum</i>	حَبِي	<i>sim</i>
	f	حَبِيَّتِي	<i>qum</i>	حَبِيَّتِي	<i>sim</i>
	pl. m	قُومُوا	<i>qum</i>	حَبِيَّتِي	<i>sim</i>
	f	حَبِيَّتِي	<i>qumēn</i>	حَبِيَّتِي	<i>simēn</i>
Ptc. act. sg.	m	قَائِمٌ	<i>qā'em</i>	حَبِيَّتٌ	<i>sā'em</i>
	f	حَبِيَّتِي	<i>qāymā</i>	حَبِيَّتِي	<i>sāymā</i>
	pl. m	قَائِمِينَ	<i>qāymin</i>	حَبِيَّتِي	<i>sāymin</i>
	f	حَبِيَّتِي	<i>qāymān</i>	حَبِيَّتِي	<i>sāymān</i>
pass. sg.	m			حَبِي	<i>sim</i>
	f			حَبِيَّتِي	<i>simā</i>
	pl. m			حَبِيَّتِي	<i>simin</i>
	f			حَبِيَّتِي	<i>simān</i>
Inf.		لِحَامٍ	<i>lamqām</i>	لِحَامٍ	<i>lamsām</i>

III. Second-Waw/Yodh Verbs (§ 65)

		Afel		Ethpeel (=Ettafal)	
Pf. sg. 3m		ءﺃﺃﺃ	² afiš	ءﺃﺃﺃءﺃﺃﺃﺃ	² etfiš
	f	ءﺃﺃﺃﺃﺃ	² afišat	ءﺃﺃﺃﺃﺃءﺃﺃﺃﺃ	² etfišat
	2m	ءﺃﺃﺃﺃﺃ	² afišt	ءﺃﺃﺃﺃﺃءﺃﺃﺃﺃ	² etfišt
	f	ءﺃﺃﺃﺃﺃ	² afišt	ءﺃﺃﺃﺃﺃءﺃﺃﺃﺃ	² etfišt
	1	ءﺃﺃﺃﺃﺃ	² afišet	ءﺃﺃﺃﺃﺃءﺃﺃﺃﺃ	² etfišet
pl. 3m		ءﺃﺃﺃﺃﺃ	² afiš	ءﺃﺃﺃﺃﺃءﺃﺃﺃﺃ	² etfiš
	f	ءﺃﺃﺃﺃﺃ	² afiš	ءﺃﺃﺃﺃﺃءﺃﺃﺃﺃ	² etfiš
	2m	ءﺃﺃﺃﺃﺃﺃﺃ	² afišton	ءﺃﺃﺃﺃﺃﺃﺃءﺃﺃﺃﺃ	² etfišton
	f	ءﺃﺃﺃﺃﺃﺃﺃ	² afištēn	ءﺃﺃﺃﺃﺃﺃﺃءﺃﺃﺃﺃ	² etfištēn
	1	ءﺃﺃﺃﺃﺃ	² afišn	ءﺃﺃﺃﺃﺃءﺃﺃﺃﺃ	² etfišn
Impf. sg. 3m		ءﺃﺃﺃ	nfiš	ءﺃﺃﺃءﺃﺃﺃ	netfiš
	f	ءﺃﺃﺃﺃ	tfiš	ءﺃﺃﺃﺃءﺃﺃﺃ	tetfiš
	2m	ءﺃﺃﺃﺃ	tfiš	ءﺃﺃﺃﺃءﺃﺃﺃ	tetfiš
	f	ءﺃﺃﺃﺃﺃ	tfišin	ءﺃﺃﺃﺃﺃءﺃﺃﺃﺃ	tetfišin
	1	ءﺃﺃﺃﺃ	² afiš	ءﺃﺃﺃﺃءﺃﺃﺃﺃ	² etfiš
pl. 3m		ءﺃﺃﺃﺃﺃ	nfišun	ءﺃﺃﺃﺃﺃءﺃﺃﺃﺃ	netfišun
	f	ءﺃﺃﺃﺃﺃ	nfišān	ءﺃﺃﺃﺃﺃءﺃﺃﺃﺃ	netfišān
	2m	ءﺃﺃﺃﺃﺃ	tfišun	ءﺃﺃﺃﺃﺃءﺃﺃﺃﺃ	tetfišun
	f	ءﺃﺃﺃﺃﺃ	tfišān	ءﺃﺃﺃﺃﺃءﺃﺃﺃﺃ	tetfišān
	1	ءﺃﺃﺃﺃ	nfiš	ءﺃﺃﺃﺃءﺃﺃﺃﺃ	netfiš
Impv. sg. m		ءﺃﺃﺃﺃ	² afiš	ءﺃﺃﺃﺃءﺃﺃﺃﺃ	² etfiš
	f	ءﺃﺃﺃﺃﺃ	² afiš	ءﺃﺃﺃﺃﺃءﺃﺃﺃﺃ	² etfiš
pl. m		ءﺃﺃﺃﺃﺃ	² afiš	ءﺃﺃﺃﺃﺃءﺃﺃﺃﺃ	² etfiš
	f	ءﺃﺃﺃﺃﺃﺃﺃ	² afišēn	ءﺃﺃﺃﺃﺃﺃﺃءﺃﺃﺃﺃ	² etfišēn
Ptc. act. sg. m		ءﺃﺃﺃﺃ	mfiš	ءﺃﺃﺃﺃءﺃﺃﺃﺃ	metfiš
	f	ءﺃﺃﺃﺃﺃ	mfišā	ءﺃﺃﺃﺃﺃءﺃﺃﺃﺃ	metfišā
pl. m		ءﺃﺃﺃﺃﺃ	mfišin	ءﺃﺃﺃﺃﺃءﺃﺃﺃﺃ	metfišin
	f	ءﺃﺃﺃﺃﺃ	mfišān	ءﺃﺃﺃﺃﺃءﺃﺃﺃﺃ	metfišān
pass. sg. m		ءﺃﺃﺃﺃ	mfāš		
	f	ءﺃﺃﺃﺃﺃ	mfāšā		
pl. m		ءﺃﺃﺃﺃﺃ	mfāšin		
	f	ءﺃﺃﺃﺃﺃ	mfāšān		
Inf.		ءﺃﺃﺃﺃﺃ	lamfāšu	ءﺃﺃﺃﺃﺃءﺃﺃﺃﺃ	lmetfāšu

[√ءﺃﺃﺃ : Pe 'to remain,' Af 'to desist from; to miss, lose']

IV. Geminate Verbs (§ 66)

		Peal		Afel	
Pf.	sg. 3m	تَكَّ	<i>tak</i>	تَكَّ	<i>ʾattek</i>
	f	تَكَّتْ	<i>tekkat</i>	تَكَّتْ	<i>ʾatkat</i>
	2m	تَكَّ	<i>takt</i>	تَكَّ	<i>ʾattekt</i>
	f	تَكَّتْ	<i>takt</i>	تَكَّتْ	<i>ʾattekt</i>
	1	تَكَّتْ	<i>tekket</i>	تَكَّتْ	<i>ʾatket</i>
	pl. 3m	تَكَّ	<i>tak</i>	تَكَّ	<i>ʾattek</i>
	f	تَكَّ	<i>tak</i>	تَكَّ	<i>ʾattek</i>
	2m	تَكَّتْ	<i>takton</i>	تَكَّتْ	<i>ʾattektion</i>
	f	تَكَّتْ	<i>taktēn</i>	تَكَّتْ	<i>ʾattektēn</i>
	1	تَكَّ	<i>takn</i>	تَكَّ	<i>ʾattekn</i>
Impf.	sg. 3m	تَكُّو	<i>nettok</i>	تَكُّو	<i>nattok</i>
	f	تَكُّو	<i>tettok</i>	تَكُّو	<i>tattok</i>
	2m	تَكُّو	<i>tettok</i>	تَكُّو	<i>tattok</i>
	f	تَكُّو	<i>tetkin</i>	تَكُّو	<i>tatkin</i>
	1	تَكُّو	<i>ʾettok</i>	تَكُّو	<i>ʾattok</i>
	pl. 3m	تَكُّو	<i>netkun</i>	تَكُّو	<i>natkun</i>
	f	تَكُّو	<i>netkān</i>	تَكُّو	<i>natkān</i>
	2m	تَكُّو	<i>tetkun</i>	تَكُّو	<i>tatkun</i>
	f	تَكُّو	<i>tetkān</i>	تَكُّو	<i>tatkān</i>
	1	تَكُّو	<i>nettok</i>	تَكُّو	<i>nattok</i>
Impv.	sg. m	تَكَّ	<i>tok</i>	تَكَّ	<i>ʾattek</i>
	f	تَكَّ	<i>tok</i>	تَكَّ	<i>ʾattek</i>
	pl. m	تَكَّ	<i>tok</i>	تَكَّ	<i>ʾattek</i>
	f	تَكَّتْ	<i>tokēn</i>	تَكَّتْ	<i>ʾattekēn</i>
Ptc. act.	sg. m	تَكُّو	<i>tāʾek</i>	تَكُّو	<i>mattek</i>
	f	تَكُّو	<i>tākkā</i>	تَكُّو	<i>matkā</i>
	pl. m	تَكُّو	<i>tākkīn</i>	تَكُّو	<i>matkin</i>
	f	تَكُّو	<i>tākān</i>	تَكُّو	<i>matkān</i>
pass.	sg. m	تَكُّو	<i>tkik</i>	تَكُّو	<i>mattak</i>
	f	تَكُّو	<i>tkikā</i>	تَكُّو	<i>matkā</i>
	pl. m	تَكُّو	<i>tkikīn</i>	تَكُّو	<i>matkin</i>
	f	تَكُّو	<i>tkikān</i>	تَكُّو	<i>matkān</i>
Inf.		لَتَكُّو	<i>lmettak</i>	لَتَكُّو	<i>lmattaku</i>

V. Regular Verbs with

Pf. Peal	sg. 1	sg. 2m	sg. 2f
sg. 3m	قَاتَلَان <i>qaṭlan</i>	قَاتَلَا <i>qaṭlāk</i>	قَاتَلَتْ <i>qaṭlēk</i>
f	قَاتَلَتْ <i>qataltan</i>	قَاتَلَا <i>qataltāk</i>	قَاتَلَتْ <i>qataltēk</i>
2m	قَاتَلْتَان <i>qataltān</i>	-----	-----
f	قَاتَلْتَانِ <i>qataltin</i>	-----	-----
1	-----	قَاتَلْتَا <i>qataltāk</i>	قَاتَلْتَا <i>qataltēk</i>
pl. 3m	قَاتَلُوا <i>qaṭlun</i>	قَاتَلُوا <i>qaṭlūk</i>	قَاتَلُوا <i>qaṭlūk</i>
f	قَاتَلْنَ <i>qaṭlān</i>	قَاتَلُوا <i>qaṭlāk</i>	قَاتَلْنَ <i>qaṭlēk</i>
2m	قَاتَلْتُونَا <i>qataltōnān</i>	.....	.....
f	قَاتَلْتُونَانِ <i>qataltēnān</i>	.....	.....
1	-----	قَاتَلْنَا <i>qatalnāk</i>	قَاتَلْنَا <i>qatalnēk</i>
Impf. Pe. sg. 3m	يَمَاتَلَان <i>neqṭlan</i>	يَمَاتَلَان <i>neqṭlāk</i>	يَمَاتَلَان <i>neqṭlēk</i>
2m	يَمَاتَلْتَان <i>teqṭlan</i>	.....	.....
	يَمَاتَلْتَانِ <i>teqṭolayn</i>		
f	يَمَاتَلْتَانِ <i>teqṭlinān</i>	.....	.....
pl. 3m	يَمَاتَلُونَا <i>neqṭlunān</i>	يَمَاتَلُونَا <i>neqṭlunāk</i>	يَمَاتَلُونَا <i>neqṭlunēk</i>
f	يَمَاتَلْنَانَا <i>neqṭlānān</i>	يَمَاتَلُونَا <i>neqṭlānāk</i>	يَمَاتَلْنَانَا <i>neqṭlānēk</i>

Object Suffixes (§ 68) (cont.)

sg. 3m	sg. 3f	pl. 1	pl. 2m
قتلته	قتلته	قتلنا	قتلنا
<i>qaṭlēh</i>	<i>qaṭlāh</i>	<i>qaṭlan</i>	<i>qṭalkon</i>
قتلتها	قتلتها	قتلنا	قتلنا
<i>qṭaltēh</i>	<i>qṭaltāh</i>	<i>qṭaltan</i>	<i>qṭaltakon</i>
قتلتها	قتلتها	قتلنا	.....
<i>qṭaltāy</i>	<i>qṭaltāh</i>	<i>qṭaltān</i>	
قتلتها	قتلتها	قتلنا	.....
<i>qṭaltiw</i>	<i>qṭaltih</i>	<i>qṭaltin</i>	
قتلته	قتلته	.....	قتلنا
<i>qṭaltēh</i>	<i>qṭaltāh</i>		<i>qṭaltkon</i>
قتلها	قتلها	قتلنا	قتلنا
<i>qaṭluy</i>	<i>qaṭluh</i>	<i>qaṭlun</i>	<i>qaṭlukon</i>
قتلها	قتلها	قتلنا	قتلنا
<i>qaṭlāy</i>	<i>qaṭlāh</i>	<i>qaṭlān</i>	<i>qṭalkon</i>
قتلنا	قتلنا	قتلنا	
<i>qṭaltonāy</i>	<i>qṭaltonāh</i>	<i>qṭaltonān</i>	
قتلنا	قتلنا	قتلنا	
<i>qṭaltēnāy</i>	<i>qṭaltēnāh</i>	<i>qṭaltēnān</i>	
قتلنا	قتلنا		قتلنا
<i>qṭalnāy</i>	<i>qṭalnāh</i>		<i>qṭalnākon</i>
يقتلها / يقتلها	يقتلها	يقتلنا	يقتلنا
<i>neqtlēh / neqṭliw</i>	<i>neqṭlih</i>	<i>neqṭlan</i>	<i>neqṭolkon</i>
يقتلها / يقتلها	يقتلها	يقتلنا	
<i>teqṭliw / teqṭlēh</i>	<i>teqṭlih</i>	<i>teqṭlan</i>	
يقتلها	يقتلها	يقتلنا	
<i>teqṭolāy</i>	<i>teqṭolēh</i>	<i>teqṭolayn</i>	
يقتلها / يقتلها	يقتلها	يقتلنا	
<i>teqṭlinēh / teqṭlināy</i>	<i>teqṭlināh</i>	<i>teqṭlinān</i>	
يقتلها / يقتلها	يقتلها	يقتلنا	يقتلنا
<i>neqṭlunēh / neqṭlunāy</i>	<i>neqṭlunāh</i>	<i>neqṭlunān</i>	<i>neqṭlunākon</i>
يقتلها / يقتلها	يقتلها	يقتلنا	يقتلنا
<i>neqṭlānēh / neqṭlānāy</i>	<i>neqṭlānāh</i>	<i>neqṭlānān</i>	<i>neqṭlānākon</i>

N.B. Note the contrast: *qaṭlēh* 'she killed him' and *qṭaltēh* 'I killed him.'

V. Regular Verbs with

	sg. 1	sg. 2m	sg. 2f
Impv. Pe sg.m	مَهْلَبْد <i>q̄tolayn</i>	.....	.....
f	مَهْلَبْد <i>q̄tolin</i>	.....	.....
pl. m	مَهْلَبْد <i>q̄ṭlun</i>	.....	.....
	مَهْلَبْد <i>q̄ṭlunān</i>	.....	.....
f	مَهْلَبْد <i>q̄tolān</i>	.....	.....
	مَهْلَبْد <i>q̄tolēnān</i>	.....	.....
Inf. Pe	لِمَهْلَبْد <i>lmeqṭlan</i>	لِمَهْلَبْد <i>lmeqṭlāk</i>	لِمَهْلَبْد <i>lmeqṭlēk</i>
Pa	لِمَهْلَبْد <i>lamqaṭṭālutan</i>	لِمَهْلَبْد <i>lamqaṭṭālūtāk</i>	لِمَهْلَبْد <i>lamqaṭṭālūtēk</i>

VI. Third-Yodh Verbs with

	sg. 1	sg. 2m	sg. 2f
Pf. sg. 3m Pe	لَبْد <i>glān</i>	لَبْد <i>glāk</i>	لَبْد <i>glāk</i>
Pa	لَبْد <i>galyan</i>	لَبْد <i>galyāk</i>	لَبْد <i>galyēk</i>
3f Pe	لَبْد <i>glātan</i>	لَبْد <i>glātāk</i>	لَبْد <i>glātēk</i>
Pa	لَبْد <i>galyatan</i>	لَبْد <i>galyatāk</i>	لَبْد <i>galyatēk</i>
2m Pe	لَبْد <i>glaytān</i>	.....	.....
Pa	لَبْد <i>gallitān</i>	.....	.....

Object Suffixes (§ 68) (cont.)

sg. 3m	sg. 3f	pl. 1	pl. 2m
مَلَّةَ كَمَّ، <i>qtolāy</i>	مَلَّةَ لَمَّ، <i>qtolēh</i>	مَلَّةَ لَبَّ، <i>qtolayn</i>	.....
مَلَّةَ لَبَّ، <i>qtoliw</i>	مَلَّةَ لَمَّ، <i>qtolih</i>	مَلَّةَ لَبَّ، <i>qtolin</i>	.....
مَلَّةَ لُ، <i>qutluy</i>	مَلَّةَ لُ، <i>qutluh</i>	مَلَّةَ لُ، <i>qutlun</i>	.....
مَلَّةَ لُنَّ، <i>qutlunāy</i>	مَلَّةَ لُنَّ، <i>qutlunāh</i>	مَلَّةَ لُنَّ، <i>qutlunān</i>	.....
قَلَّةَ كَمَّ، <i>qtolāy</i>	قَلَّةَ لَمَّ، <i>qtolāh</i>	قَلَّةَ لَبَّ، <i>qtolān</i>	.....
قَلَّةَ لَمَّ، <i>qtolēnāy</i>	قَلَّةَ لَمَّ، <i>qtolēnāh</i>	قَلَّةَ لَمَّ، <i>qtolēnān</i>	.....
لِجْمَلَّ، <i>lmeqtlēh</i>	لِجْمَلَّ، <i>lmeqtlāh</i>	لِجْمَلَّ، <i>lmeqtlān</i>	لِجْمَلَّ، <i>lmeqtalkon</i>
لِجْمَلَّ، <i>lamqaṭṭālūtēh</i>	لِجْمَلَّ، <i>lamqaṭṭālūtāh</i>	لِجْمَلَّ، <i>lamqaṭṭālūtān</i>	لِجْمَلَّ، <i>lamqaṭṭalutkon</i>

Object Suffixes (§ 68) (cont.)

sg. 3m	sg 3f	pl. 1	pl. 2m
كَلَّ، <i>glāy</i>	كَلَّ، <i>glāh</i>	كَلَّ، <i>glān</i>	كَلَّ، <i>glākon</i>
جَلَّ، <i>galyēh</i>	جَلَّ، <i>galyāh</i>	جَلَّ، <i>galyān</i>	جَلَّ، <i>gallikon</i>
كَلَّ، <i>glātēh</i>	كَلَّ، <i>glātāh</i>	كَلَّ، <i>glātān</i>	كَلَّ، <i>glātikon</i>
جَلَّ، <i>galyatēh</i>	جَلَّ، <i>galyatāh</i>	جَلَّ، <i>galyatān</i>	جَلَّ، <i>galyatkon</i>
كَلَّ، <i>glaytāy</i>	كَلَّ، <i>glaytāh</i>	كَلَّ، <i>glaytān</i>	.....
جَلَّ، <i>gallitāy</i>	جَلَّ، <i>gallitāh</i>	جَلَّ، <i>gallitān</i>	.....

VI. Third-Yodh Verbs with

	sg. 1	sg. 2m	sg. 2f
Pf. 2f Pe	جَلَبْتِ <i>glaytin</i>	.....	.....
Pa	جَلَبْتِ <i>gallitin</i>	.....	.....
1 Pe	.....	جَلَبْتِ <i>glētāk</i>	جَلَبْتِ <i>glētēk</i>
Pa	.....	جَلَبْتِ <i>gallitāk</i>	جَلَبْتِ <i>gallitēk</i>
pl. 3mPe	جَلَبُوا <i>glāʿun</i>	جَلَبُوا <i>glāʿuk</i>	جَلَبُوا <i>glāʿuk</i>
Pa	جَلَبُوا <i>galyun</i>	جَلَبُوا <i>galyuk</i>	جَلَبُوا <i>galyuk</i>
3f Pe	جَلَبْتِ <i>glayān</i>	جَلَبْتِ <i>glayāk</i>	جَلَبْتِ <i>glayēk</i>
Pa	جَلَبْتِ <i>galyān</i>	جَلَبْتِ <i>galyāk</i>	جَلَبْتِ <i>galyēk</i>
2mPe	جَلَبْتُمْ <i>glaytonān</i>	.....	.....
Pa	جَلَبْتُمْ <i>gallitonān</i>	.....	.....
1 Pe	.....	جَلَبْتِ <i>glaynāk</i>	جَلَبْتِ <i>glaynēk</i>
Pa	.....	جَلَبْتِ <i>gallināk</i>	جَلَبْتِ <i>gallinēk</i>
Impf. sg. 3m Pe	يَجْلِبُ <i>neḡlēn</i>	يَجْلِبُ <i>neḡlēk</i>	يَجْلِبُ <i>neḡlēk</i>

Object Suffixes (§ 68) (cont.)

sg. 3m	sg 3f	pl. 1	pl. 2m
جلبتو <i>glaytiw</i>	جلبتھ <i>glaytih</i>	جلبتہ <i>glaytin</i>	.....
جلبتو <i>gallitiw</i>	جلبتھ <i>gallitih</i>	جلبتہ <i>gallitin</i>	.....
جلبتھ <i>glētēh</i>	جلبتھ <i>glētāh</i>	.....	جلبتھ <i>glēt<u>kon</u></i>
جلبتھ <i>gallitēh</i>	جلبتھ <i>gallitāh</i>	.....	جلبتھ <i>gallit<u>kon</u></i>
جلبتو <i>glā'uy</i>	جلبتو <i>glā'uh</i>	جلبتو <i>glā'un</i>	جلبتو <i>glā'<u>ukon</u></i>
جلبتو <i>galyuy</i>	جلبتو <i>galyuh</i>	جلبتو <i>galyun</i>	جلبتو <i>galyu<u>kon</u></i>
جلبتو <i>glayāy</i>	جلبتو <i>glayāh</i>	جلبتو <i>glayān</i>	?
جلبتو <i>galyāy</i>	جلبتو <i>galyāh</i>	جلبتو <i>galyān</i>	?
جلبتو <i>glaytonāy</i>	جلبتو <i>glaytonāh</i>	جلبتو <i>glaytonān</i>	.....
جلبتو <i>gallitonāy</i>	جلبتو <i>gallitonāh</i>	جلبتو <i>gallitonān</i>	.....
جلبتو <i>glaynāy</i>	جلبتو <i>glaynāh</i>	.....	جلبتو <i>glaynā<u>kon</u></i>
جلبتو <i>gallināy</i>	جلبتو <i>gallināh</i>	.....	جلبتو <i>gallinā<u>kon</u></i>
جلبتو <i>neḡlētew</i>	جلبتو <i>neḡlētēh</i>	جلبتو <i>neḡlētēn</i>	جلبتو <i>neḡlēt<u>kon</u></i>

VI. Third-Yodh Verbs with

		sg. 1	sg. 2m	sg. 2f
Impv. sg.m. Pe		حلبد <i>glin</i>	.....	.....
	Pa	حلبد <i>gallān</i>	.....	.....
	f Pe	حلبد <i>glā'in</i>	.....	.....
	pl. m Pe	حلبود <i>gla'un</i>	.....	.....
	f Pe	حلبند <i>glāyēnān</i>	.....	.....
Inf.	Pe	احلبد <i>lmeḡlyan</i>	احلبد <i>lmeḡlyāk</i>	احلبد <i>lmeḡlyēk</i>
	Pa	احلبد <i>lamḡallāyutān</i>	احلبد <i>lamḡallāyutāk</i>	احلبد <i>lamḡallāyutēk</i>

Object Suffixes (§ 68) (cont.)

sg. 3m	sg 3f	pl. 1	pl. 2m
،كليه	كليه	كليه	.....
<i>gliw</i>	<i>glih</i>	<i>glin</i>	
،كليه	كليه	كليه	.....
<i>gallāy</i>	<i>gallāh</i>	<i>gallān</i>	
،كليه	كليه	كليه	.....
<i>glā'iw</i>	<i>glā'ih</i>	<i>glā'in</i>	
،كليه	كليه	كليه	.....
<i>glā'uy</i>	<i>glā'uh</i>	<i>glā'un</i>	
،كليه	كليه	كليه	.....
<i>glāyēnāy</i>	<i>glāyēnāh</i>	<i>glāyēnān</i>	
ليجليه	ليجليه	ليجليه	ليجليه
<i>lmeġlyēh</i>	<i>lmeġlyāh</i>	<i>lmeġlyan</i>	<i>lmeġlākon</i>
ليجليه	ليجليه	ليجليه	ليجليه
<i>lamġallāyutēh</i>	<i>lamġallāyutāh</i>	<i>lamġallāyutan</i>	<i>lamġallāyutkon</i>

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

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

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- N. Garsoian, T. Mathews, R.W. Thomson (eds): *East of Byzantium: Syria and Armenia in the Formative Period*. Washington, 1982.
- Göttinger Arbeitskreis für syrische Kirchengeschichte (ed.): *Paul de Lagarde und die syrische Kirchengeschichte*. Göttingen, 1968.
- F. Graffin (ed.): *Mémorial Mgr. G. Khouri-Sarkis*. Louvain, 1969.
- C. Laga, J.A. Munitiz, L. Van Rompay (eds): *After Chalcedon*. [Festschrift for A. Van Roey] (OLA 18, 1985).
- G.J. Reinink and A.C. Klugkist (eds): *After Bardaisan. Studies on Continuity and Change in Syriac Christianity in Honour of Prof. H.J.W. Drijvers* (OLA 89; 1999).
- J-M. Sauge (ed. L. Duval-Arnould and F. Rilliet): *Littératures et manuscrits des chrétientés syriaques et arabes. Recueil des articles* (Studi e Testi 389; 1998).
- M. Tamcke, W. Schwaigert, E. Schlarb (eds): *Syrisches Christentum weltweit: Festschrift W. Hage*. Münster, 1995.
- G. Wiessner (ed.): *Erkenntnisse und Meinungen I-II* (GOFS 3, 17; 1973, 1978).

8. SYRIAC TEXTS (SELECT)

(a) BIBLE

Current standard editions (in chronological order).

OT and NT: *Kābe qaddishe*. United Bible Societies, 1979 [reprint of S. Lee, 1832, with Apocrypha added]; 1988 [Lee's New Testament now replaced by British and Foreign Bible Society's edition]. The Urmia Bible (OT) in the East Syrian script reprinted by the Trinitarian Bible Society, London (1958), and the Mosul

Bible (OT and NT), also in the East Syrian script (, 1887-91, 1951).

OT Peshitta

A.M. Ceriani: *Translatio Syra Pescitto Veteris Testamenti ex codice Ambrosiano sec. fere VI photolithographice edita*. Milan, 1876-83.

Vetus Testamentum Syriace (Peshitta Institute, Leiden); I.1 Gen., Exod.(1977); I.2 and II.1b Lev., Num., Deut., Josh.(1991); II.1a Job (1982); II.2 Judg., Sam.(1978); II.3 Pss.(1980); II.4 Kings (1976); II.5 Prov., Wis., Qoh., Cant.(1979); III.1 Isaiah (1987); III.3 Ezek. (1985); III.4 XII Proph., Dan. (1980); IV.2 Chron. (1998), IV.3 Apoc.Bar., IV Ezra (1973); IV.6 Odes, Apocr. Pss., Pss. of Solomon, Tob., 1(3) Ezra (1972).

OT Syro-Hexapla

W. Baars: *New Syro-Hexaplaric Texts*. Leiden, 1968.

A.M. Ceriani: *Codex Syro-Hexaplaris Ambrosianus photolithographice editus* (*Monumenta Sacra et Profana* 7, 1874).

P. de Lagarde: *Bibliotheca Syriaca ... quae ad philologiam sacram pertinent*. Göttingen, 1892.

A. Vööbus: *The Pentateuch in the Version of the Syro-Hexapla* (CSCO Subsidia 45, 1975).

Apocrypha

P. de Lagarde: *Libri Veteris Testamenti Apocryphi Syriace*. Leipzig, 1861.

N.Calduch-Benages, J. Ferrer, and J. Liesen, *La Sabiduría del Escriba: Wisdom of the Scribe. Diplomatic Edition of the Syriac Version of the Book of Ben Sira according to Codex Ambrosianus with Translations in Spanish and English* (*Biblioteca Madrasica* 26; Estella, 2003).

NT Old Syriac

F.C. Burkitt: *Evangelion da-Mepharreshe I-II*. Cambridge, 1904.

A.S. Lewis: *The Old Syriac Gospels*. London, 1910.

NT Peshitta

P.E. Pusey and G.H. Gwilliam: *Tetraevangelium Syriacum*. Oxford, 1901.

The New Testament in Syriac [British and Foreign Bible Society edition]. London, 1920 and reprints.

The Aramaic New Testament. New Knoxville, 1983.

NT Harklean

B. Aland and A. Juckel: *Das Neue Testament in syrischer Überlieferung. I, Die grossen katholischen Briefe; II.1-3, Die Paulinischen Briefe*. Münster, 1986, 1991, 1995, 2002. [Peshitta and Harklean].

G. Kiraz: *Comparative Edition of the Syriac Gospels, I-IV*. Leiden, 1996. [Old

Syriac, Peshitta and Harklean].

A. Vööbus: *The Apocalypse in the Harklean Version* (CSCO Subsidia 56, 1978).

J. White: *Sacrorum Evangeliorum versio Syriaca Philoxeniana*. Oxford, 1778.

- : *Actuum Apostolorum et Epistularum ... versio Syriaca Philoxeniana*. Oxford, 1799-1803.

(b) SYRIAC AUTHORS: MAIN EDITIONS

Before fourth century

ANON: *Odes of Solomon*, ed.+ ET J.H. Charlesworth (Oxford, 1973). Ed.+ GT M. Latke, (Fribourg/Göttingen, 1979-80; add 1999, 2001 [with commentary]).

- : *Acts of Thomas*, ed.+ ET W. Wright (London, 1871).

BARDAISAN: *Book of the Laws of the Countries*, ed.+ ET H.J.W. Drijvers (Assen, 1965).

Fourth century

ANON: *Liber Graduum*, ed.+ LT M. Kmosko (PS I.3; 1927)

APHRAHAT: *Demonstrations*, ed. W. Wright (London, 1869). Ed.+ LT J. Parisot (PS I.1-2; 1894, 1907).

EPHREM (d. 373): *Hymni (madrāshe)*, ed.+ GT E. Beck (CSCO Syr. 73-74 (1955) = H. de Fide; 76-77 (1957) = H. c. Haereses; 78-79 (1957) = H. de Paradiso, c. Julianum; 82-83 (1959) = H. de Nativitate, Epiphania; 84-85 (1969) = H. de Ecclesia; 92-93, 102-3 (1961, 1963) = Carmina Nisibena; 94-95 (1962) = H. de Virginitate; 106-7 (1964) = H. de Ieiunio; 108-9 (1964) = H. de Azymis, Crucifixione, Resurrectione; 140-41 (1972) = H. de Abraham Qidunaya, Juliano Saba; 159-60 (1975) = Nachträge).

- : *Sermones (memre)*, ed.+ GT E. Beck (CSCO Syr.88-89 (1961) = de Fide; 130-31 (1969) = Sermones I; 134-35 (1970) = Serm. II; 138-39 (1972) + Serm. III; 148-49 (1973) = Serm. IV; 181-82 (1979) = S. in Hebdomadam Sanctam). On Joseph, ed. P. Bedjan (Paris/Leipzig, 1891).

- : *Sermo de Domino Nostro* [in artistic prose], ed.+ GT E. Beck (CSCO Syr.116-17, 1966).

- : *Letter to Publius* [in artistic prose], ed.+ ET S.P. Brock, *Le Muséon* 89 (1976) 261-305.

- : *Prose Refutations, I-II*, ed.+ ET C. Mitchell (London, 1912, 1921).

- : *Commentary on Gen. Exod.*, ed.+ LT R.-M. Tonneau (CSCO Syr. 71-72, 1955).

- : *Commentary on the Diatessaron*, ed.+ LT L. Leloir (Dublin, 1963; Louvain, 1990).

Fifth century

ANON: *Life of Abraham Qidunaya*, ed.+ LT T. Lamy, *Sancti Ephraem Hymni et Sermones IV* (Malines, 1902), cols 1-84.

- : Life of Alexis, ed.+ FT A. Amiaud (Paris, 1889).
 - : Life of Rabbula, ed. J.J. Overbeck, S. Ephraemi Syri, Rabulae ... opera selecta (Oxford, 1865), pp. 159-209.
 - : Life of Simeon the Stylite, ed. S.E. Assemani, ASM II, pp. 227 412; and P. Bedjan AMS 4, pp. 507-605.
 - : Martyrdom of Simeon bar Šabba'e, ed.+ LT M. Kmosko (PS I.2; 1907).
 - : Teaching of Addai, ed.+ ET G. Phillips (London, 1876). Ed.+ ET G. Howard (Chico, 1981).
 - : 'Julian Romance', ed. J.G.E. Hoffmann (Leiden, 1880).
- BALAI:** ed. J.J. Overbeck, S. Ephraemi Syri ... opera selecta (Oxford, 1865), pp. 251-336.
- CYRILLONA:** ed. G. Bickell, ZDMG 27 (1873) 566-98.
- ISAAC of ANTIOCH:** ed.+ LT G. Bickell [37 memre, madrāshe] (I II, Giessen, 1873-77). Ed. P. Bedjan [66 memre] (Paris/Leipzig, 1903).
- JOHN the SOLITARY (JOHN of APAMEA):** Dialogue on the Soul, ed. S. Dederling (Leipzig, 1936).
- : Three Letters, ed. L.G. Rignell (Lund, 1941).
 - : Three Discourses, ed. L.G. Rignell (Lund, 1960).
 - : Dialogues and Letters, ed. W. Strothmann (Patristische Texte und Studien 11, 1972).
 - : Commentary on Qohelet, ed. W. Strothmann (GOFS 30, 1988).
- NARSAI (E):** Memre (verse homilies), ed. A. Mingana (I-II, Mosul, 1905). Ed. Patriarchal Press (I-II, San Francisco, 1970).
- : Select memre: On Three Doctors, ed.+ FT F. Martin (JAs IX.14-15, 1899-1900); On Joseph, ed. P. Bedjan (Paris, 1902), and in Liber Superiorum ... auctore Thoma Margensi (Paris/Leipzig, 1901), 519-629; On Creation, ed.+ FT P. Gignoux (PO 34, 1968); On the dominical Feasts, ed.+ ET F.G. McLeod (PO 40, 1979); On Parables, ed.+ FT E.P. Siman (Paris, 1984); Six biblical memre, ed.+ ET J. Frishman (Leiden, 1992).

Sixth century

- AḤUDEMMEH:** On Composition of Man, ed.+ FT F. Nau (PO 3, 1905).
- ANON (Ps. Zacharias; W):** Ecclesiastical History, I, ed.+ LT E.W. Brooks (CSCO Syr. 38, 41 [III 5]; 1919, 1924); II, ed. E.W. Brooks (CSCO 39, 42 [III 6]; 1921, 1924). [I includes Joseph and Aseneth, Acts of Silvester, Seven Sleepers of Ephesus].
- ANON:** Homilies on Epiphany, ed.+ FT A. Desreumaux (PO 38, 1977); On High Priest, On Sinful Woman, ed.+ FT F.Graffin (PO 41, 1984).
- BARḤADBESHABBA ʿARBAYA (E):** Ecclesiastical History, ed.+ FT F. Nau (Part I, PO 23, 1932; Part II, PO 9, 1913).
- BARḤADBESHABBA of ḤALWAN (E):** Cause of the Foundation of the Schools,

- ed. + FT A. Scher (PO 4, 1907).
- CYRUS of EDESSA (E): Cause of the Liturgical Feasts, ed.+ ET W. Macomber (CSCO Syr.155-56, 1974).
- ELIJAH (W): Life of John of Tella, ed.+ LT E.W. Brooks (CSCO 7 8 [III 25], 1907).
- JACOB of SERUGH (W; d. 521): Memre (verse homilies), ed. P. Bedjan (I-V, Paris/Leipzig, 1905-10), and in *S. Martyrii qui et Sahdona quae supersunt omnia* (Paris/Leipzig, 1902), 603-835.
- : Select memre: On Hosea, ed.+ GT W. Strothmann (GOFS 5, 1973); On Apostle Thomas, ed.+ GT W. Strothmann (GOFS 12, 1976); Against the Jews, ed.+ FT M. Albert (PO 38, 1976); On Creation, ed.+ FT Kh. Alwan (CSCO Syr. 214-15, 1989); On Ephrem, ed.+ ET J. Amar (PO 47, 1995).
 - : Turgame (prose homilies), ed. + FT F. Rilliet (PO 43, 1986).
 - : Letters, ed. G. Olinder (CSCO Syr. 57 [II 45], 1937).
- JOHN of EPHEBUS (W): Ecclesiastical History, Part III, ed.+ LT E.W. Brooks (CSCO Syr. 54-55 [III 3], 1935-6).
- : Lives of Eastern Saints, I-III, ed.+ ET E.W. Brooks (PO 17-19, 1923-24).
- PETER of KALLINIKOS (W): Anti-Tritheist Dossier, ed.+ET R.Y. Ebied, A.van Roey, L.R. Wickham (OLA 10, 1981).
- : Discourses against Damian, I, II, ed.+ ET R.Y. Ebied, A.van Roey, L.R. Wickham (Turnhout, 1994, 1996).
- PHILOXENUS (W; d. 523): *Tractatus tres de Trinitate et Incarnatione*, ed.+ LT A. Vaschalde (CSCO Syr. 9-10 [II 27], 1907).
- : *Dissertationes decem de uno e sancta Trinitate incorporato et passo*, ed.+ LT/FT M. Brière, F. Graffin (PO 15, 38-39, 41; 1920, 1977, 1979, 1982).
 - : *Ascetic Discourses*, ed.+ ET E.A.W. Budge (2 vols, London, 1894).
 - : *Three Letters of Philoxenus*, ed. + ET A. Vaschalde (Rome, 1902).
 - : *Letter to Patricius*, ed.+ FT R. Lavenant (PO 30, 1963).
 - : *Letter to the Monks of Senun*, ed.+ FT A. de Halleux (CSCO Syr.98-99, 1963).
 - : *Comm. on Prologue of John*, ed.+ FT A. de Halleux (CSCO Syr. 165-66, 1977).
 - : *Comm. on Matthew and Luke (fragments)*, ed.+ ET. J.W. Watt (CSCO Syr. 171-72, 1978).
- SIMEON of BETH ARSHAM (W): *On the Himyarite Martyrs*, ed.+ ET I. Shahid, *The Martyrs of Najran* (Bruxelles, 1971).
- STEPHEN bar SUDAILE (W): *Book of the Holy Hierotheos*, ed.+ ET F.S. Marsh (London, 1927).

Seventh century

- ABRAHAM (E): *Life of Rabban Bar 'Idta*, ed.+ ET E.A.W. Budge (London, 1902).
- ‘ANANISHO’ (E; ed.): *Paradise of the Fathers*, ed.+ ET E.A.W. Budge (2 vols, London, 1894). Ed. P. Bedjan, AMS 7.

- ANON: Memra on Alexander the Great, ed.+ GT G.J. Reinink (CSCO 195-96, 1983).
- ANON (Ps. Methodius): Apocalypse, ed.+ GT G.J. Reinink (CSCO Syr. 220-21, 1993).
- ANON (W): Life of Aḥudemmeḥ, ed.+ FT F. Nau (PO 3, 1905).
- BABAI the GREAT (E; d. 628): Liber de Unione, ed.+ LT A. Vaschalde (CSCO Syr. 34-35 [II 61], 1915).
- : Comm. on Evagrius, Centuries, ed.+ GT W. Frankenberg (Abh.Kon. Ges.Wiss. Göttingen, ph.-hist.Kl., NF 13, 2; 1912).
 - : Martyrdom of George Mihrangushnasp, ed. P. Bedjan, in *Histoire de Jabalaha ...* (Paris/Leipzig, 1895), 416-571.
- DADISHOʻ (E): On Stillness, ed.+ ET A. Mingana (in WS 7, 1934).
- : Comm. on Asceticon of Abba Isaiah, ed.+ FT R. Draguet (CSCO Syr. 144-45, 1972).
- DENHA (W): Life of Marutha, ed.+ FT F. Nau (PO 3, 1905).
- GABRIEL of QATAR: Comm. On the Liturgy, ed. + ET S.P. Brock, Hugoye 6:2 (2003).
- GREGORY of CYPRUS (E): De theoria sancta, ed.+ LT I. Hausherr (Rome, 1937).
- ISAAC of NINIVEH (E): Part I, ed. P. Bedjan (Paris/Leipzig, 1909); - : Part II, ch. IV-XLI, ed.+ ET S.P. Brock (CSCO Syr. 224-25, 1995).
- ISHOʻYAHB III (E): Letters, ed.+ LT R. Duval (CSCO Syr. 11-12 [II 64], 1904-5).
- : Life of Ishoʻsabran, ed. J.-B. Chabot (Paris, 1897).
- JACOB of EDESSA (W; d. 708): Grammar (fragments), ed. A.Merx, *Historia artis grammaticae apud Syros* (Leipzig, 1889), pp. 74*-84*.
- : Hexaemeron, ed.+ LT I.-B. Chabot, A. Vaschalde (CSCO 44, 48 [II 56]; 1928, 1932). Ed. J. Çiçek (Glane, 1985).
- JOHN of the SEDRE (W): ed. J. Martikainen (GOFS 34, 1991).
- SAHDONA (MARTYRIUS) (E): Book of Perfection, ed. P. Bedjan (Paris/Leipzig, 1902). Ed.+ FT A. de Halleux (CSCO Syr. 86-87, 90-91, 110-113; 1960, 1961, 1965).
- SHEMʻON d-ṬAYBUTEH (E): ed. A. Mingana (in WS 7, 1934).

Eighth century

- ANON.(Ps. Dionysius) (W): Zuqnin Chronicle, I, ed.+LT/FT I.-B. Chabot (CSCO Syr.43, 66 [III 1]; 1927, 1949); II, ed. I.-B. Chabot (CSCO Syr. 53 [III 2], 1933). [I includes 'Chronicle of Joshua the Stylite', also ed. separately + ET W. Wright (Cambridge 1882)].
- ANON (E): Commentary on Gen.-Exod. 9:32, ed.+ FT L.Van Rompay (CSCO Syr. 205-6, 1986).
- ELIJAH (W): Letter to Leo of Harran, ed.+ LT A.Van Roey (CSCO Syr. 201-2, 1985).

GEORGE, bishop of the ARABS (W; d. 724): Verse homily on Severus, ed.+ ET K.E. McVey (CSCO Syr. 216-17, 1993).

- : Comm. on Liturgy, ed. R.H. Connolly and H.W. Codrington (London, 1913).

JOHN of DARA (W): Comm. on Liturgy, ed.+ FT J. Sader (CSCO 132-33, 1970).

JOHN SABA (JOHN of DALYATHA; E): Letters, ed.+ FT R. Beulay (PO 39, 1978).

JOSEPH HAZZAYA (the SEER; E): ed. A. Mingana (in WS 7, 1934).

- : Letter on the Three Stages, ed.+ FT P. Harb, F. Graffin (PO 45, 1992).

SERGIUS the STYLITE (W): Disputation against a Jew, ed.+ ET A.P. Hayman (CSCO Syr. 152-53, 1973).

THEODORE bar KONI (E): Scholia on OT and NT, I, ed.+ FT A. Scher, R. Hespel, R. Draguet (CSCO Syr. 19 [II 65], 187; 1910, 1981); II, ed.+ FT A. Scher, R. Hespel, R. Draguet (CSCO Syr. 26 [II 66], 188; 1912, 1982. I-II, ed.+ FT R. Hespel (CSCO Syr. 193-94, 197-98; 1983-84).

Ninth century

ANON (Ps. George of Arbela; E): Comm. on Liturgy, I-II, ed.+ LT R.H. Connolly (CSCO Syr. 25, 28 [II 91], 29, 32 [II 92]; 1911-15).

ANON (E): Comm. on Gen.1-18, ed.+ ET A. Levene (London, 1951).

ANTON of TAGRIT (W): Rhetoric, Book 5, ed.+ ET J.W. Watt (CSCO Syr. 203-4, 1986).

DAVID bar PAULOS (W): Letters, ed. P.Y. Daulabani (Mardin, 1953).

GABRIEL of BOSRA (E): Rechtssammlung, ed.+ GT H. Kaufhold (Berlin, 1976).

ISHO^ϕ bar NUN (E): Select Questions on Pentateuch, ed. + ET E.G. Clarke (Leiden, 1962).

ISHO^ϕDAD of MERV (E): Comm. on OT, ed.+ FT J.-M. Vosté, C. Van den Eynde (CSCO Syr. 67, 75 [Gen.], 1950, 1955; 80, 81 [Ex.-Deut.], 1958; 96-97 [Book of Sessions], 1963; 128-29 [Is., XII Proph.], 1969; 146-47 [Jer., Ez., Dan.], 1972; 185-86 [Pss.], 1981).

- : Comm. on NT, ed.+ ET M.D. Gibson (3 vols, Cambridge, 1911- 16).

ISHO^ϕDNAH (E): Liber Castitatis, ed.+ FT J.-B. Chabot (Paris/Rome, 1891).

JOB of EDESSA (E): Book of Treasures, ed.+ ET A. Mingana (Cambridge, 1935).

MOSHE bar KEPHA (d. 903; W): Comm. on John, ed.+ GT L. Schlimme (4 vols, GOFS 18, 1978, 1981).

- : Comm. on Romans, ed.+ GT J. Reller (GOFS 35, 1994).

- : Comm. on Liturgy, ed.+ ET R.H. Connolly and H.W. Codrington (London, 1913).

- : On Myron, ed.+ GT W. Strothmann (GOFS 7, 1973).

NONNUS of NISIBIS (W): Apology, ed.+ LT A. Van Roey (Louvain, 1948).

THOMAS of MARGA (E): Liber Superiorum, ed. P. Bedjan (Paris/Leipzig, 1901). Ed.+ ET E.A.W. Budge (London, 1893).

TIMOTHY I (E): Letters, ed.+ LT O. Braun (CSCO Syr. 30-31 [II 67], 1914-15).

Tenth/Eleventh century

‘ABDISHO‘ bar BHRIZ (E): Legal texts, ed.+ GT W. Selb (Sb.Österr. Ak.Wiss. 268, 1970).

ELIJAH bar SHINAYA (E): Opus Chronologicum, ed.+ LT E.W. Brooks, I.-B. Chabot (CSCO Syr. 21-24 [III 7-8], 1909-10).

- : Grammar, ed.+ ET R.J.H. Gottheil (Berlin, 1887).

- : Book of the Interpreter, ed. P. de Lagarde, Praetermissorum Libri Duo (Göttingen, 1879), pp. 1-89.

ELIJAH of ANBAR, Ktaba d-durrasha (memre 1-3), ed. + GT A.Juckel (CSCO Syr 226-7; 1996).

ELIJAH of TIRHAN (E): Grammar, ed.+ GT F. Baethgen (Leipzig, 1880).

ISHO‘YAHB IV (E): Questions on the Eucharist, ed. C. Van Unnik (Amsterdam, 1937; repr. 1970).

Twelfth century

DIONYSIUS bar ŠALIBI (d. 1171; W): Comm. on Qohelet, ed.+ GT W. Strothmann (GOFS 31, 1988).

- : Comm. on Gospels [Mt-Lk], I, ed.+ LT I. Sedlaček, I.-B. Chabot (CSCO Syr. 15-16, 33, 40 [II 98]; 1906, 1915, 1922); II, ed.+ LT A. Vaschalde (CSCO Syr. 47, 49, 60-61 [II 99]; 1931, 1933, 1939, 1940); Comm. on John, ed. R. Lejoly (Dison, 1975).

- : Comm. on Acts and Apocalypse, ed.+ LT I.Sedlaček (CSCO Syr. 18, 20 [II 101]; 1909-10).

- : Comm. on Liturgy, ed.+ LT H. Labourt (CSCO Syr. 13-14 [II 93], 1903).

- : Comm. on Evagrius, Centuries, ed. J. Çiçek (Glane, 1991).

- : Against the Armenians, ed.+ ET A. Mingana (WS 4, 1931).

- : Against the Melkites, ed.+ ET A. Mingana (WS 1, 1927).

- : Against the Jews, ed. J. de Zwaan (Leiden, 1906).

MICHAEL the GREAT (d. 1199; W): Chronicle, ed.+ FT J.-B.Chabot (Paris, 1899-1924; repr. Bruxelles 1963).

Thirteenth century

ANON (W): Chronicle to AD 1234, I, ed.+ LT I.-B. Chabot (CSCO Syr. 36, 56 [III 14], 1920, 1937); II, ed.+ FT I.-B. Chabot, A. Abouna, J.-M. Fiey (CSCO 37 [II 15], 154; 1916, 1974).

BARHEBRAEUS (GREGORY ABU‘L FARAJ; d. 1286; W): Comm. on OT [Awsār rāze], Gen.-Sam., ed.+ ET M. Sprengling, W.O. Graham (Chicago, 1931).

- : Comm. on the Gospels [Awsār rāze], ed.+ ET W.E.W. Carr (London, 1925).

- : Awsar raze (complete text), ed. J. Çiçek (Glane, 2003).

- : Candelabra of the Sanctuary [Mnārat qudshe]. I-II, ed.+ FT J. Bakoš (PO 22, 24; 1930, 1933); III, ed.+ FT F. Graffin (PO 27, 1957); IV, ed.+ FT J. Khoury (PO 31, 1964); V, ed.+ FT A. Torbey (PO 30, 1962); VI, ed.+ GT P.R. Kohlhaas (Münster, 1959); VII, ed.+ FT M. Albert (PO 30, 1962); VIII, ed.+ FT J. Bakoš (Leiden, 1948); IX, ed.+ FT P-H. Poirier (PO 43, 1985); XI-XII, ed.+ FT N. Sed (PO 41, 40; 1983, 1981); also (complete text) ed. J. Çiçek (Glane, 1997).
 - : Ethikon [Itiqon], ed. P. Bedjan (Paris/Leipzig, 1898). Ed. J. Çiçek (Glane, 1985). Memra I, ed.+ ET H.G.B. Teule (CSCO Syr. 218-19, 1993).
 - : Book of the Dove, ed. P. Bedjan, in Ethicon, seu Moralia Gregorii Barhebraei (Paris/Leipzig, 1898), pp. 521-99. Ed. J. Çiçek (Glane, 1983).
 - : Nomocanon [Hudaye], ed. P. Bedjan (Paris/Leipzig, 1898). Ed. J. Çiçek (Glane, 1986).
 - : Swād Söfiyā, ed.+ FT H.F. Janssens (Liège/Paris, 1937).
 - : Ecclesiastical History, I-III, ed.+ LT J.B. Abbeloos and T. Lamy (Paris/Louvain, 1872-77).
 - : Secular History (Chronicle), ed. P. Bedjan (Paris/Leipzig, 1890). Ed.+ ET E.A.W. Budge (2 vols, London, 1932). Ed. J. Çiçek (Glane, 1987).
 - : Poems, ed. A. Scebabī (Rome, 1887). Ed. P.Y. Daulabani (Jerusalem, 1929; repr. Glane, 1981).
 - : Poem on Wisdom, ed. P.N. Darauni (Rome, 1880).
 - : Laughable Stories [tunnāye mgahhkāne], ed.+ ET E.A.W. Budge (London, 1897). Ed. J. Çiçek (Glane, 1983).
 - : Grammar [Ktābā d-Şemhe], ed.+ GT A. Moberg (Leipzig/Lund, 1907-22).
 - : Small Grammar (in verse), ed. J.P.P. Martin (Paris, 1872).
 - : Ktāba d-sullāqā hawnānāyā, ed.+ FT F. Nau (Paris, 1899-1900).
- ELIJAH of QARTMIN: Verse Life of Philoxenus, ed.+ FT A. de Halleux (CSCO Syr. 100-101, 1963).
- JACOB bar SHAKKO (d. 1241; W): Book of Dialogues, I, ed. A. Merx, *Historia artis grammaticae apud Syros* (Leipzig, 1889), pp. 1*-48*.
- JOHN bar MA'DANI (d. 1263; W): Poems, ed. P.Y. Daulabani (Jerusalem, 1929; repr. Hengelo 1980).
- JOHN of MOSUL (E): Verse comm. on Bar Sira, ed. W. Strothmann (GOFS 19, 1979).
- SOLOMON of BOSRA (E): Book of the Bee, ed.+ ET E.A.W. Budge (Oxford, 1886).

Fourteenth century

- ‘ABDISHO‘ (d. 1318; E): Catalogue of Authors, ed. J. Habbi (Baghdad, 1986). [Also in J.S. Assemani, *Bibliotheca Orientalis* III.i, 1-362, with LT].
- : Paradise of Eden, ed. G. Cardahi (Beirut, 1889). Ed. J. de Qelayta (Mosul, 1928;

- repr. Chicago, 1988). Selection, ed.+ LT H. Gismondi (Beirut, 1888).
 - : Pearl, ed.+ LT A. Mai, in *Scriptorum Veterum Nova Collectio* 10, 2 (Rome, 1838), pp. 317-66.
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ABBREVIATIONS

AION: *Annali del'Istituto Orientale*, Napoli

AMS: P. Bedjan, *Acta Martyrum et Sanctorum* [see Section 8(c)]

ANES: *Ancient Near Eastern Studies*.

ASM: S.E. Assemani, *Acta Sanctorum et Martyrum* [see Section 8(c)]

BO: *Bibliotheca Orientalis*

CSCO: *Corpus Scriptorum Christianorum Orientalium*

CSCO: Syr. *CSCO Scriptorum Syri*

E: East Syrian

ET: English translation

FT: French translation

GOFS: *Göttinger Orientforschungen, Reihe Syriaca*

GT: German translation

IT: Italian translation

JAs: *Journal Asiatique*

JAOS: *The Journal of the American Oriental Society*

JNES: *Journal of Near Eastern Studies*

JSS: *Journal of Semitic Studies*

LT: Latin translation

OC: Oriens Christianus

OCA: Orientalia Christiana Analecta

OLA: Orientalia Lovaniensia Analecta

OLZ: Orientalische Literaturzeitung

Or: Orientalia

OS: Orientalia Suecana

PO: Patrologia Orientalis

PdO: Parole de l'Orient

PS: Patrologia Syriaca

RHPR: Revue d'Histoire et de Philosophie Religieuses

RHR: Revue de l'Histoire des Religions

SO: Studia Orientalia.

W: West Syrian

WS: Woodbrooke Studies

ZDMG: Zeitschrift der deutschen morgenländischen Gesellschaft

ZA: Zeitschrift für Assyriologie.

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CHRESTOMATHY

1. An inscription of Serrîn (73 C.E.)¹

⁴385 ܕܘܘܟ ܡܘܢܝܢ ³ܝܘܠܝܘܣ ²ܡܘܬܝܢ 1
 ܠܡܘܬܝܢ ⁵ܠܡܘܬܝܢ 2
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 ܡܘܬܝܢ ܡܘܬܝܢ ܡܘܬܝܢ ܡܘܬܝܢ ܡܘܬܝܢ 8
] ܡܘܬܝܢ 9

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

2. The great flood of November 201 C.E.: from the archives of Edessa¹

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(1) Hallier 1892: 145-47 (Syr. text), 84-88 (Germ. tr.); Guidi 1903: text, pp. 1-3, Lat. tr. pp. 3-4. (2) ܡܝܢܐ, st. cst. of ܡܝܢܐ 'month.' (3) On the native names of the months, see Text 1, n. 3. (4) A compound preterite typical of historical narrative: see § 85. (5) On the use of the st. abs. in conjunction with ܗܐ, see § 71 b. (6) An error for pl. ܡܝܢܐ. (7) On the complementation of the verb ܡܘܠܡܝܢ 'to begin,' see § 98 c. (8) On the centripetal preposition Lamadh, see Joüon - Muraoka, § 133 d. (9) On the proclitic of ܕܡܝܢܐ, see § 91 h, 3. (10) On ܢܘܪܢܐ /aykā d-, see § 76. (11) /'āvday 'vādā/ 'those who do (Pe. ptc. m.pl. cst.) the work.' On the proleptic ܡܝܢܐ, see § 112 h. (12) The proclitic is similar to that which introduces direct speech: § 98 e, i. (13) On the proleptic Lamadh, see § 112 a. (14) 'not on its (expected, usual) day nor in its (expected, usual) month.' (15) Proleptic: § 112 c. (16) On the proclitic Dalath with ܡܝܢܐ, see § 98 e, ii. (17) /rawrvē/, an irregular pl. formation through reduplication from /rab/ 'great.' (18) /mšarrin waw/ 'were secured,' Pa. pass. ptc. (19) The Dalath introduces a causal clause. (20) Proleptic: § 112 b. (21) Centripetal Lamadh: see above, n. 8. (22) On the syntax of verb complementation here, see § 98 d. (23) '(the tower) of the Persians,' the name of a tower. (24) A variant spelling for ܡܝܢܐ. (25) The Lamadh is a direct object marker. (26) According to Segal 1970: 24, an error for ܡܝܢܐ 'eastern.' (26a) On the position of the preposition ܗܐ, see § 91 h, 2. (27) 'at that moment': prolepsis (§ 112 a). (28) /tar'uy/, Pe. 3m.pl. + 3m.s. (proleptically referring to the following ܡܝܢܐ). (29) 'on its southern and northern side': the fem. suffix refers to ܡܝܢܐ. (30) /bnaynāšā/ 'persons,' pl. of /barnāšā/. (31) /damkin/, pl. of /dmeḵ/ 'asleep.' (32) /men šelyā/ 'suddenly, unexpectedly.' (33) /hwā wā/: see § 85. (34) On this compound tense, see § 88. (35) 'for himself,' dativus commodi. (36) Nomina agentis Peal /māšohē wyādo'ē/, 'measurers and knowers,' i.e. 'surveyors and experts.' (37) Ethpe, Pf. 3 f.pl. (38) 'as far as the breadth of the river would extend' (?). (39) Translate: 'yet, nonetheless.' (40) Proleptic pronoun: § 112 i. (41) /reglātā/, pl. of /rgeltā/ 'rivulet, tributary.' On the position of the numeral, see § 91 c. (42) On the syntagm ܗܐ ܗܘܐ, see § 111.

45 פִּזְמוֹן הַמִּלִּיכִּי לִפְנֵי הַמֶּלֶךְ 44 אֲנִי הָיוֹן 43 חַי לְעַמּוּן פְּתִיחַ 42 כִּי אֲנִי הָיוֹן
 אֲנִי הָיוֹן לִפְנֵי הַמֶּלֶךְ 41 אֲנִי הָיוֹן לִפְנֵי הַמֶּלֶךְ 40 אֲנִי הָיוֹן
 לִפְנֵי הַמֶּלֶךְ 39 אֲנִי הָיוֹן לִפְנֵי הַמֶּלֶךְ 38 אֲנִי הָיוֹן לִפְנֵי הַמֶּלֶךְ 37
 אֲנִי הָיוֹן לִפְנֵי הַמֶּלֶךְ 36 אֲנִי הָיוֹן לִפְנֵי הַמֶּלֶךְ 35 אֲנִי הָיוֹן
 לִפְנֵי הַמֶּלֶךְ 34 אֲנִי הָיוֹן לִפְנֵי הַמֶּלֶךְ 33 אֲנִי הָיוֹן לִפְנֵי הַמֶּלֶךְ
 32 אֲנִי הָיוֹן לִפְנֵי הַמֶּלֶךְ 31 אֲנִי הָיוֹן לִפְנֵי הַמֶּלֶךְ 30 אֲנִי הָיוֹן
 לִפְנֵי הַמֶּלֶךְ 29 אֲנִי הָיוֹן לִפְנֵי הַמֶּלֶךְ 28 אֲנִי הָיוֹן לִפְנֵי הַמֶּלֶךְ
 27 אֲנִי הָיוֹן לִפְנֵי הַמֶּלֶךְ 26 אֲנִי הָיוֹן לִפְנֵי הַמֶּלֶךְ 25 אֲנִי הָיוֹן
 לִפְנֵי הַמֶּלֶךְ 24 אֲנִי הָיוֹן לִפְנֵי הַמֶּלֶךְ 23 אֲנִי הָיוֹן לִפְנֵי הַמֶּלֶךְ
 22 אֲנִי הָיוֹן לִפְנֵי הַמֶּלֶךְ 21 אֲנִי הָיוֹן לִפְנֵי הַמֶּלֶךְ 20 אֲנִי הָיוֹן
 לִפְנֵי הַמֶּלֶךְ 19 אֲנִי הָיוֹן לִפְנֵי הַמֶּלֶךְ 18 אֲנִי הָיוֹן לִפְנֵי הַמֶּלֶךְ
 17 אֲנִי הָיוֹן לִפְנֵי הַמֶּלֶךְ 16 אֲנִי הָיוֹן לִפְנֵי הַמֶּלֶךְ 15 אֲנִי הָיוֹן
 לִפְנֵי הַמֶּלֶךְ 14 אֲנִי הָיוֹן לִפְנֵי הַמֶּלֶךְ 13 אֲנִי הָיוֹן לִפְנֵי הַמֶּלֶךְ
 12 אֲנִי הָיוֹן לִפְנֵי הַמֶּלֶךְ 11 אֲנִי הָיוֹן לִפְנֵי הַמֶּלֶךְ 10 אֲנִי הָיוֹן
 לִפְנֵי הַמֶּלֶךְ 9 אֲנִי הָיוֹן לִפְנֵי הַמֶּלֶךְ 8 אֲנִי הָיוֹן לִפְנֵי הַמֶּלֶךְ
 7 אֲנִי הָיוֹן לִפְנֵי הַמֶּלֶךְ 6 אֲנִי הָיוֹן לִפְנֵי הַמֶּלֶךְ 5 אֲנִי הָיוֹן
 לִפְנֵי הַמֶּלֶךְ 4 אֲנִי הָיוֹן לִפְנֵי הַמֶּלֶךְ 3 אֲנִי הָיוֹן לִפְנֵי הַמֶּלֶךְ
 2 אֲנִי הָיוֹן לִפְנֵי הַמֶּלֶךְ 1 אֲנִי הָיוֹן לִפְנֵי הַמֶּלֶךְ

(43) /tešrin qdem/ 'former Tishri': see also n. 3 above. The preceding conjunction Dalath is redundant, for the object clause of אֲנִי הָיוֹן has already been introduced by the same proclitic in ... אֲנִי הָיוֹן. (44) The conjunction Waw is often idiomatically added in an expression for "from x until y." (45) On this compound tense, see § 87. (46) The preceding אֲנִי הָיוֹן referred to by the suffix pronoun is the subject of this compound sentence: § 113. (47) Despite the preterital tense, the reference is to a future event: § 81. (48) On the syntax, see § 98 c. (49) Several words appear to be missing at this point. (50) The dot above is diacritical, distinguishing the word /man/ from its homograph /men/ with a diacritical dot below: see § 4 a. (51) The dot over the Mem distinguishes the form, Pe ptc. /šāmaʿ/, from its homograph, פָּתַח /šmaʿ/, Pf. (52) /mahmē/, Af. ptc. (53) '(shouting,) Look, water (is) here!' (54) 'they shall accuse him of negligence.' (55) 'in which this (disaster) fell.' (56) 'at Beth Tvara,' a locality in Edessa. The preposition אֲנִי is missing by haplography. (57) The dot above the letter 'E indicates a ptc., hence the compound tense mentioned in § 86. (58) /hennon/, 'they,' proleptic (§ 112 i),

with a diacritic dot (§ 4 a). (59) /bēī sahrāyē/, the name of a street in Edessa. (60) On the syntax, see § 88. (61) On the position of the adjective qualifying *ܠܚܝܢ*, see § 91 g. (62) On *ܢܘܪܝܢܐ*, see § 111. (63) /quryē/, an irregular pl. of *ܩܪܝܬܐ* /qritā/ 'village.' (64) The document concludes with the names of two secretaries of the town hall of Edessa and two of its archivists.

3. A deed of sale on parchment from Dura Europos (243 c.e.)¹

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ܠܠܘܬܐܢ (ܠܠܝܢ)ܠ (ܠܠܘܬ)ܢ ³ ܩܘ 31.ܐ ܬܠܠܐ
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II
 ܠܠܘܬܐܢ ܠܠܘܬ ⁴ܠܠܘܬܐܢܐܢ ܕܠܠܘܬܐܢ 1
⁶ܠܠܘܬܐܢ ⁵ܠܠܘܬܐܢܐܢ ܠܠܘܬܐܢܐܢ ܠܠܘܬܐܢܐܢ
⁹ܠܠܘܬܐܢܐܢ ܠܠܘܬܐܢܐܢ ⁸ܠܠܘܬܐܢܐܢ ⁷ܠܠܘܬܐܢܐܢ 2
 ܕܠܠܘܬܐܢ ܠܠܘܬܐܢܐܢ ¹⁰ܠܠܘܬܐܢܐܢܐܢ

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

- 3 ¹¹කතන්හා තැනට පවුල් වූයෙන්
 4 ¹³සුඛයෙන් ¹²සුඛයෙන් සුඛයෙන්
 5 ¹⁵සුඛයෙන් සුඛයෙන් සුඛයෙන් ¹⁴සුඛයෙන්
 6 ¹⁶සුඛයෙන් සුඛයෙන් සුඛයෙන් ¹⁷සුඛයෙන්
 7 ^{20?} සුඛයෙන් සුඛයෙන් සුඛයෙන් සුඛයෙන්
 8 ¹⁹සුඛයෙන් සුඛයෙන් සුඛයෙන් සුඛයෙන්
 9 ²¹සුඛයෙන් සුඛයෙන් සුඛයෙන් ²⁰සුඛයෙන්
 10 ²³සුඛයෙන් සුඛයෙන් සුඛයෙන් සුඛයෙන්
 11 ²⁵සුඛයෙන් සුඛයෙන් සුඛයෙන් සුඛයෙන්
 12 ²⁶සුඛයෙන් සුඛයෙන් සුඛයෙන් සුඛයෙන්
 13 ²⁷සුඛයෙන් සුඛයෙන් සුඛයෙන් සුඛයෙන්
 14 ²⁸සුඛයෙන් සුඛයෙන් සුඛයෙන් සුඛයෙන්
 15 ²⁹සුඛයෙන් සුඛයෙන් සුඛයෙන් සුඛයෙන්
 16 ³⁰සුඛයෙන් සුඛයෙන් සුඛයෙන් සුඛයෙන්
 17 ³¹සුඛයෙන් සුඛයෙන් සුඛයෙන් සුඛයෙන්
 18 ³²සුඛයෙන් සුඛයෙන් සුඛයෙන් සුඛයෙන්
 19 ³³සුඛයෙන් සුඛයෙන් සුඛයෙන් සුඛයෙන්
 20 ³⁴සුඛයෙන් සුඛයෙන් සුඛයෙන් සුඛයෙන්
 21 ³⁵සුඛයෙන් සුඛයෙන් සුඛයෙන් සුඛයෙන්
 22 ³⁶සුඛයෙන් සුඛයෙන් සුඛයෙන් සුඛයෙන්

כאן נא קאמ רבא 37 מל אבא
אבא רבא רבא רבא רבא 38 מל 18
אבא רבא רבא רבא רבא
41 אבא רבא רבא רבא רבא 40 אבא רבא רבא רבא רבא 39
רבא רבא רבא רבא רבא רבא

(11) 'its (fem.) freedom' with a proleptic pronoun suffix: § 112. (12) The city of Edessa. (13) For כאלא 'colony' (κολωνία). (14) 'metropolis' (μητρόπολις). (15) Defectively spelled for רבא רבא. (16) 'Horseman, eques' (ἵππεύς). (17) Crude representation of Lat. *Romanus*. (18) 'Commander.' (19) 'I declare': /mawdyānā/, Af Ptc. f.sg. + enclitic 1sg. pronoun (§ 10). (20) 'Harranaean,' hailing from Harran. (21) = רבא רבא, a spelling testifying to the weakening of the guttural. (22) Correct form for רבא רבא, earlier at I, with an aphaeresis of the initial Alaf (§ 6J). (23) The spelling with א for the standard ו is strikingly archaic (as in Heb. אָרָם). See also רבא רבא (21) and רבא (24 et passim). (24) 'more or less; give or take.' (25) 'Prisoners': /švayyā/, Pe pass. ptc. m.pl. emph. from רבא 'to take prisoner,' or /šabbāyē/ 'captors' (m.pl.emph.), or /ševyā/ 'captives' (m.sg.emph. collectively used). (26) Juridic "emphasis" on the parties involved. (27) 'your heirs' (/yārtayk/, Pe. ptc. used as a noun). The singular verb is in concord with the principal constituent of the multiple subject. (28) 'he enters into a legal dispute, contends,' /neḥaggē/, Ethpa. (29) Defectively spelled for רבא רבא /ḥuštān/: 'on account of.' (30) 'vendor,' /mzabnānīā/, Pa. nomen agentis, f.sg. (§ 20). (31) Defectively spelled for רבא רבא 'I shall cleanse.' Further examples are רבא (17), רבא (19), רבא רבא (22). (32) 'in his possession,' /bgaddēh/, with a proleptic pronoun (§ 112). (33) 'I sold her,' /zabbentāh/ with a proleptic pronoun suffix (§ 112). (34) If the meaning is "until six months will have elapsed," one has here a mixture of two constructions, viz. prep. א רבא and conj. א רבא. (35) This type of fem. nouns (§ 28) is always attested in the sg. abs. form. Cf. Mt 27.64 רבא רבא 'the recent error' (with a st. emph. adjective). (36) The particle Dalath is comparable to that which introduces direct speech. (37) Centripetal Lamadh: cf. Joüon-Muraoka, § 133 d. (38) 'and beyond,' thus 'from this day onward.' (39) 'one, a copy of it,' in contrast to רבא רבא 'the other' (20). (40) For the standard spelling רבא רבא, but cf. BA רבא רבא and Christian Palestinian Aramaic רבא רבא alongside רבא רבא. (41) 'archives' (ἀρχεῖον).

αὐτῶν ⁴³ καθ' ἑαυτὸν ἕκαστος ⁴² ἑταίρων 20
 καὶ ἄλλων ⁴⁴ ἑταίρων καὶ
⁴⁵ φυλῆς ἧς ἐστὶν ἡμεῖς 21
 καὶ ἄλλων ἑταίρων καὶ
 ἑταίρων ἑταίρων, ἑταίρων καὶ ἑταίρων 22
 καὶ ἑταίρων ἑταίρων ἑταίρων ⁴⁶ ἑταίρων
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⁴⁸ ἑταίρων ἑταίρων ἑταίρων ἑταίρων 24
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 ἑταίρων ⁴⁹ ἑταίρων ἑταίρων 26
 Αὐρήλιος) Μάννος ὁ ἐπὶ τοῦ ἱεροῦ καὶ 27
⁵⁰ τοῦ πολιτικοῦ (μ(α)ρ(τυρῶ) 28
 ἑταίρων ἑταίρων ἑταίρων 29
 καὶ ἑταίρων ἑταίρων ἑταίρων 30
 Seal 31

Verso

ἑταίρων ἑταίρων καὶ ἑταίρων ἑταίρων ἑταίρων καὶ ἑταίρων 1
 καὶ ἑταίρων καὶ ἑταίρων ἑταίρων ἑταίρων καὶ ἑταίρων 2
 ἑταίρων ἑταίρων ⁵¹ ἑταίρων ἑταίρων ἑταίρων 3
 ἑταίρων ἑταίρων ἑταίρων ἑταίρων 4
 ἑταίρων ἑταίρων καὶ ἑταίρων ἑταίρων ἑταίρων 5

(42) 'the other, (also) a copy of it.' (43) On the proleptic pronoun with a preposition followed by τ, see § 112 e. (44) Masc. sg., cf. above, line 7. (45) 'tribe' (φυλή). (46) 'she is not versed in the art of signing a document.' Either ܩܘܨܝܢܐ (Pe ptc.f.) or = ܩܘܨܝܢܐ (adj.). (47) /dmayyēh/ 'her price,' plurale tantum (§ 70). (48) Archaic spelling for ܩܘܨܝܢܐ (probably Pe ptc.). All the witnesses have put their own signature. (49) 'inspector,' Pa ptc. (50) "I Aurelius Mannus in charge of the sacred and civic archives bear witness." (51) 'strategos' (στρατηγός).

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

1) ܡܫܘܥܘܬܐ ܕܥܡܪܐܡ ܕܠܗܘܐ ܘܢܝܢܐ ܕܥܝܘܒ ܕܥܡܪܐܡ ܕܠܗܘܐ ܕܥܡܪܐܡ ܕܠܗܘܐ (1)
 2) ܡܫܘܥܘܬܐ ܕܥܡܪܐܡ ܕܠܗܘܐ ܘܢܝܢܐ ܕܥܝܘܒ ܕܥܡܪܐܡ ܕܠܗܘܐ ܕܥܡܪܐܡ ܕܠܗܘܐ (2)
 ܕܥܡܪܐܡ ܕܠܗܘܐ ܘܢܝܢܐ ܕܥܝܘܒ ܕܥܡܪܐܡ ܕܠܗܘܐ ܕܥܡܪܐܡ ܕܠܗܘܐ ܕܥܡܪܐܡ ܕܠܗܘܐ (3)
 ܕܥܡܪܐܡ ܕܠܗܘܐ ܘܢܝܢܐ ܕܥܝܘܒ ܕܥܡܪܐܡ ܕܠܗܘܐ ܕܥܡܪܐܡ ܕܠܗܘܐ ܕܥܡܪܐܡ ܕܠܗܘܐ (4)
 ܕܥܡܪܐܡ ܕܠܗܘܐ ܘܢܝܢܐ ܕܥܝܘܒ ܕܥܡܪܐܡ ܕܠܗܘܐ ܕܥܡܪܐܡ ܕܠܗܘܐ ܕܥܡܪܐܡ ܕܠܗܘܐ (5)
 ܕܥܡܪܐܡ ܕܠܗܘܐ ܘܢܝܢܐ ܕܥܝܘܒ ܕܥܡܪܐܡ ܕܠܗܘܐ ܕܥܡܪܐܡ ܕܠܗܘܐ ܕܥܡܪܐܡ ܕܠܗܘܐ (6)
 ܕܥܡܪܐܡ ܕܠܗܘܐ ܘܢܝܢܐ ܕܥܝܘܒ ܕܥܡܪܐܡ ܕܠܗܘܐ ܕܥܡܪܐܡ ܕܠܗܘܐ ܕܥܡܪܐܡ ܕܠܗܘܐ (7)
 ܕܥܡܪܐܡ ܕܠܗܘܐ ܘܢܝܢܐ ܕܥܝܘܒ ܕܥܡܪܐܡ ܕܠܗܘܐ ܕܥܡܪܐܡ ܕܠܗܘܐ ܕܥܡܪܐܡ ܕܠܗܘܐ (8)
 ܕܥܡܪܐܡ ܕܠܗܘܐ ܘܢܝܢܐ ܕܥܝܘܒ ܕܥܡܪܐܡ ܕܠܗܘܐ ܕܥܡܪܐܡ ܕܠܗܘܐ ܕܥܡܪܐܡ ܕܠܗܘܐ (9)
 ܕܥܡܪܐܡ ܕܠܗܘܐ ܘܢܝܢܐ ܕܥܝܘܒ ܕܥܡܪܐܡ ܕܠܗܘܐ ܕܥܡܪܐܡ ܕܠܗܘܐ ܕܥܡܪܐܡ ܕܠܗܘܐ (10)

(1) *The Old Testament in Syriac according to the Peshiṭta Version* etc., Part I, fasc. I (Leiden, 1977). Some diacritics added. (2) The Lamadh marks a direct object: § 97a. (3) The Alaf is secondary: § 6D. (4) A centripetal Lamadh: see Joüon-Muraoka § 133 d, but see also Joosten 1989. (5) 'Lift him up': Af Impv. + suf. < √ ܘܩܡ. (6) Asyndetic: § 98 g. (7) "On the arrival of the third day (of the journey)" as against ... ܘܥܡܪܐܡ "in the course of the third day." Cf. Mt 26.61 "I can demolish God's temple and rebuild it in three days (ܘܥܡܪܐܡ ܕܥܝܘܒ).", (8) "Lifted": Af 3m.sg. < √ ܘܩܡ. (9) "and he saw it" with a proleptic pronoun (§ 112 c). (10) On the centripetal Lamadh, see n. 4 above. (11) The st. emph. form of kinship terms is used as vocative. (12) ܕܥܡܪܐܡ Paykā/ 'where?' + enclitic ܘܢܝܢܐ. (13) A variant, more common spelling of ܘܥܡܪܐܡ 'together' (vs. 6). (14) 'Stretched out': Af. Pf. 3m.sg. < √ ܘܩܡ.

මල් තමා (11) .තමා¹⁵ කැනී පැනී පැනී පැනී
 පැනී .පැනී පැනී පැනී පැනී පැනී¹⁶ පැනී
 පැනී .පැනී (12) .පැනී පැනී පැනී පැනී
 පැනී .පැනී පැනී පැනී¹⁷ පැනී පැනී
 පැනී පැනී (13) .පැනී පැනී පැනී
 පැනී .පැනී පැනී පැනී පැනී
 පැනී (14) .පැනී පැනී පැනී පැනී
 පැනී .පැනී පැනී පැනී පැනී
 පැනී (15) ∴ පැනී පැනී පැනී
 පැනී (16) පැනී පැනී¹⁸ පැනී පැනී
 පැනී .පැනී පැනී පැනී¹⁹ පැනී
 පැනී (17) .පැනී පැනී පැනී²⁰
 පැනී .පැනී පැනී පැනී
 පැනී (18) .පැනී පැනී පැනී²¹
 පැනී .පැනී පැනී පැනී
 පැනී .පැනී පැනී පැනී

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

TRANSLITERATION—

(1) wahwā men bātar petgāmē hällēn 'alāhā nassi lavrāhām wemar lēh. 'avrahām. wemar: hā 'enā. (2) wemar lēh. dvar lavrāk lihīdāk drāhem 'at lishāq. wzel lāk larā dāmorāyē wasseqāy tammān la'lātā 'al haq men tūrē dēmar lāk. (3) wqaddem 'avrahām bšafra. warmi 'al hmārēh waqvar laṭrēn 'alaymā 'ammēh wlishāq brēh. wšallah qaysē la'lātā. wqām 'ezal laṭrā demar lēh 'alāhā. (4) walyāwmā tliṭāyā 'arim 'avrahām 'aynā wahzāy laṭrā hā men ruḥqā. (5) wemar la'laymā. puš lkon hārkā lwāt hmārā wenā wṭalyā nēzal

dāmmā lhārkā nesgod wnehpok lwātkon. (6) wansav ’avrāhām qaysē la’lātā
 wsām ‘al ’ishāq brēh. wansav bidēh nurā wsakkinā wezal trayhon ’ak ḥdā. (7)
 wemar ’ishāq lavrāhām ’avuy wemar. ’avā. wemar hā ’enā bēh. wemar lēh. hā
 nurā wqaysē. aykā ’emrā la’lātā. (8) wemar ’avrāhām. ’alāhā neḥzē lēh ’emrā
 la’lātā, bēh. wezal trayhon ’akḥdā. (9) weṭā laṭrā demar lēh ’alāhā. wavnā
 tammān ’avrāhām maḍbhā wasdar qaysē wfaḥrēh liṣḥāq brēh wsāmēh ‘al
 maḍbhā l’el men qaysē. (10) wāwset ’idēh ’avrāhām wansav sakinā lmeksēh
 lavrēh. (11) waqrā lēh malakēh dalāhā men šmayyā wemar ’avrāhām ’avrāhām.
 wemar. hā ’enā. (12) wemar lā tāwset ’idāk ‘al ṭalyā. wlā te’bed lēh meddem.
 meṭṭul dhāšā ’awda’ dāḥlēh ’at dalāhā dlā ḥsakt lavrāk liṣḥāq men. (13)
 warim ’avrāhām ‘aynā wahzā. whā dekrā ḥaḍ ’ahid bsāktā bqarnātēh. wezal
 ’avrāhām wnasbēh ldekrā wasqēh la’lātā ḥlāf brēh. (14) waqrā ’avrāhām
 šmēh daṭrā hā māryā neḥzē deṭemar yāwmānā bṭurā hānā māryā neḥzē. (15)
 waqrā malakēh dalāhā lavrāhām dṭartēn zavnin men šmayyā. (16) wemar bi
 yimīt ’amar māryā. ḥlāf da’vat peṭgāmā hānā wlā ḥsakt lavrāk liḥidāk men.
 (17) mvariāku ’ebbarāk wmasgāyu ’asgē zarāk ’ak kāwkvay šmayyā wak
 ḥālā d’al seṭṭēh dyammā wnēraṭ zarāk ’arātā dav’eldvāvā. (18) wneṭbarkun
 bzarāk kulhon ‘ammē darā ḥlāf dašma’ bqāl. (19) wahfaḥ ’avrāhām lwāt
 ’aymā wqām wezal ’akḥdā lvēršva’ wīṭev ’avrāhām bvēršva’.

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

2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. (1)
 (2)
 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. (3)

(1) From Lewis: 1910: 234 - 235. To facilitate smooth reading, some
 punctuation marks including the seyame have been added. (2) A relative
 clause without its antecedent: 'one who (was) sick': § 111. (3) On the
 function of a suffixed *ḥ* in a nominal clause, see § 109. (4) On a 3rd pers.
 pronoun preceding a subject noun, esp. a personal name, see § 112 i. (5)
 'they sent a message to him': the verb is 3f.pl. The pronoun of *ḥ* is proleptic.

.ඳර පුතා 7^{වන} මැනුම අනුකූල කෙරෙහි 6^{වන} කොටස
 කෙරෙහි 7^{වන} කොටස මිනිසාගේ මනස. එහි අර්ථය වන්නේ (4)
 ආදායම (5). මනස මත පාලනය කෙරෙහි කෙරෙහි වන මිනිසා
 කෙරෙහි 9^{වන} කොටස මිනිසාගේ මනස 8^{වන} කොටස අර්ථය
 වන්නේ (6). මනස (6) 10^{වන} කොටස මිනිසාගේ මනස
 වන්නේ (8). මනස (7) 11^{වන} කොටස මිනිසාගේ මනස
 වන්නේ (9). මනස (9) 12^{වන} කොටස මිනිසාගේ මනස
 වන්නේ (10). මනස (11) 13^{වන} කොටස මිනිසාගේ මනස
 වන්නේ (12) 14^{වන} කොටස මිනිසාගේ මනස
 වන්නේ (13) 15^{වන} කොටස මිනිසාගේ මනස
 වන්නේ (14) 16^{වන} කොටස මිනිසාගේ මනස
 වන්නේ (15) 17^{වන} කොටස මිනිසාගේ මනස
 වන්නේ (16) 18^{වන} කොටස මිනිසාගේ මනස
 වන්නේ (17) 19^{වන} කොටස මිනිසාගේ මනස
 වන්නේ (18) 20^{වන} කොටස මිනිසාගේ මනස
 වන්නේ (19) 21^{වන} කොටස මිනිසාගේ මනස
 වන්නේ (20) 22^{වන} කොටස මිනිසාගේ මනස
 වන්නේ (21) 23^{වන} කොටස මිනිසාගේ මනස
 වන්නේ (22) 24^{වන} කොටස මිනිසාගේ මනස
 වන්නේ (23) 25^{වන} කොටස මිනිසාගේ මනස
 වන්නේ (24) 26^{වන} කොටස මිනිසාගේ මනස
 වන්නේ (25) 27^{වන} කොටස මිනිසාගේ මනස
 වන්නේ (26) 28^{වන} කොටස මිනිසාගේ මනස
 වන්නේ (27) 29^{වන} කොටස මිනිසාගේ මනස
 වන්නේ (28) 30^{වන} කොටස මිනිසාගේ මනස
 වන්නේ (29) 31^{වන} කොටස මිනිසාගේ මනස
 වන්නේ (30)

³¹ሕዳሕዳሕ ዕላድ ለገደ ስጦታ ስጦታ (28) .ሕዳሕ ስጦታ
 ስጦታ (29) .ሕዳሕ ስጦታ ስጦታ ስጦታ ስጦታ ስጦታ ስጦታ
 ስጦታ (30) .ሕዳሕ ዕላድ ³³ሕዳሕዳሕ ³²ስጦታ ስጦታ ስጦታ
 ስጦታ ³⁵ሕዳሕ ስጦታ ³⁴ስጦታ ስጦታ ስጦታ ስጦታ ስጦታ
 ስጦታ ስጦታ ስጦታ (31) .ሕዳሕ ስጦታ ስጦታ ስጦታ ስጦታ
 ስጦታ ስጦታ ³⁶ሕዳሕ ስጦታ ስጦታ ስጦታ ስጦታ ስጦታ ስጦታ
 ስጦታ ³⁷ሕዳሕ (32) .ሕዳሕ ስጦታ ስጦታ ስጦታ ስጦታ ስጦታ
 ስጦታ ስጦታ ስጦታ ስጦታ ስጦታ ስጦታ ስጦታ ስጦታ ስጦታ
 ስጦታ ስጦታ ስጦታ (33) ስጦታ ስጦታ ስጦታ ስጦታ ስጦታ ስጦታ

(6) On the determining force of the pronoun with a numeral, see § 91 c end.
 (7) Probably a demonstrative pron. /hāw/, 'he who,' rather than the enclitic subject of /krih/. (7a) Cp. § 81 init. and 93.9. (8) A compound tense, <ptc. + enclitic ስጦታ> (§ 86). The verb, /mahḥev/, is an Af ptc.act. of √ጠጠ. (9) The preposition marks a direct object, and not a substitute for ገ. So are the following two cases of it, though the way the multiple objects are arranged is unusual. (10) /men d-/ 'when, after.' (11) /tāw/, Impv. Pe pl. m. of ጠጠ 'to come': § 67. (12) /metqel/ < /mettqel/ < /mettqel/, Ethpe Ptc. of √ጠጠ, with the assimilation of /t/: § 6M. (13) A mere orthographic variant of the standard ጠጠ ጠጠ? The verb is Af Impf. 1sg. + "him" (√ጠጠ). (14) Prob. a verbal adjective /dmeḵ/ 'asleep,' thus /dmeḵu/. (15) A centripetal Lamadh. See Text 4, n. 4. (16) Enclitic for focusing: /šentāw ʾemar/ 'it was about sleep that he was speaking.' (17) 'plainly,' with an adverbial ending (§ 47). (18) ጠጠ = ጠጠ ጠጠ /hādēnā/ 'I am glad' (simplified spelling: § 10). (19) ጠጠ + 2m.pl. suf. (§ 46). (20) ጠጠጠጠ 'stadia' (στάδια). (21) ጠጠ: 'two miles' (μίλιον). (22) ጠጠ ጠጠ = 'to comfort.' (23) Usually 'hither,' but here loosely 'here.' See vs. 32. (24) On the syntax of irreal conditional sentences, see § 86. (25) = ጠጠ ጠጠ (§ 10). Likewise later in the verse: ጠጠ = ጠጠ ጠጠ. (26) On the repeated pronoun, see § 104; on the ligature, see § 10. (27) Pe Impf. 3m.sg. of ጠጠ 'to live' (§ 67). (28) = ጠጠ ጠጠ (§ 10). (29) For the standard ጠጠ. Cf. ጠጠጠጠ: see Fassberg 1990:120f. (30) On the syntactic function of the enclitic, see § 107 b. (31) 'silently,' with an adverbial morpheme: § 47. (32) 'she jumped up,' Pe from ጠጠ: the Waw is a radical. (33) 'eagerly': for the root, cf. Heb. ጠጠ 'to be desirous.' (34) A compound tense: § 85. ጠ 'he entered' < √ጠጠ. So ጠጠ ጠጠጠጠ later in the verse. (35) Prolepsis, the suffix pointing forward to ጠጠጠጠ: § 112 a. (36) Asyndetic: § 98 g. (37) See n. 4 above. (38) On the prolepsis with a preposition, see § 112 e.

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

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(1) Third century C.E. An extract from Drijvers 1965: 26-41. (2) In this text frequent use is made of the diacritical point: § 4 a. (2a) /bazvan ... bazvan/ 'now ... then.' (3) A disciple of Bardaisan. Likewise the following, Bar Jamma. (4) With a proleptic suffix: § 112 a. (5) On the syntagm <Ptc. pass. + 𐤋>, see § 84. (6) 'it yearns for,' Pe Ptc. f. (7) 'they think to do' = 'they think they can do it?' (8) 'the seven planets.' (9) 'they (= ⲛⲉⲛⲟⲩ ⲛⲉⲛⲏⲓⲛⲉⲛ) happen to them.' (10) = ⲛⲉⲛⲟⲩ ⲛⲉⲛⲏⲓⲛⲉⲛ 'in all those situations,' not 'by them, i.e. the seven stars.' (11) 'as against these things, i.e. as against such a view.' On the proleptic structure, see § 112 e. (12) 'an art such as this': on the preceding qualifier, see § 91 b. (13) 'are placed,' Pe Ptc. pass. f.pl. (14) An irregular pl. (f.pl.) of 𐤋ⲏⲓ. (15) /daqdqātā/ 'tiny.' (16) Synonymous with ⲛⲉⲛⲏⲓⲛⲉⲛ '(physical) defect.' (17) 'they happen but by way of accident, i.e. not by design.' On the syntax of the infinitive, see § 98 j, the enclitic pronoun is extraposing. (18) 'punishment,' lit. that which is placed (/msām/, Af ptc. pass.) on head.' The following pronoun is extraposing, not the subject of the following ptc., 'he receives': the subject is understood (§ 106). (19) Lit. 'to me, according to my weakness, the matter seems to me,' i.e. 'in my humble opinion it appears to me that ...' (20) 'opinions.' On the suffix with the numeral, see § 91 c end. (21) Lit. 'in something,' i.e. 'in some respects; partly.' (22) /mašrān/ 'speaking the truth (Af Ptc. act. f.pl. of 𐤋ⲏⲓ) ... telling lies,' i.e. 'partly true and partly false.' (23) On the independent personal pronoun preceding the subject, see § 112 i. (24) 'those who guide,' a Pa nomen agentis: § 38 d. (25) On ⲁⲙⲁⲛ in a nominal clause, see § 109. (26) 'elements (constituting the universe)' (στοιχείου). (27) 'all these orders (τάγματα),' extraposed (casus pendens) and later resumed by ⲛⲉⲛⲟⲩ. (28) The preposition is to be construed with ⲛⲉⲛⲏⲓⲛⲉⲛ 'power (over)': see ⲛⲉⲛⲏⲓⲛⲉⲛ in the following sentence. (29) 'one who has power': an antecedentless relative clause (§ 111). (30) The Dalath introduces a subject clause, 'the fact that not everything ...,' the subject of ⲛⲉⲛⲏⲓⲛⲉⲛ, which is reinforced by ⲛⲉⲛⲏⲓⲛⲉⲛ, 'the matter.' (31) /meštam'ān/, 'to obey, be subject to,' Ethpe Ptc. f.pl. of ⲛⲉⲛⲏⲓⲛⲉⲛ). (32) A variant spelling of ⲛⲉⲛⲏⲓⲛⲉⲛ, m.pl. of ⲛⲉⲛⲏⲓⲛⲉⲛ /r'ē/ to be content, desirous.'

അദ്ദേഹം തന്നെ നേതൃത്വം വഹിച്ചു. ⁵⁹ അദ്ദേഹം കിന്യോയിൽ പെരിപ്ലോറോസിന്റെ പേരിൽ
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⁶⁴ അദ്ദേഹം തന്നെ നേതൃത്വം വഹിച്ചു. ⁶⁵ അദ്ദേഹം തന്നെ നേതൃത്വം വഹിച്ചു. ⁶⁶ അദ്ദേഹം തന്നെ നേതൃത്വം വഹിച്ചു.
⁶⁷ അദ്ദേഹം തന്നെ നേതൃത്വം വഹിച്ചു. ⁶⁸ അദ്ദേഹം തന്നെ നേതൃത്വം വഹിച്ചു. ⁶⁹ അദ്ദേഹം തന്നെ നേതൃത്വം വഹിച്ചു.
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(75) This verb, when introducing direct speech as here and even in the past context as here, often takes the form of a participle. (76) The proclitic Dalath here introduces an object clause, a direct object of ܕܘܢܝܢܐ. On the negator /lā wā/, see § 93.9. (77) Ethpe Pf. 1sg. of ܕܘܢܝܢܐ 'to persuade, convince' (<πέισαι, Aorist of πείθειν 'to perusade'). The Tet instead of Taw is because the Greek π came over to Syriac speakers as more "emphatic" than the Semitic Pe, so that the Taw was assimilated to its emphatic counterpart: § 6M. (78) The demonstrative pronoun is a dummy for the following noun clause, 'on the basis of the fact that ...' The verb ܕܘܢܝܢܐ 'you have become convinced' is followed by an object clause ... ܕܘܢܝܢܐ. (79) 'therefore the matter is compelled to you that you should become convinced that ...,' i.e. you therefore have no choice but to accept that ...' (80) /gzār dinā/, 'verdict,' here synonymous with ܕܘܢܝܢܐ ܕܘܢܝܢܐ in the preceding paragraph, referring to a force beyond human control, and further specified by the following ܕܘܢܝܢܐ ܕܘܢܝܢܐ. The plural ܕܘܢܝܢܐ probably indicates concrete manifestations of Fate. (81) The preposition Lamadh here is an exponent of direct object: § 97a. (82) The use of the suffix pronoun signifies that the subject is determinate: 'we have that freedom (, of which we have been speaking).' See § 109. (83) The proclitic Dalath with an Impf. indicates a purpose: § 82.

7. The Odes of Solomon¹

Ode 11

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 6 ጋጋጋጋ ጋጋጋጋ ጋጋጋጋ ጋጋጋጋ ጋጋጋጋ ጋጋጋጋ ጋጋጋጋ ጋጋጋጋ
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 9 ጋጋጋጋ ጋጋጋጋ ጋጋጋጋ ጋጋጋጋ ጋጋጋጋ ጋጋጋጋ ጋጋጋጋ ጋጋጋጋ

(1) Harris and Mingana 1916-20: 1 - 1, 2 - 2, 3 - 3; 265-71, 403-9. Most of the diacritical marks (§ 4) and ES vowel signs (but not the WS signs, which seem to be of secunda manus) appearing in the manuscript (H) have been reproduced here. Cf. also Charlesworth 1977, Lattke 1980, and Pierre 1994. (2) Though formally a noun indicating a profession (§ 36), /mallālā/ 'speaker,' it is functioning here as an adjective. (3) The form is Peal, not Afel: see § 64, n. 76. It is of ጋጋጋ type: § 64. So is the following verb.

24 . . .
 . . .
 . . .

(4) This is an object complement, not a passive participle functioning as attributive adjective, which should be . . . (in agreement with the noun head in the st. emph.): lit. 'I left the folly in an on-the-earth-cast state.' (5) This is a homonymous root √ . . . 'to strip off, undress.' (6) Both are regular verbs, Pe Ptc. f.sg.abs., with a consonantal Waw: . . . 'flourishing and resplendent.' (7) The form is ambiguous: Af Pf 3f.pl. 'my eyes lit up' or 3m.sg. 'He illumined my eyes.' (8) Non-standard spelling for . . . /tallā/ 'dew.' (9) /awblan/ 'he transported me,' Af of . . . + suf. (10) 'where (there is) the wealth of the Lord's suavity': on P aykā d-, see § 77. (11) The proclitic /d-/ introduces direct speech in the manner of the Gk ὄτι recitativum, and on /ṭuvayhon l-/, cf. Ps 1.1 /ṭuvāw lḡavrā d-/ 'Blessed is the man who ...' and Mt 5.3 /ṭuvayhon lmeskēnē bruḥ/ 'Blessed are the poor in spirit.' The following /māryā/ is vocative. (12) This being parallel, or in apposition to the preceding . . ., one would have expected (13) This presentative particle introduces a long nominal clause which ends with the second . . . in line 21: 'Behold, beautiful are all your labourers who do good works ..., ' . . . duly in the st. abs. as predicate (§ 71 e). (14) 'they divested themselves of bitterness': though here 'bitterness' is primarily meant in its ethical, moral sense, it is obviously part of the agricultural or horticultural imagery of this passage, for its plural form /mrārē/ means 'bitter herbs.' So is to be understood /bassimuṭā/ 'benevolence, joy (Gk χρηστότης),' which is apparently a play on /besmā/ 'perfume' produced, of course, from various fragrant herbs. (15) Here the syntagm </mā d-/ + Pf.> must refer to a past event: cf. § 81. (16) /šarkānā/ 'remainder.' Difficult. Error for . . . 'desire, wish' or . . . 'thought, design'? Cf. Gk θέλημα. (17) The diacritical dot below the Beth, not a rukkakha sign, distinguishes the noun /ʾavdā/ 'servant' from its homograph /ʾvādā/ 'work, deed.' As a matter of fact, the main manuscript of this text, H, makes no use of a quššaya/rukkakha dot. (18) For the thought expressed in the second hemistich, cf. Mt 26.13 (with . . .).

Ode 42

- 1. නො දැන දැනදැන, නො දැන 1
 1. නො දැන, නො දැන 2
- 2. දැන දැන, දැන දැන 2
 .දැන දැන දැන දැන
- 3. දැන දැන, දැන දැන 3
 4. දැන දැන, දැන දැන 4
- 5. දැන දැන, දැන දැන 5
 6. දැන දැන, දැන දැන 6
- 7. දැන දැන, දැන දැන 7
 8. දැන දැන, දැන දැන 8
- 9. දැන දැන, දැන දැන 9
 10. දැන දැන, දැන දැන 10
- 11. දැන දැන, දැන දැන 11
 12. දැන දැන, දැන දැන 12
- 13. දැන දැන, දැන දැන 13
 14. දැන දැන, දැන දැන 14

.ܘܕܘܠܘܢ ܕܘܠܘܢ ܕܘܠܘܢ ܕܘܠܘܢ
 .ܘܕܘܠܘܢ ܕܘܠܘܢ ܕܘܠܘܢ ܕܘܠܘܢ 15
 .ܕܘܠܘܢ ܕܘܠܘܢ 15 ܕܘܠܘܢ ܕܘܠܘܢ
 .ܘܕܘܠܘܢ ܕܘܠܘܢ 16 ܕܘܠܘܢ 16
 .ܕܘܠܘܢ ܕܘܠܘܢ ܕܘܠܘܢ ܕܘܠܘܢ
 .ܘܕܘܠܘܢ ܕܘܠܘܢ ܕܘܠܘܢ ܕܘܠܘܢ 17
 .ܘܕܘܠܘܢ ܕܘܠܘܢ ܕܘܠܘܢ ܕܘܠܘܢ
 .ܘܕܘܠܘܢ ܕܘܠܘܢ 18
 .17 ܕܘܠܘܢ ܕܘܠܘܢ ܕܘܠܘܢ
 .ܕܘܠܘܢ ܕܘܠܘܢ ܕܘܠܘܢ 19
 .ܕܘܠܘܢ ܕܘܠܘܢ ܕܘܠܘܢ

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

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63.

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(53) The diacritical point indicates /tebbā/ 'report' as distinct from تَبَّ /tāvā/ 'good.' (54) /tā/ 'Come!', of the irregular verb تَبَّ: § 67. (55) This is the first of a series of agent nouns: /lāwyā/ 'companion' (Pe ptc.), /hādyā/ 'guide' (ditto), /mḏabbrānā/ 'leader' (Pa nom. agentis), /pāroqā/ 'deliverer' (Pe nom. agentis), /masyānā/ 'healer' (Pa nom. agentis from /Passi/), /maḥyānā/ 'life-giver' (Af nom. agentis from /Pahhi/). See § 51. (56) 'things to come': on the use of the f. pl. as neuter, see § 69. (57) Another series of agent nouns: /mḥāwyānā/ 'discloser' (Pa nom. agentis), /mgalyānā/ 'revealer' (ditto), /nāṣovā/ 'planter' (Pe nom. agentis). (58) The diacritical dot over the first letter indicates /vādē/ 'the works,' and not /avdē/ 'the servants.' (59) /daksā/ 'You are the one who is hidden ...' كَسَّ is a short-hand for كَسَّ كَسَّ. (60) /glēt/ 'you are revealed': on the form, see the preceding note. (61) /hāzyayik/ 'those who saw you' from /hāzyā/, a substantivised participle. (62) For the standard نَجَّيرُ /naggiir/ with an unusual vowel letter Alaf. If authentic, one possibly has to do with an alternative, synonymous form. (63) 'as you are.' The particle هُنَّ is here a mere copula: see § 109. (64) Ethpe Pf. of شَرَّعَ 'to shut': see § 62 e. (65) /naytē/ 'he shall bring,' Af Impf. of تَبَّ: § 67. (66) A Pf. with the force of the present tense: § 81. (67) The proclitic introduces an antecedentless relative clause: 'what my brother spoke ...' (68) /ḥaššē ksayyā waglayyā/ 'hidden and manifest sufferings.' The last two are the st. emph. pl. of /ksē/ and /glē/ respectively: on the ending, see § 21.

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 ܗܘܢܘܢ ܕܟܘܡܐ ܗܘܢܘܢ ܕܟܘܡܐ ܗܘܢܘܢ ܕܟܘܡܐ ܗܘܢܘܢ ܕܟܘܡܐ ܗܘܢܘܢ
 ܕܟܘܡܐ ܗܘܢܘܢ ܕܟܘܡܐ ܗܘܢܘܢ ܕܟܘܡܐ ܗܘܢܘܢ ܕܟܘܡܐ ܗܘܢܘܢ ܕܟܘܡܐ

(69) 'those whose end is a bitter distress': the resumptive pronoun, /hānnon/, refers to all the troubles just mentioned, but not /bnayyā/. An enclitic subject often slips in as here (ܘܗܘܢ): see § 105. (70) Read ܘܗܘܢ with Gk: the proximity of the word to ܘܗܘܢ, mentioned in the preceding note, seems to have led to this error. (71) A compound sentence with ܘܗܘܢ ... ܕܟܘܡܐ 'many of the children' as topic and the rest as comment ('a lot of pain befalls them'). ܕܟܘܡܐ < * ܕܟܘܡܐ: § 6 K. (72) The proclitic Dalath here is probably somewhat akin to that which introduces direct speech: 'you would be hoping (asking yourselves) when you could be witnessing ...' (73) The diacritical dot indicates /tetmnon/ 'you will be numbered,' an Ethpe as distinct from an Ethpa, /tetmannon/ 'you will be appointed.' (74) 'those who are admitted to the wedding feast': a Pe ptc. m.pl.st.cst. of ܘܗܘܢ 'to enter.' On the st. cst. followed by a prepositional phrase, see § 96 b. (75) /Paggah/ 'they spent the night,' Af of ܘܗܘܢ. (76) /qaddem ... mlā/ 'he set (lit: filled) the table early': on the asyndetic structure, see § 98 g. (77) /galyān/ 'uncovered, exposed,' a Pe pass. ptc. f.pl.abs. of /glē/. (78) Very occasionally the preposition Lamadh may replace a st. cst. or a Dalath connection. (79) = ܕܘܢܗܘܘܢ. Similarly the following ܕܘܢܗܘܘܢ 'you are ashamed.' (80) ܘܗܘܢ = ܘܗܘܢ. (81) Shorthand for ܕܘܢܗܘܘܢ: see note 79 above. On the syntax of the infinitive, see § 98 j. (82) On the intervening enclitic, see § 104 end. (83) /Pargšet/ 'I feel,' a Pf. with the sense of the present tense, common with stative verbs: § 81. The following ܘܗܘܢ is proleptic, anticipating ܘܗܘܢ: § 112 a. (84) 'incorruptible bridegroom,' an Ethpa nomen agentis (ܘܗܘܢܐ) used as a plain adjective: § 51. (85) 'That I am not veiled is because ...' (86) Error for ܘܗܘܢ? (87) 'this transient joy': ܘܗܘܢܐ, a Pe nom. agentis functioning as an adjective. See n. 84 above. (88) The preposition Lamadh is unlikely to mark the agent of a passive construction, but rather a kind of dative of interest: 'it has become contemptible to me.' (89) /šlālē/ 'troubles, hassles'? (90) /pezdāwgeṭ/, Ethpa of ܘܗܘܢ (Gr ζυγόν, ζεύγος), with partial assimilation (§ 6M). (91) /hattā/ < /haddā/: § 6M.

എന്താ നെ :
 നെ :
 92.
 നെ :
 93.
 നെ :
 94.
 95.
 96.
 97.
 98.
 99.
 100.

(92) 'I perceived what I am, in what state I am.' (93) To be corrected to
 (94) *Pe. Impf. 1sg.*, complementing the preceding *māṣē* /
 'I can.' (95) A focusing enclitic: 'it is because of his love that I do venture.'
 See § 110. (96) *Paytāw* /'Bring,' Af Impv. m.pl. of (97) */biṣat*
gaddā /'ill-fortuned': on the st. cst. of adjectives, see § 96 b. (98) *Pettel* /'I
 shall give': see § 67. (99) On the asyndesis, see § 98 g. (100) Most likely a
 preterital transform of the perfective syntagm (§ 84): 'in the end the
 apostle heard the news in India' rather than 'news was heard of the apostle
 (being) in the realm of India' (Wright 1871: II 159). On hearing the news
 Thomas sent for them.

14. ¹⁴ ¹³ ¹² ¹¹ ¹⁰ ⁹ ⁸ ⁷ ⁶ ⁵ ⁴ ³ ² ¹ ⁰ ⁻¹ ⁻² ⁻³ ⁻⁴ ⁻⁵ ⁻⁶ ⁻⁷ ⁻⁸ ⁻⁹ ⁻¹⁰ ⁻¹¹ ⁻¹² ⁻¹³ ⁻¹⁴ ⁻¹⁵ ⁻¹⁶ ⁻¹⁷ ⁻¹⁸ ⁻¹⁹ ⁻²⁰ ⁻²¹ ⁻²² ⁻²³ ⁻²⁴ ⁻²⁵ ⁻²⁶ ⁻²⁷ ⁻²⁸

28. 29. 30. 31. 32. 33.

- (13) An Ethpe, which is in this case an *Eth-* form of Afel: § 49. The meaning is possibly reflexive, 'he gave himself up,' rather than passive 'he was delivered up, betrayed.' Cf. Eph 5.2, which is alluded to here: "just as Christ also loved us (عسى) and gave himself up for our sake (بذل نفسه من اجلنا)." (14) /ʿal ʿappayin/ 'for our sake.' (15) /nāwṛṭan/ 'he would allow us to inherit': Af Impf. of ʿt. (16) /teʿol/, Pe of √ ʿl. The subject is ʿl. 'his prayer,' i.e. 'directed to him.' (17) ʿl, st. cst. of ʿl (historically of ʿl). (18) 'the day on which it [= the wrath] comes.' (19) Verb complementation by means of a participle: § 98 d. (20) /paktānu wḥammim/ 'vehement and intense.' (21) /ṣuḥyātā/, pl. of ʿl 'malediction.' (22) /paḡran/ 'he hired us.' (23) Proleptic, anticipating the following ʿl (§ 112 a). (24) 'so that our fragrance would waft to those around us': prep. ʿl + independent relative pronoun ʿl + prep. ʿl. 'around': on the form, cf. § 46. (25) 'Let us call (nobody) father for ourselves, i.e. our father, on earth.' Cf. Mt 23.9. (26) 'those who know us are many': ʿl 'our' is emphatic and coterminous with the suffix of ʿl 'those who know us,' a Pe nomen actionis. (27) 'amongst,' a preposition. (28) 'Let us think of that which is above.' (29) /netṭar/, Pe Impf. 1pl. of √ ʿl. (30) ʿl 'to enter,' Pe Inf. of √ ʿl. (31) 'at the head of the chosen (guests)': /gvayyā/, Pe Ptc. pass. pl. of √ ʿl. (32) Here begins a long series of generalising pronouncements introduced by ʿl 'he who ...' A compound sentence: § 113. (33) Irregular pl. of ʿl 'village.'

.כמלכ זכר דבא 15 אקם .תא
 .תבדכא קאטא קאטא 16 קאטא

חכמא .חכמא חכמא חכמא

(15) Lit. 'of two times,' i.e. 'for a second time,' though not that the angel repeated the same message, but that it was his second address to the patriarch.

(16) On the syntax with the infinitive, see § 98 j.

11. Jacob of Serugh on the Apostle Thomas¹

זכר 2 סג רל חכמא רל חכמא
 חכמא 3 סג רל חכמא רל חכמא
 חכמא 4 סג רל חכמא רל חכמא
 חכמא 5 סג רל חכמא רל חכמא
 חכמא 6 סג רל חכמא רל חכמא
 חכמא 7 סג רל חכמא רל חכמא
 חכמא 8 סג רל חכמא רל חכמא
 חכמא 9 סג רל חכמא רל חכמא
 חכמא 10 סג רל חכמא רל חכמא

:ܩܘܡܐ ܕܥܢ ܩܢܐ ܕܐܘܕܝܢܐ
 *ܥܡ ܗܘܢܐ ܕܐܘܕܝܢܐ ܕܩܢܐ ܕܥܢܐ
 :ܩܘܡܐ ܕܥܢܐ ܕܩܢܐ ܕܐܘܕܝܢܐ
 : ܕܩܢܐ ܕܥܢܐ ܕܩܢܐ ܕܥܢܐ
 *ܩܘܡܐ ܕܥܢܐ ܕܩܢܐ ܕܥܢܐ
 :ܩܘܡܐ ܕܥܢܐ ܕܩܢܐ ܕܥܢܐ
 *ܩܘܡܐ ܕܥܢܐ ܕܩܢܐ ܕܥܢܐ
 :ܩܘܡܐ ܕܥܢܐ ܕܩܢܐ ܕܥܢܐ
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 *ܩܘܡܐ ܕܥܢܐ ܕܩܢܐ ܕܥܢܐ
 :ܩܘܡܐ ܕܥܢܐ ܕܩܢܐ ܕܥܢܐ
 *ܩܘܡܐ ܕܥܢܐ ܕܩܢܐ ܕܥܢܐ

(1) Strothmann 1976:198-209. The poem is typically in couplets, each line with twelve vowels. (2) This Pe ptc. is often used to introduce direct speech. (3) For the standard spelling *ܩܘܡܐ*, an Af act. pass., 'love, like,' < √ *ܩܘܡܐ*. (4) *ܩܘܡܐ* 'can' complemented by a participle: § 98 d. (5) A stative passive Pe ptc., 'clothed': § 84. (6) /šāvēt/ = *ܩܘܡܐ*. On the conjunction Dalath, see § 76. (7) 'he named,' Pa Pf. (8) For the sake of metre, the pronoun is /nā/. Otherwise there would be 13 vowels. So two lines below. (9) The performative Pf, "I hereby sell ...": § 81. (10) The metre indicates /gudfar/ rather than /gudafar/. So three lines above. (11) 'Rachel's son,' i.e. Joseph. (12) /mzabban/, a Pa pass. ptc. (12a) On the particle Dalath, see § 100. (13) /zavnēh/ 'his time.' (13a) On the spelling, see § 54, n. 61. (14) /ʿallānē/, pl. of *ܩܘܡܐ* /ʿallānā/ 'disciple,': cf. *ܩܘܡܐ* /sammānē/ 'drugs, herbs,' pl. of *ܩܘܡܐ*.

7. 8. 9. 10. 11. 12.

7. 8. 9. 10. 11. 12.

7. 8. 9. 10. 11. 12.

7. 8. 9. 10. 11. 12.

7. 8. 9. 10. 11. 12.

7. 8. 9. 10. 11. 12.

(7) The proclitic Dalath, followed by an Impf., introduces a second complement of **መ**. (8) Error for **ይህ** 'that is why' (Gk γοῦν). (9) /byaḏ häy dneḏmak/ 'on account of that that he sleeps,' i.e. 'because he sleeps.' (10) Error for **አ**. (11) 'as in general.' (12) = **፡፡**, and **ዓ** **፡፡** means 'the same.'

14. Ishofdad of Merv on John 11¹

ሰጠኝ ² ስጠኝ ³ ስጠኝ ⁴

ג'ו ו'דו. ז'ט ו'ח ו'ז ו'ו ו'טו ו'טז ו'יז ו'יח ו'יט ו'כ ו'כא ו'כב ו'כג ו'כד ו'כה ו'כו ו'כז ו'כח ו'כט ו'ל ו'לא ו'לב ו'לג ו'לד ו'לה ו'לו ו'לז ו'לח ו'לט ו'ס ו'סא ו'סב ו'סג ו'סד ו'סה ו'סו ו'סז ו'סח ו'סט ו'ע ו'עא ו'עב ו'עג ו'עד ו'עה ו'עו ו'עז ו'עח ו'עט ו'פ ו'פא ו'פב ו'פג ו'פד ו'פה ו'פו ו'פז ו'פח ו'פט ו'צ ו'צא ו'צב ו'צג ו'צד ו'צה ו'צו ו'צז ו'צח ו'צט ו'ק ו'קא ו'קב ו'קג ו'קד ו'קה ו'קו ו'קז ו'קח ו'קט ו'ר ו'רא ו'רב ו'רג ו'רד ו'רה ו'רו ו'רז ו'רח ו'רט ו'ש ו'שא ו'שב ו'שג ו'שד ו'שה ו'שו ו'שז ו'שח ו'שט ו'ת ו'תא ו'תב ו'תג ו'תד ו'תה ו'תו ו'תז ו'תח ו'תט ו'י'

(15) /mḥayyel/, a Pa ptc., 'empowers.' (16) /mušḥātā/, pl. of מ'ש'ח'א 'measure.'
 (16a) Here an Impf. 1pl. (17) ח'ו: probably to be omitted. (18) /saqqel/,
 a Pa Impv., possibly a variant of Pe ח'פ'ל'ה in the Peshitta. (19) 'they
 themselves,' emphatic: § 74. See also the position of the following ח'ו'נ'ס'ו'

the syntax, see § 98 j. (15) /gvayyā/, a Pe Ptc pass m.pl.emph. of ܡܘܨܝܚܐ (16) 'O Christ, you who were born from a virgin immersed the chosen of the heroes in the depths of the non-suffering whilst cleansing the three portions of the soul.' (17) 'as in water': on the conjunction Dalath, see § 100. (18) /mettahmē/ 'gets omitted,' an Ettaf Ptc of ܡܘܨܝܚܐ. Contrast ܡܘܨܝܚܐ, an Af pass. Ptc. later emphasising the state 'omitted': see § 50. (19) 'This is sweet (and) sour.'

GLOSSARY

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

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

الف

ڤاڤ *m* (§ 43) father
 ڤاڤ *ala* Pe (*Impf.* ڤاڤ) *perish*; ڤاڤ *lost*; Af (ڤاڤ) = *caus* Pe, exterminate
 ڤاڤ *m* flute
 ڤاڤ *m* grieving, mourning
 ڤاڤ *m* contest (ἀγών)
 ڤاڤ *m* farm (ἀγρός)
 ڤاڤ *alo* Pe hire
 ڤاڤ *m* reward, wages
 ڤاڤ *m* roof; 'ڤاڤ demon
 ڤاڤ *fear*
 ڤاڤ *m* produce, fruit; species
 ڤاڤ or
 ڤاڤ black
 ڤاڤ *m* constraint
 ڤاڤ *m* artisan, craftsman
 ڤاڤ *f* art, craftsmanship
 ڤاڤ *m* dwelling-place
 ڤاڤ *m* gospel (εὐαγγέλιον)
 ڤاڤ *f* way, road
 ڤاڤ *m* encounter; ڤاڤ to meet (a guest)
 ڤاڤ Pe *ala* go, depart (§ 67)
 ڤاڤ *m* brother
 ڤاڤ Pe *alo* capture, arrest; comprehend; retain; withhold; shut; Ethpe be shut
 ڤاڤ : see under ڤاڤ
 ڤاڤ *adj* last; latter
 ڤاڤ *f* posteriority, post-

position (*Nachstellung*)
 ڤاڤ *f* end
 ڤاڤ another, other
 ڤاڤ *f* (§ 43) hand
 ڤاڤ *m* envoy
 ڤاڤ *adj* only, sole
 ڤاڤ like, as (of similarity);
 ڤاڤ *conj* just as
 ڤاڤ where?
 ڤاڤ, ڤاڤ : how?;
 ڤاڤ *conj* just as (of similarity); in order that
 ڤاڤ where?
 ڤاڤ *m* tree
 ڤاڤ *m* daytime
 ڤاڤ yes, indeed
 ڤاڤ which?; what!
 ڤاڤ (√ ڤاڤ) *m* honour, fame; glory
 ڤاڤ there is; *copula* in a nominal clause (§ 109)
 ڤاڤ /payti/ Af (√ ڤاڤ) bring
 ڤاڤ *m* substance, being
 ڤاڤ in the manner of (§ 46)
 ڤاڤ just as
 ڤاڤ together
 ڤاڤ *conj* as, just as
 ڤاڤ in order that ...
 ڤاڤ *m* foreigner (ξένος)
 ڤاڤ but
 ڤاڤ *m* god
 ڤاڤ *f* divinity
 ڤاڤ if (of unreal condition)
 ڤاڤ strait

- ܐܠܐ Pa teach
 ܦܝܫܦܐ *f* ship
 ܦܝܫܦܐܝܐ thousand (§ 44 a)
 ܦܝܫܦܐܝܐ Pe *alo* compel; oppress;
 Ethpe = *pass* Pe
 ܦܝܫܦܐܝܐ *f* mother
 ܦܝܫܦܐܝܐ constant, diligent
 ܦܝܫܦܐܝܐ *f* constancy:
 ܦܝܫܦܐܝܐܝܐ constantly,
 incessantly
 ܦܝܫܦܐܝܐ Pe *ala* say; verbally
 indicate; mention; Ethpe (= *pass* Pe)
 ܦܝܫܦܐܝܐ *m* lamb
 ܦܝܫܦܐܝܐ *f* maid-servant, female
 slave
 ܦܝܫܦܐܝܐ when?; ܦܝܫܦܐܝܐ when,
 whenever
 ܦܝܫܦܐܝܐ if
 ܦܝܫܦܐܝܐ *pron* I
 ܦܝܫܦܐܝܐ = ܦܝܫܦܐܝܐ 'if'
 ܦܝܫܦܐܝܐ we
 ܦܝܫܦܐܝܐ somebody; ܦܝܫܦܐܝܐ ܐܠܐ not
 a man, nobody; ܦܝܫܦܐܝܐܝܐ people,
 some people
 ܦܝܫܦܐܝܐ *f* humanity;
 population
 ܦܝܫܦܐܝܐ human
 ܦܝܫܦܐܝܐ, ܦܝܫܦܐܝܐ you (*sg*)
 ܦܝܫܦܐܝܐ *f* woman; wife
 ܦܝܫܦܐܝܐ *m* myrtle
 ܦܝܫܦܐܝܐ *f* intemperance
 (ἀσωτία)
 ܦܝܫܦܐܝܐ *m* chains
 ܦܝܫܦܐܝܐ *m* stadium (στάδιον)
 ܦܝܫܦܐܝܐ *m* portico (στοά)
 ܦܝܫܦܐܝܐ Pe *alo* tie, bind
 ܦܝܫܦܐܝܐ double
 ܦܝܫܦܐܝܐ also
 ܦܝܫܦܐܝܐ *f* face; ܦܝܫܦܐܝܐ ܦܝܫܦܐܝܐ for the
 sake of, on behalf of
 ܦܝܫܦܐܝܐ *f* palace
 ܦܝܫܦܐܝܐ *m* *sg.* curtain; also ܦܝܫܦܐܝܐ
 ܦܝܫܦܐܝܐ curtain
 ܦܝܫܦܐܝܐ nor
 ܦܝܫܦܐܝܐ even if, though (< ܦܝܫܦܐܝܐ ܦܝܫܦܐܝܐ)
 ܦܝܫܦܐܝܐ *m* bishop
 (ἐπίσκοπος)
 ܦܝܫܦܐܝܐ four
 ܦܝܫܦܐܝܐ *m* architect
 ܦܝܫܦܐܝܐ *f* architecture
 ܦܝܫܦܐܝܐ *m* lion
 ܦܝܫܦܐܝܐ Af prolong, delay
 ܦܝܫܦܐܝܐ *f* widow
 ܦܝܫܦܐܝܐ *f* land, country
 ܦܝܫܦܐܝܐ (also ܦܝܫܦܐܝܐ) *m* deed
 (legal document)
 ܦܝܫܦܐܝܐ: see under, ܦܝܫܦܐܝܐ
 ܦܝܫܦܐܝܐ (§ 67) Pe come; Af
 (ܦܝܫܦܐܝܐ) bring
 ܦܝܫܦܐܝܐ *f* (*pl* ܦܝܫܦܐܝܐ) sign
 ܦܝܫܦܐܝܐ *f* letter (of alphabet)
 ܦܝܫܦܐܝܐ *f* fortitude
 ܦܝܫܦܐܝܐ *f* she-ass
 ܦܝܫܦܐܝܐ (*pl* ܦܝܫܦܐܝܐ) *m* place;
 ܦܝܫܦܐܝܐ *ܦܝܫܦܐܝܐ* compatriot

ح

ح *prep* in; with [of instrument]

ح *prep* in, within: see under

ح

ح */badgun/* therefore

ح Pa inform, confirm

ح Pa disperse

ح gently

ح Pe *ela* feel shame

ح *f* shame

ح *m* suavity, delight

ح *m* cooked food

ح (√ ح) Pe pass the night

ح (√ ح) Pe *alo* rob

ح *m* linen-drapeer, cloth-merchant

ح meaningless, useless

ح Pe *ela* be idle

ح meaningless; transient, ephemeral; lazy

ح *prep* amongst, between

ح bad, evil

ح badly

ح *f* badness; wickedness

ح *m* (pl ح) house

ح Pe cry, weep; Af = *caus* Pe

ح alone; only

ح Pe *ala* be struck, wounded; Ethpe be carried away

ح Pe build

ح *m* building, edifice

ح *m* pillow, cushion

ح fragrant, sweet

ح *f* benevolence; joy, delight

ح *m* contempt, negligence

ح Pe *ela* be merry, rejoice; Pa delight; Ethpa be made sweet; enjoy (ح)

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

ح necessary

ح *m* husband

ح *m* enemy

ح weak, inadequate

ح outside; ح outside of

ح Pe create; Ethpe = pass Pe

ح *m* [pl ح § 43] son; (+ ح + card. num.) ... years old;

ح, ح a human (pl. ح, ح)

ح *adj* outside

ح *f* (pl ح) creature; creation

ح Pa bless; Ethpa = pass Pa

ح *conj* but, however

ح *m* man

ح *f* daughter; ... years old

ح *f* virginity

ح *f* virgin

ح, ح *prep* after [of place]; ح

١٥٠٠ *prep* after [of time];
 ١٥٠١ *thereafter*; ١٥٠٢ *conj* after

ح

١٥٠٣ (*ح*) glorious, lofty
 ١٥٠٤ *m* arrow
 ١٥٠٥ *m* side, bank (of river)
 ١٥٠٦ *Pe* choose
 ١٥٠٧ *m* man, male; husband
 ١٥٠٨ /gaddā/ *m* control; fortune
 ١٥٠٩ *Pe* *ela* happen; happen to be
 ١٥١٠ *prep* within, in the midst of (+ *suf.* ١٥١١); ١٥١٢ into; ١٥١٣ *adv* inside, within
 ١٥١٤ *m* laughingstock
 ١٥١٥ *adj* internal, inward
 ١٥١٦ *m* inhabitant, resident
 ١٥١٧ *m* colour
 ١٥١٨ *refuge*
 ١٥١٩ *m* adultery
 ١٥٢٠ *m* body
 ١٥٢١ *treasury*
 ١٥٢٢ *f* circumcision
 ١٥٢٣ *m* lictor
 ١٥٢٤ *Pe* *alo* circumcise; Ethpe = *pass* *Pe*
 ١٥٢٥ *conj* for
 ١٥٢٦ *Pe* reveal, uncover; Ethpe reveal itself, appear
 ١٥٢٧, ١٥٢٨ *m* wave

١٥٢٩ Ethpe deprive oneself (of ١٥٣٠), lose
 ١٥٣١ *adv* completely
 ١٥٣٢ *Pe* *alo* accomplish, complete; abolish, annul
 ١٥٣٣ *Pe* *alo* steal
 ١٥٣٤ *f* theft
 ١٥٣٥ /gabbārā/ *m* hero
 ١٥٣٦ *m* bridal chamber (= ١٥٣٧), canopy for wedding ceremony
 ١٥٣٨ *Pe* belch out
 ١٥٣٩ *Af* entrust, commit
 ١٥٤٠ *m* wing
 ١٥٤١ *f* (*pl* ١٥٤٢) vine
 ١٥٤٣ (*١٥٤٤*) *Pe* *alo* drag
 ١٥٤٥ northern
 ١٥٤٦ *Pa* cease (from ١٥٤٧)

د

١٥٤٨ the fact that (Jn 11.13); in order that [+ *Impf.*]; because; joins two nouns (*of*); introduces direct speech (§ 96 e i); ١٥٤٩ without
 ١٥٥٠ *m*, ١٥٥١ *f* act of offering a sacrifice
 ١٥٥٢ *Pe* *ala* take, fetch; *Pa* govern, guide; Ethpa = *pass* *Pa* or *refl* conduct oneself, live
 ١٥٥٣ *Pa* lie, defraud (١٥٥٤)
 ١٥٥٥ /daggāltā/ *f* lie
 ١٥٥٦ *m* gold

ሰጠላጥ Ethpa be devastated
 ጥንቅቅ *m* guidance
 ጠጠላጥ Ethpa be troubled
 ጥንቅቅ *m* deviation
 ጥንቅቅ *f* misery,
 wretchedness
 ጥንቅቅ *m* remembrance,
 memory; record
 ጥንቅቅ *f* (*pl* ጥንቅቅ) place;
 ጥንቅቅ at places, occasionally
 ሰጠላጥ Af (√ጠላ) move, stir
 oneself
 ጥንቅቅ *m* image
 ጥንቅቅ (√ጠላ) Pe bring suit; judge;
 Ettaf be judged
 ጥንቅቅ (√ጠላ) Pe trample
 ጥንቅቅ Pe force back
 ጥንቅቅ *adj* fearful, frightful
 ጥንቅቅ Pe *e/a* fear
 ጥንቅቅ + *suf* 'my, his' etc. (§ 16).
 ጥንቅቅ now, by the way; however
 ጥንቅቅ *m* judge
 ጥንቅቅ *m* denarium
 ጥንቅቅ *f* (female-)resident
 ጥንቅቅ (ጥንቅቅ) *adj* pure
 ጥንቅቅ Pa vindicate, clear the name
 of; cleanse; clear, remove;
 Ethpa be purified
 ጥንቅቅ purely
 ጥንቅቅ *f* purity
 ጥንቅቅ *m* ram; a male
 ጥንቅቅ *f* masculine gender
 ጥንቅቅ few
 ጥንቅቅ in order that ... not, in

case
 ጥንቅቅ Pe resemble (+ጠ); =
 Ethpa
 ጥንቅቅ *f* likeness, image
 ጥንቅቅ /dmayyā/ *m pl* price
 ጥንቅቅ Pe *e/a* sleep
 ጥንቅቅ Pe *a/a* shed tears; Pa shed
 many tears
 ጥንቅቅ *f* (*pl* ጥንቅቅ) tear
 ጥንቅቅ Pe *e/a* go out (of light)
 ጥንቅቅ *m* beard
 ጥንቅቅ *m* contest; ጥንቅቅ *جيد*
 protagonist, opponent
 ጥንቅቅ *f* hall
 ጥንቅቅ *m* step (of flight)
 ጥንቅቅ *m* arm
 ጥንቅቅ Pe *a/o* (or Pa) trail (a path)

ጥንቅቅ

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

in charge (over) **حلا**
كشخو *f* faith, belief
كجك *adv* thus, so
كچلا *adv* therefore
كچم, كجك *adv* thus
كچپ these
كچ Pa walk; walk along,
 walk about
كلاله Hallelujah
كك Af take no notice of
كك *m.sg.* this
كك *m.pl.* they
كك *m.pl.* those
كككك *f* pleasantness
ككك consulship (ὕπαρεια)
كك Pe *alo* return, turn round
(intr); go against, contravene
(ك); Ethpa spend time together;
 Af divert
ككك Af (**ككك**) harm
ككك *adv* here
ككك *f* difference (ἀλλεσις)
كك *adv* now

ڪڪ

ڪ and
ڪك fitting, proper
ڪكك *m* appointed time

ڪڪ

ڪڪك *m* buyer
ڪڪك *f* purchase
ڪڪ Pe *ale* buy; Pa sell

ڪڪك / **ڪڪك** *m* purchase
ڪڪك / **ڪڪك** *m* sale
ڪڪك *m* time (opp. space)
[ڪڪك always]; **ڪڪك** at
 times; once, formerly; *f* time
 (of frequency) [**ڪڪك** / **ڪڪك**]
ڪڪك righteous, just
ڪڪك Pa attribute, confer
ڪڪك right, appropriate
ڪڪكك Ethpe keep away from
(ڪڪ); beware, watch over **(ك)**
ڪڪكك Ethpa be joined, have
 (sexual) intercourse
ڪڪك *m* food (for a journey)
ڪڪكك *m* coitus
ڪڪ (ڪڪك) Pe feed
ڪڪ (ڪڪك) Pe shake *(intr)*;
 Af move *(tr)*; Ettaf be moved,
 shaken
ڪڪك *m* movement
ڪڪك *m* splendour
ڪڪك *m* tares
ڪڪك *m* weapon
ڪڪ Pe be declared innocent;
 win a case; Pa defeat
ڪڪك *f* innocence
ڪڪك *f* song
ڪڪ Pa invite; Ethpa = *pass* Pa
ڪڪ Pe *ala* sing
ڪڪك *m* singing
ڪڪك *f* songster, (female)
 singer
ڪڪ *m* mode

كذبة *f* fornication

قليل *little, slight*

كذبة قليل *f* littleness

كذبة Af shout (at جلد)

قليل Pa diminish (= Af)

كذبة *m* cross

كذبة Pe *a/a* sow (seed)

كذبة *m* offspring

س

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

كذبة كذبة *f* freedom

كذبة Af (كذبة) love

كذبة *adj* dear

كذبة Pa destroy, corrupt; Ethpa *pass* Pa

كذبة *m* corruption, ceasing to exist

كذبة *m* colleague, friend

كذبة Pe *a/o* tie up, bind

كذبة, كذبة one

كذبة each other, one another

كذبة *f* joy, merry-making

كذبة some

كذبة Pe be glad, rejoice

كذبة *f* singular number, singularity

كذبة Pe *a/o* surround

كذبة *prep* around

كذبة Pa renew; Ethpa = *pass* Pa

كذبة (كذبة) new

كذبة (كذبة) Pe become liable to; Pa condemn, pronounce

guilty; Ethpa = *pass* Pa

كذبة *m* love

كذبة *f* debt; dues

كذبة Pa show, demonstrate

كذبة *m* (*pl.* كذبة) snake

كذبة *m* health

كذبة *m* need

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

كذبة *m* desolation, devastation

كذبة *m* thinking

كذبة *m* use

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

كذبة *m* vision; appearance, look

كذبة Pe *a/o* gird, gird up; depart, set off; Pa gird round

كذبة *m* sin

كذبة Ethpe be snatched

كذبة *adj* alive, living

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

كذبة *m* life

كذبة *m* debtor

كذبة Ethpa be declared guilty; be defeated

كذبة *f* guilt

كذبة *f* (*pl.* كذبة) animal; life, vitality

كذبة Pa empower

نېټکه *m* strength
 نېټلیک mighty, strong; capable
 of
 نېټخېر wise; expert
 نېټخېڅه *f* wisdom
 نېټکه *m* sand
 نېټکه *m* vinegar
 نېټکه, نېټکه, نېټکه sweet
 نېټکه *m* feast
 نېټکه Ethpa join (نېټه)
 نېټکه healthy
 نېټکه valiant
 نېټکه Ethpe (or Ethpa)
 become healthy
 نېټه Pe *ala* change (*intr*)
 نېټه *prep* instead of; for the
 sake of
 نېټه *m* fate
 نېټه sour
 نېټه fifth
 نېټه *m* donkey
 نېټه, نېټه five
 نېټه fifty
 نېټه five hundred
 نېټه fifteen
 نېټه *f* fury (at حد)
 نېټه /hniḡ/ doleful
 نېټه Pe *alo* (نېټه) show pity
 نېټه *f* shop
 نېټه *m* compassion, mercy
 نېټه Ethpe to suffocate (*intr*),
 drown
 نېټه *adj* less

نېټه Pe *alo* spare, withhold
 نېټه *m* jealousy, suspicion
 نېټه Pa cover, bury out of sight;
 Ethpa cover oneself, put on a
 veil
 نېټه *m* loins
 نېټه shamelessly
 نېټه *m* mustard
 نېټه *f* liberty
 نېټه *m* magician, sorcerer
 نېټه *f* fend
 نېټه (نېټه) Pe *ala* suffer
 نېټه *m* pain, suffering
 نېټه Pe *alo* calculate; Pa = Pe;
 Ethpa deliberate
 نېټه = نېټه *m* ' نېټه
 on account of
 نېټه *m* darkness
 نېټه *m* [grammatical t.t.]
 patient, passive
 نېټه *f* status of patient;
 suffering
 نېټه Pe *ala* be needed,
 necessary; useful
 نېټه *f* usefulness
 نېټه *f* (pl. نېټه) need,
 necessity
 نېټه *f* meal
 نېټه *f* (pl. نېټه) sister
 نېټه correct
 نېټه Pe *alo* sign; seal; Pa
 confirm
 نېټه *m* bridegroom

ሰ

- ሰጋጋ good; *adv* exceedingly, very
 ሰጋጋጋ *m* news, report; [grammatical t.t.] predicate
 ሰጋጋ Pe *alo* immerse; Ethpa be sunk
 ሰጋጋጋ Af let fly
 ሰጋጋጋጋ *m* preparation
 ሰጋጋጋጋ *m* mountain
 ሰጋጋ Pa prepare; provide
 ሰጋጋጋጋጋ *f* goodness
 ሰጋጋጋጋ *m* price (τιμή)
 ሰጋጋጋጋ *m* mud, clay
 ሰጋጋ Pa set in order; appoint
 ሰጋጋጋጋ *m* order, rule
 ሰጋጋጋጋ *m* child
 ሰጋጋ Pe *alo* wrong, oppress; Pa negate, deny
 ሰጋጋጋጋጋጋ *f* impurity
 ሰጋጋ Pe be missing; err; forget
 ሰጋጋ Pe *ela* eat, taste
 ሰጋጋጋ *m* leaf
 ሰጋጋጋጋጋጋ Ethpa hide oneself

ሰ

- ሰጋጋጋ comely, pretty
 ሰጋጋጋጋጋጋ Ethpa desiderate
 ሰጋጋጋጋጋጋ Af transport
 ሰጋጋጋጋጋ *m* stream
 ሰጋጋጋጋጋጋ Ethpa become dry
 ሰጋጋጋጋጋጋጋ *prep* through, by (instrumental, agency), because

of

- ሰጋጋጋጋ Af confess, declare, acknowledge; admit (ግ); thank; praise; Eštaf (ሰጋጋጋጋጋጋ) confess; promise
 ሰጋጋ Pe know; Ethpe become known; Af (ሰጋጋጋጋጋ) make known; Eštaf (ሰጋጋጋጋጋጋ) perceive, recognise
 ሰጋጋጋጋ /yidaʿtā/ *f* knowledge
 ሰጋጋጋጋ Pe (§ 67) give
 ሰጋጋጋጋጋ *m* giver
 ሰጋጋጋጋጋጋ *m* doctrine, teaching
 ሰጋጋጋጋጋጋ (pl ሰጋጋጋጋጋጋ, ሰጋጋጋጋጋጋ) *m* day
 ሰጋጋጋጋጋጋ today; nowadays
 ሰጋጋጋጋጋጋ *m* weight, burden
 ሰጋጋጋጋጋጋ *m* inheritance
 ሰጋጋጋጋጋጋ *m* increment, interest
 ሰጋጋጋጋጋጋ *adj* only, sole
 ሰጋጋጋጋጋጋ (ግ) Af procreate, beget; Ethpe be born
 ሰጋጋጋጋጋጋ *m* child-bearing, birth
 ሰጋጋጋጋጋጋ *f* (pl ሰጋጋጋጋጋጋ) howling, wailing
 ሰጋጋ Pe *ela* learn
 ሰጋጋጋጋ Pe swear, take an oath
 ሰጋጋጋጋ *m* sea
 ሰጋጋጋጋጋጋ *f* the right-hand
 ሰጋጋጋጋጋጋጋ Af add; Ettaf = *pass* Af.
 ሰጋጋ Pe sprout, grow; Af (ሰጋጋጋጋጋ) produce
 ሰጋጋጋጋጋጋጋ *f* crenel, battlement
 ሰጋጋጋጋጋጋጋጋ *f* avarice

𐌱𐌰 Pa honour
 𐌲𐌵𐌰𐌳𐌰 *m* heir
 𐌲𐌰𐌳𐌰 *m* month
 𐌳𐌰 Pe *el/a* inherit; Af = Pe *caus*
 𐌳𐌰 Af (𐌳𐌰𐌶𐌰𐌲𐌰) extend
 𐌳𐌰 Pe *ele* (Impf 𐌳𐌰𐌶𐌰) settle,
 dwell; sit, take a seat
 𐌳𐌰𐌶𐌰 seated
 𐌳𐌰𐌶𐌰 excessive; superfluous;
 more abundant; 𐌶𐌰 𐌳𐌰
 more than
 𐌳𐌰𐌲𐌰𐌳𐌰𐌶𐌰 especially
 𐌲𐌰𐌳𐌰 *m* orphan

𐌸

𐌸𐌰 Pe *a* (𐌶𐌰𐌸𐌰) hurt, be
 painful
 𐌸𐌰𐌶𐌰 *m* pain
 𐌳𐌰𐌲𐌰𐌶𐌰 justly
 𐌸𐌰𐌶𐌰 *f* stone, rock
 𐌸𐌰𐌶𐌰 Pa disfigure
 𐌸𐌰𐌶𐌰 perhaps
 𐌸𐌰 when
 𐌸𐌰 Pa tell lies
 𐌸𐌰𐌶𐌰 enough
 𐌸𐌰 Pe *alo* tie, bind
 𐌸𐌰𐌶𐌰 *m* priest
 𐌸𐌰𐌶𐌰 *m* thorn
 𐌸𐌰𐌶𐌰 *m* star
 𐌸𐌰𐌶𐌰𐌶𐌰 *f* kidney
 𐌸𐌰𐌶𐌰𐌶𐌰 *m* sickness
 𐌸𐌰𐌶𐌰𐌶𐌰 *m* (pl 𐌸𐌰𐌶𐌰𐌶𐌰𐌶𐌰)
 chair, seat

𐌸𐌰𐌶𐌰 *f* measure
 𐌸𐌰𐌶𐌰 *m* nature, natural
 character
 𐌸𐌰𐌶𐌰 *f* talent
 𐌸𐌰 every, all
 𐌸𐌰 Pe stay someone's hand;
 Ethpe be impeded; be
 suspended, stopped
 𐌸𐌰𐌶𐌰 *m* dog
 𐌸𐌰𐌶𐌰 *m* garland, crown
 𐌸𐌰 Ethpa be adorned
 𐌸𐌰𐌶𐌰 = 𐌸𐌰 𐌸𐌰 all that ...
 𐌸𐌰𐌶𐌰𐌶𐌰 everything
 𐌸𐌰𐌶𐌰 *adj* general, universal
 𐌸𐌰𐌶𐌰 *f* bride
 𐌸𐌰𐌶𐌰 how much?; how!;
 𐌶𐌰 𐌸𐌰 as much as
 𐌸𐌰𐌶𐌰𐌶𐌰 /kumr-/ *f* priesthood
 𐌳𐌰𐌲𐌰𐌶𐌰 justly
 𐌸𐌰𐌶𐌰𐌶𐌰 *m* plural number,
 plurality
 𐌸𐌰𐌶𐌰𐌶𐌰 *f* congregation
 𐌸𐌰𐌶𐌰𐌶𐌰 *f* righteousness (also
 spelled 𐌸𐌰𐌶𐌰)
 𐌸𐌰𐌶𐌰𐌶𐌰 *f* plurality;
 confluence
 𐌸𐌰 Pe *alo* assemble (both *tr*
 and *intr*); Ethpa come together
 (for a meeting); be brought
 together
 𐌸𐌰𐌶𐌰 *m* crowd, group of
 people
 𐌸𐌰𐌶𐌰 (pl 𐌸𐌰𐌶𐌰𐌶𐌰) *m* colleague

ܘܚܦܝܢܐ (ܘܚܦܝܢܐ) hidden
 ܘܚܦܝܢܐ coral (?)
 ܘܚܦܝܢܐ *m* silver
 ܘܚܦܝܢܐ, ܘܚܦܝܢܐ hungry
 ܘܚܦܝܢܐ Pe *alo* deny (ܐ)
 ܘܚܦܝܢܐ *conj* where
 ܘܚܦܝܢܐ *m* herald
 ܘܚܦܝܢܐ Af proclaim (the gospel),
 evangelize; Ethpe = *pass* Af
 ܘܚܦܝܢܐ *mlf* paper, document
 (χάρτης)
 ܘܚܦܝܢܐ Pe ܘܚܦܝܢܐ he was sad
 ܘܚܦܝܢܐ *adj* sick (the He is
 pronounced)
 ܘܚܦܝܢܐ *f* sorrow, grief
 ܘܚܦܝܢܐ *m* vineyard
 ܘܚܦܝܢܐ *f* belly; womb
 ܘܚܦܝܢܐ Christian
 ܘܚܦܝܢܐ Ethpe go round
 ܘܚܦܝܢܐ competent, able
 ܘܚܦܝܢܐ *m* loggerheads
 ܘܚܦܝܢܐ Ethpa supplicate
 ܘܚܦܝܢܐ Pe *alo* write; Ethpe = *pass*
 Pe; be enrolled, registered; Af
 record, write down
 ܘܚܦܝܢܐ *f* writing, document
 ܘܚܦܝܢܐ *f* shoulder
 ܘܚܦܝܢܐ Pa remain
 ܘܚܦܝܢܐ Ethpa contest

ܘܚܦܝܢܐ

ܘܚܦܝܢܐ *prep* to; for; marker of direct
 object

ܘܚܦܝܢܐ not; ܘܚܦܝܢܐ *negating a*
word other than a verb
 ܘܚܦܝܢܐ *m* heart; mind
 ܘܚܦܝܢܐ *m* clothing, garment
 ܘܚܦܝܢܐ Pe *alo* seize; Ethpe be
 taken to court, sued
 ܘܚܦܝܢܐ outside of
 ܘܚܦܝܢܐ Pe *ela* wear; Af clothe
 ܘܚܦܝܢܐ Af inflame thirst
 ܘܚܦܝܢܐ not
 ܘܚܦܝܢܐ Ethpa accompany (ܐ)
 ܘܚܦܝܢܐ *f* tablet
 ܘܚܦܝܢܐ *f* curse
 ܘܚܦܝܢܐ *m* companion
 ܘܚܦܝܢܐ *prep* against; facing
 ܘܚܦܝܢܐ /luqdām/ *adv* first
 ܘܚܦܝܢܐ *prep* beside, by; towards
 ܘܚܦܝܢܐ *adv* alone, only
 ܘܚܦܝܢܐ *m* curser
 ܘܚܦܝܢܐ there is not
 ܘܚܦܝܢܐ hither
 ܘܚܦܝܢܐ *m* night
 ܘܚܦܝܢܐ *m* lamp, torch
 (λαμπάς)
 ܘܚܦܝܢܐ *f* gluttony
 ܘܚܦܝܢܐ *prep* in full view of
 ܘܚܦܝܢܐ: upwards; ܘܚܦܝܢܐ *prep*
 over; ܘܚܦܝܢܐ *adv* above; from
 above
 ܘܚܦܝܢܐ Pe *ela* (or: *lo*) to eat
 ܘܚܦܝܢܐ tongue

ܘܚܦܝܢܐ

ܘܚܦܝܢܐ *f* hundred

ܩܘܢܝܢܐ *m* food; eating
 ܩܘܢܝܢܐ *m* wares; vessel, utensil
 ܩܘܢܝܢܐ *m* healer
 ܩܘܢܝܢܐ *m* fountain, spring;
 source
 ܩܘܢܝܢܐ *m* tower
 ܩܘܢܝܢܐ *m* altar
 ܩܘܢܝܢܐ *m* wilderness
 ܩܘܢܝܢܐ *m* guide, leader
 ܩܘܢܝܢܐ *f* guidance, control
 ܩܘܢܝܢܐ therefore
 ܩܘܢܝܢܐ *f* region; city, town
 ܩܘܢܝܢܐ something; (+ neg.)
 nothing
 ܩܘܢܝܢܐ Ethpa understand,
 interpret
 ܩܘܢܝܢܐ *m* mind; knowledge;
 understanding, comprehension
 ܩܘܢܝܢܐ faithful
 ܩܘܢܝܢܐ *m* dowry
 ܩܘܢܝܢܐ *f* gift
 ܩܘܢܝܢܐ *f* firmament
 ܩܘܢܝܢܐ *m* brain
 ܩܘܢܝܢܐ *m* humility
 ܩܘܢܝܢܐ *m* lock, bolt (μóχλος)
 ܩܘܢܝܢܐ *m* promise
 ܩܘܢܝܢܐ *m* defect
 ܩܘܢܝܢܐ *f* growth, shoot
 ܩܘܢܝܢܐ *m* death
 ܩܘܢܝܢܐ Pe strike, hit
 ܩܘܢܝܢܐ -ܐ: ܩܘܢܝܢܐ as soon as
 ܩܘܢܝܢܐ *m* renovator,
 innovator

ܩܘܢܝܢܐ *m* port
 ܩܘܢܝܢܐ weak
 ܩܘܢܝܢܐ *f* weakness
 ܩܘܢܝܢܐ *m* life-giver
 ܩܘܢܝܢܐ *m* storm, tempest
 ܩܘܢܝܢܐ (ܩܘܢܝܢܐ) *m* descent
 ܩܘܢܝܢܐ, ܩܘܢܝܢܐ Pe reach, arrive at
 (ܩܘܢܝܢܐ, ܩܘܢܝܢܐ); Pa attain (ܩܘܢܝܢܐ)
 ܩܘܢܝܢܐ *f* arrangement,
 syntax (τάξις)
 ܩܘܢܝܢܐ, ܩܘܢܝܢܐ *prep* because of;
 concerning, about; ܩܘܢܝܢܐ
conj because; in order that (+
Impf.)
 ܩܘܢܝܢܐ why?
 ܩܘܢܝܢܐ *m* rain(fall)
 ܩܘܢܝܢܐ *m* water
 ܩܘܢܝܢܐ (*Impf* ܩܘܢܝܢܐ) Pe to die
 ܩܘܢܝܢܐ *adj* dead
 ܩܘܢܝܢܐ superior
 ܩܘܢܝܢܐ *f* better state
 ܩܘܢܝܢܐ from here, henceforward
 ܩܘܢܝܢܐ *f* food (also spelled
 ܩܘܢܝܢܐ)
 ܩܘܢܝܢܐ humble
 ܩܘܢܝܢܐ *f* humility
 ܩܘܢܝܢܐ *m* tax-collector
 ܩܘܢܝܢܐ Pe *alo* marry; Ethpe get
 engaged
 ܩܘܢܝܢܐ (ܩܘܢܝܢܐ) full
 ܩܘܢܝܢܐ Pe be full; fill (ܩܘܢܝܢܐ
 -ܩܘܢܝܢܐ to comfort); Ethpe be
 filled

رَجُلٌ مَّسْجُومٌ *m* messenger; angel
 رَجُلٌ مَّوَدَّعٌ *m* wealth
 رَجُلٌ مَّوَدَّعٌ *f* salt
 رَجُلٌ مَّوَدَّعٌ *m* seafarer, sailor
 رَجُلٌ مَّوَدَّعٌ *Pe a/o* promise; Ettaf be made king
 رَجُلٌ مَّوَدَّعٌ *m* king
 رَجُلٌ مَّوَدَّعٌ *f* kingdom; reign, rule
 رَجُلٌ مَّوَدَّعٌ *Pa* speak
 رَجُلٌ مَّوَدَّعٌ *m* speaker, speaking
 رَجُلٌ مَّوَدَّعٌ *educative, instructive*
 رَجُلٌ مَّوَدَّعٌ (*pl.* رَجُلٌ مَّوَدَّعٌ) *f* word, term
 رَجُلٌ مَّوَدَّعٌ *m* sentence; utterance
 رَجُلٌ مَّوَدَّعٌ *who?*; رَجُلٌ مَّوَدَّعٌ *one who*
 رَجُلٌ مَّوَدَّعٌ *prep* from, out of; than (in comparison); -رَجُلٌ مَّوَدَّعٌ *when, after*
 رَجُلٌ مَّوَدَّعٌ *what?; why?*
 رَجُلٌ مَّوَدَّعٌ *Ethpa* be counted, reckoned
 رَجُلٌ مَّوَدَّعٌ *m* counting; number
 رَجُلٌ مَّوَدَّعٌ *Pa* bring, lead
 رَجُلٌ مَّوَدَّعٌ *f* (*pl* رَجُلٌ مَّوَدَّعٌ) portion, sector
 رَجُلٌ مَّوَدَّعٌ *poor, indigent*
 رَجُلٌ مَّوَدَّعٌ *Ethpa* become poor
 رَجُلٌ مَّوَدَّعٌ *f* poverty
 رَجُلٌ مَّوَدَّعٌ: رَجُلٌ مَّوَدَّعٌ *penalty*
 رَجُلٌ مَّوَدَّعٌ *m* ascent
 رَجُلٌ مَّوَدَّعٌ *f* working, action
 رَجُلٌ مَّوَدَّعٌ *exalted, lofty*
 رَجُلٌ مَّوَدَّعٌ *m* entrance
 رَجُلٌ مَّوَدَّعٌ *m* residence

رَجُلٌ مَّوَدَّعٌ *f* cave
 رَجُلٌ مَّوَدَّعٌ *western*
 رَجُلٌ مَّوَدَّعٌ *f* fall
 رَجُلٌ مَّوَدَّعٌ *f* leadership
 رَجُلٌ مَّوَدَّعٌ *be able (to)*
 رَجُلٌ مَّوَدَّعٌ *f* net, trap
 رَجُلٌ مَّوَدَّعٌ *Ethpa* intervene
 رَجُلٌ مَّوَدَّعٌ *f* middle
 رَجُلٌ مَّوَدَّعٌ *m* (*cst* رَجُلٌ مَّوَدَّعٌ) master
 رَجُلٌ مَّوَدَّعٌ *f* pearl
 (μαργαρίτης)
 رَجُلٌ مَّوَدَّعٌ *f* course
 رَجُلٌ مَّوَدَّعٌ *m* property, possession
 رَجُلٌ مَّوَدَّعٌ *m* height, high place
 رَجُلٌ مَّوَدَّعٌ *Af* venture, act audaciously
 رَجُلٌ مَّوَدَّعٌ *f* boldness, audacity
 رَجُلٌ مَّوَدَّعٌ *God (of Israel), Lord (w. ref. to Jesus)*
 رَجُلٌ مَّوَدَّعٌ *exalted*
 رَجُلٌ مَّوَدَّعٌ *bitter*
 رَجُلٌ مَّوَدَّعٌ *f* carriage
 رَجُلٌ مَّوَدَّعٌ *f* thought
 رَجُلٌ مَّوَدَّعٌ *Pe a/o* polish
 رَجُلٌ مَّوَدَّعٌ *m* bitterness
 رَجُلٌ مَّوَدَّعٌ *m* praiser
 رَجُلٌ مَّوَدَّعٌ *f* (*pl* رَجُلٌ مَّوَدَّعٌ) measure; رَجُلٌ مَّوَدَّعٌ *moderately*
 رَجُلٌ مَّوَدَّعٌ *m* oil
 رَجُلٌ مَّوَدَّعٌ *m* messiah, Christ
 رَجُلٌ مَّوَدَّعٌ *m* tabernacle, tent; dwelling place; pledge, pawn
 رَجُلٌ مَّوَدَّعٌ *f* power

مَحَلَّةٌ perfect
 مَحَلَّةٌ f banquet; wedding
 feast
 مَحَلَّةٌ m drink; drinking
 مَحَلَّةٌ: مَحَلَّةٌ ever
 مَحَلَّةٌ m act of extending
 مَحَلَّةٌ f demonstration

ل

مَحَلَّةٌ f length; مَحَلَّةٌ
 مَحَلَّةٌ patience
 مَحَلَّةٌ Ethpa prophesy,
 foretell
 مَحَلَّةٌ Pe *ala* draw
 مَحَلَّةٌ Pe (*Impf* مَحَلَّةٌ.) مَحَلَّةٌ.
 the dawn broke; Af (مَحَلَّةٌ)
 spend the night
 مَحَلَّةٌ /naggārā/ m carpenter
 مَحَلَّةٌ مَحَلَّةٌ /naggā-/ f carpentry;
 carpentership
 مَحَلَّةٌ Pe *ala* shine; Af light up
 (*tr*), kindle
 مَحَلَّةٌ illumined, light;
 informed, well versed; *noun*
 light
 مَحَلَّةٌ m a long time
 مَحَلَّةٌ m light
 مَحَلَّةٌ (مَحَلَّةٌ) Af give rest; put
 away; Eттаf have rest
 مَحَلَّةٌ foreign, alien
 مَحَلَّةٌ f fire
 مَحَلَّةٌ m nostril
 مَحَلَّةٌ Ethpa be resurrected

مَحَلَّةٌ f resurrection
 مَحَلَّةٌ Pe *elo* (*Impf* مَحَلَّةٌ)
 descend
 مَحَلَّةٌ m robe
 مَحَلَّةٌ Pe *ala* keep, maintain;
 watch out for; guard
 مَحَلَّةٌ m satisfaction; resting
 place; rest
 مَحَلَّةٌ Nisan = April
 مَحَلَّةٌ m yoke
 مَحَلَّةٌ m injury, blemish
 مَحَلَّةٌ m deceit
 مَحَلَّةٌ Pe *alo* slaughter
 مَحَلَّةٌ m wealth
 مَحَلَّةٌ m law (νόμος)
 مَحَلَّةٌ legally
 مَحَلَّةٌ Pe *ala* take (in hand)
 مَحَلَّةٌ Pa test
 مَحَلَّةٌ Pe *ale* (*Impf* مَحَلَّةٌ) fall; fall
 upon, harass
 مَحَلَّةٌ Pe *alo* (*Impf* مَحَلَّةٌ) exit;
 Af (مَحَلَّةٌ) bring/take out
 مَحَلَّةٌ/nfaq-/ f (*pl* مَحَلَّةٌ)
 expenses
 مَحَلَّةٌ f (*pl* مَحَلَّةٌ) soul;
 tomb; (with a *pron. suf.*) -self,
 -selves
 مَحَلَّةٌ Pe *alo* plant; Ethpe = *pass*
 Pe
 مَحَلَّةٌ Ethpa distinguish
 oneself
 مَحَلَّةٌ *adj* illustrious, glorious;
 victorious

𐎠𐎢𐎡𐎢𐎢 *f* feminine gender

𐎠𐎢𐎡𐎢𐎢 *f* a female

𐎠𐎢𐎡𐎢𐎢 *Af* (√ 𐎠𐎢𐎡) add, join

𐎠𐎢𐎡𐎢𐎢 *Pe alo* hit, knock (𐎠)

𐎠𐎢𐎡𐎢𐎢 *f* breath

𐎠𐎢𐎡𐎢𐎢 *m* eagle

𐎠𐎢𐎡𐎢𐎢 *Ethpa* become drawn, attracted

𐎠𐎢𐎡𐎢𐎢 *Pe Impf* 'he shall give' (§ 67)

𐎠𐎢𐎡𐎢𐎢

𐎠𐎢𐎡𐎢𐎢 /sebbel-/ *f* ladder, flight of stairs

𐎠𐎢𐎡𐎢𐎢 *Pe ala* be satiated

𐎠𐎢𐎡𐎢𐎢 *f* satiety

𐎠𐎢𐎡𐎢𐎢 *Pe ala* think; *Ethpe* = *pass* *Pe*; *Pa* hope (in 𐎠 / 𐎠𐎢); evangelise, preach the gospel

𐎠𐎢𐎡𐎢𐎢 *m* hope

𐎠𐎢𐎡𐎢𐎢 /svartāl/ *f* gospel

𐎠𐎢𐎡𐎢𐎢 *f* old woman

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

𐎠𐎢𐎡𐎢𐎢 *Pe elo* worship

𐎠𐎢𐎡𐎢𐎢 /saggi/ much, many, abundant

𐎠𐎢𐎡𐎢𐎢 *Pa* harm

𐎠𐎢𐎡𐎢𐎢 *Pe alo* rip, tear up

𐎠𐎢𐎡𐎢𐎢 *Pe alo* arrange

𐎠𐎢𐎡𐎢𐎢 *Pe ela* testify; *Af* = *Pe*

𐎠𐎢𐎡𐎢𐎢 *m* multitude; majority

𐎠𐎢𐎡𐎢𐎢 *m* meaning, sense

𐎠𐎢𐎡𐎢𐎢 pertaining to meaning

𐎠𐎢𐎡𐎢𐎢 *f* branch

𐎠𐎢𐎡𐎢𐎢 *m* action; event

𐎠𐎢𐎡𐎢𐎢 *m* defect; wrongdoing; damage

𐎠𐎢𐎡𐎢𐎢 *Pe alo* overthrow, expel

𐎠𐎢𐎡𐎢𐎢 *f* old age

𐎠𐎢𐎡𐎢𐎢 *Pa* bear, endure

𐎠𐎢𐎡𐎢𐎢 *f* food

𐎠𐎢𐎡𐎢𐎢 (√ 𐎠𐎢𐎡) *Pe* place; *Ethpe* be located; be issued

𐎠𐎢𐎡𐎢𐎢 *f* treasure

𐎠𐎢𐎡𐎢𐎢 at all; altogether

𐎠𐎢𐎡𐎢𐎢 *Pa* expect, look forward (to 𐎠)

𐎠𐎢𐎡𐎢𐎢 *f* knife

𐎠𐎢𐎡𐎢𐎢 *Af* do, act foolishly; err, sin

𐎠𐎢𐎡𐎢𐎢, 𐎠𐎢𐎡𐎢𐎢 foolish

𐎠𐎢𐎡𐎢𐎢 *f* shield

𐎠𐎢𐎡𐎢𐎢 *Af* think nothing of, despise; *Ethpe* = *Af pass*

𐎠𐎢𐎡𐎢𐎢 *Pe ela* (*Impf*. 𐎠𐎢𐎡𐎢) ascend; *Af* (𐎠𐎢𐎡) = *caus* *Pe* load; take up

𐎠𐎢𐎡𐎢𐎢 (𐎠𐎢𐎡𐎢) *adj* blind

𐎠𐎢𐎡𐎢𐎢 *Pe alo* reach; 𐎠𐎢𐎡𐎢𐎢 seated at a dinner-table; *Ethpe* seat oneself at a table for a meal; *Af*, *Pa* support

𐎠𐎢𐎡𐎢𐎢 *m* banquet; 𐎠𐎢𐎡𐎢𐎢 banquet hall

𐎠𐎢𐎡𐎢𐎢 *f* left-hand

𐤎𐤍 Pe hate
 𐤎𐤍 *adj* (𐤎𐤍) hateful
 𐤎𐤍𐤎𐤍 *f* dislike
 𐤎𐤍𐤎𐤍 *f* helmet
 𐤎𐤍𐤎𐤍 badly
 𐤎𐤍 in need of (𐤎𐤍)
 𐤎𐤍𐤎𐤍 *f* lack
 𐤎𐤍 Pe *alo* do, practise; visit
 𐤎𐤍 Pa empty out
 𐤎𐤍𐤎𐤍 *m* document
 𐤎𐤍𐤎𐤍 *m* scribe
 𐤎𐤍𐤎𐤍 *f* (pl 𐤎𐤍𐤎𐤍) lip; edge, rim
 𐤎𐤍 Pa present
 𐤎𐤍𐤎𐤍 opposed
 𐤎𐤍𐤎𐤍 opposed, adverse
 𐤎𐤍 Pe *alo* do wrong, sin; damage (+𐤎)
 𐤎𐤍𐤎𐤍 *f* stink
 𐤎𐤍 empty, vain
 𐤎𐤍𐤎𐤍 *m* winter
 𐤎𐤍 Pe *alo* hide

𐤎

𐤎𐤍 Pe *ale* make, manufacture; do; bring about (a situation)
 𐤎𐤍𐤎𐤍 *m* servant, slave
 𐤎𐤍𐤎𐤍 *m* product; work, deed; incident
 𐤎𐤍𐤎𐤍 *m* actor, doer; [grammatical t.t.] active, agent
 𐤎𐤍𐤎𐤍 *f* status of agent; performance

𐤎𐤍𐤎𐤍 *f* work, deed
 𐤎𐤍 Pe *ala* pass away; get past; overstep; pass by
 𐤎𐤍 Hebrew
 𐤎𐤍 Pa roll off (*tr*)
 𐤎𐤍 /^ˈgal/ fast, quickly
 𐤎𐤍 whilst
 𐤎𐤍 Af wrest, snatch
 𐤎𐤍𐤎𐤍 /^ˈdakkēl/ up to then; up to now, still
 𐤎𐤍𐤎𐤍 *conj* before
 𐤎𐤍𐤎𐤍 /^ˈdammā/ *prep*
 𐤎𐤍 as far as, up to;
 𐤎𐤍 *conj* until
 𐤎𐤍𐤎𐤍 /^ˈeddānā/ *m* time;
 𐤎𐤍 at all times
 𐤎𐤍𐤎𐤍 *m* festival
 𐤎𐤍 Pa help; Ethpa = *pass* Pa
 𐤎𐤍𐤎𐤍 *f* church
 𐤎𐤍 Pe *ala* remember
 𐤎𐤍𐤎𐤍 *m* help
 𐤎𐤍𐤎𐤍 *m* memory; mentioning
 𐤎𐤍𐤎𐤍 *m* agitation
 𐤎𐤍𐤎𐤍 *m* iniquity
 𐤎𐤍𐤎𐤍 *m* depth
 𐤎𐤍𐤎𐤍 *m* existence
 𐤎𐤍𐤎𐤍 *m* flower
 𐤎𐤍 Af (√𐤎𐤍) distress
 𐤎𐤍𐤎𐤍 *m* seniority, antiquity
 𐤎𐤍𐤎𐤍 *m* richness
 𐤎𐤍𐤎𐤍 *f* strength
 𐤎𐤍𐤎𐤍 with difficulty

ٲٲٲٲ Ethpe to put on,
 clothe oneself
 ٲٲٲٲ *m.* custom
 ٲٲٲٲ *f* eye; fountain
 ٲٲٲٲ *f* wakefulness,
 vigilance
 ٲٲ Af (ٲٲٲٲ) wake up (*tr*);
 Etta wake up (*intr*)
 ٲٲ Pa hinder
 ٲٲ *prep* on; because of; *conj*
 ٲٲ because
 ٲٲ Pe *alo* enter; Af
 (ٲٲٲٲ) bring in
 ٲٲ Pe *alo* oppress
 ٲٲ Pa lift; Ethpa = *pass* Pa;
 ascend
 ٲٲ upper, elevated; supreme,
 highest
 ٲٲٲٲ *m* youth; servant
 ٲٲٲٲ *f* crop, harvest
 ٲٲٲٲ *m* world; era; ٲٲٲٲ,
 ٲٲٲٲ for ever;
 ٲٲٲٲ; eternal
 ٲٲٲٲ *f* cause, reason
 ٲٲٲٲ *f* burnt-offering
 ٲٲ *prep* together with
 ٲٲٲٲ *m* (pl ٲٲٲٲ) nation,
 people
 ٲٲٲٲ *m* dweller, resident
 ٲٲ Pe *ala* labour; trouble
 oneself (about ٲ)
 ٲٲٲٲ *m* labour
 ٲٲ Pa deepen
 ٲٲ Pe *ala* dwell, inhabit

ٲٲٲٲ (= ٲٲٲٲ) *m*
 existence
 ٲٲٲٲ *m* wool
 ٲٲ Pe reply
 ٲٲٲٲ *f* cloud
 ٲٲٲٲ, ٲٲٲٲ difficult
 ٲٲٲٲ twenty
 ٲٲٲٲ *m* dust
 ٲٲ Pe resist, fight against
 ٲٲٲٲ *adj* devastated, barren
 ٲٲ Pe *alo* to destroy; Ethpa
 be uprooted
 ٲٲٲٲ *f* scorpion
 ٲٲٲٲ *f* distress
 ٲٲٲٲ Ethpe be mixed
 ٲٲٲٲ *f* bed, couch
 ٲٲ Pe *ala* happen, befall (ٲٲ)
 ٲٲ Pe *alo* run away
 ٲٲٲٲ powerful
 ٲٲ Pe *ela* (*intr*) to intensify
 ٲٲ Pa get ready
 ٲٲٲٲ be due to (do); future
 ٲٲٲٲ old
 ٲٲٲٲ rich
 ٲٲ Pe *ala* be/become rich; Af
 = *caus* Pe

ٲ

ٲٲٲٲ, ٲٲٲٲ beautiful
 ٲٲٲٲ *m* fruit
 ٲٲٲٲ /paḡrā/ *m* body
 ٲٲٲٲ *f* corporeality
 ٲٲ Pe *u* give out odour,

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

ܘܥܒܩܘܒܐ clearly
 ܘܥܒܩܘܬܐ *m* word; matter;
 scriptural passage
 ܠܘܩܘܠܐ *m* (dining-)table
 ܘܥܘܠܐ Pe *ala* open [*tr*]
 ܠܘܩܘܬܐ *m* width

ܠܘܩܘܬܐ

ܠܘܩܘܬܐ filthy
 ܠܘܩܘܬܐ *f* filth
 ܠܘܩܘܬܐ Pe desire (+ ܥ); Ethpe
 consent; take a liking (to ܥ)
 ܠܘܩܘܬܐ *f* (*pl* ܠܘܩܘܬܐ..) thing;
 matter
 ܠܘܩܘܬܐ *m* will, desire
 ܠܘܩܘܬܐ *f* (*pl* ܠܘܩܘܬܐ..) finger
 ܠܘܩܘܬܐ Pa decorate
 ܠܘܩܘܬܐ Af (or Pa, ܠܘܩܘܬܐ) make
 thirsty
 ܠܘܩܘܬܐ *m* fasting
 ܠܘܩܘܬܐ (ܠܘܩܘܬܐ) Pe *u* depict; Ettaf
 (ܠܘܩܘܬܐ) = *pass* Pe
 ܠܘܩܘܬܐ (ܠܘܩܘܬܐ) Pe *u* heed (Δ)
 ܠܘܩܘܬܐ *f* lewdness
 ܠܘܩܘܬܐ *prep* beside, next to
 ܠܘܩܘܬܐ *m* hunter
 ܠܘܩܘܬܐ *f* (*pl* ܠܘܩܘܬܐ..) prayer
 ܠܘܩܘܬܐ Pa split, chop (wood)
 ܠܘܩܘܬܐ Pa pray
 ܠܘܩܘܬܐ *m* image
 ܠܘܩܘܬܐ *m* radiance
 ܠܘܩܘܬܐ *m* disgrace
 ܠܘܩܘܬܐ *m* morning

ܠܘܩܘܬܐ *f* worry
 ܠܘܩܘܬܐ Pa cleave, split

ܠܘܩܘܬܐ

ܠܘܩܘܬܐ *m* distress, adversity
 ܠܘܩܘܬܐ Pa receive
 ܠܘܩܘܬܐ *m* grave
 ܠܘܩܘܬܐ *m* burial; ܠܘܩܘܬܐ
 cemetery
 ܠܘܩܘܬܐ Pa have permanent posses-
 sion of
 ܠܘܩܘܬܐ *f* placing before,
 fronting
 ܠܘܩܘܬܐ sacred, holy
 ܠܘܩܘܬܐ *m* neck
 ܠܘܩܘܬܐ Pa act early; Ethpa be said
 or done first, precede
 ܠܘܩܘܬܐ /*qdem*/ *adj* earlier
 ܠܘܩܘܬܐ /*qdām*/ *prep* before, ahead
 of; ܠܘܩܘܬܐ *adj* prior to
 ܠܘܩܘܬܐ *adj* first, former; ancient
 ܠܘܩܘܬܐ Pa purify
 ܠܘܩܘܬܐ Pa remain
 ܠܘܩܘܬܐ (ܠܘܩܘܬܐ) Pe *u* arise, stand
 up; be standing; take up a
 position; provide (for ܥ); Af
 raise, establish
 ܠܘܩܘܬܐ *m* offering
 ܠܘܩܘܬܐ *f* truth
 ܠܘܩܘܬܐ narrow
 ܠܘܩܘܬܐ *m* force: ܠܘܩܘܬܐ
 ܠܘܩܘܬܐ by force, against
 one's will

- מלא Pe *alo* kill
 מלא Pe *ala* arise (of clamour)
 נחל מלא *m* (river) lock, sluice
 (καταβάκτης)
 סתיו *m* summer
 מצב *m* condition
 מנוחה *f* resurrection
 עץ *m* wood
 קול *m* voice
 נחל *m* miser
 נחל little (of quantity)
 נחל Pe take possession of;
 acquire
 נחל *m* -self (§ 12a); nature
 נחל *m* fear, suspicion
 נחל *m* reed
 נחל *f* possessions
 נחל *m* possession, property
 נחל *m* emperor (of Rome)
 נחל Pe shout
 נחל *f* shout
 נחל (נחל) Pe *o* or *a* agree
 נחל *m* plough
 נחל Pe call; cry out; address,
 speak to (Δ); Ethpe be named,
 called
 נחל Pe *elo* approach (Δ);
 touch, affect (Δ) = Ethpa
 נחל *m* battle
 נחל *adj* near
 נחל *f* (pl נחל) village;
 field (§ 43)
 נחל Pe *alo* to cover over
- קרן *f* (pl קרן) horn
 נחל (נחל) Pe *ala* be (grow)
 old (of age)
 נחל *adj* elderly
- נחל
- נחל *m* mystery
 נחל *adj* (pl נחל) great; *noun*
 teacher; נחל *adj* chief priest
 נחל *f* (pl נחל) myriad
 נחל *f* majesty, greatness
 נחל Pa raise (child); Ethpa grow
 up
 נחל *f* desire, passion
 נחל Pe *ela* get angry
 נחל *adj* attractive, desirable
 נחל *adj* perceptive, sensible
 נחל *f* foot
 נחל *f* rivulet, tributary
 נחל Pe *alo* stone
 נחל Ethpa lust (after Δ)
 נחל Af feel, sense (א);
 notice
 נחל Pe proceed, sail
 נחל *m* pursuer
 נחל Pe *alo* chase, persecute
 נחל *m* down payment
 (ἀρραβών < Heb נחל)
 נחל Roman
 נחל Pe *ela* run
 נחל timid
 נחל *m* anger, wrath
 נחל *f* spirit; wind

𐤊𐤍𐤑𐤕 *m* distance
 𐤍𐤑 Pe be intoxicated
 𐤊𐤍𐤑𐤕 *f* intoxication
 𐤍𐤑 (√𐤍𐤑) Af (𐤍𐤑𐤕) lift;
 Ettaf = *pass* Af
 𐤊𐤍𐤑 *m* height
 𐤊𐤍𐤑𐤕 *m* gift, marriage gifts
 𐤊𐤍𐤑𐤕 *m* sign; signature,
 signing
 𐤍𐤑 *adj* far
 𐤍𐤑 Pe *ela* love, care for;
 𐤊𐤍𐤑 friend; Pa show mercy
 (to 𐤊𐤍)
 𐤊𐤍𐤑 *m* (often *pl*) love, mercy
 𐤍𐤑𐤕 Af remove, keep away;
 Ethpa = *pass* Af
 𐤍𐤑𐤕 Af (= Pa 𐤍𐤑𐤕)
 moisten; Ethpa become moist
 𐤊𐤍𐤑𐤕 *f* moisture,
 humidity
 𐤊𐤍𐤑 *m* smell, odour
 𐤊𐤍𐤑 *m* head
 𐤊𐤍𐤑𐤕 *f* beginning
 𐤊𐤍𐤑𐤕 *m* vehicle
 𐤍𐤑 Af lower, let drop
 𐤍𐤑 *adj* high
 𐤍𐤑 Pe cast; Af (+ 𐤊𐤍)
 saddle; = Pe
 𐤍𐤑 Pe *alo* hint (at 𐤊𐤍)
 𐤍𐤑 gentle
 𐤍𐤑 Pe think (of 𐤍)
 𐤍𐤑𐤕 Ethpa take into consid-
 eration; plan; think, ponder
 𐤍𐤑𐤕 (𐤍𐤑 II) Ethpa have

satisfaction from (𐤍)
 𐤍𐤑 sad
 𐤊𐤍𐤑 *m* thought; mind
 𐤍𐤑 Pe *ela* thunder, roar
 𐤍𐤑 Af let go of; leave
 𐤊𐤍𐤑 *m* movement; 𐤍𐤑
 𐤊𐤍 instant
 𐤍𐤑 Pe accuse; Ethpe = *pass* Pe
 𐤊𐤍𐤑 *m* opprobrium
 𐤍𐤑 wicked
 𐤍𐤑 Pe *alo* make a sign
 𐤍𐤑 = 𐤊𐤍𐤑𐤕
 𐤊𐤍 *m* nobleman
 𐤍𐤑 foremost, prominent

𐤍

𐤍𐤑 Pe (*Impf* 𐤍𐤑𐤕) ask for;
 Pa ask (a question); Ethpe
 excuse oneself; Ethpa = *pass*
 Pa
 𐤊𐤍𐤑 *f* vicinity; neighbour-
 hood
 𐤊𐤍𐤑 *f* (female) neighbour
 𐤍𐤑 Pa praise, laud; Ethpa =
pass Pa
 𐤍𐤑 praiseworthy, glorious
 𐤍𐤑 seventy
 𐤍𐤑 Pe *alo* leave alone;
 permit; forsake; forgive; Ethpe
 be exempted
 𐤊𐤍 *f* sabbath
 𐤍𐤑 Ethpe be perturbed
 𐤍𐤑 troubled, in turmoil

𐌸𐌹𐌺 Pe cast; Ethpe be ejected,
 be born in miscarriage
 𐌸𐌺𐌹𐌺 gift given by bridegroom
 𐌹𐌺 Pa send, dispatch; Ethpa =
pass Pa
 𐌸𐌺𐌹𐌺 *m* insomnia
 𐌸𐌺𐌹𐌺 *m* question,
 questioning
 𐌸𐌺𐌹𐌺 *m* boasting
 𐌸𐌺𐌹𐌺 *m* glory
 𐌸𐌺𐌹𐌺 *m* forgiveness
 𐌸𐌺𐌹𐌺 (𐌸𐌺𐌹𐌺) Af (𐌸𐌺𐌹𐌺) wash
 𐌸𐌺𐌹𐌺 *m* declaration
 𐌸𐌺𐌹𐌺 Ethpa perceive,
 recognise (< 𐌸𐌺𐌹𐌺)
 𐌸𐌺𐌹𐌺 (𐌸𐌺𐌹𐌺) Pe *u* treat with
 contempt; Ethpe (𐌸𐌺𐌹𐌺)
 become contemptible
 𐌸𐌺𐌹𐌺 Af deem worthy of (𐌸);
 Pe *ptc* 𐌸𐌺𐌹𐌺 worthy, deserving
 𐌸𐌺𐌹𐌺 equally, in the same
 way
 𐌸𐌺𐌹𐌺 *m* power
 𐌸𐌺𐌹𐌺 *m* completion,
 consummation
 𐌸𐌺𐌹𐌺 *m* attribute, epithet
 𐌸𐌺𐌹𐌺 *m* perfection
 𐌸𐌺𐌹𐌺 *m* rock
 𐌸𐌺𐌹𐌺 *m* beauty
 𐌸𐌺𐌹𐌺 *m* street; market
 𐌸𐌺𐌹𐌺 *m* wall, rampart
 𐌸𐌺𐌹𐌺 Ethpa come up against
 𐌸𐌺𐌹𐌺 *m* [grammatical t.t.]
 subject; beginning

𐌸𐌺𐌹𐌺 *m* groomsman
 𐌸𐌺𐌹𐌺 *f* bridesmaid
 𐌸𐌺𐌹𐌺 Pa lead; Ethpa
 (𐌸𐌺𐌹𐌺) reach out
 𐌸𐌺𐌹𐌺 Pa associate, allow to
 take part (in 𐌸); Ethpa
 (𐌸𐌺𐌹𐌺) take part
 𐌸𐌺𐌹𐌺 *m* one who shares (𐌸)
 𐌸𐌺𐌹𐌺 *f* (conjugal) union
 𐌸𐌺𐌹𐌺 Pe *alo* flow, gush forth
 𐌸𐌺𐌹𐌺 Ethpa change (*intr*)
 𐌸𐌺𐌹𐌺 Pe *alo* harass
 𐌸𐌺𐌹𐌺 *f* madness, folly
 𐌸𐌺𐌹𐌺 (also 𐌸𐌺𐌹𐌺) *m* deed
 (legal document)
 𐌸𐌺𐌹𐌺 *f* Sheol, Hades
 𐌸𐌺𐌹𐌺 *m* peace
 𐌸𐌺𐌹𐌺 Pe *e/a* lie (down)
 𐌸𐌺𐌹𐌺 Af find; be able to;
 Ethpe be found
 𐌸𐌺𐌹𐌺 *m* sender
 𐌸𐌺𐌹𐌺 I Pe *alo* (or: *la*) send a
 message; Ethpe be sent
 𐌸𐌺𐌹𐌺 II Pe *alo* (or: *la*) strip, take
 off (clothing), divest
 𐌸𐌺𐌹𐌺 Pa lord it over (𐌸);
 Ethpa be allowed, authorised
 (to do)
 𐌸𐌺𐌹𐌺 *m* tranquility; 𐌸𐌺𐌹𐌺
 suddenly, unexpectedly
 𐌸𐌺𐌹𐌺 *m* apostle
 𐌸𐌺𐌹𐌺 *adj* entitled to (𐌸);
 permitted

ḥlḥ m ruler

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

ḥlḥ m peace

ḥlḥ m (pl ḥlḥḥ, ḥlḥḥ) name

ḥlḥ Pa name

ḥlḥ Pe *alo* draw, pull out

ḥlḥ m sky, heaven

ḥlḥ heavenly

ḥlḥ Ethpa be completed, performed

ḥlḥ Pe *ala* hear; take heed of; (+ ḥlḥ) obey; Ethpe be subject

ḥlḥ Pa serve, minister; make

ḥlḥ m sun

ḥlḥ Pa depart; remove (*tr*)

ḥlḥ Ethpe (or Ethpa) be tormented

ḥlḥ f (*cst* ḥlḥ, pl ḥlḥ) year

ḥlḥ f sleep

ḥlḥ Ethpa recount, narrate

ḥlḥ f (pl ḥlḥ) hour

ḥlḥ m foot (of mountain)

ḥlḥ beautiful; good, commendable

ḥlḥ f beauty

ḥlḥ /šfel/, ḥlḥ frail

ḥlḥ m low state, ignominy

ḥlḥ Pe *ala* to overflow

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

ḥlḥ (√ḥlḥ) Pe *ala* be valid, true;

ḥlḥ Pa confirm; plant firmly; assert; secure, fasten; Ethpa be confirmed

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

ḥlḥ m story

ḥlḥ f tribe

ḥlḥ m lamp

ḥlḥ true; firm

ḥlḥ truly

ḥlḥ m remainder; 'ḥlḥ et cetera

ḥlḥ m truth

ḥlḥ, ḥlḥ six

ḥlḥ f (pl ḥlḥ) foundation

ḥlḥ /pešti/ Pe drink

ḥlḥ Pe *elo* be silent; Pa silence

ḥlḥ

ḥlḥ f business, commerce

ḥlḥ Pe *ala* ask for, demand; accuse (ḥlḥ pers) of; Ethpe be made liable

ḥlḥ /tva'tā/ f tax

ḥlḥ Pe *alo* (or: /a) tear; break

ḥlḥ Ethpa conduct business

ጥገራ /taggārā/ *m* merchant
 ጥገራ ጥገራ *f* wonder, miracle
 ጥገራ Pa delay, withhold
 ጥገራ *m* wonder
 ጥገራ Ethpe repent
 ጥገራ Af (ጥገራ) return (*tr*)
 ጥገራ again
 ጥገራ Pe get alarmed,
 dismayed; Af = *caus* Pe
 ጥገራ *m* trust, confidence
 ጥገራ *f* increment
 ጥገራ repentance
 ጥገራ *f* helplessness,
 impotence
 ጥገራ *m* border, limit
 ጥገራ *prep* under
 ጥገራ *f* veil
 ጥገራ: ጥገራ /ltaht/ *prep* below
 ጥገራ Ethpa be brought low
 ጥገራ *m* south
 ጥገራ southern
 ጥገራ Ethpe trust, rely (on
 ጥገራ)
 ጥገራ *m* combat
 ጥገራ Pe hang; Ethpe be erected,
 hanged
 ጥገራ third
 ጥገራ Pa instruct
 ጥገራ *m* disciple
 ጥገራ three
 ጥገራ thirty
 ጥገራ Pe *ala* be astonished
 ጥገራ there

ጥገራ eight
 ጥገራ *f* agreement, contract;
 condition
 ጥገራ Pa recount, narrate
 ጥገራ here
 ጥገራ Pe *alo* weigh; Ethpe
 stumble
 ጥገራ *m* safe place
 ጥገራ Af set, place; prepare
 ጥገራ *f* growth
 ጥገራ straight, just
 ጥገራ *f* straightness
 ጥገራ, ጥገራ two
 ጥገራ second
 ጥገራ Pe *alo* break through.
 ጥገራ *m* gate, entrance
 ጥገራ, ጥገራ twelve
 ጥገራ *f* glory, praise
 ጥገራ *f* ministry, service
 ጥገራ *m* torture
 ጥገራ nine
 ጥገራ Tishri (see Text 1, n. 3)

PROPER

NOUNS¹

اَبْجَار Abgar
 اَبْرَاهَام Abraham
 اَغْجَا Agga
 اِدَسْسِينَة Edessene
 اِدَسْسَا Edessa
 اِيُتْيُخُس Eutyclus Εὐτυχὸς
 اِيُسِيْبْيُس Eusebius
 اَوْرِيْلِيَا Aurelia
 اَوْرِيْلْيُس Aurelius
 اَوْرِيْلِس Aurelis
 اِجْرُسَالَيْم Jerusalem
 اِسْحَاق Isaac
 اِهْرُود Herod
 اَلْاَسْكَنْدَرِيَا Alexandria
 اَمُورِيْتِي Amorite
 اَمْمَاث-سِين Ammath-Sin
 اَنْدْرِيُو Andrew
 اَنْطُونْيُس Antonius
 اَنْطُونِيَانَا Antoniniana
 اَنْطِيُخُس Antiochus
 اَنْنْيُس Annius
 اِفْرَايْم Ephraim (place name);
 اِفْرِيْم (personal name)
 اَرِيَانُس (= اَنْنْيُس ?)
 اَرِيَانُس Arrianus
 اَبْتَلْحَيْم Bethlehem
 اَبْتَلْحَيْمِي Bethany

بِيْلَام Bileam
 بِيْلْشُو Belshu
 بَار-بَا'شَا Bar-Ba'sha
 بَارْدَايسَان Bardaisan
 بَار-يَامَا Bar-Yama
 بَار-سَامْيَا Bar-Samya
 بَار-بَا'إِشَامِين Bar-Ba'eshamen
 بِيْرْسَهِيَا Beersheva
 بَارْتُولُومِيُو Bar-
 tholomew
 غُدْنَافَار Gudnaphar
 غُدْأَفَار Gudaphar
 غُورْدِيَانُس Gordianus
 دَاوُد David
 دَايسَان, رِيَاب مَائِي Daisan, river flowing
 through Edessa
 دَانِيَال Daniel
 اِنْدِيَا India
 اِنْدِيَان Indian
 زَبِيْدِي Zebedee
 هَبْبَان Habban
 اَلْفَايُوس Alphaeus
 هَافْسَا Hafsai

¹ In many cases the vocalisation remains uncertain.

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|---------------------------|--------------------------------|
| ܢܒܐܢܐ Harranaean | ܘܨܕܐ divine name (inscription) |
| ܟܘܕܐܢܐ Judaea | ܕܢܐܘܪܝܢܐ Nazareth |
| ܟܘܕܐܢܐ Judas | ܫܒܘܨܬܐ Sebastus |
| ܟܘܕܐܢܐ Jewish, Jew | ܫܘܘܪܐ Severus |
| ܟܘܕܐܢܐ Jew | ܫܘܢܕܪܘܟܐ Sandaruk |
| ܝܘܗܢܢܐ John | ܟܘܒܘܪܐ Hebrew |
| ܝܚܘܢܐ Jechoniah | ܐܘܘܕܐ Avida |
| ܝܘܫܘܦܐ Joseph | ܫܘܘܪܐܘܩܘܘܫܐ Philip |
| ܝܘܫܘܐ Josiah | ܫܘܘܦܘܫܐ Papus |
| ܝܘܫܘܥܐ Jacob, James | ܟܘܪܐܝܐ Pharisee |
| ܝܘܫܘܥܐ Jesus | ܫܘܘܪܐܝܐ Persian |
| ܟܘܫܐܘܦܐ Cephas | ܟܘܕܐܢܐ Kedar |
| ܟܘܕܐܢܐ Chaldaean | ܟܘܕܐܢܐ Canaanite |
| ܠܘܩܐܘܫܐ Lucas | ܟܘܕܐܢܐ Caiaphas |
| ܠܐܘܪܐܘܫܐ Lazarus | ܟܘܕܐܢܐ Roman |
| ܡܩܝܡܘܩܐ Matthew | ܟܘܕܐܢܐ Romus |
| ܡܘܨܐܝܐ Moses | ܫܘܘܪܐܘܩܘܘܫܐ Shamenbaraz |
| ܡܘܢܐ Ma'nu | ܫܘܘܪܐܘܩܘܘܫܐ Shamnai |
| ܡܘܩܝܡܘܩܐ Moqimu | ܫܘܘܪܐܘܩܘܘܫܐ Simon |
| ܡܘܪܝܐܝܐ Mary | ܫܘܘܪܐܘܩܘܘܫܐ Shamashyab |
| ܡܘܪܘܨܐܝܐ Marcus | ܫܘܘܪܐܘܩܘܘܫܐ (inscription) |
| ܡܘܪܘܨܐܝܐ Marcia | |
| ܡܘܪܘܨܐܝܐ Martha | ܫܘܘܪܐܘܩܘܘܫܐ Thomas |
| ܡܘܪܘܨܐܝܐ Matthew | ܫܘܘܪܐܘܩܘܘܫܐ Tiro |
| ܡܘܨܘܨܐܝܐ Mathsin | |
| ܡܘܪܘܨܐܝܐܐܘܬܐ Mat-Tar'atha | |