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INTRODUCTION TO SYRIAC

*An Elementary Grammar with
Readings from Syriac Literature*

Wheeler M. Thackston



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Introduction to Syriac
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Readings from Syriac Literature
by Wheeler M. Thackston

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Preface

SYRIAC IS THE ARAMAIC DIALECT of Edessa, now Urfa in Eastern Turkey, an important center of early Christianity in Mesopotamia. Edessene Syriac was rapidly accepted as the literary language of all non-Greek eastern Christianity and was the primary vehicle for the Christianization of large parts of central and south-central Asia. Even after the rupture in the fifth century between the monophysitic Jacobite church of Syria and the Nestorian Church of the East, which coincided geographically with the Persian Empire, Syriac remained the liturgical and theological language of both these “national” churches. Today it is the classical tongue of the Nestorians and Chaldeans of Iran and Iraq and the liturgical language of the Jacobites of Eastern Anatolia and the Maronites of Greater Syria. As a result of the far-reaching missionary activity of Syriac speakers, the script of Mongolian even today is a version of the Syriac alphabet written vertically *à la chinoise* instead of horizontally. Syriac is also the language of the Church of St. Thomas on the Malabar Coast of India.

Syriac belongs to the Levantine (northwest) group of the central branch of the West Semitic languages together with all other forms of Aramaic (Babylonian Aramaic, Imperial Aramaic, Palestinian Aramaic, Samaritan, Mandaean) and Canaanite (Ugaritic, Hebrew, and Phoenician). Also to the central branch belongs the North Arabian group, which comprises all forms of Arabic. Classical Ethiopic (Ge'ez) and many modern Ethiopian and South Arabian languages fall into the south branch of West Semitic. More distantly related are the East Semitic Akkadian (Assyrian and Babylonian)

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and Eblaite.

Syriac literature flourished from the third century on and boasts of writers like Ephraem Syrus, Aphraates, Jacob of Saruḡ, John of Ephesus, Jacob of Edessa, and Barhebraeus. After the Arab conquests and the advent of Islam in the seventh century to the area over which eastern Christianity held sway, Syriac became the language of a tolerated but disenfranchised and diminishing community and began a long, slow decline both as a spoken tongue and as a literary medium in favor of the dominant Arabic. Although there are a few scattered pockets of Aramaic speakers left in remote areas of the Near East, there are no immediate descendants of Syriac spoken today.

Of major importance is the role Syriac played as the intermediary through which Greek learning and thought passed to the Islamic world, for it was Syriac-speaking translators who first turned the corpus of late Hellenistic science and philosophy from Syriac into Arabic at the Dār al-Ḥikma in caliphal Baghdad. Syriac translations also preserve much Middle Iranian wisdom literature that has been lost in the original Persian.

In this text the language is presented both in the Syriac script, as it will always be seen, and in transcription, which is given so that the pronunciation of individual words and the structure of the language as a whole may be represented as clearly as possible. As is the case with most Semitic languages, Syriac leaves so much of a word unwritten that to read an unvocalized text requires a good deal of decipherment on the part of the reader. It is essential therefore for the learner to become accustomed as early as possible to recognizing words, along with all their potential readings, from the written consonantal skeleton.

After the first few lessons, the majority of the sentences in the exercises—and all of the readings in later lessons—are taken directly from the *Pšittā*, the standard Syriac translation of the Bible. It is recognized on the one hand that most students learn Syriac as an adjunct to biblical or theological studies and will be interested primarily

PREFACE

in this text; it is difficult, on the other hand, to overestimate the stylistic influence of the Bible on Syriac authors in general. Biblical passages also have the advantage of being familiar, to some degree or other, to most English-speaking students.

Sections II and V of Preliminary Matters must be studied thoroughly before proceeding to the grammar because an understanding of the principles of *begadkepat* and the schwa, as well as vocalic reduction, is mandatory before any substantial grammatical explanations can be given. There is a preliminary exercise on p. xxvi; it should be done after one has become familiar with the contents of section II of Preliminary Matters (pp. xxii–xiv). The answers to the exercise are given on p. 224, as are transcriptions of the exercises for lessons one through five. These are intended not as a crutch but as a check for readings and spirantizations. After the twenty lessons of grammar have been finished, the learner should proceed to the section of Readings beginning on page 151, where a few biblical passages and some specimens of religious and secular literature are given. All words that occur in the reading section are contained in the Vocabulary.

For many of those whose interest in Syriac stems from biblical studies or from the history of eastern Christianity, Syriac may be their first Semitic language. Every effort has been made in the presentation of the grammar to keep the Semitic structure of the language in the forefront and as clear as possible for those who have no previous experience with languages of that family. Syriac is structurally perhaps the simplest of all the Semitic languages. It is free of the complexities of classical Arabic, has little of the unpredictability of Biblical Hebrew, and is not subject to the great dialectal and regional differences of Jewish and Imperial Aramaic.

A chart of correspondences among Arabic, Hebrew, and Syriac is given on p. xxv for the benefit of those who are approaching Syriac with a knowledge of one or more of the Semitic languages. Those who have not studied Hebrew or Arabic may safely ignore this section.

Preliminary Matters

I. THE SOUNDS OF SYRIAC

Consonants. The consonants of Syriac are as follows.

STOPS

<i>p</i>	the <i>p</i> in 'pit'	<i>d</i>	the <i>d</i> in 'den'
<i>b</i>	the <i>b</i> in 'bit'	<i>k</i>	the <i>c</i> in 'cave'
<i>t</i>	the <i>t</i> in 'ten'	<i>g</i>	the <i>g</i> in 'gave'

SPIRANTS

<u><i>p</i></u>	the <i>f</i> in 'fan'		
<u><i>b</i></u>	the <i>v</i> in 'van'		
<u><i>t</i></u>	the <i>th</i> in 'thing'		
<u><i>d</i></u>	the <i>th</i> in 'then'		
<u><i>k</i></u>	the <i>ch</i> of German <i>Bach</i> , Scottish 'loch,' and the Ara- bic <i>خ</i> , a voiceless velar frica-	<i>g</i>	tive, pronounced like a scraped <i>k</i> but slightly further back in the throat; the point of articulation is against the soft palate [x].
			the voiced counterpart to the spirantized <u><i>k</i></u> above, a voiced velar fricative, the Arabic <i>غ</i> , rather like a gargle [ɣ].

VELARIZED CONSONANTS

<i>ṭ</i>	articulated like <i>t</i> but with the	tongue raised high against
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PRELIMINARY MATTERS

the velar ridge; accompanied by a constriction in the throat as a secondary articulation, like the Arabic ط, [t]

ʃ articulated like *s* but, as with *t* above, the tongue is raised

toward the velar ridge; ʃ also has a constriction in the throat as a secondary articulation, like the Arabic ص, [s]. The European tradition mispronounces as “ts.”

FRICATIVES

s the *s* in ‘sip’

ʃ the *sh* in ‘ship’

z the *z* in ‘zip’

GLOTTO-PHARYNGEALS

h the *h* in ‘hat’

father forward in the throat with the throat muscles severely constricted to produce a low hissing sound with no trace of scraping (the Arabic ح).

’ the glottal stop, as in the dialect pronunciation of “bo’l” for “bottle” and “li’l” for “little.” Although glottal stop is usually lost in Syriac unless it is doubled or intervocalic, it is an integral feature of the language’s morphophonemic system.

ᶜ the voiced pharyngeal fricative, in which the vocal cords vibrate with the muscles of the throat tightly constricted; correct pronunciation is something approximating a gag (the Arabic ع).

ħ a voiceless pharyngeal fricative [ħ], articulated like *h* but

NASALS, CONTINUANTS, SEMIVOWELS

m the *m* in ‘moon’

Italian *r*, not the constriction of American English

n the *n* in ‘noon’

l the *l* in ‘leaf’

w the *w* in ‘wet’

r the flap of the Spanish and

y the *y* in ‘yet’

Vowels. Syriac has the following vowels:

<i>a</i>	short <i>ǎ</i> , like the <i>o</i> in 'dot'	in Western Syriac this vowel merged with <i>i</i> everywhere and is pronounced like the <i>ee</i> in 'see'
<i>ā</i>	long <i>ā</i> : in the Eastern Syriac tradition <i>ā</i> is pronounced like the <i>a</i> in 'father'; in the Western tradition it is pronounced like the <i>o</i> in 'bone'	
<i>e</i>	short <i>ě</i> , like the <i>e</i> of 'debt'	<i>i</i>
<i>ē</i>	long <i>e</i> , like the <i>ay</i> of 'day'	long <i>ī</i> , like the <i>ee</i> in 'see'
<i>ey</i>	also long <i>ē</i> , used to show certain morphological forms	<i>o</i>
<i>ê</i>	in Eastern Syriac this vowel is pronounced exactly like <i>ē</i> ;	both short and long <i>o</i> are pronounced in East Syriac like the <i>o</i> in 'bone'; in West Syriac <i>o</i> merged with <i>u</i> everywhere. The long <i>ō</i> is used to indicate an irreducible <i>o</i> .
		<i>u</i>
		long <i>ū</i> , like the <i>oo</i> in 'moon'

II. BEGADKEPAT AND THE SCHWA

The stops *p*, *b*, *t*, *d*, *k* and *g* and their spirantized counterparts (*p̄*, *b̄*, *t̄*, *d̄*, *k̄*, *ḡ*), known collectively as the *begadkepat* letters, occur in mutually exclusive environments.

(a) Only stops occur doubled, never spirants, i.e., *-pp-*, *-bb-*, etc., not *-p̄p̄-*, *-b̄b̄-*, etc., as in *neppel* 'he falls,' *saggi* 'much,' and *meddem* 'thing.'

(b) The stops occur word-initially when preceded by a word ending in a consonant. The stops occur within a word at the beginning of a syllable (see section III) that is immediately preceded by one other consonant that is preceded by a vowel, as in *malkā* 'king,' *men ber* 'from my son,' and *lwāt gabrā* 'unto the man.'

(c) When preceded by any vowel, even across word boundaries,

the stops are spirantized, as in *neplet* (*neplet*) 'I fell,' *hāpek-nā* (*hāpek-nā*) 'I am returning,' *ebad* (*ebad*) 'he perished,' *bnā baytā* (*bnā baytā*) 'he built a house,' and *nektob* (*nektob*) 'he writes.'

"Any vowel" in the above definition includes the schwa (ə), an unpronounced "relic," the position of which is almost entirely predictable:

(1) In any word-initial cluster of two consonants, a schwa is assumed between the two, e.g., *ktab* → *kətab* 'he wrote,' *ʿbad* → *ʿəbad* 'he made,' and *tpalleg* → *təpalleg* 'you divide.'

The addition of a proclitic to such words spirantizes the first letter. The second letter, already spirantized, remains spirantized. For example, *ktab* 'he wrote' begins with two consonants; therefore, a schwa falls between the *k* and the *t*, spirantizing the *t*, and the *b* is spirantized by the vowel that precedes it: *kətab*. The addition of a proclitic like *da-* (*da-ktab* 'he who wrote') results in the spirantization of the *k*, and the *t* and *b* remain spirantized as before: *da-kətab*. If another proclitic like *w-* is added (*w-da-ktab* 'and he who wrote'), a schwa is assumed between the *w* and the *d*, spirantizing the *d*: *wə-da-kətab*.

(2) In any cluster of three consonants, a schwa is assumed between the second and third consonants, e.g., *madbrā* → *maq-bərā* 'wilderness,' *hallket* → *halləkət* 'I walked,' *attā* → *attətā* 'woman,' and *makkkat* → *makkəkət* 'she humbled.'

The existence of the schwa is so entirely predictable that its use will be dispensed with in this book. The few exceptions that occur, mainly for historical reasons, will be noted.

Rule (a) does not apply across morphological boundaries. For instance, in the word *baytā* 'house,' the initial *b-* is a stop when the word is sentence-initial or preceded immediately by a word that ends in a consonant. When a proclitic like the preposition *b-* is added, the second *b* is spirantized by applying rule c(1), giving *b-baytā* 'in the house.' If another proclitic, such as *da-*, is added, the resulting *da-b-*

baytā will have the first *b* spirantized by the vowel of *da-*. Doubled spirants occur only across morphological boundaries or as a result of vocalic reduction—never word-internally.

There are two important and constant exceptions to the *begadkepat* rules:

(1) The *-t-* of the feminine termination *-tā* (see §1.2) is always spirantized, whether it conforms to the *begadkepat* rules or not—for instance *amtā* ‘maidservant.’ The only exception to this rule occurs when the feminine *-tā* is preceded immediately by *t*, as in *mdittā* (with nonspirantized doubled *t*).

(2) The pronominal enclitics of the second-person plural, masculine *-kon* and feminine *-kēn*, always have spirantized *-k-*.

In addition, certain verb-forms have endings not conditioned by the *begadkepat* rules. These will be noted as they occur.

III. SYLLABIFICATION

Every syllable in Syriac begins with one and only one consonant, which is necessarily followed by a vowel (long, short, or schwa). Any two-consonant cluster is then broken between the two because no syllable may begin with more than one consonant. Clusters of three consonants have an implied schwa between the second and third consonants (see c(2) above) and are therefore treated as two-consonant clusters. In words that begin with a vowel, the initial vowel is reckoned a glottal stop plus vowel; where it occurs, the glottal stop is treated like any other consonant. Examples: *malkā* (*mal-kā*), *ṭurā* (*ṭu-rā*), *šmayyā* (*šə-may-yā*), *emar* (*'e-rnar*), *malktā* (*mal-kə-tā*), *madbrā* (*mad-bə-rā*), *sleqt* (*sə-leqt*), *ḥakkirn* (*ḥak-kim*). Syllables ending in a vowel are called “open”; those that end in a consonant are called “closed.”

IV. STRESS

Stress may fall on any of the final three syllables in a word.

(1) Ultimate stress. Any final syllable (ultima) that is closed and contains a long vowel is stressed, as in *ḥakkim* (*ḥak-kim'*), *nebnōn* (*neb-nōn'*), *bāneyn* (*bā-neyn'*), *šaddarnāk* (*šad-dar-nāk'*), *bnāt* (*bā-nāt'*), *ḥzayt* (*ḥə-zayt'*), *qaṭluh* (*qaṭ-luh'*), *šappirān* (*šap-pi-rān'*).

(2) Penultimate stress. If the final syllable is not stressed, then the next to last syllable (penultima) receives stress if it contains a long vowel or is closed, e.g., *malkā* (*mal'-kā*), *bānē* (*bā'-nē*), *emret* (*em'-ret*), *qaṭleh* (*qaṭ'-leh*), *qṭalton* (*qə-ṭal'-ton*), *attat* (*at'-tat*).

(3) Antepenultimate stress. If the criteria set forth in (1) and (2) above are not met, then stress recedes to the syllable before the penultimate, the antepenultimate, e.g., *madbrā* (*mad'-bə-rā*), *attā* (*at'-tə-tā*), *malktā* (*mal'-kə-tā*), *etqṭel* (*eṭ'-qə-ṭel*).

In no instance may an open syllable with a short vowel be stressed. In such a situation stress falls forward to the next stressable syllable, as *emar* (*e-mar'*), *ḥzā* (*ḥə-zā'*), *enā* (*e-nā'*), *qṭal* (*qə-tal'*).

V. VOCALIC REDUCTION AND PROSTHESIS

An important element of Syriac phonology is the principle of retrogressive vocalic reduction. Simply stated, any short vowel (*a*, *e*, *o*) in an open syllable is reduced to zero or schwa (|Cv̄| → |Cv̄| → |C|). Such reduction is always calculated retrogressively, i.e., from the end of the word back toward the beginning. Examples: *qāṭel* + *-in* → **qā-ṭe-lin* → *qāṭlin*; *nektob* + *-un* → **nek-to-bun* → *nektbun*; *šaddar* + *-āk* → **šad-da-rāk* → *šaddrāk*; *ta^cel* + *-an* → **ta^c-^ce-lan* → *ta^clan*.

Words are immune to vocalic reduction in the following cases:

(1) with the optional third-person plural perfect endings *-un*

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and *-ēn* (see §1.3);

(2) with the singular copulas *-u* and *-i* (see §6.2);

(3) in syllables resulting from the loss of glottal stop, e.g.,
še'let → *šelet*.

The principle of prosthesis is as follows: wherever vocalic reduction would give a glottal stop a schwa, the schwa is replaced with the vowel *e* and the glottal stop is then dropped ($C'C \rightarrow C'eC \rightarrow CeC$). For example, *neš'al* + *-un* → **neš-'a-lun* → **neš'lun* → **neš'elun* → *nešelun*, and **'amar* → **'mar* → **'emar* → *emar*.

Similarly when the two “weak” consonants *w* and *y* occur in a position that would require them to take schwa, they become the full vowels *u* and *i* respectively, e.g., **hadwtā* → **hadwətā* → *hadutā*, **yda^c* → **yada^c* → *ida^c*, **etyled* → **etyəled* → *etiled*. Syllables resulting from such changes are immune to vocalic reduction.

VI. THE SYRIAC ALPHABET

The Syriac alphabet, written from right to left, was developed from the Aramaic alphabet and, like Arabic, is basically a cursive script, i.e., most letters are joined one to another within a word. All letters connect from the right, and all but eight letters (indicated by asterisks below) connect forward to the left. Most of the various forms of a given letter are quite similar; only *kāp* and *nun* have wildly divergent forms.

There are three varieties of Syriac script in use, Estrangela, Nestorian and Jacobite. Because of its linear simplicity and elegance, Estrangela has much to recommend it and has been chosen as the basic script for this book.

The Estrangela letters are as follows:

ARAMAIC EQUIVALENT	FINAL/ALONE FORM	INITIAL/MEDIAL FORM	NAME OF LETTER	VALUE
Ⲁ		Ⲁ	<i>ālap*</i>	ʾ, -ā, -ē
Ⲃ	Ⲃ	Ⲃ	<i>bēt</i>	<i>b</i>
Ⲅ	Ⲅ	Ⲅ	<i>gāmal</i>	<i>g</i>
Ⲇ		Ⲇ	<i>dālat*</i>	<i>d</i>
Ⲉ		Ⲉ	<i>hēt*</i>	<i>h</i>
Ⲋ		Ⲋ	<i>wāw*</i>	<i>w, o, u</i>
Ⲍ		Ⲍ	<i>zayn*</i>	<i>z</i>
Ⲏ	Ⲏ	Ⲏ	<i>ḥēt</i>	<i>ḥ</i>
Ⲑ	Ⲑ	Ⲑ	<i>ṭēt</i>	<i>ṭ</i>
Ⲓ	Ⲓ	Ⲓ	<i>yod</i>	<i>y, i, ē</i>
Ⲕ	Ⲕ	Ⲕ	<i>kāp</i>	<i>k</i>
Ⲗ	Ⲗ	Ⲗ	<i>lāmad</i>	<i>l</i>
Ⲙ	Ⲙ	Ⲙ	<i>mim</i>	<i>m</i>
Ⲛ	Ⲛ	Ⲛ	<i>nun</i>	<i>n</i>
Ⲝ	Ⲝ	Ⲝ	<i>semkat</i>	<i>s</i>

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ܘ	ܘ	ܘ	^c ē	ē
ܡ	ܡ	ܡ	pē	p
ܫ		ܫ	ṣādē*	ṣ
ܩ	ܩ	ܩ	qop	q
ܪ		ܪ	rēš*	r
ܫ	ܫ	ܫ	šin	š
ܛ		ܛ	taw*	t

Plus one optional digraph:

ܫܛ	ܫܛ	taw-ālap*	tā
----	----	-----------	----

The Nestorian (East Syriac) letters are as follows. Note particularly the *ālap* and the various forms of *kāp*.

ALONE	FINAL	MEDIAL	INITIAL	NAME
	ܠ		ܠ	<i>ālap</i>
ܘ	ܘ	ܘ	ܘ	<i>bēt</i>
ܘ	ܘ	ܘ	ܘ	<i>gāmal</i>
	ܩ		ܩ	<i>dālat</i>
	ܩ		ܩ	<i>hēt</i>
	ܩ		ܩ	<i>wāw</i>
	ܩ		ܩ	<i>zayn</i>
ܫ	ܫ	ܫ	ܫ	<i>hēt</i>
ܫ	ܫ	ܫ	ܫ	<i>tēt</i>
ܫ	ܫ	ܫ	ܫ	<i>yod</i>
ܫ	ܫ	ܫ	ܫ	<i>kāp</i>
ܫ	ܫ	ܫ	ܫ	<i>lāmad</i>
ܫ	ܫ	ܫ	ܫ	<i>mim</i>
ܫ	ܫ	ܫ	ܫ	<i>nur</i>
ܫ	ܫ	ܫ	ܫ	<i>semkat</i>
ܘ	ܘ	ܘ	ܘ	^c ē
ܡ	ܡ	ܡ	ܡ	pē
	ܫ		ܫ	ṣādē

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ⲁ	ⲁ	ⲁ	ⲁ	<i>qop</i>
	ⲁ		ⲁ	<i>rēš</i>
Ⲃ	Ⲃ	Ⲃ	Ⲃ	<i>šin</i>
	Ⲃ		Ⲃ	<i>taw</i>
	Ⲃ			<i>taw (alternative¹)</i>
	Ⲃ		Ⲃ	<i>lāmad-ālap</i>

The Jacobite (West Syriac) letters are as follows. Note particularly the various forms of *dālat*, *rēš*, *kāp*, and *taw* and the double lines of the final ^c*ē* and *lāmad*.

ALONE	FINAL	MEDIAL	INITIAL	NAME
	Ⲍ		Ⲍ	<i>ālap</i>
ⲍ	ⲍ	ⲍ	ⲍ	<i>bēt</i>
Ⲏ	Ⲏ	Ⲏ	Ⲏ	<i>gāmal</i>
	ⲏ		ⲏ	<i>dālat</i>
	Ⲑ		Ⲑ	<i>hēt</i>
	ⲑ		ⲑ	<i>wāw</i>
	Ⲓ		Ⲓ	<i>zayn</i>
ⲓ	ⲓ	ⲓ	ⲓ	<i>hēt</i>
Ⲕ	Ⲕ	Ⲕ	Ⲕ	<i>ṭēt</i>
ⲕ	ⲕ	ⲕ	ⲕ	<i>yod</i>
Ⲍ	Ⲍ	Ⲍ	Ⲍ	<i>kāp</i>
Ⲏ	Ⲏ	Ⲏ	Ⲏ	<i>lāmad</i>
ⲏ	ⲏ	ⲏ	ⲏ	<i>mim</i>
Ⲑ	Ⲑ	Ⲑ	Ⲑ	<i>nun</i>
ⲑ	ⲑ	ⲑ	ⲑ	<i>semkat</i>
Ⲓ	Ⲓ	Ⲓ	Ⲓ	^c <i>ē</i>
ⲓ	ⲓ	ⲓ	ⲓ	<i>pē</i>
	ⲓ		ⲓ	<i>šādē</i>

¹Only when word final and connected to preceding letter.

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ⲑ	Ⲓ	ⲓ	Ⲕ	<i>qop</i>
	ⲕ		Ⲍ	<i>rēš</i>
ⲍ	Ⲏ	ⲏ	Ⲑ	<i>šin</i>
	ⲑ		Ⲓ	<i>taw</i>

and the special digraph for an initial *ālap-lāmad*:

ⲛⲏ *ālap-lāmad*

As in most Semitic alphabets, the graphic system basically represents the consonants. The short vowels *a* and *e* are not at all represented graphically.

Ālap represents (1) all initial vowels, as in ⲠⲚⲁⲓ *ar̄ā* 'earth,' ⲠⲚⲁⲓ *ādam* 'Adam,' and ⲠⲚⲁⲓ *emar* 'he said,' (2) final *-ā* and final *-ē*, as in ⲠⲚⲁⲓ *ktābā* 'book' and ⲠⲚⲁⲓ *gabrē* 'men,' as well as (3) original glottal stop, as in ⲠⲚⲁⲓ *nešal* (originally *neš'al*—even though the glottal stop was dropped from pronunciation in Syriac, the *ālap* remained as a historical spelling).

Yod is used (1) as the consonant *y* as in ⲠⲚⲁⲓ *yāda* and ⲠⲚⲁⲓ *mal-yā*, and (2) to represent the vowels *i* and internal *ē* as in ⲠⲚⲁⲓ *sim* and ⲠⲚⲁⲓ *bēt*. The vowel *ê* is sometimes spelled with *yod* and sometimes not, as in ⲠⲚⲁⲓ *hwêt* 'I was' but ⲠⲚⲁⲓ *êdtā* 'church.'¹ Initial *i* and *ē* are spelled *ālap-yod*, as in ⲠⲚⲁⲓ *izgaddā* 'envoy.'

Wāw serves (1) as the consonant *w* as in ⲠⲚⲁⲓ *wālē* and ⲠⲚⲁⲓ *yawmā*, and (2) to indicate the vowels *o*, *ō* and *u* as in ⲠⲚⲁⲓ *yom*, ⲠⲚⲁⲓ *nebnōn* and ⲠⲚⲁⲓ *qum*. Initial *o* and *u* are spelled *ālap-wāw*, as in ⲠⲚⲁⲓ *oryā* 'manger' and ⲠⲚⲁⲓ *urhā* 'road.'

For representing the vowels there are two orthographic conventions, neither of which will be used in this book. The East Syriac (Nestorian) convention is as follows.

ⲁ̇ *a*, as in ⲛⲏ *ha*

¹In a few words *ê* is spelled with *ālap*, as ⲠⲚⲁⲓ *hērā* 'nobleman' and ⲠⲚⲁⲓ *šêdā* 'demon.' These must simply be learned as items of spelling.

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- ◌̄ *ā*, as in ܐܗܐ *hā* (also represents Greek *α*)
- ◌̅ *e*, as in ܐܗܐ *he* (also Greek *ε*)
- ◌̆ *ē* and *ey*, as in ܐܗܐ *hē* and *hey* (also Greek *ει*)
- ◌̇¹ *ê*,¹ as in ܐܗܐ and ܐܗܐ *hê* (also Greek *η*)
- ◌̈ *i*, as in ܐܗܐ *hi* (also Greek *ι*)
- ◌̉ *o*, as in ܐܗܐ *ho*, *hō* (also Greek *ο* and *ω*)
- ◌̊ *u*, as in ܐܗܐ *hu* (also Greek *υ* and *ου*)

In some fully vocalized Nestorian texts the diphthong *aw* is consistently pointed *āw*, as ܐܘܡܐ for *yawmā*.

The West Syrian (Jacobite) convention uses the “Greek” vowels as follows. In general, the vowels are written over short letters and upside down under tall letters, but they can be placed in either position with any letter.

- ◌̄ *a* (*ptāḥā*), as in ܐܗܐ *ha* and ܐܐ *ta*
- ◌̅ *ā* (*zqāpā*), as in ܐܗܐ *hā* and ܐܐ *tā* (pronounced *ho* and *to*)
- ◌̆ *e* (*rbāṣā*), as in ܐܗܐ *he* and ܐܐ *te*
- ◌̇ *i* (*hbāṣā*), as in ܐܗܐ *hi* and ܐܐ *ti*
- ◌̈ *u* (*ṣāṣā*), as in ܐܗܐ *hu* and ܐܐ *tu*

In the Jacobite/West Syriac tradition, original *o*-vowels are marked with a dot above the *wāw*, and original *u*-vowels with a dot below, even though the two vowels merged as *u*. For example, ܢܩܘܡ *nqum* (originally *nqum*), but ܢܥܘܠ *ne^{cc}ul* (originally *ne^{cc}ol*).

VII. OTHER ORTHOGRAPHIC DEVICES

- (1) *Linea occultans*, a line drawn over or under a letter to indicate

¹*ê* is usually, but not always, spelled with a *yod*; some words omit the *yod*.

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(a) assimilation of that letter to the following or preceding letter, as in ܡܕܝܬܐ *mdittā* 'city' and ܐܙܙܬܐ *ezzēt* 'I went.'

(b) the loss of initial *ālap* and *hē* in pronunciation, as in ܚܪܝܐ *hrāyā* 'last' and ܘܐܢܐ *wā* 'was.'

(2) *Syāmē*, two dots placed over all plural nouns and adjectives (except the masculine plural absolute participle, see §8.1) and certain feminine plural verbs. Although the *syāmē* dots may occur over any letter, they tend to combine with the dot of *rēš* (ܐ) when a word contains that letter; otherwise they are usually placed over one of the shorter letters. Unlike other orthographic devices, the *syāmē* dots are not optional; without them it is impossible to distinguish the plural of most nouns and adjectives from the singular.

ܩܘܢܐܢܐܝܘܬܐ ܩܘܢܐܢܐܝܘܬܐ	<i>nāpqān-way neššē</i>	The beautiful women
ܩܘܢܐܢܐܝܘܬܐ	<i>šappirātā.</i>	went out.

(3) Verb and homograph dots: one dot is placed beneath all perfect verbs except the first-person singular, which is distinguished by one dot above, as in ܩܘܩܩܐܬܐ *nepqat* 'she went out' but ܩܘܩܩܐܬܐ *nepqet* 'I went out.' In fully pointed Nestorian texts, the perfect dot is dispensed with in the third-person feminine singular perfect, and the *taw* ending is marked with two underdots, as in ܩܘܩܩܐܬܐ *nepqat* 'she went out.'

One dot is placed over all active participles to distinguish them from orthographically similar forms, as ܟܬܒܐ *kāteb* 'writing' versus ܟܬܒܐ *ktab* 'he wrote.' These dots may occur anywhere in the word.

Since Syriac abounds in homographs, dots are sometimes used to distinguish words that are written identically but pronounced differently, e.g.

ܐܢܐ <i>haw</i> 'that'	ܐܢܐ <i>hu</i> 'he'
ܡܠܟܐ <i>malkā</i> 'king'	ܡܠܟܐ <i>melkā</i> 'counsel'
ܡܢ <i>man</i> 'who?'	ܡܢ <i>men</i> 'from'

In this book the verbal and participial dots will be fairly consistently shown; other distinguishing dots will be used occasionally, but not

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with consistency.

(4) Geminat^on of Consonants. There is no device in Syriac orthography to indicate gemination (doubling) of consonants. In West Syriac true consonantal gemination was probably lost long ago; in East Syriac, on the other hand, gemination is traditionally retained and will be so indicated in the present transcription.

There does exist a device for marking the spirantization and non-spirantization of the *begadkepat* consonants, and this may incidentally indicate the doubling of one of these consonants.

(a) *quššāyā*, in West Syriac a small dot above the letter, and in East Syriac a small oblique line above the letter (ܩܒ). It indicates that the *begadkepat* consonants are stops.

(b) *rukkākā*, in West Syriac a small dot beneath the letter, and in East Syriac a small oblique line beneath the letter (ܩܒ̇). It indicates the spirantization of the *begadkepat* consonants, as in ܩܬܒܩܩ *ktab* 'he wrote' and ܩܬܒܩܩܩܩ *tektob* 'she writes.'

Neither *quššāyā* nor *rukkākā* will be used in this book.

VIII. ALPHABETIC NUMERALS

In Syriac, as in most other Semitic languages, the letters of the alphabet are also used as numerals, as follows:

LETTER	NUMERICAL VALUE
ܐ	1
ܒ	2
ܘ	3
ܕ	4
ܫ	5

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Ⲁ	6
ⲁ	7
Ⲃ	8
ⲃ	9
Ⲅ	10
ⲅ	20
Ⲇ	30
ⲇ	40
Ⲉ	50
ⲉ	60
Ⲋ	70
ⲋ	80
Ⲍ	90
ⲍ	100
Ⲏ	200
ⲏ	300
Ⲑ	400

Compound numbers are expressed decimally from right to left as ⲁⲓ for 12 and ⲁⲛⲓ for 236. Numbers over 400 use ⲁ and ⲉ as 500 and 600, &c. Ⲡ is used for 1000. Therefore, 1999 is expressed as ⲁⲛⲉⲛⲁⲓ.

IX. COMPARATIVE CHART OF SEMITIC CONSONANTS

The following chart gives the consonants of Arabic, Hebrew, and Syriac as they normally occur in cognate roots. There are, of course, exceptions.

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ض	ص	ش	س	س	ز	ر	ذ	د	خ	ح	ج	ث	ت	ب	ا
כ	צ	ש	ס	ז	ר	ז	ד	ה	ה	נ	ש	ה	נ	נ	א
ܐ	ܨ	ܫ	ܨ	ܨ	ܙ	ܪ	ܙ	ܕ	ܚ	ܥ	ܓ	ܛ	ܛ	ܛ	ܐ
ی	و	ه	ن	م	ل	ك	ق	ف	غ	ع	ظ	ط			
י	ו	ה	נ	מ	ל	כ	ק	פ	ע	ע	צ	ט			
ܐ	ܨ	ܫ	ܨ	ܨ	ܙ	ܪ	ܙ	ܕ	ܚ	ܥ	ܓ	ܛ	ܛ	ܛ	ܐ

The Syriac ܨ that is ס in Hebrew is س in Arabic: Syriac ܫܥܕܐ *sgeḏ* = Hebrew סָגַד *sāḡad* = Arabic سجد *sajada* 'bow down' (Ethiopic ሰገደ *sagada*); Syriac ܐܨܝܪܐ *asirā* = Heb. אָסִיר *āsir* = Ar. اسير *asir*- 'prisoner, captive' (Eth. ስብር ልሰሩ *asur*), while the Syriac ܨ that is ש in Hebrew is ش in Arabic: Syriac ܫܥܪܐ *sa^crā* = Heb. שָׂעָר *śē^cār* = Ar. شعر *ša^cr*- 'hair' (Akkadian *šārtam*, Eth. ሰዕርት *śə^cart*); Syriac ܫܒܥܐ *sb^ac* = Heb. שָׂבַע *śābē^ac* = Ar. شبع *šabi^ca* 'be satiated' (Akk. *še-būm*); Syriac ܫܥܪܐ *sa^cr* = Heb. עֶשֶׂר *ešer* = Ar. عشر *ašr*- 'ten' (Akk. *ešer*, Eth. ሰሥሩ *asru*). All Syriac ܫ's are س in Arabic: Syriac ܫܡܐ *šmā* = Ar. اسم *ism*- 'name' (Heb. שֵׁם *šēm*, Eth. ስም *səm*, Akk. *šumum*); Syriac ܫܒܥܐ *šb^ac* = Ar. سبع *sab^c*- 'seven' (Heb. שֶׁבַע *šeba^c*, Eth. ስብራት *sab^cu*, Akk. *sebe*).

The Arabic ض is צ in Hebrew but ܕ in Syriac: Ar. ارض *ard*- = Heb. אֶרֶץ *ereš* = Syriac ܐܪܥܐ *ar^cā* 'land' (Akk. *eršetum*); Ar. ضأن *ḍa'n*- = Heb. צֶאֱן *šōn* = Syriac ܐܪܥܐ *ānā* 'sheep.'

The Arabic ت and ث are ת and ט respectively in Hebrew, but they are both ܕ in Syriac: Ar. تسع *tis^c*- = Heb. תֵּשַׁע *tēša^c* = Syriac ܕܬܫܥܐ *tša^c* 'nine' (Eth. ስጐስ *təs^cu*, Akk. *tiše*); Ar. ثلاث *thalāth*- = Heb. שָׁלוֹשׁ *šāloš* = Syriac ܕܠܬܐ *tlāt* 'three' (Eth. ስላስ *salās*, Akk. *ša-lāš*); Ar. حدث *hadath*- = Heb. הִדָּשׁ *hādāš* = Syriac ܕܗܕܝܬ *hde^t* 'new' (Eth. ስደስ *haddis*, Akk. *eššum*). Similarly the Arabic د and ذ, which are ד and ז respectively in Hebrew, are both ܕ in Syriac: Ar. يد *yad*- = Heb. יָד *yād* = Syriac ܕܝܕܐ *idā* 'hand' (Eth. ስደ ል *ad*); Ar. ذهب *dhahab*- = Heb. זָהָב *zāhāb* = Syriac ܕܗܝܒܐ *dahbā* 'gold'; Ar. ذئب *dhayb*

dhi'b- = Heb. זֶבֶד *zə'ēb* = Syr. ܕܝܒܐ *dēbā* 'wolf'; Ar. اذن *udhn-* = Heb. אוזן *ózen* = Syr. ܕܢܐܐ *ednā* 'ear' (Eth. ለገገ *azri*, Akk. *uznum*). So also Arabic ط and ظ, which are ט and צ respectively in Hebrew, are both ܛ in Syriac: Ar. طالا *ṭalā* = Heb. טלה *ṭāleh* = Syr. ܛܠܝܐ *ṭalyā* 'kid' (Eth. ጠሊ *ṭali*); Ar. ظفر *zufur-* = Heb. צפרן *šipporen* = Syr. ܛܦܪܐ *teprā* 'fingernail'; Ar. نظر *naẓara* = Heb. נָצַר *nāšar* = Syr. ܢܫܪܐ *nšar* 'to look, look after, guard' (Eth. ነጸረ *naššara*, Akk. *našārum*).

Arabic ح and خ are both ܚ in Syriac and ח in Hebrew: Ar. خمس *khams-* = Syr. ܚܡܫܐ *hammeš* = Heb. חָמֵשׁ *hāmēš* 'five' (Eth. ጥምስ *khams*, Akk. *ḥamiš*); Ar. حسب *ḥasaba* = Syr. ܚܫܒܐ *ḥšab* = Heb. חָשַׁב *hāšab* 'reckon' (Eth. ሐሰበ *ḥasaba*). Arabic ع and غ are both ܘ in Syriac and ע in Hebrew: Ar. عبد *abd-* = Syr. ܥܒܕܐ *abdā* = Heb. עֶבֶד *ebed* 'slave, servant'; Ar. مغرب *maghrib-* = Syr. ܡܚܪܒܐ *ma^crbā* = Heb. מַעְרָב *ma^cārāb* 'west' (Eth. ሞሪብ *mə^crāb*); Ar. غلام *ghulām-* = Heb. עֶלֶם *elem* = Syr. ܥܠܡܐ *laymā* 'lad.'

The remaining consonants have one-to-one correspondences.

X. PRELIMINARY EXERCISE

In the following text (The Lord's Prayer, Matthew 6:9–13), the *begadkepat* consonants are given in boldface. Mark all the spirantized consonants with an underline. Treat the entire passage as continuous, i.e. with no significant pauses that would affect spirantization. (Answer given on p. 224.)

ܐܒܘܢ ܕ-ܒܥܫܡܝܝܐ, ܢܡܩܕܕܐܝܫ ܫܡܐܝܬܐ ܕ-ܥܠܡܝܢܐ,
 ܐܚܘܒܐ ܕ-ܥܡܪܝܬܐ ܕ-ܥܠܡܝܢܐ: ܩܘܒ ܠܢ ܠܗܠܝܡܢܐ ܕ-ܥܡܪܝܢܐ:
 ܕ-ܠܗ ܕ-ܥܠܡܝܢܐ ܠܥܠܡܝܢܐ: ܐܠܗ ܦܢܝ ܡܢ ܡܪܝܬܐ ܕ-ܥܠܡܝܢܐ
 ܕ-ܥܠܡܝܢܐ ܕ-ܥܠܡܝܢܐ ܕ-ܥܠܡܝܢܐ ܕ-ܥܠܡܝܢܐ ܕ-ܥܠܡܝܢܐ *
 * ܕ-ܥܠܡܝܢܐ ܕ-ܥܠܡܝܢܐ ܕ-ܥܠܡܝܢܐ ܕ-ܥܠܡܝܢܐ *
 * ܕ-ܥܠܡܝܢܐ ܕ-ܥܠܡܝܢܐ ܕ-ܥܠܡܝܢܐ ܕ-ܥܠܡܝܢܐ *

*abun d-ba-šmayyā, netqaddaš šmāk, têtē malkutāk, nehwē šeb-
 yānāk aykannā d-ba-šmayyā āp b-ar^cā. hab lan laḥmā d-sunqā-*

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*nan yawmānā. wa-šboq lan ḥawbayn. aykannā d-āp ḥnan šbaqn
l-ḥayyābayn. w-lā ta^clan l-nesyōnā. ellā paṣṣān men bišā. meṭṭul
d-dilāk-i malkutā w-ḥaylā w-tešboḥtā l-^cālam-^cālmin.*

ܐܘܪܝܢܐ ܕܡܪܝܩܐ Lesson One

§ 1.1 **The Emphatic State.** All Syriac nouns occur in a basic lexical form, with the termination *-ā*, known traditionally as the emphatic state. Two other states of the noun occur, and these will be taken up later. For the moment, suffice it to say that the emphatic state may mean both the indefinite and the definite in English (e.g., *gabrā* ‘a man’ or ‘the man,’ and *ktābā* ‘a book’ or ‘the book’). For translation, context should be the guide to which of the two fits a given occurrence.

§ 1.2 **Gender.** There are two grammatical genders in Syriac, masculine and feminine. As far as persons and things have natural gender (‘father, mother, son, daughter, ram, ewe,’ etc.), grammatical gender follows natural gender; otherwise there is no clear or consistent relationship between grammatical gender and meaning. There is, however, a correspondence between form and gender: almost all feminine nouns are marked by the ending *-tā* in the emphatic state, whereas masculine nouns have no special ending other than the *-ā* termination of the emphatic state.

MASCULINE

ܡܠܟܐ *malkā* king
 ܓܒܪܐ *gabrā* man
 ܟܬܒܐ *ktābā* book
 ܩܪܝܬܐ *qurā* mountain

FEMININE

ܡܠܟܬܐ *malktā* queen
 ܐܬܬܐ *attā* woman
 ܡܕܝܬܐ *mdittā* city
 ܩܪܝܬܬܐ *qritā* village

The only class of exceptions consists of nouns that are feminine in

gender but do not have the *-iā* ending, like ܐܝܕܐ *idā* ‘hand,’ ܐܡܡܐ *emmā* ‘mother,’ and ܐܪܥܐ *ar‘ā* ‘earth.’ The few nouns that do not show their gender will be marked in the vocabularies.

§ 1.3 The Perfect of the Simple (G) Verb. The basic lexical form of the perfect verb consists of the verbal root, usually triconsonantal, with an appropriate vowel pattern, either *CCaC*, as in ܟܬܒܐ *ktab* ‘he wrote, he has written,’ or *CCeC*, as in ܫܠܩܐ *sleq* ‘he went forth, he has gone forth.’ This form (*ktab*, *sleq*) is the third-person masculine singular (‘he’) of the perfect, which usually translates into English as the simple past (‘he wrote’) or, according to context, the present perfect (‘he has written’). It represents the unaugmented base, or ground, form of the verb and has the Semitic designation G (for *Grundstamm*).

The third-person feminine singular adds an ending *-at* to the verbal root. Concurrently all verbs undergo a pattern change from *CCaC* or *CCeC* to *CeCC-*, giving the invariable 3rd-pers. fem. form *CeCCat*, e.g., ܟܬܒܬܐ *ketbat* ‘she wrote, she has written’ and ܫܠܩܬܐ *selqat* ‘she went out, she has gone out.’

The third-person masculine plural (‘they’) has two forms, in more or less free variation, (1) with an unpronounced *-w* added to the 3rd masc. sing., as in ܟܬܒܘܬܐ *ktab* ‘they wrote’ and ܫܠܩܘܬܐ *sleq* ‘they went out,’ and (2) with the ending *-un* added to the singular, as in ܟܬܒܘܢܐ *ktabun* ‘they wrote’ and ܫܠܩܘܢܐ *slequn* ‘they went out.’ There is no discernible difference in meaning between the two forms.

The third-person feminine plural (‘they’) has three alternative forms: (1) identical to the 3rd masc. sing. (ܟܬܒܬܐ *ktab* ‘they [f] wrote’), (2) with an unpronounced *-y* added to the masc. sing. form (ܟܬܒܬܝܐ *ktab* ‘they [f] wrote’), and (3) with the ending *-ēn* added to the masculine singular (ܟܬܒܬܝܐܢܐ *ktabēn* ‘they [f] wrote’). In the two latter cases, the *syāmē* dots are placed above the verb to mark plurality.

Note that all these forms of the perfect have a dot beneath the verb; this distinguishes the perfect verb from other orthographically similar forms.

LESSON ONE

The full 3rd-person inflection of a perfect verb will then be either on the patterns of *ktab*:

3 m	كُتِبَتْ <i>ktab</i>	(كُتِبَتْ) <i>ktab(un)</i>
f	كُتِبَتْ <i>ketbat</i>	(كُتِبَتْ) <i>ktab(ēn)</i>

or on the patterns of *sleq*:

3 m	سَلِقَ <i>sleq</i>	(سَلِقَ) <i>sleq(un)</i>
f	سَلِقَتْ <i>selqat</i>	(سَلِقَتْ) <i>sleq(ēn)</i>

Verbs agree with their noun subjects in number and gender and may precede or follow the subject indiscriminately:

سَلِقَ الْمَلِكُ <i>sleq malkā.</i>	The king went forth.
سَلِقُوا الْمَلِكُ <i>malkē sleq.</i>	The kings went forth.
سَلِقَتْ الْمَلِكَةُ <i>malkātā selqat.</i>	The queen went forth.
سَلِقْنَ الْمَلِكَاتُ <i>sleq malkātā.</i>	The queens went forth.

The negative of the perfect is made by *lā*, which precedes the verb:

لَمْ يَكْتُبْ الْمَلِكُ <i>lā ktab malkā.</i>	The king did not write.
لَمْ يَكْتُبْ الْمَلِكَةُ <i>lā selqat malkātā.</i>	The queen did not go forth.

§ 1.4 The Proclitics. The prepositions *l-* ('to, for' a person, 'to' a place) and *b-* ('in, at') and the conjunction *w-* ('and') are proclitic, i.e., they are added orthographically directly to the beginning of the next word.

(1) When added to a word that begins with a consonant followed by a vowel, these proclitics are added as they are (i.e., without vowel), as in كُتِبَ لِلْمَلِكِ *l-malkā* 'to/for the king,' أَتَى عَلَى الْجَبَلِ *b-turā* 'at/on the mountain,' and وَالْعَمَمَاءَ *w-'ammā* 'and the people.' The addition of any such proclitic to a word that begins with a stop results in spirantization of the stop, as الْغَبْرَاءُ *gabrā* 'the man' > لِلْغَبْرَاءِ *l-gabrā* 'for the man.' For spirantization, see Preliminary Matters, II. *Begadkepat*

and the *Schwa*, p. xii.

(2) When added to a word that begins with two consonants, these proclitics are read *la-*, *ba-* and *wa-*, as in ܒܐܡܕܝܬܐ *ba-mdittā* 'in the city,' ܘܐܡܕܝܬܐ *wa-mdittā* 'and the city,' and ܠܩܪܝܬܐ *la-qritā* 'to/for the village.' The addition of any such proclitic to a word beginning with a stop results in the spirantization of the stop, as ܕܩܬܒܐ *ktābā* 'the book' > ܒܕܩܬܒܐ *ba-ktābā* 'in the book.'

(3) When added to a word that begins with *ālap*, these proclitics assume the vowel of the *ālap*, as in ܘܘܡܡܐ *w-emmā* (pronounced *wemmā*) 'and the mother' and ܠܐܬܬܐ *l-attā* (pronounced *lattā*) 'to/for the woman.'

Vocabulary 1

NOUNS

ܐܬܬܐ *attā* woman, wife

ܓܒܪܐ *gabrā* man

ܩܘܪܐ *turā* mountain

ܡܕܝܬܐ *mdittā* city

ܡܠܟܐ *malkā* king

ܡܠܟܬܐ *malktā* queen

ܥܡܡܐ *ammā* people

VERBS¹

ܕܩܒ *ktab* to write

ܢܦܠ *npal* to fall

ܫܠܩ *sleq* to go up/out

ܦܘܓ *raq* to flee

ܫܡܥ *šma* to hear

¹Verbs in all Semitic languages are traditionally quoted lexically in the 3rd person masc. sing., the simplest form in which the verb occurs. Only for purposes of vocabulary lists is this form equivalent to the English infinitive.

LESSON ONE

OTHERS

- ב b- (*ba-*) in, at, with¹
- הִכָּהָן *hārkā* here
- ו w- (*wa-*) and
- ל l- (*la-*) to, for
- לֹא *lā* not (negative)
- מֵן *men* (*menn*-²) from
- שָׁמָּה *tammān* there

Exercise 1

(a) Read and translate the following:

- 1 מַלְכָּהּ מֵן מַהֲרָהּ
- 2 חָרַף לְהֵאֵר
- 3 חָרַף מֵן מַהֲרָהּ
- 4 מַלְכָּהּ לְהֵאֵר
- 5 נֶגַד בְּתוֹ
- 6 חֹרֵף אֶתְהֵאֵר
- 7 חָרַף מֵן מַהֲרָהּ
- 8 חֹרֵף מֵן מַהֲרָהּ
- 9 חָרַף מֵן מַהֲרָהּ
- 10 מַלְכָּהּ מֵן מַהֲרָהּ
- 11 חָרַף אֶתְהֵאֵר מֵן מַהֲרָהּ
- 12 חָרַף בְּתוֹ מֵן מַהֲרָהּ
- 13 מַלְכָּהּ אֶתְהֵאֵר מֵן מַהֲרָהּ
- 14 נֶגַד בְּתוֹ מֵן מַהֲרָהּ

¹*B* means 'with' only for instrumentals, as 'he hit me *with* a stick.'

²I.e., *men* before nouns; *menn-* before enclitic pronouns (§3.1).

INTRODUCTION TO SYRIAC

15 ܠܗ ܗܘܐ ܡܠܟܗ ܡܢ ܡܢܝܬܗ

16 ܡܠܝܟܗ ܐܬܠܘܗ ܡܢ ܡܘܠܗ

17 ܠܗ ܥܡܪܗ ܡܢܗ

18 ܠܗ ܡܠܝܟܗ ܠܡܠܗ

19 ܡܠܝܟܗ ܡܠܡܗ ܡܢ ܡܢܗ

20 ܠܗ ܗܘܐ ܡܢܗ ܠܡܢܗ

21 ܡܠܝܟܗ ܐܬܠܘܗ ܠܡܢܗ

(b) Translate the following into Syriac:

1. The woman fled from the man.
2. The mountain fell.
3. The man did not write to the king.
4. The people did not hear.
5. The man went out from the city to the mountain.
6. The people fled from here.
7. The people wrote to the king and queen.
8. They (m) went out from there.
9. They (f) wrote to the man.
10. The city fell to the king.

כתיב וקריאה
Lesson Two

§ 2.1 **The Perfect: Full Inflection.** Following is the full inflection of the perfect. The masculine-feminine distinction is maintained in both the second and third persons; the first persons are of common gender. Because the third-person masculine singular form is the basic lexical form of the verb, all paradigms begin with that form, in accord with general Semitic usage.

	SINGULAR	PLURAL
3 m	כתב <i>ktab</i>	כתבו <i>ktab</i> or כתבתם <i>ktabun</i>
f	כתבת <i>ketbat</i>	כתבת / כתבו <i>ktab</i> or כתבתם <i>ktabēn</i>
2 m	כתבת <i>ktabt</i>	כתבתם <i>ktabton</i>
f	כתבת <i>ktabt</i>	כתבתם <i>ktabtēn</i>
1 c	כתבתי <i>ketbet</i>	כתבתם <i>ktabn</i> or כתבתם <i>ktabnan</i>

Perfect verbs with sound roots are inflected either on the pattern of *ktab* or on the pattern of *sleq*, the inflection of which is like that of *ktab* but the vowel *e* replaces *a* in the stem wherever it occurs (*sleq*, *selqat*, *sleqt*, *selqet*, &c.). The first-person singular form has the dot above the verb to distinguish it from the other forms that are written the same.

Verbs with initial *ālap* have the vowel *e*- initially (see Preliminary Matters, V); otherwise the inflection is absolutely regular, like that of *emar* ‘to say’:

INTRODUCTION TO SYRIAC

3 m	ܐܡܪ <i>emar</i>	ܐܡܪܐܢ <i>emar(ian)</i>	
f	ܐܡܪܐܬ <i>emrat</i>	ܐܡܪܐܢܐ <i>emar(ēn)</i>	
2 m	ܐܡܪܐܬܐ <i>emart</i>	ܐܡܪܐܢܐܐ <i>emarton</i>	
f	ܐܡܪܐܬܐ <i>emart</i>	ܐܡܪܐܢܐܐ <i>emartēn</i>	
1 c	ܐܡܪܐܬܐ <i>emret</i>	ܐܡܪܐܢܐܐ <i>emarn(an)</i>	

§ **2.2 Direct Objects.** The direct object of a transitive verb may optionally be indicated by the particle *l-* (exactly like the preposition) when the object is definite.

ܐܒܪܗܡܐ ܠܢܗܪܐ <i>bar l-nahrā.</i>	He crossed the river.
ܩܬܠܐ ܠܡܪܢܐ ܝܫܘܥܡܫܝܗܐ <i>qṭal l-māran išo^c mšihā.</i>	They killed our Lord Jesus Christ.

The *l*-marker is more consistently found when the object precedes the verb, e.g.,

ܩܬܠܐ ܠܡܠܟܐ <i>l-malkā qṭal</i>	They killed the king,
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but there is no consistency when the object follows the verb and is unambiguously the object.

Vocabulary 2

NOUNS

ܐܪܥܐ	ar ^c ā (f) earth, land
ܟܬܒܐ	ktābā book
ܢܗܪܐ	nahrā river
ܢܡܘܫܐ	nāmōsā law
ܫܦܪܐ	šaprā morning
ܩܪܝܬܐ	qritā village
ܪܡܫܐ	ramšā evening

VERBS

ܐܒܕܐ	ebad to perish
ܐܗܕܐ	eḥad to seize, take

LESSON TWO

- ܐܘܘܠ *ezal* to go¹
 ܐܘܘܪܐܘܬܐ *emar* to say, tell (^c*al* about something)
 ܢܩܐܘܩ *n̄tar* to keep
 ܢܦܩܘܩ *npaq* to go forth²
 ܒܘܪܐ *ᵉbar* to cross; (with ^c*al*) to transgress (the law, a commandment, etc.)
 ܩܬܐܘܠ *q̄tal* to kill

OTHERS

- ܐܝܟܐ *aykā* where?
 ܥܠ ^c*al* on, over; against; about
 ܠ *l-* (*la-*) direct object marker (nonobligatory)
 ܠܡܢܐ *l-mānā* why?, what for?
 ܡܐ *mā* } what?
 ܡܢ *mān* }
 ܡܢܐ *mānā* }

Exercise 2

Read in Syriac and translate into English:

- 1 ܐܘܘܠ ܒܘܪܐ ܕܐܘܘܪܐܘܬܐ.
- 2 ܠܚܘܬܐ ܕܐܘܘܪܐܘܬܐ ܠܚܘܬܐܐ?
- 3 ܡܠܦܘܩܐ ܩܘܪܘܩܐ.
- 4 ܩܘܪܘܩܐ ܕܐܘܘܪܐܘܬܐ ܠܚܘܬܐܐ.
- 5 ܕܘܪܐܘܬܐ ܕܐܘܘܪܐܘܬܐ.
- 6 ܕܘܪܐܘܬܐ ܕܐܘܘܪܐܘܬܐ ܕܘܪܐܘܬܐ.
- 7 ܕܘܪܐܘܬܐ ܕܘܪܐܘܬܐ ܠܚܘܬܐܐ.

¹The *l* of *ezal* assimilates to the *z* wherever they occur together in the perfect inflection. Assimilation is marked with the *linea occultans*, e.g., ܐܘܘܠ *ezal*, ܐܘܘܪܐܘܬܐ *ezzat*, ܐܘܘܪܐܘܬܐ *ezalt*, ܐܘܘܪܐܘܬܐ *ezzet*.

²When it precedes other verbs of motion, *npaq* is often otiose, e.g., *npaq wa-ᵉbar* “he got up and crossed” or simply “he crossed.”

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- 8 חכא אכרוא לחכא אטוא?
9 אקלח חכ מהטוא חרף?
10 רפבחה חכ מהטוא לחכ?
11 חרבה חכ חכ מהטוא אקלה לחכ?
12 בחא חלל לחכ?
13 לה חרם ח חכ?
14 חכ אבה בחא ח מהטוא?
15 חלבה לחכ ח חכ אבה?
16 חכ אכרוא לחכ?
17 אכרוא חכ חכ אטוא?
18 לחכ לה חלל לחכ חלל?
19 לה חכ לחכ?
20 אכרוא חכ חכ לחכ לחכ?
21 לה חרם ח מהטוא חכ?
22 לה חלל לחכ?
23 חכ לחכ חכ?
24 חרם ח חכ חכ לחכ לחכ?
25 אכרוא לחכ ח חכ?
26 לה חרם לחכ ח חכ?
27 לחכ לה אכרוא לחכ ח חכ?
28 לחכ חלל לחכ?

(b) Translate into Syriac:

1. Where did they perish?
2. Why did you not keep the law?
3. We crossed the river in the evening.

LESSON TWO

4. I told the woman about the village.
5. Why did you (m pl) go to the city?
6. They killed the king in the village.
7. The king crossed the river and seized the city.
8. We went forth and up to the mountain in the morning.
9. What did you say to the man?
10. I told the people about the law.

אֲדָוָה לְעִי

Lesson Three

§ 3.1 **Pronominal Enclitics.** Following is the set of pronominal enclitics used with most (but not all) prepositions:

3 m	א	-eh	אָה	-hon
f	אָ	-āh	אָהָ	-hēn
2 m	כ	-āk	כָּ	-kon
f	כָּ	-ek	כָּה	-kēn
1 c	י	-#/i	יָ	-an

These enclitics serve as the complements to the majority of prepositions, for instance *b-* ‘in, at’ and *l-* ‘to, for’:

3 m	א	<i>beh</i>	אָה	<i>bhon</i>	א	<i>leh</i>	אָה	<i>lhon</i>
f	אָ	<i>bāh</i>	אָהָ	<i>bhēn</i>	א	<i>lāh</i>	אָהָ	<i>lhēn</i>
2 m	כ	<i>bāk</i>	כָּ	<i>bkon</i>	כ	<i>lāk</i>	כָּ	<i>lkon</i>
f	כָּ	<i>bek</i>	כָּה	<i>bkēn</i>	כ	<i>lek</i>	כָּה	<i>lkēn</i>
1 c	י	<i>bi</i>	יָ	<i>ban</i>	י	<i>li</i>	יָ	<i>lan</i>

The *-i* of the first-person singular enclitic is pronounced only when there is no other vowel in the word, as in יָ *bi* and יָ *li*; otherwise the *yod* is silent, as in אָה *menn* ‘from me’ and אָהָ *lwāt* ‘unto me.’

So also with the following prepositions: אָהָ *lwāt* ‘unto,’ אָהָ *am* (*amm-*) ‘with,’ אָהָ *men* (*menn-*) ‘from,’ and אָהָ *akwāt* ‘like.’ All of these take the *-#* pronunciation with the first-person singular enclitic; otherwise they are regular (אָהָ *lwāteh*, אָהָ *ammeh*, אָהָ *menneh*, אָהָ *akwāteh*, etc.).

§ 3.2 **Predication of Existence and Expression of Possession.**

LESSON THREE

For the predication of existence (English ‘there is, there are’), *it* and the negative *layt* (‘there is/are not’) are used. Note in the examples below that the order of sentences in which *it* and *layt* are used for the predication of existence is fixed as *it/layt* + prepositional phrase + subject.

ܐܘܢܝܢ ܐܢܝܢܝܢ ܐܝܬܝܢ	<i>it b-yammā mayyā.</i>	There is water in the sea.
ܐܘܢܝܢܝܢ ܐܢܝܢܝܢ ܐܝܬܝܢ ܐܘܢܝܢܝܢ	<i>layt b-baytā laḥmā.</i>	There is not any bread in the house.

As there is no verb ‘to have’ in Syriac, the construction *it/layt l-* (‘to be to’) is used, for instance:

ܐܘܢܝܢܝܢ ܐܢܝܢܝܢ ܐܝܬܝܢ ܠܒܝܬܐ	<i>it li baytā.</i>	I have a house.
ܐܘܢܝܢܝܢܝܢ ܐܢܝܢܝܢܝܢ ܐܝܬܝܢ ܠܗ ܐܬܬܐ	<i>layt leh attā.</i>	He does not have a wife.

§ 3.3 **Relative Clauses.** The relative pronoun is *d-*, the vocalic patterning of which is exactly like that of *l-* (see §1.4). The relative pronoun always stands next (or as close as possible) to its antecedent and is invariably the first element in the relative clause.

ܐܘܢܝܢܝܢ ܐܢܝܢܝܢ ܐܝܬܝܢ ܐܘܢܝܢܝܢ	<i>gabrā d-ezal</i>	the man who came
ܐܘܢܝܢܝܢܝܢ ܐܢܝܢܝܢܝܢ ܐܝܬܝܢ ܐܘܢܝܢܝܢܝܢ	<i>attā d-selqat</i>	the woman who went forth
ܐܘܢܝܢܝܢܝܢ ܐܢܝܢܝܢܝܢ ܐܝܬܝܢ ܐܘܢܝܢܝܢܝܢ	<i>malkā d-ba-mdittā</i>	the king who is in the city

Prepositional relationships (‘in which, from which, of whom, whose,’ etc.) are expressed by resumptive pronouns within the relative clause. The relative pronoun *d-* still stands at the head of the relative clause and its proper place within the clause is marked by an appropriate pronoun.

ܐܘܢܝܢܝܢܝܢ ܐܢܝܢܝܢܝܢ ܐܝܬܝܢ ܐܘܢܝܢܝܢܝܢ ܐܘܢܝܢܝܢܝܢ	<i>gabrā d-yehbet leh</i>	the man to whom I
ܐܘܢܝܢܝܢܝܢܝܢ ܐܢܝܢܝܢܝܢܝܢ ܐܝܬܝܢ ܐܘܢܝܢܝܢܝܢܝܢ	<i>kespā</i>	gave money

INTRODUCTION TO SYRIAC

ܡܕܝܬܬܐ ܕܫܠܩܬ ܡܢ- <i>mdittā d-selqet men-</i>	the city from which
<i>nâh</i>	I went out
ܥܝܢܐ ܕܝܬ ܒܗܝܡܝܐ <i>ʿaynā d-it bâh mayyā</i>	a spring in which there is/was water
ܓܒܪܐ ܕܢܫܒܬ <i>gabrā d-nesbet</i>	the man whose
<i>kespeh</i>	money I took

Prepositional phrases do not function adjectivally; instead, such phrases are turned into relative constructions, as the following examples show:

ܒܝܬܐ ܕܒܝܬܐ ܕܡܕܝܬܐ <i>baytā d-ba-mdittā</i>	the house in the city (lit., “the house that is in the city”)
ܡܝܢܐ ܕܝܡܝܐ <i>mayyā da-b-yammā</i>	the water in the sea

Vocabulary 3

NOUNS

ܒܝܬܐ	<i>baytā</i> (m) house, home
ܝܡܝܐ	<i>yammā</i> sea
ܠܗܡܐ	<i>lahmā</i> bread, food (in general)
ܡܝܢܐ	<i>mayyā</i> (pl) water
ܢܒܝܐ	<i>nbiyā</i> prophet
ܟܥܦܐ	<i>kespā</i> money
ܩܘܕܕܢܐ	<i>puqdānā</i> commandment
ܫܠܝܗܐ	<i>šlihā</i> messenger, apostle

VERBS

ܐܟܠ	<i>ekal</i> to eat
ܢܗܬ	<i>nhet</i> to go down, descend, dismount; (with <i>ʿal</i>) to march against
ܢܫܒ	<i>nsab</i> to take, receive
ܥܒܕ	<i>ʿbad</i> to do, make
ܫܠܗ	<i>šlah</i> to send, dispatch

OTHERS

ܝܬ	<i>it</i> there is/are
ܕ(ܐ)-	<i>d(a)-</i> who, which, that (relative pronoun)

LESSON THREE

- למא *lwāt* to, unto, into the presence of (someone)
 לא *layt* there is/are not
 מי *man* who? (distinguished from *mān* and *men* by a dot on top)
 עד *ad* up to, as far as, until
 עם *am* (*amm-*) with

Exercise 3

Read and translate:

1. תם ארץ חסד?
2. נבדל מלכא לבריתא בר חכא.
3. נפסדה למסעא מבי
4. אכלה חב
5. נשדדה ב מ
6. ברפא מ
7. עליה למא מלכא חלסא
8. נפסד בתא לפססיה מ
9. ארץ ב מ
10. תם בנה ללס?
11. למ ליתא מסעא.
12. מליה למא בתא דבגים תם מריתא דלמ ב
13. למ באר מ
14. למ ל ללס מ
15. ל בלית לפססיה דנפסד מ
16. נשדדה מ ללס ארץ ב מ.
17. תם עליה ל ללס?
18. אריתא דבגיהא ללס נפסד ממלחא ב מ
19. אמ באר מ
20. אמ מריתא מלכא ממלחא.
21. עליה מסעא לבריתא בר חלסא.
22. מ מ אריתא לחלסא דבגים מ דמ?

INTRODUCTION TO SYRIAC

- 23 ליה ליה תיה תיה.
24 ארי תיה ליה חיה איה ליה ליה ליה ליה ליה
למה?
25 גיה ביה חיה.
26 איה חיה ליה.
27 מיה חיה.
28 ביה חיה.
29 חיה איה חיה חיה חיה חיה חיה?
30 חיה חיה חיה חיה חיה חיה.

Translate into Syriac:

1. There is a man in the house.
2. Who sent them the messenger who went to the city?
3. I went down to the river with her in the morning.
4. We have no money.
5. She took water from the man.
6. They told me about the food they ate.
7. They killed the man who transgressed the law.
8. The prophet received the law on the mountain.
9. She did not eat the food we made.
10. Do you have any money in the house?

ⲛⲉⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ

Lesson Four

§ 4.1 **Possessive Pronouns.** The pronominal enclitics given in §3.1 are also attached to singular nouns to indicate possession. The stem of the noun to which they are attached is obtained by dropping the final *-ā* of the lexical (emphatic) form. Thus, from *baytā*:

<p>ⲛⲉⲛⲓⲛⲓ <i>bayteh</i> his house ⲛⲉⲛⲓⲛⲓⲛⲓ <i>baytāh</i> her house ⲛⲉⲛⲓⲛⲓⲛⲓⲛⲓ <i>baytāk</i> your house ⲛⲉⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ <i>baytek</i> your house ⲛⲉⲛⲓⲛⲓ <i>bayt</i> my house</p>	<p>ⲛⲉⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ <i>baython</i> their house ⲛⲉⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ <i>baythēn</i> their house ⲛⲉⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ <i>baytkon</i> your house ⲛⲉⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ <i>baytkēn</i> your house ⲛⲉⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ <i>baytan</i> our house</p>
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There are, however, a few complications involved in the suffixation of the first-person singular zero enclitic and the second- and third-person plurals, *-kon/-kēn* and *-hon/-hēn*. Stems that end in three consonants (*-CCC-*) or in two consonants preceded by a long vowel (*-āCC-*, *-êCC-*, *-iCC-* or *-uCC-*) restore a full vowel to the stem between the last two consonants before the enclitics are added. Most such nouns restore *a* as the vowel, but this is not entirely predictable. For example, ⲛⲉⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ *hayklā* ‘temple’ > ⲛⲉⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ *haykaḥon* ‘their temple,’ ⲛⲉⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ *mēmṛā* ‘word’ > ⲛⲉⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ *mēmar* ‘my word,’ and ⲛⲉⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ *rāḥmā* ‘friend’ > ⲛⲉⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ *rāhemkon* ‘your friend.’

Many feminine singular nouns in *-tā* fall under this rule, restoring the vowel *a* before the *t*, as ⲛⲉⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ *malktā* > ⲛⲉⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ *malḥat-hon* ‘their queen,’ ⲛⲉⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ *mdittā* > ⲛⲉⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ *mdinatkon* ‘your city,’ and ⲛⲉⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ *attā* > ⲛⲉⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ *attat* ‘my wife.’

§ 4.2 **Noun–Noun Possession.** There are three ways to express possession involving two or more nouns in Syriac.

(1) The first, the construct, involves changes in the stem of the first noun. As its use is limited, it will be dealt with later (§10.3).

(2) In the second, the first noun, the thing possessed or limited, is in the emphatic state, and the second, the possessor or limiter, follows *d-*, as in the following:

ܒܝܬܐ ܕܥܒܪܐ	<i>baytā d-gabrā</i>	the man's house
ܥܠܡܐ ܕܡܠܟܐ	<i>šliḥā d-malkā</i>	the king's messenger
ܩܘܕܕܢܐ ܕܢܒܝܐ	<i>puqdānā da-nbiyā</i>	the prophet's commandment
ܡܠܟܬܐ ܕܡܕܝܬܐ	<i>malktā da-mdittā</i>	the queen of the city
ܟܣܦܐ ܕܥܒܪܐ	<i>kespā d-gabrē</i>	the men's money

(3) In the third construction, an anticipatory pronoun, agreeing in number and gender with the second noun, is attached to the first noun, and the second noun is introduced by *d-*, as in the following:

ܒܝܬܗ ܕܥܒܪܐ	<i>bayteh d-gabrā</i>	the man's house
ܥܠܡܗ ܕܡܠܟܐ	<i>šliḥeh d-malkā</i>	the king's messenger
ܩܘܕܕܢܗ ܕܢܒܝܐ	<i>puqdāneh da-nbiyā</i>	the prophet's commandment
ܡܠܟܬܗ ܕܡܕܝܬܐ	<i>malktāh da-mdittā</i>	the queen of the city
ܟܣܦܗ ܕܥܒܪܐ	<i>kesphon d-gabrē</i>	the men's money

§ 4.3 **The Pronoun *Koll*.** The pronoun *koll*, usually spelled without *wāw*, means 'all' when it is followed by a noun in the emphatic state or by an enclitic pronoun, as ܡܠܗ ܕܟܬܒܐ *kolleh* 'all of it (m)' and ܡܠܗ ܕܗܘܢ *kollhon* 'all of them.' With noun complements, *koll* is commonly followed by an anticipatory pronoun that agrees in gender and number with the following noun, as

ܡܠܗ ܕܟܬܒܐ	<i>kolleh ktābā</i>	all of the book, the whole book
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LESSON FOUR

כלה מדינתה *kollāh mdittā* all of the city, the whole city

Such constructions are also rendered by placing *koll* with its enclitic pronoun in apposition following a noun in the emphatic state, as

כלה סבתה <i>ktābā kolleh</i>	all of the book, the whole book
כלה במדינתה <i>ba-mdittā kollāh</i>	in the whole city, throughout the city
כלה ארצה <i>ar^cā kollāh</i>	the whole land, all of the earth

When followed by a noun in the absolute state (to be introduced in §13.1), *koll* means ‘every.’

כלה דמה <i>koll-meddem</i>	everything
כלה <i>koll-nāš</i>	everybody
כל יומ <i>koll yom</i>	every day

§4.4 Pronominal Anticipation with Prepositions. Prepositions with noun complements are often anticipated by a redundant preposition with a pronominal enclitic complement agreeing with the noun complement of the following, “real” prepositional phrase. Thus, either *כלה במדינתה* *ba-mdittā* or *כלה בה במדינתה* *bāh ba-mdittā* for ‘in the city,’ and either *כלה לגבר ^cemret l-gabrā* or *כלה לה לגבר ^cemret leh l-gabrā* for ‘I said to the man.’ These constructions are extremely frequent in Syriac narrative prose.

Vocabulary 4

NOUNS

דמה *dahbā* gold
 כלבתה *b^celdbābā* enemy
 חכה *hayklā* (*haykal-*) temple
 אבד *abdā* servant, slave

INTRODUCTION TO SYRIAC

VERBS

- ܕܗܝ *dar* to help
- ܦܩܕ *pqad* to command, order
- ܕܦܝܩ *rdap* to drive on, persecute; (with *bātar*) to pursue
- ܪܗܝ *rhet* to run
- ܫܒܩ *šbaq* to leave, abandon; (with *l-*) to forgive

OTHERS

- ܐܝܟܢܐ *aykannā* how?
- ܐܝܟܢܐ ܕ- *aykannā d-* as, just as
- ܒܐܬܪ *bātar* after, behind (often *men bātar*); the short *a* in the second syllable is reduced when enclitics beginning with vowels are added, e.g. ܒܐܬܪܗ *bātreh* ‘after him,’ but ܒܐܬܪܗܘܢ *bātarhon* ‘after them’
- ܕܝܠ *dil-* belonging to
- ܟܠ *koll* all, every
- ܟܠܡܕܡ *kollmeddem* everything

Exercise 4

Read and translate:

- 1 ܕܗܝ ܡܠܟܐ ܡܠܘܕ ܡܠܟܘܬܗ.
- 2 ܥܒܪܬܐ ܠܒܢܐ ܗܝܫܬܠܐ.
- 3 ܐܝܬܐ ܠܗܝܬܐ ܡܠܟܘܬܗ ܡܠܘܕ ܠܡܪܝܫܐ.
- 4 ܠܡܐ ܡܘܕܐ ܡܫܦܐ ܗܕܝܐ.
- 5 ܠܐ ܕܗܝ ܠܐ ܡܠܟܐ.
- 6 ܕܗܝ ܡܠܟܐ ܠܒܢܐ.
- 7 ܕܗܝ ܡܠܟܐ ܗܝܫܬܠܐ ܡܠܘܕ ܡܠܟܘܬܗ ܠܡܪܝܫܐ ܗܕܝܐ.
- 8 ܐܩܠܐ ܠܡܪܝܫܐ ܗܝܬܐ.
- 9 ܥܒܪܐ ܠܒܢܐ ܡܠܟܐ.
- 10 ܠܐ ܕܗܝ ܠܐ ܡܠܟܐ.
- 11 ܥܒܪܐ ܡܠܟܐ ܠܡܪܝܫܐ ܗܕܝܐ.
- 12 ܡܫܦܐ ܡܠܟܐ ܗܝܬܐ.
- 13 ܕܗܝܬܐ ܡܠܟܐ ܗܝܫܬܠܐ ܡܠܟܐ ܗܝܬܐ.
- 14 ܡܠܟܐ ܠܡܐ ܡܘܕܐ ܗܝܬܐ.

LESSON FOUR

- 15 רִמְתִּים בְּמִדְבָּרִים.
16 זָרַח בְּמִדְבָּרִים בְּלִילֵי לַיְלָה בְּמִדְבָּרִים אֲבִי.
17 מָלַח לְבַלְבָּלֵם הַמֶּלֶךְ.
18 בָּעַד בָּרַח מִן הַמֶּלֶךְ בְּפָנָיו מִמִּלְחָמָה לְלִבְיָהוּ.
19 וְהָרַח לְבַלְבָּלֵם בְּמִדְבָּרִים חַיִּים.
20 חָרַח לְ מִלְחָמָה.
21 אֲבִי לִי בָרַח מִלְחָמָה וְאֲבִי לִי אֲבִי.
22 אֲבִי מִלְחָמָה וְאֲבִי מִן הַמֶּלֶךְ הַמִּצְרִי.
23 אֲבִי מִלְחָמָה הַמֶּלֶךְ הַמִּצְרִי לְבַלְבָּלֵם.
24 וְרָמַח בְּמִדְבָּרִים וְרָמַח אֲבִי הַפְּעִיר לִי
25 אֲבִי מִלְחָמָה לְבַלְבָּלֵם לִי אֲבִי
26 לְבַלְבָּלֵם לִי מִלְחָמָה הַפְּעִיר לִי
27 לְבַלְבָּלֵם לְבַלְבָּלֵם הַמִּצְרִי אֲבִי לְבַלְבָּלֵם?

Translate into Syriac:

1. We left our servant in the village.
2. I ran from my enemy's village.
3. The king pursued the enemy of his people throughout the land.
4. The servant took his king's gold and fled from the land.
5. You took everything from me.
6. The man took everything from his house and went down to the sea.

اِسْمٌ كَسْبٌ

Lesson Five

§ 5.1 **Noun Plurals: Emphatic State.** The plural of a noun in the emphatic state is made by (1) changing the *-ā* termination of a masculine-type noun to *-ē*, or (2) by changing the *-tā* termination of feminine-type nouns to *-ātā*. *Syāmē* dots are placed over all plural nouns, most of which could not otherwise be distinguished orthographically from the singular. *Syāmē* dots may come anywhere in the word, but if there is a *rēš* in the word, the dots combine with the dot of the *rēš* as ۶.

	SINGULAR	PLURAL
masc.	اِسْمٌ <i>šlihā</i> apostle	اِسْمَةٌ <i>šlihē</i> apostles
fem.	اِسْمَةٌ <i>malktā</i> queen	اِسْمَاتٌ <i>malkātā</i> queens

Although most nouns form their plurals as described above, there are exceptions to regular formation of the following types:

(a) Some words have a feminine form in the singular and a masculine form in the plural.

اِسْمَةٌ <i>melltā</i> word	اِسْمٌ <i>mellē</i> words
اِسْمَةٌ <i>bē^ctā</i> egg	اِسْمٌ <i>bē^cē</i> eggs

(b) Some words have a masculine form in the singular and a feminine form in the plural.

اِسْمٌ <i>napšā</i> (f) soul	اِسْمَاتٌ <i>napšātā</i> souls
اِسْمٌ <i>abā</i> father	اِسْمَاتٌ <i>abāhātā</i> fathers

Note that the gender of words in categories (a) and (b) does not

LESSON FIVE

change from the singular. *Mellē* is feminine plural even though its form is that of a masculine plural; *abāhātā*, regardless of its form, is masculine plural.

(c) Other, unpredictable irregularities are exemplified by the following:

قرية	<i>qritā</i> village	قرى	<i>quryā</i> villages
امرأة	<i>attā</i> woman	نساء	<i>neššē</i> women
بيت	<i>baytā</i> house	بيوت	<i>bāttē</i> houses
صباح	<i>ṣaprā</i> morning	صباحات	<i>ṣaprwātā</i> mornings

Regular plurals are formed for the following words, which have already been introduced:

MASCULINE	أب	<i>ʿabdē</i>	
	أُمَم	<i>ʿammē</i>	
بَعْدَان	<i>bʿeldbābē</i>	بِقْدَان	<i>puqdānē</i>
غَابِر	<i>gabrē</i>	رَامِش	<i>ramšē</i>
دَاهِب	<i>dahbē</i>	سَلِيح	<i>šliḥē</i>
هَيْكَل	<i>hayklē</i>		
تُر	<i>ṭurē</i>	FEMININE	
يَمَم	<i>yammē</i>	أَرَات	<i>arʿātā</i>
كِسْف	<i>kespē</i>	مَدِينَات	<i>mdinātā</i>
كِتَاب	<i>ktābē</i>	مَلَكَات	<i>malkātā</i>
لَحْم	<i>lahmē</i>	قِرْيَات	<i>qeryātā</i>
مَلَك	<i>malkē</i>		
نَبِي	<i>nbiyē</i>		
نَهْر	<i>nahrē</i>		
نَامَس	<i>nāmosē</i>		

Note particularly the spelling of *yammē* and *ʿammē*.

Vocabulary 5

NOUNS

إِلَه	<i>alāhā</i> God
أُمَم	<i>emmā</i> pl <i>emmhātā</i> mother
مَلَك	<i>malakā</i> pl <i>malakē</i> angel
مَلْكُوت	<i>malkūtā</i> pl <i>-kwātā</i> kingdom

INTRODUCTION TO SYRIAC

ܢܦܫܐ *napšā* (f) pl ܢܦܫܐܬܐ *napšātā* soul, breath of life; (with pronominal enclitics) -self, as ܢܦܫܗ *napšeh* himself, ܢܦܫܗܘܢ *napšhon* themselves

ܢܫܐ *neššē* (fem pl) women

ܫܡܝܐ *šmayyā* (plural, no singular) heaven

VERBS

ܩܪܒ *qreb* to draw near (*l-* to), approach

ܡܪ *mar* to live

OTHERS

ܗܐ *hā* lo, behold

ܗܐܟܢܢܐ *hākannā* thus, so, in this way

ܗܕ *kad* when, while, as

Exercise 5

Read and translate:

- 1 ܐܘܪܝܢ ܡܠܟܐ ܕܗܘ ܕܒܠܘܕܢܐ ܗܕ ܡܪܝܫܘܢܐ.
- 2 ܕܐܥܒܘܢ ܕܗܘܐ ܕܡܡܠܟܐ.
- 3 ܕܡܡܠܟܐ ܕܒܝܗܘܐ ܕܗܘܐ ܕܡܡܠܟܐ.
- 4 ܐܘܪܝܢ ܕܡܠܟܐ ܕܗܘܐ.
- 5 ܐܘܪܝܢ ܡܠܟܐ ܕܗܘܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.
- 6 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.
- 7 ܕܐܥܒܘܢ ܕܡܠܟܐ.
- 8 ܕܐܘܪܝܢ ܕܡܠܟܐ ܕܡܠܟܐ.
- 9 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.
- 10 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.
- 11 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.
- 12 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.
- 13 ܐܘܪܝܢ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.
- 14 ܐܘܪܝܢ ܡܠܟܐ ܕܗܘ ܕܒܠܘܕܢܐ ܗܕ ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.
- 15 ܗܕ ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.
- 16 ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.
- 17 ܐܘܪܝܢ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.

LESSON FIVE

- 18 מִיָּמֵינוּ לְבָרְכֵי הַמַּלְכוּת.
19 מִן בְּרַחַם הַמַּלְכוּת הַמַּלְכִּים?
20 מִיָּמֵינוּ מַלְכוּתֵנוּ הַמַּלְכִּים.
21 לְחַיֵּינוּ יְהוָה לְבָרְכֵינוּ?
22 חַיֵּינוּ מִן בְּרַחַם הַמַּלְכוּת לְבָרְכֵינוּ.
23 בְּרַחַם לְבָרְכֵינוּ.
24 לְ בְרַחַם לְבָרְכֵינוּ.
25 בְּרַחַם בְּרַחַם הַמַּלְכוּת.
26 יְהוָה בְּרַחַם הַמַּלְכוּת הַמַּלְכִּים.
27 בְּרַחַם בְּרַחַם.
28 חַיֵּינוּ מִן בְּרַחַם הַמַּלְכוּת הַמַּלְכִּים.
29 לְבָרְכֵינוּ הַמַּלְכוּת בְּרַחַם בְּרַחַם.
30 מִיָּמֵינוּ מַלְכוּתֵנוּ הַמַּלְכִּים.
31 אֲנִי לְבָרְכֵינוּ הַמַּלְכוּת הַמַּלְכִּים לְבָרְכֵינוּ בְּרַחַם.
32 מִיָּמֵינוּ מַלְכוּתֵנוּ הַמַּלְכִּים בְּרַחַם הַמַּלְכוּת.

Translate into Syriac:

1. The men lived in the villages of the kingdom.
2. The angels descended from heaven.
3. There is no water in the rivers of the land.
4. The women transgressed the laws of the kings of the kingdom.
5. We drove the servants of the enemies from all the temples of our land.

ሕንጻው ስርዓት Lesson Six

§ 6.1 **Independent Pronouns.** Following is the set of independent pronouns. These are used as sentence subjects of verbless sentences and for stressing the pronominal subject of a verb.

3 m	ሁኑ <i>hu</i>	ሕንጻው <i>hennon</i>	
f	ሁኑ <i>hi</i>	ሕንጻው <i>hennēn</i>	
2 m	ሕኑ <i>att</i>	ሕኑ <i>atton</i>	
f	ሕኑ <i>att</i>	ሕኑ <i>attēn</i>	
1 c	ኑ <i>enā</i>	ሕንጻው <i>nahnan</i> and ሕንጻው <i>hnan</i>	

§ 6.2 **The Short Pronouns as Copulas.** The following shortened pronouns are used as copulas ('is, are'):

3 m	ሁኑ <i>-u (-w)</i>	ሕንጻው <i>-ennon</i>	
f	ሁኑ <i>-i (-y)</i>	ሕንጻው <i>-ennēn</i>	
2 m	ሕኑ <i>-(a)tt</i>	ሕኑ <i>-(a)tton</i>	
f	ሕኑ <i>-(a)tt</i>	ሕኑ <i>-(a)ttēn</i>	
1 c	ኑ <i>-nā</i>	ሕንጻው <i>-nan</i>	

The third-person copulas are used with both the first- and the second-person pronouns, although the corresponding first- and second-person copulas also occur.

ሕንጻው ሕኑ ሕኑ <i>att-u malkā.</i>	You are the king.
ሕኑ ሕንጻው ሕኑ <i>att malka-tt.</i>	You are the king
ሕንጻው ሕንጻው ሕንጻው <i>atton-ennon tammān.</i>	You are there.

attan tammān-*attan*. You are there.

The copulas may occur anywhere in the sentence, after subject or predicate.

enā-nā šliḥā d-alāhā. I am an apostle of
God.

ḥnan šliḥē-nan d- We are messengers of
malkā. the king.

When the masculine copula *-u* is preceded by *-ā*, the *-ā* is shortened to *-a-* and forms a diphthong *-aw*:

hu malka-w. He is the king.

But when it is preceded by a consonant, the copula is read as enclitic *-u*, as in

gabrā tammān-u. The man is there.

The feminine enclitic copula preceded by a consonant is read as *-i*:

attā tammān-i. The woman is there.

But when the feminine copula is preceded by a vowel, it is read as *-y*:

hi malktā-y. She is the queen.

§ 6.3 Third-Person Plural Pronouns as Direct Objects. The third-person plural short pronouns, and only they of the independent pronouns, are used as direct objects of verbs. Although they are written separate, they should be considered as quasi-enclitic.

šlah-*ennon*. He sent them.

qetlet-*ennon*. I killed them.

dbar-*ennēn*. He led them (f).

The other direct-object pronouns will be taken up in §7.3.

§ 6.4 Demonstratives. The same words are used as both demon-

strative adjectives and demonstrative pronouns. They are as follows.

	SINGULAR	PLURAL
this (m)	ܗܢܐ <i>hānā</i>	ܗܠܝܢ <i>hālēn</i>
this (f)	ܗܕܝܗ <i>hādē</i>	ܗܠܝܢ <i>hālēn</i>
that (m)	ܗܘ <i>haw</i>	ܗܢܘܢ <i>hānon</i>
that (f)	ܗܝ <i>hay</i>	ܗܢܝܢ <i>hānēr</i>

As adjectives, these words may either precede or follow the words they modify. Thus, both ܗܢܐ ܡܠܟܐ *malkā hānā* and ܡܠܟܐ ܗܢܐ *hānā malkā* mean 'this king,' and both ܗܕܝܗ ܡܕܝܬܐ *mdittā hādē* and ܡܕܝܬܐ ܗܕܝܗ *hādē mdittā* mean 'this city.'

Hādē followed immediately by the feminine enclitic copula *-i* is pronounced *hādā-y*. *Hānā* followed by the masculine singular enclitic copula *-u* may be written as one word, ܗܢܐܘ *hānā-w*.

Vocabulary 6

NOUNS

- ܡܢܨܝܚܐ *knuštā* assembly, synagogue
 ܡܕܒܪܐ *madbrā* wilderness
 ܡܠܗܐ *melhā* (f) salt
 ܡܦܪܐ *pagrā* body
 ܡܪܗܐ *ruhā* (f) spirit¹

VERB

- ܕܒܪܐ *dbr* to lead, guide

OTHERS

- ܐܦ *āp* so, so also
 ܕ *d(a)*- that (subordinating conjunction)
 ܗܢܐ *hānā* (m sing), ܗܕܝܗ *hādē* (f sing), ܗܠܝܢ *hālēn* (c pl) this
 ܗܘ *haw* (m sing), ܗܝ *hay* (f sing), ܗܢܘܢ *hānon* (m pl), ܗܢܝܢ

¹*Ruhā* is feminine except in the phrases ܡܪܗܐ ܕܩܘܕܫܐ *ruhā d-qudšā* and ܡܪܗܐ ܩܕܝܫܐ *ruhā qaddiṣā* 'Holy Ghost,' in which *ruhā* is usually construed as masculine.

INTRODUCTION TO SYRIAC

- 23 חַ אַּבְרָהָם לְכָל אֲבוֹתָיו וְעַתָּה אֲבִיךָ אֵלֶיךָ בָּא.
24 מִי אֲנִי וְאַתָּה אֲבוֹתֵינוּ יְהוָה הַמְּלִיךְ בְּיָמֵינוּ
25 מִי אֲנִי וְאַתָּה לֵב לֵב חַיִּים מִי אֲנִי עַל־שֵׁם יְהוָה הַמְּלִיךְ
הַמְּבָרָךְ
26 מִי אֲנִי הַמְּבָרָךְ אֵלֶיךָ לְהַבְרִיחַ?
27 מִי אֲנִי הַמְּבָרָךְ יְהוָה פְּתֹחַ־לִּי מַעְיָן?
28 אֲבִיךָ אֲבִיךָ בְּבֵיתֵךָ יְהוָה?

Translate into Syriac:

1. This is the assembly of all the peoples of the land.
2. Those men are in the wilderness.
3. Are you the man whose wife killed herself?
4. There is no salt in our house.
5. The angels went up into heaven.
6. These messengers led them to the kings' cities.
7. Who is it that pursued the enemy as far as the river?
8. This man abandoned his wife in the village.

לַעֲבֹד לְעָבַד

Lesson Seven

§ 7.1 **Inflection of III-Weak Verbs.** Most verbs whose third radical consonant is weak, i.e., originally *w* or *y*, have slightly modified inflections in the perfect. The vast majority of these verbs appear in the 3rd masculine singular with the ending *-ā*, as *bnā* ‘to build.’ The inflection is as follows.

3 m	בָּנָה	<i>bnā</i>	בָּנָה	<i>bnaw</i>
f	בָּנְתָה	<i>bnāt</i>	בָּנְתָה	<i>bnay</i>
2 m	בָּנִיתָ	<i>bnayt</i>	בָּנִיתוֹן	<i>bnayton</i>
f	בָּנִיתְּ	<i>bnayt</i>	בָּנִיתֶּן	<i>bnaytēn</i>
1 c	בָּנֵתִי	<i>bnēt</i>	בָּנֵינִי	<i>bnayn</i>

Note especially the pattern of the first-person singular.

The second inflectional pattern of III-weak verbs—much less common—is like that of *hdi* ‘to be glad.’ The inflection is as follows.

3 m	הֵדִי	<i>hdi</i>	הֵדִי	<i>hdi</i>
f	הֵדִיָּת	<i>hedyat</i>	הֵדִי	<i>hdi</i>
2 m	הֵדִיָּתָ	<i>hdiyṭ</i>	הֵדִיָּתוֹן	<i>hdiyton</i>
f	הֵדִיָּתְּ	<i>hdiyṭ</i>	הֵדִיָּתֶּן	<i>hdiyṭēn</i>
1 c	הֵדִיָּתִי	<i>hdiṭ</i>	הֵדִיָּיִנִי	<i>hdiyṇ</i>

Note that the 3rd-person feminine singular is absolutely regularly formed, while the 1st-person singular is like *bnēt*, but with the vowel *-i-*. As the transcription shows, the *-t* of the 2nd persons is not spirantized; the *-ṭ* of the 1st-person singular is spirantized.

§ 7.2 **The Perfect of *Hwā***. The perfect inflection of *hwā* ‘to be’ is exactly like that of *bnā*.

3 m	ܗܘܐ	<i>hwā</i>	ܗܘܘܐ	<i>hwaw</i>
f	ܗܘܐܬ	<i>hwāt</i>	ܗܘܘܐܬ	<i>hway</i>
2 m	ܗܘܘܐܝܬ	<i>hwayt</i>	ܗܘܘܘܐܝܬܘܢ	<i>hwayton</i>
f	ܗܘܘܐܝܬܝܢ	<i>hwayt</i>	ܗܘܘܘܐܝܬܝܢ	<i>hwaytēn</i>
1 c	ܗܘܘܐܝܬܝܢ	<i>hwēt</i>	ܗܘܘܐܝܬܝܢ	<i>hwayn</i>

However, when this verb is used as the past copula, the initial *h*- is silenced with the *linea occultans* throughout the inflection. As a copula, *-wā* is treated as an enclitic.

ܗܘܐܝܬܝܢ ܗܘܐܝܬܝܢ ܗܘܐܝܬܝܢ	<i>gabrā b-bayteh-wā</i> .	The man was in his house.
ܗܘܐܝܬܝܢ ܗܘܐܝܬܝܢ ܗܘܐܝܬܝܢ	<i>šlihē ba-mdittā-waw</i> .	The apostles were in the city.

§ 7.3 **The Perfect with Object Suffixes**. The objective pronominal enclitics, which are suffixed directly onto a verb, are basically the same as the set of enclitics I given in §4.1; an important exception is the first-person singular objective enclitic *-an* (with *otiose yod*). The 3rd-person plural enclitics are not used as object suffixes (see §6.2).

With the vowel-initial enclitics (3 masc. sing. *-eh*, 3 fem. sing. *-āh*, 2 masc. sing. *-āk*, 2 fem. sing. *-ek*, 1 sing. and pl. *-an*) the verbal stem of the 3rd masc. sing. verb (*CCaC*, *CCeC*) undergoes a change in pattern to *CaCC-*, the third radical consonant remaining spirantized. The 1st sing. (*CeCCet*) and the 3rd fem. sing. (*CeCCat*) both change to *CCaCt-* before vowel-initial suffixes. All revert to their original patterns with the 2nd pl. suffixes (*-kon*, *-kēn*), which are consonant-initial. Thus, from *rdap* ‘to drive’:

	ܕܪܦܐ	<i>RDAP</i>	ܕܪܦܐܝܬܝܢ	<i>REDPAT/REDPET</i>
+ 3 masc. sing.	ܕܪܦܐܝܬܝܢ	<i>radpeh</i>	ܕܪܦܐܝܬܝܢ	<i>rdapteh</i>
+ 3 fem. sing.	ܕܪܦܐܝܬܝܢ	<i>radpāh</i>	ܕܪܦܐܝܬܝܢ	<i>rdaptāh</i>
+ 2 masc. sing.	ܕܪܦܐܝܬܝܢ	<i>radpāk</i>	ܕܪܦܐܝܬܝܢ	<i>rdaptāk</i>

LESSON SEVEN

+ 2 fem. sing.	rdapek	rdaptek
+ 1 sing.	radpan	rdaptan
+ 3 masc. pl.	rdap-ennon	redpat/redpet- ennon
+ 3 fem. pl.	rdap-ennēn	redpat/redpet- ennēn
+ 2 masc. pl.	rdapkon	redpatkon/ redpetkon
+ 2 fem. pl.	rdapkēn	redpatkēn/ redpetkēn
+ 1 pl.	radpan	rdaptan

As in the possessive construction, the use of anticipatory object pronouns is quite common, e.g.,

qatleh l-malkā.	He killed the king.
qataltāh l-malktā.	She/I killed the queen.

Vocabulary 7

NOUNS

atrā pl -ē	place
barnāšā pl	bnaynāšā man, person, human, (pl) people
brā pl	bnayyā son (+ 1st sing. possessive enclitic, ber 'my son')
bartā pl	bnātā daughter
yudāyā pl -ē	Jew (h silent except after proclitics, as da- yhudāyē 'of the Jews')
yawmā pl -ē/-ātā	(m) day
meskēnā pl -ē	poor, poor person, unfortunate
ēdtā pl -ātā	church, assembly

VERBS

etā	to come
bnā	to build
b ^c ā	to seek, search for

- ܠܗܘܐ *hwā* to be
- ܠܗܕܝܐ *hdi* to rejoice
- ܠܗܘܐ *hzā* to see

OTHERS

- ܠܠܐ *ellā* but
- ܠܠܐܢܐ *b-koll-zban* always
- ܠܠܐ *dēn*¹ but, however, for, then

Exercise 7

Read and translate:

- ܠܠܐܢܐ ܠܠܐܢܐ ܠܠܐܢܐ ܠܠܐܢܐ ܠܠܐܢܐ.
 ܠܠܐܢܐ ܠܠܐܢܐ ܠܠܐܢܐ.
 ܠܠܐܢܐ ܠܠܐܢܐ ܠܠܐܢܐ ܠܠܐܢܐ.
 ܠܠܐܢܐ ܠܠܐܢܐ ܠܠܐܢܐ ܠܠܐܢܐ?
 ܠܠܐܢܐ ܠܠܐܢܐ ܠܠܐܢܐ?
 ܠܠܐܢܐ ܠܠܐܢܐ ܠܠܐܢܐ ܠܠܐܢܐ ܠܠܐܢܐ.
 ܠܠܐܢܐ ܠܠܐܢܐ ܠܠܐܢܐ ܠܠܐܢܐ ܠܠܐܢܐ ܠܠܐܢܐ.
 ܠܠܐܢܐ ܠܠܐܢܐ ܠܠܐܢܐ ܠܠܐܢܐ ܠܠܐܢܐ ܠܠܐܢܐ.
 ܠܠܐܢܐ ܠܠܐܢܐ ܠܠܐܢܐ ܠܠܐܢܐ ܠܠܐܢܐ.
 ܠܠܐܢܐ ܠܠܐܢܐ ܠܠܐܢܐ ܠܠܐܢܐ ܠܠܐܢܐ?
 ܠܠܐܢܐ ܠܠܐܢܐ ܠܠܐܢܐ ܠܠܐܢܐ ܠܠܐܢܐ.
 ܠܠܐܢܐ ܠܠܐܢܐ ܠܠܐܢܐ ܠܠܐܢܐ ܠܠܐܢܐ.
 ܠܠܐܢܐ ܠܠܐܢܐ ܠܠܐܢܐ ܠܠܐܢܐ ܠܠܐܢܐ.
 ܠܠܐܢܐ ܠܠܐܢܐ ܠܠܐܢܐ ܠܠܐܢܐ ܠܠܐܢܐ?
 ܠܠܐܢܐ ܠܠܐܢܐ ܠܠܐܢܐ ܠܠܐܢܐ ܠܠܐܢܐ.
 ܠܠܐܢܐ ܠܠܐܢܐ ܠܠܐܢܐ ܠܠܐܢܐ ܠܠܐܢܐ.

¹Like the Greek postpositive particle *δε*, with which this word has been confused, *dēn* may not stand first in a sentence but must be preceded by another word; it is often best left untranslated.

LESSON SEVEN

- 17 ܥܒܘܢ ܥܢ ܥܠܡܐܢܐ.
- 18 ܐܘܪܘܢܐܢܐ ܐܘܪܘܢܐܢܐ ܠܥܒܪܐܢܐ ܥܢ ܠܐܘܪܐܢܐ.
- 19 ܥܠܡܐܢܐ ܠܥܠܡܐܢܐ ܠܥܒܪܐܢܐ ܥܢ ܠܐܘܪܐܢܐ.
- 20 ܐܘܪܘܢܐܢܐ ܐܘܪܘܢܐܢܐ ܠܥܠܡܐܢܐ.
- 21 ܥܢ ܥܠܡܐܢܐ ܐܘܪܘܢܐܢܐ ܠܥܠܡܐܢܐ ܥܢ ܠܐܘܪܐܢܐ.
- 22 ܥܢ ܥܠܡܐܢܐ ܐܘܪܘܢܐܢܐ ܠܥܠܡܐܢܐ.
- 23 ܥܢ ܥܠܡܐܢܐ ܐܘܪܘܢܐܢܐ ܠܥܠܡܐܢܐ.
- 24 ܥܢ ܥܠܡܐܢܐ ܐܘܪܘܢܐܢܐ ܠܥܠܡܐܢܐ.
- 25 ܥܢ ܥܠܡܐܢܐ ܐܘܪܘܢܐܢܐ ܠܥܠܡܐܢܐ.
- 26 ܥܢ ܥܠܡܐܢܐ ܐܘܪܘܢܐܢܐ ܠܥܠܡܐܢܐ.

Translate into Syriac:

1. He said that we always have the poor with us.
2. And in those days they rejoiced in the church the king had built for them in that place.
3. The sons of this man killed the enemy of their city.
4. Why did he abandon you in a village in which there was no water?
5. I led him from the wilderness to his daughter's house.
6. He perished on the mountain with the money had had seized from the poor people.
7. He and the men of his village marched against the king who had killed his son.

دەستەواکە Lesson Eight

§ 8.1 **The Active Participles.** The masculine singular active participle for all sound verbs of the G-form (i.e., verbs with no weakness) on the pattern *CCaC* or *CCeC*) is made on the pattern *CāCeC*, as *kāteb* ‘writing’ from *ktab*, *sāleq* ‘leaving’ from *sleq*, and *rāheṭ* ‘running’ from *rheṭ*. The active participles occur mainly in the absolute state as predicates; following are the masculine and feminine singular and plural forms of the absolute state for the three types of verbs introduced so far. All active participles are distinguished orthographically by a dot on top of the word.

TYPE	MASC. SING.	FEM. SING.	MASC. PL.	FEM. PL.
Sound	کتەب <i>kāteb</i>	کتەبا <i>kātbā</i>	کتەبن <i>kātbīn</i>	کتەبان <i>kātbān</i>
III-gutt.	آمار <i>āmar</i>	آمرا <i>āmrā</i>	آمرین <i>āmrīn</i>	آمران <i>āmrān</i>
III-weak	بانە <i>bānē</i>	بانیا <i>bānyā</i>	بانەین <i>bāneyn</i>	بانیان <i>bānyān</i>

Note that a 3rd guttural radical (*h*, *ḥ*, *ʿ*, *r*) changes the stem vowel from *-e-* to *-a-*; otherwise formation is regular.

§ 8.2 **Uses of the Participle.** The active participle is used with the short pronominal enclitics (3rd-person enclitics optional and rarely used) to form a participial inflection used for the present habitual (“he goes”), the present progressive (“he is going”) and occasionally the future (“he will go”). The full inflection is as follows.

3 m	کتەب <i>kāteb(-u)</i>	کتەبن <i>kātbīn(-ennon)</i>
f	کتەبا <i>kātbā(-y)</i>	کتەبان <i>kātbān(-ennēn)</i>
2 m	دەت کتەب <i>kāteb-att</i>	دەت کتەبن <i>kātbī-tton</i>

LESSON EIGHT

f	كاتبك كاتبا kattāba-kattāb	كاتبك كاتبا kattāba-kattāb
1 m	كاتبك كاتبا kattāba-kattāb	كاتبك كاتبا kattāba-kattāb
f	كاتبك كاتبا kattāba-kattāb	كاتبك كاتبا kattāba-kattāb

Note reduction of the stem vowel *-e-* where it occurs. Note also that the *n* of the 2nd pl. participles assimilates to the *t* of the enclitic. Because this inflection is participial/adjectival, all persons have both masculine and feminine forms.

The participial inflection of the 1st and 2nd persons occasionally appears in the following contracted forms:

2 m	كاتبك kattāba-kattāb	كاتبك kattāba-kattāb
2 f	كاتبك kattāba-kattāb	كاتبك kattāba-kattāb
1 m	كاتبك kattāba-kattāb	كاتبك kattāba-kattāb

The past habitual/progressive (“he used to go, he was going, would go”) is formed with the participles and the past copula (*kāteb-wā, kātbā-wāt, kāteb-wayt, kātbā-wayt, kāteb-wêt, kātbā-wêt*, etc.).

هو سالك الجبل hu sāleq l-ṭurā.	He’s going (he goes) up to the mountain.
هو سالك الجبل hu sāleq-wā l-ṭurā. لجبل	He was going (used to go) up to the mountain.
أعيش في القرية hay. hay.	I live in that village.
أعيش في القرية hay. hay.	I used to live there.

The past copula often occurs along with the perfect, especially in narrative prose; in such uses the past copula is generally superfluous and should be disregarded in translation, although in specific contexts it may render the English past perfect, as *ezal-wā* ‘he went’ or, according to context, ‘he had gone.’

Attributive uses of the participle are almost always turned into relative constructions with *d-*, e.g.

ܘܒܪܗܡ ܕܘܢܗܘܐ ܘܥܘܠܡܐ ܕܘܢܗܘܐ	<i>gabrā d-bā^cē la-breh</i>	the man (who is/was) searching for his son
ܘܡܠܘܬܐ ܕܢܗܝܬܝܢ ܠܘܫܩܝܢ ܘܥܘܠܡܐ ܕܘܢܗܘܐ	<i>malakē d-nāhtin l-</i>	angels descending to
ܘܥܘܠܡܐ ܕܘܢܗܘܐ ܘܥܘܠܡܐ ܕܘܢܗܘܐ	<i>ar^cā w-sālqin la-</i>	earth and ascending
ܘܥܘܠܡܐ ܕܘܢܗܘܐ	<i>šmayyā</i>	to heaven

The active participle is often used adverbially (even redundantly) to express the manner in which something is done, e.g.

ܘܥܘܠܡܐ ܕܘܢܗܘܐ ܘܥܘܠܡܐ ܕܘܢܗܘܐ	<i>emar li āmar d-...</i>	he said to me, say- ing...
ܘܥܘܠܡܐ ܕܘܢܗܘܐ ܘܥܘܠܡܐ ܕܘܢܗܘܐ	<i>nepqat men lwātan</i>	She went out from
ܘܥܘܠܡܐ ܕܘܢܗܘܐ ܘܥܘܠܡܐ ܕܘܢܗܘܐ	<i>bā^cyā meddem.</i>	our presence, look- ing for something.

Such adverbial uses, especially when complementary to a verbal object, are frequently introduced by *kad*, e.g.

ܘܥܘܠܡܐ ܕܘܢܗܘܐ ܘܥܘܠܡܐ ܕܘܢܗܘܐ	<i>eškhu kad yāteb b-</i>	They found him sit- ting in the house.
ܘܥܘܠܡܐ ܕܘܢܗܘܐ ܘܥܘܠܡܐ ܕܘܢܗܘܐ	<i>baytā</i>	

In general the participles do not take enclitic objects as finite verbs do; rather, they take pronominal objects through *l-*. The exception is the 3rd-person plural short pronouns *ennon* and *ennēn*, which do follow a participle as direct object.

ܘܥܘܠܡܐ ܕܘܢܗܘܐ ܘܥܘܠܡܐ ܕܘܢܗܘܐ	<i>haw d-dābar-wā lāk</i>	he who was guiding you
ܘܥܘܠܡܐ ܕܘܢܗܘܐ ܘܥܘܠܡܐ ܕܘܢܗܘܐ	<i>haw d-dābar-ennon</i>	he who was guiding them

§ 8.3 Object Suffixes with Third-Person Plural Verbs. Just as the verbal stem of the 3rd sing. perfect verb undergoes changes before the addition of the object suffixes, so also do 3rd-person plural verbs. The 3rd masc. pl. verb assumes the pattern *CāCCu-*; the 3rd-person fem. pl. verb takes the pattern *CāCCā-* before the enclitics that are originally vowel-initial.

LESSON EIGHT

	רדפ רדפ	רדפ רדפ
+ 3 m s	רדפ רדפ רדפ <i>radpu</i>	רדפ רדפ רדפ <i>radpāy</i>
+ 3 f s	רדפ רדפ רדפ <i>radpuh</i>	רדפ רדפ רדפ <i>radpāh</i>
+ 2 m s	רדפ רדפ רדפ <i>radpuk</i>	רדפ רדפ רדפ <i>radpāk</i>
+ 2 f s	רדפ רדפ רדפ <i>radpuk</i>	רדפ רדפ רדפ <i>radpek</i>
+ 1 c s	רדפ רדפ רדפ <i>radpun</i>	רדפ רדפ רדפ <i>radpān</i>
+ 2 m pl	רדפ רדפ רדפ <i>radpukon</i>	רדפ רדפ רדפ <i>rdapkon</i>
+ 2 f pl	רדפ רדפ רדפ <i>radpukēn</i>	רדפ רדפ רדפ <i>rdapkēn</i>
+ 1 c pl	רדפ רדפ רדפ <i>radpun</i>	רדפ רדפ רדפ <i>radpān</i>

Note especially the form and spelling of the 3rd masc. sing. enclitic on each of these two persons. The original form of this enclitic was *-ohi* (Aramaic ܫܝܗ) which explains the historical spelling in Syriac orthography.

With the 3rd masc. pl. verb, the vowel-initial enclitics all lose their initial vowels. With the 3rd fem. pl. verb, the vowel-initial enclitics similarly lose their vowels, with the exception of the 2nd fem. sing. enclitic *-ek*, which takes precedence over the inflectional vowel.

Vocabulary 8

NOUNS

ܟܪܝܫܘܬܐ	<i>kārōzutā</i> pl - <i>zwātā</i> gospel, preaching
ܟܪܝܫܘܬܐ	<i>mraḥmānutā</i> pl - <i>nwātā</i> mercy, loving kindness
ܩܪܩܢܐ	<i>purqānā</i> pl - <i>ē</i> salvation
ܩܪܩܢܐ	<i>pārōqa</i> pl - <i>ē</i> savior
ܩܪܩܢܐ	<i>qentrōnā</i> pl - <i>ē</i> centurion
ܪܗܡܐ	<i>rāhmā</i> pl - <i>ē</i> friend
ܪܗܡܐ	<i>rāhemtā</i> pl - <i>ātā</i> friend (f)
ܩܪܩܢܐ	<i>qaššišā</i> pl - <i>ē</i> elder

INTRODUCTION TO SYRIAC

ADJECTIVES (given in the absolute state)

ܚܕܐ / ܚܕܐ *ḥad* (m), *ḥdā* (f) one, a

ܩܫܝܫܐ *qaššiš* old, elder

ܩܪܝܒܐ *qarrib* near, close (*l-* to)

ܪܗܝܩܐ *rahhiq* far, distant

VERBS

ܐܫܟܚܐ *eškaḥ* to find

ܚܝܐ *ḥyā* to live, be alive

ܩܦܝܐ *pras* to spread

ܪܗܡܐ *rhem* to love

ܫܕܕܐ *šaddar* to send

OTHERS

ܒܝܕܐ *b-yad* by, through, by means of, via

ܒܠܗܕܐ *balḥōd* alone (also takes pron. encl. II [see §9.2], e.g.,
balḥōdaw ‘by himself’)

ܩܪܝܒܐ ܠܡܡܐܬܐ *qarrib la-mmāt* near death

ܒܝܐ *gēr* but, however, indeed (a causal conjunction; like
dēn and the Greek postpositive *γὰρ*, *gēr* does not
stand at the head of a sentence)

ܫܘܒܐ *saggi* very

PROPER NAMES

ܝܫܘܥܐ *yōḥannān* John

ܠܘܩܐ *luqā* Luke

ܡܪܩܘܫܐ *marqōs* Mark

ܡܬܬܐ *mattay* Matthew

Exercise 8

Read and translate:

ܢܬܝܦ ܩܪܝܒܐ ܕܢܝܩܐ ܩܪܝܒܐ ܕܢܝܩܐ
 ܕܢܝܩܐ ܕܢܝܩܐ ܕܢܝܩܐ ܕܢܝܩܐ ܕܢܝܩܐ
 ܕܢܝܩܐ ܕܢܝܩܐ ܕܢܝܩܐ ܕܢܝܩܐ ܕܢܝܩܐ
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 ܕܢܝܩܐ ܕܢܝܩܐ ܕܢܝܩܐ ܕܢܝܩܐ ܕܢܝܩܐ

𐤀𐤃𐤁 𐤀 **Lesson Nine**

§ 9.1 **Adjectives.** Adjectives occur as masculine and feminine, singular and plural. The regular endings for the emphatic and absolute states are given below (example *tāb* ‘good’).

	MASCULINE		FEMININE	
	SINGULAR	PLURAL	SINGULAR	PLURAL
emph.	𐤀𐤃𐤁 <i>tābā</i>	𐤀𐤃𐤁𐤀 <i>tābē</i>	𐤀𐤃𐤁𐤀 <i>tābtā</i>	𐤀𐤃𐤁𐤀𐤀 <i>tābātā</i>
abs.	𐤀𐤃 <i>tāb</i>	𐤀𐤃𐤁𐤀 <i>tābin</i>	𐤀𐤃𐤁 <i>tābā</i>	𐤀𐤃𐤁𐤀 <i>tābān</i>

An attributive adjective follows the noun it modifies and agrees in number, gender, and state. Examples:

𐤀𐤃𐤁 𐤀𐤃𐤁 <i>malkā bišā</i>	wicked king
𐤀𐤃𐤁𐤀 𐤀𐤃𐤁𐤀 <i>attā šappirtā</i>	beautiful woman
𐤀𐤃𐤁𐤀 𐤀𐤃𐤁𐤀 <i>šliḥē ḥakkimē</i>	wise apostles
𐤀𐤃𐤁𐤀 𐤀𐤃𐤁𐤀 <i>neššē^c attirātā</i>	rich women

An attributive adjective modifying a noun qualified by a possessive pronoun is also in the emphatic state, e.g.

𐤀𐤃𐤁𐤀 𐤀𐤃𐤁𐤀 <i>brāh ḥakkimā</i>	her wise son
𐤀𐤃𐤁𐤀𐤀 𐤀𐤃𐤁𐤀𐤀 <i>atteh^c attirtā</i>	his rich wife
𐤀𐤃𐤁𐤀 𐤀𐤃𐤁𐤀 <i>baytāk rabbā</i>	your large house

Predicate adjectives stand in the absolute state—and they tend to come first in the sentence—while agreeing with the subject in number and gender, e.g.

LESSON NINE

- | | | |
|------------------|------------------------------|-------------------------|
| ܒܝܫ ܘܡܠܟܐ | <i>biš-u malkā.</i> | The king is wicked. |
| ܫܦܝܪܐܝܬܬܐ | <i>šappirā-y attā.</i> | The woman is beautiful. |
| ܫܠܝܚܐ ܘܘܫܬܐ | <i>ħakkimin-waw šliḥē.</i> | The apostles were wise. |
| ܥܘܛܪܐܢ ܥܢܢܐ ܢܝܫܐ | <i>ˀattirān-ennēn neššē.</i> | The women are rich. |

There is no comparative or superlative degree of the adjective. The comparative sense is conveyed by the use of *men*, e.g.

- | | | |
|-------------------|------------------------------|-----------------------|
| ܐܢܐ ܢܐܪܝܝܬܐ | <i>enā-nā ˀattir mennāk.</i> | I am richer than you. |
| ܫܠܝܚܐ ܘܘܫܬܐ ܘܘܫܬܐ | <i>šliḥā ħakkim-u men</i> | The apostle is wiser |
| ܗܠܐܢ ܕܗܘܝܐ | <i>hālēn gabrē.</i> | than these men. |

The superlative sense is achieved by the adjective with *men koll-* or simply by sense.

- | | | |
|------------------|-----------------------------|------------------------|
| ܗܘ ܐܬܝܠܘܗܝ ܘܘܫܬܐ | <i>gabrā haw rabb-wā</i> | This man was the |
| ܘܘܫܬܐ ܘܘܫܬܐ | <i>men kollhon bnay-</i> | greatest of all the |
| ܗܘܝܐ ܕܘܫܬܐ | <i>madnḥā.</i> | men of the east. |
| ܗܘ ܐܬܝܠܘܗܝ ܘܘܫܬܐ | <i>man-u rabb b-malkutā</i> | Who is the greatest in |
| ܕܥܫܘܪܐ | <i>da-šmayyā?</i> | the kingdom of |
| | | heaven? |

§ 9.2 **Pronominal Enclitics II.** The second set of pronominal enclitics is as follows.

3 m	ܘܘܫܬܐ	-aw	ܘܘܫܬܐ	-ayhon
f	ܘܘܫܬܐ	-ēh	ܘܘܫܬܐ	-ayhēn
2 m	ܘܘܫܬܐ	-ayk	ܘܘܫܬܐ	-aykōn
f	ܘܘܫܬܐ	-ayk	ܘܘܫܬܐ	-aykēn
1 c	ܘܘܫܬܐ	-ay	ܘܘܫܬܐ	-ayn

These pronominals are attached to certain prepositions, such as *ˀal* (combining form, ˀl-), to give the following inflection:

3 m	ܘܘܫܬܐ ܘܘܫܬܐ	ˀlaw	ܘܘܫܬܐ ܘܘܫܬܐ	ˀlayhon
f	ܘܘܫܬܐ ܘܘܫܬܐ	ˀlēh	ܘܘܫܬܐ ܘܘܫܬܐ	ˀlayhēn

2 m	ܠܝܟ ʿlayk	ܠܝܟܘܢ ʿlaykon
f	ܠܝܟܝ ʿlaykēn	ܠܝܟܝܢ ʿlaykēn
1 c	ܠܝ lay	ܠܝܢ ʿlayn

Other common prepositions that take this set of pronominals are : *šēd* ‘beside, at’ (*šēdaw, šēdēh, &c.*), *ܐܠܦ* *hlāp* ‘on behalf of’ (*hlāpaw, hlāpēh, &c.*), *ܗܕܳܐܪ* *hdār* ‘around’ (*hdāraw, hdārēh, &c.*) and *ܩܕܳܡ* *qdām* ‘before’ (*qdāmaw, qdāmēh, &c.*).

The particle of existential predication, *it*, also takes this set of pronominals (*itaw, itēh, itayk, &c.*). When the enclitics are attached to *it*, it ceases to function as an existential predicator and becomes merely a subject carrier, e.g.

ܩܕܳܡܝܢ ܐܠܦܝܢ ܗܘ ܩܕܳܡܝܢ ܩܕܳܡܝܢ ܩܕܳܡܝܢ	<i>kad hu itaw-wā b-</i>	While he was at Si-
ܒܝܬܝܗ ܕܫܳܝܡܳܘܢ ܘܥܳܡܳܐܳܢܳܐ	<i>bayteh d-šem^cōn,</i>	mon’s house, a
ܘܥܳܡܳܐܳܢܳܐ ܩܕܳܡܝܢ ܩܕܳܡܝܢ	<i>etāt attā.</i>	woman came.
ܐܢܳܐ ܕܳܝܢ ܠܳܐ ܕܳܝܢ ܕܳܝܢ ܕܳܝܢ	<i>enā dēn lā b-koll-zban</i>	for I will not always
ܐܢܳܐ ܕܳܝܢ ܕܳܝܢ ܕܳܝܢ ܕܳܝܢ	<i>itay lwātkon.</i>	be amongst you.

§ 9.3 **Possessive Suffixes with Plural Nouns.** The pronominal possessive enclitics are attached to plural nouns as follows.

(a) plurals in *-ātā*: the final *-ā* is dropped and the enclitic suffixes I (§4.1) are added, as from *bnātā* ‘daughters’ > *ܩܕܳܡܝܢ* *bnāteh* ‘his daughters,’ *ܩܕܳܡܝܢ* *bnātāh* ‘her daughters,’ *ܩܕܳܡܝܢ* *bnātā* ‘your daughters.’

(b) plurals in *-ē* and *-ayyā*: final *-ē/-ayyā* is dropped and the enclitic suffixes II (§9.2) are added, e.g., *ܩܕܳܡܝܢ* *šliḥaw* ‘his apostles,’ *ܩܕܳܡܝܢ* *bnēh* ‘her sons,’ *ܩܕܳܡܝܢ* *neššayk* ‘your women,’ and *ܩܕܳܡܝܢ* *bātta* ‘my houses.’

§ 9.4 **Paradigm of y(h)ab ‘To Give.’** The verb *y(h)ab* ‘to give,’ used only in the perfect and imperative, is regularly inflected insofar as the personal endings are concerned. With the exception of the 3rd fem. sing. and 1st sing., whose patterns are absolutely regular, in all other forms the *h* is unpronounced and its vowel falls back to the *y*.

LESSON NINE

3 m	ܝܒܝܢܐ	<i>yab</i>	(ܝܒܝܢܐܢܐ) <i>yab(un)</i>
f	ܝܒܝܒܝܢܐ	<i>yehbat</i>	(ܝܒܝܒܝܢܐܢܐ) <i>yab(ēn)</i>
2 m	ܝܒܝܒܝܢܐ	<i>yabt</i>	ܝܒܝܒܝܢܐܢܐ <i>yabton</i>
f	ܝܒܝܒܝܢܐ	<i>yabt</i>	ܝܒܝܒܝܢܐܢܐ <i>yabtēn</i>
1 c	ܝܒܝܒܝܢܐ	<i>yehbet</i>	ܝܒܝܒܝܢܐܢܐ <i>yabn(an)</i>

Vocabulary 9

NOUNS

ܡܠܬܐ *melltā* pl ܡܠܬܐ *mellē* (f) word¹

ܦܪܕܝܫܐ *pardisā/pardaysā* paradise

ADJECTIVES

ܒܝܫ *biš* bad, evil, wicked

ܗܕܝܬ *h̄det* (m) *h̄adtā* (f) pl *h̄ad̄tin/h̄ad̄tān* (emph *h̄adtā/h̄dattā*² pl *h̄adtē/h̄ad̄tātā*) new

ܗܚܟܝܡ *h̄akkim* wise

ܬܒ *tāb* good

ܣܓܝܐ *saggi* (m) ܣܓܝܐܢܐ *saggi'ā* (f) pl ܣܓܝܐܢܐܢܐ *saggi'in* (m)
ܣܓܝܐܢܐܢܐ (f) *saggi'ān*³ many, much

ܥܬܝܪ *attir* rich

ܩܕܝܫ *qaddiš* holy, sacred

ܪܒܒ *rabb* pl ܪܘܪܒܝܢܐ *rawrbīn*/ܪܘܪܒܝܢܐ *rawrbān* big, great

ܫܦܝܪ *šappir* beautiful

VERB

ܝܒܝܢܐ *yab* to give (perfect and imperative only)

OTHER

ܗܠܦܐ *hlāp* for the sake of, instead of (+ pron. encl. II: ܗܠܦܐܘܐ *hlāpaw* 'for his sake')

ܫܕܘܐ *šêd*⁴ beside, next to, at (+ pron. encl. II: ܫܕܘܐܘܐ *šêdaw*)

¹*Melltā* is normally feminine; however, when it translates *ὁ λόγος*, it is masculine.

²The doubled *-tt-* in *h̄dattā* is spelled with one *tāw*; two *tāws* only in the fem. pl. ܗܕܝܬܐܢܐ *h̄ad̄tātā*.

³Note that *ālāp* appears in all forms except the masc. sing. absolute.

⁴Generally *šêd* is spelled with *yod* when followed by a noun and with *ālāp*

'next to him')

PROPER NAMES

- אדם *ādām* Adam
 אַוַוָּא *ḥawwā* Eve
 מוֹשֵׁעַ *mušē* Moses

Exercise 9

(a) Read and translate the following phrases:

- ܒܬܝܢܐ ܣܘܚܐ
 ܢܘܗܐ ܠܩܘܕܫܐ ܕܝܫܘܥܐ
 ܡܠܚܡܐ ܣܘܚܐ
 ܕܢܗܘܡܐ ܡܩܝܡܐ ܕܗܘܠܐ
 ܕܗܘܐ ܣܘܚܐ
 ܡܠܩܐ ܕܝܫܘܥܐ
 ܕܥܘܠܐ ܥܘܠܐ
 ܕܢܘܗܐ ܕܥܘܠܐ
 ܕܡܘܫܐ ܕܥܘܠܐ
 1 ܦܝܘܡ ܣܘܚܐ
 1 ܕܥܘܠܐ ܣܘܚܐ
 1 ܕܥܘܠܐ ܡܩܝܡܐ
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 2 ܕܥܘܠܐ ܕܥܘܠܐ

when followed by a pronominal enclitic.

LESSON NINE

- 22 אֶחָדָּךְ וְאֶחָדָּךְ
- 23 חָדָשׁוֹת וְחָדָשׁוֹת
- 24 חָדָשׁוֹת מִתְּחִלָּה
- 25 לִשְׂכַר מִבְּרֵיתֵךְ
- 26 מִחֲדָשׁוֹת מִחֲדָשׁוֹת
- 27 אֶשְׂכַר חָדָשׁוֹת
- 28 מִחֲדָשׁוֹת מִחֲדָשׁוֹת
- 29 מִחֲדָשׁוֹת אֶשְׂכַר
- 30 חָדָשׁוֹת מִחֲדָשׁוֹת

(b) Turn the phrases in exercise A into sentences, e.g., חָדָשׁוֹת וְחָדָשׁוֹת *baytā ḥadṭā* 'new house' → חָדָשׁוֹת וְחָדָשׁוֹת *ḥdet-u baytā* 'the house is new.'

(c) Read and translate:

- 1 כִּיבָה לְפָנַי חֲדָשׁוֹת וְחָדָשׁוֹת מִחֲדָשׁוֹת.
- 2 עָשֵׂה דְמִשְׁכָּנוֹת פְּרָדוֹסִים וְחָדָשׁוֹת מִחֲדָשׁוֹת.
- 3 חֲדָשׁוֹת אֶשְׂכַר מִבְּרֵיתֵךְ.
- 4 מִשְׁכַּן חָדָשׁוֹת מִחֲדָשׁוֹת חָדָשׁוֹת וְחָדָשׁוֹת.
- 5 חֲדָשׁוֹת אֶשְׂכַר מִבְּרֵיתֵךְ מִחֲדָשׁוֹת.
- 6 חֲדָשׁוֹת חָדָשׁוֹת חָדָשׁוֹת וְחָדָשׁוֹת מִחֲדָשׁוֹת חֲדָשׁוֹת.
- 7 לִי מִשְׁכָּנוֹת אֶשְׂכַר מִחֲדָשׁוֹת חָדָשׁוֹת וְחָדָשׁוֹת.
- 8 חָדָשׁוֹת חֲדָשׁוֹת חֲדָשׁוֹת.
- 9 חָדָשׁוֹת חֲדָשׁוֹת חֲדָשׁוֹת חֲדָשׁוֹת חֲדָשׁוֹת.
- 10 חֲדָשׁוֹת חֲדָשׁוֹת חֲדָשׁוֹת חֲדָשׁוֹת חֲדָשׁוֹת.
- 11 חֲדָשׁוֹת חֲדָשׁוֹת חֲדָשׁוֹת חֲדָשׁוֹת חֲדָשׁוֹת.
- 12 חֲדָשׁוֹת חֲדָשׁוֹת חֲדָשׁוֹת חֲדָשׁוֹת חֲדָשׁוֹת.
- 13 חֲדָשׁוֹת חֲדָשׁוֹת חֲדָשׁוֹת חֲדָשׁוֹת חֲדָשׁוֹת.
- 14 חֲדָשׁוֹת עָשֵׂה דְמִשְׁכָּנוֹת מִחֲדָשׁוֹת.
- 15 מִשְׁכָּנוֹת אֶשְׂכַר מִחֲדָשׁוֹת חֲדָשׁוֹת וְחָדָשׁוֹת חֲדָשׁוֹת.

INTRODUCTION TO SYRIAC

ܘܢܐ ܠܐ ܩܪܝܢܐ ܡܠܚܡܐ ܡܢܐܗܘܐ ܕܚܘܚܐ.
ܚܒܐ ܐܠܡܐ ܩܪܝܢܐ ܠܡܢܐ ܚܘܚܐ ܚܘܚܐ.
ܚܐ ܚܘܚܐ ܠܚܘܚܐ ܠܐ ܒܘܐ ܠܡܐ ܠܚܘܚܐ ܡܢܐ.
ܠܚܐ ܒܘܠܐ ܡܢܐ ܠܚܐ?
ܚܘܚܐ ܠܚܘܚܐ.
ܚܘܚܐ ܠܐ ܚܘܚܐ.
ܒܘܐ ܠܐ ܚܐ ܚܘܚܐ ܠܡܐ ܠܚܘܚܐ.

Translate into Syriac:

1. Our enemy was evil.
2. The new churches that they built were large.
3. His sons were many.
4. Their houses in the city are new.
5. I gave her the books that you gave me.
6. My sons were the greatest in the kingdom.
7. That new city is larger than the one in which we live.

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8
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2

עֵשֶׂר שָׁעוֹת Lesson Ten

§ 10.1 **Paradigm of I-y Verbs.** Verbs whose first radical is *y* are pronounced with an initial *i-* in all persons of the inflection except for the fixed 3rd fem. sing. and 1st sing. Thus, from *iled*:

3 m	יָלַד <i>iled</i>	(יָלַדְתִּי) <i>iled(un)</i>
f	יָלְדָה <i>yeldat</i>	(יָלְדָה) <i>iled(ēn)</i>
2 m	יָלַדְתָּ <i>iledt</i>	יָלַדְתֶּם <i>iledton</i>
f	יָלְדְתְּ <i>iledt</i>	יָלְדְתֶּן <i>iledtēn</i>
1 c	יָלַדְתִּי <i>yeldet</i>	יָלַדְתִּי <i>iledn</i>

I-y verbs of the P^cAL (CCaC) type exhibit the same initial change, e.g., *ida^c* ‘to know’ (*ida^c*, *yed^cat*, *ida^ct*, *yed^cet*, &c.). Active participles are regularly formed, as יָשַׁב *iteb* ‘to sit’ > יָשֵׁב *yāteb* ‘sitting’ and יָדָע *ida^c* ‘to know’ > יָדָע *yāda^c* ‘knowing.’

§ 10.2 **Object Suffixes with the Remaining Persons of the Perfect.** The verbal stem of the first-person plural and the second persons undergoes no vocalic shift before the enclitic object pronouns; changes are made, however, in the endings: the 2nd masc. sing. becomes CCaCtā-, the 2nd fem. sing. becomes CCaCti-, the 2nd masc. pl. becomes CCaCtonā-, and the 1st pl. becomes CCaCnā-. The enclitic objects added to the forms that end in -ā are identical to those added to the 3rd fem. pl. (see §8.3).

	יָדַעְתִּי RDAPT	יָדַעְתִּי RDAPT
+ 3 m s	יָדַעְתִּי <i>rdaptāy</i>	יָדַעְתִּי <i>rdaptiḥ</i>
+ 3 f s	יָדַעְתִּי <i>rdaptāh</i>	יָדַעְתִּי <i>rdaptih</i>

+ 1 c s	ܪܕܦܬܳܢܳܐ <i>rdaptān</i>	ܪܕܦܬܳܢܳܐ <i>rdaptin</i>
+ 1 c pl	ܪܦܬܳܢܳܐ <i>rdaptān</i>	ܪܦܬܳܢܳܐ <i>rdaptin</i>
	ܪܕܦܬܳܢܳܐ <i>RDAPTON</i>	ܪܦܬܳܢܳܐ <i>RDAPN</i>
+ 3 m s	ܪܕܦܬܳܢܳܐܳܝܳܐ <i>rdaptonāy</i>	ܪܕܦܬܳܢܳܐܳܝܳܐ <i>rdapnāy</i>
+ 3 f s	ܪܦܬܳܢܳܐܳܝܳܐ <i>rdaptonāh</i>	ܪܦܬܳܢܳܐܳܝܳܐ <i>rdapnāh</i>
+ 1 c s	ܪܕܦܬܳܢܳܐܳܢܳܐ <i>rdaptonān</i>	
+ 1 c pl	ܪܦܬܳܢܳܐܳܢܳܐ <i>rdaptonān</i>	

The 2nd fem. pl. takes the enclitic pronouns in the same manner the masculine: *rdaptēnāy*, *rdaptēnāh*, &c.

§ 10.3 **The Construct Singular.** The construct is the second state of the noun to be introduced. It is used when two nouns or a noun and a descriptive phrase are put together in a genitive or limiting relationship, i.e., the first noun is put into the construct state and followed immediately by the second noun (usually emphatic) or by the limiting term (prepositional phrase, e.g.).

For many nouns the construct state is formed by dropping the termination of the emphatic state, as *pārōqā* (emph) > *pārōq* (const) and *ktābā* (emph) > *ktāb-* (const). Adjustments must be made, however, in the stems of the following types of noun:

(a) stems that consist of only two consonants, stems that end in three consonants, and stems ending in two consonants preceded by a long vowel restore a full vowel, usually *-a-*, as *brā* > *bar-*, *hayklā* > *haykal-*, *madnḥā* > *madnḥ-*, *šmā* > *šem-* and *‘ālmā* > *‘ālam-*. This category includes most feminines that end in *-tā*, e.g., *attā* > *attat-*, *malktā* > *malkat-*, *mdittā* > *mdinat-* and *briktā* > *brikat-*.

(b) stems ending in two consonants (where there is no implied schwa and where the two consonants are different) exhibit a variety of forms, either *CCvC-* or *CvC-* in shape. These are not predictable from the emphatic state. Examples are: *baytā* > *bēt-*,

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gabrā > *gbar-*, *ʿabdā* > *ʿbed-*, *lahmā* > *lhem-*, *arʿā* > *araʿ-* and *tarʿā* > *traʿ-*.

Nouns that have been adjusted for the construct state may then be placed in construct with another noun (generally emphatic in state) or with a prepositional phrase, e.g.

ⲉⲛⲁⲩ ⲉⲧⲁⲗⲉⲛⲁⲩ	<i>traʿ-malkutā</i>	palace (lit., “gate of kingship”)
ⲉⲛⲁⲩ ⲉⲧⲁⲗⲉⲛⲁⲩ	<i>bar-nāšā</i>	person (lit., “son of man”)
ⲉⲛⲁⲩ ⲉⲧⲁⲗⲉⲛⲁⲩ	<i>ʿbed-išōʿ</i>	Ebedjesus (“servant of Jesus”)
ⲉⲛⲁⲩ ⲉⲧⲁⲗⲉⲛⲁⲩ	<i>mlek-malkē</i>	king of kings
ⲉⲛⲁⲩ ⲉⲧⲁⲗⲉⲛⲁⲩ	<i>brikat-b-neššē</i>	blessed among women

The construct state, or “chain” as it is sometimes called, cannot be considered free in Syriac, i.e., it generally occurs in set phrases and idiomatic constructions. The possessive constructions with *d-*, on the other hand, are quite free in formation. For example, ⲉⲛⲁⲩ ⲉⲧⲁⲗⲉⲛⲁⲩ *baytā d-abāhātā* and ⲉⲛⲁⲩ ⲉⲧⲁⲗⲉⲛⲁⲩ *baython d-abāhātā* both mean ‘the (spiritual) fathers’ house,’ while the construct chain ⲉⲛⲁⲩ ⲉⲧⲁⲗⲉⲛⲁⲩ *bēt-abāhātā* is a set phrase with a particularized meaning, ‘patriarchal see.’ Both ⲉⲛⲁⲩ ⲉⲧⲁⲗⲉⲛⲁⲩ *brā d-yaʿqōb* and ⲉⲛⲁⲩ ⲉⲧⲁⲗⲉⲛⲁⲩ *breh d-yaʿqōb* mean ‘Jacob’s son, a son of Jacob,’ while ⲉⲛⲁⲩ ⲉⲧⲁⲗⲉⲛⲁⲩ *bar-yaʿqōb* is a proper name, Barjacobus.

§ 10.4 **The Construct Plural.** The construct plural for masculine-type nouns replaces the emphatic plural ending *-ē* with *-ay-*. In feminine-type nouns the final *-ā* of *-ātā* is dropped, giving a construct ending *-āt-*.

ⲉⲛⲁⲩ ⲉⲧⲁⲗⲉⲛⲁⲩ	<i>tarʿay-malkutā</i>	courts, palaces
ⲉⲛⲁⲩ ⲉⲧⲁⲗⲉⲛⲁⲩ	<i>b-yawmay-hêrōdes malkā</i>	in the days of Herod the king
ⲉⲛⲁⲩ ⲉⲧⲁⲗⲉⲛⲁⲩ	<i>ʿabday-malkā</i>	servants of the king

ܡܠܟܬܐ ܕܐܪܥܐ	<i>malkāt-ar^cā</i>	queens of the earth
ܒܢܝ ܢܫܐ	<i>bnay-nāšā</i>	people (“sons of man”)
ܕܒܝܪܝܐ ܥܠܡܐ	<i>‘ābday-šlāmā</i>	peacemakers (“makers of peace”)
ܐܬܘܢ ܙܥܘܪܐ ܘܚܝܢܐ	<i>atton z^cōray-haymānutā</i>	ye of little faith (“littl of faith”)

§ 10.5 **Adjectives in the Construct State.** Adjectives occur in the construct state only when they are further limited by another word or phrase bound to them by the construct, as the following examples show.

ܩܘܪܝܢܐ ܕܥܝܪܐ ܕܥܝܪܐ	<i>mdittā saggi’at-b-‘ammā</i>	a city numerous in people, a populous city
ܡܠܝܩܬܐ ܕܡܠܝܩܬܐ ܕܡܠܝܩܬܐ	<i>attā malyat-ṭaybutā</i>	a woman full of grace
ܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ	<i>bnaynāšā saggi’ay-b-yawmāthon</i>	aged people (“people many in their days”)

§ 10.6 **Adverbs.** Adverbs are normally made from adjectives in the feminine singular absolute with the adverbial suffix - *’it*, for example ܥܘܪܝܐ *šarrir* ‘true’ > ܥܘܪܝܐ ܕܥܘܪܝܐ *šarrirā’it* ‘truly,’ and ܡܚܝܝܡܐ *hakkim* ‘wise’ > ܡܚܝܝܡܐ ܕܡܚܝܝܡܐ *hakkimā’it* ‘wisely.’

Other adverbs are simply adjectives in the absolute state, as *saggi* ‘very’ and *ṭāb* ‘quite.’

ܡܚܝܝܡܐ ܕܡܚܝܝܡܐ	<i>saggi ‘attir-wā.</i>	He was very rich.
ܡܚܝܝܡܐ ܕܡܚܝܝܡܐ	<i>ḥdi ṭāb b-hādē.</i>	He was quite glad of that.

LESSON TEN

הָזָה אֵלֶּיךָ כֹּל הַיְבִרָה
 אֲבָרְךָ כִּי בָרְאָה אֱלֹהִים
 ḥzā alāhā koll da-
 ʿbad w-hā ṭāb
 šappir.

God saw all that he
 had made and, be-
 hold, it was very
 good.

Vocabulary 10

NOUNS

- יָד *idā* (const *id-*, abs *yad*) pl *idē/idayyā* hand
 כֹּהֵנִים *kāhnā* pl -ē priest
 מָרָא *mārā* (const *mārē*) pl מָרָאָיָא *mārāyyā*/ מָרָאָא *mārāw-wātā* lord, master
 מָרְיָא *māryā* The Lord (used only of God and Christ)
 נֹהָר *nuhrā* light
 עֲלָמָא *ʿālmā* (const *ʿālam*) the world
 רַב־כֹּהֵנִים *rabb-kāhnē* pl *rabbay-kāhnē* chief priest
 רִשָּׁא *rēšā* head (often in construct, e.g., *rēš-abāhātā* patri-
 arch, bishop; *rēš-malakē* archangel); heading, chapter
 תַּלְמִידָא *talmidā* disciple
 דַּרְזָא *tar^cā* (constr *tra^c*) gate; chapter
 דַּרְזָא מַלְכֻתָא *tra^c-malkutā* pl *tar^cay-malkutā* palace, court

ADJECTIVES

- זָעִיר *z^cōr* little, small
 שְׂרִיר *šarrir* true, trusty, faithful

VERBS

- דַּמַּק *dmek* to sleep, go to sleep
 חָפַק *h^cpak* to return, go back
 יָדַע *ida^c* to know
 יָלַד *iled* to give birth, bear, beget
 שָׂרַד *iqed* to burn (intr.), catch fire
 יָתַב *iteb* to sit, sit down
 נִהַר *nhar* to be light, bright, to shine

OTHER

בְּרֵאשִׁית *b-rāšit* in the beginning (< בְּרֵאשִׁית >)

PROPER NAME

יְרוּשָׁלַם *ōrēšlem* Jerusalem

Exercise 10

Read and translate:

- 1 אַבְדָּה אַרְמְעֵי אֲרָמְסֵי אֲרָמְסֵי.
- 2 חַי בְּיָמֵי אֲרָמְסֵי אֲרָמְסֵי.
- 3 חַי בְּיָמֵי אֲרָמְסֵי אֲרָמְסֵי אֲרָמְסֵי.
- 4 אֲרָמְסֵי אֲרָמְסֵי אֲרָמְסֵי אֲרָמְסֵי.
- 5 חַי בְּיָמֵי אֲרָמְסֵי אֲרָמְסֵי אֲרָמְסֵי.
- 6 אֲרָמְסֵי אֲרָמְסֵי אֲרָמְסֵי אֲרָמְסֵי.
- 7 חַי בְּיָמֵי אֲרָמְסֵי אֲרָמְסֵי.
- 8 אֲרָמְסֵי אֲרָמְסֵי אֲרָמְסֵי.
- 9 אֲרָמְסֵי אֲרָמְסֵי אֲרָמְסֵי.
- 10 חַי בְּיָמֵי אֲרָמְסֵי אֲרָמְסֵי אֲרָמְסֵי.
- 11 אֲרָמְסֵי אֲרָמְסֵי אֲרָמְסֵי.
- 12 חַי בְּיָמֵי אֲרָמְסֵי אֲרָמְסֵי.
- 13 אֲרָמְסֵי אֲרָמְסֵי אֲרָמְסֵי.
- 14 חַי בְּיָמֵי אֲרָמְסֵי אֲרָמְסֵי אֲרָמְסֵי.

Translate into Syriac:

1. Did you see me going down to the little village near the city?
2. We sat down with our disciples near the palace.
3. In the days of the king our kingdom was great.
4. You (f s) drove him from my presence.
5. I know that people are not always wise.
6. We found him in the temple.
7. While the bishop was sitting with his disciples and trusty friends, the church caught fire.

יָקָם וְיָקָמוּ

Lesson Eleven

§ 11.1 Paradigm of ‘Hollow’ Verbs: The Perfect. Verbs with an original second radical *w* or *y* are known as “hollow” verbs. The paradigm for the common type, *CāC* in the perfect, is as follows with an example from *qām* ‘to rise up.’

3 m	יָקָם <i>qām</i>	יָקָמוּ <i>qām(un)</i>
f	יָקָמָה <i>qāmat</i>	יָקָמוּ <i>qām(ēn)</i>
2 m	יָקָמְתָּ <i>qāmt</i>	יָקָמְתֶּם <i>qāmtōn</i>
f	יָקָמְתְּ <i>qāmt</i>	יָקָמְתֵּן <i>qāmtēn</i>
1 c	יָקָמֶת <i>qāmet</i>	יָקָמוּ <i>qāmn(an)</i>

Active participles (note that *ālap*/glottal stop represents the second radical in the masc. sing.; *y* serves as the second radical in all others):

masc.	יָקָמֵן <i>qā'em</i>	יָקָיְמִין <i>qāymīn</i>
fem.	יָקָיְמָה <i>qāymā</i>	יָקָיְמָן <i>qāymān</i>

A much rarer type is represented by *mit*, regularly inflected like *qām* but with the *-i-* vowel in the stem throughout (יָמַת *mit*, יָמַתָּה *mitat*, יָמַתְתָּ *mitt*, יָמַתְתֶּם *mitet*, &c., act. part.: יָמַתְּ *mā'et*, יָמַתְתֵּן *māytā*, &c.).

§ 11.2 Paradigm of Geminate Verbs: The Perfect. Verbs whose second and third radical consonants are identical are known as geminate, or doubled, verbs; they are inflected similarly to the hollow verbs, the only differences being the length of the stem vowel and the 3rd fem. sing. and 1st sing., both of which are regularly formed with the doubled consonant of the second and third radicals; gemi-

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pronominal repetition of a verbal subject after the verb with the preposition *l-* as a type of reflexive dative (“to do something for oneself”). Most such pronominal constructions have no translational value whatsoever.

<p>מַלְכוּתָא דַּאֲשֵׁמַיָּא <i>qerbat-lāh gēr</i> מַלְכוּתָא דַּאֲשֵׁמַיָּא <i>malkutā da-šmayyā.</i></p>	<p>The kingdom of heaven has drawn nigh.</p>
<p>קָאָם לֵה גֵר אַיְקַנְנָא <i>qām leh gēr aykannā</i> דֵּאֲמַר <i>d-emar.</i></p>	<p>He has risen as he said (he would).</p>
<p>הָפַק לְחוֹן תּוּב לִּי <i>hpak lhon tub l-ōrêš-</i> לֵמַ <i>lem.</i></p>	<p>They turned back once more to Jeru- salem.</p>

This construction is especially common with verbs of motion, as can be seen in the above examples.

Vocabulary 11

NOUNS

אַקֵּל-קַרְשָׂא <i>ākel-qaršā</i>	the Devil
הֶגְמוֹנָא <i>hegmōnā</i>	governor
טַלְיָא <i>ṭalyā</i> pl <i>ṭlāyē</i> (m)	child
טַלְיָתָא <i>ṭlitā</i> pl <i>ṭalyātā</i>	child (female)
קַוְכְבָּא <i>kawkbā</i> (abs/const <i>kawkab-</i>) pl <i>-ē</i>	star, heavenly body
מְגוּשָׂא <i>mgušā</i> pl <i>-ē</i>	magus
מַדְנַהּ <i>madnḥā</i> (const <i>madnaḥ-</i>)	orient, east
צֹאן <i>ṣānā</i>	sheep (a collective, singular in form but plural in meaning, hence <i>syāmē</i> ; generally construed as fem. sing.)
שְׁלוֹתָא <i>slōtā</i> pl <i>šlawwātā</i>	prayer
רֹאֲעָא <i>rā^cyā</i> pl <i>rā^cawwātā</i>	shepherd

VERBS

מִיט <i>mit</i>	to die
סָאָם <i>sām</i>	to put, place
אַל <i>al</i>	to go in, enter

LESSON ELEVEN

ܠܗܘܘܐ ܕܥܡܘܘܠ ܕܘܨܘܩܐ ܕܘܨܘܩܐ ܕܘܨܘܩܐ.

8ܘܘܗܘܘܐ ܕܥܡܘܘܠ ܕܘܨܘܩܐ ܕܘܨܘܩܐ?

9ܘܘܗܘܘܐ ܕܥܡܘܘܠ ܕܘܨܘܩܐ ܕܘܨܘܩܐ ܕܘܨܘܩܐ.

10ܘܘܗܘܘܐ ܕܥܡܘܘܠ ܕܘܨܘܩܐ ܕܘܨܘܩܐ.

11ܘܘܗܘܘܐ ܕܥܡܘܘܠ ܕܘܨܘܩܐ ܕܘܨܘܩܐ ܕܘܨܘܩܐ.
ܕܘܨܘܩܐ.

12ܘܘܗܘܘܐ ܕܥܡܘܘܠ ܕܘܨܘܩܐ ܕܘܨܘܩܐ ܕܘܨܘܩܐ.
ܕܘܨܘܩܐ ܕܘܨܘܩܐ.

Translate into Syriac:

1. I stood before him until he sat dawn.
2. We entered the man's house, seeking our enemies.
3. They know that the prophet's words are true.
4. They found me sitting in the wilderness with shepherds.
5. Truly I do not know where he is.
6. After that, the bishop returned to his churches with his disciples.
7. The magi came seeking a child whose star they had seen in the sky.
8. We were sitting on a mountain above the city.
9. Where is the city of the king of this land?
10. I pursued my enemies into the wilderness, and there I killed them.

اِسْمُ الْمَرْفُوعِ Lesson Twelve

§ 12.1 **Passive Participles.** The passive participles of all sound transitive G-form (Peal) verbs are patterned on *p^cil* (CCiC) in the absolute, e.g.

مَقْتُلٌ *qṭal* > مَقْتُولٌ *qṭil* 'killed'
 مَسْلُوحٌ *šlah* > مَسْلُوحَةٌ *šlih* 'sent, dispatched'
 مَكْتُوبٌ *ktab* > مَكْتُوبَةٌ *ktib* 'written'

The passive participle behaves in every respect like a regular adjective:

	SINGULAR	PLURAL
ABSOLUTE		
masc.	مَقْتُولٌ <i>qṭil</i>	مَقْتُولِينَ <i>qṭilin</i>
fem.	مَقْتُولَةٌ <i>qṭilā</i>	مَقْتُولَاتٍ <i>qṭilān</i>
EMPHATIC		
masc.	مَقْتُولٌ <i>qṭilā</i>	مَقْتُولَةٌ <i>qṭilē</i>
fem.	مَقْتُولَةٌ <i>qṭiltā</i>	مَقْتُولَاتٌ <i>qṭilātā</i>

Orthographically similar to the passive participle is the adjectival pattern *pa^{cc}il* (CaCCiC), like مَطِيرٌ *ṭtir* and حَكِيمٌ *ḥakkim*. Care must be taken not to confuse the two, even though some roots produce both the passive participle and the adjective with similar meanings, e.g., نَثِيلٌ *nṭil* and نَاتِيلٌ *naṭil*, both meaning 'heavy.'

Passive participles of various verb types:

(a) I-*ālap*: as in the perfect, because the *ālap* cannot have the

schwa the pattern would call for, it takes the vowel *a*, as $\text{ءڪل} < \text{ekal} > \text{ءڪل} < \text{akil} >$ ‘eaten’ and $\text{ءسار} < \text{esar} > \text{ءسار} < \text{asir} >$ ‘captured.’

(b) II-*ālap*: as in the perfect, the *ālap* is only an orthographic vestige, as $\text{ءشئل} < \text{šel} > \text{ءشئل} < \text{šil} >$ (for original *š’il*) ‘demanded, asked for.’

(c) I-*y*: as in the perfect, where the pattern would give *y* a schwa, it is pronounced *i*, as $\text{ءلءءل} < \text{iled} > \text{ءلءءل} < \text{ilid} >$ ‘born’ (not, however, following a proclitic, as *da-ylid*).

(d) hollow: as in the perfect, the original middle radical is lost, as $\text{ءسءءء} < \text{sām} > \text{ءسءءء} < \text{sim} >$ ‘placed, put.’

(e) geminate: the passive participle is regularly and predictably formed, as $\text{ءبءءء} < \text{baz} > \text{ءبءءء} < \text{bziz} >$ ‘robbed.’

(f) III-weak: the passive participles differ from all other types; they all conform to the following patterns exemplified by *bnā*:

masc.	$\text{ءبءءء} < \text{bnē} >$	$\text{ءبءءء} < \text{bneyn} >$
fem.	$\text{ءبءءء} < \text{banyā} >$	$\text{ءبءءء} < \text{banyān} >$

The passive-participial form from many intransitive verbs, particularly III-weak verbs, is used adjectivally, e.g., $\text{ءمءءء} < \text{mšā} >$ ‘to be able’ > $\text{ءمءءء} < \text{mšē} >$ ‘able,’ $\text{ءشءءء} < \text{šhi} >$ ‘to be thirsty’ > $\text{ءشءءء} < \text{šhē} >$ ‘thirsty.’

Agents with passive constructions are usually indicated by the preposition *l-* or *men*.

$\text{ءءءءءءءءءءءءءءءء} < \text{talyā da-rħim l-abu} >$	a child loved by its father
$\text{ءءءءءءءءءءءءءءءء} < \text{šliħā da-šliħ men} >$	a messenger sent by the king
$\text{ءءءءءءءءءءءءءءءء} < \text{malkā} >$	

Note also in the above examples that passive participles are not usually used as attributive adjectives but occur in relative-clause constructions.

§ 12.2 III-Weak Verbs with Pronominal Objects. Of the III-weak verbs with the pronominal objects, only the 3rd masc. sing. and the

3rd masc. pl. need special attention. The stem of the 3rd masc. sing. remains unchanged (as *hzā* ‘he saw’); to this stem are added the pronominal endings given for the forms in *-ā-* (§8.3). The 3rd masc. pl. verb changes in pattern from *CCaw* to *CCa'u-* with *ālāp* throughout the inflection.

	ܟܘܦ HZĀ	ܟܘܦ HZAW
+ 3 m s	ܟܘܦܐܗܘܗܝܗ <i>hzāy</i>	ܟܘܦܐܗܘܗܘܗܝܗ <i>hza'u</i>
+ 3 f s	ܟܘܦܐܗܘܗܝܗ <i>hzāh</i>	ܟܘܦܐܗܘܗܘܗܝܗ <i>hza'uh</i>
+ 2 m s	ܟܘܦܐܗܘܗܝܗ <i>hzāk</i>	ܟܘܦܐܗܘܗܘܗܝܗ <i>hza'uk</i>
+ 2 f s	ܟܘܦܐܗܘܗܝܗ <i>hzāk</i>	ܟܘܦܐܗܘܗܘܗܝܗ <i>hza'uk</i>
+ 1 c s	ܟܘܦܐܗܘܗܝܗ <i>hzān</i>	ܟܘܦܐܗܘܗܘܗܝܗ <i>hza'un</i>
+ 2 m pl	ܟܘܦܐܗܘܗܝܗܐܘܗܘܗܝܗ <i>hzākon</i>	ܟܘܦܐܗܘܗܘܗܝܗܐܘܗܘܗܝܗ <i>hza'ukon</i>
+ 2 f pl	ܟܘܦܐܗܘܗܝܗܐܘܗܘܗܝܗ <i>hzākēn</i>	ܟܘܦܐܗܘܗܘܗܝܗܐܘܗܘܗܝܗ <i>hza'ukēn</i>
+ 1 c pl	ܟܘܦܐܗܘܗܝܗܐܘܗܘܗܝܗ <i>hzān</i>	ܟܘܦܐܗܘܗܘܗܝܗܐܘܗܘܗܝܗ <i>hza'un</i>

The pronominal enclitics added to all other persons of the III-weak verb are identical to those given previously (§10.2), as 3rd fem. sing. ܟܘܦܐܗܘܗܝܗ *hzāt* (ܟܘܦܐܗܘܗܝܗܐܘܗܘܗܝܗ *hzāteh*, ܟܘܦܐܗܘܗܝܗܐܘܗܘܗܝܗ *hzātāh*, &c.), 2nd masc. sing. ܟܘܦܐܗܘܗܝܗܐܘܗܘܗܝܗ *hzayt* (ܟܘܦܐܗܘܗܝܗܐܘܗܘܗܝܗܐܘܗܘܗܝܗ *hzaytāy*, ܟܘܦܐܗܘܗܝܗܐܘܗܘܗܝܗܐܘܗܘܗܝܗ *hzaytāh*, &c.), 2nd fem. sing. ܟܘܦܐܗܘܗܝܗܐܘܗܘܗܝܗܐܘܗܘܗܝܗ *hzayt* (ܟܘܦܐܗܘܗܝܗܐܘܗܘܗܝܗܐܘܗܘܗܝܗܐܘܗܘܗܝܗ *hzaytiw*, ܟܘܦܐܗܘܗܝܗܐܘܗܘܗܝܗܐܘܗܘܗܝܗܐܘܗܘܗܝܗ *hzaytih*, &c.), 1st sing. ܟܘܦܐܗܘܗܝܗܐܘܗܘܗܝܗ *hzēt* (ܟܘܦܐܗܘܗܝܗܐܘܗܘܗܝܗܐܘܗܘܗܝܗ *hzēteh*, ܟܘܦܐܗܘܗܝܗܐܘܗܘܗܝܗܐܘܗܘܗܝܗ *hzētāh*, &c.), 2nd masc. pl. ܟܘܦܐܗܘܗܝܗܐܘܗܘܗܝܗܐܘܗܘܗܝܗ *hzayton* (ܟܘܦܐܗܘܗܝܗܐܘܗܘܗܝܗܐܘܗܘܗܝܗܐܘܗܘܗܝܗܐܘܗܘܗܝܗ *hzaytonāy*, ܟܘܦܐܗܘܗܝܗܐܘܗܘܗܝܗܐܘܗܘܗܝܗܐܘܗܘܗܝܗܐܘܗܘܗܝܗ *hzaytonāh*, &c.), 2nd fem. pl. ܟܘܦܐܗܘܗܝܗܐܘܗܘܗܝܗܐܘܗܘܗܝܗܐܘܗܘܗܝܗ *hzaytēn* (ܟܘܦܐܗܘܗܝܗܐܘܗܘܗܝܗܐܘܗܘܗܝܗܐܘܗܘܗܝܗܐܘܗܘܗܝܗ *hzaytēnāy*, ܟܘܦܐܗܘܗܝܗܐܘܗܘܗܝܗܐܘܗܘܗܝܗܐܘܗܘܗܝܗܐܘܗܘܗܝܗ *hzaytēnāh*, &c.), and 1st pl. ܟܘܦܐܗܘܗܝܗܐܘܗܘܗܝܗܐܘܗܘܗܝܗ *hzayn* (ܟܘܦܐܗܘܗܝܗܐܘܗܘܗܝܗܐܘܗܘܗܝܗܐܘܗܘܗܝܗ *hzaynāy*, ܟܘܦܐܗܘܗܝܗܐܘܗܘܗܝܗܐܘܗܘܗܝܗܐܘܗܘܗܝܗ *hzaynāh*, &c.).

§ 12.3 *Abā, Aḥā, and Ḥmā* with Pronominal Possessives.

The nouns *abā* ‘father,’ *aḥā* ‘brother,’ and *ḥmā* ‘father-in-law’ have the following singular forms with the pronominal suffixes:

	ܟܘܦܐܗܘܗܝܗ ABĀ	ܟܘܦܐܗܘܗܝܗ AḤĀ	ܟܘܦܐܗܘܗܝܗ ḤMĀ
his	ܟܘܦܐܗܘܗܝܗܐܘܗܘܗܝܗ <i>abu</i>	ܟܘܦܐܗܘܗܝܗܐܘܗܘܗܝܗ <i>aḥu</i>	ܟܘܦܐܗܘܗܝܗܐܘܗܘܗܝܗ <i>ḥmu</i>
her	ܟܘܦܐܗܘܗܝܗܐܘܗܘܗܝܗ <i>abuh</i>	ܟܘܦܐܗܘܗܝܗܐܘܗܘܗܝܗ <i>aḥuh</i>	ܟܘܦܐܗܘܗܝܗܐܘܗܘܗܝܗ <i>ḥmuh</i>
your (m)	ܟܘܦܐܗܘܗܝܗܐܘܗܘܗܝܗ <i>abuk</i>	ܟܘܦܐܗܘܗܝܗܐܘܗܘܗܝܗ <i>aḥuk</i>	ܟܘܦܐܗܘܗܝܗܐܘܗܘܗܝܗ <i>ḥmuk</i>
your (f)	ܟܘܦܐܗܘܗܝܗܐܘܗܘܗܝܗ <i>abuk</i>	ܟܘܦܐܗܘܗܝܗܐܘܗܘܗܝܗ <i>aḥuk</i>	ܟܘܦܐܗܘܗܝܗܐܘܗܘܗܝܗ <i>ḥmuk</i>
my	ܟܘܦܐܗܘܗܝܗܐܘܗܘܗܝܗ <i>āb</i>	ܟܘܦܐܗܘܗܝܗܐܘܗܘܗܝܗ <i>āḥ</i>	ܟܘܦܐܗܘܗܝܗܐܘܗܘܗܝܗ <i>ḥem</i>

LESSON TWELVE

their (m)	ⲁⲃⲏⲁⲕⲁ	<i>abuhon</i>	ⲁⲃⲏⲁⲥⲁ	<i>aḥuhon</i>	ⲁⲃⲏⲁⲥⲁ	<i>ḥmuhon</i>
their (f)	ⲡⲃⲏⲁⲕⲁ	<i>abuhēn</i>	ⲡⲃⲏⲁⲥⲁ	<i>aḥuhēn</i>	ⲡⲃⲏⲁⲥⲁ	<i>ḥmuhēn</i>
your (m)	ⲁⲃⲏⲁⲕⲁ	<i>abukon</i>	ⲁⲃⲏⲁⲕⲁ	<i>aḥukon</i>	ⲁⲃⲏⲁⲕⲁ	<i>ḥmukon</i>
your (f)	ⲡⲃⲏⲁⲕⲁ	<i>abukēn</i>	ⲡⲃⲏⲁⲕⲁ	<i>aḥukēn</i>	ⲡⲃⲏⲁⲕⲁ	<i>ḥmukēn</i>
our	ⲁⲃⲏⲁ	<i>abun</i>	ⲁⲃⲏⲁ	<i>aḥun</i>	ⲁⲃⲏⲁ	<i>ḥmun</i>

Note especially the lengthened vowel with the first-person singular enclitic in *āb* and *āḥ*, and the form *ḥem*.

The construct state of *abā*, *aḥā*, and *ḥmā* is wanting.

Abā has two plurals, (1) *abāhē* (*abāhaw*, *abāhēh*, &c.) for ‘fathers, progenitors’ and (2) *abāhātā* (*abāhāteh*, *abāhātāh*, &c.) for ‘spiritual fathers, ministers.’ This is a common phenomenon among nouns that have more than one plural: the first plural, which is usually formed along regular lines, has a more concrete sense than the secondary plural, which is usually formed on a pattern that does not match the singular (i.e. a fem.-type plural like *abāhātā* from a masc. sing.) and has a more metaphorical sense.

Vocabulary 12

NOUNS

- ⲁⲃⲏⲁ *abā* pl ⲁⲃⲏⲁⲃⲏⲁ *abāhē* / ⲁⲃⲏⲁⲃⲏⲁⲧⲁ *abāhātā* father
- ⲁⲱⲱⲁⲛⲁ pl -ē abode, lodging
- ⲁḥā pl *aḥē* brother
- ⲃⲣⲏⲁ *ḥrēnā* (m) / ⲃⲣⲏⲁⲧⲁ *ḥrētā* (f) / pl ⲃⲣⲏⲁⲛⲉ / ⲃⲣⲏⲁⲧⲁ *ḥranyātā* other, another, someone else
- ⲃⲓⲗⲓⲗⲁ *glilāyā* Galilean
- ⲃⲁⲣⲧⲁ pl -ātā courtyard
- ⲃⲏⲁ *ḥmā* pl ⲃⲏⲁⲃⲏⲁ *ḥmāhē* father-in-law
- ⲛⲱⲣⲁ (f) fire
- ⲙⲥⲁⲧⲁ *mṣaᲥtā* (const *meṣᲥat*) midst, middle
- ⲛⲗⲙⲁ pl -ē youth, young man, lad
- ⲛⲗⲙⲧⲁ young woman, maiden

ADJECTIVE

- ⲓⲗⲓⲗ *qallil* little, little bit; swift

INTRODUCTION TO SYRIAC

VERBS

- ܐܝܬܝ *ayti* to bring, take, lead
- ܚܐܪ *hār* to look, gaze (*l-* at), pay heed (*b-* to)
- ܚܦܪ *kpar b-* to deny, renounce
- ܪܥܝ *r'ā* to tend, keep (flocks)

OTHERS

- ܒܝܢܝܬ *baynāt* among, between
- ܒܡܝܫܩܬܐ *b-meṣ'at* in the middle/midst of
- ܫܥܪܐ ܫܥܪܐ *šā'ā ḥdā* one hour
- ܫܘܪܐ *ḥdār* around (+ pron. encl. II: ܫܘܪܐܝܗܘܢ *ḥdāraw* 'around him')
- ܡܢ ܪܘܚܩܐ *men ruḥqā* from afar

PROPER NAMES

- ܫܡܥܘܢ ܩܝܦܐ *šem'ōn kēpā* Simon Peter
- ܦܝܠܐܛܘܫ *pilāṭos* Pilate

Exercise 12

Read and translate the following phrases:

- 1 ܡܠܟܐ ܕܡܠܝܬܐ
- 2 ܦܫܬܐܢܐ ܕܦܫܬܐܢܐ ܕܡܠܝܬܐ
- 3 ܠܫܟܐ ܕܐܫܬܐ
- 4 ܡܠܟܐ ܕܐܫܬܐ ܕܡܠܝܬܐ
- 5 ܕܡܠܝܬܐ ܕܐܫܬܐ ܕܡܠܝܬܐ
- 6 ܕܡܠܝܬܐ ܕܡܠܝܬܐ ܕܡܠܝܬܐ
- 7 ܩܠܘܢ ܕܡܠܝܬܐ
- 8 ܩܠܘܢ ܕܡܠܝܬܐ
- 9 ܩܠܘܢ ܕܡܠܝܬܐ ܕܡܠܝܬܐ
- 10 ܩܠܘܢ ܕܡܠܝܬܐ ܕܡܠܝܬܐ
- 11 ܩܠܘܢ ܕܡܠܝܬܐ ܕܡܠܝܬܐ
- 12 ܩܠܘܢ ܕܡܠܝܬܐ ܕܡܠܝܬܐ
- 13 ܩܠܘܢ ܕܡܠܝܬܐ ܕܡܠܝܬܐ
- 14 ܩܠܘܢ ܕܡܠܝܬܐ ܕܡܠܝܬܐ

Read and translate (beginning with this lesson, an occasional reading

ܟܘܢܝܢܐ ܟܘܢܝܢܐ
Lesson Thirteen

§ 13.1 **The Absolute State.** The third state of the Syriac substantive is the absolute state (emphatic and construct have already been introduced). Although the absolute pertains primarily to predicate adjectives, nouns also occur in the absolute, the forms for which are as follows, e.g., for *malkā* ‘king’ and for *malktā* ‘queen’:

masc.	ܡܠܟܐ <i>mlek</i>	ܡܠܟܝܬܐ <i>malkin</i>	
fem.	ܡܠܟܬܐ <i>malkā</i>	ܡܠܟܬܝܢ <i>malkān</i>	

Masculine nouns drop the *-ā* termination of the emphatic state; for masculine nouns that do not end in two or more consonants, the absolute singular is identical to the construct singular. The same constraints on stems ending in two or more consonants given for the construct apply to the absolute singular, e.g., *madnḥā* > *madnaḥ* and *‘ālmā* > *‘ālam*. The same unpredictability that was seen for the construct singular exists for many of these nouns, e.g., *malkā* > *mlek*, *baytā* > *bēt*, *yawmā* > *yōm*, *brā* > *bar* and *zabnā* > *zban*.

Feminine singulars in *-tā* drop the *-tā* and replace it with *-ā*, as *malktā* > *malkā* and *melltā* > *mellā*. This may cause changes in the stem, e.g., *mṣa‘tā* > *meṣ‘ā*.

Nouns on the emphatic pattern *CuCCā* form the absolute on the pattern *CCuC*, as ܡܘܫܡܐ *gušmā* ‘body’ > ܡܘܫܡܐ *gšum* and ܫܘܒܗܐ *šubhā* ‘glory’ > ܫܘܒܗܐ *šbuh*.

The absolute state occurs infrequently in unbound forms. Common, however, is ܢܐܫܐ *nāš* (absolute of ܢܐܫܐܐ *nāšā* ‘people’) for

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‘somebody, anybody’ and the negative $\text{ܠܐܝܢܐ} \text{ } \Delta \text{ } \text{ܠܐܝܢܐ} \text{ } \Delta \text{ } \text{ܠܐܝܢܐ}$ *lā-nāš* ‘nobody.’

The absolute singular occurs with *koll* when it means ‘every,’ as in $\text{ܟܘܠܗܝܘܡܝܢ} \text{ } \Delta \text{ } \text{ܟܘܠܗܝܘܡܝܢ}$ *koll yōm* ‘every day,’ $\text{ܟܘܠܗܝܘܡܝܢܐ} \text{ } \Delta \text{ } \text{ܟܘܠܗܝܘܡܝܢܐ}$ *koll zban* ‘every time, always,’ $\text{ܟܘܠܗܝܘܡܝܢܐ} \text{ } \Delta \text{ } \text{ܟܘܠܗܝܘܡܝܢܐ}$ *koll nāš* ‘everybody,’ $\text{ܟܘܠܗܝܘܡܝܢܐ} \text{ } \Delta \text{ } \text{ܟܘܠܗܝܘܡܝܢܐ}$ *koll mellā* ‘every word,’ and $\text{ܟܘܠܗܝܘܡܝܢܐ} \text{ } \Delta \text{ } \text{ܟܘܠܗܝܘܡܝܢܐ}$ *koll mdinā* ‘every city.’

The absolute singular also occurs in many compounds such as $\text{ܕܠܐܝܢܐ} \text{ } \Delta \text{ } \text{ܕܠܐܝܢܐ}$ *d-lā-nāmōs* ‘lawless,’ $\text{ܡܫܟܝܢܐ} \text{ } \Delta \text{ } \text{ܡܫܟܝܢܐ}$ *meskênē b-ruh* ‘poor in spirit’ and $\text{ܗܝܝܝܐ} \text{ } \Delta \text{ } \text{ܗܝܝܝܐ}$ *hayyē da-l-^cālam* ‘life eternal.’

The absolute is the normal state with numbers (see following paragraph), as in $\text{ܠܘܠܐܝܢܐ} \text{ } \Delta \text{ } \text{ܠܘܠܐܝܢܐ}$ *tlātā yawmin* ‘three days’ and $\text{ܫܐܥܐ} \text{ } \Delta \text{ } \text{ܫܐܥܐ}$ *šā^cā ḥdā* ‘one hour.’

The typical endings of all three states of the noun are as follows:

	SINGULAR		PLURAL	
	MASCULINE	FEMININE	MASCULINE	FEMININE
ABSOLUTE	—	-ā	-in	-ān
EMPHATIC	-ā	-tā	-ē	-ātā
CONSTRUCT	—	-at-	-ay-	-āt-

§ 13.2 **Numbers.** In common with other Semitic languages, Syriac uses a feminine-appearing number with masculine nouns and a masculine-appearing number with feminine nouns. This phenomenon, known as chiasitic concord, applies to the numbers from ‘three’ through ‘ten’ and to the units ‘-three’ through ‘-nine’ in all compound numbers. ‘One’ and ‘two’ are irregular adjectives, and the tens from twenty on are invariable.

WITH MASCULINE NOUNS

WITH FEMININE NOUNS

1	$\text{ܗܕ} \text{ } \Delta \text{ } \text{ܗܕ}$ <i>ḥad</i>	$\text{ܗܕܐ} \text{ } \Delta \text{ } \text{ܗܕܐ}$ <i>ḥdā</i>
2	$\text{ܩܪܝܢܐ} \text{ } \Delta \text{ } \text{ܩܪܝܢܐ}$ <i>trēn</i>	$\text{ܩܪܝܢܐ} \text{ } \Delta \text{ } \text{ܩܪܝܢܐ}$ <i>tartēn</i>
3	$\text{ܠܘܠܐܝܢܐ} \text{ } \Delta \text{ } \text{ܠܘܠܐܝܢܐ}$ <i>tlātā</i>	$\text{ܠܘܠܐܝܢܐ} \text{ } \Delta \text{ } \text{ܠܘܠܐܝܢܐ}$ <i>tlāt</i>
4	$\text{ܐܪܒܐ} \text{ } \Delta \text{ } \text{ܐܪܒܐ}$ <i>arb^cā</i>	$\text{ܐܪܒܐ} \text{ } \Delta \text{ } \text{ܐܪܒܐ}$ <i>arba^c</i>
5	$\text{ܗܡܫܐ} \text{ } \Delta \text{ } \text{ܗܡܫܐ}$ <i>ḥammšā</i>	$\text{ܗܡܫܐ} \text{ } \Delta \text{ } \text{ܗܡܫܐ}$ <i>ḥammeš</i>

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6	ܘܫܬܐ (ܘ) (e)štā	ܫܬ	šet
7	ܫܒܬܐ šab ^c ā	ܫܒܬܐ	šba ^c
8	ܬܡܢܝܐ tmānyā	ܬܡܢܐ	tmānē
9	ܬܫܥܐ teš ^c ā	ܬܫܥܐ	tša ^c
10	ܥܣܪܐ ^c esrā	ܥܣܪܐ	^c sar

Above ten, the 'teen element (-^csar/-^csrē) is invariable:

11	ܫܘܠܫܐܗܘܢ hda ^c sar	ܥܘܣܪܐܗܘܢ	hda ^c srē
12	ܩܘܪܬܐܘܢ tre ^c sar	ܥܘܣܪܐܘܢܐܘܢ	tarta ^c srē
13	ܬܠܐܬܐܘܢ tlātta ^c sar	ܥܘܣܪܐܘܢܐܘܢ	tlāta ^c srē
14	ܩܘܪܬܐܘܢܐܘܢ arba ^c ta ^c sar	ܥܘܣܪܐܘܢܐܘܢ	arba ^c srē
15	ܫܘܠܫܐܘܢܐܘܢ ḥammešta ^c sar	ܥܘܣܪܐܘܢܐܘܢ	ḥammša ^c srē
16	ܫܘܠܫܐܘܢܐܘܢ šetta ^c sar	ܥܘܣܪܐܘܢܐܘܢ	šetta ^c srē
17	ܩܘܪܬܐܘܢܐܘܢ šba ^c ta ^c sar	ܥܘܣܪܐܘܢܐܘܢ	šba ^c srē
18	ܩܘܪܬܐܘܢܐܘܢ tmānta ^c sar	ܥܘܣܪܐܘܢܐܘܢ	tmāna ^c srē
19	ܩܘܪܬܐܘܢܐܘܢܐܘܢ tša ^c ta ^c sar	ܥܘܣܪܐܘܢܐܘܢ	tša ^c srē

The feminines 'teens all have alternative pronunciations: *hda^cesrē*, *tarta^cesrē*, *tlāta^cesrē*, *arb^cesrē*, *ḥammša^cesrē*, *šetta^cesrē*, *šba^cesrē*, *tmāna^cesrē*, *tša^cesrē*.

The higher numbers are invariable and are as follows:

ܥܘܣܪܐܘܢܐܘܢ ^c esrin 20	ܡܛܐܘܢ	matā, pl
ܩܘܪܬܐܘܢܐܘܢ ilātin 30	ܡܘܘܘܬܐܘܢ	mawwātā) 100
ܩܘܪܬܐܘܢܐܘܢܐܘܢ arb ^c in 40	ܡܛܐܘܢܐܘܢܐܘܢ	mateyn 200
ܫܘܠܫܐܘܢܐܘܢܐܘܢ ḥammšin 50	ܬܠܐܬܐܘܢܐܘܢܐܘܢ	tlātmā 300, &c.
ܘܫܬܐܘܢܐܘܢܐܘܢ (e)štin 60	ܐܠܦܐܘܢܐܘܢܐܘܢ	ālep pl alpīn (emph
ܫܒܬܐܘܢܐܘܢܐܘܢ šab ^c in 70		alpā pl alpē)
ܬܡܢܝܐܘܢܐܘܢܐܘܢ tmānīn 80		1000
ܬܫܥܐܘܢܐܘܢܐܘܢ teš ^c in 90	ܪܥܘܒܐܘܢܐܘܢܐܘܢ	rebbō pl rebbwān
ܡܛܐܘܢܐܘܢܐܘܢܐܘܢ mā (emph	ܡܛܐܘܢܐܘܢܐܘܢܐܘܢ	10,000, myriad

In compound numbers, the higher number generally comes first and lower numbers are joined by the conjunction *w(a)-*, e.g.

ܩܘܪܬܐܘܢܐܘܢܐܘܢܐܘܢܐܘܢ	ܐܪܒܐܘܢܐܘܢܐܘܢܐܘܢܐܘܢܐܘܢ	ܘܘܠܬܐܘܢܐܘܢܐܘܢܐܘܢܐܘܢܐܘܢ	arba ^c mā wa-tmānīn	four hundred eighty-
		ܘܘܠܬܐܘܢܐܘܢܐܘܢܐܘܢܐܘܢܐܘܢܐܘܢ	wa-tlātā	three

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שבע אלפי אלפי	<i>šab^c ā alpin wa-tlātmā</i>	seven thousand,
שבעה ושבע	<i>w-šab^c ā</i>	three hundred and seven

The number object usually stands in the absolute plural following the number, e.g.

שלושה ימים	<i>tlātā yawmin</i>	three days
ארבע שעות	<i>arba^c šā^cin</i>	four hours
שבע שנים	<i>šba^c šnin</i>	seven years

The emphatic plural also occurs after the numbers for the definite sense, e.g.

שלושה מלכים	<i>tlātā mgušē</i>	the three magi
שלושה ימים	<i>tlātā yawmātā</i>	the three days
שבעה ימים טובים	<i>šba^c tawrātā ṭābātā</i>	The seven good kine
שבע שנים	<i>šba^c-ennēn šnin wa-</i>	are seven years;
שבעה ימים טובים	<i>šba^c šebblē ṭābātā</i>	and the seven
שבע שנים	<i>šba^c šnin</i>	good ears, seven years.

The numbered object may also precede the number in the emphatic state, e.g.

חמשה חודשים	<i>yarhē hammšē</i>	five months
שמונה עשר מלכים	<i>malkē tmānta^c sar</i>	eighteen kings

For ‘both,’ the number ‘two’ forms a construct with the pronouns, e.g.

שניהם	<i>trayhon</i>	both of them (m)
שניהן	<i>tartayhēn</i>	both of them (f)

For ‘the three of them’ &c., the pronouns are attached to construct forms of the numbers, e.g.

שלושתם	<i>tlātayhon</i>	the three of them (m)
שלושתיהן	<i>arb^c ātayhēn</i>	the four of them (f)

§ 13.3 **Ordinals.** The adjectival ordinal numbers, which function as

ordinary adjectives, are as follows:

	MASCULINE	FEMININE
1st	ܩܕܡܝܐ <i>qadmāyā</i>	ܩܕܡܝܬܐ <i>qadmāytā</i>
2nd	ܩܝܝܢܐ <i>trayyānā</i>	ܩܝܝܢܬܐ <i>trayyānitā</i>
3rd	ܩܠܝܬܐ <i>tlitāyā</i>	ܩܠܝܬܬܐ <i>tlitāytā</i>
4th	ܩܪܝܐ <i>rbi^cāyā</i>	ܩܪܝܬܐ <i>rbi^cāytā</i>
5th	ܩܚܝܫܐ <i>hmišāyā</i>	ܩܚܝܫܬܐ <i>hmišāytā</i>
6th	ܩܫܝܬܐ <i>šitāyā</i>	ܩܫܝܬܬܐ <i>šitāytā</i>
7th	ܩܫܝܬܐ <i>šbi^cāyā</i>	ܩܫܝܬܬܐ <i>šbi^cāytā</i>
8th	ܩܡܝܢܐ <i>tmināyā</i>	ܩܡܝܢܬܐ <i>tmināytā</i>
9th	ܩܫܝܬܐ <i>tši^cāyā</i>	ܩܫܝܬܬܐ <i>tši^cāytā</i>
10th	ܩܫܝܬܐ <i>‘sirāyā</i>	ܩܫܝܬܬܐ <i>‘sirāytā</i>

The ordinal for ‘first’ is a suppletion form that has no relation to the number ‘one.’ ‘Second’ is an exceptional form. The rest of the ordinals, from ‘third’ through ‘tenth’ are formed on the pattern *CCiCāyā* (m), *CCiCāytā* (f)

A secondary ordinal construction is noun modified by *d-* + numeral, as in ܩܝܝܢܐ ܩܝܝܢܐ *rêšā da-tlātā* ‘chapter three’ (as opposed to ܩܝܝܢܐ ܩܠܝܬܐ *rêšā tlitāyā* ‘the third chapter’¹).

§ 13.4 **The Infinitive: G-Verbs.** The infinitives of all sound G-form verbs are made on the pattern *meCCaC*, e.g. ܩܩܐܠܐ *qṭal* > ܩܩܩܐܠܐ *meqṭal*, ܫܠܗܐ *šlah* > ܩܩܩܫܠܗܐ *mešlah* and ܩܩܩܬܒܐ *ktab* > ܩܩܩܬܒܐ *mektab*.

Note the patterns for the infinitives of the following verb types:

(1) The *n* of I-*n* verbs assimilates to the second radical, as ܩܩܩܢܐ *npal* > ܩܩܩܩܢܐ *meppal* and ܩܩܩܢܐ *nṭar* > ܩܩܩܩܢܐ *metṭar*.

(2) I-*ālap* verbs

¹I.e. the third in any series, as in “the third chapter we have studied this week,” which is not necessarily chapter number three.

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(a) with imperfects (see §14.3) in *-o-* are like *עָלָה ekal* > *מְעָלָה mekal*.

(b) with imperfects in *-a-* are like *עָמַר emar* > *מְעָמַר mē-mar*.

(3) III-weak verbs follow the pattern of *בָּנָה bnā* > *מְבַנֵּה mebnā*, but when *mebnā* is followed by pronominal enclitics it becomes *mebny-*.

(4) hollow verbs assume the pattern of *קָאֵם qām* > *מְקָאֵם mqām*.

The infinitive is generally used with *l-* to indicate purpose, e.g.

עָתַיִן לְמִשְׁגָּד לֵה. etayn l-mesgad leh. We have come to worship him.

and in complementary constructions with adjectives and verbs like *meškah* ‘able,’ *šbā* ‘to want’ and others, as in the following:

<i>לֹא יִשְׁכַּח עֵץ טוֹב לֵב יָדָה פְּרִיָּה רָעָה לְחַבְבָּה. lā meškah ilānā ṭābā pērē bišē l-me^cbad. l-habbā.</i>	A good tree cannot make bad fruit.
<i>יָדָה אֲנִי לְחַבְבָּה. šābe-nā la-mqām.</i>	I want to get up.
<i>לֹא תִירָא לְקַח מְרִיָּם אֶתְּיָךְ. lā tedħal l-messab l-maryam attāk.</i>	Do not fear to take Mary as your wife.

§ 13.5 Infinitives with Pronominal Objects. Pronominal objects are suffixed directly to infinitives; the pronominal enclitics I are used as infinitival objects. Suffixation of vowel-initial enclitics results in the reduction of the infinitival stem from *meCCaC* to *meCCC-*; with the 2nd-person plural enclitics (*-kon*, *-kēn*), the stem remains *meC-CaC-*, e.g., from *qṭal*:

+ 3 m	<i>מְקַטְלֵה meqṭileh</i>	<i>מְקַטְלֵה עֲנֹן meqṭal-ennon</i>
+ 3 f	<i>מְקַטְלָה meqṭilāh</i>	<i>מְקַטְלָה עֲנֵן meqṭal-ennēn</i>
+ 2 m	<i>מְקַטְלָךְ meqṭilāk</i>	<i>מְקַטְלֵכֶם meqṭalkon</i>

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+ 2 f	ܡܥܩܠܟܘܢ <i>meqṭlek</i>	ܡܥܩܠܟܝܢ <i>meqṭalkēn</i>
+ 1 c	ܡܥܩܠܐܢ <i>meqṭlan</i>	ܡܥܩܠܐܢ <i>meqṭlan</i>

The infinitive of III-weak roots changes from *meCCā* to *meCCy-* before the vowel-initial enclitics; it remains *meCCā* with the 2nd-person plural enclitics, e.g., from *ḥzā*:

+ 3 m	ܡܥܩܝܗܘܢ <i>mehzyeh</i>	ܡܥܩܝܗܘܢܐܢ <i>mehzā-ennon</i>
+ 3 f	ܡܥܩܝܗܘܢܝܗ <i>mehzyāh</i>	ܡܥܩܝܗܘܢܝܗܐܢ <i>mehzā-ennēn</i>
+ 2 m	ܡܥܩܝܗܘܟܘܢ <i>mehzyāk</i>	ܡܥܩܝܗܘܟܘܢܐܢ <i>mehzākōn</i>
+ 2 f	ܡܥܩܝܗܘܟܝܢ <i>mehzyek</i>	ܡܥܩܝܗܘܟܝܢܐܢ <i>mehzākēn</i>
+ 1 c	ܡܥܩܝܗܘܢܐܢ <i>mehzyan</i>	ܡܥܩܝܗܘܢܐܢ <i>mehzyan</i>

Vocabulary 13

NOUNS

ܐܘܪܗܐ	<i>urhā</i> (abs <i>urah</i>) pl - <i>ātā</i> (f) way, road
ܢܐܫܐ	<i>nāšā</i> (abs <i>nāš</i> , abs pl <i>nāšīn</i>) human being, person ¹ ; kinsfolk, people (with pron. encl. II for the plural, <i>nāšēh da-mdittā</i> ‘the people/inhabitants of the city’); the abs. <i>nāš</i> and the negative <i>lā nāš</i> are used for ‘somebody’ and ‘nobody’; the abs. pl. <i>nāšīn</i> is used for ‘some people’
ܒܝܬ ܩܒܘܪܐܢ	<i>bēt-qburā</i> sepulchre
ܫܒܬܐ	<i>ḥad-bšabbā</i> Sunday
ܗܝܘܝܐ	<i>ḥayyē</i> (pl) life
ܟܦܐ	<i>kêpā</i> (f) rock, stone
ܡܠܦܢܐܢ	<i>mallpānā</i> pl - <i>ē</i> teacher
ܫܠܡܐ	<i>šlāmā</i> peace
ܫܪܐܪܐ	<i>šrārā</i> truth

ADJECTIVES

ܡܥܫܟܐܗ	<i>meškaḥ</i> able (<i>l-</i> + infinitive, ‘able to’), possible
ܩܕܡܝܐ	<i>qadmāy</i> first, former

¹Usually *bar-nāšā* in the meaning of ‘person.’

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VERBS

- פּוּ *pāš* to remain
- רָצוּ *šbā* to want (*l-* + infinitive, 'to want to')
- רָדַם *qdam* to precede
- שָׁלַם *šlem* to be finished, over, concluded
- שָׁקַל *šqal* to lift, take up, remove

OTHERS

- אֶחְדָּה *akhdā* together
- אֵלָא *ellā en* unless, except that
- אֵלּוּ *ellu* if (introduces impossible, contrafactual conditionals)
- אֵנּוּ *en* if (introduces possible conditionals)
- הַשָּׂא *hāšā* now
- מַדְדָּא *meddā*^c (infinitive of *ida*^c) knowing, to know
- תּוּב *tub* again, once more

PROPER NAMES

- יֹסֵפִי *yōsep* Joseph
- מַרְיָם *maryam* Mary
- מַגְדְּלָיָא (מ) *magdlāyā* (m) *magdlāytā* (f) Magdalene
- תּוֹמָא *tōmā* Thomas

Exercise 13

Read and translate:

1 לְכַן יִרְצוּ אֵינּוּ לְחַמְלָא אֵינּוּ?

2 עֲלִיבָא עֲתִים אֵינּוּ לְחַן. עֲלִיבָא הַלֵּן נִסְתָּב אֵינּוּ לְחַן.
 לֵךְ תִּנְתָּב אֵינּוּ הַנִּסְתָּב עֲלִיבָא אֵינּוּ נִסְתָּב אֵינּוּ לְחַן.

3 לֵךְ מַעֲבַד אֵינּוּ לְכַרְמֵי לְהַבְיָא.

4 יִרְצוּ אֵינּוּ לְכַרְמֵי לְסַבָּא.

5 לֵךְ מַעֲבַד אֵינּוּ תִנְתָּב לְכַרְמֵי עֲזִיבָא.

6 אֵינּוּ לְכַרְמֵי לְהַבְיָא לְהַבְיָא.

7 ܒܚܳܝܳܬܳܐ ܕܳܥܳܘܳܐ ܕܳܥܳܘܳܐ.

8 ܘܳܕܳܥܳܘܳܐ ܳܕܳܥܳܘܳܐ ܳܕܳܥܳܘܳܐ. ܳܕܳܥܳܘܳܐ ܳܕܳܥܳܘܳܐ ܳܕܳܥܳܘܳܐ ܳܕܳܥܳܘܳܐ.
ܳܕܳܥܳܘܳܐ ܳܕܳܥܳܘܳܐ: ܳܕܳܥܳܘܳܐ ܳܕܳܥܳܘܳܐ ܳܕܳܥܳܘܳܐ ܳܕܳܥܳܘܳܐ ܳܕܳܥܳܘܳܐ.
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Translate into Syriac:

1. After three days, on Sunday, she went to the tomb and found the rock removed.
2. Some people put a fire in the middle of the courtyard and sat around it.
3. A young woman looked at the man who had come into their midst and knew that he was of Jesus' disciples.
4. There is no abode for the poor in the wilderness.
5. After a little while they went together to lift the stone from its place.
6. If I had seen you I would have recognized (known) you.

הַתּוֹבָנִים הַשְּׁבִיעִים

Lesson Fourteen

§ 14.1 **The Imperfect and Imperative of G-Verbs: Sound Roots.** Verbs with sound roots are inflected in the imperfect with a combination of pre- and post-formatives. The imperfect also has a stem vowel between the second and third radicals, but this stem vowel is reduced to schwa in those persons that have post-formatives. Most transitive verbs have *-o-* as the stem vowel of the imperfect, giving an imperfect stem of *-CCoC-*. A model imperfect inflection of *ktab* follows. Note that *syāmē* dots are put on the feminine plural forms only.

3 m	כֹּתֵב	<i>nektob</i>	כֹּתֵבִים	<i>nektun</i>
f	כֹּתֵבִים	<i>tektob</i>	כֹּתֵבִים	<i>nektubān</i>
2 m	כֹּתֵבִים	<i>tektob</i>	כֹּתֵבִים	<i>tektun</i>
f	כֹּתֵבִים	<i>tektin</i>	כֹּתֵבִים	<i>tektubān</i>
1 c	כֹּתֵב	<i>ektob</i>	כֹּתֵב	<i>nektob</i>

Imperative forms are made from this same stem by dropping the preformatives and restoring the stem vowel if it has been reduced:

masc.	כֹּתֵב	<i>ktob</i>	(כֹּתֵבִים)	<i>ktob(un)</i>
fem.	כֹּתֵבִים	<i>ktob</i>	(כֹּתֵבִים)	<i>ktob(ēn)</i>

Most intransitive and III-guttural verbs have *-a-* as the stem vowel of the imperfect, and a very few have *-e-* as the stem vowel. The inflection is unaffected, e.g., *qreb*, imperfect *neqrab*:

3 m	נִקְרַב	<i>neqrab</i>	נִקְרַבִּים	<i>neqrbun</i>
f	נִקְרַבִּים	<i>teqrab</i>	נִקְרַבִּים	<i>neqrbān, &c.</i>

The imperative is regularly formed from the imperfect:

masc.	ܩܪܒܳ <i>qrab</i>	(ܩܪܒܳܢܳ) <i>qrab(un)</i>
fem.	ܩܪܒܳܐ <i>qrab</i>	(ܩܪܒܳܐܢܳ) <i>qrab(ēn)</i>

Most intransitive verbs that do not fall into one of the special categories below (§§14.2–14.8) have imperfects with *-o-* as the characteristic vowel, e.g.,

ܢܗܦܳܩܳ < ܢܗܦܳܩܳܐ <i>hpaq</i> > <i>nehpok</i>	ܢܩܳܕܳܡܳ < ܢܩܳܕܳܡܳܐ <i>qdam</i> > <i>neqdom</i>
ܢܗܳܬܳܒܳ < ܢܗܳܬܳܒܳܐ <i>ktab</i> > <i>nektob</i>	ܢܩܳܬܳܠܳ < ܢܩܳܬܳܠܳܐ <i>qtal</i> > <i>neqtol</i>
ܢܗܳܪܳ < ܢܗܳܪܳܐ <i>raq</i> > <i>ne^croq</i>	ܢܪܳܕܳܦܳ < ܢܪܳܕܳܦܳܐ <i>rdap</i> > <i>nerdop</i>
ܢܦܳܩܳܕܳ < ܢܦܳܩܳܕܳܐ <i>pqad</i> > <i>nepqod</i>	ܢܫܳܒܳܩܳ < ܢܫܳܒܳܩܳܐ <i>šbaq</i> > <i>nešboq</i>
ܢܦܳܪܳܫܳ < ܢܦܳܪܳܫܳܐ <i>pras</i> > <i>nepros</i>	ܢܫܳܩܳܠܳ < ܢܫܳܩܳܠܳܐ <i>šqal</i> > <i>nešqol</i>

Most intransitive, as well as II- and III-guttural verbs have *-a-* as the imperfect vowel, e.g.

ܢܫܳܟܳܗܳ < ܢܫܳܟܳܗܳܐ <i>eškah</i> > <i>neškah</i>	ܢܡܳܪܳ < ܢܡܳܪܳܐ <i>mar</i> > <i>ne^cmar</i>
ܢܕܳܒܳܪܳ < ܢܕܳܒܳܪܳܐ <i>dbar</i> > <i>nedbar</i>	ܢܩܳܪܳܒܳ < ܢܩܳܪܳܒܳܐ <i>qreb</i> > <i>neqrab</i>
ܢܕܳܡܳܟܳ < ܢܕܳܡܳܟܳܐ <i>dmek</i> > <i>nedmak</i>	ܢܪܳܗܳܦܳ < ܢܪܳܗܳܦܳܐ <i>rhet</i> > <i>nerhat²</i>
ܢܦܳܦܳܪܳ < ܢܦܳܦܳܪܳܐ <i>kpar</i> > <i>nekpar</i>	ܢܪܳܗܳܡܳ < ܢܪܳܗܳܡܳܐ <i>rhem</i> > <i>nerham</i>
ܢܗܳܪܳ < ܢܗܳܪܳܐ <i>nhar</i> > <i>nenhar</i>	ܢܫܳܠܳ < ܢܫܳܠܳܐ <i>šel</i> > <i>nešal</i>
ܢܨܳܩܳ < ܢܨܳܩܳܐ <i>sleq</i> > <i>nessaq¹</i>	ܢܫܳܠܳܗܳ < ܢܫܳܠܳܗܳܐ <i>šlah</i> > <i>nešlah</i>
ܢܒܳܪܳ < ܢܒܳܪܳܐ <i>bar</i> > <i>ne^cbar</i>	ܢܫܳܠܳܡܳ < ܢܫܳܠܳܡܳܐ <i>šlem</i> > <i>nešlam</i>
ܢܕܳܪܳ < ܢܕܳܪܳܐ <i>dar</i> > <i>ne^cdar</i>	ܢܫܳܡܳ < ܢܫܳܡܳܐ <i>šma^c</i> > <i>nešma^c</i>

A very few verbs have *-e-* as the imperfect vowel, e.g.

ܢܒܳܪܳܐ < ܢܒܳܪܳܐ <i>bad</i> > <i>ne^cbed</i>

§ 14.2 The Imperfect Inflection of I-*n* Verbs. Verbs with *n* as first radical show a regular assimilation of the *n* to the second radical in the imperfect, as *npaq* > *neppaq*. Thereafter the inflection is

¹Note that the *l* assimilates to the *s*, just as the *l* of *ezal* assimilates to the *z* in certain forms, but the *l* is dropped in orthography in this form.

²The imperative of ܢܪܳܗܳܦܳ *rhet* is irregular: ܢܪܳܗܳܦܳܐ *hart*.

regular.

3 m	תפּוּק <i>neppoq</i>	תפּוּקִין <i>neppqun</i>
f	תפּוּקִי <i>teppoq</i>	תפּוּקִיָּן <i>neppqān</i>
2 m	תפּוּקִי <i>teppoq</i>	תפּוּקִין <i>teppqun</i>
f	תפּוּקִי <i>teppqin</i>	תפּוּקִיָּן <i>teppqān</i>
1 c	תפּוּק <i>eppoq</i>	תפּוּק <i>neppoq</i>

The imperative is a form, derived from the imperfect, that has lost the first radical altogether:

masc.	תפּוּק <i>poq</i>	(תפּוּקִין <i>poq(un)</i>)
fem.	תפּוּקִי <i>poq</i>	(תפּוּקִיָּן <i>poq(ēn)</i>)

Almost all I-*n* verbs, as well as a few other irregular verbs like *ida^c* and *iteb*, form their imperfects in this manner, e.g.:

תפּוּק < תפּוּק <i>ntar</i> > <i>neṭṭar</i>	תפּוּק < תפּוּק <i>nsab</i> > <i>nessab</i>
תפּוּקִי < תפּוּקִי <i>nhet</i> > <i>nehhot</i>	תפּוּקִי < תפּוּקִי <i>ida^c</i> > <i>nedda^c</i>
תפּוּק < תפּוּק <i>npal</i> > <i>neppel</i>	תפּוּק < תפּוּק <i>iteb</i> > <i>netteb</i>
תפּוּק < תפּוּק <i>npaq</i> > <i>neppoq</i>	

The notable exception, given above, is *nhar* ‘to shine,’ with imperfect *nenhar* without assimilation.

Also to this category belongs תפּוּק *nettel* (cf. Hebr. תָּתַן), the suppletory verb that serves as the imperfect of תָּתַן *y(h)ab* ‘to give’ (imperative תָּתַן *hab*).

§ 14.3 The Imperfect of I-Ālap Verbs. I-*ālap* verbs fall into two categories in the imperfect:

- (1) If the imperfect vowel is *o*, the vowel of the personal prefixes is *-e-*, as expected from the paradigm given in §14.1. The *ālap* of the first radical is retained as a historical spelling, except in the imperative, where the *ālap* has the vowel *a*. Examples are תפּוּק *ekal* > תפּוּקִי *nekol*, inf תפּוּקִי *mekal*, impt תפּוּקִי *akol*, and תפּוּק *ehad* > תפּוּקִי *nehod*, inf תפּוּקִי *mehad*, impt תפּוּקִי *ahod*.

(2) If the imperfect vowel is *-a-*, the vowel of the personal prefixes is *-ê-*; the infinitive is similarly formed as *mêCaC*. The initial vowel in the imperative is *e*. Examples are *ܐܒܐ* *ebad* > *ܐܒܐ* *nêbad*, inf *ܡܥܒܐ* *mêbad*, impt *ܐܒܐ* *ebad*, and *ܐܡܐܪ* > *ܐܡܐܪ* *nêmar*, inf *ܡܥܡܐܪ* *mêmar*, impt *ܐܡܐܪ* *emar*.

Note the anomalous imperative of *ܐܘܘܠ* *ezal* > *ܐܘܘܠ* *nêzal*, inf *ܡܥܘܠ* *mêzal*, impt *ܐܘܘܠ* *zel*.

§ 14.4 The Imperfect of I-y Verbs. I-y verbs normally form the imperfect exactly as though they were I-*âlap*—the imperfects are even written with an *âlap* as the first radical. The only difference lies in the imperative, which reverts to y-initial.

Examples are *ܐܘܠܐ* *iled* > *ܐܘܠܐ* *nêlad*, inf *ܡܥܘܠܐ* *mêlad*, impt *ܐܘܠܐ* *ilad*, and *ܐܘܩܘܕܐ* > *ܐܘܩܘܕܐ* *nêqad*, inf *ܡܥܘܩܘܕܐ* *mêqad*, impt *ܐܘܩܘܕܐ* *iqad*.

Exceptional in this category are *ܐܘܬܒܐ* *iteb* ‘to sit’ and *ܐܘܕܐ* *ida^c* ‘to know,’ which form their imperfects as though they were I-n, *ܐܘܬܒܐ* *netteb* and *ܐܘܕܐ* *nedda^c* (see above, § 14.2). Other forms derived from the imperfect are predictable, inf *ܡܥܘܬܒܐ* *mettab* and *ܡܥܘܕܐ* *medda^c*, impt *ܐܘܬܒܐ* *teb* and *ܐܘܕܐ* *da^c*.

§ 14.5 The Imperfect of III-Weak Verbs. All verbs with a weak third radical are inflected in the imperfect on the following model from *bnā* ‘to build’:

3 m	<i>ܐܘܢܐ</i> <i>nebnē</i>	<i>ܐܘܢܐ</i> <i>nebnōn</i>
f	<i>ܐܘܢܐ</i> <i>tebnē</i>	<i>ܐܘܢܐ</i> <i>nebnān</i>
2 m	<i>ܐܘܢܐ</i> <i>tebnē</i>	<i>ܐܘܢܐ</i> <i>tebnōn</i>
f	<i>ܐܘܢܐ</i> <i>tebneyn</i>	<i>ܐܘܢܐ</i> <i>tebnān</i>
1 c	<i>ܐܘܢܐ</i> <i>ebnē</i>	<i>ܐܘܢܐ</i> <i>nebnē</i>

The imperatives are as follows:

masc.	<i>ܐܘܢܐ</i> <i>bni</i>	<i>ܐܘܢܐ</i> <i>bnaw</i>
fem.	<i>ܐܘܢܐ</i> <i>bnāy</i>	<i>ܐܘܢܐ</i> <i>bnāyēn</i>

III-weak verbs introduced so far are:

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ⲉⲗⲁ < ⲉⲗⲁⲉ <i>etā</i> > <i>nêtē</i>	ⲏⲉⲃⲉ < ⲏⲉⲃⲁ <i>hdi</i> > <i>nehdē</i>
ⲛⲉⲃⲁ < ⲛⲉⲃⲁ <i>bnā</i> > <i>nebnē</i>	ⲏⲉⲃⲁ < ⲏⲉⲃⲁ <i>hḏā</i> > <i>nehḏē</i>
ⲛⲉⲃⲁ < ⲛⲉⲃⲁ <i>b^cā</i> > <i>neb^cē</i>	ⲏⲉⲃⲁ < ⲏⲉⲃⲁ <i>hyā</i> > <i>nehḥē</i>
ⲏⲉⲃⲁ < ⲏⲉⲃⲁ <i>hwā</i> > <i>nehwē</i>	ⲏⲉⲃⲁ < ⲏⲉⲃⲁ <i>r^cā</i> > <i>ner^cē</i>

Note that the imperfect of *etā* is made according to the second category of I-*ālaps* (*nêtē*). The imperatives of *etā* are irregular, however:

masc.	ⲉⲗⲁ <i>tā</i>	ⲏⲉⲃⲁ <i>taw</i>
fem.	ⲏⲉⲃⲁ <i>tāy</i>	ⲏⲉⲃⲁⲉⲛ <i>tāyēn</i>

The true imperative of *hwā* is not used; instead, the perfect inflection serves also as the imperative, as *hwayt yāda^c d-...* ‘know that...’ (lit., ‘be knowing that...’).

Note also the anomalous imperfect of *hyā*, *nehḥē*, formed as though it were a I-*n* verb.

§ 14.6 **The Imperfect of Hollow Verbs.** Hollow verbs are inflected in the imperfect with the characteristic vowel *-u-* instead of *-o-*. Thus, from *qām* we have the following inflection:

3 m	ⲛⲁⲙⲏ <i>nqum</i>	ⲛⲁⲙⲏⲛ <i>nqumun</i>
f	ⲛⲁⲙⲏⲉ <i>tqum</i>	ⲛⲁⲙⲏⲉⲛ <i>nqumān</i>
2 m	ⲛⲁⲙⲏⲉ <i>tqum</i>	ⲛⲁⲙⲏⲉⲛⲉ <i>tqumun</i>
f	ⲛⲁⲙⲏⲉⲛ <i>tqumin</i>	ⲛⲁⲙⲏⲉⲛⲉⲛ <i>tqumān</i>
1 c	ⲛⲁⲙⲏⲉⲛ <i>equm</i>	ⲛⲁⲙⲏⲉⲛ <i>nqum</i>

Note that there is no reduction in the long stem vowel of hollow verbs.

Imperatives are regularly formed, e.g.

masc.	ⲛⲁⲙⲏ <i>qum</i>	(ⲛⲁⲙⲏⲉⲛ <i>qum(un)</i>)
fem.	ⲛⲁⲙⲏⲉ <i>qum</i>	(ⲛⲁⲙⲏⲉⲛⲉⲛ <i>qum(ēn)</i>)

Alone of all hollow verbs is *sām*, which forms its imperfect with the stem vowel *i* instead of *u*; otherwise the inflection is exactly like the model above.

3 m	ⲏⲉⲃⲁ <i>nsim</i>	ⲏⲉⲃⲁⲉⲛ <i>nsimun</i>
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f ܛܫܡܢ *tsim* ܢܫܡܢܐ *nsimān*, &c.

Following are the hollow verbs introduced so far:

ܩܡܢ < ܩܡ *qām* > *nqum* ܡܝܬܢ < ܡܝܬ *mit* > *nmūt*
 ܫܡܢ < ܫܡܢ *sām* > *nsim* ܦܫܢ < ܦܫ *pāš* > *npuš*
 ܫܗܪ < ܫܗ *hār* > *nhur*

§ 14.7 **The Imperfect of Geminate Verbs.** Geminate verbs are inflected in the imperfect as though they were I-*n*, doubling the first radical (see §14.2). Like the I-*n* verbs, geminate verbs also show reduction of the imperfect stem vowel with those persons that have suffixes. Thus, from ^c*al*:

3 m	ܢܥܠܢ <i>ne^{cc}ol</i>	ܢܥܠܢܐ <i>ne^{cc}olun</i>
f	ܬܥܠܢ <i>te^{cc}ol</i>	ܬܥܠܢܐ <i>te^{cc}olān</i>
2 m	ܬܥܠܢ <i>te^{cc}ol</i>	ܬܥܠܢܐ <i>te^{cc}olun</i>
f	ܬܥܠܢ <i>te^{cc}ol</i>	ܬܥܠܢܐ <i>te^{cc}olān</i>
1 c	ܐܥܠܢ <i>e^{cc}ol</i>	ܐܥܠܢ <i>ne^{cc}ol</i>

Imperatives are formed from the 2nd persons—again in the manner of I-*n* verbs:

masc.	ܥܠ <i>ol</i>	(ܥܠܢ <i>ol(un)</i>)
fem.	ܥܠ <i>ol</i>	(ܥܠܢܐ <i>ol(ēn)</i>)

§ 14.8 **Imperfect of II-*ālap* Verbs.** II-*ālap* verbs are regularly inflected in the imperfect with *-a-* as the characteristic stem-vowel (e.g., **neš'al* → *nešal*); in the persons with postformatives (*-in*, *-un*, *-ān*), where stem reduction would have resulted in an original glottal stop with schwa preceded by an unvocalized consonant (**neš'lun*), a compensatory *-e-* appears (*nešelun*, see Preliminary Matters, V).

3 m	ܢܫܠܢ <i>nešal</i>	ܢܫܠܢܐ <i>nešelun</i>
f	ܬܫܠܢ <i>tešal</i>	ܬܫܠܢܐ <i>nešelān</i> &c.

Vocabulary 14

NOUNS

- ܠܚܘܢ *yarhā* pl -ē (abs ܠܚܘܢ *irah* pl ܠܚܘܢܝܢ *yarhīn*) month
 ܠܝܠܝܐ *lēlyā* pl ܠܝܠܝܐܝܘܬܐ *laylē/ laylawwātā* night
 ܫܒܬܐ *šabtā* and ܫܒܬܐܝܘܬܐ *šabbā* pl -ē week; Sabbath, Saturday
 ܫܐܘܪܐ *šāʿtā* pl ܫܐܘܪܐܝܘܬܐ *šāʿē* (f., abs ܫܐܘܪܐ *šāʿā* pl ܫܐܘܪܐܝܢ *šāʿīn*)
 hour
 ܫܘܢܐ *šattā* pl ܫܘܢܐܝܘܬܐ *šnayyā* (f., abs ܫܘܢܐ *šnā* pl ܫܘܢܐܝܢ *šnīn*) year

ADJECTIVES

- ܠܫܘܢܐ *hrāy* last
 ܘܕܝܩ *zaddiq* righteous

VERBS

- ܕܗܠܘܢ *dhel/medhal* to be afraid, fear
 ܢܬܬ *nettel* (imperfect only) to give

MONTHS OF THE YEAR

- ܬܝܫܪܝܢ *tišri(n) qdēm* October
 ܬܝܫܪܝܢܐ *tišri(n) hrāyā* November
 ܕܝܫܠܘܢ *kānun qadmāyā* December
 ܕܝܫܠܘܢܐ *kānun trayyānā* January
 ܫܒܬܐ *šbāt* February
 ܐܕܪܐ *ādār* March
 ܢܝܫܐܢ *nisān* April
 ܐܝܝܪܐ *ēyār* May
 ܚܙܝܪܐܢ *hzirān* June
 ܬܡܡܘܙ *tammuz* July
 ܐܒ *āb* August
 ܐܠܘܠ *ēlul* September

DAYS OF THE WEEK

- ܫܒܬܐ *šabtā* Saturday
 ܫܘܒܬܐ *hadbšabbā* Sunday
 ܬܪܝܢܫܒܬܐ *trēnbšabbā* Monday
 ܬܠܐܬܒܫܒܬܐ *tlātbšabbā* Tuesday
 ܐܪܒܥܫܒܬܐ *arbʿābšabbā* Wednesday
 ܫܘܒܬܐ *hammešbšabbā* Thursday
 ܠܘܒܬܐ *ʿrubtā* Friday

Exercise 14

Identify the following imperfect forms (for translational value use the present or future tense):

ܩܘܠܐ 1	ܩܘܠܐ 20	ܩܘܠܐ 39
ܩܘܠܐ 2	ܩܘܠܐ 21	ܩܘܠܐ 40
ܩܘܠܐ 3	ܩܘܠܐ 22	ܩܘܠܐ 41
ܩܘܠܐ 4	ܩܘܠܐ 23	ܩܘܠܐ 42
ܩܘܠܐ 5	ܩܘܠܐ 24	ܩܘܠܐ 43
ܩܘܠܐ 6	ܩܘܠܐ 25	ܩܘܠܐ 44
ܩܘܠܐ 7	ܩܘܠܐ 26	ܩܘܠܐ 45
ܩܘܠܐ 8	ܩܘܠܐ 27	ܩܘܠܐ 46
ܩܘܠܐ 9	ܩܘܠܐ 28	ܩܘܠܐ 47
ܩܘܠܐ 10	ܩܘܠܐ 29	ܩܘܠܐ 48
ܩܘܠܐ 11	ܩܘܠܐ 30	ܩܘܠܐ 49
ܩܘܠܐ 12	ܩܘܠܐ 31	ܩܘܠܐ 50
ܩܘܠܐ 13	ܩܘܠܐ 32	ܩܘܠܐ 51
ܩܘܠܐ 14	ܩܘܠܐ 33	ܩܘܠܐ 52
ܩܘܠܐ 15	ܩܘܠܐ 34	ܩܘܠܐ 53
ܩܘܠܐ 16	ܩܘܠܐ 35	ܩܘܠܐ 54
ܩܘܠܐ 17	ܩܘܠܐ 36	ܩܘܠܐ 55
ܩܘܠܐ 18	ܩܘܠܐ 37	ܩܘܠܐ 56
ܩܘܠܐ 19	ܩܘܠܐ 38	ܩܘܠܐ 57

Give English equivalents for the following:

- | | |
|-----------------|-------------------------|
| 1. three months | 6. nine women |
| 2. ten years | 7. the second month |
| 3. eight days | 8. the fourth house |
| 4. three hours | 9. the fifth teacher |
| 5. seven men | 10. the first good word |

Read and translate the following:

ܩܘܠܐ ܩܘܠܐ ܩܘܠܐ 1

ܩܘܠܐ ܩܘܠܐ ܩܘܠܐ 2

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- 3 ܦܘܩܐ ܠܡܢܐ ܕܢܢ.
- 4 ܡܚܘܒܐ ܩܘܡܐ ܠܡܚܘܒܐ.
- 5 ܦܘܩܐ ܕܡܢܐ ܠܡܚܘܒܐ.
- 6 ܕܐ ܡܚܘܒܐ ܩܘܡܐ ܠܡܚܘܒܐ ܠܡܚܘܒܐ.
- 7 ܕܐ ܦܘܩܐ ܠܡܚܘܒܐ.
- 8 ܦܘܩܐ ܐܘܒܐ ܡܚܘܒܐ ܠܡܚܘܒܐ.
- 9 ܕܐ ܦܘܩܐ ܕܐ ܠܡܚܘܒܐ.
- 10 ܕܐ ܦܘܩܐ ܐܘܒܐ ܠܡܚܘܒܐ.

Give the Syriac for the following:

- | | |
|--------------------|---------------------------|
| 1. I give | 13. they (m) put |
| 2. they (m) fear | 14. I come |
| 3. she sleeps | 15. you (m s) rejoice |
| 4. you (m s) build | 16. I see |
| 5. he falls | 17. come! (m s) |
| 6. you (f pl) go | 18. they (m) will not die |
| 7. they (f) take | 19. you (f s) remain |
| 8. you (f s) know | 20. you (f pl) ask |
| 9. we go down | 21. she seeks |
| 10. you (f pl) | 22. they (m) will be |
| 11. she goes up | 23. she looks |
| 12. he rises | 24. you (f s) eat |

ܟܘܪܝܢ ܕܥܘܠܡܝܢ Lesson Fifteen

§ 15.1 Uses of the Imperfect.

(1) As a general or habitual present tense, e.g.

<p>ܕܠܗ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ <i>ne^crquⁿ ^cawwālē kad</i></p>	<p>The wicked flee when there is no one pursuing them.</p>
<p>ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ <i>layt d-rādep l-hon.</i></p>	

<p>ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ <i>teb^cōnān w-lā</i></p>	<p>You seek me and do not find me.</p>
<p>ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ <i>teškhunān.</i></p>	

(2) As a future, e.g.

<p>ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ <i>nētē lwātkon.</i></p>	<p>He will come to you.</p>
<p>ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ <i>šmayyā w-ar^cā ne^c-</i></p>	<p>The heavens and earth will pass away, but my words will not.</p>
<p>ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ <i>brān w-mellay lā</i></p>	
<p>ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ <i>ne^cbrān.</i></p>	

(3) As an optative, e.g.

<p>ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ <i>tētē malkutāk.</i></p>	<p>Thy kingdom come.</p>
<p>ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ <i>nehwē šebyānāk.</i></p>	<p>Thy will be done.</p>
<p>ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ <i>w-emar alāhā nehwē</i></p>	<p>And God said, Let there be light: and there was light.</p>
<p>ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ <i>nuhrā wa-hwā</i></p>	
<p>ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ ܕܥܘܠܡܝܢ <i>nuhrā.</i></p>	

(4) With *lā* and the 2nd persons as negative imperative, e.g.

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לֹא תִּשְׁחָט. *lā teqṭol!*

Do not kill.

לֹא תִּבְחַשׁ. *lā teb^cōn.*

Seek you not.

(5) In all dependent and complementary verbal clauses and in purpose clauses with *d-* or *l-*, e.g.

אִם אַתָּה בֶּן־אֱלֹהִים
אֵמַר דְּחַלְעֵן כֶּפֶה
נֶחְוּיָן לַחְמָה. *en breh att d-alāhā,
emar d-hālēn kēpē
nehwyān laḥmā.*

If you are the son of
God, say that these
rocks be bread.

צַדִּיק לֵךְ לִנְסֹב
חֲסִידָא דְּמֵה נִינְא דְּמִלִּי.
*pqod leh l-nessab
‘ammeh nunā da-
mliḥ.*

Order him to take
with him a fish
that has been
salted.

לֹא שָׁבַעְנָא דְּעֻמָּה. *lā šābē-nā d-equm.*

I don't want to get
up.

אַתְּ לֹא תִּבְחַשׁ
כִּי אֵכֵל אֲדָמָה
אֲדָמָה. *atton lā teb^cōn mānā
teklun w-mānā
teštōn.*

Seek not what you
should eat or what
you should drink.

מִן הַרְשָׁא דְּמִנְיָא
קִדְמָיָא נֶחְוּיָא
חֲרָיָא. *man d-šābē d-nehwē
qadmāyā nehwē
hrāyā.*

He who wishes to
be first shall be
last.

§ 15.2 The Imperfect with Enclitic Objects. The objective pronominals are attached to the imperfect as follows. Note that many persons have more than one alternative form, the first of which is usually simply the imperfect with reduced stem plus the unaugmented object enclitic.

3RD MASC. SING. &
1ST COM. PL.

3RD FEM. SING. &
2ND MASC. SING.

נֶרְדִּיפְּ *NERDOP*

טֶרְדִּיפְּ *TERDOP*

+ 3 m s נֶרְדִּיפְּ *nerdpeh*

טֶרְדִּיפְּ *terdpeh*

נֶרְדִּיפִּי *nerdpiw*

טֶרְדִּיפִּי *terdpiw*

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		ܬܪܕܘܦܝܘܿܬܐ	<i>terdopiw</i>
+ 3 f s	ܬܪܕܘܦܝܗܿ	<i>nerdpih</i>	ܬܪܕܘܦܝܗܿ <i>terdpih</i> ܬܪܕܘܦܝܗܿ <i>terdopēh</i>
+ 2 m s	ܬܪܕܘܦܐܿ	<i>nerdpāk</i>	ܬܪܕܘܦܐܿ <i>terdpāk</i>
+ 2 f m	ܬܪܕܘܦܝܟܿ	<i>nerdpek</i>	ܬܪܕܘܦܝܟܿ <i>terdpek</i>
+ 1 c s	ܬܪܕܘܦܢܿ	<i>nerdpan</i>	ܬܪܕܘܦܢܿ <i>terdpan</i> ܬܪܕܘܦܢܿ <i>terdopayn</i>
+ 3 m pl	ܬܪܕܘܦܝܢܿܐܢܢܘܿܬܐ	<i>nerdop-ennon</i>	ܬܪܕܘܦܝܢܿܐܢܢܘܿܬܐ <i>terdop-ennon</i>
+ 2 m pl	ܬܪܕܘܦܝܟܢܿܐܢܢܘܿܬܐ	<i>nerdopkon</i>	ܬܪܕܘܦܝܟܢܿܐܢܢܘܿܬܐ <i>terdopkon</i>
+ 1 c pl	ܬܪܕܘܦܢܿܐܢܢܘܿܬܐ	<i>nerdpan</i>	ܬܪܕܘܦܢܿܐܢܢܘܿܬܐ <i>terdpan</i> ܬܪܕܘܦܢܿܐܢܢܘܿܬܐ <i>terdopayn</i>

All imperfect forms that end in *-in*, *-un* and *-ān* take the objective enclitics of the 3rd masc. pl. example:

ܬܪܕܘܦܢܿܐܢܢܘܿܬܐ NERDPUN

+ 3 m s	ܬܪܕܘܦܢܿܐܢܢܘܿܬܐ	<i>nerdpuneh</i> or
	ܬܪܕܘܦܢܿܐܢܢܘܿܬܐ	<i>nerdpunāy</i>
+ 3 f s	ܬܪܕܘܦܢܿܐܢܢܘܿܬܐ	<i>nerdpunāh</i>
+ 2 m s	ܬܪܕܘܦܢܿܐܢܢܘܿܬܐ	<i>nerdpunāk</i>
+ 2 f s	ܬܪܕܘܦܢܿܐܢܢܘܿܬܐ	<i>nerdpunek</i>
+ 1 c s	ܬܪܕܘܦܢܿܐܢܢܘܿܬܐ	<i>nerdpunān</i>

§ 15.3 Suffix Pronouns with III-Weak Imperfect Verbs. The imperfect inflectional pattern of III-weak verbs is the only type to produce an ending different from that of sound verbs. With pronominal objects, the *-ē* termination of the III-weak verb is as follows:

+ 3 m s	ܬܪܕܘܦܢܿܐܢܢܘܿܬܐ	<i>neb^cēw</i>	+ 3 m pl	ܬܪܕܘܦܢܿܐܢܢܘܿܬܐ	<i>neb^cē-ennon</i>
+ 3 f s	ܬܪܕܘܦܢܿܐܢܢܘܿܬܐ	<i>neb^cēh</i>	+ 3 f pl	ܬܪܕܘܦܢܿܐܢܢܘܿܬܐ	<i>neb^cē-ennēn</i>
+ 2 m s	ܬܪܕܘܦܢܿܐܢܢܘܿܬܐ	<i>neb^cēk</i>	+ 2 m pl	ܬܪܕܘܦܢܿܐܢܢܘܿܬܐ	<i>neb^cēkon</i>
+ 2 f s	ܬܪܕܘܦܢܿܐܢܢܘܿܬܐ	<i>neb^cēk</i>	+ 2 f pl	ܬܪܕܘܦܢܿܐܢܢܘܿܬܐ	<i>neb^cēkēn</i>
+ 1 c s	ܬܪܕܘܦܢܿܐܢܢܘܿܬܐ	<i>neb^cēn</i>	+ 1 c pl	ܬܪܕܘܦܢܿܐܢܢܘܿܬܐ	<i>neb^cēn</i>

§ 15.4 Imperatives with Suffix Pronouns. Imperative forms with enclitic pronominal objects are as follows. Note especially the vocalic shift of the masc. pl. imperative from *CCoC(un)/CCaC(un)* to *CuCCu(n)-*:

	MASC. SING.	FEM. SING.
+ 3 m s	قُولَايْ <i>q̣olāy</i>	قُولِيْ <i>q̣oliw</i>
+ 3 f s	قُولِيْ <i>q̣olēh</i>	قُولِيْ <i>q̣olih</i>
+ 1 c s	قُولَايْنِ <i>q̣olayn</i>	قُولِيْنِ <i>q̣olin</i>
+ 1 c pl	قُولَايْنِ <i>q̣olayn</i>	قُولِيْنِ <i>q̣olin</i>
	MASC. PL.	FEM. PL.
+ 3 m s	قُولُوا <i>q̣uṭlu</i>	قُولِيْنَ <i>q̣olāy</i>
	قُولُونَايْ <i>q̣uṭlunāy</i>	قُولِيْنَ <i>q̣olēnāy</i>
+ 3 f s	قُولُوا <i>q̣uṭluh</i>	قُولِيْنَ <i>q̣olāh</i>
	قُولُونَاهِ <i>q̣uṭlunāh</i>	قُولِيْنَ <i>q̣olēnāh</i>
+ 1 c s	قُولُوا <i>q̣uṭlun</i>	قُولِيْنَ <i>q̣olān</i>
	قُولُونَانِ <i>q̣uṭlunān</i>	قُولِيْنَ <i>q̣olēnān</i>
+ 1 c pl	قُولُوا <i>q̣uṭlun</i>	قُولِيْنَ <i>q̣olān</i>
	قُولُونَانِ <i>q̣uṭlunān</i>	قُولِيْنَ <i>q̣olēnān</i>

§ 15.5 Imperatives of III-Weak Roots with Suffix Pronouns.

The suffixation of enclitic pronominal objects to the imperatives of III-weak verbs is basically similar to that of sound verbs. The masculine singular imperative, which ends in *-i*, takes the same enclitic forms as the feminine singular of sound verbs (*q̣oliw*, *q̣olih*, &c).

The fem. sing. base form changes from *CCāy* to *CCā'i-*, written with *ālap*.

The masc. pl. base form changes from *CCaw* to *CCa'u-*, again spelled with *ālap* for the intervocalic glottal stop. The fem. pl. imperative shows reduction from *CCāyēn* to *CCāyen-*.

	MASC. SING.	FEM. SING.
+ 3 m s	قَرِيْ <i>q̣riw</i>	قَرَايْ <i>q̣rā'iw</i>

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+ 3 f s	ܩܪܝܗ <i>qrih</i>	ܩܪܝܗܐ <i>qrā'ih</i>
+ 1 c s	ܩܪܝܢ <i>qrin</i>	ܩܪܝܢܐ <i>qrā'in</i>
+ 1 c pl	ܩܪܝܢܐ <i>qrin</i>	ܩܪܝܢܐܢ <i>qrā'in</i>
	MASC. PL.	FEM. PL.
+ 3 m s	ܩܪܝܘܐ <i>qra'u</i>	ܩܪܝܢܝܐ <i>qrāyenāy</i>
+ 3 f s	ܩܪܝܘܗ <i>qra'uh</i>	ܩܪܝܢܝܗ <i>qrāyenāh</i>
+ 1 c s	ܩܪܝܘܢ <i>qra'un</i>	ܩܪܝܢܝܢ <i>qrāyenān</i>
+ 1 c pl	ܩܪܝܘܢܐ <i>qra'un</i>	ܩܪܝܢܝܢܐ <i>qrāyenān</i>

§ 15.6 Nouns in *-u* and *-i*. Nouns with absolute singulars in *-u* have the following inflection:

	SINGULAR	PLURAL
abs.	ܫܒܘ <i>šbu</i>	ܫܒܘܢܐ <i>šebwān</i>
emph.	ܫܒܘܬܐ <i>šbutā</i>	ܫܒܘܬܐܢ <i>šebwātā</i>
const.	ܫܒܘܬܐ <i>šbut-</i>	ܫܒܘܬܐܢ <i>šebwāt-</i>

This important class includes the infinitives of all increased verbal forms (to be introduced in the following lessons) as well as abstract nouns like ܡܠܟܘܬܐ *malkutā* 'kingdom' and ܛܠܝܘܬܐ *ṭalyutā* 'childhood.'

Similar are nouns with absolute singulars in *-i*:

abs.	ܡܪܕܝ <i>mardi</i>	ܡܪܕܝܢܐ <i>mardyān</i>
emph.	ܡܪܕܝܬܐ <i>marditā</i>	ܡܪܕܝܬܐܢ <i>mardyātā-</i>
const.	ܡܪܕܝܬܐ <i>mardit-</i>	ܡܪܕܝܬܐܢ <i>mardyāt-</i>

Vocabulary 15

NOUNS

- ܕܒܗܐ *debhā* sacrifice
- ܕܒܪܐ *dabrā* wilderness
- ܕܡܐ *dmā* (const/abs *dem*) blood
- ܕܒܢܐ *zabnā* (const/abs *zban*) time
- ܗܕܘܬܐ *hadutā* joy, gladness
- ܗܛܬܝܝܐ *hattāyā* pl *-ē* sinner

LESSON FIFTEEN

- ܟܬܦܐ *katpā* pl -ē/-ātā (f) shoulder
 ܡܘܕܠܐ *magdlā* pl -ē tower
 ܡܬܠܐ *matlā* parable
 ܥܪܒܐ *ʿerbā* a sheep, lamb
 ܫܒܒܐ *šbābā* pl -ē neighbor
 ܬܝܒܘܬܐ *tyābutā* repentance

VERBS

- ܫܠܦ *hlat/nehlot* to mix, mingle
 ܫܒܪܐ *sbar/nesbar* to think, imagine
 ܥܢܐ *ʿnā/nehʿnē* to reply, answer
 ܩܪܐ *qrā/neqrē* to call, summon, invite
 ܬܒܐ *tāb/ntub* to repent

ADJECTIVES

- ܝܬܝܪ *yattir* more (*men* than)
 ܡܬܒܥܐ *metbʿē* (m) *metbaʿyā* (f) necessary, needed¹

OTHERS

- ܐܘ *aw* or; more than
 ܐܟܘܘܬ *akwāt* like
 ܡܐ *mā d-* when, as soon as

PROPER NAME

- ܫܝܠܘܗ *šilōhā* Siloam, Siloah

¹In impersonal constructions like ‘it is necessary’ and ‘it is possible’ the adjective is usually fem. sing. (*metbaʿyā*) followed by *l-* and then *d-* and the imperfect, as ܡܬܒܥܐ ܕܠܝ *metbaʿyā li d-ēzal* ‘it is necessary for me to go, I must go,’ and the past: ܡܬܒܥܐ ܘܘܪܝܢܐ *metbaʿyā-wāt lhon d-nēzlun* ‘it was necessary for them to go, they had to go.’

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Exercise 15

Read and give English equivalents for the following:

- | | | |
|-------------|--------------|---------------|
| ܬܚܡܢܐ 1 | ܕܥܐܠܡܝܢܐ 11 | ܕܥܛܡܩܐ 21 |
| ܕܥܬܪܚܩܐ 2 | ܩܝܘܢ 12 | ܩܘܠܢܚܐ 22 |
| ܕܥܩܪܥܐ 3 | ܕܥܩܝܣܐܝܢܐ 13 | ܩܘܠܐܝܢܐ 23 |
| ܩܘܠܩܝܣܐ 4 | ܩܘܠܥܚܩܐ 14 | ܕܥܠܩܐܝܢܐ 24 |
| ܕܥܛܡܩܐ 5 | ܩܘܠܥܘܩܝܢܐ 15 | ܕܥܠܥܠܐܝܢܐ 25 |
| ܕܥܠܥܠܩܐ 6 | ܥܠܥܠܩܐܝܢܐ 16 | ܥܠܥܠܩܐ 26 |
| ܥܠܥܠܩܐܝܢܐ 7 | ܥܠܥܠܩܐܝܢܐ 17 | ܕܥܠܥܠܩܐܝܢܐ 27 |
| ܩܝܘܢܐ 8 | ܩܝܘܢܐ 18 | ܥܠܥܠܩܐ 28 |
| ܩܝܘܢܐܝܢܐ 9 | ܩܝܘܢܐ 19 | ܕܥܠܥܠܩܐܝܢܐ 29 |
| ܩܝܘܢܐܝܢܐ 10 | ܩܝܘܢܐܝܢܐ 20 | ܩܝܘܢܐܝܢܐ 30 |

Reading Exercise 15

1 אבא ארמא למחא מחלל מן: מחא מחעא אבא אבא לך
 באא אבא. אבא אבא מן מחעא. לך אבא אבא
 מחעא אבא. אבא אבא אבא אבא אבא אבא
 מחעא מחעא. מחעא מחעא מחעא מחעא
 מחעא מחעא: מחעא מחעא מחעא מחעא
 אבא אבא: מחעא מחעא מחעא מחעא
 אבא אבא אבא אבא אבא אבא אבא
 מחעא מחעא אבא אבא אבא אבא אבא
 מחעא מחעא.

2 אבא אבא, אבא אבא אבא אבא אבא אבא
 אבא אבא אבא אבא אבא אבא אבא
 אבא אבא אבא אבא אבא אבא אבא
 אבא אבא: אבא אבא אבא אבא אבא
 אבא אבא אבא אבא אבא אבא אבא
 אבא אבא אבא אבא אבא אבא אבא
 אבא אבא אבא אבא אבא אבא אבא
 אבא אבא אבא אבא אבא אבא אבא
 אבא אבא אבא אבא אבא אבא אבא

LESSON FIFTEEN

ܐܘܪܫܠܝܡ ܕܥܝܪܘܢܐ ܕܥܝܪܘܢܐ ܕܥܝܪܘܢܐ ܕܥܝܪܘܢܐ ܕܥܝܪܘܢܐ

Translate into Syriac:

1. This month will be over after five days.
2. Let us return to Jerusalem and search for the child who remained there.
3. She doesn't know where to put the lamb that she picked up on her shoulders.
4. It is not necessary for me to (that I) answer.
5. How can we know the road by which you are going?
6. I will remain here for six months.
7. If you seek me you can find me in my father's house.
8. If you had sought me, you could have found me in my brother's house.
9. I cannot give you everything you want.

Give the Syriac for the following, perfect and imperfect:

- | | |
|---------------------------------|------------------------------|
| 1. I wrote/write it (m) | 9. you (pl) asked/ask me |
| 2. you (m s) ordered/order me | 10. we keep/kept you (m s) |
| 3. we spread them | 11. she ate/eats it (f) |
| 4. she killed/kills him | 12. I built/build it (m) |
| 5. he persecuted/persecutes her | 13. you (m s) sought/seek us |
| 6. you (f) left/leave us | 14. he saw/sees you (m s) |
| 7. they took/take you (f s) | 15. you (pl) put it (f) |
| 8. they found/find you (m pl) | 16. you (f s) saw/see me |

ܘܢܘܢܝܢ ܟܬܝܢ
Lesson Sixteen

§ 16.1 **The Pael Conjugation.** All verbs that have been dealt with systematically so far belong to the Pael (*p^cal*) conjugation, i.e. they belong to the unaugmented base paradigm, the basic pattern for which is *CCaC* (including the variant *CCeC*), like *ktab*, *šqal*, *sleq*, and weak verbs like *qām*, *hẓā*, *etā*, &c. The conjugations that will now be introduced are augmented, or derived, conjugations.

The Pael (*pa^{cc}el*) conjugation is characterized by a doubling of the second radical consonant, hence its Semitic designation as D (“doubled”).¹ The basic vocalic pattern of the perfect is *CaCCeC*, as *qabbel* ‘to receive’ (from √*QBL*) and *mallel* ‘to speak’ (from √*MLL*).

The Pael conjugation serves (1) as a factitive/transitivizing form for intransitive G-form verbs, e.g., *šlem* ‘to be finished, come to an end’ (intransitive) > Pael *šallem* ‘to finish, bring to an end’ (transitive), (2) as an intensifier for transitive G-form verbs, e.g., *qatal* ‘to kill’ > Pael *qattel* ‘to kill in great numbers, to massacre,’ and (3) as a primary verbal form for denominative roots (roots derived from nouns and for which no G-form verb exists), e.g., *melltā* ‘word, speech’ > *mallel* ‘to speak.’

The perfect inflection of a Pael verb like *qabbel* is regular, with predictable reduction of the second stem vowel to schwa in the 3rd

¹The Syriac Pael conjugation corresponds to the Piel (פעל) of Hebrew and the second form (فعل) of Arabic.

fem. sing. and 1st sing.

3 m	قَبَّلَ <i>qabbel</i>	(قَبَّلَهُ) <i>qabbel(un)</i>
f	قَبَّلَتْ <i>qabblat</i>	(قَبَّلَتْهُ) <i>qabbel(ēn)</i>
2 m	قَبَّلْتَ <i>qabbelt</i>	قَبَّلْتَهُ <i>qabbelton</i>
f	قَبَّلْتِ <i>qabbelt</i>	قَبَّلْتِهَا <i>qabbeltēn</i>
1 c	قَبَّلْتُ <i>qabblet</i>	قَبَّلْتُهَا <i>qabbeln(an)</i>

The imperfect inflection of the Pael conjugation is exactly like that of the G-verb; the preformatives have no vowel, however, except the 1st sing., which remains *e*-. The expected stem-vowel reduction occurs in all forms with postformatives. For enclitic objects with these forms, see Appendix C (p. 145).

3 m	نَقَبَّلَ <i>nqabbel</i>	نَقَبَّلَهُ <i>nqabblun</i>
f	نَقَبَّلَتْ <i>tqabbel</i>	نَقَبَّلَتْهُ <i>nqabblān</i>
2 m	نَقَبَّلْتَ <i>tqabbel</i>	نَقَبَّلْتَهُ <i>tqabblun</i>
f	نَقَبَّلْتِ <i>tqabblin</i>	نَقَبَّلْتِهَا <i>tqabblān</i>
1 c	نَقَبَّلْتُ <i>eqabbel</i>	نَقَبَّلْتُهَا <i>nqabbel</i>

The Pael conjugation produces two participles, active on the pattern *mCaCCeC* and passive on the pattern *mCaCCaC*, e.g., *قَبَّلٌ* *mqabbel* 'receiving' and *قَبَّلٌ* *mqabbal* 'received,' *قَبَّلٌ* *mmallel* 'speaking' and *قَبَّلٌ* *mmallal* 'spoken.' Feminines and plurals are formed with predictable vocalic reduction: *قَبَّلَةٌ* *mqabblā* (fem. sing. abs.), *قَبَّلُونَ* *mqabblin* (masc. pl. abs.), *قَبَّلَانِ* *mqabblān* (fem. pl. abs.). The distinction between the active and passive participles is obscured in these forms, as it is in III-guttural verbs (see below).

The infinitive of the Pael conjugation is on the pattern *mCaC-CāCu*, e.g., *قَبَّلَ* *mqabbālu* 'receiving (gerund), to receive' and *قَبَّلَ* *mmallālu* 'speaking (gerund), to speak.'

§ 16.2 Pael Conjugation: Various Verb Types. To the basic patterns of the Pael conjugation adjustments are made with the following types:

(1) III-guttural: the *e* between the second and third radicals is changed to *a* wherever it occurs, thus *šaddar/nšaddar* 'to send' (act.

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and pass. part. *mšaddar* ‘sending’ and ‘sent,’ where the difference between the active and passive is obscured) and *šabbah/nšabbah* ‘to praise.’

(2) III-weak: all roots with weak third radicals conform to one pattern in the Pael conjugation. Perfect inflection for *dakki* ‘to purify’ is like the perfect inflection of *hdi* (see §7.1):

3 m	ܕܟܝ	dakki	ܕܟܝܢܐ	dakki
f	ܕܟܝܬܐ	dakkyat	ܕܟܝ	dakki
2 m	ܕܟܝܬܐ	dakkiyt	ܕܟܝܬܝܢܐ	dakkiyton
f	ܕܟܝܬܝܢܐ	dakkiyt	ܕܟܝܬܝܢܐ	dakkiytēn
1 c	ܕܟܝܬܐ	dakkit	ܕܟܝܢܐ	dakkiyn(an)

The imperfect inflection follows the model of *nebnē* (§14.3):

3 m	ܕܟܝܢܐ	ndakkē	ܕܟܝܢܐ	ndakkōn
f	ܕܟܝܢܐ	tdakkē	ܕܟܝܢܐ	ndakkyān, &c.

The masc. sing. imperative differs from that of *bnā*, however; the other imperatives are similar to those of *bnā*:

masc.	ܕܟܝܢܐ	dakkā	ܕܟܝܢܐ	dakkaw
fem.	ܕܟܝܢܐ	dakkāy	ܕܟܝܢܐ	dakkāyēn

Active participles are formed exactly like those of *bnā*:

masc.	ܕܟܝܢܐ	mdakkē	ܕܟܝܢܐ	mdakkeyn
fem.	ܕܟܝܢܐ	mdakkyā	ܕܟܝܢܐ	mdakkyān

The masc. sing. passive participle differs in formation from the active; the other participles are identical to the active.

masc.	ܕܟܝܢܐ	mdakkay	ܕܟܝܢܐ	mdakkeyn
fem.	ܕܟܝܢܐ	mdakkyā	ܕܟܝܢܐ	mdakkyān

The infinitive has *y* for the third radical, *ܕܟܝܢܐ* *mdakkāyu*.

The following root types produce no “irregularity” in the Pael conjugation

(3) hollow: most weak second radicals appear as *-yy-* in Pael,

LESSON SIXTEEN

e.g., *ṭayyeb* ‘to prepare’ (√*TWB*):

perf.	ṭayyeb	part.	mṭayyeb
impf.	nṭayyeb	inf.	mṭayyābu

(4) I-y verbs are regularly formed throughout, as *yaqqar* ‘to honor’ (√*YQR*):

perf.	yaqqar	part.	myaqqar
impf.	nyaqqar	inf.	myaqqāru

(5) I-*ālap* verbs are regularly formed; the vowel of the first radical, however, falls back to the preformatives, as *allep* ‘to teach’ (√*LP*):

perf.	allep	part.	mallep
impf.	nallep	inf.	mallaḫu

By convention the *ālap* of this and a few other I-*ālap* verbs is dropped in all forms that have preformatives; the 1st sing. of the imperfect is *allep*.

(6) II-*ālap* verbs are regularly formed with doubled glottal stop, e.g., *ša''el* ‘to ask questions’:

perf.	ša''el	part.	mša''el
impf.	nša''el	inf.	mša''ālu

(7) geminate verbs are regularly formed throughout, as *mallel* ‘to speak’:

perf.	mallel	part.	mmallel
impf.	nmallel	inf.	mmallaḫu

Vocabulary 16

NOUNS

dukkātā	pl dukkyātā/dukkawwātā	place
kenšā		crowd, multitude
spittā	pl spinē/spinātā	ship, boat
sāprā	pl -ē	scribe

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- ܘܢܝܢܐ *šebyānā* will
 ܘܡܐ *šmā* (abs *šem*) name
 ܘܡܘܢܐ *tawwānā* pl -*ē* inner room, closet
 ܘܡܘܢܐ *tar^c ā* pl -*ē* door, gate

VERBS

- ܘܠܠܐ *allep* to teach
 ܘܒܪܟܐ *barrek* to bless
 ܘܩܩܘܦܐ *zqap/nezqop* to crucify
 ܘܗܫܟܐ *hšek/nehšak* to get dark (used impersonally in the 3rd fem. sing.: *heškat* ‘it got dark’)
 ܘܚܘܫܐ *kanneš/nkaneš* to assemble, gather (trs.)
 ܘܡܠܠܐ *mallel* to speak
 ܘܢܒܘܫܐ *nagged* to beat, scourge
 ܘܩܘܪܐ *pra^c/nepro^c* to reward
 ܘܫܠܐ *šalli* to pray (^c*al* for)
 ܘܩܕܕܫܐ *qaddeš/nqaddeš* to bless, make holy
 ܘܩܫܐ *qšā/neqšē* to break (bread)
 ܘܫܪܐ *šarri* to begin (+ *l-* & inf., *šarri l-mallāpu*, or + act. part., *šarri mallep* ‘he began to teach’)

OTHERS

- ܘܐܟܐ *ak* like (prep.); *ak d-* so (much so) that
 ܘܐܡܐܐ *emat* when?, *emat d-* when (conj.)
 ܘܒܓܝܠܐ *b-gelyā* openly, publicly
 ܘܒܟܝܣܝܐ *b-kesyā* secretly, privately
 ܘܡܝܬܘܠ *meṭṭul* for, on account of (note irregular spelling)
 ܘܡܝܬܘܠ *meṭṭul d-* since, because, inasmuch as
 ܘܥܝܕܐ *‘al yad* near, beside

IDIOM

- ܘܗܘܐ ܘܡܘܢܐ *eḥad tar^c ā* to shut, fasten a door, gate

Exercise 16

Identify, read, and translate the following Pael verb forms:

- | | |
|----------|----------|
| ܘܩܩܘܦܐ 3 | ܘܩܩܘܦܐ 1 |
| ܘܡܘܢܐ 4 | ܘܡܘܢܐ 2 |

12	יהיה	5	יחללם
13	תאחזם אתם	6	תעתיב
14	תקלעם	7	תקליב
15	עתיבם חביתם למת	8	תחבעה
16	עתיבם לחבלה	9	תקליבם חלעם
17	לך תזגה אתם	10	עתיבם לחביתם ללשכה
18	לך תזגה	11	עתיבם לחבעה

Reading Exercise 16

1 אתם היו אתכם הנחלת אתם. חבל להפיק אתםה אתכםה אתכםה.
 תלך ללכםה הנחלת. אתכםה הנחלת תחבעה תחבעה
 תלך *

2 הנחלת הנחלת תחבעה אתכםה. חבל להפיק אתכםה אתכםה
 אתכםה אתכםה הנחלת: אתכםה אתכםה אתכםה אתכםה אתכםה
 אתכםה אתכםה אתכםה אתכםה אתכםה אתכםה אתכםה אתכםה
 אתכםה אתכםה אתכםה אתכםה אתכםה אתכםה אתכםה אתכםה
 תחבעה אתכםה *

3 חבל אתכםה ללכםה אתכםה אתכםה אתכםה אתכםה אתכםה
 אתכםה אתכםה אתכםה אתכםה אתכםה אתכםה אתכםה אתכםה *

4 חבל אתכםה אתכםה אתכםה אתכםה אתכםה אתכםה אתכםה אתכםה
 אתכםה אתכםה אתכםה אתכםה אתכםה אתכםה אתכםה אתכםה
 תחבעה אתכםה אתכםה אתכםה אתכםה אתכםה אתכםה אתכםה אתכםה *

5 אתכםה אתכםה אתכםה אתכםה אתכםה אתכםה אתכםה אתכםה
 אתכםה אתכםה אתכםה אתכםה אתכםה אתכםה אתכםה אתכםה
 תחבעה אתכםה אתכםה אתכםה אתכםה אתכםה אתכםה אתכםה אתכםה *

¹netqaddaš 'may it be blessed'; the pattern of this verb and of etkannaš below will be introduced in §19.1.

²etkannaš 'was gathered, assembled.'

ܠܩܢܐ ܬܝܢܐܢܐ Lesson Seventeen

§ 17.1 **The Aphel Conjugation.** The Aphel conjugation is characterized in the perfect by a preformative *a-* and in the imperfect by the vowel *a* on the preformatives. The basic pattern of the perfect is *aC-CeC*; and of the imperfect, *naCCeC*, e.g. ($\sqrt{S}LM$) *ašlem/našlem* ‘to hand over.’¹

Although there are many exceptions, the Aphel conjugation functions primarily as a factitive/causative, e.g., *šlah* ‘to send’ > *ašlah* ‘to cause (something) to be sent, to have (something) sent’ and *ida* ‘to know’ > *awda* ‘to make (something) known’ or ‘to make (someone) know (something).’

The inflection of the perfect is regularly formed:

3 m	ܐܫܠܡ <ܐܫܠܡܐ	<i>ašlem</i>	ܐܫܠܡܘܢ <ܐܫܠܡܘܢܐ	<i>ašlem(un)</i>
f	ܐܫܠܡܐ <ܐܫܠܡܐܐ	<i>ašlmat</i>	ܐܫܠܡܢܐ <ܐܫܠܡܢܐܐ	<i>ašlem(ēn)</i>
2 m	ܐܫܠܡܐ <ܐܫܠܡܐܐ	<i>ašlemt</i>	ܐܫܠܡܘܢܐ <ܐܫܠܡܘܢܐܐ	<i>ašlemton</i>
f	ܐܫܠܡܐ <ܐܫܠܡܐܐ	<i>ašlemt</i>	ܐܫܠܡܢܐ <ܐܫܠܡܢܐܐ	<i>ašlemtēn</i>
1 c	ܐܫܠܡܐ <ܐܫܠܡܐܐ	<i>ašlmet</i>	ܐܫܠܡܢܐ <ܐܫܠܡܢܐܐ	<i>ašlemn(an)</i>

The imperfect inflection has the vowel *a* on all the preformatives and the vowel *e* in the stem (reduced to schwa with the vowel-initial postformatives):

¹The Syriac Aphel corresponds to the Hiphil (הפעיל) of Hebrew and the fourth form (أفعل) of Arabic.

3 m	נָשְׁלַם <i>našlem</i>	נָשְׁלַמְּךָ <i>našlmun</i>
f	נָשְׁלַמְתְּ <i>tašlem</i>	נָשְׁלַמְתְּךָ <i>našlmān</i>
2 m	נָשְׁלַמְתָּ <i>tašlem</i>	נָשְׁלַמְתְּךָ <i>tašlmun</i>
f	נָשְׁלַמְתְּ <i>tašlmīn</i>	נָשְׁלַמְתְּךָ <i>tašlmān</i>
1 c	אֶשְׁלַם <i>ašlem</i>	נָשְׁלַם <i>našlem</i>

The imperative is regularly formed from the imperfect with preformative *a-*:

masc.	אֶשְׁלַם <i>ašlem</i>	אֶשְׁלַמְּךָ <i>ašlem(un)</i>
fem.	אֶשְׁלַמְתְּ <i>ašlem</i>	אֶשְׁלַמְתְּךָ <i>ašlem(ēn)</i>

Like the Pael conjugation, Aphel produces both active and passive participles, active on the pattern *maCCeC* and passive on the pattern *maCCaC*. The distinction is obscured everywhere except in the masc. sing. absolute.

masc.	מַשְׁלֵם <i>mašle/am</i>	מְשֻׁלָּם <i>mašlmīn</i>
fem.	מְשֻׁלָּמָה <i>mašlmā</i>	מְשֻׁלָּמָה <i>mašlmān</i>

The infinitive of Aphel is on the pattern *maCCāCu*, e.g. מַשְׁלֵמוֹ *mašlāmu*.

§ 17.2 Aphel Conjugation: Various Verb Types.

(1) III-guttural roots replace the vowel *e* of the pattern wherever it occurs with *a*, as in שָׁלַח *šlah* > אֶשְׁלַח *ašlah* and דָּרַח *dar* > אֶדָּרַח *a^cdar*. As in the participles of Pael III-gutturals, the distinction between the active and passive participles is obscured everywhere.

PERF.	אֶשְׁלַח <i>ašlah</i>	אֶדָּרַח <i>a^cdar</i>
IMPERF.	נֶשְׁלַח <i>našlah</i>	נֶדָּרַח <i>na^cdar</i>
ACT. PART.	מְשֻׁלָּח <i>mašlah</i>	מְדָּרַח <i>ma^cdar</i>
PASS. PART.	מְשֻׁלָּח <i>mašlah</i>	מְדָּרַח <i>ma^cdar</i>
INF.	מַשְׁלִיחוֹ <i>mašlāhu</i>	מַדָּרוֹ <i>ma^cdāru</i>

(2) I-*n* roots show regular assimilation of the *n* to the second radical in all forms of the Aphel conjugation, as נָפַח *npaq* > אֶנְפַּח *appeq* ‘make (someone) go out, send/bring out’ and נָחַת *nhet* > אֶנְחַת *aḥhet* ‘to make (someone) go down, send/bring down.’

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PERF.	ܐܦܥ <i>appeq</i>	ܐܦܥܗ <i>ahhet</i>
IMPERF.	ܢܦܥ <i>nappeq</i>	ܢܦܥܗ <i>nahhet</i>
ACT. PART.	ܡܦܥܩ <i>mappeq</i>	ܡܦܥܩܗ <i>mahhet</i>
PASS. PART.	ܡܦܦܩ <i>mappaq</i>	ܡܦܦܩܗ <i>mahhat</i>
INF.	ܡܦܦܩܘܢ <i>mappāqu</i>	ܡܦܦܩܘܢܗ <i>mahhātu</i>

(3) III-weak roots in Aphel conform to the vocalic patterns of Pa-el, see §16.2(2), as ܗܕܝ *hdi* ‘rejoice’ > ܐܗܕܝ *ahdi* ‘cause (someone) to rejoice’

PERF.	ܐܗܕܝ <i>ahdi</i>
IMPERF.	ܢܗܕܝ <i>nahdē</i>
ACT. PART.	ܡܗܕܝ <i>mahdē</i>
PASS. PART.	ܡܗܕܝܢ <i>mahday</i>
INF.	ܡܗܕܝܘܢ <i>mahdāyu</i>

(4) Hollow roots in Aphel all conform to the pattern of ܩܡܩ *qām* > ܐܩܡܩ *aqim* ‘set up, place,’ and ܡܝܬ *mit* > ܐܡܝܬ *amit* ‘cause to die, put to death’

PERF.	ܐܩܡܩ <i>aqim</i>	ܐܡܝܬ <i>amit</i>
IMPERF.	ܢܩܡܩ <i>nqim</i>	ܢܡܝܬ <i>nmüt</i>
ACT. PART.	ܡܩܡܩ <i>mqim</i>	ܡܡܝܬ <i>mmit</i>
PASS. PART.	ܡܩܡܩܢ <i>mqām</i>	ܡܡܝܬܢ <i>mmāt</i>
INF.	ܡܩܡܩܘܢ <i>mqāmu</i>	ܡܡܝܬܘܢ <i>mmātu</i>

(5) Most I-y and I-ālap roots show *w* for the first radical in Aphel, as ܝܕܐ *ida*^c ‘know’ > ܐܘܕܐ *awda*^c ‘make known,’ ܐܝܪܝܬ *iret* ‘inherit’ > ܐܘܪܝܬ *awret* ‘make inherit’ and ܐܒܝܬ *ebad* ‘perish’ > ܐܘܒܝܬ *awbed* ‘make perish.’ There are, however, exceptions, notably ܐܬܝܬ *etā* ‘come’ > ܐܝܬܝ *ayti* ‘bring,’ which shows a *y* for the first radical.

PERF.	ܐܘܕܐ <i>awda</i> ^c	ܐܘܪܝܬ <i>awret</i>	ܐܝܬܝ <i>ayti</i>
IMPERF.	ܢܘܕܐ <i>nawda</i> ^c	ܢܘܪܝܬ <i>nawret</i>	ܢܝܬܝ <i>naytē</i>
ACT. PART.	ܡܘܕܐ <i>mawda</i> ^c	ܡܘܪܝܬ <i>mawret</i>	ܡܝܬܝ <i>maytē</i>
PASS. PART.	ܡܘܕܐܢ <i>mawda</i> ^c	ܡܘܪܝܬܢ <i>mawrat</i>	ܡܝܬܝܢ <i>maytay</i>
INF.	ܡܘܕܐܢܘܢ <i>mawdā</i> ^c u	ܡܘܪܝܬܘܢ <i>mawrātu</i>	ܡܝܬܝܘܢ <i>maytāyu</i>

(6) II-ālap roots are predictably formed, as ܫܠܐ *šel* ‘to ask’ >

أَشَّلَ *ašel* 'to lend.'

PERF.	أَشَّلَ	<i>ašel</i>
IMPERF.	يَأْشِلُ	<i>našel</i>
ACT. PART.	مَأْشِلٌ	<i>mašel</i>
PASS. PART.	مَأْشَلٌ	<i>mašal</i>
INF.	مَأْشَلُ	<i>mašālu</i>

(7) Geminate roots form Aphel on the pattern of I-*n* roots. A spurious *ālap* occasionally appears in the imperfect and participles, as *ماكَ mak* 'be humble' (√*MKK*) > *أَمَمَكَ ammek* 'make humble.'

PERF.	أَمَمَكَ	<i>ammek</i>
IMPERF.	يَأْمَمُكَ	<i>nammek</i>
ACT. PART.	مَأْمَمُكَ	<i>mammek</i>
PASS. PART.	مَأْمَمَكَ	<i>mammak</i>
INF.	مَأْمَمُكَ	<i>mammāku</i>

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NOUNS

أَمَامٌ	<i>gaww, l-gaww</i> inside
لُحْمَةٌ	<i>grištā</i> loaf (of bread)
إِيمَانٌ	<i>haymānutā</i> faith
ظِلْمٌ	<i>heššokā</i> darkness
شَيْءٌ	<i>meddem</i> thing, anything, something
فِرْسٌ	<i>arsā</i> bed
بَطْنُ اللَّيْلِ	<i>pelgut-lêlyā</i> middle of the night, midnight

ADJECTIVE

إِهِدَى *iḥidāy* only, sole

VERBS

أَدْرَكَ	<i>adrek</i> to overtake, comprehend
أَهْرَأَ	<i>ahhar</i> (√ <i>HRR</i>) to bother
أَوَّهَرَ	<i>awḥar</i> (√ <i>'HR</i>) to tarry, delay
أَهْبَبَ	<i>aḥheb</i> (√ <i>HBB</i>) to love
أَهْبَتَ	<i>aḥḥet</i> (√ <i>NHT</i>) to send down
أَشَّلَ	<i>ašel</i> to lend

ܫܥܡܗܘܢܐ. ܕܐܢܗܘܢ ܠܗܘܢ ܠܗܘܢ ܠܗܘܢ. ܗܘܢ ܠܗܘܢ ܠܗܘܢ. ܫܥܡܗܘܢܐ
 ܫܥܡܗܘܢܐ. ܕܫܥܡܗܘܢܐ ܕܫܥܡܗܘܢܐ: ܫܥܡܗܘܢܐ ܫܥܡܗܘܢܐ. ܫܥܡܗܘܢܐ
 ܫܥܡܗܘܢܐ *

4 ܫܥܡܗܘܢܐ ܫܥܡܗܘܢܐ ܫܥܡܗܘܢܐ. ܫܥܡܗܘܢܐ ܫܥܡܗܘܢܐ. ܫܥܡܗܘܢܐ ܫܥܡܗܘܢܐ.
 ܫܥܡܗܘܢܐ ܫܥܡܗܘܢܐ. ܫܥܡܗܘܢܐ ܫܥܡܗܘܢܐ *

¹A good example of the topic-comment sentence in Syriac. This sentence type, which is fairly common in Semitic languages in general, consists of a topic that is not the logical subject of the comment part of the sentence; a referent pronoun in the comment part indicates the relationship of the topic to the comment: *man d-šāmaʿ...: enā lā dāʿen-nā leh*: 'he who hears...: I do not judge him.' Here the topic is *man d...* (with the clause that follows), and the comment is *enā lā dāʿen-nā leh*, where *leh* marks the syntactical relationship between the topic and comment. Such sentences are often best translated by rearranging and putting the topic into its logical position in the comment: 'I do not judge him who hears...' In this instance the Syriac follows the Greek syntax closely: *ἐάν τις μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ φυλάξῃ, ἐγὼ οὐ κρίνω αὐτόν* (si quis audierit verba mea, et non custodierit: ego non iudico eum, John 12:47).

ܠܘܨܢܐ ܕܡܘܨܪܐ ܕܡܘܨܪܐ ܕܡܘܨܪܐ

Lesson Eighteen

§ 18.1 **Medio-Passive Verbs: Ethpeel, Ethpaal & Attaphal Conjugations.** Syriac has no true passive verbs. However, for each of the active/transitive conjugations (Peal, Pael, Aphel), there exists a corresponding reflexive/medio-passive conjugation. From the Peal conjugation the Ethpeel (basic pattern *etCCeC*, *etp^cel*) is made; from the Pael conjugation the Ethpaal (basic pattern *etCaCCaC*, *etpa^{cc}al*) is made; and from the Aphel conjugation is made the Ettaphal (basic pattern *ettaCCaC*, *ettap^cal*).

BASE PATTERN		MEDIO-PASSIVE
ܩܬܠ <i>qṭal</i> 'kill'	>	ܩܬܠܘܬܐ <i>etqṭel</i> 'get killed'
ܩܒܠ <i>qabbel</i> 'receive'	>	ܩܒܠܘܬܐ <i>etqabbal</i> 'be received'
ܐܫܠܡ <i>ašlem</i> 'betray'	>	ܐܫܠܡܘܬܐ <i>ettašlam</i> 'be betrayed'

§ 18.2 **The Ethpeel Conjugation.** The underlying pattern from which all actually occurring forms of the Ethpeel can be predicted is *etCaCeC/netCaCeC*. In forms with zero or consonant-initial postformatives, the *a* is reduced. In forms with vowel-initial postformatives, the *e* is reduced. An example is *etdḥeq* 'be driven away' < *dḥaq* 'drive away.'¹

¹Not in terms of formation, but in terms of meaning and function the Syriac Ethpeel corresponds to the Niphal (נִפְעַל) of Hebrew and the seventh form (انفعل) of Arabic. It also bears an affinity in both formation and meaning with the eighth form (اتفعل) of Arabic.

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3 m	ﺳﺪﻩﺀ	<i>etdheq</i>	(ﺳﺪﻩﺀ)	<i>etdheq(un)</i>
f	ﺳﺪﻩﺀﺓ	<i>etdahqat</i>	(ﺳﺪﻩﺀﺓ)	<i>etdheq(ēn)</i>
2 m	ﺳﺪﻩﺀﺕ	<i>etdheqt</i>	ﺳﺪﻩﺀﺗﻮ	<i>etdheqton</i>
f	ﺳﺪﻩﺀﺗﻮ	<i>etdheqt</i>	ﺳﺪﻩﺀﺗﻪﻥ	<i>etdheqtēn</i>
1 c	ﺳﺪﻩﺀﺕ	<i>etdahqet</i>	ﺳﺪﻩﺀﺗﻮ	<i>etdheqn(an)</i>

The imperfect is also regularly inflected, with an *a* appearing after the first radical with the vowel-initial postformatives.

3 m	ﺳﺪﻩﺀﻥ	<i>netdheq</i>	ﺳﺪﻩﺀﻥ	<i>netdahqun</i>
f	ﺳﺪﻩﺀﻥﺓ	<i>tetdheq</i>	ﺳﺪﻩﺀﻥﺓ	<i>netdahqān</i>
2 m	ﺳﺪﻩﺀﻥﺕ	<i>tetdheq</i>	ﺳﺪﻩﺀﻥﺗﻮ	<i>tetdahqun</i>
f	ﺳﺪﻩﺀﻥﺗﻮ	<i>tetdahqin</i>	ﺳﺪﻩﺀﻥﺗﻪﻥ	<i>tetdahqān</i>
1 c	ﺳﺪﻩﺀﻥ	<i>etdheq</i>	ﺳﺪﻩﺀﻥ	<i>netdheq</i>

The same *a* appears in variant forms of the imperative:

masc.	ﺳﺪﻩﺀﻥ	<i>etdheq</i>	(ﺳﺪﻩﺀﻥ)	<i>etdahq(un)</i>
		<i>etdahq</i>		
fem.	ﺳﺪﻩﺀﻥﺓ	<i>etdheq</i>	(ﺳﺪﻩﺀﻥﺓ)	<i>etdahq(ēn)</i>
		<i>etdahq</i>		

The participles are predictably formed:

masc.	ﺳﺪﻩﺀﻥﺗﻮ	<i>metdheq</i>	ﺳﺪﻩﺀﻥﺗﻮ	<i>metdahqin</i>
	ﺳﺪﻩﺀﻥﺗﻮ	<i>metdahqā</i>	ﺳﺪﻩﺀﻥﺗﻮ	<i>metdahqān</i>

And the infinitive is formed on familiar lines, *ﺳﺪﻩﺀﺗﻮ metdhāqu*.

§ 18.3 Metathesis in Ethpeel. Verbs whose first radical is a sibilant (*s*, *z*, *ṣ*, *ṣ̣*) show a regular metathesis with the *t* prefix of Ethpeel.

With *s* and *ṣ̣*, simple metathesis occurs: *ﺳﻤﻜﺖ smak* ‘lean’ > *ﺳﻤﻜﺖﺍﺀ estmek* ‘recline’ and *ﺷﻘﺖ šhaq* ‘break’ > *ﺷﻘﺖﺍﺀ eštheq* ‘get broken.’

If the first radical is *ṣ*, metathesis occurs and the *t* is velarized to *ṭ*, as *ﺷﻠﺒﺖ šlab* ‘crucify’ > *ﺷﻠﺒﺖﺍﺀ eštleb* ‘be crucified.’

If the first radical is *z*, metathesis occurs and the *t* is voiced to *d*,

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as ܒܢ, *zban* ‘buy’ > ܒܢܝܢ, *ezdben* ‘be bought’ and ܩܩܦ, *zqap* ‘raise up’ > ܩܩܩܦܢ, *ezdqep* ‘get raised up.’

§ 18.4 Ethpeel with Various Verb Types. Alterations are made in the Ethpeel conjugation with the following root types (3rd masc. and 3rd fem. sing. forms are given for the perfect; 3rd masc. sing. and 3rd masc. pl. are given for the imperfect; masc. and fem. active participles are given; from these forms all others can be predicted).

(1) I-*ālap*: forms are regularly produced with the glottal stop, which is subsequently dropped. Resulting forms are immune to vocalic reduction. An example is ܐܟܠ *ekal* ‘eat’ > ܐܬܟܠܐ *etekel* (for **et’kel*) ‘to be eaten.’ The Ethpeel of *eḥad* and a few other I-*ālap* verbs shows assimilation of the initial glottal stop to the *t* of the form, giving ܐܬܬܗܘܘܢ *etḥed*, and so on throughout the conjugation.

PERF. 3MS	ܐܬܟܠܐ	<i>etekel</i>	ܐܬܬܗܘܘܢ	<i>etḥed</i>
PERF. 3FS	ܐܬܟܠܬ	<i>etaklat</i>	ܐܬܬܗܘܘܬ	<i>etḥadət</i>
IMPERF. 3MS	ܐܬܟܠ	<i>netekel</i>	ܐܬܬܗܘܘ	<i>netḥed</i>
IMPERF. 3MP	ܐܬܟܠܘܢ	<i>netaklun</i>	ܐܬܬܗܘܘܢ	<i>netḥadun</i>
IMPERATIVE	ܐܬܟܠ	<i>etekel/etaki</i>	ܐܬܬܗܘܘܢ	<i>etḥed/etḥad</i>
MASC.PART.	ܐܬܟܠܐ	<i>metekel</i>	ܐܬܬܗܘܘܢ	<i>metḥed</i>
FEM. PART.	ܐܬܟܠܬ	<i>metaklā</i>	ܐܬܬܗܘܘܬ	<i>metḥadā</i>
INF.	ܐܬܟܠܘܢ	<i>metekālu</i>	ܐܬܬܗܘܘܢ	<i>metḥādu</i>

(2) II-*ālap*: like the I-*ālap*, forms are regularly produced with the glottal stop, which is subsequently dropped. Resulting forms are immune to vocalic reduction. An example is ܫܠܐ *šel* ‘ask’ > ܐܫܬܠܐ *eštel* (for **ešt’el*) ‘be asked’

PERF. 3M/FS	ܐܫܬܠܐ	<i>eštel</i>	ܐܫܬܠܘܢ	<i>eštalat</i>
IMPERF. 3MS/P	ܐܫܬܠ	<i>neštel</i>	ܐܫܬܠܘܢ	<i>neštalun</i>
IMPERATIVE	ܐܫܬܠ	<i>eštel/eštal</i>		
PART. M/F	ܐܫܬܠܐ	<i>meštel</i>	ܐܫܬܠܘܢ	<i>meštalā</i>
INF.	ܐܫܬܠܘܢ	<i>meštālu</i>		

(3) I-y: where the y of the root would have a schwa, it is pro-

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nounced *i*; and all resulting forms are immune to vocalic reduction. In all other respects the conjugation is regular. An example is ילד *iled* 'give birth' > ילדה < *etiled* (for **etyled*) 'be born'

PERF. 3M/FS	ילדה <	<i>etiled</i>	יתלדה <	<i>etyaldat</i>
IMPERF. 3MS/P	יתלד	<i>netiled</i>	יתלדו	<i>netyaldun</i>
IMPERATIVE	ילדה <	<i>etiled/elyald</i>		
PART. M/F	מתלדה	<i>metiled</i>	מתלדה <	<i>metyaldā</i>
INF.	מתלדה	<i>metilādu</i>		

(4) hollow: the hollow Ethpeel is entirely replaced by the Etaphal (see §20.1, below).

(5) III-guttural: all *e*'s occurring before the third radical consonant are changed to *a* by the guttural. An example is יקב *qba^c* 'to set up' > יקבה < *etqba^c* 'be/get set up'

PERF. 3M/FS	יקבה <	<i>etqba^c</i>	יתקבה <	<i>etqab^cat</i>
IMPERF. 3MS/P	יתקב	<i>netqba^c</i>	יתקבו	<i>netqab^cun</i>
IMPERATIVE	יקבה <	<i>etqba^c/etqab^c</i>		
PART. M/F	מתקבה	<i>metqba^c</i>	מתקבה <	<i>metqab^cā</i>
INF.	מתקבה	<i>metqba^cu</i>		

(6) III-weak: conjugation follows the patterns of *dakki* as given in §16.2(2): קרא *qrā* 'call' > יקרא < *etqri* 'be called.'

PERF. 3M/FS	יקרא <	<i>etqri</i>	יתקרא <	<i>etqaryat</i>
IMPERF. 3MS/P	יתק	<i>netqrē</i>	יתקו	<i>netqrōn</i>
IMPERF. 3FS/P	יתקנה	<i>tetqrē</i>	יתקנהו	<i>netqaryān</i>
IMPERATIVE	יקרא <	<i>etqray/etqary</i>		
PART. M/F	מתק	<i>metqrē</i>	מתק	<i>metqaryā</i>
INF.	מתק	<i>metqrāyu</i>		

Vocabulary 18

NOUNS

- פגישת < *ur^cā* (abs *ura^c*) meeting
- בתולה < *btultā* pl *-ātā* virgin

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ܠܘܬܐ	<i>hlōtā</i>	marriage
ܠܘܬܐ	<i>hatnā</i>	bridegroom, son-in-law, brother-in-law (any male connection by marriage)
ܠܘܬܐ	<i>kēnā</i>	just (person)
ܠܘܬܐ	<i>kalltā</i>	bride
ܠܘܬܐ	<i>lampēdā</i>	lamp
ܠܘܬܐ	<i>mānā</i>	vessel
ܠܘܬܐ	<i>meṭrā</i>	rain
ܠܘܬܐ	<i>mešhā</i>	oil
ܠܘܬܐ	<i>ʿawwālā</i>	unjust
ܠܘܬܐ	<i>qʿātā</i>	outcry
ܠܘܬܐ	<i>šemšā</i>	(abs <i>šmeš</i> , usually masc.) sun
ܠܘܬܐ	<i>qṭirā</i>	force, compulsion

VERBS

ܠܘܬܐ	<i>etemar</i>	(for * <i>et'emar</i>) to be said
ܠܘܬܐ	<i>etqri</i>	to be called
ܠܘܬܐ	<i>dnah/nednah</i>	to rise (of the sun); Aphel (<i>adnah</i>) to make (the sun) rise
ܠܘܬܐ	<i>dmā/nedmē l-</i>	to be like, resemble; Ethpeel (<i>etdmi</i>) to be like; Pael (<i>dammi</i>) to make (something) like (<i>l-</i>)
ܠܘܬܐ	<i>dʿek/nedʿak</i>	to go out (light, lamp)
ܠܘܬܐ	<i>zban/nezben</i>	to buy; Ethpeel (<i>ezdben</i>) to be/get bought; Pael (<i>zabben</i>) to sell
ܠܘܬܐ	<i>ṭayyeb</i>	to prepare
ܠܘܬܐ	<i>lāṭ/nluṭ</i>	to curse
ܠܘܬܐ	<i>nām/hnum</i>	to slumber, sleep
ܠܘܬܐ	<i>nqaš/neqgoš</i>	to knock, strike
ܠܘܬܐ	<i>snā/nesnē</i>	to hate
ܠܘܬܐ	<i>spaḡ/nespaḡ</i>	to suffice, be sufficient
ܠܘܬܐ	<i>ptah/neptah</i>	to open; Ethpeel (<i>etptah</i>) to be open, get opened
ܠܘܬܐ	<i>taqqen</i>	to make right, get ready

ADJECTIVE

ܠܘܬܐ	<i>skal/skel</i>	(emph <i>saklā</i>) foolish
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OTHERS

ܠܘܬܐ	<i>aynā</i>	(m),	ܠܘܬܐ	<i>aydā</i>	(f),	ܠܘܬܐ	<i>aylēn</i>	(pl) which?
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INTRODUCTION TO SYRIAC

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ܐܬܩܒܘܠܐ ܕܥܝܢܐ Lesson Nineteen

§ 19.1 **The Ethpaal Conjugation.** The Ethpaal conjugation, the medio-passive of the Pael, is regularly inflected in the perfect, with predictable reduction before vowel-initial postformatives. The example is *etqabbal* ‘be received’ < Pael *qabbal* ‘receive.’ Note particularly that the *e* vowel of the Pael becomes *a* throughout the conjugation, both perfect and imperfect, of the Ethpaal.¹

3 m	ܐܬܩܒܘܠܐ <i>etqabbal</i>	ܐܬܩܒܘܠܐܘܢ <i>etqabbal(un)</i>
f	ܐܬܩܒܘܠܐܬ <i>etqabbalat</i>	ܐܬܩܒܘܠܐܢܐ <i>etqabbal(ēn)</i>
2 m	ܐܬܩܒܘܠܐܬܡ <i>etqabbalt</i>	ܐܬܩܒܘܠܐܬܡܢ <i>etqabbaltōn</i>
f	ܐܬܩܒܘܠܐܬܦ <i>etqabbaltēn</i>	ܐܬܩܒܘܠܐܬܦܢ <i>etqabbaltēn</i>
1 c	ܐܬܩܒܘܠܐܝܬ <i>etqabbaltet</i>	ܐܬܩܒܘܠܐܝܬܢ <i>etqabbaltēn(an)</i>

The imperfect is also regularly inflected, with predictable reductions:

3 m	ܢܬܩܒܘܠܐ <i>netqabbal</i>	ܢܬܩܒܘܠܐܘܢ <i>netqabbalun</i>
f	ܢܬܩܒܘܠܐܬ <i>tetqabbal</i>	ܢܬܩܒܘܠܐܢܐ <i>netqabbalān</i>
2 m	ܢܬܩܒܘܠܐܬܡ <i>tetqabbalt</i>	ܢܬܩܒܘܠܐܬܡܢ <i>tetqabbaltōn</i>
f	ܢܬܩܒܘܠܐܬܦ <i>tetqabbaltēn</i>	ܢܬܩܒܘܠܐܬܦܢ <i>tetqabbaltēn</i>
1 c	ܢܬܩܒܘܠܐܝܬ <i>netqabbal</i>	ܢܬܩܒܘܠܐܝܬܢ <i>netqabbal</i>

The participles, of which there are only active forms (although with middle/passive meanings), are predictable:

masc.	ܡܬܩܒܘܠܐ <i>metqabbal</i>	ܡܬܩܒܘܠܐ <i>metqabbalin</i>
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¹The Syriac Ethpaal conjugation corresponds to the Pual (פָּעַל) of Hebrew and the fifth form (تَمَلَّ) of Arabic.

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fem. ܡܩܒܠܐ *metqablā* ܡܩܒܠܢ *metqablān*

The infinitive is regularly and familiarly formed, ܡܩܒܠܐ *metqab-bālu*.

§ 19.2 **Metathesis in Ethpaal.** The same metatheses that affect Ethpeel are also found in Ethpaal, e.g., I-s: ܣܠܥ *salleg* > ܥܣܬܠܠܩ *estallaq* ‘be lifted up,’ I-š: ܫܗܗܩ *šahheq* > ܥܫܬܗܗܩ *eštahhaq* ‘be smashed,’ I-š: ܣܠܠܗ *sallah* > ܥܫܬܠܠܗ *eštallah* ‘be ripped open,’ and I-z: ܩܒ *zabben* > ܥܩܕܒܢ *ezdabban* ‘be sold.’

PERF. 3M/FS	ܥܣܬܠܠܩ <i>estallaq</i>	ܥܫܬܠܠܩܐ <i>estallqat</i>
IMPERF. 3MS/P	ܥܣܬܠܠܩ <i>nestallaq</i>	ܥܩܣܬܠܠܩܢ <i>nestallqen</i>
IMPERATIVE	ܥܣܬܠܠܩ <i>estallaq</i>	
PART. M/F	ܥܣܬܠܠܩܐ <i>mestallaq</i>	ܥܩܣܬܠܠܩܐ <i>mestallqā</i>
INF.	ܥܣܬܠܠܩܐ <i>mestallāqu</i>	

§ 19.3 **III-Weak Verbs in Ethpaal.** The Ethpaal of III-weak verbs does not differ from the Pael of III-weak verbs given in § 16.2(2). An example is ܕܩܕܩ *dakki* ‘purify’ > ܥܕܩܩܐ *etdakki* ‘be purified’

PERF. 3M/FS	ܥܕܩܩܐ <i>etdakki</i>	ܥܕܩܩܐܬ <i>etdakkiyat</i>
IMPERF. 3MS/P	ܥܕܩܩ <i>netdakkē</i>	ܥܩܕܩܩܢ <i>netdakkōn</i>
IMPERF. 3FS/P	ܥܕܩܩܐ <i>tetdakkē</i>	ܥܩܕܩܩܢ <i>netdakkayān</i>
IMPT. M/F	ܥܕܩܩܐ <i>etdakkā</i>	ܥܩܕܩܩܐ <i>etdakkāy</i>
PART. M/F	ܥܕܩܩܐܬ <i>metdakkē</i>	ܥܩܕܩܩܐܬ <i>metdakkayā</i>
INF.	ܥܕܩܩܐܬ <i>metdakkāyu</i>	

The inflection of all other root types in Ethpaal is either completely regular or predictable from the Pael.

(1) I-ālap: ܐܠܠܫ *alles* ‘compel’ > ܥܬܐܠܠܫ *etallas* ‘be compelled’

PERF. 3M/FS	ܥܬܐܠܠܫ <i>etallas</i>	ܥܬܐܠܠܫܐ <i>etallšat</i>
IMPERF. 3MS/P	ܥܬܐܠܠܫ <i>netallas</i>	ܥܩܬܐܠܠܫܢ <i>netallšun</i>
IMPERATIVE	ܥܬܐܠܠܫ <i>etallas</i>	
PART. M/F	ܥܬܐܠܠܫܐ <i>metallas</i>	ܥܩܬܐܠܠܫܐ <i>metallšā</i>
INF.	ܥܬܐܠܠܫܐ <i>metallāšu</i>	

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(2) II-*ālap*: ʔʔʔ *ša''el* 'ask questions' > ʔʔʔʔ *ešta''al* 'be asked questions'

PERF. 3M/FS	ʔʔʔʔ <i>ešta''al</i>	ʔʔʔʔʔ <i>ešta''lat</i>
IMPERF. 3MS/P	ʔʔʔʔ <i>nešta''al</i>	ʔʔʔʔʔ <i>nešta''lun</i>
IMPERATIVE	ʔʔʔʔʔ <i>ešta''al</i>	
PART. M/F	ʔʔʔʔʔ <i>mešta''al</i>	ʔʔʔʔʔʔ <i>mešta''lā</i>
INF.	ʔʔʔʔʔʔ <i>meša''ālu</i>	

(3) I-y: ʔʔʔ *yaqqar* 'honor' > ʔʔʔʔ *etyaqqar* 'be honored'

PERF. 3M/FS	ʔʔʔʔ <i>etyaqqar</i>	ʔʔʔʔʔ <i>etyaqqrat</i>
IMPERF. 3MS/P	ʔʔʔʔʔ <i>netyaqqar</i>	ʔʔʔʔʔʔ <i>netyaqqrūn</i>
IMPERATIVE	ʔʔʔʔʔ <i>etyaqqar</i>	
PART. M/F	ʔʔʔʔʔʔ <i>metyaqqar</i>	ʔʔʔʔʔʔʔ <i>metyaqqarā</i>
INF.	ʔʔʔʔʔʔʔ <i>metyaqqāru</i>	

(4) hollow: ʔʔʔ *ṭayyeb* 'prepare' > ʔʔʔʔʔ *eṭṭayyab* 'be prepared'

PERF. 3M/FS	ʔʔʔʔʔ <i>eṭṭayyab</i>	ʔʔʔʔʔʔ <i>eṭṭayybat</i>
IMPERF. 3MS/P	ʔʔʔʔʔʔ <i>netṭayyab</i>	ʔʔʔʔʔʔʔ <i>netṭayyabun</i>
IMPERATIVE	ʔʔʔʔʔʔ <i>eṭṭayyab</i>	
PART. M/F	ʔʔʔʔʔʔʔ <i>metṭayyab</i>	ʔʔʔʔʔʔʔʔ <i>metṭayyabā</i>
INF.	ʔʔʔʔʔʔʔʔ <i>metṭayyābu</i>	

Vocabulary 19

NOUNS

- ʔʔʔʔʔ *eggārā* rooftop
- ʔʔʔʔʔ *ednā* (f) ear
- ʔʔʔʔʔ *ātā* pl *atwātā* sign, token
- ʔʔʔʔʔ *daywā* evil spirit, devil
- ʔʔʔʔʔ *ḥmirā* leaven
- ʔʔʔʔʔ *prišā* Pharisee
- ʔʔʔʔʔʔ *qnomā* self (reflexive pronoun)
- ʔʔʔʔʔʔ *šedā* demon, devil

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VERBS

- ܐܘܕܗܗܪ ܐܘܕܗܗܪ *ezdahhar* to beware
 ܐܘܟܪܝܝܐ ܐܘܟܪܝܝܐ *akrez* to proclaim, announce; Ethpeel (*etkrez*) to be broadcast
 ܐܘܫܬܠܡܐ ܐܘܫܬܠܡܐ *eštallam* to be completed, finished
 ܐܘܫܬܡܡܐ ܐܘܫܬܡܡܐ *etdammar* to be astonished
 ܐܘܫܬܝܕܐ ܐܘܫܬܝܕܐ *etida^c* to be known
 ܐܘܫܬܘܩܠ ܐܘܫܬܘܩܠ *glā/neglē* to reveal; Ethpeel (*etgli*) to be revealed
 ܐܘܫܬܘܩܠ ܐܘܫܬܘܩܠ *dāš/nduš* to tread; Pael (*dayyeš*) to trample
 ܐܘܫܬܘܩܠ ܐܘܫܬܘܩܠ *hreb/mehrab* to be laid waste, be ruined
 ܐܘܫܬܘܩܠ ܐܘܫܬܘܩܠ *tašši* to hide, conceal; Ethpaal (*etšašši*) to hide oneself, be concealed
 ܐܘܫܬܘܩܠ ܐܘܫܬܘܩܠ *ksā/nekse* to cover, clothe
 ܐܘܫܬܘܩܠ ܐܘܫܬܘܩܠ *lahheš* to whisper
 ܐܘܫܬܘܩܠ ܐܘܫܬܘܩܠ *malli* to fill, fulfill, accomplish; Ethpaal (*etmalli*) to be filled, fulfilled, accomplished
 ܐܘܫܬܘܩܠ ܐܘܫܬܘܩܠ *nassi* to try, test, ask (*l-* someone) for (something) as proof
 ܐܘܫܬܘܩܠ ܐܘܫܬܘܩܠ *palleg* to divide; Ethpaal (*etpallag*) to be divided

ADJECTIVES

- ܐܘܫܬܘܩܠ ܐܘܫܬܘܩܠ *hreš/ħaršā* dumb, mute
 ܐܘܫܬܘܩܠ ܐܘܫܬܘܩܠ *nahhir* light, full of light
 ܐܘܫܬܘܩܠ ܐܘܫܬܘܩܠ *šhē* (fem *šahyā*) thirsty

OTHERS

- ܐܘܫܬܘܩܠ ܐܘܫܬܘܩܠ *luqdam* first of all
 ܐܘܫܬܘܩܠ ܐܘܫܬܘܩܠ *men bātarken* afterwards (adv.)
 ܐܘܫܬܘܩܠ ܐܘܫܬܘܩܠ *nsab b-appē* to be hypocritical

PROPER NAME

- ܐܘܫܬܘܩܠ ܐܘܫܬܘܩܠ *b^celzbob* Beelzebub
 ܐܘܫܬܘܩܠ ܐܘܫܬܘܩܠ *sātānā* Satan

Exercise 19

Identify, read, and translate the following Ettaphal forms:

ܐܘܫܬܘܩܠ ܐܘܫܬܘܩܠ 1

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- 2 לחפצתי הנהגה לך מכללך ל מחפצתי נתי
- 3 חפצתי מחפצתי נתי
- 4 אהפצתי תני לחפצתי
- 5 ל אהפצתי
- 6 אהפצתי חפצתי מחפצתי
- 7 מחפצתי נתי המחפצתי נתי
- 8 יתי לך מחפצתי
- 9 ל מחפצתי המחפצתי נתי
- 10 יתי המחפצתי חפצתי מחפצתי

Reading Exercise 19

1 עמד הניח לך מחפצתי מחפצתי נתי הניח נתי
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ܐܬܬܡܠܟܐ
Lesson Twenty

§ 20.1 **The Ettaphal Conjugation.** The Ettaphal conjugation, the medio-passive of the Aphel, is regularly formed. All its forms are quite regular and entirely predictable.¹ The *-tt-* of this conjugation results from assimilation of the initial glottal stop of the Aphel (**et'ap^cal > ettap^cal*).

Perfect:

3 m	ܐܬܬܡܠܟܐ	<i>ettamlak</i>	(ܐܬܬܡܠܟܐܘܢ)	<i>ettamlak(un)</i>
f	ܐܬܬܡܠܟܬܐ	<i>ettamlkat</i>	(ܐܬܬܡܠܟܬܐܢ)	<i>ettamlak(ēn)</i>
2 m	ܐܬܬܡܠܟܬܐ	<i>ettamlakt</i>	ܐܬܬܡܠܟܬܘܢ	<i>ettamlakton</i>
f	ܐܬܬܡܠܟܬܐ	<i>ettamlakt</i>	ܐܬܬܡܠܟܬܐܢ	<i>ettamlaktēn</i>
1 c	ܐܬܬܡܠܟܬܐ	<i>ettamlket</i>	ܐܬܬܡܠܟܢ	<i>ettamlakn(an)</i>

Imperfect:

3 m	ܐܬܬܡܠܟܐ	<i>nettamlak</i>	ܐܬܬܡܠܟܘܢ	<i>nettamlkun</i>
f	ܐܬܬܡܠܟܐ	<i>tettamlak</i>	ܐܬܬܡܠܟܐܢ	<i>nettamlkān</i>
2 m	ܐܬܬܡܠܟܐ	<i>tettamlak</i>	ܐܬܬܡܠܟܘܢ	<i>tettamlkun</i>
f	ܐܬܬܡܠܟܐ	<i>tettamlkin</i>	ܐܬܬܡܠܟܐܢ	<i>tettamlkān</i>
1 c	ܐܬܬܡܠܟܐ	<i>ettamlak</i>	ܐܬܬܡܠܟܐ	<i>nettamlak</i>

Participles (like the Ethpaal participle, active in form but medio-passive in sense):

¹The Syriac Ettaphal conjugation corresponds to the Hophal (הפעל) of Hebrew and the tenth form (استعمل) of Arabic.

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masc.	ܡܬܬܡܠܟܐ	<i>mettamlak</i>	ܡܬܬܡܠܟܝܢ	<i>mettamlkin</i>
fem.	ܡܬܬܡܠܟܐ	<i>mettamlkā</i>	ܡܬܬܡܠܟܝܢ	<i>mettamlkān</i>

Infinitive: ܡܬܬܡܠܟܐ *mettamlāku*.

The only variant form that needs to be dealt with in the Ettaphal is the hollow root, for the Ettaphal replaces the Ethpeel of all hollow types: as ܡܫܡܡ *sām* ‘to place’ > *ettsim* ‘to be placed’: perf. ܡܬܬܡܠܟܐ *ettsim/ettsimat*, impf. ܡܬܬܡܠܟܐ *nettsim/nettsimun*, imp. ܡܬܬܡܠܟܐ *ettsim*, part. ܡܬܬܡܠܟܐ *mettsim/mettsimā*, inf. ܡܬܬܡܠܟܐ *mettsāmu*.

The Ettaphal of all other types is completely predictable from the Aphel: I-n: ܡܫܦܩ *appeq* ‘cast out’ > ܡܬܦܦܩܐ *ettappaq* ‘be cast out’; III-weak: ܡܫܩܩ *ašqi* ‘give to drink, water’ > ܡܬܦܦܩܐ *ettašqi* ‘be made to drink, watered’; I-y: ܡܘܕܥܐ *awda^c* ‘make known’ > ܡܬܦܦܩܐ *ettawda^c* ‘be made known’; geminate: ܡܠܥܐ *a^{cc}el* ‘bring in’ > ܡܬܦܦܩܐ *etta^{cc}al* ‘be brought in.’

§ 20.2 **Adjectives/Nouns in -ānā.** Substantives that end in the suffix *-ānā* in the emphatic masc. sing. make the fem. sing. in *-ānitā*, e.g. ܡܫܠܡܐ ܡܬܘܒܐ *tubānā pawlos* ‘Blessed Paul’ but ܡܫܠܡܐ ܡܬܘܒܐ *tubānitā maryam* ‘Blessed Mary.’

Plurals are regularly formed, masc. in *-ānē*, fem. in *-ānyātā*; absolute singulars end in *-ān* and *-āni* (see §15.6).

§ 20.3 **Substantivization of Participles.** Participles of the G-form assume substantive (adjective/noun) status in the emphatic form, e.g., ܡܫܗܕܐ *shed* ‘to witness’ > ܡܫܗܕܐ *sāhed* ‘witnessing’ > ܡܫܗܕܐ *sāhdā* ‘witness, martyr’ and ܡܫܦܪܗ *prah* ‘to fly’ > ܡܫܦܪܗ *pārah* ‘flying’ > ܡܫܦܪܗ *pārahtā* ‘bird.’

The emphatic participles of III-weak G-verbs are regularly formed on the pattern *CāCyā*, with *y* almost always representing the weak third consonant. The emphatic masc. pl. of these substantivized participles is *-ayyā*, e.g., ܡܫܦܪܐ *rā* ‘to tend (flocks)’ > act. part. ܡܫܦܪܐ *rā^cē* > emph. ܡܫܦܪܐ *rā^cyā* ‘shepherd’ pl ܡܫܦܪܐ *rā^cayyā* (and, in this and other cases, ܡܫܦܪܐ *rā^cawwātā*).

LESSON TWENTY

Participles of the increased forms, i.e., those that begin with *m*, are substantivized by adding the suffix *-ānā* (fem. *-ānitā*, absolute *-āni* [§15.4]), e.g.:

mrahhem ‘having mercy’ > *mrahhmānā* ‘merciful’
mqabbel ‘receiving’ > *mqabblānā* ‘recipient’
mallep ‘teaching’ > *mallpānā* ‘teacher’
mpaššē ‘saving’ > *mpaššyānā* ‘savior’
mašlem ‘betraying’ > *mašlmānā* ‘traitor’
metgšem ‘embodied’ > *metgašmānā* ‘corporeal’
meštīē ‘being drunk’ > *meštatyānā* ‘drinkable’
metkarrak ‘wandering’ > *metkarrkānā* ‘mendicant’
mettnih ‘resting’ > *mettnihānā* ‘at rest, restful’

§ 20.4 Abstraction of Substantivized Participles. All substantivized participles may be abstracted by adding the suffix *-utā* (absolute *-u*, see §15.6), e.g.:

sāhdā ‘witness, martyr’ > *sāhdutā* ‘testimony, martyrdom’
mrahhmānā ‘merciful’ > *mrahhmānutā* ‘mercy’
mqabblānā ‘recipient’ > *mqabblānutā* ‘receptivity’
mallpānā ‘teacher’ > *mallpānutā* ‘teaching, doctrine’
mpaššyānā ‘savior’ > *mpaššyānutā* ‘deliverance’
mašlmānā ‘traitor’ > *mašlmānutā* ‘treachery, betrayal’
metgašmānā ‘corporeal’ > *metgašmānutā* ‘incarnation’
meštatyānā ‘drinkable’ > *meštatyānutā* ‘potability’
metkarrkānā ‘mendicant’ > *metkarrkānutā* ‘mendicancy’
mettnihānā ‘restful’ > *mettnihānutā* ‘restfulness’

§ 20.5 Other Verbal Patterns. The secondary verbal patterns given below are found with a number of roots. Their occurrence, however, cannot be predicted.

(1) PALPEL (*palpel*), the vocalic patterning of all forms of which is exactly like that of Pael. Verbs of the Palpel pattern are of three types:

(a) quadriliteral, or roots consisting of four distinct conso-

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nants, e.g., ܐܘܢܘܢܐ *targem* ‘to translate’ (impf. ܐܘܢܘܢܐ *ntargem*, act. part. ܐܘܢܘܢܐ *mtargem*, pass. part. ܐܘܢܘܢܐ *mtargam*, inf. ܐܘܢܘܢܐ *mtargāmu*).

(b) biliteral roots reduplicated, often for onomatopoeic verbs, e.g., ܐܘܢܘܢܐ *ar^car* ‘to gargle’ and ܐܘܢܘܢܐ *marmar* ‘to make bitter.’

(c) trilateral with third radical reduplicated, e.g., ܐܘܢܘܢܐ *abded* ‘to reduce to servitude.’

(2) ETHPALPAL (*etpalpal*), the medio-passive of Palpel, as ܐܘܢܘܢܐ *ettargam* ‘to be/get translated,’ ܐܘܢܘܢܐ *etmarmar* ‘to be/get embittered, enraged,’ and ܐܘܢܘܢܐ *et^cabdad* ‘to be reduced to servitude.’

(3) PALI (*pa^cli*). This pattern serves as the Palpel for roots with a weak fourth radical and for trilateral roots to which a weak fourth radical has been added, e.g., ܐܘܢܘܢܐ *nakri/nnakrē* ‘to alienate’ and ܐܘܢܘܢܐ *taḥtil/ntaḥtē* ‘to bring down.’

(4) ETHPALI (*etpa^cli*), the medio-passive of Pali, e.g., ܐܘܢܘܢܐ *etnakri/netnakrē* ‘to be estranged’ and ܐܘܢܘܢܐ *ettaḥti/nettaḥtē* ‘to be brought down.’

(5) SHAPHEL (*šap^cel*), a secondary factitive form, usually with a different shade of meaning from Pael and Aphel, as ܐܘܢܘܢܐ *ša^cbed/nša^cbed* ‘to enslave’ (cf. Aphel *a^cbed* ‘to put to work, cause to work’) and ܐܘܢܘܢܐ *šawda^c/nšawda^c* ‘to make clear, explain (cf. Aphel *awda^c* ‘to inform, make known’).

(6) ESHTAPHAL (*eštap^cal*), the medio-passive of Shaphel, as ܐܘܢܘܢܐ *ešta^cbad/nešta^cbad* ‘to be enslaved’ and ܐܘܢܘܢܐ *eštawda^c/neštawda^c* ‘to perceive, see.’

(7) PAHLI (*pahli*), a factitive form in which an extra consonant is inserted between the first and second radicals of a III-weak root, e.g., ܐܘܢܘܢܐ *šnā* ‘to be altered’ > ܐܘܢܘܢܐ *šagni/nšagnē* ‘to alter.’

(8) ETHPAHLI (*etpahli*), the medio-passive of Pahlī, as ܐܘܢܘܢܐ

eštagni/neštagnē to be displaced, different.’

(9) PAIEL (*pay^cel*), a secondary factitive/transitivizing pattern, e.g., *שֶׁן* *šhen* ‘to grow warm’ > *שָׁחֵן* *šayhen* ‘to enrage’ (cf. Pael *šahhen* ‘to make warm, heat up’ and Aphel *ašhen* ‘to give warmth’).

(10) ETHPAIAL (*etpay^cal*), the medio-passive of Pael, e.g., *עִשְׂתַּחֵן* *eštayhan* ‘to rage, rave.’

(11) PAUEL (*paw^cel*), a secondary factitive/transitivizing pattern, e.g., *פּוֹשְׂאֵשׂ* *pušāšā* ‘evaporation’ > *פּוֹשֵׁשׂ* *pawšeš* ‘to dissipate.’

(12) ETHPAUAL (*etpaw^cal*), the medio-passive of Pael, e.g., *פּוֹשְׂאֵשׂ* *etpawšāš* ‘to waste away.’

§ 20.6 **Miscellaneous Noun Patterns.** Following are noun patterns that are fairly frequent in occurrence and predictable in meaning:

(1) PAOLA (*pā^cōlā*), a pattern indicating intensive, habitual or ‘professional’ activity in the root meaning, as *עֹבֵד* *‘ābōdā* ‘maker’ (< *‘bad* ‘to make’), *שֹׁבֵד* *sāgōdā* ‘worshipper’ (< *sged* ‘to worship’), *יָדוּעַ* *yādo^cā* ‘expert’ (< *ida^c* ‘to know’) and *מְלֹךְ* *mālokā* ‘advisor’ (< *mlak* ‘to advise’).

(2) PUALA (*pu^cālā*), an abstract noun derived from the root meaning, as *שְׁרֵיטָה* *šurāyā* ‘beginning’ (< *šarri* ‘to begin’), *שְׁלֵמָה* *šulāmā* ‘end’ (< *šlem* ‘to be finished’), *שְׁלֵמָה* *hulāmā* ‘health’ (< *hlim* ‘well, hail’) and *שְׁלֵמָה* *sulāqā* ‘ascension’ (< *sleq* ‘to ascend’).

(3) MAPHAL (abs *map^cal*, emph *map^clā*), a noun of place, as *מְדְבָרָה* *madbrā* ‘wilderness’ (< *dbar* ‘to lead a flock to pasture in the wilderness’), *מְדְבַח* *madbhā* ‘altar’ (< *dbah* ‘to slaughter, sacrifice’), *מְדְנָה* *madnḥā* ‘the east’ (< *dnah* ‘for the sun to rise’), and *מְרְבָה* *ma^crbā* ‘the west’ (< *reb* ‘for the sun to set’).

Vocabulary 20

NOUNS

אֲשִׁיטָה *āsyutā* pl -*swātā* healing, cure

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- ܓܡܠܐ *gamlā* camel
 ܓܦܐ *geppā* wing
 ܗܪܳܳܪܐ *hrōrā* opening, eye (of a needle)
 ܛܠܝܘܬܐ *talyutā* childhood
 ܕܟܣܐ *kāsā* cup
 ܡܗܳܳܛܳܳܬܐ *mḥaṭṭā* needle
 ܢܟܣܐ *neksā* (usually in the pl) riches, wealth
 ܢܣܝܳܳܢܐ *nesyonā* temptation
 ܣܡܳܳܬܐ *simtā* treasure
 ܥܝܢܐ *ʿaynā* (f) eye; spring
 ܦܪܪܘܒܐ *parrugā* chick
 ܪܳܳܫܳܳܢܐ *rēšānā* nobleman, prince
 ܫܘܒܳܳܪܐ *šuqrā* falsehood
 ܛܳܳܠܐ *ta^clā* fox
 ܛܳܳܪܳܳܢܳܳܗܳܳܘܳܠܳܳܘܳܬܐ *tarnāgultā* hen
 ܛܳܳܪܳܳܢܳܳܗܳܳܘܳܠܳܳܘܳܬܐ *tarnāglā* (abs *tarnāgul*) cock
- ADJECTIVES
- ܒܪܳܳܝܳܳܟܳܳܬܐ *brik* blessed
 ܕܠܳܳܝܳܳܠܳܳܐ *dlil* easy
 ܗܳܳܣܳܳܝܳܳܪܳܳܐ *ḥassir* lacking, missing
 ܗܳܳܪܳܳܒܳܳܗܳܳܒܳܳܐ *ḥreb/ḥarbā* desolate, laid waste
 ܝܳܳܩܳܳܩܳܳܝܳܳܪܳܳܐ *yaqqir* heavy; honored, noble
 ܟܳܳܪܳܳܝܳܳܗܳܳܐ *krih* sick, infirm
 ܛܳܳܠܳܳܐ *ʿtel^caṭlā* hard, difficult
- VERBS
- ܐܳܳܫܳܳܘܳܳܩܳܳܘܳܬܐ *ashed/nashed* to bear witness, testify
 ܐܳܳܫܳܳܒܳܳܩܳܳܘܳܬܐ *ešbeq/nešbeq* (Ethpeel of *šbaq*) to be abandoned, for-
 saken
 ܐܳܳܫܳܳܝܳܳܬܳܳܐ *ešti/neštē* to drink
 ܐܳܳܫܳܳܠܳܳܡܳܳܐ *ešilem* to be given up, handed over
 ܐܳܳܬܳܳܟܳܳܡܳܳܐ *etkmar* to be sad
 ܐܳܳܬܳܳܢܳܳܝܳܳܗ *ettnih* to rest
 ܐܳܳܬܳܳܘܳܳܩܳܳܘܳܬܐ *ett^ciq* (√^cWQ) to be wearied
 ܐܳܳܬܳܳܘܳܳܪܳܳܐ *ett^cir* to wake up
 ܓܳܳܢܳܳܒܳܳܐ *gnab/negnob* to steal
 ܓܳܳܪܳܳܘܳܳܚܳܳܐ *gār/ngur* to commit adultery

LESSON TWENTY

وَأَرَادَ أَنْ يَنْزِلَ فِي الْمَدِينَةِ فَوَجَدُ فِيهَا رَجُلَيْنِ ذَايَا بَيْنَهُمَا
الْحَبَشَةُ إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ وَقَوْمَهُمَا هِنْدٌ وَمِنْهَا تَخْتَضِعُ
لِلْحَبَشَةِ وَمِنْهَا يُجْرَى السُّجُودُ وَكُنْتُمْ أَقْضَىٰ لِلْإِنسَانِ أَسْمَاءً
بِمَعْنَىٰ ذِي الْقُرْبَىٰ وَأَقْرَبَ وَبِمَعْنَىٰ الْحَبَشَةِ أَوَّلِيًّا

Appendix A

VERBAL INFLECTIONS

In the following inflections, the model root is inflected in all possible conjugations, regardless of whether or not those forms actually exist in that root. Spirantization is marked for \sqrt{KTB} only.

	PEAL	PAEL	APHEL	ETHPEEL	ETHPAAL	ETTAPHAL
(1) SOUND ROOT, model \sqrt{KTB}						
Perfect						
3 m sing	<i>ktab</i>	<i>katteḅ</i>	<i>akteḅ</i>	<i>etkteḅ</i>	<i>etkattab</i>	<i>ettaktab</i>
3 f sing	<i>ketbat</i>	<i>kattbat</i>	<i>aktbat</i>	<i>etkatbat</i>	<i>etkattab</i>	<i>ettaktbat</i>
2 sing	<i>ktabt</i>	<i>kattebt</i>	<i>aktebt</i>	<i>etktebt</i>	<i>etkattabt</i>	<i>ettaktabt</i>
1 c sing	<i>ketbet</i>	<i>kattbet</i>	<i>aktbet</i>	<i>etkatbet</i>	<i>etkattabet</i>	<i>ettaktbet</i>
3 m pl	<i>ktab(un)</i>	<i>katteḅ(un)</i>	<i>akteḅ(un)</i>	<i>etkteḅ(un)</i>	<i>etkattab(un)</i>	<i>ettaktab(un)</i>
3 f pl	<i>ktab(ēn)</i>	<i>katteḅ(ēn)</i>	<i>akteḅ(ēn)</i>	<i>etkteḅ(ēn)</i>	<i>etkattab(ēn)</i>	<i>ettaktab(ēn)</i>
2 m pl	<i>ktabton</i>	<i>katteḅton</i>	<i>akteḅton</i>	<i>etkteḅton</i>	<i>etkattabton</i>	<i>ettaktabton</i>
2 f pl	<i>ktabtēn</i>	<i>katteḅtēn</i>	<i>akteḅtēn</i>	<i>etkteḅtēn</i>	<i>etkattabtēn</i>	<i>ettaktabtēn</i>
1 c pl	<i>ktabn(an)</i>	<i>katteḅn(an)</i>	<i>akteḅn(an)</i>	<i>etkteḅn(an)</i>	<i>etkattabn(an)</i>	<i>ettaktabn(an)</i>

Imperfect

3 m sing	<i>nektob</i>	<i>nkatteb</i>	<i>nakteb</i>	<i>netkteb</i>	<i>netkattab</i>	<i>nettaktab</i>
3 f sing	<i>tektob</i>	<i>tkatteb</i>	<i>takteb</i>	<i>tetkteb</i>	<i>tetkattab</i>	<i>tettaktab</i>
2 m sing	<i>tektob</i>	<i>tkatteb</i>	<i>takteb</i>	<i>tetkteb</i>	<i>tetkattab</i>	<i>tettaktab</i>
2 f sing	<i>tektbin</i>	<i>tkattbin</i>	<i>taktbin</i>	<i>tetkatbin</i>	<i>tetkattbin</i>	<i>tettaktbin</i>
1 c sing	<i>ektob</i>	<i>ekatteb</i>	<i>akteb</i>	<i>etkteb</i>	<i>etkattab</i>	<i>ettaktab</i>
3 m pl	<i>nektbun</i>	<i>nkatbun</i>	<i>naktbun</i>	<i>netkatbun</i>	<i>netkattbun</i>	<i>nettaktbun</i>
3 f pl	<i>nektbān</i>	<i>nkatbān</i>	<i>naktbān</i>	<i>netkatbān</i>	<i>netkattbān</i>	<i>nettaktbān</i>
2 m pl	<i>tektbun</i>	<i>tkattbun</i>	<i>taktbun</i>	<i>tetkatbun</i>	<i>tetkattbun</i>	<i>tettaktbun</i>
2 f pl	<i>tektbān</i>	<i>tkattbān</i>	<i>taktbān</i>	<i>tetkatbān</i>	<i>tetkattbān</i>	<i>tettaktbān</i>
1 c pl	<i>nektob</i>	<i>nkatteb</i>	<i>nakteb</i>	<i>netkteb</i>	<i>netkattab</i>	<i>nettaktab</i>

Imperative

sing	<i>ktob</i>	<i>katteb</i>	<i>akteb</i>	<i>etkteb/etkatb</i>	<i>etkattab</i>	<i>ettaktab</i>
m pl	<i>ktob(un)</i>	<i>katteb(un)</i>	<i>akteb(un)</i>	<i>etkteb(un)</i>	<i>etkattab(un)</i>	<i>ettaktab(un)</i>
f pl	<i>ktob(ēn)</i>	<i>katteb(ēn)</i>	<i>akteb(ēn)</i>	<i>etkteb(ēn)</i>	<i>etkattab(ēn)</i>	<i>ettaktab(ēn)</i>

Active Participle Absolute

masc sing	<i>kāteb</i>	<i>mkatteb</i>	<i>makteb</i>	<i>metkteb</i>	<i>metkattab</i>	<i>mettaktab</i>
fem sing	<i>kātbā</i>	<i>mkattbā</i>	<i>maktbā</i>	<i>metkatbā</i>	<i>metkattbā</i>	<i>mettaktbā</i>

masc pl	<i>kāḥbin</i>	<i>mkattḥbin</i>	<i>makḥbin</i>	<i>metkaḥbin</i>	<i>metkattḥbin</i>	<i>mettaktḥbin</i>
fem pl	<i>kāḥbān</i>	<i>mkattḥbān</i>	<i>makḥbān</i>	<i>metkaḥbān</i>	<i>metkattḥbān</i>	<i>mettaktḥbān</i>

Passive Participle Absolute

<i>ktḥb</i>	<i>mkattab</i>	<i>maktab</i>	—	—	—
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Infinitive

<i>mektab</i>	<i>mkattābu</i>	<i>makḥabu</i>	<i>metkḥabu</i>	<i>metkattābu</i>	<i>mettaktābu</i>
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(2) III-WEAK ROOT, model √GLY

Perfect

3 m sing	<i>glā</i>	<i>galli</i>	<i>agli</i>	<i>etgli</i>	<i>etgalli</i>	<i>ettagli</i>
3 f sing	<i>glāt</i>	<i>gallyat</i>	<i>aglyat</i>	<i>etgalyat</i>	<i>etgallyat</i>	<i>ettaglyat</i>
2 sing	<i>glayt</i>	<i>gallyt</i>	<i>aglyt</i>	<i>etglyt</i>	<i>etgallyt</i>	<i>ettaglyt</i>
1 c sing	<i>glēt</i>	<i>gallit</i>	<i>aglit</i>	<i>etglit</i>	<i>etgallit</i>	<i>ettaglit</i>
3 m pl	<i>glaw</i>	<i>galli</i>	<i>agli</i>	<i>etgli</i>	<i>etgalli</i>	<i>ettagli</i>
3 f pl	<i>glay</i>	<i>galli</i>	<i>agli</i>	<i>etgli</i>	<i>etgalli</i>	<i>ettagli</i>
2 m pl	<i>glayton</i>	<i>gallyton</i>	<i>aglyton</i>	<i>etglyton</i>	<i>etgallyton</i>	<i>ettaglyton</i>
2 f pl	<i>glaytēn</i>	<i>gallytēn</i>	<i>aglytēn</i>	<i>etglytēn</i>	<i>etgallytēn</i>	<i>ettaglytēn</i>
1 c pl	<i>glayn(an)</i>	<i>gallyn(an)</i>	<i>aglyn(an)</i>	<i>etglyn(an)</i>	<i>etgallyn(an)</i>	<i>ettaglyn(an)</i>

Imperfect

3 m sing	<i>neglē</i>	<i>ngallē</i>	<i>naglē</i>	<i>netglē</i>	<i>netgallē</i>	<i>nettaglē</i>
3 f sing	<i>teglē</i>	<i>tgallē</i>	<i>taglē</i>	<i>tetglē</i>	<i>tetgallē</i>	<i>tettaglē</i>
2 m sing	<i>teglē</i>	<i>tgallē</i>	<i>taglē</i>	<i>tetglē</i>	<i>tetgallē</i>	<i>tettaglē</i>
2 f sing	<i>tegleyn</i>	<i>tgalleyn</i>	<i>tagleyn</i>	<i>tetgleyn</i>	<i>tetgalleyn</i>	<i>tettagleyn</i>
1 c sing	<i>eglē</i>	<i>egallē</i>	<i>aglē</i>	<i>etglē</i>	<i>etgallē</i>	<i>ettaglē</i>
3 m pl	<i>neglōn</i>	<i>ngallōn</i>	<i>naglōn</i>	<i>netglōn</i>	<i>netgallōn</i>	<i>nettaglōn</i>
3 f pl	<i>neglyān</i>	<i>ngallyān</i>	<i>naglyān</i>	<i>netgalyān</i>	<i>netgallyān</i>	<i>nettaglyān</i>
2 m pl	<i>teglōn</i>	<i>tgallōn</i>	<i>taglōn</i>	<i>tetglōn</i>	<i>tetgallōn</i>	<i>tettaglōn</i>
2 f pl	<i>teglyān</i>	<i>tgallyān</i>	<i>taglyān</i>	<i>tetgalyān</i>	<i>tetgallyān</i>	<i>tettaglyān</i>
1 c pl	<i>neglē</i>	<i>ngallē</i>	<i>naglē</i>	<i>netglē</i>	<i>netgallē</i>	<i>nettaglē</i>

Imperative

m sing	<i>gli</i>	<i>gallā</i>	<i>aglā</i>	<i>etglay</i>	<i>etgallā</i>	<i>ettaglā</i>
f sing	<i>glāy</i>	<i>gallāy</i>	<i>aglāy</i>	<i>etglāy</i>	<i>etgallāy</i>	<i>ettaglāy</i>
m pl	<i>glaw</i>	<i>gallaw</i>	<i>aglaw</i>	<i>etglaw</i>	<i>etgallaw</i>	<i>ettaglaw</i>
f pl	<i>glāyēn</i>	<i>gallāyēn</i>	<i>aglāyēn</i>	<i>etglāyēn</i>	<i>etgallāyēn</i>	<i>ettaglāyēn</i>

Active Participle Absolute

m sing	<i>gālē</i>	<i>mgallē</i>	<i>maglē</i>	<i>metglē</i>	<i>metgallē</i>	<i>mettaglē</i>
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f sing	<i>gālyā</i>	<i>mgallyā</i>	<i>maglyā</i>	<i>metgalyā</i>	<i>metgallyā</i>	<i>mettaglyā</i>
m pl	<i>gāleyn</i>	<i>mgalleyn</i>	<i>magleyn</i>	<i>metgleyn</i>	<i>metgalleyn</i>	<i>mettagleyn</i>
f pl	<i>gālyān</i>	<i>mgallyān</i>	<i>maglyān</i>	<i>metgalyān</i>	<i>metgallyān</i>	<i>mettaglyān</i>

Passive Participle Absolute

m sing	<i>glē</i>	<i>mgallay</i>	<i>maglay</i>	—	—	—
f sing	<i>galyā</i>	<i>mgallyā</i>	<i>maglyā</i>	—	—	—
m pl	<i>gleyn</i>	<i>mgallyin</i>	<i>maglyin</i>	—	—	—
f pl	<i>galyān</i>	<i>mgallyān</i>	<i>maglyān</i>			

Infinitives

<i>me glā</i>	<i>mgallāyu</i>	<i>maglāyu</i>	<i>metglāyu</i>	<i>metgallāyu</i>	<i>mettaglāyu</i>
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(3) HOLLOW ROOT, model \sqrt{NWM}

Perfect

3 m sing	<i>nām</i>	<i>nawwem</i>	<i>anim</i>	The Ethpeel of	<i>etnawwam</i>	<i>ettnim</i>
3 f sing	<i>nāmat</i>	<i>nawwemat</i>	<i>animat</i>	all hollow roots	<i>etnawwamat</i>	<i>ettnimat</i>
2 sing	<i>nāmt</i>	<i>nawwemt</i>	<i>animt</i>	is replaced by	<i>etnawwamt</i>	<i>ettnimt</i>
1 c sing	<i>nāmet</i>	<i>nawwemet</i>	<i>animet</i>	the Ettaphal	<i>etnawwemet</i>	<i>ettnimet</i>

3 m pl	<i>nām(un)</i>	<i>nawwem(un)</i>	<i>anim(un)</i>	<i>enawwam(un)</i>	<i>ettnim(un)</i>
3 f pl	<i>nām(ēn)</i>	<i>nawwem(ēn)</i>	<i>anim(ēn)</i>	<i>enawwam(ēn)</i>	<i>ettnim(ēn)</i>
2 m pl	<i>nāmton</i>	<i>nawwemton</i>	<i>animton</i>	<i>etnawwamton</i>	<i>ettnimton</i>
2 f pl	<i>nāmṭēn</i>	<i>nawwemṭēn</i>	<i>animṭēn</i>	<i>etnawwamṭēn</i>	<i>ettnimṭēn</i>
1 c pl	<i>nāmn(an)</i>	<i>nawwem(an)</i>	<i>animn(an)</i>	<i>enawwam(an)</i>	<i>ettnimn(an)</i>

Imperfect

3 m sing	<i>nnum</i>	<i>nnawwem</i>	<i>nnim</i>	<i>netnawwam</i>	<i>nettnim</i>
3 f sing	<i>tnum</i>	<i>tnawwem</i>	<i>tnim</i>	<i>tetnawwam</i>	<i>tettnim</i>
2 m sing	<i>tnum</i>	<i>tnawwem</i>	<i>tnim</i>	<i>tetnawwam</i>	<i>tettnim</i>
2 f sing	<i>tnumin</i>	<i>tnawwmin</i>	<i>tnimin</i>	<i>tetnawwmin</i>	<i>tettnimin</i>
1 c sing	<i>num</i>	<i>enawwem</i>	<i>nim</i>	<i>etnawwam</i>	<i>ettnim</i>
3 m pl	<i>nnumun</i>	<i>nnawwmun</i>	<i>nnimun</i>	<i>netnawwmun</i>	<i>nettnimun</i>
3 f pl	<i>nnumān</i>	<i>nnawwmān</i>	<i>nnimān</i>	<i>netnawwmān</i>	<i>nettnimān</i>
2 m pl	<i>tnumun</i>	<i>tnawwmun</i>	<i>tnimun</i>	<i>tetnawwmun</i>	<i>tettnimun</i>
2 f pl	<i>tnumān</i>	<i>tnawwmān</i>	<i>tnimān</i>	<i>tetnawwmān</i>	<i>tettnimān</i>
1 c pl	<i>nnum</i>	<i>nnawwem</i>	<i>nnim</i>	<i>netnawwam</i>	<i>nettnim</i>

Imperative

sing	<i>num</i>	<i>nawwem</i>	<i>nim</i>	<i>tnawwam</i>	<i>ettnim</i>
m pl	<i>num(un)</i>	<i>nawwem(un)</i>	<i>nim(un)</i>	<i>tnawwam(un)</i>	<i>ettnim(un)</i>

f pl	<i>num(ēn)</i>	<i>nawwem(ēn)</i>	<i>nim(ēn)</i>		<i>tnawwam(ēn)</i>	<i>ettnim(ēn)</i>
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Active Participle Absolute

m sing	<i>nā'em</i>	<i>mnawwem</i>	<i>mnim</i>		<i>metnawwam</i>	<i>mettnim</i>
f sing	<i>nāymā</i>	<i>mnawwmā</i>	<i>mnimā</i>		<i>metnawwmā</i>	<i>mettnimā</i>
m pl	<i>nāymin</i>	<i>mnawwmin</i>	<i>mnimin</i>		<i>metnawwmin</i>	<i>mettnimin</i>
f pl	<i>nāymān</i>	<i>mnawwmān</i>	<i>mnimān</i>		<i>metnawwmān</i>	<i>mettnimān</i>

Passive Participle Absolute

m sing	<i>nim</i>	<i>mnawwam</i>	<i>mnām</i>	—	—
f sing	<i>nimā</i>	<i>mnawwmā</i>	<i>mnāmā</i>		

Infinitives

	<i>mnām</i>	<i>mnawwāmu</i>	<i>mnāmu</i>		<i>metnawwāmu</i>	<i>mettnāmu</i>
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(4) I-y ROOT, model √YLD

Perfect

3 m sing	<i>iled</i>	<i>yalled</i>	<i>awled</i>	<i>etiled</i>	<i>etyallad</i>	<i>ettawlad</i>
3 f sing	<i>yeldat</i>	<i>yalldat</i>	<i>awldat</i>	<i>etyaldat</i>	<i>etyalldat</i>	<i>ettawldat</i>

2 sing	<i>iledt</i>	<i>yalledt</i>	<i>awledt</i>	<i>etiledt</i>	<i>etyalladt</i>	<i>ettawladt</i>
1 c sing	<i>yeldet</i>	<i>yalldet</i>	<i>awlDET</i>	<i>etyaldet</i>	<i>etyalldet</i>	<i>ettawldet</i>
3 m pl	<i>iled(un)</i>	<i>yalled(un)</i>	<i>awled(un)</i>	<i>etiled(un)</i>	<i>etyallad(un)</i>	<i>ettawlad(un)</i>
3 f pl	<i>iled(ēn)</i>	<i>yalled(ēn)</i>	<i>awled(ēn)</i>	<i>etiled(ēn)</i>	<i>etyallad(ēn)</i>	<i>ettawlad(ēn)</i>
2 m pl	<i>iledton</i>	<i>yalledton</i>	<i>awledton</i>	<i>etiledton</i>	<i>etyalladton</i>	<i>ettawladton</i>
2 f pl	<i>iledtēn</i>	<i>yalledtēn</i>	<i>awledtēn</i>	<i>etiledtēn</i>	<i>etyalladtēn</i>	<i>ettawladtēn</i>
1 c pl	<i>iledn(an)</i>	<i>yalledn(an)</i>	<i>awledn(an)</i>	<i>etiledn(an)</i>	<i>etyalladn(an)</i>	<i>ettawladn(an)</i>

Imperfect

3 m sing	<i>nêlad</i>	<i>nyalled</i>	<i>nawled</i>	<i>netiled</i>	<i>netyallad</i>	<i>nettawlad</i>
3 f sing	<i>têlad</i>	<i>tyalled</i>	<i>tawled</i>	<i>tetiled</i>	<i>tetyallad</i>	<i>tettawlad</i>
2 m sing	<i>têlad</i>	<i>tyalled</i>	<i>tawled</i>	<i>tetiled</i>	<i>tetyallad</i>	<i>tettawlad</i>
2 f sing	<i>têldin</i>	<i>tyalldin</i>	<i>tawldin</i>	<i>tetyaldin</i>	<i>tetyalldin</i>	<i>tettawldin</i>
1 c sing	<i>êlad</i>	<i>eyalled</i>	<i>awled</i>	<i>etiled</i>	<i>etyallad</i>	<i>ettawlad</i>
3 m pl	<i>nêldun</i>	<i>nyalldun</i>	<i>nawldun</i>	<i>netyaldun</i>	<i>netyalldun</i>	<i>nettawldun</i>
3 f pl	<i>nêldān</i>	<i>nyalldān</i>	<i>nawldān</i>	<i>netyaldān</i>	<i>netyalldān</i>	<i>nettawldān</i>
2 m pl	<i>têldun</i>	<i>tyalldun</i>	<i>tawldun</i>	<i>tetyaldun</i>	<i>tetyalldun</i>	<i>tettawldun</i>
2 f pl	<i>têldān</i>	<i>tyalldān</i>	<i>tawldān</i>	<i>tetyaldān</i>	<i>tetyalldān</i>	<i>tettawldān</i>
1 c pl	<i>nêlad</i>	<i>nyalled</i>	<i>nawled</i>	<i>netiled</i>	<i>netyallad</i>	<i>nettawlad</i>

Imperative

sing	<i>ilad</i>	<i>yalled</i>	<i>awled</i>	<i>etiled/etyald</i>	<i>etyallad</i>	<i>ettawlad</i>
m pl	<i>ilad(un)</i>	<i>yalled(un)</i>	<i>awled(un)</i>	<i>etiled(un)</i> <i>etyald(un)</i>	<i>etyallad(un)</i>	<i>ettawlad(un)</i>

Active Participle Absolute

m sing	<i>yāled</i>	<i>myalled</i>	<i>mawled</i>	<i>metiled</i>	<i>metyallad</i>	<i>mettawlad</i>
f sing	<i>yāldā</i>	<i>myalldā</i>	<i>mawldā</i>	<i>metyaldā</i>	<i>metyalldā</i>	<i>mettawldā</i>
m pl	<i>yāldin</i>	<i>myalldin</i>	<i>mawldin</i>	<i>metyaldin</i>	<i>metyalldin</i>	<i>mettawldin</i>
f pl	<i>yāldān</i>	<i>myalldān</i>	<i>mawldān</i>	<i>metyaldān</i>	<i>metyalldān</i>	<i>mettawldān</i>

Passive Participle Absolute

m sing	<i>ilid</i>	<i>myallad</i>	<i>mawlad</i>	—	—	—
f sing	<i>ilidā</i>	<i>myalldā</i>	<i>mawldā</i>	—	—	—
m pl	<i>ilidin</i>	<i>myalldin</i>	<i>mawldin</i>	—	—	—
f pl	<i>ilidān</i>	<i>myalldān</i>	<i>mawldān</i>	—	—	—

Infinitives

<i>mêlad</i>	<i>myallādu</i>	<i>mawlādu</i>	<i>metilādu</i>	<i>metyallādu</i>	<i>mettawlādu</i>
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(5) GEMINATE ROOT, model \sqrt{NDD} **Perfect**

3 m sing	<i>nad</i>	<i>nadded</i>	<i>anned</i>	<i>etnded</i>	<i>etnaddad</i>	<i>ettannad</i>
3 f sing	<i>naddat</i>	<i>nadddat</i>	<i>annat</i>	<i>etnaddat</i>	<i>etnadddat</i>	<i>ettannat</i>
2 sing	<i>nadt</i>	<i>naddedt</i>	<i>annedt</i>	<i>etndedt</i>	<i>etnaddadt</i>	<i>ettannadt</i>
1 c sing	<i>naddet</i>	<i>nadddet</i>	<i>annedt</i>	<i>etnaddet</i>	<i>etnadddet</i>	<i>ettannedt</i>
3 m pl	<i>nad(un)</i>	<i>nadded(un)</i>	<i>anned(un)</i>	<i>etnded(un)</i>	<i>etnaddad(un)</i>	<i>ettannad(un)</i>
3 f pl	<i>nad(ēn)</i>	<i>nadded(ēn)</i>	<i>anned(ēn)</i>	<i>etnded(ēn)</i>	<i>etnaddad(ēn)</i>	<i>ettannad(ēn)</i>
2 m pl	<i>nadton</i>	<i>naddedton</i>	<i>annedton</i>	<i>etndedton</i>	<i>etnaddadton</i>	<i>ettannadton</i>
2 f pl	<i>nadtēn</i>	<i>naddedtēn</i>	<i>annedtēn</i>	<i>etndedtēn</i>	<i>etnaddadtēn</i>	<i>ettannadtēn</i>
1 c pl	<i>nadn(an)</i>	<i>naddedn(an)</i>	<i>annedn(an)</i>	<i>etndedn(an)</i>	<i>etnaddadn(an)</i>	<i>ettannadn(an)</i>

Imperfect

3 m sing	<i>nennad</i>	<i>nnadded</i>	<i>nanned</i>	<i>netnded</i>	<i>netnaddad</i>	<i>nettannad</i>
3 f sing	<i>tennad</i>	<i>tnadded</i>	<i>tanned</i>	<i>tetnded</i>	<i>tetnaddad</i>	<i>tettannad</i>
2 m sing	<i>tennad</i>	<i>tnadded</i>	<i>tanned</i>	<i>tetnded</i>	<i>tetnaddad</i>	<i>tettannad</i>
2 f sing	<i>tenndin</i>	<i>tnadddin</i>	<i>tannndin</i>	<i>tetnaddin</i>	<i>tetnadddin</i>	<i>tettannndin</i>
1 c sing	<i>ennad</i>	<i>enadded</i>	<i>anned</i>	<i>etnded</i>	<i>etnaddad</i>	<i>ettannad</i>
3 m pl	<i>nenndun</i>	<i>nnadddun</i>	<i>nanndun</i>	<i>netnaddun</i>	<i>netnadddun</i>	<i>nettannndun</i>

3 f pl	<i>nenndān</i>	<i>nnadddān</i>	<i>nanndān</i>	<i>netnaddān</i>	<i>netnadddān</i>	<i>nettannndān</i>
2 m pl	<i>tenndun</i>	<i>tnadddun</i>	<i>tanndun</i>	<i>tetnaddun</i>	<i>tetnadddun</i>	<i>tettannndun</i>
2 f pl	<i>tenndān</i>	<i>tnadddān</i>	<i>tanndān</i>	<i>tetnaddān</i>	<i>tetnadddān</i>	<i>tettannndān</i>
1 c pl	<i>nennad</i>	<i>nnadded</i>	<i>nanned</i>	<i>netnded</i>	<i>netnaddad</i>	<i>nettannad</i>

Imperative

sing	<i>nad</i>	<i>nadded</i>	<i>anned</i>	<i>etnded/etnadd</i>	<i>etnaddad</i>	<i>ettannad</i>
m pl	<i>nad(un)</i>	<i>nadded(un)</i>	<i>anned(un)</i>	<i>etnded(un)</i> <i>etnadd(un)</i>	<i>etnaddad(un)</i>	<i>ettannad(un)</i>

Active Participle Absolute

m sing	<i>nā'ed</i>	<i>mnadded</i>	<i>manned</i>	<i>metnded</i>	<i>metnaddad</i>	<i>mettannad</i>
f sing	<i>nāddā</i>	<i>mnadddā</i>	<i>mannā</i>	<i>metnaddā</i>	<i>metnadddā</i>	<i>mettannā</i>
m pl	<i>nāddin</i>	<i>mnadddin</i>	<i>mannin</i>	<i>metnaddin</i>	<i>metnadddin</i>	<i>mettannin</i>
f pl	<i>nāddān</i>	<i>mnadddān</i>	<i>mannān</i>	<i>metnaddān</i>	<i>metnadddān</i>	<i>mettannān</i>

Passive Participle Absolute

m sing	<i>ndid</i>	<i>mnaddad</i>	<i>mannad</i>	—	—	—
f sing	<i>ndidā</i>	<i>mnadddā</i>	<i>mannā</i>	—	—	—
m pl	<i>ndidin</i>	<i>mnadddin</i>	<i>mannin</i>	—	—	—
f pl	<i>ndidān</i>	<i>mnadddān</i>	<i>mannān</i>	—	—	—

Infinitives

mennad *mnaddādu* *mannādu* *metndādu* *metnaddādu* *mettannādu*

(6) I-*n* and III-GUTTURAL ROOT, model \sqrt{NTR}

3 m sing	<i>nṭar</i>	<i>naṭṭar</i>	<i>aṭṭar</i>	<i>etnṭar</i>	<i>etnaṭṭar</i>	<i>ettaṭṭar</i>
3 f sing	<i>neṭrat</i>	<i>naṭṭrat</i>	<i>aṭṭrat</i>	<i>etnaṭrat</i>	<i>etnaṭṭrat</i>	<i>ettaṭṭrat</i>
2 sing	<i>nṭart</i>	<i>naṭṭart</i>	<i>aṭṭart</i>	<i>etnṭart</i>	<i>etnaṭṭart</i>	<i>ettaṭṭart</i>
1 c sing	<i>neṭret</i>	<i>naṭṭret</i>	<i>aṭṭret</i>	<i>etnaṭret</i>	<i>etnaṭṭret</i>	<i>ettaṭṭret</i>
3 m pl	<i>nṭar(un)</i>	<i>naṭṭar(un)</i>	<i>aṭṭar(un)</i>	<i>etnṭar(un)</i>	<i>etnaṭṭar(un)</i>	<i>ettaṭṭar(un)</i>
3 f sing	<i>nṭar(ēn)</i>	<i>naṭṭar(ēn)</i>	<i>aṭṭar(ēn)</i>	<i>etnṭar(ēn)</i>	<i>etnaṭṭar(ēn)</i>	<i>ettaṭṭar(ēn)</i>
2 m pl	<i>nṭarton</i>	<i>naṭṭarton</i>	<i>aṭṭarton</i>	<i>etnṭarton</i>	<i>etnaṭṭarton</i>	<i>ettaṭṭarton</i>
2 f pl	<i>nṭartēn</i>	<i>naṭṭartēn</i>	<i>aṭṭartēn</i>	<i>etnṭartēn</i>	<i>etnaṭṭartēn</i>	<i>ettaṭṭartēn</i>
1 c pl	<i>nṭarn(an)</i>	<i>naṭṭarn(an)</i>	<i>aṭṭarn(an)</i>	<i>etnṭarn(an)</i>	<i>etnaṭṭarn(an)</i>	<i>ettaṭṭarn(an)</i>

Imperfect

3 m sing	<i>neṭṭar</i>	<i>naṭṭar</i>	<i>naṭṭar</i>	<i>netnṭar</i>	<i>netnaṭṭar</i>	<i>nettaṭṭar</i>
3 f sing	<i>teṭṭar</i>	<i>tnaṭṭar</i>	<i>taṭṭar</i>	<i>tetnṭar</i>	<i>tetnaṭṭar</i>	<i>tettaṭṭar</i>
2 m sing	<i>teṭṭar</i>	<i>tnaṭṭar</i>	<i>taṭṭar</i>	<i>tetnṭar</i>	<i>tetnaṭṭar</i>	<i>tettaṭṭar</i>
2 f sing	<i>tetṭrin</i>	<i>tnaṭṭrin</i>	<i>taṭṭrin</i>	<i>tetnaṭrin</i>	<i>tetnaṭṭrin</i>	<i>tettaṭṭrin</i>
1 c sing	<i>eṭṭar</i>	<i>enaṭṭar</i>	<i>aṭṭar</i>	<i>etnṭar</i>	<i>etnaṭṭar</i>	<i>ettaṭṭar</i>

3 m pl	<i>neṭṭrun</i>	<i>nnatṭrun</i>	<i>natṭrun</i>	<i>netnatṭrun</i>	<i>netnatṭrun</i>	<i>nettatṭrun</i>
3 f pl	<i>neṭṭrān</i>	<i>nnatṭrān</i>	<i>natṭrān</i>	<i>netnatṭrān</i>	<i>netnatṭrān</i>	<i>nettatṭrān</i>
2 m pl	<i>tetṭrun</i>	<i>tnatṭrun</i>	<i>tatṭrun</i>	<i>tetnatṭrun</i>	<i>tetnatṭrun</i>	<i>tettatṭrun</i>
2 f pl	<i>tetṭrān</i>	<i>tnatṭrān</i>	<i>tatṭrān</i>	<i>tetnatṭrān</i>	<i>tetnatṭrān</i>	<i>tettatṭrān</i>
1 c pl	<i>neṭṭar</i>	<i>nnatṭar</i>	<i>natṭar</i>	<i>netnṭar</i>	<i>netnatṭar</i>	<i>nettatṭar</i>

Imperative

sing	<i>ṭar</i>	<i>natṭar</i>	<i>atṭar</i>	<i>etnṭar</i>	<i>etnatṭar</i>	<i>ettatṭar</i>
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Active Participle Absolute

m sing	<i>nāṭar</i>	<i>mnatṭar</i>	<i>matṭar</i>	<i>metnṭar</i>	<i>metnatṭar</i>	<i>mettatṭar</i>
f sing	<i>nāṭrā</i>	<i>mnatṭrā</i>	<i>matṭrā</i>	<i>metnatṭrā</i>	<i>metnatṭrā</i>	<i>mettatṭrā</i>
m pl	<i>nāṭrin</i>	<i>mnatṭrin</i>	<i>matṭrin</i>	<i>metnatṭrin</i>	<i>metnatṭrin</i>	<i>mettatṭrin</i>
f pl	<i>nāṭrān</i>	<i>mnatṭrān</i>	<i>matṭrān</i>	<i>metnatṭrān</i>	<i>metnatṭrān</i>	<i>mettatṭrān</i>

Passive Participle Absolute

m sing	<i>nṭir</i>	<i>mnatṭar</i>	<i>matṭar</i>	—	—	—
f sing	<i>nṭirā</i>	<i>mnatṭrā</i>	<i>matṭrā</i>	—	—	—
m pl	<i>nṭirin</i>	<i>mnatṭrin</i>	<i>matṭrin</i>	—	—	—
f pl	<i>nṭirān</i>	<i>mnatṭrān</i>	<i>matṭrān</i>	—	—	—

Infinitives

metṭar

mnaṭṭāru

maṭṭāru

metnṭāru

metnaṭṭāru

mettaṭṭāru

Appendix B

STATES OF SUBSTANTIVES

	ORDINARY SUBSTANTIVES	ENDING IN -ū(<i>tā</i>)	ENDING IN -ān(<i>ā</i>)/-āni(<i>tā</i>)	ACT. PART. III-WEAK (G)	PASS. PART. III-WEAK (G)
ABSOLUTE					
masc. sing.	<i>mlek</i>	—	<i>mallpān</i>	<i>bānē</i>	<i>dkē</i>
fem. sing.	<i>malkā</i>	<i>malku</i>	<i>mallpāni</i>	<i>bānyā</i>	<i>dakyā</i>
masc. pl.	<i>malkin</i>	—	<i>mallpānin</i>	<i>bāneyn</i>	<i>dkeyn</i>
fem. pl.	<i>malkān</i>	<i>malkwān</i>	<i>mallpānyān</i>	<i>bānyān</i>	<i>dakyān</i>
EMPHATIC					
masc. sing.	<i>malkā</i>	—	<i>mallpānā</i>	<i>bānyā</i>	<i>dakyā</i>
fem. sing.	<i>malktā</i>	<i>malkutā</i>	<i>mallpānitā</i>	<i>bānitā</i>	<i>dkitā</i>
masc. pl.	<i>malkē</i>	—	<i>mallpānē</i>	<i>bānayyā</i>	<i>dkayyā</i>
fem. pl.	<i>malkātā</i>	<i>malkwātā</i>	<i>mallpānyātā</i>	<i>bānyātā</i>	<i>dakyātā</i>

CONSTRUCT

masc. sing.	<i>mlek-</i>	—	<i>mallpān-</i>	<i>bānē-</i>	<i>dkē-</i>
fem. sing.	<i>malkat-</i>	<i>malkut-</i>	<i>mallpānit-</i>	<i>bānit-</i>	<i>dkit-</i>
masc. pl.	<i>malkay-</i>	—	<i>mallpānay-</i>	<i>bānay-</i>	<i>dkay-</i>
fem. pl.	<i>malkāt-</i>	<i>malkwāt-</i>	<i>mallpānyāt-</i>	<i>bānyāt-</i>	<i>dakyāt-</i>

Appendix C

Verbs with Enclitic Objects

BASE	+ HIM	+ HER	+ YOU (M)	+ YOU (F)	+ ME/US ¹	+ YOU (M PL)
Perfect						
PEAL, SOUND ROOT						
<i>rdap</i>	<i>radpeh</i>	<i>radpāh</i>	<i>radpāk</i>	<i>radpek</i>	<i>radpan</i>	<i>rdapkon</i>
<i>redpat</i>	<i>rdapteh</i>	<i>rdaptāh</i>	<i>rdaptāk</i>	<i>rdapteḱ</i>	<i>rdaptan</i>	<i>redpatkon</i>
<i>rdapt</i>	<i>rdaptāy</i>	<i>rdaptāh</i>	—	—	<i>rdaptān</i>	—
<i>rdapt(y)</i>	<i>rdaptiw</i>	<i>rdaptih</i>	—	—	<i>rdaptin</i>	—
<i>redpet</i>	<i>rdapteḱ</i>	<i>rdaptāh</i>	<i>rdaptāk</i>	<i>rdapteḱ</i>	<i>rdaptan</i>	<i>redpetkon</i>
<i>rdap(w)</i>	<i>radpu</i>	<i>radpuh</i>	<i>radpuk</i>	<i>radpuk</i>	<i>radpun</i>	<i>radpukon</i>
<i>rdap(y)</i>	<i>radpāy</i>	<i>radpāh</i>	<i>radpāk</i>	<i>radpek</i>	<i>radpān</i>	<i>rdapkon</i>
<i>rdapton</i> ²	<i>rdaptonāy</i>	<i>rdaptonāh</i>	—	—	<i>rdaptonān</i>	—
<i>rdapn</i>	<i>rdapnāy</i>	<i>rdapnāh</i>	<i>rdapnāk</i>	<i>rdapnāk</i>	—	<i>rdapnāk_{on}</i>

¹The first-person plural enclitic object is pronounced everywhere like the first-person singular; it is spelled *ن* instead of *ون*.

²Enclitic objects added to feminine plural forms ending in *-tēn* are exactly like those added to forms in *-ton*.

PEAL, III-WEAK ROOT

<i>hzā</i>	<i>ḥzāy</i>	<i>hzāh</i>	<i>hzāk</i>	<i>hzāk</i>	<i>hzān</i>	<i>ḥzākōn</i>
<i>hzāt</i>	<i>ḥzāteh</i>	<i>hzātāh</i>	<i>hzātāk</i>	<i>hzātek</i>	<i>hzātan</i>	<i>ḥzātōn</i>
<i>hzayt</i>	<i>ḥzaytāy</i>	<i>hzaytāh</i>	—	—	<i>hzaytān</i>	—
<i>hzayt(y)</i>	<i>ḥzaytiw</i>	<i>hzaytih</i>	—	—	<i>ḥzaytin</i>	—
<i>hzēt</i>	<i>ḥzēteh</i>	<i>hzētāh</i>	<i>hzētāk</i>	<i>hzētek</i>	—	<i>ḥzētōn</i>
<i>hzaw</i>	<i>ḥza'u</i>	<i>hzā'uh</i>	<i>ḥza'uk</i>	<i>ḥza'uk</i>	<i>ḥza'un</i>	<i>ḥza'ukōn</i>
<i>ḥzay</i>	<i>ḥzayāy</i>	<i>ḥzayāh</i>	<i>ḥzayāk</i>	<i>ḥzayek</i>	<i>ḥzayān</i>	<i>ḥzayākōn</i>
<i>ḥzayton</i>	<i>ḥzaytonāy</i>	<i>ḥzaytonāh</i>	—	—	<i>ḥzaytonān</i>	—
<i>ḥzayn</i>	<i>ḥzaynāy</i>	<i>ḥzaynāh</i>	<i>ḥzaynāk</i>	<i>ḥzaynāk</i>	—	<i>ḥzaynākōn</i>

PAEL, SOUND ROOT

<i>qabbel</i>	<i>qabbleh</i>	<i>qabblāh</i>	<i>qabblāk</i>	<i>qabblek</i>	<i>qabblān</i>	<i>qabbelōn</i>
<i>qabbat</i>	<i>qabblāteh</i>	<i>qabblātāh</i>	<i>qabblātāk</i>	<i>qabblātek</i>	<i>qabblātan</i>	<i>qabbatōn</i>
<i>qabbelt</i>	<i>qabbeltāy</i>	<i>qabbeltāh</i>	—	—	<i>qabbeltān</i>	—
<i>qabblet</i>	<i>qabbletēh</i>	<i>qabbeltāh</i>	<i>qabbeltāk</i>	<i>qabbletek</i>	—	<i>qabbletōn</i>
<i>qabbel(w)</i>	<i>qabblu</i>	<i>qabbluh</i>	<i>qabbluk</i>	<i>qabbluk</i>	<i>qabblun</i>	<i>qabblukōn</i>
<i>qabbel(y)</i>	<i>qabblāy</i>	<i>qabblāh</i>	<i>qabblāk</i>	<i>qabblek</i>	<i>qabblān</i>	<i>qabbelōn</i>
<i>qabbelton</i>	<i>qabbeltonāy</i>	<i>qabbeltonāh</i>	—	—	<i>qabbeltonān</i>	—
<i>qabbeln</i>	<i>qabbelnāy</i>	<i>qabbelnāh</i>	<i>qabbelnāk</i>	<i>qabbelnāk</i>	—	<i>qabbelnākōn</i>

BASE	+ HIM	+ HER	+ YOU (M)	+ YOU (F)	+ ME/US	+ YOU (M PL)
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PAEL, III-WEAK ROOT

<i>dakki</i>	<i>dakkyeh</i>	<i>dakkyāh</i>	<i>dakkyāk</i>	<i>dakkyek</i>	<i>dakkyan</i>	<i>dakkikon</i>
<i>dakkyat</i>	<i>dakkyāteh</i>	<i>dakkyātāh</i>	<i>dakkyātāk</i>	<i>dakkyātek</i>	<i>dakkyātān</i>	<i>dakkyatkon</i>
<i>dakkiyt</i>	<i>dakkiytāy</i>	<i>dakkiytāh</i>	—	—	<i>dakkiytān</i>	—
<i>dakkit</i>	<i>dakkiṭeh</i>	<i>dakkiṭāh</i>	<i>dakkiṭāk</i>	<i>dakkiṭek</i>	—	<i>dakkiṭkon</i>
<i>dakki(w)</i>	<i>dakkyu</i>	<i>dakkyuh</i>	<i>dakkyuk</i>	<i>dakkyuk</i>	<i>dakkyun</i>	<i>dakkyukon</i>
<i>dakki (f pl)</i>	<i>dakkyāy</i>	<i>dakkyāh</i>	<i>dakkyāk</i>	<i>dakkyāk</i>	<i>dakkyān</i>	<i>dakkikon</i>

APHEL, SOUND ROOT

<i>adrek</i>	<i>adrkeh</i>	<i>adrkāh</i>	<i>adrkāk</i>	<i>adrkek</i>	<i>adrkan</i>	<i>adrekkon</i>
<i>adrkat</i>	<i>adrkāteh</i>	<i>adrkāṭāh</i>	<i>adrkāṭāk</i>	<i>adrkātek</i>	<i>adrkāṭān</i>	<i>adrkatkon</i>
<i>adrekt</i>	<i>adrektāy</i>	<i>adrektāh</i>	—	—	<i>adrektān</i>	—
<i>adrekṭ</i>	<i>adrekṭeh</i>	<i>adrekṭāh</i>	<i>adrekṭāk</i>	<i>adrekṭek</i>	—	<i>adrekṭkon</i>
<i>adrek(w)</i>	<i>adrku</i>	<i>adrkuh</i>	<i>adrkuk</i>	<i>adrkuk</i>	<i>adrkun</i>	<i>adrkukon</i>
<i>adrek(y)</i>	<i>adrkāy</i>	<i>adrkāh</i>	<i>adrkāk</i>	<i>adrkek</i>	<i>adrkān</i>	<i>adrekkon</i>

APHEL, III-WEAK ROOT

<i>ayti</i>	<i>aytyeh</i>	<i>aytyāh</i>	<i>aytyāk</i>	<i>aytyek</i>	<i>aytyan</i>	<i>aytikon</i>
<i>aytyat</i>	<i>aytyāteh</i>	<i>aytyātāh</i>	<i>aytyātāk</i>	<i>aytyātek</i>	<i>aytyātān</i>	<i>aytyatkon</i>
<i>aytiyt</i>	<i>aytiytāy</i>	<i>aytiytāh</i>	—	—	<i>aytiytān</i>	—
<i>aytiṭ</i>	<i>aytiṭeh</i>	<i>aytiṭāh</i>	<i>aytiṭāk</i>	<i>aytiṭek</i>	—	<i>aytiṭkon</i>

Imperfect

PEAL, SOUND ROOT

<i>nerdop</i>	<i>nerdpiw</i>	<i>nerdpih</i>	<i>nerdpāk</i>	<i>nerdpek</i>	<i>nerdpan</i>	<i>nerdopkon</i>
<i>terdop</i>	<i>terdpiw</i>	<i>terdpih</i>	<i>terdpāk</i>	<i>terdpek</i>	<i>terdpan</i>	<i>terdopkon</i>
<i>terdpin</i>	<i>terdpināy</i>	<i>terdpināh</i>	—	—	<i>terdpinān</i>	—
<i>erdop</i>	<i>erdpiw</i>	<i>erdpih</i>	<i>erdpāk</i>	<i>erdpek</i>	<i>erdpan</i>	<i>erdopkon</i>
<i>nerdpun</i>	<i>nerdpunāy</i>	<i>nerdpunāh</i>	<i>nerdpunāk</i>	<i>nerdpunek</i>	<i>nerdpunān</i>	<i>nerdpunāk_{kon}</i>
<i>nerdpān</i>	<i>nerdpānāy</i>	<i>nerdpānāh</i>	<i>nerdpānāk</i>	<i>nerdpānek</i>	<i>nerdpānān</i>	<i>nerdpānāk_{kon}</i>
<i>terdpun</i>	<i>terdpunāy</i>	<i>terdpunāh</i>	—	—	<i>terdpunān</i>	—
<i>terdpān</i>	<i>terdpānāy</i>	<i>terdpānāh</i>	—	—	<i>terdpānān</i>	—
<i>nerdop</i>	<i>nerdpiw</i>	<i>nerdpih</i>	<i>nerdpāk</i>	<i>nerdpek</i>	—	<i>nerdopkon</i>

PEAL, III-WEAK ROOT

<i>nehzē</i>	<i>nehzēw</i>	<i>nehzēh</i>	<i>nehzēk</i>	<i>nehzēk</i>	<i>nehzēn</i>	<i>nehzēkon</i>
<i>nehzōn</i>	<i>nehzōnāy</i>	<i>nehzōnāh</i>	<i>nehzōnāk</i>	<i>nehzōnek</i>	<i>nehzōnān</i>	<i>nehzōnāk_{kon}</i>

PAEL, SOUND ROOT

<i>nqabbel</i>	<i>nqabbliw</i>	<i>nqabblih</i>	<i>nqabblāk</i>	<i>nqabblek</i>	<i>nqabblan</i>	<i>nqabbelkon</i>
<i>tqabblin</i>	<i>tqabblināy</i>	<i>tqabblināh</i>	—	—	<i>tqabblinān</i>	—

PAEL, III-WEAK ROOT

<i>ndakkē</i>	<i>ndakkēw</i>	<i>ndakkēh</i>	<i>ndakkēk</i>	<i>ndakkēk</i>	<i>ndakkēn</i>	<i>ndakkēkon</i>
<i>ndakkōn</i>	<i>ndakkōnāy</i>	<i>ndakkōnāh</i>	<i>ndakkōnāk</i>	<i>ndakkōnek</i>	<i>ndakkōnān</i>	<i>ndakkōnāk_{kon}</i>

BASE	+ HIM	+ HER	+ YOU (M)	+ YOU (F)	+ ME/US	+ YOU (M PL)
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APHEL, SOUND ROOT

<i>nadr<u>ek</u></i>	<i>nadr<u>kiw</u></i>	<i>nadr<u>kih</u></i>	<i>nadr<u>kāk</u></i>	<i>nadr<u>kek</u></i>	<i>nadr<u>kan</u></i>	<i>nadr<u>ekkon</u></i>
<i>nadr<u>kun</u></i>	<i>nadr<u>kunāy</u></i>	<i>nadr<u>kunāh</u></i>	<i>nadr<u>kunāk</u></i>	<i>nadr<u>kunek</u></i>	<i>nadr<u>kunān</u></i>	<i>nadr<u>kunākon</u></i>

APHEL, III-WEAK ROOT

<i>nay<u>tē</u></i>	<i>nay<u>tēw</u></i>	<i>nay<u>tēh</u></i>	<i>nay<u>tēk</u></i>	<i>nay<u>tēk</u></i>	<i>nay<u>tēn</u></i>	<i>nay<u>tēkon</u></i>
<i>nay<u>tōn</u></i>	<i>nay<u>tōnāy</u></i>	<i>nay<u>tōnāh</u></i>	<i>nay<u>tōnāk</u></i>	<i>nay<u>tōnek</u></i>	<i>nay<u>tōnān</u></i>	<i>nay<u>tōnākon</u></i>

Imperative

PEAL, SOUND ROOT

<i>rdop</i>	<i>rdop<u>āy</u></i>	<i>rdop<u>ēh</u></i>	—	—	<i>rdop<u>ayn</u></i>	—
<i>rdop(y)</i>	<i>rdop<u>iw</u></i>	<i>rdop<u>ih</u></i>	—	—	<i>rdop<u>in</u></i>	—
<i>rdop(un)</i>	<i>rud<u>pu</u></i>	<i>rud<u>puh</u></i>	—	—	<i>rud<u>pun</u></i>	—
	<i>rud<u>punāy</u></i>	<i>rud<u>punāh</u></i>	—	—	<i>rud<u>punān</u></i>	—
<i>rdop(ēn)</i>	<i>rud<u>pāy</u></i>	<i>rdop<u>āh</u></i>	—	—	<i>rdop<u>ān</u></i>	—
	<i>rud<u>pēnāy</u></i>	<i>rud<u>pēnāh</u></i>	—	—	<i>rdop<u>ēnān</u></i>	—

PEAL, III-WEAK ROOT

<i>qri</i>	<i>qriw</i>	<i>qrih</i>	—	—	<i>qrin</i>	—
<i>qrāy</i>	<i>qrā'iw</i>	<i>qrā'ih</i>	—	—	<i>qrā'in</i>	—
<i>qraw</i>	<i>qra'u</i>	<i>qra'uh</i>	—	—	<i>qra'un</i>	—
<i>qrāyēn</i>	<i>qrāyēnāy</i>	<i>qrāyēnāh</i>	—	—	<i>qrāyēnān</i>	—

PAEL, III-WEAK ROOT

<i>dakkā</i>	<i>dakkāy</i>	<i>dakkāh</i>	—	—	<i>dakkān</i>	—
<i>dakkāy</i>	<i>dakkāyiw</i>	<i>dakkāyih</i>	—	—	<i>dakkāyin</i>	—
<i>dakkaw</i>	<i>dakka'u</i>	<i>dakka'uh</i>	—	—	<i>dakka'un</i>	—
<i>dakkāyēn</i>	<i>dakkāyenāy</i>	<i>dakkāyenāh</i>	—	—	<i>dakkāyenān</i>	—

APHEL, SOUND ROOT

<i>adrek</i>	<i>adrkāy</i>	<i>adrkēh</i>	—	—	<i>adrkayn</i>	—
<i>adrek(y)</i>	<i>adrkiw</i>	<i>adrkih</i>	—	—	<i>adrkin</i>	—
<i>adrek(w)</i>	<i>drku</i>	<i>drkuh</i>	—	—	<i>drkun</i>	—
<i>adrek</i> (f pl)	<i>adrkāy</i>	<i>adrkāh</i>	—	—	<i>adrkān</i>	—

APHEL, III-WEAK ROOT

<i>aytā</i>	<i>aytāy</i>	<i>aytāh</i>	—	—	<i>aytān</i>	—
<i>aytāy</i>	<i>aytāyiw</i>	<i>aytāyih</i>	—	—	<i>aytāyin</i>	—
<i>aytaw</i>	<i>ayta'u</i>	<i>ayta'uh</i>	—	—	<i>ayta'un</i>	—
<i>aytāyēn</i>	<i>aytāyenāy</i>	<i>aytāyenāh</i>	—	—	<i>aytāyenān</i>	—

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ⲛⲓⲁⲓⲉⲃⲁⲛⲓⲁⲛⲉⲧⲉ ⲛⲓⲁⲓⲉⲃⲁⲛⲓⲁⲛⲉⲧⲉ ⲛⲓⲁⲓⲉⲃⲁⲛⲓⲁⲛⲉⲧⲉ ⲛⲓⲁⲓⲉⲃⲁⲛⲓⲁⲛⲉⲧⲉ

From Pseudo-Callisthenes' Legend of Alexander¹

ⲛⲓⲁⲓⲉⲃⲁⲛⲓⲁⲛⲉⲧⲉ ⲛⲓⲁⲓⲉⲃⲁⲛⲓⲁⲛⲉⲧⲉ ⲛⲓⲁⲓⲉⲃⲁⲛⲓⲁⲛⲉⲧⲉ

ⲛⲓⲁⲓⲉⲃⲁⲛⲓⲁⲛⲉⲧⲉ ⲛⲓⲁⲓⲉⲃⲁⲛⲓⲁⲛⲉⲧⲉ ⲛⲓⲁⲓⲉⲃⲁⲛⲓⲁⲛⲉⲧⲉ
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¹*The History of Alexander the Great, Being the Syriac Version of Pseudo-callisthenes*, ed. E. A. W. Budge (Cambridge, 1889; reprint: Amsterdam: APA-Philo Press, 1976).

מעצמם דסווא הולא: דאנע ושרש דמעסא: א דא דמעסא
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ס סול: סול דבדל טע סול טע סול טע סול
טעל. ל טע טע סול סול. סול טעל טעל:
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¹tēzal-wāt, imperfect + perfect, used as a modal after verbs of commanding, wanting, etc., “she ordered that she should go...”

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¹See note 1, p. 161. The modal here occurs after *da-l-mā* 'lest.'

INTRODUCTION TO SYRIAC

5 ܘܥܝܘܢ ܘܕܢܝܘܨܐ ܘܕܝܘܨܐ ܘܕܝܘܨܐ ܘܕܝܘܨܐ ܘܕܝܘܨܐ
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The Martyrdom of St. Barbara¹

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¹From *Acta martyrum et sanctorum*, ed. Paulus Bedjan (Leipzig: Harrassowitz, 1892), III, 356ff.

5 הָאֵלֵּי שְׂבַחְתֵּי. אֲנַחְתָּא דְּחַלְתָּ עִימָא לְאֵלֵּי מְרַחֵם מְרַחֵם לְ
 אֵלֵּי. אֲכַרְיָ דְּמִן מַלְכָא. הִנְחֵי לְלִלְכָא לְ עֲנַחְתָּא מְרַחֵם
 אֵלֵּי עִימָא. מְרַחֵם לְ אֵלֵּי. אֵלֵּי אֲהַלְמֵנְתָּ. לְמַעַן שְׂבַחְתָּ.
 מְרַחֵם דְּאֲהַלְמֵנְתָּ. בְּרִיָּא שְׂבַחְתָּ. אֲהַלְמֵנְתָּ מְרַחֵם חַלְמֵנְתָּ
 10 פְּלֵטֵמֵנְתָּ. אֲמַרְיָ מַלְכָא לְמַעַן מְרַחֵם אֲכַרְיָ לְמַ: אֲכַרְיָ נְיָחָא
 דְּהַלְפֵנְתָּ. לְלִלְכָא אֲכַרְיָ לְ. מְרַחֵם מְרַחֵם אֲכַרְיָ לְמַלְכָא.
 מַלְכָא אֵלֵּי לְלִלְכָא בְּרִיָּא אֲכַרְיָ. בְּרִיָּא דְּהִנְחֵי עִימָא חַל
 פְּלֵטֵמֵנְתָּ דְּאֵלֵּי דְּהַלְמֵנְתָּ אֲהַלְמֵנְתָּ. אֲנַחְתָּא דְּלֵא מְרַחֵם אֵלֵּי
 מְרַחֵם דְּהַלְמֵנְתָּ מְרַחֵם שֵׁת מְרַחֵם אֲכַרְיָ. מְרַחֵם דְּהַלְמֵנְתָּ אֵלֵּי לְ
 15 מְרַחֵם. לְפִתְּ בְּרִיָּא דְּהַלְמֵנְתָּ אֵלֵּי מְרַחֵם אֲהַלְמֵנְתָּ. אֲכַרְיָ
 דְּהַלְמֵנְתָּ לְאֵלֵּי אֲהַלְמֵנְתָּ. אֲכַרְיָ לְ מְרַחֵם אֵלֵּי לְרִיָּא מְרַחֵם
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 מְרַחֵם.

15 אֲכַרְיָ מַלְכָא מְרַחֵם דְּהַלְמֵנְתָּ אֲהַלְמֵנְתָּ. אֲכַרְיָ מְרַחֵם חַלְמֵנְתָּ
 דְּלֵא אֵלֵּי אֵלֵּי דְּהַלְמֵנְתָּ אֵלֵּי לְהַלְמֵנְתָּ. לְ אֲהַלְמֵנְתָּ. לְ אֵלֵּי
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 בְּרִיָּא אֲכַרְיָ מְרַחֵם חַלְמֵנְתָּ. מְרַחֵם מְרַחֵם לְ אֵלֵּי אֲהַלְמֵנְתָּ.
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20 אֲכַרְיָ מְרַחֵם מְרַחֵם מְרַחֵם. אֲכַרְיָ לְמַעַן מְרַחֵם מְרַחֵם לְמַ
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 מְרַחֵם. מְרַחֵם¹ לְהַלְמֵנְתָּ. מְרַחֵם מְרַחֵם לְמַ. מְרַחֵם מְרַחֵם אֵלֵּי מְרַחֵם
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¹For מְרַחֵם.

אלפון מלך — ומה בזה פנה לעמו. אלהים זירא
הילל כל מלכא. מהו מלך — תענהו המלכא. אכזה
לח צדקתו. אכזה המלך אכזה. אכזה תענהו. אכזה
מהוה לז זירא. מלך המלך תענהו כל מלך מהוה.

5 מתוך המלך לז מלכא תענהו. לז — מלכא תענהו.
מלך המלך הילל מלכא תענהו כל צדקתו. אכזה
אכזה לילל אכזה תענהו. אכזה המלך זירא.
מהוה לז מלך מלכא. מהוה לז פנהו. מהוה אכזה
לח המלך אכזה לז מלכא. מהוה לז אכזה מלכא. מהוה

10 פנהו אכזה מלך מלכא. אכזה אכזה לז מהוה. מהוה אכזה
אכזה לז מהוה המלך לח. מהוה אכזה מהוה. מהוה
אכזה מהוה המלך אכזה לז מהוה אכזה המלך מלכא
אכזה מלכא מלכא. אכזה אכזה לז מהוה. מהוה אכזה
אכזה מלכא מלכא. אכזה אכזה לז מהוה. מהוה אכזה

15 לז אכזה. מהוה מהוה המלך לילל מהוה אכזה
אכזה מהוה. אכזה לח: מהוה המלך אכזה מהוה
מהוה אכזה מהוה מהוה מהוה אכזה מהוה. מהוה
אכזה אכזה מהוה מהוה מהוה מהוה מהוה מהוה
מהוה מהוה מהוה מהוה מהוה מהוה מהוה מהוה
20 אכזה מהוה. מהוה מהוה לח.

מהוה אכזה מהוה מהוה מהוה מהוה מהוה מהוה
מהוה מהוה מהוה מהוה מהוה מהוה מהוה מהוה
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מהוה מהוה מהוה מהוה מהוה מהוה מהוה מהוה
25 מהוה מהוה מהוה מהוה מהוה מהוה מהוה מהוה
מהוה מהוה מהוה מהוה מהוה מהוה מהוה מהוה

הנה תלך ארצות לחלוק. ומה יבא לך ביום. ומה
היה לך. ומה יהיה לך. ומה יהיה לך. ומה יהיה לך.
והיה לך. ומה יהיה לך. ומה יהיה לך. ומה יהיה לך.

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היה לך. ומה יהיה לך. ומה יהיה לך. ומה יהיה לך.
והיה לך. ומה יהיה לך. ומה יהיה לך. ומה יהיה לך.
והיה לך. ומה יהיה לך. ומה יהיה לך. ומה יהיה לך.

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והיה לך. ומה יהיה לך. ומה יהיה לך. ומה יהיה לך.
והיה לך. ומה יהיה לך. ומה יהיה לך. ומה יהיה לך.
והיה לך. ומה יהיה לך. ומה יהיה לך. ומה יהיה לך.

והיה לך. ומה יהיה לך. ומה יהיה לך. ומה יהיה לך.
והיה לך. ומה יהיה לך. ומה יהיה לך. ומה יהיה לך.

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והיה לך. ומה יהיה לך. ומה יהיה לך. ומה יהיה לך.
והיה לך. ומה יהיה לך. ומה יהיה לך. ומה יהיה לך.
והיה לך. ומה יהיה לך. ומה יהיה לך. ומה יהיה לך.

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והיה לך. ומה יהיה לך. ומה יהיה לך. ומה יהיה לך.
והיה לך. ומה יהיה לך. ומה יהיה לך. ומה יהיה לך.
והיה לך. ומה יהיה לך. ומה יהיה לך. ומה יהיה לך.

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והיה לך. ומה יהיה לך. ומה יהיה לך. ומה יהיה לך.
והיה לך. ומה יהיה לך. ומה יהיה לך. ומה יהיה לך.
והיה לך. ומה יהיה לך. ומה יהיה לך. ומה יהיה לך.

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5 אֲנִי כְּמִלְכָּא דְּמִלְכָּא דְּמִלְכָּא דְּמִלְכָּא דְּמִלְכָּא דְּמִלְכָּא
 כְּמִלְכָּא דְּמִלְכָּא דְּמִלְכָּא דְּמִלְכָּא דְּמִלְכָּא דְּמִלְכָּא
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From *The Cave of Treasures*¹

כַּן חֲבֵרָא דְּחֲבֵרָא דְּחֲבֵרָא

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אֲנִי כְּמִלְכָּא דְּמִלְכָּא דְּמִלְכָּא דְּמִלְכָּא דְּמִלְכָּא
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 15 כְּמִלְכָּא דְּמִלְכָּא דְּמִלְכָּא דְּמִלְכָּא דְּמִלְכָּא דְּמִלְכָּא
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אֲנִי כְּמִלְכָּא דְּמִלְכָּא דְּמִלְכָּא דְּמִלְכָּא דְּמִלְכָּא
 כְּמִלְכָּא דְּמִלְכָּא דְּמִלְכָּא דְּמִלְכָּא דְּמִלְכָּא דְּמִלְכָּא
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¹Die Schatzhöhle, ed. Carl Bezold, Syriac and Arabic texts (Leipzig: J.C. Hinrichs'sche Buchhandlung, 1883), pp. 18ff.

חלשה תתעב: מכלל הנהג אלמא איה משהכחש רבדמש
 מנהג האדמסב מכלל ל אהג דא דא דא
 הנהגמשהמ מנהג משהמ. איה הנהגמ רבדמש
 5 הנהג: הנהג משה משה ל לוי הנהג¹. הנהג
 הנהג משהמשה משהמ. הנהג משהמ ללמא משה
 מהנהג הנהגמ אנה אנהגו הנהגמ משהמנהג
 הנהג משהמ. לנהג משהמשה הנהגמשה משהמ
 משהמ.

10 הנהג אנהגו הנהג משהמ. הנהגמשה משהמ אנהג
 הנהגמשה משהמשה הנהגמשה אלמא לחלשה תתעב
 משהמ.

מנהג האדמסב משהמ אנהג משהמ משהמ אנהג
 אלמא למהמשה משהמ משהמ אנהג משהמ משהמ
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 15 ללמא למהמשה משהמ משהמ משהמשהמ.
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 20 למהמשה משהמ משהמשהמ. מהנהג משהמשהמ
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¹Psalm 90:1.

From *Kalilag and Demnag*¹

כַּן חֲתָמָה הַחֲלִיל הַמַּחֲבֵר

5 אַחֲרַיְכֶם מַחְמַחַן אֶחָד מֵעַם אֲרָם. אֵיךְ חֲתָמָה לְדַבְּרֵי אֲרָם.
 אֶחָד מֵעַם אֲרָם לֵאמֹר לֹא מִיָּד מִיָּד פָּרָד. מִיָּד הָאֵל הָאֵל חֲתָמָה
 10 לֵאמֹר אֶחָד מֵעַם אֲרָם לְדַבְּרֵי אֲרָם מֵעַם אֲרָם מֵעַם אֲרָם.
 אֵיךְ חֲתָמָה לְדַבְּרֵי אֲרָם מֵעַם אֲרָם מֵעַם אֲרָם. מֵעַם אֲרָם
 מֵעַם אֲרָם מֵעַם אֲרָם מֵעַם אֲרָם מֵעַם אֲרָם מֵעַם אֲרָם.
 15 מֵעַם אֲרָם מֵעַם אֲרָם מֵעַם אֲרָם מֵעַם אֲרָם מֵעַם אֲרָם.
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 20 מֵעַם אֲרָם מֵעַם אֲרָם מֵעַם אֲרָם מֵעַם אֲרָם מֵעַם אֲרָם.
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¹*Kalila und Dimna*, ed. Friedrich Schulthess (Amsterdam: Apa-Philo Press, 1982), p. 48f.

INTRODUCTION TO SYRIAC

From *The Syriac Book of Medicines*¹

ܟܬܒܐ ܕܥܘܢܐ

* ܕܠ ܘܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ *

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¹*The Syriac Book of Medicines*, ed. E. A. W. Budge (London, 1913; reprint: Amsterdam: APA-Philo Press, 1976), pp. 1-3.

כַּךְ הַחֲבֵל לְפָנֶיךָ הַיְדוּשִׁים: וְנָתַן חַיֵּי
 חַיֵּי הַיְדוּשִׁים כְּשֶׁנָּתַן הַיְדוּשִׁים הַיְדוּשִׁים: וְנָתַן
 לְךָ וְיִלְחַדְתְּ אֶת כָּל הַיְדוּשִׁים הַיְדוּשִׁים: וְנָתַן
 חַיֵּי לְךָ הַיְדוּשִׁים הַיְדוּשִׁים הַיְדוּשִׁים: וְנָתַן
 כְּשֶׁנָּתַן הַיְדוּשִׁים הַיְדוּשִׁים:

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A Flood in Edessa

אֵלֶּךָ מִן הַיְדוּשִׁים, וְהַיְדוּשִׁים אֵלֶיךָ

חַיֵּי הַיְדוּשִׁים הַיְדוּשִׁים הַיְדוּשִׁים: וְנָתַן חַיֵּי
 חַיֵּי הַיְדוּשִׁים הַיְדוּשִׁים הַיְדוּשִׁים: וְנָתַן חַיֵּי
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ܡܢ ܩܢܝܢ ܕܡܠܟܘܬܐ ܕܒܒܝܠܐ *
* ܡܢ ܩܢܝܢ ܕܡܠܟܘܬܐ ܕܒܒܝܠܐ

From the *Chronicon Syriacum* of Barhebraeus (1226–1286)

ܡܢ ܩܢܝܢ ܕܡܠܟܘܬܐ ܕܒܒܝܠܐ

The Taking of Babylon (Baghdad) by Hülägi Khan¹

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ܡܢ ܩܢܝܢ ܕܡܠܟܘܬܐ ܕܒܒܝܠܐ

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¹Gregorios Bar 'Ebrāyā (Gregorius Barhebraeus), *Ktābā d-maktbānut zabnē: Gregorii Barhebraei chronicon syriacum: e codd. mss. emendatum ac punctis vocalibus adnotationibusque locupletatum* (Paris: Maisonneuve, 1890), pp. 503–6.

²The Hegira year 656 began on January 8, 1258.

³ܡܢ represents 1569: ܡ, normally 1, is 1000, and ܢ, normally 50, is 500; ܡܢ is 69 (ܡ = 60, ܢ = 9); see pp. xxiii–xxiv. This is the year 1569 of the Seleucid (Greek) era, which began in 312 B.C.

From the Reign of Baidu Khan¹

5 אַבְרָהָם אֲבִיבָא אֲבִיבָא אֲבִיבָא אֲבִיבָא אֲבִיבָא אֲבִיבָא אֲבִיבָא אֲבִיבָא אֲבִיבָא אֲבִיבָא
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¹Gregorios Bar 'Ebrāyā, *Ktābā d-maktbānut zabnē*, pp. 593-95.

Syriac-English Vocabulary

Words used primarily as nouns are listed in the emphatic state; words used primarily as adjectives are given in the absolute; regular, predictable plurals of nouns and adjectives are not indicated (see Appendix B, p. 142). Verbs are listed by root (III-weak verbs are alphabetized with *ālap* as the third radical; hollow verbs are given with *w* as the second radical). Perfect and imperfect forms are given for G-verbs. Abbreviations: abs: absolute state; act: active; const: construct state; impf: imperfect; imp: imperative; int: intransitive, pass: passive; pl: plural; pr n: proper name; pron encl: pronominal enclitic; trs: transitive.

<p>ⲁⲃⲁ <i>abā</i> pl <i>abāhē/abāhātā</i> father</p> <p>ⲁⲃⲉ <i>ebad/nēbad</i> to perish; Aph <i>awbed</i> to cause to perish</p> <p>ⲁⲃⲉⲁ <i>abgar</i> Abgar (pr n)</p> <p>ⲁⲃⲉⲁ <i>abid</i> lost</p> <p>ⲁⲃⲉⲁ <i>abiyā</i> Abijah</p> <p>ⲁⲃⲉⲁ <i>abil</i> in mourning</p> <p>ⲁⲃⲉⲁ <i>eblē</i> mourning</p> <p>ⲁⲃⲉⲁⲉⲁ <i>āguṣṭos</i> Augustus</p> <p>ⲁⲃⲉⲁⲉⲁ <i>agorsā</i> estate, farm</p> <p>ⲁⲃⲉⲁ <i>aggay</i> Aggai (pr n)</p> <p>ⲁⲃⲉⲁ <i>agges</i> see ⲁⲃⲉⲁⲉⲁ</p> <p>ⲁⲃⲉⲁ <i>egar/negor</i> to hire; <i>aggar</i> see ⲁⲃⲉⲁ</p> <p>ⲁⲃⲉⲁⲉⲁ <i>agrā</i> wage; <i>eggārā</i> rooftop</p> <p>ⲁⲃⲉⲁⲉⲁ <i>eggartā</i> letter, epistle</p>	<p>ⲁⲃⲉⲁ <i>adday</i> Addai (equated with Thaddaeus, one of the seventy-two disciples)</p> <p>ⲁⲃⲉⲁⲉⲁ <i>ādām</i> Adam</p> <p>ⲁⲃⲉⲁⲉⲁ <i>ednā</i> (f) ear</p> <p>ⲁⲃⲉⲁⲉⲁ <i>ādār</i> March</p> <p>ⲁⲃⲉⲁⲉⲁ <i>ahhel</i> see ⲁⲃⲉⲁⲉⲁ</p> <p>ⲁⲃⲉⲁⲉⲁ <i>ahhar</i> see ⲁⲃⲉⲁⲉⲁ</p> <p>ⲁⲃⲉⲁⲉⲁⲉⲁ <i>ahrōn</i> Aaron</p> <p>ⲁⲃⲉⲁ <i>aw</i> or; more than; <i>aw...aw</i> either...or; o O (voca- tive)</p> <p>ⲁⲃⲉⲁⲉⲁ <i>awbel</i> see ⲁⲃⲉⲁⲉⲁ</p> <p>ⲁⲃⲉⲁⲉⲁ <i>awdi</i> see ⲁⲃⲉⲁⲉⲁ</p> <p>ⲁⲃⲉⲁⲉⲁ <i>awda^c</i> see ⲁⲃⲉⲁⲉⲁ</p> <p>ⲁⲃⲉⲁⲉⲁ <i>uznā</i> cistern, font</p> <p>ⲁⲃⲉⲁⲉⲁⲉⲁ <i>uhdānā</i> dominion, juris- diction</p> <p>ⲁⲃⲉⲁⲉⲁ <i>awḥel</i> see ⲁⲃⲉⲁⲉⲁ</p>
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INTRODUCTION TO SYRIAC

<p>ܐܘܚܪܐ <i>awḥar</i> see ܐܘܪܐ</p> <p>ܐܘܚܪܐ <i>ukām</i> black</p> <p>ܐܘܡܝܐ <i>awmi</i> see ܐܘܡܐ</p> <p>ܐܘܡܢܐ <i>umānā</i> craftsman</p> <p>ܐܘܡܢܘܬܐ <i>umānūtā</i> trade, craft</p> <p>ܐܘܡܡܬܐ <i>ummtā</i> community, nation</p> <p>ܐܘܘܘܢܐ <i>awwānā</i> abode, lodging</p> <p>ܐܘܨܬܐܪܓܝܫܐ <i>ewstārgis</i> Eustargis (pr n)</p> <p>ܐܘܨܦܐ <i>awsep</i> see ܐܘܨܐ</p> <p>ܐܘܘܩܘܕܐ <i>awqed</i> see ܐܘܩܘܕܐ</p> <p>ܐܘܪܓܐܢܐ <i>orgānon</i> organ</p> <p>ܐܘܪܚܝܐ <i>urḥāy</i> Edessa</p> <p>ܐܘܪܚܐ <i>urḥā</i> (f) way, road</p> <p>ܐܘܪܝܐ <i>oryā</i> manger</p> <p>ܐܘܪܐ <i>ur'ā</i> (abs <i>ura'</i>) meeting, encounter</p> <p>ܐܘܪܝܫܠܝܡܐ <i>orēšlem</i> Jerusalem</p> <p>ܐܘܪܝܬܐ <i>awret</i> see ܐܘܪܐ</p> <p>ܐܘܨܦܐ <i>awšēṭ</i> see ܐܘܨܦܐ</p> <p>ܐܘܪܐ <i>ezal/nēzal</i> to go</p> <p>ܐܘܪܐ <i>aḥā</i> brother</p> <p>ܐܘܪܐ <i>aḥḥeb</i> see ܐܘܪܐ</p> <p>ܐܘܪܐ <i>ehad/nehod</i> to seize, take, shut (door); pass part (<i>aḥid</i>) has both act & pass senses, also means possessing, having, powerful; Ethpe <i>etthed</i> to be shut</p> <p>ܐܘܪܐ <i>aḥḥi</i> see ܐܘܪܐ</p> <p>ܐܘܪܐ <i>aḥmad</i> Ahmad (pr n)</p> <p>ܐܘܪܐ Aph <i>awḥar</i> to delay, tarry; Eshthaph <i>eštawḥar</i> to delay, hesitate</p> <p>ܐܘܪܐ <i>ḥrāy</i> last, hind</p> <p>ܐܘܪܐ <i>ḥrēnā/ḥrētā</i> pl <i>ḥrānē/ḥranyātā</i> other</p> <p>ܐܘܪܐ <i>iberāyā</i> Iberian, Georgian</p>	<p>ܐܘܪܐ <i>idā</i> (f, const <i>id-ḥyad-</i>, abs <i>yad</i>) pl <i>idē/idayyā</i> hand</p> <p>ܐܘܪܐ <i>aydā</i> (f) which?; <i>aydā d-</i> she who</p> <p>ܐܘܪܐ <i>izgaddā</i> ambassador, envoy</p> <p>ܐܘܪܐ <i>izgaddutā</i> embassy, message</p> <p>ܐܘܪܐ <i>iṭālyā</i> Italy</p> <p>ܐܘܪܐ <i>ak</i> like; <i>ak d-</i> as</p> <p>ܐܘܪܐ <i>aykā</i> where?</p> <p>ܐܘܪܐ <i>aykan</i> how</p> <p>ܐܘܪܐ <i>aykannā</i> how; <i>aykannā d-</i> as</p> <p>ܐܘܪܐ <i>aylēn</i> (pl) which?; <i>aylēn d-</i> those who</p> <p>ܐܘܪܐ <i>ilānā</i> tree</p> <p>ܐܘܪܐ <i>imāmā</i> by day</p> <p>ܐܘܪܐ <i>ēn</i> yes</p> <p>ܐܘܪܐ <i>aynā</i> which?; <i>aynā d-</i> he who</p> <p>ܐܘܪܐ <i>aynaw</i> for <i>aynā-(h)u</i> which is?</p> <p>ܐܘܪܐ <i>iyāspōn</i> jasper</p> <p>ܐܘܪܐ <i>iqārā</i> glory, honor</p> <p>ܐܘܪܐ <i>ēyār</i> May</p> <p>ܐܘܪܐ <i>it</i> there is/are</p> <p>ܐܘܪܐ <i>ayti</i> see ܐܘܪܐ</p> <p>ܐܘܪܐ as in ܐܘܪܐ <i>ettakki</i>, see ܐܘܪܐ</p> <p>ܐܘܪܐ <i>akwāt</i> like (prep)</p> <p>ܐܘܪܐ <i>akznā</i> likewise</p> <p>ܐܘܪܐ <i>akḥad</i> likewise</p> <p>ܐܘܪܐ <i>akḥdā</i> together</p> <p>ܐܘܪܐ <i>ekal/nekol</i> to eat</p> <p>ܐܘܪܐ <i>ākelqaršā</i> the Devil</p> <p>ܐܘܪܐ <i>akman</i> for ܐܘܪܐ <i>ak man</i> like one who, like him who, as though</p>
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INTRODUCTION TO SYRIAC

ܐܪܒܐ	<i>arba^c</i> (f), <i>arb^cā</i> (m) four; <i>arb^cābšabbā</i> Wednesday	ܒܐܬܘܢ	<i>bāt/nbut</i> to pass the night, spend the night
ܐܪܕܟܠܐ	<i>ardeklā</i> master builder	ܒܘܪܗܐ	<i>bzah/nebzoḥ</i> to penetrate
ܐܪܘܘܬܐ	<i>arzā</i> cedar, pine	ܒܘܝܢܐ	<i>bāz</i> hawk
ܐܪܝܐ	<i>aryā</i> pl - <i>yawwātā</i> lion	ܒܝܠܐ	<i>bḫil</i> idle; <i>baḫḫil</i> in vain, of no effect
ܐܪܡܝܐ	<i>ārāmā'it</i> in Aramaic	ܒܝܬܐ	<i>baḫḫāl</i> idle
ܐܪܘܫܐ	<i>era^c/nero^c</i> to meet, en- counter	ܒܝܬܐܢܐ	<i>bḫen/nebḫan</i> to conceive (child)
ܐܪܘܫܐ	<i>ar^cā</i> (abs <i>ara^c</i>) pl <i>ar^ce/</i> <i>ar^cawwātā</i> earth, land	ܒܝܬܐܢܐ	<i>baḫnā</i> conception; <i>qabbel</i> <i>baḫnā</i> to become preg- nant
ܐܪܫܐ	<i>ešad/nešod</i> to pour out, shed; Ethpe <i>etešed</i> to be spilled, shed	ܒܝܬܐܢܐ	<i>baydu</i> Baidu Khan, Ilkhan ruler, AD 1295
ܐܪܫܐ	<i>eškah/neškah</i> to find; to be able (act part <i>meškah</i>); Ethpe <i>eškah</i> to be found	ܒܝܠܐ	<i>bēl</i> Bel, supreme god of the Babylonians
ܐܪܫܐ	<i>aššar</i> see ܐܪܫܐ	ܒܝܬܐܢܐ	<i>bēm</i> judgment seat
ܐܪܫܐ	<i>ešti/neštē</i> to drink	ܐܪܫܐ	Ethpa <i>etbayyan</i> to regard, consider
ܐܪܫܐ	<i>ātā</i> pl <i>ātwātā</i> sign, token	ܐܪܫܐ	<i>bayn</i> (+ pron encl II) among, between
ܐܪܫܐ	<i>etā/nētē</i> to come; Aph <i>ayti</i> to bring, take, lead	ܐܪܫܐ	<i>baynāt</i> (+ pron encl I) among, between
ܐܪܫܐ	pl of ܐܪܫܐ	ܐܪܫܐ	<i>biš</i> bad, evil, wicked
ܐܪܫܐ	<i>atrā</i> pl - <i>rē/-rawwātā</i> place, country	ܐܪܫܐ	<i>bišutā</i> malice, evil
ܐܪܫܐ	<i>etpawšāš</i> see ܐܪܫܐ	ܐܪܫܐ	<i>bēt</i> (prep) among; see also next entry
ܐܪܫܐ	<i>b(a)</i> - (proclitic) at, in (place); on, at (time); with (instrumental)	ܐܪܫܐ	<i>baytā</i> pl <i>bāttē</i> (con st sing <i>bēt</i> -) house
ܐܪܫܐ	<i>bāju</i> Baju (pr n)	ܐܪܫܐ	<i>bēt-asirē</i> prison
ܐܪܫܐ	<i>bābel</i> Babylon	ܐܪܫܐ	<i>bēt-gubrin</i> Beit-Jubrin (pr n)
ܐܪܫܐ	<i>badgon</i> therefore, for that reason	ܐܪܫܐ	<i>bēt-wa^cdā</i> assembly hall
ܐܪܫܐ	Ethpe <i>etbhel</i> to calm down	ܐܪܫܐ	<i>bēt-ḫesdā</i> Bethesda
ܐܪܫܐ	<i>bhet/nebhat</i> to be ashamed, confused	ܐܪܫܐ	<i>baytāyā</i> household (adj)
ܐܪܫܐ	<i>bukar</i> first-born	ܐܪܫܐ	<i>bēt-lḫem</i> Bethlehem
ܐܪܫܐ	<i>burgā</i> tower, turret	ܐܪܫܐ	<i>bēt-mešutā</i> banquet hall
ܐܪܫܐ	<i>burktā</i> blessing	ܐܪܫܐ	<i>bēt-nahrin</i> Mesopotamia

- ܠܫܘܫܬܐ *bēt-sahrāyē* Beth Sahraye
(pr n)
- ܠܫܘܫܬܐ *bēt-^cwidā* Beth Awida
- ܠܫܘܫܬܐ *bēt-ṣawbā* meeting house
- ܠܫܘܫܬܐ *bēt-qbūrā* sepulchre
- ܠܫܘܫܬܐ *bēt-ibārā* Beth T'vara
- ܠܫܘܫܬܐ *bkā/nebkē* to weep, cry
- ܠܫܘܫܬܐ *bkātā* weeping
- ܠܫܘܫܬܐ *balḥod* alone (takes pron encl II)
- ܠܫܘܫܬܐ *balanay* (f) bath
- ܠܫܘܫܬܐ *bnā/nebnē* to build; Ethpe *etbni* to be built
- ܠܫܘܫܬܐ *bnayyā* pl of *brā*
- ܠܫܘܫܬܐ *benyānā* building, edifice
- ܠܫܘܫܬܐ *bnātā* pl of *bartā*
- ܠܫܘܫܬܐ *bsā/nebsē* to despise (*b-* or ^c*al*)
- ܠܫܘܫܬܐ *basbes/nbasbes* to tear to pieces
- ܠܫܘܫܬܐ *bassim* pleasant
- ܠܫܘܫܬܐ *besyānā* negligence, fine for negligence
- ܠܫܘܫܬܐ *besmā* aroma, spice, incense
- ܠܫܘܫܬܐ *bestar* behind (pron encl I)
- ܠܫܘܫܬܐ *b^cā/neb^cē* to seek, look for; Ethpe *etb^ci* to be necessary, needed
- ܠܫܘܫܬܐ *bā^cuā* request, petition
- ܠܫܘܫܬܐ *b^caṭ/neb^caṭ* to spur, urge on
- ܠܫܘܫܬܐ *ba^clā* master, husband
- ܠܫܘܫܬܐ *b^celdbābā* enemy
- ܠܫܘܫܬܐ *b^celzbob* Beelzebub
- ܠܫܘܫܬܐ Pa *baṣṣi* to search into, find out
- ܠܫܘܫܬܐ Ethpa *etbaqqi* to scrutinize
- ܠܫܘܫܬܐ *bar* (*l-bar men*) outside of
- ܠܫܘܫܬܐ *brā/nebrē* to create; Ethpe *etbri* to be created, come into existence
- ܠܫܘܫܬܐ *brā* (constr *bar-*) pl *bnayyā* (abs *bnin*) son; ܠܫܘܫܬܐ *ber* my son
- ܠܫܘܫܬܐ *bar-eggārā* pl *bar-eggārē* demon
- ܠܫܘܫܬܐ *barbārā* Barbara
- ܠܫܘܫܬܐ *barzanqā* type of armor
- ܠܫܘܫܬܐ *brik* blessed
- ܠܫܘܫܬܐ *britā* pl *brayyā/beryātā* creature
- ܠܫܘܫܬܐ *brek/nebrak* to kneel; Pa *barrek* to bless; Ethpa *etbarrak* to be blessed
- ܠܫܘܫܬܐ *bar kurār* Ibn Kurar (pr n)
- ܠܫܘܫܬܐ *bram* nonetheless, however
- ܠܫܘܫܬܐ *bar-nāšā* pl *bnay-nāšā* man, human, person
- ܠܫܘܫܬܐ *bar^calqami* Ibn al-‘Al-qami, d. 1258, vizier to Musta‘sim
- ܠܫܘܫܬܐ *barqā* lightning
- ܠܫܘܫܬܐ *b-rāšit* in the beginning
- ܠܫܘܫܬܐ *bartā* (constr *bat-*) pl *bnātā* daughter
- ܠܫܘܫܬܐ *btultā* virgin
- ܠܫܘܫܬܐ *bātar* after
- ܠܫܘܫܬܐ *bātarken* afterwards, then, next
- ܠܫܘܫܬܐ *gērā* arrow
- ܠܫܘܫܬܐ *gbā/negbē* to choose; *gbē/gabyā* chosen
- ܠܫܘܫܬܐ *gabbā* (abs *gebb*) side
- ܠܫܘܫܬܐ *gbal/negbol* to form, fashion
- ܠܫܘܫܬܐ *gabbār* mighty
- ܠܫܘܫܬܐ *gabrā* man, husband

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ܕܘܒܪܘܬܐ	<i>gabrutā</i> pl - <i>rwātā</i> deeds of renown	ܕܘܒܪܘܬܐ	<i>gelyānā</i> revelation
ܕܘܒܪܘܬܐ	<i>gabryēl</i> Gabriel	ܕܘܒܪܘܬܐ	<i>glipā</i> carving
ܕܘܒܪܘܬܐ	<i>gāgultā</i> Golgotha	ܕܘܒܪܘܬܐ	<i>glap/neglop</i> to carve
ܕܘܒܪܘܬܐ	<i>gaddā</i> luck, fortune	ܕܘܒܪܘܬܐ	<i>glāpā</i> engraving, carving
ܕܘܒܪܘܬܐ	<i>gadyā</i> pl <i>gdaiyā</i> goat	ܕܘܒܪܘܬܐ	<i>gmurtā</i> pl <i>gumrē</i> burning coal
ܕܘܒܪܘܬܐ	<i>gdalyā</i> Gedaliah (pr n)	ܕܘܒܪܘܬܐ	<i>gmir</i> perfected, made ready
ܕܘܒܪܘܬܐ	Pa <i>gaddep b-l-fal</i> to revile; Ethpa <i>etgaddap</i> to be reviled	ܕܘܒܪܘܬܐ	<i>gamlā</i> camel
ܕܘܒܪܘܬܐ	<i>gdaš/negdaš</i> to happen	ܕܘܒܪܘܬܐ	<i>gamaliel</i> Gamaliel (pr n)
ܕܘܒܪܘܬܐ	<i>gehannā</i> Gehenna, hell	ܕܘܒܪܘܬܐ	<i>gmār, la-</i> entirely, utterly
ܕܘܒܪܘܬܐ	<i>gaww</i> inside (also <i>gaww men, b-gaww, l-gaww</i>)	ܕܘܒܪܘܬܐ	<i>gennā</i> protection
ܕܘܒܪܘܬܐ	<i>gudā</i> band, company	ܕܘܒܪܘܬܐ	<i>gnab/negnob</i> to steal
ܕܘܒܪܘܬܐ	<i>gawwāyē</i> citizens	ܕܘܒܪܘܬܐ	<i>gabbār</i> mighty
ܕܘܒܪܘܬܐ	<i>gumāšā</i> pit	ܕܘܒܪܘܬܐ	<i>gensā</i> species
ܕܘܒܪܘܬܐ	<i>gumrē</i> pl of <i>gmurtā</i>	ܕܘܒܪܘܬܐ	Aph <i>agges</i> to recline at table
ܕܘܒܪܘܬܐ	<i>gār/ngur</i> to commit adultery	ܕܘܒܪܘܬܐ	Ethpe <i>etg^cel</i> to be committed, entrusted (<i>l-</i> to)
ܕܘܒܪܘܬܐ	<i>gušmā</i> (abs <i>gšum</i>) body	ܕܘܒܪܘܬܐ	<i>geppā</i> wing
ܕܘܒܪܘܬܐ	<i>gazzā</i> treasure	ܕܘܒܪܘܬܐ	<i>greb/garbā</i> leprous
ܕܘܒܪܘܬܐ	<i>gzirāyā</i> policeman	ܕܘܒܪܘܬܐ	<i>garbyā</i> the north; (<i>gabbā</i>) <i>garbyāyā</i> north side
ܕܘܒܪܘܬܐ	Ethpe <i>etgzar</i> to be circumcised	ܕܘܒܪܘܬܐ	<i>gristā</i> loaf (of bread)
ܕܘܒܪܘܬܐ	<i>gyādā</i> nerve	ܕܘܒܪܘܬܐ	<i>gerantōs</i> Gerontius
ܕܘܒܪܘܬܐ	<i>gayyāsā</i> robber	ܕܘܒܪܘܬܐ	<i>gar/neggor</i> to scrape off, erase, wipe out; to drag
ܕܘܒܪܘܬܐ	<i>gēr</i> (postpositive) but, however, for, indeed	ܕܘܒܪܘܬܐ	<i>d(a)-</i> of (prep); that (conj); who, which, that (rel conj)
ܕܘܒܪܘܬܐ	<i>glā/neglē</i> to reveal; Pa <i>galli</i> to reveal; Ethpe <i>etgli</i> to be revealed; <i>glē/galyā</i> open, revealed; <i>galyā'it</i> openly, in public	ܕܘܒܪܘܬܐ	Pa <i>dabbaḥ</i> to sacrifice
ܕܘܒܪܘܬܐ	Aph <i>agled</i> to freeze	ܕܘܒܪܘܬܐ	<i>debbhā</i> sacrifice, victim
ܕܘܒܪܘܬܐ	<i>gelyā, b-</i> openly, publicly	ܕܘܒܪܘܬܐ	<i>dbar/nedbar</i> to lead; Pa <i>dabbar</i> to rule, manage
ܕܘܒܪܘܬܐ	<i>glilā</i> Galilee	ܕܘܒܪܘܬܐ	<i>dabrā</i> wilderness
ܕܘܒܪܘܬܐ	<i>glilāyā</i> Galilean	ܕܘܒܪܘܬܐ	<i>daggāl</i> false, deceitful
		ܕܘܒܪܘܬܐ	<i>dahbā</i> gold
		ܕܘܒܪܘܬܐ	<i>dwā/nedwē</i> to be wretched
		ܕܘܒܪܘܬܐ	<i>dāwid</i> David

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ܕܘܩܪܢܐ	<i>dāwitdār</i> Dawitdar (pr n)	ܕܠܩܩܐ	<i>dleq/nedlaq</i> to be lit; Aph <i>adleq</i> to light
ܕܘܩܪܢܐ	<i>dukrānā</i> remembrance, memorial	ܕܠܩܩܐ	<i>dalqā</i> (abs <i>dleq/dlaq</i>) torch
ܕܘܩܩܬܐ	<i>dukkūtā</i> place	ܕܡܢ	<i>dam</i> (en) whether
ܕܘܩܩܬܐ	<i>dās/nduṣ</i> to exult	ܕܡܢ	<i>dmā/nedmē</i> l- to seem, be like; Ethpa <i>etdammi</i> l- to resemble
ܕܘܩܩܬܐ	<i>dān/ndun</i> to judge	ܕܡܘܬܐ	<i>dmūtā</i> pl <i>demwātā</i> form, shape, image
ܕܘܩܩܬܐ	Aph <i>adiq</i> to look out (of a window, e.g.)	ܕܡܝܩܩܐ	<i>dmek/nedmak</i> to sleep
ܕܘܩܩܬܐ	<i>durāšā</i> exercise	ܕܡܝܩܩܐ	<i>dem^cā</i> (f) tear
ܕܘܩܩܬܐ	<i>dāš/nduṣ</i> to tread; Pa <i>dayyeš</i> to trample	ܕܡܝܩܩܐ	Ethpa <i>etdammar</i> to be astonished
ܕܘܩܩܬܐ	<i>dahḥihā</i> dust, dirt	ܕܡܝܩܩܐ	Ethpe <i>etdni</i> to agree, assent
ܕܘܩܩܬܐ	<i>dahhil</i> afraid, fearful	ܕܡܝܩܩܐ	<i>dnah/nednaḥ</i> to rise (sun); Aph <i>adnaḥ</i> to make (the sun) rise
ܕܘܩܩܬܐ	<i>dhel/nedḥal</i> to be afraid; Aph <i>adhel</i> to make afraid	ܕܡܝܩܩܐ	<i>d^cek/ned^cak</i> to go out (light, lamp)
ܕܘܩܩܬܐ	<i>dehlā</i> fear	ܕܡܝܩܩܐ	<i>daqdaq</i> small; <i>daqdqē</i> the common people
ܕܘܩܩܬܐ	<i>daywā</i> evil spirit, devil	ܕܡܝܩܩܐ	<i>deqlat</i> Tigris
ܕܘܩܩܬܐ	<i>diosquros</i> Dioscurus	ܕܡܝܩܩܐ	<i>dār</i> : <i>l-dār-dārin</i> for ever and ever, for all generations
ܕܘܩܩܬܐ	<i>dil</i> (+ pron encl I) belonging to, property of	ܕܡܝܩܩܐ	<i>daryuṣ</i> Darius
ܕܘܩܩܬܐ	<i>dilānāy</i> l- belonging to, appropriate to	ܕܡܝܩܩܐ	Aph <i>adrek</i> to overtake
ܕܘܩܩܬܐ	<i>dēn</i> (postpositive) for, then, however	ܕܡܝܩܩܐ	<i>darnus</i> Darnus (pr n)
ܕܘܩܩܬܐ	<i>dēnārā</i> dinar	ܕܡܝܩܩܐ	<i>drā^cā</i> (f) arm
ܕܘܩܩܬܐ	<i>daysān</i> Daissan (river)	ܕܡܝܩܩܐ	<i>draš/nedroš^c am</i> to dispute with; Pa <i>darreš</i> to instruct; Ethpa <i>etdarraš</i> to exercise
ܕܘܩܩܬܐ	<i>diatêqê</i> διαθήκη, testament	ܕܡܝܩܩܐ	<i>dārtā</i> courtyard
ܕܘܩܩܬܐ	<i>dkā/nedkē</i> to be pure; Pa <i>dakki</i> to heal; Ethpa <i>etdakki</i> to be healed	ܕܡܝܩܩܐ	<i>dāšnā</i> gift
ܕܘܩܩܬܐ	<i>dkar/nedkar</i> to remember (pass part <i>dkir</i> has act & pass senses); Ethpe <i>etdkar</i> to remember; Ethpa <i>etdakkar</i> to be mindful of	ܕܡܝܩܩܐ	<i>hā</i> lo, behold
ܕܘܩܩܬܐ	<i>dlil</i> easy; <i>dallil</i> few	ܕܡܝܩܩܐ	Ethpa <i>ethaggi</i> to meditate
ܕܘܩܩܬܐ	<i>dālāson</i> Dalason (pr n)	ܕܡܝܩܩܐ	Ethpa <i>ethaggag</i> to imagine
		ܕܡܝܩܩܐ	<i>hegmōna</i> governor

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ܗܝܓܡܘܢܘܬܐ	<i>hegmōnutā</i> governorship	ܗܝܪܘܕܝܘܨ	<i>hērōdes</i> Herod
ܐܗܗܓܪܐ	Aph <i>ahgar</i> to become Muslim	ܗܝܪܘܡܐ	<i>hērōmā</i> aromatic spice
ܗܕܝܗܐ	<i>hādē</i> (f sing) this	ܗܝܪܟܐ	<i>hār̥kā</i> here
ܗܕܝܪܘܬܐ	<i>hdir</i> comely; <i>hdirutā</i> comeliness	ܐܗܗܗܪܐ	Aph <i>ahhar</i> to bother
ܗܕܕܡܐ	<i>haddāmā</i> member, limb	ܗܝܫܐ	<i>hāšā</i> now
ܗܘܐ	<i>hu</i> he; <i>haw</i> (m sing) that	ܐ	For roots see initial <i>ālap</i> or <i>yod</i> .
ܗܘܘܐ	<i>hwā/nehwē</i> to be	ܐ	<i>w(a)-</i> and
ܗܘܝܘܐ	<i>huyu</i> he is (for <i>hu-hu</i>)	ܘܝܘܐ	<i>wazirā</i> vizier
ܗܘܠܐܘܟܐ	<i>hulāku</i> Hülägü, Ilkhan, r. 1256–65	ܘܘܐ	<i>wāy</i> woe
ܗܘܦܐܟܐ	<i>hupākā</i> way of life	ܘܘܠܐ	<i>wālē l-</i> it is necessary for
ܗܘܝܕܝܢܐ	<i>haydēn</i> then, at that time	ܘܘܕܐܪܐ	<i>wa^cdā</i> appointed place, tryst, pledge
ܗܘܝܟܠܐ	<i>hayklā</i> temple	ܘܘܝܘܒܐ	<i>zban/nezben</i> to buy; Pa <i>zabben</i> to sell
ܗܝܐ	<i>hi</i> she; <i>hay</i> (f sing) that	ܘܘܝܘܒܢܐ	<i>zabnā</i> (abs <i>zban</i>) time; <i>zban-zban</i> from time to time; <i>ba-zban</i> Once upon a time
ܗܝܡܢܐ	<i>haymen/nhaymen b-</i> to believe in	ܘܘܕܘܘܕܐ	<i>zgōgitā</i> pl <i>-gyātā</i> glass
ܗܝܡܢܘܬܐ	<i>haymānutā</i> faith	ܘܘܝܘܕܐ	<i>zaddiq</i> righteous
ܗܝܟܘܘܬܐ	<i>hākwāt</i> likewise	ܘܘܕܘܘܕܐ	<i>zādeq</i> meet, fit, right
ܗܝܟܠܐ	<i>hākēl</i> thus, therefore	ܘܘܝܘܕܐ	<i>zhir</i> wary; <i>zhirā^cit</i> securely
ܗܝܟܐܢܐ	<i>hākan</i> thus	ܘܘܝܘܕܐ	Pa <i>zahhar^cal</i> to warn against; Ethpa <i>ezdahhar b-</i> to beware of, watch over
ܗܝܟܐܢܢܐ	<i>hākannā</i> thus	ܘܘܝܘܕܐ	<i>zahrā</i> brightness (of fire, e.g.)
ܗܝܠܝܢܐ	<i>hālēn</i> these (pl)	ܘܘܝܘܕܐ	Pa <i>zayyah^c</i> to solemnize, accompany in procession
ܗܝܠܝܩܐ	Pa <i>hallek</i> to walk; to make (someone) walk	ܘܘܕܐܪܐ	<i>zā^c/nzu^c</i> to tremble; Ettaph <i>ettziḥ</i> to be terrified
ܗܝܠܠܐ	Pa <i>hallel</i> to praise; Aph <i>ahhel b-</i> to mock	ܘܘܕܐܪܐ	<i>zkā/nezkē</i> to conquer, overthrow, overcome
ܗܝܠܘܟܐ	Aph <i>ahmi men</i> to neglect, disregard	ܘܘܕܐܪܐ	<i>zākutā</i> victory
ܗܝܠܢܐ	<i>hānā</i> (m sing) this	ܘܘܕܐܪܐ	<i>zkaryā</i> Zacharias
ܗܝܠܢܐ	<i>hānon</i> (m pl) those	ܘܘܕܐܪܐ	<i>zalliqā</i> ray
ܗܝܠܢܐ	<i>hennon</i> (m pl) they		
ܗܝܠܢܐ	<i>hpak/nehpok</i> to return (int); ~ <i>b-</i> to go back on; Pa <i>happek</i> to return (trs), convert; Ethpa <i>ethappak</i> to be turned around, converted		

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ܙܡܘܪܐ, zāmōrā psalm	ܫܒܘܫܐ, ḥbaš/nehboš to imprison
ܙܡܘܪܐܝܬܐ, zmirā psalm	ܫܒܘܫܐܝܬܐ, ḥabšušā pl -šyātā beetle
ܙܡܘܢܐ, Pa zammen to invite	ܫܒܘܫܐܝܬܐ, ḥgis lame
ܙܡܘܢܐܝܬܐ, Pa zammar to sing psalms	ܫܒܘܫܐܝܬܐ, ḥgir lame, crippled
ܙܡܘܪܕܐܝܬܐ, zmargdā emerald	ܫܒܘܫܐܝܬܐ, ḥgar/nehgar to be lame;
ܙܢܐ, znā pl znayyā (abs zan pl znin) kind, sort; manner; ba-znā in a (like) manner	Aph aḥgar to stumble, waiver, ~ ʿal qupsā to stumble on a pebble
ܙܢܐܝܬܐ, znā/nezne b- to commit adultery with	ܫܒܘܫܐܝܬܐ, ḥad/ḥdā one; ḥad ʿam ḥad with one another
ܙܢܘܬܐܝܬܐ, zānyutā adultery	ܫܒܘܫܐܝܬܐ, ḥdi/nehdē to rejoice, be glad
ܙܘܪܐ, zʿōr small, little, in- significant	ܫܒܘܫܐܝܬܐ, ḥadbšabbā Sunday
ܙܘܪܐܝܬܐ, Ethpal ezdaʿzaʿ to totter	ܫܒܘܫܐܝܬܐ, ḥdādā one another
ܙܘܪܐܝܬܐ, zʿip angry	ܫܒܘܫܐܝܬܐ, ḥadutā (abs ḥadwā) glad- ness
ܙܘܪܐܝܬܐ, zʿiputā anger	ܫܒܘܫܐܝܬܐ, ḥadyā breast, chest
ܙܘܪܐܝܬܐ, zāqōpā crucifier	ܫܒܘܫܐܝܬܐ, ḥdar/nehdor and nehdar to surround (b-, l-); ḥdār around (+ pron encl II)
ܙܘܪܐܝܬܐ, zqipā cross; crucified	ܫܒܘܫܐܝܬܐ, ḥdat/ḥadtā (emph ḥadtā -ē/ḥdattā ḥadtātā) new
ܙܘܪܐܝܬܐ, zqap/nezqop to raise up, crucify; Ethpe ezdqep to be crucified	ܫܒܘܫܐܝܬܐ, Pa ḥawwi to show
ܙܘܪܐܝܬܐ, zqar/nezqor to compose, form	ܫܒܘܫܐܝܬܐ, ḥawwā Eve
ܙܘܪܐܝܬܐ, zraʿ/nezroʿ to sow	ܫܒܘܫܐܝܬܐ, ḥāb/nhub to succumb, be conquered; Pa ḥayyeb to find guilty, condemn
ܙܘܪܐܝܬܐ, zartā pl -ē span	ܫܒܘܫܐܝܬܐ, ḥawbā trespass, guilt, ill
ܙܘܪܐܝܬܐ, ḥērā nobleman	ܫܒܘܫܐܝܬܐ, ḥawbtā debt
ܙܘܪܐܝܬܐ, ḥab/nehḥob to burn, be set on fire; Aph aḥḥeb to love	ܫܒܘܫܐܝܬܐ, ḥawdā tiara
ܙܘܪܐܝܬܐ, ḥbušyā imprisonment; bēt- ḥbušyā prison, jail	ܫܒܘܫܐܝܬܐ, l-ḥudrā round about, all around
ܙܘܪܐܝܬܐ, ḥbat/nehboṭ to beat; Pa ḥabbet to keep on beat- ing	ܫܒܘܫܐܝܬܐ, ḥāt/nhuṭ to sew, stitch
ܙܘܪܐܝܬܐ, ḥabbib beloved	ܫܒܘܫܐܝܬܐ, ḥuyālā strength
ܙܘܪܐܝܬܐ, ḥbaš/nehboš to crowd, throng together	ܫܒܘܫܐܝܬܐ, ḥulmānā health, recovery
ܙܘܪܐܝܬܐ, ḥabrā friend, companion	ܫܒܘܫܐܝܬܐ, ḥulānā hole in the ground
	ܫܒܘܫܐܝܬܐ, ḥummā heat
	ܫܒܘܫܐܝܬܐ, ḥunyā Huniah (pr n)
	ܫܒܘܫܐܝܬܐ, ḥās/nḥus to have pity

INTRODUCTION TO SYRIAC

ܗܘܨܢܐ	<i>hawsānā</i> pity; <i>dlā-hawsān</i> pitiless	ܗܠܘܠܐ	<i>hlōlā</i> marriage
ܗܘܨܪܢܐ	<i>husrānā</i> damage, loss	ܗܠܝܡ	<i>hlim</i> sound, correct
ܗܐܪ	<i>hār/nhūr l-</i> to look, gaze at, <i>b-</i> pay heed to	ܗܠܡ	Aph <i>aḥlem</i> to cure, make whole
ܗܘܘܘܪܐ	<i>hewwār</i> white; Pa <i>hawwar</i> to whiten	ܗܠܦ	<i>hlāp</i> (+ pron encl II) on ac- count of, for the sake of, instead of
ܗܘܨܒܢܐ	<i>hušbānā</i> reckoning; <i>dlāhušbān</i> without limit	ܗܡܝܪܐ	<i>hmirā</i> leaven
ܗܘܨܗܘܪܐ	<i>hṣā/nehzē</i> to see; Ethpe <i>ethzi</i> to be seen, appear	ܗܡܪܐ	<i>hamrā</i> wine; <i>hmarā</i> don- key, ass
ܗܘܨܘܘܪܐ	<i>hezwā</i> vision	ܗܡܡܫܐ	<i>hammeš</i> (f), <i>hammšā</i> (m) five; <i>hammšābšabbā</i> Thursday
ܗܘܨܘܩܐ	<i>hzaq/nehzoq</i> to travel, journey	ܗܡܡܘܬܐ	<i>hemuntā</i> rage
ܗܘܨܘܬܐ	<i>hzātā</i> sight	ܗܡܢܐ	Ethpa <i>ethanni</i> to lean, rely
ܗܘܨܘܦܐ	<i>haṭṭāyā</i> sinner	ܗܡܢܐ	<i>hannā</i> lap
ܗܘܨܘܦܐ	<i>hṭap/nehṭop</i> to snatch, take away	ܗܡܢܘܬܐ	<i>hānutā</i> pl - <i>nwātā</i> s hop, stall
ܗܘܨܘܩܐ	<i>hayy</i> living, alive	ܗܡܢܐ	<i>hnig</i> doleful
ܗܘܨܘܩܐ	<i>hyā/nehhē</i> and <i>nēhē</i> to live; Aph <i>aḥhi</i> to give life	ܗܡܢܐ	<i>hnan</i> we; <i>hannān</i> Hannan (pr n)
ܗܘܨܘܩܐ	<i>hayyē</i> (pl) life	ܗܡܢܐ	<i>hānpā</i> pagan
ܗܘܨܘܩܐ	<i>hayyābā</i> evildoer, tres- passer	ܗܡܢܐ	<i>hanputā</i> paganism
ܗܘܨܘܩܐ	<i>hayyutā</i> pl - <i>ywātā</i> animal; living things, life (collective)	ܗܡܢܐ	<i>hnaq/nehnoq</i> to choke, smother, drown (trs); Ethpe <i>ethneq</i> to be drowned, choked
ܗܘܨܘܩܐ	Pa <i>hayyel</i> to confirm, strengthen, comfort; Ethpa <i>ethayyal</i> to be strong	ܗܡܢܐ	<i>hesdā</i> shame, reproach
ܗܘܨܘܩܐ	<i>haylā</i> might, power	ܗܡܢܐ	<i>hassir</i> lacking, missing
ܗܘܨܘܩܐ	<i>haylutā</i> pl - <i>lawwātā</i> host, company	ܗܡܢܐ	Ethpa <i>ethappi</i> <i>al</i> to be hidden from
ܗܘܨܘܩܐ	<i>hayltān</i> strong, mighty; <i>māryā hayltānā</i> the Lord God Sabaoth	ܗܡܢܐ	<i>hpiṭ</i> earnest, assiduous; <i>hpiṭā'it</i> earnestly
ܗܘܨܘܩܐ	<i>hakkim</i> wise	ܗܡܢܐ	<i>haššā</i> rear; <i>nāṭar-haššā</i> bodyguard
ܗܘܨܘܩܐ	<i>hekmtā</i> wisdom	ܗܡܢܐ	<i>hrab/nehrob</i> to lay waste; <i>hreb/harbā</i> desolate, un- inhabited
ܗܘܨܘܩܐ	<i>hālā</i> sand	ܗܡܢܐ	<i>hrōrā</i> eye (of a needle)
		ܗܡܢܐ	<i>hraṭ/nehroṭ</i> to scratch

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- ܚܪܝܦ *ħarrip* severe, sharp
 ܚܪܩܢܐ *ħrak/nehrok* to burn; Ethpe
 ethrek to be burned,
 singd
 ܚܪܩܢܐ *ħreš/nehraš* to be silent;
 ħreš/ħaršā dumb, deaf
 mute
 ܚܪܩܢܐ *ħartā, b-* in the end,
 finally
 ܚܪܩܢܐ *ħaššā* disease, sickness;
 sorrow, passion
 ܚܪܩܢܐ *ħšab/nehšob* to count,
 reckon; Ethpa *ethaššab*
 to plan, plot, think,
 meditate
 ܚܪܩܢܐ *heššōkā* darkness
 ܚܪܩܢܐ *ħšek/nehšak* to grow dark
 (used impersonally in
 the 3rd fem sing)
 ܚܪܩܢܐ *heškā* darkness
 ܚܪܩܢܐ *haš/nehhaš* to be sad, sor-
 row, suffer
 ܚܪܩܢܐ *hātā* pl *ahwātā* sister
 ܚܪܩܢܐ *hattit* accurate
 ܚܪܩܢܐ *ħtam/nehptom* to seal
 ܚܪܩܢܐ *hātmā* seal
 ܚܪܩܢܐ *ħatnā* bridegroom

 ܚܪܩܢܐ *tāb* good; very
 ܚܪܩܢܐ *tebbā* fame, report
 ܚܪܩܢܐ *tabbulārā* tabularius, regis-
 trar of tribute
 ܚܪܩܢܐ *tba^c/netba^c* to seal; to sink
 (int); Pa *tabbā^c* to sink
 (trs); Ethpe *ettba^c* to be
 imprinted
 ܚܪܩܢܐ *tab^cā* seal
 ܚܪܩܢܐ *tābtā* good (thing, deed)
- ܚܪܩܢܐ Pa *tayyeb* to prepare; Ethpa
 ettayyab to be ready,
 present, at hand
 ܚܪܩܢܐ *tubān/-āni* blessed,
 beatified
 ܚܪܩܢܐ *tulā^cā* heavy sleep, stupor
 ܚܪܩܢܐ Aph *aṭip* to overwhelm,
 deluge
 ܚܪܩܢܐ *tupsā* type, symbol, like-
 ness
 ܚܪܩܢܐ *turā* mountain; *ṭawrā*
 (*saggi'ā*) for a long time
 ܚܪܩܢܐ *tayyeb* see ܚܪܩܢܐ
 ܚܪܩܢܐ *taybutā* kindness, favor
 ܚܪܩܢܐ *tiberis* Tiberius
 ܚܪܩܢܐ *tiṭikos/ṭayṭikos* parrot
 ܚܪܩܢܐ *tayyāyā* Arab
 ܚܪܩܢܐ *ṭimā* (usually pl) price,
 value
 ܚܪܩܢܐ *tāk* τάχα, perhaps
 ܚܪܩܢܐ *taksā, ṭeksā* order, rank;
 rite, liturgy
 ܚܪܩܢܐ *ṭalyā/ṭlitā* pl *ṭlāyē/ṭalyātā*
 (abs *ṭlē* pl *ṭleyn*) child
 ܚܪܩܢܐ *ṭalyutā* childhood
 ܚܪܩܢܐ Ethpa *ettallaq* to be
 finished, vanish
 ܚܪܩܢܐ *t^cā/net^cē* to wander, go
 astray; *t^cē/ta^cyā* astray;
 Ethpe *ett^ci* to be forgot-
 ten, be negligible
 ܚܪܩܢܐ for ܚܪܩܢܐ ܚܪܩܢܐ,
 &c. see ܚܪܩܢܐ
 ܚܪܩܢܐ Ethpa *ettarri* to dash, beat
 against
 ܚܪܩܢܐ *ṭrunā* tyrant
 ܚܪܩܢܐ Pa *ṭašši* to hide, conceal;
 Aph *aṭši* to store in a se-
 cret place; Ethpa *ettāšši*
 to hide oneself

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ܐܘܒܠ	Aph <i>awbel</i> to carry, take	ܐܘܠܕܐ	<i>iled/nêlad</i> to give birth to, bear, beget
ܐܘܒܒܫܐ	Pa <i>yabbeš</i> to dry (trs)	ܐܘܠܕܐܘܠܕܐ	<i>yâlôdâ</i> parent
ܐܘܒܫܐܘܠܐ	<i>yabšâ</i> dry land	ܐܘܠܐ	Aph <i>aylel</i> to cry out, howl
ܐܘܒܫܐܘܠܐ	<i>yad, b-yad</i> through, by, by means of (see <i>idâ</i>)	ܐܘܠܠܐ	<i>illtâ</i> pl <i>yallâtâ</i> shout, wail, cry
ܐܘܐܘܕܐ	Aph <i>awdi</i> to confess, acknowledge	ܐܘܠܐܘܠܐ	<i>ilep/nêlap</i> to learn (impt <i>ilap</i>)
ܐܘܐܘܕܐܘܠܐ	<i>yâdo^câ</i> expert	ܐܘܠܐܘܠܐܘܠܐ	<i>imâ/nêmê</i> to swear; Aph <i>awmi</i> to make (someone) swear, bind with an oath
ܐܘܐܘܕܐܘܠܐ	<i>idi^c</i> known, evident; <i>idi^câⁱ</i> clearly, evidently	ܐܘܠܐܘܠܐܘܠܐ	<i>yammâ</i> pl <i>yammê</i> sea
ܐܘܐܘܕܐܘܠܐ	<i>ida^c/nedda^c</i> to know; Aph <i>awda^c</i> to inform, make known; Ethpe <i>etida^c</i> to be known; Eshtaph <i>eštawda^c</i> to recognize, perceive, understand	ܐܘܠܐܘܠܐܘܠܐܘܠܐ	<i>yamminâ</i> right (hand, side)
ܐܘܐܘܕܐܘܠܐ	<i>yâd^câ</i> acquaintance	ܐܘܠܐܘܠܐܘܠܐܘܠܐ	Aph <i>awsep</i> to add, go on (to say, e.g.); Ettaph <i>et-tawsap</i> to increase
ܐܘܐܘܕܐܘܠܐܘܠܐ	<i>ida^ctâ</i> knowledge	ܐܘܠܐܘܠܐܘܠܐܘܠܐ	<i>yâ^citâ</i> pl <i>yâ^cyâtâ</i> battlement
ܐܘܐܘܕܐܘܠܐܘܠܐ	<i>yab</i> (perf only; impf <i>nettel</i>) to give	ܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐ	<i>ya^cqob</i> Jacob
ܐܘܐܘܕܐܘܠܐܘܠܐܘܠܐ	<i>yâhōbâ</i> giver	ܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐ	<i>iqed/nêqad</i> to burn (int), catch fire; Aph <i>awqed</i> to burn (trs)
ܐܘܐܘܕܐܘܠܐܘܠܐܘܠܐܘܠܐ	<i>ihud</i> (- <i>yhud</i>) Judaea	ܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐ	<i>yaqqir</i> heavy; noble, honored
ܐܘܐܘܕܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐ	<i>ihudâ/yudâ</i> Judah, Judas	ܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐ	Pa <i>yaqqar</i> to honor
ܐܘܐܘܕܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐ	<i>yudâyâ</i> (- <i>yhudâyâ</i>) Jew	ܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐ	<i>iqārâ</i> honor
ܐܘܐܘܕܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐ	<i>yōhannān</i> John	ܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐ	<i>yarḥâ</i> (abs <i>irah</i>) month
ܐܘܐܘܕܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐ	<i>yulpānâ</i> learning, teaching, doctrine	ܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐ	<i>yārī^ctâ</i> tent
ܐܘܐܘܕܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐ	<i>yawmâ</i> pl - <i>ē/-ātâ</i> (abs/constr <i>yōm</i>) day	ܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐ	<i>iret/nêrat</i> to inherit; Aph <i>awret</i> to bequeathe to
ܐܘܐܘܕܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐ	<i>yawmānâ</i> today	ܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐ	<i>yārtutâ</i> inheritance
ܐܘܐܘܕܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐ	<i>yawnāyâ</i> Ionian, Greek	ܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐ	<i>išō^c</i> Jesus
ܐܘܐܘܕܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐ	<i>yōsep</i> Joseph	ܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐ	Aph <i>awšet</i> to hold out, offer
ܐܘܐܘܕܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐ	<i>yuqrâ</i> burden	ܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐ	<i>iteb/netteb</i> to sit, stay, dwell; <i>yāteb-wa^cdâ</i> page
ܐܘܐܘܕܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐ	<i>yordnān</i> Jordan	ܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐ	<i>yattir men</i> more than; <i>yattirâⁱ</i> it more, all the more; especially
ܐܘܐܘܕܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐ	<i>iḥidāy</i> only, sole		
ܐܘܐܘܕܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐ	Aph <i>awhel</i> to become exhausted		

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ܦܝܬܬܐ	Pa <i>yattar</i> to increase	ܠܬܐ	<i>klā/neklē</i> to forbid, withhold; Ethpe <i>etkli</i> to be withheld; <i>etkalyat tba^ctā mennhon</i> they were exempted from taxes
ܟܝܒܐ	<i>kēbā</i> sickness, pain	ܟܠܝܬܐ	<i>klilā</i> crown
ܟܝܡܬܐ	<i>kemat</i> that is, that is to say, id est	ܟܠܝܦܐܗ	<i>kālīpāh</i> caliph
ܟܝܢܐ	<i>kēnā</i> just; <i>kēnā'it</i> justly	ܟܠܠܐ	Pa <i>kallel</i> to crown; to surround (with a wall); Ethpa <i>etkallal b-</i> to be adorned with
ܟܝܢܘܬܐ	<i>kēnutā</i> justice	ܟܠܡܐ ܕ	<i>kollmā d-</i> whenever
ܟܝܦܐ	<i>kēpā</i> (f) stone, rock; (m) Peter	ܟܠܡܝܕܡܐ	<i>kollmeddem</i> everything
ܟܝܒܐܪܐ	<i>kbar</i> doubtless; perchance	ܟܠܢܐܫ	<i>kollnāš</i> everybody
ܟܝܕܐ	<i>kad</i> when, as (conj)	ܟܠܠܐ ܕܝܗܘܐ	<i>koll^ceddān</i> every moment
ܟܝܗܗܢܐ	Pa <i>kahhen</i> to serve as a priest, perform priestly functions	ܟܠܠܐ ܕܝܗܘܐ	Pa <i>kalleš</i> to plaster, whitewash
ܟܝܗܢܐ	<i>kāhnā</i> priest	ܟܠܠܐ ܕܝܗܘܐ	<i>kollšā^c</i> always, constantly
ܟܝܗܢܘܬܐ	<i>kāhnūtā</i> priesthood	ܟܠܠܐ ܕܝܗܘܐ	<i>kalltā</i> bride
ܟܝܗܢܝܐ	<i>kāhnāy</i> priestly	ܟܠܡܐ (+ ܐܒܫ ܦܠ)	<i>kmā</i> (+ abs pl) how, how much, how many; <i>kmā d-</i> inasmuch as, just as
ܟܝܘܟܒܐܪܐ	<i>kawkbā</i> star, heavenly body	ܟܠܡܝܩܬܐ	<i>kmāyutā</i> quantity, amount
ܟܠܠܐ	<i>koll</i> variant spelling of ܟܠܠܐ, q.v.	ܟܠܡܝܪܐ	<i>kmir</i> sad, gloomy
ܟܠܡܝܪܐ	<i>kumrā</i> priest	ܟܠܡܝܪܐ	Ethpe <i>etkmar</i> to be sad
ܟܠܡܝܪܐ	<i>kosraw</i> Chosroës	ܟܠܡܝܪܐ	<i>ken</i> and so, and then
ܟܠܡܝܪܐ	<i>kurdāyā</i> Kurd	ܟܠܡܝܪܐ	Ethpa <i>etkanni</i> to be called
ܟܠܡܝܪܐ	<i>kurhānā</i> disease	ܟܠܡܝܪܐ	<i>knuštā</i> assembly, synagogue
ܟܠܡܝܪܐ	<i>kursyā</i> pl - <i>sawwātā</i> seat, throne	ܟܠܡܝܪܐ	<i>knišūtā</i> sum, total
ܟܠܡܝܪܐ	<i>kureš</i> Cyrus	ܟܠܡܝܪܐ	<i>knaš/neknoš</i> to gather; Pa <i>kanneš</i> to take in, bring together; Ethpa <i>etkannaš</i> to be gathered together
ܟܠܡܝܪܐ	<i>kawwtā</i> pl <i>kawwē</i> (abs <i>kawwā</i> pl <i>kawwin</i>) (f) opening, aperture	ܟܠܡܝܪܐ	<i>kenšā</i> crowd, multitude
ܟܠܡܝܪܐ	<i>kay</i> truly, now, then (particle of emphasis)	ܟܠܡܝܪܐ	<i>ksā/nekseē</i> to clothe, cover; Pa <i>kassi</i> to clothe, cover over, hide
ܟܠܡܝܪܐ	<i>kyānā</i> nature	ܟܠܡܝܪܐ	<i>kesyā, b-</i> secretly
ܟܠܡܝܪܐ	<i>kyānāy</i> pertaining to nature		
ܟܠܡܝܪܐ	<i>koll</i> (+ abs) every, (+ emph or pron encl) all		

INTRODUCTION TO SYRIAC

ܟܥܦܐ	<i>kespā</i> money, silver	ܐ	<i>l(a)</i> - to, for (prep); non-obligatory direct-object marker
ܟܦܢܐ	<i>kpen/nekpan</i> to hunger; <i>kpen/kapnā</i> hungry	ܐܘܪܐ	<i>lā/nēlē</i> to toil; <i>lē</i> pl <i>leyn</i> (emph ܐܘܪܐ <i>layā</i> pl ܐܘܪܐ <i>lāyyā</i>) weary, fatigued
ܟܦܪܐ	<i>kpar/nekpor b-</i> to deny, renounce	ܟܘܪܐ	<i>leutā</i> labor, trouble
ܟܪܐ	<i>kri/nekre l-</i> to be sad (impers 3rd fem sing, <i>keryat lhon</i> 'they grew sad'); <i>karyā l-</i> it is sad	ܟܘܪܐ	<i>lebbā</i> heart
ܟܪܘܦܐ	Ethpe <i>etkrah</i> to get sick, fall ill	ܟܘܪܐ	Ethpa <i>etlabbab</i> to take heart
ܟܪܝܐ	Aph <i>akrez</i> to proclaim, announce, preach; Ethpe <i>etkrez</i> to be broadcast	ܟܘܪܐ	<i>lbušā</i> clothing, garment
ܟܪܝܘܢܐ	<i>kārōzā</i> announcer, proclaimer	ܟܘܪܐ	<i>lbib</i> audacious, bold
ܟܪܝܘܬܐ	<i>kārōzutā</i> preaching, gospel	ܟܘܪܐ	<i>lbiš</i> wearing, clothed
ܟܪܝܘܬܐ	<i>krih</i> sick, ill	ܟܘܪܐ	<i>lbak/nelbok</i> to grasp, hold
ܟܪܝܘܬܐ	<i>karyutā</i> distress	ܟܘܪܐ	<i>lbeš/nelbaš</i> to wear, put on; Aph <i>albeš</i> to clothe
ܟܪܝܘܬܐ	<i>krak/nekrok</i> to wrap, roll; Pa <i>karrek</i> to twist; Ethpa <i>etkarrak</i> to be turned, twisted, wander about	ܟܘܪܐ	<i>law</i> = <i>lā-(h)u</i> is not; also as negative prefix as in <i>law saggi</i> not much, not very
ܟܪܝܘܬܐ	<i>karkā</i> walled city	ܟܘܪܐ	<i>lwā/nelwē</i> to accompany, follow
ܟܪܝܘܬܐ	<i>karmā</i> vineyard	ܟܘܪܐ	<i>lubābā</i> encouragement
ܟܪܝܘܬܐ	<i>karsā</i> (abs/const <i>kres</i>) belly, womb	ܟܘܪܐ	<i>luhāmā</i> threat
ܟܪܝܘܬܐ	<i>krestyānā</i> Christian	ܟܘܪܐ	<i>lāt/nluṭ</i> to curse
ܟܪܝܘܬܐ	Ethpe <i>etkši</i> to be piled up, to be burdensome	ܟܘܪܐ	<i>luqdam</i> first of all, before, previously
ܟܪܝܘܬܐ	Aph <i>akšel</i> to offend	ܟܘܪܐ	<i>lwāt</i> with, in the presence of (+ pron encl I)
ܟܪܝܘܬܐ	<i>ktab/nektob</i> to write; Ethpe <i>etkteb</i> to be written, inscribed, enrolled	ܟܘܪܐ	<i>lhod</i> alone
ܟܪܝܘܬܐ	<i>ktābā</i> book, scripture	ܟܘܪܐ	<i>lahmā</i> bread, food
ܟܪܝܘܬܐ	<i>katpā</i> pl -ē/-ātā (f) shoulder	ܟܘܪܐ	Pa <i>lahheš</i> to whisper
ܟܪܝܘܬܐ	Pa <i>kattar</i> to tarry	ܟܘܪܐ	<i>layt</i> there is/are not
		ܟܘܪܐ	<i>lēlyā</i> pl <i>laylē/laylawwātā</i> night
		ܟܘܪܐ	<i>lam</i> indicates that the phrase in which it occurs is a quotation
		ܟܘܪܐ	<i>l-mā</i> lest

SYRIAC-ENGLISH VOCABULARY

ܠܡܢܐ	<i>l-mānā</i> why?, what for?	ܡܘܫܒܬܐ	<i>mawhabtā</i> gift
ܠܡܦܕܐ	<i>lampêdā</i> lamp	ܡܘܫܗܐ	<i>muhhā</i> brain
ܠܡܦܕܐ	<i>lampêdā</i> lamp	ܡܘܫܠܐ	<i>moklā</i> <i>μοχλός</i> , bar, bolt
ܠܠ	<i>l'el</i> above; <i>l'el men</i> over	ܡܘܠܕܐ	<i>mawlādā</i> birth
ܠܠܡܢܐ	<i>l'es/nel'as</i> to partake, eat	ܡܘܡܐ	<i>mumā</i> blemish, flaw; <i>mawmē</i> see ܡܘܡܐ
ܠܠܡܢܐ	<i>lput</i> according to, in proportion to	ܡܘܡܬܐ	<i>mawmtā</i> oath
ܠܠܡܢܐ	<i>leššānā</i> tongue, language	ܡܘܫܬܐܦܫܬܐ	<i>musta'šem</i> <i>Musta'šim</i> , last Abbasid caliph, r. 1242–58
ܡܐ	<i>mā</i> what?; <i>l-mā</i> lest	ܡܘܫܬܐܦܫܬܐ	<i>māš/nmuš</i> to touch, feel
ܡܐ	<i>mā d-</i> when, at such time as; whatever	ܡܘܫܬܐܦܫܬܐ	<i>mušē</i> Moses
ܡܡܠܐ	<i>meklā</i> food	ܡܘܫܬܐܦܫܬܐ	<i>miš/nmut</i> to die; <i>Aph amit</i> to put to death, cause to die
ܡܡܠܐܡܐ	<i>mēm̄rā</i> sermon, word	ܡܘܫܬܐܦܫܬܐ	<i>mawtā</i> death
ܡܡܠܐܡܐ	<i>mānā</i> vessel; garment	ܡܘܫܬܐܦܫܬܐ	<i>mzi'ānāy</i> pertaining to motion
ܡܡܠܐܡܐ	<i>metitā</i> coming, advent	ܡܘܫܬܐܦܫܬܐ	<i>mḥā/nemḥē</i> <i>al</i> to smite
ܡܡܠܐܡܐ	<i>mabbu'ā</i> spring, source	ܡܘܫܬܐܦܫܬܐ	<i>mehdā</i> immediately
ܡܡܠܐܡܐ	<i>mab'ad</i> remote, far off	ܡܘܫܬܐܦܫܬܐ	<i>mḥutā</i> pl <i>mahwātā</i> wound
ܡܡܠܐܡܐ	<i>magdlā</i> tower	ܡܘܫܬܐܦܫܬܐ	<i>mehziṭā</i> mirror
ܡܡܠܐܡܐ	<i>magdlāy</i> Magdalene	ܡܘܫܬܐܦܫܬܐ	<i>mḥaṭṭā</i> needle
ܡܡܠܐܡܐ	<i>madatā</i> tribute	ܡܘܫܬܐܦܫܬܐ	<i>mḥir</i> delaying (<i>Aph act</i> part, from confusion between ܡܘܫܬܐܦܫܬܐ and ܡܘܫܬܐܦܫܬܐ, q.v.)
ܡܡܠܐܡܐ	<i>madbhā</i> altar	ܡܘܫܬܐܦܫܬܐ	<i>Ethpa etmahḥal</i> to grow feeble
ܡܡܠܐܡܐ	<i>madbrā</i> wilderness	ܡܘܫܬܐܦܫܬܐ	<i>mḥār</i> tomorrow
ܡܡܠܐܡܐ	<i>mdabbrānā</i> leader, guardian	ܡܘܫܬܐܦܫܬܐ	<i>mahšabtā</i> calculation
ܡܡܠܐܡܐ	<i>mdittā</i> pl <i>mdinātā</i> city; <i>men mdinā la-mdinā</i> from city to city	ܡܘܫܬܐܦܫܬܐ	<i>mṭā/nemṭē</i> to arrive, befall; <i>mṭāy</i> it fell his lot (<i>d-</i> to do something); <i>Pa mṭṭi</i> <i>l-</i> to arrive at
ܡܡܠܐܡܐ	<i>madnhā</i> (abs/const <i>madnah</i>) orient, east	ܡܘܫܬܐܦܫܬܐ	variant spelling of <i>meṭṭul</i> , see next entry
ܡܡܠܐܡܐ	<i>mādēn</i> then, therefore		
ܡܡܠܐܡܐ	<i>meddem</i> thing, something, anything, whatever		
ܡܡܠܐܡܐ	<i>mhir</i> skilled, trained		
ܡܡܠܐܡܐ	<i>Ethpa etmahhar</i> to be skilled, be instructed		
ܡܡܠܐܡܐ	<i>mawblā</i> (abs/const <i>mawbal</i> , f) burden, load		
ܡܡܠܐܡܐ	<i>moglāyā</i> Mongol		

INTRODUCTION TO SYRIAC

ܡܬܘܠ	<i>meṭṭul</i> according to, on account of, concerning, for; <i>meṭṭul d-</i> for, because	ܡܚܬܒܢܘܬܐ	<i>maktbānūtā</i> enrollment, census
ܡܬܘܠܐܝܬܐ	<i>meṭṭlāt-</i> form of <i>meṭṭul</i> when followed by enclitic pronouns I	ܡܠܐ	<i>mlā/nemlē</i> to be full; <i>mlē/malyā</i> full; Pa <i>malli</i> to fill (trs); Ethpe <i>etmli</i> to be filled; Ethpa <i>etmalli</i> to be filled, fulfilled; Shaph <i>šarili</i> to do thoroughly, complete; Eshtaph <i>eštamli</i> to be finished, at an end
ܡܬܪܐ	<i>meṭrā</i> rain	ܡܠܐܟܐ	<i>malakā</i> angel
ܡܬܪܦܐ	<i>meṭrap temrā d-^caynā</i> , <i>ak</i> in the twinkling of an eye	ܡܠܐܟܐ	<i>mālokā</i> advisor
ܡܬܪܦܐ	<i>maṭṭartā</i> guard, watch; <i>nṭar maṭṭartā</i> to keep watch	ܡܠܗܐ	<i>melhā</i> (f) salt
ܡܬܫܝܝܬܐ	<i>maṭšyātā</i> hidden things	ܡܠܘܫܐ	<i>malwāšā</i> horoscope, natal star
ܡܝܝܐ	<i>mayyā</i> (pl) water	ܡܠܘܬܐ	<i>malyutā</i> fullness, abundance
ܡܝܒܒܐܫ	<i>myabbaš</i> dried out, desiccated	ܡܠܝܠ	<i>mlil</i> mental
ܡܝܠܐ	<i>milā</i> mile	ܡܠܟܐ	<i>mlak/nemlok</i> to advise, counsel; Aph <i>amlek</i> to make king, to rule, reign (^c <i>al</i> over); Ethpe <i>etmlek b-</i> to be advised by
ܡܝܢܩܪܐ	<i>myaqqrā</i> noble, notable	ܡܠܟܐ	<i>malkā</i> (abs <i>mlek</i>) king
ܡܝܬܐ	<i>mit</i> dead	ܡܠܟܘܬܐ	<i>malkūtā</i> pl <i>-kwātā</i> kingdom, rule
ܡܝܬܐ	<i>maytē</i> act. part. of <i>ayti</i> , see ܡܝܬܐ	ܡܠܟܐ	<i>malkāy</i> royal, regal
ܡܝܬܐ	<i>myattar</i> excelling, excellent	ܡܠܟܐ	<i>malktā</i> queen
ܡܝܬܐ	<i>myattrā</i> honor	ܡܠܠܐ	Pa <i>mallet</i> to speak; Ethpa <i>etmallal</i> to be spoken, told
ܡܝܬܐ	<i>mekkā</i> from here, hence	ܡܠܠܐܢܐ	<i>mallpānā</i> teacher
ܡܝܬܐ	<i>makkik</i> humble	ܡܠܠܐܢܘܬܐ	<i>mallpānūtā</i> teaching, doctrine
ܡܝܬܐ	<i>makkikā</i> Makkika (pr n)	ܡܠܠܐ	<i>mellitā</i> pl <i>mellē</i> (f) word; thing, event; (m) <i>λόγος</i>
ܡܝܬܐ	<i>mekkêl</i> henceforth	ܡܡܟܟܐ	<i>mmakkak</i> low-lying
ܡܝܬܐ	<i>mkir</i> betrothed, espoused	ܡܡܫܫܐ	<i>mmaššah</i> moderate
ܡܝܬܐ	Pa <i>makkek</i> to humble, humiliate; Ethpa <i>etmakkak</i> to be humbled		
ܡܚܫܝܝܢܐ	<i>maksemṯyānos</i> Maximian		
ܡܚܫܝܝܢܐ	<i>maksānūtā</i> reproach, admonition		
ܡܚܫܝܠܐ	<i>makšulā</i> offense		
ܡܚܫܝܠܐ	<i>maktbānā</i> author, writer		

ܡܢ	men from; <i>mān</i> what?; <i>man</i> who?	ܡܫܥܘܬܐ	<i>meš^cāyutā</i> intermediary
ܡܢ	<i>man</i> <i>μεν</i> , introduces the topic of a sentence, usually followed by <i>dēn</i> ; <i>man... dēn</i> <i>μεν...δε</i> , on the one hand...on the other hand	ܡܫܥܘܬܐ	<i>mša^ctā</i> (const <i>meš^cat</i>) middle, midst
ܡܢܐ	<i>mānā</i> what?, (for <i>l-mānā</i>) why?; <i>mennā</i> hair, strand of hair	ܡܩܕܘܢܝܐ	<i>māqedōniyā</i> Macedonīa; <i>māqedōnāyā</i> Macedonian
ܡܢܐܪܝܫܐ	<i>men d-rēš</i> again	ܡܩܕܕܡܘܬܐ	<i>mqaddmut-</i> pre-, fore-
ܡܢܗ	<i>mnāh</i> pass part of <i>anih</i> , see ܡܢܗ	ܡܪܐ	<i>mārā</i> (const <i>mārē</i>) pl <i>mārayyā/mārawwātā</i> master, lord
ܡܢܝܐ	<i>manyā</i> mina, pound, measure of weight	ܡܪܓܢܝܬܐ	<i>margānitā</i> pl <i>-nyātā</i> pearl
ܡܢܝܢܐ	<i>menyānā</i> number	ܡܪܓܫܐܢܐ	<i>margšān</i> sensory
ܡܢܩܕܘܢܝܐ	<i>menkadu</i> already	ܡܪܕ	<i>mrād/nemrad</i> to rebel
ܡܢܫܐܠ	<i>menšel</i> see <i>šelyā</i>	ܡܪܕܝܬܐ	<i>marditā</i> journey, course
ܡܢܫܘܬܐ	<i>mashutā</i> washing, bathing	ܡܪܘܡܐ	<i>mrawmā</i> height
ܡܢܫܘܬܐ	<i>meskēnā</i> poor, unfortunate	ܡܪܪܗܝܢܐ	<i>marrāh</i> insolent, arrogant
ܡܢܫܘܬܐ	<i>msānā</i> sandal, shoe	ܡܪܗܝܡܢܘܬܐ	<i>mrahhmānutā</i> mercy, compassion
ܡܢܫܘܬܐ	<i>massaqtā</i> ascension	ܡܪܝܐ	<i>māryā</i> the Lord
ܡܢܫܘܬܐ	<i>ma^cbdānutā</i> function, exertion	ܡܪܝܝܒܐ	<i>māryab</i> Maryab (pr n)
ܡܢܫܘܬܐ	<i>ma^cbartā</i> crossing, ford	ܡܪܝܡ	<i>maryam</i> Mary
ܡܢܫܘܬܐ	<i>m^cād</i> accustomed	ܡܪܪܝܢܐ	<i>marrir</i> bitter
ܡܢܫܘܬܐ	<i>m^cinā</i> (f) spring, fount	ܡܪܝܐܠܐ	<i>mārē-kol</i> lord of all
ܡܢܫܘܬܐ	<i>ma^clānā</i> entrance	ܡܪܡܐܝܝܬܐ	<i>mermaz</i> with gesture, by signs
ܡܢܫܘܬܐ	<i>m^cammdānā</i> the Baptist	ܡܪܡܝܬܐ	<i>mar^citā</i> pl <i>-^cyātā</i> flock
ܡܢܫܘܬܐ	<i>ma^cmōditā</i> pool	ܡܪܩܘܫܐ	<i>marqos</i> Mark
ܡܢܫܘܬܐ	<i>ma^cmrā</i> dwelling, abode	ܡܪܩܝܐܢܘܫܐ	<i>marqiānos</i> Marcianus
ܡܢܫܘܬܐ	<i>ma^cnu</i> Ma'nu (pr n)	ܡܪܐܪܐ	<i>mrārā</i> bitterness, gall, wormwood; <i>ekal</i> ~ to be galled
ܡܢܫܘܬܐ	<i>ma^crbāy</i> western	ܡܪܝܬܐ	<i>mārtā</i> mistress
ܡܢܫܘܬܐ	<i>m^carrtā</i> cave	ܡܪܫܘܬܐ	<i>māšohā</i> surveyor
ܡܢܫܘܬܐ	<i>mappultā</i> fall, collapse	ܡܪܫܘܬܐ	<i>mšuhītā</i> pl <i>mušhītā</i> measurement
ܡܢܫܘܬܐ	<i>mšā/nemšē</i> to be able; pass part <i>mšē/mašyā</i> able; Ethpe <i>etmši</i> to be able	ܡܫܘܬܐ	<i>mšah/nemšah</i> to anoint; Pa <i>maššah</i> to measure (pass part <i>mmaššah</i> measured, moderate)

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ܡܫܝܗ	<i>mših</i> annointed, messiah; <i>mšihā</i> the Christ	ܢܗܪ	<i>nhar/nenhar</i> to be light, bright, shine; Aph <i>anhar</i> to shine, make light
ܡܫܟܗ	<i>meškah</i> able (<i>l-</i> + inf or <i>d-</i> + impf, to do)	ܢܗܪܐ	<i>nahrā</i> pl - <i>rawwātā</i> river, stream
ܡܫܠܠܐ	<i>mšallaṭ</i> authoritative, in authority	ܢܗܪܐ	<i>nahhir</i> light, illuminated
ܡܫܠܡܢܐ	<i>mašlmānā</i> Muslim	ܢܗܪܐ	<i>nugrā</i> a long time
ܡܫܡܫܢܐ	<i>mšammšānā</i> deacon	ܢܗܪܐ	<i>nuhrā</i> light
ܡܫܪܪܐ	<i>mšarray</i> paralyzed	ܢܗܪܐ	<i>nāh/nnuh</i> to be at rest; Aph <i>aniḥ</i> to give rest to; Ettaph <i>etnih</i> to rest
ܡܫܬܘܬܐ	<i>meštutā</i> pl - <i>twātā</i> banquet, feast	ܢܗܪܐ	<i>noyān</i> Noyan (Mongolian princely title)
ܡܫܬܝܐ	<i>meštyā</i> draught, drink; <i>maštyā</i> banquet	ܢܗܪܐ	<i>nukrāy</i> strange, unheard-of
ܡܫܬܘܬܐ	<i>metb^cē/metba^cyā</i> necessary	ܢܗܪܐ	<i>nām/num</i> to sleep, slum- ber
ܡܫܬܘܬܐ	<i>metf^cē</i> negligible	ܢܗܪܐ	<i>nurā</i> (f) fire
ܡܫܬܘܬܐ	<i>mettpis</i> for <i>mettpis</i> obe- dient (see ܡܫܬܘܬܐ)	ܢܗܪܐ	<i>nḥet/nehhat</i> to go down, descend, dismount; (+ ^c l) to go against; Aph <i>aḥḥet</i> to send/bring down
ܡܫܬܘܬܐ	<i>mattay</i> Matthew	ܢܗܪܐ	<i>nāṭōrā</i> watchman, guard
ܡܫܬܘܬܐ	<i>matlā</i> parable	ܢܗܪܐ	<i>nḥurtā</i> guard, watch
ܡܫܬܘܬܐ	<i>metnaššyānuṭā</i> forgetful- ness, senselessness	ܢܗܪܐ	<i>nḥar/netḥar</i> to keep, guard; Pa <i>naṭṭar</i> to keep under watch; Ethpe <i>etnḥar</i> to be kept
ܡܫܬܘܬܐ	<i>mtarsyān</i> nutritious, nour- ishing	ܢܗܪܐ	<i>nāṭar-ḥaššā</i> bodyguard
ܢܒܘ	<i>nebō</i> Nebo	ܢܗܪܐ	<i>niḥ</i> calm, at rest; <i>niḥā</i> 'it calmly
ܢܒܝܐ	<i>nbiyā</i> prophet	ܢܗܪܐ	<i>nyāhā</i> rest, calm
ܢܒܪܐ	<i>nabreš/nnabreš</i> to kindle; Ethpal <i>etnabraš</i> to flame up	ܢܗܪܐ	<i>nyāhtā</i> rest, comfort
ܢܒܐ	Pa <i>nagged</i> to beat, scourge	ܢܗܪܐ	<i>nisān</i> April
ܢܒܐ	<i>negdā</i> scourge, beating	ܢܗܪܐ	<i>nirā</i> yoke
ܢܒܐ	<i>naggir</i> long (time)	ܢܗܪܐ	Aph <i>akki</i> to harm; Ettaph <i>ettakki</i> to be harmed
ܢܒܐ	<i>najm aldin</i> Najm al-Din (pr n)	ܢܗܪܐ	<i>nekyānā</i> pain, disease
ܢܒܐ	Aph <i>aggar</i> to be lengthy, go on for a long time		
ܢܒܐ	<i>ndar/neddor</i> to make a vow		
ܢܒܐ	<i>nedrā</i> vow		

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ܢܟܫܘܢ	<i>nkas/nekkos</i> to slaughter; Ethpe <i>etnkes</i> to be slaughtered	ܢܫܪܬܐ	<i>nāšrat</i> Nazareth
ܢܟܫܘܬܐ	<i>neksā</i> wealth (usually pl)	ܢܫܩܐ	<i>neq^cā</i> hole
ܢܫܘܒܐ	Ethpa <i>etnakkap b-</i> to be shamed by	ܢܩܦܐ	<i>nqep/neqqap</i> to follow, join
ܢܫܘܩܐ	Pali <i>nakri</i> to disown; Ethpali <i>etnakri</i> to be es- tranged	ܢܩܫܐ	<i>nqaš/neqqoš</i> to knock
ܢܫܘܩܘܬܐ	<i>nāmōsā</i> law; <i>dlānāmōs</i> lawless	ܢܫܠܐ	<i>nšā/neššē</i> to forget; Ethpa <i>etnašši</i> to forget
ܢܫܘܩܘܬܐ	Pa <i>nassi</i> to try, test, prove	ܢܫܠܘܬܐ	<i>neššē</i> (pl) women
ܢܫܘܩܘܬܐ	<i>nsab/nessab</i> to take, re- ceive; <i>nsab b-appē</i> to be hypocritical	ܢܫܠܘܬܐ	<i>nšab/neššob</i> to blow
ܢܫܘܩܘܬܐ	<i>nesyōnā</i> temptation, trial	ܢܫܠܘܬܐ	<i>nšaq/neššoq</i> to kiss
ܢܫܘܩܘܬܐ	<i>npal/neppel</i> to fall; Aph <i>appel</i> to make fall	ܢܫܠܘܬܐ	<i>nešrā</i> eagle
ܢܫܘܩܘܬܐ	<i>npaq/neppoq</i> to go forth; Aph <i>appeq</i> to cast out, cause to leave, take out; spend (money)	ܢܫܠܘܬܐ	<i>nettel</i> (impf only) to give
ܢܫܘܩܘܬܐ	<i>nepqtā</i> & <i>npaqtā</i> expense	ܢܫܠܘܬܐ	<i>seb/nesab</i> to grow old
ܢܫܘܩܘܬܐ	<i>napšā</i> (f, abs <i>npeš</i>) pl - <i>ātā</i> soul, life; -self (reflexive pron)	ܢܫܠܘܬܐ	<i>sēmā</i> silver
ܢܫܘܩܘܬܐ	<i>napšānāy</i> psychological, pertaining to the soul	ܢܫܠܘܬܐ	<i>sābā</i> old man
ܢܫܘܩܘܬܐ	<i>nšab/neššob</i> to plant; Ethpe <i>etnšeb</i> to be planted	ܢܫܠܘܬܐ	Pa <i>sabbah</i> to make like
ܢܫܘܩܘܬܐ	<i>nšah/nenšah</i> to shine; Ethpa <i>etnaššah</i> to be victorious, triumphant	ܢܫܠܘܬܐ	<i>sbar/nesbar</i> to think, imagine; Pa <i>sabbar</i> to broadcast, tell abroad, spread good news, evan- gelize
ܢܫܘܩܘܬܐ	<i>nešhānā</i> victory, triumph, exploit, adventure	ܢܫܠܘܬܐ	<i>sabrā</i> hope, trust, expecta- tion
ܢܫܘܩܘܬܐ	<i>naššiḥ</i> shining, brilliant	ܢܫܠܘܬܐ	<i>sbartā</i> tidings
ܢܫܘܩܘܬܐ	Ethpe <i>etnšel</i> to pour over oneself	ܢܫܠܘܬܐ	<i>sged/nesgod</i> to worship
ܢܫܘܩܘܬܐ	<i>nāšrāyā</i> Nazarene	ܢܫܠܘܬܐ	<i>sāgōdā</i> worshipper
		ܢܫܠܘܬܐ	<i>saggi</i> much, many, very
		ܢܫܠܘܬܐ	<i>shed/neshad</i> to witness, testify (<i>b-</i> , ^c <i>al</i> to); Pa <i>sahhed</i> to call to wit- ness, testify; Aph <i>ashed</i> to bear witness
		ܢܫܠܘܬܐ	<i>sāhdā</i> martyr
		ܢܫܠܘܬܐ	<i>sāhdutā</i> martyrdom
		ܢܫܠܘܬܐ	<i>sogā</i> large amount, many
		ܢܫܠܘܬܐ	<i>sukālā</i> intelligence, under- standing

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ܣܘܠܡܢܫܐܢ	<i>sulaymān šāh</i> Sulayman Shah (pr n)	ܠܝܡܢܐ	<i>semmālā</i> left (hand)
ܠܥܠܩܐ	<i>sulāqā</i> ascension	ܣܡܡܢܐ	<i>sammānē</i> pl of <i>sammā</i>
ܦܘܩܐ	<i>sām/nsim</i> to put, place; Ettaph <i>ettsim</i> to be put, be located	ܠܥܠܩܐ	<i>snā/nesnē</i> to hate; <i>snē/sanyā</i> hateful, odious
ܠܥܠܩܢܐ	<i>sunqānā</i> necessity, need	ܣܢܝܢܐ	<i>sindbān</i> Sindban (pr n)
ܠܥܠܩܝܐ	<i>susāyā</i> horse	ܣܢܝܢܐ	<i>snin</i> pure
ܠܥܠܩܐܢܐ	<i>su^crānā</i> errand, task; act, deed	ܣܢܝܩܐ	<i>sniq^cal</i> in need of
ܠܥܠܩܐܢܐ	<i>sawpā</i> (abs <i>sōp</i>) end	ܠܥܠܩܩܘܬܐ	<i>sniquūtā</i> need, necessity
ܠܥܠܩܐܢܐ	<i>supāqā</i> emptying, discharge	ܥܬܦܐ	Ethpe <i>estneq^cal</i> to need, be in need of
ܠܥܠܩܐܢܐ	<i>surhābā</i> haste	ܠܥܠܩܐܢܐ	<i>s^car/nes^car</i> to do; to visit; Ethpe <i>est^car</i> to be done
ܥܦܐܝܣܐܘܪܐ	<i>severos</i> Severus	ܠܥܠܩܐܢܐ	<i>sa^crā</i> hair
ܠܥܠܩܐܢܐ	<i>surhānā</i> injury, harm, damage	ܠܥܠܩܩܘܬܐ	<i>spittā</i> pl -ē/ <i>spinātā</i> ship, boat
ܠܥܠܩܐܢܐ	<i>suryā</i> Syria	ܥܦܐܘܣܐܘܪܐ	<i>spaq/nespaq</i> to suffice, be sufficient; Ethpa <i>estap-paq</i> to be deprived
ܠܥܠܩܐܢܐ	<i>suryāyā</i> Syrian	ܠܥܠܩܐܢܐ	<i>sāprā</i> scribe, schoolmaster; <i>spārā</i> edge, bank
ܠܥܠܩܐܢܐ	<i>shā/neshē</i> to bathe, wash	ܠܥܠܩܐܢܐ	<i>saqqā</i> sack
ܠܥܠܩܐܢܐ	<i>sātānā</i> Satan	ܠܥܠܩܐܢܐ	Ethpa <i>estarrad</i> to be terrified
ܠܥܠܩܐܢܐ	<i>šar men</i> aside from, besides	ܠܥܠܩܐܢܐ	<i>sardyon</i> carnelian
ܠܥܠܩܐܢܐ	<i>saybartā</i> nourishment	ܠܥܠܩܐܢܐ	<i>sriq</i> in vain, futile; <i>sriqā^cit</i> in vain
ܠܥܠܩܐܢܐ	<i>simtā</i> treasure	ܠܥܠܩܐܢܐ	<i>sarheb/nsarheb</i> to hasten; <i>msarhbā^cit</i> hastily
ܠܥܠܩܐܢܐ	<i>saypā</i> sword	ܠܥܠܩܐܢܐ	<i>srah/nesroh^{b-}</i> to do harm to, hurt
ܠܥܠܩܐܢܐ	Pa <i>sakki</i> to wait for, expect	ܠܥܠܩܐܢܐ	<i>satwā</i> winter
ܠܥܠܩܐܢܐ	Ethpa <i>estakkal</i> to perceive, understand	ܠܥܠܩܐܢܐ	Pa <i>sattet</i> to plant firmly
ܠܥܠܩܐܢܐ	<i>skal</i> and <i>skel/saklā</i> foolish	ܠܥܠܩܐܢܐ	<i>abbāsāyā</i> Abbasid
ܠܥܠܩܐܢܐ	<i>sleq/nessaq</i> to go up; Aph <i>asseq</i> to raise, lift up, have (someone) come/go up	ܠܥܠܩܐܢܐ	<i>bad/ne^cbed</i> to make, do; Aph <i>a^cbed</i> make work; Ettaph <i>etta^cbad</i> to be put to work; Shaph <i>ša^cbed</i> to reduce to servitude
ܠܥܠܩܐܢܐ	<i>smē/samyā</i> blind; <i>sammā</i> pl <i>sammānē</i> drug, medicine; pigment		
ܠܥܠܩܐܢܐ	<i>smak/nesmok</i> to rest against; Ethpe <i>estmek</i> to recline		

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ܐܒܕܐ	° <i>abdā</i> servant, slave; ° <i>bādā</i> labor, work, job	ܐܦܗ	Aph <i>a°iq</i> to distress; Ettaph <i>ett°iq</i> to be dis- tressed
ܐܒܕܐܠܓܢܝ	° <i>abd algani</i> Abd al-Ghani (pr n)	ܘܩܒܪܐ	° <i>uqbrā</i> mouse
ܐܒܕܢܒܘ	° <i>abdnebo</i> Abdnebo	ܐܪܢܘܪ	° <i>ār/n°ur</i> to wake, watch; Pa ° <i>awwar</i> to blind; Ettaph <i>ett°ir</i> to wake up
ܐܒܕܘܕܐ	° <i>ābōdā</i> maker	ܘܫܢܐ	° <i>ušnā</i> strength, might
ܐܒܪܐ	° <i>bar/ne°bar</i> to cross, transgress (° <i>al</i>); to pass, come to pass, happen	ܘܬܪܐ	° <i>utrā</i> wealth, riches
ܐܒܫܠܡܐ	° <i>abšlāmā</i> Abshlama	ܐܙܝܙ	° <i>azziz</i> vehement, strong
ܐܒܠܐ	Pa ° <i>aggel</i> to roll away	ܐܙܩܩܐ	° <i>ezqtā</i> signet
ܐܒܠܐ	° <i>gal, ba-</i> quickly, immedi- ately	ܐܙܪܘܪܐ	° <i>azrurē</i> (pl) swaddling clothes
ܐܒܠܐ	° <i>eglā</i> lamb	ܐܝܦܐ	° <i>īp</i> clothed, clad
ܐܦܟܐ	° <i>ajāmāyā</i> Persian	ܐܬܠܐ	° <i>tel°atlā</i> hard, difficult
ܐܢܐ	° <i>ad</i> up to, while	ܐܬܦܢܐ	° <i>tap/ne°top</i> to return; Pa ° <i>aṭṭep</i> to clothe; to give back
ܐܢܐ	° <i>dal/ne°dol</i> to find fault with	ܐܦܕܐ	° <i>yādā</i> custom, habit
ܐܢܐ	° <i>edlāyā</i> blame, censure; <i>dlā°edlāy</i> blameless	ܐܦܢܐ	° <i>aynā</i> (f) eye
ܐܢܐ	° <i>dammā d-</i> until (conj); ~ <i>l-</i> until (prep)	ܐܦܪܘܬܐ	° <i>irutā</i> wakefulness, vigi- lance, attention
ܐܢܐ	° <i>den</i> Eden	ܐܦܩܐ	Pa ° <i>akkar</i> to detain, hinder
ܐܢܐ	° <i>eddānā</i> moment, time, season	ܐܠܐ	° <i>al</i> (with pron encl II, ° <i>l-</i>) on, against, over; ° <i>al d-</i> because, inasmuch as; ° <i>al-yad</i> near, beside
ܐܢܐ	° <i>dar/ne°dar</i> to help, be of assistance	ܐܠܐ	Pa ° <i>alli</i> to exalt, raise; Shaph <i>ša°li</i> to exalt; Eshtaph <i>ešta°li</i> to be ar- rogant
ܐܢܐ	° <i>ēdtā</i> assembly, church	ܐܠܠܐܗܕܐ	° <i>alhādē</i> orthographic con- vention for ° <i>al hādē</i>
ܐܢܐ	Ethpa <i>ef°ahhad</i> to remem- ber	ܐܠܠܐܬܐ	pl of ° <i>lātā</i>
ܐܢܐ	° <i>ubbā</i> bosom; cavity	ܐܠܠܐ	° <i>ellāy</i> exalted, supreme
ܐܢܐܘܕܐ	° <i>udrānā</i> aid, help	ܐܠܠܐ	° <i>alyad</i> near, beside
ܐܢܐܘܕܐ	° <i>uhdānā</i> memory; memo- rial, commemoration	ܐܠܠܡܐ	° <i>laymā</i> young man, lad
ܐܠܐ	Aph <i>a°wel b-</i> to do ill to, treat ill	ܐܠܠܡܐ	° <i>laymtā</i> young woman, maiden
ܐܠܐ	° <i>awwālā</i> unjust; ° <i>wellā</i> baby		
ܐܠܠܡܐ	° <i>umqā</i> depth		

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ܐܠܢܐ	^c al/ ^{ne} ^c ol to go in, enter; Aph ^a ^c el to have enter, allow in	ܐܩܒܬܐ	^c eqbtā footprint
ܐܠܠܐܬܐ	^c ellātā pl of ^c elltā	ܩܪܢܐ	^c qar/ ^{ne} ^c qor to rip up, rip out
ܐܠܡܐ	^c ālmā (abs ^c alam) world; ^{dal} ^c alam eternal; l- ^c alam, l- ^c alam ^c ālmin forever	ܐܩܩܐܪܐ	^c eqqārā root, medicinal herb; line
ܐܠܠܐܬܐ	^c elltā pl	ܩܪܬܐ	^c qartā barren woman
ܐܠܠܐܬܐ	^c ellātā rea- son, cause; thing, article;	ܩܩܬܐ	^c āqtā distress
ܐܠܠܐܬܐ	^c lātā pl ^c lawwātā altar	ܐܪܒܐ	^c erbā sheep
ܐܡ	^c am (+ pron encl I, ^c amm-) with	ܐܪܒܘܬܐ	^c rubtā Friday
ܐܡܡܐ	^c ammā pl	ܐܪܬܐ	^c artel(lāy) naked
ܐܡܡܐ	^c ammē	ܐܪܥܐ	^c arsā bed, couch
ܐܡܡܐ	people	ܐܪܥܐ	^c raq/ ^{ne} ^c roq to flee
ܐܡܡܐ	Aph ^a ^c med to baptize	ܐܪܥܐ	^c aššīn mighty, violent
ܐܡܡܐ	^c mādā baptism	ܐܪܥܐ	^c šen/ ^{ne} ^c šan to gain strength; Aph ^a ^c šen to make violent
ܐܡܡܐ	^c ammuṭ dark, gloomy	ܐܪܥܐ	^c tid ready, prepared (d- + impf, to do something)
ܐܡܡܐ	^c mil weary	ܐܪܥܐ	^c attiq old
ܐܡܡܐ	^c ammīq deep	ܐܪܥܐ	^c attir rich, wealthy
ܐܡܡܐ	^c ammīqutā depth	ܐܪܥܐ	^c tar/ ^{ne} ^c tar to grow rich
ܐܡܡܐ	^c mal/ ^{ne} ^c mal to labor, toil, work	ܐܪܥܐ	^c pē/ ^{ne} ^c payā comely, fair
ܐܡܡܐ	^c amlā labor, task	ܐܪܥܐ	^c pērā fruit
ܐܡܡܐ	^c mar/ ^{ne} ^c mar to live, dwell	ܐܪܥܐ	^c pga/ ^{ne} ^c nepga ^c to attack
ܐܡܡܐ	^c nā/ ^{ne} ^c nē to reply, answer	ܐܪܥܐ	^c pagrā body
ܐܡܡܐ	^c ānā (f coll) sheep, small cattle	ܐܪܥܐ	^c pulātā escape
ܐܡܡܐ	^c enyānā conversation, so- ciety	ܐܪܥܐ	^c pumā mouth
ܐܡܡܐ	^c nānā (f) cloud	ܐܪܥܐ	^c punāyā return; ^c punāy-pet- gāmā answer, reply
ܐܡܡܐ	^c annāt wicked	ܐܪܥܐ	^c puniqē Phoenicia
ܐܡܡܐ	Ethpa ^e t ^c assa ^q to be vexed	ܐܪܥܐ	see ܐܪܥܐ
ܐܡܡܐ	^c seq/ ^c asqā difficult, hard; ^c asqā'it with difficulty	ܐܪܥܐ	^c pusāq Pusaq (pr n)
ܐܡܡܐ	^c asqutā difficulty	ܐܪܥܐ	^c puqdānā commandment, order
ܐܡܡܐ	^c sar (f), ^c esrā (m) ten	ܐܪܥܐ	^c purkāsā πύργος, tower
ܐܡܡܐ	^c šā/ ^{ne} ^c šē to compel, force	ܐܪܥܐ	^c pursā plan, plot
ܐܡܡܐ	^c eqbā (f) heel	ܐܪܥܐ	^c pursānā affair, manage- ment

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ܩܘܪܩܢܐ	<i>purqānā</i> salvation	ܩܘܪܩܢܐ	<i>panṭāsiā</i> φαντασία, imag- ination
ܩܘܪܩܢܐ	<i>puršānā</i> division	ܩܘܪܩܢܐ	<i>pnitā</i> region, direction
ܩܘܪܩܢܐ	<i>pāš/npuš</i> to stay, remain	ܩܘܪܩܢܐ	<i>pāsiqātā</i> , <i>b-</i> in short, briefly
ܩܘܪܩܢܐ	Pa <i>paḥhem</i> to compare, collate	ܩܘܪܩܢܐ	Aph <i>appes</i> to allow, per- mit
ܩܘܪܩܢܐ	<i>peḥmā</i> copy, answer to a letter	ܩܘܪܩܢܐ	<i>pā^clā</i> laborer
ܩܘܪܩܢܐ	<i>peṭgārā</i> gout	ܩܘܪܩܢܐ	<i>psaq/nepsoq</i> to cut off
ܩܘܪܩܢܐ	<i>pyālā</i> pl <i>pyālās</i> vial, phial; <i>pilā</i> elephant	ܩܘܪܩܢܐ	Pa <i>paṣṣi</i> to save, deliver, set free
ܩܘܪܩܢܐ	<i>pilosopā</i> philosopher	ܩܘܪܩܢܐ	Ethpe <i>etpṣaḥ</i> to be glad
ܩܘܪܩܢܐ	<i>pilippaws</i> Philip (pr n)	ܩܘܪܩܢܐ	<i>pših</i> happy, cheerful
ܩܘܪܩܢܐ	Aph <i>apis</i> (with nonspiran- tized <i>p</i> , derives from πεισαι) to convince, per- suade; <i>mpis leh</i> he was persuaded; Ettaph <i>ettpis</i> , usually <i>ettpis</i> to be pur- suaded, instructed	ܩܘܪܩܢܐ	<i>pqad/nepqod</i> to command, order
ܩܘܪܩܢܐ	<i>pkar/nepkor</i> to bind	ܩܘܪܩܢܐ	<i>pāqodā</i> commander, leader
ܩܘܪܩܢܐ	Pa <i>palleḡ</i> to divide; Ethpa <i>etpallag</i> to be divided	ܩܘܪܩܢܐ	<i>paqqāḥ</i> expedient; <i>paqqāḥ- wā l-</i> it would be better for
ܩܘܪܩܢܐ	<i>pelgā</i> division, half, mid- dle	ܩܘܪܩܢܐ	Aph <i>apreg</i> to shine, be ra- diant, rejoice
ܩܘܪܩܢܐ	<i>pelgutā</i> half, middle, divi- sion; <i>pelgut-lēlyā</i> mid- night	ܩܘܪܩܢܐ	<i>pardisā</i> , <i>pardaysā</i> paradise
ܩܘܪܩܢܐ	<i>palluṭ</i> Pallut (pr n)	ܩܘܪܩܢܐ	<i>parrugā</i> chick
ܩܘܪܩܢܐ	<i>plah/neploh</i> to serve, wor- ship; to till, plow	ܩܘܪܩܢܐ	<i>proṭoniqē</i> Protonice (pr n)
ܩܘܪܩܢܐ	<i>plai/neplaiṭ</i> to escape	ܩܘܪܩܢܐ	<i>pārōqā</i> savior
ܩܘܪܩܢܐ	<i>palestinē</i> Palestine	ܩܘܪܩܢܐ	<i>protesmiā</i> προθεσμία, term, time limit
ܩܘܪܩܢܐ	Ethpal <i>etpalpal</i> to welter (in blood)	ܩܘܪܩܢܐ	<i>parzlā</i> iron
ܩܘܪܩܢܐ	<i>pnā/nepnē</i> to return, come back; Pa <i>panni</i> to reply, answer; Aph <i>apni</i> to lead back, cause to return; Ethpe <i>etpni</i> to return, re- vert, turn	ܩܘܪܩܢܐ	<i>prah/neprah</i> to fly
		ܩܘܪܩܢܐ	<i>pāraḥtā</i> pl <i>pārḥātā</i> bird
		ܩܘܪܩܢܐ	<i>parriq</i> distant
		ܩܘܪܩܢܐ	<i>prišā</i> Pharisee
		ܩܘܪܩܢܐ	<i>pras/nepros</i> to spread (trs & int); Ethpa <i>etparras</i> to plot
		ܩܘܪܩܢܐ	<i>pāres</i> Persia
		ܩܘܪܩܢܐ	<i>pārsāyā</i> Persian
		ܩܘܪܩܢܐ	<i>parstā</i> foot, paw, hoof
		ܩܘܪܩܢܐ	<i>pra^c/nepro^c</i> to reward

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ܩܦܘܩܦܐ	<i>paršōpā</i> face, persona	ܩܦܘܩܦܐ	<i>šār/nšur</i> to depict, represent (pass part ܩܦܘܩܦܐ <i>šir</i>)
ܩܦܘܩܦܐ	<i>praq/neproq</i> to depart, go away, withdraw	ܩܦܘܩܦܐ	<i>šawrā</i> neck
ܩܦܘܩܦܐ	Pa <i>parreš</i> to divide	ܩܦܘܩܦܐ	<i>šēd</i> beside, next to (with pron encl II usually spelled ܩܦܘܩܦܐ)
ܩܦܘܩܦܐ	<i>parrāšā</i> mounted soldier	ܩܦܘܩܦܐ	<i>šir</i> see ܩܦܘܩܦܐ
ܩܦܘܩܦܐ	<i>pšaṯ/nepšoṯ</i> to spread, stretch out; <i>pšaṯ šebcā</i> to point the finger	ܩܦܘܩܦܐ	<i>šayyārā</i> painter
ܩܦܘܩܦܐ	<i>pšig</i> maimed	ܩܦܘܩܦܐ	Pa <i>šalli</i> to pray (‘al for); Ethpe <i>eṣṭli</i> to incline
ܩܦܘܩܦܐ	<i>pšiq</i> easy; <i>pšiqā</i> it easily	ܩܦܘܩܦܐ	<i>šlab/nešlob</i> to crucify; Ethpe <i>eṣṭleb</i> to be crucified
ܩܦܘܩܦܐ	<i>pšar/nepšar</i> to melt	ܩܦܘܩܦܐ	<i>šlibā</i> cross
ܩܦܘܩܦܐ	<i>pšārā</i> digestion	ܩܦܘܩܦܐ	<i>šlibutā</i> crucifixion
ܩܦܘܩܦܐ	Ethpau <i>etpawšaš</i> to waste away	ܩܦܘܩܦܐ	<i>šlōtā</i> pl <i>šlawwātā</i> prayer
ܩܦܘܩܦܐ	<i>petgāmā</i> word, thing	ܩܦܘܩܦܐ	<i>šalmā</i> (abs <i>šlem</i>) image, likeness
ܩܦܘܩܦܐ	<i>ptah/neptah</i> to open; Pa <i>pattah</i> to cause to be opened; Ethpe <i>etptah</i> to be open, opened	ܩܦܘܩܦܐ	<i>šniʿutā</i> cunning
ܩܦܘܩܦܐ	<i>ptāyā</i> breadth	ܩܦܘܩܦܐ	<i>šaprā</i> pl <i>šaprwātā</i> morning
ܩܦܘܩܦܐ	<i>ptakrā</i> idol		
	<i>šēd</i> next to, beside (+ pron encl II; also spelled ܩܦܘܩܦܐ)	ܩܦܘܩܦܐ	Pa <i>qabbel</i> to receive, get; <i>qabbel baṯnā</i> to become pregnant
	<i>šāʿar</i> representation (see ܩܦܘܩܦܐ) <i>mqaddam-šāʿar</i> prefiguration	ܩܦܘܩܦܐ	<i>qbar/neqbor</i> to bury
	<i>šbā/nešbē</i> to want; Ethpe <i>eṣṭbi</i> to want	ܩܦܘܩܦܐ	<i>qabrā</i> tomb, grave
	<i>šebyānā</i> will	ܩܦܘܩܦܐ	<i>qbaʿ/neqboʿ</i> to fasten, fix, set up; Ethpe <i>etqbaʿ</i> to be set up (cross, e.g.)
	<i>šebcā</i> finger	ܩܦܘܩܦܐ	Pa <i>qaddi</i> to retain, keep possession of
	Pa <i>šabbet</i> to set in order	ܩܦܘܩܦܐ	<i>qaddim</i> old, ancient; <i>men qdim</i> of old, long ago, from eternity
	<i>šebtā</i> pl - <i>tē</i> ornament, decoration	ܩܦܘܩܦܐ	<i>qaddiš</i> holy, sacred, sainted
	<i>šhā</i> (<i>šhi</i>)/ <i>nešhē</i> to thirst; pass part (<i>šhē/šahyā</i>) thirsty	ܩܦܘܩܦܐ	<i>qdām</i> before, in front of (+ pron encl II)
	<i>šawbā</i> meeting place		
	<i>šawmā</i> fast, fasting		

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ܩܕܡܐ	<i>qdam/neqdam</i> to go before, do first; Pa <i>qaddeṃ</i> to precede, go before	ܩܝܫܐ	<i>qaysā</i> stick, piece of wood
ܩܕܡܝܐ	<i>qadmāy</i> first, former, fore, of old, ancient	ܩܝܦܐ	<i>qaypā</i> Caiaphas
ܩܕܡܝܐ	<i>qadmā</i> 'it firstly	ܩܝܬܪܐ	<i>qitārā</i> harp
ܩܕܕܝܫܐ	Pa <i>qaddeš</i> to make holy, sanctify; Ethpa <i>etqaddaš</i> to be made holy, sacred	ܩܠܐ	<i>qālā</i> voice
ܩܘܘܝܐ	Pa <i>qawwi</i> to remain, stay, wait	ܩܠܘܕܝܘܣܐ	<i>qlawdios</i> Claudius
ܩܘܒܐܠܐ	<i>qubal, l-qubal</i> before, in front of (+ pron encl I); <i>qubal-taybutā</i> thanks, gratitude	ܩܠܠܐ	<i>qallil</i> little, little bit, insignificant; swift; <i>qallilā</i> 'it swiftly
ܩܘܕܫܐܐ	<i>qudšā</i> , as in <i>ruḥā d-qudšā</i> the Holy Spirit	ܩܡܪܐ	<i>qamrā/qmārā</i> belt
ܩܘܡܐ	<i>qām/nqum</i> to rise up, arise; Aph <i>aqim</i> to put, place; ~ <i>qyāmā</i> to make a contract; Ethpa <i>etqayyam</i> to be established	ܩܢܐ	<i>qnā/neqnē</i> to acquire, purchase, redeem
ܩܘܦܫܐ	<i>qupsā</i> cube, pebble, die	ܩܢܘܡܐ	<i>qnomā</i> self, person; <i>qnomā</i> 'it personally
ܩܘܪܒܐܢܐ	<i>qurbānā</i> oblation	ܩܦܐ	Aph <i>aqneṭ</i> to make fear, make anxious
ܩܘܪܝܐ	<i>quryā</i> pl of <i>qritā</i>	ܩܦܪܘܢܐ	<i>qentrōnā</i> centurion
ܩܘܪܝܝܢܐ	<i>qewrinos</i> Cyrenius	ܩܫܐܪܐ	<i>qesar</i> Caesar
ܩܘܪܝܠܐ	<i>qāṭōlā</i> murderer	ܩܫܐܬܐ	<i>q'ātā</i> outcry
ܩܘܪܝܠܐ	<i>qtirā</i> compulsion, force; <i>qtirā</i> 'it by force	ܩܫܐܠܐ	Ethpe <i>etqpel</i> to be rubbed off/out
ܩܘܪܝܠܐ	<i>qṭal/neqṭol</i> to kill; Pa - <i>qaṭtel</i> to slaughter; Ethpe <i>etqtel</i> to be killed	ܩܦܪܐܝܠܐ	<i>qepāle</i> 'on pl <i>qepāle'ā</i> chapter
ܩܘܪܝܠܐ	<i>qeṭlā</i> slaughter, murder	ܩܦܪܘܣܐ	Ethpe <i>etqpes men</i> to withdraw from
ܩܘܪܝܠܐ	<i>qaṭaraqṭā</i> cataract	ܩܦܫܐܐ	<i>qapsā</i> cage
ܩܘܪܝܠܐ	<i>qayṭā</i> summer	ܩܫܐܩܫܐ	<i>qšā/neqšē</i> to break (bread); Ethpe <i>etqsi</i> to be broken
ܩܘܪܝܠܐ	<i>qayyām</i> remaining, existing, standing	ܩܫܐܩܫܐ	<i>qaš/neqqoš</i> <i>am</i> to come to an agreement with
ܩܘܪܝܠܐ	<i>qyāmā</i> contract; ~ <i>d-šaynā</i> peace treaty; <i>aqim</i> ~ to make a contract	ܩܪܐ	<i>qrā/neqrē</i> to call, summon, invite, name, read; Ethpe <i>etqri</i> to be called, be read out
		ܩܪܐܒܐ	<i>qreb/neqrab l-</i> to approach, draw near to; Pa <i>qarreb</i> to put near, bring near; Aph <i>aqreb am</i> to do battle with; Ethpa <i>etqarrab l-</i> to approach
		ܩܪܒܐ	<i>qrābā</i> battle

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ܩܪܫܬܘܠܘܫܐ	<i>qrostelos</i> crystal	ܐܪܕܐ	<i>rdā/nerdē</i> to proceed, emanate
ܩܪܪܝܒܐ	<i>qarrīb</i> close, near	ܐܪܕܘܩܩܐ	<i>rdupyā</i> ^c al persecuti on of
ܩܪܪܝܒܘܬܐ	<i>qarrībūtā d-</i> nearly	ܐܪܕܩܐ	<i>rdap/nerdop</i> to follow, drive on/out, pursue; (+ <i>bātar</i>) persecute
ܩܪܝܘܢܐ	<i>qeryōnā</i> candle, taper	ܐܪܫܩܐ	Ethpa <i>etrahhab</i> to be terrified
ܩܪܝܡܐ	<i>qrim</i> overlaid	ܐܪܫܩܝܢܐ	<i>rōmē</i> Rome
ܩܪܝܪܐ	<i>qarrir</i> cool, cold	ܐܪܫܩܝܩܐ	<i>rōmāyā</i> Roman
ܩܪܝܪܘܬܐ	<i>qarrirūtā</i> coolness, cold	ܐܪܫܩܝܩܝܢܐ	<i>rheṭ/nerhat</i> (impt <i>heart</i>) to run
ܩܪܝܬܐ	<i>qritā</i> pl <i>qeryātā/quryā</i> vil-lage	ܐܪܫܩܝܩܝܩܝܩܐ	<i>rhib</i> timorous; <i>rhibā'it</i> hastily, timorously
ܩܪܝܩܘܡܐ	<i>qram/neqrom</i> to overlay, plate	ܐܪܫܩܝܩܝܩܝܩܝܩܝܩܐ	<i>rugzā</i> rage
ܩܪܝܩܘܡܐ	<i>qramā</i> pl <i>-ātā</i> horn	ܐܪܫܩܝܩܝܩܝܩܝܩܝܩܝܩܝܩܐ	<i>rwaz/nerwaz</i> to rejoice
ܩܪܝܩܘܡܐ	<i>qarṣā</i> : <i>ekal qarṣā</i> to back-bite, slander, accuse	ܐܪܫܩܝܩܝܩܝܩܝܩܝܩܝܩܝܩܝܩܐ	<i>rwzāz</i> rejoicing, gladness
ܩܪܝܩܘܡܐ	<i>qar/neqqar</i> to get cold	ܐܪܫܩܝܩܝܩܝܩܝܩܝܩܝܩܝܩܝܩܐ	Pa <i>rayyah</i> to soften, mollify
ܩܪܝܩܘܡܐ	Ethpa <i>etqašši</i> ^c al to be grievous, difficult for	ܐܪܫܩܝܩܝܩܝܩܝܩܝܩܝܩܝܩܝܩܝܩܐ	<i>ruhā</i> pl <i>-ē/-ātā</i> (f) spirit; wind
ܩܪܝܩܘܡܐ	<i>qšē/qašyā</i> severe, fierce	ܐܪܫܩܝܩܝܩܝܩܝܩܝܩܝܩܝܩܝܩܝܩܐ	<i>ruhqā</i> distance; <i>men ruhqā</i> from/at a distance
ܩܪܝܩܘܡܐ	<i>qaššiš</i> old, elder	ܐܪܫܩܝܩܝܩܝܩܝܩܝܩܝܩܝܩܝܩܝܩܐ	<i>rawwiḥ</i> spacious
ܩܪܝܩܘܡܐ	<i>qeštā</i> pl <i>-ē/-ātā</i> bow, arc	ܐܪܫܩܝܩܝܩܝܩܝܩܝܩܝܩܝܩܝܩܝܩܐ	Aph <i>arim</i> to raise up, lift up, take away; Ettaph <i>et-trim</i> to be lifted up, taken away
ܩܪܝܩܘܡܐ	<i>qātoliqā</i> catholicos	ܐܪܫܩܝܩܝܩܝܩܝܩܝܩܝܩܝܩܝܩܝܩܐ	<i>rawmā</i> height
ܩܪܝܩܘܡܐ	<i>rabb</i> pl <i>rawrbīn</i> big, great; <i>rabb-kāhnē</i> chief priest	ܐܪܫܩܝܩܝܩܝܩܝܩܝܩܝܩܝܩܝܩܝܩܐ	<i>rawrbīn</i> abs masc pl of <i>rabb</i> , q.v.
ܩܪܝܩܘܡܐ	<i>rbā</i> (<i>rbi</i>)/ <i>nerbē</i> to grow up	ܐܪܫܩܝܩܝܩܝܩܝܩܝܩܝܩܝܩܝܩܝܩܐ	<i>rawrbānā</i> grandee
ܩܪܝܩܘܡܐ	<i>rabbā</i> master	ܐܪܫܩܝܩܝܩܝܩܝܩܝܩܝܩܝܩܝܩܐ	<i>rušmā</i> drawing, design
ܩܪܝܩܘܡܐ	<i>rebbō</i> (abs) myriad; <i>rebbō-rebbwān</i> tens of thousands	ܐܪܫܩܝܩܝܩܝܩܝܩܝܩܝܩܝܩܝܩܐ	<i>rahyā</i> mill, handmill; <i>rahyā da-ḥmārā</i> mill-stone (of a gristmill turned by a donkey)
ܩܪܝܩܘܡܐ	<i>rbi</i> ^c ay fourth	ܐܪܫܩܝܩܝܩܝܩܝܩܝܩܝܩܝܩܝܩܐ	<i>rhem/nerham</i> to love; Pa <i>raḥhem</i> ^c al to have mercy on
ܩܪܝܩܘܡܐ	<i>rgig</i> delightful, pleasant		
ܩܪܝܩܘܡܐ	<i>rgiš</i> aware, perceptive		
ܩܪܝܩܘܡܐ	<i>reglā</i> (f) foot, leg		
ܩܪܝܩܘܡܐ	<i>rgeltā</i> flood		
ܩܪܝܩܘܡܐ	<i>rgam/nergom</i> to stone		
ܩܪܝܩܘܡܐ	Aph <i>argeš</i> to feel, perceive, become aware of		
ܩܪܝܩܘܡܐ	<i>regšā</i> sense		
ܩܪܝܩܘܡܐ	<i>rgeštā</i> feeling		

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ܠܫܡܐ	<i>rahmā</i> mercy, favor; <i>rāhmā</i> friend	ܠܫܦܐ	Ethpa <i>etrappi</i> to become weak
ܠܫܡܬܐ	<i>rehmtā</i> love, passion	ܠܫܦܦܐ	<i>repsā</i> stamp, kick
ܠܫܦܐ	<i>rahhiq</i> far, distant	ܠܫܦܩܐ	<i>raq/nerroq</i> to spit
ܠܫܦܩܐ	Aph <i>arheq</i> to remove, put away, to move far away (int & trs)	ܠܫܦܩܬܐ	<i>rēšā</i> head, heading, chapter; <i>rēš-malakē</i> archangel; <i>rēš-kāhnē</i> high priest; <i>men d-rēš</i> again
ܠܫܦܩܬܐ	<i>raṭṭib</i> moist	ܠܫܦܩܩܐ	<i>raššiʿ</i> impious
ܠܫܦܩܩܐ	<i>raṭṭibutā</i> moisture	ܠܫܦܩܩܩܐ	<i>ršam/neršom</i> to draw
ܠܫܦܩܩܩܐ	<i>ršan/neršan</i> to murmur, mutter	ܠܫܦܩܩܩܩܐ	<i>rēšānā</i> noble, prince
ܠܫܦܩܩܩܩܐ	ܠܫܦܩܩܩܩܐ	ܠܫܦܩܩܩܩܩܐ	<i>rîetā</i> fear, trembling
ܠܫܦܩܩܩܩܩܐ	ܠܫܦܩܩܩܩܩܐ	ܠܫܦܩܩܩܩܩܩܐ	Pa <i>rattem</i> to say gently
ܠܫܦܩܩܩܩܩܩܐ	<i>rkab/nerkab</i> to mount, ride	ܠܫܦܩܩܩܩܩܩܐ	<i>šēdā</i> demon, devil
ܠܫܦܩܩܩܩܩܩܐ	<i>rakkik</i> mild, gentle; silk	ܠܫܦܩܩܩܩܩܩܐ	<i>šel/nešal</i> to ask, demand; Pa <i>ša''el l-</i> to ask questions of; Aph <i>ašel</i> to lend
ܠܫܦܩܩܩܩܩܩܐ	Aph <i>arken</i> to lower, bow; Ethpe <i>etrken</i> to bow down	ܠܫܦܩܩܩܩܩܩܐ	<i>šērā</i> silk
ܠܫܦܩܩܩܩܩܩܐ	<i>rakšā</i> pl <i>rakšā</i> horse	ܠܫܦܩܩܩܩܩܩܐ	<i>šērāy</i> silken
ܠܫܦܩܩܩܩܩܩܐ	<i>rām</i> high, loud (for verbs see ܠܫܦܩܩܩܩܩܐ)	ܠܫܦܩܩܩܩܩܩܐ	<i>šbābā</i> neighbor
ܠܫܦܩܩܩܩܩܩܐ	<i>rmēframyā</i> fallen, prostrate, cast down; Aph <i>armi</i> to cast, lay down, lay before, offer	ܠܫܦܩܩܩܩܩܩܐ	<i>šbābutā</i> neighborhood
ܠܫܦܩܩܩܩܩܩܐ	<i>rmaz/nermoz</i> to make gestures	ܠܫܦܩܩܩܩܩܩܐ	Pa <i>šabbah</i> to praise; Ethpa <i>eštabbah</i> to be praised
ܠܫܦܩܩܩܩܩܩܐ	<i>remzā</i> sign, gesture	ܠܫܦܩܩܩܩܩܩܐ	<i>šbilā</i> track, path, trace
ܠܫܦܩܩܩܩܩܩܐ	<i>ramšā</i> evening	ܠܫܦܩܩܩܩܩܩܐ	<i>šba^c</i> (f), <i>šab^cā</i> (m) seven
ܠܫܦܩܩܩܩܩܩܐ	<i>rnā/nermē</i> to reflect, meditate	ܠܫܦܩܩܩܩܩܩܐ	<i>šbaq/nešboq</i> to leave, abandon; forgive; Ethpe <i>eštbeq</i> to be abandoned, forsaken; to be forgiven
ܠܫܦܩܩܩܩܩܩܐ	<i>ras/nerros</i> to sprinkle	ܠܫܦܩܩܩܩܩܩܐ	<i>šabbtā</i> sabbath, Saturday
ܠܫܦܩܩܩܩܩܩܐ	<i>r^cā/ner^cē</i> to tend, keep (flocks), to rule; Pa <i>ra^ci</i> to appease, placate	ܠܫܦܩܩܩܩܩܩܐ	Ethpe <i>eštgeš</i> to be troubled, disturbed
ܠܫܦܩܩܩܩܩܩܐ	<i>rā^cyā</i> pl <i>rā^cayyā</i> / <i>rā^cawwātā</i> shepherd	ܠܫܦܩܩܩܩܩܩܐ	<i>šdā/nešdē</i> to throw, cast down
ܠܫܦܩܩܩܩܩܩܐ	<i>re^cyānā</i> mind	ܠܫܦܩܩܩܩܩܩܐ	Pa <i>šaddar</i> to send; Ethpa <i>eštaddar</i> to be sent, dispatched
ܠܫܦܩܩܩܩܩܩܐ	Aph <i>ar^cel</i> to make tremble	ܠܫܦܩܩܩܩܩܩܐ	Aph <i>ašwi</i> to equate
ܠܫܦܩܩܩܩܩܩܐ	<i>ra^cmā</i> thunder		

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ܐܘܘܫܐ	šāwē (m), šāwyā (f) worthy	ܫܠܕܕܐ	šladdā corpse
ܟܘܒܬܐܘܫܐ	šubhā (abs šbuḥ) glory	ܫܠܘܡܐ	šālōm Salome (pr n)
ܐܘܫܐ	Aph ašig to wash, wash away, purify	ܫܠܗܐ	šlah/nešlah to send, dispatch; to strip bare, take off (clothes); Ethpe eštlah to be sent
ܟܘܒܬܐܘܫܐ	šukānā grace	ܫܠܗܐ	Pa šallet to put in authority; Ethpa eštallaḥ b- to gain dominion over
ܫܘܫܐ	šawzeb/nšawzeb to save; Eshtaph eštawzab to be delivered	ܫܠܝܐ	šelyā, men šelyā, men-šel(y) at once, unexpectedly; šelyā peace, tranquility
ܫܘܫܐ	šawḥ/nešwah to spring up	ܫܠܝܗܐ	šlihā messenger, apostle
ܫܘܫܐ	šwidā Shwida (pr n)	ܫܠܝܗܘܬܐ	šlihutā message
ܫܘܠܡܐܘܫܐ	šulāmā end; nsab ~ to come to an end	ܫܠܝܗܐ	šliḥ permitted
ܫܘܠܡܐ	šō ^c ā firm ground, rock	ܫܠܡܐ	šlem/nešlam to be finished; to follow; Pa šallem to finish (trs), fulfill; Aph ašlem to turn over, hand over, betray; Ethpa eštal-lam to be finished, fulfilled
ܫܘܠܡܐ	Pa šayyen to appease		
ܫܘܫܐܘܫܐ	šuprā beauty		
ܫܘܫܐ	šuqā market		
ܫܘܫܐܘܫܐ	šuqrā falsehood		
ܫܘܫܐ	šwar/nešwar to leap		
ܫܘܫܐ	šurā city wall		
ܫܘܫܐܘܫܐ	šurāyā beginning		
ܫܘܫܐܘܫܐ	Ethpau eštawtap to share	ܫܠܡܐ	šlāmā greetings, peace; šālmā follower
ܫܘܫܐ	šahhīn hot	ܫܠܡܐ	šmā (abs šem) pl šmāhē name
ܫܘܫܐ	Ethpa eštahḥaq to be vexed, troubled	ܫܠܡܐ	Ethpa eštammah to be named
ܫܘܫܐ	šhāqā adversity	ܫܠܡܐ	šmat/nešmoḥ to draw, unsheathe
ܫܘܫܐ	šyāgtā ablution		
ܫܘܫܐ	šit mean, contemptible		
ܫܘܫܐܘܫܐ	šilōhā Siloam	ܫܠܡܐܘܫܐ	šmayyā (pl) heaven
ܫܘܫܐ	šayyen see ܫܘܫܐ	ܫܠܡܐ	šma ^c /nešma ^c to hear; Aph ašma ^c to make hear; Ethpe ešma ^c to be heard
ܫܘܫܐ	šaynā peace; cultivation, prosperity	ܫܠܡܐܘܫܐ	šem ^c ōn Simon, Simeon
ܫܘܫܐܘܫܐ	šipōrā trumpet, clarion	ܫܠܡܐ	Ethpa eštammar to be released
ܫܘܫܐ	šišā marble		
ܫܘܫܐܘܫܐ	škāhtā discovery	ܫܠܡܐܘܫܐ	šāmrāyā Samaritan
ܫܘܫܐ	šakrā strong drink, liquor	ܫܠܡܐ	Pa šammeš to serve
ܫܘܫܐ	šlā/nešlē to draw out		

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ܫܡܫܐ	<i>šemšā</i> (m & f) sun	ܫܪܒܬܐ	<i>šarbtā</i> tribe; generation
ܫܡܫܝܓܪܡ	<i>šmešgram</i> Shmeshgram (pr n)	ܫܪܘܬܐ	<i>šārutā</i> feast, banquet
ܫܢܐ	Pa <i>šanni</i> to depart	ܫܪܪܝܪ	<i>šarrir</i> true, trusty, faithful; <i>šarrirā</i> 'it truly, verily
ܫܢܢܐ	<i>šennā</i> (f) tooth; mountain peak	ܫܪܟܐ	<i>šarkā</i> the rest
ܫܢܕܐ	<i>šendā</i> torture	ܫܪܪܐ	Pa <i>šarrar</i> to fix firmly; Aph <i>aššar</i> to confirm, keep (a promise)
ܫܢܢܩ	Pa <i>šanneq</i> to inflict pain	ܫܪܪܐ	<i>šrārā</i> truth
ܫܢܐܬܐ	<i>šattā</i> pl <i>šnayyā</i> (abs <i>šnā</i> pl <i>šnīn</i> , const <i>šnat-</i>) year; <i>šentā</i> sleep	ܫܬܐ	<i>šet</i> (f), (<i>e</i>) <i>štā</i> (m) six
ܫܬܐ	Ethpa <i>eštā</i> ^c to tell, relate	ܫܬܐ	<i>ešti/neštē</i> to drink
ܫܬܐܠܝ	<i>ša^cli</i> see ܫܬܐ	ܫܬܐܫܬܐ	<i>šatesā</i> pl <i>šatesē</i> (f) foundation
ܫܬܐܬܐ	<i>šā^ctā</i> pl <i>šā^cē</i> (abs <i>šā^cā</i> pl <i>šā^cin</i>) hour; <i>bāh b-šā^ctā</i> , <i>bar šā^cteh</i> immediately	ܫܬܐܩ	<i>šattiq</i> mute
ܫܦܐ	<i>špi^c</i> abundant	ܫܬܐܩܬܐ	<i>šteq/neštoq</i> to keep silence
ܫܦܝܪ	<i>šappir</i> beautiful	ܫܬܐܩܬܐ	<i>šetqā</i> silence
ܫܦܐܠ	<i>špal</i> and <i>špel/šaplā</i> coward(ly)	ܬܐܡܐ	<i>tōmā</i> Thomas
ܫܦܐܠܐ	<i>špa^c/nešpa^c</i> to overflow	ܬܐܒܐ	<i>tba^c/netba^c</i> to seek, desire, require, exact
ܫܦܐܪ	<i>špar/nešpar l-</i> to seem good to	ܬܐܒܐܬܐ	<i>tba^ctā</i> impost, tax
ܫܦܐܪܐ	<i>šaprā</i> pre-dawn, early morning	ܬܐܒܐܪ	<i>tbar/netbar</i> to break; Ethpe <i>ettbar</i> to be broken
ܫܦܐܪܩܝ	Aph <i>ašqi</i> to give to drink	ܬܐܒܐܪܐ	<i>tāgā</i> crown
ܫܦܐܪܩܝܠ	<i>šqil</i> burdened, bearing	ܬܐܒܐܪܐܬܐ	<i>tgurtā</i> trade, commerce
ܫܦܐܪܩܝܠܐ	<i>šqal/nešqol</i> to remove, take away; Aph <i>ašqel</i> to set forth, proceed; Ethpe <i>eštqel</i> to be removed	ܬܐܒܐܪܐܬܐ	<i>tāgrā</i> merchant
ܫܪܐ	<i>šrā/nešrē</i> to stop, camp (^c <i>al</i> at, near); to loosen; pass part (<i>šrē/šaryā</i>) staying, sojourning; Pa <i>šarri</i> to begin (with <i>l-</i> + inf or with impf or part); Aph <i>ašri</i> to make dwell, settle (trs)	ܬܐܡܐܪܐܬܐ	<i>tedmurtā</i> pl <i>tedmrātā</i> wonder, marvel
ܫܪܒܐ	<i>šarbā</i> matter, story	ܬܐܡܐܪܐܬܐ	<i>thir</i> marvelous
		ܬܐܡܐܪܐܬܐ	<i>tahrā</i> and <i>tehrā</i> astonish- ment
		ܬܐܡܐܪܐܬܐ	<i>taw</i> m pl impt of ܫܪܒܐ
		ܬܐܡܐܪܐܬܐ	<i>tāb/ntub</i> to repent
		ܬܐܡܐܪܐܬܐ	<i>tub</i> again; introduces a new section or thought
		ܬܐܡܐܪܐܬܐ	<i>tawdūtā</i> profession, confes- sion
		ܬܐܡܐܪܐܬܐ	<i>tawhartā</i> delay

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ܐܘܢܐ	<i>tawwānā</i> inner room, closet	ܐܘܢܐܝܢܐ	<i>temrā d-^caynā, ak metrap</i> in the twinkling of an eye
ܐܘܩܢܐ	<i>tuqānā</i> cultivation, working (of the land, e.g.)	ܐܘܢܐ	<i>tnā/netnē</i> to repeat, narrate
ܐܘܪܥܐܝܢܐ	<i>tur^ctā</i> breach	ܐܘܢܐ	<i>tnan</i> here
ܐܘܪܥܐܝܢܐ	<i>thumā</i> border	ܐܘܪܥܐ	<i>ta^clā</i> fox
ܐܘܪܥܐܝܢܐ	<i>thut</i> (+ pron encl II) under	ܐܘܪܥܐܝܢܐ	<i>taqqip</i> violent, weighty, intense
ܐܘܪܥܐܝܢܐ	<i>thēt</i> below, under	ܐܘܪܥܐܝܢܐ	Pa <i>taqqen</i> to make right, get ready, prepare; Aph <i>atqen</i> to set in order; Ethpa <i>ettaqqan</i> to be constituted
ܐܘܪܥܐܝܢܐ	<i>tahpitā</i> veil	ܐܘܩܢܐ	<i>taqnā d-^curā</i> table land
ܐܘܪܥܐܝܢܐ	<i>taht, l-taht men</i> under, below; Pali <i>tahti</i> to bring down, bring low; Ethpali <i>ettahti</i> to be brought down, sent down, brought low	ܐܘܩܢܐ	<i>tqep/netqap</i> to grow strong, prevail
ܐܘܪܥܐܝܢܐ	<i>tyābutā</i> repentance	ܐܘܩܢܐ	<i>trā (tri)/netrē</i> to get soaked
ܐܘܪܥܐܝܢܐ	<i>tayman</i> south; <i>taymnāy</i> southern; (<i>gabbā</i>) <i>taymnāyā</i> south side	ܐܘܪܥܐܝܢܐ	<i>trōnos</i> throne, altar
ܐܘܪܥܐܝܢܐ	<i>tiqā</i> scabbard	ܐܘܩܢܐ	<i>trēn/tartēn</i> two (+ pron encl, <i>tray-, as trayhon</i> the two of them, both of them)
ܐܘܪܥܐܝܢܐ	<i>tkil^c al</i> faithful to, trusting in; <i>tkilā^cit</i> faithfully	ܐܘܩܢܐܝܢܐ	<i>trayyānā/trayyānitā</i> second
ܐܘܪܥܐܝܢܐ	Ethpe <i>ettkel^c al</i> to trust	ܐܘܩܢܐܝܢܐ	<i>triṣ</i> correct, right, upright, straightforward
ܐܘܪܥܐܝܢܐ	<i>taktōšā</i> contest	ܐܘܩܢܐܝܢܐ	<i>tarmyātā</i> (f pl) foundation
ܐܘܩܢܐܝܢܐ	<i>tlā/netlē</i> to lift up, hang up; Ethpe <i>ettli</i> to be hung	ܐܘܩܢܐܝܢܐ	<i>tarnāgultā</i> hen
ܐܘܩܢܐܝܢܐ	<i>tlah/netloh</i> to rend	ܐܘܩܢܐܝܢܐ	<i>tarnāglā</i> (abs <i>tarnāgul</i>) cock
ܐܘܩܢܐܝܢܐ	<i>tlitāy</i> third	ܐܘܩܢܐܝܢܐ	<i>tarsi/ntarsē</i> to nourish, rear, supply
ܐܘܩܢܐܝܢܐ	<i>talmed</i> to make a disciple (trs); Ethpal <i>ettalmed</i> to become a disciple	ܐܘܩܢܐܝܢܐ	<i>tra^c/netro^c</i> to break through
ܐܘܩܢܐܝܢܐ	<i>talmidā</i> disciple	ܐܘܩܢܐܝܢܐ	<i>tra^cā</i> (abs <i>tra^c</i>) gate, doorway; <i>tra^c-malkutā</i> court, palace
ܐܘܩܢܐܝܢܐ	<i>tlāt</i> (f)/ <i>tlātā</i> (m) three	ܐܘܩܢܐܝܢܐ	<i>tra^citā</i> mind, opinion
ܐܘܩܢܐܝܢܐ	<i>tmah/netmah</i> to be astonished	ܐܘܩܢܐܝܢܐ	<i>tartēn</i> see <i>trēn</i>
ܐܘܩܢܐܝܢܐ	<i>temhā</i> astonishment	ܐܘܩܢܐܝܢܐ	<i>tešbohtā</i> glorification, praise; hymn
ܐܘܩܢܐܝܢܐ	<i>tammih</i> astonished		
ܐܘܩܢܐܝܢܐ	<i>tammān</i> there		
ܐܘܩܢܐܝܢܐ	<i>tmānē</i> (f)/ <i>tmānyā</i> (m) eight		

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- ܐܫܡܫܬܐ *tešmeštā* service, ministration
 ܬܫܐܐ *tša^c (f)/teš^c ā (m)* nine
 ܬܫܘܬܐ *taš^cūtā* pl *taš^cyātā* story, tale
 ܩܕܝܫܐ/ܩܕܝܫܐ *tešri(n) hrāy* November;
tešri(n) qdēm October
 ܬܐܬܐܪܐ *tātārāyā* Tatar

Preliminary exercise (p. xxv):

اِمِّم دَجَعْتَا. يَأْتِدُعُ عَصِي. اِذَا طَلَحْتُمُوهَا. يَسُوهُ
 رَجُلِي. اِخْبَا دَجَعْتَا. اِذْ ذُنُّا. سَدَ كِ كَسْمَا
 دَهْمَتِي يَمُنَّا. مَعْدَفَتُ كِ بَهَقَتِ. اِخْبَا دُؤُفَ سِدَ حَجَص
 لَسْتَتِ. هَلْ اِلِكْ لِيَهْفَتَا. اِيْ كُفِيْ يَم تَجَا. مِهْلَا دَدِيْجِي
 سِ طَلَحْتُمُوهَا. هَبْكَ مَهْمَتُمُوهَا. لَلِكْ لَلِكْ لَلِكْ

*ab¹un d⁴-b²a-šmayyā. neṭ¹qadd⁵aš šmāk¹. t⁴ēṭ¹ē malk⁴uṭ¹āk¹. neh-
 wē šeb¹yānāk¹ ayk⁴annā d¹-b²a-šmayyā āp¹ b⁴-ar^cā. hab¹ lan laḥ-
 mā d¹-sunqānan yawmānā. wa-šb²oq lan ḥawb⁴ayn. ayk⁴annā d¹-
 āp¹ ḥnan šb²aqn l-ḥayyāb¹ayn. w-lā t¹a^clan l-nesyōnā. ellā p¹aš-
 šān men b⁴išā. meṭṭul d⁴-d²ilāk¹-i malk⁴uṭ³ā w-ḥaylā w-t²ešb⁴oḥt³ā
 l-^cālam-^cālmin.*

- ¹ spirantized because preceded by a vowel
- ² spirantized because preceded by an implied schwa (see p. xiii)
- ³ spirantized because the feminine ending *-tā* is always spirantized
- ⁴ not spirantized because preceded by a consonant
- ⁵ not spirantized because the stop is doubled

Exercise 1

*1 sleq men mdittā. 2 ^cerqaṭ l-ṭurā. 3 ^craq men mdittā. 4 sleqēn l-
 ṭurā. 5 npal gabrā. 6 keṭbaṭ atttā. 7 ^craq ^cammā men hārḳā. 8 kṭab
 malkā l-^cammā. 9 ^craqun men tammān. 10 šem^caṭ malkṭā. 11
^cerqaṭ atttā men mdittā. 12 ^craq gabrā men malkā. 13 selqaṭ atttā
 men tammān. 14 npal gabrā men ṭurā. 15 lā ^craq malkā men
 mdittā. 16 lā selqaṭ atttā men hārḳā. 17 lā šma^c l-malkā. 18 selqaṭ
 malkṭā men ^cammā. 19 lā ^craq gabrā l-tammān. 20 selqaṭ atttā la-
 mdittā.*

Exercise 2

1 ebad gabrā b-ar^cā. 2 l-mānā lā n̄art l-nāmōsā? 3 sleqnan b-saprā. 4 nepqet w-ezzet l-nahrā. 5 ^cbar ^cal nāmōsā. 6 ktab la-ktābā malkā. 7 b-ramšā ^cbarn l-nahrā. 8 mānā emart l-gabrā attā? 9 ezzet men mdittā b-saprā. 10 n̄paqton men mdittā l-turā. 11 ^craq ^cammā men qritā w-ezal la-mdittā. 12 gabrā q̄tal l-malkā. 13 lā ^cbarnan ^cal nāmōsā. 14 mān ehad gabrā men qritā? 15 sleq l-turā w-tammān ehad. 16 mā emart l-^cammā? 17 ebdat ba-qrita attā. 18 l-mānā lā q̄tal l-malkā wa-l-malktā? 19 lā ^csem^cet l-gabrā. 20 ehet ktābā w-ezzet l-nahrā. 21 lā ^craqn men qritā b-ramšā. 22 lā q̄tal l-attā. 23 ktabt (ketbat) l-malkā ktābā. 24 ^cerqet men tammān w-ezzet l-hārķā. 25 emret l-malkā ^cal attā. 26 lā emarnan l-^cammā ^cal malkā. 27 l-mānā lā emarton l-malkā ^cal nāmōsā? 28 l-malkā wa-l-malktā q̄taln.

Exercise 3

1 man ezal ^cammkōn? 2 n̄het malkā la-mdittā ^cam ^cammā. 3 nesbet l-kespā mennāk. 4 ekal ^camman. 5 n̄hetton ^cad yammā. 6 ^cerqet menneh. 7 šlah lwāt malkā šliḥā. 8 nsab gabrā l-puqdānā mennhon. 9 ezaln ^cad qritā. 10 man ^cbad l-laḥmā? 11 layt l-gabrā kespā. 12 sleq lwāt gabrā da-^craq men mdittā d-layt bāh mayyā. 13 layt b-ar^cā n̄biyā. 14 layt lan laḥmā b-baytā. 15 lā n̄arnan l-puqdānā da-nsab n̄biyā men turā. 16 nehetet men turā w-ezzet ^cad yammā. 17 man šlah lāk lwātan? 18 attā d-^cebdat laḥmā nepqat w-selqat ^camm w-^cammeh. 19 it b-ar^cā nahrā d-it bāh mayyā. 20 it ba-mdittā malkā w-malktā. 21 šlah kespā la-mdittā ^cam šliḥā. 22 mānā emarton la-šliḥā da-^craq men tammān? 23 layt lāh baytā ba-qritā. 24 ezal n̄biyā lwāt ^cammā w-emar lhon l-mānā lā n̄artōn l-nāmōsā? 25 ^craq gabrā menn. 26 eklet ^cammāk laḥmā. 27 sleq men mayyā. 28 n̄paq mennan. 29 man emar lāk ^cal kespā d-eḥad malkā men ^cammā? 30 nehetet la-mdittā w-nesbet l-kespā men šliḥā.

Exercise 4

1 rdap malkā bātar b^celdbābeh. 2 šebqet l-^cabdā d-hayklā. 3 eḥad l-dahb b^celdbāb wa-^craq la-mdittā. 4 layt hārķā kespā d-dilāk. 5 lā

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^ᶜdar lāk ^ᶜabdan. 6 rḏap gabrā l-^ᶜabdeh. 7 rḥet ^ᶜabdā d-hayklā
 bātar gabrā d-ehad l-^ᶜespā d-dileh. 8 ezzeṭ la-qrītā da-nbiyā. 9
 šbaq l-^ᶜabdeh gabrā. 10 lā ^ᶜdar li dahbāk. 11 šlah malkā la-šliḥeh
 lwātāk. 12 nsab gabrā kespā mennhon. 13 ^ᶜbad aykannā da-pqad
 lhon malkā da-mdittā. 14 emret lāh aykannā d-emart li. 15 reḥet
 bātarhon. 16 rḏap bātreh b^ᶜeldbābā ^ᶜad yammā w-tammān ebad.
 17 qṭal la-b^ᶜeldbābeh d-malkā. 18 nḡaq nbiyā men bayteh b-saprā
 wa-sleq l-turā. 19 redpet la-b^ᶜeldbāb ba-mdittā kollāh. 20 ^ᶜdar lan
^ᶜammā kollhon. 21 emar li gabrā kollmeddem d-emrat leh attā. 22
 šbaq kollmeddem d-ehad men hayklā wa-^ᶜraq. 23 eḥdet koll-
 meddem d-dil w-ezzeṭ l-bayt. 24 rḥetnan bātar ^ᶜabdā d-gabrā
 aykannā da-pqad lan. 25 ekalt kolleh lahmā d-^ᶜebdat lāk attāk? 26
 l-mānā lā ^ᶜebdat kollmeddem d-peqdet lāh? 27 l-mānā šbaq l-
 baython d-ba-qrītā w-ezal la-mdittā?

Exercise 5

1 rḏap malkē bātar b^ᶜeldbābē ^ᶜad mdinathon. 2 lā šbaqnan ^ᶜabdē
 b-hayklē. 3 l-dahban ehad gabrē wa-^ᶜraq la-mdinātā. 4 rḏap l-
^ᶜabdē gabrē. 5 rḥet ^ᶜabdē bātar gabrē d-ehad l-dahbhon dilhon. 6
 ezzeṭ l-quryā da-nbiyē. 7 lā šbaq l-^ᶜabdē. 8 lā ^ᶜdar lāk dahbē. 9
 šlah malkē la-šliḥē lwātan. 10 nsab gabrē l-^ᶜespē mennan. 11 ^ᶜbad
^ᶜabdē aykannā da-pqad lhon malkē. 12 emrat leh attā aykannā d-
 emar lāh neššē. 13 rḥet bātarhēn neššē. 14 rḏap bātar b^ᶜeldbābā
^ᶜad yammā w-tammān li qṭal. 15 kad qṭal l-gabrā, selqat napšeh la-
 šmayyā. 16 hā malakē d-alāhā qreb leh la-nbiyā. 17 šbaq la-mdittā
 wa-^ᶜmar ba-qrītā. 18 qreb l-baytāh d-emmhon. 19 man qṭal
 b^ᶜeldbābhon d-malkē? 20 qerbat malkutā da-šmayyā. 21 l-mānā
 rḏap la-nbiyē? 22 kad nḥet men turā, nḡaq w-ezal l-bayteh. 23 qṭal
 l-napšeh. 24 lā qṭal l-napšhon. 25 nḡaq nbiyē men baytāh d-attā.
 26 rḏap ^ᶜammā kollhon la-b^ᶜeldbābeh d-malkā. 27 ^ᶜmar neššē b-
 quryā. 28 kad qreb b^ᶜeldbābā, ^ᶜraq kollhon gabrē. 29 l-nāmosā d-
 alāhā nṭar gabrā. 30 nḥet malakē men šmayyā. 31 eḥdeṭ lahmē
 kollhon men baytā w-selqet l-turā ^ᶜam emm. 32 hākannā emar
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Verbs, *y(h)ab* 9.4; **Aphel** 17.1; **Eshtaphal** 20.5(6); **Ethpaal** 19.1–3; **Ethpahli** 20.5(8); **Ethpaial** 21.5(10); **Ethpali** 20.5(4); **Ethpalpal** 20.5(2); **Ethpeel** 18.2–4; **Ettaphal** 20.1; **geminate**, perfect inflection 11.2, imperfect inflection 14.7; **hollow**, perfect in-

flexion 11.1, imperfect inflection 14.6; **imperatives** with enclitic objects 15.5; **imperfect** inflection 14.1, uses 15.1, with enclitic objects 15.2, followed by perfect of *hwā* as modal p. 161, note 1; **infinitive** 13.3, 13.4; **medio-passive** 18.1; **negative** 1.3; **Pael** 16.1, 16.2; **Pahli** 20.5(7); **Paiel** 20.5(9); **Pali** 20.5(3); **Palpel** 20.5(1); **participial** conjugation 8.2; **perfect** 1.3, 2.1, with object suffixes 7.3, with object suffixes 8.3; **Shaphel** 20.5(5); **I-ālap** 2.1; **I-ālap**, imperfect 14.3; **I-n**, imperfect 14.2; **I-y**, perfect 10.1, imperfect 14.4; **II-ālap**, perfect inflection 11.3, imperfect 14.8; **III-weak**, perfect 7.1, with enclitic objects 12.2, imperfect 14.5, imperfect with enclitic objects 15.3, imperatives with enclitic objects 15.6 *y(h)ab*, perfect inflection 9.4

Introduction to Syriac

Key to Exercises & English-Syriac Vocabulary

Daniel M. Gurtner

INTRODUCTION TO SYRIAC
Key to Exercises
and
English-Syriac Vocabulary

by

Daniel M. Gurtner



IBEX Publishers
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Preface

AS IS THE CASE WITH MOST STUDENTS OF SYRIAC, I learned this language almost entirely on my own. Though I am far from a Syriacist, I produced this key primarily for those also learning Syriac on their own or in small groups. I have also included an English-Syriac glossary to assist students with the English to Syriac translation exercises in Thackston's grammar. I have chosen to keep with Thackston's decision to use Estrangela font for its simplicity, and have retained that font even where Thackston's text uses Nestorian and Jacobite.

I would like to thank Farhad Shirzad at Ibex Publishers for immediately taking interest in the project and his patience in seeing it to fruition. I especially thank Prof. Wheeler M. Thackston for encouraging the production of this project, and producing translations and transliterations of the extended readings from the end of the grammar. I also wish to thank Dr. Joseph Trafton and Mr. Jonathan A. Loopstra who kindly agreed to review drafts of this work for their accuracy. Thanks also goes to participants in a Syriac grammar class which I led at Tyndale House, Cambridge (UK), specifically Charles Echols, Peter Head, Caryn Reeder, and especially Tze-Ming Quek, Hilary Marlow, and Jane Heath. Each have helped ensure the accuracy of this key, though errors remain my responsibility alone. Corrections, suggestions, or comments can be sent directly to the author by email at syriackey@ibexpub.com.

For continuous encouragement in this project and others, I owe a debt of gratitude to Bill Barker, Jonathan Moo, Justin Hardin, and Charles Anderson.

This modest project is dedicated to Dr. Gary D. Pratico, who first instilled in me a rigorous ethic of studying Semitic languages and a deep appreciation for their beauty.

Daniel M. Gurtner
Bethel Seminary
St Paul, 2006

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KEY TO EXERCISES

Lesson One

(a) 1. *slek men mdittā. He went up from the city.* 2. *‘erqaṭ l-turā She fled to the mountain.* 3. *‘raq men mdittā. They (m) fled from the city.* 4. *sleqēn l-turā. They (f) went up to the mountain.* 5. *npal gabrā. The man fell.* 6. *ketbat attā. The woman wrote.* 7. *‘raq ‘ammā men hārḳā. The people (m) fled from here.*¹ 8. *ḳtab malkā l-‘ammā. The king wrote to the people.* 9. *‘raqun men tammān. They (m) fled from there.* 10. *šma‘at malktā. The queen heard.* 11. *‘erqaṭ attā men mdittā. The woman fled from the city.* 12. *‘raq gabrā men malkā. The man fled from the king.* 13. *selqaṭ attā men tammān. The woman went out from there.* 14. *npal gabrā men turā. The man fell from the mountain.* 15. *lā ‘raq malkā men mdittā. The king did not flee from the city.* 16. *lā selqaṭ attā men hārḳā. The woman did not go out from here.* 17. *lā šma‘ ‘ammā. The people did not hear.* 18. *lā ketbat l-malkā. She did not write to the king.* 19. *selkaṭ malktā men ‘ammā. The queen went out from the people.* 20. *lā ‘raq gabrā l-tammān. The man did not flee to there.* 21. *selqaṭ attā l-mdittā. The woman went up to the city.*

(b) 1. *‘erqaṭ attā men gabrā*

2. *npal turā*

3. *lā ḳtab gabrā l-malkā*

4. *lā šma‘ ‘ammā*

5. *sleq gabrā men mdittā l-turā*

6. *‘raq ‘ammā men hārḳā*

7. *ḳtab ‘ammā l-malkā wa-l-malktā*

8. *sleq men tammān*

9. *ḳtabēn l-gabrā*

10. *neplaq mdittā l-malkā*

Lesson Two

(a) 1. *ebad gabrā b-ar‘ā. The/a man perished in/on the land.* 2. *l-mānā lā neṭrat l-nāmōsā? Why did she/you (m) not keep the law?* 3. *sleqnan b-ṣaprā. We went out in the morning.* 4. *nepqaṭ w-ezzeṭ l-nahrā. I went forth and went to the river.*

¹ Here I take “the people” as a collective, thus taking the singular verb. In order for “the people” to be the object (“He did not hear the people”), it would require the object marker which is introduced in Chapter 2. See also #17.

KEY TO EXERCISES

5. 'bar 'al nāmōsā. They (m) transgressed against the law. 6. ktāb la-ktābā malkā. The king wrote the book. 7. b-ramšā 'ḥarn l-nahrā. In the evening we crossed over the river. 8. mānā emrat l-gabrā attā? What did the woman say to the man? 9. ezzeṭ men mdittā b-šaprā. I went out from the city in the morning. 10. npaqton men mdittā l-turā. You went forth from the city to the mountain. 11. 'raq 'ammā men qritā w-ezal la-mdittā. The people fled from the village and went to the city. 12. gabrā qtal l-malkā. The man killed the king. 13. lā 'ḥarnan 'al nāmōsā. We did not transgress the law. 14. mān eḥad gabrā men qritā? What did the man take from the village? 15. sleq l-turā w-tammān ebad. They went to the mountain and there they perished. 16. ma emrat l-'ammā? OR ma emart l-'ammā? What did she/you (m) say to the people? 17. eḥdat ba-qritā attā. The woman perished in the village. 18. l-mānā lā qetlat l-malkā wa-l-malktā? OR l-mānā lā qtalt l-malkā wa-l-malktā? Why did she/you (m) not kill the king and the queen? 19. lā šem'et l-gabrā. I did not hear/listen to the man. 20. eḥdet ktābā w-ezzeṭ l-nahrā. I seized the book and I went to the river. 21. Lā 'raqn men qritā b-ramšā. We did not flee from the village in the evening. 22. lā qtal l-attā. They (m) did not kill the woman. 23. ktābt l-malka ktābā. She/you (m) wrote the book for the king. 24. 'erqeṭ men tammān w-ezzeṭ l-hārkā. I fled from there and I came here. 25. emreṭ l-malkā 'al attā. I spoke to the king about (concerning) the woman. 26. lā emarnan l-'ammā 'al malkā. We did not speak to the people about the king. 27. l-mānā la emarton l-malkā 'al nāmōsā? Why did you not speak to the king about the law? 28. l-malkā wa-l-malktā qtaln. We killed the king and the queen.

(b) 1. aykā ebad אכר אבד

aykā ebadun אכר אבדו

aykā ebad אכר אבד

aykā ebadēn אכר אבדו

2. l-mānā lā ḥart l-nāmōsā למה לא חרטו את החוק

3. 'ḥarnan l-nahrā b-ramšā חצרו את הנהר בערב

4. emreṭ l-attā 'al qritā אמרתי לאתא על הקריה

5. l-mānā ezalton l-mdittā למה אזלנו מן הכפר

6. qtal l-malkā b-qritā הרוג את המלך בקריה

7. Malkā 'ḥar l-nahrā w-eḥad l-mdittā

הרוג את המלך ואת אחד מן הכפר

8. npaqnan w-sleqnan l-turā b-šaprā

נפדנו ושלפנו אל ההר בשחר

KEY TO EXERCISES

9. mā emart l-gabrā מָא עמַרְתְּ לְגַבְרָא

10. emret l-‘ammā ‘al nāmōsā עמרַתְּ לְאִמָּא עַל נָאמֹסָא

Lesson Three

(a) 1. man ezal ‘ammikon. Who went with you (m. pl)? 2. nhet malkā la-mđittā ‘am ‘ammā. The king went down to the city with the people. 3. nesbet l-kespā mennāk. I took money from you (m sg). 4. ekal ‘amman. They (m) ate with us. 5. nhetton ‘ad yammā. You (m. pl) went down as far as the sea. 6. ‘erqet menneh. I fled from him. 7. šlah lwāt malkā šliḥā. They (m.) sent a messenger to the king. 8. nsab gabrā l-puqdānā mennhon. The man received the commandment from them (m). 9. ezaln ‘ad qritā. We went as far as the village. 10. man ‘bad l-laḥmā? Who made the bread? 11. layt l-gabrā kespā. The man has no money. 12. sleq lwāt gabrā da-‘raq men mđittā d-layt bāh mayyā. They (m.) went out to the man who fled from the city which had no water in it. 13. layt b-ar‘ā nḥiyā. There is no prophet in the land. 14. layt lan laḥmā b-baytā. We have no food in the house. 15. lā ḥtarnan l-puqdānā da-nsab nḥiyā men turā. We did not keep the commandment which the prophet received from the mountain. 16. neḥtet men turā w-ezzet ‘ad yammā. I came down from the mountain and went as far as the sea. 17. man šlah lāk lwātan? Who sent you to us? 18. attā d-‘eḥdat laḥmā neḥtat w-selqat ‘amm w-‘ammeh. The woman who made the bread went and went up with me and with him. 19. it b-ar‘ā nahrā d-it beh mayyā. There is a river in the land in which there is water. 20. it ba-mđittā malkā w-malkitā. There is in the city a king and a queen. 21. šlah kespā la-mđittā ‘am šliḥā. They (m.) sent money to the city with the messenger. 22. mānā emarton la-šliḥā da-‘raq men tammān? What did you (m. pl) say to the messenger who fled from there? 23. layt lāh baytā ba-qritā. She does not have a house in the village. 24. ezal nḥiyā lwāt ‘ammā w-emar lhon l-mānā lā ḥtarton l-nāmōsā? The prophet went in the presence of the people and he said to them, “Why have you (m. pl.) not kept the law?” 25. ‘raq gabrā menn. The man fled from me. 26. eklet ‘ammāk laḥmā. I ate the food with you (m.sg). 27. sleq men mayyā. He went up from the water. 28. nḥat mennan. They (f. pl) went from us. 29. man emar lāk ‘al kespā d-eḥad malkā men ‘ammā? Who told you about the money which the king took from the people? 30. neḥtet la-mđittā w-nesbet l-kespā men šliḥā. I went down to the city and I took the money from the messenger.

(b) 1. it b-baytā gabrā אִתְּ בְּבַיְתָא גַבְרָא

2. man šlah lwathon la-šliḥā d-ezal la-mđittā

מָא שְׁלַח לְוַתְּוֹן לְאִשְׁלִיחָא דְעַזַּל לְאִמְדִּיטָא

3. neḥtet l-nahrā ‘ammāh b-ṣaprā שְׁלַח לְנַחְרָא אִמְמָהּ בְּצַפְרָא

KEY TO EXERCISES

4. *layt lan kespā* לֹא לְךָ כֶּסֶף
5. *nesbat l-mayyā men gabrā* נִשְׁבַּח לְיַמְיָא מִן גַּבְרָא
6. *emaru li 'al lahmā d-ekalun* אֲמַרְוּ לִי עַל לֶחְמָא דְעָאֲלִין
7. *qatalun l-gabrā d-'bar l-nāmōsā* מָלְלִין לְגַבְרָא דְבַר לְנַאֲמוֹסָא
8. *nsab nbīyā l-nāmōsā 'al turā* נִשְׁבַּח נְבִיאָא לְנַאֲמוֹסָא עַל תּוּרָא
9. *lā eklat l-laḥmā d-'badn* לֹא אֲכַלְתְּ לְלַחְמָא דְבַדְנָא
10. *it l-kon kespā b-baytā* אִתְ לִי לְכֹן כֶּסֶף בְּבַיְתָא

Lesson Four

- (a) 1. *rdap malkā bātar b'eldbābeh. The king pursued his enemy.* 2. *šebqet l-'abdā d-hayklā. I forgave the servant of the temple.* 3. *ehad l-dahb b-'eldbāb wa-'raq la-mđittā. My enemy seized my gold and he fled to the city.* 4. *layt hārkā kespā d-dilāk. There is no money here which belongs to you (m. sg.).* 5. *lā 'dar lan 'abdan. Our servant did not help us.* 6. *rdap gabrā l-'abdeh. The man persecuted his servant.* 7. *rhet 'abdā d-hayklā bātar gabrā d-ehad l-dahb d-dileh. The servant of the temple ran after the man who seized the gold which belonged to him.* 8. *ezzet la-qritā da-nbiyā. I went to the village of the prophet.* 9. *šbaq l-'abdeh gabrā. The man forgave his servant.* 10. *lā 'dar li dahbāk. Your gold did not help me.* 11. *šlah malkā la-šliheh lwātāk. The king sent his messenger to you.* 12. *nsab gabrā kespā memhon. The man took the money from them.* 13. *'bad aykannā da-pqad lhon malkā da-mđittā. They did just as the king of the city commanded them.* 14. *emret lāh aykannā d-emart li. I spoke to her just as you spoke to me.* 15. *rehtet bātarhon. I ran behind them (m.). OR I ran after them (m.).* 16. *rdap bātreh b'eldbābā 'ad yammā w-tammān ebad. He pursued after the enemy as far as the sea, and there he perished.* 17. *qal la-b'eldbābeh d-malkā. They (m.) killed the king's enemy.* 18. *nraq nbīyā men bayteh b-šaprā wa-sleg l-turā. The prophet went forth from his house in the morning and he went up to the mountain.* 19. *redpet la-b'eldbāb ba-mđittā kollāh. I pursued my enemy throughout the city.* 20. *'dar lan 'ammā kollhon. All of the people helped us.* 21. *emar li gabrā kollmeddem d-emrat leh attēh. The man told me everything which his wife said to him.* 22. *šbaq kollmeddem d-ehad men hayklā wa-'raq. They left everything which they (m.) seized from the temple and they (m.) fled.* 23. *ehdet kollmeddem d-dil w-ezzet l-bayt. I seized everything which belonged to me and I went to my house.* 24. *rhetnan bātar 'abdā d-gabrā aykannā da-pqad lan. We ran after the man's slave just as he commanded us.* 25. *ekalt kolleh lahma d-'ebdat lak attāk? Did you eat all the food that your wife made for you?* 26. *l-mānā lā 'ebdat kollmeddem d-paqdet lāh? Why did she not*

KEY TO EXERCISES

do everything which I commanded her? 27. l-mānā šbaq l-baython d-ba-qritā w-ezal la-mdittā? Why did they leave their house in the village and go to the city?

- (b) 1. šbaqn leh l-^cabdan ba-qritā כְּבָרַם לְמַלְכֵי כְּפִירָא
2. rehetē men qriteh da-b'eldbāb מִן הַמְּלָכִים הַבְּיָרֵךְ דַּבְּבֵי רֵהֶתְתְּ
3. rdap malkā bātar b'eldbābā d-^cammeh b-kollah ar'ā וְרָדַפּ מַלְכָּא בְּאִתְרֵי בְּעִלְבָּבָא דְ-אַמְמַה בְּ-כֹלְלָה אַרְעָא
4. ehad ^cabdā l-dahbeh d-malkeh wa-^craq men ar'ā אֶחָד עַבְדָּא לְ-דַהְבֵּה דְ-מַלְכֵה וַאֲ-רָק מֵעִיר אַרְעָא
5. ehadē kollmeddem ddil אֶחָדַי כֹּלְלֵמֵדְדֵם דְּדִיל אֶבְדֵי בְּ-חַבְבֵי דְ-הַגְּלִי
6. ehad gabrā kollmeddem da-bbayteh wa-nhet l-yammā אֶחָד עַבְרָא כֹּלְלֵמֵדְדֵם דַּא-בְּבַיְתֵה וַאֲ-נְהֵת לְ-יַמְמָא

Lesson Five

- (a) 1. rdap malkē bātar b'eldbābē ^cad mditthon. The kings pursued the enemies as far as their city. 2. lā šbaqnan ^cabdē b-hayklē. We did not leave the servants in the temples. 3. l-dahban ehad gabrē wa-^craq la-mdinātā. The men seized our gold and they fled to the cities. 4. rdap l-^cabdē gabrē. The men pursued the servants. OR The men abused the slaves. 5. rhet ^cabdē bātar gabrē d-ehad l-dahbhon dilhon. The servants ran after the men who seized their gold. 6. ezzeṭ l-quryā da-nbiyē. I went to the villages of the prophets. 7. lā šbaq l-^cabdē. They did not forgive the servants. 8. lā ^cdar lāk dahbē. The gold did not help you. 9. šlah malkē la-šlihē lwātan. The kings sent the messengers into our presence. 10. nsab gabrē l-keṣpē mennan. The men took the money from us. 11. ^chad ^cabdē aykannā da-pqad lhon malkē. The servants did just as the kings commanded them. 12. emraṭ leh attā aykannā d-emrē lāh neššē. The woman told him just as the women told her. 13. rhet bātarhēn neššē. He ran after the women. 14. rdap bātar b'eldbābā ^cad yammā w-tammān li qtal. The enemy pursued me as far as the sea, and there he killed me. 15. kaḍ qtal l-gabrā selqaṭ napšeh la-šmayyā. When they killed the man his soul went up to heaven. 16. hā malakē d-alāhā qreḥ leh la-nbiyā. Behold, the angels of God drew near to the prophet. 17. šbaq la-mdittā wa-^cmar ba-qritā. He left the city and lived in the village. 18. qreḥ l-baytāh d-emmhon. They approached the house of their mother. 19. man qtal b'eldbābhon d-malkē? Who killed the enemy of the kings? 20. qerbaṭ malkuṭā da-šmayyā. The kingdom of heaven drew near. 21. l-mānā rdap la-nbiyē? Why did they persecute the prophets? 22. kaḍ nhet men turē nṣaq w-ezal l-bayteh. When he went down from the mountains he went to his house. 23. qtal l-napšeh. He killed himself. 24. lā qtal l-napšhon. They (m.) did not kill their soul (OR themselves). 25. nṣaq nbiyē men baytāh d-attā. The prophets went forth from

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the woman's house. 26. *rdap 'ammā kollhon la-b'eldbābeh d-malkā. All the people persecuted the enemy of the king.* 27. *'mar neššē b-quryā. The women lived in the villages.* 28. *kaḍ greh b'eldbābā. 'raq kollhon gabrē. When the enemy drew near, all of the men fled.* 29. *l-nāmōsā ḍ-alāhā ntar gabrā. The man kept the law of God.* 30. *nhet malakē men šmayyā. The angels descended from the heavens.* 31. *eḥdeṭ lahmē kollhon men baytā w-selqeṭ l-turē 'am emm. I took all the food from the house and I went to the mountains with my mother.* 32. *hākammā emar nbiyā kaḍ nsab puqdānē ḍ-alāhā. Thus spoke the prophet when he took the commandments of God.*

- (b) 1. *'mar gabrē b-quryā ḍ-malkuṭā* מַר גַּבְרֵי בְּ-קִרְיָא דְּ-מַלְכוּתָא
 2. *nhet malakē men šmayyā* נִהְתַּ מַּלְאָכֵי מִן שְׁמַיָּא
 3. *Layt mayyā b-nahrē ḍ-ar'ā* לַיַּת מַיָּא בְּ-נַחְרֵי דְּ-אַרְא
 4. *'barēn neššē 'al nāmōsē ḍ-malkē ḍ-malkuṭā*
 בְּ-בָרֵן נֶשְׁשֵׁי 'אַל נְאֻמוֹסַי דְּ-מַלְכֵי דְּ-מַלְכוּתָא
 5. *rdapnan l-'abdē ḍa-b'eldbābē men kollhon hayklē ḍ-ar'an*
 רִדְּפַנְנַן לְ-עַבְדֵי דְּ-בְּ-עֵלְדְּבָבֵי מִן כּוֹלְלוֹן הַיְכְלֵי דְּ-אַרְא

Lesson Six

(a) 1. *man-i hādē w-manu haw. Who is this (f) and who is that (m)?* 2. *meḥdā nṣaq men knuštā w-ezal l-baytāh d-emmhon. Immediately they departed from the synagogue and they went up to their mother's house.* 3. *emar leh 'al attā ḍ-hi šehaṭ ennon. They spoke to him about the woman who sent them.* 4. *l-mānā la emart li att 'al hādē kollāh. Why did you not speak to me about all of this?* 5. *atton-ennon melhā ḍ-ar'ā. You are the salt of the earth.* 6. *hādē hi mdittā-y d-malkā ḍ-hādē ar'ā. This is the city of the king of this land.* 7. *haw hu malkāh-u ḍ-mdittā. That (man) is king of the city.* 8. *manu ḍ-dileh-i malkuṭā d-šmayyā. To whom does the kingdom of heaven belong?* 9. *aykannā ḍ-emar lan āp enā emreṭ lhon. Just as they spoke to us, so also I spoke to them.* 10. *meḥdā kaḍ šem'et hādē nepqeṭ w-qerbet l-nbiyā. Immediately when I heard this I went forth and approached the prophet.* 11. *enā šliheh-nā ḍ-alāhā. I am God's messenger.* 12. *nhet men šmayyā malakā ḍ-hu šliheh d-alāhā wa-dbar l-nbiyā l-madbrā. The angel that was God's messenger descended from heaven and led the prophet to the wilderness.* 13. *hādāy emmā d-'ebdaṭ lan lahmā hānā. This is my mother, who made this food for us.* 14. *l-mānā eḥdaṭ emmāk kespā hānā mennāk. Why did your mother take this money from you?* 15. *dbaron-ennon la-šmayyā malakē. The angels guided them to heaven.* 16. *b-ramšā seḡn w-ezalu la-knuštā. In the evening we left and went to the synagogue.* 17. *emar išo' mšihā ḍ-naḥnan melhānan ḍ-ar'ā. Jesus Christ said, "we are the salt of the earth."* 18. *Manu gabrā ḍalkon dbar lwāt. Who is the man who led you unto me?* 19. *l-mānā lā ekal l-*

KEY TO EXERCISES

melhā hay da-nsabn men mđittā. Why did they not eat that salt which we took from the city? 20. hādē-i malktāh d-ar'ā hādē. This is the queen of this land. 21. aykannā da-šbaqat napšā l-pagrā selqat ruḥā la-šmayyā. As the soul left the body, the spirit went to heaven. 22. redpet la-b'aldabāb l-medbrā w-tamman qetlet leh. I pursued my enemy to the wilderness and there I killed him. 23. kad šma' la-nbiyā mehdā nṣaq w-ezal baṭreh. When they heard the prophet, immediately they went after him. 24. hādē attā emmhoni d-hālēn gabrē. This woman is the mother of these men. 25. hu demar lāk kollāh hādē sliḥu d-malkā da-mđittā. He that told you all this is the messenger of the king of the city. 26. manu da-dbar-ennon l-madbrā. Who is it that guided them to the wilderness? 27. manu d-nesbat hānon puqdānē menneh? Who is (the one) from whom you took those commandments? 28. aykannā ebād b-madbrā hānon? How did they perish in the wilderness?

(b) 1. Hādē-y knuštā d-kollhon 'ammē d-ar'ā

מִן הָאֵלֶּיךָ הַיְּהוּדִים הַכֹּלֶלִים אֲמֵת דְּאַרְעָא

2. Hānon gabrē-ennon b-madbrā אֲנִי וְגַבְרֵי אֲנִי בְּמַדְבְּרָא

3. It l-att l-gabrā d-napšeh qetlat l-hi

אֵת לְאַתְּ לְגַבְרֵי דְּנַפְשֵׁהּ קֵטְלַת לְהִי

4. Layt melhā b-baytan לַיַּת מֶלְחָא בְּבַיְתָא

5. Malakē sleq l-šmayyā מַלְאָכָה שְׁלֵק לְשָׁמַיְיָא

6. Šliḥē hālēn dbar ennon la-mđinatā d-malkē

שְׁלִיחֵי הָאֵלֶּיךָ דְּבַר אֲנִי לְמַדְּינַתָּא דְּמַלְכָּה

7. Manu-w da-rdaq baṭreh la-b'eldbābā 'ad nahrā

מָנוּ וְדַא רְדַק בַּטְרֵה לְבְּעֵלְדַבְּבָא אֲדַ נַחְרָא

8. Gabrā hānā šbaq attēh ba-gritā

גַּבְרֵי מָנוּ שְׁבַק אֲתֵיְהּ בְּאַרְיֵתָא

Lesson Seven

(a) 1. ḥzayn l-ēdtā da-bnaw b-haw atrā. We saw the church which they built in that place. 2. lā etēt lwathon. I did not come to them. 3. b'ā gabrā la-nbiyā b-kollāh mđittā. The man searched for the prophet throughout the city. 4. l-mānā etayton l-harkā. Why did you (m.p.) come here? 5. manu da-ḥzayt tamman. Who did you (m. s.) see there? 6. baṭār hādē sleq men 'ēdtā kollhon da-hwaw bāh. After this all who were in the church went from it. 7. emar išo' da-b-koll-zban meskēnē it lkon 'ammkon li dēn la b-koll-zban it lkon. Jesus said, "You always have the poor with you, but you do not always have me with you." 8. dabreh lwatan. He guided him to us. 9. manu d-qatleh la-nbiyā? Who is he who killed

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the prophet? 10. *bnātā d-haw gabrā lā eṭay*. The daughters of that man did not come. 11. *hākannā pqaḏtan malktā*. In this way the queen commanded me. 12. *kaḏ ḥzayn-ennon ḥḏiyn b-hon*. When we saw them we rejoiced in them (m.p.). 13. *hāna-w ‘abdāk d-‘adran*. This is your servant who helped me. 14. *l-mānā lā šma‘kon*. Why did he not listen to you (m.pl.)? 15. *hu nqtreh l-puqdānā ellā hi lā ḡtarteḥ*. He kept the commandment but she did not keep it. 16. *eḡal l-laḥmā kolleh*. They ate all of the bread. 17. *šbaqn* (or *šabqan*) ‘am b’eldbābā. We left with the enemy. OR He abandoned us with the enemy. 18. *rdapteh attā l-‘abdāḥ men lwaṭāḥ*. The woman drove her servant from her presence. 19. *šalḥeh la-šliḡā l-hādē mḏittā malkā*. The king sent the messenger to this city. 20. *dahbā d-eḡdeḥ layt b-bayteḥ*. The gold which he took is not in his house. 21. *kaḏ ḥzaw ‘ēdtā da-bnā lhon malkā da-mḏittā ḥḏi bāḥ*. When they saw the church which the king of the city built for them they rejoiced in it. 22. *hānā gabrā breh-wā d-alāḡā*. This man was the son of God. 23. *kaḏ ramšā-wā ‘ḡarteh l-nahrā*. When it was evening I crossed the river. 24. *enā nsabteḥ l-keṣpā menneh*. I took the money from him. 25. *b-haw atrā bnaw ‘ēdtā l-meskēnē*. In that place they built a church for the poor. 26. *b-hānon yawmātā layt-wā lan laḥmā*. In those days we had no bread.

(b) 1. *emar da-b-koll-zhan iṭ lan meskēnē ‘amman*

אממן וכלל זחן יט לן מסקננ עמא

2. *w-b-hanon yawmātā ḥḏi b-‘ēdtā da-bneh l-hon b-haw atrā*

אמנון וזמאטא חדי בעדטא דאבנה לחון בבחא אטרא
אממן

3. *Bnayyeh d-hānā gabrā qtal l-b’eldbābā da-mdinathon*

בנאיה דחאנא גברא קטל לבאבא דאמדינאטון

4. *l-mānā šabqāk ba-qritā d-layt bāḥ mayyā*

למןא שבקאק באקריטא דלית באח מאיאיא

5. *dbarteh menneh madbrā l-baytāḥ d-barteh*

דבארטה מננה מדברא לביתא דבארטה

6. *Ebaḏ ‘al turā ‘ammeh kespā d-eḡdeḥ mennhon meskēnē*

עבאד אל טורא עממה קספא דעגדה מנחון מסקננ

7. *hu w-bnaynāšā da-qriteḥ nḡet ‘al malkā d-qatleh l-breh*

הו ובנאנאשא דאקריטה נגת אל מלכא דקאטלה לברה

Lesson Eight

(a) 1. *ḡāḏeyn-nan b-purqānman b-yad pāwōqa*. We are rejoicing in our salvation through the savior. 2. *lā-wā b-laḥmā balḡōḏ ḡayē barnāšā*. Man was not living

KEY TO EXERCISES

on bread alone. 3. enā lā saaleq-nā men baytā. I myself am not going from the house. 4. ḥād̄yā atttā ba-brāh d-la ‘āḇar l-nāmōsā. The woman is rejoicing in her son who is not transgressing the law. 5. ešk̄huh kad ‘āmrā ba-qritā hay. They found her (while) she was living in that village. 6. manu d-bā’ē att leh. For whom are you searching? 7. kad hwā ramšā ‘ābrin l-nahrā. When it was evening, they crossed the river. 8. enā šaleh-nā leh l-hānā ktābā lwāt-kon byad hānā šliḥā. I am sending this book to you by means of this messenger. 9. ḥāzeyn atton l-hon. You are seeing them. 10. ešk̄het li atrā d-banē-nā beh baytā. I found for myself a place in which I am building a house. 11. haw d-daber lak b’edlbābak-u. That man who is guiding you is your enemy. 12. enā āmar-nā l-kon d-haw d-qatlu pārōqan-u. I am telling you, “That one who they (m) killed is our savior.” 13. ḥzaw lāk kad nāpeq men baytāk. They saw you when you were going from your house. 14. b-ṣapṛā dēn āzlin-waw l-‘ēdtā. But in the morning they went to church. 15. qatlin-nan l-hon kollhon. We will kill them all. 16. alāhā pāres mraḥmānuteh ‘al ar’ā kollāh. God is spreading his mercy over all the earth. 17. ‘abdeh dēn d-qentrōnā ḥad̄ qrib-wā la-mmāt. w-šma’ ‘al išo’. w-šaddar lwāteh qaššišē da-yhudāyē. hennon dēn kad etaw lwaṭ išo’ ba’eyn-waw menneh w-āmrin. rhēm gēr l-‘amman. w-āp bēi-knuštā hu bnā lan. išo’ dēn āzel-wā ‘ammhon. kad dēn la saggi rahḥiq men baytā. šaddar lwāteh qentrōnā rāhmaw. (But) the servant of a certain centurion was near death. And he heard about Jesus. And he sent to him the elders of the Jews. But when they came to Jesus, they sought from him and said, “Indeed, he loves our people. And so the house of the assembly (synagogue) he built for us. (But) Jesus went with them (m.). But when he was not very far from the house. The centurion sent to him his friends.

- (b) 1. qentrōnā d-‘abdeh qarrib la-mmāt šaddar lwāteh qaššišē da-yhudāyē da-šma’ in-waw ‘al išo’.

מִן־הַמִּצְרַיִם לְיִשְׂרָאֵל וְלִבְנֵי־יִשְׂרָאֵל

וְלִבְנֵי־יִשְׂרָאֵל וְלִבְנֵי־יִשְׂרָאֵל

2. b-atrā hānā bnā šliḥā l-‘ēdtā l-gabrē wa-l-neššē d-‘aamriin bāh ba-mdittā

כִּי־יָצֵא־הוּא־מִן־הַבַּיִת־לְיִשְׂרָאֵל

וְלִבְנֵי־יִשְׂרָאֵל

3. Šāleh lā-šliḥā lwaṭ malkā ‘law d-šma’

וְלִבְנֵי־יִשְׂרָאֵל וְלִבְנֵי־יִשְׂרָאֵל

4. Šabqan ‘am b’eldbāban

5. hākannā d-malkā pqaḏ w-ap ‘bad

6. bātreh kollhon npaq dēn mennāh mdittā l-turē

כִּי־יָצֵא־הוּא־מִן־הַבַּיִת־לְיִשְׂרָאֵל

7. Ḥzaytonāh l-atttā d-selqat b-ṣapṛā l-baytāh d-rāhemtāh?

KEY TO EXERCISES

- מְבַרְכֵי אֵלֶיךָ אֱלֹהֵינוּ מְבַרְכֵי אֵלֶיךָ אֱלֹהֵינוּ
 8. Šen' et 'al kārōzūtā da-nbiyā mennhon qaššišē
 אֵלֶיךָ אֱלֹהֵינוּ מְבַרְכֵי אֵלֶיךָ אֱלֹהֵינוּ

Lesson Nine

(a) 1. *gabrā ḥakkimā. The wise man.* 2. *Neššē tābātā d-sēday. The good women who are beside me.* 3. *malkūtā ḥadtā. The new kingdom.* 4. *bnāteh saggiātā d-dīleh. His many daughters.* 5. *'ēdtā qaddištā. The holy church.* 6. *malkē rawrbē. The great kings.* 7. *yawmātā šappirē. The beautiful days.* 8. *bnaynāšā 'attirē. The rich people.* 9. *melhā bištā. The bad salt.* 10. *pagreh qaddištā. His holy body.* 11. *ruhā qaddištā². The holy spirit.* 12. *knušatā saggi'ātā. The many synagogues.* 13. *'ēdatā rawrbātā. The big churches.* 14. *madbrā rūbā. The great desert.* 15. *emm ḥakkimtā. My wise mother.* 16. *malakē qaddištē. The holy angels.* 17. *b'eldhābē bišē. The wicked enemies.* 18. *'abdē tābē sēdēh. The good servants (are) beside her.* 19. *bāntē saggi'ē. The many houses.* 20. *puqdānhon rabbā. Their great commandment.* 21. *Rāhmā ḥdattā da-ḥlāpaw. The new friend which is for his sake. OR The new friend instead of him.* 22. *ar'āk rabbiā. Your great land.* 23. *qitā 'attirtā. The rich village.* 24. *qeryātā saggiātā. The many villages.* 25. *lahmā saggi'ā šedayk. (There is) much bread beside you. OR There is much bread near you.* 26. *mđittā qaddištā. The holy city.* 27. *rāhmē 'attirē. The rich friends.* 28. *qaššišā yudāyā. The Jewish elder.* 29. *mđinātā raḥhiqatā. The distant cities.* 30. *baytā qarribā. The nearby house.*

- (b) 1. אֱלֹהֵינוּ מְבַרְכֵי אֵלֶיךָ אֱלֹהֵינוּ ḥakkim-u gabrā. *The man is wise.*
 2. מְבַרְכֵי אֵלֶיךָ אֱלֹהֵינוּ tābān-ennēn neššē d-sēd. *The women beside me are good.*
 3. אֱלֹהֵינוּ מְבַרְכֵי אֵלֶיךָ אֱלֹהֵינוּ ḥadtā-y malkūtā. *The kingdom is new.*
 4. מְבַרְכֵי אֵלֶיךָ אֱלֹהֵינוּ saggi'ān-ennēn bnāteh d-dīleh. *Many are the daughters who belong to him. OR He has many daughters.*
 5. אֱלֹהֵינוּ מְבַרְכֵי אֵלֶיךָ אֱלֹהֵינוּ qaddištā-y 'ēdtā. *The church is holy.*
 6. מְבַרְכֵי אֵלֶיךָ אֱלֹהֵינוּ rawrbin-waw malkē. *The kings were great.*
 7. מְבַרְכֵי אֵלֹהֵינוּ šappirin-waw yawmātā. *The days were beautiful.*
 8. מְבַרְכֵי אֵלֶיךָ אֱלֹהֵינוּ 'attirin-waw bnaynāšā. *The people were*

² See Thackston's grammar, p. 30 n. 1.

KEY TO EXERCISES

rich.

9. בישא ית מלחא *bišā-y melhā*. The salt is bad.
10. מן צדיקו קדיש ית גופו *qaddiṣ-ū pagreh*. His body is holy.
11. רוּחַ ית קדישא *qaddiṣā-y ruḥā*. The spirit is holy.
12. רבין קדישא *saggi'ān-ennēn knuṣātā*. The synagogues are many.
13. רבין קדישא *rawrbān-ennēn 'ēdātā*. The churches are big.
14. רב ית מדברא *rāb-ū madbrā*. The desert is great.
15. אמא ית חכמא *Ḥakkimā-y emm*. My mother is wise.
16. מלאכי קדישא *qaddiṣin-waw malaqē*. The angels were holy.
17. בשרי קדישא *biṣin-waw b'eldbābē*. The enemies were wicked.
18. שכינתא ית קדישא *tābin-waw 'abdē ṣēdēh*. The servants beside her were good.
19. בתים קדישא *saggi'an-ennēn bātē*. The houses are many.
20. רב ית פקדנהון *rabb-ū pukdānhon*. Their commandment is great.
21. חדש ית רעהו *Ḥdet-ū rāhmā da-hlāpaw*. The friend is new for his sake.
22. ארץ רבא *rabbā-y ar'āk*. Your land is great.
23. כפר קדישא *'attirā-y qritā*. The village is rich.
24. כפרים קדישא *saggi'an-ennēn qeryātā*. The villages are many.
25. לחם קדישא *saggi-ū lahmā ṣēdayk*. Much bread is beside you.
26. קדישא ית מדינתא *qaddiṣā-y mdittā*. The city is holy.
27. רבין קדישא *'attirin-waw rāhmē*. The friends were rich.

KEY TO EXERCISES

28. יִשְׂרָאֵלִי הָיָה זָקֵן yudāy-u qaššišā. The elder is Jewish.
 29. רַחֲלִיקָן־עִמֵּן מְדִינָתָא רַחֲלִיקָן־עִמֵּן raḥliqān-ennēn mḏinatā. The cities are distant.
 30. קָרִיב־בַּיְתָא הָיָה הַבַּיְתָא qarrib-u baytā. The house is nearby.

(c) 1. bnaw l-hon 'ēdtā hadtā b-hu atrā. They built a new church for them in that place. 2. išo' mšihā pāroqa-w d-'ēdtā qaddištā. Jesus Christ is the savior of the holy church. 3. 'attirān-ennēn hālēn neššē. These women are rich. 4. ḥakkim-u haw d-la 'āber l-puqdānē d-alāhā. Wise is he who does not/will not transgress the commandments of God. 5. kaḏ ḥzā ādām l-hawwā ḥdi bāh saggi. When Adam saw Eve he rejoiced much in her. 6. biš-u d-la nāter l-puqdānē d-alāhā d-nāsbīn bnaynāšā men mušē nḥiyā. Wicked is he who does not keep the commands of God which the people received from Moses the prophet. 7. lā ḥakkimin aytayhon bnayyeh d-attā 'attirā. The sons of the rich woman are not wise. 8. tābān mellayhon d-nabiyē. The words of the prophets are good. 9. rab-wā malkā d-amdintē hāmēn. The king of those cities was great. 10. mḏittē d-malkā hānā rawrbān-ennēn. The cities of this king are great. 11. nāhtin-waw malkē 'layhon b'aldabāhōn. The kings were descending upon their enemies. 12. tāb aytway-wā laḥmā d-eklan b-bāttēhon. The bread which we ate in their houses was good. 13. b-koll-zban dēn eteyn šlihēway d-alāhā lwathon bnaynāšā. But the apostles of God always come to the people. 14. etā išo' mšihā ḥlāpayn. Jesus Christ came for our sake. 15. aytayhon bnaynāšā ḥa-mdittā rabtā d-malkuṭā. The people in the city are the greatest of the kingdom. 16. bānē lan pāroqa malkuṭā ḥdettā b-šmayyē. The savior is building for us a new kingdom in heaven. 17. 'baḏ alāhā paradis l-kollhon bnaynāšā qaddiše. God made paradise for all the holy people. 18. kaḏ greb l-qrittā lā ḥzaw leh l-gabrā haw. When they drew near the village they did not see that man. 19. l-mānā qtalhaw l-nabbi. Why did they kill the prophet? 20. dḥarun l-madbrā. They guided us to the wilderness. 21. 'dar li 'abdēah. Her servants helped me. 22. ḥzaw lāk kaḏ qātel-att lāh l-attēh. They saw you when you were killing his wife.

- (d) 1. Biš -aw b'aldabān בִּישׁ אַוּ בְּאַלְדַּבְּאָן
 2. rawrbān hwaw 'ēdtā ḥdittā d-bnaw lhayn רַאֲוֵרְבָּאֵן הַוַּו 'עֵדְתָא חֲדִיטָתָא דְּבְנַוּ לְחַיִּין
 3. Saggi' in hwaw bnayyeh סַגִּי'ִין הַוַּו בְּנַיְיֵה
 4. Ḥdiṭin ennon batthon b-mdittā חֲדִיטִין עִנּוֹן בַּתְּחוֹן בְּמִדִּיטָא
 5. Yehbet lāh la-ktābē d-yabt li יֵהֲבֵת לְאִהָּ לְאִתְּבֵי דְּיַבֵּת לִי
 6. Rabb b-malkuṭā hwaw bnayyi רַבֵּב בְּמַלְכוּתָא הַוַּו בְּנַיְיִ

KEY TO EXERCISES

7. Rba-ay hwa mdittā ḥadtā men haw dḥayn bāh

כִּי הָיָה אִתּוֹ הַדָּבָר מֵהַחַיִּים הַבָּהֵמָה

Lesson Ten

(a) 1. atton-emmon nuhrā d-'ālmā. You (mp) are the light of the world. 2. kad nḥār-wā ṣapṛā dmek. They slept while the morning was bright. 3. 'raq 'abdā biššā w-lā idā' māreh d-aykā-u. The wicked servant fled and his lord did not know where he was. 4. ḥādē-y mellā šarrirtā da-nḥiyē. This was the true word of the prophets. 5. bātār ḥādē ḥpāk kāhnā l-hayklā 'am talmiḏu. After this, the priest returned to the temple with his disciples. 6. eškaḥu kaḏ yateḥ 'am rabbay-kāhnē. They found him as he was sitting with the chief priests. 7. kaḏ ḥapkeṭ l-baytā yaṭbeṭ. When I returned to the house, I sat down. 8. šarrirā' it lā id' aynnan. Truly we did not know. 9. dmek 'abday malkā b-hayklā. The servants of the king went to sleep in the palace. 10. kaḏ ḥapkeṭ ḥzēt nuhrā d-nāher b-ideh d-mārē baytā. When I returned, I saw a light which was shining in the hand of the master of the house. 11. l-mānā rdaptān men lwaṭāk. Why did you drive me from your presence? 12. saggi bā'eyn-wayn ellā la eškaḥmay l-māran. Many of us were searching but we did not find our master. 13. meskēnā ḥaḏ ayt d-yateḥ-wā lwaṭ tar'eh d-haw 'attirā. There is a poor man who was sitting before the gate of the rich (man).. 14. b-rāšit ayt-aw hwā mellā. w-haw mellā ayt-aw-wā lwaṭ alāhā. w-alāhā it-aw-wā haw mellā. hānā it-aw-wā b-rāšit lwaṭ alāhā. koll b-ideh-wa... In the beginning was the word. And the word was with God. And God was the word. This (one) was with God in the beginning. All (things) were (made) by his hand...

(b) 1. Ḥzayt li nāḥeṭ-nā la-qritā z'ōrā qarrib-āh l-mdittā

וַיֵּשֶׁב לִי אִתְּךָ לְרֵיבֹנֶיךָ לְמִדְּתָא זְעִירָא קַרְיִבָּהּ אֶחָד מֵהַבְּרִיּוֹת

2. Itēbn 'am talmiḏan karribeh atrā

וַיִּתְּבֵן אִתּוֹ מֵעַם הַתְּלָמִידִים קַרְיִבָּהּ אֶתְרָא

3. Rābb-wāt malkuṭan b-yawmeh d-malkā

וַיָּבֹא מַלְכוּתָא בְּיַוְמֵהּ דְּמַלְכָא

4. Rdaptiw menni

וַיִּדְּפֹא מֵעֵינַי

5. yed'et d-hakkimin-waw bnaynāšā lā b-koll-zban

וְיֵדְעֵת דְּהַקְּדִימִין וַאֲבָנַיִן אֵין בְּכֹל זְבָנִין

6. Eškaḥmeh leh b-hayklā

וַיִּשְׁכַּחְמֵהּ לֵיהּ בְּהַיְכָלָא

7. Kad rēš-abāḥātā yateḥ-wa 'amhon talmideh w-rāḥmēh šarrireh iqed 'ēdtā

KEY TO EXERCISES

אני הנביא הטוב הזה
 והוא הטוב הזה
 והוא הטוב הזה

Lesson Eleven

(a) 1. enā-nā rā'yā t̄āḇā. rā'ā t̄āḇā napšeh sā'am ḥlāp 'āneh. I am the good shepherd. The good shepherd puts down his soul for the sake of his sheep. 2. haw dēn išō' qām qdām hegmōnā wa-šleh hegmōnā w-emar leh. att-u malkā da-yhudāyē. emar leh išō' att emart. But then Jesus rose in front of the governor and the governor asked him and said to him, Are you the king of the Jews? Jesus said to him: "you said (so)." 3. qāymin-waw dēn rabbay-kāynē w-azzizazā' ū' āklin-waw. But the chief priests were rising and they were strongly slandering him. 4. Qām men slōteḥ w-etā lwāt talmīday w-eškaḥ-ennon kaḏ demkin. He rose from his prayer and he came unto his disciples and he found them as they were sleeping. 5. w-'al išō' l-ōrēšlem l-hayklā w-ḥzā kollmedem. And Jesus entered Jerusalem to the temple and he saw everything. 6. b-yawmē hērodes malkā etaw mgušē men madnḥā l-ōrēšlem w-āmrin. aykā malkā da-yhudāyē... ḥzēn gēr kawkbēh b-madnḥā. In the days of Herod the king magi came from the east to Jerusalem and they said, "where is the king of the Jews," indeed we saw his star in the east... 7. Hānon dēn kaḏ šma' men malkā ezal w-hā qdāmayhon 'dammā. d-etā qām l'el men aykā d-ayt-aw talyā. But when they heard, they went out from the king and lo, it rose before them until it came above from where the child was. 8. Manu d-sām l-kawkbē ḥa-šmayyā. Who is he who put the stars in the heavens? 9. Kaḏ ḥzā hegmōnā talyeh w-šā'el d-mān d-'āder leh. When the governor saw his child, he rose and asked, "who is helping to him?" 10. Ḥzaw rā'awwātā d-mitt 'ānāhon kollhāh d-dīlhon. The shepherds saw all their sheep which died which belonged to them. 11. Qām nbīyā qdām-aw w-amar d-'ā'el-na l-baytāh d-attāk. The prophet rose before the king and said, "I am entering the house of your wife." 12. Kaḏ ḥzaw kāhnē nuhrā da-bmadnḥā ida 'd-qā'em pārōqa d-hu nuhrā d-'ālmā. When the priests saw the light which is in the east they knew of the rising of the savior who is the light of the world.

(b) 1. Qāmet qdāmaw 'dammā d-iteḥ גאמת קדמא דאמת דאמת

2. 'aln bayteh d-gabrā ḥā'ān-nan b'eldbāḥan

אין בית דגברא חאאן נאן בבא דבא

3. Ida' mellteḥ-waw da-nbīyā šarririn

אידא מלתא דאמת דאמת דאמת

4. Eškaḥ yātab b-madbrā 'ammhon rā'awwātā

אשכח יאטב בבא דאמת דאמת דאמת

KEY TO EXERCISES

5. Šarrirā it lā yed' eṭ aykā hwā אֲרִירָא יְתֵלָא לֹא יֵדַע עִטְאֵי אַיְכָא חְוָא

6. Bātar haw hpak hegmōnā l-ēdteḥ ammhon talmideh

בָּאֲתָר חָוָּא חֲפָק חֵגְמוֹנָא לְעֵדְתֵּחַ אַמְחֹן תַּלְמִידֵּיּהּ

7. Etaw mgušē bā in l-talyā kawkbēh ḥzaw b-šmayyā

עֲתָוּ מְגוּשֵׁי בָּאֵינִי לְתַלְיָא קַוְכְּבֵיּהּ חֲזָוּ בְּשִׁמְיָא

8. Yāt̄bā-wayn 'al l-turā l'el men l-mdittā

יָאֲתַבְּבָא וַיֵּאֵן עַל לְתוּרָא לְעֵל מֵן לְמִדִּיתָא

9. Aykā mdittā d-malkā d-ar'ā hādē

אַיְכָא מִדִּיתָא דְמַלְכָא דְאַרְאָא הָאֲדֵי

10. Radpeṭ bātar l-b'eldbābi lwāt madbrā, w-aykā qatleṭ hennon

רַדְפֵּט בָּאֲתָר לְבַעֲלֵדְבָבִי לְוַאֲתֵּי מַדְבְּרָא, וְאַיְכָא קַאֲטְלֵט חֵנּוֹן

Lesson Twelve

(a) 1. melltā da-ktībā. The word which was written. 2. Puḡdanē da-pqidin l-abaw. The commandments which were commanded to his father. 3. Laḥmā d-akīl. The bread which was eaten. 4. malakā d-šliḥ l-alāhā. The angel which was sent to God. 5. dahbā d-aḥiḍ men hayklā. The gold which was seized from the temple. 6. Attā d-qtilā l-aḥi. The woman who killed my brother. 7. Mellē d-šmī'ān-way. The words which were heard. 8. talyā da-yliḍ. The child who was born. 9. ktābē d-simin lwāt abuk. The books which were put in the presence of your father. 10. Baytā da-bnē-wā l-aḥo. The house which was built for his brothers. 11. kawkbē da-ḥzin b-šmayyē. The stars which were seen in the heavens. 12. 'anā d-ba'yā l-rā'yā. The sheep which were sought by the shepherd. 13. mraḥmānuṭā da-prisā 'al bnaynāšā. The mercy which was spread over the people. 14. bnayyā da-rḥimin l-abuhon. The sons who loved their fathers.

(b) 1. w-eḥad aytī' u l-bayteh d-rah kahnēh. w-šem'ōn eṭa-wa batreh men ruḥqā. w-sām dēn nurā meša't dārtā. wa-ytabin-wu ḥdārāh. wa-yaṭēb-wā ap haw šem'ōn baynāḥon. w-hezāteḥ 'laymtā ḥdā d-yaṭēb lwaṭ nurā. w-heraṭ beh w-āmrā. Ap hannā 'ameh-wā. Hu dēn kpar wemar. attā lā yāde'-nā leh. ap att mennhon att. kēpā dēn emar lā hwēt w-bātār ša'ā ḥdā ḥrēnā emar šrīrā it ap hānā 'ameh-wā ap glilāyā-u gēr. āmar kēpa, gabrā lā yādē'-nā mannā d-emar att.

And they seized him and brought him to the house of the high priests. And Simon was going behind him from a distance. Then they put a fire in the midst of the courtyard. And they were sitting around it. And Simon was also sitting among them. And a certain maiden saw him who was sitting beside the fire. And she paid heed to him (noticed him) and (she) said, This (man) was also with him. But he denied it and said. "Woman, I do not know him" You are also from them.

KEY TO EXERCISES

But Peter said, I am not. And after he said (that), another said, "Truly this (man) was also with him, for he also is a Galilean. Peter said, "Man I do not know what you are talking about."

2. *Emar leh pilq̄tos, malkā att. amār leh išoʿ, att emart d-malkā enā. enā l-hādē ilid enā. wa-l-hādē eyet l-almā.*

Pilate said to him, "You are a king." (or, "Are you a king?"). Jesus said to him, "You (yourself) said that I am a king. For this I was born. And for this I came into the world.

3. *saggain –ennon awwānē bayt abi. Many are the lodgings (in) the house of my father.*

(c) 1. *Kaḏ qāmeṭ eškaḥeṭ dṭalmidī d̄mikin*

ב. סכה אצמשה דהא לתתה. דמכין

2. *eza l-aykā ḏa-ylid talyā d-kawḫbeh d-hza b-maḏnḥā*

אול דאמא דילנה. דמכין דאמא דהא במאדנהא

3. *Hzāk aḥāk yāteḥin ba-mṣaʿ aṭ d-dārtā ʿameh*

מא אפא אפא בתי אה דהא אה במא

4. *Kaḏ emar hegmonā leh melkā ḏa-yhudāyē? Emar. ʿlā emreṭ d-malkā-nā. Emart att*

ב. אהי אהמאמא למ, מלכא דיהודא? אהי אה

אהיא דמלכא אה אהיא אה

5. *Aykā lḥāyē ḏa-ylidin tammān*

אמא מלתי דילנה. אה

6. *ʿlaymā hār l-ʿlaymtā ḏ-raʿ yā l-ʿāneh d-abēh*

מלכא מו לילמא דהא דמא אה

7. *Emar Išoʿ, dmeskēnē hwaw ʿammaḡkon b-koll-zḥan*

אהי מנה דמסמא מרה במנה. כול

8. *Kaḏ ḥzā l-ʿêḏtā ḥadtā d-bnē malkā l-hon, ḥḏi rabʿ iṭ ʿam-aw*

ב. מה לנהא דהא דמלכא למנה. אה

דמא אה

9. *Hākannā malkā paqdan*

ממא מלכא אה

10. *l-mānā lā etayton lwāt*

למא לא אהיא. לא

KEY TO EXERCISES

Lesson Thirteen

(a) 1. *l-mānā šābē att l-mektal ennon. Why do you want to kill them?* 2. *šlāmā šābeq enā lkon šlāmā dīl yāheḅ enā. lā-wā aykannā d-yāheḅ 'almā enā yāheḅ enā l-kon. Peace I am leaving with you. My peace I am giving to you. Not as the world gives am I giving to you.* 3. *lā meškaḥ-nā l-metā lawtāk. I am not able to come with you.* 4. *šabīn ennon l-mekal leḥmāh. They are wanting to eat bread.* 5. *lā meškaḥ aytaw l-memar šrārā. He is not able to speak the truth.* 6. *eṭēn l-mešlāk 'al hādē. They are coming to ask you about this.* 7. *šbā-nā la-mehzākon. I want to see you.* 8. *w-laykā d-ezal enā yaḏ' in-ton. w-urḥā yaḏ' in atton. emar leh tōmā. mārān lā yaḏ' in-nan l-aykā ezal att. w-aykannā meškaḥīn-nan urḥā lmedda'. emar leh išō' emnā-nā urḥā w-šrārā w-ḥayyē. lā naš eṭa lwaṭ aḅ ella bī. ellu yaḏ' in-wayton aḅ l-abī yaḏ' in-wayton. w-men hāsā yaḏ' in atton leh. w-ḥziyton-ay. And you know to where I am going. And you know the way. Thomas said to him. Lord, we do not know where you are going. And how are we to find the way to know? Jesus said to him, "I am the way and the truth and the life. No one comes to my father except through me. If you knew me you would also know my father. And from now you (are) knowing him. And you saw him.* 9. *b-ḥaḏ-bšabbā dēn eṭaṭ maryam magdlāy b-šaprā l-bēt-qḅurā w-ḥzāt l-kēpā d-šqilā men qabrā. w-reḥtaṭ eṭaṭ lwaṭ šem'ōn kēpā. w-emarā l-hon d-šaḅlaw l-mārān men haw bēt-qḅurā. w-npaq šem'ōn w-haw talmidā ḥrēnā. w-eṭīn-waw l-bēt-qḅurā w-rehtin-waw tartēhon akḥdā. haw dēn talmidā rhet qadmeḥ l-šem'ōn w-eṭā qadmayā l-bēt qḅurā. But on Sunday Mary Magdelene went up in the morning to the sepulcher and she saw the stone which was lifted from the tomb. And she ran up to Simon Peter. And telling them that our lord was lifted from that sepulcher. And Simon went forth and that other disciple. And they were coming to the sepulcher and the two were running together. But that disciple ran before Simon and he came the first to the sepulcher.* 10. *kaḏ šlem yawmātā ḥpaḅ l-hon. iš' ō dēn talya pāš leh b-yerušalem w-yōsep w-emeh la ida'. w-la eškaḥ-aw w-ḥpaḅ l-hon l-orēšlem. w-men bṭar tlātā yawmin eškaḥ-aw b-hayklā kaḏ yāṭeḅ mša'tā mallpānē w-šema' mennhon. When the days were over they returned (to them). But the child Jesus remained in Jerusalem but Joseph and his mother did not know. But they did not find him and they returned to Jerusalem. But after three days they found him in the temple sitting in the middle (of) teachers and listening to them.*

(b) 1. *bṭar tlātā yawmin, b-ḥaḏ-bšabbā, ezlat l-bēt-qḅurā w-eškaḥat l-kēpā šqal-wa*

כאז הללש תלמידי שבכזכר אולה לבש סבוח
 סא שבשלה לכזכר סבלס

2. *Nāšīn sām l-murā b-meš'at d-dārtā w-iteḅ ḥdārah*

אנשי שרנה לנורא כזכר על גזוזא לזכר שזונה

3. *'laymtā ḥraṭ l-gabrā d-ezal b-meš'at-hon w-yeḏ'at d-hwā talmidā d-išō'*

KEY TO EXERCISES

סִיחַ לַיְחִיָּה דְאֵוֹל כַּחַדְשָׁא לְמַדְבְּרָא בְּמַדְבְּרָא בְּמַדְבְּרָא
 הַמַּדְבְּרָא

4. *Layt lhon l-meskênē awwānā b-madbrā*

לֵיחַ לְמַדְבְּרָא לְמַדְבְּרָא לְמַדְבְּרָא לְמַדְבְּרָא

5. *Bātar z-ōr kad ezal akhdā mešqal l-kêpā men atrāh*

כַּדֵּי וְזָרִי כַּדֵּי וְזָרִי כַּדֵּי וְזָרִי כַּדֵּי וְזָרִי כַּדֵּי וְזָרִי כַּדֵּי וְזָרִי

6. *En hzet lāk itbet lāk.* אֵלְכִי אֵלְכִי אֵלְכִי אֵלְכִי

Lesson Fourteen

- (a) 1. impf 3 m. pl (“they will go up”) נִזְלוּ *nēzlon*
2. impf 3 f. sg/2 m. sg (“you will go forth”) תִּפְּוֹק *teppoq*
3. impv m. sg עֲהֹד (*ehod* “seize”) *ehod*
4. impf 3 f. pl נִשְׂתְּבְּוּ *nehdyān* “they will rejoice”
5. impf 3 m. sg יִחְבֹּשׂ (*nehdyān* “he will return”) *nehdyān*
6. impf 2 f. pl תַּעֲבִידְנִי (*te'bdān* “you will make”) *te'bdān*
7. impf 1 com pl נִשְׁתְּבְּוּ (*nehhon* “we will go down”) *nehhon*
8. Impf 2 f. sg תִּפְּלֵי (*tepleyn* “you will turn”) *tepleyn*
9. impf 2 m. sg/3 f. pl תִּהְיוֹתְנִי (*tehhot* “you will go down”) *tehhot*
10. impf 3 m. pl יִרְחֲטוּ (*nerhtun* “they will run”) *nerhtun*
11. impf 3 f. pl תִּשְׂבְּדְנִי (*nebdān* “they will serve”) *nebdān*
12. impf 2 f. pl תִּשְׁלְחִנִי (*teslhān* “you will send”) *teslhān*
13. impf 1 com pl נִתְּעִי (*netē* “we will go up”) *netē*
14. impf 1 com sg עֲתַר (*etar* “I will keep”) *etar*
15. impf 2 m. pl תִּתְּבַח (*tebhun* “you will seek”) *tebhun*
16. impf 3 f. sg/2 m. sg תִּשְׂבֹּר (*taqad* “she will burn”) *taqad*

KEY TO EXERCISES

17. impf 1 com sg *eḥa* (ረዳ “I will see”) ረዳሩ
18. impf 2 f. sg *tektbin* (“you will write”) ተጻፋህ
19. impf 1 com pl *nehpok* (“we will turn”) ማጠጠጥ
20. impf 2 m. pl *tepros* (ወገኑ “you will spread”) ወገኖቻችኋል
21. impf 3 f. pl *ned’ān* (ረዱ “they will know”) ረዱኑ
22. impf 2 m. pl *teṭum* (ሰደሩ “you will come up”) ሰደሩህ
23. impf 2 m./3 f. sg *tebnē* (ሰጠ “you will build”) ሰጠህ
24. impf 1 com pl *nehwā* (ሰጠ “we will be”) ሰጠጥ
25. impf 3 f. pl *nenhrān* (ገጠ “they will shine”) ገጠኑ
26. impf 2 m. pl *te’drun* (ገደሩ “you will help”) ገደሩህ
27. impf 2 m./3 f. sg *tešboq* (ገደህ “you will leave”) ገደህኑ
28. impf 2 f. pl *teḫlān* (ገደህ “you will kill”) ገደህኩህ
29. impf 2 m./3 f. sg *tēmar* (ገደህ “you will say”) ገደህኑ
30. impf 2 f. sg *teḏ’in* (ረዱ “you will know”) ረዱክ
31. impf 1 com sg *etab* (ገደህ “I will seek”) ገደህሁ
32. impf 3 m. sg *ne’roq* (ገደህ “he will flee”) ገደህኑ
33. impf 2 m. pl *te’lun* (ገደህ “you will go in, enter”) ገደህኩህ
34. impf 2 m./3 f. sg *tqum* (ገደህ “you will rise”) ገደህኑ
35. impf 3 m. sg *nemmot* (ገደህ “he will die”) ገደህኑ
36. impf 2 f. pl *tesimān* (ገደህ “you will put”) ገደህኩህ
37. impf 2 m. or f. sg *teḥor* (ገደህ “he will gaze”) ገደህኑ
38. impf 3 m. pl *neb’ōn* (ሰጠ “they will seek”) ሰጠኑ
39. impf 2 f. sg *tešalin* (ገደህ “you will ask”) ገደህክ
40. impf 3 m. sg *tesaq* (ሰጠ “he will sack”) ሰጠኑ
41. impf 3 m. sg *nehzē* (ሰጠ “he will see”) ሰጠኑ

KEY TO EXERCISES

42. impf 3 m. sg *nerdop* (יָרַד "he will persue") יָרַדְוּ
 43. impv m. sg *aḳol* (אֲכַל "eat!") אֲכַל
 44. impf 3 m. sg *nerḥam* (יָרַם "he will love") יָרַם
 45. impf 2 f. pl *tešm'ān* (תִּשְׁמַע "you will hear") תִּשְׁמַעְנָה
 46. impf 3 m. pl *nešḳḥun* (יִשְׁכַּח "he will find") יִשְׁכַּחוּ
 47. impf 2 f. sg *tedbrin* (תִּבְרַח "you will say") תִּבְרַחִי
 48. impf 3 f. pl *nekprān* (יִפְדוּ "they will deny") יִפְדוּ
 49. impf 2 m. pl *teqrbum* (תִּקְרְבוּ "you will draw near") תִּקְרְבוּ
 50. impf 1 com sg *e'ol* (אֲרַם "I will raise up") אֲרַם
 51. impv m. pl *taw* (אֲלֵךְ "go up") אֲלֵךְ
 52. impf 1 com sg *ettel* (אֲתֵן "I will give") אֲתֵן
 53. impf 3 m. pl *nepwšun* (יִשְׁבּוּ "they will stay, remain") יִשְׁבּוּ
 54. impf 2 m./3 f. sg *tmuṭ* (תָּמוּת "you will die") תָּמוּת
 55. impf 1 com sg *ehzē* (אֲרַם "I will see") אֲרַם
 56. impf 3 m. pl *ned'ūn* (יִדְעוּ "they will know") יִדְעוּ
 57. impf 1 com sg *ehdel* (אֲרַם "I will fear") אֲרַם

- (b) 1. Three months *tlātā yarḥē* אֲרַם אֲרַם
 2. Ten years *esrā šnayyā* אֲרַם אֲרַם
 3. eight days *tmānyā yawmē* אֲרַם אֲרַם
 4. three hours *tlātā šā'ē* אֲרַם אֲרַם
 5. seven men *tmānyā gabrē* אֲרַם אֲרַם
 6. nine women *tšā' neššē* אֲרַם אֲרַם
 7. the second month *trayyānā yarḥā* אֲרַם אֲרַם
 8. the fourth house *rbi'āyā baytā* אֲרַם אֲרַם

KEY TO EXERCISES

9. the fifth teacher ḥmišāyā mallpānā ܡܠܠܦܢܐ ܗܡܝܫܝܝܐ

10. the first good word qadīmāyā melltā tabā ܩܕܝܡܝܝܐ ܡܠܠܬܐ ܛܒܐ

(c) 1. *šābē-wā l-mesaḳ*. He wanted to go up. 2. *la meškaḥ ena l-mpāš*. He was not able to stay. 3. *Šāḥin-aw l-mḥar bāh*. They wanted to delay in in her. 4. *meškaḥ-wēt l- meḥzyeh*. He is able to see him. 5. *šāḥē ḥaytā l-mabnā*. Wanting to build a house. 6. *la meškaḥ-wa l-mḏittā l-mezaḥ*. He was not able to go to the city. 7. *la šāḥē l-mebaḏ*. Not wanting to perish. 8. *šḥi att namōsā l-meṭar*. You (are) desiring to observe the law. 9. *la šḥā li l-meṭleh*. Not wanting me to give him. 10. *la šḥā enā le-mleḳṭek*. I am not wanting to kill you.

(d) 1. *ettol* ܬܘܠ. 2. *nedhlun* ܢܘܠܢ. 3. *tedmok* ܬܘܡܘܟ. 4. *tebnē* ܬܒܢܝ. 5. *neppol* ܢܦܘܠ. *nezlān* ܢܝܠܢ *neytān* ܢܝܬܢ. 7. *têḏ'eyn* ܬܝܕܥܝܢ. 8. *nehḥot* ܢܗܚܘܬ. 9. *attēn* ܬܬܦܢ. 10. *tesloq* ܬܝܫܠܘܩ. 11. *tqum* ܬܩܘܡ. 12. *nsumun* ܢܫܘܡܘܢ. 13. *êṭē* ܐܬܝܝܢ. 14. *teḥdeyn* ܬܗܕܝܢ. 15. *eḥzē* ܐܗܘܙܝܢ. 16. *eṭi* ܐܬܝ. 17. *lā nmitun* ܠܐ ܢܡܝܬܘܢ. 18. *tpāšīn* ܬܦܫܝܢ. 19. *tšelām* ܬܫܠܡܢ. 20. *tb'ē* ܬܒܥܝ. 21. *nehwon* ܢܗܘܘܢ. 22. *ṭhor* ܬܗܘܪ. 23. *tekol* ܬܝܟܘܠ.

Lesson Fifteen

(a) 1. *neb'ēw*. they will build him. 2. *teḥodēh*. you will seize her. 3. *epqodkon*. I will visit you. 4. *neprasēh*. they will spread her. 5. *tešbakonān*. you will leave me. 6. *tešlḥek*. you will send you. 7. *etr'ēw*. I will keep him. 8. *nemrēh*. they will tell her. 9. *neldēw*. they will beget him. 10. *eḏ'ek*. I will know you. 11. *teklonēw*. you will eat it. 12. *nedbran*. they led me. 13. *teḥraynyēw*. you crossed it. 14. *nerḥmekon*. they love you. 15. *nesimmēw*. she will put him. 16. *eḥ'wē*. I will seek him. 17. *nehzunan*. he will see me. 18. *tebnēh*. she will build it. 19. *eḥzēk*. I will see you. 20. *neprsunāy*. he will spread it. 21. *tešboqin*. you will leave us. 22. *neb'inek*. they will seek you. 23. *nerdpunāy*. they will pursue him. 24. *tektḥēh*. she will write her. 25. *tekolēw*. you will eat it. 26. *ekṭlāk*. I will kill you. 27. *tešbqnēy*. you will stop him. 28. *neqṭlan*. they will kill us. 29. *tešm'ēw*. she will hear him. 30. *e'bdeh*. I will serve him.

(b) 1. *w-emar l-hon maṭlā hānā*. manu mennkon gabrā leh mā 'erbin. *w-en nēḥad ḥad mennhon*. lā šbeq teš'in w-ṭš'ā ḥ-dabrā. *w-azal bā'ē l-haw d-eḥad 'edmā d-neškaḥwē*. *w-mā d-eškḥeh ḥādē*. *w-šākel leh 'al katpāteh*. *w-āṭē l-*

KEY TO EXERCISES

bayteh. w-qārē l-rhēmāw w-lšābēw. w-āmar l-hon. ḥad ‘am d-eškaḥet ‘erab d-abīd. amar enna l-kon. d-hākannā t-ehwē ḥadutā b-šmayyā ‘al ḥad ḥattāyā d-tā eḥ aw ‘al teš’in. w-teš’ā zaddiqin d-lā meḥba’yā l-hon tyābutā.

And he told them this parable. There is a certain man among you who had many sheep. And if one from among them perished, will he not leave behind 99 in the wilderness And he will go seeking that which perished until he found him? And he who found him will rejoice. And he put him upon his shoulders. And went up to his house. And he called his friends and his neighbors. And he said to them. Rejoice with me because I found my sheep with was lost. I am saying to them. Of thus there will be more gladness in heaven upon one sinner who repents than upon the ninety and nine righteous for whom repentance is not necessary.

2. *b-haw dēn zabnā. eto nešin emar leh ‘al glilāyā hānon d-pilgos ḥlet d-mhon ‘am debhon. w-‘enā išo’ w-amar l-hon. sabrin atton d-hennon glilāyē ḥattayn-waw yattir men kollhon glilāyē. d-hākannā hwā-ennon lā. amar-nā l-kon dēn. dāp kollkon en lā ttubun. hākannā tebbdun. aw hānon tmānta’sar d-npal ‘alhon magdlā b-šilōḥā w-qtal ennon. sbarin atton d-ḥattin-wā yattir men kollhon bnaynāsā d-emrin b-orēšlem. lā. Amar-nā d-an la ttubun kollkon akwāthon tabdun.*

But in that time. The people went up (and) they spoke to him concerning those Galileans whose blood Pilate mingled with their sacrifices. And Jesus replied and said to them, “You (were) thinking that these Galileans were sinner more than all of the Galileans. Because this happened to them? However, I am saying to you. That also all of you if you are not good. Thus you will perish. Or those eighteen on whom the tower in Siloam fell and killed them. You were thinking that they were sinners more than all the people which are living in Jerusalem. No, I say to you, that if you do not repent, all of you like them will perish.

(c) 1. *Hānā yarḥā nešlom bātar yawmē ḥammšē*

כֵּן כִּי יִרְאֶה אֶת הַיּוֹם הַחַמִּשִּׁי

2. *Hpokayn l-ōrēšlem w-b’ oyn l-talyā d-pāš tamman*

וְכִי יִבְרָא אֶת הַיְרֵשָׁלַיִם וְכִי יִבְרָא אֶת הַיַּלְדִּים

3. *Lā yed’at aykā msām l-‘erbā d-šeqlat ‘al katpātā*

לֹא יָדְעָתְּ אַיְכָּא מְסָמִים לְאַרְבַּע דְּשִׁקְלָתַיִם אֶל כַּתְּפֵיתָא

4. *Lā meḥba’yā li d-e’ nē* כֵּן כִּי לִי דְעֵי נְעֵי

5. *Aykannā idē’n l-urhā b-d-tezol*

אֵיכָּנְנָא אִידְעֵנִי לְאַרְחָא בְּדִתְזוֹל

6. *Epuš hārkā l-eštā yarḥē* כֵּן כִּי יִרְאֶה אֶת הָאֵרֶב

7. *Ellu teb’ōnān teškoḥi b-bayteh d-abī*

KEY TO EXERCISES

8. Ellu b'ayt teškaḥi b-bayteh aḥi

9. Lā yahbet l-āk kollmeddem d-sāḥē

10. šāḥ l-ayn šāḥ l-ayn

- (d) 1. ktebteh ḥāḥ. ektobeh ḥāḥ. 2. pqadti ḥāḥ. tepqodi ḥāḥ. 3. prashon ḥāḥ. neproshon ḥāḥ. 4. qətlateh ḥāḥ. teqtoleh ḥāḥ. 5. rdapāh ḥāḥ. nedropāh ḥāḥ. 6. šbaqmā ḥāḥ. tešbaqmā ḥāḥ. 7. nsabnek ḥāḥ. nensbunek ḥāḥ. 8. eškaḥnāk ḥāḥ. neškaḥmāk ḥāḥ. 9. šeltoni ḥāḥ. tšeluni ḥāḥ. 10. ḥāḥ ḥāḥ. neḥḥāḥ ḥāḥ. 11. ekaltāh ḥāḥ. tekolāh ḥāḥ. 12. bnēteh ḥāḥ. ebneh ḥāḥ. 13. b'aytan ḥāḥ. teb'ēn ḥāḥ. 14. ḥāḥ ḥāḥ. teḥzāk ḥāḥ. 15. sāmtonāh ḥāḥ. tsumunāh ḥāḥ. 16. ḥāḥ ḥāḥ. teḥzeyni ḥāḥ.

Lesson Sixteen

(a) 1. kanneš emnon. *He gathered them.* 2. šarriṭ l-mallāpū. *I began to teach.* 3. eṣallā. *I pray.* 4. mallep-wā. *He was teaching.* 5. nmallun. *“they will speak”.* 6. mšarriyēn. *“beginning”.* 7. mšalleyn. *“praying”* 8. mkannāšu. *“to assemble”.* 9. šallit alaw. *I prayed for them.* 10. šarri l-mqaṣṣāyeh l-laḥmā. *He began to break the bread.* 11. šarryaṭ lmešḥak. *It began to get dark.* 12. naggedeh. *“he beat him”.* 13. neḥarrek lšameh. *They blessed his name.* 14. nallpluni. *“they teach me”.* 15. šarri mnaggdin l-hon. *They began beating them.* 16. šarriṭ lammallālu. *I began to speak.* 17. lā ḥarrekt att. *She did not bless you.* 18. lā ṭnaggdin. *Do not beat.*

(b) 1. att dēn emat d-mšallē att. *“ol ltawwānek. w-eḥod tar'ek. w-sallā l-abok d-b-kesyā. W-abok d-ḥāzē b-kesyā nparrek b-gelyā.*

You, however, when you pray, go into your inner room and shut your door. And pray to your father privately, and your father, who sees in secret, will reward you openly.

KEY TO EXERCISES

2. w-hwā d-kad hu mšallē b-duktā hdi. Kad šlem. Emar leh. Ḥad men talmidēw: marran allepāyn l-mšallāyū aḵanna d-ap. Yōhannān allep l-talmidēw. āmar l-hon išō'. Emart. d-mšallin atton hākannā hwayton amrin abon db-šmayyā. Netqaddaš³ šmak. Tattā malkuṭak nhawwā šebyānak aḵannā. d-b-šmayyē ap b-ar'ā.

And while he was praying in a place he rejoiced. When he finished, he said to him. One from his disciples (said). "Master, teach us to pray just as also. John taught his disciples. Jesus says to them, "You say. When you are praying, you are in this way saying, "Our father which (is) in heaven. May your name be blessed. May your kingdom come, you will be done just as. In heaven also in earth.

3. Šqal išō' laḥmā. W-barrek w-qšā. W-yah l-talmiddēw. w-emar soḥ ekol hāno pagrā

And Jesus took the bread. And he blessed and he broke (it) for his disciples. And he said: Take, eat. This is my body.

4. meṭṭul hānā hā enā mšaddar enā lwaṭkon nbiyē w-ḥakkimē w-sāprē. mennhon kaṭṭlin atton wzqappin atton wmennhon mnaggdin atton. b-kannuštkon. W-terdpuṇ emnon men mdinā la-mdinā

For this, behold, I sent unto you prophets and wise men and scribes, from them killing you and crucifying you and from them beating you, in their synagogues. And you pursued them from city to city.

5. tuḥ dēn šarri-wā mallep 'āl yad yammā. Eṭkannaš lwāṭeh kenšē. saggiā. Ak d-nass nṭuḥ leh b-spittā b-yammā w-kolleh kenšā qā'em. -wā 'al ar'ā 'al yad yammā

Again, however, he was beginning teaching beside the sea. And many multitudes were gathered to him. So much so that they pressed him (to) retreat into a boat on the sea. And all his assembly rose on the earth beside the sea.

Lesson Seventeen

(a) 1. ašlini meddem. You lent me something. 2. adreḳāh ḥeššokā. He overtook darkness. 3. Aḥḥebayk. he loved you. 4. taḥḥebni. you loved us. 5. taḥḥebinni. you loved us. 6. adreḳaw. he overtook him. 7. Šarri l-mahhru. He began to bother me. 8. eḥḥebēh. I loved her. 9. nehḥtaw. he will send me down. 10. nehḥikon. he will give them life.

(b) 1. w-emar l-hon manu mennkon d-ayt raḥmā w-nazzel lwaṭeh. b-pelgūt l-ēlyā w-nammer leh raḥmā ašelin tlāṭ. Grišēn. Meṭṭul d-raḥmā etā lwaṭ men urḥā w-

³ *Netqaddaš* "may be blessed". the pattern of this verb and of *etkannaš* below will be introduced in §19.1.

KEY TO EXERCISES

layt. meddem d-asim leh w-haw raḥmeh men l-gaww n'annā w-nemar. Le. Lā taḥharni d-hā ta' ā aḥid-w w-benni 'ammi. b-^caršā. Lā enā d-equm w-ettel lāk

And he said to them. Who from among them which there is to him a friend he went up to him. in the middle of the night. And he will say to him. My friend my lending three. loaves of bread. Because of a friend he came to me from a road, and I do not have. anything which I can give him and that his friend to the inside will answer and he will say. To him. Do not bother me. (For) lo. there he was seizing and my sons with me. in bed. I am not able to rise and give (it) to him.

2. hākannā gēr alāhā l-^cālmā aykannā d-l-breh iḥidāyā nettel. D-kollman d-mhaymen beh lā nēbad ellā nehvon leh ḥayyē d-l-^cālmā. Lā uēr šaddar alāhā l-bareh l'almā. d-nedoniaw l-^cālmā. Ellā b-ideh.

For God so loved the world. As he gave his only son. That the one believing in him will not perish but there will be to him eternal life. But God did not send his son to the world. to judge the world. But he did not give life to the world through him.

3. emar l-hon išo^c. Qallil aḥrin zabnā nuhrā 'emkon. hlkw^c ed iṭ l-kon nuhrā-wā. D-lā ḥeššokā nedrakkon. W-men d-mahlek b-ḥeššokā. Lā yālē l-aykā kad iṭ l-kon nuhrā. Haymen b-nuhrā d-bēnaw d-nuhrā tahwun. halēn mallel išo^c w-ezal mennhon.

Jesus said to them, "after a while the light was with you. Walk as though (you have) light. That your vow (is) darkness. And from which you are walking in darkness. Not knowing to where he is going until there is no light to them. They believe in the light. You who are my sons will be light. These (things) Jesus spoke and he went up from them.

4. man d-šema^c malli w-lo naṭar l-hon. enā lā dān enā leh. Lā gēr. ayt d-edon l-^cālmā. Ellā d-ehḥā l-^cālmā.

And whoever shall hear my words, and not observe them, I do not judge him. For I did not come to judge the world, but to bring life to the world. (John 12:47)

Lesson Eighteen

(a) 1. Attā d-meṭaqryā maryam. The woman who is called Miriam. 2. meddem d-meṭqrē mešhā. Whatever is called oil. 3. Haw d-eṭemer li. That which was spoken to me. 4. malkuṭā d-šmayyā d-meṭdmyā l-^csar btulēn. The kingdom of the heaven which is like ten virgins. 5. meṭb^caw d-lā netemar hānā. It was necessary that he not say this. 6. mānē d-mezdbenēn. Vessels which were bought. 7. mlē metamran. Words which are being said. 8. gabrē d-meṭqarin kēnēn. Men who were called just. 9. T'urā d-lā metpteḥ. A door which was not opened. 10. gabrā d-ezdqep. a man who was crucified.

(b) 1. āp enā āmar enā l-kon. šel w-neṭiheb l-kon. b^caw w-teškhun. q w-netpteḥ l-kon. koll gēr d-šā'el nāseb. w-d-b' ā meškaḥ. w-d-bākeš metpleḥ.

KEY TO EXERCISES

So also I am saying to you: They asked and to you. They sought and you found. Knock and it will be opened to you. For all those asking (are) receiving. And the one seeking is able. And the one knocking it will be opened to him.

2. *tub šma' ton d-e'emmer d-rhem l-kribeḳ. w-šni l-b' aldbābak. enā dēn āmar enā l-kon. aḥheḅ l-b' aldbāḅkon. w-ḅarreḳ l-menn d-lāt l-kon. w-ebad d-šappir d-sanā l-kon. w-šall 'al aynin d-dabbarin l-kon b-qtirā w-raḍpin l-kon. aykannā d-tehwon b-noē d-abokōn d-blšmayyē haw d-mednaḥ šemšeh 'al tabē w-'al bišē. w-mḥāt metreh 'al kēnē w-'al 'awwālē.*

And again you heard that it was said, "Love your neighbor. And hate your enemy." But I am saying to you, Love your enemies. and bless those from the ones who are cursing you. And do what is good (unto) those which hate you. And pray for any which are leading you by force and persecuting you. That you may be children of your father who is in heaven, who causes his sun to rise upon the good and upon the wicked. and sends his rain upon the just people and upon the unjust. (Matthew 5:43-45)

3. *haydēn etdmē malkutā d-šmayyē l-'sar btulēn. hennēn d-nsaḅ lampêdēyn l-npaq l-ur'ā hatnā w-kalltā. ḥammeš dēn menḥayn ḥakkimēn-way. w-ḥammeš saklēn. w-hennēn sakkaltā nsāḅ lampêdēyn. w-lā nsāḅ 'amheyn mešḥā. hennēn dēn ḥakkimā nsāḅ b-mānē 'am lampêdēyn. kaḍ awḥar dēn hatnā nām kollheyn w-dmeḳ w-pelgeh d-lēlyā dhwāt q'ātā. hā hatnā atā. puqaw l-ur'eh. haydēn qām kollhēn btultē hālēn. w-taqqen lampêdēyn. emarn dēn hānēn sakkaltā l-ḥakkimā. habeyn lan men mešḥakin deh aḍ'ek lhon lampêdēyn. ennēy hānnēn ḥakkimā w-emarn. l-mā lā nespeq nespaq lan w-lakēn. ellā zallēn lwat aylēn d-mezblan w-zebnēn lakēn. w-kaḍ ezal l-mezban. Etā hatnā. w-aylēn d-metayyēbn-ay 'al ameh l-bayt ḥlōlā. etḥed tur'ā. b-ḥartā dēn ayti ap hānnēn btultā ḥranayātā w-emvērēn mvrān. pteḥ lan. hu dēn 'nā w-amar l-hēn. āmēn amar ennā l-kēn. d-lā yaḍ nē lkēn.*

Then the kingdom of heaven is like ten virgins. They who took their lamps and went out to meet the bridegroom and the bride. But five from among them were wise. And five foolish. And the foolish ones took their lamps. And they did not take oil with them. But the wise ones took (some) in vessels with their lamps. But when the bridegroom delayed. All of them slumbered and they slept and in the middle of the night there was an outcry. Lo, the bridegroom comes. go out to meet him. Then all of these virgins stood up. And they got their lamps ready. But those foolish ones were saying to the wise ones. Sell to us from your oil, for behold, our lamps went out. those wise ones answered and were saying. Lest there is not sufficient for us and for you. But go unto those who sell, and buy for yourselves And when he went up to buy, the bridegroom came. And those who were ready went with him into the house of marriage. And he closed the door. In the end, however, also those other virgins came saying, "Lord, lord!" Open for us! But he answered and said to them. Truly I am saying to you. That I don't know you. (Matthew 25:1-2)

KEY TO EXERCISES

Lesson Nineteen

(a) 1. *Kenšē saggē d-metkannšin. The great crowds which were being gathered together. 2. Lampedayhēn d-buulātā skaltā mettaqqanin-waw. Their lamps which the foolish virgins were not being constituted. 3. Kollmeddem mettayyeh-wā. Everything was ready. 4. Etpallag mayyā l-mušē. The waters were divided for Moses. 5. Lā ezsaħhreṭ. I was not aware. 6. eṭṭašši bnaynāsā battēhon. The men hid themselves in their houses. 7. Meṭṭi-i halēn d-nešṭallmun. Having sought these which were completed. 8. Gabrā d-lā mezdahhar. The man which was not being aware. 9. Lā meškaḥ d-netmallā hānā. He did not find this which we filled. 10. Neššē d-mettaššin b-gaww baṭihēn. Women which were hiding inside their houses.*

(b) 1. *Isōḥ dēn ḥzāh lemmeh w-l-talmidā haw d-rḥem-wa d-qam. w-emar l-
emmeth attā. hā breḳ. w-emar l-talmidā haw. hā emmāk. w-men hay šāṭā
d-barāh talmidā haw lwateh. bāṭar hālēn idāḥ išoḥ d-koll medem ešṭallam. w-
dnetmallā ktābā. emar šhē ennā.*

But Jesus saw his mother and the disciple whom he loved, standing by. And he said to his mother, "Woman." Behold your son. And he said to that disciple. Behold your mother. And from that hour that disciple led her unto him. After these Jesus knew that everything was completed. And that the scripture was fulfilled. He said, "I am thirsty". (John 19:26-28)

2. *w-kaḍ etkannaš rebbōtā d-kenšē saggai aykannā d-ndayyšin ḥad l-ḥad šarri l-
memar l-talmidēy. luqdam ezdahhar b-npeškon ḥmirā d-prišē. d-ayṭaw usab b-
appē. layt dēn meddem d-kmā d-lā neggli. w-lā d-metṭiṣeh d-lā netiddāḥ. Koll gēr
d-b-ḥeššōkā emarton b-nahhirā n. w-meddem d-b-tawwānē b-ednē laḥḥešton. ḥal
eggārē netkrez. āmar ennā lkon dēn lreḥmeh. lā tedḥlun men aylēn d-qattlin
pagrā. w-men bāṭarken layt l-hon meddem yattir l-meḥbed.*

And when the great many multitude was gathered together as they trampled one to another, Jesus began to speak to his disciples. First of all beware for yourselves of the leaven of the Pharisees, which is hypocrisy. For there is nothing which hidden, as will not be revealed. And there is nothing hidden that will not be made known. For all which they say in darkness in light and whatever you whisper in the closets in the ears it will be broadcast upon rooftops. And to you, my friends, I say Do not fear from those who kill the body. And afterwards there is nothing more for them to do. (Luke 12:1-4)

3. *w-kaḍ meṭṭu šēdā. d-eṭaw ḥaršā. ḥwā d-kaḍ haw šēdā. Mallel haw ḥaršā. w-
eṭdammar kenšē. nāsā dēn menhon emar. b-ḥel:boḥ rêšā d-daywā meṭṭu hānā
daywā. eḥrēnā dēn mensin kaḍ mensin leh ātā men šmayyā šāḥel-waw. išoḥ dēn
d-yadēḥ-wa maḥšbāthon. emar l-hon. koll malku d-tetpallag nepšāh teḥrak. w-
baytā d-ḥal w-nāmeḥ meṭṭalleg. nṣal. W-en sātānā ḥal nepšeh etpallag. aykannā
makluṭeh.*

And when he was casting out a demon that was mute, it happened that when the demon had gone, the mute (person) spoke. And the crowds were astonished. But people from among them said, "By Beelzebub, the head of demons, this

KEY TO EXERCISES

(man) drives out evil spirits. And others, to tempt him, asked him for a sign from heaven. But Jesus knew their thoughts. He said to them. Every kingdom which is divided upon itself will be destroyed. And a house which upon itself is divided will fall. And if Satan is divided against himself, how will his kingdom stand?

Lesson Twenty

1. w-šeleh ħad men rēšānē wemar leh. mallpānā řābā. mānā e'abbēd ħayyē dal ālam. āmar leh išo'. mānā qāra att li řābā. layt řābā ellā en ħad alāhā. puqđānē yāde' att. lā tektol. w-lā tgur. w-lā tegnoħ w-lā řasheđ sāhduřā d-šurqā. yaqqar l-abok w-lemmak. āmar leh. hālēn kollhēn netret ennēn men řalyuři. kađ šma' dēn išo'. emar leh. ħassirā lāk. řabben kollmedem d-ayt lāk. l-meskēnē. w-tehwā lāk simtā ħ-šmayyē. w-tā battari. hu dēn kađ šma' hālēn. krayt leh. 'attir-wā gēr řāb. w-kađ ħzā išo' d-keryeř leh. Emar. aykannā 'atłā l-aylēn d-ayt l-hon neksē. d-ne'lon l-malkuteh d-alāhā. dlilā-y l-gamlā đ-b-ħr d-b-ħrōrā đ-mħařřā ne'ol. aw 'attirā l-malkuteh d-alāhā. āmrin leh aylēn d-šmaw. w- meřkaħ l-mħā. išo' dēn emar. aylēn d-lwař bnaynāšā lā meřkaħn. lwař alāhā meřkaħn l-mehaw.

And one from the noblemen asked him he said to him. Good teacher. What must I do to inherit eternal life? Jesus said to him, "Why are you calling me good? No one is good except one, God. You know the commandments. You shall not kill. And you shall not commit adultery. You shall not steal and you shall not bear false witness. Honor your father and your mother. He said to him. All of these I have kept from my childhood. But when Jesus heard these (words). He said to him. You are still lacking one thing. Sell everything which there is to you. And give to the poor. And you will have treasure in heaven. And follow after me. But when he heard these, He was sad. For he was very rich. And when Jesus saw his sadness, He said. How difficult is it for those who have riches to enter the kingdom of God! It is easier for a camel to enter the eye of a needle than a rich person the kingdom of God. Those who heard (him) said to him, "Who (then) finds life?" Jesus said, "Those (things) which by people cannot be, with God can be." (Luke 18:18-27)

2. Beh b-haw yawmā qrabaw nāšā men prišē. w-emrēn leh. puq řal lāk mekkā. meřřul d-hērōdes řābē l-meqřlāk. āmar l-hon išo' řlaw emr-aw l-tā lā hannē. d-hā mpaq enā šēdē āswātā bad enā yawmānā w-mħār. w-l-yawmā meřřamlā enā. bram w-lā li d-yawmānā w-mħār es'or w-l-yawmā ħrēnā ezal. meřřul d-lā meřkaħā d-nbiyā nēbad l-bar men orēřlem. qeřlat nbēy w-regmat l-aylē d-řliħēn lwař-āh. kmā řabnin řbit l-mekinaš bnayk ak taruāgultā d-kāneřā parruğāh řhēř geppēāh. w-lā řbiton. hā meřřbeq l-kon baytkon ħarbā. āmar enā l-kon gēr. d-lā teřzon-ni 'damnā d-tamrun. brayk-u d-etā b-řmeh d-māryā.

In that day the people came some of Pharisees and said to him. Go from here, because of Herod wants to kill you. Jesus said to them. "Go say to that fox. "Behold, I cast out demons and perform healings, today and tomorrow, and on the third day I shall be consummated. However, I must labor today and tomorrow, and on the following day I will depart, for it cannot be that a prophet should perish away from Jerusalem. She killed the prophets and she stoned those who were sent to her. How many times I would have gathered her children like a

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hen which gathers her chicks below her wings, but you were not willing? Behold your house is left to you desolate. For I say to you. That you will not see me until you will say. Blessed is he who comes in the name of the Lord. (Luke 13:31-35)

3. (26:36) *Haydēn etā ‘amhon išo^c l-dukkā gedsmen. w-emar l-talmidēw. tab harkā. ‘ad ezal ešlā. (26:37) w-dkar l-kēpā w-letrayhon bnay zebday, w-šrē l-metkmaru w-l-mett’awu. (26:38) w-emar l-hon. kriā-i lāh l-nepši ‘dammā l-mawtā. Waw li harkā w-šahraw ‘ami. (26:39). W-pdaw w-lil. w-npal ‘al appaw. w-msallē-wā w-amar. Abi. en meškhā, n’abrneh ksā hānā. bram lā lāk d-enā šābē enā lā ak att. (26:40). w-etē lwat talmidēw. w-eškaḥ ennon kad demmakin w-emar l-kēpā. hākanna lā eškaḥton ḥdā šā^c d-tešrom ‘ami (26:41) ett’ir w-šall. d-lā tā’lon l-nesyonā. ruḥā mettibā, pegrā dēn krih. (26:42) tub ezal d-tartēn zabnēn. šal w-emar. Abi. en lā meškaḥ hānā ksal d-na’bar lā en eštēteh. ‘inayhon gēr yawrēn-way. (26:44) w-šbaw ennon w-ezal tub šli d-alt zabnēn. w-lāh l-melliā emar. (26:45) haydēn etā lwat talmēd-aw. w-emar l-hon. dmek mekkēl etniḥ. hā metet šā^c tā. w-breh d-enšā meštem b-yadhon d-ḥattēyā. (26:46) w-wmaw nēzal. hā metā haw d-mešlam li.*

(26:36) *At that time Jesus went up with them to the place of Gethsemane. And he said to his disciples. Sit here, while I go and pray. (26:37) And he took Cephas and the two sons of Zebedee, and began to be dejected and sorrowful (26:38). And he said to them. There is anguish in my soul, even unto death. Wait for me here, and watch with me. (26:39). And retiring a little, he fell on his face, and he prayed and said. My father. If it can be so, let this cup pass from me. Yet not as I choose, but as you. (26:40). And he came to his disciples, and found them asleep. And he said to Cephas. So, could you not watch with me one hour? (26:41) Wake up and pray. Lest you fall into temptation. The spirit is willing, but the body is weak. (26:42). Again he went away a second time. And he said. My father, if it cannot be that this cup pass, except that I drink it, your will be done. (26:44) And he left them, and went again and prayed a third time, and used the same words. (26:45) At that time he came to his disciples. And he said to them. Sleep henceforth and rest. Behold the hour has come. And the son of man will be handed over into the hands of sinners. (26:46) Arise, let us go. Behold, he that betrays me has come. (Matthew 26:36-42, 44-46)*

KEY TO READINGS

From the Pšittā: Kārōzūtā d-mattay The Gospel of Matthew 11:28-30

Taw lwat kollkon layyā w-šqili mawblā. w-ena enihkon. školaw niri 'alikon. w-yalpaw meni. d-nih ena w-makkiḳ b-labi. w-meškahin atton nyāḥā l-nepšētkon. niri gēr bassim-aw. w-mawbli qlilā-y.

Come to me all of you (who are) weary, and my burden load. And I will calm you. Take my yoke upon you. And learn from me. Because I am calm and I am humble in my heart. And you (will) find rest for your soul. But my yoke is pleasant. And my burden is light.

From the Pšittā: Kārōzūtā d-mattay The Gospel of Matthew 7:24-27

Koll hākēl d-šmē' mlē hālēn w-'ebad l-hayn. neṭdam mā l-gabrā ḥakimā haw da-bnā bnā ḥayteh 'al šō'ā. w-nḥet meṭrā. W-eṭaw nahrawwātā. wa-nsab ruḥē w-eṭtaraw beh b-ḥaytā haw. w-lā nṭal. šatesēw gēr 'al šō'ā simān—way. w-koll men da-šm'ē mlē hallēn w-lā 'abed l-hayn. neṭdam mā l-gabrā saklā d-bnā ḥayteh 'al hālā. w-nḥet meṭrā w-eṭaw nahrawwātā. w-nsab ruḥē. w-eṭtaraw b-ḥaytā haw. wa-nṭal. W-hwāt mappulteh rabbā.

Thus everyone fully hearing these and does them. He is like a wise man who builds his house upon the rock. The rain came down and the rivers rose. And the winds came up and beat against that house. And it did not fall. For his foundation was upon a rock. And everyone who has fully heard these (things) and is not doing them. He is like a foolish man who builds his house upon sand. And the rain came down and the rivers rose. And the winds came up. And they beat against that house. And it fell. And there was a great collapse.

From the Pšittā: Kārōzūtā d-mattay k:a-yw Gospel of Matthew 20:1-16

Damyā gēr malkūtā d-šmayyā l-gabrā mārā ḥaytā da-nṭaq b-šaprā. d-nagor pā'lē l-karmeh. qaš dēn 'am b-yawmā pa'lē men dēnārā. w-šaddar ennon l-karmeh. w-nṭaq ba-ṭlāt šayyēm. w-ḥzā ḥrānē d-qimeyn bšūqā wa-ḥṭileyn. w-emar l-hon. ḥlaw ap eṭton l-karmā. w-meddem d-wālē yahēḥ enā l-ḥon. hennon dēn eḥlaw. w-nṭaq tuḥ b-šet wa-ḥṭša' šā'ēn. wa-'bad hākḥwāt. w-lappay ḥda'srē šā'ēn. nṭaq w-eškah ḥrānē d-qimeyn wa-ḥṭileyn. w-emar l-hon. manā qimeyn atton yawmā kolleh w-baṭṭlin. amrēn leh. d-lā nāš egarn. amar l-hon. ḥlaw ap atton l-karmā. w-meddem d-wālē nesbeyn atton. kaḍ hwā dēn ramšā. emar marrā karmā l-rab ḥayteh. qri pa'lē yah l-hon agrahon. w-srā men ḥrēnā w-'dam mā l-qadḥēy. w-eṭaw hānon d-ḥda'srē ša'in. nsab dinar dinar. w-kaḍ šqal. 'al marrā ḥaytā wemrin. hālēn ḥrāyā ḥdā šā'ā. w-ešawit ennon 'amman d-šaqln yuqreh d-yawhmā w-ḥummeh. hu dēn 'enā w-emar l-ḥad menhon. ḥabri lā me'wal bāk. lā-wa b-dinar qšet 'ami. sab dilak w'al. sābā enā dēn d-l-hānā ḥriā eṭtel ak d-lāk. aw lā šlit li meddem d-sābā enā a'bed b-dīli. aw 'aynāk bišā d-enā

KEY TO READINGS

tāb enā. hākannā nehwon hrēyā qad̄mēyā. w-qad̄mēyā hrēyā. sgiayn ennon gēr q̄rēyā w-z 'orēn gabēyā.

(1) *But the kingdom of heaven is like a master (man) who went forth in the morning. To hire laborers to his vineyard. (2) And he contracted with the laborers for dinar per day. And he sent them to his vineyard. (3) And he went forth in three hours. And he saw others standing in the market and being idle. And he said to them. You also go to the vineyard. And what is necessary I will give you. And they went. And again he went forth in sixth and in the ninth hour. And he did likewise. And around about the eleventh hour. He went forth and found others standing around and doing nothing. And he said to them. Why are you standing around all day and doing nothing? (7) (They) say to him. (because) nobody has hired us. (He) says to them. You also go to the vineyard. And whatever is necessary will be given you. (8) And when it was evening. The master of the vineyard said to his steward. Call the laborers, give them their wages. And commence from the last unto the first. (9) And those of the eleventh hour came. They took each a dinar.(11) And when they received (it). They complained to the master of the house, (12) and said. These last worked one hour. And you have made them equal with us, who have borne the burden of the day and its heat. He then answered and said to one from among them. My friend, I do not do ill to you. Was it not for a dinar that you contracted with me? (14) Take your property and go. For I am wanting to give to this last as to you. (15) Or do I not have the authority (to do) whatever I want with my property? Or (is) your eye wicked, because I (am) good?(16) Thus the last will be first. And the first last. For many of them have been called, but few of them have been chosen.*

From the Pšittā: men kārōzūtā d-luqā b:a-k

From the gospel of Luke 2:1-20

Hwā dēn b-yawmtā hānon w-npaq puqdamā men aguštes qesar d-netktob kolleh 'ammā d-uḥdānā. (b) hādē maktbānutā qadmitā hwat b-hegmōnutā d-qewrinos b-suryā. (g) w-ezal-wa kollnāš d-netktab b-mditteh. (d) sleq-wa dēn ap yosep men nāšrat mdittā d-glilāyā l-ihud. l-mditteh d-dawid d-metqriyā baytlhem. meṭtul d-awtwi-wa men bayteh –men šarbeteh d-dawid. (h) 'am maryam mkirteh kad baṭnā d-tammān netkteb. (w) w-hwā d-kad tammān ennon. Etmlyaw yawmtah d-taled. (z) w-yaldet brah bukrā. W- b-'azrurē b-oryā. meṭtul d-layt-wa l-hon dukktā aykā d-šrayn –waw. (h) rā'awwātā dēn ayt-wā l-hon dukktā aykā d-šarin-wā tammān. w-nettrin matṭartā d-lēlyā 'al mar'yāthon. (t) w-hā mlākā d-ettā lwathon. w-tešboḥteh d-māryā anhret elihon. w-dḥel deḥltā rabtā. (y) w-emar l-hon malakā. lā tadḥlon. Hā gēr mesbar enā l-kon ḥdōtā rabtā dethwā l-kolleh 'almā. (yā) ettled l-kon gēr yawmnā parukā.d-it-aw māryā mšihā. b-mditteh d-dawid.(yb) w-hādē l-kon ātā.b-škahin atton 'wellā d-karrēk 'ōlā b-'azrurē w-sim b-oryā. (yg) w-men šel ethzaw. 'am mlākā saggivā ḥaylawwātā d-šmayyā kad mešbhīn l-alāhā w-emrin. (yd) tešboḥtā l-alahā b-mrōmā. w-'al ar'ā šalmā. w-sabrā ḥba l-bnaynāšā. (yh) W-hwā d-kad ezal men lwathon mlakē. mlal r'ōlā ḥad 'am ḥad w-emrēn. nerdē 'dammā l-baytlhem. w-naḥzā l-mellitā hadē d-hwat. ayk d-māryā awda' lan. (yw) w-etaw msarhbā'it w-eškah l-maryim w-l-

KEY TO READINGS

yosep. w-l-'awwālā d-sim b-ōryā. (yʒ) w-kad ḥzāw. l-mellā d-etmallet 'amhon 'alaw ʔalyā. (yḥ) w-kollhon d-šma'. etdammar 'al aylēn d-etmlal r'ōtē. (yʔ) Mīryim dēn neṭrā-wat kollhēn mlē hallēn. wmepḥmā belbah.(k) w-ḥpak r'ōtē hānon kad mešbahin w-mahllin. l-allahā 'al koll d-ḥaz w-šma' aykannā d-etmlal 'amhon.

(1) For it was in those days a decree went forth from Caesar Augustus that every person register in his jurisdiction. (2) This was the first census in the governorship of Quirinius in Syria. (3) And everyone went to enroll in his town. (4) Indeed Joseph also went up from Nazareth, (a) city of Galilee to Judea. To the city of David which is called Bethlehem. Because he was from the house and from the lineage of David. (5) With Mary his betrothed, then pregnant, to be enrolled. (6) And it happened when they were there, that her days to give birth were completed. (7) And she gave birth to her first-born son. And she wrapped in swaddling clothes. And she placed him in a manger. For there was no place where they could lodge. (8) Then there were shepherds in the place where they were stopping. (who) kept watch at night over their flocks. (9) and behold, an angel of the Lord came to them. And the glory of the Lord shone upon them. And they feared a great fear. (10) And the angel said to them. Do not be afraid. For behold, I bring to you great gladness which will be for all people. (11) For a savior has been born to you today. who is the Lord Messiah. In the city of David. (12) And this is a sign to you. You will find a baby wrapped in swaddling clothes and being set in a manger. (13) And at once they saw. With the angel a great host of heaven, as (they were) glorifying God and saying. (14) Glory to God in the highest. and on earth peace. And good tidings to men. (15) and it was that when the angels went from among them to heaven. They spoke tending flocks one with another and saying. Let us go down to Bethlehem. And let us see this event which has happened. As the Lord made known to us. (16) And they went hastily. And they found Mary and to Joseph. And the baby setting in a manger. (17) And when they saw. They made known the thing which was spoken unto them concerning the child. (18) And all that they heard. They were astonished concerning what they were told them by those keeping flocks. (19) Then Mary kept laid up all these things, and stored them in her heart. (20) And the shepherds returned as (they were) glorifying God and saying. To God concerning all that they saw and heard, as it was told them.

From Pseudo-Callisthenes' Legend of Alexander

men Taš'ṅā d-Aleksandros bar Pīlīpos

From the Story of Alexander son of Philip

Haydēn Aleksandros men tamman ašqel wa-l-Maqedonyā ezal. w-eṭā la-ṭhūmā d-Pāres. wa-šrā 'al nahrā Deqlaṭ. w-Aleksandros b-iḡgaddūtā lwāt Daryuš ezal. 'dammā d-'al l-Bābel. w-eṭaw Pārsāyē w-awda'(w) l-Daryuš malkā. w-kad emar(w): w-Daryuš kad l-Aleksandros ḥzā. eṭrken w-l-Aleksandros sged. meṭṭul d-sāḥar (h)wā da-mhīr alāhā iṭaw d-eṭṭaṭti. wa-l-'udrānā d-Pārsāyē eṭā. meṭṭul d-eskēmeh l-eskēmā d-alāhē msabbah (h)wā. meṭṭul da-klilā da-b-rēšeh asīr

KEY TO READINGS

(h)wā l-zallīqē msabbah. wa-l**ḥ**ūšā da-l**ḥ**īš h**wā** b-d**ah**bā snīnā z**q**īr (h)wā. w-b**ar**zanqē d-b**a**-d**rā**'aw b-s**ē**mā t**ā**bā 'b**ī**dīn (h)waw. w-msānaw d-d**ah**bā. wa-q**mā**reh men margānyātā wa-z**m**argdē 'b**ī**d (h)wā. w-D**ar**yūš q**ā**'em (h)wā w-b**es**kēme**h** me**ṭ**baqqē (h)wā. w-'es**rā** alpīn parrāsē nā**ṭ**ray-ḥa**ṣ**seh lwā**t**eh qāy**m**īn (h)waw. d-nā**tō**rē dile**h** 'b**ī**dīn (h)waw. ḥay**d**ēn l-Aleksandros šā'el (h)wā. d-att man att. Aleksandros emar. izgaddā-nā d-Aleksandros. d-men Aleksandros š**l**ī**ḥ**ūtā ayt**t**ēt lāk. w-hā**k**annā emar: d-e**ṣ**taw**ḥ**art li q**rā**bā l-me'ba**d**. w-Maqedonāyē āmr**ī**n: d-me**ṭ**tul d-lebb**eh** d-D**ar**yūš š**p**el ba-q**rā**bā. 'al hā**d**ē m**ḥ**īr la-q**rā**bā l-me**tā**. hā**š**ā hā**k**ēl att lā t**q**awwē. ellā š**lō**ḥ li d-ema**t** šā**b**ē att [p. 155] l-t**aktō**šā l-me**tā**. ḥay**d**ēn D**ar**yūš emar leh. da-l**mā** att q**nomāk** Aleksandros att w-lā hwayt izgaddā. me**ṭ**tul d-mellē s**aggi** l**ḥ**ī**bā**'it mmallel (h)wā Aleksandros. w-lā mmallel (h)wā n**ī**ḥā'it ak gab**rā** izgaddā. āmar leh D**ar**yūš: enā men mellayk lā me**ṭ**ra**h**hab-nā. att hā**š**ā ak 'yā**dā** d-izgaddē š**ar**ūtā q**dām**(y) l'as. me**ṭ**tul d-ā**p** Aleksandros b-izgaddē dil(y) hā**k**an 'ba**d**. ḥay**d**ēn D**ar**yūš b-'ar**seh** agges (h)wā. w-h**ē**raw w-raw**rḥ**ānaw q**dām**aw estmek(w). wa-l-q**ub**leh d-D**ar**yūš Aleksandros d-hā**w**ē izgaddā. wa-bnaynā**š**ā kollhon tammih**ī**n (h)waw beh. da-b**pag**reh z'or (h)wā. w-mellaw ḥar**r**īpān (h)way. w-ka**d** l'as(w). ḥam**rā** b'aw. w-Aleksandros koll mānā d-d**ah**bā d-aw**ṣ**et(w) leh. ḥam**rā** 'al ar'ā e**ṣ**ad (h)wā. w-mānē b-ḥanne**h** sā'em (h)wā. ḥay**d**ēn ka**d** ḥ**zaw** d-mānā 'ā**b**ed. l-D**ar**yūš aw**da**' (h)waw. w-D**ar**yūš ka**d** š**ma**'. men 'ar**seh** qām. wa-l**wā**t Aleksandros e**tā** w-emar leh. d-ō 'ā**b**ed ne**ṣ**hānē. me**ṭ**tul mānā d-ak hā**l**ēn 'ā**b**ed att. d-kollhon mānē d-ma**ṣ**tyā b-ḥannā**k** sām**t**. Aleksandros emar. me**ṭ**tul d-ka**d** mār(y) Aleksandros emat d-š**ar**ūtā l-h**ē**raw 'ā**b**ed (h)wā. kollhon mānay ma**ṣ**tyā d-d**ah**bā l-hon yā**h**eb (h)wā. ā**p** enā sabbret d-ā**p** beh ba-z**nā** 'ā**b**ed att. ellā hā**š**ā en layt lāk d-ak hānā 'yā**dā**. hā mānay ma**ṣ**tyā q**dām**ayk. p**qod** w-d**ah**bā**k** m'at**te**p-nā lāk. ḥay**d**ēn D**ar**yūš emar. ā**p** enā peqdet d-d**ah**bā**k** lwā**tā**k narmōnāy. w-Pārsāyē kolhon b-Aleksandros ḥāy**r**īn (h)waw. w-ka**d** tammih**ī**n (h)waw me**ṭ**tul d-mellaw ḥay**l**ṭānyān (h)way w-malyān ida'tā. ka**d** hā**k**ēl men mārawwātā ḥ**ad**. d-itaw (h)wā Pusāq š**me**h: d-men q**d**ēm b-izgaddūtā men D**ar**yūš l-Maqedonyā e**ṣ**taddar (h)wā lwā**t** P**il**ipos abū d-Aleksandros: w-ka**d** b-Aleksandros [p. 156] ḥat**t**ītā'it e**ṭ**baqqi y**ad**'eh (h)wā. wa-b-le**ṣ**šānā pārsāyā l-D**ar**yūš emar (h)wā. ō 'ā**b**ed.tā**b**ātā D**ar**yūš malkā. p**qod** d-l-hānā izgaddā b-nā**tō**rātā z**h**irā'it m**q**at**r**īn. me**ṭ**tul d-huyy q**no**me**h** d-Aleksandros. w-men ḥzā**t**eh yā**da**'-nā leh w-mestakkal-nā. ḥay**d**ēn ka**d** D**ar**yūš w-h**ē**raw w-raw**rḥ**ānaw š**ma**'(w). š**ar**ri(w) ḥ**ad** 'am ḥ**ad** la-mmallālū w-b-Aleksandros me**ṭ**baqqeyn (h)waw. ḥay**d**ēn Aleksandros i**dā**'. w-men b**ē**t me**ṣ**tūtā qām. wa-l-t**ar**'ā d-malkā š**war**. 'am hānon kollhon mānay d**ah**bā da-b-ḥanne**h** a**ḥ**īd (h)wā. w-'al tar'ā d-b**ē**t malkā gab**rā** ḥ**ad** nā**tō**rā e**ṣ**ka**ḥ**. ka**d** b-i**d**eh qaysā d-arzā ḥ**ad** ka**d** d**le**q a**ḥ**īd (h)wā. w-q**at**leh w-nasbeh menneh. w-'al sūsāyeh r**ḥ**eb. wa-b-'eqbeh ba'teh. w-haw qaysā ka**d** nūrā me**ṭ**nab**r**šā (h)wāt q**dām** 'aynaw d-sūsāyā l**ḥ**ī**k** (h)wā w-sūsāyā beh b-zahrā d-nūrā b-ur**ḥā** msar**ḥ**bā'it r**ḥ**et (h)wā. w-la-s**par** nahrā ḥ**ad** e**tā**. ḥay**d**ēn izgaddē bā**t**reh n**pa**q(w) qallilā'it. w-me**ṭ**tul ḥā**š**ō**kā** d-l**ē**lyā sugāhon b-gaww gumā**ṣ**ē wa-b-neq'ē n**pa**l(w). Aleksandros dēn b-ḥaylā d-alā**ḥ**ē l-nahrā haw 'ba**r**. w-ka**d** l-haw gabbā d-nahrā 'ba**r**. w-reglaw q**dām**yātā d-sūsāyā l-yab**ṣ**ā smek. mayyā hānon da-mag**l**dīm (h)waw me**ḥ**dā p**š**ar (h)waw. w-reglaw ḥ**rā**yātā d-sūsāyā b-gaww nahrā n**ḥ**et (h)way. w-Aleksandros men sūsāyā l-yab**ṣ**ā š**war**. w-sūsāyā b-nahrā t**ba**'. ḥay**d**ēn ka**d** izgaddē la-s**par** nahrā e**taw**. wa-ḥ**zaw** d-Aleksandros l-nahrā haw 'ba**r**. w-

KEY TO READINGS

hennon d-ne'brūm bātreh lā eškaḥ(w), haydēn tmah(w) w-ḥad l-ḥad āmrīn (h)waw. d-rabbu gaddēh d-Aleksandros da-l-nahrā d-ḥākan rabb ma'bartā yab leh. w-eškaḥ l-me'breh. w-kaḍ pnaw. lwāt Daryuš etaw. w-awda'(w) l-Daryuš 'al pulāteh w-ma'barteh d-Aleksandros da-l-nahrā. Daryuš b-'āqtā rabbtā (h)wā. w-men šelyā ātā ethazyat leh. šalmeh gēr d-Kusraw malkā. haw [p. 157] d-Daryuš rāhem (h)wā leh. b-bēt maštyā 'al estā šir (h)wā. w-men šel(y) etqpeḥ (h)wā men estā. wa-l-'aynaw d-Daryuš 'al ar'ā nḡal. Aleksandros dēn men da-l-nahrā 'bar. men raḥteh w-men 'amleh etnīh. w-qām b-reglaw mhallek (h)wā. wa-b-gaww haw ḥeškā d-lēlyā l-Amoros rēš guddā balḥodaw ḥzā. w-kaḍ b-'āqtā rabb tā meṭṭul Aleksandros qā'em (h)wā w-bāḳē. haydēn Aleksandros kollhēn mellē da-'bar 'law l-Amoros emar (h)wā.

Then Alexander set forth from there and went to Macedonia, and he came to the border of Persia and camped by the river Tigris, and Alexander set out on an embassy to Darius until he entered Babylon. The Persians came and informed Darius the king, and when they told him and when Darius saw Alexander he bowed down and prostrated himself before Alexander because he thought that he was a skilled god who had been sent down and was come to the aid of the Persians because his appearance was made to resemble the appearance of the gods, for the crown that was fastened to his head was made to resemble rays, the clothing he was wearing was formed of pure gold, the armor on his arms was made of beautiful silver, his sandals were of gold, and his belt was made of pearls and emeralds. And Darius was standing, scrutinizing his appearance, and ten thousand horsemen of his bodyguard, were standing in his presence, for they had been made his guards. Then he asked Alexander, "Who are you?" Alexander said, "I am Alexander's envoy who have brought you a message from Alexander, and thus he said: 'You have hesitated to do battle with me, and the Macedonians say that Darius' heart is cowardly in battle. For this reason he delays to come to battle. Now do not wait thus, but send me [a message, saying] when you desire to come [p. 155] to the battlefield.' " Then Darius said to him, "Are you not yourself Alexander? You are no envoy." For Alexander was speaking very bold words and not speaking calmly like an envoy. Darius said to him, "I am not frightened by your words. Now, according to the custom of ambassadors, partake of a banquet in my presence, because so also did Alexander do for my ambassadors." Then Darius reclined on his couch, and his noblemen and grantees reclined before him, and opposite Darius was Alexander, who was [pretending to be] an ambassador. All the people were astonished by him, for in body he was small, but his words were severe. When they had partaken [of the food], they called for wine. Every vessel of gold they set before him, Alexander poured the wine on the ground and placed the vessel in his lap. When they saw what he was doing, they informed Darius, and when Darius heard, he arose from his couch and went to Alexander and said to him, "O doer of adventures, why are you doing this, putting all the vessels of the banquet in your lap?" Alexander said, "Because when my lord Alexander made a banquet for his nobles, he gave them all the banquet vessels of gold. I thought that so also in a like manner you would do too, but now, if you have no such custom, here are the banquet vessels before you. Command, and I will return

KEY TO READINGS

your gold to you.” Then Darius said, “I too order that they lay down the gold before you.” All the Persians were looking at Alexander, and they were astonished because his words were powerful and filled with knowledge. Then one of the lords, whose name was Pusaq, who had previously been sent by Darius to Macedonia to Philip, Alexander’s father, when he scrutinized Alexander accurately, [p. 156] he recognized him, and in the Persian language he said to Darius, “O doer of good deeds, King Darius, command that they keep this ambassador under watch securely, because he is himself Alexander, and from the sight of him I recognize him and understand.” Then, when Darius and his nobles and grandees heard, they began to speak with each other, scrutinizing Alexander. Then Alexander realized, and he arose from the banquet hall and leapt to the king’s gate along with all the golden vessels he was holding in his lap. At the gate of the king’s palace he found a guard holding a branch of cedar in his hand as a torch. He killed him, took it (the torch) from him, mounted his horse, and spurred it with his heel. He held the branch with the fire burning before the horse’s eyes, and the horse ran speedily down the road by the light of the fire. He came to the bank of a river. Then envoys set out after him swiftly, but because of the darkness of the night many of them fell into pits and holes. Then Alexander, with the power of the gods, crossed the river, and when he crossed to the other side of the river and the front legs of the horse rested against the dry land, the water, which was frozen, suddenly melted, and the hind legs of the horse sank into the river. Alexander jumped from the horse onto the dry land, and the horse sank into the river. Then, when the envoys came to the river bank and saw that Alexander had crossed the river, they were unable to crossed after him, so they were perplexed and said to each other, “Alexander’s fortune is great that found a crossing of such a large river and was able to cross.” When they returned and came to Darius and informed Darius of Alexander’s escape and crossing of the river, Darius was in great sadness. Suddenly a vision was seen by him, as the image of King Chosroës. [p. 157] whom Darius loved, which was depicted on the wall in the banquet hall, suddenly became detached from the wall and fell to the ground before Darius’ eyes. Alexander then rested from having crossed the river, from his running and his labor, and he rose and walked on foot. In the midst of the darkness of the night he saw Amoros, the head of his band, standing alone and weeping in great grief over Alexander. Then Alexander told Amoros all the things that had happened to him.

The First Discovery of the True Cross

Taş ‘nā da-Škaṭteh d-Mār(y) Šlīḫā Qaddīšā: d-aykan eštkaḫ qaḏmā’n b-yaḏ Prōtōnīqē attteh da-Qlawdiyōs Qesar. Māran, ‘darayn(y) b-raḥmayk, āmēn.

The Story of the Discovery of My Lord the Holy Cross: How It Was First Found by Protonice, the Wife of Claudius Caesar. My Lord, help me with your mercies. Amen.

Men bāṭar messaḡteh d-Māran Išō' d-la-šmayyā: beh b-zabnā haw kaḏ ezal (h)wā Šem'ōn Kēpā l-R(h)ōmē: w-akrez tamman mellṭā ḏ-alāhā: šem'at (h)wāt Prōtōnīqē attteh da-Qlawdiyōs Qesar: haw d-'abdeh Ṭiberyōs trayyānā b-

KEY TO READINGS

malkūteh: kad āzel (h)wā d-naqreh 'am bnay Espānyā da-mrad (h)waw 'law: hī dēn hādē attā: kad taw (h)wā Šem'on b-R(h)ōmē: hāzayā (h)wāt tedmrātā w-haylē tammihē d-sā'ar (h)wā ba-šmeh d-Māran Mšihā. w-keprat b-hanpūtā d-abāhēh d-qāymā (h)wāt bāh: wa-b-salmē d-hanpūtā d-sāgdā (h)wāt l-hon. w-ba-Mšihā Māran mhaymnā (h)wāt w-sāgdā (h)wāt leh: 'am kollhon aylēn da-nqīpīn (h)waw leh l-Šem'on: w-āhdā (h)wāt leh b-īqārā rabbā. [p. 158]

w-men bātar hākannā šbāt (h)wāt d-āp l-Ōrēšlem tehzē: w-dūkkayātā aylēn da-b-hēn est'ar(w) haylē tammihē w-tahhūrē d-Māran Īsō' Mšihā. w-qāmat (h)wāt hīpūtā'īt: w-nehtat lāh men R(h)ōmē l-Ōrēšlem: hī wa-traqn bnēh 'ammāh wa-hdā bartāh btūltā. w-kad mītat (h)wāt da-te'ōl l-Ōrēšlem: šem'at w-nepqaṭ kollāh mīttā l-ūr'āh: w-qabblūh (h)waw b-īqārā rabbā: ak da-l-malktā mārteh d-atrā d-bēt-R(h)ōmāyē. b-zabnā dēn haw: Ya'qōb 'hīd (h)wā mdabbrānā w-pāqōdā da-mīttā: b-'ēdtā d-banyā (h)wāt lan tamman b-Ōrēšlem.

w-kad šma' d-meṭtulmānā etāt (h)wāt l-tamman: qām (h)wā mehdā w-ezal šēdēh. w-'al lwātāh aykā d-šāryā (h)wāt: b-āpadnā rabbā d-malkē d-bēt-Herōdes. w-kad hzātēh (h)wāt: qabblātēh (h)wāt b-hādūtā rabbtā: āp leh ak da-l-Šem'on Kēpā. w-hawwyāh haylē d-asyūtā: āp hū ak Šem'on. w-emrat leh: hawwā lī Gāgūltā: hay d-ezdeqē bāh Māran Mšihā: wa-qaysā da-šlībūtēh d-ettlī (h)wā beh men y(h)ūdāyē: wa-qabrā haw d-beh ettsīm. haydēn āmar lāh hū Ya'qōb: hālēn tlātayhon d-sābyā malkūtek d-tehzē: thēt īdā ennon da-y(h)ūdāyē: w-hānōn āhīn l-hon. w-lā šābqīn lan d-nēzal wa-nšallē tamman qdām Gāgūltā w-qabrā: w-āp-lā qaysā da-šlībēh sābeyn d-nettlūnāy lan. w-lā (h)wā hādē balhōd: ellā āp merdap rādpīn lan: d-lā nakrez w-nsabbar ba-šmeh da-Mšihā: w-zabnātā tūh saggi'āt āp bēt-asirē hābšīn lan.

w-kad šem'at hālēn hī Prōtōnīqē malktā: bāh b-šā'tā peqdat w-aytī(w) la-qdāmēh l-Hunyā bar Hannān kāhnā: w-la-Gdalyā bar Qaypā: wa-l-Y(h)ūdā bar Šālōm: rēsā da-y(h)ūdāyē. w-emrat l-hon malktā: aslem(w) Gāgūltā w-qabrā w-qaysā da-šlībā l-Ya'qōb w-l-aylēn d-šālīm leh: lā nāš neklē ennon men danšammšīn tamman ak 'yādā d-tešmāthon. w-kad [p. 159] hākannā peqdat (h)wāt l-kāhnē: qāmat (h)wāt d-tēzal w-tehzē ennēn l-dūkkayātā hālēn: w-āp d-tašlem atrā haw l-Ya'qōb w-l-aylēn d-'ammeh. w-hātarken 'allat l-qabreh d-Māran: w-eškhat (h)wāt b-gawweh d-qabrā tlātā zqīpē: hūd d-Māran: w-trēn d-hānon gayyāsē da-zqīpīn (h)waw 'ammeh: hūd men yammīneh w-hūd men semmāleh. w-beh b-'eddānā d-'ellat (h)wāt l-qabrā hī malktā w-hnēh 'ammāh: bāh b-šā'tā neplat (h)wāt bartāh btūltā w-mītat d-lā kēhā wa-d-lā kurhānā wa-d-lā 'elltā meddem. w-kad hzāt (h)wāt Protonīqē d-mītat lāh bartāh men šelyā: berkat (h)wāt ba-slofā ba-bkātā: wa-mšallyā (h)wāt b-gawweh d-qabrā w-āmrā (h)wāt hākannā: Mšihā d-y(h)ab napšeh l-mawtā hlāp kollhon bnaynāšā: w-ezdeqē b-atrā hānā: w-ettsīm b-qabrā hānā: ak alāh mahhē-koll qām: w-aqīm 'ammeh l-saggi'ē: lā nešm'un y(h)ūdāyē zāqōpē w-hanpē ta'yē: hānon d-kepret b-salmayhon w-ba-glīpayhon wa-b-dehlathon d-hanpūtā: w-nehdōn lī kad mahhlīn bī w-nēmrūn: d-kollāh da-hwāt lāh hādē: 'al d-keprat b-allāhē d-sāgdā (h)wāt l-hon: w-awdyat ba-Mšihā d-lā yād'ā (h)wāt leh: w-ezlat (ezzat) da-yaqar dukktā d-qabreh wa-šlībūtēh. w-en enā lā šāwyā-nā d-ešma': 'al d-segdet l-beryātā hlāpayk: hūs att meṭtul šmāk sgidā: d-lā tūh netgaddap b-atrā hānā: ak da-gaddep(w) 'layk ba-šlībūtāk.

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w-kaḍ hālēn ba-slōtāh āmrā (h)wāt: qḍām aylēn d-it (h)waw tamman: qreb lwātāh brāh qaššīšā w-āmar lāh: šma'(y) meddem d-āmar-nā qḍām malkutek. enā hākannā sābar-nā b-re'yān(y) wa-b-mehšbat(y): d-hānā mawtā d-hādē hāt(y) d-menšel(y): lā (h)wā sriqā'it hwā: ellā su'rānā (h)u hānā tammihā: d-alāhā meštabbah beh: w-lā (h)wā rešmeh netgaddap beh: ak da-sbar(w) aylēn da-šma'(w) hādē: hā 'allin l-qabrā hānā da-Mšihā w-eškaḥnan tlātā zqipē: w-lā yād'inan aynā (h)u memhōn zqipā hu d-ettli beh Mšihā. hāšā dēn b-mawtāh d-hādē hāt(y) [p. 160] meškḥinan d-neḥzē w-nēlap: d-aynu zqipeh da-Mšihā: lā gēr mahmē men aylēn da-mhaymnin beh. malktā dēn Protoniqē: kaḍ tāb marrirā (h)wāt napšāh b-'eddānā haw: hḍat (h)wāt b-re'yānāh ak hekmtāh: d-kēnā'it wa-trišā'it emar brāh hālēn. w-gerbat mehdā w-šeqlat (h)wāt hi b-idēh haḍ men hālēn zqipē: w-sāmtēh 'al šladdāh d-bartāh d-ramyā (h)wāt qḍāmēh: w-emrat (h)wāt ba-slōtāh: Mšihā d-hawwi ḥaylē tammihē b-atrā hānā: ak d-šma'nan w-haymennan. en dilāk (h)u Mār(y) hānā zqipā: wa-b-haw etalyat nāšūtāk men marrāhē: ḥawwā ḥaylā 'azzizā wa-tqipā d-allāhūtāk d-'am nāšūtāk hḍā (h)wāt. w-tahhē hādē bart(y) wa-tqum: w-neštabbah bāh šmāk: kaḍ panyā napšeh l-gaww pagrāh: w-nebhūn zāqōpayk: w-nehdōn sāgōdayk. w-qawwyat (h)wāt 'eddānā saggi'ā: men bātār d-emrat hālēn. w-bātarken šqalteh (h)wāt la-zqipā haw men šladdāh d-bartāh: w-sāmat (h)wāt haw ḥrēnā. w-emrat tub ba-slōtāh: alāhā haw da-b-ramzeh qāymin 'ālmē w-beryātā: w-sābē b-ḥayyē d-kollhon bnaynāšā d-metpnēn lwāteh: w-lā mahmē men bā'ūtā d-aylēn d-bā'en leh. en dilāk (h)u Mār(y) hānā zqipā: hawwā ḥaylā d-nešhānyak ak da-m'ādatt: w-tahhē hādē bart(y) wa-tqum. w-nebhūn ḥanpē sāgday l-beryātā hlāpayk: w-nawdōn mhaymnē šarrirē: d-metptah pumhōn l-tešbhātāk qḍām aylēn d-kāprin bāk. w-aggrat (h)wāt tub tawrā saggi'ā: w-haydēn šqalteh (h)wāt la-zqipā haw da-trēn men bartāh: w-sāmat haw da-tlātā 'al bartāh. w-kaḍ bā'yā (h)wāt da-trīm 'aynēh la-šmayyā: w-teptah pumāh ba-slōtā: bāh b-šā'tā w-beh b-'eddānā: ak meṭrap temrā d-'aynā: da-qreb (h)wā zqipā haw la-šladdā d-bartāh: ḥyāt (h)wāt bartāh men šelyā w-qāmat. wa-mšabbhā (h)wāt la-Mšihā: d-aḥḥyāh ba-zqipeh.

malktā dēn Protoniqē: kaḍ ḥzāt (h)wāt d-aykannā ḥyāt bartāh: ettzi'at w-etrāhhbat tāb: w-mšabbhā (h)wāt la-Mšihā d-haymnat beh: [p. 161] d-breḥ (h)u d-alāhā ḥayyē. āmar lāh brāh: ḥzayt mār(y): d-ellu hādē lā hwāt yawmānā: gadšā d-šābqin (h)wayn zqipā hānā da-Mšihā da-ḥyāt beh hāt(y): w-aḥḍin (h)wayn wa-myaqqrin (h)wayn d-ḥaḍ men hānon gayyāsē qātōlē. ella hāšā hā ḥāzēn w-ḥādeyan b-hādē. w-alāhā d-sa'rāh l-hādē: yattirā'it eštabbah bāh. w-šqalteh malktā Protoniqē la-zqipeh da-Mšihā: w-y(h)abteh (h)wāt l-Ya'qōb: ak d-nettar b-iqārā rabbā. w-peqdat (h)wāt d-netbnē benyānā rabbā wa-šbihā 'al Gāguiltā w-'al qabrā: ak d-netyaqqrān dukyātā hālēn da-zqipā wa-d-qabrā: w-nehwē tamman bēt-wa'dā la-knuštā d-tešmeštā. malkā dēn kaḍ ḥzāt (h)wāt: d-kenšat nāšūtā kollhon da-mḍittā l-ḥzātā d-su'rānā hānā: peqdat da-d-lā taḥpitā d-iqārā d-malkātā tēzal (h)wāt bartāh 'ammāh galyā'it l-āpadnā d-malkā haw d-šāryā (h)wāt beh: ak d-neḥzē kollnāš wa-nšabbah l-alāhā. 'ammā dēn da-y(h)udāyē wa-d-ḥanpē: hennon da-ḥdi(w) (h)waw b-šurāyāh d-hādē: etkmar (h)waw b-šulāmāh d-hādē. tāb gēr mnāhin (h)waw ellu lā hwāt hādē: d-ḥāzēn (h)waw d-saggi'ē mennhōn haymen (h)waw beh ba-Mšihā. yattirā'it dēn d-ḥāzeyn (h)waw d-saggi'an (h)way ātwātā w-tedmrātā d-hāwyān (h)way men

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bātar sulāqeh: yattir men hānēn d-hāwyān (h)way men qdām sulāqeh. w-āp l-atrawwātā rahhiqē ezal (h)wā tebbeh d-su'rānā hānā: w-āp la-šlīhē kollhon aylēn da-msabbriin (h)waw la-Mšihā. w-hwā (h)wā šelwā b-'ēdtā d-Ōrēšlem: w-ba-mdinātā da-hdārēh. w-aylēn d-lā hzaw ātā hādē: 'am aylēn da-hzaw: āp hennon mšabbhin (h)waw l-alāhā.

w-kaḍ selqaṭ malktā Protoniqē men Ōrēšlem l-R(h)ōmē mḍittāh: koll mḍittā aylā d-'āllā (h)wāt lāh: la-hzātā d-barātāh hābsin (h)waw nāšā d-nehžōn. w-kaḍ 'allat l-R(h)ōmē: ešta''yat qdām Qlawdiyos Qesar [p. 162] kollhēn hālēn d-est'ar (h)way sēdēh: d-aykan mitaṭ bartāh w-bātarken hyāt. w-kaḍ šma' (h)wā Qesar hālēn: pqaḍ (h)wā d-neppqūn kollhon y(h)udāyē men R(h)ōmē w-men atrā d-Italyā. kaḍ b-kolleh atr-ā haw su'rānā hānā metmallal (h)wā men saggi'ē: wa-qdām Šem'ōn Kēpā ešta''yat (h)wāt hi Protoniqē tedmurtā hādē: w-koll meddem d-s'ar (h)waw šlīhē habraw. w-qdām kollnās makr-zin (h)waw: d-nešm'ūn āp aylēn d-lā šma'(w) w-ida'(w): w-nedd'un aylēn da-b-idan s'ar w-sā'ar Māran galyā'it: d-neštabbah šmeh d-Māran men kollnās l-'ālam 'ālmīn: āmēn.

hālēn hākēl da-tnayt emnon qdāmaykon: d-tedd'un w-tetbaynum da-kmā rabbā haymmuteh da-Mšihā: l-aylēn da-nqipin leh šarrirā'it. āp Ya'qōḥ dēn mḍabbrānā d-'ēdtā d-Ōrēšlem: haw d-hu b-'aynaw hzā l-su'rānā hānā: hu āp katbeh w-šaddreh la-šlīhē habraw: la-mḍittā d-it (h)way b-atrawwāthon. w-āp hennon šlīhē ktāb(w) w-awda'(w) l-Ya'qōḥ kollmeddem da-'baḍ Mšihā b-idayhon: w-metqreyn (h)waw qdām kolleh kenšā d-'ēdtā wa-qdām kolleh 'ammā. šlāmā.

After the ascension of Our Lord Jesus into heaven, at the time when Simon Peter went to Rome and preached there the word of God, he was heard by Protonice, the wife of Claudius Caesar, the one whom Tiberius made second in his kingdom when he went to fight with the Spaniards who had revolted against him. This woman, then, while Simon was in Rome, saw the miracles of amazing powers that he did in the name of Our Lord Christ. She renounced the paganism of her fathers which she practiced and the idols of paganism which she worshiped, and she believed in Christ Our Lord and worshiped him along with all those who followed Simon, and she held him in great honor. [p. 158]

After this she wanted to see Jerusalem and those places in which the amazing and marvelous powers of Our Lord Jesus Christ had been done. She arose earnestly and went down from Rome to Jerusalem, she and two sons with her and one virgin daughter. When she was about to enter Jerusalem, all the city heard [of her approach] and went out to greet her, and they received her with great honor, as for the queen, the lady of the land belonging to the Empire of the Romans. At that time Jacob had been made the leader and commander of the city in the church that had been built for us there in Jerusalem.

When he heard why she had come there, he arose at once and went to her. He came to her where she was staying, in the great palace of the kings of the House of Herod. When she saw him, she received him with great gladness, as she had [received] Simon Peter. He too, like Simon, showed her powers of healing. She said to him, "Show me Golgotha, where Our Lord Christ was crucified, and the

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wood of the cross on which he was raised by the Jews, and the tomb in which he was placed.” Then Jacob said to her, “These three which Your Majesty wants to see are under the control of the Jews, and they have seized them. They do not let us go and pray there before Golgotha and the tomb. Neither do they want to give us the wood of the cross. Not only this, but also they persecute us so that we not preach or spread the word in the name of Christ, and very many times they imprison us in prison.

When Protonice heard these things, she immediately gave a command, and they brought before her Humiah son of Hannan the priest, Gedaliah son of Caiaphas, and Judah son of Shalom, the chief of the Jews. To them she said, “Hand over Golgotha, the tomb, and the wood of the cross to Jacob and to those who follow him. Let no one prevent them from serving there in accordance with the customs of their service.” When [p. 159] she had commanded thus to the priests, she arose and went to see those places and to hand over that place to Jacob and those who were with him. Afterwards she entered the tomb of Our Lord, and she found inside the tomb three crosses: one of Our Lord and two of those thieves who were crucified with him, one on his right and one on his left. As soon as the queen and her sons entered the tomb, her virgin daughter immediately fell down and died without disease, sickness, or malady of any kind. When Protonice saw that her daughter had died suddenly, she knelt down in prayer and weeping, and she prayed inside the tomb and spoke thus: “The Messiah who gave himself to death for all people and was crucified in this place and was placed in this tomb arose like God, the giver of life to all, and caused many to arise with him. Let not the crucifying Jews and lost pagans hear—those whose idols, carvings, and pagan fear I have renounced—and let them not rejoice in me and mock me and say that all this that has happened was because she renounced the gods she had worshiped and confessed a Messiah she knew not and went to honor the place of his tomb and crucifixion. If I am not worthy to be heard because I have worshiped creatures instead of You, have pity for the sake of your worshiped name lest they revile this place as they reviled you by crucifying you.”

And as she was saying these things in prayer, her elder son approached her and said to her, “Hear what I say to Your Majesty. I think in my mind and thought that the sudden death of this my sister is not in vain, but this is a marvelous deed by which God is praised and not something by which he is reviled, as those who heard of this thought. Here we have come into this tomb of Christ, and we have found three crosses. We do not know which of them is the cross on which Christ was raised. Now, by the death of this my sister [p. 160] we are able to see and learn which is the cross of Christ. He does not neglect those who believe in him.” Queen Protonice, whose soul was very bitter at that time, rejoiced in her mind and in her wisdom because her son had spoken these things in truth and righteousness. Suddenly she approached and picked one of the crosses up in her hands and placed it on the body of her daughter, which was lying before her. In prayer she said, “O Messiah who showed amazing powers in this place, as we have heard and believe, if this cross is yours, Lord, and upon this one was raised your humanity by the arrogant, show the great and increasing power of your divinity, which is one with your humanity, and bring

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this my daughter to life that she may arise and we may glorify your name through her when her soul returns to her body and so that your crucifiers may be confounded.” She waited a long time after saying these things, and then she removed the cross from her daughter’s body and placed another. Again she said in prayer, “O God, at whose sign worlds and creatures exist and who desires life for all people who turn to him, and who does not neglect the entreaty of those who entreat him, if this cross is yours, Lord, show the power of your victories as you are accustomed to do and bring to life this my daughter. Let her arise, let the pagans who worship creatures instead of you be confounded, and let the true believers confess as they open their mouths to praise you before those who disbelieve in you.” And again she waited a long time, and then she removed the second cross from her daughter and placed on her the third. As she was about to raise her eyes to heaven and open her mouth in prayer, immediately and at once, in the twinkling of an eye, as soon as this cross came near her daughter’s body, she came to life at once and stood up, praising Christ, who had brought her to life through his cross.

When Queen Protonice saw how her daughter had come to life, she was very terrified and frightened, but she praised the Messiah in whom she believed, [p. 161] who is the son of the living God. Her son said to her, “Did you see, my lady, that if this had not happened today, perhaps we would have left this the Messiah’s cross, by which my sister has come to life, and taken and honored one of those thieving murderers. But now we see and rejoice in this one, and God, who has done this thing, is even more glorified thereby.” Queen Protonice picked up Christ’s cross and gave it to Jacob so that it could be kept in great honor, and she ordered that a great and glorious building be built over Golgotha and the tomb, that these places of the cross and tomb be honored and that there be there an assembly hall for the congregation of service. Then, when the queen saw that all the people of the city had gathered to see this thing, she commanded that her daughter go out with her openly without the veil of honor of queens to the palace of the king where she was staying, so that everyone could see and praise God. The Jews and pagans who had rejoiced at the beginning of this affair were saddened by the end of the affair. They would have been very happy had this not happened, for they saw many of them believing in the Messiah. Many were the signs and miracles that happened after his ascension—more than those that had happened before his ascension. The renown of this event went to far-away places and to all the apostles who were spreading the word of the Messiah. And there was peace in the church in Jerusalem and in the cities around it. Those who had not seen this sign praised God together with those who had seen it.

And when Queen Protonice departed from Jerusalem for her city, Rome, [in] every city she entered people gathered to see her daughter. When she entered Rome she related to Claudius Caesar [p. 162] all those things that had been done in her sight: how her daughter had died and then came to life. When Caesar heard these things, he ordered that all the Jews leave Rome and Italy. Since in every place this event was spoken of by many, and Protonice related this miracle to Simon Peter and everything that the apostles his friends had done, and they preached before everyone in order that those who had not heard or

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known might hear and know those things that Our Lord has done and does openly through our hands in order that the name of Our Lord may be praised by all people for ever and ever. Amen.

These things that I have related to you are that you may know and reflect how great faith in the Messiah is for those who believe in him truly. Jacob, the leader of the church in Jerusalem, who saw this event with his own eyes, also wrote it and sent it to his friends the apostles in the cities in which they were. The apostles too wrote and made known to Jacob everything that the Messiah had done through their hands, and they were read out before every congregation of the church and before all the people. Peace.

The Teaching of the Apostle Thaddeus

Mallpānūtā d-Adday Šliḥā

B-šattā tlātmā w-arb'in wa-flāt l-malkūtā d-Yawnāyē wa-b-malkuteh d-Māran Tiberyos Qesar d-R(h)ōmāyē wa-b-malkuteh d-Abgar malkā bar Ma'nu malkā b-irah tešri qdēm b-yawm tre'sar: šaddar (h)wā Abgar Ūkāmā l-Māryab w-la-Šmešgram: rēšānē wa-myaaqrē d-malkuteh: wa-l-Hannān Ṭabbulārā šarrirā 'amhon: [p. 163] la-mđittā aydā d-metqaryā Elewterāpolis w-armā'it dēn Bēt Gubrin: lwāt myaaqrā Sebinōs bar Ewštārgis Apītrāpā d-māran Qesar: haw d-hu šlīt (h)wā 'al Suryā w-'al Puniqē w-'al Palestīnē w-'al atrā kolleh d-Bēt Nahrin. w-awbel(w) (h)waw leh eggrātā meṭtul sebwātā d-malkūtā: w-kađ ezal(w) (h)waw lwāteh qabbel (h)wā ennon b-ḥezwātā w-b-iqārā. wa-hwaw lwāteh yawmātā 'esrin w-ḥamšā. wa-ktab (h)wā l-hon peḥmā d-eggrātā w-šaddar (h)wā ennon lwāt Abgar malkā. w-kađ npaq(w) (h)waw men lwāteh. ḥzaq(w) (h)waw w-etaw b-urhā l-qubal Ōrēšlem. wa-ḥzaw (h)waw nāšā saggi'ā d-āteyn (h)waw men ruḥqā: d-neḥzōn la-Mšihā: meṭtul da-npaq (h)wā tebbā d-tedmrātā d-nešhānaw b-atrawwātā mab'dē. w-kađ ḥzaw l-nāšā ḥānon Māryab wa-Šmešgram w-Hannān Ṭabbulārā: etaw (h)waw āp ḥānon 'amhon l-Ōrēšlem. w-kađ 'al(w) (h)waw l-Ōrēšlem: ḥza'ū (h)waw la-Mšihā wa-ḥdi(w) 'am kenšē d-lāweyn (h)waw leh. w-ḥzaw (h)waw āp l-y(h)udāyē: d-qāymin (h)waw kenšin kenšin: w-methaššbin (h)waw d-mānā ne'bdum leh. m'āqin (h)waw gēr: d-ḥāzeyn (h)waw d-sugā d-nāšūtā d-mennhon mawdeyn (h)waw beh. wa-hwaw tamman b-Ōrēšlem yawmātā 'esrē. w-ktab (h)wā Hannān Ṭabbulārā kollmeddem d-ḥāzē (h)wā d-'āsar (h)wā Mšihā: āp šarkā d-meddem da-'bid (h)wā leh tamman: (h)waw qdām d-nēzlun l-tamman: wa-ḥzaq(w) (h)waw w-etaw (h)waw l-Urhāy. w-'al(w) (h)waw qdām Abgar malkā mārḥon d-šaddar (h)wā ennon. w-yab(w) (h)waw leh peḥmā d-eggrātā d-awbel(w) (h)waw 'amhon. w-men bātar d-etqri (h)waw eggrātā: šarri(w) (h)waw d-nešta' 'ōn qdām malkā koll meddem da-ḥzaw: w-koll meddem da-'bađ (h)wā Mšihā b-Ōrēšlem. wa-qrā (h)wā Hannān Ṭabbulārā qdāmaw koll meddem da-ktab (h)wā w-ayti 'ammeh. w-kađ šma' (h)wā Abgar malkā: tmah (h)wā w-etdammar: āp rawrbānaw d-qāymin (h)waw qdāmaw. w-emar l-hon Abgar. ḥālēn ḥaylē lā hwaw da-bnay nāšā: meṭtul d-layt d-naḥḥē miṭē ellā d-alāḥ balḥod. sābē (h)wā dēn Abgar: d-hu qnomēh ne'bar (h)wā w-nēzal l-Palestīnē w-neḥzē (h)wā b-'aynaw koll meddem da-'bađ (h)wā Mšihā. w-meṭtul d-lā eškaḥ d-ne'bar l-atrā

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d-R(h)ōmāyē d-lāu dileh (h)wā: da-lmā [p. 164] 'ellā hādē teqrē (h)wāt la-b'eldbāhūtā sniā: ktāb (h)wā eggartā w-šaddar (h)wā la-Mšihā b-ideh d-Hannān Ṭabbulārā. wa-npaq (h)wā men Urhāy b-arba'srē b-Āqdār. w-'al (h)wā l-Ōrēšlem b-tarta'srē b-nisān b-arb'ā b-šabbā. w-eškheh (h)wā la-Mšihā bēt Gamaliel rabbā da-y(h)udāyē. w-etqaryat (h)wāt eggartā qdāmaw aydā da-ktibā (h)wāt hākannā. Abgar Ūkāmā l-Išo' āsyā tābā d-ethzi b-atrā d-Ōrēšlem. mār(y) šlām. šelmeṭ 'layk w-'al āsyūtāk d-lā (h)wā b-sammānē wa-b-'eqqārē massē att: ellā b-mellāk m'awwrē mpattah att. wa-la-hgirē mhallek att. wa-l-garbē mdakkē att. wa-l-ħaršē mšamma' att. wa-l-ruḥē wa-l-bareggārē mappeq att wa-mšannqē bāh b-mellāk massē att. āp miṭē mqim att. w-kaḍ hālēn tammihātā rawrbātā šem'et d-'ābed att: sāmēṭ b-re'yān(y): d-aw alāhā att da-nheṭt men šmayyā wa-'badt hālēn: aw breh att d-alāhā: d-hālēn kolhēn 'ābed att. meṭtul hānā ketbet b'ēt mennāk: d-tētē lwāt(y) kaḍ sāged-nā lāk. w-kēbā meddem d-it li tassē ak d-haymmeṭ bāk. āp hādē tub šem'et. da-y(h)udāyē rātmīn 'layk w-rāḍpin lāk: w-āp d-nezqumāk bā'eyn: wa-l-mesrah bāk hāyrin. mdintā ḥdā z'ortā aḥid-nā: w-la-trēn sāpqā l-me'mar bāh b-šelyā. w-kaḍ qabblāh (h)wā Išo' l-eggartā bēt kāhnē da-y(h)udāyē: emar leh l-Hannān Ṭabbulārā: zel w-emar leh l-mārāk d-šaddrāk sēd(y): tubayk d-kaḍ lā ḥzaytan hayment bi. ktib gēr 'lay: d-aylēn d-ħāzeyn li lā nḥaymun bi. w-da-ktabt li d-ētē lwāt(y) d-šaddran: w-mā d-selqeṭ lwātēh: mšaddar-nā lāk l-ḥaḍ men talmiday: d-kēbā meddem d-it lāk nassē w-naḥlem. wa-l-koll man d-it lwātāk. nappē ennon l-ħayyē da-l-'ālam. w-karkāk nehwe brik. wa-b'eldbāhā tub lā neštallet beh l-'ālam. kaḍ dēn ḥzā (h)wā Hannān Ṭabbulārā: d-hākannā emar (h)wā leh Išo'. wa-b-yad d-šayyārā (h)wā d-malkā. šqal (h)wā w-sār šalmeh d-Išo' b-semmānē ḡbayyā. w-ayti (h)wā Hannān [p. 165] Ṭabbulārā 'ammeh l-Abgar malkā māreh. w-kaḍ ḥzay (h)wā Abgar malkā l-šalmā haw qabbleh (h)wā b-ḥezwātā rabhtā: w-sāmeh (h)wā b-iqārā rabbā: b-ḥaḍ men bāttē d-āpadnā dileh. w-ešta 'i (h)wā leh kollmeddem da-šma' (h)wā men Išo': kaḍ 'bidān (h)way leh mellaw ba-ktābē. w-men bātar d-estallaq (h)wā Mšihā la-šmayyā: šaddar (h)wā Y(h)udā tōmā lwāt Abgar l-Adday šliḥā: haw d-itaw (h)wā men šab'in wa-trēn šliḥin. w-kaḍ etā Adday l-karkā d-Urhāy. šri (h)wā bēt Ṭobyā bar Ṭobyā y(h)udāyā: haw d-itaw (h)wā men Palestīnē. w-eštma' (h)wā 'law b-kolleh karkā. w-'al (h)wā ḥaḍ men ḥeraw dileh d-Abgar w-emar (h)wā 'law d-Adday: hu da-šmeh (h)wā 'Abdu bar 'Abdu: men rēšānē d-yūtḡay-wa'dā dileh d-Abgar. d-hā etā izgaddā wa-šrā hārḡā: haw da-šlah (h)wā lāk 'law Išo': da-mšaddar-nā lwātāk ḥaḍ men talmiday. w-kaḍ šma' (h)wā Abgar hennēn hālēn w-gabrawwātā rawrbātā d-'ābed (h)wā Adday w-āswātā tammihātā d-massē (h)wā: sām (h)wā b-re'yāneh w-emar: d-šarrirā'it haw hu da-šlah (h)wā leh Išo': d-mā d-selqeṭ la-šmayyā: ešaddar lāk l-ḥaḍ men talmiday: w-kēbāk nassē. w-šaddar (h)wā dēn Abgar wa-ḡray l-Ṭobyā w-emar (h)wā leh: šem'et d-gabrā ḥaḍ ḥayltānā etā wa-šrā b-baytāk. assqeh lwāt(y). lāk neštkaḥ li sabrā šappirā d-ḥulmānā men lwātāk. w-qaddem (h)wā Ṭobyā l-yawmā ḥrēnā w-dabreh (h)wā l-Adday šliḥā w-assqeh lwāt Abgar: kaḍ yāda' (h)wā hu Adday: da-b-ḥaylā d-alāhā mšaddar (h)wā lwātēh. w-kaḍ sleq (h)wā Adday w-'al (h)wā lwāt Abgar: kaḍ ḡaymin ḥeraw lwātēh: beh b-ma'lānā da-lwātēh ḥezwā tammihā ethzi (h)wā leh l-Abgar men paršopeh d-Adday. w-bāh b-šā'itā da-ḥzā (h)wā Abgar ḥezwā haw: nḡal (h)wā wa-sged (h)wā l-Adday. w-

KEY TO READINGS

temhā rabbā ehad (h)wā l-*kollhon hānon d-qāymin* (h)waw *qdāmaw*. *hennon gēr l-ā hzaw l-hezwā haw d-eḥzi* (h)wā leh l-*Abgar*. *haydēn emar leh Abgar l-Adday*: *d-šarrirā'it talmideh att d-Išo'* haw *gabbār ḥaylā breh d-alāhā*: haw *da-šlah* (h)wā li *da-mšaddar-nā lāk l-ḥad men talmiday l-asyūtā wa-l-ḥayyē*. *emar leh Adday*. *meṭtul d-men qdīm hayment* (h)wayt *b-man* [p. 166] *d-šaddran lwātāk*: *meṭtul* (h)u haw *eštlaḥt sēdayk*: *w-kaḍ tub ḥaymen beh*: *koll meddem da-ḥaymen beh nehwē lāk*. *emar leh Abgar*. *hākannā haymnet beh*: *d-lay(h)udāyē hānon d-zaqquy* (h)waw: *b'ēt* (h)wēt *d-edabbar* li *ḥaylā*: *w-ēzal eḥrob ennon*. *w-meṭtul malkūtā hay d-R(h)ōmāyē etnakkpet ba-qyāmā d-šaynā damqām* li 'am *māran Qesar Tiberjos ak ābhay qadmāyē*. *emar leh Adday*. *māran šebyānā* (h)u *d-abū šamli*. *w-kaḍ šlem šebyānā d-yālōdeh*: *ettrim lwāt abū*: *w-iṭeb* 'ammeh *ba-šmayyā*: haw *d-iṭaw* (h)wā *beh men 'ālam*. *emar leh Abgar āp enā mhaymen-nā beh w-b-abū*. *emar leh Adday*. *meṭtul d-hākannā hayment*: *sā'em-nā id(y)* 'layk *ba-šmeh d-haw d-hayment beh*. *w-bāh b-šā-'tā d-sām* (h)wā *ideh* 'law: *eṭassi men nekyānā d-kēbā d-it* (h)wā leh *nigrā*. *w-ṭmah* (h)wā *Abgar w-eṭdammar d-aykannā da-šmi'* (h)wā leh 'al *Išo'*: *d-'ābed* (h)wā *w-massē*: *hākannā w-āp hu Adday d-lā sammā meddem massē* (h)wā *ba-šmeh d-Išo'*. *w-āp l-'Abdu bar 'Abdu peṭgārā it* (h)wā leh *b-reglaw*. *w-āp hu qarreb* (h)wā leh *reglaw*. *w-sām* (h)wā *ideh* 'layhēn *w-assyeh* (h)wā. *w-tub lā hwāt leh peṭgārā w-āp ba-mdittā kollāh aswātā rawrbātā massē* (h)wā. *w-ḥaylē tammihē mḥawwē* (h)wā *bāh*. *emar leh Abgar*. *hāšā d-yāda* 'koll nās: *da-b-ḥayleh d-Išo'* *Mšihā hālēn teḍmrātā 'ābed* att: *w-hā tammihīn ḥman ba-'bādayk*. *bā'ē-nā hākēl mennāk*: *d-tešta* 'ē lan 'al *metyāteh da-Mšihā d-aykannā hwāt*: *w-'al ḥayleh šbiḥā w-'al teḍmrātā aylēn da-šmi'* (h)wā li *d-'ābed* (h)wā. *aylēn d-enā hzēt ennēn* 'am *šarkā d-ḥabrayk*. *emar leh Adday*. *men hādē lā šateq-nā d-akrez*. *d-meṭtul hādē* (h)u *gēr eštaddret l-hārkā d-ēmar w-ellep*. *l-koll man d-sābē danhaymen akwātāk*. *la-mḥār kanneš li kollāh mdittā w-ezro'* *bāh mellitā d-ḥayyē b-kārōzūtā d-makrez-nā qdāmaykon*. *w-bātar yawmā haw pqad* (h)wā *Abgar l-'Abdu bar 'Abdu haw d-eṭassi* (h)wā *men kēbā marrirā d-reglaw da-nšaddar* (h)wā *kārōzā*: *w-neqrē* (h)wā *b-kollāh mdittā*: *w-ṭekammaš* (h)wāt *nāšūtā kollāh gabrē w-neššē l-dukktā hay d-metqaryā Bēt Tbārā*: [p. 167] *l-atrā rawwiḥā d-Bēt* 'widā: *d-nešm'ūn* (h)waw *mallpānuteh d-Adday šliḥā*. *w-kaḍ eṭkammašat kollāh mdittā gabrē w-neššē allep l-hon Adday šliḥā* 'al *haymnūtā d-Māran Išo'* *Mšihā w-emar l-hon*: *aylēn d-qabbel(w)* *mellitēh da-Mšihā nqawwōn sēdayn*: *w-āp aylēn d-sābeyn d-neštawṭun* 'amman *ba-šlōtā*: *w-ken nētōn l-bāttayhon*. *w-ḥdi* (h)wā *b-hāda* (h)u *Adday šliḥā*: *da-ḥzā* (h)wā *d-sug'a d-nāšūtā da-mdittā pāšat lāh lwāteh*. *w-dallilē* (h)waw *aylēn d-lā qawwi(w)* (h)waw *b-haw* 'eddānā: *kaḍ āp hennon hālēn dallilē bātar yqwmātā qallil qabbel(w)* (h)waw *l-mellaw w-haymen(w)* (h)waw *ba-šbartā d-kārōzūtēh da-Mšihā*. *w-kaḍ ḥzā* (h)wā *Abgar malkā*: *d-kollāh mdittā heḍvaṭ* (h)wāt *b-mallpānuteh*. *emar leh āp hu Abgar malkā l-Adday šliḥā*: *mekkēl koll aykā d-sābē* att. *bni 'ēdtā bēt-šawbā d-aylēn d-haymen(w)* *wa-mhaymnīn b-mellayk w-ak mā da-pqid lāk* *men māran*. *hwayt mšammeš* att *b-'eddānē tkilā'it*. *w-aylēn d-hāweyn* 'amman *mallpānē ba-šbartā hādē*: *rēšānē rawrbē mṭayyeb-nā d-ettel l-hon*. *d-meddem* 'am *tešmeštā lā nehwē l-hon* 'bādā *ḥrēnā*. *w-koll meddem d-meth'ē lāk l-nepqāteh d-bayā enā yāheb lāk d-lā ḥušbān*. *kaḍ hāwyā mellitāk šlitā wa-mamlkā b-karkā hānā*. *wa-d-lā nās ḥrēnā hwayt* 'ā'el att *lwāt(y)* *mšalltā'it l-āpadnā d-iqāreh d-malkuṭ(y)*. *w-kaḍ*

KEY TO READINGS

nḥet (h)wā *Abgar* malkā. *l-āpadnā d-malkūteh ḥādē* (h)wā *hu w-rawrbānaw* 'ammeh *wa-b-ḥadūtā d-lebbhon mšabbhīn* (h)waw *āp hennon l-alāhā: d-apni* (h)wā *re'yānhon ḥwāteh: kad kāprīn* (h)waw *b-ḥanpūtā d-qāymīn* (h)waw *bāh: w-mawdeyn* (h)waw *ba-sḥarteh da-Mšihā. w-kaḍ bnā* (h)wā *Adday 'ēdtā: mqarrbīn* (h)waw *bāh nedrē w-qurbānē: hennon w-nāšūtā da-mdittā. w-tamman mšammšīn* (h)waw *koll yawmay ḥayyayhon. Šwidā dēn wa-'Bednebbō rēšē d-kumrē d-karkā hānā: kad ḥzaw* (h)waw *ātwtāt d-'ābed* (h)wā *Adday: rḥet(w)* (h)waw *wa-'qar(w)* (h)waw *'alawwātā: da-'layhēn mdabbhīn* (h)waw *qdām Nebbō w-Bēl allāḥayhon l-ḥar men 'lūtā rabbtā d-meš'at karkā. w-qā'eyn* (h)waw *w-āmrin. d-šarrirā'īt hānā d-haw rabbā mhirā wa-šbīhā. da-šma'n* (h)waw *koll rabbtā d-'ābed* (h)wā *b-ayrā d-Palestīnē. w-koll aylēn talmidē damḥaynmīn* (h)waw *ba-Mšihā: [p. 168] mqabbel* (h)wā *l-hon Adday aylēn w-ma'bed* (h)wā *l-hon b-šem abā wa-brā w-rūhā d-quḍšā. āp y(h)ūdāyē yād'ay l-Mūšē wa-nḥiyē aylēn d-rakkikē mزابنن* (h)waw: *āp hennon etpīs(w)* (h)waw *w-ettalmad(w)* *w-awdi(w)* (h)waw *ba-Mšihā da-breh* (h)u *d-alāhā ḥayyā. lā dēn Abgar malkā w-lā Adday šliḥā 'āsē* (h)wā *l-nāš da-qtirā'īt* (by force) *nḥaymen* (h)wā *beh ba-Mšihā. Aggay dēn 'ābed šērāyē w-hewwārē d-malkā w-Pallīt w-'Abšlāmā w-Bar Semyā 'am šarkā d-ḥrānē ḥabraḥyon naqqū* (h)waw *l-Adday šliḥā. w-qabbel* (h)wā *ennon w-šawteḥ ennon 'ammeh b-tešmeštā: kad qāreyn* (h)waw *b-diyateqe 'attiqtā wa-ḥdattā w-ba-nḥiyē wa-b-su'rānayhon da-šliḥē kollyawm b-hon methaggeyn* (h)waw.

w-men bātar šnayyā da-bnā (h)wā *Adday šliḥā 'ēdtā b-Urhāy w-atqnāh* (h)wā *b-koll meddem d-zādeq* (h)wā *lāh: w-talmed* (h)wā *l-sug'a d-nāšūtā da-mdittā w-āp b-quryā ḥranyātā d-raḥḥiqān wa-d-qarribān bnā* (h)wā *'ēdtā w-kallel w-sabbet wa-mšammšānē w-qaššišē aqim* (h)wā *b-hēn. wa-d-qāreyn* (h)waw *ktāḥē allep* (h)wā *b-hēn. w-takšē d-tešmeštā l-gaww wa-l-ḥar allep* (h)wā. *bātar ḥālēn kollhēn etkreh* (h)wā *kurhānā d-nāpeq* (h)wā *beh men 'ālmā hānā. wa-grā* (h)wā *l-Aggay qdām kolleh kenšā d-'ēdtā w-qarreḥ* (h)wā *wa-'abdeh* (h)wā *qaššišā. wa-l-'Abšlāmā d-sāprā* (h)wā. *'abdeh* (h)wā *mšammšānā. w-men bātar tlūtā yawmin ḥrānīn da-šma'* (h)wā *w-qabbel sāḥdūtā d-mallpānūtā d-kārōzūteh men bnay tešmeštēh qdām ḥērē kollhon nḥaq* (h)wā *leh men 'ālmā hānā. w-īṭaw* (h)wā *yawmā ḥamšā b-šabbā. b-arb'esrē b-ayyār yarḥā. w-b-ēblā rabbā wa-b-ḥaššā marrirā ḥwāt 'law kollāh mdittā. lā* (h)wā *dēn krištyanē ballḥod m'āqin* (h)waw *'law: ellā āp y(h)ūdāyē w-ḥanpē d-īt* (h)wā *beh b-karkā hānā. Abgar dēn malkā yattir men koll nāš m'āq* (h)wā *'law. hu w-rawrbānē d-malkūteh. wa-b-karyūtā d-re'yāneh šāt* (h)wā *wa-šabqeh l-iqārā d-malkūteh b-haw yawmā. wa-b-dem'ē ḥmīgūtā bākē* (h)wā *leh 'am koll nāš. w-'ammā kolleh da-mdittā d-ḥāzē [p. 169] (h)wā leh: meṭdammar* (h)wā *beh da-kmā ḥā'ēs* (h)wā *'law. w-b-iqārā rabbā wa-myattrā zayyah* (h)wā *w-qabreh ak ḥad men rawrbānē mā d-mā'et* (h)wā *w-sāmeḥ* (h)wā *b-qabrā rabbā da-glāpē d-seḥtē haw aynā d-sīmīn* (h)waw *beh d-bēt Aryū abāḥātā d-abū d-Abgar malkā. tamman sāmeḥ* (h)wā *ḥaššišā'īt b-karyūtā wa-b-'āqtā rabbtā. w-'ammā kolleh d-'ēdtā ezal* (h)wā *men 'eddānā l-'eddānā wa-mšallē* (h)wā *tamman ḥpītā'īt w-dukrānā d-'uhdāneh 'ābdīn* (h)waw *men šnā la-šnā ak puqdānā w-yulpānā da-mqabbel* (h)wā *l-hon men Adday šliḥā w-ak mellteh d-Aggay: d-hu ḥwā mdabbrānā w-pāqōdā w-yārtā d-kursyeh men bātrēh b-idā d-kāhnūtā d-qabbel* (h)wā *menneh qdām koll nāš.*

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In the year 343 of the kingdom of the Greeks, in the reign of Our Lord Tiberius Caesar of the Romans, and in the reign of King Abgar, son of King Ma'nu, in the month of October on the thirteenth day, Abgar the Black sent Maryab and Shmeshgram, chiefs and honored men of his kingdom, and the trusted Hannan Tabularius with them [p. 163] to the city which is called Heliopolis, or in Aramaic Beth Gubrin, to the honored Sevinus, son of Eustargis, the procurator of our lord Caesar who was governing over Syria, Phoenicia, and Palestine, and over all the land of Mesopotamia. They took to him letters concerning affairs of the kingdom, and when they came to him he received them with joy and honor. They were with him for twenty-five days. He wrote for them answers to the letters and sent them to King Abgar. When they departed from him, they set forth and came on the road to opposite Jerusalem. They saw many people coming from afar in order to see the Messiah because the fame of his victories had gone forth to far-away places. When Maryab, Shmeshgram, and Hannan Tabularius saw the people, they too went with them to Jerusalem. When they entered Jerusalem, they saw the Messiah, and they rejoiced with the crowds that followed him. They also saw the Jews who were standing in multitudes and plotting what they would do to him, for they were seeing that many people from among them were confessing him. And they were there in Jerusalem for ten days. Hannan Tabularius wrote down everything he saw the Messiah doing and also the rest of what had been done by him before they arrived there. They departed and came to Edessa, and they entered before King Abgar, their lord who had sent them. They gave him the replies to the letters they had brought with them. After the replies were read they began to relate before the king everything they had seen and everything the Messiah had done in Jerusalem. Hanna Tabularius read before him everything he had written and brought with him. When King Abgar heard, he was amazed and marveled, and so also his grandees who were standing before him. Abgar said to them, "These powers were not of humans because there is no one who can bring the dead to life other than God alone." Abgar then desired to go himself and descend to Palestine and see with his own eyes everything the Messiah had done, but because he was not able to cross into the territory of the Romans, which did not belong to him, lest [p. 164] this be considered a cause for odious enmity, he wrote a letter and sent it to the Messiah by the hand of Hannan Tabularius. He departed from Edessa on the fourteenth of March and entered Jerusalem on the twelfth of April on a Wednesday. He found the Messiah at the house of Gamaliel, the chief of the Jews. The letter was read out before him, as it was written thus: "Abgar the Black to Jesus, the good healer who has been seen in the place of Jerusalem. My lord, greetings. I have become a follower of yours and of your healing, for you do not heal through drugs or herbs, but by your word you cause to be opened [the eyes of] those who have been blinded, you cause the lame to walk, you make lepers whole, and you make the deaf hear, you cast out spirits and demons, and you heal with your word those who are in pain. You also raise the dead. Since I have heard of these great marvels that you are doing, I put it in my mind that either you are God come down from heaven and doing these things or you are the son of God that you do all these things. For this reason I have written and summoned you that you come to me, for I worship you, and you will heal for me any sickness

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that I have because I have believed in you. Also this have I heard that the Jews are muttering against you and persecuting you, and they are seeking to crucify you and looking to do you harm. I hold this little city, and it is sufficient for two to live in it in tranquility." When Jesus received the letter in the house of the priests of the Jews, he said to Hannan Tabularius, "Go and tell your lord who sent you to me: Blessed are you that without seeing me you believed in me, for it is written: 'They who see me will not believe in me,' that you have written to me to come to you, the thing for which I was sent will be accomplished here henceforth, and I will ascend to my father who sent me. As soon as I ascend to him, I will send you one of my disciples to heal and cure whatever sickness you have. All those who are with you he will lead to life eternal. May your town be blessed, and may no enemy gain dominion over it ever." When Hannan Tabularius saw that Jesus spoke thus to him, and inasmuch as he was the king's portraitist, he took down and drew a picture of Jesus in choice pigments. Hannan brought [the picture] [p. 165] with him to his lord King Abgar. When King Abgar saw that portrait, he received it with great joy and set it in great honor in one of the rooms of his palace. And he (Hannan) related to him everything that he had heard of Jesus, as his words had been made into books. After the Messiah was taken up into heaven, Judas Thomas sent the apostle to Abgar Thaddeus, he who was one of the seventy-two apostles. When Thaddeus came to the town of Edessa, he took up residence in the house of Tobias son of Tobias the Jew, who was from Palestine. His reputation was heard of in the whole city, and one of Abgar's nobles, he whose name was Abdu son of Abdu and who was one of the chiefs of Abgar's pages, entered and said about Thaddeus, "Here an envoy has come and has taken up residence here. He is the one about whom Jesus sent (word) to you, (saying) 'I will send to you one of my disciples.' " When Abgar heard these words and the great deeds that Thaddeus was doing and the marvelous cures that he was effecting, he put it in his mind and said, "Truly this is he whom Jesus sent (when he said,) 'As soon as I ascend to heaven I will send to you one of my disciples, and he will cure your sickness.' " Abgar then sent and summoned Tobias and said to him, "I have heard that a powerful man has come and taken up residence in your house. Have him come to me. Perhaps good patience will be found for me for health from you." The next day Tobias led Thaddeus the apostle to Abgar. Since Thaddeus knew that he had been sent to him by the power of God, and when he went and entered into Abgar's presence, with his companions standing around him, at his entrance unto him an astonishing vision was seen by Abgar from Thaddeus' countenance, and immediately Abgar saw that vision he fell down and worshiped Thaddeus, and great astonishment seized all those who were standing before him, for they did not see the vision that was seen by Abgar. Then Abgar said to Thaddeus, "Truly you are the disciple of Jesus, that mighty man of power, son of God, he who sent word to me (saying,) 'I will send to you one of my disciples for healing and for life.'" Thaddeus said to him, "Because you believed long ago in him [p. 166] who sent me to you, because of this was I sent to you. Since you believe in him, everything that you believe in will be yours." Abgar said to him, "Thus have I believed in him that I have sought to lead out a force and go to destroy the Jews who crucified him, but on account of the kingdom of the

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Romans I am ashamed of the peace treaty that has been concluded by me with our lord Caesar Tiberius as (did) my forefathers.” Thaddeus said to him, “Our lord, the will of his father has been done. When the will of his father was accomplished he was raised to his father and sat with him in heaven, he who will be forever.” Abgar said to him, “I have believed in him and in his father.” Thaddeus said to him, “Because you have thus believed, I will place my hand upon you in the name of him in whom you have believed.” As soon as he placed his hand upon him he was healed of the pain of the illness he had had for a long time. Abgar was astonished, for just as it had been heard by him about Jesus, that he worked and healed, thus too was Thaddeus, who healed without any drug in the name of Jesus. So too Abdu son of Abdu had gout in his feet, and he too brought his feet near, and he placed his hand upon them and healed him, and he no longer had gout. So also did he effect great healings in all the city and showed astonishing powers there. Abgar said to him, “Now that everyone knows that you work these miracles through the power of Jesus Christ, and here we are astonished by your deeds, I request of you that tell us about the coming of the Messiah, how it was, about his glorious power and about the miracles which have been heard by me which he performed—these things which I have seen, along with the rest of your friends.” Thaddeus said to him, “Of this I am not silent to preach, since for this I have been sent here in order that I speak and teach everyone who desires to believe like you. Tomorrow assemble for me all the city, and I will disseminate therein the word of life through the preaching that I will preach before you.” After that day Abgar ordered Abdu son of Abdu, the one who was healed of the bitter disease in his feet, that he send a herald and summon the entire city, and that all the people, men and women, should be gathered in the place called Beth T’vara, [p. 167] in the open space of Beth Awida, in order that they hear the teaching of Thaddeus the apostle. When all the city, men and women, were assembled, Thaddeus the apostle taught about faith in Our Lord Jesus Christ and said to them, “Those who have received the word of the Messiah will remain beside us, and also those who desire to share with us in prayer, and then they will go to their homes.” And Thaddeus the apostle rejoiced in that he saw that many people of the city remained with him, and few were those who did not remain at that time. When even those few, after a few days, accepted his words and believed in the tidings of his preaching of the Messiah, and when King Abgar saw that the whole city rejoiced in his teaching, King Abgar said to Thaddeus the apostle, “Henceforth, wherever you desire, build a church, a meeting place of those who have believed and believe in your words, and as you have been commanded by Our Lord, you will serve faithfully at [various] times. I am making preparations to give those who are teachers with us in these tidings great nobles so that they will have no other duty aside from service, and everything you require for household expenses I will give you without reckoning, for your word will be permitted and sovereign in this city, and to the exclusion of anyone else you will enter into my presence authoritatively in the palace of the honor of my kingdom.” When King Abgar went down to the palace of his kingdom, he rejoiced, and his nobles with him, and in the joy of their hearts they too glorified God, who had turned their minds to Him. When they had disavowed the paganism in which they had stood and

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confessed the tidings of the Messiah, and when Thaddeus had built a church, they celebrated vows and oblations, they and the people of the city. And there they served all the days of their lives.

Then Shwida and Ebednebbu, chiefs of the priests of this town, when they saw the signs that Thaddeus was producing, they ran and ripped up the altars upon which they had sacrificed to Nebbo and Baal, except for the great altar in the middle of the town, and they were crying out and saying, "Truly this is the great and glorious skilled one of whom we have heard every great thing he did in the land of Palestine." All those disciples who believed in the Messiah [p. 168] Thaddeus received and put to work in the name of the Father, the Son, and the Holy Ghost. The Jews too who knew Moses and the prophets, they who sold silks, they too were persuaded and became disciples and confessed the Messiah who is the son of the living God. Neither King Abgar nor Thaddeus the apostle compelled anyone by force to believe in the Messiah.

Then Aggai, the king's maker of silks and white stuffs, Pallut, Abshlama, and Bar-Semya, with the rest of their other friends, joined Thaddeus the apostle, and he received them and caused them to share with him in service. As they read the Old and New Testaments, the Prophets, and the Acts of the Apostles every day, they meditated upon them.

Years after Thaddeus the apostle built the church in Edessa and set it in order with everything that was appropriate to it, and after he had made disciples of many of the people of the city and had built churches in other villages that were far away and near-by, surrounded them with walls, set them in order, and established in them deacons and priests and those who read and taught books and the rites of service inside and outside—after all these things he was afflicted with the illness with which he would depart from this world. He summoned Aggai before all the congregation of the church, celebrated the liturgy, and made him priest. Abshlama, who was a scribe, he made deacon. After three days more, during which he heard and received testimony of the teaching of his preaching from the clergy before all the noblemen, he departed from this world. It was on the fifth day of the week, the fourteenth of the month of May. In great mourning and bitter sorrow was all the city; not only were the Christians distressed over him but also the Jews and pagans who were in this town. More than anyone was King Abgar distressed over him, he and his the grandees of his kingdom. With distress of mind he became deplorable and abandoned the honor of his kingship on that day, and with doleful tears he wept along with all the people. All the inhabitants of the city who saw [p. 169] him were astonished by how he sorrowed over him. With great honor and dignity he went in procession and buried him as he would one of his grandees who had died, and he placed him in a large tomb with carved ornamentation, in which King Abgar's forefathers of the House of Aryu had been placed. There he placed him sadly with distress and great sorrow. And all the people of the church went from time to time and prayed there earnestly, and memorials of commemoration of him they made from year to year according to the commandment and doctrine they had received from Thaddeus the apostle and according to the word of Aggai, who was the leader, commander, and inheritor of his seat after him, by virtue of

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the priesthood he had received from him before everyone.

The Martyrdom of St. Barbara

Sāhdūtā d-Qaddištā Barbārā

B-zābnē hānon: da-b-hon mamlek (h)wā Maksemyānos haw rašši'ā w-'annātā: b-hegmōnūtā d-Marqyānos hegmōnā: hwā rdūpvā rabbā 'al kollhon kreštyānē. it (h)wā gabrā haḍ rabbā b-aṭrā d-Ēliopolis ba-qritā da-šmāh Dālāsūn: w-parriqā men Aṅtyokvā milē tre'sar: wa-šmeh itaw (h)wā Dyosquros. hānā 'attir (h)wā tāb: bram dēn itaw (h)wā ḥanpā. it (h)wā leh dēn bartā hḍā ihiditā: da-šmāh Barbārā: w-šappirā (h)wāt tāb. hu dēn abūh maḥheḅ (h)wā lāh saggi: wa-bnā lāh magdlā haḍ rabbā: w-ḥabšāh beh. aykannā d-lā tethzē la-bnaṅnāšā: meṭtul šuprāh rabbā: wa-hdirūtā d-paršōpāh. etaw dēn nāšin men rawrbānē: w-mellel(w) 'am abūh meṭtulātā: aykannā [p. 170] d-nettlīh l-gabrā. hu dēn 'al lwātāh w-emar lāh: bart(y): nāšin men rawrbānē mallel 'amm(y) meṭtultek: ettlek l-gabrā. aykannā sāḅyā att: bart(y) ḥḅibat(y): emar(y) li. hi dēn kaḍ ḥāraṭ beh b-rugzā: arimaṭ 'aynēh la-šmayyā w-emraṭ d-lā tallšan āḅ(y): d-hāḍē es'or. w-ellā hwayt yāḍa': d-enā napš(y) l-mawtā yāḥbā-nā. hu dēn šanni: wa-npaq men lwātāh. meṭemen (h)wā dēn b-balanay d-menneh ba-šmāh meṭbanayā (h)wāt. aqim (h)wā bāh dēn ūmānē sug'ā: aykannā da-ba-'gal w-qallilā'it teštamlē. kaḍ dēn pqaḍ ennon l-ūmānē hu Dyosquros abūh: d-aykannā zādeq l-hon d-ne'ḅdūn: w-yab l-kollḥad mennhon agreh mšamlyā: šanni (h)wā l-aṭrā rahḥiqā: w-tamman awḥar zabnā saggi'ā. neḥtaṭ dēn hi amteh da-Mšihā Barbārā: aykannā d-teḥzē aywānā dilāh d-balanay. w-kaḍ ḥāraṭ ba-pnitā taymnāytā: w-etbaqqyat d-tartēn kawwin balḥod ptaḥ(w) bāh ūmānē. 'nāt w-emraṭ l-hon l-ardeklē: l-mānā balḥod tartēn kawwin ptaḥton? 'naw w-emar(w) lāh: d-abūk pqaḍ lan d-ne'ḅad ḥākannā. w-emraṭ l-hon dēn sāhedteh da-Mšihā Barbārā: haw mā d-āmra-nā l-ḱon s'or d-lā dehlā: w-meḥdā ba-'gal w-qallilā'it aqim(w) li ḥārkā kawwtā ḥrētā. w-emar(w) lāh hennon: mārtā: dāḥlinan w-men d-dalmā kaḍ nētē abūk w-nehzē: ḥnan lā meškḥinan la-mqām qdām ḥemmtēh. āmrā l-hon amteh d-alāhā Barbārā: haw meddem d-enā āmrā-nā l-ḱon s'or d-lā dehlā. w-kaḍ nētē āḅ(y). enā mappisā-nā leh 'alhāḍē. hennon dēn šam'ūh: wa-'ḅad(w) āp kawwtā ḥrētā: aykannā d-peqdat l-hon.

kaḍ dēn maṭtyaṭ hi qaddištā wa-d-lā mūm l-wa'deh d-uznā d-šahḥinē: etpanyaṭ l-maḍḥā w-rešmaṭ b-seḅ'āh 'al šīšā tūpseh da-slibā yaqqirā. w-qayyām haw rušmeh da-slibā 'law d-šīšā 'dammā l-yawmānā: l-tedmurṭā d-aylēn d-ḥāzeyn: wa-l-tešbuḥtā d-alāhā. kaḍ dēn 'allat l-balanay dilāh: āp demwātā qaddištā d-'eqbātāh: bāh b-ar'ā hay etḥā'. [p. 171] w-men dukktā hay: kollnāš nāseḅ dahḥihā l-ḥulmānā wa-l-'udrānā. hāḍā (h)i mashūtā d-etdammyaṭ l-Yordnān: d-bāh hu Mārkoll Išo' Mšihā arken (h)wā rēšeh qaddištā: w-qabbel (h)wā 'māḍā men Yōḥannān kārōzeh wa-m'ammdānā. hāḍā (h)i ma'mōḍītā (pool) d-etdammyaṭ la-m'inā d-Šiloḥā: b-bāh samyā d-men kres emmeh ašig: l-ma'mōḍītā d-Bēṭhesdā: d-bāh mšaryā b-mellitā etassi. hāḍā (h)i ma'mōḍītā: d-it bāh mayyā ḥayyē: hālēn d-šelaṭ men Māran attā hay Šāmrāytā.

tūḅ dēn b-ḥaḍ men yawmin: kaḍ 'ābrā (h)wāt d-tēzal lāh l-balanay hi sāhedteh da-Mšihā Barbārā: ḥzāt ptaḱrē (idols) da-l-hon sāged (h)wā abūh dawyā: w-

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etmalyat (h)wāt rūhā d-quḍṣā: haw mabbū'ā d-tāḥbātā w-yāḥōbā d-šūkānē wa-m'adrānā d-šarrirē: hi hādē sāhedteh da-Mšihā: w-maḡrgā (h)wāt b-šuprā: da-zkāt w-dāšat l-ākēlqaršā. kad hākēl ḥzāt la-ptakrē ḥānon ḥaršē: raqqat b-appayhon kad āmrā l-hon: d-akwātkon nehwōn 'ābōdaykon: w-aylēn da-ḥkīlīn 'laykon. w-kad selqat tub l-magdlā d-beh hu 'āmrā (h)wāt: ba-šlōtā da-lwāt alāhā beh aminā 'it 'anyā (h)wāt.

kad dēn eštami benyānā w-ettaqqan dilāh d-balanay: pnā men urḥeh haw rašši'ā abūh Dyosquros. w-'al (h)wā l-balanay akman d-neḥzih: wa-ḥzā tlāt kawwin qayyāmān. wa-'nā w-emar l-ūmānē: tlāt kawwin aqimton? āmrin leh ūmānē: bartāk (h)u peqdat lan d-hākannā ne'bad. w-epni lwāt barteh w-emar: att pqaḍt ennon l-ūmānē: da-tlāt kawwin nepihūn? 'nāt w-emrat leh: ēn āb(y): šappir peqdet, meḥtul da-tlāt ennēn kawwin manhrān l-koll barnāšā d-ātē l-'ālmā: w-tartēn balḥod 'ammūtāta ennēn. w-nashbāh (h)wā abūh wa-nḥet l-balanay. w-emrat leh: kmā yattir men tartēn manhrān naššihā 'it hālēn tlāt. w-emrat tub lwāteh amteh da-Mših'ā Barbārā: etḥayyan hāšā āb(y) wa-ḥzi: hā gēr [p. 172] abā: w-hā brā: w-hā rūhā qaddišā.

w-kad šma' hālēn abūh: etmli hemmtā w-rugzā saggi'ā. wa-šmaḡ saypā da-'law tlē (h)wā: akman d-neqtlih. w-šallyat dēn qaddišā Barbārā: w-epḥaḥat šennā hay d-lāh qarriḥā (h)wāt: w-qabblātāh b-gawwāh. w-mehdā appqātāh (h)wāt lwāt tūrā haw d-tamman it (h)wā la-mqabblūtāh rā'awwātā trēn: d-rā'eyn (h)waw b-tūrā haw: w-ḥza'ūh kad 'ārqa. w-kad etqarrab abūh lwāthon: mša''el (h)wā l-hon: enhu da-ḥza'ūh l-barteh. w-ḥad memhon: meḥtul d-sāḥē (h)wā d-teštawzab: mawmātā yāmē (h)wā d-lā ḥzā lāh. w-haw ḥrēnā dēn pāšet (h)wā šeb'eh: w-l-abūh mḥawwē (h)wā lāh. kād dēn ḥzāt qaddišā meddem da-'bad: lātāteh (h)wāt: w-mehdā hwā hu w-'erḥaw ḥabšusyātā. w-hā knišān ḥabšusyātā hālēn 'al qabrāh d-qaddišā 'dammā l-yawmānā. w-kad sāleq (h)wā abūh bātrāh l-tūrā haw: w-eškāh (h)wā l-qaddišā w-naggdāh marrirā 'it: w-aḥdāh b-sa'rā d-rēšāh w-gā'ar (h)wā lāh. w-aḥḥtāh (h)wā men haw tūrā: w-a' lāh (h)wā w-ḥabšāh b-baytā ḥad šītā: w-eḥad wa-ḥtam b-appēh b-'ezqteh. w-aqīm 'lēh nātōrā: aykannā d-lā neškaḥ nāš ne''ol lwātāh: 'dammā d-ezal w-awda' 'lēh l-Marqyānos hegmōnā: aykannā d-nawbdīh.

kad dēn etā hegmōnā: pqaḍ d-naytōnāh lwāteh. kad dēn etā abūh 'am Gerantos Qomtrisā appqūh men baytā haw d-beh ḥbīšā (h)wāt: w-ašlmūh l-hegmōnā: kad mawmē leh abūh b-allāhē: da-b-šendē qšayyā nawbdīh. haydēn itēh hegmōnā 'al bēm dileh: w-kad ḥā'ar b-šuprāh emar lāh: mānā sāḥyā att? ḥus 'al napšek: w-dabbah l-allāhē. w-ellā tḍabbhīn: l-negdē marrirē mašlem-nā lek. 'nāt dēn w-emrat leh sāhedteh da-Mšihā: d-enā mḡayyā-nā: d-enā qnōm(y) debhā d-tawdītā etqarrab l-alāhā pārōqā d-koll: haw [p. 173] da-'bad šmayyā w-ar'ā w-koll da-b-hon. meḥtul dēn allāḥayk nḥiyā dāwīd āmar: d-pumē it l-hon w-lā mmallātīn: 'aynē it l-hon w-lā ḥāzeyn: idē it l-hon w-lā māyšīn: reglē it l-hon w-lā mḥallkīn: akwāthon nehwōn 'ābōdayhon: w-aylēn da-ḥkīlīn 'layhon: haydēn hegmōnā etmli hemmtā: wa-pqaḍ d-nešlhūnāh: wa-l-pagrāh d-lā-ḥawsān b-negdē nḥabšusīn: wa-b-mennē d-sa'rā netharkān mahwātā d-'al gušmāh. wa-'bad(w) lāh hākannā: 'dammā d-kolleh gušmāh etpalpal ba-dmā. pqaḍ (h)wā d-tēzal l-bēt-ḥbūšyā: 'ad meḥaššab da-b-aynā mawtā nawbdīh. b-peḡeh dēn d-lēlyā: dnaḥ (h)wā 'lēh nuhrā rabbā: w-ethzi lāh pārōqan kad

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āmar: eṭḥayyal w-eṭlabbaḅ sāhedīā dil(y) ḥbībtā. 'īdā gēr d-meṭtultek: ḥadūtā rabbtā _tehwē ba-šmayyā w-b-ar'ā b-neṣḥānek. lā tedhlīn men lūhāmaw da-trūnā hānā: enā gēr hāwē-nā 'ammek: w-eṭpassēk men lūhāmaw. kad hālēn emar lāh: assi la-mahwātāh: w-lā eṭḥzi menhēn 'al pagrāh. ellā ḥādyā (h)wāt w-rāwzā hi sāhedīā qaddīštā: b-lūbābā da-hwā lāh men Māran.

In the times during which Maximian, that impious and wicked one, was ruling, during the governorship of Marcian the governor, there was a great persecution of all Christians. There was a great man in the land of Heliopolis in a village named Dalasun—and it was thirteen miles distant from Antioch—and his name was Dioscorus. He was very rich, but he was a pagan. He had an only daughter whose name was Barbara, and she was very beautiful. Her father loved her greatly, and he built for her a great tower and closed her up in it so that she could not be seen by anyone on account of her great beauty and the comeliness of her visage. People from the nobles came and spoke for her with her father, that [p. 170] he should give her to a husband. Therefore he went to her and said to her, “My daughter, people from among the nobles have spoken with me for you that I should give you to a husband. How do you desire, my beloved daughter? Tell me.” She looked at him with hatred, raised her eyes to heaven, and said, “Do not force me, father, to do this. If you do, you may know that I will give myself to death.” He then departed and left her. He was attending to a bath that was being built by him in her name. He established into many workers so that it would be finished quickly and swiftly. When then Dioscorus, her father, ordered the workers how it was right for them to do and gave every one of them his full wage, he departed for a far-away place, and there he tarried a long time. Then the maid of Christ, Barbara, went down to see the bath building of hers, and when she looked in the southern direction and discerned that the workmen had opened only two apertures in it, she said to the master builders, “Why have you opened only two apertures?” They replied to her, saying, “Your father ordered us to do thus.” The martyr to Christ, Barbara, said to them, “This is what I am telling you: act without fear and quickly and swiftly make for me another aperture.” They said to her, “We are afraid that when your father comes and sees, we will not be able to stand before his anger.” The handmaiden of God Barbara said to them, “This is what I tell you: do it without fear, and when my father comes I will convince him of this.” They then heard her and made another apertures as she had ordered them.

When the holy and spotless [maid] arrived at the location of the cistern of hot [waters], she turned to the east and drew with her finger on the marble the sign of the honored cross, and that sign of the cross remains on it until today to the wonder of those who see it and to the glory of God. When she entered the bath belonging to her the blessed prints of her heels were imprinted in the ground. [p. 171] From this place everyone takes some dust for healing and aid. This is the bathing that resembles the Jordan, in which the Lord of All Jesus Christ lowered his holy head and received baptism from John, his preacher and baptizer. This is a pool that resembles the pool at Siloah in which the man blind from his mother’s womb washed, the pool at Bethesda in which the paralyzed man was

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healed by a word. This is the pool in which is the water of life, that which the Samaritan woman asked of Our Lord.

Then one day, when the Martyr to Christ Barbara was going to the bath, she saw the idols which her wretched father worshiped, and this Martyr to Christ, who was shining with beauty, who overcame and trampled on the Devil, was filled with the Holy Spirit, that source of good things, giver of grace, and help to those who are true. When she saw those mute idols thus, she spat in their faces while saying to them, "Like you be your makers and those who trust in you." And when she departed to the tower in which she lived, in her prayer with God she was constantly responded to.

When her bath building was finished and made ready, her wicked father Dioscorus returned from his trip and entered the bath as one who would see it and saw three apertures existing, he said to the workmen: "Have you made three apertures?" The workmen said to him, "Your daughter ordered us to do so." And he turned to his daughter and said, "Did you order the workmen to open three apertures?" She replied and said to him, "Yes, father. Indeed I ordered it because three are the apertures shining for every human being who comes into the world, and two alone are dark." Her father took her and went into the bath, and she said to him, "How much more brilliantly than two are these three shining!" Then the handmaiden of Christ, Barbara, said, "Consider now, father, and see: here is the Father, [p. 172] and here the son, and here the Holy Ghost."

When her father heard these words, he was filled with great anger and rage, and he drew the sword that was hung about him as though to kill her. Then the holy Barbara prayed, and the mountain top near which she was opened up and took her inside, and it put her out on a mountain where there were two shepherds tending their flocks to receive her, and they saw her fleeing. When her father approached them, he asked them if they had seen his daughter. One of them, because he wanted her to escape, swore oaths that he had not seen her. The other, however, pointed his finger and indicated her to her father. When the blessed woman saw what he did, she cursed him, and immediately he and his sheep became beetles—and thus these beetles are gathered over the saint's tomb until today. When her father went after her on the mountain and found her, he scourged her bitterly and grabbed her by the hair on her head and dragged her. He took her down from the mountain and put her in prison in a mean room, and he stopped up and sealed her mouth with his signet and stationed a guard over her so that no one could go in to her while he went and informed Marcian the governor, how to put her to death.

When the governor came he ordered them to bring her to him. When her father came with Gerontius Comtris (?), they took her out of the room in which she was imprisoned and turned her over to the governor. When her father swore by the gods that he should put her to death with cruel tortures, the governor sat on his seat of judgment. When he looked upon her beauty, he said to her, "What do you desire? Have mercy upon yourself and sacrifice to the gods. If you do not sacrifice, I will turn you over to bitter scourges." The martyr to Christ replied and said to him, "I am prepared, for I myself am a sacrifice of confession I sacrifice to God, the savior of all, he [p. 173] who made the heavens and the

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earth and all who are in them. For the sake of your gods did the prophet David say, 'Mouths they have, and they do not speak. Eyes they have, and they do not see. Hands they have, and they do not touch. Feet they have, and they do not walk.' Like them be their makers and those who trust in them." then the governor was filled with anger and ordered them to strip her and tear her flesh to pieces with scourges without pity, and to burn the wounds that were on her body with strands of hair. Thus they did to her until all her body was drenched in blood. He ordered her to go to the prison while he considered by what sort of death he should put her to death. However, in the middle of the night a great light shone upon her, and Our Savior appeared to her, saying, "Be strong and take heart, my beloved martyr, for prepared it is that for you there shall be great joy in heaven and earth for your victory. Do not fear the threats of this tyrant, for I shall be with you and I shall save you from his threats." When he said these things to her, he healed her wounds, and none of them could be seen on her body, but she, this holy martyr, rejoiced and was glad in the encouragement that she had from Our Lord.

From the Tale of Sindban the Wise

Men Taš'ṭā d-Sindbān Ḥakkīmā

It (h)wā malkā ḥad da-šmeh (h)wā Kūreš. w-men yawmay ḥayaw brā lā hwā leh w-it (h)wā leh neššē šba'. w-qām w-šalli wa-ndar nedrā. wa-mšaḥ napšeḥ. wa-šbā alāhā. w-yab leh brā ḥad. wa-rbā talyā w-šwaḥ ak arzā. w-yabeh [l-sāpreh] [p. 174] d-nallep hekmtā. wa-hwā tlāt šnīn lwāt sāpreh w-meddem lā ilep. w-emar dēn malkā. d-hānā talyā en nehwe šed sāpreh rebbō šnīn. meddem lā ilep. ellā etlīw l-Sindbān ḥakkīmā. meṭtul d-itaw gabrā ḥakkīmā. wa-myattar men kollhon pilosopē. wa-qrā malkā l-Sindbān w-emar leh: avkannā šāpē-ṭt d-tallpīw l-talyā emar li. wa-'nā Sindbān w-emar l-malkā. mallep-nā l-talyā b-yarhē eštā. 'dammā d-nedroš 'am koll pilosop d-it thēt uhdānāk. w-enhu d-lā mšamlē-nā meddem d-emret nēbdūn ḥayyay men ar'ā. w-koll d-qānē-nā lāk nehwe. yelpet gēr d-malkē ak nūrā itayhon. w-emaṭ d-temtē l-nāš awqd āteh. eḥawwē lāk d-mallep-nā la-brāk mār(y) malkā w-kaḍ nšamlē yulpāneh. tettel li hu meddem d-ēṭba' mennāk.

w-emar malkā haw d-bā'ētt ettel lāk. āmar Sindbān kollmeddem d-lā rāhem att d-nes'or nāš lwātāk. lā tes'rāy lwāt hrēnā. wa-ktab(w) ktābā baynāthon. w-yab Sindbān yammīnā l-malkā. w-ašlem talyā l-Sindbān. w-paqdeh w-emar leh. d-men bātar štā yarhīn w-tartēn šā'in. nētē talyā lwāt abū w-lā nkattar šā'tā ḥdā ellā nešqol rēšeh d-Sindbān.

w-eḥad Sindbān b-ideh d-talyā. w-awbleh l-bayteh wa-bnā leh baytā rawwiḥā. w-kallšeḥ w-ḥawwreh wa-ktāb 'al essaw. w-iteḥ Sindbāddēn [= Sindbān dēn] lwātēh. w-mallep (h)wā leh. w-beh b-baytā it (h)wā l-hon meklā w-meštyā w-lā 'bar 'eddānā ḥad men protesmiā d-sāmeḥ baynāthon. w-bātar štā yarhīn ilep talyā [p. 175] haw meddem d-lā mšā nāš men bnaynāšā d-nēlap akwātēh. w-men meddem yawmā ḥad šaddar malkā lwāt Sindbān w-emar leh. mānā it lwātāk w-panni hu w-emar leh. haw meddem d-rāhem-att. la-mḥār maytē-nā leh l-talyā lwātāk b-'eddānā d-tartēn šā'in en māryā nešbē. wa-ḥdī malkā w-etpsaḥ wa-

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ħpāk Sindbān lwāt talyā w-emar leh. šāḥē-att da-b-ḥānā lēlyā. eḥšaššāḥ 'al malwāšāḥ. b-hay d-ḥā'ē-nā d-awblāk lwāt abūk.

w-men bāṭar d-ḥār b-malwāšeh d-talyā. ḥzā d-lā zādeq da-nmallel 'ḍammā l-šāḥ'ā yawmīn. meṭṭul d-ḍāhel (h)wā 'law d-lā nmūt. w-kaḍ ḥzā Sindbān ar'el idaw w-reglaw w-eṭ'assaḡ 'law. wa-ḥzā talyā l-rabbēh d-eṭ'iq w-emar leh. mā lāk d-eṭḡašši 'layk ḥānā su'rānā. meṭṭul d-en pāqed-att li d-lā emallel yarḥā ḥad 'ābed-nā ellā pḡod li haw meddem d-rāhem-att. w-emar Sindbān: kaḍ aḡmeṭ qyāmā 'am abūk d-la-mḥār nēṭē brāk lwātāk. w-lā zādeq li d-ehpok beh. w-lā bā'ē-nā d-ehwē lwāt abūk daggālā. enā mekkēl enā meṭṭaššē-nā. ḥzi att bar(y) lā tmallel 'ḍammā d-'ābrīn štā yawmīn. wa-l-yawmā d-la-mḥār pḡad leh l-talyā d-nēzal lwāt abū.

abū dēn men rḥemṭeh lwāt breh. kanneš leh ḥabrē aylēn d-yāṭbīn (h)waw 'ammeh. wa-'ḥad leh mšatya. ḥaydēn qṛāy abū w-qarrbeh lwāṭeh w-našgeh. w-mallel 'ammeh. hu lā mallel 'am abū. w-šarri mešal leh w-hu lā panni peṭḡāmā. ḥaydēn emar malkā l-aylēn da-ḥḍārāw. mānā itaw šarbeh d-ber(y).

wa-'nā ḥad w-emar d-'eqqārā mšah leh rabbēh da-nsatteṭ beh [p. 176] yulpāneh w-men haw 'eqqārā pkr l-šenneh. w-eṭkši šarbeh d-talyā 'al malkā. w-kaḍ ḥzā men neššaw d-malkā. emraṭ leh šboḡāy aykā d-yāṭbā-nā. enā w-haw balḥod kbār mawda' li šarbeh. meṭṭul da-ṭkīl (h)wā 'lay men qaddim. w-meddem d-l-emmeḥ lā mḥawwē (h)wā. li dēn mḥawwē w-gālē. meṭṭul d-emmeḥ d-talyā m'iqā (h)wāt 'al šetḡeh. w-šqalṭeh attā l-talyā w-awblāṭeh l-baytāh. w-šarryaṭ tmallel 'ammeh. hu lā mallel 'ammāh. w-lā panni lāh peṭḡāmā. ḥaydēn emraṭ leh d-lā yād'ā-nā lāk saklā. w-āp lā itayk malkā. w-lā pāleṭ att men 'enyān(y). āmrā-nā lāk meddem. w-lā šāḥqā-nā lāk 'ḍammā da-s'art leh. w-en talyā itayk. w-en šāḥē att 'ḥad meddem d-āmrā-nā lāk. yād'ā-nā d-abūk sā'eb w-eṭmahḥal w-eṭrappi w-enā qāṭlā-nā leh l-abūk. w-ḥāwē att malkā ḥlāpaw. w-šāḡel att li b-neššē. w-ḥwēt enā lāk attā. w-men bāṭar d-emraṭ l-talyā ḥālēn eštaḥḥaq šahqā rabbā. w-emar lāh: da' d-lā nmallel-nā 'ammek w-lā 'am nāš ḥrēnā 'ḍammā d-'ābrīn šāḥ'ā yawmātā. w-meḥdā šām'ā att pūnāy-peṭḡāmā menn(y) 'al mellayk. w-men bāṭar d-šem'at ḥālēn yed'at d-neplat men iqāreh. w-deḥlat w-eḥšaššāḥ. d-mānā te'ḥad leh.

ḥaydēn arīmat qālāh tāb. wa-mḥāt 'al appēh. w-ṭelḥat mānēh. wa-šma' malkā qālāh wa-qṛāh. w-šalāh w-emar lāh mā lek. ḥaydēn emraṭ leh enā āmrā (h)wēt la-brāk da-nmallel 'amm(y). ḥaydēn menšel(y) nḡal 'lay wa-šbā d-neḥzah bi. w-ḥāreṭ ennēn l-appay w-yād'ā (h)wēt d-kollhon mūmē it beh. w-ḥānā mūnā lā yād'ā (h)wēt beh. [p. 177]

w-kaḍ ḥālēn emraṭ l-malkā. pṣaq tābtā men breh. wa-pḡad d-netḡtel. ḡdaš dēn w-it (h)wā leh l-malkā māṭōkē pilosopē lā ak da-b-surhāḥā sā'ar (h)wā meddem. 'ḍammā d-meṭmlek (h)wā b-hon. w-kaḍ šma'(w) ḥālēn. da-pḡad malkā d-netḡtel breh. w-lā eṭmlek b-hon. eḥšaššāḥ(w) b-napšhon. d-haw meddem da-pḡad malkā ba-šḥāqā 'ḥad d-haymen l-attṭeh. w-emar(w) pilosopē lā zādeq d-netḡtel. w-lā zādeq l-malkā d-neḡtol la-breh. meṭṭul da-l-ḥartā l-napšeh 'ādēl. w-lan marḥeq men lwāṭeh. ellā netḡparras aykannā da-nšawzeḥ l-talyā men mawtā. ḥaydēn emar ḥad mennhon d-kollhad mennan nḡūm. nšawzeḥ beh. yawmā ḥad. w-ezal haw w-'al lwāt malkā wa-sḡed leh w-emar d-lā zādeq d-ne'bdūn malkē meddem. 'ḍammā d-qāymīn 'al šrārā.

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pilosopā qadmāyā emar mār(y) malkā ḥyi da-šmī' li: d-it (h)wā ba-zban malkā ḥad. d-lā rḥīm (h)wā 'law meddem ak reḥmat-neššē w-qdīq wa-ḥzā b-ḥad men yawmīn attā šappīrtā. w-'allat reḥmtāh b-lebbeh w-aḥḥbāh. w-šaddar b-ḥad men yawmātā w-qrā l-gabrāh b-su'rānā. haydēn ezal malkā lwāt attā hay. wa-b'ā mennāh d-neznē bāh. hi dēn b-ḥemmtāh emrat l-malkā. mār(y) emtāk it(y). w-koll mā d-šābē att 'baḍ. w-it (h)wā ktābā ḥad l-ba'lāh da-mzahhar (h)wā 'al zānyūtā saggi. emrat l-malkā. qri b-hānā ktābā. wa-nsab malkā wa-qrā wa-ḥzā da-mzahhar saggi 'al zānyūtā. haydēn qām malkā rhībā'it w-ezal. w-neplat 'ezqteḥ thēt 'arsā: w-hu nḥaq w-attā eštawzbat: etā gabrāh w-itēb 'al 'arsā. wa-ḥzā l-'ezqtā w-eštawd'āh w-hay attā lā rgīšā hwāt bāh. w-emar gabrā b-napšeh: d-malkā 'al wa-nḥal 'am attat. w-zā' men malkā. w-lā 'al 'lēh zabnā [p. 178] saggi'ā. haydēn šaddrat attā lwāt abūh w-awd'āteḥ. d-gabrā dil(y) etnakri menn(y). w-ezal abūh lwāt malkā. w-emar: ar'ā it (h)wā li. wa-l-hānā yabtāh d-neplḥīh wa-plaḥ bāh zabnā. w-hāšā etnakri mennāh w-lā pālah bāh w-šābeq lāh. emar malkā l-gabrā d-attā: att mānā āmar att? wa-'nā haw w-emar: šarrirā'it mār(y) ar'ā yab li. w-lā mahmay li men tūqānāh kmā d-mešyat ḥaylā. wa-gdaš b-ḥad men yawmīn 'allet lāh wa-ḥzēt bāh šbīlā d-parstā d-aryā. w-deḥlet men aryā d-ehpok e'ol lāh. emar malkā l-gabrā: šarrirā'it 'al lāh ella lā srah bāh meddem. zel 'ol l-ar'āk ploḥāh tābā'it w-lā tedḥal.

w-tub it (h)wā gabrā ḥad wa-zban pāraḥtā da-mmallālā b-leššānā d-nāšā. w-sāmāh b-qapsā ḥad. wa-tlāh b-ḥaytā dileh. wa-paqdāh d-tawda' leh kollmeddem d-sā'rā attēh. wa-nḥaq w-ezal b-urḥā. w-etā rāḥmāh d-hay attā wa-nḥal 'ammāh. w-kad ḥzāt hay pāraḥtā yed'at kollmeddem d-sā'rīn (h)waw. w-men bātar d-etā gabrā d-hay attā. emrat leh pāraḥtā koll meddem d-se'rat attā. w-lā šebqat da-ḥzāt d-lā emrat. wa-nḥaq men lwātāh w-eḥšašab 'lēh. w-emrat attā b-napšāh emrat awd'at l-gabrā. w-emrat l-amtāh: att emart l-gabrā dil(y) meddem d-se'ret? w-imāt amtā d-lā emret leh. haydēn attā b'āt pursā d-te'bad l-pāraḥtā daggālītā. haydēn šeqlat l-qapsā. w-sāmtēh kolleh lēlyā lwātāh. w-mkarrkā (h)wāt raḥyā b-idāh zban zban. wa-mqarr bā (h)wāt meḥzītā mennāh. w-adlqat qeryōnā wa-zban mḥawwyā (h)wāt leh wa-zban mḥassāyā (h)wāt leh. w-rāssā hwāt mayyā 'al qapsā. wa-mḥawwyā (h)wāt hākan kolleh lēlyā. 'dammā d-emrat pāraḥtā b-napšāh barqā dēn [p. 179] w-ra'mē w-meṭrā hwā kolleh lēlyā. w-mā d-etā gabrā b-šaprā etāh l-pāraḥtā w-šalāh d-mānā ḥzayt b-hānā lēlyā tītikos. āmrā leh pāraḥtā. d-ḥarqē w-meṭrē w-ra'mē lā šabqūn d-eḥzē meddem. w-men da-šma' gabrā ḥālēn men pāraḥtā. ida' koll d-emrat pāraḥtā 'al attat baṭtīlā itaw. meṭtul d-meṭrā lā (h)wā kolleh lēlyā hānā. wa-ba-snī'ūtā w-bīšītā se'rat ḥālēn attā w-'ebdat l-pāraḥtā daggālītā. w-appqāh mārāh w-qatlāh w-ra'i l-attā.

There was a king whose name was Cyrus. In (all) the days of his life he had no son, but he had seven wives. He arose, prayed, made a vow, and anointed himself. God so desired and gave him a son. The child grew and shot up like a cedar. He gave him [to his scribe] [p. 174] for him to teach (him) wisdom. He was with the scribe for three years, and he learned nothing. Then the king said, "If this child were with the scribe for many years, he wouldn't learn anything. Rather, give him to Sindban the Wise because he is a wise man and is honored

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by all philosophers.” So the king summoned Sindban and said to him, “Tell me how you wish to teach the child.” Sindban replied and said to the king, “I will teach the child in six months so that he will be able to dispute with every philosopher under your jurisdiction. If I do not carry out what I have said, may my life cease to exist in the world, and all that I have acquired will be yours, for I have learned that kings are like fire: when it touches anyone it burns him. I will show you that I will teach your son, my lord king, and when his instruction is completed you will give me whatever I ask of you.”

The king said, “That which you ask I will give you.” Sindban said, “Everything that you do not desire people to do to you, do not do to another.” And they concluded a pact between themselves, and Sindban made an oath to the king, and he turned the child over to Sinban and ordered him, saying, “After six months and two hours let the child come to her father, and let him not delay one hour, or else we will remove Sindban’s head.”

Sindban took the child by the hand and led him to his house, and there he built him a spacious chamber, and he plastered it, whitewashed it, and wrote on the walls. Then Sindban sat with him and taught him. There were in the house food and drink for them, and not once did any appointed time ever pass that he placed between them (?). After six months the child had learned [p. 175] what no human being had ever been able to learn as he had. One day the king sent to Sindban and said to him, “What do you have?” And he replied and said to him, “That which you desire. Tomorrow I will bring you the child at the time of two hours, if the Lord wills.” The king rejoiced and was glad, and Sindban returned to the child and said to him, “Do you desire that this night I calculate your horoscope, for I am seeking to take you to your father?”

After he looked at the child’s horoscope, he saw that it was incumbent that he not speak for seven days because he feared for him lest he die. When Sindban saw this, it made his hands and feet tremble, and he was vexed for his sake. The child saw that his master was troubled, and he said to him, “What is wrong with you that this thing is grievous upon you? If you command me not to speak for a month, I will do it, but order me what you like.” Sindban said, “Since I made a promise to your father, [saying that] tomorrow your son will come to you, it is incumbent upon me that I not break it, and I do not seek to be deceitful with your father. Henceforth I will be concealed. You see to it, my son, that you do not speak for six days.” And the next day I ordered the child to go to his father.

Out of his love for his son, his father gathered for him friends, those who were sitting with him, and made a banquet for him, then his father summoned him and drew him close and kissed him. He spoke to him, but he did not speak to his father. He began to ask him (questions), but he did not address a word to him, then the king said to those who were around him, “What is wrong with my son?”

One answered and said, “His master anointed him with an herb so that he would plant his instruction firmly, [p. 176] and from this herb his teeth are locked. This was burdensome for the king. When he saw one of the king’s wives, she said, “Leave him [with me] as I am sitting, [When] he and I are alone, doubtless he will make his story known to me because he has trusted me for a

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long time, and what he would not reveal to his mother he will reveal openly to me." Because the child's mother was distressed over his silence, the woman picked the child up and took him to her room. She began to speak with him, but he did not speak to her and did not address a word to her. Then she said to him, "I know you are not a fool, and you are not the king. Neither will you escape from conversing with me. I will tell you something, and I will not let you go until you have done it, even if you are a child. If you want, do what I tell you. I know that your father is growing old, feeble, and weak. I am going to kill your father, and you will be king in his stead. You will take me to wife, and I will be your wife." After she said these things to the child, he was greatly troubled and said to her, "Know that I will not speak to you or anyone else until seven days have passed, and immediately [thereupon] you will hear an answer from me to your words." After she heard these things, she knew that she had fallen from his respect, and she was afraid and calculated what she should do to him.

Then she gave out a loud cry and smote her face and rent her clothes. The king heard her cry and summoned her. He asked her what was wrong with her. Then she said, "I was talking to your son so that he would speak with me. All of a sudden he fell upon me and wanted to penetrate me. He made these scratches on my face. I knew that he possessed all flaws, but this flaw I did not know in him."
[p. 177]

When she said these things to the king, he abandoned his good opinion of his son and ordered him to be killed. It happened that the king had philosopher advisors so that he would not do anything in haste without being advised by them. When they heard these things, that the king had ordered that his son be killed without being advised by them, they thought among themselves that this thing the king had ordered in adversity he had done because he believed the woman. The philosophers said, "It is not right that he should be killed, and it is not right that the king should kill his son because in the end he will find fault with himself and drive us away from himself. But we should plan how we can save the child from death." Then one of them said, "Each of us will undertake to save him for one day." This one went to the king, bowed to him, and said, "It is not right for kings to do anything until they are standing upon the truth."

The first philosopher said, "My lord king, it has been heard by me that once upon a time there was a king to whom nothing was as beloved as the love of women. He looked out and saw one day a beautiful woman, and love for him entered his heart and he loved her. One day he sent and summoned her husband on an errand. Then the king went to the woman and asked her to commit adultery with him. In her wrath she said to the king, "My lord, I am your servant. Do what you wish." There was a book belonging to her husband that warned greatly against adultery, so the king arose hastily and departed, but his signet ring fell under the bed. He left, and the woman was saved. Her husband came and sat on the bed. He saw the ring and recognized it, but the woman was not aware of it. The man said to himself, "The king entered and slept with my wife." He was terrified of the king, and he did not go to her for a long time. [p. 178] Then the woman sent to her father and informed him. [saying,] "My husband has become estranged from me." Her father went to the king and said,

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"I had a plot of land, and I gave it [to someone] to till, and he tilled it for a time. Now he is estranged from it, does not till it, and he abandoned it." The king said to the woman's husband, "What say you?" He replied and said, "Truly, my lord, he gave me land, and its cultivation was not neglected by me insofar as possible. But it happened one day that I went to it and saw on it a lion's paw print. I was too afraid of the lion to return and enter it." The king said to the husband, "Truly he went to her, but he did her no harm. Go, enter your land, till it well, and fear not."

Again there was a man who bought a bird that talked in the language of people. He set it in a cage and hung it in his house. He ordered it to inform him of everything his wife did, and he departed and went on a journey. The wife's lover came and slept with her. When the bird saw, it knew everything they were doing. After the husband of the woman came, the bird told him everything his wife had done, and it did not omit anything it had seen without telling it. He departed from it and thought about it. The wife said to herself, "My maid has informed the man." She said to the maid, "Did you tell my husband what I did?" The maid said, "I did not tell him," then the woman sought for a plan to do to the treacherous bird. Then she took out the cage and put in before herself all night long. She turned a gristmill with her hand from time to time, and brought a mirror close to (the bird) and lit a lamp, and sometimes she showed such things all through the night until the bird said to itself, "There have been lightning, [p. 179] thunder, and rain all night." When the man came in the morning, he went to the bird and asked it, "What did you see during the night, parrot?" The bird said to him, "The lightning, rain, and thunder did not let me see anything." Inasmuch as the man heard these things from the bird, he realized that all the bird had said about his wife was false because there had been no rain during all that night. In cunning and evil did the woman do these things and did [thus] to the treacherous parrot. The [bird's] master took it out and killed it, and he appeased the woman.

From The Cave of Treasures men Kīūbhā da-M'arrat-Gazzē

W-armi alāhā šentā 'al Ādam wa-dmek: wa-nsab hqā el'ā men gabbeh d-yamminā w-'abdāh l-Hawwā menneh. w-kaḍ ett'ir Ādam men šenteh wa-ḥzāh l-Hawwā hqī bāh saggi. wa-hwaw Ādam w-Hawwā b-gaww pardisā lbīšīn šubhā w-maprgīn b-ṭešboḥtā tlāt šā'in: haw dēn hānā pardisā l'al itaw wa-m'allay men kollhon tūrē rāmē. tlātīn zartīn ba-mšoḥtā d-rūhā d-quḍšā wa-ḥādar l-kollāh ar'ā.

emar dēn Mōšē nbīyā aykannā da-nṣab māryā alāhā ḥayltānā pardisā b-gaww 'den: w-sām tamman l-Ādam da-gbal. 'den dēn itēh tupsā d-'ēdtā ba-šrārā w-'ēdtā itēh mraḥīmānūtēh d-alāhā: hay da-'tīd (h)wā alāhā d-nepros 'al [p. 180] kollhon bnaynāšā: meṭtul d-ida' alāhā ak mḡaddmūt-ida'teh meddem d-eḥšašab Sātānā 'al Ādam b-gaww 'ubbā da-mraḥīmānūtēh qaddem sāmāh. ak damzammā (h)wā tūbānā Dāwīd: d-māryā bēt-ma'mrā hwēt lan l-dār dārīn. hānaw dēn da-b-gaww mraḥīmānūtāk 'baḍt lan. w-kaḍ mappis leh l-alāhā hlāp

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purqānā da-bnaynāšā emar eḏdakkār ‘ēdtāk d-qanyā men qđim. hānaw dēn. l-hay mrahmānūtā da-tīdatt d-tepros ‘al gēsan mhayylā.

‘den itēh ‘ēdtā qaddištā. w-pardisā da-b-gawwāh atrā da-nyāhtā w-yārtūtā d-ḥayyē hay d-tayyēḥ alāhā l-kollhon bnaynāšā qaddiše.

w-meṭtul d-itaw (h)wā Ādam kāhnā w-malkā wa-nḥiyā a ‘leḥ alāhā l-pardisā da-nšammeš b-gaww ‘den ak kāhnā b-‘ēdtā qaddištā: ak d-mashed ‘law tūḥānā Mōšē. d-nepḥū lam l-alāhā b-yad tešmeštā kāhnāytā b-tešboḥtā. wa-neṭtrūw l-puqdānā haw d-etg‘el leh b-yad mrahmānūteh d-alāhā. w-ašri ennon alāhā l-Ādam w-Ḥawwā b-pardisā wa-nṣab alāhā ilānā d-ḥayyē ba-mša‘teh d-pardisā. w-sarrira (h)y mellā hādē w-makrazat-šrārā d-haw ilānā d-ḥayyē ba-mša‘teh d-pardisā la-slīb pārōqānā maqdam-sā‘ar (h)wā. etṣeḥ tamman ba-mša‘teh d-pardisā w-hānā hu d-etqba‘ ba-mša‘tāh d-ar‘ā. [p. 181]

God cast sleep upon Adam, and he slept. And He took a rib from his right side and made Eve from it. When Adam awoke from his sleep and saw Eve, he rejoiced in her greatly, and Adam and Eve were inside paradise clothed in glory and shining with praise for three hours. This paradise is above and raised above all the high mountains, by three cubits of the measurement of the Holy Ghost, and surrounding all the earth.

The Prophet Moses told how the Lord God Almighty planted paradise inside Eden, and he placed there Adam, whom he had made. Eden is a symbol of the church truly, and the church is God’s mercy, which God is prepared to spread over [p. 180] all people because God knew with his foreknowledge within the bosom of his mercy what Satan plotted against Adam before he placed him there, as the Blessed David has sung: “Lord, thou hast been our dwelling-place in all generations.” These things, which were inside your mercy, you did for us. And when God was persuaded to save people, he said, “Remember your church, which is redeemed from long ago.” These are the things, then, for this mercy, that you are prepared to spread over our comforted species.”

Eden is the Holy Church, and paradise, which is inside it, is a place of rest and inheritance of life, which God has prepared for all holy people.

Because Adam was priest, king, and prophet, God raised him to paradise so that he would serve inside Eden as priest in the holy church, as the Blessed Moses testifies: “Let them work for God through priestly service in praise, and let them keep this commandment, which was made for him through the mercy of God.” And God caused Adam and Eve to dwell in paradise, and God planted the tree of life in the middle of paradise, and true is this word and the preaching of the truth that this tree of life in the middle of paradise was a prefiguration of the savior’s cross. It was planted there in the middle of paradise, and this is the one that was set up in the middle of the earth. [p. 181]

From *Kalilag and Demnag* men *Ktābā d-Kalilag w-Demnag*

Tāgrā meskēnā it (h)wā. w-ezal ba-tgurtā l-atrā ḥrēnā. w-it (h)wā leh mā

KEY TO READINGS

manyān parzlā. meṭtul d-nāš haytāyā layt (h)wā leh: ašlmeh l-gabrā yād'eh d-nezdahhar beh wa-ḥzaq. w-kaḏ 'tap b'āy l-parzlā men yād'eh. w-parzlā zabbneh w-appaq 'al naṣṣeh w-āmar l-tāgrā d-parzlā aklū 'uqbrē. w-tāgrā b-hay d-lā naqnet yād'eh w-nadhel emar leh. māḏēn šarrirā hay d-āmriṇ d-layt b-arb'at reglē: w-lā b-tartēn: d-harripīn šennaw men d-'uqbrā. ellā kaḏ hādē hwāt: eškkhet d-att ḥlim att. ḥusrānā da-'bad(w) 'uqbrē meṭt'ē. w-hu ḥdī b-hay d-tāgrā leh etpis. w-kaḏ zammneh d-nel'as l-yawmā b-bayteh. w-dbar tāgrā l-bar yād'eh w-ezal taššyeh. emar leh yād'eh. kaḏ dbartāy l-ber(y) mānā 'badt leh? āmar leh tāgrā d-enā brāk lā debret. ellā hu etā (h)wā bātar(y): wa-ḥzēt da-nhet bāz w-ḥatpeh. w-yād'eh ayel wa-qrā b-genn malkā: kaḏ mḥabbet rēšeh w-ḥadyeh w-āmar. aykā ethazyat aw eštam'at d-bāz mšā d-neḥtop talyā? w-tāgrā emar leh. aykā d-'uqbrē etmši d-neklūn mā manyē parzlā. māḏēn āp bāz da-l-pilā ḥātep law saggi rabbā. hayḏēn emar yād'eh: āh(y): parzlāk enā ekaltēh w-eklet mārē: timaw sab: w-ḥab li ber(y). [p. 182]

There was a poor merchant, and he went to another place on a business trip. He had a hundred pounds of iron. Because he had no household member, he turned it over to a man he knew to watch over it, and he departed. When he came back, he asked for the iron from his acquaintance. He had sold the iron and spent [the proceeds] on himself. So he said to the merchant, "The iron was eaten by mice." The merchant, in order not to make his acquaintance anxious or frighten him, said, "How true is what they say that there is nothing with four feet, or with two, with teeth as sharp as those of mice. However, since this has happened, I have found that you are correct. The loss the mice have made is negligible." The [other person] rejoiced in that the merchant had been convinced by him. When he invited him to partake of food that day in his house, the merchant led his acquaintance's son away and went off and hid him. His acquaintance said to him, "When you led my son away, what did you do with him?" the merchant said to him, "I did not lead your son away, but he came after me, and I saw a hawk come down and snatch him off." The acquaintance wailed and called for the king's protection, as he was beating his head and breast and saying, "When has it ever been seen or heard that a hawk was able to snatch a child?" The merchant said to him, "Just as mice were able to eat a hundred pound of iron, so too is it not much greater for a hawk to snatch an elephant." The acquaintance then said, "My brother, I stole your iron and was galled. Take its price and give me my son." [p. 182]

From a Metrical Sermon by Ephraem Syrus

Men Mēmra d-'al Maḡsānūtā wa-Šlōtā

dileh d-Ṭūḥānā Mār(y) Aprim

Men rawmā rādeyn raḥmē.

kollan neḥur la-mrawmā.

men šmay šmayyā (h)u purqānā.

nawdē l-'āmar ba-šmayyā.

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ba-zmirteḥ emar Dāwīd
melltā da-slōta (h)y kollāh:
da-lwātāk mār(y) arimeṭ
‘aynay ‘āmar ba-šmayyā
w-makkeḵ napšeh d-akwāteḥ
ḥnan neṭmakkak ba-šrārā
ak ‘aynay ‘abdē da-lwāt
mārayhon talyān kollšā’
d-nehzōn enhu da-kmirin
nehwōn zhirē wa-kmirē.
w-enhu da-psiḥin ennon
āp ‘abdē b-ḥezwā nehwōn.
w-awsep tuḥ Dāwīd w-rattem [p. 183]
peṭgāmā ak qadmāyā
d-ak ‘aynēh d-amtā lwātāh
d-mārāh ḥāyrān koll’eddān
d-enhu da-psiḥa (h)y qerbaṭ
lwāt parsōpāh ḥadyā’it
w-en mārā tehwe kmirā
amtā dāḥlā w-mettaššyā
da-ḥzāt da-kmirān appēh
mestarrdē men z’ipūtāh.
hākannā lam āp ‘aynay
lwātāk māryā allāhan
d-lā mšē-nā emar Dāwīd
d-edūs w-ehdē qdām appayk
‘dammā da-traḥhem ‘alayn
da-ḥzēt da-z’ip parsōpāk.
wa-ḥnan hay hādē d-Dāwīd
neṭḥaššab nernē w-nēmar:
raḥhem ‘alayn alāhā
w-att māryā raḥhem ‘alayn. [p. 184]

From on high arise mercies.
All of us are looking at the height.
From the heaven of heavens is salvation.
We acknowledge him who lives in heaven.
In his psalm David said
a word that is all prayer:
“Unto thee Lord I lifted
my eyes, [O you who] dwell in heaven.”

KEY TO READINGS

*And he humbled himself so that like him
we may be humbled truly.
As the eyes of servants to the presence of
their lords are always fixed
that they may see if they are gloomy,
they (the servants) will be wary and sad.
But if they are happy
the servants too will be [happy] in their sight.
And David continued and said gently [p. 183]
a word like the former:
As the eyes of the maid in the presence of
the mistress are looking always.
If she is happy, she (the maid) approaches
near her countenance joyfully.
And if the mistress is gloomy,
the maid fears and hides herself
since she has seen that her [mistress's] face is gloomy,
she is terrified by her anger.
Thus also my eyes
to the Lord our God
I am not able, said David,
to exult and rejoice before your face
until you have mercy upon us,
for I have seen that your countenance is angry,
and this [saying] of David
we contemplate, meditate, and say:
have mercy upon us, God,
and you, Lord, have mercy upon us. [p. 184]*

From the Syriac Book of Medicines

Rêšā da-Ṭlāṭā

‘al Kurhānē Kollhon d-Hāweyn b-Rêšā

Chapter Three

On All Diseases that Occur in the Head

W-qaḏmā'it 'al neḵyānē w-ma'bdānwātā mlilātā: ethawwyat gēr men qdim: d-kollhēn ma'bdānwātā d-pagrā: la-trēn puršānē metpallgān. l-napšānyātā w-la-kvānyātā: w-hāweyn napšānyātā: metpallgān la-mlilātā wa-l-margšānyātā w-la-mzī'ānyātā. w-etamrat tub da-l-napšānyātā haw muḥḥā sār l-hēn. menhēn b-yaq meš'āyūtā d-haddāmē hrēnē. menhēn (h)u qnomeh sār l-hēn. d-īṭayhēn hānēn mlilātā:

'ṭidman dēn d-nallep b-rēšā hānā. 'al neḵyānē d-gādšīn l-ma'bdānwātā hānēn mlilātā: hānaw dēn: l-hānēn d-metta'bdān men ṭlātā 'ubbaw d-muḥḥā: qaḏmāyṭā ṭṭēh: hay d-methaggogā w-metqarryā panṭasiyā: wa-d-tartēn hay d-methaššbā w-metkannyā suklā: w-da-ṭlāt: hay d-met'ahhdā: w-meštammhā 'uhdānā: hu dēn muḥḥā: l_a hwā organon margšānā baḥḥod ettaqqan men

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kyānā: ellā rāgsā d-regšē (h)wā men beršit. w-hay da-b-yad gvadē: hu muhḥā mšaddar ḥaylā margšānā l-kollhon haddāmaw d-pagrā: idi'a (h)y galyā'it: men hay d-kad nestappaq gvadā aynā d-hu: bar šā'tā d-lā rgeštā hwā haddāmā haw. b-yad d-metklē ḥaylā haw d-nāhet (h)wā leh: men muhḥā w-metpallag beh.: galyā (h)y dēn tub idi'a'it: w-ap men hay da-b-šenntā. aw la-gmār baṭṭālīn [p. 185] regšē: aw tāb 'ammūtā'it ma'bdīn.: idi'a (h)y hākēl d-qallil (h)u rādē haydēn ḥaylā w-nāhet men rēšā l-haddāmē. w-hādē metamrā ba-'yādā: 'ammiqā'it w-lā 'ammiqā'it. itēh kmāyūtāh šenntā lpuṭ d-mardītā.: hādē dēn gadšā d-d-ak hākannā gēr rādē w-nāhet ap kmā d-itēh ap šenntā b-'ammiqūtā.: dāmē hākēl da-b-zabnā kolleh d-šenntā: hāwē mnāh ḥaylā haw napšānā'it: w-ma'bad taqqipā'it haw kyānāyā.: metyad'at dēn hādē: men hay d-mā d-lā'ē ḥaylā hānā: 'am d-dāmek bar šā'teh methayyal. w-yattirā'it mā d-bātar saybartā mmaššahtā nedmak. w-men hay tub d-ba-zhan šenntā: hāwē pšārā šappirā'it b-kolleh pagrā. law b-karsā lḥod.: ellā zādqā'it haydēn metniḥ: ap haddāmā haw d-beh itaw rēšāh d-napšā mliltā. lebbā gēr methazyā d-qallil qallil sā'ar (h)wā. ak d-lā nesneq zabnā naggirā la-nyāḥteh.: muhḥā dēn law hākannā: ellā b-'irūtā ma'bad b-koll-zhan. b-šenntā dēn sālē.: w-badgon šenntā 'ammiqā nāplā 'al aylēn d-metdarršīn saggi'ā'it. ak man d-yattirā'it rādē ḥaylā. w-etpawšāš men rēšā kad metdarršīn (h)waw. mettul supāqā hākēl d-ḥaylā haw d-eštamar men muhḥā: w-mettul leūtā d-lay b-ma'bdānwātā saggi'ātā. 'al nyāhtā sniq akhad 'al huyālā.: akznā hākēl d-men bātar duršā dāmkin pšiqā'it w-'āsqā'it. w-hākannā w-ap kad nqabblūn saybartā: w-ap kollmā d-tehwē raṭtibā ba-kyāneh: d-ak hākannā dāmkin yattir bāh ba-dmūtā w-ap kad neštōn ḥmārā yattirā: ap kad neshōn mashwātā d-mayyā šahhinē d-metnašlīn 'al rēšayhon: dāmkin yattirā'it.: kollhēn gēr hālēn d-methazyān d-mālyān leh l-muhḥā da-'lēh d-hādē malyūtā sniq: mā da-'mil wa-myabbeš b-ma'bdānūtā saggitā. w-men hālēn kollhēn metvad'ā: d-muhḥā [p. 186] mā d-'mal tāb w-neštē d-netmiḥ: haydēn 'ābed šenntā kyānāyā w-yattirā'it enhu d-ḥaylā haw mṭarsyānā d-beh: māšah leh raṭtibūtā aw men qarrirūtā saggitā neqqar. haydēn šenntā (h)y da-b-tulā'ē wa-b-metnaššyānūtā hāwyā. w-kollhon hāššē ḥrēnē d-d-ak hālēn.

First on injuries and mental functions. It has been shown previously that all functions of the body are divided into two divisions, the psychological and the natural. The psychological ones are divided into those pertaining to the mind, those pertaining to the senses, and those pertaining to motion. It has also been said that it is the brain that performs the operations of the mind, some through the intermediary of other members, and some, which pertain to the mind, it performs itself.

We are ready then to teach in this chapter about injuries that happen to these mental functions, which are caused by the three cavities of the brain. First is the one that imagines, and it is called imagination; second is the one that thinks, and it is called intelligence; and third is the one that remembers, and it is called memory. The brain was not constituted by nature to be an organ of perception only, but it has been the principal sensor of sensations from the beginning. Through nerves the brain sends the power to feel to all members of the body. This is known clearly from the fact that when a nerve is severed, wherever it is,

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immediately the member it serves becomes without feeling because the power that descended to it from the brain and was distributed throughout it has been withdrawn from it. This is obviously clear from the fact that during sleep the senses either are utterly idle [p. 185] or they work obscurely. It is thus known that the power that ascends and descends from the head to the body does so in a small quantity. These [two kinds of sleep] are customarily said to be [sleeping] "deeply" and [sleeping] "lightly." The amount of sleep varies in proportion to the amount of power that comes down [from the head]. It happens that as the power that ascends and descends [varies], so does sleep in depth. It seems therefore that during the whole period of sleep the psychological power is at rest, and the natural (power) works intensely. This then is known. When this power is weary, as soon as [one] lies down it is immediately made strong again, even more so if [one] lies after moderate nourishment. Moreover, during the time of sleep, digestion takes place nicely throughout the whole body and not in the belly only; and moreover, very properly, that member also in which [is seated] the chief of the rational soul is rested. Now it is seen that the heart works very slowly [during sleep], since it has no need of a lengthy period for its rest; with the brain, however, it is not so, for it works without cessation always in wakefulness, and during sleep it is drawn out. For this reason deep sleep falls upon those who exercise greatly, because the power ascends more and is wasted away from the head while they are exercising. Because of the emptying thus of the power that is sent from the brain and because of the fatigue caused by excessive exertions, he is in need of rest as well as of strength. Likewise therefore after exertion [people] sleep easily and heavily, and so also when they have received nourishment—and more so when it (the nourishment) is moist in its nature. They also sleep more in form and also when they drink much wine, and when they bathe with hot water poured over their heads they sleep more. All these things are seen to fill the brain, which is need of this fullness when it is overworked and dried up by great exertion. From all these things it is known that when the brain [p. 186] has worked much and needs to rest, then it creates a natural sleep, more especially if it has within itself the power for nourishment. [or if] it has anointed itself with moisture or [if] it is very cold, then the sleep is as in a stupor and senselessness. All other senses are like these.

A Flood in Edessa

Tuḥ men Taš'yātā d-Su'rānā ak da-b-Pāsiqūtā

From the Stories of Events in Brief

Ba-šnaṭ ḥammešmā wa-ḥlāṭa'srē b-malkūteh d-Seweros wa-ḥ-malkūteh d-Abgar malkā bar Ma'nu malkā b-irah tešrin ḥrāy 'šen (h)wā mabbu'ā d-mayyā danpaq men āpadnā rabbā d-Abgar malkā rabbā wa-'šen wa-sleq ak 'yādeh qadmāyā wa-mlā (h)wā wa-špa' l-koll gabbīn. w-šarri (h)waw dārātā w-ešwē w-ḥāttē d-malkūtā d-netmlōn mayyā. w-kaḍ ḥzā Abgar malkā. sleq (h)wā leh l-taḡnā d-tūrā da-l'el men āpadnā dileh aykā d-yāthīn w-'āmriṅ 'ābday 'bādā dilāh d-malkūtā. w-kaḍ ḥakkimē methaššīn (h)waw; d-mānā ne 'bdūn l-hon l-mayyā yattirē d-ettawsap (h)waw. gdaš wa-hwā meṭrā rabbā w-'aššīnā b-lēlyā.

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w-etā Daysān d-lā b-yawmeh wa-d-lā b-yarḥeh. w-etaw mayyā nukrāyē. w-eškah ennon l-qataraqīē kaḍ aḥidīn b-parzlē rawrbē da-qrimīn (h)waw wa-b-moklē d-parzlā da-mšarrārīn (h)waw. wa-d-lā eškah l-hon ma'lānā l-mayyā. hwā leh yammā rabbā l-bar men šurēh da-mḍittā. w-šarri (h)waw mayyā nāḥtīn men bēt yā'yātā d-šurā la-mḍittā. w-Abgar malkā kaḍ qā'em (h)wā b-purkāsā rabbā d-metqrē d-pārsāyā. ḥzā (h)wā b-lampēḍē d-nurā l-mayyā. wa-pqaḍ (h)wā. w-eštqel (h)waw tar'ē w-qataraqīē tmānyā d-šurā ma'rḥbāyā da-mḍittā men aykā da-npaq nahrā. w-bāh b-šā'tā tar'aw (h)waw mayyā l-šurā ma'rḥbāyā wa-qar(w) l-āpadnā rabbā w-payā da-mḍittā. w-'al l-gaww mḍittā d-māran malkā. wa-šqal (h)waw koll meddem d-eškah (h)wā qḍāmayhon benyānē rgigē w-payā da-mḍittā. koll meddem d-qarriḥ (h)wā l-nahrā men taymnāyāh w-garbyāyāh. wa-srah [p. 187] (h)waw tuḥ b-hayklā d-'ēḍtā da-kristyānē. w-mit (h)waw b-hānā 'bāḍā yattir men trēn alpīn da-bnaynāšā. saggi'ē ḍen mennhon. kaḍ dāmḵīn (h)waw b-lēlyā 'al 'layhon mayyā men šelyā w-eḥmeq (h)waw. kaḍ malyā (h)wāt mḍittā qālā d-yallātā. w-kaḍ ḥzā Abgar malkā surḥānā hānā da-hwā (h)wā. pqaḍ (h)wā d-kollhon umānē da-mḍittā narḥqūn (h)waw ḥānwāthon men lwāt nahrā. w-nāš lwāt nahrā lā neḥnē leh ḥānūtā. wa-b-hekmtā d-māšōḥē w-yāḍō'ē ettsim ḥānwātā da-kmā nehwe pṭāyā d-nahrā. w-awsep (h)waw 'al mušḥāteh qaḍmāyā. āpen gēr mayyā saggi'in (h)waw w-'aššīnīn. ellā āp hu pṭāyeh d-nahrā z'or (h)wā. d-mayyā d-reglātā 'esrīn w-hammeš mḥabbel (h)wā ba-knišūthēn d-men koll gabbīn. wa-pqaḍ (h)wā Abgar malkā. d-kollhon ḥānon d-yātbīn b-eštā w-pālḥīn luqbal nahrā. d-men tešrīn qḍēm wa-dammā l-nīsān lā hwaw bāyīn b-hānwāthon. ellā gzirāyē d-nātrīn mḍittā. ḥamšā mennhon hwaw bāyīn b-šurā l'el men dukktā d-'āllīn bāh mayyā la-mḍittā kolleh zabnā d-satwā. w-mā d-argeš b-lēlyā wa-šma' qālā d-mayyā nukrāyē d-šarri d-ne' 'lūn la-mḍittā... w-kollman d-šāma' qālā w-mahmē w-lā nāpeq. hā mayyā tāḥ'in menneh besyānā d-šāt puqdāneh d-malkā. w-ettsim (h)wā ḥānā puqdānē men hānā zabnā da-hwā beh ḥākannā 'dammā l-yawmāt 'ālmā. māran ḍen Abgar malkā pqaḍ (h)wā w-eḥni leh benyānā l-ma'mrā d-malkūteh bēt satwā Bēt Tḥārā. w-tamman 'āmar (h)wā kolleh zabnā d-satwā. wa-b-gaytā nḥet (h)wā leh l-āpadnā ḥḍattā d-etbni (h)wā leh 'al rēš mabbu'ā. w-āp hennon ḥērē dileh bnaw l-hon benyānē l-ma'marhon ba-šbābūtā d-hāwē bāh malkā b-šuqā rāmā d-metqrē Bēt Sahrāyē. w-mettul d-netqayyam (h)wā šaynāh da-mḍittā qaḍmāyā. pqaḍ (h)wā Abgar malkā w-eštbeq hawbātā da-tḥa'tā men gawwāyē da-mḍittā. w-men aylēn d-'āmrīn b-quryā w-b-agorsē w-etkalyat tḥa'tā mennhon ḥammeš šnīn. 'dammā d-'etraṭ [p. 188] mḍittā b-nāšūtā w-etkallalat ba-bnaynāšā.

In the year 513 of the kingdom of Severius and during the reign of King Abgar, the son of King Ma'nu, in the month of November the water source erupted and went out from King Abgar's great palace, and it gained strength, going beyond its former custom, and it filled and overflowed its banks. The courtyards, porches, and houses of the kingdom began to be filled with water. When King Abgar saw this, he went out to the tableland that was above his palace, where the workers of the kingdom dwelt and lived. While the wise men were considering what they should do about the great waters, which were increasing, it happed that a great and violent rain came during the night. The Daisan (river) came out of season, and there was unheard-of water. It found the

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cataracts closed with large [pieces of] iron, which were overlaid with bars of iron that were reinforcing. Since no entrance for the water was found, there was formed a large sea outside the wall of the city. The water began to go down into the city over the battlements. While King Abgar was standing on the great tower called the Persian (Tower), he saw the water by lamp light, and he gave an order, and the gates and the eight cataracts of the western wall of the city were removed from where the river went out. Immediately the water broke through the western wall and destroyed the great and beautiful palace of the city. It entered the city of our lord the king and carried away everything that was found before the delightful and lovely buildings of the city., everything that was near the river on its southern and northern sides, and it damaged [p. 187] also the church of the Christians. During this event more than three thousand people died. While many of them were asleep during the night, the water entered upon them suddenly, and they drowned, as the city was filled with cries of distress. When King Abgar saw this damage that was being done, he ordered that all the workmen of the city should remove their shops from next to the river and that no one should build a shop by the river, and with the wisdom of surveyors and experts the shops were placed so that however much the river's breadth was, they increased its former measurement. Even if the water was great and violent, except where the breadth of the river was small, it would accommodate the water of twenty-five floods in its total on all sides. And King Abgar ordered that all those who dwelt in the portico and worked opposite the river should not spend the night in their shops from October until April, excepting the policemen who guarded the city, five of whom would spend the night on the wall above the place at which the water entered the city throughout the winter. Whenever they perceived (anything) during the night and heard the sound of unusual water that was starting to enter the city, all who heard the sound and was negligent and did not go out, the water would exact from him a fine for having treated the king's command with contempt. This command was placed from this time such that it has remained thus for all the days of the world. Our lord King Abgar then gave an order, and a building was built for him for an abode in the winter at Beth T'vara, and there he dwelt all the time during the winter. In the summer he went down to the new palace that was built for him at the head of the spring. So also did his companions build for themselves buildings for dwelling in the neighborhood in which the king was in the high market that is called Beth Sahrave. Because the former prosperity of the city was re-established, King Abgar gave an order, and tax debts were forgiven for those inside the city and for those who were living in the villages and fields, and they were exempted from taxes for five years until [p. 188] the city was enriched by humanity and adored with people.

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From the *Chronicle of Times* by Barhebraeus
On the Taking of Babylon

Men Ktābā d-Makṭbāmūt Zabnē d-Bar 'Ebrāyā

Meṭṭul Mešqlā d-Bābel

Nhet mlek malkē Hūlākū 'al Bagdād: wa-mtā āp Bājū men Bēt R(h)ōmāyē. wa-npaq haylawwātā d-Bagdādāyē l-bar d-nepg'ūn b-Tātārāyē. w-iṭayhon (h)waw d-qāymīn b-rēšayhon: amīrā rabbā kurdāyā d-metqrē Bar Kūrār: w-Dāwītdār z'orā 'abdā d-kālīpah. w-pāš trayhon gabbē luqbal ḥdādā: kad lā ar'in: 'esrīn wa-flātā yawmīn: meḥdā b-yōm arb'ā tmānāyā b-yarḥā qadmāyā d-Tayyāyē: šnaṭ šetmā w-hammšīn w-šet: d-hi šnaṭ ANŠT d-Yawnāyē: etqarrab qadmā'īt Bājū Nōyān w-haylawwāteh l-dukkītā d-metqaryā qabrā d-Aḥmad b-gabbā ma'rbāyā d-Bagdā d: w-qreb āp Bagdādāyē. wa-pga'(w) ba-ḥdādē: w-ettbar gabbā d-Bājū Nōyān: w-etnaṣṣah b-zākūtā Bagdādāyē. w-iṭaw (h)wā amīrā Sulaymān Šāh 'am ḥaylā dīleh 'al šurē d-Bagdād. [p. 189]

w-kaḍ hwā ramšā: emar Bar Kūrār sābā l-Dawītdār talyā: d-hāšā d-alāhā yab lan zākūtā: zādeq d-ne'ol l-bāttayn w-netnīh: w-ken neppoq mendrēs w-nepga'. haw dēn ešta'li w-lā šbā d-ne'ol: w-bāt kollhon l-bar. w-meṭṭul da-b-dukkītā mmakkektā šareyn (h)waw hennon Bagdādāyē: ezal Tātārāyē wa-tra' layhon tur'tā d-rgeltā rabbtā d-mayyā men Deqlaṭ: w-aṭīp ennon mayyā b-palgeh d-lēlyā. w-šarri 'ārqīn men gaww mayyā: wa-tri āp qeštāthon w-gērayhon w-tiqē d-saypayhon. w-kaḍ nhar šapra: pnaw layhon Tātārāyē bnay gabbā d-Hūlākū: w-aggar qrābā 'dammā la-tša' šā'in d-yōm ḥammšā: w-ḥab w-awḥel gabbā d-Bagdādāyē: w-etqiel Bar Kūrār: wa-'raq Dawītdār w-'al la-mdittā.

haydēn Bājū w-haylawwāteh etaw šraw b-gabbā ma'rbāyā d-Bagdād. w-Hūlākū šrā b-gabbā maḍnhāyā: b-yōm trēn tlāta'sar b-yarḥā qadmāyā: w-aqīm qrābā qašyā 'lēh da-mdittā: luqbal tāgā d-dār'tā d-kālīpah. w-kaḍ pšaḳ sabrā hu Musta'sem kālīpah dāwyā: qrā l-Bar 'Alqamī wazīrā dīleh: wa-l-Najm-aldīn 'Abd-alganī bar Darnūs wa-l-Mār(y) Makkīkā qātōlīqā: wa-pqad l-hon d-nesshūn sug'ā d-dahbā: w-'ellātā malkāyātā: w-rakšē arābīqo: w-nappqūn l-izgaddē d-Tātārāyē men ḥbušyā: w-nalbšūn ennon: w-nettlūn l-hon mawhbātā šappirātā: w-nēzlūn 'ammhon lwāt mlek malkē. w-netb'ōn mellītā l-ḥayyaw d-kālīpah w-da-bnaw wa-d-baytāyaw: wa-nappqūn rawḥā: d-hānon d-hway: b-yad mālōkē bišē hway. w-en nehḥōn mekkēl w-nettel l-hon ḥayayhon: 'abdē hāweyn wa-mša'hdē w-yāhbay maḍatā. w-kaḍ npaq hennon hālēn lwāt mlek malkē: w-šamli izgaddūthon: 'akkar ennon w-lā appes l-hon d-nehpkūn lwāt kālīpah. w-a'šneh [p. 190] la-qrābā: wa-tra' Tātārāyē tur'tā rabbtā b-burgā d-'ajamāyā: wa-'al(w) la-mdittā: b-yōm 'rubtā 'esrīn w-ḥammšā b-yarḥā qadmāyā. w-ethayyal layhon bnay mdittā: w-appaq ennon mendrēs l-bar. w-tub taqqen Tātārāyē: wa-l-yawmā d-bātreh: kemaṭ b-yōm šabbtā: eštallat 'al kollhon šurē. wa-'raq Bagdādāyē: w-ettašši b-bāttē w-ḥulānē da-thot ar'ā. w-beh b-yōm šabbtā: npaq trayhon bnaw d-kālīpah l-bar sēd mlek malkē: w-bātar šā'tā npaq āp hu kālīpah. wa-pqad mlek malkē: w-armi beh parzē: w-qām 'law nātōrē b-ḥdā men yār'tātā šab'ā yawmīn. 'dammā d-'al hu mlek malkē qnōmā'īt l-dār'tā d-kālīpah. wa-bašsi l-gazzē wa-mtaššyātā w-simātā 'attiqātā w-ḥadtātā: w-galli kollhēn w-appaq. wa-šmaṭ mōglāyē saypayhon: wa-qtal l-kolleh 'ammā d-Bagdādāyē rebbwātā da-bnaynāšā: yattirā'īt Iberāyē 'bad qatlā saggi'ā. w-

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qātōlīqā kaneš la-kreštyānē kollhon l-’ēdtā d-šūqā da-tlātā: w-ṭamman naṭtar ennon: w-lā nāš men kreštyānē etakki. āp ‘attirē d-Ṭayyāyē sug’ā d-neksayhon lwāt qātōlīqā ayti: d-dam en neštawz-būn nqaddōn dilhon: w-kollhon etqtel.

bātarken dēn kad eṭhbel qallil mlek malkē: qarrbeh l-kālīpah dāwyā qdāmaw: w-dāneh w-hayybeh l-mawtā. wa-pqad w-sāmū b-saqqā w-ḥat ‘law: wa-b-repsē d-reglayhon qatlū. b-hay d-nāšm Ṭayyāyē adhlū la-mlek malkē kad āmrīn: d-en netešed men dmeh d-hānā ‘al ar’ā: lā tuḥ nāheṭ metrā: ‘lēh āp gumrē d-nurā nehḥbān mennāh. w-harkā nesbat šulmā malkūtā d-‘Abbāsāyē: āp šarkā d-malkūtā d-Ṭayyāyē šarri l-mezd’zā’ū. w-qāmat w-etnašḥat malkūtā d-Mōglāyē b-aṭrawwātā hālēn da-l-ḥar: ak d-āp b-aṭrawwātā hānon da-l-gaww. [p. 191]

The King of Kings Hüilägü descended upon Baghdad, and also Baju arrived from Anatolia, and the forces of the Baghdadis went out to fight the Tatars. Standing at their head were the great Kurdish amir called Ibn Kurar and the younger Dawitdar, the servant of the caliph. Both sides remained facing each other, not meeting for twenty-three days. Suddenly on Wednesday, the eighth of the first month of the Arabs, the year 656, which is the year 1569 of the Greeks, Baju Noyan and his forces approached the place called Ahmad’s Tomb on the western side of Baghdad, and the Baghdadis also drew near, and they attacked each other. Baju Noyan’s side was broken through, and the Baghdadis were triumphant in victory. Amir Sulayman Shah was with his force on the walls of Baghdad. [p. 189]

When it was evening, the aged Ibn Kurar said to the young Dawitdar, “Now that God has given us victory, it is appropriate that we go to our houses and rest, and then we will go out anew and attack.” The other, however, was arrogant and did not want to go in, so they all spent the night outside. Because the Baghdadis were staying in a low-lying place, the Tatars went down and caused a great flood of water from the Tigris to break in upon them, and the water overwhelmed them in the middle of the night. They began to flee through the water, and their bows, arrows, and the scabbards of their swords got wet. When morning broke, the Tatars who were on Hüilägü’s side returned, and the battle continued for nine hours on Thursday, and the side of the Baghdadis burned out and became exhausted. Ibn Kurar was killed, and Dawitdar fled and entered the city.

Then Baju and his forces came and camped on the western side of Baghdad. Hüilägü camped on the eastern side on Monday the thirteenth of the first month, and he initiated a fierce battle against the city opposite the crown of the caliph’s courtyard. When the wretched caliph Musta’sim lost hope, he called Ibn ‘Alqami, his vizier, and Najm al-Din Abd al-Ghani Ibn Darnus and the Catholicos Mar Makkika, and he ordered that they should set out a lot of gold, regal implements, and Arabian horses, set free the ambassadors of the Tatars from prison, clothe them, and give them beautiful gifts, and that they should go with them to the King of Kings and request a promise for the life of the caliph, his sons, and his household and for them to escape with their lives, because the things that had taken place had happened because of bad advice. If they lived henceforth and [Hüilägü] granted them their lives, they would be servants,

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reduced to servitude, and givers of tribute. When these persons went out to the King of Kings and fulfilled their mission, he detained them and did not allow them to return to the caliph. And he intensified [p. 190] the battle, and the Tatars made a huge breach in the Ajamiyya Tower and entered the city on Friday, the twenty-fifth of the first month. They overwhelmed the people of the city and sent them outside again. The Tatars got ready, and on the next day, i.e. Saturday, they gained dominion over all the walls. The Baghdadis fled and hid in houses and holes beneath the earth. On Saturday both the caliph's sons went out to the presence of the King of Kings, and after a while the caliph also went out himself. The King of Kings gave an order and had iron [shackles] thrown on him, and guards stood over him in one of the tents for seven days until the King of Kings himself entered the caliph's courtyard and sought for the treasuries, hidden things, and treasures old and new. He revealed them all and had them taken out. The Mongols drew their swords and killed all the people of Baghdad, myriads of people. Mostly the Georgians did the great killing. The catholicos gathered all the Christians in the Church of the Tuesday Market, and there he kept them under guard, and none of the Christians was harmed. The rich of the Arabs too brought much of their wealth to the catholicos, thinking if they escaped they would retain possession of them, but they were all killed.

Then, when the King of Kings calmed down a little, he had the wretched caliph brought near in his presence, and he judged him and condemned him to death. He gave an order, and they placed him in a sack and sewed him up in it, and with kicks of their feet they killed him because Arab people had frightened the King of Kings when they said that if any of the blood of this person was shed upon the ground, the rain would not fall again but rather upon it (the ground) burning coals of fire would burn from it. Here the kingdom of the Abbasids came to an end, and so also did the kingdom of the Arabs begin to totter. The kingdom of the Mongols arose and was victorious in those places outside, as also in these places which were within. [p. 191]

From the Reign of Baidu Khan

W-meṭṭul da-b-zabnā hānā kollhon Moglāyē rawrbē w-daqdqē b-kollāyūṭhon aḡgar(w): w-menkadū etgzar(w): w-ba-šyāgātā wa-slawwātā d-dilānīn l-mašlmānē tāb etmahhar(w): hu tuḅ Baydū kad špar l-hon aḡgar: wa-ḥdī(w) beh tāb tāb kollhon rawrbānē d-malkūteh. ellā men 'enyān kreštyānē lā meṭmšē (h)wā d-netqpes: w-netkel 'al nāš barnāšā b-kollhon pursānē d-malkūtā štar mennhon lā meṭdnē (h)wā. w-men hānā šarri maḡgar 'al trayhon qupsē. la-kreštyānē man āmar (h)wā da-kreštyāna (h)u: wa-slībā tlē b-šureh. l-Ṭayyāyē dēn mḡawwē (h)wā d-mašlmāna (h)u: ellā law meṭmšē (h)wā l-mēlap tawdiṭhon w-qāymīn la-slōtā: hu Baydū la-breḡ mšaddar (h)wā da-ṣallē 'ammhon. wa-b-ḥādē mšayyen (h)wā tar'iṭhon: wa-mrayyah rugzhon. bram lā methappē (be hidden from) (h)wā 'layhon d-Ṭayyāyē d-la-pniṭ kreštyānē yattir meṣtlē w-methannē (rely). w-qarribūtā d-yarḡḡ hamšā b-hūpākē d-ak hālēn dbar malkūteh.

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Because at this time all the Mongols, great and small, in their entirety had become Muslim and were already circumcised and were quite skilled in the ablutions and prayers of the Muslims, Baidu too, as it seemed to them, had become Muslim, and all the grandees of his kingdom rejoiced in him greatly. However, from the society of Christians he was not able to withdraw, and he would not assent to trust anyone in all the affairs of the kingdom aside from them. From this he began to stumble on two pebbles: for the Christians there were those who said that he was Christian and a cross was hung on the wall; to the Arabs, however, he showed himself as a Muslim, but he was not able to learn their confession, and when they were standing for prayer Baidu would send his brother to pray with them. By this he would appease their minds and calm their rage. However, it was hidden from the Arabs that he was more inclined in the direction of the Christians and relied [more on them]. For nearly five months with manners like these he led his kingdom.

ENGLISH-SYRIAC VOCABULARY

- Aaron אֲרֹנְהָא *ahrōn*
- abandon (verb) שְׁבַח *šbaq/nešboq*;
Ethpe *ešbeq* to be abandoned (see
“leave”)
- Abbasid אַבְבַּסִּי *‘abbāsāyā*
- Abd al-Ghani (pr n) אַבְדְּ גַנִּי *‘abd
algani*
- Abdnebo אַבְדְּ נֵבּוֹ *‘abdnebō*
- Abgar אֲבַגְרָא *abgar* (pr n)
- Abijah אֲבִיחָא *abiyā*
- able מֵשֶׁה *meškaḥ* (l- + inf or d- +
impf. to do): מְשֶׂה *mšā/nemšē*; pass
part *mšē/mašyā* able; Ethpe *emši* to
be able
- ablution אֲבִיגְתָא *šyāgtā*
- aboder אַבְדֵּר *awwānā*; אַבְדֵּר *ma‘mrā*
- above אֲלַה *ʿel*
- Abshlama אַבְשְׁלָמָא *‘abšlāmā*
- abundant אֲפִי *špī*: abundance
אֲמַלְיֻתָא *maḷyutā*
- accompany (verb) אַל *lwā/netwē*;
accompany in procession (verb) אַבְדֵּר
Pa *zayyah*
- according to אֲפִלַּא *meṭṭul*; *meṭṭul d-* for,
because: אֲפִלַּא variant spelling of
meṭṭul: אֲפִלַּא *meṭṭlāt* – form of
meṭṭul when followed by enclitic
pronouns II: אֲפִלַּא *lpu*
- accurate אֲחַטִּי *ḥattit*
- accuse (verb) אֲרַשָּׂא *qaršā*
- accustomed אֲחַד *m‘ād*
- acknowledge (verb) אֲפִי *Aph awdi*
- acquaintance אֲפִי *yād‘ā*
- acquire (verb) אֲפִי *qnā/neqnē*
- act אֲפִי *su‘rānā*
- Adam אֲדָם *ādām*
- add (verb) אֲפִי *Aph awsep*
- Addai (=Thaddaeus) אֲדַאִי *adday*
- admonition אֲמַלְיֻתָא *maksānutā*
- adorned (to be adorned with) (verb) Ethpa
etkallal b-
- adultery (verb) אֲמַלְיֻתָא *zānyutā*; אֲמַלְיֻתָא
gār/ngur
- advent אֲמַלְיֻתָא *metitā*
- adventure אֲפִי *nešhānā*
- adversity אֲפִי *šhāqā*
- advise אֲמַלְיֻתָא *mlak/nemlok*; Ethpe *etmlek*
b- to be advised by; advisor אֲמַלְיֻתָא
mālokā
- affair אֲפִי *pursānā*
- afraid (verb) אֲפִי *dahḥil*; אֲפִי
dḥel/nedḥal; Aph *adhel* to make afraid
- after אֲפִי *bātar*: afterwards אֲפִי
bātarken
- again אֲפִי *men d-rēš* (see “head”);
אֲפִי *tub*
- against (to go against) (verb) אֲפִי
nhet/nehḥat +^l; preposition אֲפִי
(with pron encl II, ^l-)
- Aggai (pr n) אֲגַאִי *aggay*

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agree (verb) ܩܫܩܩܘܫ Ethpe *etdni*: ܩܫܩܩܘܫ
qas/neqqoṣ'am
 Ahmad (pr n) ܐܚܡܕ *aḥmad*
 aid ܐܘܕܪܢܐ *'udrānā*
 Alexander ܐܠܝܫܘܘܪܐܠܝܩܠܝܕܐ *aleksandros*
 alive ܚܝܐ *ḥayy*
 all (+ emph or pron encl) ܟܠܐ *koll*: all
 around ܠܗܘܕܪܐ *l-ḥudrā*: all the
 more *yattirā'it* (see "more than")
 allow ܐܦܫܐ *Aph appes*
 alone ܠܗܘܕ: ܒܠܗܘܕ *balḥod*
 (takes pron encl II)
 already ܡܢܩܕܡܐ *menkadu*
 altar ^c*lātā* pl ^c*lawwātā* (see "cause,"
 "reason," "thing," "article");
 ܡܢܬܘܒܐ *madbhā*: ܐܘܪܘܫܠܝܡ
urōnos
 although ܐܦܝܐ *āp en*
 always ܟܠܟܝܠܐ *kollšā'*: ܐܡܝܢܐ
aminā'it
 ambassador ܐܝܘܕܘܩܠܝܕܐ *i:ḡaddā*
 amen ܐܡܝܢ *āmèn*
 among (preposition) ܒܝܢ *bēt*: ܒܝܢ
bayn (+ pron encl II): ܒܝܢܐܝܢ
 (+ pron encl I)
 Amoros ܐܡܘܪܘܫܐ *amoros*
 amount ܟܡܝܘܬܐ *kmāyutā*
 ancient ܩܕܕܝܡ *qaddim*: *men qdim* of
 old, long ago, from eternity: ܩܕܡܝܢ
qadmāy
 and ܘ *w(a)*:-; and so ܕܟܝܢ *ken*: and
 then ܕܟܝܢ *ken*

angel ܡܠܟܐ *malakā*
 anger ܐܝܘܬܘܬܐ *'iputā*: angry
 ܐܝܘܬܘܬܐ *'ip*
 animal ܚܝܘܬܐ *ḥayyutā* pl – *ywātā*:
 living things, life (collective)
 announce ܐܦܩܪܐ *Aph akre*: announcer
 ܟܘܪܘܘܘܬܐ *kārōzā*
 anoint ܡܫܬܐܠ *mšāh/nemšāh*: anointed
 ܡܫܝܗ *mših*: *mšihā* the Christ
 answer (verb) ܦܐ ܦܢܝܝ (see "return,"
 "come back"): ܩܘܢܐ *nāne'nē*:
punāy-pet-gāmā (see "return");
 answer to a letter ܦܝܗܡܐ *peḥmā*
 Antioch ܐܢܬܝܘܩܝܐ *ant'yok'yā*
 anxious (to make anxious) (verb) ܐܦܩܢܐ
Aph aqne
 anything ܡܕܡܐ *meddem*
 aperture ܟܘܘܘܬܐ *kawwā* pl *kawwē* (abs
kawwā pl *kawwin*) (f)
 apostle ܫܠܝܗܐ *šlihā*
 appearance ܐܫܟܡܐ *eskēmā*
 appease (verb) ܦܐ ܪܐ'ܝ (see "tend,"
 "keep," "rule"): ܦܐ ܫܝܝܢ *Pa šayyen*
 appoint (verb) ܦܐ ܬܝܝܒ *Pa,tayyeb*
 appointed place ܘܐܕܐ *wa'dā*
 approach (verb) ܩܪܒ *qreb/neqrab l-*:
 Ethpa *etqarrab l-* to approach
 appropriate to ܕܝܠܢܝܐ *dilānāy l-*
 April ܢܝܫܢܐ *nīsān*
 Arab ܬܝܝܘܩܝܐ *tayyāyā*
 Arabian (horse) ܐܪܒܝܩܐ *arābiqo*

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- Aramaic (in Aramaic) ܐܪܡܝܐ *ārāmā'it*
 arc ܩܫܬܐ *qeštā* pl -ē/-ātā
 archangel *rêš-malakē* (see "head")
 arise (verb) ܩܡܐ *qām*; ܩܡܢܩܡ *qām/nqum*
 arm ܕܪܐܐ *drā'ā* (f)
 aroma ܒܫܡܐ *besmā*
 aromatic spice ܗܝܪܐܡܐ *hērōmā*
 around about *l-appay* (see "countenance")
 arrive (verb) ܡܩܝܡܐ *mītā/nemītē* Pa *maṭṭl*
l- to arrive at
 arrogant (to be arrogant) *Eshtaph eštā'li*
 (see "exalt." "raise"); arrogant ܡܪܪܗܝ *marrāh*
 arrow ܩܝܪܐ *gērā*
 article ܐܠܬܐ *elltā* pl ܐܠܬܐ *ellātā*
 as (conj) ܕ *kad*
 ascension ܫܘܠܩܐ *sulāqā*; ܡܫܥܩܐ *massaqā*
 ashamed (verb) ܒܗܬܐ *bhet/nebhat*
 aside from ܫܬܪܡܢ *štar men*
 ask (verb) ܫܠܡܝܫܐ *šel/mešal*; Pa *ša'el l-*
 to ask questions of
 ass ܗܡܪܐ *hmārā*
 assembly ܩܢܘܫܐ *knušā*:
 ܐܕܬܐ *ēdtā*: assembly hall
 ܒܝܬܘܘܐ *bēt-wa'dā*
 assent (verb) ܥܢܐ *Ethpe etdni*
 assiduous ܗܦܝܬܐ *hpiṭ*: earnestly *hpiṭā'it*
 assistance (to be of assistance) (verb)
 ܕܘܪܐ *dar/ne'dar*
 astonished ܥܬܡܡܐ *Ethpe etdammar*:
 ܡܡܝܗ *tammih*; ܡܡܝܗ *tammih*
tmaḥ/netmah: astonishment ܥܬܡܡܐ
temhā: ܥܬܡܡܐ *tahrā* and *tehrā*
 astonishing ܡܡܝܗ *tammih*
 astray (to go astray) (verb) ܠܗܝܬ *l-*
l'ā/nehf'ē; ܝܥܬܐ *ya'yā*
 at ܥܒܐ(-): at (time) ܥܒܐ(-); at hand (to be
 at hand) *Ethpa ettayyab* (see
 "prepare"); at once ܫܠܝܐ *šelyā*,
men šelyā, *men-šel(y)*; at such time as
 ܕ ܡܐ *mā d-*: at the same time
 ܗܝܕܢܐ *haydēn*
 attack (verb) ܩܘܩܥܐ *pga'nepga'*
 attention ܐܝܬܘܬܐ *itūtā*
 attire ܥܫܩܡܐ *eskēmā*
 audacious, bold ܝܒܝܒ *ibib*
 Augustus ܐܘܒܘܫܩܘܫܐ *āguštos*
 author ܡܫܬܒܥܐ *makthānā*
 authoritative, in authority ܡܫܠܠܐ *mšallat*
 authority (to put in authority) (verb) ܫܠܠܐ
 Pa *šallet*
 aware ܪܓܝܫܐ *rgiš*
 baby ܘܠܘܐ *wellā*
 Babylon ܒܒܠ *bābel*
 backslide (verb) ܩܪܫܐ *qarsā*
 bad ܒܝܫ *biš*
 Baidu Khan. Ilkhan ruler. AD 1295 ܒܝܕܘ *baydu*
 Bajū (pr n) ܒܝܫܘܐ *bāju*

ENGLISH-SYRIAC VOCABULARY

<p>Beth Awida ܩܒܠܘܬܐ <i>bēt-ʿwidā</i></p> <p>Beth Sahray (pr n) ܩܒܠܘܬܐ <i>bēt-sahrāyē</i></p> <p>Beth T'vara ܩܒܠܘܬܐ <i>bēt-tbārā</i></p> <p>Bethesda ܩܒܠܘܬܐ <i>bēt-hesdā</i></p> <p>Bethlehem ܩܒܠܘܬܐ <i>bēt-lhem</i></p> <p>betray (verb) Aph <i>ašlem</i> (see "finished," "follow")</p> <p>betrothed ܩܒܠܘܬܐ <i>mkir</i></p> <p>between ܩܒܠܘܬܐ <i>bayn</i> (+ pron encl II); ܩܒܠܘܬܐ <i>baynāt</i> (+ pron encl I)</p> <p>beware of (verb) Ethpa <i>ezdahhar b-</i> to beware of, watch over (see "warn against")</p> <p>big ܩܒܠܘܬܐ <i>rabb</i> pl <i>rawrbīn</i>;</p> <p>bind (verb) ܩܒܠܘܬܐ <i>pkar/nepkor</i>; ܩܒܠܘܬܐ <i>esar/nesor</i></p> <p>bird ܩܒܠܘܬܐ <i>pārahītā</i> pl <i>pārhiātā</i></p> <p>birth ܩܒܠܘܬܐ <i>mawlādā</i></p> <p>bitter ܩܒܠܘܬܐ <i>marrir</i>; bitterness ܩܒܠܘܬܐ <i>mrārā</i>; <i>ekal</i> ~ to be galled</p> <p>black ܩܒܠܘܬܐ <i>ukām</i></p> <p>blame ܩܒܠܘܬܐ <i>edlāyā</i></p> <p>blameless <i>dlā' edlāy</i> (see "blame")</p> <p>blemish ܩܒܠܘܬܐ <i>mumā</i>; <i>mawmē</i> see ܩܒܠܘܬܐ</p> <p>bless (verb) ܩܒܠܘܬܐ Pa <i>barrek</i> to bless; Ethpa <i>etbarrak</i> to be blessed; blessed ܩܒܠܘܬܐ <i>brik</i>; ܩܒܠܘܬܐ <i>tubān</i>;</p> <p> blessing ܩܒܠܘܬܐ <i>burktā</i></p> <p>blind (verb) Pa <i>ʿawwar</i> (see "wake," "watch"); blind ܩܒܠܘܬܐ <i>smē/samīyā</i>;</p> <p>blood (noun) ܩܒܠܘܬܐ <i>dmā</i> (abs <i>dem</i>)</p>	<p>blow (verb) ܩܒܠܘܬܐ <i>nšab/neššob</i></p> <p>boat ܩܒܠܘܬܐ <i>spittā</i> pl <i>-ē/spinātā</i></p> <p>body ܩܒܠܘܬܐ <i>gušmā</i> (abs <i>gšim</i>); ܩܒܠܘܬܐ <i>pagrā</i></p> <p>bodyguard ܩܒܠܘܬܐ <i>nātar-ḥaššā</i>; <i>nātar-ḥaššā</i> (see "rear")</p> <p>bold ܩܒܠܘܬܐ</p> <p>bolt ܩܒܠܘܬܐ <i>moklā</i> ܩܒܠܘܬܐ <i>moχlōc</i></p> <p>book ܩܒܠܘܬܐ <i>ktābā</i></p> <p>border ܩܒܠܘܬܐ <i>ṭhumā</i></p> <p>bosom ܩܒܠܘܬܐ <i>ʿubbā</i></p> <p>bother (verb) ܩܒܠܘܬܐ Aph <i>ahhar</i></p> <p>bow ܩܒܠܘܬܐ <i>qeštā</i> pl <i>-ē/-ātā</i></p> <p>brain ܩܒܠܘܬܐ <i>muhhā</i></p> <p>breach ܩܒܠܘܬܐ <i>tur'ītā</i></p> <p>bread ܩܒܠܘܬܐ <i>lahmā</i></p> <p>breadth ܩܒܠܘܬܐ <i>piāyā</i></p> <p>break (verb) ܩܒܠܘܬܐ <i>tbar/netbar</i>; Ethpe <i>etthar</i> to be broken; break (bread) (verb) ܩܒܠܘܬܐ <i>qsā/neqsē</i>; Ethpe <i>etqsl</i> to be broken; break through (verb) ܩܒܠܘܬܐ <i>tra'netro'</i></p> <p>breast ܩܒܠܘܬܐ <i>hadīyā</i></p> <p>bride ܩܒܠܘܬܐ <i>kalltā</i></p> <p>bridegroom ܩܒܠܘܬܐ <i>ḥatnā</i></p> <p>briefly ܩܒܠܘܬܐ <i>pāsiqātā</i>, <i>b-</i></p> <p>bright (to be bright) (verb) ܩܒܠܘܬܐ <i>nhar/nenhar</i>; brightness (of fire, e.g.) ܩܒܠܘܬܐ <i>zahrā</i></p>
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ENGLISH-SYRIAC VOCABULARY

brilliant ܢܫܝܗ *našših*

bring down (verb) ܬܗܝܬܝܢܝܢ Pali *tahti*;

Ethpali *ettahti* to be brought down, sent down, brought low

bring low (verb) ܬܗܝܬܝܢܝܢ Pali *tahti*; Ethpali

ettahti to be brought down, sent down, brought low

bring together (verb) Pa *kanneš* (see "gather")

broadcast (to be broadcast) (verb) Ethpe *etkrez*; (see "proclaim," "announce," "preach"); Pa *sabbar* (see "think," "imagine")

brother ܐܗܝܐ *aḥā*

build (verb) ܒܢܐ *bnā/nebnē*; Ethpe *etbui* to be built

building ܒܢܝܢܐ *benyānā*

burden ܕܡܘܠܐ *yurā*; ܡܘܠܐ *mawblā* (abs/const *mawbal*, f);

burdened ܫܩܝܠ *šqil* : burdensome

(to be burdensome) (verb) ܩܘܠܐ Ethpe *etkšī*

burn (int) (verb) ܩܘܩܥܐ *iqed/nêqad*; Aph

awqed to burn (trans); ܩܘܩܥܐ

ḥab/neḥḥob; ܩܘܩܥܐ *ḥrak/neḥrok*;

Ethpe *etḥrek* to be burned, singed

burning coal ܩܘܩܥܐ *gmurtā*

bury (verb) ܩܒܪܐ *qbar/neqbor*

but ܕܠܐ *gēr* (postpositive); ܐܠܐ *ellā*; for *en lā* if...not

buy (verb) ܘܒܝܢܐ *zban/nezben* Pa *zabben* to sell

by ܒܝܢܐ *yad*, *b-yad*; by means of (see *idā*)

ܒܝܢܐ *yad*, *b-yad*; by day ܐܘܪܝܢܐ *imāmā*

Caesar ܩܥܣܐ *qesar*

cage ܩܦܣܐ *qapsā*

Caiaphas ܩܦܣܐ *qaypā*

calculation ܩܘܨܒܐ *maḥšabtā*

caliph ܩܠܝܦܐ *kālīpāh*

call (verb) ܩܪܐ *qrā/neqrē*; Ethpe *etqri* to be called, be read out: called (to be called) (verb) ܩܪܐ Ethpa *etkanni*

calm ܢܝܗܝܬܐ *nyāḥtā*; calm down (verb)

ܠܩܝܐ Ethpe *etbhel*; calm, at rest ܢܝܗܝܬܐ *nih*; *nihā'it* calmly

camel ܩܡܠܐ *gamlā*

camp (verb) ܩܪܝܐ *šrā/nešrē* ('*al* at, near)

candle ܩܪܝܘܢܐ *qeryōnā*

carnelian ܩܪܝܘܢܐ *sardyon*

carry (verb) ܩܒܠܐ Aph *awbel*

carve (verb) ܩܠܦܐ *glap/neglop*; carving

ܩܠܦܐ *glāpā*; ܩܠܦܐ *glipā*

cast (verb) Aph *armi* (see "cast down," "fallen," "prostrate")

cast down (verb) ܩܪܝܐ *šdā/nešdē*; ܩܪܝܐ *rmē/ramyā*; Aph *armi* to cast

cast out (verb) Aph *appez* (see "go forth")

cataract ܩܩܩܐ *qatarraqā*

catch fire (verb) ܩܘܩܥܐ *iqed/nêqad*; Aph *awqed* to burn (trans)

catholicos ܩܩܩܐ *qātoliqā*

cause ܩܠܠܐ 'ellā pl ܩܠܠܐ 'ellātā

cave ܩܘܩܩܐ *m'arrtā*

cavity ܩܘܩܩܐ *ubbā*

cedar ܩܪܝܐ *arzā*

ENGLISH-SYRIAC VOCABULARY

censure ܟܠܝܢܐ <i>'edlāyā</i>	close ܩܪܝܒ <i>qarrīb</i>
census ܟܬܘܒܬܘܬܐܡܪܐ <i>maktbānutā</i>	closet ܟܘܨܐ <i>tawwānā</i>
centurion ܩܘܢܝܘܢܐ <i>qenṭrōnā</i>	clothe (verb) Aph <i>albeš</i> (see “wear,” “put on”); Pa ‘ <i>atṭep</i> to clothe (see “return”); Pa <i>kassi</i> to clothe, cover over, hide
chapter ܩܘܦܠܐ <i>rêšā</i> ; ܩܘܦܠܐ <i>qepāle</i> 'on pl ܩܘܦܠܐ <i>qepāle</i> 'ā	ܟܘܨܐ <i>ksā/nekse</i> : clothed ܠܒܝܫܐ <i>lbiš</i> : ܩܘܦܠܐ <i>'tip</i> ; clothing ܩܘܦܠܐ <i>lbušā</i> : ܩܘܦܠܐ <i>eṣṭlā</i> (f)
cheerful ܩܘܨܝܢܐ <i>psih</i>	cloud ܩܘܢܐܢܐ <i>'nānā</i> (f)
Chesroës ܩܘܨܪܐܘܝܐ <i>kosraw</i>	cock ܩܘܩܘܠܐ <i>tarnāglā</i> (abs <i>tarnāgul</i>)
chest ܩܘܨܐ <i>ḥadyā</i>	cock ܩܘܩܘܠܐ
chick ܩܘܩܘܠܐ <i>parrugā</i>	cold (to get cold) (verb) ܩܘܩܘܠܐ <i>qar/neqqar</i> :
chief priest ܩܘܩܘܠܐ ܩܘܩܘܠܐ <i>rabb-kāhnē</i>	cold ܩܘܩܘܠܐ <i>qarrirutā</i> ; ܩܘܩܘܠܐ <i>qarrir</i>
child ܩܘܩܘܠܐ <i>ṭalyā/ṭlitā</i> pl <i>ṭlāyē/ṭalyānā</i> (abs <i>ṭlē</i> pl <i>ṭleyn</i>)	collapse ܩܘܩܘܠܐ <i>mappultā</i>
childhood ܩܘܩܘܠܐ <i>ṭalyutā</i>	collate (verb) ܩܘܩܘܠܐ Pa <i>paḥḥem</i>
choke (verb) ܩܘܩܘܠܐ <i>ḥnaq/nehnoq</i> ; Ethpe <i>eḥneq</i> to be drowned, choked	come (verb) ܩܘܩܘܠܐ <i>etā/nētē</i> ; Aph <i>ayti</i> to bring, take, lead: come back (verb) ܩܘܩܘܠܐ <i>pnā/nepnē</i> : Aph <i>apni</i> to lead back: coming ܩܘܩܘܠܐ <i>metitā</i>
choose (verb) ܩܘܩܘܠܐ <i>gbā/negbē</i> ; chosen <i>gbē/gabyā</i> (see “choose”)	comely ܩܘܩܘܠܐ <i>pē/ḥḥā</i> ; comely ܩܘܩܘܠܐ <i>ḥdir</i> ; comeliness <i>ḥdirutā</i>
Christian ܩܘܩܘܠܐ <i>krestyānā</i>	comfort ܩܘܩܘܠܐ <i>nyāḥtā</i> ; comfort (verb) ܩܘܩܘܠܐ Pa <i>ḥayyel</i>
church ܩܘܩܘܠܐ <i>knutšā</i> ; ܩܘܩܘܠܐ <i>ēdtā</i>	command ܩܘܩܘܠܐ <i>pqad/nepqod</i> :
circumcised (to be circumcised) (verb) ܩܘܩܘܠܐ Ethpe <i>eṭzar</i>	commander ܩܘܩܘܠܐ <i>pāqodā</i> ;
cistern ܩܘܩܘܠܐ <i>uznā</i>	commandment ܩܘܩܘܠܐ <i>puqdānā</i>
citizens ܩܘܩܘܠܐ <i>gawwāyē</i>	commemoration ܩܘܩܘܠܐ <i>'uhdānā</i>
city wall ܩܘܩܘܠܐ <i>šurā</i>	commerce ܩܘܩܘܠܐ <i>ṭguriā</i>
city ܩܘܩܘܠܐ <i>mdittā</i> pl <i>mdinātā</i> ; men <i>mdinā la-mdinā</i> from city to city	commit adultery with (verb) ܩܘܩܘܠܐ <i>znā/nezne</i> b-
clad ܩܘܩܘܠܐ <i>'tip</i>	
clarion ܩܘܩܘܠܐ <i>šipōrā</i>	
Claudius ܩܘܩܘܠܐ <i>qlawdios</i>	
clearly <i>idi</i> 'ā 'it (see “known,” “evident”)	

ENGLISH-SYRIAC VOCABULARY

committed (to be committed) (verb)

ܐܬܝܦܐ Ethpe *etg'el* (l- to)

common people *daqdqē* (see “small”)

community ܐܘܡܡܝܬܐ *ummitā*

companion ܚܒܪܐ *habrā*

company ܓܘܕܐ *gudā*; ܫܠܘܘܬܐ

haylutā pl – *lawwātā*

compare (verb) ܦܩܫܘܦܐ *Pa pahlhem*

compassion ܚܘܫܘܥܝܘܬܐ

mrahlmānutā

compel (verb) ܥܠܦܐ

elaṣ/neloṣ; ܥܫܪܐ *‘šā/ne‘ sē*

complete (verb) Shaph *šamli* (see “full”)

compose (verb) ܩܘܪܐ *zqar/nezqor*

compulsion ܩܝܪܐ *qirā*

conceal (verb) ܦܬܪܐ *Pa tašši*; (see

“hide”)

conceive (child) (verb) ܩܒܠܐ

hṭen/neḥtan; conception ܩܒܠܐ

baṭnā; to become pregnant *qabbel*

baṭnā

concerning ܡܝܬܘܠ *meṭtul*; *meṭtul d-* for.

because: ܡܝܬܘܠ variant spelling of

meṭtul; ܡܝܬܘܠܐ *meṭlāt* – form of

meṭtul when followed by enclitic

pronouns II

condemn (to condemn) (verb) *Pa hayyeh*
(see “succumb,” “conquered”)

confession ܬܘܘܠܝܬܐ *tawlitā*; confess

(verb) ܐܘܕܐ *Aph awdī*

confirm (verb) *Aph aššar* (see “fix

firmly”); ܫܠܦܐ *Pa hayyel*

confused (verb) ܒܗܬܐ *bhet/nebhat*

conquer (verb) ܩܘܠܐ *zkā/nezkē*; to be

conquered ܩܘܠܐ *hāb/nḥub*

consider (verb) ܥܬܦܐ *Ethpa etbayyan*

constantly ܕܘܪܐ *kollšā*; ܕܘܪܐܢܐ

aminā ‘it

constituted (to be constituted) (verb) *Ethpa ettaqqan* (see “right,” “get ready,” “prepare”)

contemptible ܫܝܬܐ *šit*

contest ܬܘܠܝܬܐ *taktōšā*

contract (to make a contract) (verb) *qyāmā*
(see “rise up,” “arise”); contract (verb)

ܩܘܡܐ *qyāmā*; *aqim* ~ to make a

contract

conversation ܥܢܝܢܐ *enyānā*

convert (verb) ܦܚܩܐ *Pa happek*; *Ethpa*

ethappak to be converted

convince (verb) ܦܫܥܐ *Aph apis* (see

“persuade”)

cool ܩܘܪܝܐ *qarrir*; coolness

ܩܘܪܝܬܐ *qarrirūtā*

copy ܦܚܩܐ *peḥmā*

corpse ܫܠܘܕܐ *šluddā*

correct ܩܘܪܝܬܐ *trīṣ*; ܩܘܪܝܬܐ *ḥlim*

couch ܐܘܪܝܬܐ *arsā*

counsel (verb) ܡܠܟܐ *mlak/nemlok*;

Ethpe etmlek b- to be advised by

count (verb) ܫܘܒܐ *ḥšab/nehšob*

countenance ܐܦܦܐ *appē* (pl only)

country ܐܬܪܐ *atrā* pl – *rē/-rawwātā*

course ܡܘܕܝܬܐ *marditā*

court ܩܘܪܐ *trā* – *malkutā* (see “gate,” “doorway”)

ENGLISH-SYRIAC VOCABULARY

courtyard ܕܪܬܐ *dārtā*
 cover (verb): Pa *kassi* to clother, cover
 over, hide ܟܫܐ *ksā/neksē*
 cover over Pa *kassi* ܟܫܐ *ksā/neksē*
 coward(ly) ܫܦܠ *špal* and *špel/šaplā*
 craft ܐܘܢܐܢܘܬܐ *umānutā*
 craftsman ܐܘܢܐܢܐ *umānā*
 create (verb) ܒܪܐ *brā/nebrē*: Ethpe
ebri to be created, come into
 existence
 creature ܒܪܝܐ *britā* pl *brayyā/*
beryātā
 crippled ܗܓܝܪ *hgir*
 cross (verb) ('al) ܒܪܐ *bar/ne'bar*: cross
 ܫܠܒܐ *šlibā*: ܩܦܐ *zqipā*
 crossing ܡܐ ܒܐܪܬܐ *ma'bartā*
 crowd (verb) ܗܒܫܐ *hbaš/nehboš*: crowd
 ܟܢܫܐ *kenšā*
 crown (verb) ܟܠܐ Pa *kallel*: crown
 ܟܠܐ *tāgā*: ܟܠܝܠܐ *klilā*
 crucify (verb) ܫܠܒܐ *šlab/nešlob*: Ethpe
ešleb to be crucified: ܩܦܐ
zqip/nezqop; Ethpe *ezdqep* to be
 crucified: crucified ܩܦܐ *zqipā*:
 crucifier ܩܦܐܐ *zāqōpā*:
 crucifixion ܫܠܒܘܬܐ *šlibūtā*
 cry out ܐܢܐ *Aph aylel*
 cry (verb) ܒܟܐ *bkā/nebkē*: ܟܠܠܐ
illtā pl *yallātā*
 crystal ܩܪܫܬܐܠܐ *qroštelos*

cube ܩܦܫܐ *qupsā*
 cultivation ܩܘܩܢܐ *tuqānā*: ܫܐܝܢܐ
šaynā
 cunning ܫܢܝܘܬܐ *šni'utā*
 cure (verb) ܐܗܠܡ *Aph ahlem*
 cure ܐܫܘܬܐ *āšyutā* (pl)
 curse (verb) ܠܐܘ *lāt/nlut*
 custom ܝܘܫܐ *yādā*
 cut off (verb) ܩܫܐ *psaw/nepsoq*
 Cyrenius ܩܘܪܝܢܐ *qewrinos*
 Cyrus ܟܘܪܝܫ *kureš*
 Daissan (river) ܕܝܫܐܢ *daysān*
 Dalason (pr n) ܕܐܠܐܝܢ *dālāson*
 damage ܗܘܫܪܐܢܐ *husrānā*: ܫܘܫܪܐܢܐ
surhānā
 Darius ܕܪܝܘܫ *daryuš*
 dark (to grow dark; verb) ܗܫܟܐ
heškā/nehšak (used impersonally in 3rd
 fem sing): dark ܐܡܡܘܬ *ammūt*:
 darkness ܗܫܟܐ *heškā*: ܗܫܫܐܟܐ
heššōkā
 Darnus (pr n) ܕܐܪܢܘܫ *darnus*
 dash (verb) ܐܬܪܝܐ *Ethpa ettarri*
 daughter ܒܐܪܬܐ *bartā* (constr *bat-*) pl
 ܒܢܐܬܐ *bnātā*: daughters ܒܢܐܬܐ
bnātā
 David ܕܐܘܝܕ *dāwid*
 Dawitdar (pr n) ܕܐܘܝܕܐ *dāwitdār*
 day ܝܘܡܐ *yawmā* pl *-ē/-ātā*
 (abs/constr *yōm*)

ENGLISH-SYRIAC VOCABULARY

deacon ܡܫܡܫܢܐ *mšammšānā*
 dead ܡܝܬ ܡܝܬ: death ܡܘܬܐ *mawtā*
 deaf ܚܪܫܐ/ܚܪܫܐ (see "silent")
 debt ܚܘܒܐ *hawbtā*
 deceitful ܕܘܓܘܓܐ *duggāl*
 decoration ܫܒܬܐ *sebtā* pl – *tē*
 deed ܫܘܒܐ *šū' rānā*: deeds of
 renown ܓܒܪܘܬܐ *gabrutā* pl –
 rwātā
 deep ܥܘܡܩܐ *'ammīq*
 delay ܐܘܚܪ ܐܘܚܪ Aph *awḥar*: Eshtaph.
 eštawḥar: ܬܘܫܚܐ *tawḥartā*:
 delaying ܡܠܝܚܐ *mḥir* (Aph act part.
 from confusion between ܐܘܪ and
 ܐܘܪ q.v.)
 delight ܪܓܝܓܐ *rgig*
 deliver (verb) ܦܩܫܐ Pa *pašši*
 deluge (verb) ܩܘܦܐ Aph *qūp*
 demand (verb) ܫܠܐ *šel/nešal*
 demon ܒܪܝܥܐ *bar-eggārā* pl *bar-*
 eggārē: ܫܕܐ *šēdā*
 deny (verb) ܩܦܪܐ *kpar/nekpor b-*
 depart (verb) ܦܪܩܐ Pa *šanni*: ܩܦܪܐ
 praq/neproz
 depict (verb) ܫܘܪܐ *šār/ḥsur* (pass part
 ܫܘܪ *šir*)
 depth ܥܘܡܩܐ *'unqā*:
 ܥܘܡܩܘܬܐ *'ammīqutā*

deprived (to be deprived) ܥܫܦܐ Ethpa
 estappaq
 descend (verb) ܢܫܬܐ *nḥet/neḥḥat*: Aph
 aḥḥet to send/bring down
 desiccated ܡܘܫܕܐ *myabbaš*
 design ܪܘܫܡܐ *rušmā*
 desire (verb) ܩܘܪܐ *tbā'/netbā'*
 desolate ܚܪܒܐ *ḥreb/ḥarbā*
 despise (verb) ܒܫܐ *bsā/nebsē* (*b-* or
 '*al*)
 detain ܩܘܪܐ Pa *'akkar*
 devil ܕܝܘܘܐ *daywā*: ܫܕܐ *šēdā*
 Devil, the ܩܪܫܐ *ākelqaršā*
 die (noun) ܩܦܫܐ *qupšā*
 die (verb) ܡܝܬܐ *mit/mmut*: Aph *amit* to
 put to death. cause to die
 difficult ܐܩܬܐ *'el/ātā*:
 ܥܘܩܐ *'seq/ asqā*: '*asqā*'it with
 difficulty; difficulty ܩܘܫܐ
 '*asqutā*; difficult for (to be difficult
 for) (verb) ܩܘܫܐ Ethpa *etqašši 'al*
 digestion ܦܫܐܪܐ *pšārā*
 dinar ܕܝܢܐܪܐ *dênārā*
 Dioscurus ܕܝܘܫܩܘܪܐ *diosquros*
 direction ܦܢܝܬܐ *pnitā*
 direct-object marker (non-obligatory) ܐ
 (*l(a)*)
 dirt ܕܩܝܝܬܐ *dahliḥā*
 discharge ܫܘܦܩܐ *supāqā*

ENGLISH-SYRIAC VOCABULARY

disciple ܬܠܡܝܕܐ *talmidā*: to make a
disciple (trs verb) ܬܠܡܝܕܐ *talmed*:
Ethpal *ettalmad* to become a disciple
discovery ܫܟܗܘܬܐ *škāhūtā*
disease ܚܫܝܫܐ: ܕܡܝܘܢܐ
kurhānā: ܢܝܟܝܢܐ *nekyānā*
dismount (verb) ܢܫܬܐ *nḫet/neḫat*
disown (verb) ܢܟܪܐ *Pali nakri*
dispatch (verb) ܫܠܗ *šlah/nešlah*
dispute with (verb) ܕܪܫܐ *draš/nedroš*
disregard (verb) ܐܗܡܝܢܐ *Aph ahmi men*
distant ܦܪܝܩܐ: ܪܗܝܩܐ:
parrīq: ܪܗܝܩܐ *rahḥīq*:
distance ܪܗܩܐ *ruhqā*: ܡܝܢ
ruhqā from/at a distance
distress ܐܩܩܐ: ܕܡܝܘܢܐ
karyūtā: distress (verb) ܕܡܝܘܢܐ *Aph*
d'iq: Ettaph *etf'iq* to be distressed
disturbed (verb) ܝܫܓܝܫ *Ethpe eštgeš*
divide (verb) ܦܪܫܐ *Pa parreš*: ܦܪܠܓ *Pa*
palleḡ: Ethpa *etpallag* to be divided
divinity ܐܠܗܘܬܐ *alāhūtā*
division ܦܠܓܐ: ܕܡܝܘܢܐ
pelḡā: ܕܡܝܘܢܐ *pelgutā*
do (verb) ܒܕܐ *bad/ne'bed*: ܫܐܪܐ
s'ar/nes'ar: Ethpe *esf'ar* to be done
doctrine ܢܘܦܢܐ *yulpānā*:
ܡܠܠܦܢܘܬܐ *mallpānutā*
doleful ܠܝܨܐ *ḥnig*
dominion ܘܫܕܢܐ *uḥdānā*:
dominion (to gain dominion over)

(verb) Ethpa *eštallaq b-* (see
“authority”)
donkey ܚܡܘܪܐ *ḥmārā*
doorway ܬܪܐ *tar'ā* (abs *trā'*)
doubtless ܩܒܐ *kbar*
drag (verb) ܓܪ *gar/neggor*
draught ܡܫܝܬܐ *meštyā*
draw (verb) ܫܡܩܐ: ܢܫܡܩܐ:
šmaq/nešmot: ܫܡܩܐ *ršam/neršom*
draw near to (verb) ܩܪܒ *qreb/neqrab l-*
: Pa *qarreb* to put near, bring near
draw out (verb) ܫܠܐ *šlā/nešlē*
drawing ܪܫܡܐ *rušmā*
dried out ܡܝܘܒܐ *myabbaš*
drink ܡܫܝܬܐ *meštyā*: drink (verb)
ܐܫܝܬܐ *ešti/neštē*: ܐܫܝܬܐ *ešti/neštē*:
give to drink (verb) ܐܫܩܐ *Aph ašqi*
drive out (verb) ܕܠܦ *rdap/nerdop*
drown (trs) (verb) ܠܡܩ *ḥmaq/nelmoq*:
Ethpe *ethneq* to be drowned, choked
drug ܫܡܡܐ *sammā* pl *sammānē* (see “blind”)
dry (trs verb) ܝܒܐ *Pa yabbeš*: dry land
ܝܒܫܐ *yabšā*
dumb ܚܪܫܐ/ܚܪܫܐ *(see “silent”)*
dust ܕܗܝܬܐ *dahḥihā*
dwell (verb) ܐܬܒ *iteb/netteb*: *yāteb-*
wa'dā page: ܡܪܐ *mar/ne'mar*:
dwell (to make dwell) (verb) *Aph ašri*
(see “stop.” “camp”): dwelling
ܡܐܡܪܐ *ma'mrā*
eagle ܢܝܪܐ *nešrā*
ear ܐܕܢܐ *ednā* (f)

ENGLISH-SYRIAC VOCABULARY

early morning	ܫܦܪܐ <i>šaprā</i>	end	ܫܘܠܡܐ <i>šulāmā</i> : <i>nsab</i> ~ to come to
earnest	ܠܦܝܬܐ <i>lḥpīt</i> : earnestly <i>lḥpītā`it</i>	an end:	ܫܘܦܦܐ <i>sawpā</i> (abs <i>sōp</i>): end
earth	ܐܪܥܐ <i>ar`ā</i> (abs <i>arā`</i>) pl <i>ar`ē/ar`awwātā</i>	(to be at an end) (verb)	ܐܫܬܦܠܗ <i>eštaph</i>
easily	<i>pšiqā`it</i> (see "easy")		<i>eštamli</i> (see "full"): end (in the end)
east	ܡܕܢܗܐ <i>madnḥā</i> (abs/constr <i>madnāḥ</i>)		ܫܘܠܡܐ <i>hartā</i> , b-
easy	ܕܠܝܠ <i>dlil</i> : ܦܫܝܩ <i>pšiq</i>	enemy	ܒܥܕܒܐܒܐ <i>b`eldbābā</i>
eat (to eat) (verb)	ܐܟܠ <i>ekal/nekol</i> : ܡܠܝܢ <i>ʿes/neʿas</i>	engraving	ܕܠܗܘܩܐ <i>glāpā</i>
Eden	ܕܢܘܥ <i>den</i>	enrolled	ܡܚܒܘܬܐ <i>maktbānuṭā</i>
Edessa	ܘܪܗܝܢ <i>urhāy</i>	enter (verb)	ܐܠܠܐ <i>ʿal/neʿol</i> : Aph <i>aʿel</i> to have enter. allow in
edge	ܫܦܪܐ <i>spārā</i>	entirely	ܡܘܨܪܐ <i>gmār</i> , la-
edifice	ܒܢܝܢܐ <i>benyānā</i>	entrance	ܡܘܨܪܐ <i>ma`lānā</i>
eight	ܡܢܚܐ <i>tmānē</i> (f)/ <i>tmānyā</i> (m)	entrusted (verb)	ܐܬܦܬܪ <i>Ethpe etg`el</i> (l- to)
Either... or	ܐܘܪܘܘܪܐ <i>aw... aw</i>	envoy	ܐܝܒܘܪܐ <i>izgaddā</i>
elder	ܩܫܝܫܐ <i>qaššiš</i>	Ephraem	ܦܪܝܡ <i>aprim</i>
elephant	ܦܝܠܐ <i>pilā</i>	epistle	ܐܕܝܩܐ <i>eggartā</i>
Eleutherapolis	ܡܠܘܨܐܝܬܐ <i>elewterāpolis</i>	equate (verb)	ܐܘܫܘܐ <i>Aph ašwi</i>
Elijah	ܐܠܝܝܬܐ <i>eliyā</i>	erase (verb)	ܝܘܩܐ <i>gar/neggor</i>
Elizabeth	ܐܠܝܫܒܐ <i>elišbaʿ</i>	errand	ܪܝܢܐ <i>su`rānā</i>
emanate (verb)	ܪܕܐ <i>rdā/nerdē</i>	escape	ܦܘܠܩܐ <i>pulāqā</i> : to escape <i>ܦܠܦܐ</i> <i>plat/neplāṭ</i>
embassy	ܐܝܒܘܪܐ <i>izgaddutā</i>	especially	<i>yattirā`it</i> (see "more than")
emerald	ܡܘܨܘܪܐ <i>smargdā</i>	espoused	ܡܚܝܐ <i>mkir</i>
emir	ܐܡܝܪܐ <i>amirā</i>	established (to be established) (verb)	Ethpa <i>etqayyam</i> to be established (see "rise up," "arise")
emptying	ܫܘܦܦܐ <i>supāqā</i>	estate	ܐܘܓܘܪܐ <i>agorsā</i>
encounter	ܐܘܪܐ <i>ur`ā</i> (abs <i>urā`</i>):	estranged (to be estranged) (verb)	Ethpali <i>etmakri</i> (see "disown")
encounter(verb)	ܐܪܐ <i>era`neroʿ</i>	eternal	<i>dal`ālam</i> (see "world")
encouragement	ܠܘܒܐܒܐ <i>lubābā</i>	Eustargis (pr n)	ܡܘܨܬܝܪܓܝܫ <i>ewštārgis</i>
		evangelize (verb)	ܦܐܫܒܒܐ <i>Pa sabbar</i> (see "think," "imagine")

ENGLISH-SYRIAC VOCABULARY

Eve ܐܘܪܘܗܐ <i>hawwā</i>	expert ܝܘܕܝܢܐ <i>yādo'ā</i>
even if ܐܦܝܢ <i>āp en</i>	exploit ܢܫܗܢܐ <i>nešhānā</i>
evening ܪܡܫܐ <i>ramšā</i>	exult (verb) ܕܳܢܐ <i>dās/nduṣ</i>
event (see "word")	eye ܐܝܢܐ <i>aynā</i> (f): eye (of a needle)
every (+ abs) ܕܠܐ <i>koll</i> : every moment	ܐܝܢܐ <i>hrōrā</i>
ܕܠܐ <i>koll' eddān</i>	face ܩܦܐ <i>appē</i> (pl only): ܩܦܳܘܢܐ <i>paršōpā</i>
everybody ܕܠܐ <i>kollnāš</i>	ܩܦܳܘܢܐ <i>paršōpā</i>
everything ܕܠܐ <i>ḥammā</i>	fair ܩܦܐ <i>pē/ܩܦܐ</i>
evident ܕܠܐ <i>idi'</i> : ܕܠܐ <i>'ā</i> 'it clearly.	faith ܗܝܡܢܘܬܐ <i>haymānutā</i>
evident	faithful ܫܪܪܝܐ <i>šarrir</i> : faithful to ܕܠܐ <i>tkil' al</i> : ܕܠܐ <i>'it</i> faithfully
evil ܒܝܫܐ <i>biš</i> : ܒܝܫܘܬܐ <i>bišutā</i>	fall ill (verb) ܡܝܬܐ <i>Ethpe etkrah</i>
evil spirit ܕܝܘܢܐ <i>daywā</i>	fall ܡܝܬܐ <i>mappultā</i> : to fall ܒܥܠܐ <i>npal/neppel</i> : Aph <i>appel</i> to make fall:
evildoer ܗܝܘܒܐ <i>hayyābā</i>	fallen (verb) ܪܡܳܝܐ <i>rmē/ramyā</i> : Aph <i>armi</i> to cast, lay down, lay before, offer
exact (verb) ܡܬܒܐ <i>tba'/metbā'</i>	false ܕܘܓܐ <i>daggāl</i>
exalt (verb) ܩܠܐ <i>Pa'alli</i> : Shaph <i>ša'li</i> to	falsehood ܫܘܩܪܐ <i>šuqrā</i>
exalt; exalted ܕܠܐ <i>ellāy</i>	fame ܩܒܐ <i>tebbā</i>
excellent ܝܘܬܪܐ <i>myattar</i>	far off ܡܒܳܘܕ <i>mab'ad</i>
excelling ܝܘܬܪܐ <i>myattar</i>	far ܪܫܐ <i>rahhiq</i>
except that ܐܠܐ <i>ellā en</i>	farm ܐܘܪܘܗܐ <i>agorsā</i>
exercise ܕܘܪܳܫܐ <i>durāšā</i> : exercise	fashion (verb) ܕܠܐ <i>ghal/negbol</i>
(verb) Ethpa <i>etdarraš</i> (see "dispute with")	fast ܫܘܡܐ <i>sawmā</i>
exertion ܡܳܕܘܢܐ <i>ma'bdānutā</i>	fasten (verb) ܩܒܳܘܬܐ <i>qba'/neqbo'</i> : Ethpe <i>etqba'</i> to be set up (cross, e.g.): ܐܫܳܪܐ <i>esar/nesor</i>
exhausted (to become exhausted) (verb)	fasting ܫܘܡܐ <i>sawmā</i>
ܐܘܫܐ <i>Aph awḥel</i>	father ܐܒܐ <i>abā</i> pl <i>abāhē/abāhātā</i>
existing ܩܝܘܳܝܐ <i>qayyām</i>	
expect (verb) ܫܟܐ <i>Pa sakkī</i> :	
expectation ܫܒܳܪܐ <i>sabrā</i>	
expedient ܩܩܳܩܐ <i>paqqāh</i>	
expense ܢܩܳܩܐ <i>nepqtā</i> & <i>npaqtā</i>	

ENGLISH-SYRIAC VOCABULARY

fatigued *lā* pl *leyn* (emph *ܠܝܢܐ layā* pl
ܠܝܢܐ layyā) (see “toil”)

favor *ܠܚܡܐ rahmā*: *ܠܚܒܘܬܐ*
laybutā

fear *ܠܚܘܒܐ dehlā*: *ܠܚܘܒܐܝ rīētā*: to
make fear *ܠܚܘܒܐ Aph aqneṭ*

fearful *ܠܚܘܒܐ dahhūl*

feast *ܠܚܘܒܐ šārūtā*: *ܠܚܘܒܐܝܢ*
meštūtā pl – *twātā*

feeble (to grow feeble) (verb) *ܠܚܘܒܐ*
Ethpa *etmahhal*

feel (verb) *ܠܚܘܒܐ Aph argeš*: *ܠܚܘܒܐ*
māš/nmuš

feeling *ܠܚܘܒܐ rgeštā*

few *dallil* (see “easy”)

fierce *ܠܚܘܒܐ qšē/qušyā*

fill (see “full”)

finally *ܠܚܘܒܐ hartā*. b-

find fault with (verb) *ܠܚܘܒܐ dal/ne' dol*

find out (verb) *ܠܚܘܒܐ baṣṣi* Pa

fine for negligence *ܠܚܘܒܐ besyānā*

finger *ܠܚܘܒܐ seb' ā*

finished (to be finished) (verb) Eshtaph
eštamlī (see “full”): *ܠܚܘܒܐ Ethpa*

eṭtalluq: *ܠܚܘܒܐ šlem/nešlam*: Pa
šallem to finish (trs), fulfill; Ethpa
eštallam to be finished, fulfilled

fire *ܠܚܘܒܐ murā* (f)

firm ground *ܠܚܘܒܐ šō' ā*

first (to do first) (verb) *ܠܚܘܒܐ*
qdam/neqdam : Pa *qaddem* to
precede, go before

first *ܠܚܘܒܐ qadmāy*: first of all *ܠܚܘܒܐܠܠܘܕܐ*
luqdam: first-born *ܠܚܘܒܐ bukar*:

firstly *ܠܚܘܒܐܠܠܘܕܐ qadmā'it*

fit *ܠܚܘܒܐ zādeq*

five *ܠܚܘܒܐ ḥammeš* (f), *ḥammšā* (m)

fix (verb) *ܠܚܘܒܐ qba' /neqbo'* : Ethpe
etqba' to be set up (cross. e.g.)

fix firmly (verb) *ܠܚܘܒܐ Pa šarrar*

flame up (verb) Ethpal *etmabraš* (see
“kindle”)

flaw *ܠܚܘܒܐ mumā*: *mawmē* see *ܠܚܘܒܐ*

flee (verb) *ܠܚܘܒܐ raq/ne' roq*

flock *ܠܚܘܒܐܠܠܘܕܐ mar' itā* pl – *yātā*

flood *ܠܚܘܒܐ rgeṭā*

fly (verb) *ܠܚܘܒܐ praḥ/neprah*

follow (verb) *ܠܚܘܒܐ hwā/nehwē*: *ܠܚܘܒܐ*
šlem/nešlam: *ܠܚܘܒܐ rdap/nerdop*:

ܠܚܘܒܐ npeq/neqqap: follower *ܠܚܘܒܐ*
šālmā

font *ܠܚܘܒܐ uznā*

food *ܠܚܘܒܐ meklā*: *ܠܚܘܒܐ laḥmā*

foolish *ܠܚܘܒܐ skal* and *skel/saklā*

foot *ܠܚܘܒܐ reglā* (f): *ܠܚܘܒܐ parstā*

footprint *ܠܚܘܒܐܠܠܘܕܐ eqbtā*

for *ܠܚܘܒܐ akman*: *ܠܚܘܒܐ ak*
man like one who, like him who, as
though; for (prep) *ܠܚܘܒܐ (a)* : for *ܠܚܘܒܐ*

meṭṭul : *meṭṭul d-* for, because: *ܠܚܘܒܐ*

variant spelling of *meṭṭul*: for *ܠܚܘܒܐ*

gēr (postpositive): *ܠܚܘܒܐ meṭṭlāt* –

ENGLISH-SYRIAC VOCABULARY

- form of *meṭṭul* when followed by enclitic pronouns II: ܐܢܟܐ *aynaw*;
aynā-(h)u which is?: ܕܢܐ *dēn*
 (postpositive)
- for all generations ܕܐܪܐܝܟܐ *dār: l-dār-dārin*
- for ever and ever ܕܐܪܐܝܟܐ *dār: l-dār-dārin*
- for that reason ܒܐܓܕܢܐ *bagdon*
- for the sake of ܠܗܠܦܐ *hlāp (+ pron enc II)*
- forbid (verb) ܟܠܐ *klā/neklē*
- force ܩܩܝܪܐ ܩܩܝܪܐ ܩܩܝܪܐ *qīrā: qīrā'it* by force
- ford ܡܐ ܒܐܪܬܐ *mā bartā*
- fore- ܡܩܕܡܘܬܐ *mqaddmut*
- fore ܩܕܡܝܐ *qadmāy*
- foreigner ܐܟܨܢܝܐ *aksnāyā*
- forever *l-'ālam, l-'ālam 'ālmīn* (see "world")
- forget (verb) ܢܫܐܢܝܐ *nšā/neššē*; Ethpa *etnašši* to forget
- forgetfulness ܡܬܢܫܝܐܢܘܬܐ *metnaššyānūtā*
- forgive (verb) ܫܒܩܐ *šbaq/nešboq*; Ethpe *eštbeq* to be forgiven (see "leave")
- forgotten (to be forgotten) (verb) Ethpe *eit'i* (see "wander." "astray")
- form (verb) ܒܗܠܐ *ghal/negbol*; ܩܩܝܪܐ *zqar/nezqor*
- form ܕܡܘܬܐ *dmūtā*
- former ܩܕܡܝܐ *qadmāy*
- fortune ܩܕܕܐ *gaddā*
- foundation ܫܬܝܫܬܐ *šatesā* pl *šatesē*
 (f); ܬܐܪܡܝܬܐ *tarmyātā* (f pl)
- fount ܡܐ ܒܢܐ *m' inā* (f)
- four ܐܪܒܐ *arba' (f), arb'ā (m)*
- fourth ܪܒܝܥܐ *rbi'āy*
- fox ܬܐܠܐ *ta' lā*
- freeze (verb) ܐܦܓܠܐ *Aph agled*
- Friday ܪܘܒܝܥܐ *rubtā*
- friend ܪܗܡܐ *rāhmā*; ܗܒܪܐ *ḥabrā*
- from here ܡܟܟܐ *mekkā*
- from ܡܢ *men; mān*
- fruit ܦܝܪܐ *pērā*
- fulfill Pa *šallem*; Ethpa *eštallam* fulfilled (see "finished." "follow")
- full (to be full) ܡܠܐ *mlā/nemlē*;
mlē/malyā full; Pa *malli* to fill (trs);
 Ethpe *eimli* to be filled; Ethpa *etmalli*
 to be filled, fulfilled
- fullness ܡܠܝܘܬܐ *malyūtā*
- function ܡܐ ܒܕܢܘܬܐ *mā'bdānūtā*
- futile ܫܪܝܩܐ *sriq*
- Gabriel ܒܪܝܐ *gabryēl*
- gain dominion over (verb) Ethpa *eštallaḡ*
b- (see "authority")
- Galilean ܒܠܝܐ *glilāyā*
- Galilee ܒܠܝܐ *glilā*
- gall ܡܪܪܐ *mrārā*; ܐܟܠܐ ~ to be galled
- Gamaliel (pr n) ܒܫܠܝܐ *gamaliel*
- garment ܠܒܘܫܐ *lbušā*; ܡܢܐ *mānā*
- gate ܬܐܪܐ *tar'ā* (abs *tra'*)
- gather (verb) Ethpa *etkamaš* to be gathered together ܩܢܫܐ *knaš/neknoš*
- gaze at (verb) ܗܝܐܪܐ *ḥāar/nḥur l-*
- Gedaliah (pr n) ܒܕܠܝܐ *gdalyā*

ENGLISH-SYRIAC VOCABULARY

Gehenna ܕܗܝܘܢܐ *gehannā*
 generation ܕܘܪܝܢܐ *šarbiā*
 gentle ܪܟܝܩܐ *rakkik*
 Georgian ܕܝܒܪܝܝܐ *iberāyā*
 Gerontius ܕܗܝܘܢܐ *gerantōs*
 gesture ܕܗܝܘܢܐ *remzā*: to make gestures
 ܕܗܝܘܢܐ *rmaʒ/nermoz*: with gesture, by
 signs ܕܗܝܘܢܐ *mermaz*
 get ready (verb) ܕܗܝܘܢܐ *Pa taqgen*
 get ܕܗܝܘܢܐ *Pa qabbel*
 gift ܕܗܝܘܢܐ *mawhabtā*: ܕܗܝܘܢܐ
 ܕܗܝܘܢܐ *dāšnā*
 give (verb) ܕܗܝܘܢܐ *yab* (perf only: impf
 nettel): ܕܗܝܘܢܐ *nettel* (impf only)
 give back (verb) (see “return”)
 give birth to (verb) ܕܗܝܘܢܐ *iled/nêlad*
 giver ܕܗܝܘܢܐ *yāhōbā*
 glad (to be glad) (verb) ܕܗܝܘܢܐ *hdi/nehdē*
 glad (to be glad) (verb) ܕܗܝܘܢܐ *Ethpe*
 etp̄sah
 gladness ܕܗܝܘܢܐ *hadutā* (abs *hadwā*):
 ܕܗܝܘܢܐ *rwāzā*
 glass ܕܗܝܘܢܐ *ḡōgītā*
 gloomy ܕܗܝܘܢܐ *ʿammūt*: ܕܗܝܘܢܐ *kmir*
 glory ܕܗܝܘܢܐ *iqārā*: ܕܗܝܘܢܐ *šubhā*
 (abs *šbuḥ*): glorification
 ܕܗܝܘܢܐ *tešboḥūtā*
 go away ܕܗܝܘܢܐ *praq/neproz*
 go back on (verb) ܕܗܝܘܢܐ *hpak/nehpok*: ~
 b-

go before (verb) ܕܗܝܘܢܐ *qdam/nehqdam* :
 Pa qaddem to precede, go before
 go down (verb) ܕܗܝܘܢܐ *nhet/nehḥat* : *Aph*
 ahḥet to send/bring down: (+*ʿT*) to go
 against
 go forth (verb) ܕܗܝܘܢܐ *npaq/nehpoz*
 go in (verb) ܕܗܝܘܢܐ *ʿal/nehʿol*
 go on (to say, e.g.) ܕܗܝܘܢܐ *Aph awsep*
 go out (light, lamp) (verb) ܕܗܝܘܢܐ
 dʿek/nehdʿak
 go up (verb) ܕܗܝܘܢܐ *sleq/nessaq*: have
 (someone) come/go up
 go, to go ܕܗܝܘܢܐ *ezal/nêzal*
 goat ܕܗܝܘܢܐ *gadyā* pl *gdayyā*
 God ܕܗܝܘܢܐ *alāhā*
 gold ܕܗܝܘܢܐ *dahbā*
 Golgotha ܕܗܝܘܢܐ *gāgultā*
 good (thing, deed) ܕܗܝܘܢܐ *tābtā*
 good news (to spread good news) (verb)
 Pa sabbar (see “think,” “imagine”)
 good ܕܗܝܘܢܐ *tāb*
 gospel ܕܗܝܘܢܐ *kārōzūtā*
 gout ܕܗܝܘܢܐ *peḡgārā*
 governor ܕܗܝܘܢܐ *hegmōna*
 governorship ܕܗܝܘܢܐ *hegmōnutā*
 grace ܕܗܝܘܢܐ *šukānā*
 grandee ܕܗܝܘܢܐ *rawrbānā*
 grasp (verb) ܕܗܝܘܢܐ *lbak/nehbok*
 gratitude *qubal-taybutā* (see “before”)
 grave ܕܗܝܘܢܐ *qabrā*
 great ܕܗܝܘܢܐ *rabb* pl *rawrbīn*:

ENGLISH-SYRIAC VOCABULARY

Greek γῶν <i>yawnāyā</i>	<i>akki</i> : Ettaph ܐܬܬܐܩܩ <i>ettakki</i> to be harmed
greetings ܫܠܡܐ <i>šlāmā</i>	<i>harp</i> ܩܝܬܐܪܐ <i>qitārā</i>
grievous (to be grievous) (verb) ܥܩܫܐ	<i>haste</i> ܫܘܪܗܒܐ <i>surhābā</i>
<i>Ethpa etqašši</i> ‘ <i>al</i>	<i>hasten</i> (verb) ܫܘܪܗܒܐ <i>sarheb/nsarheb</i>
grow strong (verb) ܩܩܩܐ <i>teqep/netqap</i>	<i>hastily</i> <i>msarhbā`it</i> (see “hasten.” “timorous”)
grow up (verb) ܪܒܐ <i>rbā (rbi)/nerbē</i>	<i>hate</i> (verb) ܫܢܐ <i>snā/nesnē</i>
guard ܢܩܝܬܐܪܐ <i>nāqīārā</i> : ܩܩܩܐ <i>maqtartā</i> : <i>ntar maqtartā</i> to keep watch; guard (verb) ܩܩܩܐ <i>ntar/neqtar</i>	<i>hateful</i> <i>snē/sanyā</i> (see “hate”)
: <i>Pa naqtar</i> to keep under watch; <i>Ethpe emtar</i> to be kept	<i>having</i> (see “seize”)
guardian ܡܕܒܪܐܢܐ <i>mdabbrānā</i>	<i>hawk</i> ܒܐܝܢܐ <i>bāz</i>
guilt ܗܘܒܐ <i>hawbā</i> : to find guilty <i>Pa hayyeb</i> (see “succumb.” “conquered”)	<i>he is</i> ܗܘܝܘ <i>huyū</i> (for <i>hu-hu</i>)
habit ܝܘܡܐ <i>yādā</i>	<i>he</i> ܗܘ <i>hu, haw</i> (m sing) that
hair ܫܘܪܐ <i>sa`rā</i> : strand of hair ܡܢܢܐ <i>mennā</i>	<i>head</i> ܪܝܫܐ <i>rēšā</i>
half ܩܠܘܬܐ <i>pelgā</i> : ܩܠܘܬܐ <i>pelgutā</i>	<i>heading</i> ܪܝܫܐ <i>rēšā</i>
hand ܝܕܐ <i>idā</i> (f. const <i>id-/yad-</i> , abs <i>yad</i>) pl <i>idē/idayyā</i>	<i>heal</i> (verb) <i>Pa dakki</i> to heal; <i>Ethpa etdakki</i> to be healed (see “pure”); ܐܘܨܐ <i>Pa assi/nassē</i> , <i>Ethpa etassi</i> to be healed;
hand over (verb) <i>Aph ašlem</i> (see “finished.” follow”)	<i>healer</i> ܐܘܨܐ <i>āsyā</i> ; healing ܐܘܨܘܬܐ <i>āsyutā</i> (pl)
handmill ܪܝܫܐ <i>rahyā</i>	<i>health</i> ܗܘܠܡܢܐ <i>hulmānā</i>
hang up ܬܠܐ <i>tlā/netlē</i> : <i>Ethpe ettli</i> to be hung	<i>hear</i> (verb) ܫܡܐ <i>šmā/nešmā</i> : <i>Aph ašmā</i> ’ to make hear; <i>Ethpe ešmā</i> ’ to be heard
Hannan ܗܢܢܐܢ <i>hannān</i> (pr n)	<i>heart</i> ܠܒܐ <i>lebbā</i>
happen (verb) ܓܕܐܫ <i>gdaš/negdaš</i> (see “cross.” “transgress”)	<i>heat</i> ܗܘܡܡܐ <i>hummā</i>
happy ܦܫܝܗ <i>psih</i>	<i>heaven</i> ܫܡܝܝܐ <i>šmayyā</i> (pl)
hard ܬܠܐ <i>tel/atlā</i> : ܫܩܩܐ <i>seq/asqā</i>	<i>heavenly body</i> ܟܘܟܒܐ <i>kawkbā</i>
harm ܫܘܪܗܒܐ <i>surhānā</i> : to do harm to ܫܘܪܗܒܐ <i>srah/nesroh</i> b-; ܒܐ <i>Aph</i>	<i>heavy sleep</i> ܬܘܠܐ <i>tulā`ā</i>
	<i>heavy</i> ܝܩܩܝܪܐ <i>yaqqir</i>
	<i>heed, pay heed to</i> <i>hāar/nhur b-</i> (see “look.” “gaze at”)
	<i>heel</i> ܐܩܒܐ <i>eqbā</i> (f)

ENGLISH-SYRIAC VOCABULARY

height ܪܘܡܐ *rawmā*; ܪܘܡܐܢ
mrawmā

Heliopolis ܘܠܘܢܘܠܝܘܠܝܐ *ēliopolis*

hell ܕܗܗܢܐ *geh hannā*

help ܘܕܪܢܐ *'udrānā*; to help
ܕܐܪܢܐ *'dar/ne' dar*

hen ܬܪܢܐܓܘܠܬܐ *tarnāgultā*

hence ܡܝܟܟܐ *mekkā*

henceforth ܡܝܟܟܐܠ *mekkēl*

here ܗܝܚܐ *hārkhā*; ܡܢ *man*

Herod ܗܝܪܘܕܝܘܨ *hērōdes*

hesitate ܐܫܬܘܦܗ *eštawḥar* (see "delay")

hidden from (to be hidden from) ܡܝܟܝܘܢ
ܐܬܗܦܐ *ethpappi 'al*

hidden things ܡܝܫܝܘܬܐ *maššyātā*

hide (verb) ܦܘܟܝܐ *Pa jašši*; Aph *qāši*
to store in a secret place; Ethpa *eṯašši*
to hide oneself; Pa *kassi* ܡܝܟܝܘܢ
ksā/nekse

high priest ܪܝܫ-ܗܝܚܢܐ *rēš-kāhnē* (see "head")

high ܪܝܡ *rām* (for verbs see ܡܪܝܥ)

hind ܗܝܪܝܐ *hrāy*

hinder ܐܝܟܟܐ *Pa 'akkar*

hire (to hire) (verb) ܐܓܪ/ܢܝܓܘܪ *egar/negor*

hold (verb) ܠܒܟ/ܢܝܠܒܟ *lbak/nelbok*

hold out (verb) ܐܘܫܝܬ *Aph awšet*

hole in the ground ܗܘܠܐܢܐ *hulānā*

hole ܢܝܩܐ *neq'ā*

holy (to make holy) (verb) ܩܕܕܫܐ *Pa*
quddeš; Ethpa *eṯquddaš* to be made
holy, sacred

Holy Spirit ܩܘܕܫܐ *qudšā*, as in *ruhā d-*
qudšā

holy ܩܕܫܐ *quddiš*

honor (verb) ܩܘܩܪ *Pa yaqqar*

honor ܩܝܩܪܐ *iqārā*; ܡܝܩܪܐ *myattrā*

honored ܩܘܩܩܪ *yaqqir*

hoof ܦܪܫܐ *parstā*

hope ܣܒܪܐ *sabrā*

horn ܩܝܪܐ *qarnā* pl - *ātā*

horoscope ܡܠܘܘܬܐ *malwāšā*

horse ܪܝܩܫܐ *rakšā* pl *rakšā*; ܣܘܣܝܐ
susāyā

host ܗܝܠܘܬܐ *haylūtā* pl - *lawwātā*

hot ܫܗܝܝܢ *šahhin*

hour ܫܐܝܬܐ *šā' tā* pl *šā' ē* (abs *šā' ā* pl
šā' in)

house ܒܝܬܐ *baytā* pl *bāntē* (const sing
bēt-)

household (adj) ܒܝܬܝܐ *baytāyā*

how many ܡܝܟܡܐ *kmā* (+ abs pl)

how much ܡܝܟܡܐ *kmā* (+ abs pl)

how ܡܝܟܡܐ *kmā* (+ abs pl); ܐܝܟܢܐ
aykannā; *aykannā d-* those who;
ܐܝܟܢܐ *aykan*

however ܓܝܪ *gēr* (postpositive); ܡܝܚܒܐ
bram; ܕܝܢ *dēn* (postpositive)

howl ܐܝܠܐ *Aph ayel*

Hülägü ܗܘܠܐܟܘ *hulāku* Ilkhan, r.
1256-65

human ܒܪܝܬܐ *bar-nāšā*

ENGLISH-SYRIAC VOCABULARY

humble ܡܟܟܝܩ *makkik*: to humble
 ܡܟܟܝܩ Pa *makkek*: Ethpa *etmakkak* to
 be humbled
 Humiah (pr n) ܗܘܢܝܐ *hunyā*
 humiliate (verb) ܡܟܟܝܩ Pa *makkek*:
 Ethpa *etmakkak* to be humbled
 humility ܢܫܘܬܐ *nāšūtā*
 hunger (verb) *kpen/kapnā* hungry ܡܟܦܢ
kpen/nekpan
 hungry (see “hunger”)
 hurt (to hurt) (verb) ܡܫܪܗܢ *srah/nesroh* b-
 husband ܒܐܠܐܘܢܐ *ba’lā*: ܓܒܪܐ *gabrā*
 hymn ܬܫܒܘܚܐ *tešboḥā*
 hypocritical (to be hypocritical) ܡܫܒܥ
nsab b-appē
 I ܐܢܐ *enā*
 Iberian ܐܝܒܪܝܐ *iberāyā*
 Ibn al-‘Al-qami ܒܢ ܐܠܩܡܝ *bar’alqami*
 d. 1258, vizier to Musta’sim
 Ibr Kurar (pr n) ܒܪ ܟܘܪܐ *bar kurār*
 id est ܟܘܪܐ *kemat*
 idle ܒܩܬܐ *baqtā*: ܒܩܬܐ *ḥīl*: *baqtīl* in
 vain, of no effect
 idol ܩܬܪܐ *ptakrā*
 if (contrafactual) ܐܠܠܐ *ellu*
 if (possible condition) ܐܢܐ *en*
 ill (to do ill to): treat ill ܡܠܐ *Aph a’wel*
 b-
 ill ܗܘܒܐ *ḥawbā*: ܡܪܝܐ *krih*
 illuminated ܢܗܝܪ *nahhir*

image ܫܠܡܐ *šalmā* (abs *šlem*):
 ܕܡܘܬܐ *dmutā*
 imagination ܦܢܬܐܣܝܐ *panṭāsiā*
 φαντασία
 imagine (verb) ܐܬܗܒܘܩ *Ethpa ethaggag*:
 ܫܒܪܐ *sbar/nesbar*
 immediately ܡܝܚܕܐ *mehdā*: *bāh b-šā’ tā*.
bar šā’ teh (see “hour”): ܒܒܐ *gal*,
ba-
 impious ܪܫܝܐ *raššī’*
 impost ܐܒܐܬܐ *iba’tā*
 imprinted (to be imprinted) (verb) Ethpe
eṭṭba’ (see “seal,” “sink”)
 imprison (verb) ܗܒܫܐ *ḥbaš/nehboš*
 imprisonment ܗܒܫܘܬܐ *ḥbušyā*
 in (place) ܒܗܐ *b(a)-*
 in front of (+ pron encl I) ܩܒܠܐ *qubal*,
l-qubal: ܩܕܡܐ *qdām* (+ pron encl II)
 in mourning ܐܒܝܠܐ *abil*
 in proportion to ܠܦܘܬ *lput*
 in short ܦܩܨܐ *pāsiqātā*, b-
 in the presence of (+ pron encl I) ܐܠܐ
lwāt
 inasmuch as ‘*al d-* (see “over”): *kmā d-*
 ܡܡܐ *kmā* (+ abs pl)
 incense ܒܫܡܐ *besmā*
 incline (verb) Ethpe *eṣṭli* (see “pray”)
 increase (to increase) (verb) Ettaph
ettawsap (see “add”): ܝܬܐܘ *Pa yattar*
 indeed ܓܝܪܐ *gēr* (postpositive)
 inflict pain (verb) ܫܡܢܐ *Pa šanneq*

ENGLISH-SYRIAC VOCABULARY

- inform (verb) Aph *awda'* to inform (see "know")
- inherit ܐܝܪ *iret/nêrat*: Aph *awret* to bequeathe to
- inheritance ܚܘܪܬܐ *yārtutā*
- injury ܟܘܒܐ *surhānā*
- inner room ܟܘܢܐ *tawwānā*
- inside ܘܗܘܐ *gaww* (also *gaww men, b-gaww, l-gaww*)
- insignificant ܩܠܝܠܐ *qallil*: ܐܘܪܝܢܐ *z'ōr*
- insolent ܡܪܪܐܗ *marrāh*
- instead of ܠܗܠܦ *hlāp* (+ pron ene II)
- instruct (verb) Pa *darreš* to instruct (see "dispute with")
- instructed (to be instructed) (verb) ܐܝܡܗܪ *Ethpa etmahhar*
- intelligence ܟܘܠܘܫܐ *sukālā*
- intense ܩܘܩܝܦܐ *taqqip*
- intermediary ܟܘܪܫܘܬܐ *meš'āyutā*
- invite (verb) ܩܪܐ *Pa zammen*: ܩܪܐ *qrā/neqrē*: (see "call")
- Ionian ܝܘܢܐ *yawnāyā*
- iron ܦܪܙܠܐ *parzā*
- it is necessary for ܘܐܠܐ *wālē l-*
- Italy ܐܝܬܐܠܝܐ *itālyā*
- Jacob ܝܥܩܘܒ *ya'qob*
- jail ܒܝܬ-ܠܒܘܫܝܐ (see "imprisonment")
- jasper ܐܝܫܦܘܪ *iyāspōn*
- Jerusalem ܐܪܘܫܠܝܡ *orēšlem*
- Jesus ܝܫܘܥ *išō'*
- Jew ܝܘܕܝܐ (-yhudāyā)
- job ܚܘܒܐ *bādā*
- John ܝܘܗܢܢ *yōhannān*
- join (verb) ܩܘܩܩܩ *npeq/neqqap*
- Jordan ܝܘܪܕܢܐ *yordnān*
- Joseph ܝܘܫܦ *yōsep*
- journey ܡܪܕܝܬܐ *marditā*: to journey ܩܘܩܩܩ *hzaq/nehzoq*
- Judaea ܝܘܕܝܐ *ihud (-yhud)*
- Judah ܝܘܕܝܐ *ihudā/yudā*
- Judas ܝܘܕܝܐ *ihudā/yudā*
- judge (verb) ܕܡܢ *dān/ndun*
- judgment seat ܒܝܬ *bēm*
- jurisdiction ܟܘܠܘܫܐ *uḥdānā*
- just as *kmā d-* ܟܡܐ *kmā* (+ abs pl)
- just ܟܡܐ *kēnā*: justly *kēnā 'it*
- justice ܟܡܘܬܐ *kēmutā*
- keep (a promise) (verb) Aph *aššar* (see "fix firmly")
- keep (flocks) (verb) ܟܘܪܝ *r'ā/ner' ē*
- keep (verb) ܢܩܪ *nṭar/neṭtar*: Pa *nattar* to keep under watch; Ethpe *enṭar* to be kept
- keep possession of (verb) ܩܘܕܕܐ *Pa qaddi*
- kick ܪܦܣܐ *repsā*
- kill (verb) ܩܬܠ *qṭal/neqtol*: Pa *qattel* to slaughter; Ethpe *etqel* to be killed
- kind ܟܘܢܝܐ *znā* pl *znayyā* (abs *zan* pl *znin*): *ba-znā* in a (like) manner
- kindle (verb) ܢܒܪܫܐ *nabreš/nnabreš*
- kindness ܟܘܒܘܬܐ *jaybutā*
- king ܡܠܟܐ *malkā* (abs *mlek*)

ENGLISH-SYRIAC VOCABULARY

kingdom ܡܠܟܘܬܐ <i>malkuṭā</i> : pl - <i>kwātā</i>	lay before (verb) Aph <i>armi</i> (see “cast down.” “fallen.” “prostrate”)
kiss (verb) ܢܫܩܢܐ <i>nšaq/neššoq</i>	lay down (verb) Aph <i>armi</i> (see “cast down.” “fallen.” “prostrate”)
kneel (verb) ܒܪܝܟܢܐ <i>brek/nebrak</i>	lay waste (verb) ܗܪܒܢܐ <i>ḥrab/neḥrob</i>
knock (verb) ܢܩܫܢܐ <i>nqaš/neqqoš</i>	lead (verb) ܕܒܪܢܐ <i>dbar/nedbar</i>
know (verb) ܝܕܥܐ <i>ida’/nedda’</i> : Aph <i>awda’</i> to make known; Ethpe <i>etida’</i> to be known	lead back (verb) Aph <i>apni</i> (see “return.” “come back”)
knowledge ܟܘܠܘܬܐ <i>ida’iā</i>	leader ܩܘܕܘܫܐ <i>pāqodā</i> : ܡܕܒܪܢܐ <i>mdabbrānā</i>
known ܝܕܝܐ <i>idi’</i>	lean (verb) ܫܘܢܐ <i>Ethpa etḥanni</i>
Kurd ܟܘܪܕܐܝܢܐ <i>kurdāyā</i>	leap (verb) ܫܘܪܐ <i>šwar/nešwar</i>
labor (verb) ܡܠܥܐ <i>mal/ne’mal</i>	learn (verb) ܝܠܦܐ <i>ilep/nêlap</i> (impt <i>ilap</i>)
labor ܥܡܠܐ <i>almā</i> : ܠܘܬܐ <i>leutā</i> : ܒܕܘܬܐ <i>bādā</i>	learning ܝܘܠܦܢܐ <i>yulpānā</i>
laborer ܦܠܐ <i>pā’lā</i>	leave (cause to leave) (verb) Aph <i>appez</i> (see “go forth”): ܫܒܩܢܐ <i>šbaq/nešboq</i> : Ethpe <i>eštbeq</i> to be abandoned, forsaken; to be forgiven
lacking ܗܝܫܐ <i>ḥassir</i>	leaven ܗܡܝܪܐ <i>ḥmirā</i>
lad ܠܝܡܐ <i>laymā</i>	left (hand) ܫܡܡܠܐ <i>semmālā</i> :
lamb ܝܠܓܐ <i>elgā</i> : ܥܡܪܐ <i>emrā</i>	leg ܪܓܠܐ <i>reglā</i> (f)
lame (to be lame) (verb) ܗܓܪܐ <i>ḡar/neḡgar</i>	lend (verb) Aph <i>ašel</i> (see “ask.” “demand”)
lame ܗܓܝܪܐ <i>ḡir</i> : ܗܓܝܫܐ <i>ḡis</i>	lengthy (to be lengthy), go on for a long time (verb) ܝܓܐ <i>Aph agar</i>
lamp ܠܦܕܐ <i>lampêdā</i> : ܠܦܕܐ <i>lampêdā</i>	leprous ܓܪܒܐ <i>greb/garbā</i>
land ܐܪܥܐ <i>ar’ā</i> (abs <i>ara’</i>) pl <i>ar’ē/ar’awwātā</i>	lest ܠܡܐ <i>l-mā</i>
language ܠܫܢܐ <i>leššānā</i>	letter ܐܓܘܪܐ <i>eggariā</i>
lap ܗܢܢܐ <i>ḥannā</i>	life (collective) (see “animal): ܢܦܫܐ <i>napšā</i> (f, abs <i>npeš</i>) pl - <i>ātā</i> : ܗܝܘܝܐ <i>ḥayyē</i> (pl)
large amount ܣܘܓܐ <i>sogā</i>	lift up (verb) Aph <i>asseq</i> (see “go up”): ܐܪܝܡܐ <i>Aph arim</i> : Ettaph <i>ettrim</i> to be lifted up: ܐܠܐ <i>ilā/netlē</i>
last ܗܪܝܐ <i>ḥrāy</i>	
law ܢܡܘܫܐ <i>nāmōsā</i>	
lawless ܕܠܢܡܘܫܐ (see “law”)	

ENGLISH-SYRIAC VOCABULARY

- light (to be light) (verb) ܝܘܐ *nhar/nenhar*: Aph *anhar* to shine, make light
- light (to light) (verb) Aph *adleq* (see "lit")
- light ܢܗܪܐ *nuhra*: ܢܗܝܪ *nahhir*
- lightning ܒܪܩܐ *barqā*
- like (prep) ܕܥܘܪܐ *akwāt*
- like (to be like) (verb) ܕܡܝܢ *dmā/nedmē l-*: Ethpa *etdammi l-* to resemble
- like (to make like) (verb) ܡܒܒܐ *Pa sabbah*
- like ܐܟܐ *ak*: *ak d-* as
- likeness ܫܠܡܐ *šalmā* (abs *šlem*): ܛܦܫܐ *tupsā*
- likewise ܐܟܘܪܐ *aknā*: ܐܚܘܪܐ *akhad*: ܕܥܘܪܐ *hākwāt*
- limb ܚܕܐܡܐ *haddāmā*
- limit (without limit) *dlālušbān* (see "reckoning")
- line ܥܩܩܪܐ *'eqqārā*
- lion ܐܪܝܐ *aryā* pl -*yawwātā*
- liquor ܫܟܪܐ *šakrā*
- lit (to be lit) (verb) ܕܠܐ *dleq/medlaq*
- little bit ܩܠܝܠ *qallil*
- little ܩܠܝܠ *qallil*: ܩܠܝܠܐ *'ōr*
- liturgy ܬܩܘܒܐ *taksā, teksā*
- liturgy, to perform a liturgy (see oblations)
- live (verb) ܥܠܐ *hyā/nehḥē* and *nēhē*: Aph *aḥhi* to give life: ܡܪܢܐ *'mar/ne' mar*
- living things (see "animal)
- living ܥܝܘܒ *hayy*
- lo ܠܐ *hā*
- load ܡܘܒܠܐ *mawblā* (abs/const *mawbal*, f)
- loaf (of bread) ܩܪܝܫܐ *grīšā*
- lodging ܐܘܘܘܢܐ *awwānā*
- long (time) ܢܒܝܐ *nagger*
- look (verb) ܝܘܪܐ *hāar/nḥur l-*
- look for (verb) ܒܥܐ *b'ā/neh'ē*
- look out (of a window, e.g.) (verb) ܥܕܐ *Aph adiq*
- loosen (verb) ܫܪܐ *šrā/nehšrē*
- Lord God Sabaoth *māryā hayltānā* (see "strong," "mighty")
- lord of all ܡܪܝܐܩܠ *mārē-kol*
- lord ܡܪܐ *mārā* (const *mārē*) pl *mārayyā/mārawwātā*
- Lord, the ܡܪܝܐ *māryā*
- loss ܚܘܨܐ *ḥusrānā*
- lost ܐܒܝܕ *abid*
- loud ܪܡ *rām* (for verbs see ܪܡܝ)
- love (verb) Aph *aḥheb* (see "burn"): ܚܝܡܐ *rhem/nerḥam*
- love ܪܗܡܐ *reḥmā*
- lower (verb) ܐܪܟܐ *Aph arken*: Ethpe *etrlen* to bow down: ܐܪܟܐ *Aph arken*: Ethpe *etrlen* to bow down
- low-lying ܡܢܐܟܟܐ *mnakkak*
- luck ܩܕܕܐ *gaddā*
- Ma'nu (pr n) ܡܐܢܘ *ma' nu*

ENGLISH-SYRIAC VOCABULARY

Macedonia ܡܩܕܘܢܝܝܗ <i>māqedōniyā</i> :	marvel ܬܕܡܪܬܐ <i>tedmurtā</i> pl
<i>māqedōnāyā</i> Macedonian	<i>tedmrātā</i>
made ready ܡܕܝܪܐ <i>gmir</i>	marvelous ܬܡܪܐ <i>thir</i>
Magdalene ܡܓܕܠܝܗ <i>magdlāy</i>	Mary ܡܪܝܡ <i>maryam</i>
maiden ܠܝܡܬܐ <i>laymtā</i>	Maryab (pr n) ܡܪܝܒܐ <i>māryab</i>
maidservant ܐܡܬܐ <i>amtā</i> pl <i>amhātā</i>	master builder ܐܪܕܬܐ <i>ardeklā</i>
maimed ܦܨܝܓ <i>pšig</i>	master ܪܒܐ <i>rabbā</i> ; ܒܐܠܐ <i>ba'lā</i> ;
make (verb) ܒܢܐ <i>bad/ne'bed</i>	ܡܪܐ <i>mārā</i> (const <i>mārē</i>) pl
make king (verb) Aph <i>amlek</i> (see	<i>mārayyā/mārawayātā</i>
“advise”)	matter ܫܒܘܬܐ <i>šarbā</i>
make whole (verb) ܥܠܡ Aph <i>aḥlem</i>	matter, affair ܫܒܘܬܐ <i>šbutā</i> pl <i>šebwātā</i>
maker ܐܒܘܕܐ <i>ābōdā</i>	Matthew ܡܬܬܝ <i>mattay</i>
Makkika (pr n) ܡܟܟܝܟܐ <i>makkikā</i>	Maximian ܡܟܫܡܝܢܐ <i>maksemyānos</i>
malice ܒܝܫܘܬܐ <i>bišutā</i>	May ܝܐܪ <i>ēyār</i>
man ܒܪܐ <i>bar-nāšā</i> ; ܓܒܪܐ <i>gabrā</i>	mean ܫܝܬ <i>šīt</i>
manage (verb) Pa <i>dabbar</i> (see “lead”)	measure (verb) Pa <i>maššah</i> (pass part
management ܦܘܪܫܐ <i>pursānā</i>	<i>mmaššah</i> measured, moderate) (see
manger ܐܘܪܝܐ <i>oryā</i>	“anoint”)
manner; ܐܘܝ <i>znā</i> pl <i>znayyā</i> (abs <i>zan</i> pl	measure of weight ܡܢܝܐ <i>manyā</i>
<i>znin</i>); <i>ba-znā</i> in a (like) manner	measurement ܡܫܘܗܬܐ <i>mšuhātā</i> pl
many ܣܘܓܐ; ܣܘܓܝ <i>sogā</i> ; ܣܘܓܝ <i>saggi</i>	<i>mušhātā</i>
marble ܫܝܫܐ <i>šišā</i>	medicinal herb ܐܩܩܪܐ <i>eqqārā</i>
March ܐܕܪܐ <i>ādār</i>	medicine <i>sammā</i> pl <i>sammānē</i> (see “blind”)
Marcianus ܡܪܩܝܢܐ <i>marqiānos</i>	meditate (verb) Ethpa <i>ethaššab</i> (see
Mark ܡܪܩܘܫܐ <i>marqos</i>	“count.” “reckon”): ܐܬܦ <i>Ethpa</i>
market ܫܘܩܐ <i>šuqā</i>	<i>ethaggi</i> ; ܡܐܢܝܐ <i>mā/nemē</i>
marriage ܫܠܠܐ <i>hlōlā</i>	meet (verb) ܥܪܐ <i>era'nero'</i> ; ܙܕܝܩܐ <i>zādeq</i>
martyr ܣܗܕܐ <i>sāhdā</i>	meeting house ܒܝܬܐ <i>bēt-sawbā</i>
martyrdom ܣܗܕܘܬܐ <i>sāhdutā</i>	meeting place ܥܘܪܐ <i>sawbā</i>
	meeting ܐܘܪܐ <i>ur'ā</i> (abs <i>urā'</i>)
	melt (verb) ܦܫܐ <i>pšar/nepšar</i>

ENGLISH-SYRIAC VOCABULARY

multitude ܟܢܫܐ *kenšā*
murder ܩܬܠܐ *qetlā*
murderer ܩܬܠܐ *qātōlā*
murmur (verb) ܩܪܝܢܐ *ṛan/nertan*
Muslim (to become Muslim) (verb) ܝܚܘܢ
Aph aphgar
Muslim ܡܫܠܡܢܐ *mašlmānā*
Mustaʿšim, last Abbasid caliph, r. 1242-
58 ܡܫܬܥܫܝܡܐ *mustaʿšem*
mute *ḥreš/ḥaršā* (see “silent”): ܫܬܝܩ
šattiq
mutter (verb) ܩܪܝܢܐ *ṛan/nertan*
myriad ܪܒܘܒܐ *rebbō* (abs)
Najm al-Din (pr n) ܢܝܫܝܡ ܐܠ ܕܝܢ
najm aldin
naked ܐܪܬܝܠ *arʿel(lāy)*
name (verb) ܩܪܐ *qrā/neqrē*: (see
“call”)
name ܫܡܐ *šmā* (abs *šem*) pl *šmāhē*: to
be named ܥܫܬܡܡܐ *Ethpa eštammah*
narrate (verb) ܡܩܪܐ *mā/hetnē*
natal star ܡܠܘܟܐ *malwāšā*
nation ܐܘܡܡܐ *ummtā*
nature ܩܝܢܐ *kyānā*: pertaining to
nature ܩܝܢܐ *kyānāy*
Nazarene ܢܫܪܝܐ *nāsrāyā*
Nazareth ܢܫܪܐ *nāsrat*
near *ʿal-yad* (see “over”): ܩܪܝܒ *qarrib*:
ܐܠܝܢ *ʿalyad*
nearly ܩܪܝܒܘܬܐ *qarributā d-*

Nebo ܢܒܐ *nebō*
necessary (to be necessary) (verb) Ethpe
etbʿi (see “seek.” “look for”)
necessary ܡܬܒܥܐ *metbʿē/metbaʿyā*
necessity ܩܪܝܢܐ *sniquṭā*: ܩܝܢܐ *sunqānā*
neck ܩܝܪܥ *sawrā*
need (in need of) ܩܝܢܐ *sniq ʿal*: ܥܫܡ
Ethpe *estmeq ʿal*
need (verb) ܩܪܝܢܐ *sniquṭā*
need ܩܝܢܐ *sunqānā*
needed (verb) Ethpe *etbʿi* (see “seek.”
“look for”)
needle ܡܫܬܥܫܝܡܐ *mhaṭṭā*
neglect (verb) ܥܫܡܝܢ *Aph almi men*
negligence ܥܫܝܢܐ *besyānā*
negligible (to be negligible) (verb) Ethpe
ettʿi (see “wander.” “astray”)
negligible ܡܬܦܩܐ *metfʿē*
neighbor ܫܒܒܐ *šbābā*
neighborhood ܫܒܒܘܬܐ *šbābutā*
nerve ܩܝܢܐ *gyādā*
new ܗܕܐ *ḥdat/ḥdatā* (emph *ḥdatā –*
ē/ḥdattā ḥdattātā)
next to ܫܥܕ *šēd* (+ pron encl II: also
spelled ܫܥܕ): ܫܥܕ *šēd* (with pron
encl II usually spelled ܫܥܕ)

next ܒܐܬܪܝܢ *bātarken*
night ܠܝܠܐ *lēlyā* pl *laylē/laylawwātā*
nine ܬܫܐ (f) / ܬܫܐ (m)

ENGLISH-SYRIAC VOCABULARY

- noble ܪܥܝ *rêšānā*: ܡܫܝܚܐ
myaqqrā: ܝܩܩܪܐ *yaqqir*
- nobleman ܪܥܝܐ *hērā*
- nonetheless ܡܝܚܝܒܐ *bram*
- north, the north ܕܘܒܝܢܐ *garbyā*:
(gabbā) garbyāyā north side
- not (is not) ܠܐ *law = lā-(h)u*; also as
 negative prefix as in *law saggi* not
 much; not very
- not much *law saggi* (see “not”)
 not very *law saggi* (see “not”)
- notable ܡܝܩܩܪܐ *myaqqrā*
- nourish (verb) ܬܪܫܐ *tarsi/ntarsē*
- nourishing ܡܬܪܫܝܢܐ *mtarsyān*
- nourishment ܫܘܒܬܐ *saybartā*
- November ܬܫܪܝܢܐ / ܬܫܪܝܢܐ *tešrī(n)*
hrāy
- now ܕܐܝܢܐ *kay* (particle of emphasis):
 ܗܐܫܐ *hāšā*
- Noyan (Mongolian princely title) ܢܘܝܢܐ
noyān
- number ܡܢܝܢܐ *menyānā*
- nutritious ܡܬܪܫܝܢܐ *mtarsyān*
- O (vocative) ܐܘ *aw*
- oath ܡܘܡܝܢܐ *mawmūtā*
- oblation ܩܘܪܒܐܢܐ *qurbānā*
- oblations, to make oblations, to perform
 the liturgy ܩܘܪܒܐܢܐ *Pa qarreb*
- October *tešrīn qdēm* (see “November”)
 odious *snē/sanyā* (see “hate”)
- of (prep) ܕܐܘܪܐ *da(a)-*
- offend (verb) ܐܟܫܐ *Aph akšel*
- offense ܡܫܝܠܐ *makšulā*
- offer (verb) *Aph armī* (see “cast down,”
 “fallen,” “prostrate”): ܐܘܫܐ *Aph*
awšeṭ
- oil ܡܫܗܐ *mešhā*
- old (to grow old) (verb) ܫܒܐ *seb/mesab*
- old man ܫܒܐ *sābā*
- old ܥܘܠܐܢܐ *attiq*; ܩܫܝܫܐ *qaššīš*:
 ܩܕܕܝܡܐ *qaddim* : *men qdim* of old,
 long ago, from eternity
- on account of ܡܬܘܠܐ *mettul* : *mettul d-* for,
 because: ܡܬܘܠܐ *mettul* variant spelling of
mettul; ܡܬܘܠܐ *mettlāt* – form of
mettul when followed by enclitic
 pronouns II: ܡܬܘܠܐ *hlāp* (+ pron enc II)
- on the one hand... on the other hand ܡܘܘܠܐ
man usually followed by *dēn*
- on ܒܐܘܪܐ *ba(a)-*
- on ܐܠܐ *al* (with pron encl II, 'l-)
- one another ܗܕܐܕܐ *hdādā*: *had 'am had*
 with one another
- one ܗܕܐ *had/hdā* : *had 'am had* with one
 another
- only ܐܝܗܕܝܐ *ihidāy*
- open (verb) ܩܬܐܗ *ptah/heptah*: *Pa patah*
 to cause to be opened; Ethpe *etptah* to
 be open, opened
- opening ܩܘܘܘܬܐ *kawwāt* pl *kawwē* (abs
kawwā pl *kawwin*) (f)
- openly ܕܘܒܝܢܐ *gelyā*, *b-*
- opinion ܬܪܫܐ *tar' itā*
- or ܐܘ *aw*

ENGLISH-SYRIAC VOCABULARY

persecute ܕܘܕܢܐ *rdap/nerdop* (+ *bātar*)
 persecution of ܕܘܕܢܐܐ *rdupyā* "al
 persevere in (verb) ܐܬܗܦܝܬܗܘܬܐ *Ethpe etemen*
b-
 Persia ܩܘܦܘܣܐ *pāres*
 Persian ܐܘܟܘܢܐܘܬܐ *ajāmāyā*; ܩܘܦܘܣܐ
pārsāyā
 person ܒܘܪܐܢܐ *bar-nāšā*; ܩܘܢܘܡܐ
qnomā
 persona ܩܘܢܘܡܐ *parṣōpā*
 personally *qnomā* 'it (see "person")
 persuade (verb) ܩܘܦܐ *Aph apis* (with
 nonspirantized *p*, derives from
 πεισάω); *mpis leh* he was persuaded;
 Ettaph *etpīs*, usually *etpīs* to be
 persuaded, instructed
 pertaining to the soul ܢܦܫܐܢܐܝܐ *napšānāy*
 Peter (m) ܩܦܘܣܐ *kēpā*
 petition (verb) ܒܐܘܬܐ *bā'utā*
 Pharisee ܩܘܦܘܣܐ *prišā*
 phial ܩܘܢܐܠܐ *pyālā* pl *pyālās*
 Philip (pr n) ܩܘܦܘܣܐ *pilippaws*
 philosopher ܩܘܢܘܡܐ *pilosopā*
 Phoenicia ܩܘܢܘܡܐ *puniqē*
 pigment *sammā* pl *sammānē* (see "blind")
 piled up (to be piled up) (verb) ܩܘܢܐ
Ethpe etkšī
 pine ܐܘܪܐܝܐ *arzā*
 pit ܩܘܢܐܠܐ *gumāšā*
 pity (to have pity) (verb) ܩܘܢܐ
hās/nḥus; ܩܘܢܐܠܐ *hawsānā*;
 pitiness – *dlā-hawsān*
 placate (verb) ܩܘܢܐܠܐ *Pa rā* "i (see "tend,"
 "keep," "rule")

place (verb) *Aph aqīm* (see "rise up,"
 "arise"); ܩܘܢܐܠܐ *sām/nsim*; Ettaph
ettsim to be put, be located
 place ܐܘܪܐܝܐ *atrā* pl –*rē/-*
rawwātā; ܩܘܢܐܠܐ *dukkṭā*
 plan (verb) *Ethpa etḥaššāb* (see "count,"
 "reckon")
 plan ܩܘܢܐܠܐ *pursā*
 plant (verb) ܩܘܢܐܠܐ *nṣab/nešsob*; *Ethpe*
etnṣeb to be planted
 plant firmly (verb) ܩܘܢܐܠܐ *Pa sattet*
 plaster (verb) ܩܘܢܐܠܐ *Pa kalleš*
 plate (verb) ܩܘܢܐܠܐ *qram/neqrom*
 pleasant ܩܘܢܐܠܐ *rgīg*; ܩܘܢܐܠܐ *hassim*
 pledge ܩܘܢܐܠܐ *wa'dā*
 plot (verb) *Ethpa etḥaššāb* (see "count,"
 "reckon"); *Ethpa eiparras* (see
 "spread")
 plot ܩܘܢܐܠܐ *pursā*
 plow (verb) ܩܘܢܐܠܐ *plah/neploh*
 point the finger (verb) *pšat seb'ā* (see
 "spread," "stretch out")
 policeman ܩܘܢܐܠܐ *gzirāyā*
 pool ܩܘܢܐܠܐ *ma'mōdūtā*
 poor ܩܘܢܐܠܐ *meskēnā*
 porch ܩܘܢܐܠܐ *eštṯwā*, ܩܘܢܐܠܐ
 portico ܩܘܢܐܠܐ *eštṯwā*, ܩܘܢܐܠܐ
 possessing (see "seize")
 possible, it is ܩܘܢܐܠܐ *ananqē*
 (ἀνάγκη) *ananqē*
 pound ܩܘܢܐܠܐ *manyā*
 pour out (verb) ܩܘܢܐܠܐ *ešad/nešod*; *Ethpe*
etešed to be spilled, shed

ENGLISH-SYRIAC VOCABULARY

pour over oneself (verb) ܥܣܝܬ Ethpe
etṣel

power ܩܘܘܪܗܐ ḥaylā

powerful (see “seize”)

praise (verb) ܩܘܪܗܐ Pa *hallel* : ܥܒܕܐ Pa
šabbah; Ethpa *eštabbah* to be praised

praise ܩܘܪܗܐܘܬܐ *tešboḥtā*

pray (verb) ܩܠܝܐ Pa *šalli* (‘al for); Ethpe
eṣṭli to incline

prayer ܩܠܝܐܘܬܐ *slōtā* pl *šlawwātā*

pre- ܩܘܪܗܐܘܬܐ *mqaddmut*

preach (verb) ܩܘܪܗܐ Aph *akrez*

preaching ܩܘܪܗܐܘܬܐ *kārōzūtā*

precede (verb) Pa *qaddem* (see “go
 before.” “do first”)

pre-dawn ܩܘܪܗܐ *šaprā*

prefiguration *mqaddam-šā`ar* (see
 “representation”)

pregnant (to become pregnant) (verb)
qabbel baṭnā (see “receive.” “get”)

prepare (verb) ܩܘܪܗܐ Pa *taqqen*: ܩܘܪܗܐ
 Pa *tayyeb*

prepared ܩܘܪܗܐ *tid* (*d-* + impf. to do
 something)

present (to be present) Ethpa *ettayyab*
 (see “prepare”)

prevail (verb) ܩܘܪܗܐ *teqep/netqap*

previously ܩܘܪܗܐ *luqdam*

price ܩܘܪܗܐ *ṭimā* (usually pl)

priest (verb): to serve as a priest, perform
 priestly functions ܩܘܪܗܐ Pa *kahhen*

priest ܩܘܪܗܐ *kāhnā*: ܩܘܪܗܐ *kumrā*

priesthood ܩܘܪܗܐ *kāhmutā*

priestly ܩܘܪܗܐ *kāhnāy*

prince ܩܘܪܗܐ *rēšānā*

prison ܩܘܪܗܐܘܬܐ (see “imprisonment”);
 ܩܘܪܗܐܘܬܐ *bēt-asirē*

prisoner ܩܘܪܗܐ *asirā*

proceed (verb) Aph *ašqel* (see “remove.”
 “take away”): ܩܘܪܗܐ *rdā/nerdē*

proclaim (verb) ܩܘܪܗܐ Aph *akrez*

proclaimer ܩܘܪܗܐ *kārōzā*

procurator ܩܘܪܗܐܘܬܐ *epitrāpā*
 ἐπίτροπος

profession ܩܘܪܗܐܘܬܐ *tawditā*

property of ܩܘܪܗܐ *dil* (+ pron encl I)

prophet ܩܘܪܗܐ *nbiyā*

prosperity ܩܘܪܗܐ *šaynā*

prostrate (verb) ܩܘܪܗܐ *rmē/ramyā*

protection ܩܘܪܗܐ *gennā*

Protonice (pr n) ܩܘܪܗܐܘܬܐ
protoniqē

prove ܩܘܪܗܐ Pa *nassi*

psalm ܩܘܪܗܐܘܬܐ *zāmōrā*: ܩܘܪܗܐܘܬܐ
zmirtā

psychological ܩܘܪܗܐ *napšānāy*

publicly ܩܘܪܗܐ *gelyā, b-*

purchase (verb) ܩܘܪܗܐ *qnā/neqnē*

pure (to be pure) (verb) ܩܘܪܗܐ *dkā/medkē*

pure ܩܘܪܗܐ *snin*

purify (verb) ܩܘܪܗܐ Aph *ašig*

pursue (verb) ܩܘܪܗܐ *rdap/nerdop*

Pusaq (pr n) ܩܘܪܗܐ *pusāq*

put (verb) Aph *aqim* (see “rise up.”
 “arise”): ܩܘܪܗܐ *sām/nsim*; Ettaph
ettsim to be put, be located

ENGLISH-SYRIAC VOCABULARY

put away (verb) ܐܪܗܩ Aph *arheq*
 put in authority (verb) ܫܠܠ Pa *šallet*
 put on (verb) ܠܒܫ *lbeš/nelbaš*
 quantity ܩܡܝܘܬܐ *kmāyūtā*
 queen ܡܠܟܬܐ *malktā*
 quickly ܒܫܘܒܐ *gal, ba-*
 radiant (to be radiant) (verb) ܦܢܐ Aph
apreg
 rage ܗܝܡܘܬܐ *hemūtā*; ܪܘܓܙܐ *rugzā*
 rain ܡܬܪܐ *metrā*
 raise (verb) Aph *asseq* (see “go
 up”): ܥܠܐ Pa *‘alli*
 raise up (verb) ܐܪܝܡ Aph *arim*; ܥܩܦܐ
zqap/nezqop; Ethpe *ezdqep* to be
 crucified
 rank ܦܪܫܐ *taksā, teksā*
 ray ܙܠܩܐ *zalliqā*
 read (verb) ܩܪܐ *qrā/neqrē*; Ethpe *etqri*
 to be read out, called
 ready (to be ready) Ethpa *ettayyab* (see
 “prepare”)
 ready ܥܝܕܐ *tid* (*d-* + impf. to do
 something)
 rear (verb) ܬܪܫܐ *tarsi/marsē*
 rear ܗܫܐ *hušsā*
 reason ܐܠܬܐ *ellā* pl ܐܠܬܐ *‘ellātā*
 rebel (verb) ܡܪܕܐ *mrād/nemrad*
 receive (verb) ܩܒܠܐ *nsab/nessab*; ܩܒܠܐ
 Pa *qabbel*
 reckon (verb) ܗܫܒܐ *hšab/nehšob*
 reckoning ܗܫܒܢܐ *hušbānā*;
dlāhušbān without limit

recline (verb) Ethpe *estmek* (see “rest
 against”); recline at table (verb)
 ܐܓܝܫ Aph *agess*
 recognize (verb) Eshtaph *eštawdā* (see
 “know”)
 recovery ܗܘܠܡܢܐ *hulmānā*
 redeem (verb) ܩܢܐ *qnā/neqnē*
 reflect (verb) ܦܠܐ *mā/nernē*
 regal ܡܠܟܐ *malkāy*
 regard (verb) ܥܒܝܐ Ethpa *etbayyan*
 region ܦܢܝܬܐ *pnitā*
 registrar of tribute ܦܪܒܘܠܐ *tabbulārā*
 reign (*‘al* over) (verb) Aph *amlek* (see
 “advise”)
 rejoice (verb) ܦܢܐ Aph *apreg*; ܪܘܘܘܐ
rwaz/nerwaz; ܗܠܝܗܘܕܐ *hdi/nehdē*
 rejoicing ܪܘܘܐ *rwāzā*
 relate (verb) ܥܘܕܐ Ethpa *eštā‘i*
 released (to be released) (verb) ܥܬܐ
 Ethpa *eštammar*
 rely (verb) ܥܘܕܐ Ethpa *ethanni*
 remain ܩܘܘܐ *pāš/hpuš*; ܩܘܘܐ Pa
qawwi
 remaining ܩܘܘܝܡܐ *qayyām*
 remember (verb) ܥܫܐ Ethpa *et‘ahhad*;
 ܕܩܪܐ *dkar/medkar* (pass part *dkir* has
 act & pass senses); Ethpe *etdkar* to
 remember; Ethpa *etdakkār* to be
 mindful of
 remembrance ܕܩܪܢܐ *dukrānā*
 remote ܡܒܥܕܐ *mab‘ad*
 remove (verb) ܐܪܗܩ Aph *arheq*; ܥܩܠܐ
šqal/nešqol; Ethpe *eštqel* to be
 removed

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- rend (verb) ܬܠܗܐ *tlah/netloh*
- renounce (verb) ܩܦܪܐ *kpar/nekpor b-*
- repeat (verb) ܩܒܠܐ *mā/netmē*
- repent (verb) ܬܒܘܐ *tāb/ntub*
- repentance ܩܒܘܬܐ *tyābutā*
- reply *punāy-pet-gāmā* (see “return”); Pa *panni* (see “return.” “come back”);
ܩܒܘܬܐ *nā/ne‘nē*
- report ܩܒܠܐ *tebbā*
- represent (verb) ܩܨܐ *sār/nšur* (pass part
ܩܨܐ *sir*)
- representation ܩܨܐ *šā‘ar* (see ܩܨܐ)
- reproach ܩܨܐ *hesdā*; ܩܨܐ *maksānutā*
- request (verb) ܩܨܐ *bā‘utā*
- require (verb) ܩܨܐ *tba‘/netba‘*
- resemble (verb) Ethpa *etdammi l-* to resemble (see “seem.” “like”)
- rest (the rest: remainder) ܩܨܐ *šarkā*
- rest against (verb) ܩܨܐ *smak/nesmok*
- rest ܩܨܐ *nyāhtā*; ܩܨܐ *nyāhtā*
- rest. to be at rest ܩܨܐ *nāh/nnuḥ* : Aph *aniḥ* to give rest to; Ettaph *etmiḥ* to rest
- retain (verb) ܩܨܐ Pa *qaddi*
- return (int) (verb) ܩܨܐ *hpak/nehpok*; Pa *happek*
- return (trs) (verb) ܩܨܐ Pa *happek*
- return (verb) ܩܨܐ *punāyā*; ܩܨܐ *pnā/nehpnē*: Aph *apni* cause to return; Ethpe *eipni*; ܩܨܐ *‘tap/ne‘top*; Pa *‘attep* to clothe; to give back
- reveal (verb) ܩܨܐ *glā/neglē* : Pa *galli* to reveal; Ethpe *etgli* to be revealed; *glē/galyā* open. revealed: *galyā‘it* openly, in public
- revelation ܩܨܐ *gelyānā*
- revert (verb) Aph *apni* (see “return.” “come back”)
- revile (verb) ܩܨܐ Pa *gaddep b-l-/‘al* : Ethpa *etgaddap* to be reviled
- reward (verb) ܩܨܐ *pra‘/nepro‘*
- rib ܩܨܐ *el‘ā* (f)
- rich (to grow rich) (verb) ܩܨܐ *‘tar/ne‘tar*
- rich ܩܨܐ *‘attir*
- riches ܩܨܐ *‘utrā*
- ride (verb) ܩܨܐ *rkab/nerkab*
- right (hand, side) ܩܨܐ *yamminā*
- right (to make right) (verb) ܩܨܐ Pa *taqen*: Aph *atqen* to set in order
- right ܩܨܐ *tris*: ܩܨܐ *zādeq*
- righteous ܩܨܐ *zaddiq*
- rip out (verb) ܩܨܐ *‘qar/ne‘qor*
- rip up (verb) ܩܨܐ *‘qar/ne‘qor*
- rise (sun) (verb) ܩܨܐ *dnaḥ/mednaḥ* : Aph *adnaḥ* to make (the sun) rise
- rise (verb) ܩܨܐ *qām*
- rise up (verb) ܩܨܐ *qām/nqum*
- rite ܩܨܐ *taksā, teksā*
- river ܩܨܐ *nahrā* pl –*rawwātā*
- road (f) ܩܨܐ *urhā*
- robber ܩܨܐ *gayyāsā*
- rock ܩܨܐ *kēpā* (f); ܩܨܐ *šō‘ā*

ENGLISH-SYRIAC VOCABULARY

roll (verb) ܟܪܟܪ <i>krak/nekrok</i>	sanctify (verb) ܩܕܕܫܐ Pa <i>qaddeš</i> : Ethpa <i>etqaddaš</i> to be made holy, sacred
roll away (verb) ܩܓܓܐ Pa <i>‘aggel</i>	sand ܫܘܠܗ <i>hālā</i>
Roman ܪܘܡܐܝܐ <i>rōmāyā</i>	sandal ܡܫܢܐ <i>msānā</i>
Rome ܪܘܡܐ <i>rōmē</i>	Satan ܫܬܐܢܐ <i>sātānā</i>
rooftop ܝܘܬܪܐ <i>eggārā</i>	Saturday ܫܒܬܐ <i>šabbtā</i>
root ܩܘܩܪܐ <i>‘eqqārā</i>	save (verb) ܦܫܦܐ Pa <i>pašši</i> : ܩܕܕܫܐ <i>šawzeb/nšawzeb</i> ; Eshtaph <i>eštawzab</i> to be delivered
round about ܠܝܘܕܪܐ <i>l-ludrā</i>	savior ܦܪܘܩܐ <i>pārōqā</i>
royal ܡܠܟܐ <i>malkāy</i>	say (verb) ܐܡܪܐ <i>emar/nēmar</i> (<i>l-</i> someone, ‘ <i>al</i> about); Ethpe <i>etemar</i> to be said
rubbed off (verb) ܩܦܦܐ Ethpe <i>etqpel</i>	say gently (verb) ܡܪܝܩܐ Pa <i>rattem</i>
rubbed out (verb) ܩܦܦܐ Ethpe <i>etqpel</i>	scabbard ܩܘܪܬܐ <i>tiqā</i>
rule (verb) Aph <i>amlek</i> (see “advise”); Pa <i>dabbar</i> (see “lead”): ܩܕܪܐ <i>r’ā/ner’ē</i>	schoolmaster ܩܘܪܐ <i>sāprā</i>
rule ܡܠܟܘܬܐ <i>malkutā</i> ; pl - <i>kwātā</i>	scourge (verb) ܢܒܐ Pa <i>negdā</i>
run (verb) ܗܪܗܐ <i>rhet/nerhat</i> (impt <i>hart</i>)	scrape off (verb) ܝܘܓܐ <i>gar/neggor</i>
sabbath ܫܒܬܐ <i>šabbtā</i>	scratch (verb) ܗܪܗܐ <i>hrat/nehrot</i>
sack ܩܘܩܐ <i>saqqā</i>	scribe ܩܘܪܐ <i>sāprā</i>
sacred ܩܕܕܝܫܐ <i>qaddiš</i>	scripture ܩܕܫܐ <i>kiqbā</i>
sacrifice ܕܒܗܐ <i>debhā</i>	scrutinize(verb) ܩܩܩܐ Ethpa <i>etbaqqi</i>
sacrifice(verb) ܕܒܗܐ Pa <i>dabbah</i>	sea ܩܘܡܐ <i>yammā</i> pl ܩܘܡܐ <i>yammē</i>
sad (to be sad) (verb) ܩܩܩܐ Ethpe <i>etkmar</i> : ܩܩܩܐ <i>haš/nehhaš</i>	seal (verb) ܩܩܩܐ <i>‘ba’ne‘ba</i> : ܩܩܩܐ <i>hāmā</i>
sad ܩܩܩܐ <i>kmir</i>	seal ܩܩܩܐ <i>tab’ā</i>
sadly, mournfully ܩܩܩܐ <i>haššišā’it</i>	search into (verb) ܩܩܩܐ <i>bašši</i> Pa
sainted ܩܩܩܐ <i>qaddiš</i>	season ܩܩܩܐ <i>‘eddānā</i>
Salome (pr n) ܩܩܩܐ <i>šālōm</i>	seat ܩܩܩܐ <i>kursyā</i> pl - <i>sawwātā</i>
salt ܩܩܩܐ <i>melhā</i> (f)	second ܩܩܩܐ <i>trayyānā/trayyāniā</i>
salvation ܩܩܩܐ <i>purqānā</i>	
Samaritan ܩܩܩܐ <i>šāmryā</i>	

ENGLISH-SYRIAC VOCABULARY

secretly ܟܝܫܝܐ *kesyā*, b-
 securely ܫܝܪܐ ܝܘܬܝܐ (see “wary”)
 see (verb) ܟܝܫܝܐ *hizā/nehzē*; Ethpe *ethzi* to
 be seen, appear
 seek (verb) ܟܝܫܝܐ *b’ā/neb’ē*; ܫܝܪܐ
tba’/netba’
 seem (verb) ܟܝܫܝܐ *dmā/nedmē l-*; Ethpa
etdammi l- to resemble
 seem good to (verb) ܫܝܪܐ *špar/nešpar*
l-
 seize (verb) ܫܝܪܐ *ehad/nehod* past part
(ahid) has both act & pass senses,
 also means possessing, having,
 powerful:
 self (reflexive pron) ܟܝܫܝܐ *napšā* (f. abs
npeš) pl –*ātā*; ܟܝܫܝܐ *qnomā*
 sell (verb) Pa *zabben* (see “buy”)
 send (verb) ܫܝܪܐ Pa *šaddar*; Ethpa
eštaddar to be sent, dispatched; ܫܝܪܐ
šlah/nešlah Ethpe *ešlah* to be sent
 sense ܟܝܫܝܐ *regšā*
 senselessness ܟܝܫܝܐ *metnaššyānutā*
 sensory ܟܝܫܝܐ *margšān*
 sepulchre ܟܝܫܝܐ *bēi-qburā*
 sermon ܟܝܫܝܐ *mēmra*
 servant ܟܝܫܝܐ *abdā*
 serve (verb) ܟܝܫܝܐ Pa *šammeš*; ܟܝܫܝܐ
plah/neploh
 service ܟܝܫܝܐ *tešmešā*
 servitude (to be reduced to servitude)
 (verb) (see “work”)
 set forth (verb) Aph *ašqel* (see “remove,”
 “take away”)
 set free (verb) ܟܝܫܝܐ Pa *pašši*

set in order (verb) Aph *atqen* (see “right,”
 “get ready,” “prepare”); ܫܝܪܐ Pa
šabbet
 set on fire (verb) ܟܝܫܝܐ *hab/nehhab*
 set up (verb) ܟܝܫܝܐ *qba’/neqbo’*; Ethpe
etqba’ to be set up (cross. e.g.)
 settle (trs) (verb) Aph *ašri* (see “stop,”
 “camp”)
 seven ܟܝܫܝܐ *šba’* (f), *šab’ā* (m)
 severe ܟܝܫܝܐ *qšē/qašyā*; ܟܝܫܝܐ *harrib*
 Severus ܟܝܫܝܐ *seweros*
 sew (verb) ܟܝܫܝܐ *hāt/nhut*
 shame ܟܝܫܝܐ *hesdā*
 shamed by (to be shamed by) (verb) ܟܝܫܝܐ
 Ethpa *etnakkap b-*
 shape ܟܝܫܝܐ *dmuṭā*
 share (verb) ܟܝܫܝܐ Ethpau *eštawtap*
 sharp ܟܝܫܝܐ *harrib*
 she ܟܝܫܝܐ *hi*
 shed (verb) ܟܝܫܝܐ *ešad/nešod*; Ethpe
etešed to be spilled, shed
 sheep ܟܝܫܝܐ *erbā*; ܟܝܫܝܐ *ānā*
 shepherd ܟܝܫܝܐ *rā’yā* pl
rā’ayyā/rā’awwātā
 shine (to shine) (verb) ܟܝܫܝܐ
nhar/nenhar; Aph *anhar* to shine,
 make light: ܟܝܫܝܐ Aph *apreg*; ܟܝܫܝܐ
nšah/nenšah
 shining ܟܝܫܝܐ *našših*
 ship ܟܝܫܝܐ *spittā* pl –*ē/spinātā*
 Shmeshgram (pr n) ܟܝܫܝܐ
šmešgram
 shoe ܟܝܫܝܐ *msānā*

ENGLISH-SYRIAC VOCABULARY

- shop ܩܘܠܘܢ *hāmūtā* pl -*nwātā*
- shoulder ܩܘܠܘܢ *kaipā* pl -*ē/-ātā* (f)
- shout ܩܠܠܠܠ *illtā* pl *yallātā*
- show (verb) ܩܘܠܘܢ Pa *hawwi*
- shut (verb) Ethpe *etthed* to shut (see "seize")
- Shwida (pr n) ܩܘܠܘܢ *šwidā*
- sick (get sick) (verb) ܩܘܠܘܢ Ethpe *etkrah*
- sick ܩܘܠܘܢ *krih*
- sickness ܩܘܠܘܢ *haššā*; ܩܘܠܘܢ *kēbā*
- side ܩܘܠܘܢ *gabbā* (abs *gebb*)
- sight ܩܘܠܘܢ *hātā*
- sign ܩܘܠܘܢ *ātā*; pl. ܩܘܠܘܢ *remzā*
- signet ܩܘܠܘܢ *ezqā*
- signs (by signs) ܩܘܠܘܢ *mermaz*
- silence ܩܘܠܘܢ *šetqā*; keep silence
(verb) ܩܘܠܘܢ *šetq/neštoq*
- silent (to be silent) (verb) ܩܘܠܘܢ
hreš/nehraš; *hreš/haršā* dumb, deaf,
mute
- silk ܩܘܠܘܢ *šērā*; ܩܘܠܘܢ *rakkik*
- silken, ܩܘܠܘܢ *šērāy*
- Siloam ܩܘܠܘܢ *šilōhā*
- silver ܩܘܠܘܢ *sēmā*; ܩܘܠܘܢ *kespā*
- Simeon ܩܘܠܘܢ *šem'ōn*
- Simon ܩܘܠܘܢ *šem'ōn*
- Sindban (pr n) ܩܘܠܘܢ *sinbān*
- sing psalms (verb) ܩܘܠܘܢ Pa *zammār*
- sink (int) (verb) ܩܘܠܘܢ *tba'netba'*; Pa
tabba' to sink (trs):
- sinner ܩܘܠܘܢ *hattāyā*
- sister ܩܘܠܘܢ *hātā* pl *ahwātā*
- sit (verb) ܩܘܠܘܢ *iteb/netteb*; *yāteb-wa'dā*
page
- six ܩܘܠܘܢ *šet* (f), (*e*)*štā* (m)
- skilled (to be skilled) (verb) ܩܘܠܘܢ Ethpa
etmahhar
- skilled ܩܘܠܘܢ *mhir*
- slander (verb) ܩܘܠܘܢ *qaršā*
- slaughter (verb) ܩܘܠܘܢ *nkas/nekkos*; Ethpe
etnkes to be slaughtered
- slaughter ܩܘܠܘܢ *qetlā*
- slave ܩܘܠܘܢ *abdā*
- sleep (verb) ܩܘܠܘܢ *dmek/medmak*
- sleep ܩܘܠܘܢ *šentā*
- sleep, slumber ܩܘܠܘܢ *nām/nnum*
- small cattle ܩܘܠܘܢ *'anā*
- small ܩܘܠܘܢ *daqdaq*; ܩܘܠܘܢ *z'ōr*
- smite (verb) ܩܘܠܘܢ *mhā/nemhē* 'al
- smother (verb) ܩܘܠܘܢ *lmaq/nehnoq*
- snatch (verb) ܩܘܠܘܢ *htap/nehṭop*
- soaked, to get soaked (verb) ܩܘܠܘܢ *trā*
(tri)/*netrē*
- society ܩܘܠܘܢ *enyānā*
- soften (verb) ܩܘܠܘܢ Pa *rayyah*
- sojourning (verb) *šrē/šaryā* (pass part)
(see "stop," "camp")
- sole ܩܘܠܘܢ *ihidāy*
- solemnize (verb) ܩܘܠܘܢ Pa *zayyah*

ENGLISH-SYRIAC VOCABULARY

- something ܡܕܡ *meddem*
- son ܒܪܐ *brā* (constr *bar-*) pl *bnayyā*
(abs *bnin*) son: ܒܪܐ *ber* my son
- sons ܒܢܝܐ *bnayyā*
- sorrow ܚܫܐ *haššā*
- sorrow (verb) ܚܫܐ *haš/neh/haš*
- sort ܘܢܐ *znā* pl *znayyā* (abs *zan* pl *znin*):
ba-znā in a (like) manner
- soul ܢܦܫܐ *napšā* (f, abs *npeš*) pl –*ātā*
- sound ܗܠܝܡ *hlīm*
- source ܡܒܘܥܐ *mabbu'ā*
- south ܬܝܡܢܐ *tayman* ; *taymnāy*
southern: (*gabbā*) *taymnāyā* south
side
- sow (verb) ܘܨܐ *ra'nezo'*
- spacious ܪܘܘܝܗ *rawwih*
- Spain ܐܫܦܢܝܐ *espānyā*
- span ܘܘܘܪܐ *zartā* pl –*ē*
- speak (verb) ܡܠܐ *Pa mallel*; *Ethpa*
emallal to be spoken, told
- species ܗܘܢܐ *gensā*
- spend (money) (verb) ܐܦܗ *appez* (see “go
forth”)
- spend the night (verb) ܒܐܝܬ *bāt/nbut*
- spice ܒܫܡܐ *besmā*
- spirit ܪܘܚܐ *ruhā* pl –*ē/-ātā* (f)
- spit (verb) ܩܘܦ *raq/nerroz*
- spread (verb) ܦܫܐܬ *pšat/nepšot*; ܘܢܦܫܐ *pras/nepros*(trs & int)
- spring up (verb) ܫܘܘܗ *šwah/nešwah*
- spring ܡܒܘܥܐ *mabbu'ā* ; ܡܢܝܢܐ *m'inā* (f)
- sprinkle (verb) ܪܫܐ *ras/nerros*
- spur (verb) ܒܩܐ *b'at/heb'at*
- stall ܗܢܘܬܐ *hānutā* pl –*nwātā*
- stamp ܩܦܫܐ *repsā*
- stand up (verb) ܩܡܐ *qām*
- standing ܩܘܝܝܡܐ *qayyām*
- star ܟܘܟܒܐ *kawkbā*
- stay (verb) ܝܬܒ *iteb/netteb*; *yāteb-*
wa'dā page: ܩܘܦܐ *pāš/npuš*; ܩܘܦܐ *Pa qawwi*
- staying (verb) ܫܪܐ *šrē/šaryā* (pass part) (see
“stop.” “camp”)
- steal (verb) ܨܘܒ *gnab/negnob* to
steal
- stick ܩܘܦܐ *qaysā*
- stitch (verb) ܗܩܐ *hāt/nhut*
- stone (f) ܟܦܐ *kêpā*
- stone (verb) ܨܘܒ *rgam/nergom*
- stop (verb) ܫܪܐ *šrā/nešrē* ('*al* at. near);
qām
- story ܫܪܒܐ *šarbā*; ܬܐܫܝܬܐ *taš'itā*
pl *taš'yātā*
- straightforward ܬܪܝܫ *tris*
- strange ܢܘܩܪܐ *nukrāy*
- stranger ܐܟܨܢܝܐ *aksnāyā*
- stream ܢܗܪܐ *nahrā* pl –*rawwātā*
- strength ܗܘܝܐܠܐ *huyālā*;
ܘܫܢܐ ' *ušnā*

ENGLISH-SYRIAC VOCABULARY

teaching	ܝܘܠܦܢܐ <i>yulpānā</i> ;	them (m)	ܐܢܢܘܢ <i>ennon</i>
	ܡܠܠܦܢܘܬܐ <i>mallpānūtā</i>	then	ܕ <i>kay</i> (particle of emphasis):
tear	ܕܡܥܐ <i>dem'ā</i> (f)		ܒܥܝܢܐ <i>bātarken</i> : ܕܥܢܐ <i>dēn</i>
tear to pieces (verb)	ܫܒܫܒܐ	(postpositive):	ܡܕܥܢܐ <i>mādēn</i> ;
	<i>basbes/nbasbes</i>		ܡܕܥܢܐ <i>haydēn</i>
tell (verb)	ܝܫܐܘܪ <i>Ethpa ešta^ci</i> ; ܝܫܐܘܪܐ	there are not	ܠܐܝܬ <i>layt</i>
	<i>emar/nēmar</i> (I- someone, 'al about)	there is not	ܠܐܝܬ <i>layt</i>
tell abroad (verb)	ܦܐ ܫܒܒܐܪ (see "think," "imagine")	there is/are	ܠܐܝܬܐ <i>laytā</i>
temple	ܗܝܟܠܐ <i>hayklā</i>	there	ܗܝܚܘܢ <i>tammān</i>
temptation	ܢܫܘܢܐ <i>nesyōnā</i>	therefore	ܗܝܚܘܢ <i>hākēl</i> : ܒܒܘܕܢܐ
ten thousand	<i>rebbō-rebbwān</i>		<i>bagdon</i> : ܡܕܥܢܐ <i>mādēn</i>
ten	ܫܘܪܐ <i>sar</i> (f), 'esrā (m)	these (pl)	ܗܝܠܐܝܢ <i>hālēn</i>
tend (verb)	ܪܥܝܐ <i>r'ā/ner'ē</i>	they (f)	ܐܢܢܐܝܢ <i>ennēn</i>
tent	ܝܘܪܝܬܐ <i>yāri'tā</i>	they (m pl)	ܐܢܢܘܢ <i>hennon</i>
term	ܦܪܘܬܝܘܨܝܐ <i>protesmiā</i>	they (m)	ܐܢܢܘܢ <i>ennon</i>
	προθεσμία	thing (see "word"): ܦܬܘܚܐ	
terrified (to be terrified) (verb)	ܫܚܝܐ <i>Ethpa etrahhab</i>		<i>petgāmā</i> : ܥܠܠܐܝܬܐ <i>ellā</i> pl ܥܠܠܐܝܬܐ
terrified (to be terrified) (verb)	ܫܚܝܐ <i>Ethpa estarrad</i> ; Ettaph <i>ett-iḥ</i> (see "tremble")		'ellātā: ܡܕܡܘܢ <i>meddem</i>
test	ܢܫܐܝܢ <i>Pa nassi</i>	think (verb)	<i>Ethpa ethaššab</i> (see "count," "reckon"): ܫܒܪܢܫܐܪ <i>sbar/nesbar</i>
testament	ܕܝܬܐܩܘܬܐ <i>daitêqê</i> ܕܝܘܪܝܬܐ	third	ܬܠܝܬܐ <i>tlitāy</i>
testify (verb)	ܫܘܫܘܕ <i>shed/meshad</i> (b-, 'al to); <i>Pa sahhed</i> to testify	thirst (verb)	ܫܘܫܘܕ <i>shā</i> (<i>shi</i>)/ <i>lneshē</i> ; pass part (<i>shē/sahyā</i>) thirsty
thanks	<i>qubal-taybutā</i> (see "before")	thirsty (see "thirst")	
that (conj)	ܕ (<i>a</i>)-	this (f sing)	ܗܕܐ <i>hādē</i> (f sing)
that (f sing)	ܗܐ <i>hay</i>	this (m sing)	ܗܢܐ <i>hānā</i>
that (rel conj)	ܕ (<i>a</i>)-	Thomas	ܬܘܡܐܝܬܐ <i>tōmā</i>
that is to say	ܟܡܐܬܐ <i>kemat</i>	thoroughly (to do thoroughly) (verb)	ܫܘܫܘܕ <i>šamli</i> (see "full")
that is	ܟܡܐܬܐ <i>kemat</i>	those (m pl)	ܗܢܘܢ <i>hānon</i>
them (f)	ܐܢܢܐܝܢ <i>ennēn</i>		

ENGLISH-SYRIAC VOCABULARY

thousand ܐܠܦ ܐܠܦ *alpā* (abs *ālep*)

threat ܠܗܝܡܐ *luḥāmā*

three ܕܠܬܐ *tlāt* (f)/*tlātā* (m)

throne ܟܘܪܣܝܐ *kursyā* pl-
sawwātā: ܩܘܪܝܢܐ *trōnos*

throng together (verb) ܩܒܘܫܐ
libaṣ/neḥbos

through ܒܐ *yad. b-yad*

throw (verb) ܫܕܝܐ *šdā/nešdē*

thunder ܪܘܡܐ *ra'mā*

Thursday ܚܡܝܫܐܝܬܐ *ḥammšāḥšabbā* (see "five")

thus ܟܘܢܐ *hākannā*; ܗܗܘܐ *hākēl*:
ܗܗܘܐ *hākan*

Tiara ܗܘܠܘܐ *ḥawlā*

Tiberius ܩܝܦܘܣܐ *ṭiberis*

tidings ܫܒܝܘܬܐ *sbartā*

Tigris ܕܗܠܐ *deqlat*

till (verb) ܩܠܘܥܐ *plah/neploh*

time (a long time) ܢܘܓܪܐ *nugrā*

time limit ܩܘܪܝܢܐ *protesmiā*
προθεσμια

time ܩܒܠܐ *zabnā* (abs *zban*); *zban-*
zban from time to time: *ba-zban* once
upon a time: ܩܕܕܢܐ *'eddānā*

timorous ܪܝܒܐ *rhib*;

timorously *rhibā'it* (see "timorous")

to ܠܐ (*a*)

today ܝܘܡܢܐ *yawmānā*

together ܐܟܗܕܐ *akhdā*

toil (verb) ܠܐܢܐ *lā/nētē* :

ܡܠܢܐ *'mal/ne'mal*

token ܐܬܪܐ *ātā*; pl. ܐܬܪܝܢܐ

tomb ܩܒܪܐ *qabrā*

tomorrow ܡܗܝܘܢܐ *mḥār*

tongue ܠܫܢܐ *leššānā*

tooth ܫܢܐ *šennā* (f)

torch ܕܠܩܐ *dalqā* (abs *dleq/dlaq*)

torture ܫܢܝܐ *šendā*

total ܩܢܝܫܘܬܐ *knišūtā*

totality ܩܘܠܠܝܘܬܐ *kollāyūtā*

totter (verb) ܥܘܕܐ *Ethpal ezda'za'*

touch (verb) ܡܐܫܘܚܐ *māš/ḥmuš*

tower ܩܘܪܝܢܐ *burgā*: ܩܘܪܝܢܐ

magdlā: ܩܘܪܝܢܐ *purkāsā* πύργος

trace ܫܒܝܠܐ *šbilā*

track ܫܒܝܠܐ *šbilā*

trade ܩܘܪܝܢܐ *ṭgurtā*: ܩܘܪܝܢܐ
umānutā

trained ܩܘܪܝܢܐ *mhir*

trample (verb) ܩܘܪܝܢܐ *Pa dayyeš* (see "tread")

tranquility ܫܝܠܐ *šelyā*

transgress('al) ܩܘܪܝܢܐ *'bar/ne'bar*

travel ܩܘܪܝܢܐ *ḥzaq/neḥzoq*

tread (verb) ܩܘܪܝܢܐ *dāš/nduš*

treasure (verb) ܩܘܪܝܢܐ *gazzā*

treasure ܩܘܪܝܢܐ *šimtā*

treat with contempt (verb) ܩܘܪܝܢܐ
šāt/nšut

ENGLISH-SYRIAC VOCABULARY

- value ܟܝܡܐ *jimā* (usually pl)
- vanish (verb) ܐܬܠܐܩ *Ethpa etallaqu*
- vehement ܥܘܨܐܘܩ *'azziz*
- veil ܬܗܦܝܬܐ *tahpitā*
- verify *šarrirā'it* (see "true"): ܐܘܪܝܢܐ
āmên
- very ܕܒܝܘܬܐ *tāb*; ܫܘܒܘܩܐ *saggi*
- vessel ܡܢܐܢܐ *mānā*
- vexed (to be vexed) (verb) ܥܘܨܐܘܩ *Ethpa*
et'assaq; ܥܫܬܗܩܐ *Ethpa eštahhaq*
- vial ܦܝܠܐܘܬܐ *pyālā* pl *pyālās*
- victim ܕܒܝܘܬܐ *debhā*
- victorious (to be victorious) (verb) *Ethpa*
emaššah (see "shine")
- victory ܢܫܗܢܐܘܬܐ *nešhānā*; ܙܟܘܬܐ
zākutā
- vigilance ܐܘܪܝܢܐ *'irutā*
- village ܩܪܝܬܐ *qritā* pl *qeryātā/quryā*
- vineyard ܟܘܪܡܐ *karmā*
- violent (to make violent) *Aph a'šen* to
make violent (see "strengthen")
- violent ܐܕܫܝܢܐ *'aššim*; ܬܩܩܝܦܐ *taqqip*
- virgin ܒܬܘܠܐ *btulā*
- vision ܗܥܘܘܘܩܐ *hezvā*
- visit (verb) ܫܘܒܘܩܐ *s'ar/nes'ar*
- vizier ܘܙܝܪܐ *wazirā*
- voice ܩܠܐ *qālā*
- vow (verb), to make a vow ܢܕܐܪܘܢܐ
ndar/meddor
- vow ܢܕܪܐ *nedrā*
- wage ܐܘܪܝܢܐ *agrā*
- wail ܐܬܠܐܩ *illā* pl *yallātā*
- wait for (verb) ܟܘܫܐ *Pa sakkī*; ܟܘܫܐ
Pa qawwi
- waiver (verb) *Aph aḥgar* (see "lame")
- wake (verb) ܐܘܪܝܢܐ *'ār/n'ur*; *Ettaph et'ir*
to wake up
- wakefulness ܐܘܪܝܢܐ *'irutā*
- walk: to make (someone) walk (verb)
ܗܠܠܐ *Pa hallek*
- wall ܐܫܘܪܐ *essā*; ܐܫܘܪܐ *estā*
- walled city ܟܘܪܩܐ *karkā*
- wander (verb) ܦܝܠܐܘܬܐ *f'āl/net'ē*; ܦܝܠܐܘܬܐ
astray
- wander about (verb) *Ethpa etkarrak* (see
"wrap," "roll")
- want (verb) ܫܒܐ *šbā/nešbē*; *Ethpe ešbi*
to want
- warn against (verb) ܐܘܪܝܢܐ *Pa zahhar 'al*;
Ethpa ezdahhar b- to beware of, watch
over
- wary ܫܝܪܐ *šir*
- wash (verb) ܫܘܫܘܩܐ *shā/neshē*; ܐܫܝܓܐ *Aph*
ašig
- wash away (verb) ܐܫܝܓܐ *Aph ašig*
- washing ܡܫܘܬܐ *mashutā*
- waste away (verb) ܘܫܘܩܐ *Ethpau*
etpawšāš
- watch (verb) ܐܘܪܝܢܐ *'ār/n'ur*; ܡܩܬܘܪܐ
maqtārā; ܢܩܬܘܪܐ *naqtārā* to keep watch
- watch over (verb) *Ethpa ezdahhar b-* to
beware of, watch over (see "warn
against")
- watchman ܢܩܬܘܪܐ *nāqtōrā*
- water ܡܝܐ *mayyā* (pl)
- way ܘܪܝܩܐ *urhā*

ENGLISH-SYRIAC VOCABULARY

- way of life ܟܘܦܢܘܡ *hupānkā*
- we ܠܢ *hnan*
- weak (to become weak) (verb) ܟܘܦܝܐ
Ethpa *etrappi*
- wealth (usually pl) ܟܘܨܘܬܐ *neksā*:
ܟܘܨܘܬܐ *utrā*
- wealthy ܠܘܬܐ *attir*
- wear (verb) ܠܒܝܫܐ *lbeš/nelbaš*
- wearing ܠܒܝܫܐ *lbiš*
- weary *lē* pl *leyn* (emph ܟܘܠܐ *layā* pl
layyā) (see “toil”):
ܠܘܠܐ *mil*
- Wednesday *arb’ ābšabbā*
- weep (verb) ܟܘܟܐ *bkā/nebkē*
- weeping ܟܘܟܐܐ *bkātā*
- weighty ܬܩܝܦܐ *taqqip*
- welter (in blood) (verb) ܦܠܦܐ Ethpal
etpalpal
- western ܡܘܪܒܝܬܐ *ma’rbāy*
- what for? ܠܡܢܐ *l-mānā*
- what? ܟܘܡܐ *mā*; *l-mā* lest; ܟܘܡܢܐ *mānā*;
mān (see “from”)
- whatever ܐܝܟܡܐ *mā d-*; ܡܘܕܡܐ *meddem*
- when ܐܝܟܡܐ *mā d-*; ܟܘܕܐ *kad*; ܐܝܡܐ
emat
- whenever ܐܝܟܡܐܐ *kollmā d-*
- where? ܟܘܟܐ *aykā*
- whether ܕܡܐ *dam(en)*
- which ܐܝܕܐܐ *d(a)-*
- which? (f) ܟܘܕܐܐ *aydā d-* she who:
ܟܘܕܐܐ *aynā*; *aynā d-* he who
- while ܐܕܐ *ad*
- whisper (verb) ܠܘܫܐ *Pa lahḥeš*
- white ܝܘܘܐ *ḥewwār*
- whiten (verb) ܝܘܘܐ *Pa ḥwwar*
- whitewash (verb) ܟܘܠܠܐ *Pa kalleš*
- who ܐܝܕܐ *d(a)-*
- who? *man* (see “from”)
- why? ܠܡܢܐ *l-mānā*; ܠܡܢܐ *l-mānā*
- wicked ܒܝܫܐ *biš*; ܐܝܡܢܐ *annāt*
- wife ܟܘܬܝܢܐ *attā*, pl *neššē*
- wilderness ܟܘܒܪܐ *dabrā*; ܡܘܕܒܪܐ
madbrā
- will ܟܘܨܘܬܐ *šebyānā*
- wind ܟܘܪܝܐ *ruhā* pl *-ē/-ātā* (f)
- wine ܟܘܡܪܐ *ḥamrā*
- wing ܟܘܦܐ *geppā*
- winter ܟܘܨܘܬܐ *satwā*
- wipe out (verb) ܝܘܘܐ *gar/neggor*
- wisdom ܟܘܨܘܬܐ *ḥekmā*
- wise ܟܘܨܘܬܐ *ḥakkim*
- with (instrumental) ܒܟܐ *b(a)-*
- with ܠܘܐܐ *lwāt*; ܟܘܡܐ *am* (+ pron encl I.
amm-)
- withdraw from (verb) ܡܘܦܐ Ethpe *etqpes*
men
- withdraw ܡܘܦܐ *praq/neproz*

ENGLISH-SYRIAC VOCABULARY

withhold (verb) Ethpe *etkli* to be withheld: *etkalyat tba'tā mennhon* they were exepcted from taxes *ܟܠܐ ܟܠܐ/neklē*

witness (verb) *ܫܘܫܘ shed/neshad* (b-, 'al to); Pa *sahhed* to call to witness; Aph *ashed* to bear witness

woe *ܘܐܝ wāy*

woman *ܐܬܬܐ attā*, pl *neššē*

womb *ܟܪܫܐ karsā* (abs/const *kres*)

women *ܐܬܬܐ neššē* (pl)

wonder *ܬܝܡܪܐܬܐ tedmuriā* pl *tedmrāā*

wood (piece of) *ܩܝܫܐ qaysā*

word *ܩܝܡܐܬܐ petgāmā*; *ܩܝܡܐܬܐ mēmnrā*; *ܟܠܠܐ mellā* pl *mellē* (f); thing, event: (m) *λόγος*

work (verb) Aph *a'bed* make work; Ettaph *etta'bad* to be put to work; Shaph *ša'bed* to reduce to servitude (see "make," "do"); *ܒܢܐ 'mal/ne'mal*; *ܒܢܐ 'bādā*

working (of the land, e.g.) *ܩܝܩܢܐ tuqānā*

world *ܐܠܡܐ ālmā* (abs ' *ālam*)

wormwood *ܥܟܐܠ mrārā*; *ekal* ~ to be galled

worship (verb) *ܩܠܘܫ sged/negod*; *ܩܠܘܫ plah/neploh*

worshipper *ܩܠܘܫܐ sāgōdā*

worthy *ܫܐܘܫܐ šāwē* (m), *šāwiyā* (f)

wound *ܩܠܘܫܐ mħutā* pl *maħwūtā*

wrap (verb) *ܩܪܟܐ krak/nekrok*

wretched (to be wretched) (verb) *ܩܘܘܫܐ dwā/medwē*

write (verb) *ܟܬܒܐ ktob/nektoḥ* Ethpe *ekteb* to be written, inscribed, enrolled

writer *ܟܬܒܐܢܐ maktbānā*

year *ܫܘܫܘܫܐ šattā* pl *šnayyā* (abs *šnā* pl *šnin*, const *šnat-*)

yes *ܐܝܢ ên*

yoke *ܢܝܪܐ nirā*

you (f pl) *ܐܬܬܐ attēn*

you (f sing) *ܐܬܬܐ att*

you (m pl) *ܐܬܘܢ atton*

you (m sing) *ܐܬܐ att*

young man *ܩܠܘܫܐ 'laymā*

young woman *ܩܠܘܫܐ 'laymtā*

Zacharias *ܩܝܩܝܪܐ zkaryā*

Select idioms or grammatical features:

introduces a new section or thought *ܩܘܒܐ tub*

it would be better for *ܩܘܩܩܝܗܐܘܘܐ wā l-* (see "expedient")

for a long time *ܩܘܩܩܝܗܐܘܘܐ 'lawrā (saggi'ā)*

gain strength (verb) *ܩܘܩܩܝܗܐܘܘܐ 'šen/ne'šan*: Aph *a'šen* to make violent

quotation: to dinciate that the phrase in which it occurs is a quotation *ܩܠܘܫ lam*

a long time *ܩܘܩܩܝܗܐܘܘܐ mūrā*

if it is/was (a fact, true) that *ܩܘܩܩܝܗܐܘܘܐ enhu d-*

introduces the topic of a sentence, usually followed by *dēn*: *ܩܠܘܫܐ man μεν*: *man... dēn μεν... δε*, on the one hand... on the other hand

without limit *ܩܘܩܩܝܗܐܘܘܐ* (see "reckoning")

ENGLISH-SYRIAC VOCABULARY

in the twinkling of an eye ܬܡܪܐ *temrā*

d-ʿaynā, ak metrap

CORRIGENDA AND ADDENDA

Corrigenda to the Readings in the Grammar: p. 164, line 5: for ܐܘܪܐ read ܐܘܪܐ; p. 169, line 90: for ܡܢܐ read ܡܢܐ; p. 173, line 20, end. add ܡܢܐܐ; p. 189, line 20: for ܐܘܪܐܐ, read ܐܘܪܐܐ.

Addenda to Syriac-English Vocabulary in the Grammar: p. 199: ܕܡܐ *dmā* (abs *dem*) blood; p. 203: ܗܫܝܫܐܐ *haššišā'it* sadly, mournfully; p. 203: ܦܐܬܝܝܒ Pa *tayyeb* to appoint; p. 216: ܫܒܘܬܐ *sbutā* pl *šebwātā* matter, affair; p. 217: ܩܪܝܒ Pa *qarreb* to make oblations, to perform the liturgy; p. 220: ܫܡܠܝ *šamli* see ܫܡܠܐ; p. 222 ܡܡܝܗ *tammih* astonishing.