

Leshono Suryoyo

ܠܫܘܢܘܫܘܪܝܘܝܘܬܐ

First Studies in Syriac

JOHN F. HEALEY



GORGAS PRESS
2005

First Gorgias Press Edition, 2005.

Copyright © 2005 by Gorgias Press LLC.

All rights reserved under International and Pan-American Copyright Conventions. Published in the United States of America by Gorgias Press LLC, New Jersey.

ISBN 1-59333-190-8



GORGAS PRESS

46 Orris Ave., Piscataway, NJ 08854 USA

www.gorgiaspress.com

Printed and bound in the United States of America.

TABLE OF CONTENTS

Table of Contents	v
Preface	ix
CD Recording	xiii
Introduction	xv
The Syriac Language	xv
This Book and Its Use	xix
General Note on Syriac Grammar	xx
Abbreviations and Other Symbols	xxii
I. Writing System. The Alphabet	1
Consonants	1
List of Consonants	1
Exercise i	5
II. Vowels and Other Signs	8
Vowel Signs	8
Other Signs	10
Note on Punctuation	12
Exercise ii	12
III. Pronouns	16
Illustrative Texts	16
Grammatical Analysis	16
Grammatical Synthesis	20
A. Possessive Pronoun Endings Added to Nouns	20
B. Independent Personal Pronouns (with shortened enclitic forms where they exist)	21
C. Interrogatives	21
D. Demonstratives	22
E. Additional Note on Enclitics	22
Exercise iii	22
IV. The Verb: Simple Perfect and Participle Forms	25
Illustrative Texts	25
Grammatical Analysis	25
Grammatical Synthesis	28
A. Simple Stem Perfect	28

B. Participles (masculine forms)	29
Exercise iv	29
V. لَمَّا, لَمَّا and Composite Tenses	32
Illustrative Texts	32
Grammatical Analysis	32
Grammatical Synthesis	34
A. The Perfect Tense of لَمَّا , with Enclitic Forms	34
B. Tenses	34
Exercise v	35
VI. Nouns and Adjectives. The Genitive Relationship	37
Illustrative Texts	37
Grammatical Analysis	37
Grammatical Synthesis	39
A. Nominal Forms	39
B. Adjectives	40
C. Uses of the Absolute State	40
D. Vowel Patterns of Nouns	41
E. The Genitive	41
F. Irregular Nouns	41
Exercise vi	43
VII. The Verb: Simple Imperfect and Imperative. Uses of يُ	45
Illustrative Texts	45
Grammatical Analysis	45
Grammatical Synthesis	47
A. Imperfect Forms of the Simple ($\text{p}^{\text{e}}al$) Stem	47
B. Imperatives	48
C. Uses of يُ	48
Exercise vii	49
VIII. Derived Stems of the Verb	52
Introduction	52
Illustrative Texts	52
Grammatical Analysis	53
Grammatical Synthesis	55
A. Verbal Patterns	55
B. Meanings of Different Verb Stems	56
Exercise viii	58

IX. Other Important Verb Forms	60
Illustrative Texts	60
Grammatical Analysis	60
Grammatical Synthesis	62
A. Verbs with the Vowel وَمَّا (وَمَّا)	62
B. Other Forms	63
C. حَبَّ and رَجَّ	63
D. Verbs with Initial س , ش , ض and ز	63
Exercise ix	64
X. Peculiarities in Verbs Containing Guttural Letters	66
Introduction-Grammatical Survey	66
Illustrative Texts	67
Grammatical Analysis	68
Exercise x	69
XI. Peculiarities in Verbs Beginning with ج and ح	72
Introduction-Grammatical Survey	72
Illustrative Texts	73
Grammatical Analysis	73
Exercise xi	75
XII. Peculiarities in Verbs with Only Two Root Consonants in Many Forms	77
Introduction-Grammatical Survey	77
Illustrative Texts	78
Grammatical Analysis	78
Exercise xii	80
XIII. Object Pronouns Attached to Verbs. Adverbs. Other Derived Forms of Verbs	83
Illustrative Texts	83
Grammatical Analysis	83
Grammatical Synthesis	85
A. Object Pronouns Attached to Verbs	85
B. Other Derived Stems	86
Exercise xiii	86
XIV. Numerals, Dates, Days	89
Illustrative Texts	89
Grammatical Analysis	90
Grammatical Survey	92

A. Numbers	93
B. Months	94
C. Days	94
D. Numerical Values of Consonants	95
Exercise xiv	95
Verb Paradigms	99
Table of Scripts and Vowel Signs	140
Scripts	140
Vowel signs	141
Readings	143
Introduction	143
Text 1: New Testament (John 1:1-18 and 20:19-25)	145
Text 2: Old Testament (Psalms 110)	148
Text 3: The <i>Addai Legend</i> (c. 4 th /5 th cent. A.D.)	150
Text 4: Bardaišan (A.D. 154-222)	154
Text 5: Aphrahaṭ (flourished A.D. 337-45)	157
Text 6: <i>The Chronicle of Joshua the Stylite</i> (c. A.D. 507)	163
Text 7: Barhebraeus (A.D. 1226-86)	169
Text 8: St Ephrem the Syrian (d. A.D. 373)	176
Text 9: Philoxenus of Mabbog (d. c. A.D. 523)	180
Text 10: Thomas of Marga (9 th century A.D.)	184
Glossary	189

PREFACE

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

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

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

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

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

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

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



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

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

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

John F. Healey
Manchester, May 2005

CD RECORDING

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

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

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

The contents of the CD are as follows:

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

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

Introduction

THE SYRIAC LANGUAGE

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

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

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

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

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

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

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

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

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

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

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

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

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

THIS BOOK AND ITS USE

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

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

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

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

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

GENERAL NOTE ON SYRIAC GRAMMAR

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

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

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

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

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

ABBREVIATIONS AND OTHER SYMBOLS

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

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

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

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

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

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

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

ptc. participle

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

I. WRITING SYSTEM. THE ALPHABET

CONSONANTS

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

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

LIST OF CONSONANTS

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

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

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

Ⲓ becomes ⲑ

ⲕ becomes Ⲋ
 Ⲍ becomes ⲋ
 ⲍ becomes Ⲏ
 ⲏ becomes Ⲑ
 ⲑ becomes Ⲓ

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

UNCONNECTED	CONNECTED ON RIGHT	CONNECTED ON LEFT	CONNECTED ON RIGHT AND LEFT
ⲅ	ⲅ		
Ⲇ	Ⲇ	Ⲇ	Ⲇ
ⲇ	ⲇ	ⲇ	ⲇ
Ⲉ	Ⲉ	Ⲉ	Ⲉ
ⲉ	ⲉ	ⲉ	ⲉ
Ⲋ	Ⲋ	Ⲋ	Ⲋ
ⲋ	ⲋ	ⲋ	ⲋ
Ⲍ	Ⲍ	Ⲍ	Ⲍ
ⲍ	ⲍ	ⲍ	ⲍ
Ⲏ	Ⲏ	Ⲏ	Ⲏ
ⲏ	ⲏ	ⲏ	ⲏ
Ⲑ	Ⲑ	Ⲑ	Ⲑ
ⲑ	ⲑ	ⲑ	ⲑ
Ⲓ	Ⲓ	Ⲓ	Ⲓ
ⲓ	ⲓ	ⲓ	ⲓ
Ⲕ	Ⲕ	Ⲕ	Ⲕ

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

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

There are certain conventional special joins between letters:

ⲓ (*l* followed by *'ālap*) is written **ⲓ**;

ⲓ is often written **ⲓ**.

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

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

Exercise i

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

ⲧⲓ	<i>'h'</i>
ⲧⲓ	<i>br</i>
ⲧⲓ	<i>dn</i>
ⲧⲓ	<i>gbr</i>
ⲧⲓ	<i>hw</i>
ⲧⲓ	<i>hd</i>
ⲧⲓ	<i>bz</i>
ⲧⲓ	<i>btr</i>
ⲧⲓ	<i>kd</i>
ⲧⲓ	<i>qtl</i>
ⲧⲓ	<i>nšb</i>
ⲧⲓ	<i>mlk</i>
ⲧⲓ	<i>'l</i>
ⲧⲓ	<i>pwqdn'</i>
ⲧⲓ	<i>syd</i>
ⲧⲓ	<i>rb</i>
ⲧⲓ	<i>šlm'</i>
ⲧⲓ	<i>šryr'</i>

مكتبا	<i>mlt'</i>
نفسا	<i>npš'</i>
عش	<i>yšw'</i>
لوا	<i>lwt</i>
لوتبا	<i>twbn'</i>
انجوتبا	<i>'ygbty'</i>
مكتبا	<i>mlpnwt'</i>
كاسكتبا	<i>b'syllhys</i>
صوتبا	<i>snwnt'</i>
جبا	<i>'dt'</i>
فرتبا	<i>pršwp'</i>
عش	<i>ywhnn</i>

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

أحد، وجمعها. ناسف عصب. انما مكتبا. نوا
 نجب. انما وجمعها اف كاتبا. ات ح كسبا
 وهصبه صبا. عصبه ح سصب. انما واف سب
 عصب كسب. هلا انح كسبنا. الا في ص
 صبا. صلكا ووبك. ات مكتبا سلا ساعصبنا.
 كسب كسب. انص.

ات ص اعنبنا وكتبا ووهصبا
 همر نوا عصبو افه. ص صه ونبب منط صر
 صعب. همر صكع صعبنا كسبنا ووهصبا.
 هانصعب كسبنا صكع سكبنا وفتب. الكا
 هوجبنا ولا صعب. صر سكبنا ات سكبنا ص صا
 كسبنا ورمع سبنا لالا وواته. ص انما سلا

صكع كسبنا انما وواته اتبا ص
 صصص. وجمعبا صعبا سربلا صعبه افه وواتبا
 ص ص صصص. ص ص اعصبه كبا وصبصص
 صصصنا ووهصبا انما سكب سكب كبا. صصنا
 انما وجمعبا وواتبا صص. سبنا وصبص
 ص ص كاتبا ولا وصبص. سبنا ات وصبص
 صص. صص سبنا صص صص صص اتبا وواتبا.
 صص سبنا صص صص وصبص. سبنا سبنا
 صص صص صص صص صص وواتبا. سبنا
 وجمعبنا صص صص صص. صص صص
 اتبا صص وصبص صص صص صص صص
 وصبص. صص صص صص صص صص صص
 صصا وصبصا ووهصبا.

Notes

II. VOWELS AND OTHER SIGNS

VOWEL SIGNS

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

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

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

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

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

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

OTHER SIGNS

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

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

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

B. Features which are not indicated by special signs.

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

Thus: **ܚܬܦ** is *hˆtāp*, or *hˆtāp*.
ܟܬܒܐ is *ktābā*, or *kˆtābā*.

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

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

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

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

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

NOTE ON PUNCTUATION

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

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

There is no question mark.

Exercise ii

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

ܐܠ 'al

ܒܩܪܐ	<i>baqrā</i>
ܡܠܟܐ	<i>malkā</i>
ܒܢܐ	<i>bānā</i>
ܡܕܒܪܐ	<i>madbrā</i> (later pronounced <i>madbrā</i>)
ܐܠܒܐ	<i>'alābā</i>
ܩܨܐ	<i>kenšā</i>
ܚܒܐ	<i>'itā</i> (<i>'ittā</i>)
ܒܚܢܐ	<i>hākanā</i>
ܐܬܐ	<i>'atā</i>
ܬܐܪܐ	<i>tawrā</i>
ܩܬܐܒ	<i>k'atāb</i>
ܐܪܐ	<i>'ar'ā</i>
ܫܠܝܬ	<i>šalīt</i>
ܩܦܪܐ	<i>paqrā</i>
ܩܪܐܒ	<i>q'reb</i>
ܫܠܝܚܐ	<i>š'lihā</i>

كُمْرًا	<i>kūmrā</i>
سَیْطًا	<i>saypā</i>
نَظْمًا	<i>n'pāl</i>
أَهْلًا	<i>'ahē</i>
نَافِرِينَ	<i>nāfirīn</i>
مَدِينَةً	<i>m'ditā (m'dittā)</i>

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

أَجْمُ وَجَمْعُنَا. تَلَقَّبْنَا مَعْصِيَةً. نَأْبَأُ مَخْلَقَهُ بَأْمًا. تَهْدُوا
رُجُوبًا. أُنَجِّنَا وَجَمْعُنَا أَوْ خَالِدًا. هَذِهِ كَيْ كَسَفًا
وَقَدْ بَعَثْنَا تَهْمُنًا. هَجَّجْنَا كَيْ مَهَجَّجْنَا أُنْقَلًا وَأَوْ مَهْ
مَجْمُ حَسْتَجَّجْنَا. هَلَّا نَأْبَأُ حَسْتَجَّجْنَا. أَلَّا جِي مَهْ
حَسَفًا. قَلْبًا وَيَوْمًا. مَخْلَقَهُ بَأْمًا. مَسَلًا
هَبَّاعْتَسْنَا. حَلَّكُم تَلَقَّبْنَا أُنْقَلًا ❖

أَهْ أُنْبَأُ هَبَّ أُنْبَأُ وَأَمَّا كُنْ حَسَفًا أَوْ تَهْ هَبَّ جَبَّ مَبَّ
مَسَدُهُ هَلَّا مَسَدُهُ وَأَمَّا مَسَدُهُ هَبَّ جَبَّ كُنْ
حَسَفًا جَبَّ مَسَدُهُ وَأَمَّا مَسَدُهُ. هَبَّ وَأَمَّا مَسَدُهُ مَسَدُهُ
حَسَفًا هَبَّ كَسَفًا وَأَمَّا مَسَدُهُ هَبَّ. مَسَدُهُ
حَسَفًا وَأَمَّا مَسَدُهُ هَبَّ وَأَمَّا مَسَدُهُ. أَمَّا مَسَدُهُ
وَأَمَّا مَسَدُهُ هَبَّ مَسَدُهُ مَسَدُهُ وَأَمَّا مَسَدُهُ
مَسَدُهُ وَأَمَّا ❖

Notes

III. PRONOUNS

ILLUSTRATIVE TEXTS

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

GRAMMATICAL ANALYSIS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

GRAMMATICAL SYNTHESIS

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

A. Possessive Pronoun Endings Added to Nouns

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

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

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

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

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

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

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

C. Interrogatives

who?

ܘܢܐ, ܘܢܐ, ܘܢܐ	what?
ܘܢܐ	which? (masc. referent)
ܘܢܐ	which? (fem. referent)
ܘܢܐ	which? (plural referent)

D. Demonstratives

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

E. Additional Note on Enclitics

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

Exercise iii

- (a) Translate into Syriac:

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

- (b) Translate into English:

1. *ܘܢܐ ܘܢܐ ܘܢܐ, *ܘܢܐ ܘܢܐ ܘܢܐ ܘܢܐ ܘܢܐ.
2. ܘܢܐ ܘܢܐ ܘܢܐ ܘܢܐ ܘܢܐ.
3. ܘܢܐ ܘܢܐ ܘܢܐ ܘܢܐ ܘܢܐ.
4. ܘܢܐ ܘܢܐ ܘܢܐ ܘܢܐ ܘܢܐ.
5. ܘܢܐ ܘܢܐ ܘܢܐ ܘܢܐ ܘܢܐ.
6. ܘܢܐ ܘܢܐ ܘܢܐ ܘܢܐ ܘܢܐ.
7. ܘܢܐ ܘܢܐ ܘܢܐ ܘܢܐ ܘܢܐ.

Vocabulary for the above:

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

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

Notes

IV. THE VERB: SIMPLE PERFECT AND PARTICIPLE FORMS

ILLUSTRATIVE TEXTS

⊕ 3, 27

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

GRAMMATICAL ANALYSIS

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

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

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

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

بُيُوتًا “house”.

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

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

وَوَدَّ similarly from **وَدَّ**, “led, took”.

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

3. **بِ** “when, as”.

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

أَمْرًا “there”.

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

رَجُلًا “man”.

4. **فَمُتًا** “mouth”.

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

كُفْرًا “blasphemy”.

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

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

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

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

GRAMMATICAL SYNTHESIS

A. Simple Stem Perfect

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

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

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

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

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

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

B. Participles (masculine forms)

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

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

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

Exercise iv

(a) Translate into Syriac:

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

(b) Translate into English:

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

5. هَتَعَمَّا هُوَا مَحَلًّا حَسَا أَتْنَا.
 6. هَتَقَّتِي مَعْتَلًّا مَعَ أُبَّةِ هِي.
 7. قَبْ هَلَكْتِي *مَعْتَلًّا* *قَافًا* *هَتَمَّعْتُ* أُصْبًا
 حَسَمَلًا حَبُّنًا وَرَكْعَةً. هُوَا رَحْمًا مَكِينًا.

Vocabulary for the above:

هَدَد	wrote
هَوَقْنَا	thus
هَدَس	opened
مَدِينًا	city (fem.)
هَدَف	went out
هَجَب	made
أَمْر	like (pronounced 'ak)
هَقْفًا	sword
هَنْقًا	sharp, sharpened (a passive participle)
هَجَا	answered (see هَسَا)
مَلَاكًا	angel
هَمَّنَا	said (see هَمَّنَا)
مَلَكًا	word (fem.)
هَمَّا	among
أَتْنَا	brothers (singular هَمَّا)
هَقَلًا	fell
مَعْتَلًّا	fetters, bonds, chains (fem. plural)
أَبَا	hand
هَمَلًا	going up (participle)

أُصْبًا	together
هَمَلًا	temple
هَجَبًا	time
رَكْعَةً	prayer (fem.)
هَوَا	behold (exclamation)
مَكِينًا	crippled (passive participle)

Notes

V. **أَ، لَو** AND COMPOSITE TENSES

ILLUSTRATIVE TEXTS

1. **أَ لَو وَحِنَّا وَصَفَسَا**
أَ لَو (I Cor 2:16) We, however, possess the mind of Christ.
2. **حَلَفَا لَو هَلَفَا**
كَلَمَةً لَو (Jn 1:10) He was in the world and the world was through his power.
3. **دَه دَهْنَا لَهْوَا أَمَا**
لَو لَهْفَا فَصَحَا
مَلَفْنَا On this mountain was the blessed Panbo, the teacher.
4. **أَمَمَا لَو أَمَمَا لَو**
مَمَّ أَمَمَّ صَبِيئَا His mother, however, was from the city of Amida.
5. **لَهْوَا لَو لَهْوَا** (Mk 3:2) And they were guarding him.
6. **لَا أَمَّ لَو** And no man had gone out.

GRAMMATICAL ANALYSIS

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

"belonging to us". **أَ لَو** effectively means "to have".

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

ܐܘܕܐ is the 3rd masc. plur. enclitic from **ܐܘܕܐ** and with a participle produces a continuous past sense: "they were keeping...".

For **ܐܘܕܐ**, see III.5.

6. **ܐܘܕܐ** is an alternative form of **ܐܘܕܐ**, "man" (see further in VI.C).

A perfect verb followed by a form of **ܐܘܕܐ**, as here, may produce the sense "he *had* gone out".

GRAMMATICAL SYNTHESIS

A. The Perfect Tense of ܐܘܕܐ, with Enclitic Forms

ENCLITIC FORMS	BASIC FORMS	MEANINGS
ܐܘܕܐ	ܐܘܕܐ	he was
ܐܘܕܐ	ܐܘܕܐ	she was
ܐܘܕܐ	ܐܘܕܐ	you were
ܐܘܕܐ	ܐܘܕܐ	you (fem.) were
ܐܘܕܐ	ܐܘܕܐ	I was
ܐܘܕܐ	ܐܘܕܐ	they were
ܐܘܕܐ	ܐܘܕܐ	they (fem.) were
ܐܘܕܐ	ܐܘܕܐ	you were
ܐܘܕܐ	ܐܘܕܐ	you (fem.) were
ܐܘܕܐ	ܐܘܕܐ	we were

B. Tenses

We now have the following possibilities:

- (1) **ܐܘܕܐ**, "he took".
- (2) **ܐܘܕܐ** **ܐܘܕܐ**, "he is taking" (with an enclitic pronoun or a separate noun as subject).
- (3) **ܐܘܕܐ** **ܐܘܕܐ**, "he was taking".
- (4) **ܐܘܕܐ** **ܐܘܕܐ**, "he had taken" (sometimes simply "he took", indicated by context).

Exercise v

- (a) Translate into Syriac:
1. You were going out from the temple of God.
 2. There was an angel in the city.
 3. The king had opened the gate of his house.

(b) Translate into English:

1. **ܘܢܘܩܐܘܗܘܢ ܥܘܕܐ ܕܥܘܕܐ ܕܘܕܐܘܕܐ.**
2. **ܘܢܘܩܐܘܗܘܢ ܥܘܕܐ ܕܥܘܕܐ ܕܘܕܐܘܕܐ * ܘܕܐܘܕܐ ܕܘܕܐܘܕܐ.**
3. **ܘܢܘܩܐܘܗܘܢ ܥܘܕܐ ܕܥܘܕܐ ܕܘܕܐܘܕܐ.**
4. **ܘܢܘܩܐܘܗܘܢ ܥܘܕܐ ܕܥܘܕܐ ܕܘܕܐܘܕܐ ܘܕܐܘܕܐ ܕܘܕܐܘܕܐ ܘܕܐܘܕܐ ܕܘܕܐܘܕܐ ܘܕܐܘܕܐ ܕܘܕܐܘܕܐ.**
5. **ܘܢܘܩܐܘܗܘܢ ܥܘܕܐ ܕܥܘܕܐ ܕܘܕܐܘܕܐ * ܘܕܐܘܕܐ ܕܘܕܐܘܕܐ ܘܕܐܘܕܐ ܕܘܕܐܘܕܐ ܘܕܐܘܕܐ ܕܘܕܐܘܕܐ.**

ܐܘܪܝܢܐ ܕܥܘܪܝܢܐ

Vocabulary for the above:

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

Notes

VI. NOUNS AND ADJECTIVES. THE GENITIVE RELATIONSHIP

ILLUSTRATIVE TEXTS

⊕ 5, 29

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

GRAMMATICAL ANALYSIS

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

term does not refer to any emphasis in the meaning.

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

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

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

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

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

سَيِّدًا adjective “living”.

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

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

كَنِيسَةً “church”, feminine, ordinary form.

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

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

وَصَلَّحًا “reached” (see IV.3).

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

GRAMMATICAL SYNTHESIS

A. Nominal Forms

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

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

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

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

B. Adjectives

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

C. Uses of the Absolute State

The uses of the absolute state are:

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

D. Vowel Patterns of Nouns

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

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

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

E. The Genitive

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

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

The last is much rarer than the other two.

F. Irregular Nouns

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

EMPHATIC SINGULAR AND MEANING	CONSTRUCT SINGULAR	FORMS WITH SUFFIXED PRONOUNS	EMPHATIC PLURAL
أَبَا, "father"	none	أَبِي ('āb), "my father"; أَبَاهُ ('abū), "his father"	أَبَوَا, "parents"; أَبَوَاهُ, "spiritual fathers"
أَخَا, "brother"	none	أَخِي, "my br."; أَخَاهُ, "his brother"	أَخَوَا, "brothers"
أُمًّا, "mother"	أُمِّي	أُمِّي, "my mother"; أُمِّهِ, "his mother"	أُمَمًا
أُخْرًا, "other" (m.); أُخْرًا (f.)	أُخْرًا (also for absolute)	rare	أُخْرًا (m.); أُخْرًا (f.)
أَيًّا, "woman, wife"	أَيِّي ('att)	أَيِّي, "my wife"; أَيَّاهُ, "his wife"	تَقَا
بَنًا, "son"	بَنِي	بَنِي (ber), "my son"; بَنَاهُ, "his son"	بَنَاتًا (construct: بَنَاتٍ)
بِنًّا, "daughter"	بِنَاتِي (bat)	بِنَاتِي (b'rat), "my d."; بِنَاتَاهُ, "his d."	بَنَاتًا
بَيْتًا, "house" (m.)	بَيْتِي	بَيْتِي (bayt), "my h."; بَيْتَاهُ, "his h."	بَيْتَاتًا
سَنًّا (šattā), "year" (f.)	سَنَاتِي	suffixes not used	سَنَاتًا
صَبًّا, "village" (f.)	صَبَاتِي	صَبَاتِي, "my v."; صَبَاتَاهُ, "his v."	صَبَاتًا

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

Exercise vi

(a) Translate into Syriac:

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

(b) Translate into English:

- لَا يَهْوَا هُوَا نَكْنِيَا حَبِي وَ*مَنْتِي..
- أَيِّي لَا مَكْنِيَا نَكَا قِي:نِي لَا حَكْنِي..
- هَ حَبِي كَنْتِي مَنِّي وَأَوْنَا كَنْتِي..
- *بِيَا نَكَا أَيِّي هُوَا مَحِي وَ*مَنْتِي هُوَا
مَحِي كَنْتِي وَ*مَنْتِي وَ*مَنْتِي..
- *مَنْتِي وَ*مَنْتِي وَ*مَنْتِي وَ*مَنْتِي وَ*مَنْتِي
هُنَا..
- لَا مَحِي حَكْنِي وَ*مَنْتِي هُوَا حَبِي مَحِي
وَ*مَنْتِي وَ*مَنْتِي..

Vocabulary for the above:

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

Notes

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

ILLUSTRATIVE TEXTS

⊕ 6, 30

- | | | |
|----|--|---|
| 1. | كَلِمَةٌ لَهُ أَمَا
وَتَعَفُّدًا وَمَعًا. | (Mt 8:20) There is not anywhere for him to rest his head. |
| 2. | هُوَ آخِذٌ وَلَا فِعْ
كَفَتِيًّا أَمَا
وَتَعَفُّدًا وَمَعًا حَصْفًا
مَعًا صِلًا مَعَهُ رَهُو. | And he was saying that there did not remain for the Franks anywhere to rest the head on the coast of the sea except Tyre. |
| 3. | مَعَهُ رَهُو وَتَعَفُّدًا كَد
مَبْرًا حَسْبًا أَدْفَهُ دَه
أَفْ أَنَا مَبْرًا أَحِي
وَحَمَّسًا. | (Mt 10:33) Whoever denies me before men, however, I will deny him also before my father who is in heaven. |
| 4. | هُوَ آخِذٌ لَهُ مَبْرَد
مَكْسَبًا وَتَعَفُّدًا. | And he said to him "Draw near, apostle of Christ". |
| 5. | هَبْنَهُ مَعَهُ مَبْرَد
حَقْلَهُ رَهُو تَعَفُّدًا. | Overthrow from before me all the heresies. |

GRAMMATICAL ANALYSIS

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

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

رَأْسًا “head”.

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

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

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

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

عِلَّا “except”.

3. **مَنْ** “whoever”, introduces a subordinate clause.
نَقَدَ is 3rd masc. sing. imperfect of **قَدَى**, “denied”, while **أَقْدُ** is the 1st sing.

مُبَرَّ is a preposition, “before”.

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

أَوْ “also”.

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

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

4. **مِنْهُ** is the masc. sing. imperative, “draw near!”, of the verb **مَنَى**. Imperatives (masc. sing.) are basically derived from the imperfect by the removal of the prefixes (though see the details in VII.B). Thus **أَمِنْهُ**, “you will draw near”, **مِنْهُ**, “draw near”.
5. **صَدَّ** masc. sing. imperative from **صَدَّ**, “threw, overthrew”.
- مُبْرَدٌ** **مُبْرَدٌ** with suffix, attached as if to a masc. plur. noun.
- كُلِّهِمْ** **كُلِّ** with suffix: “all of them”.
- أَوْثَقَاتٌ** “heresies”, is a loanword from Greek and its form is anomalous.

GRAMMATICAL SYNTHESIS

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

See Paradigm 1.

تَعْمَدُ	<i>nešqūl</i>	he will take
تَعْمَدِي	<i>tešqūl</i>	she will take
تَعْمَدُكَ	<i>tešqūl</i>	you (masc. sing.) will take
تَعْمَدِي	<i>tešqūlīn</i>	you (fem. sing.) will take
أَعْمَدُ	<i>'ešqūl</i>	I will take
تَعْمَدُونَ	<i>nešqūlūn</i>	they (masc.) will take
تَعْمَدْنَ	<i>nešqūlān</i>	they (fem.) will take
أَعْمَدُوا	<i>tešqūlūn</i>	you (masc. plur.) will take
أَعْمَدْنَ	<i>tešqūlān</i>	you (fem. pl.) will take

ܢܥܩܘܠܢ *nešqūl* we will take

A very small number of verbs, including ܠܚܝܫ and ܠܚܝܒ, have ܐ in the imperfect: ܠܚܝܫܐ and ܠܚܝܒܐ (see Paradigm 2.B).

B. Imperatives

See Paradigm 2.

ܢܥܩܘܠ	<i>šqūl</i>	take! (masc. sing.)
ܢܥܩܘܠܝ	<i>šqūl</i>	take! (fem. sing.)
ܢܥܩܘܠܘ	<i>šqūl</i>	take! (masc. plur.)
ܢܥܩܘܠܘܢ	<i>(šqūlūn)</i>	
ܢܥܩܘܠܝܢ	<i>šqūl</i>	take! (fem. plur.)
ܢܥܩܘܠܝܢ	<i>šqūlēn</i>	

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

C. Uses of ,

The uses of , are:

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

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

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

Exercise vii

(a) Translate into Syriac:

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

(b) Translate into English:

1. ܐܚܝܢܐ ܠܠܗܘܘܐ ܐܚܝܢܐ ܠܠܗܘܘܐ ܠܠܗܘܘܐ ܠܠܗܘܘܐ ܠܠܗܘܘܐ ܠܠܗܘܘܐ ܠܠܗܘܘܐ 1.
2. ܠܐ ܠܐܝܚܐ ܐܚܝܢܐ ܠܠܗܘܘܐ ܠܠܗܘܘܐ ܠܠܗܘܘܐ ܠܠܗܘܘܐ ܠܠܗܘܘܐ 2.
3. ܐܚܝܢܐ ܠܠܗܘܘܐ ܠܠܗܘܘܐ ܠܠܗܘܘܐ ܠܠܗܘܘܐ ܠܠܗܘܘܐ ܠܠܗܘܘܐ ܠܠܗܘܘܐ 3.
4. ܐܚܝܢܐ ܠܠܗܘܘܐ ܠܠܗܘܘܐ ܠܠܗܘܘܐ ܠܠܗܘܘܐ ܠܠܗܘܘܐ ܠܠܗܘܘܐ ܠܠܗܘܘܐ 4.
5. ܐܚܝܢܐ ܠܠܗܘܘܐ ܠܠܗܘܘܐ ܠܠܗܘܘܐ ܠܠܗܘܘܐ ܠܠܗܘܘܐ ܠܠܗܘܘܐ ܠܠܗܘܘܐ 5.

Vocabulary for the above:

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

Notes

VIII. DERIVED STEMS OF THE VERB

INTRODUCTION

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

ILLUSTRATIVE TEXTS

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

GRAMMATICAL ANALYSIS

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

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

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

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

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

GRAMMATICAL SYNTHESIS

A. Verbal Patterns

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

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

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

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

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

B. Meanings of Different Verb Stems

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

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

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

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

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

Exercise viii

(a) Translate into Syriac:

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

(b) Translate into English:

1. $\text{قَتَّلُوْهُ وَوَضَعُوْهُ فِي الْاِمَّاكَلُوْ دَعُوْهُ سَكُوْهُ فِي حَبْ$
 $\text{قَهْم اَمَذُوهُ وَوَحَدُوْهُ لُقْمَتَا اُنْتُوْ أَنْهُ .}$

2. $\text{هُوَ كَرِ سَقَطَا حُرْ مَعَمِيْنا هُوْنَا وَمَا لَا اَلْاَسْعَد$
 $\text{حُرْ كَسِيْهُنَا .}$

3. $\text{تِلْفَكَ لِي مِنْ اَكُلَا حَلَا حَبُوْهُ وَعَبَا حَلَا$
 اُخُوْهِ . .

4. $\text{هَوُوْهُ مِتَّحَا هَمِيْهُنَا دَرَحْنَا يَهُ حَقْلُوْهُ$
 $\text{مَدْبَتْنَا . هُوْنَا وَهَمَا هُو * مَهْمَهْلَيْسَا اَمَحْكُوْ$
 $\text{هَوُوْهُ وَهُنَا . هَوُوْهُ حَتِيْهْلَيْسَا كَاهِرْنَا وَكَا دَرَحْنَا$
 $\text{هَوُوْهُ وَوُوْهُ فِيْهُ صَعْنَا وَلُيْهُنَا . هُوْمَبِح سَدَا لَازُوا$
 $\text{وَ * فِتِيْنَا هَوَحَا مَصْمَحِنَا كَازُوا$
 $\text{وَخَلِبُ حَقِيْهِ . .}$

Vocabulary for the above:

ⲙⲥⲀⲣ	ethpa. took counsel
ⲡⲉⲃⲩ ⲉⲁⲙ	one mouth (ⲉⲁⲙⲥⲁ), agreement
ⲉⲁⲙⲓⲛⲁ	Arab (from the Tayite tribe)
ⲁⲛⲗⲁ	brother

ⲡⲉⲃⲩ	pa. absolved
ⲡⲉⲃⲩ	blood
ⲡⲉⲃⲩ	reckoned, counted
ⲡⲉⲃⲩ	sin
ⲡⲉⲃⲩ	divided
ⲡⲉⲃⲩ	war
ⲡⲉⲃⲩ	trouble
ⲡⲉⲃⲩ	time
ⲡⲉⲃⲩ	death
ⲡⲉⲃⲩ	aph. became king
ⲡⲉⲃⲩ	wicked man
ⲡⲉⲃⲩ	Christian
ⲡⲉⲃⲩ	distress
ⲡⲉⲃⲩ	persecution
ⲡⲉⲃⲩ	harsh
ⲡⲉⲃⲩ	tyrant
ⲡⲉⲃⲩ	then
ⲡⲉⲃⲩ	descended (see XI.2)
ⲡⲉⲃⲩ	capital punishment (a compound)
ⲡⲉⲃⲩ	enemy

Notes

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

ILLUSTRATIVE TEXTS

1. **وَسَجَدُوا لَهُ وَفَتَحُوا كُنُوزَهُمْ وَآتَوْا حَتَّىٰ** (Mt 2:11) And they fell down and worshipped him and opened their treasures and offered him gifts.
2. **وَقَالَ لَهُ فَارْتَفِعْ أَوْصَانَهُ** (Mk 7:34) And he said to him "Be opened" and at that very moment his ears were opened.
3. **وَبَنَىٰ كَنِيسَةً فِيهَا كَانُوا يَتَوَدَّعُونَ** And when Addai had built the church, they were offering in it vows and offerings.
4. **وَلَمْ يَكُنْ لَنَا مَسْرُورٌ وَلَا مَبْغُوتٌ** (Lk 15:32) It was, however, fitting for us to be merry and to rejoice.
5. **وَأَطَاعَهُ وَرَفَعَ مَعَهُ إِلَىٰ الْمَنْسَرَةِ** And the Maphrian obeyed him and went up with him to the monastery.

GRAMMATICAL ANALYSIS

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

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

1. **كُنُوزُهُ** "treasure".
فَتَحَهُ is 3rd masc. plur. perfect *pa.* of **فَتَحَ**, "touched", meaning in this stem, "brought near, offered".
2. **فَتَحَهُ** "offering".
أَرَفَعَهُ *ethpa.* imperative masc. singular from **أَرَفَعَهُ**, "opened". Each derived form has its own imperative.
3. **سَاعَةً** "hour". **فِيهَا**, literally "in it, in the hour", means "immediately".
أُذُنًا "ear" (feminine). Note that **أَرَفَعَهُ** in the final phrase is 3rd fem. plur. perfect.
3. **بَنَىٰ** *pe.* perfect, "built" (see **بَنَىٰ**, **بَنَىٰ**, etc.: see XII)
مَتَوَدَّعِينَ "offering", is the *pa.* particle (masc. plur.) from **مَتَوَدَّعَ**, the sing. being **مَتَوَدَّعَ**. Each derived form has its own participles and infinitive.
4. **تَوَدَّعُوا** "vow".
4. **مَبْغُوتٌ** is the *pe.* infinitive from **مَبْغُوتٌ**, "made merry", here, as usually, with ّ: "to make

“merry” (prefixing “to” to the infinitive as in English).

وَلَّا is an active participle form (pe.) meaning “fitting”.

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

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

لَهُ with suffix indicating the object.

مَوْجِدًا “dwelling, monastery”.

مُحِبِّئِنَّا “Maphrian” (traditional title of the eastern head of the Syrian Orthodox Church).

GRAMMATICAL SYNTHESIS

A. Verbs with the Vowel ُ (وَمَلَّ)

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

PERFECT	IMPERFECT
وَمَلَّ	يَمَلُّ
وَمَلَّ	يَمَلُّ
وَمَلَّ	يَمَلُّ
وَمَلَّ	يَمَلُّ
وَمَلَّ	يَمَلُّ
وَمَلَّ	يَمَلُّ
وَمَلَّ	يَمَلُّ
وَمَلَّ	يَمَلُّ
وَمَلَّ	يَمَلُّ
وَمَلَّ	يَمَلُّ
وَمَلَّ	يَمَلُّ

B. Other Forms

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

C. حَجَّ and رَجَّ

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

D. Verbs with Initial s, š, ṣ and z

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

E. g., مَسَّ becomes مَسَّ.

Note also in the case of verb roots beginning with ς and ζ the mutation of the t of the prefix to t and d respectively: أَرَات becomes أَرَوْتُ .

Exercise ix

(a) Translate into Syriac :

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

(b) Translate into English:

1. $\text{كَبْ أَوَّصُتْنَا نَلَا *فَهْوْنَا *فَلَصَلَيْتْ}$
 $\text{هَكَلَهْ, أَلَاوَا مَعْلَهْ يَهْه صَقْدَا هَيْتَلَا}$
 $\text{مَصْحَلِكْ لَحْتَسَلَيْتْنَا.}$
2. $\text{هَهْتَهْ مَصْلَلِكْ يَهْه مَبْ خَصْ مَبْ نَلَا هَكَمْ}$
 $\text{كَلَهْ *وَلَبَّعْ.}$
3. $\text{بَا مَصْنَا *وَالِهَا *جَايَلَكْتَهْ مَكَمْ كَه}$
 $\text{لَحَامَا *وَبَعَمْ لَحْطَا *طَا فَتْنَا هَسَا *هَكْنَا}$
 $\text{*أَفَمْرْ كَهْنَا *كَبْعَدَا *وَمَصْلَلَا *هَهْ *كَبْ}$
 فَهْمَه.

Vocabulary for the above

أَوَّصُتْنَا	Turkoman
نَلَا	over, against, concerning
أَلَاوَا	place, region; plural أَلَاوَا
مَلَا	ruled, prevailed over; pa. gave power (here passive participle)

كَعْدَا	evil thing
فَقْرَا	many
مَكَلَا	bore
مَكَلَا	pa. spoke
مَبْ	one
كَبْ	happened (note short form of fem. plur.)
مَصْنَا	holy, holy man
كَاكَا	cathedra (bishop's chair), pulpit
فَعَم	pa. explained
كَحْطَا	people
كَلَا	book, writing
كُهْنَا	priestly, holy
كَبْ	hand (construct of أَبَا : see VI.F); كَبْ , "by means of"

Notes

X. PECULIARITIES IN VERBS CONTAINING GUTTURAL LETTERS

INTRODUCTION-GRAMMATICAL SURVEY

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

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

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

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

ILLUSTRATIVE TEXTS

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

⊕ 9, 33

1. ܐܘܟܢܐ ܐܘܟܢܐ ܐܘܟܢܐ
ܐܘܟܢܐ ܐܘܟܢܐ ܐܘܟܢܐ
ܐܘܟܢܐ ܐܘܟܢܐ ܐܘܟܢܐ.

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

2. ܐܘܟܢܐ ܐܘܟܢܐ ܐܘܟܢܐ
ܐܘܟܢܐ ܐܘܟܢܐ ܐܘܟܢܐ.

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

3. ܐܘܟܢܐ ܐܘܟܢܐ ܐܘܟܢܐ
ܐܘܟܢܐ ܐܘܟܢܐ ܐܘܟܢܐ
ܐܘܟܢܐ ܐܘܟܢܐ ܐܘܟܢܐ.

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

4. ܐܘܟܢܐ ܐܘܟܢܐ ܐܘܟܢܐ
ܐܘܟܢܐ ܐܘܟܢܐ ܐܘܟܢܐ.

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

دَهْمَا لَا قَالَاهُ
مَبْرَم حَقَص.

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

5. هَالَا مَهَلَا
كَاصَلَكِيه هَالَا
دَه وَكَصِي مَرَا
دَه حَبِيَال.

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

GRAMMATICAL ANALYSIS

1. اُصَد "he said", a verb beginning with \aleph , should be compared with the regular vowel pattern of عَصَا .

كَمَبْرَم is كَمَبْرَم , "ahead" (see مَبْرَم) with 3rd sing. suffix.

نَارَا is the imperfect of the pe. of أَرَا . The \aleph has become silent: "he will go (out)".

2. أَمَاهَا is the ethpe. (passive) perfect of مَاهَا : "he was killed".

حَقَقِيه the suffixed plur. of حَا (see construct plur. حَتَّ , VI.F).

أَمَاوَحِه is the ethpe. perfect 3rd masc. plur. of وَحَا , "led", with its final \aleph preceded by و instead of و .

3. حَبَا "servant".

فَلَا the pe. active participle of فَلَا , "met". The final guttural causes the departure from the usual vowel pattern of فَلَا .

4. نَهَا "day".
 أَمَاكِه is the 2nd plur. imperfect of هَا , in which the \aleph has become silent and its vowel has moved on to the ا . Contrast the usual أَمَكِه .

نُهَا "now, (at) this time".

هَالَاهُ contrast مَهَلَاهُ .

قَصَد مَهَا "name", with suffix (see VI.F).

5. هَالَا "he asked", is the pa. stem perfect of هَالَا and is in effect normal.

مَاهَلَا "on account of, for, concerning, because of".

أَمَاوَحِه is the ethpe. of أُصَد , the \aleph becoming silent and its vowel (not written in the regular أَمَاهَا) moving on to the prefix. Also the final \aleph produces an a vowel in the last syllable.

صَحِي "tomorrow".

مَرَا is the active participle from مَرَا , "he saw".

Exercise x

(a) Translate into Syriac:

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

(b) Translate into English:

1. $\text{هَالَا أَنْفِ هَالَاهُ: صُنَا أَمَدِيحِ أَيَاهُ، نَالَا}$
 $\text{مَهَسِي. كِي صَحِيه..}$

2. مَصَلَحًا وَ*أَسْرَعًا وَأَوْعَبًا وَأَسْرَعًا حَفَا *نَلَامًا
*الْبَيْعِ..
3. مَدْعِينًا وَمَجْرِبًا هَذَا حَصْبًا وَأَوْعَبًا مَدْعِينًا
هَذَا هَذَا هَذَا أَوْعَبًا مَدْعِينًا هَذَا أَوْعَبًا
هَذَا هَذَا حَصْبًا وَأَوْعَبًا مَدْعِينًا هَذَا هَذَا
وَمَدْعِينًا *مَدْعِينًا هَذَا..
4. حَفَا وَمَجْرِبًا وَأَوْعَبًا هَذَا هَذَا هَذَا
حَفَا..

Vocabulary for the above:

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

Notes

XI. PECULIARITIES IN VERBS BEGINNING WITH ج AND ح

INTRODUCTION-GRAMMATICAL SURVEY

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

⊕ 10, 34

ILLUSTRATIVE TEXTS

1. جَفَم مَبْعَهِهِمْ وَبَقُوا
فَجَاءُواهُ
وَبَعَثَهُمْ حَفَمًا.
(Mt 8:16) And they brought before him many demoniacs and he made their demons go out by the word.
2. مَعَسَا مَلِكُهُ
وَبَعَثْنَا نَسَا أَعْمَا
مَع رَسْمًا.
(Mk 15:32) Let the Christ, the king of Israel, come down now from the cross.
3. وَعَلَى سَلْمِهِ
وَالْحَدِيثُ عَلَيْهِ
كَلَامًا مَبْعِيًا كَفَمًا.
And he divided his army and they were prepared and they encamped against the city for battle.
4. كَبْنَا حَفَمَهُ هَمَّ حَفَمًا
صَفَمَهُ هَمَّ نَسَا أَعْمَهُ
حَفَمًا.
The churches they uprooted, the sanctuaries they demolished and the monasteries they burnt with fire.
5. لَخَمَ لَمَنَ وَإِيَّا كَهُ
نَسَمَهُ كَهُ
هَمَّ أَعْمَهُ كَهُ.
(Mt 25:29) For to whoever has will be given to him and added to him.

GRAMMATICAL ANALYSIS

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

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

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

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

Exercise xi

(a) Translate into Syriac:

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

(b) Translate into English:

1. **هَكْا اِنِع وَعَمَصْ اُكْا اَهْ اَمْا سَئْا وَجَحْكَمْ تَاوْا.**
2. **هَقْلِنْ: نُنْا اِهْا حَرْقَا كَدَمْ وَجَبَا وَصَعَا**
هَعَنْا وَجَبَا صِبَبْا وَوَهْا هَوَّأْا هَوَّأْا هَوَّأْا
كُفَّه.
3. **أَأَمْهْا كْ كَمْ اُحْا كْا هَهْا هَهْا وَهَعَمْنَا**
هَكَاوْحَا.
4. **أَمْهْا كَهْ كُصِئْهْا وَكْا هُنْا لَ لا لَمْا**
وَإِاقْبَا مَهْكْا أَيْهْ كَه.
5. **هَهْ قَهْ كُصِئْهْ *أُوقِنْ: هَ هَ اَمْهْ كَه كَمْغَه**
صَعْبَا وَهَمْ قَمْ جَبَا هَهْ كْ اَمْهْا وَهَهْ
كَب.

Vocabulary for the above:

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

Notes

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

INTRODUCTION-GRAMMATICAL SURVEY

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

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

ILLUSTRATIVE TEXTS

1. **قَامَ فَرَفَعَهُ يَدَهُ** (Acts 13:16) Paul arose and raised his hand.
أَيْدِيهِ.
2. **وَأَقَامَ لَنَا قَرْنًا** (Lk 1:69) And he has raised up for us a horn of salvation in the house of David his servant.
وَقَدْ وَجَدْنَا حَصْبًا
وَبَوَّأَهُمْ نَحْبَهُ.
3. **وَأَلْخَصِبَ أُوَيْسَ** And Alexander went with the embassy to Darius until he entered Babylon.
طَارِبَ دَارِيُوسَ إِلَى بَابِلَ
وَوَيْسَ إِلَى بَابِلَ
وَبَابِلَ إِلَى بَابِلَ
4. **وَعَبَّرَ فَمَا لَخَصِبَهُ أَيْدِيَهُ** And when he returned to his kingdom he imposed a poll-tax on the whole country.
أُوَيْسَ صَعْفَ وَمَا
بَابِلَ كُلِّهِ أُوَيْسَ.
5. **وَمَلَأَهُ أُوَيْسَ مَدِينَتَا** And they filled the land with those killed and came and encamped against the city of Mu'arra.
وَأَمَّاهُ عَنْهُ بَابِلَ
فَعَدَّ نَوَاهُ صَبِيئًا.

GRAMMATICAL ANALYSIS

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

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

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

Exercise xii

(a) Translate into Syriac:

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

(b) Translate into English:

1. هَبَّ مَام كَهَمَكَّا سَلَّا وَفَتَّصْنَا مَكَّ كَه
 د*قَهُو وَبَا سَرَّ حَتَّصْنَا وَصَبَّيْنَا لَا هُؤَا وَكُر
 هُؤَا وَ*أَتَّصَلَهُه أَلَّا صَبَّيْنَا وَصَحَّصْنَا هـ.
2. هَدَّ كَ صُنِّي وَ*أَرَّه وَرَحَّصْنَا وَصَلَّا هُؤَفْتَا
 د*مَصَّنَّه رَحَّصْنَا وَوَصَّيْ هُؤَفْتَا هـ وَصَحَّصْنَا.
3. هُؤَه وَوَجَّ حَتَّيْنَا هُؤَه صَبَّيْنَا حَبَّصْنَا حَرَّصْنَا
 وَ*هَكَّصْنَا وَصَحَّصْنَا. هُؤَه حَرَّصْنَا وَصَبَّيْنَا أَلَّا هُؤَه
 هُؤَا وَصَحَّصْنَا.
4. هُؤَدَه وَ*أَيَّيْنَا كَانَّ نَبَّيْنَا هُؤَه *هَؤُ وَ*كَبَّ
 د*وَصَحَّصْنَا حَرَّصْنَا وَصَحَّصْنَا.
5. هُؤَصَّصْنَا كَه سَلَّيْنَا هُؤَه وَ*أَتَّصَلَهُه وَ*أَتَّصَلَهُه
 هُؤَه وَوَجَّ وَ*أَتَّصَلَهُه وَ*أَتَّصَلَهُه كَه وَ*أَتَّصَلَهُه
 هُؤَه.

Vocabulary for the above:

مَام	pe. participle of مَام
كَهَمَكَّا	opposite, against
مَكَّ	sent
فَتَّصْنَا	experience, test
هَدَّ	pe. imperative of هَدَّ (see XI.5)
مُذِنَّا, صُنِّي	lord, the Lord
رَحَّ	depicted, painted
رَحَّصْنَا	picture, image
مَكَّا	pe. passive participle (construct) of مَكَّا, “filled, was full”
هُؤَفْتَا	beauty, virtue
رَحَّ	chose, (here pe. passive participle, “emphatic”, used as an adjective: elect, pure, eminent)
وَجَّ	high
هَؤُ	from, than (here “more high than”) (for comparison, see IV.5)
كَبَّ	tongue, speech
هَؤُ	pa. remained
أَيَّيْنَا	year (VI.F)
أَيَّ	Iyar (month name: April-May)
نَبَّيْنَا	month
هُؤَه	died (like هُؤَه but with middle هـ)
وَصَحَّصْنَا	Damascus
حَرَّ	sickness, pain
هُؤَه	strangling (used of diphtheria etc.)
مَحَّ	forgave
مُذِنَّا	because ...

- (سجد) سجد aph. loved
 كثيراً much (adverb)
 قليلاً little (adverb)

Notes

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

ILLUSTRATIVE TEXTS

⊕ 12, 36

1. **أَهْفَعَهُ مَعَهُ وَسَدَّاهُ
وَبَدَّاهُ كَصَبِيئًا.** He made him turn back because of his fear to bring him into the city.
2. **وَبَدَّاهُ نَا وَهَمَّاهُ
وَبَدَّاهُ نَسَاهُ.** They ran against Romanus in order that they might kill him.
3. **كَلَّاهُ
كَلَّاهُ هَدَّاهُ
أَصْطَاهُ.** They confused their order and they fled hastily.
4. **هَذَا مَعَهُ كَدَّاهُ
كَلَّاهُ نَسَاهُ.** (Acts 13:33) Behold God has fulfilled it to us, their sons.
5. **هَذَا مَعَهُ وَجَدَّاهُ
مَدَّاهُ هَذَا أَمْ
سَدَّاهُ.** And all the people of the church were praying there diligently.

GRAMMATICAL ANALYSIS

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

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

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

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

2. وَهَرَّوْا ٓ; وَهَرَّوْا ٓ “hastened, ran”.

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

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

رُفِعَ ٓ “order, rank”.

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

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

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

5. تَعَلَّلَ ٓ = تَعَلَّلَ ٓ.

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

مُفْلِحًا ٓ “diligently” (see مُفْلِحًا ٓ, “diligence”).

GRAMMATICAL SYNTHESIS

A. Object Pronouns Attached to Verbs

The following list gives the main forms encountered.

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

Notes:

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

See Paradigms 11 and 12.

B. Other Derived Stems

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

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

Exercise xiii

(a) Translate into Syriac:

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

(b) Translate into English:

1. **أَسْبَهُ مَكْرَهُمَا دَنْتَهْد أَوْضَد مُلَا حَصِنْدَا**
أَوْضَعُ نَحْطَا صَقِيْمَا وَمَنْقَلَا أَوْضَدَاهُ مَحْسَقَا
صَقِيْتَنَا أَوْضَدَ دَه مَعْلَدَا. أَوْضَدَهُ

2. **كَطْرِيْمَا أَوْضَدَهُ مَكْرَهُمَا... مَلَا حَكْفُلَا مَهْنَا لَا لُكْهُ مَنَانَا دَه حَفْدَا**
مَعَض لَأَكْدَا..
3. **جِنْدَا مَكْرِيْمَا مَعْدَحِبَا كَهْنُفَعَا لَا دَرْحِنْدَه أَلَا**
مَهْلَا مَكْرِيْمَا مَعْدَحِبَاه.
4. **مَنْزِيْمَا مَعْتَقَ أَوْضَدَ مَعْتَقَ مَقَاتَحَ أَوْضَدَ مَعْتَقَا**
أَسْبَه مَعْتَقِيْمَا مَعْلَدَا أَوْضَدَسَا وَأَكْدَا
أَوْضَدَحَطَا..

Vocabulary for the above:

أَسْب	took hold of
وَضَا	pe. threw, lay (hands), put (chains); aph. raised (voice)
مِنْدَا	village, field
مَحْسَا	beat, struck
مَحْسَقَا	blow (here plur.)
مَعْلَدَا	chain
مَكْر	was fulfilled/finished; ethpe. was handed over; pa. finished, offered; aph. handed over
مَهْنَا	Greek
لُكْهُ مَنَانَا	with mistakes, imperfectly
مَح	pa. praised
جِنْدَا	creation
مَعْنُفَعَا	futility
مَنْزِيْمَا	truly
مَعْلَا	suffering
مَعْدَح	<i>pay'el</i> stem : bore

صَلَبًا

beaten

صَحَّسًا

pa. passive participle ("emphatic") of

صَحَّسَ, struck, beat

صَحَّرَ (مَحْصَرًا)

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

Notes

XIV. NUMERALS, DATES, DAYS

ILLUSTRATIVE TEXTS

⊕ 13, 37

1. كُنَّا كَمَا لَمْ يَكُنْ إِلَّا
مَنْعُوعًا لِمَنْعِي هَذَا
تَمَّتْ.
(Mt 14:17) We have here only
five loaves and two fishes.
2. حَتَّى مَدَّ يَدَهُ مَلِكًا
مُتَالًا هَذَا صَدَقًا
صَدَقًا مَلِكًا أَمَّ
صَبَّ مَعَهُ.
In the days of Shapour the king
he killed there in one day 118
martyrs.
3. هَذَا أَمَّ لِحَمَلَتِهِ
حَمَّ أَمَّ هَذَا حَمَّ
تَمَّتْ هَذَا حَمَّ حَمَّ
أَمَّ حَمَّ حَمَّ حَمَّ
حَمَّ.
He came again to fight with
Edessa (Orhay) on the twenty-
fourth of the month of Ilul, a
Wednesday
4. حَمَّ مَعَهُ وَهَذَا
أَمَّ مَعَهُ مَعَهُ
تَمَّتْ مَعَهُ مَعَهُ
أَمَّ مَعَهُ مَعَهُ
هَذَا.
In the year 305 of the Arabs
were sent from the king,
Constantine, ambassadors, two
persons, an old man and a
young man.
5. أَمَّ مَعَهُ مَعَهُ حَمَّ
مَعَهُ مَعَهُ مَعَهُ
مَعَهُ مَعَهُ مَعَهُ
أَمَّ مَعَهُ مَعَهُ
أَمَّ.
She had four sons, the first
Tushi, the second Shagati, the
third Ukati, the fourth Tuli.

GRAMMATICAL ANALYSIS

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

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

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

GRAMMATICAL SURVEY

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

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

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

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

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

A. Numbers

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

B. Months

NAME	APPROXIMATE EQUIVALENT
أَعْنَب مَبْر [مَبْر]	October
أَعْنَب إِسْنَب	November
طُفْع مَبْر [مَبْر]	December
طُفْع إِسْنَب	January
فَكْه	February
أَبُو	March
نَظْر	April
رَبِيع	May
شَهْر	June
أَبْطَل	July
أَبْطَل	August
أَبْطَل	September

C. Days

سَبْ حَقَّا	Sunday
أَوْب حَقَّا	Monday
أَكْل حَقَّا	Tuesday
أَوْحْد حَقَّا	Wednesday
نُصْحَقَّا	Thursday
حِنْحَلَا	Friday
فَحْلَا	Saturday

D. Numerical Values of Consonants

1	Ⲁ		100	Ⲫ
2	Ⲃ	20	200	Ⲭ
3	Ⲅ	30	300	Ⲯ
4	Ⲇ	40	400	Ⲱ
5	Ⲉ	50		
6	Ⲋ	60		
7	Ⲍ	70		
8	Ⲏ	80		
9	Ⲑ	90		
10	Ⲓ			

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

Ⲇ̇ Ⲉ̇ Ⲋ̇ Ⲍ̇ Ⲏ̇ Ⲑ̇ can stand for the corresponding 500, 600 etc., this being indicated by a dot above the letter. Other numerical systems also exist.

Exercise xiv

(a) Translate into Syriac;

- Twenty-five men.
- In the year 57 of the Arabs.
- On the ninth of the month of July.

(b) Translate into English:

- Ⲫⲉⲛⲉ ⲙⲁⲗⲁ ⲙⲉⲛⲁ ⲙⲉⲛⲁ ⲙⲉⲛⲁ ⲙⲉⲛⲁ ⲙⲉⲛⲁ
Ⲫⲉⲛⲉ ⲙⲉⲛⲁ ⲙⲉⲛⲁ ⲙⲉⲛⲁ ⲙⲉⲛⲁ ⲙⲉⲛⲁ
Ⲫⲉⲛⲉ ⲙⲉⲛⲁ ⲙⲉⲛⲁ ⲙⲉⲛⲁ ⲙⲉⲛⲁ ⲙⲉⲛⲁ
- ⲙⲉⲛⲁ ⲙⲉⲛⲁ ⲙⲉⲛⲁ ⲙⲉⲛⲁ ⲙⲉⲛⲁ ⲙⲉⲛⲁ ⲙⲉⲛⲁ ⲙⲉⲛⲁ ⲙⲉⲛⲁ ⲙⲉⲛⲁ ⲙⲉⲛⲁ

مَلُفًا مَدْرُوحًا يَوْمًا مَبْعُودًا مَدًا قَبِيحًا حَبِيئًا
 مَمَّطًا وَأَقْفَادًا خَالِكًا مَالًا نُهْمَتِي.

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

4. أَيْسَاءً حَتَمًا مَحْصِنًا مَعِ ذِكْرِهِمْ حُجْبَةً هَمَّ
 وَحَبَّ هَكَذَا حَتَمًا مَحْصِنًا هَقْبَةً.

Vocabulary for the above:

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

Notes

VERB PARADIGMS

Paradigm 1. Perfect and imperfect of ordinary stems

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

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

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

	PE.	ETHPE.*	PA.	ETHPA.*	APH.	ETTAPH.
S. m.	فَعْلِمَا	فَعْلِمَا	فَعْلِمَا	فَعْلِمَا	فَعْلِمَا	فَعْلِمَا
f.	فَعْلِمِي	فَعْلِمِي	فَعْلِمِي	فَعْلِمِي	فَعْلِمِي	فَعْلِمِي
P. m.	فَعْلِمَانِ	فَعْلِمَانِ	فَعْلِمَانِ	فَعْلِمَانِ	فَعْلِمَانِ	فَعْلِمَانِ
f.	فَعْلِمَاتِ	فَعْلِمَاتِ	فَعْلِمَاتِ	فَعْلِمَاتِ	فَعْلِمَاتِ	فَعْلِمَاتِ
INFINITIVE	فَعْلِمًا	فَعْلِمًا	فَعْلِمًا	فَعْلِمًا	فَعْلِمًا	فَعْلِمًا
PARTICIPLE ACT.	فَعْلِمٌ	فَعْلِمٌ	فَعْلِمٌ	فَعْلِمٌ	فَعْلِمٌ	فَعْلِمٌ
PARTICIPLE PASS.	مَعْلُومٌ	مَعْلُومٌ	مَعْلُومٌ	مَعْلُومٌ	مَعْلُومٌ	مَعْلُومٌ

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

Paradigm 2. B. Verbs with **ا** in perfect

Note that some **ا** verbs have an **ا** in the imperfect (e.g. **يَعْمَدُ**).

	PERFECT	IMPERFECT
3 rd m.	عَمَدَ	يَعْمَدُ
3 rd f.	عَمَدَتْ	تَعْمَدُ
2 nd m.	عَمَدْتَ	تَعْمَدِينَ
2 nd f.	عَمَدْتِ	تَعْمَدِينَ
1 st	عَمَدْتُ	تَعْمَدِي
3 rd m.	عَمَدُوا	يَعْمَدُونَ
3 rd f.	عَمَدْنَ	تَعْمَدْنَ
2 nd m.	عَمَدْتُمْ	تَعْمَدُونَ
2 nd f.	عَمَدْتُنَّ	تَعْمَدْنَ
1 st	عَمَدْتُ	تَعْمَدِي

IMPERATIVE	S. m.	f.	P. m.	f.
INFINITIVE	عَمَدْ	عَمَدِي	عَمَدُوا	عَمَدْنَ
PARTICIPLE ACT.	عَمَدٌ	عَمَدٌ	عَمَدٌ	عَمَدٌ
PARTICIPLE PASS.	مَعْمُودٌ	مَعْمُودٌ	مَعْمُودٌ	مَعْمُودٌ

Verbs with **ا** in the perfect and **ا** in the imperfect:

عَمَدَ imperfect يَعْمَدُ impv.
عَمَدْتَ imperfect تَعْمَدُ impv.

Paradigm 3. Verbs beginning with {

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

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

Paradigm 3 continued

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

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

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

	PE.	ETHPE.	PA.	APH.
IMPERFECT SINGULAR	3 rd m.	يَمْعُدُّ	يَمْعُدُّ	يَمْعُدُّ
	3 rd f.	يَمْعُدُّ : يَمْعُدُّ	يَمْعُدُّ : يَمْعُدُّ	يَمْعُدُّ : يَمْعُدُّ
	2 nd m.	يَمْعُدُّ	يَمْعُدُّ	يَمْعُدُّ
	2 nd f.	يَمْعُدُّ	يَمْعُدُّ	يَمْعُدُّ
	1 st	يَمْعُدُّ	يَمْعُدُّ	يَمْعُدُّ
	3 rd m.	يَمْعُدُّوهُ	يَمْعُدُّوهُ	يَمْعُدُّوهُ
	3 rd f.	يَمْعُدُّ	يَمْعُدُّ	يَمْعُدُّ
	2 nd m.	يَمْعُدُّوهُ	يَمْعُدُّوهُ	يَمْعُدُّوهُ
	2 nd f.	يَمْعُدُّ	يَمْعُدُّ	يَمْعُدُّ
	1 st	يَمْعُدُّوهُ	يَمْعُدُّوهُ	يَمْعُدُّوهُ

Note: Ehtpa. and Ettaph. are normal.

Paradigm 4 continued

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

Paradigm 5. Verbs with middle }

	PE.	ETHPE.	APH.	ETTAPH.
PERFECT SINGULAR	3 rd m. عَالَ	عَعَالٌ	عَالَ	عَالَ
	3 rd f. عَالَا	عَعَالَا	عَالَا	عَالَا
	2 nd m. عَالَا	عَعَالَا	عَالَا	عَالَا
	2 nd f. عَالَا	عَعَالَا	عَالَا	عَالَا
	1 st عَالَا	عَعَالَا	عَالَا	عَالَا
PERFECT PLURAL	3 rd m. عَالُوا	عَعَالُوا	عَالُوا	عَالُوا
	3 rd f. عَالَا	عَعَالَا	عَالَا	عَالَا
	2 nd m. عَالُوا	عَعَالُوا	عَالُوا	عَالُوا
	2 nd f. عَالَا	عَعَالَا	عَالَا	عَالَا
	1 st عَالُوا	عَعَالُوا	عَالُوا	عَالُوا

	PE.	ETHPE.	APH.	ETTAPH.
IMPERFECT SINGULAR	3 rd m. عَالٌ	عَعَالٌ	عَالٌ	عَالٌ
	3 rd f. عَالَا	عَعَالَا	عَالَا	عَالَا
	2 nd m. عَالٌ	عَعَالٌ	عَالٌ	عَالٌ
	2 nd f. عَالَا	عَعَالَا	عَالَا	عَالَا
	1 st عَالٌ	عَعَالٌ	عَالٌ	عَالٌ
IMPERFECT PLURAL	3 rd m. عَالُوا	عَعَالُوا	عَالُوا	عَالُوا
	3 rd f. عَالَا	عَعَالَا	عَالَا	عَالَا
	2 nd m. عَالُوا	عَعَالُوا	عَالُوا	عَالُوا
	2 nd f. عَالَا	عَعَالَا	عَالَا	عَالَا
	1 st عَالُوا	عَعَالُوا	عَالُوا	عَالُوا

Note: Pa. and Ethpa. are normal.

Paradigm 5 continued

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

Paradigm 6. Verbs beginning with ج

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

		PE.		APH.	EITAPH.
IMPERFECT SINGULAR	3 rd m.	يَجْمَعُ	تَجْمَعُ	يَجْمَعُ	يَجْمَعُ
	3 rd f.	يَجْمَعُ	تَجْمَعُ	يَجْمَعُ	يَجْمَعُ
	2 nd m.	يَجْمَعُ	تَجْمَعُ	يَجْمَعُ	يَجْمَعُ
	2 nd f.	يَجْمَعُ	تَجْمَعُ	يَجْمَعُ	يَجْمَعُ
	1 st	يَجْمَعُ	تَجْمَعُ	يَجْمَعُ	يَجْمَعُ
IMPERFECT PLURAL	3 rd m.	يَجْمَعُونَ	تَجْمَعُونَ	يَجْمَعُونَ	يَجْمَعُونَ
	3 rd f.	يَجْمَعْنَ	تَجْمَعْنَ	يَجْمَعْنَ	يَجْمَعْنَ
	2 nd m.	يَجْمَعْتُمْ	تَجْمَعْتُمْ	يَجْمَعْتُمْ	يَجْمَعْتُمْ
	2 nd f.	يَجْمَعْتُنَّ	تَجْمَعْتُنَّ	يَجْمَعْتُنَّ	يَجْمَعْتُنَّ
	1 st	يَجْمَعْنَا	تَجْمَعْنَا	يَجْمَعْنَا	يَجْمَعْنَا

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

Paradigm 6 continued

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

Paradigm 7 Continued

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

Paradigm 8. صَم (XII, section 1)

	PE.	ETHPE./ETIAPH.	PA.	ETHPA	APH.
PERFECT SINGULAR	3 rd m.	صَم	صَم	أَصَم	أَصَم
	3 rd f.	صَعَا	صَعَا	أَصَعَا	أَصَعَا
	2 nd m.	صَعَا	صَعَا	أَصَعَا	أَصَعَا
	2 nd f.	صَعَلَا	صَعَلَا	أَصَعَلَا	أَصَعَلَا
	1 st	صَعَا	أَصَعَا	أَصَعَا	أَصَعَا
PERFECT PLURAL	3 rd m.	صَعَدُوْا	صَعَدُوْا	أَصَعَدُوْا	أَصَعَدُوْا
	3 rd f.	صَم	صَم	أَصَم	أَصَم
		صَقَدُوْا	صَقَدُوْا	أَصَقَدُوْا	أَصَقَدُوْا
	2 nd m.	صَعَلَا	صَعَلَا	أَصَعَلَا	أَصَعَلَا
	2 nd f.	صَعَلَا	صَعَلَا	أَصَعَلَا	أَصَعَلَا
1 st	صَعَجُوْا	أَصَعَجُوْا	أَصَعَجُوْا	أَصَعَجُوْا	

	PE.	ETHPE./ETIAPH.	PA.	ETHPA	APH.
IMPERFECT SINGULAR	3 rd m.	يَصْم	يَصْم	يَأَصْم	يَصْم
	3 rd f.	يَصْم : ب	يَأَصْم : ب	يَأَصْم : ب	يَأَصْم : ب
	2 nd m.	يَصْم	يَأَصْم	يَأَصْم	يَأَصْم
	2 nd f.	يَصَعِب	يَأَصَعِب	يَأَصَعِب	يَأَصَعِب
	1 st	يَصْم	يَأَصْم	يَأَصْم	يَأَصْم
IMPERFECT PLURAL	3 rd m.	يَصَعَدُوْا	يَصَعَدُوْا	يَأَصَعَدُوْا	يَصَعَدُوْا
	3 rd f.	يَصَعَجُوْا	يَصَعَجُوْا	يَأَصَعَجُوْا	يَصَعَجُوْا
	2 nd m.	يَصَعَدُوْا	يَأَصَعَدُوْا	يَأَصَعَدُوْا	يَأَصَعَدُوْا
	2 nd f.	يَصَعَجُوْا	يَأَصَعَجُوْا	يَأَصَعَجُوْا	يَأَصَعَجُوْا
	1 st	يَصْم	يَأَصْم	يَأَصْم	يَأَصْم

Paradigm 8 Continued

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

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

	PERFECT			IMPERFECT		
	PE.	APH.	ETTAPH.	PE.	APH.	ETTAPH.
S. 3 rd m.	ص	ص	صص	ص	ص	صص
3 rd f.	صا	صا	صصا	صا	صا	صصا
2 nd m.	صا	صا	صصا	صا	صا	صصا
2 nd f.	صا	صا	صصا	صا	صا	صصا
1 st	صا	صا	صصا	صا	صا	صصا
P. 3 rd m.	صه : صه	صه : صه	صصه : صه	صه	صه	صصه
3 rd f.	صه	صه	صصه	صه	صه	صصه
2 nd m.	صه	صه	صصه	صه	صه	صصه
2 nd f.	صه	صه	صصه	صه	صه	صصه
1 st	صه	صه	صصه	صه	صه	صصه

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

	PE.	APH.	ETTAPH.
S. m.	ص	ص	صص
f.	صا	صا	صصا
P. m.	صه : صه	صه : صه	صصه : صه
f.	صه	صه	صصه
INFINITIVE	ص	ص	صص
PARTICIPLE ACTIVE	ص (f. صا)	ص	صص
PARTICIPLE PASSIVE	ص	ص	صص

Paradigm 10. Verbs ending in **ك**

	PE.	ETHPE.	PA.	ETHPA.	APH.	ETTAPH.
PERFECT SINGULAR	3 rd m.	كَلَّمَ	كَلَّمَ	كَلَّمَ	كَلَّمَ	كَلَّمَ
	3 rd f.	كَلَّمَتْ	كَلَّمَتْ	كَلَّمَتْ	كَلَّمَتْ	كَلَّمَتْ
	2 nd m.	كَلَّمْتَهُ	كَلَّمْتَهُ	كَلَّمْتَهُ	كَلَّمْتَهُ	كَلَّمْتَهُ
	2 nd f.	كَلَّمْتِهَا	كَلَّمْتِهَا	كَلَّمْتِهَا	كَلَّمْتِهَا	كَلَّمْتِهَا
	1 st	كَلَّمْتُ	كَلَّمْتُ	كَلَّمْتُ	كَلَّمْتُ	كَلَّمْتُ
PERFECT PLURAL	3 rd m.	كَلَّمُوا	كَلَّمُوا	كَلَّمُوا	كَلَّمُوا	كَلَّمُوا
	3 rd f.	كَلَّمْنَ	كَلَّمْنَ	كَلَّمْنَ	كَلَّمْنَ	كَلَّمْنَ
	2 nd m.	كَلَّمْتُمُوهَا	كَلَّمْتُمُوهَا	كَلَّمْتُمُوهَا	كَلَّمْتُمُوهَا	كَلَّمْتُمُوهَا
	2 nd f.	كَلَّمْتُنَّ	كَلَّمْتُنَّ	كَلَّمْتُنَّ	كَلَّمْتُنَّ	كَلَّمْتُنَّ
	1 st	كَلَّمْنَا	كَلَّمْنَا	كَلَّمْنَا	كَلَّمْنَا	كَلَّمْنَا

	PE.	ETHPE.	PA.	ETHPA.	APH.	ETTAPH.
IMPERFECT SINGULAR	3 rd m.	يَكَلِّمُ	يَكَلِّمُ	يَكَلِّمُ	يَكَلِّمُ	يَكَلِّمُ
	3 rd f.	تَكَلِّمُهَا	تَكَلِّمُهَا	تَكَلِّمُهَا	تَكَلِّمُهَا	تَكَلِّمُهَا
	2 nd m.	تَكَلِّمُكَ	تَكَلِّمُكَ	تَكَلِّمُكَ	تَكَلِّمُكَ	تَكَلِّمُكَ
	2 nd f.	تَكَلِّمُكِ	تَكَلِّمُكِ	تَكَلِّمُكِ	تَكَلِّمُكِ	تَكَلِّمُكِ
	1 st	أَكَلِّمُكَ	أَكَلِّمُكَ	أَكَلِّمُكَ	أَكَلِّمُكَ	أَكَلِّمُكَ
IMPERFECT PLURAL	3 rd m.	يَكَلِّمُونَ	يَكَلِّمُونَ	يَكَلِّمُونَ	يَكَلِّمُونَ	يَكَلِّمُونَ
	3 rd f.	تَكَلِّمْنَ	تَكَلِّمْنَ	تَكَلِّمْنَ	تَكَلِّمْنَ	تَكَلِّمْنَ
	2 nd m.	تَكَلِّمُكُمْ	تَكَلِّمُكُمْ	تَكَلِّمُكُمْ	تَكَلِّمُكُمْ	تَكَلِّمُكُمْ
	2 nd f.	تَكَلِّمُكُنَّ	تَكَلِّمُكُنَّ	تَكَلِّمُكُنَّ	تَكَلِّمُكُنَّ	تَكَلِّمُكُنَّ
	1 st	أَكَلِّمُنَا	أَكَلِّمُنَا	أَكَلِّمُنَا	أَكَلِّمُنَا	أَكَلِّمُنَا

Paradigm 10 Continued

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

Paradigm 11 Continued

	UN-SUFFIXED	ME	HIM	HER	US
IMPERATIVE	مُفْعِلٌ	مُفْعِلْسٌ	مُفْعِلَيْهِ	مُفْعِلَيْهَا	مُفْعِلَيْهِمَا
	مُفْعِلٌ	مُفْعِلْسٌ	مُفْعِلَيْهِ	مُفْعِلَيْهَا	مُفْعِلَيْهِمَا
	مُفْعِلٌ	مُفْعِلْسٌ	مُفْعِلَيْهِ	مُفْعِلَيْهَا	مُفْعِلَيْهِمَا
	مُفْعِلٌ	مُفْعِلْسٌ	مُفْعِلَيْهِ	مُفْعِلَيْهَا	مُفْعِلَيْهِمَا
	مُفْعِلٌ	مُفْعِلْسٌ	مُفْعِلَيْهِ	مُفْعِلَيْهَا	مُفْعِلَيْهِمَا
	مُفْعِلٌ	مُفْعِلْسٌ	مُفْعِلَيْهِ	مُفْعِلَيْهَا	مُفْعِلَيْهِمَا
INF. PE.	مُفْعِلٌ	مُفْعِلْسٌ	مُفْعِلَيْهِ	مُفْعِلَيْهَا	مُفْعِلَيْهِمَا
INF. PA.	مُفْعِلٌ	مُفْعِلْسٌ	مُفْعِلَيْهِ	مُفْعِلَيْهَا	مُفْعِلَيْهِمَا

TABLE OF SCRIPTS AND VOWEL SIGNS

SCRIPTS

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

VOWEL SIGNS

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

WEST SYRIAC	EAST SYRIAC
Ⲁ̇ a	Ⲁ̇̇ a
Ⲁ̇̇ ā (pronounced as in "raw")	Ⲁ̇̇̇ ā (also used in the diphthong aw)
Ⲁ̇̇̇ e	Ⲁ̇̇̇̇ e/i Ⲁ̇̇̇̇̇ (or Ⲁ̇̇̇̇̇̇) ē
Ⲁ̇̇̇̇̇ i	Ⲁ̇̇̇̇̇̇̇ ī
Ⲁ̇̇̇̇̇̇̇ u/ō	Ⲁ̇̇̇̇̇̇̇̇ u/ū Ⲁ̇̇̇̇̇̇̇̇̇ o/ō

READINGS

INTRODUCTION

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

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

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

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

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

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

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

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

Ⓢ 14, ♪ 24

❖ **رَبِّدِيْلِيْهِ** **فَتَبَعَهُ** **خُذُوْا اِيْضًا** **رَبِّدِيْلِيْهِ** ❖
 1 **خُذُوْا اِيْضًا** **رَبِّدِيْلِيْهِ** **وَهُوَ** **قَدْ** **اَمْلَأَ** **اِيْضًا** **رَبِّدِيْلِيْهِ**
 2 **وَهُوَ** **قَدْ** **اَمْلَأَ** **رَبِّدِيْلِيْهِ** **وَهُوَ** **قَدْ** **اَمْلَأَ** **رَبِّدِيْلِيْهِ** **وَهُوَ** **قَدْ** **اَمْلَأَ** **رَبِّدِيْلِيْهِ**
 3 **وَهُوَ** **قَدْ** **اَمْلَأَ** **رَبِّدِيْلِيْهِ** **وَهُوَ** **قَدْ** **اَمْلَأَ** **رَبِّدِيْلِيْهِ** **وَهُوَ** **قَدْ** **اَمْلَأَ** **رَبِّدِيْلِيْهِ**
 4 **وَهُوَ** **قَدْ** **اَمْلَأَ** **رَبِّدِيْلِيْهِ** **وَهُوَ** **قَدْ** **اَمْلَأَ** **رَبِّدِيْلِيْهِ** **وَهُوَ** **قَدْ** **اَمْلَأَ** **رَبِّدِيْلِيْهِ**
 5 **وَهُوَ** **قَدْ** **اَمْلَأَ** **رَبِّدِيْلِيْهِ** **وَهُوَ** **قَدْ** **اَمْلَأَ** **رَبِّدِيْلِيْهِ** **وَهُوَ** **قَدْ** **اَمْلَأَ** **رَبِّدِيْلِيْهِ**
 6 **وَهُوَ** **قَدْ** **اَمْلَأَ** **رَبِّدِيْلِيْهِ** **وَهُوَ** **قَدْ** **اَمْلَأَ** **رَبِّدِيْلِيْهِ** **وَهُوَ** **قَدْ** **اَمْلَأَ** **رَبِّدِيْلِيْهِ**
 7 **وَهُوَ** **قَدْ** **اَمْلَأَ** **رَبِّدِيْلِيْهِ** **وَهُوَ** **قَدْ** **اَمْلَأَ** **رَبِّدِيْلِيْهِ** **وَهُوَ** **قَدْ** **اَمْلَأَ** **رَبِّدِيْلِيْهِ**
 8 **وَهُوَ** **قَدْ** **اَمْلَأَ** **رَبِّدِيْلِيْهِ** **وَهُوَ** **قَدْ** **اَمْلَأَ** **رَبِّدِيْلِيْهِ** **وَهُوَ** **قَدْ** **اَمْلَأَ** **رَبِّدِيْلِيْهِ**
 9 **وَهُوَ** **قَدْ** **اَمْلَأَ** **رَبِّدِيْلِيْهِ** **وَهُوَ** **قَدْ** **اَمْلَأَ** **رَبِّدِيْلِيْهِ** **وَهُوَ** **قَدْ** **اَمْلَأَ** **رَبِّدِيْلِيْهِ**
 10 **وَهُوَ** **قَدْ** **اَمْلَأَ** **رَبِّدِيْلِيْهِ** **وَهُوَ** **قَدْ** **اَمْلَأَ** **رَبِّدِيْلِيْهِ** **وَهُوَ** **قَدْ** **اَمْلَأَ** **رَبِّدِيْلِيْهِ**
 11 **وَهُوَ** **قَدْ** **اَمْلَأَ** **رَبِّدِيْلِيْهِ** **وَهُوَ** **قَدْ** **اَمْلَأَ** **رَبِّدِيْلِيْهِ** **وَهُوَ** **قَدْ** **اَمْلَأَ** **رَبِّدِيْلِيْهِ**
 12 **وَهُوَ** **قَدْ** **اَمْلَأَ** **رَبِّدِيْلِيْهِ** **وَهُوَ** **قَدْ** **اَمْلَأَ** **رَبِّدِيْلِيْهِ** **وَهُوَ** **قَدْ** **اَمْلَأَ** **رَبِّدِيْلِيْهِ**
 13 **وَهُوَ** **قَدْ** **اَمْلَأَ** **رَبِّدِيْلِيْهِ** **وَهُوَ** **قَدْ** **اَمْلَأَ** **رَبِّدِيْلِيْهِ** **وَهُوَ** **قَدْ** **اَمْلَأَ** **رَبِّدِيْلِيْهِ**
 14 **وَهُوَ** **قَدْ** **اَمْلَأَ** **رَبِّدِيْلِيْهِ** **وَهُوَ** **قَدْ** **اَمْلَأَ** **رَبِّدِيْلِيْهِ** **وَهُوَ** **قَدْ** **اَمْلَأَ** **رَبِّدِيْلِيْهِ**
 15 **وَهُوَ** **قَدْ** **اَمْلَأَ** **رَبِّدِيْلِيْهِ** **وَهُوَ** **قَدْ** **اَمْلَأَ** **رَبِّدِيْلِيْهِ** **وَهُوَ** **قَدْ** **اَمْلَأَ** **رَبِّدِيْلِيْهِ**
 16 **وَهُوَ** **قَدْ** **اَمْلَأَ** **رَبِّدِيْلِيْهِ** **وَهُوَ** **قَدْ** **اَمْلَأَ** **رَبِّدِيْلِيْهِ** **وَهُوَ** **قَدْ** **اَمْلَأَ** **رَبِّدِيْلِيْهِ**
 17 **وَهُوَ** **قَدْ** **اَمْلَأَ** **رَبِّدِيْلِيْهِ** **وَهُوَ** **قَدْ** **اَمْلَأَ** **رَبِّدِيْلِيْهِ** **وَهُوَ** **قَدْ** **اَمْلَأَ** **رَبِّدِيْلِيْهِ**

18 كَذَبًا لَّا سِرًّا إِنَّمَا مِثْلُهُمْ. سُبُّهُمَا كَذِبٌ أَوْهٍ وَإِيسَى
حَدَّثَهُمْ وَأَخْبَرَهُمْ أَنَّهُ أَعْلَمُ

19 كَبُرَ لَكُمْ وَعِيسَى وَمَعْتَدُ وَمَنْ مَعَهُمْ جَنَّاتُ عَدْنٍ سَابِقًا
وَأَمْثَلُ وَإِنَّمَا يَنْتَظِرُهَا كَذِبًا وَمَنْ مَعَهُمْ
وَمَنْ مَعَهُمْ: إِنَّمَا تَعْمَدُ هُمْ صُنْدُقُهُمْ. 20
أَمْثَلُ كَذِبًا. 21
سَبُّهُمَا كَذِبًا وَمَنْ مَعَهُمْ جَنَّاتُ عَدْنٍ سَابِقًا
وَأَمْثَلُ وَإِنَّمَا يَنْتَظِرُهَا كَذِبًا وَمَنْ مَعَهُمْ
وَمَنْ مَعَهُمْ: إِنَّمَا تَعْمَدُ هُمْ صُنْدُقُهُمْ. 22
أَمْثَلُ كَذِبًا. 23
تَعْلَمُ كَذِبًا. 24
مَنْ مَعَهُمْ كَذِبًا. 25
كَذِبًا. 26
وَمَنْ مَعَهُمْ كَذِبًا. 27
لَّا مَدِينَةَ لَكُمْ

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

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

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

Text 2: Old Testament (Psalm 110)

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

1 ¹ אֲמַן מִנְּמָא חֲכִמַי וְאֵת כֹּחַ מַח מְצַסִּי. חַבְּמָא וְאַחְסֵר
 חֲתִיבְחָסֵב מְעַמְלָא חֲתִיבְחָסֵב: ² מְהֵלְמָא וְעֵמְלָא נַעְבֹּו
 מִנְּמָא מַח מְצַסִּי. מְעַמְלָא חֲתִיבְחָסֵב: ³ חֲטָבִי
 מַעְחִמָּא חֲמַמְמָא וְסִלְלָא. חֲמַמְמָא מְעַמְלָא מַח מְצַסִּי: ⁴ מְבִימ
 מְבִימ כֹּחַ לְכִמָּא אֲמַן. ⁴ יִטְלָא מִנְּמָא הַלָּא נַחְבָּת: ⁵ וְאִי
 יֵה מְעַמְלָא חֲכִמַי. חֲבַמְמָא וְ*מַחְסֵרָא: ⁶ מִנְּמָא חֲכִמָּא
 מְצַסִּי. אֵת חֲמַמְמָא וְעֵמְלָא מְצַסִּי: ⁷ נַעְבֹּו חֲטָבִי
 חֲמַמְמָא חֲכִמָּא: מְעַמְלָא חֲכִמָּא וְעֵמְלָא חֲכִמָּא.

כֹּחַ מִנְּמָא חֲכִמַי וְאֵת כֹּחַ מַח מְצַסִּי.
 חֲתִיבְחָסֵב מְעַמְלָא חֲתִיבְחָסֵב: מְהֵלְמָא
 וְעֵמְלָא נַעְבֹּו מִנְּמָא מַח מְצַסִּי.
 מְעַמְלָא חֲטָבִי מְעַמְלָא חֲטָבִי: מְבִימ
 מְבִימ כֹּחַ לְכִמָּא אֲמַן. יִטְלָא מִנְּמָא
 הַלָּא נַחְבָּת: וְאִי יֵה מְעַמְלָא חֲכִמַי.
 חֲבַמְמָא וְ*מַחְסֵרָא: מִנְּמָא חֲכִמָּא
 מְצַסִּי. אֵת חֲמַמְמָא וְעֵמְלָא מְצַסִּי:
 נַעְבֹּו חֲטָבִי חֲמַמְמָא חֲכִמָּא:

יִטְלָא מִנְּמָא חֲכִמַי וְאֵת כֹּחַ מַח מְצַסִּי:
 חֲתִיבְחָסֵב מְעַמְלָא חֲתִיבְחָסֵב: מְהֵלְמָא
 וְעֵמְלָא נַעְבֹּו מִנְּמָא מַח מְצַסִּי:
 מְעַמְלָא חֲטָבִי מְעַמְלָא חֲטָבִי: מְבִימ
 מְבִימ כֹּחַ לְכִמָּא אֲמַן. יִטְלָא מִנְּמָא
 הַלָּא נַחְבָּת: וְאִי יֵה מְעַמְלָא חֲכִמַי.
 חֲבַמְמָא וְ*מַחְסֵרָא: מִנְּמָא חֲכִמָּא
 מְצַסִּי. אֵת חֲמַמְמָא וְעֵמְלָא מְצַסִּי:
 נַעְבֹּו חֲטָבִי חֲמַמְמָא חֲכִמָּא:

אֲמַן, impv. s. of אֲמַן, "sat": note the irregular imperative
 (see XI.3); כֹּחַ, ethic dative, see Text 1:15; מְצַסִּי, "right
 hand"; חַבְּמָא, "until"; אֲחֵסֵר, 1st person pe. impf. of חֵסֵר,
 "put", which is otherwise like חֵסֵר (XII); מְעַמְלָא, "footstool";
 מְהֵלְמָא, "foot"; עֵמְלָא, "staff, rod"; חֲמַמְמָא, "strength";
 מְעַמְלָא, ethpa. impf., root מַח, "ruled"; מַעְחִמָּא, pa. ptc.
 from מַח, "gave praise"; חֲמַמְמָא, "glory"; מְצַסִּי, "womb";
 מְבִימ, "first, of old"; אֲמַן, "young man, child"; אֲמַן,
 "begat", here 1st person s. perf. with sfx.; מְעַמְלָא, "swore" (see
 XII); נַחְבָּת, pa. impf., "broke faith"; וְעֵמְלָא, "likeness"; אֵת,
 "broke"; נַעְבֹּו, pe. impf. of נַעַב, "judged"; חֲטָבִי, p. of חֲטָב,
 "people"; חֲמַמְמָא, "corpse"; חֲמַמְמָא, pe. impf. of חֲמַמ, "cut
 off"; חֲמַמְמָא, "stream, wadi"; חֲמַמְמָא, pe. impf. of חֲמַמ, "drank".
 Note the letter combination *t* in the "Nestorian" script
 version; חֲמַמְמָא, ettaph. impf. of חֲמַמ, "raised up".

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

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

*أَحْيَىٰ أَوْصَالًا: دَامَتْغَهُ أَهْلُنَا لِحَا وَالْمَسْمُ كَلَاوًا
وَإَاهُوعَلَمَر: صُنِي عِلْمَر.

فَصَنَّا حَلَبَ سَلَا أَهْنَهُأَمَر: وَلَا يَهُوَا حَصِيصَتْنَا هَحْتَفْنَا
مَخَالهَا أَيَا: أَلَا حَصَلَامَر مَحْنَهُوَ مَقَامَس أَيَا: هَكْسِيئِنَا
مَدَهْكَر أَيَا: هَلَكِيئَتَا مَبَقَا أَيَا: هَلَسْتَتَا مَعْمَصَا
أَيَا: هَلَكِيئَتَا هَلَكِيئَتَا أَيَا هَمَعْتَقَا دَه حَصَلَامَر
مَخَالهَا أَيَا. أَوْ مَعْنَا مَعْمَر أَيَا. هَكَبُ هَكَبُ مَخْتَهْأَل
وَهَوْخَلَا مَعْمَصَا وَحَبُ أَيَا. مَعْمَصَا حَنْسِي وَإَاهُ كَلَا
أَيَا وَسَلَا مَح مَعْمَا هَحَبَا هَكَبُ. أَوْ حِيَه أَيَا
وَكَهْأ. وَهَكَبُ مَعْمَصَا حَبُ أَيَا. مَعْمَلَا هُنَا مَلَكَا
حَيْدَا مَعْمَر. وَالْأَلَا حَفَايَ كَبُ مَعْمَر أَيَا حَبُ. هَقَا
مَعْمَر وَأَيَا كَدَ مَخَالهَا مَس وَهَمَعْتَقَا حَبُ. أَوْ هَوْأَاهُ
مَعْمَصَا: وَهَمَعْتَقَا وَهَمَعْتَقَا حَلَبَ هَوْوَقَحَ حَبُ: هَاكَبُ وَهَمَعْتَقَا
حَبُ. هَلَمَعْمَصَا حَبُ مَسْنَع. مَحْبِيئَا سَبَا رَهْوَأَلَا أَسْب
أَيَا: هَمَعْمَصَا. هَكَلَاوَحَ مَعْمَصَا حَمَعْمَصَا دَه حَمَكَلَا.

هَكَبُ مَحَكَلَه يَهُوَا تَعْمَا لَلَكِيئَا حَسَا وَتَ صُهْتَا وَهَمَعْتَقَا.
أَهْنَىٰ كِيَه دَامَتْغَهُ لِحَا وَالْمَسْمُ كَلَاوًا: هَمَعْمَصَا كِيَه حَمَعْمَصَا وَهَمَعْمَصَا
رَبِي. لِهَمَصَبُ وَكَبُ لَا مَسْمَلِي هَمَعْمَصَا كَد. مَلَكَا مَسْمَلِي

(In 20:29) حَكَبُ وَالْمَسْمُ كَدَ لَا يَهُمَعْتَقَا كَدَ
هَوْوَلَكَا كَدَ وَالْمَسْمُ كَدَ. هَمَعْمَصَا وَهَمَعْمَصَا
هَمَعْمَصَا مَعْمَصَا الْإِلْمَرُ كَدَ. هَمَعْمَصَا أَيَا حَفَا أَيَا
وَمَعْمَصَا. هَمَا وَهَمَعْمَصَا كَدَ: مَعْمَصَا أَيَا كَبُ حَسَبُ مَح
مَخْتَبَب: هَمَا مَعْمَصَا وَهَمَعْمَصَا وَهَمَعْمَصَا
هَمَعْمَصَا مَح وَهَمَعْمَصَا كَدَ. تَعْمَا أَيَا حَمَتَا وَهَمَعْمَصَا.
هَمَعْمَصَا هَمَعْمَصَا حَبُ. هَمَعْمَصَا مَاهُ لَا تَعْمَلَكَا دَه
حَمَكَلَا.

كَبُ وَهَ سَبَا يَهُوَا مَسْمُ لِحَا: وَهَمَعْمَصَا أَيَا يَهُوَا كَدَ
تَعْمَا. هَمَعْمَصَا وَهَمَعْمَصَا يَهُوَا وَهَمَعْمَصَا. هَمَعْمَصَا
وَمَعْمَصَا حَمَعْمَصَا حَمَتَا. هَمَعْمَصَا هَمَعْمَصَا لِحَا
مَعْمَصَا مَعْمَصَا. هَمَعْمَصَا مَسْمُ يَهُوَا أَيَا مَعْمَصَا
هَمَعْمَصَا مَعْمَصَا يَهُوَا حَمَعْمَصَا وَهَمَعْمَصَا. هَمَعْمَصَا
حَبُ مَحَ خَلَا وَهَمَعْمَصَا وَهَمَعْمَصَا.

أَهْمَا, "black"; أَهْنَا, "healer, physician"; الْمَسْمُ, ethpe. of
سَبَا, "was seen, appeared"; أَهْنَهُأَلَا, "healing"; مَحْمَصَتْنَا, p. of
مَخَالهَا, pa. ptc. of مَحْمَصَا, "drug, pigment"; حَمَفْنَا, "root, herb"; مَخَالهَا, pa. ptc. of
مَحْمَصَا, "healed"; مَحْمَصَا, "blind" (pa. passive ptc. of مَحْمَصَا);
مَدَهْكَر, pa. ptc. of مَدَهْكَر, "went", here "made to walk";
مَحْمَصَا, "leper"; مَحْمَصَا, pa. ptc. of مَحْمَصَا, "purify"; مَحْمَصَا, "silent
(deaf, dumb)"; كَدَ الْإِلْمَرُ - الْإِلْمَرُ, "demon"; مَحْمَصَا, pa. passive ptc. from مَحْمَصَا, "afflicted with pain";
مَحْمَصَا, "dead"; مَحْمَصَا, aph. ptc. of مَحْمَصَا, "wonderful things" (strictly a pe. passive ptc.); وَهَمَعْمَصَا, "great"; حَمَبُ, pe.
ptc. of مَحْمَصَا; حَمَبُ, 1st person perf. pe. of مَحْمَصَا, "sought";
لِلْمَسْمُ, 2nd m. s. impf. of لِمَسْمُ, "came"; كَبُ, approximately

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

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

Text 4: Bardaiṣan (A.D. 154-222)

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

مُنَا وَبِحَافَا أَلَاؤُ دَحَفَا قُتْتِ أَصِمِ صَحَايَا. وَا
 كُ أَلَاؤُ وَاسَلِحِ حَسْبِ عَعَا وَصَحَا مُدَمِنِي حِتْهَلِي. وَا
 حَسْبِ نَعَا وَبِحَافَا مُدَمِنِي. دَحَفَا
 وَتَسِي مَحْ صَحَايَا صَعَا كُ. هَلَا أَنَا وَحَكَا
 نُصَحِي وَتَا. هَلَا أُنْجِي وَحَفَا نُصَحِي أَوَامِ نَعِي. هَلَا
 أُنْجِي وَصَوِي صَحَايَا. هَلَا أُنْجِي وَحَدَا كُ
 مَعِنَا صَعَايَا حَمِ نَعِي. هَلَا أُنْجِي وَحَفَا نُصَحِي
 حَفَا. هَلَا أُنْجِي وَحَصَبِي خُصِمِ مَحْ مِصَاتِي. هَلَا
 مَحْنِي حَفَا قَبِ مَتِي. هَلَا مَحْنِي حَفَا مَحْفَا
 حَكَا. هَلَا أُنْجِي وَخَاوِي. مَلْجِي نَعْتِي. أُنْجِي
 وَكُ. هَلَا أُنْجِي. أَلَا صَحَايَا مَحْنِي وَصَحَا
 حَمِي وَكُ. هَلَا أُنْجِي وَحَفَا نُصَحِي وَرُصِي
 حَكَا. أَلَا أَلَاؤُ وَنَعِي دَحَفَا وَهَلَا وَاسَلِي. وَا
 نُصَحِي أَلَاؤُ وَحَفَا مَحْنِي حَفَا مَحْنِي وَصَحَا
 هَلَا مَحْنِي وَصَحَايَا كُ. هَلَا مَحْنِي وَصَحَا
 وَنَعِي. هَلَا وَنَعِي وَنَعِي. هَلَا وَنَعِي.

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

مُنَا = مُنَا, "what?"; حَفَا, "race, rank, tribe"; مَبَا (f.),
 "new"; أَلَاؤُ, absolute form of أَلَاؤُ, "place", the absolute often
 being used after فَا (see Nöldeke §202); قُتْتِ, absolute p. of
 قُتْتِ, "region"; أَصِمِ, aph. of اصم; صَحَايَا, "coming"; وَا,
 "for behold"; وَ, "wherever"; عَعَا, "name"; مُدَمِنِي,
 ethpe. ptc. p. of مَدِنَا, "called", with enclitic attached for مَدِنِي;
 مُدَمِنِي, ethpa. ptc. from مَدِنَا, "gathered", also with
 enclitic; مَحْفَا, common p. of مَحْفَا; مَتَسِي, passive ptc. of
 مَتَسِي, "became bald, exposed", the passive ptc. being used as
 an adjective, "evident, specified, special". Hence "special
 days"; صَحَايَا, "food"; صَعَا, ethpe. ptc. p. from
 صَعَا, "abstained from", with enclitic "we"; كُ, "Gallia,
 Gaul"; نَعِي, pe. ptc. of نَعِي, "took, took in marriage";
 وَحَا, "male person"; فَتَا, "Parthia"; نَعِي, p. absolute of
 نَعِي, "woman, wife" (VI.F); مَدِنَا, "Judaea"; مَدِنَا,
 ethpe. ptc. p. of مَدِنَا, "cut, circumcized"; أُنْجِي, "our sisters"
 (p. of أُنْجِي); حَفَا, "among"; كُ, "the Geli" (a tribe);
 مَعِنَا, "Kushanians"; مَحْفَا, f. p. ptc. مَحْفَا, "had
 intercourse", the passive of مَحْفَا, which is basically a *šap'el*
 stem (see XIII.B); نَعِي, "foreigner"; فَتَا, "Persia"; حَفَا
 p. of حَفَا, "daughter" (VI.F); مَحْنِي, "Media"; حَمِي, "fled";
 مَحْنِي, "a dead man"; مَحْنِي, "buried"; مَتَسِي, p. absolute of
 adjective مَتَسِي, "alive, living"; مَحْفَا, "food"; مَحْنِي,
 "dog"; مَحْنِي, see مَحْنِي above; مَحْنِي, pe. ptc. f. p.
 absolute from مَحْنِي, "committed adultery"; أَلَا, "but";
 مَحْنِي, ethpa. ptc. of مَحْنِي, meaning "avoiding, keeping

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

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

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

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

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

④ 19

هَبَّ لَا صَدْرًا يَوْمًا * فَهُوَ مَسْكُونٌ وَصَبَّيْنَا: هَبَّوْا * لَتَصْحَبُ
 مَلِكًا وَهَيْتَا حَمُّ كَدَمِ مَسْكُونٌ: وَتَارِجِي، كَلَّا أَمْعِنَا
 دَخَلْنَا * نَتَيْتَا. هَاوِ مَحِّ سَلَا وَفَهَوْتُنَا مَرَحَهُ
 كَمَبُصْتُهُ، حَبُّمَا دَخَلْتُمَا هَيْتَا مَبَّيْنَا وَهَبَّ * أَلَّا
 هَوَّجَ يَوْمَهُ هَسْلَقِي هَمَّسِنَحِّ حَكْدَهْ أَوَّوَا. حَمَّوْم
 أَمْعِنَتِي وَجِ دَهْ حَمْنِيَا وَبَاعِنَبْ إِيْسَبْ: بَعْم
 * كَلْمَصْفِي وَهَصَبْ * أَلَّا * هَوَّجِي وَهَصَبْ
 * وَهَيْتَا هَيْسَبْ: وَنَسَّ يَوْمًا دَهْ حَرَّوَا. هَيْتَا هَسْكُونَهُ:
 هَلَّاكِي فَهَوْتُنَا وَبَاعَصْ حَفَهَوْنَا وَبَسَبَّوْنَا أَلَّا: سَبَّحْ أَيْتَا.
 هَبَّ أَمَانَتِي حَمَّوْمَ كَصَبَّيْنَا. هَوَّوْا * أَيْتَا إِيْتَا.
 وَبَصْفَقْنَا إِيْتَقِي أَيْتَا حَمَّوْنَا مَبَّ. هَكَهْ هَفَّيْ وَنَسَّيْ
 مَصُونَهُ. هَوَّوْنَا أَلَّا هَيْتَا حَمَّوْنَا. هَمَّوْنَا
 وَوَيْتَاهُمَا وَبَصْفَقْتَهُ: أَمَانَتِي يَوْمَهُ حَمَّوْنَا حَمَّوْنَا
 مَلِيْنَا. هَمَّوْنَا * وَكَلَّا يَوْمًا فَصَبَّ كَلْمَصْفِي وَبَبَّوْنَا
 نَسَّوْنَا كَلَّا وَبَعْ وَصَدَا. هَمَّوْنَا حَمَّوْنَا أَمَّوْنَا مَحِّ وَتَلَّصَعْنَا
 حَمَّوْنَا أَمَّوْنَا وَبَصْفَقْتَهُ. مَحَّوْنَا وَجِ وَفَهَوْتُنَا هَكَهْ
 وَهَمَّوْنَا يَوْمَهُ دَخَلْتُمَا مَبَّوْنَا. كَبَّ سَرَّوْنَا وَنَسَّوْنَا
 هَمَّوْنَا مَلَّا وَبَمَّوْنَا: رَيْتَا حَمَّوْنَا مَسْكُونَهُ، هَوَّوْنَا
 حَمَّوْنَا. هَبَّ سَرَّوْنَا فَتَمَّوْنَا وَوَيْتَاهُمَا حَمَّوْنَا وَهَيْتَا
 أَيْتَا مَصُونَهُ. هَمَّوْنَا حَمَّوْنَا. قَلَّوْنَا وَجِ لَا أَمَّوْنَا
 حَمَّوْنَا أَلَّا أَمَّوْنَا حَمَّوْنَا حَمَّوْنَا. هَمَّوْنَا
 هَمَّوْنَا وَوَيْتَاهُمَا. هَمَّوْنَا حَمَّوْنَا وَبَصْفَقْتَهُ وَهَبَّ

كُلًّا. وَأَمِنْهُ حَبْلٌ قَبْلًا. هَبَّ سَيْلًا كَثِيرًا
 سَلًا وَقَدْ وَهِنًا: أَلَا أَرَأَيْتَ إِذْ دَعَا رَبَّهُ أَنِ
 أَلَّا يُرِيَّهُمْ أَجْرَهُمْ وَهُمُ الَّذِينَ كَفَرُوا
 صَالِحًا فَتَوَلَّىٰ. وَوَعَدْنَا الْمُؤْمِنِينَ
 أَنَّكَ سَيَكُونُ مِنْهُمْ قَوْمًا مُّؤْتَمِرِينَ

صَلَاةً وَمِنْ تَحْتِهَا أَصْحَابُ الْأَيْمَنِ
 وَمِنْ تَحْتِهَا الْأُخْرَىٰ. وَبَيْنَهُمْ
 جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُنْفِثُ
 مِنْهَا سُلَيْمَانٌ حَمِيقٌ مُّتَّبِعٌ
 بِرُوحٍ مُّزَكَّاةٍ. وَخَالِدِينَ فِيهَا
 بِإِذْنِ رَبِّكَ لَا يُخْرَجُونَ مِنْهَا
 وَلَا يَدْخُلُوهَا وَلَا يَنْتَظِرُونَ
 فِيهَا جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا
 يُنْفِثُ مِنْهَا سُلَيْمَانٌ حَمِيقٌ
 مُّتَّبِعٌ بِرُوحٍ مُّزَكَّاةٍ. وَخَالِدِينَ
 فِيهَا بِإِذْنِ رَبِّكَ لَا يُخْرَجُونَ
 مِنْهَا وَلَا يَدْخُلُوهَا وَلَا يَنْتَظِرُونَ

صَلَاةً, ethpe. ptc. of صَلَا, "was able for, a match for, prevailed over"; قَدُو, "Kawad"; سَلًا, "strength"; هَبَّ, pa., "sent"; نَحْفُ, "Nu'man"; هَيْتًا, "Tayite", a tribal name which came to mean "Arab", later "Muslim"; تَارِكِي (silent ٲ), 3rd p. pe. impf. of تَرَك, from which the ٲ falls out whenever the ٲ has no vowel. The vowel of the ٲ is transferred to the ٲ; أَمْرًا, "south"; حَسًا, construct, "house, district"; سَيْتًا, "Harranite"; هَبَّ, used here partitively, "some of"; هَبَّ, "Persian"; مَدَّ, "drew near"; كَمَبُ with verbs of movement means "forwards" (with sfx.); قَسَطِي, "Constantina"; تَلَّا, "Tella", حَرَجَ, pe. ptc. p. of حَرَجَ, "plundered"; سَلَفَ, pe. ptc. of سَلَفَ, "plundered, did violence to"; هَسَبَ, aph. ptc. of هَسَبَ, "devastated"; أَعْبَدُ = أَعْبَدُ, "nineteen"; أَيْسَرُ, month name, c. November; note that some of the verbs in the following passage appear in the MSS in the singular, where p. is expected; كَلِمَةً, "Olympius"; وَهَبَ, "commander, dux"; يُوغِي, "Eugenius"; مَلِي, "Melitene"; نَسَبَ, "descended"; حَلًا, "time"; أَعْبَدَ, an anomalous verb, treated like an aph. despite the first vowel, "was able, found"; مَدَّ, irregular p. of مَدَّ, "village"; مَدَّ, "round"; هَسَبَ, "devastated"; أَعْبَدَ, ethpe. of أَعْبَدَ, "turned back, returned"; مَدَّ, pe. infinitive of مَدَّ, "turned back, returned"; أَعْبَدَ, aph. of أَعْبَدَ, "caused to know"; مَدَّ, "500"; أَعْبَدَ, absolute p. of أَعْبَدَ; نَسَبًا, "torrent, wadi"; كَثِيرًا, "not much, very little"; أَعْبَدَ, ethpa. of the root أَعْبَدَ, "was prepared, prepared oneself"; مَدَّ, pe. infinitive of مَدَّ; وَهَبًا, "Roman, citizen of E. Roman Empire";

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

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

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

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

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

“Maipherkat”; هُنَا, pe. ptc. of هَاتَا, “hated”; وَلَا, “without”; وَسَعَا, p., “mercy”; أَسْب, “shed”; أَرْمِنِيَا, “Armenian”; فَكُلْنَا, “labourer”; لَكَيْفَا, “wronged, miserable”; بِحَكِيْمَةٍ, “Gabal Gur”; مَلِكُ مَنشُورٍ, “Malik Mansur”; اِثْبَاهَا, ethpa., “was confirmed, fortified, took refuge”; مَدَّ, pe. ptc. of مَدَّ, “left”; مَدَّ اِثْبَاهَا, ethpe. ptc. of the root اِثْبَاهَا, “agreed with, made alliance with”; بَغْتِمُورٍ, “Begtumur”; هَذَا, “Lord”; لِذَلِكَ, “therefore”; اِهْتَمَدَ, aph. of اِهْتَمَدَ, “ignored, turned away”; وَهَذَا, “at that moment”; فَكَلَّا, “a little”; اِهْتَمَدَ, “Edessa”; هَرَّانَ, “Harran”; مَصْبِغَةَ, “Samosata”; مَصْمُوحًا, aph. ptc. f. p. of مَصَّحَا, “set off”; اِثْنَانِ, “two”, with sfx., “the two of them”; بِنْدِهَا, “band” (f.); كَهْمَا, “towards”; اَشْكَلُونَ, “Ashkelon”; اِهْتَمَدَ, pe. passive ptc. of اِهْتَمَدَ “encamped, etc.”; هَضَمَ, هَضَمَ “put, set”; مَصْبِغَةَ, “ambush”; اِهْتَمَدَ, ptc. of اِهْتَمَدَ; مَصْبِغَةَ, “camp”; مَصْمُوحًا, pa. infinitive of مَصَّحَا, “collected”; مَصْبِغَةَ, “piece of wood”; اِهْتَمَدَ, ethpe. of اِهْتَمَدَ “was uncovered”; رَدَّ, “rode”; كُلِّهَا, “every one”; هَضَمَ, “horse”; فَجَّ, “met, attacked”; اِهْتَمَدَ, pa. of اِهْتَمَدَ, “slew”; اِهْتَمَدَ, ethpe. of اِهْتَمَدَ, “was seized”; فَجَّ, “horseman”; اِهْتَمَدَ, “only”; مَصْبِغَةَ, “ordinary”; اِهْتَمَدَ, “blamed, accused”, with sfx.; اِهْتَمَدَ, pe. ptc. of اِهْتَمَدَ, “sought”; اِهْتَمَدَ, 1st s. impf. of اِهْتَمَدَ with sfx.; اِهْتَمَدَ, pa. 1st s. impf. of the root اِهْتَمَدَ, “spoke”; اِهْتَمَدَ, “pitched (tent), encamped”; اِهْتَمَدَ, “tent, etc.”; اِهْتَمَدَ, “outside”; اِهْتَمَدَ, “towards, at”; اِهْتَمَدَ, “sat”; اِهْتَمَدَ, “there”; اِهْتَمَدَ, “evening”; اِهْتَمَدَ, “departed”; اِهْتَمَدَ, “each other”; اِهْتَمَدَ, “sultan”; اِهْتَمَدَ, 1st s. impf. of اِهْتَمَدَ, “sat” (see XI.3); اِهْتَمَدَ, “was willing”; اِهْتَمَدَ, “two (things)”; اِهْتَمَدَ,

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

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

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

Note on Chanting (by George A. Kiraz)

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

- i) If the vowel of the last syllable is **ܐ**, **ܘ** or **ܝ**, a **ܡ** is added and it takes the same vowel as the last syllable. For example, **ܕܠܝܠܝܢܝܘܝܐ** in the first stanza is chanted **ܕܠܝܠܝܢܝܘܝܡܐ**. Similarly, **ܘܡܢܝܢܝܠܝܐ** of the second line is chanted **ܘܡܢܝܢܝܠܝܡܐ**.
- ii) If the vowel is **ܐ** or **ܘ**, a **ܐ** is added instead. For example, **ܕܠܝܠܝܢܝܘܝܐ** of the third line becomes **ܕܠܝܠܝܢܝܘܝܐܐ**.

⊕ 21, ♪ 25

❖ **ܘܠܝܠܝܢܝܘܝܐ** **ܕܠܝܠܝܢܝܘܝܐ** **ܘܠܝܠܝܢܝܘܝܐ** **ܘܠܝܠܝܢܝܘܝܐ** ❖
.. ܠܝܠܝܢܝܘܝܐ ܘܠܝܠܝܢܝܘܝܐ ܘܠܝܠܝܢܝܘܝܐ ..

ܘܠܝܠܝܢܝܘܝܐ **ܕܠܝܠܝܢܝܘܝܐ** **ܘܠܝܠܝܢܝܘܝܐ** **ܘܠܝܠܝܢܝܘܝܐ**
ܘܠܝܠܝܢܝܘܝܐ **ܘܠܝܠܝܢܝܘܝܐ** **ܘܠܝܠܝܢܝܘܝܐ** **ܘܠܝܠܝܢܝܘܝܐ**
ܘܠܝܠܝܢܝܘܝܐ **ܘܠܝܠܝܢܝܘܝܐ** **ܘܠܝܠܝܢܝܘܝܐ** **ܘܠܝܠܝܢܝܘܝܐ**
ܘܠܝܠܝܢܝܘܝܐ **ܘܠܝܠܝܢܝܘܝܐ** **ܘܠܝܠܝܢܝܘܝܐ** **ܘܠܝܠܝܢܝܘܝܐ** ..

ܘܠܝܠܝܢܝܘܝܐ **ܕܠܝܠܝܢܝܘܝܐ** **ܘܠܝܠܝܢܝܘܝܐ** **ܘܠܝܠܝܢܝܘܝܐ**
ܘܠܝܠܝܢܝܘܝܐ **ܘܠܝܠܝܢܝܘܝܐ** **ܘܠܝܠܝܢܝܘܝܐ** **ܘܠܝܠܝܢܝܘܝܐ**
ܘܠܝܠܝܢܝܘܝܐ **ܘܠܝܠܝܢܝܘܝܐ** **ܘܠܝܠܝܢܝܘܝܐ** **ܘܠܝܠܝܢܝܘܝܐ**
ܘܠܝܠܝܢܝܘܝܐ **ܘܠܝܠܝܢܝܘܝܐ** **ܘܠܝܠܝܢܝܘܝܐ** **ܘܠܝܠܝܢܝܘܝܐ** ..

ܘܠܝܠܝܢܝܘܝܐ **ܕܠܝܠܝܢܝܘܝܐ** **ܘܠܝܠܝܢܝܘܝܐ** **ܘܠܝܠܝܢܝܘܝܐ**
ܘܠܝܠܝܢܝܘܝܐ **ܘܠܝܠܝܢܝܘܝܐ** **ܘܠܝܠܝܢܝܘܝܐ** **ܘܠܝܠܝܢܝܘܝܐ**
ܘܠܝܠܝܢܝܘܝܐ **ܘܠܝܠܝܢܝܘܝܐ** **ܘܠܝܠܝܢܝܘܝܐ** **ܘܠܝܠܝܢܝܘܝܐ**
ܘܠܝܠܝܢܝܘܝܐ **ܘܠܝܠܝܢܝܘܝܐ** **ܘܠܝܠܝܢܝܘܝܐ** **ܘܠܝܠܝܢܝܘܝܐ** ..

ܘܠܝܠܝܢܝܘܝܐ **ܕܠܝܠܝܢܝܘܝܐ** **ܘܠܝܠܝܢܝܘܝܐ** **ܘܠܝܠܝܢܝܘܝܐ**
ܘܠܝܠܝܢܝܘܝܐ **ܘܠܝܠܝܢܝܘܝܐ** **ܘܠܝܠܝܢܝܘܝܐ** **ܘܠܝܠܝܢܝܘܝܐ**
ܘܠܝܠܝܢܝܘܝܐ **ܘܠܝܠܝܢܝܘܝܐ** **ܘܠܝܠܝܢܝܘܝܐ** **ܘܠܝܠܝܢܝܘܝܐ**
ܘܠܝܠܝܢܝܘܝܐ **ܘܠܝܠܝܢܝܘܝܐ** **ܘܠܝܠܝܢܝܘܝܐ** **ܘܠܝܠܝܢܝܘܝܐ** ❖

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

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

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

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

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

GLOSSARY

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

أَوْحَاةٌ	truce, peace
أَمْحُصَاةٌ	hymn, praise, glory
أَمْحُصَاةٌ	history

عَلَّمَ هَلَالِكًا مَحْصَاةً وَلَا مَحْصَاةً