



# GORGIAS HANDBOOKS

**John F. Healey**



**LESHONO SURYOYO**  
**First Studies in Syriac**

**GORGAS HANDBOOKS**

Volume 2

*Leshono Suryoyo*

ܠܫܘܢܐ ܣܘܪܝܝܘܐ

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JOHN F. HEALEY



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## PREFACE

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

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

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

One of the motives for writing the original book was an attempt to replace what was in 1980 the only teaching grammar of Syriac easily available, T. H. Robinson's *Paradigms and Exercises in Syriac Grammar* (Oxford: Clarendon Press, 1962 [4<sup>th</sup> 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 8<sup>th</sup> 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 Qur'ān. 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 13<sup>th</sup> 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 <sup>ˉ</sup> 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>	





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

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

There are certain conventional special joins between letters:

ܠ' (*l* followed by *'ālap*) is written ܠܐ;

ܘ' is often written ܘܐ.

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

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

### Exercise i

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

ܡܬܐ	'h'
ܠܢ	br
ܠܥ	dn
ܠܦܦ	gbr
ܠܩܩ	hw
ܠܪܪ	hd
ܠܫܫ	bz
ܠܬܬ	btr
ܠܘܘ	kd
ܠܙܙ	qtl
ܠܡܠ	nšb
ܠܢܢ	mlk
ܠܥܥ	'l
ܠܦܦ	pwqdn'
ܠܩܩ	syd
ܠܪܪ	rb
ܠܫܫ	šlm'
ܠܬܬ	šyr'

مكتبا	<i>mlt'</i>
بفعا	<i>npš'</i>
يعة	<i>yšw'</i>
لوع	<i>lwt</i>
لوتبا	<i>twbn'</i>
ابغطبا	<i>ygbty'</i>
مكتفبا	<i>mlpnwt'</i>
بافتككفبا	<i>b'syllhys</i>
مكتفبا	<i>snwnyt'</i>
بببا	<i>'dt'</i>
فنزفبا	<i>pršwp'</i>
مكتفبا	<i>ywhnn</i>

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

أحد، وبمكتبا. بكتفبا. بكتفبا. بكتفبا. بكتفبا. بكتفبا.  
 بكتفبا. بكتفبا. بكتفبا. بكتفبا. بكتفبا. بكتفبا. بكتفبا.  
 بكتفبا. بكتفبا. بكتفبا. بكتفبا. بكتفبا. بكتفبا. بكتفبا.  
 بكتفبا. بكتفبا. بكتفبا. بكتفبا. بكتفبا. بكتفبا. بكتفبا.  
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Notes

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## 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:

- ⸃ (<sup>◌</sup>*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 **ܠܗ** indicates it is to be read as *lāh* rather than *leh*. 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 (*qabbel*).

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

### NOTE ON PUNCTUATION

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

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

There is no question mark.

#### Exercise ii

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

**ܐܠ** 'al

<b>ܒܩܪܐ</b>	<i>baqrā</i>
<b>ܡܠܟܐ</b>	<i>malkā</i>
<b>ܒܢܐ</b>	<i>bānā</i>
<b>ܡܕܒܪܐ</b>	<i>madbrā</i> (later pronounced <i>madbrā</i> )
<b>ܐܠܒܐ</b>	<i>'alābā</i>
<b>ܩܨܐ</b>	<i>kenšā</i>
<b>ܚܝܬܐ</b>	<i>'itā</i> ( <i>'ittā</i> )
<b>ܒܚܢܐ</b>	<i>hākanā</i>
<b>ܐܬܐ</b>	<i>'atā</i>
<b>ܬܐܘܪܐ</b>	<i>tawrā</i>
<b>ܩܬܐܒ</b>	<i>k'atab</i>
<b>ܐܘܪܐ</b>	<i>'ar'ā</i>
<b>ܫܠܝܬ</b>	<i>šalīt</i>
<b>ܩܦܪܐ</b>	<i>pagrā</i>
<b>ܩܪܐܒ</b>	<i>q'reb</i>
<b>ܫܠܝܚܐ</b>	<i>š'lihā</i>



### III. PRONOUNS

#### ILLUSTRATIVE TEXTS

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

#### GRAMMATICAL ANALYSIS

1. 
 ܐܘܪܗܝܡܐ ܕܥܡܢܐ  
 ܐܘܪܗܝܡܐ ܕܥܡܢܐ
  is the noun, 
 ܐܘܪܗܝܡܐ ܕܥܡܢܐ  
 ܐܘܪܗܝܡܐ ܕܥܡܢܐ
  "God", with a suffix 
 ܐܘܪܗܝܡܐ ܕܥܡܢܐ  
 ܐܘܪܗܝܡܐ ܕܥܡܢܐ
  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 ܕܥܡܢܐ  
 ܐܘܪܗܝܡܐ ܕܥܡܢܐ
  is the personal pronoun "he". The personal pronouns are often abbreviated (here by the non-pronunciation of the 
 ܐܘܪܗܝܡܐ ܕܥܡܢܐ  
 ܐܘܪܗܝܡܐ ܕܥܡܢܐ
 , 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. 
 ܐܘܪܗܝܡܐ ܕܥܡܢܐ  
 ܐܘܪܗܝܡܐ ܕܥܡܢܐ
  is the pronoun "I", here accompanied by its shortened enclitic form. 
 ܐܘܪܗܝܡܐ ܕܥܡܢܐ  
 ܐܘܪܗܝܡܐ ܕܥܡܢܐ
  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.

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

ܐܘܪܗܝܡܐ ܕܥܡܢܐ  
 ܐܘܪܗܝܡܐ ܕܥܡܢܐ
  consists of 
 ܐܘܪܗܝܡܐ ܕܥܡܢܐ  
 ܐܘܪܗܝܡܐ ܕܥܡܢܐ
 , "flock" (a collective noun), with 
 ܐܘܪܗܝܡܐ ܕܥܡܢܐ  
 ܐܘܪܗܝܡܐ ܕܥܡܢܐ
  prefixed. 
 ܐܘܪܗܝܡܐ ܕܥܡܢܐ  
 ܐܘܪܗܝܡܐ ܕܥܡܢܐ
  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 
 ܐܘܪܗܝܡܐ ܕܥܡܢܐ  
 ܐܘܪܗܝܡܐ ܕܥܡܢܐ
  and 
 ܐܘܪܗܝܡܐ ܕܥܡܢܐ  
 ܐܘܪܗܝܡܐ ܕܥܡܢܐ
  (see III.5) and the prefixed particle 
 ܐܘܪܗܝܡܐ ܕܥܡܢܐ  
 ܐܘܪܗܝܡܐ ܕܥܡܢܐ
  (III.4). The rule is that the 
 ܐܘܪܗܝܡܐ ܕܥܡܢܐ  
 ܐܘܪܗܝܡܐ ܕܥܡܢܐ
  has no vowel if the following consonant bears a vowel (*shewa* does not count as a vowel for this purpose), but the 
 ܐܘܪܗܝܡܐ ܕܥܡܢܐ  
 ܐܘܪܗܝܡܐ ܕܥܡܢܐ
  has 
 ܐܘܪܗܝܡܐ ܕܥܡܢܐ  
 ܐܘܪܗܝܡܐ ܕܥܡܢܐ
  if the following consonant has no vowel. 
 ܐܘܪܗܝܡܐ ܕܥܡܢܐ  
 ܐܘܪܗܝܡܐ ܕܥܡܢܐ
  has a vowel on the first

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

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).

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

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

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

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

**GRAMMATICAL SYNTHESIS**

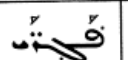
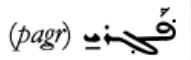
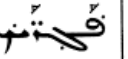
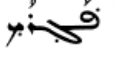
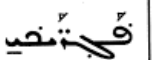

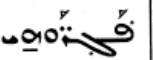

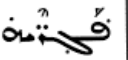
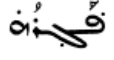
All the main points about pronouns are covered above, a full list of forms being provided here.

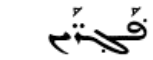
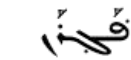
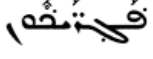
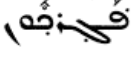
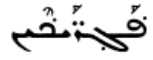
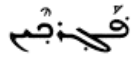
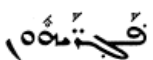

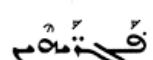

**A. Possessive Pronoun Endings Added to Nouns**

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












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

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

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

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

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

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

**C. Interrogatives**

 who?



ܡܘܢ, ܡܘܢܐ, ܡܘܢܐ	what?
ܐܘܢܐ	which? (masc. referent)
ܐܘܢܐ	which? (fem. referent)
ܐܘܢܐ	which? (plural referent)

**D. Demonstratives**

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

**E. Additional Note on Enclitics**

- (1) Third person (he, she, they) enclitics tend to be used even with second person pronouns. Hence ܐܘܢܐ ܐܘܢܐ = "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: ܐܘܢܐ. The two may be written as one word.
- (3) If the preceding consonant *does* have a vowel, a merging takes place, e.g. ܡܘܢܐ followed by ܐܘܢܐ becomes ܡܘܢܐܐ.

**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. \*ܦܩܕܘܢܐ ܡܠܟܐ, \*ܦܩܕܘܢܐ ܡܠܟܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ.
2. ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ.
3. ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ.
4. ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ.
5. ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ.
6. ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ.
7. ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ ܐܘܢܐ.

Vocabulary for the above:

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

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

## Notes

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## IV. THE VERB: SIMPLE PERFECT AND PARTICIPLE FORMS

### ILLUSTRATIVE TEXTS

⊕ 3, 27

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

### GRAMMATICAL ANALYSIS

1. ܥܩܠܐ (ܩܘܠܐ) is the simplest form (3<sup>rd</sup> 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 3<sup>rd</sup> 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 **مَلَّ** is glossed as “took”.)

**حَبَّه** is the noun **حَبٌّ**, “bed”, with suffix “his”.

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

**اَلَّوْ** “house”.

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

**رَفَّوْ** (*'raq*) is the 3<sup>rd</sup> masc. plural perfect of **رَفَّ**, “fled”.

**وَكَّنْه** similarly from **وَكَّنْ**, “led, took”.

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

3. **بِ** “when, as”.

**حَبَّ** like **مَلَّ** above, but meaning “passed by, crossed over”.

**اَمَّرَ** “there”.

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

**رَحَّوْ** “man”.

4. **فَمَّوْ** “mouth”.

**مَعَّنَّوْ** is another perfect verb form, with the 2<sup>nd</sup> person masculine plural ending, meaning “you (have) heard”.

**كُفَّوْ** “blasphemy”.

5. **وَمَّرَ** is a participle like **وَمَّرٌ** in III.5. The chief characteristic of the participles of the simple type is the vowel in the first syllable. The second syllable has **وْ** as here, though in some verbs **وْ** is found (as in **وَمَّرٌ**). 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, **و** can be used simply to indicate the object of a verb, as here.

**اَلَّوْ** “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<sup>e</sup>al* on the basis of the set of root letters **قلا** (**قلا** being the 3<sup>rd</sup> 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 <b>o</b> which is not pronounced)
قلا	<i>šqal</i>	they (fem.) took (note double dots, and <b>u</b> 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 مَسْتَلًّا مَعَ أُبَّةِ هِي.  
 7. قَبْ هَلَكْتِي \*مَعْنِي\* \*قَافَا\* \*هَتَمَّعْتُ\* أُصْبًا  
 حَسَمَلًا حَبُّنًا وَرَكَّهًا. هُوَا رَحْنًا مَكِينًا.

Vocabulary for the above:

هَدَد	wrote
هَوَقْنَا	thus
هَدَس	opened
مَدِينًا	city (fem.)
هَدَف	went out
هَجَب	made
أَمْر	like (pronounced 'ak)
هَقْفَا	sword
هَنْقَا	sharp, sharpened (a passive participle)
هَجَا	answered (see هَسَا)
مَلَاكَا	angel
هَمَّنَا	said (see هَمَّنَا)
مَلَكَا	word (fem.)
هَمَّا	among
هَتْنَا	brothers (singular هَمْنَا)
هَقَا	fell
مَسْتَلًّا	fetters, bonds, chains (fem. plural)
هَبَا	hand
هَمَلًا	going up (participle)

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

### Notes

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

### ILLUSTRATIVE TEXTS

1. **لَا** **لَوْ** **وَحِينًا** **وَصَفْسًا** **لَا** **لَا**  
(I Cor 2:16) We, however, possess the mind of Christ.
2. **حَلَطًا** **يَوْمًا** **هَلَطًا** **كَلَامًا** **هَلَطًا**  
(Jn 1:10) He was in the world and the world was through his power.
3. **دَه** **دَهْنَا** **لَهْوًا** **لَا** **يَوْمًا** **لَهْوًا** **فَصَحًا** **مَلَقْنَا**  
On this mountain was the blessed Panbo, the teacher.
4. **أَمِيدًا** **وَمِنْ** **أَمِيدًا** **يَوْمًا** **مَع** **أَمِيدًا** **صَبِيحًا**  
His mother, however, was from the city of Amida.
5. **وَلَهُنَّ** **يَوْمًا** **دَه**  
(Mk 3:2) And they were guarding him.
6. **هَلَا** **أَيُّ** **بَعْدَ** **يَوْمًا**  
And no man had gone out.

### GRAMMATICAL ANALYSIS

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

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

2. **لَوْ** is the 3<sup>rd</sup> masc. sing. perfect of the verb "was". It is frequently used, especially in its enclitic form, **لَوْ**, in combination with **لَا** and other verbs (below).
- ح** can mean "by means of" and **أَمِيدًا** 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".  
**لَهْوًا** "blessed man, saint".  
**مَلَقْنَا** "teacher".
4. **أَمِيدًا** **لَا** "there is", frequently takes a pronoun suffix to produce "she is", "they are", etc. Here it is the fem. sing. 3<sup>rd</sup> person suffix and it should be noted that the plural-type suffixes are used (III.A(b)).
- لَوْ** is the 3<sup>rd</sup> fem. sing. of **لَوْ**, enclitic, and it makes the sense clearly past.
5. **لَهُنَّ** plur. active participle from **لَهُ**, "kept, guarded".





## ܐܘܪܝܢܐ ܕܥܘܪܝܢܐ

Vocabulary for the above:

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

## Notes

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## VI. NOUNS AND ADJECTIVES. THE GENITIVE RELATIONSHIP

## ILLUSTRATIVE TEXTS

⊕ 5, 29

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

## GRAMMATICAL ANALYSIS

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

term does not refer to any emphasis in the meaning.

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

وَإِلَيْهِمْ 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. حَصْبًا 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	ܘܗܘܘܐ	ܘܗܘܐ	ܘܗܘܘܐ
Absolute	ܘܗܘܐ	ܘܗܘܘܐ	ܘܗܘܐ	ܘܗܘܘܐ
Construct	ܘܗܘܐ	ܘܗܘܘܐ	ܘܗܘܐ	ܘܗܘܘܐ

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”: **ܘܗܘܐ ܘܗܘܐ**.

## 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 **ܘܗܘܐ**, “all”, in what are called distributive phrases, such as “every man, all men”: **ܘܗܘܐ** (the emphatic form of the noun is **ܘܗܘܐ**).
- (iii) after certain other set expressions, such as **ܘܗܘܐ** meaning “without” and in some numerical expressions (see XIV).

## D. Vowel Patterns of Nouns

In **ܘܗܘܐ** 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,

**ܘܗܘܐ** becomes **ܘܗܘܐ** in the construct, and  
**ܘܗܘܐ** becomes **ܘܗܘܐ** 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 **ܘܗܘܐ**: **ܘܗܘܐ ܘܗܘܐ**
- (2) Using **ܘܗܘܐ** and an anticipatory pronoun: **ܘܗܘܐ ܘܗܘܐ**
- (3) Using the construct of the first noun: **ܘܗܘܐ ܘܗܘܐ**

The last is much rarer than the other two.

## F. Irregular Nouns

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

EMPHATIC SINGULAR AND MEANING	CONSTRUCT SINGULAR	FORMS WITH SUFFIXED PRONOUNS	EMPHATIC PLURAL
أَبَا, "father"	none	أَبِي ('āb), "my father"; أَبَاهُ ('abū), "his father"	أَبَائِهِ, "parents"; أَبَائِهِمْ, "spiritual fathers"
أَخِي, "brother"	none	أَخِي, "my br."; أَخِيهِ, "his brother"	أَخِي, "brothers"
أُمِّي, "mother"	أُمِّي	أُمِّي, "my mother"; أُمِّيهِ, "his mother"	أُمَمِي
أُخْرَى, "other" (m.); أُخْرَى, (f.)	أُخْرَى (also for absolute)	rare	أُخْرَى (m.); أُخْرَى (f.)
أَيُّهَا, "woman, wife"	أَيُّهَا ('att)	أَيُّهَا, "my wife"; أَيُّهَا, "his wife"	تَعَالَى
بَنِي, "son"	بَنِي	بَنِي (ber), "my son"; بَنِيهِ, "his son"	بَنِي (construct: بَنِي)
بَنَاتِي, "daughter"	بَنَاتِي (bat)	بَنَاتِي (b'rat), "my d."; بَنَاتِيهِ, "his d."	بَنَاتِي
بَيْتِي, "house" (m.)	بَيْتِي	بَيْتِي (bayt), "my h."; بَيْتِيهِ, "his h."	بَيْتِي
سَنَةٍ (šattā), "year" (f.)	سَنَةٍ	suffixes not used	سَنَاتِي
صَبَا, "village" (f.)	صَبَا	صَبَا, "my v."; صَبَا, "his v."	صَبَا

EMPHATIC SINGULAR AND MEANING	CONSTRUCT SINGULAR	FORMS WITH SUFFIXED PRONOUNS	EMPHATIC PLURAL
"village" (f.)		صَبَا, "his v."	
يَدِي, "hand" (f.)	يَدِي	يَدِي, "my h."; يَدِيهِ, "his hand"	يَدِي
سَمِي, "name" (m.)	سَمِي	سَمِي (sem), "my n."; سَمِيهِ, "his name"	سَمِي

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 يَهْوَى هَذَا نَسِيْنَا حَبِي وَ\*مَنْعِي..
- أَيُّهَا لَا مَكَلَهَا نَكَا فَيُنِي إِيَّا حَكَلَهُ..
- هَذَا كَلَهُ مَنِي وَأَوْنَا حَيُّعِي..
- \*بِيَا نَكَا إِيَدِيهِ هَذَا مَحَلُّهَا \*وَمَنْعِي هَذَا
- \*مَنْعِي وَوَهْ وَوَحْنَا وَمَلَكَلَهُ..
- \*مَنْعِي وَوَهْ \*حَبِيْتَهُ وَمَنْعِي وَوَحْنَا وَوَحْنَا..
- لَا مَحَلُّ حَكَلَهُ وَمَنْعِي هَذَا حَبَا مَحَلُّهَا
- وَوَهْ \*مَنْعِي..

Vocabulary for the above:

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

Notes

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

### ILLUSTRATIVE TEXTS

⊕ 6, 30

- |    |   |   |
|----|---|---|
| 1. | كُنْ لَهُ أَمَا<br>وَتَعْمَدُ ۚ وَمَعَهُ.   | (Mt 8:20) There is not anywhere for him to rest his head.   |
| 2. | هُوَ آخِذٌ وَلَا فِعْ<br>كَفَتْ يَكُنْ أَمَا<br>وَتَعْمَدُ ۚ وَمَعَهُ حَصْفُ<br>مَعًا صَالًا 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 ۚ وَتَعْمَدُ ۚ كَد<br>مَبْرُ حَسْبًا أَدْفَهُ ۚ دَهُ<br>أَفْ أَنَا مَبْرُ أَحِي<br>وَتَعْمَدُ. | (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 مَبْرُ<br>مَكْسَهُ ۚ وَتَعْمَدُ.  | And he said to him "Draw near, apostle of Christ".  |
| 5. | صَبْرًا مَعَهُ مَبْرُ<br>حَقْلَهُ ۚ أَوْتَعْمَدُ  | Overthrow from before me all the heresies.  |

### GRAMMATICAL ANALYSIS

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

**تَعْمَدُ** is the imperfect tense, 3<sup>rd</sup> 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, 3<sup>rd</sup> masc. plur., of **عَمَدَ**.

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

**عِلَّا** “except”.

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

**مُبَرَّ** is a preposition, “before”.

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

**أَوْ** “also”.

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

**حَمَلًا** 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. **سَدَّ** masc. sing. imperative from **سَدَّ**, “threw, overthrew”.

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

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

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

## GRAMMATICAL SYNTHESIS

### A. Imperfect Forms of the Simple (*p<sup>e</sup>'al*) Stem

See Paradigm 1.

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

نَعْقُلُ	<i>nešqūl</i>	we will take
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A very small number of verbs, including **رَحَّ** and **حَبَّ**, have ُ in the imperfect: **رَحُّ** and **حَبُّ** (see Paradigm 2.B).

### B. Imperatives

See Paradigm 2.

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

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

### C. Uses of ,

The uses of , are:

- (1) to mean "of".
- (2) as the relative word or particle: **أَبْنَا**, **وَحَمَمْنَا**, "our father, who art in heaven".
- (3) to form subordinating conjunction like **وَأَمَّا**, "anywhere to ...", and **وَمَنْ**, "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 **دَ**, *da-*. (The same rule applies to **و**, **و** and **و**, 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. هَمَمْنَا حَمَمْنَا، وَتَقُولُ كُلُّنَا هَتَقْنَا  
كَيْفَا.
2. لَا أَحَبُّنَا، وَفَقَمْنَا فَكَلَامًا مَحْبُوبًا.
3. هَمَمْنَا كَيْفَا مَهَمَّتْ أَمَّا وَأَفْ سَيَّ مَحْمُوبًا  
كَيْفَا.
4. أَحَبُّنَا كَيْفَا، وَهَمْنَا وَهَمْنَا فَهَمْنَا  
دَعَاؤَنَا هَدَاؤَنَا.
5. هَمَمْنَا أَحَبُّنَا، وَلَا مَهَمَّتْ إِلَّا كَلَامًا وَمَهَمَّتْ  
كَيْفَا كَلَامًا كَلَامًا أَحَبُّنَا فَهَمْنَا  
وَكَلَامًا.



Vocabulary for the above:

فَعَّرَ	put (compare فَعَّ in VII.2)
شِعْرًا	mind, thought
فَعَّلَ	worked
أَجْرًا	wages
أَكَلًا	ate (compare أَكَلَ)
لَحْمًا	bread
نَجَّاهُ	rebuked, complained
قَطَعَهُ	cut off
مِنْهُ	from, than
عَفَا	pardoned
دَيْنًا	debt
أَمْثَلًا	just as
سَيِّئًا	debtor
رُوحًا	spirit (fem.)
قُدُوسًا	holiness
فَرَّقَهُ	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

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## 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<sup>e</sup>al*).

## ILLUSTRATIVE TEXTS

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

## GRAMMATICAL ANALYSIS

1. **ܘܕܥܒܪܘܢ** "made, did".  
**ܘܕܥܒܪܘܢ** "anything". Unlike ordinary nouns this word does not normally change: "anything which...".  
**ܘܕܥܒܪܘܢ** is the 3<sup>rd</sup> masc. sing. perfect of a stem derived from **ܘܕܥܒܪܘܢ**, "commanded". Traditional grammar, using the verb **ܘܕܥܒܪܘܢ** as a model, called this the *'etp<sup>e</sup>el*, the *'et-* being the chief characteristic. The *t* prefix, as elsewhere in Semitic verbs, has a reflexive/passive connotation. In meaning the *'etp<sup>e</sup>el* stem is usually the passive of the *p<sup>e</sup>al*. Hence, "it was commanded".
2. **ܘܕܥܒܪܘܢ** "gathered", is the 3<sup>rd</sup> masc. sing. perfect of the *pa<sup>e</sup>el* stem, distinguished by the vowel pattern and here derived from **ܘܕܥܒܪܘܢ**, "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<sup>e</sup>al*, though this may not always be clearly represented in the appropriate English equivalent.
3. **ܘܕܥܒܪܘܢ** is the plural masc. construct of **ܘܕܥܒܪܘܢ**, "great".  
**ܘܕܥܒܪܘܢ** "priest".  
**ܘܕܥܒܪܘܢ** "went out, departed", simple stem perfect.

- مَبْهُوًا "joy".  
 حَبْصًا "unto, up to".  
 وَهْصًا "place".  
 اِبْأَكَّا is 3<sup>rd</sup> masc. sing. perfect *'etpa'al* stem, usually the passive of the *pa'el*, which for this verb is *أَكَّا*, "he crowned" (often used of the crown of martyrdom). The *'et-*, characteristic of passives, reappears as in the *'etp'el* stem, but the different vowel pattern should be noted.
4. اَعْقًا is the 3<sup>rd</sup> 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".
- اَوْصًا "similarly, thus".  
 5. مَعْ حَلْوَ وَ is "after", introducing a clause.  
 اِنَّا مَسَمَر is the 3<sup>rd</sup> masc. sing. perfect *'ettap'al*, derived from *مَسَمَر*, which does not occur in the *p'el* stem, but in the *'ap'el* commonly means "he excommunicated" (*أَسَمَر*). The *'ettap'al*, characterized by the double *ل*, with *'et-* at the beginning, is the passive of the *'ap'el*. Note that it is pronounced *'ettapram*. When, in the imperfect, there is a further *t-* prefix, it is

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

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

حَبْصًا مَحْمَر is an idiom for "punishment, capital punishment" and it can be written as one word (as in viii.4). *مَحْمَر* is a nominal form derived from the verb *حَمَر* 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.
أَفْعُلَا <i>'etp'el</i>	often passive of simple stem	eth.
فَعْلَا <i>pa'el</i>	often intensive	pa.
أَفْعُلَا <i>'etpa'al</i>	often passive of the <i>pa'el</i> stem	ethpa.
أَفْعَلَا <i>'ap'el</i>	often causative	aph.
أَفْعُلَا <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<sup>e</sup>al* stem to the new stem. So, e.g., the 3<sup>rd</sup> masc. sing. imperfect of the *pa<sup>e</sup>el* is **يُقَاتِلُ**, while the 3<sup>rd</sup> masc. plur. perfect of the *'ap<sup>e</sup>el* stem is **أَقَاتَدَ**.

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

### B. Meanings of Different Verb Stems

The phrases "often intensive", "often causative" and "often passive" in the table above are a useful starting-point for seeking the meaning of a particular verbal root in a particular derived stem, but it is important to note that *pa<sup>e</sup>el* and *'ap<sup>e</sup>el* forms often have meanings which are unrelated (or appear to be unrelated) to the meaning of the simple stem. For example, **مَاتَ** (*p<sup>e</sup>al*) means "he took", but the *'ap<sup>e</sup>el* of the same root, **أَمَاتَ**, means "he set off". Knowing one of these meanings would not help much in working out the other. **مَاتَ** (*p<sup>e</sup>al*) has two basic meanings, "reign, be king" and "advise", while the *'etpa<sup>e</sup>al*, **أَمَاتَكَ**, means "take counsel, consult". The *'ap<sup>e</sup>el* can mean "cause to be king" or "give advice". The verbal root **مَاتَ** in the *p<sup>e</sup>al* means "draw near", in the *pa<sup>e</sup>el* "offer" and in the *'ap<sup>e</sup>el* "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<sup>e</sup>el* of the verbal root **حَرَجَ** and means "he proclaimed", but this root never occurs in the *p<sup>e</sup>al* form. Despite this, however, it appears in the dictionary under **حَرَجَ**.

*pa<sup>e</sup>el* 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<sup>e</sup>al* of **مَلَمَ** means "it is finished" (which cannot have an object), but **مَلَمَكَ** (*pa<sup>e</sup>el*) means "he completed" (which *must* have an object). The *pa<sup>e</sup>el* is also used to create verbs from nouns: **وَهَبَ**, "gold", produces the verb **وَهَبَكَ**, "gild, cover in gold".

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

Vocabulary for the above:

ܩܝܡܝܝܢܝܢ	ethpa. took counsel
ܩܝܡܝܝܢܝܢ	one mouth (ܩܝܡܝܝܢܝܢ), agreement
ܩܝܡܝܝܢܝܢ	Arab (from the Tayite tribe)
ܩܝܡܝܝܢܝܢ	brother

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

## Notes

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

### ILLUSTRATIVE TEXTS

1. **وَسَجَدُوا لَهُ وَفَتَحُوا كُنُوزَهُمْ وَآتَوْا حَتَمًا** (Mt 2:11) And they fell down and worshipped him and opened their treasures and offered him gifts.
2. **وَقَالَ لَهُ فَارْجِعْ وَأُفِّحْ أُذُنَيْكَ** (Mk 7:34) And he said to him "Be opened" and at that very moment his ears were opened.
3. **وَبِنَا حَتَمًا وَأَتَوْا حَتَمًا** And when Addai had built the church, they were offering in it vows and offerings.
4. **لَمْ يَكُنْ لَنَا مَسَرَّةٌ وَلَا حَتَمٌ** (Lk 15:32) It was, however, fitting for us to be merry and to rejoice.
5. **وَأَطَاعَهُ وَرَفَعَ مَعَهُ إِلَى الْمَنْسَرَةِ** And the Maphrian obeyed him and went up with him to the monastery.

### GRAMMATICAL ANALYSIS

1. **سَجَدُوا** is 3<sup>rd</sup> 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 3<sup>rd</sup> masc. plur. perfect *pa.* of **فَتَحَ**, "touched", meaning in this stem, "brought near, offered".
2. **فَتَحَهُ** "offering".  
**أُفِّحْ** *ethpa.* imperative masc. singular from **أَفَّحَ**, "opened". Each derived form has its own imperative.
3. **حَتَمًا** "hour". **حَتَمًا**, literally "in it, in the hour", means "immediately".  
**أُذُنًا** "ear" (feminine). Note that **أُفِّحْ** in the final phrase is 3<sup>rd</sup> fem. plur. perfect.
3. **حَتَمًا** *pe.* perfect, "built" (see **سَبَأَ**, **سَبَأَ**, etc.: see XII)  
**مَتَمَّحًا** "offering", is the *pa.* particle (masc. plur.) from **مَتَمَّحَ**, the sing. being **مَتَمَّحَ**. Each derived form has its own participles and infinitive.
4. **مَتَمَّحًا** "vow".  
4. **مَتَمَّحًا** is the *pe.* infinitive from **مَتَمَّحَ**, "made merry", here, as usually, with ّ: "to make

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

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

**مُحِبُّ** is the pe. infinitive from **مَبَّه / مَبَّهًا**, ‘rejoiced’. Verbs with final *‘alaph* have **وَالا** for **وَالا** in the infinitive.

5. **أَمَعَّدَ** is 3<sup>rd</sup> masc. sing. perfect ethpe. of **عَدَّ**. It illustrates the peculiarity that verbs beginning with **ح**, **ع**, **ج**, and **ي** in the stems with a **ك** prefix transpose the **ك** and the **ح / ع / ج / ي**. In addition, with **ج** and **ي**, the **ك** becomes **ج** and **ي**, respectively. Hence instead of **أَمَعَّدَ** we find **أَمَعَّدَ**. The ethpe. here means ‘obeyed’, though it can also mean ‘was heard’.

**كَلَمَ** with suffix indicating the object.

**كَلَمَةُ** ‘dwelling, monastery’.

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

## GRAMMATICAL SYNTHESIS

### A. Verbs with the Vowel **وَالا** (وَالا)

Verbs with the vowel **وَالا** in the *p<sup>e</sup>al* stem perfect usually have **وَالا** in the imperfect, but are normal in the derived stems. The list here uses the verb **وَالا**, meaning ‘feared’.

PERFECT	IMPERFECT
وَالا	تُفَالا
وَالا	تُفَالا
وَالا	تُفَالا
وَالا	تُفَالا
وَالا	تُفَالا
وَالا	تُفَالا
وَالا	تُفَالا
وَالا	تُفَالا
وَالا	تُفَالا
وَالا	تُفَالا

### 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. **حَكَبَ** and **رَجَّحَ**

These two verbs have **وَالا** in the perfect and **وَالا** 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., **أَمَعَّدَ** becomes **أَمَعَّدَ**.



Note also in the case of verb roots beginning with *š* and *ẓ* the mutation of the *t* of the prefix to *ʔ* and *d* respectively: **ܐܘܪܫܝܢܐ** becomes **ܐܘܪܫܝܢܐ**.

**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. **ܦܘܬܘܩܝܢܐ ܐܘܪܫܝܢܐ ܕܠܗ ܗܘܐ ܦܠܠܝܚܝܢܐ ܥܘܠܡܐ**
2. **ܩܘܼܪܘܢܐ ܡܠܟܝܢܐ ܕܰܘܪܘܟܝܢܐ ܕܰܡܰܫܰܩܰܐ ܕܰܡܰܫܰܩܰܐ**
3. **ܗܘܐ ܡܚܘܒܐ ܕܰܕܰܟܰܠܰܐ ܕܰܡܰܫܰܩܰܐ ܕܰܡܰܫܰܩܰܐ**

Vocabulary for the above

- ܐܘܪܫܝܢܐ** Turkoman
- ܕܰܡܰܫܰܩܰܐ** over, against, concerning
- ܰܡܰܫܰܩܰܐ** place, region; plural **ܰܡܰܫܰܩܰܐ**
- ܡܠܟܐ** ruled, prevailed over; pa. gave power (here passive participle)

- ܬܰܥܰܘܒܰܐ** evil thing
- ܬܰܩܰܝܰܐ** many
- ܡܰܠܰܠܰܐ** bore
- ܡܰܠܰܠܰܐ** pa. spoke
- ܡܰܝܰܐ** one
- ܡܰܦܰܦܰܝܰܐ** happened (note short form of fem. plur.)
- ܡܰܨܰܚܰܐ** holy, holy man
- ܡܰܥܰܘܰܐ** cathedra (bishop’s chair), pulpit
- ܦܰܠܰܘܰܐ** pa. explained
- ܦܰܘܰܠܰܐ** people
- ܦܰܘܰܠܰܐ** book, writing
- ܦܰܘܰܠܰܐ** priestly, holy
- ܦܰܝܰܐ** hand (construct of **ܰܦܰܝܰܐ**: see VI.F); **ܰܦܰܝܰܐ**, “by means of”

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## 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 ܡ ܢ) and ܝ (which counts as a guttural in Syriac).

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

(2) In verbs ending with a guttural or ܝ there is a general tendency for the vowel before the guttural or ܝ to be ܐ rather than any other vowel. E.g., the imperfect of ܡܘܢ is ܡܘܢܐ, "he will hear", while the ethpe. is ܡܘܢܐܝܢ (Note here the interchange of ܡ and ܠ: 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., ܡܘܢܐ, "he asked" (note the ܐ vowel), is the pe. of this type, while its imperfect is ܡܘܢܐܝܢ (*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. ܘܡܘܢܐ ܐܘܡܝܢ ܡܘܢܐ  
ܡܘܢܐ ܡܘܢܐܝܢ  
ܡܘܢܐ ܡܘܢܐܝܢ.

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

2. ܘܡܘܢܐ ܡܘܢܐܝܢ  
ܡܘܢܐܝܢ ܡܘܢܐܝܢ.

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

3. ܘܡܘܢܐ ܡܘܢܐܝܢ  
ܡܘܢܐܝܢ ܡܘܢܐܝܢ  
ܡܘܢܐܝܢ ܡܘܢܐܝܢ.

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

4. ܘܡܘܢܐ ܡܘܢܐܝܢ  
ܡܘܢܐܝܢ ܡܘܢܐܝܢ.

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

دَهْمَا لَا قَالَهُمْ  
مَدْبَرِمْ حَقَّصْ.

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

5. هَالَا مَهَلَا  
كَاصَلَكِيهَ هَا اَلَا  
دَهْ وَكَصِيْنِ مَرَا اَيَا  
دَهْ حَدِيْنَا.

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

### GRAMMATICAL ANALYSIS

1. اَصَدَّ "he said", a verb beginning with  $\aleph$ , should be compared with the regular vowel pattern of  $\text{عَصَا}$ .

$\text{كَمْبَرِمْ}$  is  $\text{كَمْبَرِمْ}$ , "ahead" (see  $\text{مَبْرِم}$ ) with 3<sup>rd</sup> sing. suffix.

$\text{نَارَا}$  is the imperfect of the pe. of  $\text{اَرَا}$ . The  $\aleph$  has become silent: "he will go (out)".

2.  $\text{اَمَلَا}$  is the ethpe. (passive) perfect of  $\text{مَلَا}$ : "he was killed".

$\text{حَقَّصْ}$  the suffixed plur. of  $\text{حَا}$  (see construct plur.  $\text{حَتَّ}$ , VI.F).

$\text{اَوَاوَا}$  is the ethpe. perfect 3<sup>rd</sup> masc. plur. of  $\text{وَا}$ , "led", with its final  $\aleph$  preceded by  $\text{و}$  instead of  $\text{و}$ .

3.  $\text{حَبَا}$  "servant".

$\text{فَلَا}$  the pe. active participle of  $\text{فَلَا}$ , "met". The final guttural causes the departure from the usual vowel pattern of  $\text{مَلَا}$ .

4.  $\text{هَعَا}$  "day".  
 $\text{اَعَاكَم}$  is the 2<sup>nd</sup> plur. imperfect of  $\text{عَا}$ , in which the  $\aleph$  has become silent and its vowel has moved on to the  $\text{ع}$ . Contrast the usual  $\text{اَعَاكَم}$ .

$\text{هَعَا}$  "now, (at) this time".

$\text{عَاكَم}$  contrast  $\text{عَاكَم}$ .

$\text{عَصَا}$  "name", with suffix (see VI.F).

5.  $\text{عَا}$  "he asked", is the pa. stem perfect of  $\text{عَا}$  and is in effect normal.

$\text{عَا}$  "on account of, for, concerning, because of".

$\text{اَوَاوَا}$  is the ethpe. of  $\text{اَوَاوَا}$ , the  $\aleph$  becoming silent and its vowel (not written in the regular  $\text{اَمَلَا}$ ) moving on to the prefix. Also the final  $\aleph$  produces an  $a$  vowel in the last syllable.

$\text{صِيْنِ}$  "tomorrow".

$\text{مَرَا}$  is the active participle from  $\text{مَرَا}$ , "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.  $\text{عَا}$   $\text{اَنِي}$   $\text{هَا}$   $\text{اَصَدَّ}$   $\text{اَيَا}$   $\text{عَا}$   
 $\text{عَصَا}$   $\text{كِي}$   $\text{عَصَا}$ .

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

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

4. حَفَا وَمَجْرِبًا وَأَوْعَبًا وَأَمْرًا حَفَا  
حَتْلَمَةً..

Vocabulary for the above:

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

### Notes

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## 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

- جَفَمَ مَبْعَدِهِمْ وَبَقُوا  
فَجَاءُوا أَيْدِيَهُمْ  
وَبَعَثَهُمْ صُفْرًا.

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

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

And he divided his army and they were prepared and they encamped against the city for battle.
- جَبَّأَ حَفَمَهُ هَمَّجَتْنَا  
صَفَمَهُ هَوْنًا أَوْعَمَهُ  
حَفَمًا.

The churches they uprooted, the sanctuaries they demolished and the monasteries they burnt with fire.
- لَحَمَ لَمِنَ وَإِيَادَهُ  
نَسْمًا أَوْعًا  
هَوْنًا أَوْعَمًا.

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

### GRAMMATICAL ANALYSIS

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

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

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

**ܦܨܘܢܐܘܗܘܢ** is the ettaph. stem from the root **ܦܨܘܢܐ** (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. ܦܨܘܢܐܘܗܘܢ ܐܘܫܘܢܐܘܗܘܢ ܐܘܫܘܢܐܘܗܘܢ ܐܘܫܘܢܐܘܗܘܢ.
2. ܦܨܘܢܐܘܗܘܢ ܐܘܫܘܢܐܘܗܘܢ ܐܘܫܘܢܐܘܗܘܢ ܐܘܫܘܢܐܘܗܘܢ ܐܘܫܘܢܐܘܗܘܢ.
3. ܦܨܘܢܐܘܗܘܢ ܐܘܫܘܢܐܘܗܘܢ ܐܘܫܘܢܐܘܗܘܢ ܐܘܫܘܢܐܘܗܘܢ.
4. ܦܨܘܢܐܘܗܘܢ ܐܘܫܘܢܐܘܗܘܢ ܐܘܫܘܢܐܘܗܘܢ ܐܘܫܘܢܐܘܗܘܢ.
5. ܦܨܘܢܐܘܗܘܢ ܐܘܫܘܢܐܘܗܘܢ ܐܘܫܘܢܐܘܗܘܢ ܐܘܫܘܢܐܘܗܘܢ.

Vocabulary for the above:

حَدَّ	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
يَدًا	pe. Imperative of يَدًا
أَعْلًا	document, deed

## Notes

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

### INTRODUCTION-GRAMMATICAL SURVEY

- (1) Many verbs are like **جَمَر** met already (vii.1) with two consonants and the vowel **و** in the pe. perfect. The corresponding imperfect normally has **و**, while the pe. participle has an *'ālap* (by analogy with the verbs with *'ālap* in the middle). The aph. and ettaph. perfect and imperfect have the vowel **و**. Thus for the root **جَمَر**: pe. perfect **جَمَر**, “he arose”; imperfect **جَمَر**; participle **جَمَر**; aph. perfect **جَمَر**. The ethpa. and ettaph. are merged: **جَمَر**, with doubled *t*. This form is pronounced *'et(t)qim*. See Paradigm 8. (Note that **جَمَر** may be found under **جَمَر** in dictionaries, since these verbs originally had three root letters.)
- (2) Another group has its third root letter identical with the second (see **حَلَا**, VIII.3). The letter only appears once in many forms – pe., aph., and ettaph. stems. Thus we have from the root **حَلَا** for the pe., **حَلَا**, “he entered”; imperfect **حَلَا**; aph. perfect **حَلَا**; ettaph. perfect **حَلَا**. The first root letter is hardened if it is one of the series *b, g, d, k, p, t* after a prefix: **حَلَا** from **حَلَا**. The ethpe., pa. and ethpa. are all regular. See Paradigm 9.
- (3) A major group of verbs ends in the pe. stem perfect in **و** (*-ā*, see **سُرَا**, IV.3), taking endings like **سُرَا** (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. **أُتِيبُ**, “he was seen”. Imperfects end in **يُ**, e.g., pe. **يُتِيبُ**, “he will see”. See Paradigm 10.

### ILLUSTRATIVE TEXTS

1. **قَامَ فَكَفَّ أَيْدِيَهُ** (Acts 13:16) Paul arose and raised his hand.
2. **وَقَدْ رَفَعْنَا لَكُمْ قَرْنًا وَوَدَّعَ نَجَبَهُ** (Lk 1:69) And he has raised up for us a horn of salvation in the house of David his servant.
3. **وَأَلْخَصِبُ وَهُوَ طَارِبٌ إِلَى هَذَا حَتَّى يَدْخُلَ بَابَ بَابِلَ** And Alexander went with the embassy to Darius until he entered Babylon.
4. **وَعَبَّرَ فَمَا لَخَّصَهُ أَوْجَدَ صَعْدَ وَمَا حَلَّ سَكَنَهُ أَوْجَدَ** And when he returned to his kingdom he imposed a poll-tax on the whole country.
5. **وَمَلَأُوا أَرْضًا مَمْتَلًا وَأَمَّاهُ عَنْهُ حَلَّ فَعَدَّ نَوَاهُ صَبِيئًا** And they filled the land with those killed and came and encamped against the city of Mu'arra.

### GRAMMATICAL ANALYSIS

1. **قَامَ** is the 3<sup>rd</sup> masc. sing. perfect pe. of a two-consonant root meaning “arose, stood”.
- أُتِيبُ** is the aph. perfect of **تِيبُ**, meaning “raised, waved”.

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

هَبَّ see هَبَّ, 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 وَفَتَّهْنَا مَكَّ كَه  
 د\*قَهُو وَبَا سَرَّ حَتَّهْنَا وَصَبَّيْنَا لَا هَوَا وَكُر  
 هَلَّا وَ\*أَتَّهَّه هَ أَلَّا صَبَّيْنَا وَصَحَّسْنَا ه.
2. هَوَّ كَ صُنِّي وَ\*أَرَّه وَرَحَّصْنَا وَهَلَّا هَهَفْنَا  
 د\*مَصَّنَّه رَحَّصْنَا وَوَجَّه هَهَفْنَا ه. هَ كَفَّنَا.
3. هَهَّ هَوَّ حَتَّنَا هَهَّ هَبَّهْنَا حَبَّهْنَا حَرَّهْنَا  
 وَ\*هَكَّه وَهَمَّنَّا. هَهَّ حَرَّهْنَا وَهَبَّهْنَا أَلَّا هَهَّ  
 هَلَّا وَهَمَّنَّا.
4. هَهَّ هَوَّ هَيَّنَّا كَانَّ نَبَّهْنَا هَهَّ هَهَّ وَ\*كَبَّه  
 د\*وَصَحَّه هَحَّوْنَا وَهَمَّنَّا.
5. هَحَّهْنَا كَه سَلَّهْنَا هَحَّهْنَا هَحَّهْنَا وَ\*هَمَّنَّا  
 هَحَّهْنَا هَهَّ هَوَّ وَهَمَّنَّا هَحَّهْنَا كَه هَمَّنَّا  
 هَحَّهْنَا.

Vocabulary for the above:

مَام	pe. participle of هَمَّ
كَهَمَكَّا	opposite, against
مَكَّ	sent
فَتَّهْنَا	experience, test
هَوَّ	pe. imperative of هَوَّ (see XI.5)
هَبَّنَا, هَبَّنَا	lord, the Lord
هَبَّنَا	depicted, painted
هَبَّنَا	picture, image
هَبَّنَا	pe. passive participle (construct) of هَبَّنَا, “filled, was full”
هَهَفْنَا	beauty, virtue
هَهَفْنَا	chose, (here pe. passive participle, “emphatic”, used as an adjective: elect, pure, eminent)
هَهَفْنَا	high
هَهَفْنَا	from, than (here “more high than”) (for comparison, see IV.5)
هَهَفْنَا	tongue, speech
هَهَفْنَا	pa. remained
هَهَفْنَا	year (VI.F)
هَهَفْنَا	Iyar (month name: April-May)
هَهَفْنَا	month
هَهَفْنَا	died (like هَمَّ but with middle ه)
هَهَفْنَا	Damascus
هَهَفْنَا	sickness, pain
هَهَفْنَا	strangling (used of diphtheria etc.)
هَهَفْنَا	forgave
هَهَفْنَا	because ...

سَد (سجد)	aph. loved
كثيراً	much (adverb)
قليلًا	little (adverb)

## Notes

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

## ILLUSTRATIVE TEXTS

⊕ 12, 36

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|--|---|
| 1. أَمْرَهُ فَعَّاهُ وَوَسَّاهُ<br>وَنَدَّاهُ كَصَبِيئًا.                          | He made him turn back because of his fear to bring him into the city. |
| 2. وَتَوَلَّاهُ نَكْرًا وَوَصَّاهُ<br>وَتَمَلَّاهُ نَسِيمًا.                       | They ran against Romanus in order that they might kill him.           |
| 3. كَلَّاهُ يَوْمَ<br>كَلَّاهُ يَوْمَ، وَخَرَّاهُ<br>أَصْحَابًا.                   | They confused their order and they fled hastily.                      |
| 4. هَا مَعْلَمُهُ كُنْهًا<br>كَمْ كَحْتَتَهُ يَوْمَ.                               | (Acts 13:33) Behold God has fulfilled it to us, their sons.           |
| 5. وَتَمَلَّاهُ فَعَّاهُ وَخَبَّاهُ<br>مَدْرًا يَوْمَ الْأَمْرِ<br>سُقُطًا يَوْمَ. | And all the people of the church were praying there diligently.       |

## GRAMMATICAL ANALYSIS

1. أَمْرَهُ is the 3<sup>rd</sup> masc. sing. aph. of فَعَّاهُ with the pronoun suffix "him" attached. This is a normal procedure and equivalent to the use of كَلَّاهُ with suffix: أَمْرَهُ كَهْ. The pronouns are similar to those attached to nouns and prepositions, except that there is no 3<sup>rd</sup> 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.

وَسَدُّا "fear". It is followed by a clause introduced by و which explains what he was afraid of.

تَدَّه 3<sup>rd</sup> masc. sing. imperfect aph. of دَا, "entered", with "him" suffix, equivalent to تَدَّاهُ.

2. وَهَوَّوْ; وَهَوَّوْ; "hastened, ran".

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

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

رُفَعَا "order, rank".

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

4. مَصَلَّه when the pronoun is removed, is مَصَلَّه. This is another rare derived form based on the verb مَلَّ. 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 حَبَّ, the form is مَحَبَّبٌ, "enslaved, caused to serve".

5. تَعَلَّاهُ = تَعَلَّاهُ.

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 ٥٠)	أَنْتَ
him	(after ٥٠, often inserted as a linking vowel)	أَنْتَ
	(after ٥٠)	أَنْتَ
her		أَنْتِ
us		أَنْتَ
you (masc. plur.)		أَنْتَ
you (fem. plur.)		أَنْتِ

Notes:

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

See Paradigms 11 and 12.

### B. Other Derived Stems

Other rare derived verb forms like **حَدَّبَ** from **حَدَّبَ** and **حَلَلَا** from **حَلَا** include the following patterns (based on **فَلَا**): *sap'el; pa'el; pawlel; 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. **أَسْبَبَهُ مَلِكُهُ مَلِكًا وَأَوْصَدَ مَلَا حَصِينًا**  
**أَوْصَدَ نَحْطًا صَيِّمًا وَمَتَقَلَا أَوْصَدَاهُ مَصْنَعًا**  
**صَيِّمًا. أَوْصَدَ دَهَ مَعْلًا. أَوْصَدَهُ**

2. **كَلَمَّهَا أَلَكَّهُ مَبْصَهُ... مَلَّا حَكَمًا مَنَا لَا لُكُهُ مَنَا دَهَ حَفَدًا**  
**هَقَّصَ لَأَكُهُ..**
3. **جَبَدَا لَنَا أَمَدًا بِهَا كَهْنُفَهُ لَا دَرَّحُنَهُ أَلَا**  
**مَلَّا مَحَ وَمَدَّبَهُ.**
4. **هَنْبَانَا مَتَقَّ هَهُ هَقَّصَ هَقَّصَتْ هَهُ هَقَّ**  
**هَسَّ مَحَصُّهُ مَلَا هَمَّصَسَا وَوَلَدًا**  
**هَمَّصَصَا..**

Vocabulary for the above:

<b>أَسْبَبَ</b>	took hold of
<b>وَصَلَا</b>	pe. threw, lay (hands), put (chains); aph. raised (voice)
<b>مَنَا</b>	village, field
<b>مَصَا</b>	beat, struck
<b>مَصْنَعًا</b>	blow (here plur.)
<b>مَعْلًا</b>	chain
<b>مَلَّم</b>	was fulfilled/finished; ethpe. was handed over; pa. finished, offered; aph. handed over
<b>مَنَا</b>	Greek
<b>لُكُهُ مَنَا</b>	with mistakes, imperfectly
<b>مَحَصَّ</b>	pa. praised
<b>جَبَدًا</b>	creation
<b>هَنْبَانًا</b>	futility
<b>هَنْبَانًا</b>	truly
<b>مَلَا</b>	suffering
<b>هَقَّ</b>	<i>pay'el</i> stem : bore

صَلَبًا

beaten

صَلَّبًا

pa. passive participle ("emphatic") of

صَلَبَ, struck, beat

صَحِبَ (مَحْصَر)

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

### Notes

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## XIV. NUMERALS, DATES, DAYS

### ILLUSTRATIVE TEXTS

⊕ 13, 37

1. كُنَّا كَحِ لَيْلٍ إِلَّا  
مَنْعُوعَ رَتَيْسِي هَاقُوعِ  
تُهْتَعِ.  
(Mt 14:17) We have here only  
five loaves and two fishes.
2. حَتَّةَ مَدَّ مَحْدَه وَ مَلِكًا  
مُحَالًا هَاقُوعًا حَتَّيْ  
مُحَدِّقًا مَلِكًا أَمَّح  
حَتَّيْ مَحَالًا.  
In the days of Shapour the king  
he killed there in one day 118  
martyrs.
3. هَاقُوعًا أَمَّح لَحْمِيْنَتَه  
حَتَّيْ مَحْدَه حَتَّيْ  
تُهْتَعِ هَاقُوعًا حَتَّيْ  
أَمَّح حَتَّيْ أَمَّح  
حَتَّيْ.  
He came again to fight with  
Edessa (Orhay) on the twenty-  
fourth of the month of Ilul, a  
Wednesday
4. حَتَّيْ مَحْدَه وَهْتَتَا  
أَمَّح مَحْدَه مَحْدَه  
تُهْتَعِ مَحْدَه مَحْدَه  
أَمَّح مَحْدَه مَحْدَه  
هَاقُوعًا.  
In the year 305 of the Arabs  
were sent from the king,  
Constantine, ambassadors, two  
persons, an old man and a  
young man.
5. أَمَّح مَحْدَه مَحْدَه حَتَّيْ  
مَحْدَه مَحْدَه مَحْدَه  
مَحْدَه مَحْدَه مَحْدَه  
أَمَّح مَحْدَه مَحْدَه  
أَمَّح.  
She had four sons, the first  
Tushi, the second Shagati, the  
third Ukati, the fourth Tuli.

## GRAMMATICAL ANALYSIS

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

- وَاحِدًا** “one”, masculine: the fem. is **وَاحِدَةً**.
3. **مُحَارَبَةً** 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 **سَبْتًا** is Sunday.
4. **سِنًا** is the construct of **سِنًا**, “year”. (note the line over the top) is a number, the alphabet having been used for this purpose. **٣٠٠** is 300; **٥** is 5. In full this would be **أَلْفًا مِائَةً وَخَمْسَةً**.  
**وَهَيْئًا** indicates the dating system being used – i.e. the Islamic dating, based on 16<sup>th</sup> July, 622.  
**أَعْلَى** is from the root **ع.و.ع.**  
**مَنْعًا** “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 **أَوْحَدًا**) 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 1<sup>st</sup> October, 312 B.C. This is called “the year of the Greeks”.

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

### A. Numbers

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





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

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

4. أَلَا أَيْسَ حَتَمَ مَلَا مَحْسِنًا مَعِ ذِكْرِهِمْ حُجْبَةً هَمَّ  
 وَحَبَّ هَكَذَا حَتَمَ مَلَا مَحْسِنًا هَقْبَةً هَمَّ.

Vocabulary for the above:

تَهَّدَ	took (see Paradigm 6)
كَلِمًا	after
مَلُفًا	vintage, grape harvest
رَحِمَ	pe. bought; pa. sold (see IX.D)
مَبْعُودًا	wine
مَلًا	measure (of wine, oil, grain)
يَوْمًا	dinar, denarius (monetary unit)
مَمَّطًا	qab (measure of c. 2 quarts)
أَقْفَادًا	raisins (plur. only; fem.)
تُهْمَتِي	nummus (a coin; plur.)
حَنَا	daughter
أَيْسَاءً	wife, woman
نَسَّ	pe. was at rest; ethpe./ettaph. was at rest, took rest
حُجْبًا	work, deed
حَنَى	bent the knee; pa. blessed
مَبَّعًا	pa. sanctified

### Notes

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## VERB PARADIGMS

Paradigm 1. Perfect and imperfect of ordinary stems

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

	PE.	ETHPE.	PA.	ETHPA.	APH.	ETTAPH.
IMPERFECT SINGULAR	3 <sup>rd</sup> m.	يَفْعَلُ	يَفْعَلُ	يَفْعَلُ	يَفْعَلُ	يَفْعَلُ
	3 <sup>rd</sup> f.	تَفْعَلُ	تَفْعَلُ	تَفْعَلُ	تَفْعَلُ	تَفْعَلُ
	[rarer forms]	يَفْعَلِي	[يَفْعَلِي]	[يَفْعَلِي]	[يَفْعَلِي]	[يَفْعَلِي]
	2 <sup>nd</sup> m.	تَفْعَلْ	تَفْعَلْ	تَفْعَلْ	تَفْعَلْ	تَفْعَلْ
	2 <sup>nd</sup> f.	تَفْعَلِي	تَفْعَلِي	تَفْعَلِي	تَفْعَلِي	تَفْعَلِي
1 <sup>st</sup>	أَفْعَلُ	أَفْعَلُ	أَفْعَلُ	أَفْعَلُ	أَفْعَلُ	
IMPERFECT PLURAL	3 <sup>rd</sup> m.	يَفْعَلُونَ	يَفْعَلُونَ	يَفْعَلُونَ	يَفْعَلُونَ	يَفْعَلُونَ
	3 <sup>rd</sup> f.	تَفْعَلْنَ	تَفْعَلْنَ	تَفْعَلْنَ	تَفْعَلْنَ	تَفْعَلْنَ
	2 <sup>nd</sup> m.	تَفْعَلُوا	تَفْعَلُوا	تَفْعَلُوا	تَفْعَلُوا	تَفْعَلُوا
	2 <sup>nd</sup> f.	تَفْعَلِينَ	تَفْعَلِينَ	تَفْعَلِينَ	تَفْعَلِينَ	تَفْعَلِينَ
	1 <sup>st</sup>	أَفْعَلُوا	أَفْعَلُوا	أَفْعَلُوا	أَفْعَلُوا	أَفْعَلُوا

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

	PE.	ETHPE.*	PA.	ETHPA.*	APH.	ETTAPH.
S. m.	فَعَلْ	فَاعِلْ	فَعَلْ	فَاعِلْ	فَعَلْ	فَاعِلْ
f.	فَعِلْ	فَاعِلْ	فَعِلْ	فَاعِلْ	فَعِلْ	فَاعِلْ
P. m.	فَاعِلٌ	فَاعِلٌ	فَاعِلٌ	فَاعِلٌ	فَاعِلٌ	فَاعِلٌ
f.	فَاعِلَةٌ	فَاعِلَةٌ	فَاعِلَةٌ	فَاعِلَةٌ	فَاعِلَةٌ	فَاعِلَةٌ
INFINITIVE	فَعْلًا	فَاعِلًا	فَعْلًا	فَاعِلًا	فَعْلًا	فَاعِلًا
PARTICIPLE ACT.	فَاعِلٌ		فَعْلٌ		فَعْلٌ	
PARTICIPLE PASS.	مَفْعُولٌ	مَفْعُولٌ	مَفْعُولٌ	مَفْعُولٌ	مَفْعُولٌ	مَفْعُولٌ

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

## Paradigm 2. B. Verbs with َ in perfect

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

	PERFECT	IMPERFECT
3 <sup>rd</sup> m.	عَفَفَ	يُعَفِّفُ
3 <sup>rd</sup> f.	عَفَفَتْ	تُعَفِّفُ
2 <sup>nd</sup> m.	عَفَفْتَ	تُعَفِّفِينَ
2 <sup>nd</sup> f.	عَفَفْتِ	تُعَفِّفِينَ
1 <sup>st</sup>	عَفَفْتُ	تُعَفِّفِينَ
3 <sup>rd</sup> m.	عَفَفَ	يُعَفِّفُونَ
3 <sup>rd</sup> f.	عَفَفْنَ	تُعَفِّفْنَ
2 <sup>nd</sup> m.	عَفَفْتُمَا	تُعَفِّفْتُمَا
2 <sup>nd</sup> f.	عَفَفْتُمَا	تُعَفِّفْتُمَا
1 <sup>st</sup>	عَفَفْنَا	تُعَفِّفْنَا

Verbs with َ in the perfect and َ in the imperfect:

عَفَفَ imperfect      يُعَفِّفُ impv.  
عَفَفَتْ imperfect      تُعَفِّفُ impv.

IMPERATIVE	S. m.	f.	P. m.	f.
INFINITIVE	عَفِّفْ	عَفِّفِي	عَفِّفُوا	عَفِّفِي
PARTICIPLE ACT.	عَفِّفٌ			
PARTICIPLE PASS.	عَفِّفٌ			

## Paradigm 3. Verbs beginning with {

	PE.	ETHPE.	PA.	ETHPA.	APH.	ETTAPH.
PERFECT SINGULAR	3 <sup>rd</sup> m.	أَفْعَلُ	أَفْعَلُ	أَفْعَلُ	أَفْعَلُ	أَفْعَلُ
	3 <sup>rd</sup> f.	أَفْعَلَتْ	أَفْعَلَتْ	أَفْعَلَتْ	أَفْعَلَتْ	أَفْعَلَتْ
	2 <sup>nd</sup> m.	أَفْعَلْتَ	أَفْعَلْتِ	أَفْعَلْتَ	أَفْعَلْتِ	أَفْعَلْتَ
	2 <sup>nd</sup> f.	أَفْعَلْتِ	أَفْعَلْتِ	أَفْعَلْتِ	أَفْعَلْتِ	أَفْعَلْتِ
	1 <sup>st</sup>	أَفْعَلْتُ	أَفْعَلْتُ	أَفْعَلْتُ	أَفْعَلْتُ	أَفْعَلْتُ
PERFECT PLURAL	3 <sup>rd</sup> m.	أَفْعَلُوا	أَفْعَلُوا	أَفْعَلُوا	أَفْعَلُوا	أَفْعَلُوا
	3 <sup>rd</sup> f.	أَفْعَلْنَ	أَفْعَلْنَ	أَفْعَلْنَ	أَفْعَلْنَ	أَفْعَلْنَ
	2 <sup>nd</sup> m.	أَفْعَلْتُمْ	أَفْعَلْتُمْ	أَفْعَلْتُمْ	أَفْعَلْتُمْ	أَفْعَلْتُمْ
	2 <sup>nd</sup> f.	أَفْعَلْتُنَّ	أَفْعَلْتُنَّ	أَفْعَلْتُنَّ	أَفْعَلْتُنَّ	أَفْعَلْتُنَّ
	1 <sup>st</sup>	أَفْعَلْنَا	أَفْعَلْنَا	أَفْعَلْنَا	أَفْعَلْنَا	أَفْعَلْنَا

	PE.	IN IMPERF.	ETHPE.	PA.	ETHPA.	APH.	ETTAPH.
IMPERFECT SINGULAR	3 <sup>rd</sup> m.	يَأْفَعُلُ	يَأْفَعُلُ	يَأْفَعُلُ	يَأْفَعُلُ	يَأْفَعُلُ	يَأْفَعُلُ
	3 <sup>rd</sup> f.	يَأْفَعُلُ	يَأْفَعُلُ	يَأْفَعُلُ	يَأْفَعُلُ	يَأْفَعُلُ	يَأْفَعُلُ
	2 <sup>nd</sup> m.	يَأْفَعُلُ	يَأْفَعُلُ	يَأْفَعُلُ	يَأْفَعُلُ	يَأْفَعُلُ	يَأْفَعُلُ
	2 <sup>nd</sup> f.	يَأْفَعُلُ	يَأْفَعُلُ	يَأْفَعُلُ	يَأْفَعُلُ	يَأْفَعُلُ	يَأْفَعُلُ
	1 <sup>st</sup>	يَأْفَعُلُ	يَأْفَعُلُ	يَأْفَعُلُ	يَأْفَعُلُ	يَأْفَعُلُ	يَأْفَعُلُ
IMPERFECT PLURAL	3 <sup>rd</sup> m.	يَأْفَعُلُونَ	يَأْفَعُلُونَ	يَأْفَعُلُونَ	يَأْفَعُلُونَ	يَأْفَعُلُونَ	يَأْفَعُلُونَ
	3 <sup>rd</sup> f.	يَأْفَعُلْنَ	يَأْفَعُلْنَ	يَأْفَعُلْنَ	يَأْفَعُلْنَ	يَأْفَعُلْنَ	يَأْفَعُلْنَ
	2 <sup>nd</sup> m.	يَأْفَعُلُوا	يَأْفَعُلُوا	يَأْفَعُلُوا	يَأْفَعُلُوا	يَأْفَعُلُوا	يَأْفَعُلُوا
	2 <sup>nd</sup> f.	يَأْفَعُلُنَّ	يَأْفَعُلُنَّ	يَأْفَعُلُنَّ	يَأْفَعُلُنَّ	يَأْفَعُلُنَّ	يَأْفَعُلُنَّ
	1 <sup>st</sup>	يَأْفَعُلْنَا	يَأْفَعُلْنَا	يَأْفَعُلْنَا	يَأْفَعُلْنَا	يَأْفَعُلْنَا	يَأْفَعُلْنَا

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 <sup>rd</sup> m.	مَعَدَّ	مَعَدَّ	أَمَعَدَّ
	3 <sup>rd</sup> f.	مَعَدَّتْ	مَعَدَّتْ	أَمَعَدَّتْ
	2 <sup>nd</sup> m.	مَعَدَّ	مَعَدَّ	أَمَعَدَّ
	2 <sup>nd</sup> f.	مَعَدَّتْ	مَعَدَّتْ	أَمَعَدَّتْ
	1 <sup>st</sup>	مَعَدَّ	مَعَدَّ	أَمَعَدَّ
PERFECT PLURAL	3 <sup>rd</sup> m.	مَعَدُّوهُ : مَعَدُّوهُ	مَعَدُّوهُ : مَعَدُّوهُ	أَمَعَدُّوهُ : مَعَدُّوهُ
	3 <sup>rd</sup> f.	مَعَدَّتْنَ	مَعَدَّتْنَ	أَمَعَدَّتْنَ
	2 <sup>nd</sup> m.	مَعَدُّوهُ	مَعَدُّوهُ	أَمَعَدُّوهُ
	2 <sup>nd</sup> f.	مَعَدَّتْنَ	مَعَدَّتْنَ	أَمَعَدَّتْنَ
	1 <sup>st</sup>	مَعَدُّوهُ	مَعَدُّوهُ	أَمَعَدُّوهُ
		مَعَدُّوهُ	مَعَدُّوهُ	أَمَعَدُّوهُ

	PE.	ETHPE.	PA.	APH.
IMPERFECT SINGULAR	3 <sup>rd</sup> m.	يَمَعُدُّ	يَمَعُدُّ	يَمَعُدُّ
	3 <sup>rd</sup> f.	يَمَعُدُّ : يَمَعُدُّ	يَمَعُدُّ : يَمَعُدُّ	يَمَعُدُّ : يَمَعُدُّ
	2 <sup>nd</sup> m.	يَمَعُدُّ	يَمَعُدُّ	يَمَعُدُّ
	2 <sup>nd</sup> f.	يَمَعُدُّ	يَمَعُدُّ	يَمَعُدُّ
	1 <sup>st</sup>	يَمَعُدُّ	يَمَعُدُّ	يَمَعُدُّ
	3 <sup>rd</sup> m.	يَمَعُدُّوهُ	يَمَعُدُّوهُ	يَمَعُدُّوهُ
	3 <sup>rd</sup> f.	يَمَعُدُّوهُ	يَمَعُدُّوهُ	يَمَعُدُّوهُ
	2 <sup>nd</sup> m.	يَمَعُدُّوهُ	يَمَعُدُّوهُ	يَمَعُدُّوهُ
	2 <sup>nd</sup> f.	يَمَعُدُّوهُ	يَمَعُدُّوهُ	يَمَعُدُّوهُ
	1 <sup>st</sup>	يَمَعُدُّوهُ	يَمَعُدُّوهُ	يَمَعُدُّوهُ

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	أَمْرٌ
P. m.	مَصْدَرٌ	أَمْرٌ	مَصْدَرٌ	أَمْرٌ	أَمْرٌ	أَمْرٌ
f.	مَصْدَرٌ	أَمْرٌ	مَصْدَرٌ	أَمْرٌ	أَمْرٌ	أَمْرٌ
	مَصْدَرٌ	أَمْرٌ	مَصْدَرٌ	أَمْرٌ	أَمْرٌ	أَمْرٌ
	مَصْدَرٌ	أَمْرٌ	مَصْدَرٌ	أَمْرٌ	أَمْرٌ	أَمْرٌ
IMPERATIVE						
INFINITIVE	مَصْدَرٌ	مَصْدَرٌ	مَصْدَرٌ	مَصْدَرٌ	مَصْدَرٌ	مَصْدَرٌ
PARTICIPLE ACTIVE	مَصْدَرٌ		مَصْدَرٌ		مَصْدَرٌ	
PARTICIPLE PASSIVE	مَصْدَرٌ	مَصْدَرٌ	مَصْدَرٌ	مَصْدَرٌ	مَصْدَرٌ	مَصْدَرٌ

## Paradigm 5. Verbs with middle }

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

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

Note: Pa. and Ethpa. are normal.

Paradigm 5 continued

	PE.	ETHPE.	PA.	ETHPA.	APH.	ETTAPH.
IMPERATIVE	S. m.	فَاعِلٌ	فَاعِلٌ	فَاعِلٌ	فَاعِلٌ	فَاعِلٌ
	f.	فَاعِلَةٌ	فَاعِلَةٌ	فَاعِلَةٌ	فَاعِلَةٌ	فَاعِلَةٌ
	P. m.	فَاعِلِهٖ	فَاعِلِهٖ	فَاعِلِهٖ	فَاعِلِهٖ	فَاعِلِهٖ
	f.	فَاعِلِهَا	فَاعِلِهَا	فَاعِلِهَا	فَاعِلِهَا	فَاعِلِهَا
INFINITIVE	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 <sup>rd</sup> m.	جَمِعَ	جَمِعَتْ	جَمِعَ	جَمِعَ
	3 <sup>rd</sup> f.		جَمِعَتْ	جَمِعَتْ	جَمِعَتْ
	2 <sup>nd</sup> m.		جَمِعْتِ	جَمِعْتِ	جَمِعْتِ
	2 <sup>nd</sup> f.	etc.		جَمِعْتِ	جَمِعْتِ
	1 <sup>st</sup>	(regular)		جَمِعْتُ	جَمِعْتُ
PERFECT PLURAL	3 <sup>rd</sup> m.			جَمِعُوا	جَمِعُوا
	3 <sup>rd</sup> f.			جَمِعْنَ	جَمِعْنَ
	2 <sup>nd</sup> m.			جَمِعْتُمْ	جَمِعْتُمْ
	2 <sup>nd</sup> f.			جَمِعْتُنَّ	جَمِعْتُنَّ
	1 <sup>st</sup>			جَمِعْنَا	جَمِعْنَا

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

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

Paradigm 6 continued

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

## Paradigm 7 Continued

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

Paradigm 8. صَم (XII, section 1)

	PE.	ETHPE./ETIAPH.	PA.	ETHPA	APH.
PERFECT SINGULAR	3 <sup>rd</sup> m.	صَم	صَم	صَم	صَم
	3 <sup>rd</sup> f.	صَعَا	صَعَا	صَعَا	صَعَا
	2 <sup>nd</sup> m.	صَعَا	صَعَا	صَعَا	صَعَا
	2 <sup>nd</sup> f.	صَعَلَا	صَعَلَا	صَعَلَا	صَعَلَا
	1 <sup>st</sup>	صَعَا	صَعَا	صَعَا	صَعَا
PERFECT PLURAL	3 <sup>rd</sup> m.	صَعَدُوْا	صَعَدُوْا	صَعَدُوْا	صَعَدُوْا
	3 <sup>rd</sup> f.	صَم	صَم	صَم	صَم
		صَعَدُوْا	صَعَدُوْا	صَعَدُوْا	صَعَدُوْا
	2 <sup>nd</sup> m.	صَعَلَا	صَعَلَا	صَعَلَا	صَعَلَا
	1 <sup>st</sup>	صَعَجُوْا	صَعَجُوْا	صَعَجُوْا	صَعَجُوْا

	PE.	ETHPE./ETIAPH.	PA.	ETHPA	APH.
IMPERFECT SINGULAR	3 <sup>rd</sup> m.	يَصْم	يَصْم	يَصْم	يَصْم
	3 <sup>rd</sup> f.	يَصْمُ	يَصْمُ	يَصْمُ	يَصْمُ
	2 <sup>nd</sup> m.	يَصْم	يَصْم	يَصْم	يَصْم
	2 <sup>nd</sup> f.	يَصْمِي	يَصْمِي	يَصْمِي	يَصْمِي
	1 <sup>st</sup>	يَصْم	يَصْم	يَصْم	يَصْم
IMPERFECT PLURAL	3 <sup>rd</sup> m.	يَصْمُوْا	يَصْمُوْا	يَصْمُوْا	يَصْمُوْا
	3 <sup>rd</sup> f.	يَصْمِي	يَصْمِي	يَصْمِي	يَصْمِي
	2 <sup>nd</sup> m.	يَصْمُوْا	يَصْمُوْا	يَصْمُوْا	يَصْمُوْا
	2 <sup>nd</sup> f.	يَصْمِي	يَصْمِي	يَصْمِي	يَصْمِي
	1 <sup>st</sup>	يَصْمُوْا	يَصْمُوْا	يَصْمُوْا	يَصْمُوْا

Paradigm 8 Continued

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



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

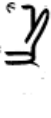


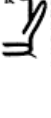

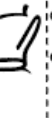
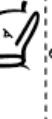
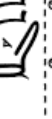
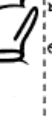
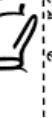


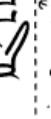
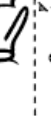
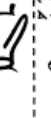
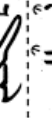
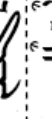
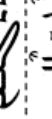

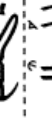
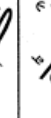
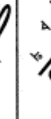
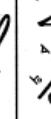
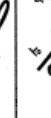


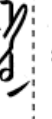

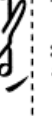







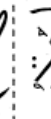

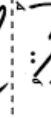
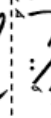
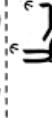
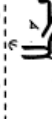

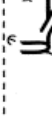






	PERFECT			IMPERFECT		
	PE.	APH.	ETTAPH.	PE.	APH.	ETTAPH.
S. 3 <sup>rd</sup> m.	ص	أَصَرَ	أَصَّرَ	أَصِرُ	أَصِرُ	أَصِرُ
3 <sup>rd</sup> f.	صا	أَصَرَا	أَصَّرَا	أَصِرِينَ	أَصِرِينَ	أَصِرِينَ
2 <sup>nd</sup> m.	صا	أَصَرَا	أَصَّرَا	أَصِرْ	أَصِرْ	أَصِرْ
2 <sup>nd</sup> f.	صا	أَصَرَا	أَصَّرَا	أَصِرِي	أَصِرِي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

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

	PE.	APH.	ETTAPH.
IMPERATIVE	S. m.	صِرْ	أَصِرْ
	f.	صِرِي	أَصِرِي
	P. m.	صِرْهُ : صِرْهُ	أَصِرْهُ : أَصِرْهُ
	f.	صِرِيْهُ : صِرِيْهُ	أَصِرِيْهُ : أَصِرِيْهُ
INFINITIVE	صِرٌّ	أَصِرٌّ	أَصِرٌّ
PARTICIPLE ACTIVE	صَارٌ (f. صَارَةٌ)	أَصِرٌ	أَصِرٌ
PARTICIPLE PASSIVE	صِرٌّ	أَصِرٌّ	أَصِرٌّ

Paradigm 10. Verbs ending in 

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

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

## 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	مَفْعَلٌ	مَفْعَلِيْ	مَفْعَلِيْهِ	مَفْعَلِيْهَا	مَفْعَلِيْنَا
	مَفْعَلٌ	مَفْعَلِيْ	مَفْعَلِيْهِ	مَفْعَلِيْهَا	مَفْعَلِيْنَا
	مَفْعَلٌ	مَفْعَلِيْ	مَفْعَلِيْهِ	مَفْعَلِيْهَا	مَفْعَلِيْنَا
	مَفْعَلٌ	مَفْعَلِيْ	مَفْعَلِيْهِ	مَفْعَلِيْهَا	مَفْعَلِيْنَا
	مَفْعَلٌ	مَفْعَلِيْ	مَفْعَلِيْهِ	مَفْعَلِيْهَا	مَفْعَلِيْنَا
	مَفْعَلٌ	مَفْعَلِيْ	مَفْعَلِيْهِ	مَفْعَلِيْهَا	مَفْعَلِيْنَا
INF. PE.	مَفْعَلٌ	مَفْعَلِيْ	مَفْعَلِيْهِ	مَفْعَلِيْهَا	مَفْعَلِيْنَا
INF. PA.	مَفْعَلٌ	مَفْعَلِيْ	مَفْعَلِيْهِ	مَفْعَلِيْهَا	مَفْعَلِيْنَا

## Paradigm 12. Pronoun suffixes on verbs ending in كُ (A. Perfect Pe.)

UN-SUFFIXED	ME	YOU (M.S.)	YOU (F.S.)	HIM	HER	US	YOU (M.P.)	YOU (F.P.)
كُ	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي
كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي
كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي
كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي
كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي
كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي
كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي
كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي

## Paradigm 12 Continued (B. Perfect Pa.)

UN-SUFFIXED	ME	YOU (M.S.)	YOU (F.S.)	HIM	HER	US	YOU (M.P.)	YOU (F.P.)
كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي
كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي
كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي
كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي
كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي
كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي
كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي
كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي	كُنِي

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
Ⲁ̇̇̇̇ i	Ⲁ̇̇̇̇̇̇ ī
Ⲁ̇̇̇̇̇ u/ō	Ⲁ̇̇̇̇̇̇̇ u/ū Ⲁ̇̇̇̇̇̇̇̇ 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 **𐤎𐤋𐤍** 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 5<sup>th</sup> cent. A.D.)

Ⓢ 14, ♪ 24

❖ 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 ❖  
 1 𐤒𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍  
 2 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍  
 3 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍  
 4 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍  
 5 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍  
 6 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍  
 7 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍  
 8 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍  
 9 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍  
 10 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍  
 11 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍  
 12 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍  
 13 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍  
 14 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍  
 15 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍  
 16 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍  
 17 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍  
 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍 𐤓𐤏𐤓𐤋𐤍

18 كَذَبًا لَّا سِرًّا إِنَّمَا مِثْلُهُمْ. سُبُّهُمُ الْكِبْرُؤُا هُوَ وَإِسْمَاعِيلُ  
حَدَّثَهُ وَأَخَاهُ هُوَ أَعْلَمُ ۖ

19 كَبُّهُ هُوَ وَهُوَ وَصَحْبُهُ وَتَمَّعًا هُوَ وَسَبُّ حَقًّا: هَاؤُلَاءِ أَسْبَبُ  
هُوَ وَإِسْمَاعِيلُ وَإِسْمَاعِيلُ هُوَ الْأَحْقَبُ: قَوْلُهُمْ قَوْلُهُمْ  
وَمِنْهُمْ قَوْلُهُمْ: أَلَا تَعْلَمُونَ هُوَ كَيْدُهُمْ. هَاؤُلَاءِ هُوَ  
حَقُّهُ. 20 هُوَ أَعْلَمُ: هُوَ أَعْلَمُ أَيْ أَبَوَاتِهِ. هُوَ  
هُوَ سَبُّهُ الْأَحْقَبُ وَتَمَّعًا. 21 أَعْلَمُ حَقًّا وَهُوَ  
تَمَّعًا. هُوَ أَعْلَمُ حَقًّا. أَمَّا وَتَمَّعًا وَتَمَّعًا أَيْ  
إِنَّمَا حَقُّهُ. 22 هُوَ أَعْلَمُ: هُوَ أَعْلَمُ حَقًّا هُوَ أَعْلَمُ  
حَقًّا. فَتَمَّعًا وَتَمَّعًا. 23 أَلَا تَعْلَمُونَ سُبُّهُ لَائِمٌ.  
تَمَّعًا حَقًّا. هُوَ أَعْلَمُ وَتَمَّعًا. 24 \*إِسْمَاعِيلُ وَهُوَ  
مِنْ قَبْلِ الْوَحْيِ. هُوَ وَتَمَّعًا لَّا هُوَ لَّا هُوَ لَّا هُوَ لَّا هُوَ  
حَقُّهُ. 25 هُوَ أَعْلَمُ حَقًّا. هُوَ أَعْلَمُ حَقًّا. هُوَ أَعْلَمُ حَقًّا  
وَتَمَّعًا: هُوَ أَعْلَمُ حَقًّا. هُوَ أَعْلَمُ حَقًّا. هُوَ أَعْلَمُ حَقًّا:  
لَا مِثْلَهُمْ إِنَّمَا ۖ

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

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

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

Text 2: Old Testament (Psalm 110)

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

1 <sup>1</sup> אֲמַן מִנָּא חֲסִינַי וְאֵת כֹּחַ מַח מְצַסִּי. חֲבִטָא וְאַחַס  
 חֲתַבְחֻסְבָּ קִשְׁבָּא חֲתַבְחֻסְבָּ: 2 <sup>2</sup> מְהֵלָא וְחֵמְלָא נִבְּוֹ  
 מִנָּא מַח רִשְׁתֵּי. 3 <sup>3</sup> חֲתַבְחֻסְבָּ: 4 <sup>4</sup> חֲתַבְחֻסְבָּ  
 מַעְחֻסָא חֲסֵמָא וְשִׁלָּא. 5 <sup>5</sup> חֲתַבְחֻסְבָּ: 6 <sup>6</sup> חֲתַבְחֻסְבָּ  
 מְבִימַר כֹּחַ לְאִנְיָא אֲמַרְבָּא. 7 <sup>7</sup> חֲתַבְחֻסְבָּ: 8 <sup>8</sup> חֲתַבְחֻסְבָּ  
 חֲתַבְחֻסְבָּ חֲתַבְחֻסְבָּ. 9 <sup>9</sup> חֲתַבְחֻסְבָּ: 10 <sup>10</sup> חֲתַבְחֻסְבָּ

כִּי יִשָּׁע לְיָדָיו וְיִשָּׁע לְיָדָיו  
 חֲתַבְחֻסְבָּ חֲתַבְחֻסְבָּ חֲתַבְחֻסְבָּ  
 לְיָדָיו. 11 <sup>11</sup> חֲתַבְחֻסְבָּ: 12 <sup>12</sup> חֲתַבְחֻסְבָּ  
 חֲתַבְחֻסְבָּ חֲתַבְחֻסְבָּ חֲתַבְחֻסְבָּ  
 חֲתַבְחֻסְבָּ חֲתַבְחֻסְבָּ חֲתַבְחֻסְבָּ  
 חֲתַבְחֻסְבָּ חֲתַבְחֻסְבָּ חֲתַבְחֻסְבָּ  
 חֲתַבְחֻסְבָּ חֲתַבְחֻסְבָּ חֲתַבְחֻסְבָּ  
 חֲתַבְחֻסְבָּ חֲתַבְחֻסְבָּ חֲתַבְחֻסְבָּ  
 חֲתַבְחֻסְבָּ חֲתַבְחֻסְבָּ חֲתַבְחֻסְבָּ

יִשָּׁע לְיָדָיו וְיִשָּׁע לְיָדָיו  
 חֲתַבְחֻסְבָּ חֲתַבְחֻסְבָּ חֲתַבְחֻסְבָּ  
 חֲתַבְחֻסְבָּ חֲתַבְחֻסְבָּ חֲתַבְחֻסְבָּ  
 חֲתַבְחֻסְבָּ חֲתַבְחֻסְבָּ חֲתַבְחֻסְבָּ  
 חֲתַבְחֻסְבָּ חֲתַבְחֻסְבָּ חֲתַבְחֻסְבָּ  
 חֲתַבְחֻסְבָּ חֲתַבְחֻסְבָּ חֲתַבְחֻסְבָּ  
 חֲתַבְחֻסְבָּ חֲתַבְחֻסְבָּ חֲתַבְחֻסְבָּ  
 חֲתַבְחֻסְבָּ חֲתַבְחֻסְבָּ חֲתַבְחֻסְבָּ

אֲמַן, impv. s. of אֲמַן, "sat": note the irregular imperative (see XI.3); כֹּחַ, ethic dative, see Text 1:15; מְצַסִּי, "right hand"; חֲבִטָא, "until"; אַחַס, 1<sup>st</sup> person pe. impf. of חֲסַם, "put", which is otherwise like חֲסַם (XII); חֲתַבְחֻסְבָּ, "footstool"; מְהֵלָא, "staff, rod"; חֵמְלָא, "strength"; חֲתַבְחֻסְבָּ, ethpa. impf., root חֲתַבְחֻסְבָּ, "ruled"; מַעְחֻסָא, pa. ptc. from חֲסַם, "gave praise"; רִשְׁתֵּי, "glory"; חֲתַבְחֻסְבָּ, "womb"; מְבִימַר, "first, of old"; אֲמַרְבָּא, "young man, child"; חֲתַבְחֻסְבָּ, "begat", here 1<sup>st</sup> person s. perf. with sfx.; חֲתַבְחֻסְבָּ, "swore" (see XII); חֲתַבְחֻסְבָּ, pa. impf., "broke faith"; חֲתַבְחֻסְבָּ, "likeness"; חֲתַבְחֻסְבָּ, pe. impf. of חֲתַבְחֻסְבָּ, "judged"; חֲתַבְחֻסְבָּ, p. of חֲתַבְחֻסְבָּ, "people"; חֲתַבְחֻסְבָּ, "corpse"; חֲתַבְחֻסְבָּ, pe. impf. of חֲתַבְחֻסְבָּ, "cut off"; חֲתַבְחֻסְבָּ, "stream, wadi"; חֲתַבְחֻסְבָּ, pe. impf. of חֲתַבְחֻסְבָּ, "drank". Note the letter combination *t'* in the "Nestorian" script version; חֲתַבְחֻסְבָּ, ettaph. impf. of חֲתַבְחֻסְבָּ, "raised up".

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

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

\*أَحْيَيْتَنِي أَهْضَمًا: دَامَتْغَه أَهْسِنَا لُحَا وَالْأَسْمُ كَلَاوَا  
وَإَاهُوعَلَمَر: مُنِي عَمَلَم.

مَعْنَى كَلِمَةِ هَذَا أَهْسِنَا: وَلَا يَوْمًا حَصِيصَتْنَا هَدَمْتَنَا  
مَخَافًا أَيْ: أَلَا حَقَّقْنَا مَعَهُ وَمَا مَقَامُ أَيْ: هَكَسِينَا  
مَعَهُ كَرِ أَيْ: هَلَكْتَنَا مَبْقَا أَيْ: هَلَكْتَنَا مَعَهُ  
أَيْ: هَلَكْتَنَا هَلَكْنَا لَيْتْنَا هَمَعْتَنَا دُونَ حَقَّقْنَا  
مَخَافًا أَيْ: أَوْ مَعْتَنَا مَعْمَرُ أَيْ: هَبَّ وَكَمْ لِمَعْتَنَا  
وَهَذَا مَعْنَى وَحَبَّ أَيْ: هَمَعْنَا حَسْبِي وَإَاهُ كَلَمَا  
أَيْ وَسَدْنَا مَعَ مَعْنَى هَدَمْنَا وَكَمْ أَيْ: أَوْ حَبَّ أَيْ  
وَكَوَا. وَكَمْ فَهَلَكْنَا نَحْبُ أَيْ: مَعْلَمَا أَوْ كَلَمَا  
حَيْدُ مَعْنَى. وَالْأَلَا حَقَّقْنَا كَبَّ مَعْنَى أَيْ كَبَّ. هَقَا  
مَعْنَى وَأَيْ كَبَّ لِمَا أَسْمُ وَهَمَعْنَا كَبَّ. أَوْ أَوْ أَوْ  
مَعْنَى: وَمَعْنَى وَمَا وَكَمْ هَوُوعْنَا كَبَّ: هَوُوعْنَا وَهَمَعْنَا  
كَبَّ. هَلَكْتَنَا كَبَّ مَعْنَى. مَبْقَا سَبَا رَهْمَا أَسْب  
أَيْ: هَمَعْنَا. هَلَكْتَنَا مَعْنَى حَقَّقْنَا دُونَ حَقَّقْنَا.

هَبَّ فَهَلَكْنَا يَوْمًا تَعْمَه لَلْأَيْتَنَا كَبَّ وَتَ فُهْمَا وَمَعْنَى  
أَيْ: كَبَّ دَامَتْغَه لُحَا. هَلَكْتَنَا كَبَّ حَصِيصَتْنَا وَهَمَعْنَا  
رَبَّ. لُحَا وَكَبَّ لَأَسْمُ أَيْ: هَمَعْنَا كَبَّ. هَلَكْتَنَا

(In 20:29) كَبَّ وَأَسْمُ وَهَمَعْنَا كَبَّ لَأَسْمُ  
هَمَعْنَا كَبَّ وَأَسْمُ. هَمَعْنَا وَهَمَعْنَا  
هَمَعْنَا وَأَسْمُ. هَمَعْنَا وَأَسْمُ. هَمَعْنَا وَأَسْمُ.  
هَمَعْنَا وَأَسْمُ. هَمَعْنَا وَأَسْمُ. هَمَعْنَا وَأَسْمُ.  
هَمَعْنَا وَأَسْمُ. هَمَعْنَا وَأَسْمُ. هَمَعْنَا وَأَسْمُ.  
هَمَعْنَا وَأَسْمُ. هَمَعْنَا وَأَسْمُ. هَمَعْنَا وَأَسْمُ.

كَبَّ وَأَسْمُ وَهَمَعْنَا كَبَّ لَأَسْمُ  
هَمَعْنَا وَأَسْمُ. هَمَعْنَا وَأَسْمُ. هَمَعْنَا وَأَسْمُ.  
هَمَعْنَا وَأَسْمُ. هَمَعْنَا وَأَسْمُ. هَمَعْنَا وَأَسْمُ.  
هَمَعْنَا وَأَسْمُ. هَمَعْنَا وَأَسْمُ. هَمَعْنَا وَأَسْمُ.  
هَمَعْنَا وَأَسْمُ. هَمَعْنَا وَأَسْمُ. هَمَعْنَا وَأَسْمُ.

كَبَّ, "black"; أَهْسِنَا, "healer, physician"; الْأَسْمُ, ethpe. of  
سَبَا, "was seen, appeared"; أَهْمَعْنَا, "healing"; هَمَعْنَا, p. of  
مَعْنَى, "drug, pigment"; حَقَّقْنَا, "root, herb"; مَخَافًا, pa. ptc. of  
هَمَعْنَا, "healed"; مَعْنَى, "blind" (pa. passive ptc. of هَمَعْنَا);  
مَعْنَى, pa. ptc. of هَمَعْنَا, "went", here "made to walk";  
مَعْنَى, "leper"; مَبْقَا, pa. ptc. of مَبْقَا, "purify"; مَبْقَا, "silent  
(deaf, dumb)"; كَبَّ, "demon"; كَبَّ, "roof-top" - كَبَّ, "afflicted with pain";  
مَعْنَى, pa. passive ptc. from مَعْنَى, "dead"; مَعْنَى, aph. ptc. of مَعْنَى, "wonderful  
things" (strictly a pe. passive ptc.); وَهَمَعْنَا, "great"; وَهَمَعْنَا, pe.  
ptc. of وَهَمَعْنَا; حَقَّقْنَا, 1<sup>st</sup> person perf. pe. of حَقَّقْنَا, "sought";  
كَبَّ, 2<sup>nd</sup> m. s. impf. of كَبَّ, "came"; كَبَّ, 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**, 3<sup>rd</sup> 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”; **مُفَعَلَا**, pe. ptc. of **مُفَع**, “sufficed”; **مَصْنَع**, pe. infinitive of **مَصَع**, “dwelt”; **مَعَلَا**, “peace”; **أَلْنَا**, “letter”; **حَا** can mean “at the house of ...” without an extra **ح** prefix; **وَتَا**, construct s. of **وَتَا**, “great one, chief”; **أَلْنَا**, “tabularius (scribal official)”; **أَلْنَا** pe. impv. from **أَلْنَا**. 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* **أَلْنَا** but **أَلْنَا**, pronounced *’āzā*; **أَلْنَا**, also impv.; **مَبْر** with sfx.; **أَلْنَا**, “to, at”, with sfx.; **أَلْنَا**, “good” (noun), may be used as a p. with sfxs. to give “blessed is he, are you, etc.”; **مَرْمَعُونَ**, 2<sup>nd</sup> m. s. perf. pe. of **مَرَع** with sfx.; **مَصْنَع**, 2<sup>nd</sup> m. s. perf. of **مَصَع** (see above); **مَصَع**, pe. passive ptc. of **مَصَع**, “wrote”; **مَصَع**, pe. ptc. of **مَصَع**; **مَصَعُونَ**, 3<sup>rd</sup> p. impf. of **مَصَع** (above); **وَمَصَعُونَ**, “and that you wrote, as regards the fact that you wrote”; **أَلْنَا**, 1<sup>st</sup> s. impf. pe. of **أَلْنَا**, “came”; **مَبْر**, “that thing”; **أَلْنَا**, ethpa. perf., 1<sup>st</sup> s., of **أَلْنَا**: “I was sent”; **مَصَعُونَ**: the sfx. refers to the **مَصَعُونَ**; **أَلْنَا**, “here”; **مَصَعُونَ**, “now”; **أَلْنَا**, ethpa. of **أَلْنَا**, “was finished”; **أَلْنَا**, ethic dative, see Text 1:15 and Nöldeke

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





away from”; مَعْلَمٍ, aph. ptc. of عَلِمَ, “handed over”;  
 وَمِنْ, “judgement”; مِثْلُهَا, “Hatra”; وَرَمَى, “threw stones at”;  
 السَّارِقِ “thief”; وَمِنْهَا, “place” (absolute of كُنْهَا); وَلَا often  
 has the sense “lest, so that ... not”; نِعْمَتُهَا, “law” (here  
 construct p.); لِبِلَادِهَا, p. of بِلَادُهَا, “country”; مَفْرُوقٍ, aph. ptc.  
 of the root فَرَّقَ, “caused to withdraw, separated”; مَكْرُمًا,  
 “fate”; مَبْدُونًا, “governor, ruler”, used here of the (heavenly)  
 powers controlling a man’s destiny; مَكْرُومٍ, pe. participle of  
 كَرِهَ, “forced, pressed”; مَفْعُولًا, ethpa. infinitive of the  
 root سَمِعَ, “used”; مِثْلُهَا, p. of مِثْلُهَا, (f.), “thing”. Note the  
 mutation of the vowel َ (ī) into a consonantal َ (wā) in the  
 plur. This occurs in a number of nouns with vocalic endings  
 in the absolute: here نِحْيَةٌ. See also نِحْيَةٌ, “prayer”, p. نِحْيَةٌ;  
 نِحْيَةٌ, f. absolute p. of نِحْيَةٌ, “unclean”; نِحْيَةٌ, “sickness”;  
 نِحْيَةٌ, “however”; نِحْيَةٌ, “health”; نِحْيَةٌ, “wealth”;  
 نِحْيَةٌ, “poverty”; نِحْيَةٌ, “free-will”; نِحْيَةٌ, “came to pass,  
 befell”.

⊙ 18

Text 5: Aphrahat (flourished A.D. 337-45)

From his *Demonstration* 8, discussing the resurrection of the  
 dead.

وَأَمَّا هَذِهِ الْأُمَّةُ \* فَهِيَ أَلْفٌ لِحَايَةِ سَيِّئَةِ كُنْتَنَا. أَمَّا هَذِهِ  
 أُمَّةٌ وَهِيَ فَهِيَ الْوَالِدِيَّةُ: وَبِأَنَّ مَعْبُدَ أَيْنَا \* أَيْنَا مَعْنَا  
 أَيْنَا (Deut. 32:39). أَمَّا أَف \* مَعْنَا \* مَعْنَا أَمَّا \* كَرِكَةَ أَيْنَا:  
 وَمَعْنَا مَعْبُدِ مَعْنَا مَعْنَا كَعْنَا \* مَعْبُدِ \*  
 (I Sam 2:6). أَمَّا \* أَمَّا مَعْنَا مَعْنَا مَعْنَا  
 مَعْنَا \* أَمَّا مَعْنَا مَعْنَا: وَمَعْنَا مَعْنَا مَعْنَا  
 مَعْنَا (Is. 26:19). أَمَّا \* وَبِأَنَّ \* مَعْنَا: وَبِأَنَّ  
 أَمَّا مَعْنَا مَعْنَا مَعْنَا مَعْنَا مَعْنَا: وَبِأَنَّ  
 وَبِأَنَّ مَعْنَا مَعْنَا (Ps 88:11-12). أَمَّا مَعْنَا مَعْنَا  
 مَعْنَا \* وَالَّا \* وَبِأَنَّ مَعْنَا مَعْنَا وَمَعْنَا  
 وَبِأَنَّ مَعْنَا مَعْنَا مَعْنَا \* وَبِأَنَّ مَعْنَا مَعْنَا  
 مَعْنَا \* وَبِأَنَّ \* وَبِأَنَّ \* وَبِأَنَّ \* وَبِأَنَّ \*  
 وَبِأَنَّ \* وَبِأَنَّ \* وَبِأَنَّ \* وَبِأَنَّ \*  
 (I Cor. 15:43-44). أَمَّا \* وَبِأَنَّ \* وَبِأَنَّ \*  
 هَلَّا \* وَبِأَنَّ \* وَبِأَنَّ \* وَبِأَنَّ \* وَبِأَنَّ \*  
 مَعْنَا: أَمَّا \* وَبِأَنَّ \* وَبِأَنَّ \* وَبِأَنَّ \*  
 كَيْ مَعْنَا مَعْنَا: مَعْنَا \* وَبِأَنَّ \* وَبِأَنَّ \*  
 مَعْنَا \* وَبِأَنَّ \* وَبِأَنَّ \* وَبِأَنَّ \*  
 مَعْنَا \* وَبِأَنَّ \* وَبِأَنَّ \* وَبِأَنَّ \*  
 مَعْنَا \* وَبِأَنَّ \* وَبِأَنَّ \* وَبِأَنَّ \*  
 مَعْنَا \* وَبِأَنَّ \* وَبِأَنَّ \* وَبِأَنَّ \*





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

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

“was constructed”; **بَخِصْفًا**, “dryness”; **وَلَحَّ**, 3<sup>rd</sup> s. f. pe. of **لَح**, “was/became moist”; **وَالْحَفَّ**, ethpe. of **حَف**, “was joined” (note the short form of the f. plur.); **يَحْبُلًا**, “tendon, ligament”; **وَأَبَّ**, “bubbled up”; **عِنْبًا**, “vein, etc.”; **وَأَمَر**, ethpe. of **مَر**, “was spread over”; **مَعْمًا**, “skin”; **حَمًّا**, “flesh”; **مَخًا**, “sprang up”; **صَحًّا**, “hair”; **صُلًّا**, “nature”; “nature”; **عَبَّ**, pe. passive ptc. of **عَب**, meaning “lying, thrown down”; **وَبَعَّ**, “then”; **فَعَبَّ**, pe. perf. from **عَب**, “commanded” with sfx.; **وَهُمَّا** (f.), “spirit, wind”; **أَل**, irregular impv. f. s. of **أَلَّ**; **أَوْحَدًا وَهُمَّا**, “the four winds”, is an unusual numerical expression of a type used for close and fixed compounds (see Nöldeke §152). We would normally expect **أَوْحَدًا وَهُمَّا**; **أَوْحَدًا**, impv. f. s. from **أَوْحَد**, “breathed” (note also **أَوْحَدًا**); **مَهْلًا**, “slain”; **نَسَّ**, 3<sup>rd</sup> p. impf. pe. of **سَأ**; **أَمْسَانًا**, “other, another”; **أَخَلَّ**, 3<sup>rd</sup> f. s. pe. of **أَخَلَّ**, “entered”; **وَأَحْلًا**, “foot”; **أَحْلًا** as an adverb: “very”; **أَحْلًا**, “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

هَبْ لَا صَدْرًا يَوْمًا \*فَهُو سَكَنَهُ وَصَبِيئًا: هَبَّو دَائِبُصْ  
 مَلِكًا وَهَيْئًا حَمَّ كَدَه سَكَنَهُ: وَتَارِجِمَ خَلَّا أَمْعِنَا  
 دَائِبُصْ \*مُنْتَبَأًا. هَاو مَحَّ سَلَا وَفَهَوْتِنَا مَنَحَه  
 كَمْبُصْتَهْ، حَبُّمَا دَائِبُصْ هَيْئًا صَبِيئًا وَهَبَّو أَلَّا  
 هَوَّهْ هَوَّهْ هَوَّهْ هَوَّهْ هَوَّهْ هَوَّهْ هَوَّهْ هَوَّهْ  
 أَمْعِنَا وَهَبَّو وَهَبَّو وَهَبَّو وَهَبَّو وَهَبَّو  
 \*كَمْبُصْتَهْ وَهَبَّو وَهَبَّو \*أَلَّا \*هَوَّهْ وَهَبَّو وَهَبَّو  
 \*مَكْلَهَيْسَ: وَنَسَّ يَوْمًا حَه حَرَّطًا. هَيْئًا هَسَكَهْهْ:  
 هَلَاكِي فَهَوْتِنَا وَهَبَّو وَهَبَّو وَهَبَّو وَهَبَّو وَهَبَّو وَهَبَّو.  
 هَبَّو أَمْعِنَا حَصْبِيئًا حَصْبِيئًا. هَوَّهْ وَهَبَّو.  
 وَتَمَقِّطًا إِنْجَمَ أَمَّ حَسَلًا مَبَّ. هَكَّهْ هَقَّهْ وَهَبَّو  
 هَوَّهْ. هَوَّهْ أَلَّا هَيْئًا حَصْرًا حَكَهْهْ. هَسَلَا  
 وَهَوَّهْ هَوَّهْ وَهَبَّو: أَمْعِنَا وَهَبَّو وَهَبَّو وَهَبَّو وَهَبَّو  
 مَهْلًا. هَوَّهْ وَهَبَّو وَهَبَّو وَهَبَّو وَهَبَّو وَهَبَّو وَهَبَّو  
 تَهْوَا خَلَّا وَهَبَّو وَهَبَّو. هَمْنَهْ حَقَّتِنَا أَمَّ مَحَّ وَهَبَّو  
 حَهْلَاهْ أَمَّ وَهَبَّو وَهَبَّو. مَخْرَجْنَا وَهَبَّو وَهَبَّو وَهَبَّو  
 وَهَبَّو وَهَبَّو دَائِبُصْ مَبَّ. حَبَّ سَهْ رَهْوَا وَهَبَّو  
 هَوَّهْ مَلَّا وَهَبَّو: رَيْبَهْ حَكَهْ سَكَنَهُ هَوَّهْ  
 حَكَهْهْ. هَبَّو سَهْ قَتْنَا وَهَبَّو وَهَبَّو وَهَبَّو وَهَبَّو  
 هَبَّو وَهَبَّو. هَقَّهْ حَكَهْ. قَلَّكَا وَهَبَّو لا أَمَّهْ  
 حَصْبِيئًا أَلَّا أَمَّهْ حَكَهْ وَهَبَّو. هَوَّهْ وَهَبَّو  
 هَوَّهْ وَهَبَّو وَهَبَّو. هَوَّهْ وَهَبَّو وَهَبَّو وَهَبَّو

كُلًّا. وَأَمِنْهُ حَبْلٌ قَبْلًا. هَبَّ هَبًّا كَهَ حَبْلُهُ  
 سَلًا وَفَهُ وَهَبًا: أَلَا أَلَا هَبَّهُ أَدَّ حَبْلُهُ، هَهُنَّا هَلْبِنَّا.  
 أَلَا أَوْعَدَ حَبْلُهُ، هَبَّوْهُ، أَلَا هَبَّوْهُ كَتَبُوا. أَلَا مَلَكُهُ  
 حَبْلٌ قَبْلًا. هَحْبْنَا وَوَعْنَا وَهَبْنَا أَلَا أَوْعَدَ هَلْبِنَّا.  
 أَلَا مَلِكُهُ هَبَّيْنَا مَحَّ وَهَهُنَّا هَحْبْنَا أَلَا كَدَّ

مَنْلُوا وَبِ \*تَهْنُ أَفْصَعُفًا وَ\*أَجِبِ أَلَا أَيْسَ يَهُ أَدَّ  
 مَحَّ مَبِّمَ وَبَعْنَهُ، حَلْبَهُ فَهَوْهْنَا. هَهْلَكُهُ يَهُ هَهْ حَتَّ  
 مَلِكُهُ هَبَّ وَمَلِكُهُ حَلًّا مَبِّعًا هَوْسَمَ كَلًّا. هَحْبْنَا  
 حَقًّا هَهْفَتَا كَلْبَتَا: سَكْرًا هَتْرَسًا مَدِينِ \*فَكَهْنُهُ  
 قَلْبِنَا وَ\*أَلْبِنَا: وَبَعْمَ حَبْلُهُ، أَفْصَعُفًا. هَلْحَبَّ  
 أَيْسَ كَلْبِنَا كَلْبُهُ، مَقْبَلًا وَهَهُ أَمْح. هَكَلَوْحَ كَبَّ  
 أَلَا فَلَكَ مَحَّ حَبْلًا مَلَّا وَ\*أَلْنَا مَقْبَلًا هَوْكَلًا وَجَبًّا  
 وَمَلِكُهُ وَ\*أَجِبِ: أَفْصَعُفًا مَلِكْتَيْفَهُ حَقْلِنَا: حَبْلِنَا  
 هَحْبُهُ حَبْلُهُ، أَفْصَعُفًا. هَهُ هَحْبْنَا وَهَلَّا كَبَّ مَحَّلًا  
 وَبَعْنَا حَبْلِنَا هَبَّوْ دَا هَلَّا هَبَّوْ أَفْصَعُفًا وَبَلَّ  
 دَا هَبَّوْ هَلْبِنَا فَهَكْس: وَبَدَّ لَأَجِبْنَا وَهَلَّا يَهُ أَمْح:  
 هَوْبَعْنَا هَهُ حَلًّا مَبِّمَ مَحَّ مَلَّحًا. هَاهَلَّهُ هَبَّ  
 أَمْحَ وَهَلَّا يَهُ أَمْح: هَاهَبَّهُ حَلَّحًا وَهَهُ \*أَلْمَا  
 نَهُ هَلَّا حَبْلُهُ، أَفْصَعُفًا. هَمَحَّلًا مَلَّحًا حَبْلًا هَهُ.  
 هَعَلَّ حَبْلُهُ حَقْلِنَا وَبَلَّا نَدْرًا أَيْسَ. هَاه مَلَّحًا مَبِّمَ  
 حَبْلُهُ وَبَلَّا أَيْسَ وَهَلَّا. مَبِّمَ وَبِ مَلَّحًا هَقْلِنَا  
 هَهُ حَلًّا حَبْلًا وَ\*أَجِبِ: هَوْهَلَّا هَبَّيْنَا وَبَلَّحًا  
 حَقْلِنَا. هَمَلَّحًا هَوْ أَلْبِنَا حَلَّحًا: كَلْبُهُ، أَمْحَ  
 وَكَلَّا وَهَلَّا أَيْسَتَا فَهَبَّ هَهُ. هَمَحْمَحَّ هَهُ هَحْبًا وَهَتَّنَا  
 مَلَّحًا مَحَّ أَمْح: هَهُ مَبِّمَ مَلَّحًا هَهُ مَبِّمَ وَهَلَّحًا  
 حَبْلُهُ

ethpe. ptc. of *حَبْلًا*, "was able for, a match for, prevailed over"; *قَدُو*, "Kawad"; *سَلًا*, "strength"; *هَبَّوْ*, pa., "sent"; *نَحْفُ*, "Nu'man"; *هَلْبِنَا*, "Tayite", a tribal name which came to mean "Arab", later "Muslim"; *تَارِكِي* (silent *ك*), 3<sup>rd</sup> p. pe. impf. of *أَرَا*, from which the *ك* falls out whenever the *ر* has no vowel. The vowel of the *ك* is transferred to the *ر*; *أَمْحِنَا*, "south"; *حَبْلًا*, construct, "house, district"; *سَبْنُنَا*, "Harranite"; *مَحَّ*, used here partitively, "some of"; *فَهُ وَهَبْنَا*, "Persian"; *مَدَّ*, "drew near"; *كَبِّمَ* with verbs of movement means "forwards" (with sfx.); *قَدَمَ هَلْبِنَا*, "Constantina"; *أَلَّا*, "Tella", *حَبَّ*, pe. ptc. p. of *حَبَّرَ*, "plundered"; *سَلَّحَ*, pe. ptc. of *سَلَّحَ*, "plundered, did violence to"; *هَسَبْنَا*, aph. ptc. of *سَبَّ*, "devastated"; *أَمْحِنَا* = *أَمْحِنَا*, "nineteen"; *أَمْحِنَا*, 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; *كَلْبَمَقْبَلًا*, "Olympius"; *هَوْهَبَّ*, "commander, dux"; *هَوْهَبَّ*, "Eugenius"; *مَلَّحِنَا*, "Melitene"; *سَلَّ*, "descended"; *حَبْلًا*, "time"; *أَمْحَبَّ*, an anomalous verb, treated like an aph. despite the first vowel, "was able, found"; *مَبِّمَ*, irregular p. of *مَبَّ*, "village"; *مَبِّمَ*, "round"; *سَبَّ*, "devastated"; *أَلْبِنَا*, ethpe. of *بَلَّ*, "turned back, returned"; *مَبِّمَ*, pe. infinitive of *بَلَّ*, "turned back, returned"; *أَمْحَبَّ*, aph. of *مَبَّ*, "caused to know"; *سَمَّعَمَحَّلًا*, "500"; *أَمْحَبَّ*, absolute p. of *أَمْحَبَّ*; *سَلَّا*, "torrent, wadi"; *كَلْبَمَقْبَلًا*, "not much, very little"; *وَسَمَّ*, "far"; *أَلْبِنَا*, ethpa. of the root *بَلَّ*, "was prepared, prepared oneself"; *مَحَارَكًا*, pe. infinitive of *أَرَا*; *وَهُوْ مَحْلًا*, "Roman, citizen of E. Roman Empire";

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

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

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

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

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

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

⊕ 20

مَحَلُّطَا وَابْيَكِّدَاوُ هَبُّو اِسْرَكْبَا حَفَا \*رَلَّامُ الكَبِّعُ  
 هَاوُنَا حَه وَهَا اِنَايْنَه حَسَنَا حَتَّ رَكْحَ هَاوَحْفَمُ:  
 هَحَبَّطَا لَلْأَمَلِي هُكَّيَا وَهَا وَهَه صَقَّتْ هَهَقَّتْ هَحَبَّطَا.  
 اَهَقُ مَحَصَّكَا اِنَاوَوَا وَبَقَّحَا مَحَّ مَلَّكُمُ وَح  
 كَاهُ وَعَلَمُ حَسَا قَبَّيَا: وَبَقَّحَا هَه بَقَّصَمُ: وَبَعَثَم  
 هَاوَا لَلْأَوُ هَاوَايْسَ مَحَّ. هَاوَلَّامُ الكَبِّعُ وَح قَسَا: وَهَلَّكُم  
 اِنَاوَوَا كَه وَبَلَّصَمُ هَه هَح حَفَمُ وَبَقَّ اِلَّا وَهَثَّ: هَاوُنَا  
 حَقَّوُ مَحَصَّكَا هَه مَحَّ مَثَّ اَحَبَّ اَنَسَ. هَح اَهَثَّ  
 هَثَّ مَكَّا: اِنَاوَا اِنَاوَا مَحَصَّكَا اَنَسَ مَحَصَّكَا:  
 هَسَّ هَا اِنَاوَوَا هَقَّ بَقَّ مَحَصَّ. هَه هَه  
 اَه وَعَلَمُ وَبَقَّحَا وَبَقَّ قَبَّيَا: هَا اَف حَسَا  
 قَبَّيَا هَا اِنَاوَا: هَاوَا مَحَصَّ مَحَصَّ وَبَقَّ هَه مَحَصَّ  
 كَه: اَهَا وَبَقَّحَا هَح كَه حَفَمُ وَبَقَّ. هَاهَا هَبُّو  
 مَحَلُّطَا وَابْيَكِّدَاوُ حَفَا رَلَّامُ الكَبِّعُ هَاهَا: اِنَا رُحَا اِنَا  
 وَبَقَّحَا كَه اَهَمُ \*مَلَّكُمُ \*دَاوَا نَا مَدَا وَبَقَّ وَهَا  
 اِنَا اَهَيَّ حَقَّصَمُ كَاهُ وَعَلَمُ. مَحَصَّكَا اِنَا مَهَا اِنَا  
 مَحَبَّطَا وَبَقَّ مَحَا لَلْأَمُ وَبَقَّ مَحَقَّ هَحَبَّطَا حَلَّكُمُ  
 بَقَّصَمُ: هَه وَبَقَّ مَحَصَّ حَبَّوَا هَاهَا اِنَا هَه: هَاهَا  
 هَاوَا مَدَا. هَا اِنَا مَهَا اِنَا حَلَّكُمُ مَحَبَّطَا



وَابْرِيكَ وَقَدْ تَلَسَّبَ فَهَمَمْتَهُ فَجَرَّهَ حَصْحَانًا وَهَيْتَنَا.  
 وَمَهْلِكُهُ اِحْذَا وَهُوَ خُتَا مَحَ حَقَبًا وَرَلَامُ الْكَبِجِ. ةَالْمَاشِبَةُ  
 مَحَ فَتَيْبِنَا لَوَجَ فَتَعْمَا كَلْبَهُ مَحَ مَسْتَقْنَا. مَعْبَوُ  
 اِبْرِيكَ اَوْ اِبْرِيكَ اَوْ اِبْرِيكَ اَوْ اِبْرِيكَ وَوَعْبِهِ مَهْلِكًا صَحَانًا.  
 ةَاَمِنْ كَلَهْ اَمَد: وَخُتَا اِنَا وَاسْمِي ةَاَمَلًا نَخْصِب. ةَالْمَعْ  
 فَتَيْبِنَا نُنَمِدًا وَخُتَا حِزْنًا مَحَ مَعْنِيءَاةَهُ: ةَاَرْ  
 خَاوُ اَوْ رِبِ مَلِكًا وَابْرِيكَ اَوْ: ةَاَدَاتُ تَكْلَهْ مَعْ اَمْحَ.  
 مَكْمَحًا وَصَعًا فَرَعَهُ مَحَ سَبَّوًا. ةَاَمِنْ مَلِكًا  
 خَاوُ: وَخُتَا اِنَا وَافَ حَمَ مَهْلِكًا اَنْتَمَ اِنَا اَوْ مَلِكًا  
 حَمَوًا نُنَمِدًا ةَاَسْمِيءَهُ ةَاَمَلًا نَخْصِب. مَحَ اَمِنْ خَاوُ  
 حَرَلَامُ الْكَبِجِ لَا رِحًا مَهْلِكًا لَوَاقِي: سَبَا مَحَ وَوَعْبِي:  
 ةَاِسْمَاً وَلَا اَمْعَ وَتَارَا كَلَامَهُ وَبَوَّهُ. حَبَّرَمَ قَدِ:  
 وَصَلَحًا لَا اَوْفَ وَتَلَصَّبَهُ رِبِ مَبَّوًا اَلَا خَاوُ مَحَوُ وَهَيْتَنَا:  
 مَحَا لَا حَبَّصًا مَعْنَوُ. ةَاَرْ تَسْعَدَ وَوَعْبَوُ: اِنَا لَا  
 مَعْنَاةً اِنَا مَعْصِيكَهُ اَمَلًا ةَاهُ حَبَّرَمِ. مَحَ اَنْصَبُ  
 وَصَلَحًا وَوَعْبًا نَهَا صَمَلًا حَبَّرَمَ اِبْرِيكَ اَوْ تَحْبَبِهِ  
 كَصَلَحًا وَوَعْبًا: مَكْمَحَ مَسْتَقْنَا اَلْحَقِيقَا. مَحَ مَحَا  
 مَهْلِكًا: اَرْ مَلِكًا وَابْرِيكَ اَوْ دَاخَفَ. مَرْ لَامُ الْكَبِجِ  
 اَرْ لَاهُ وَوَعْبِي: مَعْبَوُ مَعْنِيءَهُ ةَاُوحِدًا اَلْقَنَا وَوَعْبًا:  
 مَعْنَوُ حَمَهْ اَمْتَا هَيْتَنَا مَحَ اَنْتَمَ فَتَيْبِنَا

وَهَفِي مَعْ وَخَاتِبَهُ فَتَيْبِنَا: نَهَا مَعْمَا اَوْ مَسَا  
 خَاهُ وَوَعْبِي. رَلَامُ الْكَبِجِ وَجَ اَمَلًا حَمَوًا مَكْمَحَ. اَلَا خَاوُ  
 اَمْتَمِهِ مَحَ حَبَّرَمَ: مَعْبَوُ وَهُوَ مَعْمَا كَلَامَ اَمْتَمِهِ  
 رَلَامُ الْكَبِجِ وَوَعْبِي. مَحَ مَهْلِكًا مَعْمَا حَمَوًا: اَمِنْ  
 كَلَهْ اَمْتَمَ حَبَّرَمَ: وَبَحْبَبَ وَوَعْبًا مَعْمَا لَّا اَمْتَمًا. اَمَلًا  
 مَحَ لَحْمًا مَحَ اِبْرِيكَ اَمَلًا مَلِكًا وَخَا وَمَا اَلْحَقْنَا.  
 ةَاَمْتَمَهُ اَمَد لُهَ حَبَّرَمَ حَمَوًا: مَحْرَمًا وَوَعْبًا وَمَا اَلْحَقْنَا  
 اَمْتَمًا وَوَعْبًا مَحَا حَصْرَمَتُهُ حَرَسَمَتَاهُ مَحَبُو اَمْتَمَ اَمَلًا.  
 حَبَّرَمَ لَّا اَمْتَمَ لَلْمَسْمَرِ. مَحَبُّنَا اَمَلًا رَلَامُ الْكَبِجِ  
 مَعْبَوُ اِبْرِيكَ اَوْ مَعْلَمَتَاهُ اَمَلًا مَلِكًا. مَحَ اَمْتَمَهُ لَلْمَسْمَرِ  
 اَمَلًا مَعْمَا كَلَامَهُ حَمَوًا مَعْمَا اَمْتَمًا اَمْتَمَ كَلَهْ: وَهَا  
 حَمَوًا اَمَلًا مَعْمَا حَلِكًا مَعْمَا مَعْبَبًا اِنَا  
 مَدِي هَلَا مَعْمَدًا: ةَاَمْتَمًا وَوَلَّيْنَا مَعْمَا اَمْتَمًا مَعْمَا  
 مَحَوًا ةَاَلَا لَّا. مَحَبُّنَا مَحَ اِبْرِيكَ اَوْ رَلَامُ الْكَبِجِ حَبَّرَمَ.  
 ةَاَمْتَمَهُ حَقَقًا مَعْمَا \* اَمْتَمَ الْكَبِجِ \* مَعْمَا حَبَّرَمَ اَمْتَمِهِ  
 وَرَلَامُ الْكَبِجِ خَاهُ وَمَا \* طَلَا حَبَّرَمَ اَرْ اَمْتَمًا وَوَعْبَتُ حَمَوًا:  
 ةَاَمْتَمَتُهُ مَحَبُّنَا مَحَبُّنَا مَعْمَا مَعْمَا. اَمَلًا مَعْمَا مَعْمَا  
 حَبَّرَمَتَنَا مَحَا: ةَاَمْتَمًا وَوَعْبًا اَمْتَمَ وَوَعْبَتَنَا فَلِكَنَا  
 لَحْمًا خَاوًا \* وَوَعْبِيءَهُ. اَمَلًا مَحَا وَوَعْبِيءَهُ حَمَوًا  
 \* مَعْمَا \* مَحَبُّنَا. اَمَلًا اَمْتَمَ مَعْمَا مَعْمَا: مَحَبُّنَا كَلَامَ  
 رَلَامُ الْكَبِجِ ةَاَمْتَمَ كَلَهْ: وَوَلَّيْنَا مَعْمَا اَمْتَمًا وَوَعْبًا  
 اَمْتَمَ الْكَبِجِ: مَعْمَا اَمْتَمَ \* مَعْمَا اَمْتَمَ مَحَا وَوَعْبًا  
 اَمْتَمَ اَمْتَمَ وَوَعْبًا: مَحَا مَعْمَا مَعْمَا مَعْمَا  
 \* اَمْتَمَ \* مَحَبُّنَا \* مَعْمَا. مَحَبُّنَا مَعْمَا مَعْمَا  
 وَفَتَيْبِنَا ةَاَمْتَمًا كَمَعْمَا \* اَمْتَمَ: حَبَّرَمَ مَحَبُّنَا  
 مَعْمَا هَيْتَنَا مَعْمَا كَمَعْمَا اَمْتَمَ وَوَعْبِيءَهُ مَحَا  
 مَعْمَا اَمْتَمَتُهُ مَعْمَا. مَحَبُّنَا مَحَبُّنَا مَعْمَا مَعْمَا

اِبْرِيكَ a "messenger, ambassador"; "England"; "was devoured, broken in pieces"; "how long? (literally: until when?)" "thus"; "became drunk" (compare مَبَّو in Text 1:20); "returned, changed"; "now, therefore"; 2nd

s. perf. of **بَعَدَ**, "took"; **مَلِكًا**, "rather, especially" (see Greek μάλλον); **مَلِكًا**, "worship"; **مَلِكًا** with sfx., "on account of it"; **بَعَدَ**, 1<sup>st</sup> p. of **بَعَدَ** with enclitic **يَعِي**; **بَعَدَ**, 1<sup>st</sup> p. impf. of **بَعَدَ**, "left desisted"; **مَلِكًا**, the ethpe. equivalent for verbs like **مَم**, from the root **م**, often **مَلِكًا** (with two **ل** s) in the perf.; here impf. 2<sup>nd</sup> s. m., "was at rest"; **قَدَّ**, pa. from **قَدَّ**, "replied"; **كَلِمًا**, "not"; **مَلِكًا**, "formerly" (see **كَلِمًا**, "first of all"); **مَلِكًا**, construct of **مَلِكًا**, "beginning"; **مَلِكًا**, "eruption, going out, emergence"; **مَلِكًا**, aph. perf. of **مَلِكًا**, "snatched"; **مَلِكًا**, aph. of **مَلِكًا**, "were weakened"; **مَلِكًا**, "a little"; **مَلِكًا**, 2<sup>nd</sup> p. m. perf. of **مَلِكًا**, "came"; **مَلِكًا**, "now"; **مَلِكًا**, "because of, concerning"; **مَلِكًا**, ptc. p. of **مَلِكًا**, with 2<sup>nd</sup> p. m. enclitic pronoun; **مَلِكًا**, **مَلِكًا** with 3<sup>rd</sup> 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**, 3<sup>rd</sup> f. s. pe. of **مَلِكًا**; **مَلِكًا**, pe. infinitive of **مَلِكًا**, "worshipped"; **مَلِكًا**, "if"; **مَلِكًا**, p. of **مَلِكًا**, "city"; **مَلِكًا**, "bank, side" (construct); **مَلِكًا**, "sea"; **مَلِكًا**, "fort"; **مَلِكًا**, "alone only"; **مَلِكًا**, **مَلِكًا**, "ordered, ruled, had command"; **مَلِكًا**, irregular p. of **مَلِكًا**, "town, village"; **مَلِكًا**, p. of **مَلِكًا**, "afflicted", the p.

being used of "templars, knights templar"; **مَلِكًا**, "knight hospitaller"; **مَلِكًا**, f. ptc. of **مَلِكًا**; **مَلِكًا**, "relationship created by marriage, wedding"; **مَلِكًا**, construct p. of **مَلِكًا**, "hand"; **مَلِكًا**, "dwelling-place"; **مَلِكًا**, "agreed to"; **مَلِكًا**, "was inflamed"; **مَلِكًا**, "desire"; **مَلِكًا**, "prince, great man"; **مَلِكًا**, "elder"; **مَلِكًا**, impf. of **مَلِكًا**; **مَلِكًا**, "much"; **مَلِكًا**, ptc. from **مَلِكًا**, "was difficult", ethpe. "made himself difficult"; **مَلِكًا**, "astute, clever"; **مَلِكًا**, ptc. pe. of **مَلِكًا**, "knew", with enclitic pronoun; **مَلِكًا**, "never"; **مَلِكًا**, "nor"; **مَلِكًا**, ethpe. ptc. (with transposition) f. of **مَلِكًا**, "was willing, consented"; **مَلِكًا**, construct of **مَلِكًا**, "daughter"; **مَلِكًا**, "great"; **مَلِكًا** can mean "married"; **مَلِكًا**, adverb, "well"; **مَلِكًا** passive ptc. ("emphatic") of **مَلِكًا**, "was able", hence, "it is possible"; **مَلِكًا**, "kind, type"; **مَلِكًا**, "by way of"; **مَلِكًا**, "jest, mockery"; **مَلِكًا**, "as"; **مَلِكًا**, aph. ptc. of **مَلِكًا**, "was accustomed"; **مَلِكًا**, aph. infinitive of **مَلِكًا**, "joked"; **مَلِكًا**, "cunning"; **مَلِكًا**, "therefore"; **مَلِكًا**, 2<sup>nd</sup> 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. 3<sup>rd</sup> m. p. perf. of **مَلِكًا**, with 3<sup>rd</sup> m. s. sfx., "brought him back"; **مَلِكًا**, "buried"; **مَلِكًا**,

“Maipherkat”; هُنَا, pe. ptc. of هَاتَا, “hated”; وَلَا, “without”; وَسَعَا, p., “mercy”; أَسْب, “shed”; أَوْصِنَا, “Armenian”; فُكِنَا, “labourer”; لَكِنَا, “wronged, miserable”; رَحَلِيْهِ, “Gabal Gur”; مَلِكْ مَنشُورْ, “Malik Mansur”; اَثْمَا, ethpa., “was confirmed, fortified, took refuge”; مَحْم, pe. ptc. of مَحَم, “left”; مَحَا اَثْمَا, ethpe. ptc. of the root اَثَم, “agreed with, made alliance with”; بَغْتِمُورْ, “Begtumur”; مَلِكْ, “Lord”; اَثْمَا, “therefore”; اَثْمَا, aph. of اَثَم, “ignored, turned away”; وَمَحَا, “at that moment”; فُكِنَا, “a little”; اَثْمَا, “Edessa”; مَن, “Harran”; مَحْمَا, “Samosata”; مَحْمَا, aph. ptc. f. p. of مَحَم, “set off”; اَثْمَا, “two”, with sfx., “the two of them”; اَثْمَا, “band” (f.); اَثْمَا, “towards”; اَثْمَا, “Ashkelon”; اَثْمَا, pe. passive ptc. of اَثَم, “encamped, etc.”; مَحْمَا, “put, set”; مَحْمَا, “ambush”; اَثْمَا, ptc. of اَثَم, “camp”; مَحْمَا, pa. infinitive of اَثَم, “collected”; مَحْمَا, “piece of wood”; اَثْمَا, ethpe. of اَثَم, “was uncovered”; اَثْمَا, “rode”; اَثْمَا, “every one”; اَثْمَا, “horse”; اَثْمَا, “met, attacked”; اَثْمَا, pa. of اَثَم, “slew”; اَثْمَا, for اَثْمَا, ethpe. of اَثَم, “was seized”; اَثْمَا, “horseman”; اَثْمَا, “only”; مَحْمَا, “ordinary”; اَثْمَا, “blamed, accused”, with sfx.; اَثْمَا, pe. ptc. of اَثَم, “sought”; اَثْمَا, 1<sup>st</sup> s. impf. of اَثَم with sfx.; اَثْمَا, pa. 1<sup>st</sup> s. impf. of the root اَثَم, “spoke”; اَثْمَا, “pitched (tent), encamped”; اَثْمَا, “tent, etc.”; اَثْمَا, “outside”; اَثْمَا, “towards, at”; اَثْمَا, “sat”; اَثْمَا, “there”; اَثْمَا, “evening”; اَثْمَا, “departed”; اَثْمَا, “each other”; اَثْمَا, “sultan”; اَثْمَا, 1<sup>st</sup> s. impf. of اَثَم, “sat” (see XI.3); اَثْمَا, “was willing”; اَثْمَا, “two (things)”; اَثْمَا,

“indeed” (Greek μέν). It is used for “on the one hand ...”; اَثْمَا, “was afraid”; اَثْمَا, “other (thing)”; اَثْمَا, aph. perf. of اَثَم, “conceded”; اَثْمَا, “towards him” - اَثْمَا, emphasizes that Richard is referred to: by implication, Richard ought to come to Saladin; اَثْمَا, “therefore”; اَثْمَا, pa. of اَثَم, “replied”; اَثْمَا, pe. ptc. of اَثَم, “was fitting”; اَثْمَا, ethpa. impf. of اَثَم, “were gathered, assembled”; اَثْمَا, “strength, agreement” (here construct); اَثْمَا, “peace”; اَثْمَا, “until now”; اَثْمَا, pa. passive ptc. of اَثَم, “fixed, agreed”; اَثْمَا, “reckoned, thought”; اَثْمَا, ethpa. ptc. of اَثَم (with transposition), “understood”; اَثْمَا, “speech, language”; اَثْمَا, “of necessity” (Greek ἀνάγκη); اَثْمَا, “interpreter”; اَثْمَا, “between”; اَثْمَا, pe. impf. of اَثَم, “made, worked, appointed” with sfx. anticipating the object: probably 1<sup>st</sup> p. with jussive meaning: “Let us appoint the ambassador as interpreter” (alternatively 3<sup>rd</sup> s.); اَثْمَا, “there is not”; اَثْمَا, “need”; اَثْمَا, “meeting”; اَثْمَا, “winter”; اَثْمَا, “Akko”; اَثْمَا, “20”; اَثْمَا, p. of اَثْمَا, “1000” (hence 24,000); اَثْمَا, “dinar, denarius”; اَثْمَا, “gold”; اَثْمَا, pa., “set free”; اَثْمَا, “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 **لَأَمْلِكُهُ يَهُوَه مَكْدَقًا**, 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, **ܕܪܘܚܘܗܘܗܝܐ** in the first stanza is chanted **ܕܪܘܚܘܗܘܗܝܐܡܝܐ**. Similarly, **ܘܡܢܝܚܝܐ** of the second line is chanted **ܘܡܢܝܚܝܐܡܝܐ**.
- ii) If the vowel is ܐ or ܘ, a ܘ is added instead. For example, **ܕܪܘܚܝܐ** of the third line becomes **ܕܪܘܚܝܐܘܘܐ**.

⊕ 21, ♪ 25

⊕ **ܘܚܠܐ ܕܪܘܚܝܐ ܕܪܘܚܝܐ ܕܪܘܚܝܐ**  
**ܘܚܠܐ ܕܪܘܚܝܐ ܕܪܘܚܝܐ ܕܪܘܚܝܐ** ..

**ܕܪܘܚܝܐ ܕܪܘܚܝܐ ܕܪܘܚܝܐ ܕܪܘܚܝܐ**  
**ܕܪܘܚܝܐ ܕܪܘܚܝܐ ܕܪܘܚܝܐ ܕܪܘܚܝܐ**  
**ܕܪܘܚܝܐ ܕܪܘܚܝܐ ܕܪܘܚܝܐ ܕܪܘܚܝܐ**  
**ܕܪܘܚܝܐ ܕܪܘܚܝܐ ܕܪܘܚܝܐ ܕܪܘܚܝܐ** ..

**ܕܪܘܚܝܐ ܕܪܘܚܝܐ ܕܪܘܚܝܐ ܕܪܘܚܝܐ**  
**ܕܪܘܚܝܐ ܕܪܘܚܝܐ ܕܪܘܚܝܐ ܕܪܘܚܝܐ**  
**ܕܪܘܚܝܐ ܕܪܘܚܝܐ ܕܪܘܚܝܐ ܕܪܘܚܝܐ**  
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**ܕܪܘܚܝܐ ܕܪܘܚܝܐ ܕܪܘܚܝܐ ܕܪܘܚܝܐ** ..



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

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



ptc. of **هَؤُلَاءِ**, “was even, worthy”, meaning “equal”; **حَبْرًا**, “deed”; **أُصْفَعَهُ**, aph. of **صَمِعَ**, “established”, with sfx.; **أَلْفًا**, “legion, class”; **حَدِثًا**, “celibate, virgin” (m.); **مُرِينًا**, “ascetic, Nazirite”; **صَلَحَ**, ptc. p. of **صَلَحَ**, “wrote”; **قَبْلًا**, “ancient, former”; **حَكَوْهُ**: note the Eastern spelling with **و**; **مَكَوْهُ** (usual spelling), “rather, in particular”; **أَبَا يُهَنَّيْ**, “Father John”; **صَحَّاحًا**, “writer”; **أَعْتَدًا**, “history”; **بَارَ حَبْرًا**, “Bar ‘Idta”; **رُؤْسُهُم**, “Rostam”; **حَمَّ قَوْمًا**, “Beth Qoqa” (in Adiabene); **رَطَّ نَعْمَةً**, “Zeka Isho”; **حَمَّ حَقًّا**, Beth ‘Abe”; **مَدْبَحًا** “desert”; **أَصْفَعِيًّا** (usual spelling), “Eskete” (Scete in Egypt); **أَصْفَعِيًّا**, “form, manner of life”; **حَمَّ نَعْمَةً**, “asceticism”; **قَدَمْنَا**, “command”; **كَلَمًا**, “divine”; **حَمَّ**, “dwelt”; **مَدْبَحًا**, “cave”; **صَلَحْنَا**, pa. passive ptc. of **لَهَمًا**, “hid”. Note the Eastern script combination of *t* and *’* at the end of the word; **مَحْذَاهَا**, “neighbourhood”; **مَكَلَّمًا**, “quickly, shortly”; **أَبَانَ**, ethpe. of **بَانَ**, “became known, famous”; **حَدًّا**, “cause”; **بَعَاؤُنَا**, “profit”; **رُؤْسًا** (western vocalization), “general”; **صَمِعَ**, pe. passive ptc. of **صَمِعَ**, “put, appointed”; **مَقْبَلُهُ**, “priority”, used in construct to mean “fore-”; **بَحْرًا**, “knowledge” (hence “foreknowledge”); **صَلَحْنَا**, “eternal”; **مَرْحَمَةً**, “middle, means”; **نَلَّحْنَا**: **نَلَّحْنَا** is an anomalous verb based on **أَلْحَصِبًا**, “disciple”, meaning “taught, made disciples”. Here we have an impf. passive (some would call it the ettaph. of **لَحَصِبَ**): “they will (might) be made disciples”; **أُدْعِيًّا**, p. of **أَدْعَى**, “father”; **بُنِيَّةً**, “founder”; **صَمَّعْنَا**, pa. passive ptc. of **صَمَّعَ**: the verb means “named, gave a name to”, this ptc. means “famous, renowned”; **أَسْرِيًّا**, “Assyrian”; **حُكْمًا**, “Babylonian”; **وَسْرًا**,

“odour”; **وَسْرًا**, “spice”; **بَحْرًا**, “chosen, choice” (passive ptc. of **بَحَرَ**); **فَنَّبَ**, “spread”; **لَهْمًا**, “report”; **مَحْتَسِدًا**, “splendid deeds”; **فَنَّدًا**, “region”; **أَلْفَعَةً**, ethpa. of **صَمِعَ**; **خَفِيًّا**, “poor, ascetic”; **فَنَّبًا**, “set apart, special”; **مَنَّنَ**, pa. of **مَنَّنَ**, “showed, revealed”. Note again vocalization with **و**; **مَكَلَّمًا**, “crown”; **نَعَّدْنَا**, ethpa. impf. (with transposition) of **نَعَّدَ**, “was trimmed, cut”; **مَدَّحْنَا**, “novice”; **حَبْرًا**, “until”; **مَدَّحْنَا**, “coming”; **هَوَّوْهُ**: vocalization with **و**; **هَوَّوْنَا**, “true”; **رُؤْسًا**, “shaven” (passive ptc. of **رُؤَسَ**); **فَتَاةً**, “follower of Severus” (Patriarch of Antioch: the author of this text shows his opposition to the so-called “monophysite” tradition.); **رُؤْسًا**, adverbial use of **رُؤْسًا**, meaning “formerly”; **فَلَسَفُهُ**, “philosophy”; **حَبْرًا**, “foreign, heathen”; **مَدَّحًا**, “Greek”; **رُؤْسًا**, ptc. of **رُؤَسَ**, “wished”; **مَدَّحًا**, pe infinitive of **مَدَّحَ**, “learnt”; **مَدَّحًا**, pa. infinitive of **مَدَّحَ** (pa), “held fast to, had mastery of”; **أَثِينًا** (alternative spelling **أَثِينًا**), “Athens”; **فَلَسَفُهُ**, “philosopher”; **أَوْرًا**, “now, in this place/case”; **مَنْ مَنَّنَ**, “whoever”; **رُؤْسًا**, “desirous”; **حَبْرًا**, “sonship”; **صَمَّعْنَا**, aph. ptc. of **صَمَّعَ**, “enrolled, inscribed”; **مَدَّحًا**, p. of **مَدَّحًا**, “year”; **مَدَّحًا**, “after”; **أَوْرًا** or **أَوْرًا**, one of the additional derived stems (see XIII.B), *’ethpanpal* of **وَدَّحَ**, here “was increased” (3<sup>rd</sup> f. s.); **مَدَّحًا**, “abstinence”; **حَبْرًا**, “through him”; **مَدَّحًا**, “during his life”; **فَنَّنَ**, “person”; **صَمَّعْنَا**, “congregation”; **صَمَّعًا**, from **صَمَّعَ**, “built”; **وَصَمَّعًا**, “likeness”, hence **حَبْرًا**, “in his likeness, like him”; **أَلْفَعَةً**, ethpe. of **صَمِعَ**, “was gathered, died”: the ethpa. is more common; **أَلْفَعَةً**, “honour”; **مَدَّحًا** pa.

of **حَمَلٌ**, “changed, migrated”; **وَالٌ**, “without”; **فَسَادٌ مِّنْ حَيْبِهَا**, “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 **فَعَلَ**). This is followed by an indication of which stems are used and the meaning in those stems. Verbs like **فَعَلَ** are listed as **فَعَل**. Verbs like **فَعِلٌ** are listed as **فَعِل** and *not*, as is often the practice, as **فَعِل**. Genders of nouns are only given if not obvious. Adjectives are given in the masculine singular “emphatic” form.

<b>أَبٌ</b>	father (takes sfxs. irregularly: see VI.F)
<b>أَبٌ</b>	pe. perished
<b>أَجْرٌ</b>	wages
<b>أَسْفَلٌ</b>	roof-top
<b>أَسْفَلٌ</b>	letter
<b>أُذُنٌ</b>	Ear (f.)
<b>أَوْ ... أَوْ</b>	either ... or
<b>أَوْ</b>	ethpe. agreed with, made alliance with
<b>أَسْوَدٌ</b>	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. نِسَاءُ: 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
كُلْمًا	body
كَنْزًا	treasury
كُتِبَ	pe. cut, circumcized
كَبْشًا	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
كَبَّرًا	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
مَطْلَا	temple
بَعَثَ	believed ( <i>pay'el</i> of <i>بَعَثَ</i> or <i>بَعَثَ</i> )
بِعْتَقَا	faith
كَمَا	thus, similarly
لِذَا	therefore
كَمَا	thus
مَلَا	pa. went, made walk
مَلَا	aph. ignored, turned away
مَلَا	pe. turned, returned, changed
بُحْبُوحَا	spice
هُنَا	here, now, in this place, in this case
هُنَا	now
و	and, also
لَا	pe. fitting (used as active ptc.)
وَأَمَّا	etcetera
بَا	pe. bought (imperfect <i>بَا</i> ); pa. sold
زَمَانَا	time
بَا	pe. was fitting (used as participle)
بَاهَا	brightness
بَا	yoke
بَا	shaking, movement
بَا	armour
بَا	pa. armed ( <i>بَا</i> )

بَا	kind, type; <i>بَا</i> : by way of; <i>بَا</i> :
	likewise
بَا	small
بَا	smallness
بَا	pe. called
بَا	cross
بَا	pe. crucified
بَا	pe. sowed
بَا	seed
بَا	free-will
بَا	aph. loved
بَا	beloved, friend
بَا	corruption
بَا	companion
بَا	pe. shut in
بَا	crippled
بَا	one
بَا	each other
بَا / بَا	pe. rejoiced
بَا	joy
بَا / بَا	around
بَا	new
بَا	pa. showed
بَا	love
بَا	debt
بَا	staff, rod
بَا	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; <b>كُلِّمَ</b> : always (see <b>رَحِمًا</b> )
طَلَا	pe. forbade, prevented
مَلَأَ	dog
مَلَأَ	tortoise
مَلَأَ	crown
مَلَأَ	everyone
كُلِّمَ	everything (see <b>مَلَأَ</b> )
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 <b>مَلَأَ</b> )
مَلَأَ	pe. wrote
مَلَأَ	book, writing
مَلَأَ	beaten
ـَإِ	to, belonging to, by (with passives) (also used as sign of accusative)

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

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

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

كُنَا	lord (construct كُنَا, plur. كُنَا)
كُنِي	my lord, but used as a title of holy men
كُنَا	the Lord (of God)
كُنَا	womb
كُنَا	general
كُنَا	flock, diocese
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
طَبَوُ	pe. witnessed
طَبَوَا	martyr, witness
طَبَوُوهُ	testimony, witness, example
طَبَوَا	multitude
طَبَوَا	understanding, meaning
طَبَوَا	sultan
طَبَوَا	horse
طَبَوَا	deed
طَبَوَا	Syrian
طَبَوَا	pe. threw, overthrew, demolished
طَبَوَا	side; <i>طَبَوَا</i> : and other, etc.
طَبَوَا	except, aside from
طَبَوَا	<i>pay'el</i> bore
طَبَوَا	food
طَبَوَا	treasure
طَبَوَا	sword
طَبَوَا	ethpa. understood
طَبَوَا	(round) shield
طَبَوَا	pe. went up
طَبَوَا	pe. put
طَبَوَا	drug, pigment
طَبَوَا	pe. rested, lay
طَبَوَا	pe. hated
طَبَوَا	need
طَبَوَا	hair
طَبَوَا	pe. sufficed

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



كُلَّ	over, against, concerning; كُنَّا مُنَّا:
	on account of what?
لِذَلِكَ	therefore
حُلَا	pa. raised up
كَلَّ	pe. entered
كُلَّطَا	world, eternity
كَلَّطَا	pastor, shepherd
كَلَّأَا	cause
حَمَّ	with
كَلَّطَا	people (plur. كَمَيْطَا)
كَلَّأَا	pe. dwelt
عَلَا	pe. answered
كَلَّأَا	flock, sheep (collective)
كَلَّأَا	poor, ascetic
كَلَّأَا	asceticism
كَلَّأَا	pe. was difficult
كَلَّأَا	dust
حَرَا	pe. forced, resisted
حَدَّ	pa. discussed, disputed, examined
حَفَا	pe. uprooted
حَفَّأَا	root, herb
أُحَا	ethpe., ettaph. was aroused, awakened
حَفَّأَا	astute, clever
حَفَّأَا	bed
حَمَّ	pe. came to pass, befell
حَمَّ	pe. fled
حَمَّ	pa. prepared

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

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

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

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

وَدَّاهًا	steward
وَدَّاهًا	desirous
وَدَّاهًا	foot
وَدَّاهًا	infantryman
وَدَّاهًا	pe. threw stones at
وَدَّاهًا	persecution
وَدَّاهًا	pe. persecuted
وَدَّاهًا	Roman
وَدَّاهًا	pe. hastened, ran
وَدَّاهًا	pe. became drunk
وَدَّاهًا	anger, wrath
وَدَّاهًا	spirit, wind (f.)
وَدَّاهًا	spiritual
وَدَّاهًا	spiritually
وَدَّاهًا	great
وَدَّاهًا	nobleman
وَدَّاهًا	far
وَدَّاهًا	pe. loved
وَدَّاهًا	mercy (plur.)
وَدَّاهًا	pa., aph. put away; ethpa. avoided, kept from
وَدَّاهًا	pe. was moist, became moist
وَدَّاهًا	pe. murmured
وَدَّاهًا	odour
وَدَّاهًا	head
وَدَّاهًا	headship
وَدَّاهًا	beginning
وَدَّاهًا	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
مَعْدًا	farthing, mite
مَعْنًا	heaven
مَعْنًا	fat, fatling
مَعَد	pe. heard, listened to; ethpe. was heard, obeyed
مَعَد	pa. afflicted with pain
مَعْدًا	year
مَعْدًا	ethpa. told, narrated
مَعْدًا	hour; وَمَعْدًا : at that moment
مَعْدًا	sincerity
مَعْدًا	fair
مَعَد	aph. conceded
مَعَد	pe. took, began; aph. departed
مَعْدًا	pe. loosed, dwelt, encamped; pa. began
مَعْدًا	race, rank, tribe
مَعْدًا	vein, membrane
مَعْدًا	true
مَعْدًا	truly
مَعْدًا	joint

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

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

عَلَّمَ هَلَالِكًا مَحْصَاةً وَلَا مَحْصَاةً