Leshono Suryoyo

を通して

First Studies in Syriac

JOHN F. HEALEY

GORGIAS PRESS
2005
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This is a new edition of a Syriac grammar first published at the University of Birmingham in 1980 as *First Studies in Syriac* (University Semitics Study Aids 6) and subsequently reprinted many times. The University Semitics Study Aids series had been funded by the Nuffield Foundation. The book was also reprinted for private use with minor modifications by the Pontifical Oriental Institute in Rome.

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

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

One of the motives for writing the original book was an attempt to replace what was in 1980 the only teaching grammar of Syriac easily available, T. H. Robinson's *Paradigms and Exercises in Syriac Grammar* (Oxford: Clarendon Press, 1962 [4th ed., original 1915]). At that time I regarded Robinson as unnecessarily complex for many of the students I found myself teaching. The passing of time has, in fact, led...
me to a more favourable view of many aspects of Robinson and the new edition of Robinson (really a rewriting) by J. F. Coakley (Oxford: O.U.P., 2002) is excellent. Also, since the original publication of this book a number of other introductory grammars of Syriac have been published. Most significant among these is T. Muraoka’s *Classical Syriac: A Basic Grammar with a Chrestomathy* (Wiesbaden: Harrassowitz, 1997) which replaces Brockelmann’s contribution to the *Porta Linguarum Orientalium* series – I used the 1965 8th ed. as an undergraduate, but very recently another new grammar in English has appeared, written by W. M. Thackston (*Introduction to Syriac* [Bethesda, MD: IBEX, 1999]).

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

Perhaps the biggest change which has occurred since the 1980 edition is the result of the fact that computer technology has advanced so much in the last twenty-five years. In 1980 my manuscript was typed on an electric typewriter and the Syriac was inserted in an elegant form by Andrew Palmer. His calligraphy had its own value (and coping with handwriting is a skill which students must acquire quickly if their teacher uses a blackboard or whiteboard), but it is inevitable that hand-written letters contain a certain amount of variability of a kind which is a little bit difficult for the beginner. It is therefore a tremendous advance that Syriac fonts are available for personal computers, though this development has only recently reached the point, with Windows XP and Unicode Syriac, at which I have found it feasible to transfer to an electronic means of production. Here a particular word of acknowledgement goes to the Beth Mardutho organization and its downloadable Meltho OpenType™ Syriac fonts (http://www.bethmardutho.org). This provides a variety of fonts, but I wanted to retain the *serto* 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 Sargen 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).

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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 šēnūnō suryōyō (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 Osroene [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 13th century A.D.).

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

**This Book and Its Use**

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

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

It is emphasized that the sections which follow are cumulative. It is best to master one section before moving on to the next.
Paradigms are provided for reference purposes and the exercises are integral to the course and should not be neglected. With each is provided a vocabulary list, also cumulative. Words are not normally repeated in the vocabulary lists, though forgotten items may be checked through the Glossary.

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

**GENERAL NOTE ON SYRIAC GRAMMAR**

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

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

The *verb* has two basic tenses, conventionally called perfect (past tense) and imperfect (future tense). Verbs are usually formed of three root letters to which prefixes and suffixes are added to convey distinctions of person (“I/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. t = th as in “thin”). The sign ¯ over a vowel indicates long pronunciation (e.g. ı = 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 transliterate 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 serte 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

<table>
<thead>
<tr>
<th>TRANS-</th>
<th>NAME</th>
<th>NOTES</th>
</tr>
</thead>
<tbody>
<tr>
<td>ʾ</td>
<td>ṣarta</td>
<td>This is not the equivalent of a, but accompanies any vowel at the beginning of a syllable and is also used for the glottal stop between two vowels (as in south-eastern and Scots English “bo’el (bottle)”).</td>
</tr>
<tr>
<td>b</td>
<td>Bēt</td>
<td></td>
</tr>
<tr>
<td>g</td>
<td>Gāmal</td>
<td>As in “give”, not as in “genius”.</td>
</tr>
<tr>
<td>ʾ</td>
<td>Dālet</td>
<td></td>
</tr>
<tr>
<td>b</td>
<td>Ḥē</td>
<td></td>
</tr>
<tr>
<td>w</td>
<td>Waw</td>
<td></td>
</tr>
<tr>
<td>TRANSLITERATION</td>
<td>NAME</td>
<td>NOTES</td>
</tr>
<tr>
<td>-----------------</td>
<td>-----------</td>
<td>--------------------------------------------</td>
</tr>
<tr>
<td>ز</td>
<td>Zayn</td>
<td>A more breathy sound than k. Like a stage whisper.</td>
</tr>
<tr>
<td>ℬ</td>
<td>Hêt</td>
<td>Emphatic t, with the tongue not stiff, but raised towards the velum (fleshy part at the back of the roof of the mouth).</td>
</tr>
<tr>
<td>ℰ</td>
<td>Têt</td>
<td></td>
</tr>
<tr>
<td>ي</td>
<td>Yād</td>
<td></td>
</tr>
<tr>
<td>ك</td>
<td>Kāp</td>
<td></td>
</tr>
<tr>
<td>ل</td>
<td>Lāmād</td>
<td></td>
</tr>
<tr>
<td>م</td>
<td>Mīn</td>
<td></td>
</tr>
<tr>
<td>ن</td>
<td>Nān</td>
<td></td>
</tr>
<tr>
<td>س</td>
<td>Sāmāt</td>
<td></td>
</tr>
<tr>
<td>ط</td>
<td>Tād</td>
<td>Similar to ṭādāy, but sustained and with the throat constricted.</td>
</tr>
<tr>
<td>پ</td>
<td>Pē</td>
<td></td>
</tr>
<tr>
<td>س</td>
<td>Sāḏē</td>
<td>Emphatic ṣ, with tongue as for Tē.</td>
</tr>
<tr>
<td>ق</td>
<td>Qāf</td>
<td>Pronounced further back than English k.</td>
</tr>
<tr>
<td>ر</td>
<td>Rāf</td>
<td></td>
</tr>
<tr>
<td>ش</td>
<td>Sin</td>
<td>A single letter in Syriac for sh.</td>
</tr>
<tr>
<td>ت</td>
<td>Taw</td>
<td></td>
</tr>
</tbody>
</table>

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

| | becomes |
| | |

Other letters in final position simply add a short flourish – ᵑ, ᵲ, etc. Some letters cannot be joined to the letter which follows. All this is summarized in the following table:
<table>
<thead>
<tr>
<th>UNCONNECTED</th>
<th>CONNECTED ON RIGHT</th>
<th>CONNECTED ON LEFT</th>
<th>CONNECTED ON RIGHT AND LEFT</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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<td></td>
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</tr>
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</table>

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

There are certain conventional special joins between letters:

- 깝 (f followed by 'dalg) is written ㅂ;
- ㄱ is often written ㄲ.

There are other joins made purely for calligraphic reasons in some manuscripts. The East Syriac (so-called "Nestorian") script often combines ｷ followed by ' as in مجلس = myt'.

Exercise 1

(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.

- ㅂ (by)
- ㅂ (br)
- ㅂ (dn)
- ㅂ (gbr)
- ㅂ (hw)
- 짭 (bd)
- 虢 (bئ)
- 虢 (bئ)
- 虢 (br)
- 虢 (kd)
- 虢 (qt)
- 虢 (نب)
- 虢 (mlk)
- 虢 (ب)
- 虢 (پوئن)
- 虢 (yd)
- 虢 (rb)
- 虢 (ذ)
- 虢 (ذر)
(b) Further practice may be gained by transliterating the following passages. Treat full stops as phrase-dividers.

Notes
II. VOWELS AND OTHER SIGNS

VOWEL SIGNS

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

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

\( ' \) (alap) was used to represent \( e/\varepsilon \) and \( \dot{a}, \) especially at the end of words.

\( ( ) \) (y) was used to represent \( i/\iota. \)

\( = \) (w) was used to represent \( \dot{\alpha} \) (only preserved normally in East Syriac pronunciation) and \( \dot{u} \) (as in “moon”).

The East Syriac script (see pp. 140-141) distinguishes between \( \sigma = u \) and \( \dot{\alpha} = o, \) 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 \( \Lambda, O, E, H \) and \( OY \) (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:

\[ \] (as in \( \text{\textasciitilde} (\text{man}) \). This is the short \( a \) of British English, as in “hat”, approximately the vowel in American English “dot”.

\[ \] (as in \( \text{\textasciitilde} (\text{sam}) \). In West Syriac tradition this original \( \dot{a} \) 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 \( o/\dot{\alpha} \) (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 \( \ddot{a}, \) to reflect the most ancient pronunciation.

\[ \] (as in \( \text{\textasciitilde} (\text{men}) \). Short \( e \) as in English “set”.

\[ \] (more rarely \( i \) as in \( \text{\textasciitilde} (\text{rit}) \). Note in this example that both \( \ddot{e} \) and \( \ddot{a} \) are used to indicate the (long) vowel.

\[ \] (more rarely \( u \) as in \( \text{\textasciitilde} (\text{puq}) \). 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 \( \ddot{u} \) and \( \ddot{a} \) are used to represent the vowel.

\( \) (is also used, but only in the interjection \( \ddot{\text{\textasciitilde}}, \) “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 h, g, d, k, p, t). For example, מ is hard and מ 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 מ indicates it is to be read as л or rather than ש. The upper dot on ק ח indicates it is to be pronounced гат rather than גת, which can be written ק ח to indicate this. There are some vocabulary items which are distinguished in this way: מ is פ, “king”, while מ is מ, “advice”. Also some verbal forms are identical in unvocalized texts and are distinguished by dots.

(3) A double dot sign as in מ (malkē) is used to indicate that the word is plural. It is placed where convenient in the word and may merge with the dot of מ, which then becomes מ.

(4) A line under or above a consonant indicates that it is not pronounced, e.g. מ, pronounced מ.

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 lost of an original full vowel, which has been shortened and is eliminated in later pronunciation. This shortened or eliminated vowel (sometimes called שבע) can be represented in transliteration by ' (as, e.g., in Exercise ii) or simply omitted.

Thus: א is א or א.

א is ק, or ק.

Note in the last example, ק, that the softening of the י has arisen from the original vowel preceding it, despite the fact that it has been reduced to a שבע (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: مُتَحَمَّلِیَا، sammanē. 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 (1) above). Thus in مَتَحَمَّلِیَا a dot placed above the ی indicates hard pronunciation. Since there is a vowel immediately before the letter, the hardening must result from original doubling (gabbel').

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.

\[\text{\'al} \quad \text{baqra} \]
\[\text{\'al} \quad \text{malē} \]
\[\text{\'al} \quad \text{bānā} \]
\[\text{\'al} \quad \text{maqrī} \text{ (later pronounced maqrī)} \]
\[\text{\'al} \quad \text{\'alābā} \]
\[\text{\'al} \quad \text{kenē} \]
\[\text{\'al} \quad \text{\'itā (\'ittā)} \]
\[\text{\'al} \quad \text{bākana} \]
\[\text{\'al} \quad \text{\'ādā} \]
\[\text{\'al} \quad \text{tawrā} \]
\[\text{\'al} \quad \text{ketēh} \]
\[\text{\'al} \quad \text{\'ādā} \]
\[\text{\'al} \quad \text{\'alēt} \]
\[\text{\'al} \quad \text{paqrā} \]
\[\text{\'al} \quad \text{qreb} \]
\[\text{\'al} \quad \text{\'Ilēhā} \]
(b) Practice further transliteration and the reading aloud of
the following texts:

أَكَثَّرْتُ بِهِ بَعْضًا. تَكَثُّرْتُ مَعْصَرًا. أَكَثَّرْتُ مَعْصَرًا. تَكَثُّرْتُ مَعْصَرًا.
أَكَثَّرْتُ بِهِ بَعْضًا. تَكَثُّرْتُ مَعْصَرًا. تَكَثُّرْتُ مَعْصَرًا. تَكَثُّرْتُ مَعْصَرًا.

أَكَثَّرْتُ بِهِ بَعْضًا. تَكَثُّرْتُ مَعْصَرًا. تَكَثُّرْتُ مَعْصَرًا. تَكَثُّرْتُ مَعْصَرًا.
أَكَثَّرْتُ بِهِ بَعْضًا. تَكَثُّرْتُ مَعْصَرًا. تَكَثُّرْتُ مَعْصَرًا. تَكَثُّرْتُ مَعْصَرًا.

III. PRONOUNS

ILLUSTRATIVE TEXTS

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

GRAMMATICAL ANALYSIS

1. is the noun, אד, “God”, with a suffix ג on the end to indicate the possessive pronoun “our”. The -א ending (withặ), which appears on almost all nouns in their normal form, disappears when a suffix is added.

is the personal pronoun “he”. The personal pronouns are often abbreviated (here by the non- pronunciation of the א, 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.

is the pronoun “I”, here accompanied by its shortened enclitic form. לְׁבֶנֶגֶת 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.

is the noun לְבֶנֶגֶת, “gate”, with a suffix ג, “his/its”.

 consists of לְבֶנֶגֶת, “flock” (a collective noun), with a prefixed ב, 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 ב and ג (see III.5) and the prefixed particle ב (III.4). The rule is that the ב has no vowel if the following consonant bears a vowel (shewa does not count as a vowel for this purpose), but the ב has ג if the following consonant has no vowel. לְבֶנֶגֶת has a vowel on the first
consonant: hence ٠. Attached to ٠ we would find ٠.

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. ٠ is a merging of ٠, “this”, with the enclitic form of ٠ (see III.1). Literally “This, it (is)…”. ٠ is another noun, ٠, “body”, with a possessive pronoun suffix ٠, “my, of me”. This particular suffix has no vowel with it in writing because it was not usually pronounced: pagr.

4. ٠ (tawtā, later pronounced tawtā) is a noun meaning “worm”. ٠ is the enclitic form of ٠ (see III.2). Literally we have “I, a worm, I (am)”.

٠ combines ٠, “and”, which is always attached to the following word, and ٠, “not”. The pronunciation is ٠, though ٠ becomes ٠ (٠) if the first letter of the following word has no vowel (see III.2 above).

is a fixed phrase meaning “man”. Literally it is “son of a human being”, ٠, “son”, and ٠ (which can also be written ٠). Here the genitive relationship (English “of” phrase) is expressed in a different way, without ٠ (see III.2 and VI.E).

5. ٠ is a participle, “saying”.

٠ (af) 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.

٠ is analogous to ٠ (see III.3) and combines ٠ “who?”, with the enclitic form of ٠ (٠ ٠ ٠ becomes ٠ ٠ ٠ which becomes ٠), literally “Who (is) he …?”. The action of the verb follows in ٠, “he drew near, touched”. For this type of verb with an ٠ vowel in the second syllable, see IX.A.

٠ (lit) is a combination of ٠, “to”, and ٠ (see III.3). Particles like ٠ take suffixes to give “to me, you, him, etc.” ٠ 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.

<table>
<thead>
<tr>
<th>(b)</th>
<th>(a)</th>
</tr>
</thead>
<tbody>
<tr>
<td>my bodies</td>
<td>my body (pej)</td>
</tr>
<tr>
<td>your bodies</td>
<td>your body (masc. sing. “you”)</td>
</tr>
<tr>
<td></td>
<td>(masc. sing. “you”)</td>
</tr>
<tr>
<td>bodies</td>
<td>your body (fem. sing. “you”)</td>
</tr>
<tr>
<td></td>
<td>(fem. sing. “you”)</td>
</tr>
<tr>
<td>his bodies</td>
<td>his body</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>her bodies</td>
<td>her body (the dot over ॐ indicates fem.)</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Forms used as Enclitics</th>
<th>Full Form</th>
<th>English Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>1</td>
<td>you (sing. masc.)</td>
</tr>
<tr>
<td>you (sing. fem.)</td>
<td>2</td>
<td>she</td>
</tr>
<tr>
<td>he</td>
<td>3</td>
<td>we</td>
</tr>
<tr>
<td>you (masc. plur.)</td>
<td>4</td>
<td>you (masc. plur.)</td>
</tr>
<tr>
<td>you (fem. plur.)</td>
<td>5</td>
<td>they (masc.)</td>
</tr>
<tr>
<td>they (fem.)</td>
<td>6</td>
<td></td>
</tr>
</tbody>
</table>

C. Interrogatives

—who?
III. Pronouns

D. Demonstratives

what?
which? (masc. referent)
which? (fem. referent)
which? (plural referent)
this (masc.)
this (fem.)
these
that (masc.)
that (fem.)
those (masc.)
those (fem.)

E. Additional Note on Enclitics

1. Third person (he, she, they) enclitics tend to be used even with second person pronouns. Hence ܐܒܝ &= “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: ܐܒܝ. The two may be written as one word.
3. If the preceding consonant does have a vowel, a merging takes place, e.g. ܐܒܐ ܒܝ ܐܒܝ ܒܝ ܐܒܝ ܒܝ ܒܝ ܒܝ.

Exercise iii

(a) Translate into Syriac:

(b) Translate into English:

1. This is the king of the land.
2. Which gate is our gate?
3. Their king is a man and not their God.
4. 
5. 
6. 
7. 

Vocabulary for the above:

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

since, for (placed second in the sentence)
love (noun)
priest
either ... or
father (takes suffixes irregularly: see VI.F)
all
always
with (takes suffixes like , III.5)
everything
belonging to (takes suffixes like , III.5)

Notes

IV. The Verb: Simple Perfect and Participle Forms

Illustrative Texts

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

Grammatical Analysis

1. (Fal) is the simplest form (3rd person masculine singular – “he” – form) of the basic perfect tense of the Syriac verbal system. It corresponds to the past tense, “he took”. A series of suffixes indicate the differences of person (I, you, she, etc.), a separate pronoun
being unnecessary, though sometimes added for emphasis. (Note that throughout this book the 3rd masc. sing. perfect of the simple stem is used as the citation form [i.e., the form normally quoted] and the meaning is given in the past tense without a personal pronoun. So ٌکُلُ is glossed as “took”.)

is the noun ٌکُلُ, “bed”, with suffix “his”.

“went”, is basically the same as ٌکُلُ except that the initial ‘aláq must have a full vowel with it; hence the ٕ, which here moves onto the prefixed ٕ because the ‘aláq goes silent: ٍُکُلُ becomes ٍُکُلُ (pronounced ٍُکُلُ). (So also ٕ+ ٍُکُلُ produces ٍُکُلُ, ٍُکُلُ.)

ٍُکُلُ “house”.

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

ٍُکُلُ (‘raj) is the 3rd masc. plural perfect of ٍُکُلُ, “fled”.

ٍُکُلُ similarly from ٍُکُلُ, “led, took”.

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

3. ٔ “when, as”.

like ٔ in III.5 above, but meaning “passed by, crossed over”.

ٔ “there”.

ٔ is fundamentally the same as ٔ, except that with the verbs ending in ‘aláq the final vowel is ٔ rather than ٕ and the ‘aláq is not pronounced (see XII). The meaning is “he saw”.

ٔ “man”.

4. ٔ “mouth”.

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

ٔ “blasphemy”.

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

ٔ “abundant”, with ٔ 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 ʼpʼal on the basis of the set of root letters ʼayn (ʼayn being the 3rd masc. singular of the root in this stem).

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

<table>
<thead>
<tr>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ʼeqal</td>
<td>he took</td>
</tr>
<tr>
<td>ʼeqlat</td>
<td>she took</td>
</tr>
<tr>
<td>ʼeqal</td>
<td>you (masculine sing.) took</td>
</tr>
<tr>
<td>ʼeqal</td>
<td>you (feminine sing.) took</td>
</tr>
<tr>
<td>ʼeqal</td>
<td>I took</td>
</tr>
<tr>
<td>ʼeqal</td>
<td>they took (note the ʼ which is not pronounced)</td>
</tr>
<tr>
<td>ʼeqal</td>
<td>they (feminine) took (note double dots, and ʼ which is not pronounced)</td>
</tr>
<tr>
<td>ʼeqal</td>
<td>you (masculine plural) took</td>
</tr>
<tr>
<td>ʼeqal</td>
<td>you (feminine plural) took</td>
</tr>
<tr>
<td>ʼeqal</td>
<td>we took</td>
</tr>
</tbody>
</table>

**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. ʼašš-ka ʼād-ka ḫaṭn.
2. ʼašš-ša ʼād-ša ḫaṭnā ʼāšāḵ.
3. ʼašš-ši ḫuṣṣ-ši ḫuṣṣ-ši ḫaṭnā ʼāšāḵ.
4. ʼašš-ši ḫuṣṣ-ši ḫuṣṣ-ši ḫaṭnā ʼāšāḵ.
5. مَستَكَبَ فَدَخَلََ فِي بُكْرَةٍ أَنَا
6. وَمَكَتَ مُسَمِّكَةً فِي أَبَيْةٍ أَنَا
7. فَبَعَثَ حَضَرَهُ *مَكَتَ فَتَقَاءَ أَنَا

Vocabulary for the above:

- مَكَتَ wrote
- فَدَخَلَََ فِي city (fem.)
- بُكْرَةٍ went out
- مُسَمِّكَةً made
- فَتَقَاءَ like (pronounced 'aš)
- حَضَرَهُ sword
- فَتَقَاءَ sharp, sharpened (a passive participle)
- بُكْرَةٍ answered (see نَامَ)
- مُسَمِّكَةً angel
- فَتَقَاءَ said (see نَامَ)
- حَضَرَهُ word (fem.)
- فَتَقَاءَ among
- مُسَمِّكَةً brothers (singular أَنَا)
- فَتَقَاءَ fell
- حَضَرَهُ fetters, bonds, chains (fem. plural)
- فَتَقَاءَ hand
- فَتَقَاءَ going up (participle)
V. אֲתָא, ַלָּךְ AND COMPOSITE TENSES

ILLUSTRATIVE TEXTS

1. אָמַרְתָּהוּ, כִּי חַפְּשֶׁתּוֹ בְּעֵצֶםָהּ. (I Cor 2:16) We, however, possess the mind of Christ.

2. הָעְצַבַּהוּ אֶלָּכְךָּוּ, מְעִיתָךְּוּ. (Jn 1:10) He was in the world and the world was through his power.

3. הָאֲמַרְתָּהוּ, תִּנְשַׁמֶּתֶךְ. On this mountain was the blessed Panbo, the teacher.

4. אֵלָמָם בְּאַרְבָּא הַשָּׁמָּאִיתָה. His mother, however, was from the city of Amida.

5. מְעַלֶּנְהוּ תִּמְלֶךְ. (Mk 3:2) And they were guarding him.

6. נִלְמַדְתִּהוּ, בְּלַעַד בְּכָלְךָוּ. And no man had gone out.

GRAMMATICAL ANALYSIS

1. וְאָמַרְתָּהוּ, “to us”: here with the sense “belonging to”.

2. אָמַרְתָּהוּ, “but, now, however” is placed second in the sentence (compare אָמַרְתָּהוּ in iii.4).

3. מְעַלֶּנְהוּ, “mind”.

4. אָמַרְתָּהוּ, means basically “there is”. It is very commonly used simply for “is, are, etc.”, and is here followed by a repetition of אָמַרְתָּהוּ.

5. לֹאְכָלֵתָהוּ, plur. active participle from לֹאְכָלֵת, “kept, guarded”.

"belonging to us". אֲתָא effectively means “to have”.

2. לֹאְכָלֵת is the 3rd masc. sing. perfect of the verb "was”. It is frequently used, especially in its enclitic form, לֹאְכָלֵת, in combination with אֲתָא and other verbs (below).

כְּנַלָּכְ, can mean “by means of” and לֹאְכָלֵת can mean “power” as well as “hand”. (Note the tendency for לֹאְכָלֵת to become silent and lose its vowel when a prefix is added.)

3. הָעְצַבַּהוּ, The pronoun suffix anticipates the following nominal phrase.

לָכְ, “mountain”.

לָכְ, “blessed man, saint”.

לָכְ, “teacher”.

4. לֹאְכָלֵת, “there is”, frequently takes a pronoun suffix to produce “she is”, “they are”, etc. Here it is the fem. sing. 3rd person suffix and it should be noted that the plural-type suffixes are used (III.A(b)).

לֹאְכָלֵת is the 3rd fem. sing. of לֹאְכָלֵת, enclitic, and it makes the sense clearly past.

5. לֹאְכָלֵת, plur. active participle from לֹאְכָלֵת, “kept, guarded”.
is the 3rd masc. plur. enclitic from ܐܐ and with a participle produces a continuous past sense: “they were keeping…”.
For \(\text{אא}\), see III.5.

6. ܢܢ is an alternative form of ܐܐ, “man” (see further in VI.C).
A perfect verb followed by a form of ܐܐ, as here, may produce the sense “he had gone out”.

**GRAMMATICAL SYNTHESIS**

A. The Perfect Tense of ܐܐ, with Enclitic Forms

<table>
<thead>
<tr>
<th>ENCLITIC FORMS</th>
<th>BASIC FORMS</th>
<th>MEANINGS</th>
</tr>
</thead>
<tbody>
<tr>
<td>ܐܐ</td>
<td>ܐܐ</td>
<td>he was</td>
</tr>
<tr>
<td>ܐܢܐ</td>
<td>ܐܢܐ</td>
<td>she was</td>
</tr>
<tr>
<td>ܐܢܐ</td>
<td>ܐܢܐ</td>
<td>you were</td>
</tr>
<tr>
<td>ܐܢܐ</td>
<td>ܐܢܐ</td>
<td>you (fem.) were</td>
</tr>
<tr>
<td>ܐܢܐ</td>
<td>ܐܢܐ</td>
<td>I was</td>
</tr>
<tr>
<td>ܐܢܐ</td>
<td>ܐܢܐ</td>
<td>they were</td>
</tr>
<tr>
<td>ܐܢܐ</td>
<td>ܐܢܐ</td>
<td>they (fem.) were</td>
</tr>
<tr>
<td>ܐܢܐ</td>
<td>ܐܢܐ</td>
<td>you were</td>
</tr>
<tr>
<td>ܐܢܐ</td>
<td>ܐܢܐ</td>
<td>you (fem.) were</td>
</tr>
<tr>
<td>ܐܢܐ</td>
<td>ܐܢܐ</td>
<td>we were</td>
</tr>
</tbody>
</table>

(b) Translate into English:

1. You were going out from the temple of God.
2. There was an angel in the city.
3. The king had opened the gate of his house.

(b) Translate into English:

1. ܢܢ ܢܢ *ܢܢ
2. ܢܢ ܢܢ *ܢܢ
3. ܢܢ ܢܢ *ܢ
4. ܢܢ ܢܢ *ܢ
5. ܢܢ ܢܢ *ܢ
6. ܢܢ ܢܢ *ܢ
7. ܢܢ ܢܢ *ܢ
8. ܢܢ ܢܢ *ܢ
9. ܢܢ ܢܢ *ܢ
10. ܢܢ ܢܢ *ܢ

B. Tenses

We now have the following possibilities:
V. Нouns and Adjectives. The Genitive Relationship

VI. Nouns and Adjectives. The Genitive Relationship

ILLUSTRATIVE TEXTS

1. (Lk 8:11) The seed is the word of God.

2. (Lk 15:2) And the Pharisees were murmuring and saying...

3. (Mt 16:16) You are the Christ, the son of the living God.

4. The church had been made into a fire-temple.

5. And this report reached the king of kings.

GRAMMATICAL ANALYSIS

1. “seed”, is a noun of the most common form. The final 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. "word", is similar except that it has the ending added to the characteristic of feminine nouns.

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

2. "Pharisees", is also an "emphatic" or ordinary form, but with the plural masculine ending .

murmuring", is a participle (see IV.B) and its plural ending is not but the so-called "absolute" ending, چ, 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. In this phrase , is used for the genitive, but the following noun is anticipated by the pronoun suffix. Hence literally we have "his son of God".

adjective "living".

4. 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 چ, which happens to be identical in form with the masculine "emphatic".

church", feminine, ordinary form.

temple/house of fire", demonstrates an alternative way of indicating the genitive relationship – not using . 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 چ, its construct is چ

5. "report", is "emphatic", its construct being چ.

"reached" (see IV.3).

"king of kings", is made up of the singular construct of چ, "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 ُنَبَيْنَىُّ, “good”, provides a convenient model.

<table>
<thead>
<tr>
<th></th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>SING.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ordinarily</td>
<td>ُنَبَيْنَىُّ</td>
<td>ُنَبَيْنَىُّ</td>
</tr>
<tr>
<td>“Emphatic”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Absolute</td>
<td>ُنَبَيْنَىُّ</td>
<td>ُنَبَيْنَىُّ</td>
</tr>
<tr>
<td>Construct</td>
<td>ُنَبَيْنَىُّ</td>
<td>ُنَبَيْنَىُّ</td>
</tr>
</tbody>
</table>

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”: ُنَبَيْنَىُّ ُنَبَيْنَىُّ.

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

### D. Vowel Patterns of Nouns

In ُنَبَيْنَىُّ 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,

- ُنَبَيْنَىُّ becomes ُنَبَيْنَىُّ in the construct, and
- ُنَبَيْنَىُّ becomes ُنَبَيْنَىُّ in the construct.

These represent two main types in which an extra vowel is inserted when the -i 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 ُنَبَيْنَىُّ:

2. Using ُنَبَيْنَىُّ and an anticipatory pronoun:

3. Using the construct of the first noun:

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.
### VI. Nouns and Adjectives, The Genitive Relationship

<table>
<thead>
<tr>
<th>English</th>
<th>Syriac</th>
<th>English</th>
<th>Syriac</th>
</tr>
</thead>
<tbody>
<tr>
<td>father</td>
<td>ܐܲܒܪܐ, &quot;father&quot;; ܐܲܒܪܐ, &quot;my father&quot;; ܐܲܒܪܐ, &quot;his father&quot;</td>
<td>ܐܲܒܪܐ, &quot;father&quot;; ܐܲܒܪܐ, &quot;my father&quot;; ܐܲܒܪܐ, &quot;his father&quot;</td>
<td>ܐܲܒܪܐ, &quot;father&quot;; ܐܲܒܪܐ, &quot;my father&quot;; ܐܲܒܪܐ, &quot;his father&quot;</td>
</tr>
<tr>
<td>brother</td>
<td>ܒܲܡܲܐ, &quot;brother&quot;; ܒܲܡܲܐ, &quot;his brother&quot;</td>
<td>ܒܲܡܲܐ, &quot;brother&quot;; ܒܲܡܲܐ, &quot;his brother&quot;</td>
<td>ܒܲܡܲܐ, &quot;brother&quot;; ܒܲܡܲܐ, &quot;his brother&quot;</td>
</tr>
<tr>
<td>mother</td>
<td>ܠܲܒܐ, &quot;mother&quot;; ܠܲܒܐ, &quot;his mother&quot;</td>
<td>ܠܲܒܐ, &quot;mother&quot;; ܠܲܒܐ, &quot;his mother&quot;</td>
<td>ܠܲܒܐ, &quot;mother&quot;; ܠܲܒܐ, &quot;his mother&quot;</td>
</tr>
<tr>
<td>name</td>
<td>ܐܲܒܲܝܬܐ, &quot;my name&quot;; ܐܲܒܲܝܬܐ, &quot;his name&quot;</td>
<td>ܐܲܒܲܝܬܐ, &quot;my name&quot;; ܐܲܒܲܝܬܐ, &quot;his name&quot;</td>
<td>ܐܲܒܲܝܬܐ, &quot;my name&quot;; ܐܲܒܲܝܬܐ, &quot;his name&quot;</td>
</tr>
</tbody>
</table>

### Exercise vi

(a) Translate into Syriac:

1. The light of Christ is good.
   ܒܝܬܐ ܐܒܪܐ ܝܠܝܐ ܐܒܪܐ ܒܝܬܐ.

2. The word of the king is written in the letters of the messenger (angel).
   ܒܝܬܐ ܕܒܝܬܐ ܚܒܫܐ ܒܝܬܐ ܒܝܬܐ.

3. The good land is in the hand of the Syrian.
   ܒܝܬܐ ܐܒܪܐ ܩܠܐ ܒܡܐ ܒܝܬܐ.

(b) Translate into English:

1. The light of Christ is good.
2. The word of the king is written in the letters of the messenger (angel).
3. The good land is in the hand of the Syrian.
4. The light of Christ is good.
5. The word of the king is written in the letters of the messenger (angel).
6. The good land is in the hand of the Syrian.

 indirectly
Vocabulary for the above:

- carpenter
- woman, wife
- in authority (adjective)
- husband, master
- animals (collective sing.)
- tribe
- nobleman
- kingdom
- head
- (walled) city
- heard, listened to
- voice
- lord (used of God)
- anger
- anger, wrath
- but, except, if not

Notes

VII. The Verb: Simple Imperfect and Imperative. Uses of ٓا

ILLUSTRATIVE TEXTS

1. (Mt 8:20) There is not anywhere for him to rest his head.

2. 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. (Mt 10:33) Whoever denies me before men, however, I will deny him also before my father who is in heaven. And he said to him “Draw near, apostle of Christ”.

4. Overthrow from before me all the heresies.

GRAMMATICAL ANALYSIS

1. ٓا is used in exactly the same way as ٓا and means “where, anywhere”, introducing a subordinate clause.
is the imperfect tense, 3rd masc. sing., of the verb مَحْضَر، “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.

“head”.

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

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

is the imperfect, 3rd masc. plur., of مَحْضَر، “coast”, here construct with مَحْضَر، “sea”.

“except”.

“whoever”, introduces a subordinate clause.

is 3rd masc. sing. imperfect of مَحْضَر، “denied”, while مَحْضَر is the 1st sing.

is a preposition, “before”.

the plural of مَحْضَر (construct phrases).

“also”.

a suffixed form of مَحْضَر، “father” (see VI.F).

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

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

5. مَحْضَر، masc. sing. imperative from مَحْضَر، “threw, overthrew”.

مَحْضَر، with suffix, attached as if to a masc. plur. noun.

مَحْضَر، with suffix: “all of them”.

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

GRAMMATICAL SYNTHESIS

A. Imperfect Forms of the Simple (p’ al) Stem

See Paradigm 1.

<table>
<thead>
<tr>
<th>نَسِقَل nesiqal</th>
<th>he will take</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَنسَقَل aنسiqal</td>
<td>she will take</td>
</tr>
<tr>
<td>أَنسَقَل aنسiqal</td>
<td>you (masc. sing.) will take</td>
</tr>
<tr>
<td>أَنسَقَل aنسiqal</td>
<td>you (fem. sing.) will take</td>
</tr>
<tr>
<td>أَنسَقَل aنسiqal</td>
<td>I will take</td>
</tr>
<tr>
<td>أَنسَقَل aنسiqal</td>
<td>they (masc.) will take</td>
</tr>
<tr>
<td>أَنسَقَل aنسiqal</td>
<td>they (fem.) will take</td>
</tr>
<tr>
<td>أَنسَقَل aنسiqal</td>
<td>you (masc. plur.) will take</td>
</tr>
<tr>
<td>أَنسَقَل aنسiqal</td>
<td>you (fem. pl.) will take</td>
</tr>
</tbody>
</table>
The Verb: Simple Imperfect and Imperative. Uses of ّ

(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 ّ, da-. (The same rule applies to ّ, as and ّ, 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) to mean “of”.
(2) as the relative word or particle: أُنْتُمْ، أُنْتُمْ ماّ، our father, who art in heaven”.
(3) to form subordinating conjunction like أَمَّا، أَمَّا ماّ, “anywhere to …”, and أَيْنِّي، “whoever …”.
(4) to mean “that”, introducing indirect speech (and sometimes a direct quotation: see vii.5).
Vocabulary for the above:

- put (compare في in VII.2)
- mind, thought
- worked
- wages
- ate (compare اكل)
- bread
- rebuked, complained
- cut off
- from, than
- pardoned
- debt
- just as
- debtor
- spirit (fem.)
- holiness
- separated
- gave (Note that in this verb the middle root letter goes silent in many forms: مقصورة becomes ُمُقَصْرَة. see XI.5. Here the enclitic form of “we” is attached to the first participle)
- prisoner
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 (pa‘al).

ILLUSTRATIVE TEXTS
1. حَمَّ ضَطَّبَ بِاءُهمُمُ كَدًا. (Lk 17:9) He did whatever was commanded him.
2. مَهْلُ طَسَطَبَتْ. (Mt 2:4) And he gathered all the chief priests.
3. أَنْهَ أَبَى عَشَّأَ بَعْلَهُمُ التَّاْبِعُ، اِنْهَأْتَ. And he went out with joy of heart to the place at which he was martyred.
4. أَمْنُ أَلْقُهُ مَعَهُمُ. And Saladin similarly departed with them.
5. أَمْنُ كَفِّهُ وَالْمَسْأَلُ. After he had been excommunicated, he and those with him, and he had received punishment...

GRAMMATICAL ANALYSIS
1. حَمَّ “made, did”.
   حَمُّ “anything”. Unlike ordinary nouns this word does not normally change: “anything which…”.
   حَمُّ is the 3rd masc. sing. perfect of a stem derived from حَمُّ, “commanded”. Traditional grammar, using the verb حَمُّ as a model, called this the ‘epp’el, the ‘et’ being the chief characteristic. The t prefix, as elsewhere in Semitic verbs, has a reflexive/passive connotation. In meaning the ‘epp’el stem is usually the passive of the pa‘al. Hence, “it was commanded”.

2. مَهْلُ “gathered”, is the 3rd masc. sing. perfect of the pa‘el stem, distinguished by the vowel pattern and here derived from مَهْلُ, “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 pa‘al, though this may not always be clearly represented in the appropriate English equivalent.
   مَهْلُ is the plural masc. construct of مَهْلُ, “great”.
   مَهْلُ “priest”.

3. مَهْلُ “went out, departed”, simple stem perfect.
VIII. Derived Stems of the Verb

“joy”.
“unto, up to”.
“place”.

is 3rd masc. sing. perfect 'etp'al stem, usually the passive of the pa'el, which for this verb is "he crowned" (often used of the crown of martyrdom). The 'et-, characteristic of passives, reappears as in the 'ep'al stem, but the different vowel pattern should be noted.

4. is the 3rd masc. sing. of the 'ap'el stem of the verb "he took", which is used in this form to mean "departed". The characteristic of this stem is the prefixed 'alap. Sometimes it has a causative meaning, for example, turning "reigned", into "made king, came to power".

"similarly, thus".

5. is the 3rd masc. sing. perfect 'etap'al, derived from pa's, which does not occur in the pa'al stem, but in the 'ap'el commonly means "he excommunicated" (pa's). The 'etap'al, characterized by the double s, with et- at the beginning, is the passive of the 'ap'el. Note that it is pronounced 'etahram. When, in the imperfect, there is a further t- prefix, it is normal to omit the t which would begin the stem.

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

Dannafa is an idiom for "punishment, capital punishment" and it can be written as one word (as in viii.4). Dannafa is a nominal form derived from the verb Dannafa 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 Dannafa, which gives them their traditional names.

<table>
<thead>
<tr>
<th>NAME OF STEM</th>
<th>DESCRIPTION</th>
<th>ABBREVIATION</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dannafa</td>
<td>simple stem</td>
<td>pc.</td>
</tr>
<tr>
<td>Dannafa</td>
<td>often passive of</td>
<td>eth.</td>
</tr>
<tr>
<td>Dannafa</td>
<td>simple stem</td>
<td></td>
</tr>
<tr>
<td>Dannafa</td>
<td>often intensive</td>
<td>pa.</td>
</tr>
<tr>
<td>Dannafa</td>
<td>often passive of</td>
<td>ethpa.</td>
</tr>
<tr>
<td>Dannafa</td>
<td>the pa'el stem</td>
<td></td>
</tr>
<tr>
<td>Dannafa</td>
<td>often causative</td>
<td>aph.</td>
</tr>
<tr>
<td>Dannafa</td>
<td>often passive of</td>
<td>ettaph.</td>
</tr>
</tbody>
</table>

 |
(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 $p'\text{al}$ stem to the new stem. So, e.g., the 3rd masc. sing. imperfect of the $pa'\text{el}$ is $\text{\textordmasculine\textacute{a}n\textordmasculine\textacute{\textdoubleslash}}\text{\textdoubleslash$}$, while the 3rd masc. plur. perfect of the $'ap'\text{el}$ stem is $\text{\textordmasculine\textacute{\textdoubleslash}\textacute{\textdoubleslash$}$.

A full list of forms, using the verb $\text{\textordmasculine\textacute{\textdoubleslash}\textacute{\textdoubleslash$}$, “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 $pa'\text{el}$ and $'ap'\text{el}$ forms often have meanings which are unrelated (or appear to be unrelated) to the meaning of the simple stem. For example, $\text{\textordmasculine\textacute{\textdoubleslash$}$ (p'\text{al}) means “he took”, but the $'ap'\text{el}$ of the same root, $\text{\textordmasculine\textacute{\textdoubleslash$}$, means “he set off”. Knowing one of these meanings would not help much in working out the other. $\text{\textordmasculine\textacute{\textdoubleslash$}$ (p'\text{al}) has two basic meanings, “reign, be king” and “advise”, while the $etp'\text{al}, \text{\textdoubleslash\textdoubleslash$}$, means “take counsel, consult”. The $'ap'\text{el}$ can mean “cause to be king” or “give advice”. The verbal root $\text{\textordmasculine\textacute{\textdoubleslash$}$ in the $p'\text{al}$ means “draw near”, in the $pa'\text{el}“offer” and in the $'ap'\text{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. $\text{\textordmasculine\textacute{\textdoubleslash$}$ is the $'ap'\text{el}$ of the verbal root $\text{\textordmasculine\textacute{\textdoubleslash$}$ and means “he proclaimed”, but this root never occurs in the $p'\text{al}$ form. Despite this, however, it appears in the dictionary under $\text{\textordmasculine\textacute{\textdoubleslash$}$.

$pa'\text{el}$ 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 $p'\text{al}$ of $\text{\textordmasculine\textacute{\textdoubleslash$}$ means “it is finished” (which cannot have an object), but $\text{\textordmasculine\textacute{\textdoubleslash$}$ (pa'\text{el}) means “he completed” (which must have an object). The $pa'\text{el}$ is also used to create verbs from nouns: $\text{\textordmasculine\textacute{\textdoubleslash$}$, “gold”, produces the verb $\text{\textordmasculine\textacute{\textdoubleslash$}$, “gild, cover in gold”.

A little care is needed with passives. If the $pa'\text{el}$ or $'ap'\text{el}$ of a verb root has a special meaning of its own (like $\text{\textordmasculine\textacute{\textdoubleslash$}$ above, meaning “offer”), the et- prefixed form will give the passive of that meaning. So $\text{\textordmasculine\textacute{\textdoubleslash$}$ means “he (or it) was offered”. If the $'ap'\text{el}$ has a simple causative meaning derived from the simple stem, note that it is the “causing” element which becomes passive in the $etp'\text{al}$. $\text{\textordmasculine\textacute{\textdoubleslash$}$, “he caused to kill”, becomes $\text{\textordmasculine\textacute{\textdoubleslash$}$, “he was caused to kill” (not “he caused to be killed”, which is in fact an alternative meaning for the $'ap'\text{el}$ of this verb).
(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. pa. absolved
2. blood
3. reckoned, counted
4. sin
5. divided
6. war
7. trouble
8. time
9. death
10. aph. became king
11. wicked man
12. Christian
13. distress
14. persecution
15. harsh
16. tyrant
17. then
18. descended (see XI.2)
19. capital punishment (a compound)
20. enemy

Vocabulary for the above:

- عَلَّمَ: ethpa. took counsel
- كُلُّ كُلَّمَةٌ: one mouth (كلمة), agreement
- كُلُّ كُلُّمَةٌ: Arab (from the Tayite tribe)
- كُلُّ كُلُّمَةٌ: brother
IX. OTHER IMPORTANT VERB FORMS

(IMPERATIVES, PARTICIPLES,
INFINITIVES, VERBS BEGINNING
WITH s/ʃ/ṣ/z)

ILLUSTRATIVE TEXTS

1. (Mt 2:11) And they fell down and worshipped him and opened their treasures and offered him gifts.

2. (Mk 7:34) And he said to him “Be opened” and at that very moment his ears were opened.

3. And when Addai had built the church, they were offering in it vows and offerings.

4. (Lk 15:32) It was, however, fitting for us to be merry and to rejoice.

5. And the Maphrian obeyed him and went up with him to the monastery.

GRAMMATICAL ANALYSIS

1. is 3rd masc. plur. ʕal perfect of ʕaʕ, “worshipped, bowed down”. This type of verb, usually intransitive, has ʕ in the second syllable of the ʕal. Of this group ʕaʕ, ʕaʕ ʕaʕ have been met already. In derived stems they are normal, but the pe. imperfect often has ʕ instead of ʕaʕ. These verbs are joined in this respect by verbs like ʕaʕ, which also has ʕ in the imperfect.

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

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

4. “hour”. ʕaʕ, literally “in it, in the hour”, means “immediately”.

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

3. pe. perfect, “built” (see ʕaʕ, etc.: see XII) ʕaʕ “offering”, is the pa. particle (masc. plur.) from ʕaʕ, the sing. being ʕaʕ ʕaʕ. Each derived form has its own participles and infinitive.

4. is the pe. infinitive from ʕaʕ, “made merry”, here, as usually, with ʕ: “to make
"merry" (prefixing "to" to the infinitive as in English).

is an active participle form (pe.) meaning "fitting".

is the pe. infinitive from ِبَنًى, "rejoiced". Verbs with final 'alp have ُfor ِin the infinitive.

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

with suffix indicating the object.

“dwelling, monastery”.

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

**GRAMMATICAL SYNTHESIS**

**A. Verbs with the Vowel ُ(ٌبَحُثٌ)***

Verbs with the vowel ُin the ِبَحُث ال stem perfect usually have ُin the imperfect, but are normal in the derived stems. The list here uses the verb َاُدْكَأْتُ, meaning "feared".

<table>
<thead>
<tr>
<th>PERFECT</th>
<th>IMPERFECT</th>
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<td>َاُدْكَأْتُ</td>
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**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. َاُدْكَأْتُ and ُبَحُثٌ**

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

**D. Verbs with Initial s, š, š and z**

These verbs undergo transposition (metathesis) of the first root letter and the t of the derived 'al prefixed stems.

E.g., َاُدْكَأْتُ becomes َاُدْكَأْتُ.
Note also in the case of verb roots beginning with $f$ and $g$ the mutation of the $t$ of the prefix to $d$ respectively. 

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. 
2. 
3. 

Vocabulary for the above

Turkman

over, against, concerning

place, region; plural

ruled, prevailed over; pa. gave power (here passive participle)

evil thing

many

bore

pa. spoke

one

happened (note short form of fem. plur.)

holy, holy man
cathedra (bishop's chair), pulpit

pa. explained

people

book, writing

priestly, holy

hand (construct of א"מ; see VLF); מ"ג, "by means of"

Notes
X. PECULIARITIES IN VERBS CONTAINING GUTTURAL LETTERS

INTRODUCTION - GRAMMATICAL SURVEY

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

(1) Verbs beginning with  mesma have already been encountered, e.g., "he said". is a full vowel at the beginning of words. Thus the equivalent of _lib is ㅌ. Otherwise the ㅌ often quiestes and the vowel which belongs with it is transferred to the preceding consonant. Thus the pe. imperfect of ㅌ, "ate", is ㅌ. (The imperfect of רוס is of an intransitive type, ㅌ). See Paradigm 3, comparing it in detail with the ordinary verb forms, and note particularly the apha. and ettpah. in which a .charset appears.

(2) In verbs ending with a guttural or ィ, there is a general tendency for the vowel before the guttural or ィ to be _charset rather than any other vowel. E.g., the imperfect of .GetService is getElement, "he will hear", while the ettphe. is getElement (Note here the interchange of 和服务 and এ: IX.5). See Paradigm 4. Verbs ending in _charset are dealt with in XII.

(3) Verbs with ィ in the middle have peculiarities arising from the nature of ィ which always either bears a vowel or is completely silent, its vowel being transferred to the preceding consonant. E.g., ィ, "he asked" (note the ィ vowel), is the pe. of this type, while its imperfect is ィ (niv'al becoming nes'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.

1. ィ ィ ィ ィ ィ ィ ィ ィ

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

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

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

(Jn 16:23-24) And on that day you will not ask me
anything. Until now you have not asked anything in my name.

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

**GRAMMATICAL ANALYSIS**

1. أحمد, “he said”, a verb beginning with َ, should be compared with the regular vowel pattern of حمد.
   - كُحْمَدَتْ, “ahead” (see صم) with 3rd sing. suffix.
   - كُحْمَدَتْ is the imperfect of the pc. of حمد. The َ has become silent: “he will go (out)”.

2. أُصِرْتُ, is the ethep. (passive) perfect of صر, “he was killed”.
   - حصْرْتُ, the suffixed plur. of حصْر (see construct plur. حصْر, V.I.F).
   - حصْرْتُ is the ethep. perfect 3rd masc. plur. of حصْر, “led”, with its final َ preceded by ٰ instead ُ.

3. خِيَارُ, “servant”.
   - خُيَارُ is the pc. active participle of خَيّر, “met”. The final guttural causes the departure from the usual vowel pattern of خُيّر.

4. نُعَمَّا, “day”.
   - نُعَمَّا is the 2nd plur. imperfect of نعمة, in which the َ has become silent and its vowel has moved on to the ء. Contrast the usual
   - أَعْمَكَ, “now, (at) this time”.
   - مُعَمَّا, “name”, with suffix (see VI.F).

5. فَعَلْا, “he asked”, is the pa. stem perfect of فعَل and is in effect normal.
   - فَعَلْا, “on account of, for, concerning, because of”.
   - فَعَلْا is the ethep. of فَعَلْا, the َ becoming silent and its vowel (not written in the regular فَعَلْا) moving on to the prefix. Also the final َ produces an a vowel in the last syllable.
   - فَعَلْا, “tomorrow”.

<table>
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<th>Exercise x</th>
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(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. مَعَمَّا أَسْتَجِبْتُ مَعَمَّا أَسْتَجِبْتُ أَيُّهَا الْدُّحَى  }
Vocabulary for the above:

- ضَحَّةٍ
  pa. sent
- ضَحَّةْ
  envoy
- ضَحَّةٌ
  summer
- ضَحَّةٌ
  aph. ordained; pe. devastated
- ضَحَّةٌ
  four
- ضَحَّةٌ
  deacon
- ضَحَّةٌ
  bishop
- ضَحَّةٌ
  also, again
- ضَحَّةٌ
  monk
- ضَحَّةٌ
  rest
- ضَحَّةٌ
  women (related to لَبَنَةٌ; see VI.F)
- ضَحَّةٌ
  exacted satisfaction from, asked for recompense from (transitive and followed by a direct object when active)
XI. Peculiarities in Verbs Beginning with י and מ

**Introduction-Grammatical Survey**

1. Verbs beginning with י frequently lose the י 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 יִֽבָּחֵנ (see iv.2) the pe. imperfect is יִבָּחֵנ (the dot over the hard י reflects doubling); the aph. perfect is יִבָּחַנ; the ettaph. perfect is יִבָּחַנָא. The ethpe., pa. and ethpa. are normal. Note with unusual vowel patterns יִבָּחַנ with imperfect יִבָּחַנ, יִבָּחַנ with imperfect יִבָּחַנ, и, and יִבָּחַנ with imperfect יִבָּחַנ. See Paradigm 6.

2. Most verbs with initial מ were developed from verbs with an initial ס which reappears in the aph. and ettaph. stems. (A small number of verbs has an original מ.) In other forms the ס without a vowel changes into the vowel י which may have י before it if it is not preceded by a prefix. The pe. perfect normally has the vowel ס. Thus for the root מַסֵּס the pe. perfect is מַסֵּס (infl), “he inherited” (note ס vowel); the ethpe. perfect is מַסֵּס; the aph. perfect is מַסֵּס (The verb מַסֵּס retains the י in the aph.) The pa. and ethpa. are normal. See Paradigm 7.

**Illustrative Texts**

1. מַסֵּסְנָה מַסֵּסְנָה מַסֵּסְנָה מַסֵּסְנָה מַסֵּסְנָה
   (Mt 8:16) And they brought before him many demoniacs and he made their demons go out by the word.

2. מַסֵּסְנָה מַסֵּסְנָה מַסֵּסְנָה מַסֵּסְנָה מַסֵּסְנָה
   (Mk 15:32) Let the Christ, the king of Israel, come down now from the cross.

3. מַסֵּסְנָה מַסֵּסְנָה מַסֵּסְנָה מַסֵּסְנָה מַסֵּסְנָה
   And he divided his army and they were prepared and they encamped against the city for battle.

4. מַסֵּסְנָה מַסֵּסְנָה מַסֵּסְנָה מַסֵּסְנָה מַסֵּסְנָה
   The churches they uprooted, the sanctuaries they demolished and the monasteries they burnt with fire.

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

**Grammatical Analysis**

1. מַסֵּסְנָה pa. perfect of מַסֵּסְנָה, meaning “brought near”.
2. מַסֵּסְנָה “demoniac”.
3. מַסֵּסְנָה “demon” (plur. with suffix).
4. מַסֵּסְנָה is the aph. perfect of מַסֵּסְנָה, the י having been absorbed, since no vowel would have followed it.
2. ﴾ة ﴿ is the pe. imperfect (3rd masc. sing.) of ﴜ، the 4 of the root having disappeared. The imperfect is regularly used for wishes: “let him ...

cross”.

3. ﴼ ﴼ “army”.

3rd masc. plur. perfect ethpa. of ﴾، “was prepared”.

Here the 4 slips back onto the 4, “and”, but the ground form is ﴼ، the 3rd masc. plur. perfect pe. of ﴼ، “sat, encamped”. This verb and ﴾ ﴼ, “knew”, have further irregularities. The main one is that in the pe. imperfect they behave like the verbs beginning with ﴼ ﴼ etc.; ﴾ ﴼ etc. (like ﴼ، and ﴼ، in Paradigm 6), with imperatives ﴼ، etc. and ﴾، etc., and infinitives ﴼ، and ﴼ، “has added”.

4. ﴼ ﴼ “uprooted”.

“altar, sanctuary”

“monastery”.

is the 3rd masc. plur. perfect aph. of the root ﴼ، This transitive form means “they burnt”. The original 4 reappears in this form.

5. ﴼ ﴼ is the regular imperfect pattern of the ethpa. of verbs with initial 4. The verb ﴼ، “gave” is peculiar in some forms, the 4 not being

pronounced and its vowel being moved forward on to the 4. Also, for “he will give” a completely different root is used – ﴼ،

is the ettaf. stem from the root ﴼ، (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. ﴼ، ﴼ ﴼ ﴼ 1. ﴼ، ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ ﴼ 


XI. PECULIARITIES IN VERBS BEGINNING WITH a AND i

Vocabulary for the above:

leave, forgive
life (a plural form)
patriarch
thing; plur.
resurrection
lampstand, candle
gold
silver
and other, etcetera
authority
Magian, Persian priest
on account of what, why?
aph. (אָמַר) brought (here participle)
turned, returned, changed
elder, priest
pe. Imperative of אֹתוֹ
document, deed

Notes

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

INTRODUCTION-GRAMMATICAL SURVEY

(1) Many verbs are like פָּשׂו met already (vii.1) with two consonants and the vowel ֤ in the pe. perfect. The corresponding imperfect normally has ֤, while the pe. participle has an 'alap (by analogy with the verbs with 'alap in the middle). The aph. and ettaph. perfect and imperfect have the vowel ֤. Thus for the root פָּשׂ, pe. perfect פָּשׂ, “he arose”; imperfect פָּשׂ; participle פָּשָׂ; aph. perfect פָּשׂ. The ethpe., and ettaph. are merged: פָּשָׂ, with doubled t. This form is pronounced 'ethpeqim. See Paradigm 8. (Note that פָּשׂ may be found under פָּשׁ in dictionaries, since these verbs originally had three root letters.)

(2) Another group has its third root letter identical with the second (see פָּשׂ, VIII.3). The letter only appears once in many forms – pe., aph., and ettaph. stems. Thus we have from the root פָּשׂ for the pe., פָּשׂ, “he entered”; imperfect פָּשׂ; aph. perfect פָּשׂ; ettaph. perfect פָּשׂ. The first root letter is hardened if it is one of the series b, g, d, k, p, t after a prefix: פָּשׂ from פָּשׂ. The ethpe., pa. and ethpa. are all regular. See Paradigm 9.

(3) A major group of verbs ends in the pe. stem perfect in פָּשָׂ (a, see פָּשׂ, IV.3), taking endings like פָּשׂ (V.A). It is to be noted that the final 'alap is not a root letter but simply the
sign of $a$. This takes the place of an original $a$, which reappears in many forms (often as a vowel, however), e.g., ethpe. $o_m^a_m^a$, “he was seen”. Imperfects end in $\check{\iota}$, e.g., pe. $\check{\iota}^n_s$, “he will see”. See Paradigm 10.

ILLUSTRATIVE TEXTS

1. $\mu^m\alpha^m\mu^m\alpha^m\nu^m\kappa^m\alpha^m\nu^m\alpha^m\nu^m$  
   (Acts 13:16) Paul arose and raised his hand.

2. $\mu^m\alpha^m\mu^m\alpha^m\kappa^m\alpha^m\nu^m\kappa^m\alpha^m$  
   (Lk 1:69) And he has raised up for us a horn of salvation in the house of David his servant.

3. $\mu^m\alpha^m\mu^m\alpha^m\nu^m\kappa^m\alpha^m\nu^m\kappa^m\alpha^m\nu^m\kappa^m\alpha^m\nu^m\kappa^m$  
   And Alexander went with the embassy to Darius until he entered Babylon.

4. $\mu^m\alpha^m\mu^m\alpha^m\nu^m\kappa^m\alpha^m\nu^m\kappa^m\alpha^m\nu^m\kappa^m\alpha^m\nu^m\kappa^m\alpha^m\nu^m\kappa^m\alpha^m\nu^m\kappa^m\alpha^m\nu^m\kappa^m$  
   And when he returned to his kingdom he imposed a poll-tax on the whole country.

5. $\mu^m\alpha^m\mu^m\alpha^m\nu^m\kappa^m\alpha^m\nu^m\kappa^m\alpha^m\nu^m\kappa^m\alpha^m\nu^m\kappa^m\alpha^m\nu^m\kappa^m\alpha^m\nu^m\kappa^m\alpha^m\nu^m\kappa^m\alpha^m\nu^m\kappa^m\alpha^m\nu^m\kappa^m\alpha^m\nu^m\kappa^m\alpha^m\nu^m\kappa^m\alpha^m\nu^m\kappa^m\alpha^m\nu^m\kappa^m\alpha^m\nu^m\kappa^m\alpha^m\nu^m\kappa^m\alpha^m\nu^m\kappa^m\alpha^m\nu^m\kappa^m\alpha^m\nu^m\kappa^m\alpha^m\nu^m\kappa^m\alpha^m\nu^m\kappa^m\alpha^m\nu^m\kappa^m\alpha^m\nu^m\kappa^m\alpha^m\nu^m\kappa^m\alpha^m\nu^m\kappa^m\alpha^m\nu^m\kappa^m$  
   And they filled the land with those killed and came and encamped against the city of Mo’arra.

GRAMMATICAL ANALYSIS

1. $\mu^m\alpha^m$ is the 3rd masc. sing. perfect pe. of a two-consonant root meaning “arose, stood”.

2. $\alpha^m$ is the aph. perfect of $\nu^m$, meaning “raised, waved”.

3. 3rd masc. sing. perfect aph. from $\mu^m$.
   “horn”.
   “redemption, salvation”.

4. $\alpha^m$ “embassy, mission”.
   is 3rd masc. sing. perfect pe. from the root $\alpha^m\nu^m\kappa^m$, “entered”. The second and third root letters appear only once.

5. is the 3rd masc. sing. perfect pe. of a verb which has become two-consonant as a result of the loss of a final $\kappa^m$ ($\nu^m\kappa^m$): “turned, returned”.

4. is the 3rd masc. sing. perfect of the aph. of $\nu^m$, “threw, poured”. Here the original $\kappa^m$ reappears (only as a vowel) and the meaning is “he placed, imposed”.

5. $\mu^m\alpha^m$ a construct phrase, literally “money of the head”, is an idiom for “poll-tax” (note ordinary form $\mu^m\alpha^m\nu^m$).

6. $\mu^m\alpha^m$ is the 3rd masc. plur. pe. perfect of $\mu^m\nu^m$, “filled, was full”. The vowel $\alpha$ of $\mu^m\nu^m$ is modified when the plur. ending is added.

7. $\alpha^m$ is basically the pe. passive participle of $\alpha^m\nu^m$, here used as a noun, “those killed, the slain”.

8. $\alpha^m$ is analogous to $\mu^m$ above, but from $\mu^m$, “came”, which has the extra vowel because of the initial $\check{\iota}$ (see X.(1)).
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:

Vocabulary for the above:
XIII. OBJECT PRONOUNS ATTACHED TO VERBS. ADVERBS. OTHER DERIVED FORMS OF VERBS

ILLUSTRATIVE TEXTS

1. َهَطَّبَهُ فِي نُسَلَةٍ بَنْدَنَّهُ كَحْبَيْدَا.  
He made him turn back because of his fear to bring him into the city.

2. َهِلْبَهَا لَّا لَّا كَفْسُهَا  
They ran against Romanus in order that they might kill him.

3. َمُلْكُهَا كَحْبِيَّةٌ  
They confused their order and they fled hastily.

4. (Acts 13:33) َهَطَّبَهُ فِي نُسَلَةٍ  
(Acts 13:33) Behold God has fulfilled it to us, their sons.

5. َخَلَّا فُصَّلَهَا وَقَبَّتْ  
And all the people of the church were praying there diligently.

GRAMMATICAL ANALYSIS

1. َهَطَّبَهُ is the 3rd masc. sing. aph. of َفُصَّلَهَا with the pronoun suffix “him” attached. This is a normal procedure and equivalent to the use of َكَحْبِيَّةٌ with suffix: َهَطَّبَهُ. The pronouns are similar to those attached to nouns and prepositions, except that there is no 3rd plur. form, the enclitic form of the independent personal pronoun being used instead. The
vowel pattern of the whole word is often modified as here.

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

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

2. ٓ، “hastened, ran”.

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

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

ٓ، “order, rank”.

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

4. ٓ، when the pronoun is removed, is ٓ،. This is another rare derived form based on the verb ٓ،. The meaning attached to this pattern is often causative and in this case is “completed, made full, fulfilled”. The form is called ٓ، since in verbs with an ordinary third consonant such as ٓ،, the form is ٓ، “enslaved, caused to serve”.

5. ٓ، = ٓ،.

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

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

**Grammatical Synthesis**

**A. Object Pronouns Attached to Verbs**

The following list gives the main forms encountered.

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>me</td>
<td>ٓ،</td>
</tr>
<tr>
<td>you (masc. sing.)</td>
<td>ٓ،</td>
</tr>
<tr>
<td>you (fem. sing.)</td>
<td>ٓ،</td>
</tr>
<tr>
<td>(after consonant)</td>
<td>ٓ،</td>
</tr>
<tr>
<td>(after ٓ،)</td>
<td>ٓ،</td>
</tr>
<tr>
<td>(after ٓ،, often inserted as a linking vowel)</td>
<td>ٓ،</td>
</tr>
<tr>
<td>him</td>
<td>ٓ،</td>
</tr>
<tr>
<td>her</td>
<td>ٓ،</td>
</tr>
<tr>
<td>us</td>
<td>ٓ،</td>
</tr>
<tr>
<td>you (masc. plur.)</td>
<td>ٓ،</td>
</tr>
<tr>
<td>you (fem. plur.)</td>
<td>ٓ،</td>
</tr>
</tbody>
</table>
Notes:
(1) There are no 3rd plur. suffixes but أني and أنتي are used instead.
(2) The addition of a suffix disrupts the vowel pattern of a verb.
(3) The final -a of verbs like دب produces special vowel mutations when suffixes are added.
See Paradigms 11 and 12.

B. Other Derived Stems

Other rare derived verb forms like دم and دم from دم and دم from دم include the following patterns (based on دم): ضمك، ضمك، ضمك، ضمك، ضمك، ضمك (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. 1. The king enslaved him.

Vocabulary for the above:
took hold of
pe. threw, lay (hands), put (chains);
aph. raised (voice)

village, field

beat, struck

blow (here plur.)

chain

was fulfilled/finished; ethpe. was
handed over, pa. finished, offered;
aph. handed over

Greek

with mistakes, imperfectly

pa. praised

creation

futility

truly

suffering

pay'el stem: bore
beaten
pa. passive participle ("emphatic") of مَحَحَثا، struck, beat
was low, lay down, etc.; pa. laid low, humbled (transitive) (here passive participle)

Notes

XIV. NUMERALS, DATES, DAYS

ILLUSTRATIVE TEXTS

1. فَلَا يَدُوَالُ لَيْثُ ،ُعِبَّارَةُ، نِسَاهُ

(Mt 14:17) We have here only five loaves and two fishes.

2. النَّصَرُ فَصَحَّ، مَحَحَثا، مَحَحَتُ

In the days of Shapur the king he killed there in one day 118 martyrs.

3. النَّصَرُ فَصَحَّ، مَحَحَثا

He came again to fight with Edessa (Orhay) on the twenty-fourth of the month of Ilul, a Wednesday

4. النَّصَرُ فَصَحَّ، مَحَحَثا، مَحَحَتُ

In the year 305 of the Arabs were sent from the king, Constantine, ambassadors, two persons, an old man and a young man.

5. النَّصَرُ فَصَحَّ، مَحَحَثا

She had four sons, the first Tushi, the second Shagati, the third Ukati, the fourth Tuli.

(؟ 13, 37)
1. “here”. “five”, is used with the feminine noun “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).

2. is the construct plural of “day”. “hundred” (common gender).

3. “two”, and all other numbers which distinguish gender have the normal agreement of masc. with masc. and fem. with fem. “fish”, is masc. “Two” with a feminine noun would be “witness, martyr”.

4. is the construct of “year”. (note the line over the top) is a number, the alphabet having been used for this purpose. 30 is 300; 5 is 5. In full this would be “one”, masculine: the fem. is “twelve”, does not distinguish gender, while “four”, used with the masc. noun in accordance with what has been said above.

and are used to introduce the date in the month or week. (Alternatively forms like “on the fourth”, may be used.) is a month name corresponding approximately to September.

“week”, is used with the number, as here, to indicate the days of the week. Thus is Sunday.

indicates the dating system being used – i.e. the Islamic dating, based on 16th July, 622.

“person, substance, hypostasis”.

“old man, senior person”.

“young man”. 
5.技術 (see VI.F.)
是 the plural of حُزَّة (from حُزماً) are ordinal numbers: first, second, third, fourth. (An alternative to these is the use of جَمِّهُ, “the second son”, literally “the son of two”.)

**Grammatical Survey**

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

a) 1-19 distinguish gender like adjectives,

b) 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 مَذَأ ending which forms the numbers into adjectives.

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

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

<table>
<thead>
<tr>
<th>NAME</th>
<th>APPROXIMATE EQUIVALENT</th>
</tr>
</thead>
<tbody>
<tr>
<td>لَبِيرَانُمُوّمَ (صَبْعَم)</td>
<td>October</td>
</tr>
<tr>
<td>لَبِيرَانِسَنُم</td>
<td>November</td>
</tr>
<tr>
<td>طَقْيَ مَبَامُ (صَبْعَم)</td>
<td>December</td>
</tr>
<tr>
<td>طَقْيَ مَبَام</td>
<td>January</td>
</tr>
<tr>
<td>مَهْلَكَ</td>
<td>February</td>
</tr>
<tr>
<td>مَهْلَكَ أَوْوَ</td>
<td>March</td>
</tr>
<tr>
<td>مَهْلَكَ مَبَام</td>
<td>April</td>
</tr>
<tr>
<td>مَهْلَكَ مَبَام</td>
<td>May</td>
</tr>
<tr>
<td>مَهْلَكَ مَبَام</td>
<td>June</td>
</tr>
<tr>
<td>مَهْلَكَ مَبَام</td>
<td>July</td>
</tr>
<tr>
<td>مَهْلَكَ مَبَام</td>
<td>August</td>
</tr>
<tr>
<td>مَهْلَكَ</td>
<td>September</td>
</tr>
</tbody>
</table>

C. Days

|  | Sunday |
|  | Monday |
|  | Tuesday |
|  | Wednesday |
|  | Thursday |
|  | Friday  |
|  | Saturday |

D. Numerical Values of Consonants

|  |  |  |  |  |
|---|---|---|---|
| 1 | ١ | ٠٠ | ١٠٠ | ١٠٠ |
| 2 | ٢ | ٢٠ | ٢٠٠ | ٢٠٠ |
| 3 | ٣ | ٣٠ | ٣٠٠ | ٣٠٠ |
| 4 | ٤ | ٤٠ | ٤٠٠ | ٤٠٠ |
| 5 | ٥ | ٥٠ | ٥٠٠ | ٥٠٠ |
| 6 | ٦ | ٦٠ | ٦٠٠ | ٦٠٠ |
| 7 | ٧ | ٧٠ | ٧٠٠ | ٧٠٠ |
| 8 | ٨ | ٨٠ | ٨٠٠ | ٨٠٠ |
| 9 | ٩ | ٩٠ | ٩٠٠ | ٩٠٠ |
| 10 | ١٠ | ١٠٠ | ١٠٠٠ | ١٠٠٠ |

1 can stand for 1000, ٠ for 2000, etc.

Other numerical systems also exist.

Exercise xiv

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

(b) Translate into English:

1. حَمَامَتِنا هَناكِ وَدَوَى هَناكِ أَبَاهَا وَبَنتَا
   حَمَامَتِنا هَناكِ وَدَوَى هَناكِ أَبَاهَا وَبَنتَا

2. مَهْلَكَ مَبَامُ (صَبْعَم) صُحْبَا في مَهْلَكَا خَلَة.
Vocabulary for the above:

took (see Paradigm 6)

after

vintage, grape harvest

pe. bought; pa. sold (see IX.D)

wine

measure (of wine, oil, grain)

dinar, denarius (monetary unit)

qab (measure of c. 2 quarts)

raisins (plur. only; fem.)

nummus (a coin; plur.)

daughter

wife, woman

pe. was at rest; ethpe./erraph. was at rest, took rest

work, deed

bent the knee; pa. blessed

pa. sanctified
VERB PARADIGMS
### Paradigm 1. Perfect and imperfect of ordinary stems

<table>
<thead>
<tr>
<th></th>
<th>PE.</th>
<th>ETHPE.</th>
<th>PA.</th>
<th>ETHPA.</th>
<th>APH.</th>
<th>ETTAPH.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Perfect Singular</strong></td>
<td>3rd m.</td>
<td>مَخَذَ</td>
<td>مَخَذَ</td>
<td>مَخَذَ</td>
<td>مَخَذَ</td>
<td>مَخَذَ</td>
</tr>
<tr>
<td></td>
<td>3rd f.</td>
<td>مَخَذَةٌ</td>
<td>مَخَذَةٌ</td>
<td>مَخَذَةٌ</td>
<td>مَخَذَةٌ</td>
<td>مَخَذَةٌ</td>
</tr>
<tr>
<td></td>
<td>2nd m.</td>
<td>مَخَذَ</td>
<td>مَخَذَ</td>
<td>مَخَذَ</td>
<td>مَخَذَ</td>
<td>مَخَذَ</td>
</tr>
<tr>
<td></td>
<td>2nd f.</td>
<td>مَخَذَةٌ</td>
<td>مَخَذَةٌ</td>
<td>مَخَذَةٌ</td>
<td>مَخَذَةٌ</td>
<td>مَخَذَةٌ</td>
</tr>
<tr>
<td></td>
<td>1st</td>
<td>مَخَذَ</td>
<td>مَخَذَ</td>
<td>مَخَذَ</td>
<td>مَخَذَ</td>
<td>مَخَذَ</td>
</tr>
</tbody>
</table>

|       | 3rd m. | مَخَذَ | مَخَذَ | مَخَذَ | مَخَذَ | مَخَذَ |
|       | 3rd f. | مَخَذَةٌ | مَخَذَةٌ | مَخَذَةٌ | مَخَذَةٌ | مَخَذَةٌ |
|       | 2nd m. | مَخَذَ | مَخَذَ | مَخَذَ | مَخَذَ | مَخَذَ |
|       | 2nd f. | مَخَذَةٌ | مَخَذَةٌ | مَخَذَةٌ | مَخَذَةٌ | مَخَذَةٌ |
|       | 1st   | مَخَذَ | مَخَذَ | مَخَذَ | مَخَذَ | مَخَذَ |

### Imperfect Singular

<table>
<thead>
<tr>
<th></th>
<th>PE.</th>
<th>ETHPE.</th>
<th>PA.</th>
<th>ETHPA.</th>
<th>APH.</th>
<th>ETTAPH.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd m.</td>
<td>مَخِذَ</td>
<td>مَخِذَ</td>
<td>مَخِذَ</td>
<td>مَخِذَ</td>
<td>مَخِذَ</td>
<td>مَخِذَ</td>
</tr>
<tr>
<td>3rd f.</td>
<td>مَخِذَةٌ</td>
<td>مَخِذَةٌ</td>
<td>مَخِذَةٌ</td>
<td>مَخِذَةٌ</td>
<td>مَخِذَةٌ</td>
<td>مَخِذَةٌ</td>
</tr>
<tr>
<td>2nd m.</td>
<td>مَخِذَ</td>
<td>مَخِذَ</td>
<td>مَخِذَ</td>
<td>مَخِذَ</td>
<td>مَخِذَ</td>
<td>مَخِذَ</td>
</tr>
<tr>
<td>2nd f.</td>
<td>مَخِذَةٌ</td>
<td>مَخِذَةٌ</td>
<td>مَخِذَةٌ</td>
<td>مَخِذَةٌ</td>
<td>مَخِذَةٌ</td>
<td>مَخِذَةٌ</td>
</tr>
<tr>
<td>1st</td>
<td>مَخِذَ</td>
<td>مَخِذَ</td>
<td>مَخِذَ</td>
<td>مَخِذَ</td>
<td>مَخِذَ</td>
<td>مَخِذَ</td>
</tr>
</tbody>
</table>

### Imperfect Plural

<table>
<thead>
<tr>
<th></th>
<th>PE.</th>
<th>ETHPE.</th>
<th>PA.</th>
<th>ETHPA.</th>
<th>APH.</th>
<th>ETTAPH.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd m.</td>
<td>مَخَذَ</td>
<td>مَخَذَ</td>
<td>مَخَذَ</td>
<td>مَخَذَ</td>
<td>مَخَذَ</td>
<td>مَخَذَ</td>
</tr>
<tr>
<td>3rd f.</td>
<td>مَخَذَةٌ</td>
<td>مَخَذَةٌ</td>
<td>مَخَذَةٌ</td>
<td>مَخَذَةٌ</td>
<td>مَخَذَةٌ</td>
<td>مَخَذَةٌ</td>
</tr>
<tr>
<td>2nd m.</td>
<td>مَخَذَ</td>
<td>مَخَذَ</td>
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<td>مَخَذَ</td>
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Paradigm 2. A. Imperatives, infinitives, participles of ordinary stems

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INFINITIVE

PARTICIPLE ACT.

PARTICIPLE PASS.

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

Paradigm 2. B. Verbs with ⱼ in perfect

Note that some ⱼ verbs have an a in the imperfect (e.g. دَمَث).

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IMPERATIVE

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INFINITIVE

PARTICIPLE ACT.

PARTICIPLE PASS.

Verbs with ⱥ in the perfect and ⱼ in the imperfect:

- imperfect: دَمَث, impv. دَمَث
- imperfect: دَمَث, impv. دَمَث
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### Paradigm 4. Verbs ending with a guttural (For final -ā verbs see Paradigm 10.)

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### Imperfect Singular

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### Imperfect Plural

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Note: Ethpa. and Ettaph. are normal.
### Paradigm 4 continued

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 etc. (regular)
Paradigm 5. Verbs with middle ֶ

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Note: Pa. and Ethpa. are normal.
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### Imperfect PLURAL

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

117
Paradigm 6 continued

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Paradigm 8 Continued
Paradigm 9. Verbs with second root letter doubled (XII, section 2)

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

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Paradigm 10. Imperative and Participles

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## Paradigm 10. Verbs ending in ٍأ

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<td>Paradigm 10 Continued</td>
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<td>P. m.</td>
<td>Infinitive</td>
<td>Participle Active</td>
<td>Participle Passive</td>
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### Paradigm 11. Pronoun suffixes to simple verb forms (A. Perfect)

<table>
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<tr>
<th>UN-SUFFIXED</th>
<th>ME</th>
<th>YOU (M.S.)</th>
<th>YOU (F.S.)</th>
<th>HIM</th>
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<th>YOU (M.P.)</th>
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### Paradigm 11 Continued (B. Imperfect)

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### Paradigm 12. Pronoun suffixes on verbs ending in $\partial$ (A. Perfect Pe.)

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<th>YOU (M.P.)</th>
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### Paradigm 12 Continued (B. Perfect Pa.)

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### Table of Scripts and Vowel Signs

#### Scripts

<table>
<thead>
<tr>
<th>Serum</th>
<th>Estrangela</th>
<th>East Syriac “Nestorian”</th>
<th>Arabic</th>
<th>Hebrew</th>
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#### Vowel Signs

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

<table>
<thead>
<tr>
<th>West Syriac</th>
<th>East Syriac</th>
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<tbody>
<tr>
<td>'a</td>
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<tr>
<td>'a (pronounced as in “raw”)</td>
<td>'a (also used in the diphthong aw)</td>
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<td>'e</td>
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<td>'u/i</td>
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<td>'o/i</td>
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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 seriā 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

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

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

The text, concerning the coming of Christianity to Edessa, records the letters exchanged by Jesus and King Abgar and refers to the blessing of the city by Jesus and the image of Jesus preserved there.
“while”, but in context “so that”; جمّر، “anything”, hence as an adjective “any” or “a certain …”; أَمُّ، “as”; نُشُطُ، see the verb نُشْطُ in Text 1:7; جمّر, p. ptc. pe of جَمَّر, “persecuted”; مُتَخَلَّطُ, 3rd p. impf. pe of جَمَّر, “crucified”, with pronoun sfx.; سُلَّمُ, ptc. حَلَّمُ (above); نُفَطُ, pe. infinitive of نُفَطُ, “injured”; مُتَنَفَّطُ, p. ptc. of نُفَطُ, “looked at, considered”; رَحِمُ, “small”; مُتَرجِمُ, pe. passive ptc. used with an active meaning, “holding”, see Nöldeke §280; مُكَفَّرُ, “fair” (here f. absolute); مُكَفَّرُ, “two”; مُكَفَّرُ, ptc. of مُكَفَّرُ, “sufficed”; مُتَفَطَّرُ, pe. infinitive of جَمَّر, “dwelt”; مُكَفَّرُ, “peace”; مُكَفَّرُ, “letter”; مُكَفَّرُ can mean “at the house of …” without an extra ُ prefix; مُكَفَّرُ, construct s. of مُكَفَّرُ, “great one, chief”; مُكَفَّرُ, “tabularius (scribal official)”; مُكَفَّرُ, pe. impv. from مُكَفَّرُ. This is not regular (see X). A further peculiarity with this verb is the non- pronunciation of the ُ in forms in which it should carry a vowel after vowelless ِ. E.g., the ptc. is not مُكَفَّرُ but مُكَفَّرُ, pronounced مَكَفَّرُ, also impv.; مُكَفَّرُ, with sfx.; مُكَفَّرُ, “to, at”, with sfx.; مُكَفَّرُ, “good” (noun), may be used as a p. with sfxs. to give “blessed is he, are you, etc.”; مُكَفَّرُ, 2nd m. s. perf. pe. of مُكَفَّرُ with sfx.; مُكَفَّرُ, 2nd m. s. perf. of مُكَفَّرُ (see above); مُكَفَّرُ, pe. passive ptc. of مُكَفَّرُ, “wrote”; مُكَفَّرُ, ptc. of مُكَفَّرُ; مُكَفَّرُ, 3rd p. impf. of مُكَفَّرُ (above); مُكَفَّرُ, “and that you wrote, as regards the fact that you wrote”; مُكَفَّرُ, 1st s. impf. pe. of مُكَفَّرُ, “came”; مُكَفَّرُ, 3rd p. “that thing”; مُكَفَّرُ, ethpa. perf., 1st s., of مُكَفَّرُ: “I was sent”; مُكَفَّرُ, the sfx. refers to the مُكَفَّرُ, “here”; مُكَفَّرُ, “now”; مُكَفَّرُ, ethpa. of مُكَفَّرُ, “was finished”; مُكَفَّرُ, ethic dative, see Text 1:15 and Nöldeke §224; مُكَفَّرُ is the same; مُكَفَّرُ, ptc. of مُكَفَّرُ, “went up”; مُكَفَّرُ, with sfx.; مُكَفَّرُ, “when”; مُكَفَّرُ, pa. ptc.; مُكَفَّرُ, “one of …”; مُكَفَّرُ, aph. impf. from مُكَفَّرُ, “healed”; مُكَفَّرُ, “whoever”; مُكَفَّرُ, aph. impf. from مُكَفَّرُ, “made return”; مُكَفَّرُ, “city”; مُكَفَّرُ, “blessed” (pe. passive ptc.); مُكَفَّرُ, ethpa. impf. from مُكَفَّرُ, “had dominion”; مُكَفَّرُ, “by the hand /power that …, by reason of the fact that …”; مُكَفَّرُ, “painter, carver”; مُكَفَّرُ, “took”, can mean also “began”; مُكَفَّرُ, pe. perf. like مُكَفَّرُ, “painted”; مُكَفَّرُ, “picture, image”; مُكَفَّرُ, passive ptc. pe. (emphatic) p. (s. مُكَفَّرُ) of مُكَفَّرُ, “chose”, hence “chosen, choice”; مُكَفَّرُ, aph. perf. from مُكَفَّرُ, the first to be unusual since the normal aph. of verbs beginning with مُكَفَّرُ is like مُكَفَّرُ from مُكَفَّرُ. The second مُكَفَّرُ follows the regular pattern for verbs in final مُكَفَّرُ. Hence, “he caused to come, brought”; مُكَفَّرُ, with sfx.; مُكَفَّرُ (pa) with sfx.; مُكَفَّرُ, with sfx.; مُكَفَّرُ, “honour”; مُكَفَّرُ, p. of مُكَفَّرُ (see VI.F); مُكَفَّرُ, “palace”; مُكَفَّرُ, “belonging to”.
Text 4: Bardaiṣan (A.D. 154-222)

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

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

- “what?”; "مَا (f.; "for”, “place”, the absolute often being used after "بَ” (see Nöldeke §202); "مَأْضَأْبَرَأٍ", "region”; "مَأْضَأْبَأَنَأَث“, "coming”; "مَأْضَأْبَأَنَأَث“, "for behold”; "مَأْضَأْبَأَنَأَث“, "wherever”; "مَأْضَأْبَأَنَأَث“, "name”; "مَأْضَأْبَأَنَأَث", ethpe. ptc. p. of "مَأْضَأْبَأَنَأَث“, “called”, with enclitic attached for "مَأْضَأْبَأَنَأَث".

- ethpa. ptc. from "مَأْضَأْبَأَنَأَث“, “gathered”, also with enclitic; "مَأْضَأْبَأَنَأَث", common p. of "مَأْضَأْبَأَنَأَث", passive ptc. of "مَأْضَأْبَأَنَأَث“, “became bald, exposed”, the passive ptc. being used as an adjective, “evident, specified, special”. Hence “special days”; "مَأْضَأْبَأَنَأَث", "food”; ethpe. p. from "مَأْضَأْبَأَنَأَث“, “abstained from”, with enclitic “we”; "مَأْضَأْبَأَنَأَث", “Gallia, Gaul”; "مَأْضَأْبَأَنَأَث", "male person”; "مَأْضَأْبَأَنَأَث", “Parthia”; p. absolute of "مَأْضَأْبَأَنَأَث“, “woman, wife” (VI.F); "مَأْضَأْبَأَنَأَث", “Judaea”; "مَأْضَأْبَأَنَأَث", “among”; "مَأْضَأْبَأَنَأَث", “the Gedi” (a tribe); "مَأْضَأْبَأَنَأَث", “Kushanians”; f. p. ptc. of "مَأْضَأْبَأَنَأَث", “had intercourse”, the passive of "مَأْضَأْبَأَنَأَث“, which is basically a *sp* stem (see XIII.B); "مَأْضَأْبَأَنَأَث", “foreigner”; "مَأْضَأْبَأَنَأَث", “Persia”; "مَأْضَأْبَأَنَأَث", “daughter” (VI.F); "مَأْضَأْبَأَنَأَث“, “Media”; "مَأْضَأْبَأَنَأَث“, “fled”; "مَأْضَأْبَأَنَأَث", “a dead man”; "مَأْضَأْبَأَنَأَث“, “buried”; p. absolute of adjective "مَأْضَأْبَأَنَأَث“, “alive, living”; “food”; "مَأْضَأْبَأَنَأَث", “dog”; "مَأْضَأْبَأَنَأَث", see above; "مَأْضَأْبَأَنَأَث", pe. ptc. f. p. absolute from "مَأْضَأْبَأَنَأَث“, “committed adultery”; "مَأْضَأْبَأَنَأَث", “but”; "مَأْضَأْبَأَنَأَث", ethpa. ptc. of "مَأْضَأْبَأَنَأَث", meaning “avoiding, keeping
Text 5: Aphrahat (flourished A.D. 337-45)

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

(Deut. 32:39)

(I Sam 2:6)

(Is. 26:19)

(Ps 88:11-12)

(I Cor. 15:43-44)
aph. ptc. of the slightly irregular סנה, “lived”. The aph. perf. is אַ֔דֶּשׁ (only one). Compare verbs with reduplicated second root letter, XII and Nökleke §183; סנה, “Hannah”; קָדָם, “prayer”; קָדָם, aph. ptc. of סנה, “descended”, hence “making go down” (see XI, verbs with initial ד; שָׁנָה, “Sheol” (Hebrew name of the underworld); עַלְפָּה, aph. ptc. from עֲשָׂף, “went up”. This verb is odd in that it assimilates the נ, somewhat in the same way as verbs beginning with נ. Its vowel distribution is identical with verbs in this latter category. As Nökleke notes (§183), it behaves as if it were אִמָּה, “Isaiah”; בֵּשַׂדְתּוּ, “prophet”; קָדָם, “thus, likewise”; אִמָּה, 3rd person p. impf. pe of סנה, “lived”. The נ instead of נ reflects a tendency to treat this verb as if it began with נ; מַהֲנֵה, “corpse”; בֶּצַךְ, 3rd p. pe. impf. of מַהֲנֵה; וַלְּאָכָה, 3rd p. impf. ethpe. (XII and Paradigm 8: some treat this as ettaf., see Nökleke §177) of מַהֲנֵה, meaning in this stem, “was aroused, awakened”; מַהֲנֵה 3rd p. impf. pa. of מַהֲנֵה, “praised, glorified”; מַהֲנֵה, construct p. pe. ptc. of מַהֲנֵה, “slept”; מַהֲנֵה, “dust”; דַוְיָד, “David”; חַגּוּ, “behold”; מַהֲנֵה, ptc. of מַהֲנֵה, “did”; אֵלֶה, p. of בֶּצַךְ, “wonder”; מַהֲנֵה, “giant, mighty man”; מַהֲנֵה 3rd p. impf. aph., the main form in which the root מַהֲנֵה appears, meaning “confessed” (only perf.); מַהֲנֵה, ethpa. impf. of the root מַהֲנֵה, “related” (only perf.); מַהֲנֵה, “grave”; מַהֲנֵה, “grace”. We may note here that the Hebrew of this verse (Ps 88: 11-12) is interrogative and it is implied that God does not do wonders for the dead. Aphrahāt takes it as indicative, with the Syriac version; אַשָּׁת, “how?”; מַהֲנֵה, see above; מַהֲנֵה, “again”; מַהֲנֵה, “Moses”; אַמָּה, aph. perf. of the root מַהֲנֵה, “preached, proclaimed”; מַהֲנֵה, “clearly”; מַהֲנֵה, “resurrection of the dead”; אָמַרְתָּ, “as, as if”; מַהֲנֵה, “mouth”; מַהֲנֵה, aph. perfect of מַהֲנֵה, “caused to die”;
pe. ptc. of ʿădq, “heard”; sām, construct s. of ʿādqa, “voice, sound”; ʿāṭ, “trumpet”; sām, pe. ptc. of ʿādqa, “called”; ʿer, “horn”; sām, pe. ptc. of ʿādqa, “called”; ʿāṣa, “height, high place”; ʿāṣ, pe. ptc. of ʿādqa, “shaking, earthquake”; ʿāṣ, pe. ptc. of ʿādqa, ethpe. ptc. of the root ʿādq, “was opened”; ʿāʾak, pe. ptc. of ʿādqa, “hymn, praise, glory”; ʿāʾ, “one to one, to each other”; ʿā, f. absolute, “great”; ʿāʾa, ethpe. 3rd f. s. perf. of ʿādqa, “caused to go out”; ʿāʾam, passive ptc. pe. ʿāʾam, “cut off”; ʿāʾam, passive ptc. pe. ʿāʾam, “shut in”; ʿāʾam, 1st p. perf. of ʿādqa, “darkness”; ʿāʾam, ethpe. of the root ʿādq, “sowed”, in which the ʿ changes place with the ʿ (see IX). In addition, as happens with ʿāʾe, causes the ʿ to changes into ʿ with the ʿ becomes ʿ, “corruption”; ʿāʾa, ethpe. of ʿādqa, “was buried” “naturally, regarding physical life”; ʿāʾa, “spiritually”; ʿāʾa, “weakness, sickness”; ʿāʾa, “strength” ʿāʾa, “this is” (ʿāʾa, “this (f)”). ʿāʾa, p. of ʿādqa, “word”; ʿāʾa, “only”; ʿāʾa, “beloved, friend”; ʿāʾa, “deed”; sām, pa. of the root ʿēss, “showed”, with sfx.; ʿāʾa, p. of ʿādqa, “witness, testimony”. See ʿāʾa in Text 4; ʿāʾa, pe. infinitive of ʿādqa, “put”, used as a compound with various nouns. Here literally “putting in thought”, hence here “doubt” (see VIII.5); ʿāʾa, pa., “be early/quick (in doing)”; ʿāʾa, “Elijah”; ʿāʾa, ethpe. 3rd f. s. perf. of ʿāʾa, sām, m. p. ptc. of ʿāʾa, “lived”; ʿāʾa, “widow”; ʿāʾa, pa. of ʿādqa, “lived” with sfx.; ʿāʾa, “gave” with sfx.; ʿāʾa, “Elisha”; ʿāʾa, “disciple”; ʿāʾa, “Shulammite” (f); ʿāʾa, ethpe. 3rd

s. f. impf. from ʿō, “was established”; ʿēm, pc. 3rd s. f. impf. of ʿēm, “was proved true”; ʿēm, “of two”, i.e. “another, second”; ʿēm, “bone”; ʿēm, “threw”; ʿēm, “revived”; ʿēm (above), 3rd f. s. perf.


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 Nöelleke §295-8); which follows, is the passive ptc. of the same pa. stem. Hence “also those which had been finely crushed”; ʿēm, pa. passive ptc. of ʿēm, “shattered”, ʿēm, “was stupefied, amazed”, ʿēm, absolute p. of ʿēm, “region”; ʿēm, pc. p. of ʿēm, “companion”; ʿēm, pa. ptc. of ʿēm, “accepted”; ʿēm, “joint”; ʿēm, “to”; ʿēm, construct of ʿēm, “daughter”; ʿēm, “yoke”, the whole phrase being used for “companion (if m.), wife, associate”; ʿēm, 3rd f. s. pe. of ʿēm, “drew near”; ʿēm, ethpe. of the root ʿēm,
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.
passive of the four-root verb ُهُفَّةُ، “scattered”. The pattern is similar to the pa.; ُكُلَّمَةٍ، “for themselves”, a so-called “ethic dative” (see Text 1:15); ُلُحُّمْ، pa. infinitive of ُعُكْسُ، meaning “strip” (transitive); ُبُكْتَ، “night”;

aph. impf. of ُبُكْتَ، “caused to burn”; ُبُكْتَ، “high place”; ُبُكْتَ، “blow a horn”; ُبُكْتَ، “such/so that”;

ethpa. impf. from ُتُكْبَرْنَا، “was gathered”; ُتُكْبَرْنَا، “general” (strictly “border guard”, of Persian origin); ُتُكْبَرْنَا، pe. ptc. of ُتُكْبَرْنَا، “dwelt, encamped”; ُتُكْبَرْنَا، “Tell Beshmai”; ُتُكْبَرْنَا، “saw”; ُتُكْبَرْنَا، “brightness”; ُنُبْكَتْ، pa. perf. from the root ُنُبْكَتْ، “armed”; ُنُبْكَتْ، “cavalryman”; ُنُبْكَتْ، p. absolute of ُنُبْكَتْ، “many”; ُنُبْكَتْ، “turned”; ُنُبْكَتْ، ethic dative, see above and Nöldeke §224;

ُنُبْكَتْ، “infantryman”; ُنُبْكَتْ، aph. of ُنُبْكَتْ، though formed as if from ُفْتَ، “was able”; ُفْتَ، ethpa. infinitive from ُفْتَ، “escaped, saved himself”; ُفْتَ، (middle ُي not pronounced, hence here omitted), ethpa. of ُفْتَ، “was compelled”; ُفْتَ، aph. infinitive of ُفْتَ، “fought”; ُفْتَ، ethpe. (with transposition of ُظ and ُج) of ُفْتَ، “was set in order”; ُفْتَ، “battle”; ُفْتَ، ethpe. ptc. f. of ُفْتَ، “called”; ُفْتَ، the Greek word ُχελώνη, “tortoise” (military); ُفْتَ، “tortoise”;

ُفْتَ، “time”; ُفْتَ، “multiplied”; ُفْتَ، etthaph. of ُفْتَ، “was increased, added”; ُفْتَ، “Hun”; ُفْتَ، ethpa. of ُفْتَ، “was broken”; ُفْتَ، “rank”;

ُفْتَ، ethpe. (with transposition of ُظ and ُج) from ُفْتَ، “was troubled, put in disorder”; ُفْتَ، “each other” (see ُفْتَ، “one”); ُفْتَ، ethpa. of ُفْتَ، “was mixed”; ُفْتَ، “dust” (possibly read ُفْتَ، “hooves”); ُفْتَ، “horse” (form also used as a collective for

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

ُمُلْلَبَ، “excellent” (pa. ptc. from ُمُتْلَبَ، “increased”); ُمُلْلَبَ، “bishop”; ُمُلْلَبَ، “Amida” (modern Diyarbekir);

ُمُلْلَبَ، ethpe. of ُنُلْلَبَ، meaning “was at rest, took rest”, here “died” (some regard the from as etthaph.);

ُمُلْلَبَ، “before”; ُمُلْلَبَ، “encamped, etc.”; ُمُلْلَبَ، “went up”;

ُمُلْلَبَ، construct p. of ُمُلْلَبَ، “son”. “son of …” often indicates “someone belonging to …”; ُمُلْلَبَ، “clergy”; ُمُلْلَبَ، pe. ptc. of ُمُلْلَبَ، “loved”, here in the construct used as a noun;

ُمُلْلَبَ، pa. passive ptc. of the pa. verb ُمُلْلَبَ، “adorned”; ُمُلْلَبَ، “illustrious”; ُمُلْلَبَ، “Flavian”; ُمُلْلَبَ، “patriarch”; ُمُلْلَبَ، “Antioch”; ُمُلْلَبَ، “grasped with honour, held in honour”;

ُمُلْلَبَ، “there”; ُمُلْلَبَ، “afterwards” (also ُمُلْلَبَ، ethpa. of ُمُلْلَبَ، “made his escape”; ُمُلْلَبَ، “captivity”; ُمُلْلَبَ، “Nonnus”, “priest”; ُمُلْلَبَ، “steward”; ُمُلْلَبَ، aph. with sfx. from the root ُجُسَ، meaning “persuaded, asked, petitioned”. This verb is a loan from Greek ُπροσόνοια;

ُمُلْلَبَ، “clergy”; ُمُلْلَبَ، pa., “received”; ُمُلْلَبَ، “headship”, here construct with ُمُلْلَبَ، “priesthood”; ُمُلْلَبَ، pa., “sent”; ُمُلْلَبَ، “Thomas”;

ُمُلْلَبَ، “choriopiscopus”, a priestly subordinate of a bishop in charge of a (country) district; ُمُلْلَبَ، “led, governed”; ُمُلْلَبَ، “Amidan”; ُمُلْلَبَ، impf. of ُمُلْلَبَ، “gift”; ُمُلْلَبَ، “anything, some”; ُمُلْلَبَ، ethpe. of ُمُلْلَبَ, (with
transposition), meaning in this stem “agreed with, conspired with”; حَاشَا, “petition”; سَلَّم, “sent”; دَرَى, “forced, resisted”; جُرِّي, “judge”; أَنَّى, “who”; ذُلُّ, “gold”; مُفْتَحَ, “distributed”; ضِعْفًا, “poor” مُفْتَحًا, “for this reason”; دَلْلُ, p. of لَّدَلْ, “land”; أَنُّهُ, “other”; شَهَى, “wandered”; مُفْتَحًا, aph. ptc. of مُفْتَحُ, “corpse”; سُقَيْحًا, “then”; مُفْتَحًا, ethe. ptc. of مُفْتَحُ, “was ordered, appointed”.

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

Barhebraeus (Syriac Bar 'Ebroyo, Arabic Ibn al-'Ibri) 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.
"indeed" (Greek μενα). It is used for "on the one hand ..."; "was afraid"; "other (thing)"; "conceded"; "towards him". emphasizes that Richard is referred to: by implication, Richard ought to come to Saladin; "therefore"; "replied"; "was fitting"; "were gathered, assembled"; "strength, agreement" (here construct); "peace"; "until now"; "fixed, agreed"; "reckoned, thought"; "ethpa. ptc. of (with transposition), "understood"; "of necessity" (Greek ἀνάγκη); "interpreter"; "between"; "made, worked, appointed" with sfx. anticipating the object: probably 1st p. with jussive meaning: "Let us appoint the ambassador as interpreter" (alternatively 3rd s.); "there is not"; "need"; "meeting"; "winter"; "Akko"; "20"; "p. of "1000" (hence 24,000); "dinar, denarius"; "gold"; "set free"; "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 Voligeses, 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, 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 ٠, ١ or ٢, a ٣ is added and it takes the same vowel as the last syllable. For example, ٣٣٣٣٣٣ in the first stanza is chanted ٢٢٢٢٢٢٢٢٢٢٢٢٢. Similarly, ٣٣٣٣٣٣٣٣٣٣٣٣٣ of the second line is chanted ٢٢٢٢٢٢٢٢٢٢٢٢٢.

ii) If the vowel is ٠ or ١, a ٢ is added instead. For example, ٢٢٢٢٢٢٢٢ of the third line becomes ٢٢٢٢٢٢٢٢. 
Text 9: Philoxenus of Mabog (d. c. A.D. 523)

From his Discourse 2, on faith, here advocating childlike simplicity before God. Note the significance of the diacritical points in an unvocalized text. For full treatment of these points see Nöldeke §§ 6-17. Vocalized serif script is used in the notes.
“moved, wriggled”; َكَلَّمَ، “only”; َفُرُّ، “movement”; َفَرُّ، “far”; َكَسَّ، “of spirit, spiritual”; َكَسَّ، “instead of”; َكَسَّ، see َكَسَّ above; َعَبَر، “condemned, guilty, liable”, used for “ought”; َمَزْهَبُ، “at, in the presence of”, here with َمَزْهَبُ means “had something to do with, was a party to”;
َمَحَا، “investigation, enquiry”; َمَحَا، ptc. of َمَحَا, “sincerity”;
َنَذَرُ، “sound, saying”; َنَذَرُ، “examination”;
َمَحَا، ethpa. ptc. of َمَحَا, “drew near”; َمَحَا، p. of َمَحَا, “name” (see VI.F); َمَحَا, p. of َمَحَا, “thing”; َمَحَا, ethpa. ptc. of َمَحَا, “learned”; َمَحَا, ethpa. ptc. (with transposition) of َمَحَا, “understood, recognized”; َمَحَا, “here, now, herein”; َمَحَا, “mystery, secret”; َمَحَا, “understanding, meaning”; َمَحَا, pe. impf. form used for the impf. of َمَحَا, “gave”; َمَحَا, “knowledge”, “wisdom”; َمَحَا, ethpa. ptc. of َمَحَا, “was spoken” - the phrase means “ineffable”; َمَحَا, “saviour”; َمَحَا, “called, designated”, with sfx.; َمَحَا, impv. p. of َمَحَا, “left, let”; َمَحَا, “namely”, but it stands for quotation marks and need not be translated; َمَحَا, p. of َمَحَا, “child”; َمَحَا, p. ptc. of َمَحَا, “forbade”. Note that the impf. is used for negative commands; َأَمَحَا, “here those” (see َأَمَحَا), but usually interrogative (see Nöldeke §§68, 236);

“young child”; َكَفَا, ptc. of َكَفَا, “was fitting”. Note that a dot above a form like this indicates that it is a participle (see II.A(ii)); َلَكَا, impf. of َلَكَا, “possessed”; َلَكَا, “whoever”; َكَفَا, ethpa. ptc. of َكَفَا, “drew near”; َكَفَا, “just as”; َكَفَا, “guidance, dispensation, government”;
َلَا, pa. ptc. of َلَا, “deed”; َلَا, impf. of َلَا, “listened to”; َلَا, “faith”; َلَا, “afresh” (أَرُوْءَى); َلَا, ptc. of َلَا, “bore, brought forth, gave birth to”; َلَا, impf. pa. of َلَا (above) with َلَا p. sfx.; َلَا can mean “originating from”;
َلَا, 1st p. ethpe. of َلَا with enlilic pronoun attached: “we have been born”; َلَا, “belly, womb”; َلَا, “progenitor, producing, generative” (used adjectivally); َلَا, f. absolute passive ptc. َلَا, “put”;
َلَا, “middle”, here “as the means”; َلَا, pe. passive ptc. of َلَا, “mixed” (f. absolute); َلَا, ethpe. ptc. of َلَا, “likewise” (لَا, “manner”); َلَا, “baby, infant”; َلَا, “nature”; َلَا, “simplicity, childliness”; َلَا, ptc. of َلَا, which can mean “existed”; َلَا, ethpa. ptc. of َلَا, “here “thinking, reasoning”;
َلَا, pa. ptc. of َلَا, “spoke”; َلَا,
Text 10: Thomas of Marga (9th century A.D.)

From this Church of the East author's Book of Governors on monastic history. (East Syriac script and vowel signs).

وَلَدُ يَمِنْدَانُ قَرْنَتْ وَقَدْ تَمَّ مَعْلَمُهُ وَالْبِطْرُ

Translation:

Then the Lord spoke to the Prophet, and he said, "Blessed is He who has made the ground fertile and has given us this land." (Psalm 103:5, KJV)

Note that the Eastern script often represents -aw as ـَاء, “East”; -حَا, “man”; -نَا, “spiritual”; passive
“odour”;  “spice”;  “chosen, choice” (passive ptc. of  جُنَّ);  “spread”,  “report”;  “splendid deeds”;  “region”;  ethpa. of  جُنَّ, “poor, ascetic”;  “set apart, special”;  pa. of  جُنَّ, “showed, revealed”. Note again vocalization with  ُ;  “crown”;  ethpa. impf. (with transposition) of  جُنَّ, “was trimmed, cut”;  جُنَّ, “novice”;  “until”;  جُنَّ, “coming”;  ُ:  vocalization with  ُ;  “true”;  جُنَّ, “shaven” (passive ptc. of  جُنَّ);  “follower of Severus” (Patriarch of Antioch: the author of this text shows his opposition to the so-called “monophysite” tradition.);  جُنَّ, adverbial use of  جُنَّ, meaning “formerly”;  جُنَّ, “philosophy”;  جُنَّ, “foreign, heathen”;  جُنَّ, “Greek”;  جُنَّ, ptc. of  جُنَّ, “wished”;  جُنَّ, pe infinitive of  جُنَّ, “learnt”;  جُنَّ, pa. infinitive of  جُنَّ (pa), “held fast to, had mastery of”;  جُنَّ, (alternative spelling, “Athens”;  جُنَّ, “philosopher”;  جُنَّ, “now, in this place/case”;  جُنَّ, “whoever”;  جُنَّ, “desirous”;  جُنَّ, “sonship”;  جُنَّ, ptc. of  جُنَّ, “enrolled, inscribed”;  جُنَّ, p. of  جُنَّ, “year”;  جُنَّ, “after”;  جُنَّ, one of the additional derived stems (see XIII.B),  جُنَّ,  جُنَّ, “abstinence”;  جُنَّ, “through him”;  جُنَّ, “during his life”;  جُنَّ, “person”;  جُنَّ,  جُنَّ, “congregation”;  جُنَّ,  جُنَّ, “his likeness, like him”;  جُنَّ, ethpa. of  جُنَّ, “was gathered, died”; the ethpa. is more common;  جُنَّ, “honour”;  جُنَّ, pa.


is an anomalous verb based on “disciple”, meaning “taught, made disciples”. Here we have an impf. passive (some would call it the ethep. of  لِدَمَا): “they will (might) be made disciples”;  لِدَمَا, p. of  لِدَمَا, “father”;  لِدَمَا, “founder”;  لِدَمَا, pa. passive ptc. of  لِدَمَا: the verb means “named, gave a name to”, this ptc. means “famous, renowned”;  لِدَمَا, “Assyrian”;  لِدَمَا, Babylonian”;  لِدَمَا,
of لَا, “changed, migrated”; لِمْ, “without”; لَا تَحْكُمْ, “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 ᵇ vowel like مَغِيْر). This is followed by an indication of which stems are used and the meaning in those stems. Verbs like مَغَيْر are listed as مَغِير. Verbs like مَغَيْر are listed as مَغِير and مَغِير, as is often the practice, as مَغِير. Genders of nouns are only given if not obvious. Adjectives are given in the masculine singular “emphatic” form.

father (takes sfxs. irregularly: see VI.F)

pe. perished
wages
roof-top
letter
Ear (f.)
either ... or
eithe. agreed with, made alliance with
black
distress
gospel
store house
journey, road
pe. went
brother (see VI.F)
pe. took hold of, closed, retained
other, another (see VI.F)
other thing (see VI.F)
sister (π: αδελφή)
hand, power (construct π, see VI.F)
envoy
embassy
like, as
as, as if
such/so that
where, anywhere
how?
just as
day-time
who, whoever
honour
there is (see V)
together
pe. ate
as
if not, except, but
god
divine
pe. pa. forced, pressed
mother
aph. was able
truly
pe. said
if
necessity (Greek ἀνάγκη)
man (absolute ἄνδρα)
woman (plur. γυναῖκες: see VI.F)
pe. healed
knight hospitaler
healer, physician
healing
prisoner
form, manner of life
also
palace
bishop
raisins (plur. only)
heresy
mystery, secret
widow
land (f.)
pe. shed
document, deed
was able, found (anomalous, but like an aph.)
Glossary

pe. came
place, region (p. ٣٤٠)

by, in, with, through
cathedra, bishop's chair, also a kind
of pulpit

inside (preposition)
therefore
pe. was ashamed
comfort
pe. plundered
pe. tested
among, between
evil thing
among
house, district (construct ٣٤٠, p.
٣٤٠: see VI.F)

always (see ٣٤٠)
only
palpal confused
without
pe. built
sweet
pe. made merry
flesh
pe. sought
petition
husband, master

Glossary

enemy
pe. investigated
examination, investigation
pe. examined
proof, examination
son (construct ٣٤٠: see VI.F)
sonship
foreign, heathen
creation
pe. bent the knee, pa. and pe. passive
ptc. blessed
man, literally son of a human being
(see ٣٤٠: p. ٣٤٠)
daughter (construct ٣٤٠, p. ٣٤٠: see
VI.F)
virgin, celibate (m.)
after
afterwards

tortoise
pe. chose
side
election
man
pe. wove
pe. happened
band (usually f.)
<table>
<thead>
<tr>
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<td>blasphemy</td>
<td>place</td>
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<tr>
<td>treasury</td>
<td>demon</td>
</tr>
<tr>
<td>pe. cut, circumcized</td>
<td>demoniac, possessed person</td>
</tr>
<tr>
<td>tendon, ligament</td>
<td>belonging to</td>
</tr>
<tr>
<td>for, since (not the preposition “for”)</td>
<td>but, now, however</td>
</tr>
<tr>
<td>pe. revealed</td>
<td>judgment</td>
</tr>
<tr>
<td>clearly</td>
<td>judge</td>
</tr>
<tr>
<td>thief</td>
<td>dinar, denarius</td>
</tr>
<tr>
<td>giant, mighty man</td>
<td>home, habitation, monastery</td>
</tr>
<tr>
<td>aph. dwelt, descended</td>
<td>monk</td>
</tr>
<tr>
<td>race, family</td>
<td>pa. purify</td>
</tr>
<tr>
<td>pe. committed adultery</td>
<td>male person</td>
</tr>
<tr>
<td>leper</td>
<td>without</td>
</tr>
<tr>
<td>loaf</td>
<td>pe. blazed</td>
</tr>
<tr>
<td>bone</td>
<td>blood</td>
</tr>
<tr>
<td>pa. devoured, broke in pieces</td>
<td>likeness</td>
</tr>
<tr>
<td>pe. shaved</td>
<td>pe. judged</td>
</tr>
<tr>
<td>of, that, in order that, because, which, who (relative pronoun)</td>
<td>side</td>
</tr>
<tr>
<td>sacrifice</td>
<td>pa. broke in pieces</td>
</tr>
<tr>
<td>pe. took, led, drove, guided</td>
<td>step, rank</td>
</tr>
<tr>
<td>gold</td>
<td>aph. attained, understood</td>
</tr>
<tr>
<td>way of life, custom</td>
<td>pe. trampled</td>
</tr>
<tr>
<td>afflicted, knight templar</td>
<td>behold</td>
</tr>
<tr>
<td>commander, dux</td>
<td>flower</td>
</tr>
<tr>
<td></td>
<td>member, limb</td>
</tr>
</tbody>
</table>
Glossary

glory
pe. was, became
then
temple
believed (pay‘el of ٥٢٢٣ or ٥٢٣)
faith
thus, similarly
therefore
thus
pa. went, made walk
aph. ignored, turned away
pe. turned, returned, changed
spice
here, now, in this place, in this case
now
and, also
pe. fitting (used as active ptc.)
etcetera
pe. bought (imperfect ٥٢٢٣); pa. sold
time
pe. was fitting (used as participle)
brightness
yoke
shaking, movement
armour
pa. armed (٥٢٣)
kind, type; ٥٢: by way of; ٥٢٣: likewise
small
smallness
pe. called
cross
pe. crucified
pe. sowed
seed
free-will
aph. loved
beloved, friend
corruption
companion
pe. shut in
crippled
one
each other
pe. rejoiced
joy
around
new
pa. showed
love
debt
staff, rod
health
mind, thought
pe. saw
sin
sin
pe. plundered, did violence to
pe. lived, revived
life (plur.)
living
condemned, guilty, liable (ought), as a
noun: debtor
animals (sing. collective)
strength, force, army
wisdom
pa. mixed
valiant
aph. healed
instead of
fate
wine
anger
strangling
pagan
pa. absolved
holy, holy man
pa. strengthened
fort
diligently
pe. looked at, considered

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

dried up
dryness
pa. handed-down, etc.; aph. brought
aph. confessed
pe. knew (see notes on XI.3); ethpe. became famous
knowledge
pe. gave (for impf. use \\lam\\yn\\)
Jew
succession
teaching
day
Greek
profit
being alone, monastic life
only, sole
pe. begat, bore
infant
pe. learnt; pa. taught
pe. swore
sea

right hand
aph. added
pe. sprang up
aph. burnt
pe. was heavy, pa. honoured
pe. was/became great; aph. made great, enlarged
month (construct \\la\\yn\\ or \\la\\yn\\)
tent
pe. inherited
aph. stretched
pe. sat, encamped (see XI.3)
much, more, abundant
sickness, pain
when, as
pa. broke faith
priest
priesthood
priestly, holy
footstool
priest
furnace
chorepiscopus
sickness
kail (measure)
nature
talent (coin)
all; َرْجُحُنَّا: always (see َرِجُحُانَا)
pe. forbade, prevented
dog
tortoise
crown
everyone
everything (see َرْجُحُم)
pa. crowned (with martyrdom)
ambush
congregation
pa. gathered
pa. covered, kept secret (pa. passive
participle used as adjective)
money
pe. denied
preaching
aph. preached, proclaimed
weakness, sickness
Christian
pe. placed/wrapped round
(walled) city
womb, belly (construct َرْجُحُم)
pe. wrote
book, writing
beaten
to, belonging to, by (with passives)
(also used as sign of accusative)
not; َلْي: without
pe. grasped, held
outside
not
opposite, against, towards
first of all
towards
bread, food
there is not
night
namely (indicates associated words
are a quotation)
harbour
pe. joined
pa. collected
tongue, speech, language
food
coming
Magian, Persian priest
altar, sanctuary
desert
governor
guidance, dispensation, government
city
anything, any
the East
gift
progenitor, producing
deeath
dwelling-place
pe. mixed
pe. struck, beat
blow
pa. weaken, aph. was weakened
tomorrow
pe. reached
for, on account of, concerning
because ...
for this reason
pe. died
dead, dead man
excellent
now, therefore
pe. was low, lay down; pa. laid low,
humbled
writer
pe. filled, was full; šap'èl completed,
made full; 'etšap'èl was perfected
angel
fullness
pe. reigned; ethpa. took counsel
king (construct
kingdom
pa. spoke
rather (μᾶλλον)

teacher
word
speech, language
from everlasting (see סכן)
who?
whoever
indeed (מיע)
from, than, some of
after ...
what?
what?
poor
poverty
punishment, capital punishment
blind
baptism
pe. trampled
cave
eruption, going out, emergence
maphrian
pe., ethpe. was able
middle, means
middle, means
Egyptian
priority (with another noun means fore-)
pe. supplied, bought
lord (construct, plur. ןוֹחָרָא, pl., רַחַדָּא
my lord, but used as a title of holy men
the Lord (of God)
womb
general
flock, diocese
the Messiah, Christ
skin
deacon
camp
everlasting, ever (adverb)
eternal (adjective)
corruption, corruptibility
interpreter
novice

ethpa. prophesied
prophet
carpenter
vow
aph. shone, illumined
long time
light
foreign, foreigner
plural nummus (coin)
fish
fire

ascetic, Nazirite
abstinence
pe., ethpe. was at rest, took rest, died
stream, wadi
pe. descended (imperfect עָרַד)
pe. kept, guarded
law
pe. took (see Paradigm 6)
experience, test
aph. raised, waved
pe. breathed
pe. fell (impf. עָרַד see Paradigm 6)
pe. went out
soul
naturally, regarding physical life
founder
illustrious, splendid
pe. pitched (tent)

silver
old man, senior person
pe. bore
hope
pe. multiplied
pe. worshipped
worship
much (adverb)
much, many
pe. set in order
rank
pe. witnessed
martyr, witness
testimony, witness, example
multitude
understanding, meaning
sultan
horse
deed
Syrian
pe. threw, overthrew, demolished
side; ٖصَلِّي: and other, etc.
except, aside from
pay'el bore
food
treasure
sword
ethpa. understood
(round) shield
pe. went up
pe. put
drug, pigment
pe. rested, lay
pe. hated
need
hair
pe. sufficed

pa., aph. cut, clipped
coast, bank, side
pe. devastated, injured; aph. ordained
futility
winter
pe. made, did, worked, appointed
(imperfect ٖضَلِّي:); ٖصَلِّي enslaved, caused to serve
work, deed
servant
pe. passed by, crossed over
pe. was accustomed
pe. touched; aph. snatched
until now, as yet
pe. rebuked, complained
until, up to
until ...
how long?
time
church
bosom
baby, infant
dwelling, monastery
investigation, enquiry
strength
wealth
pe. turned back
over, against, concerning; لَا ﻋَنْ ﻣَنْ: on account of what?
therefore
pa. raised up
pe. entered
world, eternity
pastor, shepherd
cause
with
people (plur. نَفَرُّ اَلْمَجْمَعَ) people (plur. نَفَرُّ اَلْمَجْمَعَ)
pe. dwelt
pe. answered
flock, sheep (collective)
poor, ascetic
asceticism
pe. was difficult
dust
pe. forced, resisted
pa. discussed, disputed, examined
pe. uprooted
root, herb
ethpe., ettaph. was aroused,
awakened
astute, clever
bed
pe. came to pass, befell
pe. fled
pa. prepared

pe. met, attacked
meeting
body
pe. wandered
mouth
command
Persian
salvation
pe. breathed
answer
patriarch
philosopher
philosophy
aph. form أَيْضَأ persuaded, asked,
petitioned (anomalous verb from
Greek πέσα) incense, censer
pa. divided, distributed
scattered (four-root verb)
pe. worked
labourer
ethpa. escaped
pe. returned, turned, pa. replied
region
aph. permitted
pe. cut off
aph. joked
pe. commanded
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
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<tbody>
<tr>
<td>فَضَآءَ ء ْجَمَّ</td>
<td>blossom</td>
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<tr>
<td>فَضَآءَ ء ْجَمَّ</td>
<td>plain</td>
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<td>فَضَآؤُ ء ْجَمِّ</td>
<td>saviour</td>
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<tr>
<td>فَظَدُّ ء ْجَمِّ</td>
<td>pe. spread</td>
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<td>فَظَدُّ ء ْجَمِّ</td>
<td>Pharisee</td>
</tr>
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<td>فَظَدُّ ء ْجَمِّ</td>
<td>Frank</td>
</tr>
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<td>فَظَدُّ ء ْجَمِّ</td>
<td>person</td>
</tr>
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<td>فَظَدُّ ء ْجَمِّ</td>
<td>aph. separated</td>
</tr>
<tr>
<td>فَظَدُّ ء ْجَمِّ</td>
<td>pe. set apart, separated, departed, died</td>
</tr>
<tr>
<td>فَظَدُّ ء ْجَمِّ</td>
<td>passive ptc. used as adjective: special</td>
</tr>
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<td>فَظَدُّ ء ْجَمِّ</td>
<td>cavalryman</td>
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<tr>
<td>فَظَدُّ ء ْجَمِّ</td>
<td>pe. remained</td>
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<tr>
<td>فَظَدُّ ء ْجَمِّ</td>
<td>pa. explained</td>
</tr>
<tr>
<td>فَظَدُّ ء ْجَمِّ</td>
<td>saying, word</td>
</tr>
<tr>
<td>فَظَدُّ ء ْجَمِّ</td>
<td>pe., pa. opened</td>
</tr>
<tr>
<td>فَظَدُّ ء ْجَمِّ</td>
<td>pe. mixed, wove</td>
</tr>
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<td>فَظَدُّ ء ْجَمِّ</td>
<td>towards, to, at</td>
</tr>
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<td>فَظَدُّ ء ْجَمِّ</td>
<td>pe. wanted; ethpe. was willing, consented</td>
</tr>
<tr>
<td>فَظَدُّ ء ْجَمِّ</td>
<td>thing</td>
</tr>
<tr>
<td>فَظَدُّ ء ْجَمِّ</td>
<td>will</td>
</tr>
<tr>
<td>فَظَدُّ ء ْجَمِّ</td>
<td>finger</td>
</tr>
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<td>فَظَدُّ ء ْجَمِّ</td>
<td>pa. adorned</td>
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<td>فَظَدُّ ء ْجَمِّ</td>
<td>fasting</td>
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<td>فَظَدُّ ء ْجَمِّ</td>
<td>painter</td>
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<td>فَظَدُّ ء ْجَمِّ</td>
<td>pe. bent; pa. pray</td>
</tr>
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<td>prayer</td>
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<td>فَظَدُّ ء ْجَمِّ</td>
<td>picture, image</td>
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<td>فَظَدُّ ء ْجَمِّ</td>
<td>cunning</td>
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<tr>
<td>فَظَدُّ ء ْجَمِّ</td>
<td>nail</td>
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<tr>
<td>فَظَدُّ ء ْجَمِّ</td>
<td>pe. depicted, painted</td>
</tr>
<tr>
<td>فَظَدُّ ء ْجَمِّ</td>
<td>pe. listened to</td>
</tr>
<tr>
<td>فَظَدُّ ء ْجَمِّ</td>
<td>qab (measure)</td>
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<tr>
<td>فَظَدُّ ء ْجَمِّ</td>
<td>pa. received, accepted</td>
</tr>
<tr>
<td>فَظَدُّ ء ْجَمِّ</td>
<td>pe. fixed, fastened</td>
</tr>
<tr>
<td>فَظَدُّ ء ْجَمِّ</td>
<td>pe. buried</td>
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<tr>
<td>فَظَدُّ ء ْجَمِّ</td>
<td>grave</td>
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<tr>
<td>فَظَدُّ ء ْجَمِّ</td>
<td>pa. held fast to</td>
</tr>
<tr>
<td>فَظَدُّ ء ْجَمِّ</td>
<td>first, of old</td>
</tr>
<tr>
<td>فَظَدُّ ء ْجَمِّ</td>
<td>holy, holy man</td>
</tr>
<tr>
<td>فَظَدُّ ء ْجَمِّ</td>
<td>pa. was early/quick, did beforehand,</td>
</tr>
<tr>
<td>فَظَدُّ ء ْجَمِّ</td>
<td>anticipated</td>
</tr>
<tr>
<td>فَظَدُّ ء ْجَمِّ</td>
<td>before; كَثَمْ : ahead, forwards;</td>
</tr>
<tr>
<td>فَظَدُّ ء ْجَمِّ</td>
<td>كَثَمْ : before…;</td>
</tr>
<tr>
<td>فَظَدُّ ء ْجَمِّ</td>
<td>كَثَمْ : formerly</td>
</tr>
<tr>
<td>فَظَدُّ ء ْجَمِّ</td>
<td>first, ancient, former</td>
</tr>
<tr>
<td>فَظَدُّ ء ْجَمِّ</td>
<td>pa. sanctified</td>
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<tr>
<td>فَظَدُّ ء ْجَمِّ</td>
<td>pa. remained</td>
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<tr>
<td>فَظَدُّ ء ْجَمِّ</td>
<td>holiness</td>
</tr>
<tr>
<td>فَظَدُّ ء ْجَمِّ</td>
<td>offering</td>
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<tr>
<td>فَظَدُّ ء ْجَمِّ</td>
<td>truth</td>
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<tr>
<td>فَظَدُّ ء ْجَمِّ</td>
<td>pe. killed</td>
</tr>
<tr>
<td>فَظَدُّ ء ْجَمِّ</td>
<td>vintage, grape harvest</td>
</tr>
</tbody>
</table>
summer
resurrection
piece of wood
voice, sound, tune
little
quickly, shortly
clergy
clergy
pe. arose, existed
pe. obtained, possessed
lampstand, candle
person, substance, hypostasis
pe. was afraid
pe. cried out
pe. called, blew (on horn)
pe. drew near, touched; pa. brought
near, offered; aph. fought
war, battle
village, field (p. مَئِلَ: see VI.F)
pe. spread over
horn
harsh
elder, priest

pa. increased
great, master

pa. made big; etpamel was increased

steward
desirous
foot
infantryman
pe. threw stones at
persecution
pe. persecuted
Roman
pe. hastened, ran
pe. became drunk
anger, wrath
spirit, wind (f.)
spiritual
spiritually
great
nobleman
far
pe. loved
mercy (plur.)
pa., aph. put away; ethpa. avoided, kept from
pe. was moist, became moist
pe. murmured
odour
head
headship
beginning
pe. rode; pa. constructed, composed
horse
pe. was/became high; ethpe. was exalted
pe. threw, lay (hands), put (chains);
aph. threw, poured, raised (voice)
evening
high place
ethpe., ethpa. thought
pe. fed, tended (sheep etc.)
pasture, fodder
mind, heart
pe. moved, wriggled
pe. blamed, accused
wicked man, apostate
pe. bubbled up, boiled up, was heated/inflamed; ṣap'el made abound

pe., pa. asked; ethpe. abstained from
pe. led away captive
neighbourhood
pa. praised
tribe
captivity
splendour
pe. pardoned, left, desisted
young child
simplicity, childishness
trouble

pe. troubled
pe. threw
pa. beguiled, enticed
pa. sent
pe. was even/worthy; ethpe. conspired, agreed with
glory
authority
beauty, virtue
wall
beginning
strength, agreement
ṣap'el partook of, associated;
ḥadāaḥ: had intercourse,
communicated
ordinary
peace
trumpet
fetter, bond, chain
pe. slept
corpse
pe. sent; pa. stripped
pe. ruled, prevailed over; pa. gave power, ethpa. ruled
peace
apostle
in authority (adjective)
pe. was fulfilled, finished, agreed to;
ethpe. was handed over; pa. finished, offered; aph. handed over
خَخَٰتَا
perfect, complete
مُخْتَٰتً
peace
مَخْتَٰطِنٌ
agreement
مَخْتَٰطٌ
name (plur. مَخْتَٰطَٰنٍ : see VI.F)
مَخَتِٰتَا
pa. called; passive forms: was called, was famous
مَخَتَٰطِنٌ
farthing, mite
مَخَتِٰتَا
heaven
مَخْتَٰطِنٌ
fat, faling
مَخَتِٰتَا
pe. heard, listened to; ethpe. was heard, obeyed
مَخَتِٰتَا
pa. afflicted with pain
مَخَتِٰتَا
year
مَخَتِٰتَا
ethpa. told, narrated
مَخَتِٰتَا
hour; مَعَهُدٌ : at that moment
مَخَتِٰتَا
sincerity
مَخَتِٰتَا
fair
مَخَتِٰتَا
aph. conceded
مَخَتِٰتَا
pe. took, began; aph. departed
مَخَتِٰتَا
pe. loosed, dweit, encamped; pa. began
مَخَتِٰتَا
race, rank, tribe
مَخَتِٰتَا
vein, membrane
مَخَتِٰتَا
true
مَخَتِٰتَا
truly
مَخَتِٰتَا
joint
مَخَتِٰتَا
rest
مَخَتِٰتَا
pe. was proved true; pa. agreed
مَخَتِٰتَا
truth
مَخَتِٰتَا
chain
مَخَتِٰتَا
pe. drank
مَخَتِٰتَا
twin
مَخَتِٰتَا
pe. exacted satisfaction from, asked recompense from
مَخَتِٰتَا
pe. broke; pa. shattered
مَخَتِٰتَا
legion, class
مَخَتِٰتَا
merchant
مَخَتِٰتَا
wonder
مَخَتِٰتَا
jest, mockery
مَخَتِٰتَا
also, again
مَخَتِٰتَا
worm
مَخَتِٰتَا
Turkoman
مَخَتِٰتَا
south
مَخَتِٰتَا
hastily, earnestly, urgently
مَخَتِٰتَا
anomalous verb derived from the noun مَخَتِٰتَٰمُ: taught, made disciples
مَخَتِٰتَا
disciple
مَخَتِٰتَا
pe. was amazed, stupefied
مَخَتِٰتَا
there
مَخَتِٰتَا
here
مَخَتِٰتَا
pa. broke
مَخَتِٰتَا
door
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
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</thead>
<tbody>
<tr>
<td>أَتَّهَمَلْكُمْ</td>
<td>truce, peace</td>
</tr>
<tr>
<td>أَمْتَصَدَكُمْ</td>
<td>hymn, praise, glory</td>
</tr>
<tr>
<td>أَمْتَحَنُكُمْ</td>
<td>history</td>
</tr>
</tbody>
</table>